THE

MASSORAH

TRANSLATED INTO ENGLISH

WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

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BEING

VOL. IV

OF THE ENTIRE WORK.



נדפס מחדש ע"י הוצאת מקור
ירושלים תשל"א

TO

EMILIE

WHOSE SELF-DENIAL AND SYMPATHY

AND NEVER-FAILING HELP

IN MY BIBLICAL LABOURS

HAVE

FOR MORE THAN THIRTY-SIX YEARS

BEEN OF UNSPEAKABLE COMFORT

I DEDICATE THIS BOOK

WITH

A HUSBAND'S DEEPEST AFFECTION.

PREFACE.

The labour involved in the critical and exegetical commentary of about 12,000 Rubrics which are comprised in my edition of the Massorah has proved far more difficult and tedious than I anticipated. The different MSS. of the Bible with the Massorah give different Lists of the same Rubric. As these Rubrics not infrequently are in conflict with regard to the readings of the passages which they respectively safeguard, it involved both a careful comparison of the several registers which record the same Rubrics and a re-collation in each case of the sundry passages in the text itself in the Standard MSS. of the Bible. The re-collation disclosed that the Massorah is not homogeneous, that the conflicting Lists are based upon rival recensions of the text which obtained in the different Massoretic Schools, and that the vicious attempts to harmonise these differences so as to reduce them to one uniform standard is not only against the contents of the Massorah but against its testimony that many of its component parts have preserved genuine various readings.

For this purpose it was necessary (1) to collate the several Massoretic Lists in the MS. Bibles which exhibit the earliest forms of this corpus with Orient. 4445 and Add. 21,161 which are the oldest undated Codices; the fac-simile of the St. Petersburg Codex dated A. D. 916 edited by the erudite Professor Strack; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,451 &c. as these belong to different Schools and countries far apart.[1] (2) to compare with these MSS. the *editio princeps* of Jacob b. Chayim's Massorah and with the small portion preserved in the Paris Ochlah Ve-Ochlah so ably and conscientiously edited by Frensdorff, as well as with the larger recension of this independent Treatise still in MS. in the Halle Library.

In my endeavour to record under each Rubric whether and how often it occurs in the printed Massorahs of Jacob b. Chayim and Frensdorff, and at the same time to specify the corresponding Rubric in the principal MSS. I was obliged to restrict the number to seven. When, therefore, I give this number it is to be understood that this is my limit and that the Rubric occurs more times, and when I give less than this number it is because I have found no more. The first List is always the one which I have printed. I have invariably given not only the passages of the Bible on which the respective Rubrics occur, but the folios of the MSS. so that the student may easily compare the relationship of the different Massorahs.

As each Rubric is independent and complete in itself, and as the alphabetical order of this corpus is my arrangement and is designed to facilitate reference, I was obliged not infrequently to repeat similar statements to avoid inconvenient cross-references. The references to the numerous passages I have given in full, because there is not as yet a Concordance which can absolutely be relied upon, especially in the case of combinations of particles and with proper names. I do not presume to imply that the numbers which I give are always correct, but they do not affect my argument. I have endeavoured in my explanations to avoid technicalities, and to be as elementary as possible, so that the inexperienced may understand the mystery of the Massorah. The expert will readily forgive this treatment for the sake of the uninitiated. Having translated and explained the mnemonic sign in letter א, § 16 c. (p. 7), and with a view to saving space, I have not deemed it necessary to repeat the process in other instances where such a sign occurs. The typical example thus given will enable the student to work it out for himself.

I cannot too emphatically repeat that the Massorah is not a Concordance, that the unique forms of words, the exceptional phrases, the peculiar combinations, &c. which it ranges together under the separate and independent Rubrics are designed to safeguard these and other readings against the variations which obtained in rival recensions, and some of which have survived in the ancient versions. The Massorah is a controversial Corpus. As the Massorites themselves have only very rarely indicated the militant design of the respective Rubrics I have tried to trace it in this critical explanation. Far be it from me to think that I have always succeeded in the thousands of Rubrics. לא עלי לגמר המלאכה.

It is due to the student to state that working at the MSS., many of which are partially defaced, for more than forty-five years and having reached the age of seventy-three years, my sight has been greatly impaired. When I add to this that my Wife is the only one who has helped me in reading the proofs, he will generously forgive the mistakes which have escaped our observation.

To my old and valued friend, William Aldis Wright of Trinity College, Cambridge I am practically indebted for being able to bring my life-work to completion. The original subscription for the work has not sufficed to cover the expense of printing the three volumes of the Hebrew original. Nothing therefore remained for the English fourth volume, the printing of which is far more costly than its predecessors, and very few and in sufficient donations have been made. Under these circumstances I did not feel justified in proceeding with the work to which I have not only devoted the labour of my life gratuitously but for which I have incurred great expense. When Mr. Aldis Wright was made aware of this, he nobly promised to make good any deficiency in the cost of printing the English volume. Moreover, he acquired the whole of my collections of (1) the Hebrew MSS. both of Bibles and general literature (2) the Venice printed books and (3) all the MS. concordances which I have compiled, as well as all the Massoretic materials and apparatus from which my editions both of the Massorah and the Hebrew Bible have been elaborated. These collections, the use of which he has generously put at my disposal, as well as his own valuable collection of Bibles, he will ultimately bequeath to Trinity College Library, where the Biblical student will be able to verify and test my work.

[1] These MSS. I have minutely described in my Introduction to the *Massoretico-Critical edition of the Hebrew Bible*, London 1897.

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Letter Aleph.

The words: *The order* or *arrangement of letter Aleph,* which stand at the head of this letter, are my own. The Massorites themselves never arranged the accumulated Massoretic corpus alphabetically. Even the sundry Massoretic materials, which in some MSS. of the Bible are appended to each book or to one of the three great divisions of the Hebrew Scriptures, viz. to the Pentateuch, the Prophets, or the Hagiographa — a plan followed in Bomberg's first edition of the Rabbinic Bible edited by Felix Pratensis (Venice 1516—17) — are not alphabetically arranged, but are grouped together according to subjects. This is also the case in the two independent Massoretic works called *Ochlah Ve-Ochlah,* viz. the Paris recension edited by Frensdorff, Hanover 1864, and the Halle recension, which is still in MS. It was Jacob b. Chayim Ibn Adonijah, the first editor of Bomberg's Rabbinic Bible with the Massorah (Venice 1524—25), who arranged the Massorah alphabetically so far as he was able to collect it. This he distinctly declares in the prefatory note with which the so-called Massorah Finalis begins and which is as follows:

אמר יעקב בן חיים בן יצחק ן אדוניהו ישי עכה"ן הנה זהו שיעור מה שיעדנו בהקדמתנו להעתיק ולחבר המסרה גדולה והבלתי גדולה, על פי סדר האלפא ביתא לשרשים ומערכות, ולצלול במעמקי ים המסרה, להעלות' כחכה ברה, ואסלדה בחילה לא אהמול על מיטב הציין והמ"שני', חשכוני בחורי שמר יבפים, כי יתרי פתחתי, וחוח מעליה הפתחתי, ורכן כפניה שלחתי, והנה זה חבחנה אשר פגשתי:

Thus saith Jacob b. Chayim b. Isaac Ibn Adonijah „he entered into peace, they shall rest in their beds, each one walking in his uprightness" [Isa. 57 2], behold, the following is the arrangement, which we have designed as stated in the Introduction. We have copied, compiled and arranged alphabetically the Massorahs Magna and Parva according to the roots and order. Having dived into the deep sea of the Massorah to bring it up as clear as the sun, I tremble with fear since I have not spared the signs and the marks which lie hid in the holes of the earth and in the rocks, for I have removed the redundant letters and blown away from it the superfluous letters, and eliminated from it the erroneous Makephs, and behold, the following is the army which I have encountered.

It was he, therefore, who prefixed the heading and appended the last line to each letter, and I have followed his example.

א' = § 1.

א. — The first part of this Rubric, which registers the number of times *Aleph* occurs in the Bible, is taken from the Poem ascribed to Saadia Gaon. The Poem in question is given below, letter א, § 224. Whatever may be the dispute about the authorship of this Poem, there can be no doubt that the letters were counted at a very early date, as is evident from the statement in the Talmud, where we are positively assured that the *Vav* in וָחֹן (Levit. **11** 42) is the middle letter of the Pentateuch (*vide infra* § 224). The second part of this Rubric, which registers the number of times that *Aleph* occurs in the Pentateuch, is from a MS. in my own possession. In this MS. every two pages are followed by a page containing two tables, which register line for line the number of times each letter of the Alphabet occurs in the two pages in question. At the end of every thirty-two pages another table is given, stating the number of times each letter occurs in those pages, and at the end of each book again a general table is given summing up the contents of both the special tables for each page and the general tables for every thirty-two pages, and exhibiting the sum total of times that each letter occurs in the book in question. Accordingly there can be no mistake here in the statement that the letter *Aleph* occurs 27,055 times in the Pentateuch, though it is difficult to test the first part of this Rubric, where it is stated that *Aleph* occurs 42,377 times in the whole Bible.

To convey a proper idea of the minuteness and accuracy with which this plan is worked out throughout the entire Pentateuch, I reproduced the first page of the MS. containing Gen. I 1—16 with the table belonging to it in my *Introduction to the Massoretico-critical edition of the Hebrew Bible.*[1]

[1] Comp. Part I, chap. VII, pp. 110, 111, London 1897.

ב' = § 2.

א. — The two instances in which the letter *Aleph* has one *Tag* or *Tittle* and which constitute the contents of this Rubric, are from Harley 5710—11, British Museum. The Massorah Parva repeats the *Aleph* with the *Tag* in the margin against אֲשֶׁר Exod. **13** 5 and אָדָם verse 15. The heading to this Rubric, viz. *Aleph with one tittle, there are two instances in the Pentateuch,* I have supplied in harmony with the heading of the following Rubric, which the MS. gives. The Treatises on the *Tagin* do not give this Rubric.

ג' = § 3.

א. — This Rubric, which states that *there are seven Alephs in the Pentateuch, which respectively have seven Tagin,* is taken from the *Sepher Tagin,* p. 2, ed. Barges, Paris 1866. Misled by Dr. Baer, who positively declares that the List in question is corrupt and that this phenomenon occurs in the word יִשְׂרָאֵל *Israel,* in all the seven instances (*Tikun Ha-Sopher,* p. 19, Rödelheim 1875), I have so printed the text as to indicate it to the reader. But since the publication of this Rubric I have found the Treatise on the *Tagin* in the so-called *Vitry Machsor* (Add. 27,021, Vol. II, fols. 209 *a*—215 *a*), which I printed in letter *Tav,* § 25, Vol. II, pp. 680—701. From §§ 8, 12, 16, 33 and 41 of this Treatise it will be seen that according to this recension the tittled *Aleph* occurs only three times in the word יִשְׂרָאֵל *Israel* and four times in the word אַלְפֵי *princes of,* and that the Rubric is as I have given it in the Additions, Vol. III, p. 1, § 3*. According to a second recension, however, which is exhibited in the text of the Yemen Scrolls of the Pentateuch (Oriental 1463 and Oriental 1465), the seven instances are as follows. The tittled *Aleph* occurs five times in the word יִשְׂרָאֵל *Israel* (Gen. **32** 29, **47** 31; Exod. **13** 19; Numb. **10** 4, 36) and twice in the word אַלְפֵי *princes of* (Numb. **10** 4, 36). It is remarkable that in these Scrolls the *Aleph* in אַלְפֵי has in both instances seven *Tagin* as depicted under letter *Tav,* 25, Vol. II, p. 685, § 8, whilst the *Aleph* in יִשְׂרָאֵל has in these two instances only five *Tagin,* the two *Tagin* at the bottom on the left of the *Aleph* being absent. According to a third recension exhibited in the text of the splendid MS. of the Bible (Add. 15,451, fols. 98 *b*, 99 *a*), there are only four instances which have this tittled *Aleph,* two in יִשְׂרָאֵל (Numb. **10** 4, 36) and two in אַלְפֵי (Numb. **10** 4, 36). According to a fourth recension exhibited in Harley 5710—11 which not only has the *Tagin* on the letters in the text, but repeats them in the margin as part of the Massorah Parva, it follows that the tittled *Aleph* occurs six times in יִשְׂרָאֵל *Israel* (Gen. **47** 31; Exod. **13** 8; Numb. **1** 16; **10** 14; **31** 5; **34** 12) and once in the word הָאָרֶץ *the earth* (Gen. **7** 23). When it is borne in mind that this collation is from the respective texts of the Pentateuch itself where the *Alephs* are thus tittled, no doubt will be entertained that these MSS. exhibit different traditions about the words which were to be thus distinguished by these tittles, and that these different traditions were preserved by different Massoretic Schools. The existence of such variations in Massoretic Rubrics, arising from the fact that different Massoretic Schools possessed various recensions of the text, will be evident to anyone who carefully examines the Massorahs of the MSS. written by scribes of countries far apart as exhibited in numerous Rubrics of our edition of the Massorah. Ignorance of this fact has led Dr. Baer to pronounce every such variation as corrupt, and accordingly

...after it, when it differed from a Massorah in a MS. which he happened to have collated. It was before I discovered Dr. Baer's mode of manipulating MSS. that I printed the Rubric before us according to his alteration.

ד = § 4.

א. — The four Yemen Codices of the Pentateuch, viz. the three in the British Museum, Oriental 1379 (fol. 103*a*), Oriental 2349 (fol. 52*b*), Oriental 2350 (fol. 93*a*) and the one in the Cambridge University Library, Add. 1174, remark in the Massorah Parva against לֹא Gen. 42 12 עקום = א *the Aleph in this negative particle is curved below.* As there is no other *Aleph* in the Pentateuch thus distinguished, I have added א׳ באוריתא to the heading in harmony with the heading of the preceding Rubric.

ה׳ = § 5.

א. — *Three times the letter Aleph has a Dagesh in words of the same root* (viz. derived from בוא *to come*) *and once it has a Dagesh in a word of another root,* i. e. ראה *to see.* This Rubric is from Harley 1528, on Levit. 23 17 (fol. 70*a*). It will be seen that of the three instances from the root בוא two are וַיָּבִיאוּ (Gen. 43 26; Ezra 8 18) and one is תָּבִיאוּ (Levit. 23 17). This accounts for the different forms of this Rubric, which obtained in the different Massoretic Schools, and which are to be found in the different MSS. Thus (I) Add. 15,250, fol. 28*b*, on Gen. 43 26, has in the Massorah Magna וַיָּבִיאוּ ב׳ דגשי׳ בלישנהו׳ simply registering the two instances of וַיָּבִיאוּ, where the *Aleph* has *Dagesh.* (II) The same MS. which gives this Rubric a second time, fol. 69*a*, heads it on Levit. 23 17 as follows תָּבִיאוּ ג׳ דגשי׳ בקר׳, which might imply that in this form, viz. *future second person plural masculine,* the *Aleph* has three times a *Dagesh,* whereas the word בלישׁ׳ *in the same root,* is simply omitted after the numeral ג׳ = 3, which is often the case. In this recension, therefore, all the three instances belonging to the same root are registered. (III) Harley 5710—11, Vol. II, fol. 291*a*, on Ezra 8 18, has it as follows:

		וַיָּבִיאוּ ב׳ דגשין בקריה
Gen.	43 26	לו
Ezra	8 18	לנו
Gen.	42 19; Jerem. 27 12; Mal. 3 10	וכל תָּבִיאוּ
„	42 34; Exod. 32 2; Amos 4 4; Neh. 8 15; 1 Chron. 21 2; 2 Chron. 29 31	וְהָבִיאוּ
Levit.	23 17	וחד תָּבִיאוּ לחם תנופה

It will thus be seen that this Massorah groups together in a separate Massoretic Rubric no less than twelve instances of the different forms of the root בוא alone, which have a Dageshed *Aleph.* There can, therefore, be no doubt that the Dageshed *Alephs* of other roots, not comprised in this Rubric, were also catalogued separately according to the respective forms of the verbs, thus showing that some Massoretic Schools recognised only four Dageshed *Alephs* in the Hebrew Bible, whilst other Schools, from which this Rubric proceeds, had Dageshed the *Aleph* in numerous instances. To this School belongs the Karlsruhe Hebrew MS. of the Former and Latter Prophets *(Grossh. Hof- und Landesbibl. Durlach Hs. 55),* which is dated A. D. 1105—6. The single page of this MS. which is published by the Palaeographical Society (Plate LXXVII, Oriental Series), and which has only six verses of the Hebrew text, viz. Malachi 3 19—24, exhibits no less than eleven *Alephs* with *Dagesh,* though the total number of *Alephs* in these six verses is only thirty. Thus אָמַר, which occurs twice in these six verses (vv. 19, 21), has both times *Dagesh* in the *Aleph,* אֲשֶׁר, which occurs three times (vv. 19, 21, 22), has it only in the first and second instances, and אֲבָאוֹת, which occurs twice (vv. 19, 21), has it in both instances. It is remarkable that the *Aleph* of אֲבָאוֹת has also *Dagesh* in the *Targum,* which follows every Hebrew verse in this MS. The fact that different Massoretic Schools had different Lists of Dageshed *Alephs* explains the apparent discrepancies in the instances of this phenomenon adduced by the old grammarians. Thus Ibn Ezra, who speaks of this phenomenon (*Zachuth* 24*a*, ed. Fürth 1827), gives it as follows:

Levit.	23 17	תביאו לחם תנופה	כי תנת יש אליף דגוש
Job	33 21	ושאו עצמותיו לא ראו	לפות תתראו Gen. 42 1

It will be seen that Ibn Ezra not only gives three instances, but that one of them (Gen. 42 1) is not contained in the Massoretic Lists, whilst he omits two instances (Gen. 43 26; Ezra 8 18), which are given in all the recensions we have adduced. Ibn Ezra, therefore, had a recension before him, which differed from those in the MSS. to which I have hitherto had access. The same is the case with the recension of this Rubric, given by De Balmes, which is as follows:

	כי תאלף נכתבת דגושה בארבעה מקומות
Deut. 12 11	שכח תביאו בספר ואלה הדברים סימן י״ב
Job 33 21	ובאיוב סימן ל״ג ושאו עצמותיו לא ראו
Ezra 8 18	ובעזרא סימן ח׳ ויביאו לנו
Gen. 43 26	ויביאו לו את המנחה

(See *Milne Abraham,* fol. 9*a*, Hebrew ed., and fol. 19*a*, Hebrew and Latin, Venice 1523.) He, therefore, gives תָּבִיאוּ Deut. 12 11 instead of Levit. 23 17.

(IV) The printed Massorah Magna, which has this Rubric four times, has it only in two recensions. The first recension, which is given on Gen. 43 26, consists of the two instances in which וַיָּבִיאוּ has the *Dagesh.* Here לֹא לנו *not unto us* (Ps. 115 1), which in sound resembles the two catchwords of the two passages where the phenomenon occurs, is given as a mnemonic sign. The second recension which is given on Levit. 23 17; Job 33 21; Ezra 8 18, heads it חד מן ד׳ אלפין דנשין בקרי׳, thus grouping all the four instances under one Rubric. The form, therefore, of this Rubric exhibited under No. II, which registers the three instances of the same root wherein the *Aleph* has *Dagesh,* is not given in the printed Massorah. The theory of Ewald (*Lehrbuch* § 21, 2) and of Gesenius (*Grammar* § 14) about the import of these Dageshed *Alephs* is based upon the existence of the only four instances given in the printed Massorah, and must now be set aside in the face of the Rubric here adduced. (See also below § 17.) It is also to be remarked that though the *Aleph* has the *Dagesh* in the upper part of its body in the printed editions (א), the *Dagesh* is in the lower part (א) in the MSS.

ו = § 6.

א. — This List of words beginning with *Aleph,* which respectively occur only once, is from Arundel Oriental 16, on Ezek. 32 4 (fol. 187), where the word אֲמִילָךְ occurs. It will be seen that these unique forms are here grouped together without any regard to alphabetical order or to the sequence of the books in the Bible. It is the first attempt to register the *hapax legomena.* When they had thus been collected by earlier Massorites, later critics arranged them alphabetically and furnished them with headings. The number of words which are thus brought together frequently depends on the space which has to be filled. Thus in the MS. in question (Arundel Oriental 16, fol. 194*a*) on Ezek. 41 8, where the unique form אַמָּה occurs, the Massorah gives the following four words:

Deut.	17 14	לי	אָשִׂימָה	Ezek.	41 8	לי אַמָּה
Job	1 4	לי	אֲחוֹתֵיהֶם	2 Sam.	20 14	לי אָבְלָה

It will be seen that, with the exception of the last word, none of these are contained in the first List.

The earliest Massorah known at present which is exhibited in Oriental 4445, fol. 38*b*, on the unique form אֲמַרְכָּנִי Gen. 43 9, tabulates the following seventeen words beginning with *Aleph* which respectively occur once: none of these are contained in the other Lists.

Numb.	22 33	לי	אוּלָהּ	Gen.	43 9	לי אֲמַרְכָּנִי
Gen.	2 17	לי	אֲכָלְךָ	Job	31 36	לי אֲשָׂאֶנּוּ
Isa.	38 14	לי	אָרְגָּה	Hosea	13 8	לי אֲפַגְּשֵׁם
Ps.	132 14	לי	אֲשַׁבְתָּהּ	1 Sam.	27 1	לי אָפֶס
Cant.	3 9	לי	אַפִּרְיוֹן	Gen.	37 7	לי אֲלֻמִּים
Josh.	15 3	לי	אַדָּרָה	Ps.	55 7	לי אָטִיפָה
Cant.	7 3	לי	שְׁנֵי	Cant.	8 2	לי אֲנַהֲגֵךְ
Exod.	21 32	לי	אָתָה	Prov.	30 31	לי אַלְקוֹם
				Cant.	8 2	לי אֲשַׁקֶּךָּ

The List moreover illustrates some of the difficulties in the deciphering of the Massorah. No fewer than five of the expressions here recorded may severally be read differently since they are without the vowel-points. Thus אמה which I have pointed אַמָּה may also be pointed אָמָּה Numb. 11 16, אַמָּה Deut. 32 23, אָמָּה Isa. 24 22 or אַמָּה Micah 4 6. אשך may either be אָשָׁךְ Cant. 8 2 or אֶשָּׁךְ Cant. 8 1. אתבה may either be אֹתָבָה Numb. 22 33 or אֻתָּבָה Exod. 29 35. אכלך may be אֲכָלְךָ Gen. 2 17, אֲכָלֶךָּ Exod. 33 3 or אֲכָלֵךְ Levit. 25 37, and אמה may be אָמָּה Exod. 21 32 or אַמָּה Dan. 3 29, as all these forms are unique. ארנה too which is here given as unique occurs twice in the *textus receptus,* viz. Isa. 38 14 and Ps. 63 7.

A further development of this Massorah is the Rubric, also contained in this ancient Codex which tabulates the following: *Words beginning with Aleph and are defective*

1 Sam.	18	29	אֵיב ל׳ חס׳	מלין מיחדין חסרין ויו דרישדהן א			
2 Sam.	14	19	אָמָה ל׳ חס׳	Exod.	36	21	אֵשׁ ל׳ חס׳
1 Kings	4	19	אֲרִי ל׳ חס׳	Gen.	24	39	אֻלַי ל׳ חס׳
Ps.	18	30	אָרֹן ל׳ חס׳	2 Sam.	19	38	אֶמֶת ל׳ חס׳
1 Kings	22	26	אָמֹן ל׳ חס׳	1 Chron.	5	6	אֶשֶׁר ל׳ חס׳
Job	13	4	אֱלִל ל׳ חס׳	„	3	17	אֹפֶר ל׳ חס׳

Comp. Orient. 4445 Exod. 36 21, fol. 97*b*.

ז׳ = § 7.

א. — *The following words beginning with* **Aleph He** *respectively occur only once.* This Rubric is from Orient. 1471, fol. 118*a*. It occurs in the Massorah on אֲהֻבָתְהוּ 1 Sam. 18 28. On referring to § 12 אה, Vol. I, p. 3, it will be seen that there are no less than thirty-six words beginning with *Aleph He,* which respectively occur only once. Though twenty-three of these are of the root אהב alone, and though the Rubric before us has only eight of them, the most cursory inspection of it will show that it is designed simply to register the unique forms of this root. The fuller references, which follow the ל׳ = לית *unique,* show beyond doubt that they have been added by a later Massorite, who wished to facilitate the identification of the passages. The same writer also added the heading, which is rather misleading, for, though all the words begin with *Aleph He,* they are manifestly designed to give the unique forms of אהב. The proper heading is אלין בליש׳ אהבה ולית כותה׳. No other MS. known to me at present has this Rubric.

From this Massorah and §§ 8, 9 and 10 it is evident that the Massorites began to arrange alphabetically the 1137 unique words in the Hebrew Bible which severally begin with *Aleph.* Though I have as yet only been able to find incipient Lists of *Aleph He* (אה), *Aleph Cheth* (אח), *Aleph Shin* (אש) and *Aleph Tav* (את) there can hardly be any doubt that the remaining portions of this Alphabet are still dispersed in MSS. to which I have not had access.

ח׳ = § 8.

א. — This list without any heading, but registering the words beginning with *Aleph Cheth,* which respectively occur only once, is from the same MS., viz. Orient. 1471. It is given in the Massorah on 1 Kings 6 6, fol. 178*a*, where אֶחָז occurs, which heads the Rubric. Though it only registers nine words, a reference to את § 12, Vol. I, p. 4, will show that there are no fewer than eighty-seven unique forms beginning with *Aleph Cheth.* The fact, however, that the Massorites neither prefixed a heading nor specified any number, but simply remarked ל׳ = *unique,* shows that the List exhibits the first attempt at collecting the words in question, and that they meant other Massorites to complete the List. I have not found the Rubric in any other MS. to which I have had access.

ט׳ = § 9.

א. — This Rubric, which registers the unique forms beginning with *Aleph Shin,* is also to be found in Orient. 1471. It is given in the Massorah on the word אֶשְׁנָה 1 Sam. 26 8 (fol. 128*a*). In copying this List, I omitted by an oversight the following three instances, which occur in the upper margin —

Ezek.	27	15	אֶשְׁפָּרֵךְ ל׳ בני דדן רכליך	1 Sam.	26	8	אֶשְׁנָה ל׳ ויאמר אבישי
				1 Chron.	4	11	אֶשְׁתון ל׳ וכלוב אחי שוחה

It will be seen that this Rubric registers altogether twenty-eight forms, whereas a reference to אש § 12, Vol. I, pp. 8—9, will show that there are one hundred and forty words beginning with *Aleph Shin.* Like the other Rubrics, therefore, it simply contains the beginning of a collection of these words, and hence its incompleteness. The passages added after the ל׳ = *unique* are, as usual in such cases, by later Massorites. The List is not to be found in other MSS. The six instances which constitute § 9*b*, are given in Harley 5710—11, Vol. I, fol. 231*a*, on the word אַרְצָא 1 Kings 16 9, at the end of the Alphabetical List, numbered § 11, Vol. I, p. 2, as if they were a continuation of this Rubric.

י׳ = § 10.

א. — This Rubric as well as letter *b* of the former Rubric (viz. § 9*b*), though registering words beginning with *Aleph Shin* and *Aleph Tav,* only give the forms with *Segol* under the *Aleph.* In the Vienna Codex No. 35, on Dan. 7 15, where the same peculiarity is noticed, with the same letters beginning the respective words, *Aleph Shin* and *Aleph Tav* are mixed up, as will be seen from the following, which is given in the Massorah Magna without any heading:

אֶתְעַקְּרוּ ל׳	Dan.	7	8	אֶתְכְּרִית ל׳	Dan.	7	15
אֶשְׁתַּנּוּ ל׳	„	3	19	אֶשְׁתּוֹמֵם ל׳	„	4	16
אֶשְׁתַּךְ ל׳	Ps.	128	3	אֶתְּיַעֲטוּ ל׳	„	6	8
אֶתְחַבַּר ל׳	2 Chron.	20	35	אֶשְׁכְּלַת ל׳	Deut.	32	32
אֶמְרַתּוֹ ל׳	Lament.	2	17	אֶתְנַהֵּלָה ל׳	Gen.	33	14

Though this List only gives four words beginning with אֶשׁ and five with אֶת, a reference to את and אש § 12, Vol. I, pp. 8—9, will show that there are forty-one of the former and nineteen of the latter. As in the other Rubrics, therefore, these instances are simply the beginning of a collection, which was intended to be gradually completed.

א״י = § 11.

א. — *An alphabet of unique words which respectively begin with Aleph.* This List is so arranged that the second letter of each word exhibits the alphabetical order. It is one of the most ancient constituent parts of the Massorah, as is evident from the fact that it is given in the St. Petersburg Codex of A. D. 916, fol. 179*b* on Hos. 2 14. On referring to § 12, Vol. I, pp. 2—9, it will be seen that there are no less than 1137 words beginning with *Aleph,* which only occur once. Innumerable alphabets might, therefore, be compiled by taking different combinations. Hence it is difficult to divine why the Massorites simply selected one of the many instances from every letter and arranged them in this manner. Of this Massorah I collated eight different Lists, six in MSS. and two printed, viz. (I) Harley, 5710—11, on Gen. 12 3; (II) the same MS., on 1 Kings 6 19; (III) Add. 15,250, on Job 16 4; (IV) Add. 15,451 on Ps. 61 5; (V) the Halle *Ochlah Ve-Ochlah* I § 36; (VI) the Paris *Ochlah Ve Ochlah* § 35; (VII) the St. Petersburg Codex of A. D. 916 on Hos. 2 14, and (VIII) the printed Massorah א, § 3. From an analysis of them it will be seen that they are different recensions, and proceed from different Massoretic Schools. As here given, the List is printed from the Harley MS. 5710—11, Vol. I, fol. 7*a*, on אֹאר Gen. 12 3. In the same MS. (fol. 231*a*) this Rubric is given again on the word אַרְצָא 1 Kings 16 9. Here not only is the heading different, viz. אלפא בית׳ מן חד וחד ולי דבור׳ = *an alphabet of single words which have no parallel,* but אבף, which may either be אֶבֶף Micah 6 6, or אֹבֶךְ Prov. 16 26, is given for כ instead of אכלה, which is the word both in the other recension of this List in this very MS. and in the other MSS. and editions. These two recensions, however, exhibit the oldest form of this Rubric. For, though their respective headings differ from the one in the St. Petersburg Codex which is as follows אלפבית חד חד ריש תיבותא א = *an alphabet of single words the beginning of which is Aleph,* they are exactly as brief and as simple as the List in this ancient MS. A remarkable feature occurs in this Rubric as given in the second instance, which must be noticed here, inasmuch as it will explain constant difficulties connected with these Massoretic Lists. At the end of this List, viz. No. II in Harley 5710—11, the Massorah on 1 Kings 6 19 adds six instances beginning with *Aleph Shin* which constitute Rubric 9*b*. Though they are manifestly a different Massorah, yet they continue the Rubric without any break. Far more developed are the other five recensions. Thus the one in Add. MS. 15,451 (fol. 412*b*) has, after the simple ל׳ = *unique* of the earlier Lists, the later addition of catchwords. In this recension, where the heading is exactly the same as in the one printed in our text, we moreover, meet with a circumstance which explains some of the greatest difficulties to be encountered in deciphering the Massorah. In enumerating the words, the scribe omitted the word which represents letter ש. This omission he discovered when he finished the Rubric. He then not only supplied it, but repeated with the catchwords the word which represents the letter ת, so that this List ends as follows:

1 Kings	16	9	אַרְצָא ל׳ ותקשר עליו עבדו
Hos.	2	14	אֶתְנָה ל׳ והשכתי גפנה ואאנתה
Ezek.	23	44	אֶשְׁת ל׳ ויבוא אליה כבוא אל אשה
Hos.	2	14	אֶתְנָה ל׳ והשכתי גפנה ואאנתה

If the same catchwords had not accompanied the repeated אתנה, we might have thought that two examples of את were intended, since there are three written with exactly the same letters, viz. אֶתְנָה Exod. 35 26; אֶתְנָה Ezek. 13 20; and אֶתְנָה Hos. 2 14, which is here adduced. Indeed it may be that the earlier writer

of this Rubric intended to give another example of את, to complete the sequence, after he discovered that he had omitted the *Shin* or placed the *Tav* before the *Shin*, and that the later Massorites (who thought it inconsistent with the heading and with the import of this Massorah, which only enumerates single words, to represent each letter of the Alphabet), attached to it the same catchwords, in order that the two lines might yield the same word. It will also be seen that the later Massorite, who added the catchwords after ל, in this recension made a mistake in his reference to 1 Kings **16** 9, giving וַיִּקְשֹׁר instead of וַיָּקָשֶׁר. These blunders on the part of later scribes are of frequent occurrence. We shall see that the mistake is not always confined to one word, but sometimes extends to the whole part of the verse which constitutes the catchwords. To a different School and a later recension also belongs the List given in Add. MS. 15,250, fol. 351*a*. Not only is the heading here different, viz. אלפביתא מן חד אא אב אג *an alphabet of single words beginning with Aleph Aleph, Aleph Beth, Aleph Gimel,* but it gives אַחְנִיָּדָה Job **16** 4 for the letter ח, instead of אַחְלַי 2 Kings **5** 3, which the other MSS. and the editions have, and breaks off with אַפְרִיוֹן Cant. **3** 9, so that צ–ת are not represented. Such unfinished Lists, however, are of common occurrence. When the scribe found himself at the end of a line and had no more space, he would not exceed either the two or the three lines of the Massorah which are the rule of the special Codex. This is the reason why he left off in the middle, just as he not unfrequently added a few words from a different Rubric, when the line had to be filled out. Still later and more developed are the Lists in the *Ochlah Ve-Ochlah* and in the printed text of Jacob b. Chayim. Though the headings in the two recensions of the *Ochlah Ve-Ochlah* and in Jacob b. Chayim's edition differ — in the Halle MS. I, § 36, it is א״ב מן חד הד אא בריש תיבותא, in the Paris MS. (§ 35) א״ב מן חד וחד א׳ בריש תיבו׳ ול׳ וסימנהן, and in Jacob b. Chayim's text א״ב מן חד חד א״א וסימני — they have all alike dropped the simple ל׳ = *unique,* which in the original Lists follows each word, and have substituted in its stead the lengthy and far more easy catchwords. In the Paris *Ochlah Ve-Ochlah* the later redactor, who mistook the import of this Massorah, added another example, viz. אַפְאִרֵם (Deut. **32** 26), to represent letter ם. The remark in Jacob b. Chayim's edition on Cant. **3** 9, viz. אפריון ל׳ עשה המלך שלמה מעצי יהוא חד מן א״ב מן חד חד א״א בריש תיבו׳ וס׳ נמסר במסר׳ רבת׳ במערכת אות האלף בס״ד = *it does not occur again and it is one of an alphabetical List of unique words beginning with Aleph, and the List is given in the Great Massorah under letter Aleph with the help of Heaven,* is not a part of the Massorah, where such language never occurs, but is Jacob b. Chayim's own statement. More unwarrantable is the heading, which the editors of the second and third editions of Jacob b. Chayim's Rabbinic Bible (Venice 1548 and 1568) and Buxford have attached to this Rubric, viz. א״ב מן חד חד א״א א״ב א״ד אי״ה וכו׳ וכל חד לית דכותי since this is an arbitrary alteration of the language of the Massorah. Frensdorff *(Ochlah Ve-Ochlah, § 35, Nachweise etc.,* p. 13), who did not know that this alteration occurs already in the second and third editions of Jacob b. Chayim's Rabbinic Bible (Venice 1548, 1568), wrongly ascribes it to Buxtorf, whose edition appeared in 1618—19.

The statement that the concise Lists tabulating in alphabetical order a certain number of unique forms of words which begin with *Aleph* are of the most ancient constituent parts of the Massorah, is now strikingly confirmed by the two Lists in the important Codex Orient. 4445 which has come to light since I printed the text of the Massorah. The first List is on Exod. **5** 13 and is as follows:

Jerem.	51	13	ל׳	אַשַּׁת	2 Kings	5	3	ל׳	אַחְלַי	Gen.	41 43	ל׳	אַבְרֵךְ
Cant.	8	2	ל׳	אֲנַהֲגֵךְ	Prov.	7	16	ל׳	אִמּוֹן	Cant.	7 3	ל׳	אַגַּן
Ps.	139	8	ל׳	אֶעְפָּק	Gen.	3	9	ל׳	אֵיָּכָּה	1 Kings	11 17	ל׳	אֲדַד
Exod.	5	13	ל׳	אֲתֵּים	„	32	17	ל׳	אֶכְלָה	Ps.	142 1	ל׳	אֵיתָיו
					Prov.	30	31	ל׳	אַלְקוֹם	Josh.	19 34	ל׳	אזנות

It will be seen that this alphabet is incomplete since five letters are not represented, viz. *Aleph* (א), *Coph* (ק), *Resh* (ר), *Shin* (ש) and *Tav* (ת) and that six only of the fourteen correspond to those in the List which I have printed in the Massorah.

The second List which is given on Exod. **21** 13, fol. 62*b*, represents all the alphabet with the exception of one letter and is as follows:

Isa.	14	14	ל׳ כות׳	אֲשֻׁחָה	Job	9	16	ל׳ כות׳	אֶאֱמָיו	Deut.	23 14	ל׳ כות׳	אֲזֻנְךָ
2 Sam.	1	26	ל׳ כות׳	אֲחַכָּחֲךָ	Deut.	12	2	ל׳ כות׳	אֲבַד	Josh.	2 18	ל׳ כות׳	אֲחִיךָ
Isa.	26	19	ל׳ כות׳	אוֹרֹת	Ps.	61	5	ל׳ כות׳	אֶגְוָרֶיךָ	Job	31 36	ל׳ כות׳	אֶעֱנֶדְנִי
										Hos.	13 8	ל׳ כות׳	אֶפְגְּשֵׁם
										1 Kings	11 38	ל׳	אֲצַוְּךָ
										Exod.	7 38	ל׳	אֲקַשֶּׁה
										Gen.	5 29	ל׳	אֲרַרָּה
										Deut.	32 42	ל׳	אַשְׁפִּיר
										Hos.	2 14	ל׳	אֲחַנֶּנָּה
												ל׳ כות׳	אֶאֱסֻפָה

It will be seen that *Mem* (מ) is the only letter not represented unless אֲלָמִים is taken to represent both *Lamed* and *Mem,* and that four only of the twenty-one letters in this alphabet correspond to those in the alphabetical List which I have printed in the Massorah.

י״ב = § 12.

א. — In Rubrics 6, 7, 8 and 9 Lists are given of words beginning with *Aleph.* Besides these we frequently find up and down in the Massorahs of the different MSS. groups of words beginning with *Aleph Beth, Aleph Gimel,* etc. without any fixed heading or number. The Massorah Parva too, constantly remarks on these words ל׳ = *that they only occur once.* I have, therefore, collected all the words in the Hebrew Scriptures, which respectively occur only once, and have arranged them alphabetically. In the List before us I have arranged those beginning with *Aleph* of which there are no less than 1137 unique forms. The List is essential, inasmuch as it enables us to test the different Rubrics in the Massorah. I have always given the form of the *Kethiv* or the textual reading, though I am well aware that the Massorah registers the *Keri* or the official marginal reading. Those who have ever attempted similar work will understand the enormous labour connected with the finding collecting, and arranging upwards of forty thousand forms, which respectively occur only once, and how absolutely impossible it is to be always correct. To these students I need not apologise for mistakes which have crept into the List. The following are those which I have been able to detect since this Rubric has been printed:

Omissions:

Zech.	3	2		אוֹד	Deut.	1	11	חס׳	אֲבוֹתֵכֶם		
Jerem.	15	8	כתיב	אַלְמְנוֹתָו	Dan.	5	13	מה׳	אָבִי		
Dan.	3	29		אֶפְשָׁה	2 Chron.	11	18	מה׳	אֲבִיחַיִל		
Josh.	12	18		אֶפֶק	1 Chron.	2	29	קמ׳	אֲבִיחַיִל		
					Ezra	4	8		אַגְרָא		

The following 16 words occur more than once:

	אֲזַכִּיר	כתיב	Ps.	77	12;	Exod.	20	21			
	אֵיָּה		Job	28	7;	2 Sam.	3	7	etc.		
	אֵילִים		„	41	17;	Numb.	23	1	etc.		
	אֵיתַי		1 Chron.	11	31;	Dan.	2	10	etc.		
	אֶכְלָה		1 Sam.	1	9;	„	7	7	etc.		
	אֹכְלָה		Deut.	12	20;	4	24	etc.			
	אָכְלוּ		1 Kings	13	28;	Exod.	12	4	etc.		
	אֵלָּה		Ezek.	6	13;	Gen.	36	41	etc.		
	אֵלִים		Job	42	8;	Ps.	29	1	etc.		
	אַלְמְנוֹתָיו		Ezek.	19	7;	Isa.	9	16			
	אָמֹן		Prov.	8	30;	2 Kings	21	18	etc.		
	אֻמְלָל		Ps.	6	3;	Joel	1	10	etc.		
	אֹסְפְךָ		1 Sam.	15	6;	2 Kings	22	20			
	אֶעֱנֶה		Ps.	119	67;	Isa.	65	24	etc.		
	אֶפְעֶה		Isa.	42	14;	30	6	etc.			
	אַרְעָא	כתיב	Dan.	2	39,	35	etc.				

The following are typographical errors:

אֶחָיִךְ	כתיב	is	אֲבֹרַת	Ezra	7	18	is	אֲבֹרַת	Deut.	22	3
אֵלִים	כתיב	„	אֲבוֹתֵכֶם	Dan.	7	10	„	אֲבוֹתֵכֶם	„	1	11
אֶעֱנֶה		„	אֶעֱנָה	Isa.	27	3	„	אֵילִים	1 Kings	11	17
אַתֶּנָּה		„	אַתְּנָה	Ezek.	13	20	„	אַחֲרִין	occurs many times		

י״ג = § 13.

א. — *The following are written with Aleph, but are read without it.* This Rubric, is taken from Harley 5710—11. The List occurs in the Massorah Magna (Vol. II, fol. 206*a*) on עֻקְּאִים Ps. **104** 12. What this Massorah means is, that wherever one of these four words occurs and is written in the text with *Aleph,* it must be read without *Aleph.* That is (I) שׁאִים is to be read שָׁקִים, (II) מְחוּאִים is to be read מְחוּיִם, (III) עִמְּאִים is to be read עֻקְּיִם, and (IV) צְבָאִים is to be read צְבָיִם. Now on referring to שָׁקִים, the first of these four words, it will be seen that the plural of

it, which occurs eight times, is written in the present text five times שְׂמָם (Jerem. **3** 2; **4** 11; **7** 29; **12** 12; **14** 6) and three times שְׁפָיִים with two *Yods* (Isa. **41** 18; **49** 9; Jerem. **3** 21), and that there is, therefore, not a single instance of שפאים to be found in the present text to which this is applicable. This difficulty, however, is solved by the St. Petersburg Codex of A. D. 916 and Harl. MS. 5720. Thus, on all the three passages in which it is with two *Yods*, the St. Petersburg Codex has in the margin שפאים ק׳ Isa. **41** 18; פאים *ibid.* **49** 9, and אים ק׳ Jerem. **3** 21, whilst Harley 5720 has actually in the text שפאים in Jerem. **4** 11 and in the margin against it שפיים ק׳, thus showing that the preponderance of ancient recensions was in favour of שפאים, and that its displacement from the present recensions is due to this Massorah. Equally important is the light which this Massorah throws upon the second word. The plural of פֶּתִי occurs eleven times, and is written in the present text seven times פתאים with *Aleph* (Ps. **116** 6; Prov. **1** 4; **7** 7; **8** 5; **9** 6; **14** 18; **27** 12) and four times without it, twice with one *Yod* פתים (Prov. **1** 22, 32) and twice with two *Yods* פתיים (Ps. **119** 130; Prov. **22** 3). According to this Massorah, therefore, the Codices of the School from which it proceeds, uniformly read it פְּתָיִם, and according to the directions here given the *Keri* on all the seven passages in question must be פתים. Indeed on the third word in this List, viz. עפאים, which only occurs once (Ps. **104** 12), where this Massorah is given, and on which there is no *Keri* in the present text, the Massorah Parva of this MS. remarks in the margin לא קרי א׳ יתיר א׳ *the Aleph is not to be read, the Aleph is redundant;* whilst Add. 15,251 remarks against it ג׳ כת׳ א׳ ולא קרי *three* [words] *are written with Aleph, but not read,* where מלין *words,* is to be supplied, since עפאים only occurs once. The plural of צְבִי with *Mem* occurs twice, once it is צְבָיִם 2 Sam. **2** 18 and once צְבָאִים 1 Chron. **12** 9. According to this Massorah, therefore, it must be read in the second passage צְבָיִם without *Aleph,* just as in the former passage. Hence the recensions of this School of Massorites must have had on it צבים ק׳. It will thus be seen that the Massorah before us and the one in the St. Petersburg Codex proceeded from two different Schools of textual critics. The former wrote these words without *Aleph* and expressly put a *Keri* in the margin to this effect, whilst the latter on the contrary, wrote them with *Aleph,* and hence put a *Keri* in the margin directing that they should be read without *Aleph.* The writing of עפאִים, פתאִים, שפאִים and צבאִים with *Chirek* under the *Yod* leaving the *Aleph* without any vowel-point, which is to be found in some MSS. and editions is, therefore, derived from the School of textual critics who in the *Keri* cancelled the *Aleph.*

י״ד = § 14*a.*

א. — *The following words want Aleph in the Pentateuch.* This Rubric is given in the printed Massorah on Levit. **11** 43. On comparing it with the other three recensions of this Massorah (viz. § 14*b*—*d*), which catalogue the words throughout the Hebrew Scriptures exhibiting the same phenomena, it will be seen that the Massorites began first of all to collect the anomalies in the Pentateuch alone, and that it was only in process of time, as the work developed itself, that these labours were gradually extended to the other books, and at last to the whole Bible. We shall find numerous illustrations of this fact in the course of the work. The Massorah Parva in the MSS. of the Bible and in the editions has against each of these words ל׳ חסר א׳ = *it does not occur again with Aleph defective.* This exhibits the Massoretic work in its still more incipient form, since it is from these separate remarks that the Lists were ultimately made up for the Massorah Magna. As a further development of the Massoretic work must be regarded the remark in the Massorah Parva of the Yemen Codices against several of the seven instances in this Rubric, viz. נ״א חס׳ א = *fifty-one such instances with Aleph defective,* as this already premises the existence of the Massorah Magna. This List, containing the instances of the Pentateuch alone, I have at present not been able to find in any MS.

י״ד = § 14*b*—*c.*

א. — The three Lists marked respectively § 14*b, c* and *d,* register words in the whole Bible which exhibit the same phenomenon as is recorded in the preceding Rubric with regard to the Pentateuch alone. Though Jacob b. Chayim remarks in the printed Massorah on לְחַטָּת Numb. **15** 24 that this form without *Aleph* is unique and that it is one of fifty-eight words in the Bible which are defective of *Aleph* and refers to the Massorah Magna at the end of Vol. IV for the List,[1] this Rubric is neither to be found there nor in any other part of the printed Massorah.

(I) The first List marked B, which is headed *The following are defective of Aleph,* is from the Vienna Codex No. 35, fol. 83*b,* on מְצָתִי Numb. **11** 11. (II) The second List marked C, which is headed *Fifty-one words are defective of Aleph and are as follows,* is from Orient. 1379 British Museum, fol. 371*a.* Precisely the same List is in Orient. 2349, fol. 142*b,* and Add. 1147, Cambridge University Library. These three MSS. are Pentateuchs from Yemen and as is often the case in South Arabian Codices the Lists are identical. I have, therefore, treated them as one Rubric. (III) The third List marked D, which is headed *Fifty-four words are defective of Aleph and are as follows,* is from Add. 1524 in the Cambridge University Library on the third leaf from the end. To these three Lists I have now to add a fourth which I found in the ancient Codex Orient. 4445, British Museum, on לְחַטָּת Numb. **15** 24, fol. 134*a,* and which is represented in the Table by the letter E. The relationship which these Lists sustain to each other and the instances which they severally register will best be seen from the following Table:

E	D	C	B	A				E	D	C	B	A			
.		28	.	.	וּפְלָתִים	Ezek. 11 6	34	1	1	1	1	1	מַחֲמוֹ	Gen. 20 6	1
.	27	29	29	.	כְּלוֹ	„ 41 8	35	2	3	2	4	2	וְנִטְמֵתֶם	Levit. 11 43	2
16	28	30	30	.	יוֹכְלוּ	„ 42 5	36	3	12	3	2	3	מְצָתִי	Numb. 11 11	3
.	53	33	22	.	אָבִי	Micah 1 15	37	.	.	4	.	.	נַחְבִּי	„ 13 14	4
10	35	.	31	.	וַתִּשֶּׁנָּה	Zech. 5 9	38	4	2	5	3	4	לְחַטָּת	„ 15 24	5
18	29	34	32	.	נוֹבָל	Mal. 1 14	39	5	4	6	5	5	מֵרֵשִׁית	Deut. 11 12	6
14	30	37	17	.	יֹמְרוּךָ	Ps. 139 20	40	6	5	7	6	6	הַיּוֹצֵת	„ 28 57	7
15	.	.	33	.	יְנִי	„ 141 5	41	7	.	.	.	.	וְחֳלָיִם	„ „ 59	8
16	42	38	43	.	יָצָתִי	Job 1 21	42	8	6	8	53	.	רוֹשׁ	„ 32 32	9
17	44	39	44	.	רִישׁוֹן	„ 8 8	43	9	7	9	7	7	בְּנֵי	„ 34 6	10
20	47	43	.	.	בִּשְׁוֹ	„ 15 31	44	15	8	10	8	.	וְנַחְבֵּתֶם	Josh. 2 16	11
.	48	44	47	.	אֵפוֹ	„ 17 15	45	.	9	11	9	.	וְהַגַּי	„ 8 11	12
19	45	41	45	.	נִטְמִינוּ	„ 18 3	46	.	10	12	10	.	שְׁלָתֵךְ	1 Sam. 1 17	13
.	49	45	48	.	אֵפוֹ	„ 19 6	47	.	.	13	12	.	וְהִתְנַבִּית	„ 10 6	14
.	50	46	49	.	אֵפוֹ	„ „ 23	48	.	11	14	11	.	מֵהִתְנַבּוֹת	„ „ 13	15
.	51	47	50	.	אֵפוֹ	„ 24 25	49	.	15	.	.	.	בְּנוֹ	„ 25 8	16
.	55	48	52	.	וֶאֱלִיהוּ	„ 32 4	50	.	16	16	.	.	וַתְּפֵהוּ	„ 28 24	17
.	43	40	43	.	מִלְהִי	„ „ 19	51	.	13	15	13	.	הַיִּזְרְעֵלִית	„ 30 5	18
.	54	49	51	.	אֱלִיהוּ	„ 35 1	52	.	14	.	14	.	הַיִּזְרְעֵלִית	2 Sam. 2 2	19
.	46	42	46	.	מִשְׁתּוֹ	„ 41 17	53	.	17	17	15	.	וְהַסֹּבִי	„ 5 2	20
.	34	.	.	.	מִצַּוְּרֹנָיִךְ	Cant. 4 9	54	12	18	18	16	.	תֹּמְרוּ	„ 19 14	21
22	36	.	39	.	וַתִּשֶּׁנָּה	Ruth 1 14	55	17	19	19	18	.	וַתֹּחֶז	„ 20 9	22
.	.	35	.	.	וְצָמֹת	„ 2 9	56	.	.	22	23	.	וַיָּבוֹ	1 Kings 12 12	23
.	.	36	.	.	חָבִי	„ 3 15	57	.	21	23	20	.	מֵבִי	„ 21 21	24
.	37	.	38	.	וְחַטָּיִךְ	Dan. 4 24	58	.	52	21	21	.	אָבִי	„ „ 29	25
.	39	.	.	.	אֲרָמָיֵ	Ezra 4 9	59	.	20	20	19	.	חֲטָי	2 Kings 13 6	26
.	40	.	40	.	בַּבְלָיֵ	„ „ 9	60	.	.	31	.	.	בְּתַלַּשָּׂר	Isa. 37 12	27
.	41	.	41	.	צְוָרִם	Neh. 3 5	61	.	25	32	28	.	תִּקְרֶינָה	„ 41 22	28
.	38	.	39	.	וּמְרִי	1 Chron. 9 40	62	.	26	24	24	•	וְתִשֶּׁנָּה	Jerem. 9 17	29
.	32	50	35	.	אֱלִיהוּ	„ 26 7	63	.	22	27	25	.	מֵבִי	„ 19 15	30
.	33	51	36	.	אֱלִיהוּ	„ 27 18	64	.	24	25	27	.	נִבֵּיתָ	„ 26 9	31
.	31	.	34	.	הַיִּשְׁמְעֵלִי	„ „ 30	65	.	.	26	.	.	הַחֹטִי	„ 32 35	32
								.	23	.	26	.	מֵבִי	„ 39 16	33

On comparing these Lists as represented by the respective columns, it will be seen (1) that there are altogether sixty-five such anomalies; (2) that ***B*** which tabulates fifty-three only omits the following twelve Nos. 4, 8, 16, 17, 27, 32, 34, 44, 54, 56, 57 and 59; (3) that ***C*** which records fifty-one omits fourteen, viz. Nos. 8, 16, 19, 33, 38, 41, 54, 55, 58, 59, 60, 61, 62 and 65; (4) that ***D*** which registers fifty-five omits the following ten Nos. 4, 8, 14, 23, 27, 32, 34, 41, 56 and 57; (5) that ***E*** records only twenty-two instances altogether and thus omits no fewer than forty-three of these anomalies, and (6) that no two Lists follow the same order in the enumeration of these phenomena, as is shown by the numerals in the respective columns which indicate the sequence in the several Lists as compared with the order of the books, chapter and verse in the Bible. There can, therefore, be no doubt that these Massorahs proceed from different Schools of textual critics and that they are based upon different recensions of the Hebrew text which were Model Codices of the respective Schools of Massorites. This is, moreover, confirmed by the fact that Lists ***A, B*** and ***E***[2] do not specify the number of these

[1] On לְחַטָּת Numb. **15** 24 in the printed Massorah Jacob b. Chayim remarks: ל׳ חסר אלף והוא חד מן נ״ח מלין חסרי׳ אל״ף וסי׳ במסרא רבתא

[2] The heading of List E in Orient. 4445 is as follows סימן מלין דחסירין אלף באמצע פסוק *A sign; Words which are defective of Aleph in the middle of the verse.* This is very remarkable, since five of the twenty-two instances registered in this List are not in the middle of the verse, viz. Levit. **11** 43; Deut. **28** 57; 2 Sam. **19** 14; Mal. **1** 14; Ps. **139** 20; in one instance the word begins the verse, viz. Ruth **1** 14 and in two it actually ends the verse, viz. Numb. **15** 24; Deut. **32** 32. This shows beyond doubt that the heading was originally absent altogether and that it was added by a later Nakdan who misunderstood the import of this Massorah.

anomalies, thus showing that the collection of them had not as yet been completed in the several Schools and that the Lists were still open for additions.

But these by no means exhaust all the instances in the Bible. For, apart from these Lists, which give the anomalies in question more or less according to the order of the books in the Bible, the Massorah registers those which belong to the same root in separate Rubrics, and also catalogues those separately which respectively occur twice, once without *Aleph* and once with it, as will be seen from the following Lists. The materials, therefore, for a complete List must be gathered from the different Massoretic Rubrics. Thus for instance

חבי	letter ח § 19		אֱליהוּ	letter א § 712	
חבא	letter ח § 124		אמר	letter א § 796	
יִזְרְעֵלִית	letter י § 276		אפו	letter א § 1033	
יִשְׁמְעֵלִי	letter י § 708		בוא	letter ב § 66	
נבא	letter נ § 36 &c. &c.		גי	letter ג § 125	

These orthographical features, which are not considered anomalies in the Massoretic text, unquestionably exhibit the residue of a mode of spelling which was normal in olden times. This is attested by the Septuagint, which shows that the *Aleph* was frequently absent from the text from which this version was made, as will be seen from the following examples:

MASSORETIC TEXT.					SEPTUAGINT.	
Hos.	4	2	פרץ	*break out*	ἐπὶ γῆς *upon the earth*	בארץ = ברץ
„	4	18	מָגִנֶּיהָ	*her rulers*	ἐκ φρυάγματος αὐτῶν *through their insolence*	מִגְּאֹנָם
„	5	15	יֶאְשְׁמוּ	*shall acknowledge their guilt*	ἀφανισθῶσι *shall be brought to nought*	ישמו
„	13	1	וַיֶּאְשַׁם	*and he offended*	καὶ ἔθετο *and established*	וַיָּשֶׂם
Micah	7	2	יֶאֱרֹבוּ	*they lie in wait*	δικάζονται *they quarrel*[1]	יָרִבוּ

We must now advert to the manner in which these words are treated in the St. Petersburg Codex of A. D. 916. The List itself does not occur, nor indeed is its existence referred to in this MS. The same is the case with Harley MS. 5710—11, the Massorah of which is in many respects more like that in the St. Petersburg MS. than any other Massorah. It will be seen that no less than twelve words, registered in this Rubric as wanting *Aleph*, occur in the Latter Prophets of which this MS. consists. On two of the twelve, viz. בְּתְלַשָּׂר Isa. **37** 12 and נֹבַל Mal. **1** 14, there is no Massoretic remark whatever in the Massorah Parva of this Codex, two of them, viz. וְהִשָּׂאנָה Zech. **5** 9 and וּמִלֵּאתֶם Ezek. **11** 6, are here written with *Aleph,* whilst the remaining nine are variously treated, as will be seen from the following List:

Jerem.	32	35	החטי מיא ק׳		Isa.	41	22	הקרינה אלף חס׳ כת׳
„	39	16	מבי יא ק׳		Jerem.	9	17	ותשנה חס׳
Ezek.	42	5	יוכלו יאכלו ק׳		„	19	15	מבי יא ר׳
Micah	1	15	אבי יא ק׳		„	26	9	נבית נבאת ק׳

יְמָרוּךָ Ps. **139** 20, which is given in all the three Lists, constitutes one of the differences between the Easterns and Westerns. The former have יֹאמְרוּךָ with *Aleph* in the text.[2] The Quinta, which follows the Western recension, reads it *παρεπίκρανάν σε have provoked thee* = יַמְרוּךָ, thus showing that the difference originally was not simply orthographical but radical. וַתִּשָּׁנָה too (Ruth **1** 14) constitutes one of the differences between the Easterns and Westerns.[3] It is remarkable that, though this anomaly also occurs Jerem. **9** 17, the latter does not constitute a difference between these two Schools of textual critics. The treatment of this anomaly in the Massorah Parva is very various. Sometimes it is simply remarked in the margin against the word exhibiting this exception ל׳ חס׳ א׳ *it does not occur again without Aleph;* sometimes ב׳ ג׳ ד׳ חסר א׳ *twice, thrice, or four times without Aleph,* if the word in question exhibiting this anomaly occurs more than once; sometimes חד מן נ״א, נ״ד, נ״ח, דחסרי, א בקרי *one of the fifty-one, fifty-four, or fifty-eight words in the Scriptures, which want Aleph;* and sometimes there is a *Keri* on it substituting in the margin the word in question with the *Aleph,* as will be seen from a reference to the List of the *Kethiv* and *Keri* under letter כ, § 480 &c., *The Massorah,* Vol. II, pp. 55—93.

[1] Comp. Vollers, *Zeitschrift für die alttestamentliche Wissenschaft III, 226,* Giessen 1883.

[2] Comp. *The Massorah,* letter ח, § 630, Vol. I, p. 597.

[3] Comp. *The Massorah,* letter ח, § 634, Vol. I, p. 597.

ט״ו = § 15.

א. — *Seventeen words have no audible Aleph and are as follows.* This List is from Arund. Orient. 16, fol. 246*b*, on 1 Chron. **12** 38. Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed, as follows: six in Arund. Orient. 16; (I) on שְׁלָתֵךְ 1 Sam. **1** 17, fol. 35*a*; (II) on וְנָשׁוּ Ezek. **39** 26, fol. 192*b*; (III) on בְּאשׁ Amos **4** 10, fol. 206*a*, where it is given as a contrast to the Rubric tabulating the opposite phenomena; (IV) on שֵׁרִית 1 Chron. **12** 39, fol. 246*b*; (V) on מְלָאכוֹת 1 Chron. **28** 19, fol. 256*a*, where it is again given as a contrast to the List registering the phenomena of an opposite nature; (VI) on הַשְּׁפוֹת Neh. **3** 13, fol. 380*b*; (VII) Add. 15,451, fol. 180*a*, on שְׁלָתֵךְ 1 Sam. **1** 17; (VIII) Vienna MS. No. 35 on הַשְּׁפוֹת Neh. **3** 13; (IX) Cambridge Add. 465 on שְׁלָתֵךְ 1 Sam. **1** 17; (X) the same MS. on שֵׁרִית 1 Chron. **12** 39; (XI) Orient. 2371, fol. 202*a*, on פִּלֶסֶר 2 Kings **16** 7; (XII) Halle Ochlah Ve-Ochlah II, § 153, fol. 116*a*; (XIII) the printed Massorah on פִּלֶסֶר 2 Kings **16** 7, and (XIV) Paris Ochlah Ve-Ochlah § 199. Though differently headed in the language of the Massorah, yet this Rubric is closely connected with the preceding one, inasmuch as the words herein registered want *Aleph.* The reason why these instances are grouped together separately is that the words in question only occur once in this anomalous form, and that in all other passages they have respectively an audible *Aleph,* as will be seen from the following Table:

1	שְׁלָתֵךְ	is written	שְׁאֵלָתֵךְ	Esther	5 6; 7 2; 9 12
2	וַתְּזְרֵנִי	„	וַתְּאַזְּרֵנִי	Ps.	18 40; 30 12
3	לַהְשׁוֹת	„	לְהַשְׁאוֹת	Isa.	37 26
4	וַיֵּרָפוּ	„	וְיֵרָפְאוּ	Ezek.	47 9, 11
5	פִּלֶסֶר	„	פִּלְאֶסֶר	2 Kings	15 29; 16 10
6	פִּלְנֶסֶר	„	פִּלְנְאֶסֶר	1 Chron.	5 6; 2 Chron. 28 20
7	מָלוּ	„	מָלְאוּ	19 times	
8	וְנָשׂוּ	„	וְנָשְׂאוּ	10 times	
9	מִשֵּׂתוֹ	„	מִשְּׂאֵתוֹ	Ps.	62 5; Job 31 23
10	הַסּוּרִים	„	הָאֲסוּרִים	Gen.	39 22; Judg. 16 25
11	הַשְּׁפוֹת	„	הָאַשְׁפּוֹת	Neh.	2 13; 3 14; 12 31
12	שֵׁרִית	„	שְׁאֵרִית	46 times	
13	נָשׂוּ	„	נָשְׂאוּ	10 times.	

Two things are evident from the above analysis of these thirteen instances, viz. (1) that each of the words in question is unique in this abnormal form. Hence the heading of this Rubric in the Vienna MS. No. 35 י״ו מיחדין לא מפיקין א׳ = *sixteen words are unique in not having an audible Aleph,* and in Orient. 2371 י״ו מלין בקר׳ דלא מפקי׳ א׳ ולית להון זוג׳ = *sixteen words in the Scriptures have no audible Aleph and are without parallel.* And (2) that in its normal form each of these words occurs again more than once. Bearing in mind these facts, it will be seen that the other four words, which are given in this Rubric to make up the seventeen, do not belong to this Massorah and have been added by later Massorites, who ignored its proper import. חטאים (1 Sam. **14** 33) the first of these four is indeed written חטים without *Aleph* in List I (Arund. Orient. 16, fol. 35*a*, 1 Sam. **1** 17) and in List IX (Cambridge Add. 465 on 1 Chron. **12** 38). In that case it might be loosely contrasted with וְחֹטְאִי Prov. **8** 36, which is also the Kal participle and has audible *Aleph.* But as all the other thirteen instances are exactly alike in prefixes and suffixes both in the abnormal and normal forms, it can hardly be conceded that the original compiler of this Rubric would here make a solitary exception and contrast the plural form חטים with the singular וְחֹטְאִי, which besides has also *Vav* conjunctive. Moreover, if this were its contrast, it would not belong to this List, but to the one which registers pairs (see below § 16). This is probably the reason why חטים is omitted altogether in the List here marked No. VI. Still more objectionable is יְמָרוּךָ (Ps. **139** 20), which is the second of the four words. This abnormal form has no normal parallel at all, and though it is given in Lists Nos. IV, V and IX, it is rightly excluded from the other eleven recensions of this Rubric. It has evidently been inserted in those three Lists to make up the number י״ז = 17, which some of the headings have. As to the third of the four words, viz. קְרוּא Esther **5** 12, it is difficult to conceive that the original Massorites, who have collated and registered such minute and exact contrasts in all the other thirteen instances should here contrast this Kal participle passive with קָרְאוּ preterite, third person plural, unless they found the former written without *Aleph* in their MSS. The fourth word, viz. קֹרְאִים (Ps. **99** 6), even if it had been written without *Aleph,* does not belong to this Massorah, since this form does not occur again with an audible *Aleph,* and hence is outside the scope of this Rubric. Accordingly there are really only thirteen words which properly belong to this Massorah, the other four words, as is often the case, having been added by later Massorites, who did not comprehend the real import of it. This will also explain the altered heading of this Rubric in the List No. IX which is י״ו מלין לא מפקין א׳ ואית בהו׳ דלא כתי׳ בהו׳ ואית בהו׳ דכתיב בהו׳

= *sixteen words do not sound the Aleph, some of them are written without it and some are written with it.* It, moreover, supplies the reason why we find the following addition at the end of this recension of the List ואי האספסף ואית מלונ' במלין אחרנין *and one is* וְהָאַסְפְּסָף (Numb. **11** 4), *but there is a difference of opinion about some of the words in the List.* Several of the Lists omit either פִּלְכָּל 2 Kings **16** 7 or פִּלְנִכָּר 1 Chron. **5** 26. This is frequently the case in the Massorah when two examples follow each other, which are either alike or resemble one another. In the Massorah Magna א § 5 this Rubric is mentioned as exhibiting the opposite phenomena to the Lists in which the words with audible *Aleph* are registered, in the following words וחלופיהון יו"ו לא מפקין א ול' להון וזנא וסימניהון נמסר במלכי' ב' סימן יו"ו *on the contrary sixteen words have no audible Aleph, and are unique, the passages are enumerated in 2 Kings chap. 16.* The latter part of this sentence is Jacob b. Chayim Ibn Adonijah's own invention, and it hardly needs to be added that the Massorah neither divides Kings into two separate books nor recognizes the divisions into chapters.

ט"ז = § 16*a*.

א. — *Eight words respectively occur twice, the first being without Aleph and the second with Aleph.* This List is from Harley 5710—11, Vol. I, fol. 26*a*, on תְּאוּמִים Gen. **38** 27. Hitherto the Massoretic Lists have registered the abnormal forms with *Aleph defective* without any direct mention of the normal forms, though their occurrence is distinctly implied in the preceding Rubric. Now in the List before us the Massorah restricts itself to words which not only exhibit the same phenomenon of being without *Aleph*, but which respectively are unique in this abnormal form and have severally a unique companion in the normal form. It will, therefore, be seen that לְהַשּׁוֹת 2 Kings **19** 25, which is given both in the former List and in this List, is wrongly put in the former one, since the Massorah registers words which, though unique in their abnormal form, are not unique in their normal form, whereas לְהָשְׁוֹת with *Aleph* is as much an *hapax legomenon* as לְהַשּׁוֹת, and hence can properly only belong to this Massorah, the design of which is to register pairs. It is important to note that קדמאה = קדמ' and בתראה = בת' in the heading denote *the first of the pair* and *the second of the pair* here adduced. This is evident from the import of this Massorah as well as from the order in which these pairs are ranged. In this recension this Massorah occurs nowhere else. In looking at the Rubric it will be seen that the first seven lines only have ל' = *unique*. The reason for this is that in the MS., where they form the first line of the Massorah in the lower margin, the ל' in question, as is frequently the case, is placed above each word exhibiting this phenomenon. The close proximity of the remaining lines does not admit of the ל' with its long head being placed above the words of this Rubric, which extend to the second and part of the third lines. Hence the peculiar appearance of a part of this Massorah with the *Lamed* and a part without it. I call attention to this peculiarity here because it is of frequent occurrence, and because the presence of this letter in one part of a Rubric and its absence in the other part of the same Rubric might be interpreted to imply some emphasis.

ט"ז = § 16*b*.

א. — *Four groups of two words each respectively occur twice, the first time without audible Aleph and the second time with audible Aleph.* Of this Massorah I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 253*b*, on לַהֲשׁוֹת 2 Kings **19** 25, which is the one I printed; (II) Arund. Orient. 16, fol. 242*a*, on וּפוּאָה 1 Chron. **7** 1, where it is given as a contrast to the following Rubric; (III) Orient. 2365, fol. 23*b*, on תּוֹמִם Gen. **25** 24; (IV) Orient. 2375 on מָשָׁל 1 Chron. **6** 59, where it is likewise given as a contrast to the following Rubric; (V) Add. 15,451, fol. 28*b*, on תְּאוּמִים Gen. **38** 27; (VI) the same MS., fol. 261*b*, on לַהֲשׁוֹת 2 Kings **19** 25; (VII) the same MS., fol. 470*a*, on וּפוּאָה 1 Chron. **7** 1; (VIII) Halle Ochlah Ve-Ochlah II, § 155; (IX) Paris Ochlah Ve-Ochlah, § 201; (X) the printed Massorah on תּוֹמִם Gen. **25** 24; and (XI) the printed Massorah on וּפוּאָה 1 Chron. **7** 1. In List III the heading is ד' זוג' קדמ' לא מקיף אלף ובתר' מקיף אלף. That מקיף is a clerical error for מפיק is evident from the fact that on תְּאוּמִים Gen. **38** 27 the Massorah Parva in the same MS. remarks ד' זוג' קדמ' לא מפיק אלף ותיני מפיק אלף. On comparing this and the following Rubrics marked respectively § 16*b* and *c* with the former one marked § 16*a*, it will be seen that they are simply different recensions of the same Massorah. It so happens that of the eight pairs which exhibit the phenomenon under discussion, the word without *Aleph* occurs first, according to sequence of the chapters and the order of the Biblical books, in four of the pairs, whilst in the other four pairs the one with *Aleph* occurs first. Now it is this principle which guided the Massorites in the division of the List into two Rubrics. As each one of the two members of the respective pairs is spelt differently from its fellow member, the heading of this Massorah in many of the MSS. is *four pairs vary in their spelling.* Thus for instance in Orient. 2363, Orient. 2350, fol. 60*a*; Orient. 2365, fol. 23*b*; Orient. 2348, fol. 52*a*; Orient. 2349, fol. 42*a*; on the word תּוֹמִם Gen. **35** 24, the Massorah Parva heads it ד' זוג' מחלם, whilst Orient. 2365, fol. 46*b*, on וּפוּאָה Gen. **46** 13, heads it ד' זוג' משתנ'. Though the List exhibited in § 16*a* is the more simple and hence the older form of this Massorah, yet it is by no means the oldest. From the fact that the Massorah Parva in MS. Orient. 2364, fol. 50*b*, on תְּאוֹמִים Gen. **38** 27, remarks ב זוג' קדמ' לא מפיק אלף תניני מפיק אלף *two pairs the first member of which has no audible Aleph and the second has audible Aleph,* it is evident that originally each pair was respectively made the subject of the Massorah, and that they were afterwards collected and formed into one Rubric.

ט"ז = § 16*c*.

א. — *Four groups of two words each respectively occur twice, the first time with audible Aleph and the second without audible Aleph.* As has already been remarked, this Massorah gives the four pairs in which the word with *Aleph* occurs according to the sequence of the chapters and the order of the books in the Hebrew Scriptures. Of this Rubric I collated twenty-three Lists, twenty in MSS. and three printed — (I) Harley 5710—11, Vol. I, fol. 152*a*, on מְשָׁאל Josh. **21** 30; (II) Vienna Codex No. 35 on וְקָרָאתִי Gen. **42** 38; (III) Orient. 1379, fol. 104*b*, on וְקָרָאתִי Gen. **42** 38; (IV) Orient. 2349, fol. 53*a*, also on Gen. **42** 38; (V) Orient. 2348, fol. 63*a*, on the same passage; (VI) Orient. 2363 on the same word; (VII) Orient. 2365, fol. 43*a*, on the same word; (VIII) Orient. 2350, fol. 94*b*, on the same word; (IX) Orient. 2212, fol. 166*b*; (X) Orient. 2375, fol. 274*a*, where the preceding Rubric, viz. § 16*b*, is given as a contrast to this one; (XI) Orient. 2376, fol. 117*a*, all on the word מָשָׁל 1 Chron. **6** 59; (XII) Arund. Orient. 16, fol. 15*a*, on מְשָׁאל Josh. **21** 30; (XIII) the same MS., fol. 152*b*, on וַיִּרְפּוּ Jerem. **8** 11; (XIV) the same MS., fol. 442*b*, on מָשָׁל 1 Chron. **6** 59, where the preceding Rubric, viz. § 16*b*, is given as the contrast to this Rubric; (XV) Orient. 1471, fol. 167*b*, on הַבָּאַרְתִּי 2 Sam. **23** 37; (XVI) Add. 15,451, fol. 159*b*, on מְשָׁאל Josh. **21** 30; (XVII) Add. 15,451, fol. 470*a*, on וּפוּאָה 1 Chron. **7** 1, where it is given as a contrast to the former Rubric, viz. § 16*b*; (XVIII) Add. 15,251, fol. 136*a*, on מְשָׁאל Josh. **21** 30; (XIX) Add. 15,251, fol. 443*a*; (XX) Halle Ochlah Ve-Ochlah II, § 154; (XXI) Paris Ochlah Ve-Ochlah, § 200; (XXII) the printed Massorah on וְקָרָאתִי Gen. **42** 38, and (XXIII) the printed Massorah on 1 Chron. **7** 1 on וּפוּאָה, where it is given as a contrast to the preceding Massorah. The headings in the different MSS. of this Massorah greatly differ. Thus for instance: (1) as the phraseology of this Rubric is the same, List XVII heads it ד' זוגין דמיין *four pairs are alike.* (2) But though alike in phraseology yet as the members of these pairs differ in spelling, the heading in the same MS. here marked List XVI and List X, has ד' זוג' מחחלפ' *four pairs vary.* (3) Moreover, as the variety in spelling of one and the same phrase is a source of misleading to the scribes, who would naturally make them uniform, the Massorah Parva in Orient. 1379, fol. 104*b*, Orient. 2348, fol. 63*a*, and Orient. 2349, fol. 53*a*, on וְקָרָאתִי Gen. **42** 38, remarks ד' זוג' משע' *four pairs are misleading.* It is to be remarked that this Massorah has a mnemonic sign. I have found it in the following three different forms:

I. שאל וקרי לנחרי אסיא

Enquire after and call Nahari the physician.

The four Chaldee words which constitute this sign are a rendering of the four words which exhibit this phenomenon, as will be seen from the following:

3 לנחרי =	הַבָּאַרְתִּי	2 Sam.	23 37	1 שאל =	מְשָׁאל	Josh.	21 30
	הַבְּרֹתִי	1 Chron.	11 39		מָשָׁל	1 Chron.	6 59
4 אסיא =	וַיִּרְפְּאוּ	Jerem.	6 14	2 וקרי =	וְקָרְאוּ	Gen.	42 38
	וַיִּרְפּוּ	„	8 11		וְקָרְהוּ	„	44 29

To give point to the sentence, the Massorites did not reproduce the third instance of this anomaly, but took the proper name נָחֲרִי *Nahari,* which occurs in 1 Chron. **11** 39, where the instance הַבָּאַרְתִּי without *Aleph* occurs. This form of the sign,

which I have inserted in the text, is the most common. I have found it in ten MSS. and no less than eleven times, (I) and (II) Arund. Orient. 16, fol. 15*a*, on מִשָּׁאֵל Josh. **21** 30, and fol. 152*b* on וַיִּרְפּוּ Jerem. 8 11; (III) Orient. 2349, fol. 33*a*; (IV) Orient. 1379, fol. 104*b*; (V) Orient. 2348, fol. 63*a*; (VI) Orient. 2550, fol. 94*b*; (VII) Vienna MS. No. 25, all on וְקָרְאֻהוּ Gen. **42** 38; (VIII) Add. 15,451, fol. 159*b*, on מִשָּׁאֵל Josh. **21** 30; (IX) Orient. 2212, fol. 166*b*; (X) Orient. 2375, fol. 271*a*; and (XI) Orient. 2376, fol. 117*a*, all on הַבְּרִיתִי 1 Chron. **11** 39.

II. שאול יקרא לנחרים אסיא

Saul will call in the physician to the sneezers.

This sentence is obtained in the same way as the former, only that the Massoretic School from which it proceeds have translated the proper name in accordance with the meaning of the root. When it is borne in mind that the Hebrews exclaim אסיותא when one sneezes in their presence, the play upon the import of the proper name נַחֲרִי will be appreciated. Indeed we should have assigned the same sense to the former recension of this mnemonic sign, but for the fact that לנחרי is expressly pointed with *Pathach* in some of the MSS., thus showing that those who made the sign did not intend it as the plural, but as a proper name. Two MSS. have this recension, (I) Orient. 2363, fol. 43*a*, and (II) Orient. 2365, fol. 43*a*, both on וְקָרְאֻהוּ Gen. **42** 38. And

III. קרא מישאל לנחרי אסיא

Mishael called Nahari the physician.

This recension I have only found in the printed Massorah, where it occurs twice, once in the Massorah Parva on וְקָרְאֻהוּ Gen. **42** 38 and once in the Massorah Magna on וּמִיאֵל 1 Chron. **7** 1.

י"ז = § 17*a*.

א. — *The following words are unique with audible Aleph.* To understand the import of this Massorah it is necessary to exhibit in parallel columns the abnormal words which constitute it, with the same words in their normal state:

1	עַנְאָנָם	is	צֹאנְכֶם	Exod. **10** 24; Deut. **12** 6 etc. with ע and א transposed
2	אֲבִיאָסָף	„	אֲבִיסָף	1 Chron. **6** 8, 22; **9** 19
3	חָבִיאוּ	„	חֲבִיאוּ	Gen. **42** 20; Numb. **20** 12 etc. without *Dagesh* in א.
4	וּבְזוּרֹעַ	„	וּבִזְרוֹעַ	Deut. **4** 34; **5** 15 etc.
5	בְּלוֹעִי	„	בִּלְוִי	Jerem. **38** 11, 11
6	בָּאשׁ	„	בָּאשׁ	Isa. **34** 3; Joel **2** 20
7	בְּמַלְאָכוּת	„	בְּמַלְכוּת	Dan. **11** 9; Ezra **7** 1; **8** 1.
8	אִישָׁי	„	וְיִשָׁי	1 Chron. **2** 12; 2 Chron. **11** 18 etc.
9	מַלְאָכוּת	has no proper parallel		
10	הָעֲרָבִיאִים	is	הָעֲרָבִים	Neh. **4** 1; 2 Chron. **21** 16 etc.
11	נָאוָה	„	נָאוֶה	Ps. **33** 1; **147** 1 etc.
12	וְזוֹעֵי	„	וְזוֹעֲזֵי	Isa. **51** 5; **63** 5; Ps. **89** 22
13	מְנָאוֹת	„	מְנָיוֹת	Neh. **12** 47; **13** 10
14	מוֹצָאת	„	מוֹצָת	2 Sam. **18** 22
15	אַשְׁבִּים	„	הַשְׁכֵּם	Jerem. **25** 4; **29** 19 etc.

To this we must add the two additional instances from the second recension of this List marked § 17*b*, viz.

16	אֶחָד	is	חָדָד	1 Kings **11** 14, 19, 21 etc.
17	רַבּוֹת	„	רִבּוֹת	Ezra **2** 69; Neh. **7** 71.

Now on comparing the abnormal forms with the normal ones, it will be seen that the contrast is not between an audible and silent *Aleph,* since the words in question exhibit in their normal form no less than seven different features. Thus eight of the words, here marked Nos. 2, 4, 5, 7, 8, 10, 12 and 17, are regularly written without *Aleph* altogether; two marked Nos. 15 and 16 are regularly written with *He,* one marked No. 13 is normally written with *Yod,* one marked No. 1 has the *Aleph* and *Nun* transposed, and one (viz. No. 3) has in its normal form no *Dagesh* in the *Aleph,* one (viz. No. 9) has no proper parallel. Hence there are only three words out of the whole List, viz. those marked Nos. 6, 11 and 14, which have an inaudible *Aleph* in their regular forms, and of which it can be said that the contrast is between an *audible* and *inaudible Aleph.* The meaning of the Massorah, therefore, is that fifteen words according to the one recension, or seventeen according to the other, are severally written in one instance with audible *Aleph,* while in all other instances they have no *Aleph* at all, or are written with *He* or *Yod* instead of *Aleph,* or, in the few cases where they have the *Aleph,* it is inaudible. Hence the different Massoretic remarks in the Massorah Parva on the respective words. Thus the Massorah Parva in Orient. 2365, fol. 117*a*, on תָּבִיאוּ Levit. **23** 17, remarks ד' דגש' בלישׁ *it is four times with Dagesh;* Orient. 2365, fol. 161*a*, on לְצֹאנְכֶם, remarks נון קדים לאלף *Nun and Aleph are transposed;* Orient. 2210, fol. 140*a*; Orient. 2369, fol. 141*a*, on אֶחָד 1 Kings **11** 17, remark ל' ופת' *unique and with Pathach.* This recension, which is manifestly old, since it does not as yet fix the number of these instances, is to be found in the MSS. from Yemen. As here printed, it is taken from Orient. 1379, fol. 306*a*, on לְצֹאנְכֶם Numb. **32** 24. Exactly the same List is to be found in Orient. 2348, fol. 130*b*, and Orient. 2349, fol. 120*b*, on the same word. The absence of catchwords and the remark ל' מפיק אלף *unique with audible Aleph* after each word show that the Rubric is compiled from the Massorah Parva on the respective passages.

י"ז = § 17*b*.

א. — *Seventeen words have audible Aleph.* The difference between this recension and the former consists not only in the fact that it gives two more instances, viz. אֶחָד 1 Kings **11** 17 and רִבּוֹאוֹת Dan. **11** 12, but in definitely fixing the number of these anomalies at seventeen. Of this recension I collated seventeen Lists, fourteen in MSS. and three printed — (I) Harley 5710—11, Vol. II, fol. 116*b*, on בָּאשׁ Amos **4** 10 which I have printed; (II) Orient. 4445, fol. 47*b*, on וַאֲבִיאֶסָף Exod. **6** 24; (III) Arund. Orient., fol. 206*a*, on בָּאשׁ Amos **4** 10; (IV) the same MS., fol. 256*a*, on מַלְאָכוֹת 1 Chron. **28** 19; (V) the same MS., fol. 308*a*, on נָאוָה Ps. **93** 5; (VI) the same MS., fol. 380*b*, on הָשְׁמוֹת Neh. **3** 13, where it is given as a contrast to § 15; (VII) Vienna Codex No. 35 on וַאֲבִיאֶסָף Exod. **6** 24; (VIII) Add. 21,160, fol. 144, on the same word; (IX) Add. 21,161, fol. 65*b*, on אֶחָד 1 Kings **11** 17; (X) Add. 15,451, fol. 41*b*, on וַאֲבִיאֶסָף Exod. VI 24; (XI) the same MS., fol. 116*a*, on לְצֹאנְכֶם Numb. **32** 24; (XII) the same MS., fol. 469*a*, on וְאִישַׁי 1 Chron. **2** 13; (XIII) Orient. 2376, fol. 113*b*, on the same word; (XIV) Halle Ochlah Ve-Ochlah II, § 152; (XV) Paris Ochlah Ve-Ochlah, § 198; (XVI) St. Petersburg Codex of A. D. 916, fol. 210*a*, on בְּמַלְאָכוֹת Hag. **1** 13, and (XVII) the printed Massorah Finalis letter א § 4. But though this Rubric is one of the most ancient constituent parts of the Massorah, as is seen from the fact that it is to be found both in Orient. 4445 and in the St. Petersburg Codex, it simply represents a certain class of textual critics who founded it upon the Model Codices of their respective School. This is evident from the fact that certain MSS., which have this Massoretic Rubric, not only write the very words in question differently from the Rule, but have different Massoretic canons, thus showing the traces of two or more different recensions of the text. Thus Add. 21,161, one of the most ancient and most valuable MSS. in the British Museum, which gives this Rubric (see No. IX), nevertheless reads in Jerem. **25** 3 הַשְׁכֵּם, and though the scribe who annotated this Codex put a *Yod* over the word between the *Caph* and *Mem,* viz. הַיַּשְׁכֵּם, the Massorah Parva simply remarks against it יתיר ה' *the Yod is redundant* and no attempt was made to correct the *He* into an *Aleph* in harmony with this Massoretic Rule. In Jerem. **32** 21 the original reading here exhibited is וּבִזְרוֹעַ, but a later scribe who followed the Rubric before us put the *Aleph* above the word and made it וּבִזְרוֹעַ. In Jerem. **38** 12 the reading is וּבְלוֹ as in verse 11, and the Massorah Parva remarks against both passages ובלוי ק', *read* ובלוי with two *Yods* at the end, which is quite at variance with our Massoretic Rubric. The St. Petersburg Codex too has בלו in the text, and the Massorah Parva remarks against it ל' בלואי כת' *unique it is written* בלואי. It is also to be remarked that the Massorah Parva of the St. Petersburg Codex on בְּמַלְאָכוֹת Hag. **1** 13 has it ל' מס' אלף מן י"ז מלין אלף ברגש *unique with audible Aleph, it is of the seventeen words which have Dagesh in the Aleph,* and not only has the *Aleph* actually *Dagesh* in the text, viz. במלאכות, but in the Massorah Magna, where the Rubric is given, every one of the seventeen words which constitute it has *Dagesh* in the *Aleph,* thus affording another proof that the different Massoretic Schools had different rules for Dageshing this letter (see above § 5). I must add that נאוה Ps. **93** 5 is pointed נָאוָה with *Pathach* under the *Nun* in Arund. Orient. 16, Add. 21,161, Add. 15,451, Orient. 2201, Orient. 2374, Orient. 2375, Orient. 2376; whilst Harley 5710—11, Add. 15,250 and Orient. 1475 have it נָאוָה, and no *Chateph Pathach* under the *Aleph.* The addition of ויאו Job. **33** 21 to this Massorah, which is to be found in the Paris Ochlah Ve-Ochlah introduced with the remark ולבר ממסורתא *and apart from this Massorah,* proceeds from a later editor who mistook the import of this Rubric.

י"ח = § 18*a*.

א. — *Eight words in the book of Samuel are written in the text with Aleph in the middle, but are read without it.* Though these eight words are thus included under the same heading as having

severally a superfluous *Aleph*, it must not be understood that the Massorah Parva in the different MSS. has the same remark against each of them. In some MSS. it is remarked against these words יתיר א׳ *the Aleph is superfluous*, in some לא ק׳ א׳ *the Aleph is not to be read*, and in some the word is repeated in the spelling as it should be read. Thus for instance on וַיֹּאמֶר 1 Sam. **18** 29, Add. 465 Cambridge University Library; Add. 15,250 British Museum, have לי כתי׳ כן *unique in this spelling*; Arund. Orient. 16, Harley 5710—11, Harley 5720 and Add. 15,251 have ויומר ק׳ *read* וַיֹּמֶר, they thus not only cancel the *Aleph*, but substitute *Vav* for it, whilst the printed Massorah Parva makes no remark whatever on this word. The same is the case with מִבּאֹר. Here there is not only a *Keri* against all the three passages where it occurs, but the *Keri* substitutes *Vav* for the *Aleph*, viz. מִבּוֹר ק׳. These three instances are also the subject of a special Massorah.[1] Add. 21,161, which is one of the oldest and most valuable MSS. in the British Museum reads הַמְּלָכִים in 2 Sam. **11** 1. The scribe, however, who supplied it with the Massorah, put an *Aleph* on the top of the word הַמְּלָכִים, and remarked against it יתיר א׳ לי׳ *the Aleph is superfluous, unique*. That this Rubric exhibits the earliest attempt to catalogue these anomalies, is evident from the fact that the Massorites have here restricted themselves to one book. In this original form I have only been able to find this List in the Yemen MSS. I collated five Lists of it: (I) Orient. 1471, fol. 117*b*, which is here printed; (II) Orient. 2210, fol. 77*b*; (III) Orient. 2369, fol. 79*a*; (IV) Orient. 2370, fol. 85*a*, and (V) Orient. 2371, fol. 90*b*, all on וַיֹּאמֶר 1 Sam. **18** 29. It is very remarkable that they all give מִבּאֹר as the reading in 2 Sam. **23** 20, whereas the text is here מִבּוֹר. The five MSS., however, really amount only to one, since these Yemen MSS. are exact copies of each other.

[1] Comp. *The Massorah*, letter ב, § 31, Vol. I, p. 165.

יתיר = § 18*b*.

א. — *Forty-eight words have Aleph in the middle, but are read without it.* This List is an expansion of the former Rubric. It registers the same anomalies throughout the whole Hebrew Bible. Though I have hitherto only been able to find a separate List for the books of Samuel, there can hardly be any doubt that the Massorites at first sought out and catalogued these abnormal forms in each book separately, and that the fusion of all the separate Lists into one Rubric is a later development. We have already noticed this plan, upon which the Massorites originally worked, in § 14. The conversion, however, of the different Lists into one general Rubric must have been effected at an early period, since it is already given both in Orient. 4445, fols. 45*b*—46*a* and in the St. Petersburg Codex of A. D. 916, fol. 218*a*, and is mentioned in Add. 21,161, fol. 177*a*, on וְקָאַץ Ps. **89** 11.

Of this Massorah I collated fourteen Lists, eight in MSS. and five printed as follows: (I) Harley 5710—11, Vol. I, fol. 37*a*, on תאכמון Exod. **5** 7, which I have printed; (II) Arund. Orient. 16, fol. 123*a*, on קאבירי Isa. **10** 13; (III) the same MS., fol. 213*a*, on קאיר Nah. **2** 11; (IV) Add. 15,451, fol. 210*a*, on חַלָּאמָה 2 Sam. **10** 17; (V) the same MS., fol. 336*b*, on וַיְצַאתִי Ezek. **43** 27; (VI) the same MS., fol. 473*a*, on הַבּאר 1 Chron. **11** 22; (VII) Add. 15,251, fol. 441*b*, at the end; (VIII) Halle Ochlah Ve-Ochlah I, § 86; (IX) Paris Ochlah Ve-Ochlah, § 103; (X) St. Petersburg Codex, fol. 218*a*, on וְאֶעְשָׂר Zech. **11** 5; (XI) Orient. 4445, fols. 45*b*—46*a*, on Exod. **5** 7; (XII) the printed Massorah in the square enclosing the word וַיְהִי Ezek. **1** 1; (XIII) the same in the square surrounding the word אִישׁ Job. **1** 1, and (XIV) the printed Massorah Finalis, letter א, § 7.

To show how the words constituting this Rubric are treated in the MSS., I cannot do better than exhibit in parallel columns the Massorah Parva of the two oldest Codices against each of them. As no less than twenty out of the forty-eight anomalies occur in the Latter Prophets, I give the text of the St. Petersburg Codex which embraces this portion of the Hebrew Scriptures. The blank against the words in this Codex indicates that it has no Massoretic remark against them, whilst the dots in Add. 21,161 show that the text here is wanting.

			B. M. ADD. 21,161	ST. PETERSBURG CODEX	
Isa.	10	13	. . . .	קאבּיר	1
„	„	33	. . . .	פּוֹרֶה ק׳	2
„	30	5	. . . .	הוֹבִישׁ ק׳	3
„	41	25	. . . .	וַיֹּאת	4
Jerem.	2	13	מארת	מארות מארות לי מן י׳ מלין ב׳ זהין	5
„	„	13	מארת	מארות	6
Jerem.	30	16	שוסיך לא ק׳ א׳	שׁוֹסֵיךְ ק׳	7
„	51	9	רפאינו לא ק׳ א׳	רְפָאנוּ לי	8
Ezek.	9	8	יצלאר לי יתיר א	וַאֶשָּׂר כת׳ וְנִשְׁאַר ק׳	9
„	16	57	. . . .	תְּשָׂאמוֹת לי	10
„	23	6	. . . .	שָׂאסֵךְ	11
„	28	24	. . . .	אלק תְּשָׂאמִים	12
„	39	2	. . . .	לי וְשִׁיאַתִיךָ	13
„	43	27	. . . .	עיתי ק׳ וְרָצַאתִי	14
„	47	8	. . . .	אלק וכרפאו	15
Hos.	4	6	ואכאסך לא ק׳ א	וְאִכְּאַסְךָ כך כת׳ ולא ק׳ א תלתא	16
„	10	14	יתר א	אלק וְקָאם	17
„	„	14	יתר א	אלק אַרְבָּאל	18
Joel	2	6	לי	אלק פָּארוּר	19
Zech.	11	5	ואעשיר יתר א לי	אלק וְאֶעְשַׁר	20

It will be seen from the above Table (1) that all the twenty words have *Aleph* in the text of the oldest dated Codex; (2) that fourteen out of these twenty anomalies are treated as *Kethiv* and *Keri*, which are here indicated in two ways, one by giving the variant in the margin with the remark ק׳ = *read so*, which is the usual way, and the other by simply giving the questionable letter with the remark לי ק׳ = *not read*. That these two modes of expression mean identically the same thing, both indicating a *Keri*, is evident from Nos. 7 and 9, where, as will be seen from the Table, they are interchangeably used in the two Codices; and (3) that five words with this anomaly have not the redundant letter marked, but are simply described as unique (לי), whilst one word (No. 11) is not noticed by the Massorites at all. In Codex 21,161, however, the whole treatment is different. Out of the ten instances, which this important fragment contains, three are written in the text without the redundant letter (Nos. 7, 9, 16), which, however, the Massorites placed in each case above the word with the remark in the margin that it is not to be read. No. 7 again, which is simply marked as *unique* (לי) in the St. Petersburg Codex, has here against it a *Keri* (לי ק׳ א׳), whilst exactly the reverse is the case in No. 19. There can, therefore, be no doubt that these two recensions proceed from two different Schools as the two Massorahs cannot be fused.

The design of this Rubric is to catalogue the words which have inadvertently received *Aleph* when the Scribes gradually inserted this letter in certain expressions in harmony with the later development of Hebrew orthography (see above § 13). The List is, therefore, by no means to be regarded as exhaustive and the statement in the heading that there are forty-eight examples must be taken as simply referring to the number given in this Rubric. That this Massorah is only an attempt to register the anomalies in question and that it was intended to be gradually completed by successive Massorites as is often the case, is evident both from its arrangement and the subsequent additions contained in the different recensions of it. The form in which I have printed it exhibits the oldest recension. This is evident both from its order and catchwords, which are identical with the recension of this Massorah in the St. Petersburg Codex dated A. D. 916 as far as the passages are here enumerated. After stating that this Rubric contains forty-eight such instances, this Codex simply gives the first twenty-three, skips over twenty-two, and concludes by giving the three instances at the end with the remark עד סוף = *etc.* Now the order in which these twenty-three instances are enumerated is exactly the same as that of the Massorah which I have printed. Moreover, in eighteen out of the twenty-three instances the St. Petersburg Codex gives the anomalous expressions by themselves without any catchword to indicate the passages in which they occur, whilst in five instances (2 Sam. **23** 15, 16, 20; Jerem. **2** 13, 13) it gives catchwords of single expressions and omits the anomalies themselves. This is exactly the case in the Rubric which I have printed, but not in any of the other eleven Lists which I have collated. There can, therefore, be no doubt that the Rubric, as I have printed it, exhibits the oldest recension of this Massorah. Now on carefully examining the order in which the anomalies are enumerated it will be seen that this Massorah originally concluded with וַיֹּאמֶר (Neh. **13** 16), and that the ten instances which follow are out of their regular order and hence are additions by later Massorites, who tried gradually to develop the List. This is, moreover, confirmed by the fact that in seven out of the ten Lists which

contain it, דאג concludes the Rubric (Nos. II, III, IV, VIII, IX, XI, XII).

It is this unfinished state of this Massorah which accounts for the circumstance that some Lists omit instances which the other Lists have, whilst some Lists have appended to them words which are not to be found in other recensions. Thus

List No. II omits

תַּשְׁאֲטִים	Ezek.	28 26	כִּבְאֹר	2 Sam.	23 15

List No. III omits

תַּשְׁאֲטִים	Ezek.	28 26	תַּפְרָאִים	2 Sam.	11 24

List No. IV omits

חַשְׁאֲטִים	Ezek.	28 26

List No. V omits

מְאֹרֹת	Jerem.	2 13	בְּרֵאדֵךְ	2 Kings	20 12
נְאֹשִׁים	Neh.	5 7	רְפָאנִי	Jerem.	51 9
בַּלָּאם	Judg.	4 21	מְאֹרוֹת	„	2 13

and adds

לְרָאִים	Ps.	99	6

List No. VI omits

מְאֹרֹת	Jerem.	2 13	מְרָאוֹן	Josh.	12 20
תַּשְׁאֲטִים	Ezek.	28 26	כִּבְאֹר	2 Sam.	23 15
אַרְבַּאל	Hos.	10 14	מִבְאֹר	„	23 16
			מְאֹרוֹת	Jerem.	2 13

adds

לְרָאִים	Ps.	99	6

and gives twice

מַשְׁאַת	Déut.	24 10

List No. VII omits

מְאוֹם	Dan.	1	4

List No. VIII omits

תַּשְׁאֲטִים	Ezek.	28 26

List No. X omits

פְּאֹרוֹ	Nah.	2 11	תַּשְׁאֲטִים	Ezek.	28 26

and adds

פְּלָאתִי	Ps.	119 101	לְרָאִים	Ps.	99 6

Lists Nos. XI and XII add

פְּלָאי	Judg.	13 18

List No. XIII adds

לְמָאם	Job	6 14	פְּלָאי	Judg.	13 18

In the second edition of the Rabbinic Bible (Venice 1548—49) the editor of Jacob b. Chayim's Massorah has wrongly omitted לְמָאם. Add. 21,161, which is one of the oldest and best MSS. of the Bible in the British Museum, has not only לְמָאם with *Aleph* in the text (Job 6 14), but has a Massorah against it = לא ק' א' = *Aleph not read* (fol. 176*b*). This, as will be seen from the above table (Nos. 7, 8, 16), is the very phrase which the Massorah in this MS. uses to indicate a *Keri*. Frensdorff's remark, therefore, that לְמָאם does not occur with *Aleph*, only applies to the printed editions. He is, however, wrong in ascribing the omission to Buxtorf *(Ochlah Ve-Ochlah*, § 103, p. 29, Notes), since it was the editor of the second edition of Jacob b. Chayim's Rabbinic Bible who arbitrarily omitted it. Dr. Baer's remark to the same effect in his edition of Job according to the Massorah *(Appendices criticae etc.*, p. 26, Leipzig 1875) is simply a repetition of Frensdorff's.

י"ט = § 19.

א. — *An alphabetical List of words ending in Aleph which respectively occur only once.* This List, which contains 628 words terminating with *Aleph*, I compiled myself (see notes on § 12). I have detected the following mistakes in the List since it has been printed:

Omissions:

וְשׁוּרָיָא	Ezra	4 13	וְתַשְׁבִיא	1 Chron.	11 2
מָלָא	Prov.	16 30	לְבַשְׂרָיָא כת'	Dan.	2 5
וכומא חס'	„	10 18	וכומיא מל'	Isa	54 16

The following 6 words occur more than once:

מִלָּא	2 Kings	12 21; 2 Sam. 17 27
אַרְמָא	Dan.	2 39; 35
קְרָא	Jerem.	17 11; 1 Sam. 3 8 etc.
תְּרָא	Zech.	9 5; Obadiah 12, 13
וְתָרָא	Neh.	9 9; Gen. 3 6 etc.
	„	5 10; 2 Kings 9 25 etc.
תַּשְׁקָא		

The following are typographical errors:

לְיַצְקָא	should be		לְיַצְקָא	Dan.	7 19
לא כתיב	3 Sam.	„ „		2 Sam.	
נְהִיכְנָא	should be		נְהִיכְלָא	Ezra	5 15
שְׁנָה		„ „	שְׁנָא	Ps.	127 2
וְלִשְׁנָא	3 Sam.	„ „		2 Sam.	
וְיָצָא		„ „	וְיָצָא	Judg.	19 25

כ' = § 20.

א. — *Twelve words have a superfluous Aleph at the end.* Of this Massorah I collated twenty-five different Lists, eighteen in MSS. and seven printed, viz. (I) Harley 5710—11, Vol. I, fol. 144*a*, on הַהָלְכוּא Josh. **10** 24, which I have printed; (II) the same MS., Vol. I, fol. 185*a*, on הַקָּלְיָא 1 Sam. **17** 17; (III) Oriental 16, fol. 8*a*, on הַהָלְכוּא Josh. **10** 24; (IV) the same MS., fol. 46*a*, on הַקָּלְיָא 1 Sam **17**; (V) the same MS., fol. 205*a*, on נָקְיָא Joel **4** 19; (VI) the same MS., fol. 366*b*, on נְנוּא Dan. **3** 29; (VII) Orient. 1379, fol. 269*a*; (VIII) Orient. 2348, fol. 118*a*; (IX) Orient. 2350, fol. 220*b*; (X) Orient. 2364, fol. 145*a*, all on רְפוּא Numb. **13** 9; (XI) Add. 15,250, fol. 320*a*, on נָקְיָא Joel **4** 19; (XII) the same MS., fol. 378*a*, on נְנוּא Dan. **3** 29; (XIII) Add. 15,251, fol. 442*a*, in the Appendix; (XIV) Add. 15,451, fol. 152*a*, on הַהָלְכוּא Josh. **10** 24; (XV) the same MS., fol. 306*b*, on רָצוּא Ezek. **1** 14; (XVI) the same MS., fol. 451*b*, on וְשָׁצוּא Ezra **6** 15; (XVII) Add. 21,160, fol. 207*a*, on רְפוּא Numb. **13** 9; (XVIII) Babylonian Codex, fol. 168*b*, on וְאֶתְקָרָא Ezek. **41** 15; (XIX) Halle Ochlah Ve-Ochlah I, § 87. (XX) Paris Ochlah Ve-Ochlah, § 104; (XXI) the printed Massorah on רְפוּא Numb. **13** 9; (XXII) the printed Massorah in the square enclosing the word וַיְהִי Ezek. **1** 1; (XXIII) the printed Massorah in the square enclosing the word מִשְׁלֵי Prov. **1** 1; (XXIV) the printed Massorah on נְנוּא Dan. **3** 29, and (XXV) the printed Massorah in the square enclosing the word יִבְשָׁנַת Ezra **1** 1.

Though all the twenty-five Massorahs catalogue the same phenomenon, yet the headings which describe it exhibit no less than eight different forms of describing it. I place the oldest form of it, which is that of the Babylonian Codex, first in the following list:

No. XVIII חד מן י"ב נסבין א' בסוף תיבותה
One of twelve which take Aleph at the end of the word;

No. I י"ב יתיר א' בסוף תיבותא
Twelve with superfluous Aleph at the end of the word;

No. XII י"ב מלין כת' א' בסו' תיבות' יתי'
Twelve words are written with Aleph at the end of the word which is superfluous;

No. VI י"ב כת' א' בסוף תיבות' יתירא
Twelve are written with Aleph at the end of the word which is superfluous;

Nos. X, XIX י"ב מלין יתיר אלף בסוף תיבה ולית כוותי
Twelve words have a superfluous Aleph at the end of the word and they have no parallel;

No. II י"ב דנסבי' א' בסו' תיב' ולא קרי'
Twelve which take an Aleph at the end of the word, but it is not read;

Nos. III, IV, V חד מן י"ב מלין דכת' א' בסוף תיבות' ולא קר'
One of twelve words which are written with Aleph at the end of the word, but it is not read;

Nos. XX—XXV חד מן י"ב דכתי' א' בסוף תיבות' ולא קרין
One of twelve which are written with Aleph at the end of the word, but it is not read.

Equally divergent is the manner in which the twelve words constituting this Rubric are treated in the Massorah Parva.

At the end of the List here marked No. XII a later editor, who mistook the import of this Massorah, added מְאוֹם ובכמי רבק מאום (Job **31** 7), which belongs to the forty-eight instances with a superfluous *Aleph* in the middle word (see above א, § 18). It is one of two instances in which this word is abnormally so written for which reason it also constitutes a separate Rubric.[1] In three of the Lists in the printed Massorah, here marked Nos. XXI, XXII and XXIV, the second נָקְיָא (Jonah **4** 11) is omitted. Such scribal omissions of one instance when the word constituting the anomaly occurs several times in the same Rubric, are very frequent. The exceptional orthography of נָקְיָא is also treated in a separate Rubric.[2]

According to Ewald (*Lehrbuch*, § 16, 3), the *Aleph* is designedly added at the end of these words to the final *â*, *î* and *û* in order to impart special emphasis to the final syllable, this being a mode of writing common in Arabic. Against this theory, however, is to be urged that the majority of these words not only occur frequently in their normal form, but that some of

[1] See *The Massorah*, letter מ, § 50, Vol. II, p. 196.
[2] See *The Massorah*, letter נ, § 358, Vol. II, p. 285.

them are to be found in the very books which contain these isolated phenomena. Thus for instance הָלְכוּ the Kal preterite third person plural not only occurs thirty-nine times without an *Aleph* at the end, but has not this supposed emphatic *Aleph* in the other two passages in Joshua (**2** 5; **5** 6). The same is the case with קָלוּ which besides the passage in question occurs five times, of which no less than three instances are in this very book (1 Sam. **25** 18; 2 Sam. **17** 28, 28) without the *Aleph*. This is also the case with אָבוּ the Kal preterite third person plural which is not only without the *Aleph* at the end in all the other passages where it occurs (Judg. **19** 25; **20** 13; 1 Sam. **15** 9; **22** 17; Ezek. **20** 8; Prov. **1** 30), but is written without it in this very book (Isa. **30** 9; **42** 24). Still more remarkable is the case with the word נָגוּ. This expression is only to be found in Daniel, where besides the anomaly in question it occurs thirteen times (Dan. **1** 7; **2** 49; **3** 12, 13, 14, 16, 19, 20, 22, 23, 26, 26, 30) and no less than eleven times in the very chapter where this abnormal form occurs. Is it conceivable that the final *Aleph* which is to impart this emphasis should have been omitted in all other instances, that it should not even have been appended to these self-same words when they occur in the same books, and that a solitary instance should have been selected from twelve passages in the very same chapter to exhibit the supposed emphasis?

A careful examination of the facts will show that the *Aleph* in all these twelve passages been introduced into the text has inadvertently, and that the Massorah rightly indicates it by the remark יתיר א *the Aleph is superfluous* and is to be cancelled. In Numb. **13** 9 the word רָמוֹא which does not occur again in the Bible as we are here assured, was written without *Aleph*. The word now ends the verse and there can hardly be any doubt that it originally also stood at the end of the line. This was also the case with the other eleven words. An examination of the MSS. will show that *Aleph* is one of the letters frequently employed by the Scribes to fill out the line when the last word in it does not come up evenly to the margin. It is this *Aleph*, therefore, used for spacing out the line which a later Scribe joined to the words in question. This is confirmed by the fact that many MSS. have not the *Aleph* in these twelve words. Those Massoretic Schools, however, who in their recensions found the *Aleph* at the end of the words in question were too scrupulous to remove it and they satisfied themselves by simply remarking that it is superfluous or that, though in the text, it is not to be read as part of the text, and is to be cancelled.[1]

[1] Hence Professor Kautsch in his last edition of Gesenius (Grammar § 23, 3, Note 3, p. 76) rightly regards the *Aleph* in these words as exhibiting an old scribal error.

כ"א = § 21.

א. — *Ten words are written with Aleph at the end of the word and they have no parallel;* or, as the recension of Rubric 21*b* heads it, *The following words have no parallel being written with Aleph at the end of the word.* The design of this Massorah is to catalogue those words which respectively occur only once with *Aleph* at the end and which in all other passages where they occur are severally written with *He* at the end. That this is the import of the Massorah before us and that it is not designed merely to give the unique words ending with *Aleph* is evident from the fact that there are no less than 628 words which end with *Aleph* (see above Rubric 19), whilst all the combined six recensions of the Rubric before us only yield twenty-two words. It is equally certain that this Massorah restricts itself to those words which occur in the other parts of the Bible more than once with *He* at the end. For those which severally occur only once again ending with *He* belong to the List of words which constitute pairs, once with *Aleph* at the end and once with *He* at the end. Hence these words not only form a separate Massorah (see below א, § 23), but are not given in the List before us.

This Massorah is of rarer occurence than the one constituting Rubric 20. For whilst there are twenty-five Lists of Rubric 20 in the MSS. and in the printed Massorah, there are only six Lists of this Massorah in the same Codices and printed editions, viz. (I) Harley 5710–11, Vol. II, fol. 89*b*, on נָבְרָא Ezek. **31** 5 which I have printed as No. 21*a*; (II) Orient. 1379, fol. 269*a*, on רָמָא Numb. **12** 13 which I have also printed as No. 21*b*; (III) Orient. 2348, fol. 118*a*, also on רָמָא Numb. **12** 3; (IV) Orient. 2365, fol. 137*b*, on לְוָרָא Numb. **11** 20; (V) Halle Ochlah Ve-Ochlah, fol. 51*b*, in the upper margin, and (VI) the printed Massorah Finalis letter א, § 9. The six Lists, however, exhibit different recensions and proceed from different Massoretic Schools, as will be seen both from the wording of the several headings and the variations in the contents.

No. I (1) י' מלין בת' א' בסו' תיב' ול' כותיה

Ten words are written with Aleph at the end of the word and have no parallel;

Nos. II and III (2) אלין מלין ליה כות' כת' אלף בסו' תיבה

The following words have no parallel being written with Aleph at the end of the word;

No. IV (3) אלין בת' אלף בסוף תיבה ליה כות'

The following are written with Aleph at the end of the word having no parallel;

No. V (4) י"ג מלין בת' א' חחת ה'

Thirteen words are written with Aleph instead of He;

No. VI (5) אלין מלין דמשמשין א' בסוף תיבות' וכל חד וחד ליה דכו'

The following words which take Aleph at the end of the word have each one of them no parallel.

Still more varied are the contents of these Lists, as will be seen from the following table. The numbers in each column show the order in which the respective instances are enumerated in the several Lists, whilst the asterisks indicate that the word in question is not given in it.

List II.

Gen.	36 41; 1 Kings 16 6 etc.	אֵלָה	(I)
„	11 31; 12 5; 20 1; 24 52 etc.	אַרְפַּכְשַׁד	(II)
„	12 10; Exod. 25 36 etc.	גֻּלָּא	(III)
Ps.	90 5; Prov. 6 4 etc.	שְׁנָה	(IV)
Gen.	34 5, 8; Deut. 13 9 etc.	תִּבָּה	(V)
2 Kings	19 32; Isa. 28 9 etc.	יוֹרֶה	(VI)
Gen.	18 33; 24 15 etc.	מִלָּה	(VII)
2 Sam.	2 26; Ezek. 27 30	מָרָה	(VIII)
2 Kings	5 12; Isa. 66 15 etc.	נַחֲמָה	(IX)
Ezra	4 22; 7 23	לָמָּה	(X)
Josh.	15 57; 18 28 etc.	גִּבְעָה	(XI)
2 Kings	12 2; 2 Chron. 24 1	צִבְיָה	(XII)
2 Kings	15 30; Hos. 1 1 etc.	עֻזִּיָּה	(XIII)

List I.

		No. VI	No. V	No. IV	No. III	No. II	No. I		
Numb.	11 20	1	1	1	6	5	1	לְוָרָא	1
„	12 13	*	*	2	1	1	*	רְמָא	2
„	32 37	2	2	7	7	6	2	אֶלְעָלֵא	3
1 Kings	4 18	4	3	8	8	7	4	אֵלָא	4
„	16 9	3	12	*	*	*	*	אַרְצָא	5
Ezek.	31 5	5	4	6	5	4	5	נַבְרָא	6
„	36 5	13	*	*	*	*	*	גֻּלָּא	7
„	41 15	*	*	5	4	3	*	וְאַחִיקְיָתָא	8
Ps.	127 2	7	7	11	10	9	7	שְׁנָא	9
Prov.	1 10	15	*	*	*	*	*	תִּבָּא	10
„	11 25	14	*	*	*	*	*	יוֹרָא	11
„	16 30	17	*	*	*	*	*	מִלָּא	12
Job	38 11	6	6	12	13	12	10	וּמָא	13
Ruth	1 20	12	13	4	3	*	*	מָרָא	14
Lament.	3 12	10	10	10	12	11	9	נַפְשָׁתָא	15
Dan.	11 44	9	9	*	11	10	8	נַחֲמָא	16
Ezra	5 11	*	*	*	*	13	*	וְכַנְבָתָא	17
„	6 8	8	8	13	14	*	11	לְמָא	18
1 Chron.	2 49	11	11	*	*	*	3	גִּבְעָא	19
„	5 26	16	*	*	*	*	*	וְחָרָא	20
„	8 9	*	*	3	2	2	*	צִבְיָא	21
„	11 44	*	5	9	9	8	6	עֻזִּיָּא	22

By comparing the two tables marked Nos. I and II it will be seen that there are properly only thirteen words which occur once with *Aleph* at the end which in all other passages of the Bible end with *He*, and that the heading in List No. IV is perfectly correct in fixing this number though some of the instances adduced are incorrect. Of the remaining nine words three, viz. וְאַתִּיקְוָא, יְכִנְּמָא and וְאַתִּיקְוָא have no parallel at all ending with ה and have manifestly been added by later redactors who mistook the import of this Massorah. Two, viz. לְוֹרָא contrasted with לְוֵה (Exod. **30** 9; Lévit. **10** 1 etc.) and כַּמַּשָּׂרָא with הַמַּשָּׂרָה (Jerem. **32** 2, 8, 12 etc.) and לְמַשָּׂרָה (1 Sam. **20** 30; Job **16** 12), would exhibit too forced a parallel since the expressions which are here compared are those that are spelled exactly alike. Whilst the remaining four words, viz. רָמָא, which only occurs once with ה at the end (Ps. **60** 4, see letter ר, § 427), אֶלְעָלָא which only occurs once with ה at the end (Jerem. **48** 34) the other instances being וְאֶלְעָלֵה with *Vav* conjunctive (Numb. **32** 3; Isa. **15** 4; **16** 9), יאמא which also occurs only once with ה at the end (Josh. **18** 8, see letter א, § 47), and וְהָרָא which likewise only occurs once ending with ה (Ps. **8** 5, see letter ה, § 356), belong to another Massorah which catalogues these pairs once with *Aleph* and once with *He* and which gives three out of the four instances in question (see below א, § 23). We have only to add that מִן גִּבְעָא in Rubric 21*a* can only refer to 2 Chron. **13** 2 which is the sole passage where גִּבְעָה is preceded by מִן. As it is, however, here written with ה at the end and, moreover, as 1 Chron. **2** 49 is the single instance where it occurs with א, it is evident that the Massorite copyist has attached to it a wrong catchword. This is frequently the case, as will be seen in the course of this Volume. A similar mistake occurs in this List in the printed Massorah where the catchword for לְמָא is given ישנא חבלה (Ezra **4** 22) whereas it should be די תעברון (*ibid.* **6** 8) as the MSS. rightly have it.

כ"ב = § 22*a*.

א. — *Words which end with Aleph.* This Massorah which catalogues the Chaldee words in Daniel, Ezra and Nehemiah written with *Aleph* or *He* at the end and have *Tzĕrē*, I have printed from Arund. Orient. 16, fol. 364*b*, on יְשִׁתְּוָא Dan. **2** 9. The heading which is in brackets I have added in accordance with the remark at the end to indicate its position here. Of all the MSS. I have collated it is the only one in which this Rubric occurs. It will be seen that whilst יְשִׁתְּוָא is repeated twice in this List, יְהַשְׁנָא which belongs to it is entirely omitted. There can, therefore, hardly be any doubt that the one here marked Dan. **2** 2 is a clerical error for יְהַשְׁנָא Ezra **6** 11. The word here printed בחנה does not occur in the Bible. The MS., however, may be read נחנה as the ב and נ are so much alike. But as this expression also does not occur it is probably a clerical error for נדנה Dan. **7** 15. The Massoretic Rule in the printed Massorah on Dan. **2** 9 which corresponds to the Rubric is as follows:

				סימן שנא
Ezra	5 2, 17; 6 8	לְהַכְנָא	Dan. 2 21	מְהַשְׁנָא
„	5 15; 6 3	יְהַתְּנָא	„ 2 9	יְשִׁתְּוָא
„	5 8, 16	מְהַתְּנָא	„ 6 18; 7 23	תְּשַׁנָּא
„	4 13, 16, 21	תְּהַתְּנָא	Ezra 5 3	לְהַנָּא
		כלהון כתי' א' בסוף תיבות'		

As the word שָׁנָא with which this List begins in the printed Massorah of Jacob b. Chayim does not occur, and as the word with which it begins in the MS. is מָנָא which does occur and belongs to this Rubric, the former is manifestly a clerical error for the latter. It will be seen that in the printed Massorah נְשַׁנָּא Dan. **7** 24 and יְהַשְׁנָא Ezra **6** 11 are omitted. Dr. Baer in his edition of Daniel, Ezra and Nehemiah remarks on מְהַשְׁנָא Dan. **2** 21 "Cum Zere et *Aleph*, auctore Masora quae praecipit: מנא, מהשנא, ישתנא, תשנא, לבנא, למבנא, יתבנא, מתבנא, כלהון א כתיבי וקמץ (צרי): עניה, בניה, חזה, רמה, נדנה, כלהון ה"א כתיב, (*Appendices criticae et masoreticae*, p. 65, Leipzig 1882)." This recension not only contains two instances more of words ending with *He* (חזה, רמה), but makes the import of the Rubric more plain by the addition of the expression וקמץ. But as Dr. Baer does not state where he found this Massorah, it is difficult to say whether he compiled it himself or found it so in a MS.

כ"ב = § 22*b*.

א. — This Rubric treats of Chaldee words which end with *Aleph* or *He* and have *Kametz*. I have only found one List of it in Arund. Orient. 16, fol. 366*b*, on יַצִּיבָא Dan. **3** 24 which I have printed. The word here printed הֵיצִיבָא ought to be לְיַצָּבָא with the accent *Zakeph Katon* which is not only the reading in the text of this Codex (Arund. Orient. 16), but of the following MSS. Harley 5710—11; Add. 21,161 one of the oldest and most important Codices; Add. 15,251; Add. 15,451; Orient. 2212; Bomberg ed. 1524—25. The two Codices in the British Museum which have the accent (Orient. 2201, Orient. 2376) also point it לְיַצָּבָא Infinitive Pael. וְיַצִּיבָא Dan. **7** 16 which is here omitted may be included under יַצִּיבָא. The Massoretic Rule in the printed Massorah on Dan. **3** 29 which corresponds to it is as follows:

				סימן כל
Ezra	5 14	ואף מאניא די בית	Dan. 3 26	נְּוֹא
„	6 5	ואף מאני בית אלהא	„ 3 6, 11, 15, 21, 23, 24	לְגוֹא
„	7 18	וכמה די עלך ועל אחך	„ 3 25; 4 7	גְּגוֹא
		וכל עשבא	„ 3 24; 6 13	יַצִּיבָא
		כתבא כתי' א במ"ב כתי' ה' וסימ'	„ 7 19	לְיַצָּבָא
Dan.	5 7	די יקרה כתבה	„ 6 18, 24, 25	גְּבָא
„	5 15	די כתבה דנה יקרון	„ 6 17, 20, 21	לְגֻבָּא
„	2 9	כְּדָבָה	„ 3 22	שְׁבִיבָא
„	2 6	וּגְזִזְתָּה	Ezra 6 8	מְהֵיהֲבָא
„	4 8, 17, 30	רָבָה	כלהון כתיב א בסוף	
		כלהון כתיב ה'	וכל דָּחֲנָא דכו' במ"נ כתיב ה' וסימ'	

It will be seen that the two Massorahs, though treating of the same phenomenon, exhibit two distinct recensions and have been formulated in different Massoretic Schools. The portion of this Massorah which embraces דַּהֲבָה *gold*, also constitutes a separate Rubric.[1] As a specimen how the printed Massorah of Jacob b. Chayim suffered through successive editors we refer to the fact that in the second (Venice 1548) and third editions (Venice 1568) the two catchwords which indicate the word כתבה and which are correctly given in the first edition (Venice 1524—25) are erroneously curtailed and fused into one די יקרא כתבה דנה יקרון. This mistake is not only reproduced in Buxtorf's edition (Basel 1618—19), but another is added to it, viz. כְּדָבָה Dan. **2** 9 is altered into כְּדָבָה (Jerem. **10** 11; Dan. **2** 10; **3** 29).

[1] See *The Massorah*, letter ד, § 118, Vol. I, p. 227.

כ"ב = § 22*c*.

א. — Of this Massorah I have only been able to find one List in Arund. Orient. 16, fol. 367*b*, on מְשָׁרָא Dan. **4** 15. With the exception of וְחַקְקָא (Dan. **2** 37) and רְבָא (Dan **7** 2; Ezra **4** 10; **5** 8) this Rubric catalogues those words ending with *Aleph* or *He* which are preceded by *Resh*. The word ויקרא which I have printed without vowel-points and with a mark of interrogation is probably designed to give the second instance of וְיִקָּרָא (Dan. **5** 18) which occurs twice, the first instance (Dan. **2** 37) having already been adduced in this List. וּמַשְׁרָה which is here an integral part of the List is also the subject of a separate Massorah.[1] Baer's declaration with regard to וכל אגרה that I have mistaken its import since I pointed it אָגְרָה, whereas it ought to be אַגְרָה as this Massorah treats of Aramaic expressions is unjust. This quadriliteral with *He* at the end occurs only once in the Bible where it is pointed אָגְרָה (Prov. **6** 8), as I give it, whereas אַגְרָה as it is printed by Baer it occurs neither in the Hebrew nor in the Chaldee of the Massoretic text. Absolutely incorrect is his statement that I have taken this Massorah from Codex Erfurt No. 1.[2] The Massorah in question, as I have already stated, is from Arund. Orient. 16 on Dan. **4** 15, fol. 367*b*.

To this Massorah I have now to add the following Rubric from Codex Erfurt No. 1:

Dan.	6 4	וְאִירָא רעשית	Dan. 3 5	כּוּמְפַנְיָא קרנא
„	7 21	עָבְדָא קרב	„ 3 13	וְחַמָּא
		אלץ לנחרדאי אלהּ לסוראי ה"י	„ 4 11	חֵיוְתָא קדמא
			„ 4 23	קַיְמָא

The same Codex:[3]

Ezra	5 16	כהדעין אנחנה	כל אֲנַחְנָא דִּינָא כלכן כתיב אלהּ
„	7 26	דינה לחוא כתעבד מנה	בר מן ב' וסימנהון

[1] See *The Massorah*, letter מ, § 335, Vol. II, p. 461.

[2] Comp. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. XL, p. 745, Leipzig 1886.

[3] Comp. Baer, *Appendices criticae. A. Liber Danielis* etc. Dan. **3** 13; Ezra **5** 11, pp. 69, 104.

כ"ג = § 23.

א. — *Eleven words which respectively occur twice, once written with Aleph at the end and once written with He.* Whilst Rubric 21 catalogues those words which occur only once with *Aleph* at the end and which in all other instances are written with *He*, the Massorah before us simply registers the words which altogether

only occur twice, once with *Aleph* and once with *He* at the end. Of this Rubric I collated twenty-one Lists, sixteen in MSS. and five printed. As these Lists exhibit three distinct recensions I shall enumerate them according to the recensions to which they respectively belong.

I. The oldest form of this Rubric is the one which I have printed. It is taken from Harley 5710—11, Vol. I, fol. 93*a*, on וְקָא Numb. **12** 13. With the exception of וְקָא being at the head because the Rubric is given on this word in the MS. before us, the St. Petersburg Codex, fol. 120*a*, on וְשָׁוְה Jerem. **52** 33 not only states that there are eleven such pairs (חד מן ריא זונין ב׳ב׳ חד כת׳ א בסוף חד כת׳ ה׳ תיב׳), but gives the same eleven instances in exactly the same order. The similarity of the Massorah in these two Codices is not only to be seen in the Rubric before us, but extends to nearly all the parallel Rubrics which are to be found in them.

II. The second recension of this Rubric is by far the most common both in the MSS. and in the printed editions. Thirteen out of the twenty-one Lists exhibit it and one MS. alone (Arund. Orient. 16) has it no less than six times as will be seen from the following enumeration: (I) Arund. Orient. 16, fol. 13*a*, on וּמֵה Josh. **18** 8; (II) *ibid.* fol. 286*a*, on וְקָא Ps. **10** 12; (III) *ibid.* fol. 298*a* on וְקָוֹ Ps. **60** 4; (IV) *ibid.* fol. 356*a*, on סֶלָה Lament. **1** 15; (V) *ibid.* fol. 383*b*, on וַחֲנָבָא Neh. **7** 48, and (VI) *ibid.* fol. 248*a*, on בְּנָקָא 1 Chron. **15** 22; (VII) Add. 15,451, fol. 157*a*, on וּמֵה Josh. **18** 8; (VIII) Add. 15,251, fol. 209*b*, on וְיוֹשָׁא 2 Kings **15** 33; (IX) the same MS. fol. 439*b* at the end in the Appendix; (X) Halle Ochlah Ve-Ochlah, fol. 51*a*, I, § 78; (XI) Felix Pratensis' edition of the Rabbinic Bible 1517, where it was first printed; (XII) Jacob b. Chayim's Rabbinic Bible with the Massorah (Venice 1524—25) on Ps. **10** 12, and (XIII) Paris Ochlah Ve-Ochlah, § 95. In the heading of all these thirteen Lists it is distinctly stated that there are twelve such pairs (חד מן ב׳ב׳ or ריב מן ב׳ב׳). They all give the same eleven pairs which constitute the first recension and add as the twelfth pair הַקָּשָׁה Prov. **7** 20 and בְּנָקָה Ps. **81** 4 though List No. V is on חֲנָבָא which, however, is not included in it, and though List No. XII enumerates thirteen by adding at the end the pair חַרְבוֹנָא Esther **1** 10; חַרְבוֹנָה Esther **7** 9. It is to be remarked that in the first edition of this List (Venice 1517, here marked No. XI) the catchword for וְהַשְׁלָה is wrongly given בין מחסה מצרים which is, however, properly stated in Jacob b. Chayim's edition (Venice 1524—25) to be בין מקנה ישראל. The catchwords are additions by later Massorites to facilitate reference and as we have seen are frequently wrong.

III. The third recension is the one given in Rubric 23*b*. It is at least as old as the first since it is from the St. Petersburg Codex, fol. 22*b*, where it is given on הַשְׁלָא Isa. **29** 14. It will be seen that it has no heading and fixes no number, but has at the end the following remark: *These words which respectively occur twice, are written once with Aleph at the end and once are written with He.* On comparing this recension with the first, which as we have seen also occurs in this Codex, we observe that in addition to the eleven pairs which constitute that Rubric there are here five pairs more, thus making in all sixteen such pairs. That the two Rubrics are perfectly distinct and proceed from two different Massoretic Schools is evident since the same Massorites would not put the heading to the Rubric stating emphatically that there are only eleven or twelve such pairs with the Rubric before them, which enumerates sixteen pairs and which fixes no number at all. This recension, moreover, explains the fact that the printed Massorah both on Jerem. **52** 33 and in the Massorah Finalis א, § 10 in referring to this Rubric distinctly says that there are sixteen such pairs. Thus in the first instance it says חד מן ריו זונין מן ב׳ב׳ חד כתיב א׳ וחד כתיב ה׳ וסימ׳ במסורה רבתא בסוף א׳ *one of sixteen words which respectively occur twice, once written with Aleph and once written with He; the List is given in the Massorah Magna under letter Aleph,* and in the second instance to which we are here referred it is as follows: ריו זונין חד כתיב א׳ וחד כת׳ ה׳ נמסר בחלים סימן י *sixteen pairs of words are respectively written once with Aleph and once with He; they are enumerated in the Massorah on Ps. 10.* It is to the third recension, therefore, that the reference is here made in the headings of the printed Massorah, though the List itself which gives this Rubric on Ps. **10**, exhibits the second recensions. Such confusion of different recensions in the headings and in the body of the Rubrics is of common occurrence in the Massorah.

We have still to consider the three recensions of this Rubric which occur in the ancient Codex Orient. 4445. The most developed form of it is given on Numb. **12** 13, fol. 131*a*. The heading here is simply אלין זונין חד כת׳ ה׳ וחד כת׳ א׳, *the following pairs are severally written once with He and once with Aleph;* and though no number is fixed, it enumerates sixteen pairs. It, however, excludes two pairs given in the List which I have printed, viz. חֲנָבָא הַשְׁלָא and הַשְׁלָא חֲנָבָא, whilst it includes the following two pairs which are not in our List:

Dan.	2 35	רוּחָא	Esther	1 10	חַרְבוֹנָא
Jerem.	52 23	רוּחָה	„	7 9	חַרְבוֹנָה

The other two Lists are given on Exod. **9** 4, fol. 49*b*, and Numb. **12** 13. They have no heading. One List has eight instances only and the other six. Their chief interest consists in the fact that they exhibit the incipient state of this Rubric. It is to be remarked that whilst the outer margin of fol. 131*a* gives its inception, the Massorah Magna, in the lower margin of the same folio gives it in its developed state.

The Rubrics which respectively give eleven and twelve such pairs, probably owe their origin to the fact that the Massorites only found this limited number exposed to the process of orthographical uniformity on the part of the Scribes in their district. Hence they not only remarked in the margin against each of the words in question that it occurs twice, once with *Aleph* and once with *He,* but collected them into one Rubric. A similar cause underlies the more extended recensions. The Massorites of the School from which they proceed found a larger number of instances peculiarly liable to this process. Hence their Lists are larger. But neither of these Schools imply that they meant their Lists to be exhaustive.

No less than eighteen of these pairs form separate Rubrics, though as we have seen only sixteen are contained in the largest Lists. They are as follows:

(X)	נְקָא	sec	letter	נ	§ 385	(I)	חֲנָא	sec	letter	ח	§ 102
(XI)	סֶלָה	„	„	ס	§ 138	(II)	וְחָנָא	„	„	ח	§ 356
(XII)	עֲדִינָא	„	„	ע	§ 146	(III)	וְיָנָא	„	„	י	§ 70
(XIII)	אֵלָא	„	„	ם	§ 47	(IV)	חֲנָבָא	„	„	ח	§ 36
(XIV)	וְהַשְׁלָא	„	„	ם	§ 98	(V)	חַרְבוֹנָא	„	„	ח	§ 41
(XV)	הַשְׁלָא	„	„	ם	§ 91	(VI)	יַעֲלָא	„	„	י	§ 452
(XVI)	רוּחָה	„	„	ר	§ 250	(VII)	יְרוּשָׁא	„	„	י	§ 614
(XVII)	רְקָא	„	„	ר	§ 427	(VIII)	יִתְרָא	„	„	י	§ 755
(XVIII)	וְלִבְנָא	„	„	ש	§ 805	(IX)	בְּנָקָא	„	„	ם	§ 587

כיד = § 24*a*.

אב בב. *An alphabetical List of hapax legomena which respectively begin with two letters in alphabetical order.* That is, the first word representing *Aleph* begins with *Aleph Beth,* the second word exhibiting *Beth* begins with *Beth Gimel,* the third word, which according to its initial is the third in the alphabetical List, begins with *Gimel Daleth* &c. &c. The design of this Massorah is simply to catalogue in one way some of the thousands of words which respectively occur only once and which are distributed over sundry Rubrics adapted by their various arrangements to embrace the whole range of these *hapax legomena.* It will be seen that this and the following Rubric marked 24*b*, though exhibiting entirely different words, are identical in their plan inasmuch as they both embrace those expressions only which begin with two letters in alphabetical order. The alphabetical order, however, which these two Rubrics exhibit, is of a double nature. Thus the twenty-two words of which these two Rubrics consist exhibit in the first place the alphabet vertically in the first initial letter beginning with *Aleph* the first letter; and secondly they also exhibit the alphabetical order in the second letter, only that in the second sequence the first word begins with *Beth* the second letter, the *Aleph* not being represented. By this means each of the two Rubrics not only exhibits two alphabets vertically, the second line minus the *Aleph,* but the order *Aleph Beth, Beth Gimel, Gimel Daleth* &c. &c. is obtained horizontally.

This Rubric has hitherto been unknown. I have only found it in Add. 15,451, fol. 30*a*, where it is given on אַבְרֵךְ Gen. **41** 43, and its discovery enables us to explain the otherwise difficult question why there should only be these two alphabets of forty-two words (viz. Rubrics 24*a* and 24*b*) out of the thousands of *hapax legomena.* The explanation of this question will be best understood by exhibiting in a tabular form the whole range of materials out of which the two Rubrics in question are made up, or rather all those *hapax legomena* which respectively begin with two letters in alphabetical order.

	Hapax legomena beginning with				Hapax legomena beginning with		
		times				times	
1	אב	86	I, 2–3; § 12	12	למ	282	II, 102—3; § 14
2	בג	92	„ 144—5; § 5	13	מב	94	„ 159; § 13
3	גר	40	„ 199; § 4	14	נמ	43	„ 256 7; § 11
4	דה	5	„ 216; § 6	15	סע	9	„ 320; § 9
5	הו	111	„ 242–3; § 7	16	עפ	14	„ 364; § 16
6	ות	98	„ 355; § 28	17	פצ	17	„ 436; § 18
7	זח	2	„ 457; § 8	18	צק	3	„ 506; § 12
8	חמ	27	„ 469; § 13	19	קר	79	„ 523–4; § 8
9	מי	4	„ 614; § 6	20	רש	7	„ 549; § 10
10	יכ	76	„ 668—9; § 10	21	שת	18	„ 597; § 11
11	כל	79	II, 9; § 19	22	תא	76	„ 661; § 12
						1262	

Now in examining the several links out of which the two chains exhibited in the two Rubrics in question are formed, it would be misleading to conclude that because there are no less than 1262 words, therefore they ought to yield 57 such alphabets. Regard must be had to that letter which furnishes the smallest number of distinctive links and not to the one which supplies the largest number. Thus for instance we must not consider No. 12, viz. למ, which could furnish 282 distinct members for 282 such alphabets, but No. 7, viz. זח, which can only supply representatives for two separate alphabets. Now it is because the two Lists before us exhaust the letter ח that no more alphabets could be made up. This new Rubric, therefore, shows us that the only two representatives of ח have been used up. The catchwords after the ל = *unique,* in each line have as usual been added by later Massorites to facilitate reference. Originally the form of this Rubric was simply like that exhibited in § 24*b*. The absence of ל after ten of the instances is due to a want of space in the margin of the MS.

כ"ד = § 24*b*.

אב בנ. *An alphabetical List of hapax legomena which respectively begin with two letters in alphabetical order.* Literally the heading denotes *an alphabet of words which respectively take Aleph Beth Gimel, Beth Gimel Daleth and which have no parallel.* By *Aleph Beth Gimel* and *Beth Gimel Daleth* this heading indicates the first letter of the word in the first line and the two letters at the beginning of the word in the next line. The unpointed letters at the end of the Rubric are intended to explain fully the import of this Rubric and are simply an expansion of אבנ בנר given in the heading. Of this Rubric I have collated six Lists, three in MSS. and three printed: (I) the St. Petersburg Codex, fol. 20*a*, on עָקֹן Isa. 26 16 which I have printed; (II) Harley 5720—11, Vol. I, fol. 182*b*, on אֲבִיעֶר 1 Sam 14 50; (III) Add. 15,451, fol. 297*a*, on גְּנֻרֹת Jerem. 41 17; (IV) Halle Ochlah Ve-Ochlah, fol. 36*a*, I, § 38; (V) Paris Ochlah Ve-Ochlah, § 7, and (VI) the printed Massorah Finalis א, § 20. All these Lists have exactly the same twenty-two instances, though they vary in the heading. Thus for instance No. I, Harley 5710—11, as usual has the same heading as the St. Petersburg Codex, whilst the other four Lists have the heading of the former List, viz. § 24*a*.

כ"ה = § 25*a*—*c*.

את בש. *An alphabetical List of hapax legomena, the first and last letters of which correspond in sequence to the order of the alphabetical permutation Athbash.* To obtain this permutation the alphabet is bent exactly in the middle and the second half is turned over under the first where it is placed in a reverse order as follows:

א ב ג ד ה ו ז ח ט י כ
ת ש ר ק צ פ ע ס נ מ ל

The name *Athbash* is derived from the first two specimen pairs of letters which indicate the interchange. To the Biblical student this anagrammatic alphabet is of the utmost interest since it is now generally acknowledged that it was used as cipher-writing in the Hebrew Scriptures. Thus for instance Sheshach (Jerem. 25 26) is in accordance with this alphabet used for Babel, viz.:

ש ש ך
ב ב ל

It is already so explained by St. Jerome. According to this alphabet, moreover, we see that the otherwise unintelligible words לֵב קָמַי *in the midst of them that rise up against me* (Jerem. 51 1) denote the Chaldeans, i. e.:

ל ב ק מ י
כ ש ד י ם

Hence the rendering of this passage in the Septuagint and the Massorah (see ל, § 261, Vol. II, p. 139). In the Rubric before us the first and the last letters of each word which constitute it, exhibit the pairs of this permutation, viz.:

את בש גר דק חץ וף זע חם סן ים כל

It will be seen that this anagrammatic chain consists of eleven specific links, and that like Rubric 23 the link which yields the fewest representatives limits the representation of each of the more distinctive links, as the following table will show:

	Hapax legomena beginning with			
		times		
1	את	78	I, 2–9; § 12	II, 663—80; § 21
2	בש	27	„ 143–157; § 5	„ 597–601; § 13
3	גר	12	„ 198–201; § 4	„ 549—57; § 14
4	דק	3	„ 215–217; § 6	„ 524—27; § 10
5	חץ	17	„ 239—256; § 7	„ 506—8; § 14
6	וף	92	„ 338–391; § 28	„ 438–40; § 20
7	זע	6	„ 456—58; § 8	„ 366–69; § 19
8	חם	4	„ 468—72; § 13	„ 321—2; § 7
9	סן	3	„ 614—15; § 6	„ 261—69; § 25
10	ים	119	„ 664—76; § 10	„ 172—96; § 42
11	כל	40	II, 6—12; § 19	„ 113 19; § 28
		401		

Numbers 4 and 9, therefore, which respectively have only three specimens, limit the representation of the nine remaining links to three each. But though this is the number which we should expect to find in the Rubric before us, i. e. three examples of each, or a List of eleven triads, a careful examination of it will show that this recension was originally designed to exhibit two examples only of each link. This is evident from the fact that only two out of the eleven links, viz. Nos. 3 and 4, have respectively three words, and that these two links had originally also only two examples, as will be seen from the explanation of the following recension, viz. Rubric 25*b*. This, however, is not the only blemish from which the Rubric before us suffers. Nos. 9 and 10 respectively exhibit only one example, and there can hardly be any doubt that they have originally had each two examples like the other links in this chain and that one has been accidentally omitted. The reason why it is a duplicate and not a triplicate alphabet most probably is that the compiler of this Rubric could not find the third example of סן for link No. 9. It may, however, also be that as a List of a single anagrammatic alphabet of את בש only yields eleven words, the Massorite made it a duplicate in order to obtain the number twenty-two answering to the number of letters in the Hebrew alphabet.

When later researches on the part of some Massoretic Schools showed that the *hapax legomena,* beginning and ending with the requisite letters, would yield materials for an additional alphabet, the transition from the duplicate to the triplicate alphabet produced the variations in the Rubric which are to be seen in the Lists of this Massorah in the different MSS., since some Scribes only partially filled up the third examples. Hence the fourteen Lists of this Massorah which I have collated, nine in MSS. and five printed, exhibit three stages or different recensions, which I have tried to indicate by printing the three forms of it in Rubrics 25*a*, 25*b* and 25*c*.

(I) The Rubric printed first which is from Harley 5710—11, Vol. II, fol. 282*b*, on דָּלַק (Dan. 7 9) exhibits the oldest form, suffering, however, as we have seen, from two additions in Nos. 3 and 4 and two omissions in Nos. 9 and 10. As it has the heading I shall here enumerate the other Lists which have also the heading.

(II) Add. 15,250, fol. 381*a*, on אַחֲרִית (Dan. 7 15). Here two links are respectively represented by one example each, viz. Nos. 2 and 10, so that בְּשָׁלַשׁ (Isa. 40 12), which is the second example in List No. I, is omitted, whilst link No. 10 which has only יְרַחֵם (Hos. 14 4) is like List No. I. Six links have respectively two examples each, viz. Nos. 1, 4, 5, 7, 8 and 11, five of which exactly correspond to those in List No. I, whilst one of them, viz. link No. 4, which has three representatives in List No. I, has only two here, דָּלַק being absent, thus corroborating our remark that this link was originally only represented by two examples in the former List. The remaining three links, viz. No. 3, 6 and 9, have respectively three examples each. On comparing these three links with the corresponding three in List No. I it will be seen that it is only link No. 3 which is alike in both Rubrics, and that link No. 6 has וַיִּרְפֹּץ (Exod. 4 26) besides, whilst in link No. 9 the List before us has two instances more, viz. סְחַן

(Lament. 5 13) and טְחוֹן (Deut. 9 21). It will thus be seen that the basis of this recension is still the duplicate alphabet, though it suffers from the attempt to add triplicate examples. This recension has already catchwords, though very brief ones.

(III) Add. 15,451, fol. 353b, on חָנֵס (Isa. 30 4). Though this List has no less than seven of the eleven links represented by duplicates, thus showing that the basis of it is the duplicate alphabet, yet it exhibits features of a recension quite different from the two foregoing Lists, as will be seen from the following peculiarities. In the first place the heading is different, which is א״ב מן חד חד משמש את אש נר רק, thus adding the third and fourth links. In the seven links which are here twice represented, viz. Nos. 1, 2, 5, 6, 7, 8 and 11, וַיִּרֶף (Exod. 4 26) is given as the second representative in link No. 6 instead of וַיִּעָף (Isa. 44 12) which is given in List No. I, and which List No. II gives as the third representative.

(IV) The same MS., fol. 326a, on וַיִּיף (Ezek. 31 7). This List is an exact repetition of the foregoing one, having the same heading and the same seven links represented by two examples each.

(V) The same MS., fol. 443b, on דָּלִק (Dan. 7 9). Though contained in the same MS. this List seems to exhibit a different recension, as will be seen from the following peculiarities: *a)* the heading is different א״ב משמשת את בש ראש מלה וסוף, *b)* it has only six links respectively represented by two examples, *c)* some of the pairs are different, viz. Nos. 1, 2, 5, 6, 8 and 11, thus showing that there are only five links alike in the two Lists exhibiting two examples each, viz. Nos. 1, 2, 5, 6 and 8, *d)* link No. 7 which in the two previous Lists exhibits two examples has here three, since זֵרוּעַ (Levit. 11 37) is added, *e)* link No. 9 which has only one example in the two previous Lists has here three representatives, since טְחוֹן (Deut. 9 21) and טְחוֹן (Lament. 5 13) and טוֹחֵן (Judg. 16 21) have been added.

(VI) Halle Ochlah Ve-Ochlah, fol. 36b, I, § 39. This recension too exhibits the basis of a duplicate alphabet, since it has no less than seven of the links represented by two examples, viz. Nos. 1, 2, 5, 6, 7, 8 and 11. Only two links are respectively represented by three examples, viz. Nos. 3 and 4, whilst the remaining two, viz. No. 9 (טוֹחֵן Judg. 16 21) and No. 10 (יְרַחַם Hos. 14 4) are each represented by one example.

(VII) Paris Ochlah Ve-Ochlah, § 38. This recension shows still more the basis of the duplicate alphabet, since it has no less than eight links respectively represented by two examples, viz. the seven of the preceding List and the addition of טְחוֹן (Deut. 9 21) to link No. 10; so that it has the same two with three examples, viz. links Nos. 3 and 4 and only one link with one example, viz. No. 10.

(VIII) St. Petersburg Codex, fol. 20b, on בִּיבֹשׁ (Isa. 27 11). This recension which occurs in the oldest dated Codex is also based upon the duplicate alphabet. Although like the former List it has no less than eight out of the eleven links represented by two examples, it makes up the pairs somewhat differently. Thus for instance instead of וַיִּרֶף (Exod. 4 26) which is the second member of link No. 4 in the foregoing List, the Rubric before us has וַיִּעָף (Isa. 44 12). Link No. 9 which is represented by a duplicate in the former List, viz. טְחוֹן (Deut. 9 21) and טוֹחֵן (Judg. 16 21) is here represented by one example only, viz. טוֹחֵן (Judg. 16 21), whereas link No. 10 which in the former List has only one example, viz. יְרַחַם (Hos. 14 4), has here two representatives, i. e. the addition of יָחֵם (1 Kings 1 1).

(IX) The same Codex, fol. 185b, on יְרַחַם (Hos. 14 4). This is exactly like the foregoing List in the same Codex.

(X) Printed Massorah Finalis letter *Aleph*, § 21. The heading א״ב מן חד חד משמש א״ת ב״ש ר״ש וסוף, is similar to the one in List No. V, whilst the seven links, respectively represented by two examples, exactly correspond to List No. VI in the Halle Ochlah Ve-Ochlah.

Lists XI, XII and XIII are exhibited in Rubrics 25b and 25c, and are discussed in their place.

כ״ה = § 25b.

את בש. This Rubric which constitutes List No. XI is from the St. Petersburg Codex, fol. 154b, on וַיִּיף (Ezek. 31 7) and is printed exactly as it is arranged in the Codex. It will be seen that with the exception of link No. 9, which is represented by one solitary example, viz. טוֹחֵן (Judg. 16 21) the whole List consistently contains a duplicate alphabet. As this exhibits the oldest form of the Massorah it is evident that, as we have already remarked, the design of this Rubric was originally simply to exhibit a duplicate alphabet of *Athbash*, and that the additions of נֵר (Isa. 27 9) to link No. 3 and דּוּמֶּשֶׂק (2 Kings 16 10) to link No. 4 which we have already met with in the other two Lists of this very Codex, viz. Lists VII and VIII, were made by Scribes when this Rubric was in a state of transition from a duplicate to a triplicate alphabet.

כ״ה = § 25c.

את בש. Of this recension I collated three Lists here described as Nos. XII, XIII and XIV. They all occur in Yemen MSS., viz. Orient. 1379, fol. 94a, Orient. 2348, fol. 59b, and Orient. 2349, fol. 49b, all on אֹרְחַת (Gen. 37 25). It will be seen that no less than seven out of the eleven links are here represented by three examples, and that the transition from the duplicate to the triplicate alphabet is nearly effected. The List as I have printed it, is from Orient. 1379, the other two omit זָרֻעַ (Ps. 97 11), thus showing how easily omissions are made even in MSS. which belong to the same School and which, as is the case with the Yemen MSS., are exact copies of each other.

To enable the student to see the relation of the fourteen Lists of this Rubric to each other I subjoin a table in which every column exhibits the List in the order and with the number under which it is discussed. The numerals in the separate columns show the sequence in which the examples occur in the respective Lists, whilst the asterisk indicates that in the List within which it stands the example in question is not represented.

I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV					
1	1	1	1	1	1	1	1	1	1	1	1	1	1	Gen.	37	25	אֹרְחַת	1
*	*	*	*	*	*	*	*	*	*	*	2	2	2	Ezek.	21	20	אִבְחַת	
2	2	2	2	2	2	2	2	2	2	2	3	3	3	Dan.	7	15	אֶתְכְּרִיַּת	
3	3	3	3	3	3	3	3	3	3	3	4	4	4	Isa.	27	11	בִּיבֹשׁ	2
*	*	*	*	*	*	*	*	*	*	*	5	5	5	„	16	14	בְּשָׁלֹשׁ	
4	*	4	4	4	4	4	4	4	4	4	6	6	6	„	40	12	בַּשָּׁלִשׁ	
5	4	5	5	5	5	5	5	5	5	5	7	7	7	„	54	15	גּוּר	3
6	5	6	6	6	6	6	6	6	6	*	8	8	8	„	27	9	נֵר	
7	6	7	7	7	7	7	7	7	7	6	9	9	9	Ps.	68	31	גְּעַר	
8	7	9	9	8	8	9	8	8	8	7	10	10	10	Cant.	5	2	דּוֹפֵק	4
9	*	10	10	9	9	10	9	9	9	8	11	11	11	Dan.	7	9	דָּלִק	
10	8	8	8	10	10	8	10	10	10	*	12	12	12	2 Kings	16	10	דּוּמֶּשֶׂק	
11	9	11	11	11	11	11	11	11	11	9	13	13	13	Job	40	11	הָפֵץ	5
12	10	12	12	12	12	12	12	12	12	10	14	14	14	Isa.	16	4	הַמֵּץ	
*	11	13	13	13	13	13	13	13	13	11	15	15	15	Ezek.	31	7	וַיִּיף	6
14	13	*	*	*	*	*	14	14	*	12	16	16	16	Isa.	44	12	וַיִּעָף	
13	12	14	14	14	14	14	*	*	14	*	17	17	17	Exod.	4	26	וַיִּרֶף	
15	14	15	15	17	15	15	15	15	15	13	18	18	18	Esther	5	9	זָע	7
16	*	*	*	15	*	*	16	16	*	14	19	19	19	Levit.	11	37	זֵרוּעַ	
*	15	16	16	16	16	16	*	1	16	*	20	*	*	Ps.	97	11	זָרֻעַ	
17	16	17	17	18	17	17	17	17	17	15	21	20	20	Isa.	30	4	חָנֵס	8
18	17	18	18	19	18	18	18	18	18	16	22	21	21	2 Kings	22	14	חַרְחַס	
*	19	*	*	22	*	*	*	*	*	*	23	22	22	Lament.	5	13	טְחוֹן	9
*	20	*	*	20	*	19	*	*	*	*	24	23	23	Deut.	9	21	טָחוֹן	
19	18	19	19	21	19	20	19	19	19	17	25	24	24	Judg.	16	21	טוֹחֵן	
20	21	20	20	23	20	21	20	20	20	18	26	25	25	Hos.	14	4	יְרֻחַם	10
*	*	*	*	*	*	*	21	21	*	*	*	*	*	1 Kings	1	1	יָחַם	
21	23	21	21	24	21	22	22	22	21	20	*	*	*	Job	24	24	כַּכֹּל	11
22	22	22	23	25	22	23	23	23	22	21	27	26	26	Isa.	30	29	כְּלֵיל	
*	*	*	*	*	*	*	*	*	*	*	28	27	27	Jerem.	20	9	כַּלְכֵּל	

כ״ו = § 26.

For *the twenty-six verses which have respectively the whole alphabet*, see letter ס, § 227, Vol. II, p. 456.

כ״ז = § 27.

אב. *The expression* אָב *has in all its forms Kametz except in three instances in which it has Pathach, two in Hebrew and one in Aramaic.* This Rubric which only occurs in Harley 5710—11, Vol. II, fol. 234a, on אָב (Job 29 16), registers the fact that the noun in question only occurs twice in the construct state in Hebrew, and that in the only instance in which it occurs in Aramaic with the suffix first person it is אַבִי with *Pathach*, whilst in all other instances where it is used with other suffixes it has *Chateph Pathach* (comp. אֲבוּהִי, אֲבוּךְ Dan. V 2, 11, 18). The Massorah has also separate Rubrics on the separate forms. Thus the same MS., Vol. II, fol. 145a, on אָב (1 Chron. 23 11) remarks on this noun without the prefix *Lamed*:

כל אָב קמצ׳ בכל קריה בר מן חד פתח וסימנהון

כי אב המן גוים נתתיך Gen. 17 5

כל עד פתח ולית בהון קמצא

That is, אָב *has always Kametz throughout the Scriptures except once where it has Pathach.* עֵי *has always Pathach and has never Kametz.* Hence the separate remarks in the Massorah Parva in the MSS. on Gen. 17 4 לְאַב לי, i. e. לְאַב *does not occur again with Pathach*, and on verse 5 אַב לי, i. e. אַב *does not occur again with Pathach*, and the joint remark לְאַב לי חוד אב. These two words also represent the two letters, viz. א and ל in the alphabetical List of words with *Pathach* which respectively occur only once.[1] Moreover, as the phrase לְאַב הֲמון only occurs once (Gen. 17 4), and אַבְרָהָם without the *Lamed* also occurs only once (verse 5), these two words with their companions constitute a pair in the Massoretic List of phrases which respectively occur twice, once with *Lamed* at the beginning and once without it.[2]

[1] See *The Massorah*, letter א, § 534, Vol. II, p. 297.
[2] See *The Massorah*, letter ל, § 23, Vol. II, p. 11.

כ״ח = § 28.

אָב וְאֵם. *Father and mother occur twice combined in the Scriptures.* This Rubric is from Harley 5710—11, Vol. II, fol. 84*a*, on this phrase in Ezek. **22** 7. The same MS. has it again Vol. II, fol. 271*b*, on Esther **2** 7 where this phrase is to be found the second time. Here, however, the heading is somewhat different, viz. ב׳ בקריה דסמיכין וסמהין. The Rubric also occurs in Arund. Orient. 16, fol. 180*b*, on Ezek. **22** 7 and in the same MS., fol. 359*a*, on Esther **2** 7. This Rubric, though not found in the printed Massorah, is a very old one, since it already occurs in the St. Petersburg Codex, fol. 144*a*, on Ezek. **22** 7. Hence the Massorah Parva both in the MSS. and in Jacob b. Chayim's edition has against each of the two passages ב׳ דס׳ *twice together*, ב׳ *twice*.

כ״ט = § 29.

אָבִי אָבִי. *My father, my father! occurs twice.* This Rubric is from Add. 15,251, fol. 208*a*, on 2 Kings **13** 14. It does not occur in the printed Massorah and I have not found it in any other MS. The MSS., however, have in the Massorah Parva on 2 Kings **13** 4 in the margin ב׳ = *twice*.

ל׳ = § 30.

וְאָבִי. *And my father occurs twice.* This Massorah is most probably designed to show that though the expression אָבִי *my father* occurs upwards of one hundred and twenty times without the *Vav* conjunctive it is only to be found twice with it. The List is printed from Harley 5710—11, Vol. I, fol. 218*a*, on 1 Kings **2** 32. It is also to be found in the Vienna Codex No. 35 on the same passage and in the printed Massorah on 1 Sam. **24** 11.

ל״א = § 31.

אָבִיהוּ. *His father occurs seven times and the sign for them in the Chaldee language is A woman angrily rushed from the house, the king saw her and pierced her head.* This is all that three out of the nineteen Lists which I have collated of this Rubric state, and it is this enigmatical language which makes is so difficult for the uninitiated to understand the import of the Massorah. What this Massorah designs to tell us is, that the noun אָב *father*, which occurs 197 times with the suffix third person masculine, has only in seven instances the lengthened suffix והוּ, whilst in 190 instances it has simply the ו, i. e. אָבִיו. To indicate the seven passages which exhibit this phenomenon, as well as to facilitate their being remembered by heart by the Scribes who are engaged in multiplying Codices, the Massorites translated into Chaldee the catchword of each of the seven passages, thus yielding the Aramaic mnemonic sign, as will be seen from the following comparison:

1	אתתא = אִשָּׁה	Judg.	14 10	5	מלכא = לְמַלְכָּהּ	1 Kings	5 15
2	רגזת = וַיִּחַר	„	„ 19	6	ורקרה = וּדְקָרָהּ	Zech.	13 3
3	כן ביתא = בַּיִת	„	16 31	7	בראשה = לְרֹאשׁוֹ	1 Chron.	26 10
4	חויה = נִרְאָה	2 Chron.	3 1				

Of this Rubric I collated nineteen Lists, sixteen in MSS. and four printed. (I) Harley 5710—11, Vol. I, fol. 166*b*, on Judg. **14** 10, where the mnemonic sign is simply given, which I have printed at the end of the Rubric; (II) the same MS., Vol. II, fol. 125*b*, on Zech. **13** 3 where too the mnemonic sign alone is given; (III) Arund. Orient. 16, fol. 29*a*, on Judg. **14** 10 which I have printed; (IV) the same MS., fol. 79*b*, on 1 Kings **5** 15; (V) the same MS., fol. 221*b*, on Zech. **13** 3; (VI) the same MS., fol. 254*a*, on 1 Chron. **26** 10; (VII) Vienna Codex No. 35 on 1 Kings **5** 15; (VIII) the same MS. on Zech. **13** 3; (IX) Orient. 1471, fol. 81*a*, on Judg. **14** 10 where the mnemonic sign alone is given; (X) Add. 15,250, fol. 315*b*, on Zech. **13** 3; (XI) Add. 15,251, fol. 147*a*, on Judg. **14** 10 which gives both the List and the mnemonic sign; (XII) Add. 15,451, fol. 173*b*, on Judg. **14** 10; (XIII) the same MS., fol. 482*b*, on 1 Chron. **26** 10; (XIV) Halle Ochlah Ve-Ochlah, fol. 120*b*, II, § 223; (XV) St. Petersburg Codex, fol. 219*b*, on Zech. **13** 3; (XVI) Orient. 2626—28, Vol. II, fol. 90*a*, on 1 Kings **5** 15; (XVII) the printed Massorah on Judg. **14** 19; (XVIII) the same on Zech. **13** 3 which gives both the List and the mnemonic sign, and (XIX) the same on 1 Chron. **26** 10 which also gives both the List and the mnemonic sign. The mnemonic sign by itself is also given in the printed Massorah Finalis, letter א, § 33 where Jacob b. Chayim adds ובראדם נמצר בשמשים סוף סימן יוד, ובסוריה סימן יג *and the List is given in Judges at the end of chapter 14, and in Zechariah chapter 13.* It will thus be seen that Jacob b. Chayim has forgotten that he also gives it on 1 Chron. **26** 10.

ל״ב = § 32.

וְאָבִיו. *And his father occurs nine times.* Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 150*a*, on 2 Chron. **2** 13 which I have printed; (II) Arund. Orient. 16, fol. 29*a*, on Judg. **14** 4; (III) the same MS., fol. 81*a*, on 1 Kings **7** 14; (IV) the same MS., fol. 205*b*, on Amos **2** 7; (V) the same MS., fol. 258*a*, on 2 Chron. **2** 13; (VI) Orient. 1474, fol. 235*b*, on Amos **2** 7; (VII) Add. 15,250, fol. 140*b*, on Judg. **14** 4; (VIII) Add. 15,451, fol. 26*a*, on Gen. **35** 18; (IX) Add. 21,160, fol. 38*a*, on Gen. **37** 11; (X) the same MS., fol. 52*a*, on Gen. **44** 20; (XI) the same MS., fol. 167*a*, on Levit. **19** 3; (XII) the printed Massorah on Gen. **35** 18, and (XIII) the same on Judg. **14** 4.

ל״ג = § 33.

וּלְאָבִיו. *And to his father occurs three times in the Pentateuch.* This is to distinguish it from the fifteen instances where this expression occurs, and where it is simply לְאָבִיו without the *Vav* conjunctive. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 31*a*, on Gen. **45** 23 which I have printed; (II) the same MS., Vol. I, fol. 77*b*, on Levit. **21** 2; (III) the same MS., Vol. I, fol. 181*b*, on 1 Sam. **14** 1; (IV) Orient. 1379, fol. 110*a*, on Gen. **45** 23; (V) Arund. Orient. 16, fol. 43*a*, on 1 Sam. **14** 1; (VI) Add. 15,250, fol. 152*b*, on 1 Sam. **14** 1; (VII) Add. 12,251, fol. 157*b*, on 1 Sam. **14** 1; (VIII) Add. 15,451, fol. 34*a*, on Gen. **45** 23; (IX) the same MS., fol. 188*a*, on 1 Sam. **14** 1; (X) the printed Massorah on Gen. **45** 23, and (XI) the same on 1 Sam. **14** 1.

ל״ד = § 34.

אֲבִיהֶם. *Their father* (masculine) *occurs three times as feminine.* The design of this Massorah is to show that the form אֲבִיהֶם with the suffix third person masculine plural which occurs no less than thirty-six times in the Bible is used as feminine in the three passages which constitute this Rubric, and that אֲבִיכֶם with the suffix second person plural masculine which occurs twelve times is in one instance used as feminine, though both the nouns occur with the feminine termination when the feminine gender is referred to in other passages. Thus for instance the Massorah itself shows that אֲבִיהֶן with the feminine termination occurs seven times (see below § 36), אֲבִיכֶן occurs twice (Gen. **31** 5, 6), whilst with the *Vav* conjunctive this form occurs also twice (see § 35). The anomaly pointed out in this Rubric appears all the more striking when Gen. **31** 7 and 9 are compared, and more especially Numb. **27** 7 where the two forms אֲבִיהֶם the masculine and אֲבִיהֶן the feminine are used promiscuously in the same verse, which a copyist would be most liable to make uniform. Hence the Massoretic remark against these anomalies to prevent the Scribe altering them. Yet notwithstanding this Massoretic caution, not only does the Samaritan read אֲבִיכֶן in Gen. **31** 9, but many MSS. exhibit this form. The same is the case in Numb. **27** 7 and **36** 6 where both the Samaritan and many Hebrew MSS. have אֲבִיהֶן. This is also the reading of some MSS. in Job **42** 15. Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed: (I) Orient. 1379, fol. 296*a*, on Numb. **27** 7 which I have printed; (II) Orient. 2348, fol. 127*a*; (III) Orient. 2349, fol. 117*a*; (IV) Orient. 2350, fol. 241*b*, all on Numb. **27** 7; (V) Arund. Orient. 16, fol. 336*a*, on Job **42** 15; (VI) Add. 15,251, fol. 104*a*, on Numb. **36** 6; (VII) the same MS., fol. 385*b*, on Job **42** 15; (VIII) Add. 15,451, fol. 111*b*, on Numb. **27** 7; (IX) Add. 21,160, fol. 236*a*, on Numb. **27** 7; (X) Vienna Codex No. 35 on Numb. **36** 6; (XI) Halle Ochlah Ve-Ochlah,

Additions fol. 130*b*; (XII) Orient. 2626—28, Vol. I, fol. 45*a*, on Gen. **31** 9; (XIII) the printed Massorah on Numb. **27** 7, and (XIV) the same on Numb. **36** 6.

ליה = § 35.

וַאֲבִיכֶן. *And your* (feminine) *father occurs twice.* This List only occurs in Arund. Orient. 16, fol. 176*b*, where it is remarked on וַאֲבִיכֶן in the Massorah Parva ב' התל בי *it occurs twice, the second place is Gen. 31 7,* and in the printed Massorah on the same passage which I have printed. On Gen. **31** 7 the printed Massorah Parva wrongly states ג' = *3 times.* This mistake has been perpetuated in all the printed editions of the Rabbinic Bibles though on Ezek. **16** 45 the Massorah Parva has it correctly ב = *twice.*

לין = § 36.

אֲבִיהֶן. *Their father* (feminine) *occurs seven times.* The design of this Massorah is to show that though the suffix third person plural refers in ten instances to the feminine, it is only in these seven instances where it is with ן, since in the other three instances it has ם which is the masculine termination (see above § 34). Of this Rubric I collated seventeen Lists, sixteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 110*b*, on Numb. **36** 12 which I have printed; (II) Orient. 1379, fol. 60*a*, on Gen. **19** 33; (III) the same MS., fol. 313*a*, on Numb. **36** 12; (IV) Orient. 1471, fol. 48*b*, on Josh. **17** 4; (V) Orient. 2348, fol. 48*a* on Gen. **19** 33; (VI) Orient. 2349, fol. 38*a*, on Gen. **19** 33; (VII) the same MS., fol. 122*b*, on Numb. **36** 12; (VIII) Orient. 2350, fol. 61*a*, on Gen. **19** 33; (IX) the same MS., fol. 254*b*, on Numb. **36** 12; (X) Arund. Orient. 16, fol. 12*b*, on Josh. **17** 4; (XI) Add. 15,251, fol. 104*a*, on Numb. **36** 12; (XII) Add. 15,451, fol. 38*b*, on Exod. **2** 16; (XIII) the same MS., fol. 118*b* on Numb. **36** 12; (XIV) Add. 21,160, fol. 7*a*, on Gen. **19** 33; (XV) the same MS., fol. 253*a*, on Numb. **36** 12; (XVI) Halle Ochlah Ve-Ochlah II, fol. 100*a*, in the margin and (XVII) the printed Massorah on Gen. **19** 33.

לין = § 37.

אֶבֹת. *Fathers occurs twice defective in the Pentateuch.* The design of this Massorah is to point out the fact that אֲבוֹת *fathers,* which besides the two passages before us occurs six times in the Pentateuch (Exod. **34** 7; Numb. **14** 18; **36** 1; Deut. **5** 9; **24** 16, 16) and twenty-three times in the Prophets and Hagiographa (2 Kings **14** 6, 6; Jerem. **6** 21; **31** 29; **32** 18; **47** 3; Ezek. **5** 10; **18** 2; Mal. **3** 24; Prov. **19** 14; Neh. **12** 22; 1 Chron. **7** 7; **8** 6, 10, 28; **9** 9, 33; **24** 4, 31; 2 Chron. **25** 4, 4, 5; **35** 12), is in all the twenty-nine passages written with *Vav* plene, and that Exod. **12** 3; **20** 5 are the only two instances in which it is written אֶבֹת without *Vav.* From the heading, viz. ב' חס' בת' *twice defective in the Pentateuch,* it might at first sight appear that this Massorah only applies to the Pentateuch, and that there may be other instances of this defective form apart from the Pentateuch. This interpretation, however, is precluded by the Massorah Parva in the Cambridge MS. Add. 465 where on 2 Kings **14** 6 it is distinctly declared כלה מלא במ"ב *it is always plene except in two instances,* and again the same MS. on Jerem. **32** 18 כלה כתי' מל' במ"ב חס' *it is always written plene except twice where it is defective.* Accordingly the heading before us has the import of אֶבֹת ב' חס' ובת' *fathers occurs twice defective and both times in the Pentateuch.* The caution which this Massorah gives to the Scribes is all the more needed, since in all the three passages in the Pentateuch where this identical phrase occurs the noun in question is plene (Exod. **34** 7; Numb. **14** 18; Deut. **5** 9). It has to be remarked that in 1 Chron. **24** 31 אֶבוֹת is a proper name. Hence the Massorah Parva against it is לי' שום אנש *unique as a proper name.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 41*b*, on Exod. **12** 3 which I have printed; (II) Add. 21,160, fol. 97*a*, on Exod. **20** 5; (III) Vienna Codex No. 35 on Deut. **5** 9; (IV) Orient. 1379, fol. 151*a*; (V) Orient. 2348, fol. 79*a*; (VI) Orient. 2349, fol. 69*a*; (VII) Orient. 2350, fol. 129*b*, all the four in the Massorah Parva on Exod. **20** 5; (VIII) Orient. 4445, fol. 52*b*, on Exod. **12** 3 and (IX) the printed Massorah on Exod. **20** 5. This Rubric is one of the oldest portions of the Massorah since it is already given in the ancient Codex Orient. 4445.

לית = § 38.

וְהָאָבוֹת. *And the fathers occurs twice.* The design of this Massorah is to show that in both these passages the noun in question has the *Vav* conjunctive which is apparently not required, especially in the second passage, where indeed some MSS. have not got it. The Sept. has in both passages *καὶ οἱ πατέρες αὐτῶν and their fathers,* by which it renders וַאֲבוֹתָם Jerem. **9** 15. This Rubric I have only found in Arund. Orient. 16, fol. 152*a*, on Jerem. **7** 18.

לית = § 39.

אֲבוֹתַי. *My fathers occurs seven times plene.* As this plural noun with the suffix first person singular occurs fifteen times, and as it is defective in the majority of cases, viz. Gen. **47**, 9, 30; **48** 15, 16; **49** 29; 1 Kings **21** 3; Neh. **2** 3, 5, the Massorah registers the fewer instances in which it is plene. In thus cataloguing the passages in which it is written plene the Massorah takes no notice of the fact that three instances out of the seven which constitute this Rubric are in pause and have *Kametz,* viz. אָבוֹתַי 1 Kings **21** 4; Ps. **39** 13; 2 Chron. **32** 15. This is frequently the case when the design of a Rubric is to register the variations in spelling. The differences in the vowel points are under such circumstances not noticed. Strictly the heading of this Rubric ought to be אבותי ו' מל' ואבותי or אבותי ו' מל' ואבותי בלישי, since in one of the instances it is וַאֲבוֹתַי with *Vav* conjunctive (2 Chron. **32** 13). Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 95*b*, on 1 Kings **21** 4 which I have printed; (II) the same MS., fol. 113*a*, on 2 Kings **19** 12; (III) the same MS., fol. 293*b*, on Ps. **39** 13; (IV) Vienna Codex No. 35 on 1 Kings **21** 4; (V) Add. 15,250, fol. 196*b*, on 1 Kings **21** 4; (VI) the same MS., fol. 326*a*, on Ps. **39** 13; (VII) Add. 15,251, fol. 212*a*, on 2 Kings **19** 12; (VIII) the same MS., fol. 353*b*, on Ps. **39** 13; (IX) Orient. 1474, fol. 180*a*, on Isa. **37** 12; (X) Add. 15,451, fol. 243*a*, on 1 Kings **21** 4; (XI) the same MS., fol. 357*a*, on Isa. **37** 12, and (XII) the printed Massorah on 1 Kings **21** 4. These twelve Lists exhibit two recensions of this Massorah. The first recension contained in Nos. I, IV, V, VII, IX, X, XI and XII exhibits the recension which I have printed, whilst the second recension contained in Nos. II, III VI and VIII gives מתתי את נחלת = 1 Kings **21** 3 as the first of the seven passages where this plene spelling occurs and omits 1 Kings **21** 4, which is the first instance in the first recension. It is also to be noticed that all the Lists which give the lengthy catchwords for 2 Chron. **32** 14, viz. Nos. I, II, III, IV, V and X, distinctly read מי בכל אלהי הָאֲרָצוֹת as is it in 2 Kings **18** 25, and not אלהי הגוים as the present printed text has it. Though the printed Massorah (List No. XII) also exhibits this reading in the catchword, Frensdorff has taken no notice of it in his *Massorah Magna,* p. 2. Hanover 1876.

מ' = § 40.

אֲבוֹתֶיךָ. *Thy fathers occurs three times with Vav plene, once in the Pentateuch, once in the Prophets and once in the Hagiographa, and the sign for them in the Chaldee language is the king returns to the world.* Though אֲבוֹתֶיךָ occurs no less than twenty-six times, it is in all the other twenty-three instances written without *Vav* (Gen. **15** 15; Exod. **10** 6, 6; Deut. **1** 21; **4** 31, 37; **6** 3; **8** 3, 16; **10** 22; **12** 1; **27** 3; **30** 5, 9; **31** 16; 2 Sam. **7** 12; 1 Kings **13** 22; 2 Kings **20** 17; **22** 20; Isa. **39** 6; Ps. **45** 17; 1 Chron. **17** 11; 2 Chron. **34** 28). The Massorah, therefore, registers the three instances which constitute the exception to the uniform orthography of this form of the noun, and which the Scribe might be liable to make conformable to the general rule. The necessity for this Massorah is still more apparent when it is borne in mind that the form in question only occurs twice in Genesis, and that it is defective in the first instance (Gen. **15** 15). Of this Rubric I collated sixteen Lists, thirteen in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 55*b*, on Jerem. **34** 5 which I have printed; (II) the same MS., Vol. I, fol. 20*b*, on Gen. **31** 3; (III) the same MS., Vol. II, fol. 253*a*, on Prov. **22** 28; (IV) Orient. 1379, fol. 81*b*, on Gen. **31** 3; (V) Orient. 1474, fol. 44*a*, on Jerem. **34** 5; (VI) Arund. Orient. 16, fol. 344*b*, on Prov. **22** 28; (VII) Vienna Codex No. 35 also on Prov. **22** 28; (VIII) Add. 15,250, fol. 20*b*, on Gen. **31** 3; (IX) the same MS. fol. 258*b*, on Jerem. **34** 5; (X) the same MS., fol. 364*a*, on Prov. **22** 28; (XI) Add. 15,251, fol. 392*a*, also on Prov. **22** 28; (XII) Add. 15,451, fol. 22*b*, on Gen. **31** 3; (XIII) Add. 21,160, fol. 27*a*, also on Gen. **31** 3; (XIV) the printed Massorah on Gen. **31** 3; (XV) the same on Jerem. **34** 5, and (XVI) the same on Prov. **22** 28; These Lists exhibit several recensions of the Massorah before us, as will be seen from the different ways in which it is formulated. Thus for instance Lists Nos. VIII, XII and XIV have not the addition חד בת' חד בנב' חד בכתוב' *once in the Pentateuch, once in the Prophets, and once in the Hagiographa.* List No. XIII which also has not this addition gives the mnemonic sign at the end, whilst List No. X is simply as follows אבותיך ג' מלא' ימימנהון חזר מלכא לעלמא חד בתו' חד בנבי' חד בכתו'. The mnemonic sign too which besides

in this Codex and in Add. 21,160 or List No. XIII is also to be found in the printed Massorah parva on Gen. 31 3, exhibits variations. Thus for instance in List No. X the verb is חור, in List No. XIII it is חדר, whilst in the printed Massorah Parva it is הדר, though all the three verbs have the same sense. The sign is obtained as usual by translating a word into Chaldee from each of the three passages in which the anomaly in question occurs. Thus

1	חדר, חזר or הדר =	שוב	Gen.	31 3
2	מלכא =	תמלכים	Jerem.	34 5
3	לעלמא =	עולם	Prov.	22 28

מ״א = § 41.

אֲבוֹתָיו. *Wherever his fathers occurs in the Scriptures it is defective except in three instances where it is plene.* The design of this Massorah is to point out the fact that though this form of the noun in question occurs no less than seventy-six times in the Hebrew Scriptures it is only plene in the three passages registered in this Rubric. Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 156*b*, on Judg. 2 10 which I have printed; (II) the same MS., Vol. II, fol. 188*a*, on Ps. 49 20; (III) Arund. Orient. 16, fol. 19*b*, on Judg. 2 10; (IV) the same MS., fol. 296*a*, on Ps. 49 20; (V) the same MS., fol. 276*a*, on 2 Chron. 30 19; (VI) Vienna Codex No. 35 on Judg. 2 10; (VII) Orient. 1471, fol. 62*a*, also on Judg. 2 10; (VIII) Add. 15,250, fol. 132*b*, on Judg. 2 10; (IX) the same MS., fol. 328*a*, on Ps. 49 20; (X) Add. 15,251, fol. 139*b*, on Judg. 2 10; (XI) the printed Massorah on Judg. 2 10, and (XII) the same on Ps. 49 20. The fact that the heading of List No. II which occurs in the same MS., viz. List No. I, as here printed, has simply the heading אֲבוֹתָיו ג׳ מל׳ בקריה *it occurs three times plene in the Scriptures*, shows that the two recensions of this Massorah proceed from two different Massoretic Schools which formulated this Rubric differently.

מ״ב = § 42.

אֲבוֹתָיו. *His fathers occurs three times in this section.* The design of this Massorah is to register the fact that in the section extending from Numb. 1 1 to 2 34 there are three exceptions to the general phrase used in the description of the different tribes. Whilst the expression אֲבוֹתָם *their fathers* with the suffix third person plural is used with לְבֵית *to the house of*, no less than seventeen times in this description (Numb. 1 2, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 2 2, 32), in the three instances in question it is אֲבוֹתָיו *his fathers*, with the suffix third person singular. Hence the third catchword שלח לך אנשים ויתרו = Numb. 13 2 is manifestly a clerical error for ואתכם יהיו איש איש למטה Numb. 1 4. This is, moreover, confirmed by the declaration in the heading of this Rubric, viz. בענינא *in this section*, which cannot be chapter 13 2, since this is found so many sections later on. This Rubric I have only found in Add. 15,250, fol. 72*b*, on Numb. 1 44. The importance of this Rubric as a guide to the copyist, will be all the more apparent when it is borne in mind that variations existed with regard to these passages. Thus is Numb. 1 4 the Sept. exhibits אבות without any suffix, in Numb. 1 44 it exhibits אֲבוֹתָם, which reading is also to be found in several MSS. as well as in the Samaritan, whilst in 2 34 the Sept. has also אבותם.

מ״ג = § 43

אֲבוֹתָיו. *His fathers occurs seven times defective* (in the Pentateuch). From Rubric 41 we have seen that the Massorah catalogues the three instances in which this form of the noun is by way of exception written plene in contradistinction to the seventy-three passages in which it is defective. Now in the Rubric before us the Massorah registers the instances in which it occurs altogether in the Pentateuch. It will be seen that though the heading of this Rubric simply says that אֲבוֹתָיו *occurs seven times defective*, it ought properly to be ז׳ חס׳ בליש׳ בתורה *it is seven times defective in this form in the Pentateuch*, and that the words בליש׳ בתורה are omitted, which is not unfrequently the case. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 82*a*, on Numb. 1 44 which I have printed; (II) Add. 21,160, fol. 252*b*, on Numb. 36 7, and (III) the printed Massorah on Numb. 1 4. The words בליש׳ בתורה *in this form in the Pentateuch*, which are absent in List No. I are supplied by the other two List. Thus for instance, Lists No. II heads it ז׳ חס׳ בליש׳, whilst List No. III heads it לְאֲבוֹתָיו ז׳ חס׳ בתורה. It will thus be seen that all the three Lists distinctly declare that including לְאֲבוֹתָיו which occurs twice (Numb. 11 12; Deut. 31 20), there are seven instances in the Pentateuch where this form is defective. This is confirmed both by the MS. Massorah Parva of Add. 21,160 which remarks in the margin on three of the instances Numb. 1 4; 2 34; 36 7) ז׳ חס׳ *seven times defective*, and by the printed Massorah which makes a similar remark in five out of the seven instances. Thus on Numb. 1 4 the Massorah Parva has ג׳ חס׳ בליש׳. On verse 44 of the same chapter it has ז׳ חס׳ ויש בספר׳ *seven times with Vav defective in this Pericope*, where בספר׳ is evidently a mistake for בתור׳ *Pentateuch*, as the seven instances are not in the same Pericope nor even in the same book. On Numb. 2 34 and 13 2 it has simply ז׳ חס׳, whilst on 36 7 it has ז׳ חס׳ בתורה *seven times defective in the Pentateuch*. But though the printed Massorah like the MS. Lists distinctly declares that there are only seven such instances it enumerates eight by inserting ויצא מעמך הוא Levit. 25 41 between Numb. 11 12 and 36 7. There can, therefore, hardly be any doubt that it is an insertion by a later writer, since it is not only against the sequence of the books, but against the heading. Accordingly the three Lists before us are based upon a recension of the Hebrew text in which the form אֲבֹתָיו only occured seven times defective, i. e. אֲבֹתָיו five times (Numb. 1 4, 44; 2 34; 13 2; 36 7) and לְאֲבֹתָיו twice (Numb. 11 12; Deut. 31 20). There is, however, another recension of this Rubric exhibited in the Massorah Parva of the Yemen Codices and of Harley 5710—11. Thus for instance the Yemen MSS. Orient. 1379, fol. 237*b*; Orient. 2348, fol. 107*b*; Orient. 2349, fol. 97*b*, remark against אֲבֹתָיו Levit. 25 41, מ׳ בת׳ חס׳ *nine times in the Pentateuch and defective*, and Harley 5710—11, Vol. I has against it in Levit. 25 41 מ׳ חס׳ בת׳, against Numb. 13 2, מ׳ בת׳ חס׳, against Numb. 36 7 and against verse 8 מ׳ בת׳ חס׳. These nine instances are made up by seven times אֲבֹתָיו (Levit. 25 41; Numb. 1 4, 44; 2 34; 13 2; 36 7, 8) and twice לְאֲבֹתָיו (Numb. 11 12; Deut. 31 20). The two instances, therefore, contained in the recension of the text upon which this Massorah is based and which are not contained in the other Lists are Levit. 25 41 and Numb. 36 8.

מ״ד = § 44.

אֲבוֹתֵינוּ. *Our fathers occurs eight times plene throughout the whole Scriptures . . . . and throughout Joshua, Judges and Psalms it is likewise so except in one instance.* To understand this Massorah it is necessary to remark that the form אֲבֹתֵינוּ and לַאֲבֹתֵינוּ occurs forty-four times in the Bible, that it is sixteen times plene with *Vav* after the *Beth* and defective in twenty-eight passages.

When, therefore, the Massorah catalogues eight instances of plene and confines itself to three books, viz. Genesis, Jeremiah and Chronicles, the arrangement is most artifical and is palpably designed to exhibit the three divisions of the Old Testament, viz. the Law, the Prophets, and the Hagiographa. Still more artificial is the heading of this Rubric in the ancient Codex Orient. 4445 where it is stated that אֲבוֹתֵינוּ is *eleven* times plene (י״א מלי״ן) and where the number eleven is obtained by taking the three books Joshua, Judges and Psalms as representing three instances. From the fact that the instance in Jerem. 3 25 is אֲבוֹתֵינוּ it is evident that this Rubric includes this form with the *Vav* conjunctive Accordingly Ps. 78 3 which is plene in the printed editions must be defective. Of this Rubric I collated twenty-three Lists, twenty-one in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 138*b*, on 1 Chron. 12 17 which I have printed; (II) the same MS., Vol. II, fol. 166*a*, on 2 Chron. 29 9; (III) Orient. 1379, fol. 112*a*; (IV) Orient. 2348, fol. 65*b*; (V) Orient. 2349, fol. 55*b*; (VI) Orient. 2350, fol. 100*a*, all on Gen. 47 3; (VII) Arund. Orient. 16, fol. 149*b*, on Jerem. 3 24; (VIII) the same MS., fol. 156*b*, on Jerem. 14 20; (IX) the same MS., fol. 157*b*, on Jerem. 16 19; (X) the same MS., fol. 246*a*, on 1 Chron. 12 17; (XI) Vienna Codex No. 35 on Gen. 47 3; (XII) the same MS. on Jerem. 14 20; (XIII) Add. 15,250, fol. 30*b*, on Gen. 47 3; (XIV) the same MS., fol. 246*b*, on Jerem. 14 20; (XV) Add. 15,251, fol. 39*a*, on Gen. 47 3; (XVI) the same MS., fol. 246*b*, on Jerem. 14 20; (XVII) Add. 15,451, fol. 35*a*, on Gen. 47 3; (XVIII) the same MS., fol. 377*a*, on Jerem. 14 20; (XIX) Add. 21,160, fol. 56*b*, on Gen. 47 3; (XX) Orient. 4445, fol. 37*b*, on Gen. 47 3; (XXI) Halle Ochlah Ve-Ochlah II, fol. 131*a*; (XXII) the printed Massorah on Gen. 47 3, and (XXIII) the same on Jerem. 14 20. Lists VII, XX and XXII omit the addition וכל יהושע ושופטים וחלים רבות׳ במ״א, which makes the Rubric unintelligible, whilst List XI has only וכל יהושע ושופט׳ רמות׳, omitting the word וחלים and במ״א. The List in the Halle Codex, viz. List XX only gives seven instances omitting Jerem. 14 20.

מ״ה = § 45*a*.

אֲבוֹתֵיכֶם. *Your fathers occurs only once entirely plene in the Pentateuch.* This expression which occurs ten times in the

Pentateuch and which is in eight passages written אֲבוֹתֵיכֶם (Gen. 48 21; Exod. 3 15, 16; Numb. 32 8, 14; 33 54; Deut. 4 1; 32 17) with *Vav* defective and *Yod* plene is in two instances written differently from the general orthography followed in the Law. In one instance it is אֲבוֹתֵיכֶם (Exod. 3 13) with *Vav* plene, whilst in the other instance it is אֲבֹתֵיכֶם (Deut. 1 11). Hence the remark לחוד חס' בוייו חד בעלמא *the only instance with Vav defective, one instance in the whole world, i. e. Scriptures* which is added in the printed Massorah from whence this Rubric is printed, is a mistake for לחוד חס' ביוד *only once with Yod defective.* This is, moreover, confirmed by the Massorah in Orient. 2350, fol. 108*a*, on Exod. 3 13 where this Rubric is as follows:

Deut. 1 11 אֲבֹתֵיכֶם דיסף עליכם ושא׳ אֲבוֹתֵיכֶם כת׳ חס׳ וָו	Exod. 3 13 אֲבוֹתֵיכֶם ל׳ מל׳ בתו׳ וחד חס׳ יוד

מ״ה = § 45*b*.

אֲבוֹתֵיכֶם. *Your fathers is throughout the Pentateuch written so except in two instances.* This Rubric which I have printed from Jacob b. Chayim's Massorah on Numb. 33 54 catalogues the same phenomena registered in the preceding Rubric. The two different forms of expressing the same fact show that the two Rubrics proceed from two different Massoretic Schools.

מ״ה = § 45*c*.

אֲבוֹתֵיכֶם. *Your fathers is twice plene in the book of Samuel.* In Samuel, where this expression occurs altogether four times, the variations in spelling are very striking, since they are not only to be found in the same chapter, but within three verses, viz. 1 Sam. 12 6, 7, 8. Indeed in verse 8 where אֲבוֹתֵיכֶם occurs twice it is defective in the first part of the verse and plene in the second. Hence the Massorah before us guards the Scribes against obliterating this anomaly. This List is from Arund. Orient. 16, fol. 42*a*, on 1 Sam. 12 8. As the Massorah is restricted to Samuel the heading is simply בספר *in this book.* For distinctness sake I added the name of the book which I put in brakets, thus marking it as my addition.

מ״ה = § 45*d*.

אֲבוֹתֵיכֶם. *Your fathers is plene throughout Jeremiah except in two passages.* The two instances here adduced which by way of exception are defective in Jeremiah, viz. וְלַאֲבוֹתֵיכֶם 35 15 and וַאֲבוֹתֵיכֶם 44 3 are both with prefixes. Hence strictly the heading should be ב׳ חס׳ בלישׁ *twice defective in this form.* The word בלישׁ, however, as we have already seen, is often omitted. The reason why the form with the prefix is here registered is that אֲבוֹתֵיכֶם without the prefix which occurs eleven times in this book (Jerem. 2 5; 3 18; 7 22; 25 5; 11 4; 16 11; 17 22; 34 13, 14; 44 9, 10) is invariably plene. The exceptions are, therefore, confined to the form with the prefix.

מ״ה = § 45*e*.

אֲבוֹתֵיכֶם. *Your fathers is three times plene in the Minor Prophets.* As this expression only occurs seven times in the Minor Prophets and is three times plene (as given in this Rubric) and four times defective (Joel 1 2; Zech. 1 6; 8 14; Mal. 3 7) the Massorah as usual registers the instances which are fewer in number. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710–11, Vol. II, fol. 121*a*; on Zech. 1 2; (II) Arund. Orient., fol. 202*a*, on Hos. 9 10; (III) the same MS., fol. 217*a*, on Zech. 1 2; (IV) Add. 15,250, fol. 312*a*, on Zech. 1 2; (V) the printed Massorah on Hos. 9 10, and (VI) the same on Zech. 1 2. The word תריסר *twelve* I have added in brackets to to make the heading more clear. It will be seen that the Massorah treats the twelve Minor Prophets as one book.

מ״ה = § 45*f*.

סימן אֲבוֹתֵיכֶם. *Sign for the expression your fathers.* This Rubric shows how it is written in the different books of the Hebrew Bible.

a) In *THE PENTATEUCH* it is always written with *Vav* defective and *Yod* plene except in two instances (see above § 45*a*).

b) In *JOSHUAH* where it occurs six times it is uniformly written אֲבוֹתֵיכֶם plene (18 3; 24 2, 6, 6, 14, 15).

c) In *JUDGES* where, as it is here said *it is always plene except once*", אֲבוֹתֵיכֶם does not occur at all, and the passage here quoted is לַאֲבֹתֵיכֶם (chapter 2 1) with the prefix which only occurs once altogether. Hence it should either have been כולהן חס׳ *always defective*, or א׳ חס׳ *only once and defective.* As the Rubric now stands it is misleading. This, however, is obviated in Lists Nos. V, VI and VII, where Joshua and Judges are put together under one heading.

d) In *SAMUEL* it is always defective except twice where it is plene (see § 45*c*).

e) In *KINGS* it is always plene except once. As this expression only occurs once in Kings the remark is misleading, since it implies that it is plene in other parts of this book.

f) In *ISAIAH* it is always defective except once. In this book too, the word only occurs in the single passage adduced. The remark is, therefore, misleading.

g) In *JEREMIAH* it is always plene except twice where it is defective (see § 45*d*).

h) In *EZEKIEL* it is always plene except twice where it is defective. In Ezek. אֲבוֹתֵיכֶם occurs five times (20 18, 27, 30, 36; 37 25) and is always plene, whilst לַאֲבוֹתֵיכֶם with the prefix occurs three times, once plene (20 42) and twice defective (36 28; 47 14, see the next Rubric 46). The Massorah, as we have seen, makes no distinction between these forms and hence remarks that it is always plene except in two instances where it has the prefix.

i) In the *MINOR PROPHETS* it is always defective except in three instances where it is plene (see § 45*e*).

k) In the *HAGIOGRAPHA* it is plene except in two instances; Ezra and Nehemiah, which are one book in the Massorah and in the MSS. and where it occurs three times defective (Ezra 8 28; 10 11; Neh. 13 18) are not included. This difficulty is removed in Lists Nos. V, VII and IX where וכל עורא רכות׳ is added at the end.

It will thus be seen that this Rubric is a later compilation of the several Rubrics on the separate books. In order to enumerate the different books of the Bible the Massorites had to make highly artificial remarks about those portions which do not yield materials for distinct Rubrics. Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Add. 21,160, fol. 67*a*, on Exod. 3 13 which I have printed; (II) Add. 15,251, fol. 42*b*, on Exod. 3 13. This List omits the portion referring to the Hagiographa (וכל כתובים וגו׳) here marked *k*; (III) the same MS., fol. 238*b*, on Isa. 65 7. In this List the words שומטים כל׳ מל׳ במ״א (marked *c*) have dropped out of the text, since the instance is given, whilst the whole portion referring to Ezekiel (marked *h*) is entirely omitted; (IV) Add. 15,451, fol. 39*a*, on Exod. 3 13; (V) Orient. 1379, fol. 314*a*, on Deut. 1 11. This List puts Joshua and Judges together (וכל יהושע ושופטים ב״מ חד׳), thus obviating the difficulty pointed out above (marked *c*) and has at the end וכל עורא כות׳ which as has been pointed out, is absent in the other Lists; (VI) Orient. 2348, fol. 138*a*, also on Deut. 1 11. This List like the one marked No. II omits the portion referring to the Hagiographa, but puts Joshua and Judges together as in List No. V; (VII) Orient. 2349, fol. 123*a*, also on Deut. 1 11. Here too Joshua and Judges are put together and וכל עורא רכות׳ is put at the end; (VIII) Orient. 2350, fol. 256*a*, on Deut. 1 11 which is exactly like the preceding List; (IX) Orient. 1471, fol. 63*a*, on Judg. 2 1 which has simply וכל עורא at the end; (X) Halle Ochlah Ve-Ochlah II, Supplement, fol. 131*a*, and (XI) the printed Massorah Finalis, letter א § 41. In this List the printed Massorah remarks at the end וכל כתו׳ מל׳ במ״א וסי׳ ברושע סימן ח׳ *and throughout the Hagiographa it is plene except three times and the instances are given in Hosea, chapter VIII.* On Hosea to which the first editor of the printed Massorah thus refers us the heading also says וכל כתובים רכות׳ מל׳ במ״א חס׳, but only two instances are adduced. This fully agrees with all the MS. Lists, thus showing that the remark במ״א, as is frequently the case, is simply a mistake for כתובים which also the MSS. give. Buxtorf, however, in his edition of the Rabbinic Bible most arbitrarily added הלא בה׳ עשו אבותיכם Neh. 13 18 so as to obtain three instances.

Besides the full Massorah the four Yemen MSS. in the British Museum give an abbreviated form of it in the Massorah Parva. Thus (I) Orient. 1379, fol. 122*b*; (II) Orient. 2348, fol. 89*a*; (III) Orient. 2349, fol. 59*a*, and (IV) Orient. 2350, fol. 108*a*, all on Exod. 3 12 have the following form of it אבותיכם ל׳ מל׳ בת׳ חד׳ חס׳ וכל שום כות׳ מל׳ ב״מ חד חס׳ וכל ישׁ כות׳ חס׳ במ״א מל׳ מלמ׳ וכל כות׳ מל׳ במד׳ חס׳ וכל ירמ׳ חוק׳ כות׳ מל׳ במד׳ חס׳. This not only shows the identity of the Massorah in all the Yemen MSS., but that the recension in South Arabia followed a distinct Massoretic School.

מ״ו = § 46.

לַאֲבוֹתֵיכֶם. *To your fathers is twice defective in Ezekiel.* As this form occurs three times in Ezekiel and is plene in one instance only (20 42) the Massorah according to its usual practice ought to have registered the exception, i. e. the one instance and

not the two passages. The Rubric, however, may be due to the fact that the same examples form part of the general List of plenes and defectives catalogued in the preceding Rubric. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 190*a*, on Ezek. **36** 28, which I have printed, and (II) Orient. 1174, fol. 113*b*, also on Ezek. **36** 28.

מ"ז = § 47*a*.

לַאֲבוֹתֵיהֶם. *Their fathers occurs four times plene* [in this form] *in the Prophets.* To understand this Massorah it is necessary to remark that אֲבוֹתֵיהֶם with suffix third person plural masculine (יהֶם) which without and with prefixes occurs thirty-three times, is restricted to four books in the Bible, viz. Kings, Jeremiah, Ezra-Nehemiah and Chronicles. Now in the books which here represent the Prophets, i. e. Kings and Jeremiah this expression is only to be found four times altogether, once without any prefix (אֲבוֹתֵיהֶם Jerem. **50** 7), once with *Vav* conjunctive (וַאֲבוֹתֵיהֶם *ibid.* **19** 4), once with the prefix *Lamed* (לַאֲבוֹתֵיהֶם 1 Kings **14** 15) and once with the same prefix as well as with *Vav* conjunctive (וְלַאֲבוֹתֵיהֶם Jerem. **24** 10). In all these four instances the Massorah tells us it is written plene with *Vav* after the *Beth*. Accordingly the heading ought strictly to be ד' ומל' בלישׁ בגב" *this form only occurs four times in the Prophets and is always plene.* The word בלישׁ which is in brackets I have supplied. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 47*a*, on Jeremiah **24** 10 which I have printed, and (II) the printed Massorah on 1 Kings **14** 15.

מ"ז = § 47*b*.

אֲבוֹתֵיהֶם. *Their fathers occurs nine times defective in Chronicles.* Deducting the four instances which constitute the preceding Rubric there are still twenty-nine passages left where this form is to be found in the remaining two books, viz. Ezra-Nehemiah and Chronicles. Of these twenty-nine instances only three are to be found in Ezra-Nehemiah and no less than twenty-six occur in Chronicles alone. As seventeen are plene (1 Chron. **4** 38; **5** 13; **23** 24; 2 Chron. **11** 16; **13** 18; **14** 3; **15** 12; **17** 14; **19** 4; **24** 18, 24; **30** 7, 22; **31** 17; **34** 32, 33; **36** 15), the Massorah registers the twelve defectives which are the exception. Whilst in the seventeen instances it is the simple form אֲבוֹתֵיהֶם without any prefix, the twelve instances exhibit no less than four forms: *a)* אֲבוֹתֵיהֶם without any prefix eight times (Ezra **8** 1; Neh. **9** 2; 1 Chron. **5** 25; **9** 9; **24** 30; **29** 20; 2 Chron. **7** 22; **20** 33); *b)* וַאֲבוֹתֵיהֶם with *Vav* conjunctive once (1 Chron. **9** 19); *c)* לַאֲבוֹתֵיהֶם with *Lamed* prefix twice (Neh. **9** 23; 1 Chron. **6** 4), and *d)* וְלַאֲבוֹתֵיהֶם with the same prefix as well as with *Vav* conjunctive once (2 Chron. **6** 25). The second part of this Massorah which is headed וכל נביא ועורא דכ' במיד מל' *and throughout the Prophets and Ezra it is likewise so except in four places where it is plene,* gives the same four instances which constitute the preceding Rubric This artificial arrangement, however, which links the several Rubrics together is, as usual, at the expense of strict accuracy, since the word in question does not occur as defective in the Prophets, whilst in Ezra where it is to be found three times (Ezra **8** 1; Neh. **9** 2, 23) it is defective in all the three passages and hence cannot be cited as exhibiting an exception. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 269*b*, on 2 Chron. **20** 33 which I have printed. Here, however, the heading is מ' חס' בכתו' *nine times defective in the Hagiographa.* The expression בכתו' I altered in to בספ' *in the book;* (II) the same MS., fol. 260*b*, on 2 Chron. **6** 25 where the heading is י' חס' בכת' *ten times defective in the Hagiographa,* though it only enumerates the same nine passages and finishes with the same second part as the first List; (III) Vienna Codex No. 35 on 2 Chron. **20** 33. This List has the heading מ' חסרי' בספר' *nine times defective in this book,* i. e. Chronicles, and simply adds at the end וכל עורא דכות' חס' *and throughout Ezra it is likewise defective,* without mentioning the Prophets which obviates the difficulty pointed out above; (IV) Add. 15,250, fol. 414*b*, on 1 Chron. **24** 30. This List has also the heading י' חסר' בספ', though it only gives nine instances which are exactly the same as those contained in the Rubric which I have printed. It will be seen that here too it is בספ' *in this book,* i. e. Chronicles. In this recension there is no addition whatever at the end of the Rubric; (V) Orient. 2375, fol. 288*b*, on 1 Chron. **29** 20. Here the heading is also י' חס' בכת' though the same nine instances only are adduced. The addition at the end differs somewhat from the one I have printed, viz. וכל עורא דכות' וכל נביא' דכות' במיד מל'. The four instances from the Prophets which this List duly enumerates are the same as those printed in § 47*a*—*b*; and (VI) the printed Massorah Finalis, letter א, § 40. Here the List begins with the four plene instances in the Prophets which form the second part of the Rubric I have printed and which, as we have seen, are also a separate Massorah, i. e. § 47*a*. The editor, however, does not enumerate the passages, but refers to 1 Kings **14** 15 (ומ"נ נמס' במלכים א' ס"ק י"ד). Then follows וכל כתוב' דכו' מל' בס"י חס' and the passages are duly given. It will be seen that like Lists Nos. II, IV and V the heading here states that there are ten such instances, though only nine are enumerated. In this enumeration, however, ומקוה אבותיהם י"י (Jerem. **50** 7) is given which is contrary to the import of this Rubric, since the passages are distinctly declared to be from the Hagiographa and Jeremiah belongs to the Prophets. There can, therefore, hardly be any doubt that it is a clerical error for לאלהי אבותיהם (2 Chron. **20** 33) which belongs to this List, but which is here omitted. The succeding editions of the Rabbinic Bibles published at Venice by Bomberg reproduce this Massorah as it is printed in Jacob b. Chayim's editio princeps (1524—25). Buxtorf, however, has altered it in his edition, since he not only puts the heading כל כתוב" דכו' מל' בס"ט חס' which, as we shall presently see, is wrong, but omits ומקוה אבותיהם י"י and adds אך הבמות לא סרו דד"ה (2 Chron. **20** 33).

Now in examining these six Lists it will be seen that they exhibit two different recensions of the Massorah before us, viz. one which restricts itself to Chronicles and hence heads the Rubric מ' חס' בספ' *nine times defective in this book,* and the second which takes in Ezra-Nehemiah and hence heads it י' חס' בכתו' *ten times defective in the Hagiographa.* The ten are made up by the nine instances in Chronicles and counting by Ezra-Nehemiah as one, a mode of reckoning which is very common in the Massorah, especially when the book in question exhibits orthographic uniformity in all the instances. In such a case all the instances are described as one. This is what is meant by the phrase וכל עורא דכות' *and all Ezra is so.* Accordingly those Lists which give the number as nine in the heading ought to be מ' חס' בספ' *nine times defective in the book of Chronicles,* as it is in List No. III, whilst those Lists which give it as ten must be י' חס' בכתו' *ten times defective in the Hagiographa,* as it is in Lists Nos. II, V and VI. Hence List No. I which has מ' חס' בכתו' and List No. IV which has י' חסר' בספר' have mixed up the two recensions. For this reason I corrected מ' בכתו' in the heading of the List which I have printed into מ' בספ', and for the same reason Buxtorf's alteration of כל כתוב' דכו' מל' בס"י חס' into בס"ט חס' is wrong.

מ"ח = § 48*a*.

אֲבוֹתָם. *Their fathers is twice plene in the Pentateuch.* Besides the termination יהֶם attached to אָבוֹת *fathers,* to express the suffix third person plural masculine, which has been discussed in the preceding Rubric and the use of which, as we have seen, is restricted to three books, viz. Kings, Jeremiah and Ezra-Nehemiah, there is also the more frequent termination ם as the suffix third person plural masculine for this noun. This form of the noun, even omitting the instances with the different prefixes, occurs no fewer than eighty-six times. It is defective, i. e. without *Vav* after the *Beth* in forty-eight passages and plene in thirty-eight. As the defectives are the rule and the plenes the exception in some parts, and as the reverse is the case in other parts of the Bible, the Massorites register the use of the one or the other form under the three groups into which the Hebrew Scriptures are divided, viz. the Law, the Prophets and the Hagiographa.

In the Pentateuch where אֲבוֹתָם *their fathers,* occurs forty-two times, it is only twice plene and defective in forty passages. Hence the Massorah registers the exception to guard the Scribes against making these two passages uniform with the others. For this reason Add. 21,160, fol. 218*a*, on Numb. **17** 18 makes a separate Rubric of these two instances without noticing the other portions of the Bible, and for the same reason the Massorah Parva in the MSS. and in the printed text has against each of these two passages the simple remark ב' מל' בתור' *twice plene in the Pentateuch.*

In the Prophets where אֲבוֹתָם *their fathers,* occurs twenty-six times it is plene in twenty-three instances (Josh. **4** 21; **22** 14; Judg. **2** 12, 17, 20, 22; **3** 4; **21** 22; 2 Kings **17** 14, 15; **21** 15; Isa. **14** 21; Jerem. **9** 13; **11** 10, 10; **16** 3; **23** 27; **31** 32; Ezek. **5** 10; **20** 4, 24; Amos **2** 4; Mal. **3** 24) and is defective in only three passages. Hence the Massorah registers them separately. Of this Rubric, however, registering the Prophets separately I have found one List only in Arund. Orient. 16, fol. 84*b*, on 1 Kings **9** 9, which I have printed and which is marked § 48*b*. In this List the third instance, viz. 2 Kings **17** 41 has been omitted by a

clerical error. But the Massorah Parva in the MSS. duly remarks against each of these three passages ג' חס' בנבי' *three times defective in the Prophets*. It will be seen that the three instances are described as occurring in the Prophets, though they are all to be found in Kings. But the styling of one portion of the division by the name which belongs to the whole division is of common occurrence in the Massorah. The fact that these three exceptions are in this division restricted to Kings explains the remark of the Massorah Parva in the printed edition against 1 Kings 14 22 ג' חס' בס"מ *three times defective in this book*.

In the Hagiographa, where אֲבוֹתָם *their fathers* occurs eighteen times, it is in sixteen passages plene (Ps. 78 12; Prov. 17 6; Job 8 8; 30 1; Ezra 2 59; 1 Chron. 5 15, 24, 24; 7 2, 4, 9; 9 13; 12 30; 24 4; 26 13; 2 Chron. 28 6) and only in two instances defective. Hence the Massorah registers the exceptions.

The grouping together into one List of the different Massorahs registering the orthography of אֲבוֹתָם as exhibited in § 48*a* is as usual a later development of the Massoretic labours. Of this Rubric marked § 48*a* I collated ten Lists, eight in MSS. and two printed: (I) Orient. 1379, fol. 43*b*, on Numb. 1 16, which I have printed; (II) Orient. 2348, fol. 109*b*; (III) Orient. 2349, fol. 99*b*; (IV) Orient. 2350, fol. 200*a*; (V) Orient. 4445, fol. 115*b*, all on Numb. 1 16. These four Yemen MSS. have exactly the same wording, i. e. have no חס' *defective* after ושאר' ראורי' *and the other instances in the Pentateuch*, nor do they give the number of the instances in which it is defective in the Prophets and Hagiographa, but simply enumerate the five passages and add at the end הלין חסר' ושא' קרי' מל' *these are defective and the others in the Scriptures are plene*, thus affording additional evidence that the Rubric in these MSS. proceeds from the same Massoretic School; (VI) Add. 15,251, fol. 81*a*; (VII) Add. 15,451, fol. 90*a*; Add. 21,160, fol. 184*b*; (VIII) Orient. 2626—28, Vol. I, fol. 117*a*; (IX) the printed Massorah, all on Numb. 1 16, and (X) the printed Massorah on Neh. 7 61.

מ"ח = § 48*b*.

Of this Rubric I found two separate Lists: (I) Arund. Orient. 16, fol. 84*b*, on 1 Kings 9 9, which I have printed, and (II) Add. 15,451, fol. 237*a*, on 2 Kings 14 22. It will be seen that though the heading states that there are three instances in the Prophets where אֲבוֹתָם is defective, the Rubric adduces two only and that 2 Kings 17 41 is omitted, as is evident both from the preceding and the following recensions of this Rubric, viz. § 48*a* and § 48*c*. In accordance, however, with the principle which I have stated in the Preface to Vol. II of the Massorah, I have faithfully reproduced the MS., especially as the Rubric occurs in the superb Model Codex Arund. Orient. 16.

מ"ט = § 49.

אָבְדָה. *She perished occurs twice in pause*. The Kal preterite third person singular feminine, which occurs seven times, precedes the subject in five instances and has *Sheva* under the *Beth* אָבְדָה (Exod. 10 7; Jerem. 7 28; 9 11; 49 7; Ezek. 19 5), whilst in two instances it follows the subject and being in pause has *Kametz* under the *Beth*. Hence the Massorah registers the exception. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 340*a*, on Prov. 11 7 which I have printed, and (II) the printed Massorah on Eccl. 9 6. The heading in the printed Massorah indicates the import of this Massorah more distinctly by expressing it ב' קמץ *twice with Kametz*. The Massorah Parva, too, both in the MSS. and in the printed edition on Eccl. 9 6 expresses this by the remark בָ with the vowel sign under the *Beth*.

נ' = § 50.

וְאָבְדָה which is here registered as occurring three times, is probably designed to show that this is the reading in Ezek. 37 11, where the *Vav* seems to be superfluous. It may also be intended to indicate thereby that ואבדה in Prov. 27 20 is not to be read with the same vowel points as it is in these three instances. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 130*b*, on Isa. 29 14, which I have printed; (II) the same MS., fol. 190*a*; (III) Add. 15,250, fol. 290*a*; (IV) Add. 21,160, fol. 280*b*, all on Ezek. 37 11, and (V) the printed Massorah Finalis, letter א, § 44.

נ"א = § 51.

יֹאבַד the Kal future third person singular masculine *occurs five times*. In the two instances before us it is in the middle of the sentence and hence has the normal *Pathach* under the *Beth* (יאבד), whilst in the other three instances it is in pause and the *Pathach* is changed into *Tzērē* (יאבֵד Prov. 19 9; 21 28; Job 20 7). The Massorah, therefore, registers the minority. Add. 21,161, fol. 174*b*, on Job 3 3 describes in the Massorah Parva these two instances as forming part of the alphabetical List of words which respectively occur twice with *Pathach*. On referring to this List, however,[1] it will be seen that it is not contained in the Massorah in question. As in Job 3 3 the accent is on the penultima (יֹאבַד), whilst it is on the ultima (יאבַד) in Jerem. 4 9 the Massorah calls the former מלעיל and the latter מלרע. Of this Rubric I collated three Lists: (I) Add. 21,160, fol. 592*b*, on Job 3 3 which I have printed; (II) Harley 5710—11, Vol. II, fol. 223*a*, also on Job 3 3, and (III) Arund. Orient. 16, fol. 149*b*, on Jerem. 4 9. The printed Massorah Magna has not this Rubric, but the import of it is referred to in the Massorah Parva both on Jerem. 4 9 and Job 3 3.

[1] Comp. *The Massorah*, letter ג, § 539, Vol. II 299.

נ"ב = § 52.

וַיֹּאבֶד *occurs twice*. ויאבד which occurs six times exhibits three distinct pairs, each having different vowel-points. Thus in two instances it is וַיֹּאבֶד the normal Kal future with *Vav* conjunctive and *Sheva* under the *Beth;* in two passages it is the same tense with *Vav* conjunctive, but is in pause and has, therefore, *Tzērē* under the *Beth* וַיֹּאבֵד, whilst in two instances it is וַיֹּאבֶד with *Vav* conversive. This is the reason why the Massorah so carefully registers the respective forms in the different passages. In the Rubric before us, i. e. § 52 the two passages are given where it is with *Sheva* under the *Beth*. Of this Rubric I collated two Lists: (I) Orient. 1474, fol. 187*a*, on Isa. 41 11, and (II) the printed Massorah on the same passage.

נ"ב = § 52*.

וַיֹּאבֵד *occurs twice*. This Rubric which registers the two passages in which this form is in pause with *Tzērē* under the *Beth* I have only found in the Halle Ochlah Ve-Ochlah, fol. 125*b*, II, § 338. I have given it in the Appendix, letter א, § 52*.

נ"ג = § 53.

וַיֹּאבֵד *occurs twice*. Of this Rubric I collated three Lists: (I) Add. 15,250, fol. 165*a*, on 2 Sam. 1 27 which I have printed; (II) the same MS., fol. 84*a*, on Numb. 16 33, and (III) Add. 21,160, fol. 216*b*, on the same passage. Though this Rubric is not to be found in the printed Massorah Magna yet as in the MSS. it is indicated in the Massorah Parva on both passages.

נ"ד = § 54.

תֹּאבֵדוּן. *Ye shall perish occurs four times*, i. e. Kal future second person plural masculine with paragogic וּ and in pause for תֹּאבְדוּן or תֹּאבֵדוּ. Strictly the heading should be ד' ובסמ' *four times and in this book*, since the form in question not only occurs four times, but is restricted to Deuteronomy. But this more minute description is often omitted in the Massoretic headings. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 321*b*, on Deut. 4 26 which I have printed; (II) the same MS., fol. 329*b*, on Deut. 8 20; (III) Orient. 2349, fol. 128*a*, on Deut. 8 19; (IV) Orient. 2350, fol. 268*b*, also on Deut. 8 19; (V) Add. 21,160, fol. 261*b* on Deut. 4 26, and (VI) the printed Massorah also on Deut. 4 26. It is to be remarked that List No. V heads this Rubric as follows: אבי תאבדון ד' *ye shall surely perish occurs four times*. Accordingly the reading in Deut. 8 20 should be כֵּן אֲבִי תֹּאבֵדוּן in harmony not only with the immediately preceding verse, but with the other two passages. This reading, however, is not supported by the other five headings of this Rubric, though it may have belonged to a particular Massoretic School. It must also be borne in mind that Lists I—IV are not four independent witnesses, but belong to the Yemen School and are copies from the same Model Codex.

נ"ה = § 55.

לְאֹבֵד *is twice plene in this form*, i. e. as participle, once as the simple participle אובד and once with the prefix ל which is expressed by the term בלשנא. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 118*a*, on Deut. 26 5; (II) Vienna Codex No. 35 on the same passage; (III) Orient. 2376, fol. 53*b*, on Job 31 19, and (IV) the printed Massorah on the same passage. There is, however, another

recension of this Massorah in Add. 21,160, fol. 329*a*, on Job. **29** 13, which is exhibited in the following Rubric.

נ״ה = § 55*.

אוֹבֵד *is twice plene.* This is another recension of the preceding Rubric. It registers the fact that אובד which occurs eight times is in these two instances only plene, whilst it is defective in the other passages (Deut. **26** 5; Ps. **31** 13; **119** 176; Prov. **31** 6; Job **4** 11; Eccl. **7** 15). Accordingly it is Job **29** 13 which is plene and Prov. **31** 6 is defective. The Massorah in this MS. as we have already seen in the preceding Rubric often proceeds from a different Massoretic School and is based upon a different recension of the text.

נ״ו = § 56.

אָבַד. *He has destroyed, occurs twice.* The design of this Massorah is to distinguish the Piel preterite third person singular from the Kal preterite (אָבַד), the infinitive (אֲבֹד) and the participle (אֹבֵד) as well as from the Piel infinitive (אַבֵּד) etc. all of which are written with the same three letters, but are differently pointed. Of this Rubric I collated four Lists: (I) Arund. Orient. 16, fol. 114*b*, on 2 Kings **21** 3 which I have printed; (II) Vienna Codex No. 35 on the same passage; (III) Add. 15,250, fol. 269*a*, on Jerem. **51** 55, and (IV) Orient. 1474, fol. 68*b*, also on Jerem. **51** 55. The heading in this List is אבד ג׳ דק׳ חס׳ וסימנ׳ including the instance with *Vav* prefix in Jerem. **51** 55. In the text of this Rubric it is wrongly printed אָבַד with *Tzĕrē* under the *Beth* instead of *Pathach.*

נ״ז = § 57.

וַאֲבַדְתֶּם *occurs twice.* The design of this Rubric is to distinguish this Piel preterite second person plural masculine from the Kal preterite second plural which is written with the same letters, but is differently pointed (comp. Levit. **26** 38; Deut. **11** 17; Josh. **23** 16; Jerem. **27** 10, 15). Of this Rubric I collated seven Lists all in MSS.: (I) Harley 5710—11, Vol. I, fol. 109*a*, on Numb. **33** 52 which I have printed; (II) Add. 15,250, fol. 94*a*, on the same passage; (III) Orient. 2348, fol. 140*b*, on Deut. **12** 3; (IV) Orient. 2349, fol. 52*a*, on Numb. **33** 52; (V) the same MS., fol. 130*a*, on Deut. **12** 3; (VI) Orient. 2350, fol. 251*b*, on Numb. **33** 52, and (VII) the same MS., fol. 273*b*, on Deut. **12** 3.

נ״ח = § 58.

וַיֹּאבַד *occurs twice.* Of this Rubric I collated two Lists both in MSS.: (I) Arund. Orient. 16, fol. 215*b*, and (II) Add. 15,251, fol. 307*a*, both on Zeph. **2** 13.

נ״ט = § 59.

תֹּאבֶדָה *occurs three times in the Pentateuch.* This expression is only to be found once more besides the Pentateuch, viz. 1 Kings **20** 8 and is in two instances Kal future second person singular masculine, (Deut. **13** 9; 1 Kings **20** 8), and in two instances third person singular feminine. The Massorah, however, makes no difference in the gender &c., but registers the words spelled and pointed alike, under the same Rubric. I have only found this Rubric in Add. 15,251, fol. 23*b*, on Gen. **24** 5.

ס׳ = § 60.

אֲבוּס. *Crib occurs twice.* The design of this Massorah is (I) to distinguish this noun from the participle passive אָבוּס with *Kametz* (Prov. **15** 17), from אָבַס, as well as from the Kal future first person singular with *Vav* conjunctive וְאָבוּס (Isa. **63** 6), from בּוּס *to tread down,* both of which also occur in the same two books. This is evident from the recension of this Rubric in the ancient Codex Add. 21,161, fol. 196*a*, on Prov. **14** 4 where it is as follows:

אבוס ב׳

Prov. 15 17	וחד משור אבוס	Prov. 14 4	בר בעליו
Isa. 63 6	וחד ואבוס עמים	Isa. 1 3	

And (II) it shows that this expression only occurs in the two passages in question in the MSS. recognized as authoritative by the Massorites, and that other Codices had it also in some other passages. This is evident from the fact that both the Septuagint and the Vulgate have in Job 6 5 *ἐπὶ φάτνης ἔχων τὰ βρώματα at the crib having fodder* and ante praesepe plenum stetérit *where it standeth before a full crib* = על אבוס בלילו. *φάτνη* and *praesepe* are the very expressions by which the Sept. and Vulgate render אבוס in Isa. **1** 3; Prov. **14** 4 and Job **39** 9. Besides the recension in Codex Add. 21,161 I have only found one other List of this Rubric in Harley 5710—11, fol. 1*a*, on Isa. **1** 3 which I have printed. From the fact, however, that it is to be found in the ancient Codex, viz. Add. 21,161, and that it is mentioned in the Massorah Parva of the St. Petersburg Codex on Isa. **1** 3 it is evident that it is one of the oldest portions of the Massorah. It is also referred to in the Massorah Parva of most of the Biblical MSS. as well as in the printed Massorah Parva on Isa **1** 3.

ס״א = § 61.

אֲבִיָה. *Abiyah is twice the name of a woman.* Besides these two passages this form of the proper name occurs no less than twenty-one times, seventeen times without any prefix, viz. אֲבִיָה 1 Sam. **8** 2; 1 Kings **14** 1; Neh. **10** 8; **12** 4; 1 Chron. **3** 10; 2 Chron. **11** 20, 22; **12** 16; **13** 1, 2, 3, 4, 15, 17, 19, 22, 23; twice with *Vav* conjunctive, viz. וַאֲבִיָה 1 Chron. **6** 13; **7** 8 and twice with prefix *Lamed* לַאֲבִיָה Neh. **12** 17; 1 Chron. **24** 10. As it is the name of a man in all these passages and as it is only in the two instances in question that it is the name of a woman, the Massorah registers the exception. Of this Rubric I found three Lists: (I) Harley 5710—11, Vol. II, fol. 131*a*, on 1 Chron. **2** 24 which I have printed; (II) Add. 15,251, fol. 315*a*, on the same passage, and (III) Orient. 2626—28, Vol. III, fol. 2*b*, also on the same passage. It is referred to in the Massorah Parva in the MSS. of the Bible and in the printed edition on both passages. In the MSS. the reference is under the following three forms: (I) ב׳ לשון נקבה *twice a feminine expression*; (II) ב׳ בנקבה *twice in the feminine,* and (III) ב׳ שם נקבה *twice the name of a female.* On 1 Chron. **2** 24 the printed Massorah Parva has the third of these forms, whilst on 2 Chron. **29** 1 it has ב׳ שום אשתא the same form in Chaldee.

ס״ב = § 62.

אֲבִיָּהוּ. *Abiyahu occurs twice.* To understand the import of this Massorah it is necessary to remark that of the twenty-three instances in which the name Abiyah occurs, as shown in the preceding Rubric it is the name of the son of Rehoboam no less than twelve times, viz. 2 Chron. **11** 20, 22; **12** 16, **13** 1, 2, 3, 4, 15, 17, 19, 22, 23. In 2 Chron. **13**, however, where nine of the twelve instances occur, he is also called twice אֲבִיָּהוּ *Abiyahu* (verses 20, 21). Hence the remark at the end of the first part of this Rubric שאר כת׳ אֲבִיָה *in the other parts of the Hagiographa this name (i. e. Abiyahu) is written Abiah.*

It will also be seen that out of the twenty-three times in which the name Abiah occurs, twenty-one are to be found in Nehemiah and Chronicles which belong to the third division of the Hebrew Scriptures called the Hagiographa, whilst only two instances occur in Samuel and Kings which belong to the second division called the Prophets. The name of the son of Rehoboam, however, occurs no less than five times in Kings; but here it is invariably written אֲבִיָּם *Abiyam* (1 Kings **14** 31; **15** 1, 7, 7, 8), and it is only twice that Abiah occurs in the Prophets, once as the name of the second son of the Prophet Samuel (1 Sam. **8** 2) and once as the name of the son of Jeroboam (1 Kings **14** 1). Hence the remark which forms the heading of the second part of this Massorah ובל נביא באב׳ אֲבִיָּם *throughout the Prophets the name is Abiyam except in two instances in which it is written Abiyah.* The necessity for this Massorah defining the several passages in which these three different forms, Abiyah, Abiyahu and Abiyam are respectively used to denote the same person, arose from the fact that the MSS. greatly varied. Thus for instance the Sept. has in all passages אֲבִיָה *Abiyah* in which the present text has אֲבִיָּם *Abiyam.* The same is the case in many Hebrew MSS., whilst Add. 15,250, fol. 192*a*, has one more instance of אֲבִיָּם *Abiyam* than the Massorah recognizes, inasmuch as this Codex reads in 1 Kings **15** 6 בין אֲבִיָּם ובין ירבעם as in verse 7. This was also the original reading in Orient. 2626—28, Vol. II, fol. 102*a*. Add. 15,250 also points this name in two different ways; in four passages the *Vol* has *Kametz* and in three it has *Pathach,* viz. אֲבִיָּם and the Massorah Parva remarks against it ג׳ *three times so.* Moreover, אֲבִיָּם, whether written with *Kametz* or with *Pathach,* has no *Dagesh* in the *Yod.* I have only found this Rubric in Arund. Orient. 16, fol. 265*b*, on 2 Chron. **13** 19. It is, however, referred to in the Massorah Parva on 1 Kings **14** 1; 2 Chron. **13** 19 both in the MSS. and in Jacob b. Chayim's edition.

ס״ג = § 63.

אָבִיב *occurs three times in the Scriptures.* This expression which occurs nine times altogether, has in six instances the article and is preceded by the word חֹדֶשׁ, viz. חֹדֶשׁ הָאָבִיב denoting *the month Abib* (Exod. **13** 4; **23** 15; **34** 18, 18; Deut. **16** 1, 1), i. e. the

month of green ears, or when the barley was in ear, afterwards called Nisan, and it is only in the three instances in question that it is without the article and without חדש preceding it. Hence the Massorah as usual registers the exceptions. This was all the more necessary since in two out of the three passages the readings varied. Thus one of Kennicott's MSS. reads אדיר *strong*, in Exod. 9 31. In Ezek. 3 15 the ancient Codices varied still more. Thus the recension from which the Septuagint was made does not seem to have exhibited it at all, whilst the Syriac which renders it ביב *sorrow, grief* (לחלא ביב) reads באב. The Massorites, therefore, attest that in the Codices which they regarded as authoritative, the reading in these three passages was אביב. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 72*a*, on Ezek. 3 15, which I have printed, and (II) the printed Massorah Finalis א, § 47.

ס"ד = § 64.

אֲבִיגַיִל. *Abigail* which occurs seventeen times is written in four different ways: (I) in twelve instances it has two *Yods*, i. e. one after the *Beth* and one after the *Gimel* (1 Sam. 25 14, 23, 36, 39, 40, 42; 27 3; 30 5; 2 Sam. 2 2; 1 Chron. 2 16, 17; 3 1); (II) once it is with the first *Yod* defective (viz. אֲבִגַיִל 1 Sam. 25 3); (III) in three instances the second *Yod* is defective and it is pointed אֲבִיגַל (1 Sam. 25 32; 2 Sam. 3 3; 17 25); and (IV) in one instance it is written אֲבוּגַיִל *Abugail*, with *Vav* after the *Beth* instead of *Yod*, but is read אֲבִיגַיִל with *Yod* (1 Sam. 25 18). Though in two instances out of the three where it is without the second *Yod* it is pointed *Abigal* גַּל or גַּל (1 Sam. 25 32; 2 Sam. 17 25), yet in one instance the Massorah substitutes אֲבִיגַיִל *Abigail*, with *Yod* in the *Keri* (2 Sam. 3 3). Moreover אֲבִיגַיִל which occurs six times without a prefix (1 Sam. 25 3, 18, 23, 36, 40, 42), is as we have seen in one instance written אֲבִגַיִל with one *Yod* and with *Kametz* under the *Gimel* being in pause (viz. 1 Sam. 25 3), whilst the form לַאֲבִיגַיִל which occurs twice (1 Sam. 25 32; 2 Sam. 3 3), is in one instance only לַאֲבִיגַל in the *Keri* (2 Sam. 3 3), whilst in the other it is both written and read לַאֲבִיגַיִל (1 Sam. 25 32). Hence the Massorah registers in the first line of the Rubric before us the single instance in which it is written with the first *Yod* defective. In the second line it gives the one instance in which the textual reading לַאֲבִיגַיִל has the marginal reading לַאֲבִגַיִל. In the third line the Massorah informs us that in all other passages where this name occurs besides the one mentioned in the first line (1 Sam. 25 3), it is written with two *Yods*; whilst in the fourth line it states that 1 Sam. 25 32 which is the only other instance where the form לַאֲבִיגַיִל occurs, both the textual and marginal readings are alike, thus differing from 2 Sam. 3 3.

As this name has furnished materials to no less than five different Massorahs I subjoin the ten different forms in which it occurs, as well as references to the Rubrics to which it has contributed.

1	אֲבִיגַיִל	1 Sam.	25 3	
2	אֲבִיגַיִל	„	„ 23, 36, 40, 42	
3	אֲבוּגַיִל כתיב	„	„ 18; letter ו, § 143, Vol. I, p. 421	
4	אֲבִיגַל	2 Sam.	17 25; letter ל, § 15, Vol. II, p. 108	
5	בַּאֲבִיגַיִל	1 Sam.	25 39; letter ב, § 5, Vol. I, p. 143	
6	וַאֲבִיגַיִל	„	27 3; 30 5; 2 Sam. 2 2; 1 Chron. 2 16, 17	
7	לַאֲבִגַיִל	„	25 32; letter ל, § 15, Vol II, p. 108; letter ג, § 559, Vol. II, p. 306	
8	לַאֲבִיגַל כתיב	2 Sam.	3 3; letter כ, § 495, Vol. II, p. 58	
9	לַאֲבִיגַיִל	1 Chron.	3 1	
10	וְלַאֲבִיגַיִל	1 Sam.	25 14; letter ל, § 17*g*, Vol. I, p. 329.	

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 58*b*, on 2 Sam. 3 2; (II) Vienna Codex No. 35 also on 2 Sam. 3 3, and (III) the printed Massorah, also on 2 Sam. 3 3. In the text of this Rubric לַאֲבִיגַיִל (1 Sam. 25 32) is by mistake printed with *Kametz* under the *Gimel* instead of *Pathach*.

ס"ה = § 65.

אֲבִיוֹנִים. *The poor occurs three times defective in the Scriptures.* The singular אֶבְיוֹן which without and with prefixes occurs no less than forty-one times is invariably written with *Vav* plene, whilst the plural אֲבִיוֹנִים which occurs eight times, is in six instances plene (Jerem. 2 34; 5 28; Amos 4 1; Ps. 12 6; 69 34; 72 13) and is only in two instances defective (Ps. 140 13; Job. 24 4), and לָאֲבִיוֹנִים which occurs three times, is in two passages plene (Ps. 112 9; Job 29 16) and is only in one passage defective (Esther 9 22). This is the reason why the Massorah in the Vienna Codex No. 35 remarks on Deut. 15 4 אֶבְיוֹן כְּלֹה מל' that אֶבְיוֹן *is invariably plene*, and why the Massorah before us registers the three passages out of the eleven in which the plural is exceptionally written defective. Of this Rubric I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 275*b*, on Esther 9 22 which I have printed; (II) the printed Massorah on Ps. 140 13, and (III) the same on Job 24 4. As one of the three instances is לָאֲבִיוֹנִים with *Lamed* prefix the heading of this Rubric ought strictly speaking to be ג' חס' בלישן *three times defective in this form*, i. e. in the plural whether with or without the prefix. But this is implied in the Massoretic language. Hence the expression בלישן is frequently omitted from the headings of the Rubrics. Its presence or absence is quite arbitrary. Thus in the printed Massorah on Ps. 140 13 and Job 24 4 the heading is ג' חס' בלישׁ, whilst in the printed Massorah Finalis א, § 49 where this Rubric is referred to, the heading is simply ג' חסרים. The same is the case in the Massorah Parva both in the MSS. and in the printed edition. Thus Harley 5710—11 has on Ps. 140 13 and Job 24 4 ג' חס, whilst on Esther 9 22 the same MS. has ג' חס' כלישׁ. Arund. Orient. 16 has on all the three passages simply ג' חס, whilst the printed Massorah has on Job 24 4; Esther 9 22 simply ג' חס' בלישׁ, and on Ps. 140 13 ג' חס' בלישׁ.

ס"ו = § 66.

אֶבְיוֹנִי. *The poor occurs twice, once defective and once plene.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 49*a*, on Exod. 23 11, and (II) Add. 21,160, fol. 102*a*, on the same passage. Here too the heading ought strictly to be ב' בלישן *twice in the construct form*, since one of the two has *Vav* conjunctive. The Rubric before us is according to one School of Massorites who registered the orthography of the Codices which they regarded as authoritative. According to another Massoretic School, however, both these instances were written defective. Hence Cambridge Add. 465 has in Isa. 29 19 not only אֶבְיֹנִי defective, but remarks in the Massorah Parva against it ב' חס' קלישׁ. This is corroborated by the St. Petersburg Codex which also reads אֶבְיֹנִי defective in Isa. 29 19. It is this School which the printed Massorah Parva follows in Exod. 23 11 where it remarks ב' חס, whilst on Isa. 29 19 where the printed Massorah Parva has ל' ומל *unique and plene*, it is no contradiction, but it simply follows the first recension of this Rubric.

ס"ז = § 67.

אֲבִיחַיִל. *Abichail occurs four times in the Scriptures.* The design of this Massorah is to distinguish the four passages in which this name is masculine and is written with *Cheth* from the two instances in which it is feminine and is written with *He*. Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed. As these Lists exhibit two distinct recensions I shall divide them accordingly.

RECENSION ONE is as follows: (I) Harley 5710—11, Vol. II, fol. 275*b*, on Esther 9 29 which I have printed; (II) Arund. Orient., fol. 240*b*, on 1 Chron. 5 14; (III) the same MS., fol. 359*b*, on Esther 2 15; (IV) Add. 15,250, fol. 404*b*, on 1 Chron. 5 14; (V) Add. 21,160, fol. 190*a*, on Numb. 3 35; (VI) Orient. 2626—28, Vol. I, fol. 120*a*, also on Numb. 3 35; (VII) the same MS., Vol. III, fol. 4*b*, on 1 Chron. 5 14, and (VIII) the printed Massorah Finalis letter א, § 48. With the exception of the printed Massorah which adds at the end the two instances that form the next Rubric, all the MSS. simply say that this name occurs four times and enumerate the instances as given in the Rubric.

RECENSION TWO which occurs in five MSS., viz. Orient. 1379, fol. 249*a*; Orient. 2348, fol. 111*b*; Orient. 2349, fol. 101*b*; Orient. 2350, fol. 205*a*; Orient. 2365, fol. 127*a*, all on Numb. 3 35 is as follows:

אביחיל ג' כת' חות

1 Chron. 5 14	אביחיל בן חורי	Num. 3 35	אורי
	ושאי כת' חי	Esther 2 15; 9 29	מגלת אסתר

It will be seen that the apparent discrepancy between this recension which states that there are *three* such instances and the former one which states that there are *four* is due to the peculiar manner in which this Rubric is formulated by the two Massoretic Schools. The former School records the instances separately and hence gives the number as *four*, whilst the latter has regard to the three books in which they occur, viz. the Law, Esther and Chronicles and hence gives the number as *three*, since the two passages in Esther are according to this artificial arrangement counted as one.

ס״ח = § 68.

אֲבִיחָיִל *Abihail occurs twice.* Though both the Authorised Version and the Revised Version make no distinction in the transliteration of the two instances before us and the four recorded in the preceding Rubric, yet the Massorah calls special attention to the fact that in the two passages where it is the name of a woman it is written Abihail with *He* (ה), whilst in the four passages which constitute the preceding Rubric and where it is the name of a man, it is Abichail with *Cheth* (ח). The absence of any distinction in the A. V. may be due to the fact that in some MSS. and in most of the early printed editions of the Hebrew Scriptures both names are with *Cheth* as may be seen in tbe notes to my edition of the Hebrew Bible. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 131*a*, on 1 Chron. **2** 29 which I have printed; (II) the same MS., Vol. II, fol. 156*a*, on 2 Chron. **11** 18; (III) Halle Ochlah Ve-Ochlah II, § 146, fol. 115*a*, and the printed Massorah Finalis letter א, § 48. The concluding part of this Rubric which refers to the vowel-points and in which it is stated that "in the ***Prophets*** it is with *Pathach* and in Chronicles it is with *Kametz*" must be a clerical error, since both instances occur in Chronicles. In the second instance where this Rubric occurs again in this very MS. this addition is omitted.

The apparently conflicting remark in the Massorah Parva of some MSS. against 1 Chron. **2** 29 that it is unique (ל) or does not occur again, whilst in other MSS. it is stated against it that it occurs twice (ב) is due to the fact that the former refers to its pausal form with *Kametz* under the *He* (אביחיל), whilst the latter has regard to the spelling with the *He*.

ס״ט = § 69.

אַבִּיר *Strong, mighty, occurs twice.* The design of this Rubric is both to guard the reading and to distinguish between the two instances before us where these four letters are with *Pathach* under the *Aleph* and *Dagesh* in the *Beth* from the four instances where the same letters are with *Chateph-Pathach* under the *Aleph* and the *Beth* is *Raphe* (Gen. **49** 24; Isa. **1** 24; **49** 26; **60** 16). 1 Sam. **21** 8 shows that the Codices from which the Sept. was made read רָעָה אַבִּירֵי instead of אַבִּיר הָרֹעִים, whilst in Job **34** 20 אַבִּיר was altogether absent. Moreover, in some of the MSS. אבּיר is pointed אָבִּיר in 1 Sam. **21** 8 and this pointing is followed in the *editio princeps* of the Bible, Soncino 1488. The Rubric is from Arund. Orient. 16, fol. 333*a*, on Job **34** 20 and though I have not found it in the Massorah Magna of any other MS. the existence of these two instances is mentioned in the Massorah Parva both in the MSS. and in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible 1524—25.

ע׳ = § 70.

אֲבִישַׁי *Abishai is the spelling throughout the book of Samuel except in one instance where it is Abshai* (אַבְשַׁי). To understand this Massorah which I have printed from Harley 5710—11, Vol. II, fol. 202*b*, on 2 Sam. **10** 10 it is necessary to remark that Abishai, one of the sons of Zeruiah the sister of David and one of David's generals occurs twenty-five times and always in Samuel and Chronicles. In Samuel, where it occurs twenty times, it is spelled אַבְשַׁי *Abishai*, except in one solitary instance, viz. 2 Sam. **10** 10, whilst in Chronicles, where it occurs five times (1 Chron. **2** 16; **11** 20; **18** 12; **19** 11, 15), it is without exception spelled אַבְשַׁי. Hence the recension of this Rubric in the Massorah Parva in Arund. Orient. 16, fol. 62*b*, on 2 Sam. **10** 10 אַבְשַׁי ל׳ וכל ד״ה דמי *Abshai does not occur again except in Chronicles where it is always so.*

The variation in the orthography of this name is due to the primitive manner in which it was written. Originally it was אבשי without *Yod*, but pronounced אַבְשַׁי *Abishai* in three syllables as is attested by the transliteration of the Sept. and Vulg. in Chronicles. When in the course of time the *Yod* was inserted after the *Chirek* by the earlier Massorites in accordance with their principles of orthography, the process of uniformity did not extend to the last book of the Bible. Hence the later Massorites pronounced and pointed the primitive form אַבְשַׁי *Abshai* in those passages where it survived.

The Authorised Version has uniformly discarded the Massoretic vowel-points in all the six instances where it is אַבְשַׁי *Abshai* and made it אֲבִישַׁי *Abishai*. In one instance only did the translators indicate that they have altered the Hebrew text, viz. 1 Chron. **19** 11, by placing in the margin against it "Heb. *Abshai*". In the Revised Version, which also discards the Massoretic vowel-points, the Revisers have this margin against every passage except one, viz. 1 Chron. **19** 15.

ע״א = § 71.

אֲבִישָׁלוֹם *Abishalom, occurs twice.* This is to distinguish it from אַבְשָׁלוֹם *Abshalom* which occurs often (comp. § 91). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 90*a*, on 1 Kings **15** 2 which I have printed and (II) Orient. 2626—28, Vol. II, fol. 102*a*, on the same passage. In the *editio princeps* of the Massorah Parva, where this Rubric is mentioned on 1 Kings **15** 10, the catchwords for the two passages are *Abigam* and *Asa*,[1] the names of the two Kings in whose reign Abishalom is mentioned.

[1] אבישלום ב׳ אבים אסא.

ע״ב = § 72.

אבל *to mourn, which always takes the preposition* לְ *has in three instances* אֶל־. The third instance, viz. Amos **5** 16, cannot properly be said to belong to this category since the preposition אֶל־ is here governed by the verb וְקָרָאוּ and not by אבל. Still more objectionable is this Rubric in the printed Massorah on Eccl. 7 2 which catalogues five instances adding Gen. **37** 35 and Eccl. 7 2. In the first of the two passages אֶל belongs to אֵרֶד and in the second to לְלֶכֶת. They have evidently been added by a later Massorite who has been misled by the instance from Amos **5** 16. The Rubric as I have printed it is from Arund. Orient. 16, fol. 45*a*, on 1 Sam. **15** 35 and though I have not found the List in any other MS., yet the Massorah Parva in Harley 5710—11; Harley 5720, Arund. Orient. 16; Add. 15,250, and Add. 15,251, on 1 Sam. **16** 35 distinctly declares that there are three instances only in this Rubric.

ע״ג = § 73.

אָבַל *with Pathach [under the Beth] occurs three times.* That is the Kal third person, masculine preterite to distinguish it from the adjective אָבֵל *mourning* which has *Tzerē* under the *Beth*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 128*a*, on Isa. **24** 7 which I printed; (II) Orient. 1474, fol. 174*a*, on Isa. **33** 9; (III) Add. 15,251, fol. 224*a*, on Isa. **24** 7; (IV) Vienna Codex No. 35 on the same passage; (V) the printed Massorah on the same passage and (VI) the same on Hos. **10** 5. As this masculine preterite also occurs once with *Vav* conjunctive, viz. וְאָבַל Amos 8 8, later Massorites have included this Rubric in the large List which they compiled of all the words which severally occur four times, three times without *Vav* conjunctive and once with it.[1]

[1] Comp. *The Massorah*, letter ו, § 73, Vol. I, p. 405.

ע״ד = § 74.

אָבֵל *occurs twice.* This Rubric which is given both in the Massorah Parva and Magna in the splendid and most carefully written Model Codex Arund. Orient. 16, fol. 207*a*, on Amos **5** 16 I cannot explain, since אָבֵל occurs no fewer than thirteen times. Besides the two passages in question it is to be found in Gen. **27** 41; **50** 11; Deut. **34** 8; 2 Sam. **14** 2; Isa. **61** 3; Jerem. **6** 26; **16** 7; Ezek. **24** 17; Eccl. **7** 2, 4 and Esther **4** 3.

ע״ה = § 75.

אָבְלָה *she mourned* (Kal preterite third person feminine) *occurs five times.* This Rubric I have found only in the printed Massorah Finalis letter א, § 51.

ע״ו = § 76.

וַיִּתְאַבֵּל *and her mourned* (Hithpael future third person singular masculine with *Vav* conversive) *occurs four times.* This Rubric too I have found only in the printed Massorah where it occurs twice, once on Gen. **37** 34 which I have printed and once in the Massorah Finalis letter א, § 52, where it is incorrectly printed. The second ויתאבל על בנו 2 Sam. **13** 37 is omitted and the catchwords from 1 Chron. **7** 22 are wrongly divided into two separate passages to obtain the requisite four instances.

ע״ז = § 77.

וַיִּתְאַבְּלוּ הָעָם *and the people mourned occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 38*b*, on 1 Sam. **6** 19.

ע״ח = § 78.

בְּאֶבֶן *with a stone occurs three times in the Scriptures.* This is to distinguish it from בָּאֶבֶן with *Kametz* under the *Beth*

[= פְּנֵי or פָּנֶה] which also occurs three times in the Bible (Levit. 20 27; Judg. 20 16; Ps. 91 12). Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 206*a*, on 2 Sam. 14 26, which I have printed; (II) Orient. 1379, fol. 153*a*, on Exod. 21 18; (III) Arund. Orient. 16, fol. 66*a*, on 2 Sam. 14 26; (IV) Add. 15,450, fol. 44*a*, on Exod. 21 18; (V) the same MS. fol. 95*a*, on Numb. 35 17; (VI) Add. 15,251, fol. 176*a*, on 2 Sam. 14 26; (VII) Add. 15,451, fol. 118*a*, on Numb. 35 17; (VIII) Add. 21,160, fol. 251*a*, on Numb. 35 17; (IX) the printed Massorah on Exod. 21 18 and (X) the same on Numb. 35 17. In the first of the two places the printed Massorah gives the two instances only which occur in the Pentateuch. As וּבְאֶמֶן also occurs once with *Vav* conjunctive, viz. וּבֶאֱמֶן Dan. 11 38 later Massorites have included this Rubric in the large List which they compiled of the words which severally occur four times, three times without *Vav* and once with it.[1]

[1] Comp. *The Massorah*, letter נ, § 73, Vol. I, p. 405.

ע"ט = § 79.

וְהָאֶבֶן *and the stone occurs twice.* This Rubric is from the printed Massorah on Gen. 29 2; Harley 5710—11, Vol. I, fol. 18*b*, has it in the Massorah Parva on Gen. 28 22.

פ' = § 80.

לְאֶבֶן *for a stone occurs twice* with *Kametz* under the *Aleph*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 192*b*, on 1 Sam. 25 37 which I have printed; (II) Arund. Orient. 16, fol. 53*b*, on the same passage; (III) Add. 15,250, fol. 9*b*, on Gen. 11 3, and (IV) the printed Massorah on the same passage.

פ"א = § 81.

אֶבֶן דקדים לעֵץ. *Stone precedes wood in four instances.* The normal phrase in the Bible when these two materials are mentioned in conjunction is "wood and stone"[1] except in the passages before us where they are inverted. The Massorites, therefore, guarded the scribes against making this anomalous phrase conformable to the regular order. When it is borne in mind that some ancient Codices had the normal order in Levit. 14 45 as is evident from the Septuagint, the necessity for this Massoretic caution is apparent. Of this Rubric I collated seven Lists: (I) Orient. 1379, fol. 217*a*, on Levit. 14 45 which I have printed; (II) Orient. 2349, fol. 90*b*; (III) Orient. 2350, fol. 179*b*; (IV) Orient. 2365, fol. 108*a*; (V) Add. 21,160, fol. 160*a*, all on Levit. 14 45; (VI) Ochlah Ve-Ochlah Paris recension § 285 and (VII) the printed Massorah on Levit. 14 45. The compiler of the Ochlah Ve-Ochlah adds a fifth instance, viz. Jerem. 3 9 which he says is outside the Massorah.[2]

[1] Comp. Deut. 28 36, 64; 29 16; 2 Sam. 5 11; 2 Kings 19 18; Isa. 37 19; Ezek. 20 32 etc.

[2] וחד לבר ממסורתא ותנאף את האבן ואת העץ Comp. § 285, p. 162.

פ"ב = § 82.

אבני ואבני. *Two verses are alike, they have severally twice* אבני *stones of, the first is without Vav conjunctive and the second is with it.* The design of this Massorah is to guard against marking Exod. 25 7 conformable to the parallel passage in 35 9 where אַבְנֵי also occurs twice, but where it has *Vav* conjunctive in both instances. Of this Rubric I collated four Lists: (I) Orient. 1379, fol. 158*b*, which I have printed; (II) Orient. 2348, fol. 81*a*; (III) Orient. 2349, fol. 171*b*, and (IV) Orient. 2350, fol. 135*b*, all on Exod. 25 7.

פ"ג = § 83.

הָאֲבָנִים *the stool, the wheel occurs twice.* Of this Rubric I have found one List only in Harley 5710—11, Vol. I, fol. 35*a*, on Exod. 1 16 which I have printed.

פ"ד = § 84.

אִבְצָן *Ibzan occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 28*a*, on Judg. 12 8.

פ"ה = § 85.

אַבְרָהָם אַבְרָהָם *Abraham, Abraham occurs twice* in this reduplicated form. It will be seen that the two instances are not exactly parallel, since in Gen. 25 1 9 the second Abraham begins a new sentence. As it is Gen. 22 11 only which properly exhibits an emphatic iteration it is included in the separate Massorah which records this special class.[1] This Rubric I have found only in the printed Massorah on Gen. 25 19.

[2] Comp. *The Massorah*, letter ה, §§ 636, 637, Vol. II, p. 635.

פ"ו = § 86.

אַבְרָהָם יִצְחָק וְיַעֲקֹב *Abraham, Isaac and Jacob occurs twice.* This Rubric records the two exceptional passages where the three patriarchs occur conjointly and where the third patriarch is called by his original name *Jacob*. It is to be remarked that when אֵל (Exod. 6 3) לְ (Exod. 6 8; 33 1; Numb. 32 11; Deut. 1 8; 6 10; 9 5, 27; 29 12; 30 20; 34 4) אֶת (Exod. 2 24) or אֱלֹהֵי (Exod. 3 6, 15; 4 5) precedes each of the three names of the patriarchs the phrase is not included in this Rubric. Equally excluded is the triplet in which the second patriarch is called יִשְׂחָק (Jerem. 33 26). Of this Rubric I collated three Lists: (I) Orient. 1379, fol. 122*a*; (II) Orient. 2348, fol. 69*a*, and (III) Orient. 2349, fol. 59*a*, all on Exod. 3 16 and all Yemen MSS.

פ"ז = § 87.

אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל *Abraham, Isaac and Israel occurs four times.* In this Rubric are registered the four instances of this triplet in which the third patriarch is by way of exception called *Israel*, the name given to him by the angel with whom he wrestled at Penuel. It is remarkable that whilst all the instances in which the *Lamed* is prefixed to each of the patriarchs are carefully excluded from the former Rubric, yet Exod. 32 13 which has the *Lamed* before all these names is here included. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56*a*, on Exod. 32 13 which I have printed; (II) the same MS. Vol. I, fol. 233*a*, on 1 Kings 18 36; (III) Arund. Orient. 16, fol. 93*a*, on 1 Kings 18 36; (IV) the same MS. fol. 256*b*, on 1 Chron. 29 18; (V) the same MS. fol. 276*a*, on 2 Chron. 30 6; (VI) Orient. 1379, fol. 173*a*; (VII) Orient. 2348, fol. 86*b*; (VIII) Orient. 2349, fol. 76*b*, all on Exod. 32 13 and (IX) the printed Massorah also on Exod. 32 13.

פ"ח = § 88.

וְאַבְרָהָם *And Abraham begins a verse five times.* With *Vav* conjunctive the name of this patriarch occurs only eight times altogether and this Rubric shows that in five out of the eight passages it begins a verse. As all the instances occur in Genesis, the heading of this Rubric ought properly to be ה' ריש ובכולי *five times at the beginning of a verse and in this book*, i. e. Genesis. But the qualifying expressions are often omitted. This Rubric is from the printed Massorah on Gen. 18 18 as I have not found it in any MS.

פ"ט = § 89.

אַבְרָם *Abram begins a verse twice.* Though אַבְרָהָם *Abraham* the trisyllabic name occurs no fewer than one hundred and thirty eight times it never begins a verse, whilst אַבְרָם *Abram* the bisyllabic form which occurs fifty times only begins a verse twice. This Rubric I have printed from Harley 5710—11, Vol. II, fol. 130*a*, on 1 Chron. 1 26. As these two instances constitute one of the pairs without *Vav* prefix at the beginning of the verse whilst they have it in all other passages, they are included in the separate Massoretic List which enumerates these phenomena.[1]

[1] Comp. *The Massorah*, letter נ, § 62, Vol. I, p. 398.

צ' = § 90*a*—*b*.

אַבְרָם *Abram occurs twice:* אַבְרָם ג' *Abram occurs three times.* These two Rubrics are simply two different forms of recording the same fact. Though the shorter name אַבְרָם *Abram*, occurs altogether sixty-one times, fifty times without prefixes and eleven times with prefixes, yet in two instances only is this bisyllabic name to be found outside Genesis. It is this fact which the two Rubrics before us record in two different ways. The first states that it occurs *twice only*, i. e. outside Genesis and that every where from Gen. 11 26 to 17 5 it is also אַבְרָם. The second Rubric which states that this bisyllabic name occurs *three times* in the Scriptures obtains this number in artificially regarding the portion from Gen. 11 26 to 17 5 as exhibiting one example. The Rubrics are from Orient. 1379, fol. 48*b*; Orient. 2348, fol. 44*a*, and Orient. 2349, fol. 34*a*, all on Gen. 11 26. After מן ויחי תרח עד ולא יקרא these MSS. have חד *one*, i. e. from Gen. 11 26 to 17 5 *is one instance*, which I have inadvertently omitted. In § 90*a* Gen. 11 26—7 5 should be 11 26—17 5 and in § 90*b*, Gen. 10 26 should be 11 26—17 5.

צ״א = § 91.

אַבְשָׁלֹם *Absalom is thirteen times defective.* Out of the one hundred and nine times in which this name occurs, eighty-six times without and twenty-three times with suffixes, it has retained its primitive orthography in thirteen instances only. This is the number given both in the heading of the Rubric and in the detailed enumeration of the passages in the Model Codex Harley 5710—11, Vol. I, fol. 205*b*, on 2 Sam. 13 4 which I have printed. The other five Lists, however, which I have collated, four in MSS. and one printed give the number as fourteen, though they differ in some instances as to the precise passages which make up the requisite number. List II is in Arund. Orient. 16, fol. 66*b*, on 2 Sam. 15 14; List III is in the same MS., fol. 67*b*, on 2 Sam. 16 18; List IV is in the Vienna Codex No. 35 on 2 Sam. 15 14; List V is in Halle Ochlah Ve-Ochlah, fol. 98*b* note and List VI is in the printed Massorah on 2 Sam. 17 18. The following Table exhibits the points of agreement and difference in the six Massoretic Lists; the numbers indicate the order in which the passages are given in the several Lists:

VI	V	IV	III	II	I		VI	V	IV	III	II	I	
3	4	8	8	*	*	2 Sam. 12 15	*	1	1	1	1	1	2 Sam. 13 4
12	12	12	11	9	9	„ „ 18	1	2	2	2	3		„ 15 14
8	9	10	10	6	*	„ „ 24	6	*	3	3	3	8	„ 16 18
10	10	11	12	10	10	„ „ 25	7	8	4	4	4	4	„ „ 21
11	11	9	9	*	13	„ „ 26	4	6	5	5	5	5	„ „ 23
13	13	13	13	11	11	„ 18 10	9	5	*	*	*	6	„ 17 1
14	14	14	14	12	12	„ „ 18	5	7	6	6	6	2	„ „ 4
							2	3	7	7	7	7	„ „ 9

It will be seen that there are altogether fifteen such instances and that these six Lists exhibit two distinct recensions which proceed from two different Schools of Massorites. The first recension is given in List I and the second is contained in the remaining five Lists.

צ״ב = § 92.

אָגוּר *This expression occurs twice; it is both times plene and denotes two different things.* In the first instance it is Kal future first person singular from גור and in the second it is the proper name *Agur*. This Massorah is from Harley 5710—11, Vol. II, fol. 257*a*, on Prov. 30 1. In Arund. Orient. 16, fol. 347*b*, where this Massorah is also given on the same passage, the heading is simply אגור ב׳ which is not so distinct. As the homonyms have been arranged alphabetically by the Massorites, this pair is included in the alphabetical List which records these expressions.[1]

[1] Comp. *The Massorah*, letter ם, § 428, Vol. II, p. 217.

צ״ג = § 93.

לְאֻם *to a pool, or a pool of occurs three times.* This Rubric is from Harley 5710—11, Vol. II, fol. 205*b*, on Ps. 107 35. In Arund. Orient. 16, fol. 136*b*, where this Massorah is given on Isa. 41 18 this extremely correct Codex has it לאם ג׳ מתח *it is in all the three instances with Pathach*, i. e. לאם though it is in the absolute in Isa. 35 7. The printing לאם with *Kametz* in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible (Venice 1524—25) in Isa. 35 7 is not only against the Model Codex, but against Jacob b. Chayim's own Massorah on this very passage which expressly says לאם ג׳ מתחין.

צ״ד = § 94.

אַגְמֹן *a boiling caldron, a rush* or *bulrush is three times defective in this sense.* Altogether this expression occurs five times with and without prefixes, and it is these three instances in which it has retained its primitive orthography, having escaped the insertion of the *mater lectionis*. In some Massoretic Schools the process of uniformity was more successful since several MSS. as well as the *editio princeps* of the Prophets, Naples 1486—87 and the first edition of the Bible, Soncino 1488 have אגמון plene in Isa. 58 5. The Rubric which I have printed is from Arund. Orient. 16, fol. 335*b*, on Job 40 26. This List is also given in the printed Massorah on the same passage.

צ״ה = § 95.

בְּאָרֹת *with the fist occure twice.* The design of this Massorah is to show that in both these instances the expression in question is without the *mater lectionis*. This is attested by the best Codices and the early printed editions where it is defective. The insertion of *Vav*, i. e. באורות in Isa. 58 4 in the first edition of Jacob b. Chayim's Rabbinic Bible is, therefore, incorrect. This Rubric I have printed from Harley 5710—11, Vol. II, fol. 27*a*, on Isa. 58 4. It is also given in Arund. Orient. 16, fol. 43*b*, on the same passage. The Rubric does not occur in the printed Massorah though it is noticed in the Massorah Parva on Exod. 21 18.

צ״ו = § 96.

וְאֹד *The expression* ואד *occurs twice and in two different senses.* That is, it denotes both *vapour* and *calamity*. Each of the three Lists which I have collated of this Massorah has a different heading: (I) the one which I have printed and which is from Harley 5710—11, Vol. I, fol. 2*a*, on Gen. 2 6 emphasises the fact that it has two different meanings; (II) the printed Massorah on the same passage heads it ואד ב׳ א׳ חס׳ וא׳ מלא, simply points out that it is defective, i. e. without *Yod* in the first instance and plene in the second and says nothing about its different senses, whilst (III) the printed Massorah Parva on Job 18 12 heads it ואיד ב׳ בתרי ליש׳ which lays stress upon its denoting two different things without any reference to its being defective in one passage and plene in the second. This pair is included in the alphabetical List of homonyms.[1]

[1] Comp. *The Massorah*, letter ם, § 428, Vol. II, p. 217.

צ״ז = § 97.

אֲדֹמִים *Edomites occure twice.* That is the plural of אדמי only occurs twice. This Rubric is from Harley 5710—11, Vol. II, fol. 164*a*, on 2 Chron. 25 14.

צ״ח = § 98.

הָאָדוֹן *the Lord occurs twice.* That is in this primitive orthography without the *mater lectionis* this expression occurs twice, whilst in the other six instances, where it occurs (Isa. 1 24; 3 1; 10 16, 33; 19 4; Mal. 3 1) it has the *Vav*. This Rubric is from Add. 1174, Cambridge University Library, on Exod. 23 17. The printed Massorah Parva on this passage makes the import of this Rubric much clearer, viz. האדן ב׳ חס׳ ומסק *it is twice defective and has Pasek.*

צ״ט = § 99.

הָאָדוֹן יְהוָה צְבָאוֹת *the Lord Jehovah of Hosts is one of five instances in this book.* This Rubric which I have printed from the St. Petersburg Codex A. D. 916 is one of the oldest constituent parts of the Massorah. It is given on Isa. 10 16 and hence the heading describes it as "*one* of the five" instances in which this phrase occurs in this book, i. e. Isaiah. As this phrase does not occur apart from Isaiah בס׳ ought properly to be ובס׳ *and in this book*. This Rubric is also given in the printed Massorah on Isa. 3 1 where the heading is ה׳ דסמיך בקריאה *these three expressions occur five times in combination in the Scriptures.*

ק = § 100.

אֲדֹנִיָּהּ *The expression* אדוני *with different suffixes occurs six times plene in this sense.* It will be seen that among the six instances constituting this Rubric is the proper name אֲדֹנִיָּהוּ 2 Chron. 17 8. This is due to the fact that like the other forms of this root it has the *Vav* abnormally inserted. The insertion, however, of the *mater lectionis* in this proper name is in accordance with the Palestinian recension. The Babylonians read it אֲדֹנִיָּה defective. Those Massorahs, therefore, which assign five instances only to this Rubric are based upon the Eastern recension of the text. Of this uncommon Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 316*b*, on Ps. 123 2 and (II) the printed Massorah on the same passage. The latter is manifestly corrupt, it not only states in the heading that there are *seven* plene instances (ז׳ מל׳ בליש׳ אדונה), but gives 1 Sam. 16 16 as one of the seven, though in quoting this passage it distinctly declares that אדונו here is doubly defective (אמר נא אדנו חסר דחסר), i. e. without *Vav* and without *Yod*.

ק״א = § 101.

אֲדֹנָי *my lord is twice with the accent on the penultima.* This illustrates the extreme minuteness of the Massorah extending even to the accents. Though the expression אדני occurs no fewer than one hundred and sixty times in the Bible the Massorah definitely states that it is *Mahl.* in these two instances only where the *Daleth* has *Munach*. I have verified every passage and found

the statement absolutely correct. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 18*b*, on Judg. 1 6, which I have printed and (II) Vienna Codex No. 35 on Dan. 10 17.

ק״ב = § 102.

אֲדֹנָי *the lord* or *master of occurs four times in the Scriptures.* Though plural construct, this form is used in all the four instances as *plur. excellentiae* and is translated by the singular. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 4445, fol. 33*a*, on Gen. 42 30 which shows that it is one the oldest parts of the Massorah; (II) Harley 5710—11, Vol. I, fol. 232, on 1 Kings 16 24; (III) Arund. Orient. 16, fol. 91*a*, on the same passage; (IV) Add. 21,160, fol. 48*b*, on Gen. 42 30; (V) the printed Massorah on the same passage and (VI) the printed Massorah on 1 Kings 16 24. As this plural construct also occurs once with *Vav* conjunctive it is included in the alphabetical List of words which severally occur five times, four times without the prefix *Vav* and once with it.[1]

[1] Comp. *The Massorah*, letter א, § 75, Vol. I, p. 407 etc.

ק״ג = § 103*a*.

ד׳ מפקך בל׳ אדנות. *In seven instances is the Aleph sounded in the expression lord.* That is though preceded by the prefixes *Beth, Vav, Caph* and *Lamed* this expression has abnormally *Chateph-Pathach* under the *Aleph*. Of this Rubric I collated nine Lists seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 26*b*, on Gen. 40 1 which I have printed; (II) Arund. Orient. 16, fol. 76*a*, on 1 Kings 1 2; (III) the same MS. fol. 206*a*, on Amos 4 1; (IV) Add. 21,160, fol. 42*b*, on Gen. 40 1 which gives the mnemonic sign; (V) Vienna Codex No. 35 on Amos 4 1; (VI) the same MS. on Ps. 136 3; (VII) the same MS. on Neh. 8 10; (VIII) the printed Massorah on Gen. 40 1 and (IX) the same on Ps. 136 3. The mnemonic sign *King David said to God, the Lord, the Holy one Give ye thanks,* which is given in List IV and which consists of seven words, is as usual obtained by translating a word into Chaldee from each of the seven passages in which this anomaly occurs. In the printed Massorah Parva by Jacob b. Chayim Venice 1524—25 where this sign is given on Gen. 40 1 it is as follows: מלכא רבונא דדוד אמר לכולא אודו לקודשא *the King, the Lord of David said to all Give thanks to the Holy One.*

ק״ג = § 103*b*.

סימן בוכל. *Sign for the prefixes Beth, Vav, Caph and Lamed.* This Rubric not only records the instances contained in § 103*a*, but lays down the rule from which the instances in question depart. In giving this rule, however, the Massorah mentions the fact (I) that in אֱלֹהִים *God*, when it is preceded by one of these four serviles the *Aleph* is also *Raphe*, or has no vowel-points and (II) that in יְהוָה the *Yod* loses its *Sheva* when the Tetragrammaton has one of these prefixes. This Massorah is from Harley 5710—11, Vol. II, fol. 217*b*, on Ps. 136 3. The seventh instance, i. e. Neh. 8 10 is here omitted. This is manifestly due to an oversight on the part of the Scribe as is attested by the heading. The omission of the last line is by no means of uncommon occurrence.

ק״ד = § 103*c*.

לַאדֹנָי. *Lord has in nine instances an audible Aleph.* This recension of Rubric 103 which is from the Model Codex Arund. Orient. 16, fol. 318*a*, on Ps. 136 3 is one of the oldest parts of the Massorah, since it is also given in the ancient Codex Orient. 4445, fol. 29*a*, on Gen. 40 1. It will be seen that whilst all the nine Lists recorded in § 103*a*, as well as the most elaborate recension in § 103*b* emphatically state that there are seven instances only which constitute this exception and accordingly enumerate only seven, this recension as emphatically states that there are nine instances and records the nine exceptions. The two instances according to this recension are וַאדֹנָי which occurs twice, viz. Deut. 10 17 and Ps. 136 3. It is, therefore, evident that the ancient School of Massorites from which this Massorah proceeds did not limit the effect of the prefixes upon the vowel-points of the *Aleph* in אָדוֹן *lord* to כבכל, since in these two instances it is וַאדֹנָי with the prefix *He* (ה).

ק״ד = § 104.

אֲדֹנֶיךָ *thy lord occurs twice.* That is with the *suffix* second person singular *feminine*. In all the other instance where this expression has the suffix second person singular it is masculine, viz. אֲדֹנֶיךָ. Of this Rubric I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 25*a*, on Isa. 51 22; which I have printed; (II) Arund. Orient. 16, fol. 295*a*, on Ps. 45 12 and (III) the printed Massorah on Isa. 51 22. This Rubric forms one of the pairs in the alphabetical List of words which severally occur twice with *Pathach*.[1]

[1] Comp. *The Massorah*, letter ב, § 539, Vol. II, p. 299.

ק״ה = § 105.

וַאדֹנֵינוּ *and our lord occurs twice.* That is with *Vav* prefix, to distinguish it from the other seven instances where it is without this *Vav*. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 217*b*, on Ps. 135 5 which I have printed; (II) Arund. Orient. 16, fol. 76*a*, on 1 Kings 1 2 and (III) Vienna Codex No. 35 on Ps. 135 5.

ק״ו = § 106.

לַאדֹנֵיהֶם *to their lord occurs twice.* That is with the prefix *Lamed* to distinguish it from the other nine passages where it is without this prefix. This Rubric is from Harley 5710—11, Vol. II, fol. 110*a*, on Amos 4 1.

ק״ז = § 107.

אֲדֹנָי. *Lord occurs twelve times in the Pentateuch.* That is this expression standing by itself is used in twelve instances in the Pentateuch for the Tetragrammaton. It indeed occurs sixteen times in this division of the Hebrew Bible, but in the other four instances it is in combination with the Tetragrammaton, viz. אֲדֹנָי יְהוִה (Gen. 15 2, 8; Deut. 3 24; 9 26). As there can be no doubt about its import in these passage they are excluded from this List. The two instances where it has the prefix *Lamed* and where it stands for the Tetragrammaton in the Pentateuch, viz. לַאדֹנָי Gen. 18 30, 32 are according to this Massoretic School, also excluded from this List because they are part of a separate Rubric which registers the passage where this expression with *Lamed* occurs in the whole Bible.[1] Of this separate Rubric which does not occur in the printed Massorah I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 57*b*, on Exod. 34 9, which I have printed and (II) Orient. 1379, fol. 57*b*, on Gen. 18 32. In the printed Massorah Parva on Gen. 18 27, reference is made to this separate Rubric stating that there are fourteen such instances in the Pentateuch, but this manifestly includes the two passages with the prefix *Lamed*, viz. לַאדֹנָי.

[1] *Vide infra*, § 118, p. 27.

ק״ח = § 108.

אֲדֹנָי. *Lord is five times so written in Kings.* In Joshua אֲדֹנָי occurs once only by itself, viz. 7 8, in the other passage (7 7) it is combined with Jehovah, viz. אֲדֹנָי יְהוִה. Of Judges where it occurs twice by itself (6 15; 13 8) and twice in combination with Jehovah (6 22; 16 28) I have found no separate List. The six instances in Samuel are all combined with Jehovah (2 Sam. 7 18, 19, 19, 20, 28, 29) and hence do not belong to this category. It is only when we come to Kings where it occurs five times that we have again a separate List. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 96*a*, on 1 Kings 22 6 which I have printed and (II) Add. 15,250, fol. 197*a*, on the same passage. It will be seen that whilst the passages where this expression has the prefix *Lamed* are excluded from the List on the Pentateuch the instance in which it has *Vav* prefix (וַאדֹנָי 2 Kings 7 6) is here given as one of the five. It is important to remark that this Massorah proceeds from a School of textual redactors which read אֲדֹנָי in these passages instead of יְהוִה and that the recension which obtained in other Schools had יְהוִה in at least three out of the five passages as will be seen from the notes to my edition of the Hebrew Bible.

ק״ט = § 109.

אֲדֹנָי. *Lord is twenty-three times written so in Isaiah.* Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 120*b*, on Isa. 4 4 and (II) Add. 15,251, fol. 217*b*, on the same passage. The heading in the second List distinctly states that there are twenty-two such instances only in Isaiah.[1] But as it enumerates twenty-one passages only and omits two, viz. Isa. 9 7, and 38 16 it is difficult to say which of these is meant to be excluded according to this recension. The important features of this Massorah, however, which are common to both recensions are that (I) they both

[1] ארוני כ״ב בספ׳

read אֲדֹנָי in Isa. 38 14 which is the Palestinian reading, whilst the Babylonians and the Hellali Codex read here יְהוָה;[1] (II) they both read אֲדֹנָי in Isa. 49 14*a* instead of יְהוָה which is the reading in the *textus receptus* and (III) that in no fewer than thirteen out of the twenty-three passages which are here recorded as reading אֲדֹנָי some of the Codices and the early printed editions read יְהוָה, as will be seen from the notes in my edition of the Hebrew Bible.

[1] It is to be remarked that the so-called Babylonian Codex of A. D. 916 reads here אֲדֹנָי in accordance with the Palestinian recension.

קי = § 110.

אֲדֹנָי. *Lord is six* [five] *times so written in Ezekiel.* In Jeremiah where אֲדֹנָי without any prefix occurs eleven times[1] and with the prefix *Lamed* three times[2] it is invariably in combination with יְהוָה and hence does not belong to this category. It is remarkable that in Ezekiel, where אֲדֹנָי occurs no fewer than two hundred and twenty-two times, it is combined with יְהוָה in two hundred and seventeen instances and in five passages only does it stand by itself for Jehovah. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 178*a*, on Ezek. 18 25 which I have printed and (II) Cambridge Add. 1174 on the same passages. Both these Lists state in the heading that there are *שׁשׁ* such instances in Ezekiel and both enumerate five only which is in accordance with the *textus receptus* and with the statement of the Massorah Parva in Arund. Orient. 16, on Ezek. 21 14 and the printed Massorah Parva on Ezek. 18 25. Such discrepancies between the number stated in the heading of a Rubric and the actual number of passages given in the Rubric itself are not uncommon in the Massorah.

[1] Comp. Jerem. 1 6; 2 19, 22; 4 10; 7 20; 14 13; 32 17, 25; 44 26; 49 5; 50 31.

[2] Comp. Jerem. 46 10, 10; 50 25.

קיא = § 111.

אֲדֹנָי. *Lord occurs seven times in the book of the twelve Minor Prophets.* Though אֲדֹנָי without any prefix occurs thirty-three times in the Minor Prophets it is in seven instances only that it stands by itself. In all the other twenty-four passages it is combined with יְהוָה. The single instance where it has the prefix *Lamed* (לַאדֹנָי Mal. 1 14) the Massorah does not include in this List though it stands by itself. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) the Vienna Codex No. 35 on Zech. 9 4 which I have printed and (II) Add. 15,250, fol. 314*b*, on the same passage.

קיב = § 112.

אֲדֹנָי. *Lord written with Aleph occurs thirty-four times in the Prophets and has here a Pasek.* This Rubric which does not occur in the printed Massorah is from the St. Petersburg Codex of A. D. 916 on Isa. 11 11. It is of great importance inasmuch as it shows that the record of the divine name *Adonai* in the several books of the Hebrew Scriptures is one of the earliest portions of the Massorah. The expression written with *Aleph* is meant to distinguish it from the Tetragrammaton which is also pronounced *Adonai*, but is written with *Yod* at the beginning. The expression נביאים = נב׳ does not mean the Prophets generally, i. e. the Former and Latter which is its usual sense, but is here restricted to the Latter Prophets since the instances from the Former Prophets, viz. Joshua, Judges, Samuel and Kings are excluded from this List. Nor does ומסק denote that *Adonai* is followed by a *Pasek* in all the thirty-four instances, a sense which might apparently be assigned to it, but simply means that in the passage on which this Massorah is given, viz. Isa. 11 11 *Adonai* is followed by this accent.

On comparing this ancient general List of the Latter Prophets with the several Rubrics on each individual Prophet which I have given from other MSS. it will be seen that with the exception of Isa. 49 14*a* they harmonise absolutely. With regard to the relation of this Massorah to the text of the St. Petersburg Codex itself, however, it is to be remarked that in Isa. 6 8 and 9 7 this Codex originally read יְהוָה instead of אֲדֹנָי whilst in Ezek. 21 14 it reads אדני יהוה.

קיג = § 113.

אֲדֹנָי. *Lord is so written forty-six times in the Psalter.* This Rubric which does not occur in the printed Massorah is from the Model Codex Arund. Orient. 16, fol. 300*a*, on Ps. 68 12. מ׳ו in the heading is a mistake for מ׳ז = 46. The forty-six instances are made up by the inclusion of וַאדֹנָי with the prefix *Vav* Ps. 35 23. The two instances where it has the prefix *Lamed*, viz. לַאדֹנָי Ps. 22 31 and 130 6 are excluded though *Adonai* in these passages stands by itself. This is in accordance with the principle of the Massoretic School which included in this reckoning the prefix *Vav* and excludes the prefix *Lamed*. (Comp. § 108.) On refering to the notes in my edition of the Hebrew Bible it will be seen that in no fewer than seven instances some of the MSS. and early edition read יְהוָה instead of אֲדֹנָי.[1] It is also important to notice that in quoting the passage from Ps. 16 2 the Massorah before us substitutes לאדני for ליהוה, thus giving the pronunciation of the Tetragrammaton instead of the letters of the Tetragrammaton.

[1] Comp. Ps. 30 9; 38 16; 39 8; 40 18; 44 24; 86 3, 5.

קיד = § 114.

אֲדֹנָי. *Lord is fourteen times so written in Lamentations.* Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 357*a*, on Lament. 3 31 which I have printed, and (II) Cambridge Add. 465 on Lament. 2 20. The two instances which I give in the notes to my edition of the Hebrew Bible where some MSS. and early editions read יְהוָה instead of אֲדֹנָי (Lament. 2 19; 3 31) are supported by considerable authority. It is, however, important to remark that several MSS. read יְהוָה in other passages and that the superb Codex of the Pentateuch with the Megilloth Add. 21,160 originally read יְהוָה in no fewer than thirteen out of the fourteen passages. The Psalter and Lamentations are the only two books in the Hagiographa of which I have found separate Lists recording the instances in which *Adonai* occurs by itself instead of the Tetragrammaton.

קטו = § 115.

אֲדֹנָי. *Lord is one hundred and thirty-four times written so.* This Rubric distinguishes the one hundred and thirty-four passages where *Adonai* stands by itself from the three hundred and four instances in which it is combined with *Jehovah*. Of this Rubric which records all the instances in the Bible where *Adonai* stands by itself for the Tetragrammaton I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 57*b*, on Exod. 34 9 which I have printed; (II) Add. 15,251 in the Massoretic Appendix fol. 433*a*; (III) Halle Ochlah Ve-Ochlah I, § 151, and (IV) the printed Massorah Finalis letter א, § 85. The heading in Lists I and II is as I have printed it. In the Ochlah Ve-Ochlah, however, as well as in Jacob b. Chayim's Massorah the expression ואדני יהוה and ויהוה follow the word אדני, i. e. אדני ויהוה and אדני ויהוה, i. e. *Adonai entirely* or *Adonai by itself*. List I is complete having the seven instances in which *Adonai* has the prefix *Lamed* at the end of the Rubric. List II gives two instances only of לאדני, viz. Isa. 28 2; Mal. 1 14, and omits five, viz. Gen. 18 30, 32; Ps. 22 31; 130 6; Dan. 9 9. List III gives one instance only of *Adonai* with the prefix *Lamed* and omits all the others. It also omits Exod. 5 22 and Job 28 28. List IV apart from separating the seven instances of לאדני is also complete. It will thus be seen that all the four Lists include the one instance in which *Adonai* has the prefix *Beth*, the three instances in which it has the prefix *Vav* and the seven with the prefix *Lamed*[1] in the one hundred and thirty-four passages. According to this computation, therefore, the Pentateuch has fourteen instances and not twelve (comp. § 107), Isaiah has twenty-three and not twenty-two (comp. § 109); the Minor Prophets have eight and not seven (comp. § 111); the Latter Prophets have thirty-six and not thirty-four (comp. § 112) and the Psalter has forty-eight and not forty-six (comp. § 113).

We have seen that in many of these one hundred and thirty-four instances in which the present received text reads *Adonai* in accordance with this Massorah, some of the best MSS. and early editions read the Tetragrammaton, and the question arises how did this variation obtain? The explanation is not far to seek. From time immemorial the Jewish canons decreed that the incommunicable name is to be pronounced *Adonai* as if it were written אדני instead of יהוה. Nothing was, therefore, more natural for the copyists than to substitute the expression which exhibited the pronunciation for the Tetragrammaton which they were forbiden to pronounce. This is confirmed by the fact that the Massorah itself in giving the catchword of a passage

[1] Comp. וַאדֹנָי Ps. 73 28; וְלַאדֹנָי 2 Kings 7 6; Isa. 49 14; Ps. 35 23; לַאדֹנָי Gen. 18 30, 32; Isa. 28 2; Mal. 1 14; Ps. 22 31; 130 6; Dan. 9 9.

substitutes אדני for יהוה (*vide supra*, § 113) and that the Easterns read אדני where the Westerns have יהוה and *vice versa*.[1] Hence we may safely assume that though the Scribe wrote *Adonai* for יהוה he would not insert the incommunicable name instead of אדני. The reading, therefore, in the conflicting passages is in favour of the Tetragrammaton.

[1] Comp. Isa. 38 14; Mal. 1 14; Lament. 5 21 and the notes in my edition of the Hebrew Bible.

קמ״ז = § 116a—c.

Adonai Jehovah is four times so written in the Pentateuch. In the Pentateuch there are two different combinations of the Tetragrammaton with another Divine Name, viz. *Jehovah Elohim* which is the more common and which occurs no fewer than twenty times[1] and the uncommon combination *Adonai Jehovah* which occurs four times only. The Massorah, therefore, in the Rubric before us records the less usual combination. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 1379, fol. 53*a*, on Gen. 15 2 which I have printed; (II) Orient. 2348, fol. 46*a*; (III) Orient. 2349, fol. 35*a*, on the same passage; (IV) Add. 15,251, fol. 110*a*, on Deut. 9 26 and (V) the printed Massorah on Gen. 15 2. List I states at the end that all the four instances occur in the Pentateuch, whilst the other three Lists record this fact in the heading of the Rubric.

[1] Comp. Gen. 2 4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; 3 1, 8, 9, 13, 14, 21 22, 23; Exod. 9 30.

קמ״ז = § 116*b*.

Adonai Jehovah occurs four times in the Hagiographa. It will be seen that the heading describes these four instances as occurring in the Hagiographa though the instances adduced are all from the Psalms. This is due to the fact that there are no other passages in the Hagiographa where this combination occurs. The Psalms, therefore, represent the whole of this division of the Bible. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 194*b*, Ps. 71 5 which I have printed and (II) Add. 15,251, fol. 359*b*, on the same passage.

קמ״ז = § 116*c*.

Throughout the Pentateuch &c. — This Massorah summarises the various combinations of the two Divine names in the three divisions of the Scriptures. In the Pentateuch it is always יהוה אלהים with the exception of four passages where it is אדני יהוה. In the Prophets it is always אדני יהוה with the exception of five passages where it is יהוה אלהים, whilst in the Hagiographa it is always יהוה אלהים with the exception of four passages where it is אדני יהוה. Moreover, in the Prophets and Hagiographa there are five instances in which יהוה precedes אדני. It will be seen that in these passages the Tetragrammaton has the vowel-points of *Elohim* in accordance with the Massoretic rule. Hence the heading יהוה אדני instead of וה׳ אלהים אדני, substituting the expression which represents the pronunciation of the Tetragrammaton for the Tetragrammaton itself. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 331*b*, on Deut. 9 26 which I have printed; (II) Harley 5710—11, Vol. I, fol. 9*a*, on Gen. 15 2; (III) the same MS., Vol. I, fol. 113*a*, on Deut. 3 24; (IV) Arund. Orient. 16, fol. 210*a*, on Jonah 4 6; (V) Halle Ochlah Ve-Ochlah I, § 152, and (VI) the printed Massorah on Ps. 69 7.

קי״ז = § 117.

Adonai with Vav prefix (וַאדֹנָי) *occurs three times.* These three instances are included in the one hundred and thirty-four passages where *Adonai* by itself stands for the Tetragrammaton. (*Vide supra*, § 115.)

קי״ח = § 118.

Adonai with Lamed prefix (לַאדֹנָי) *occurs seven times.* Of this Rubric I collated six Lists: (I) Harley 5710—11, Vol. II, fol. 179*b*, on Ps. 22 31; which I have printed (II) the same MS., Vol. II, fol. 284*b*, on Dan. 9 9; (III) Arund. Orient. 16, fol. 129*b*, on Isa. 28 2; (IV) the same MS., fol. 222*b*, on Mal. 1 14; (V) the same MS., fol. 371*b*, on Dan. 9 9 and (VI) the printed Massorah on Isa. 28 2. The mnemonic sign at the end of the Rubric I have found in the printed Massorah Parva only on Gen. 18 30. Though these seven instances are an integral part of the one hundred and thirty-four passages where *Adonai* by itself is equivalent to the Tetragrammaton yet they not only form a separate Rubric which is of frequent occurrence in the Massorah, but they are guarded by a mnemonic sign. This is due to the fact that the Easterns read לידוד in Mal. 1 14, and this reading is exhibited in most of the early printed editions, as will be seen from the notes on this passage in my edition of the Hebrew Bible. It is to exclude the Eastern reading, therefore, that the Westerns formulated this separate Rubric.

קי״ט = § 119*a*.

אָז *then*, the adverb, *begins a verse thirteen times in Daniel . . . So it is also from Dan. 5 30 to 6 12 and throughout Ezra except in three instances . . . Every where else it is with the prefix Beth* (בְּאָז).

קי״ט = § 119*b*.

אָז *then*, the adverb, *begins a verse eighteen times in Daniel . . . So it is also throughout Ezra except in the three instances where it is* (בְּאָז) *with the prefix Beth.*

In order to understand these two apparently conflicting recensions of the same Massorah it is necessary to remark: (I) that אָז which occurs twenty times in Daniel begins a verse in eighteen instances; (II) that בְּאָז which occurs twenty-five times in Daniel begins a verse in twenty-two instances and that (III) this Massorah is designed to guard against the interchanging of these two forms on the part of the Scribes. To effect this the Massorites as usual tabulate the fewer instances and thereby indicate that in all the other passages which constitute the majority בְּאָז begins the verse. As the part of Daniel from 6 4 to verse 12 is the only section where אָז and בְּאָז do not interchangeably begin a verse, the first recension of this Massorah states that in this portion which exhibits five instances, it is always אָז. This leaves thirteen instances where אָז begins a verse and where it has to be safeguarded against its rival בְּאָז. The second recension gives the eighteen instances in their natural order with their separate catchwords. In Ezra where אָז occurs seven times and where it begins a verse six times, whilst בְּאָז only occurs three times, the latter is the exception. Hence the minority of instances are recorded for safeguarding.

The first recension of this Massorah which is more artificial is more popular in the MSS. Of it I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 277*a*, on Dan. 2 17 which I have printed; (II) the same MS. Vol. II, fol. 278*a*, on Dan. 2 48; (III) the same MS. Vol. II, fol. 278*b*, on Dan. 3 24; (IV) Arund. Orient. 16, fol. 364*b*, on Dan. 2 17; (V) Halle Ochlah Ve-Ochlah II, § 99 and (VI) the printed Massorah Finalis letter א, § 64. Of the second recension I collated three Lists: (I) Arund. Orient. 16, fol. 368*a*, on Dan. 5 6; (II) the same MS., fol. 369*b*, on Dan. 6 15 and (III) the same MS., fol. 374*b*, on Ezra 4 24.

ק״כ = § 120.

אָז בְּאָז. That is, this adverb without and with the prefix *Beth* occurs nine times at the beginning of the verse with the accent *Telisha-gedola*. Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 281*a*, on Dan. 6 7 which I have printed; (II) Arund. Orient. 16, fol. 375*b*, on Ezra 6 13; (III) the printed Massorah on Dan. 6 6; (IV) the same on Ezra 6 13 and (V) the printed Massorah Finalis, letter א, § 63. The first of the three printed Lists alone is complete, the other two are defective.

קכ״א = § 121.

בְּאָז. This adverb with the prefix *Beth* occurs three times at the beginning of a verse in Ezra. In the other six instances where it begins a verse in this book it is without the prefix *Beth*.[1] This separate Rubric which is of frequent occurence in the MSS. I have printed from Harley 5710—11, Vol. II, fol. 289*a*, on Ezra 5 2. It is also a part of Rubric 119*a*.

[1] Comp. Ezra 4 9, 23; 5 4, 9, 16; 6 13.

קכ״ב = § 122.

בְּאָזְנֵי occurs five times with the accent *Geresh*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 278*b*, on Dan. 3 21; (II) the same MS., Vol. II, fol. 279*a*, on Dan. 3 26; (III) Arund. Orient. 16, fol. 368*b*, on Dan. 5 17 and (IV) the printed Massorah on Dan. 3 26.

קכ״ג = § 123.

אַדִּרִּים *the mighty, the noble* in Ezek. 32 18 is defective of both *Yods* and in Zech. 11 2 it is defective of the first *Yod*, whilst

in all the other instances both without and with the prefixes it is entirely plene. This Rubric which does not occur in the printed Massorah is from Orient. 1474, fol. 108*a*, on Ezek. **32** 18. The orthography in Ezek. as here set forth is that of the second edition of the Bible, Naples 1491–93; the Latter Prophets, Pesaro 1515; the fourth edition of the Bible, Pesaro 1511—17, the Complutensian, the first edition of Bomberg's Rabbinic Bible, Venice 1517 and Jacob b. Chayim's edition of the Bible with the Massorah, Venice 1524—25. But in the *editio princeps* of the Prophets, Soncino 1485–86, the first edition, of the entire Bible, Soncino 1488 and in the third edition, Brescia 1494, it is אֲדִירִים entirely plene. The same diversity of orthography also obtains with regard to Zech. **2** 2. The second edition of the Bible, Naples 1491—93 and the first edition of the Rabbinic Bible 1517 are the only two editions which follow this Massoretic precept here. The *editio princeps* of the Prophets, Soncino 1485–86, the first and third editions of the Bible, the Pesaro edition of the Latter Prophets, the fourth edition of the Bible, the Complutensian and the first Rabbinic Bible in the margin, read אַדִּירִים entirely plene, whilst the *editio princeps* of the Rabbinic Bible with the Massorah by Jacob b. Chayim has אַדִּירִם with the second *Yod* defective and a Massorah against it לי כתי׳ ן *unique in this spelling.*

קכ״ד = § 124.

וְאַדִּירֵיהֶם *and their nobles occurs twice in the Scriptures once plene and once defective.* According to this Massorah which I have printed from Harley 5710–11, Vol. II, fol. 40*a*, on Jerem. **14** 3 the plene instance is in Jeremiah, whilst in Neh. **3** 5 it is וַאֲדִירֵיהֶם with the second *Yod* defective. On Nehemiah **3** 5, however, where the same MS. gives this Rubric a second time (Vol. II, fol. 294*a*) it simply states that וְאַדִּירֵיהֶם *occurs twice* and in the text itself this Codex has both instances plene. This coincides with the Massoretic Rubric given in the printed Massorah by Jacob b. Chayim where it is expressly stated that both are plene[1] though in the text Jacob b. Chayim has וַאֲדִירֵיהֶם with the first *Yod* defective in Jerem. **14** 3. This spelling which I adopted in my edition of the Bible is supported by the important Codex Harley 5720, which has a Massorah on it,[2] Cambridge Add. 465, the carefully printed Lisbon edition of Jeremiah 1492, and the Complutensian. The plene reading וַאֲדִירֵיהֶם, however, is in the St. Petersburg Codex of A. D. 916, Arund. Orient. 16, the *editio princeps* of the Prophets, the first, second and third editions of the Bible (1488, 1491—93; 1494) the first Rabbinic Bible (1517) and the Bomberg quarto of 1521. It is, therefore, evident that there were different Massorahs with regard to the orthography of this expression which were based upon the different recensions of the text preserved in the several Massoretic Schools. As this expression also occurs once without the prefix *Vav,* it is included in the alphabetical List of words which respectively occur three times, twice with *Vav* and once without it.[3]

1 ואדיריהם ב׳ וסל׳ Comp. the printed Massorah on Neh. **3** 5.
2 ואדיהם ב׳ א׳ סל׳.
3 Comp. *The Massorah,* letter ו, § 71, Vol. I, p. 404.

קכ״ה = § 125.

אָדָם *a man occurs ten times at the beginning of a verse.* It will be seen that *Adam* in 1 Chron. **1** 1 which is a proper name is here included in the ten instances. This Rubric I have not found anywhere except in the printed Massorah of Jacob b. Chayim on Levit. **13** 2.

קכ״ו = § 126.

בְּאָדָם *in a man occurs four times in the Scriptures . . . and once it is* וּבְאָדָם *with Vav prefix.* The design of this Massorah is to distinguish between the five instances where the *Beth* has *Sheva* and the twenty passages in which it has *Kametz.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 253*b*, on Prov. **23** 28 which I have printed; (II) Orient. 4445, fol. 107*b*, on Levit. **22** 5; (III) Arund. Orient. 16, fol. 345*a*, on Prov. **23** 28; (IV) Halle Ochlah Ve-Ochlah fol. 120*b* note; (V) the printed Massorah on Levit. **13** 9 and (VI) the same on Prov. **23** 28. The fact that this Rubric occurs in the ancient Codex Orient. 4445 shows that it is one of the oldest constituent parts of the Massorah. It also forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it.[1]

1 Comp. *The Massorah,* letter ו, § 75, Vol. I, p. 407.

קכ״ז = § 127.

וְאָדָם *and man occurs nine times in the Scriptures.* Of this Rubric I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 242*b*, on Prov. **3** 4 which I have printed; (II) Arund. Orient. 16, fol. 124*b*, on Isa. **13** 12; (III) the same MS., fol. 138*b*, on Isa. **45** 12; (IV) the same MS. fol. 195*b*, on Ps. **49** 13; (V) the same MS. fol. 333*a*, on Job **34** 15; (VI) the same MS., fol. 337*a*, on Prov. **3** 4; (VII) the same MS., fol. 344*a*, on Prov. **20** 24; (VIII) Cambridge Add. 465, on Isa. **13** 12 which alone has the mnemonic sign; (IX) the printed Massorah on Prov. **3** 4; (X) the same on Prov. **20** 24 and (XI) the same on Job **34** 15.

קכ״ח = § 128.

כְּאָדָם *like man occurs three times in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 105*a*, on Hos. **6** 7 which I have printed; (II) the same MS., Vol. II, fol. 199*b*, on Ps. **82** 7; (III) the same MS., Vol. II, fol. 235*b*, on Job **31** 33; (IV) Arund. Orient. 16, fol. 305*a*, on Ps. **82** 7 and (V) the printed Massorah on Hos. **6** 7.

קכ״ט = § 129.

לְאָדָם *with Sheva under the Lamed without and with Vav prefix occurs thirteen times.* This Rubric which I have printed from Jacob b. Chayim's Massorah on Job **33** 23 is incorrect. There are altogether fifteen such instances. The editor had either an imperfect List before him or by oversight omitted Isa. **44** 15, and Job **33** 23 and altered the heading in harmony with the recorded instances.

קל׳ = § 130.

וּלְאָדָם *occurs three times.* That is with *Sheva* under the *Lamed* and the prefix *Vav.* Of this Rubric which does not occur in the printed Massorah I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 264*a*, on Eccl. **2** 21 which I have printed; (II) Arund. Orient. 16, fol. 351*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah fol. 120*b* note and (IV) Vienna Codex No. 35 on Eccl. **2** 21. This Rubric forms part of the preceding List in Jacob b. Chayim's printed Massorah.

קל״א = § 131.

לָאָדָם *occurs five times in the Scriptures . . . . . Throughout Ecclesiastes it is likewise so except in one instance where it is* לְאָדָם. As לְאָדָם with *Sheva* under the *Lamed* is the normal form and לָאָדָם with *Kametz* under the *Lamed* is of less frequent occurrence, the exceptions are safeguarded in this Rubric. In Ecclesiastes, however, לָאָדָם with *Kametz* under the *Lamed* is the rule[1] and לְאָדָם with *Sheva* under the *Lamed* is the exception, hence the single instance is recorded. Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 38*a*, on Jerem. **10** 23 which I have printed; (II) the same MS., Vol. II, fol. 119*a*, on Zeph. **1** 17; (III) the same MS., Vol. II, fol. 234*a*, on Job **28** 28; (IV) the same MS., Vol. II, fol. 255*b*, on Prov. **27** 19; (V) St. Petersburg Codex of A. D, 916 on Zeph. **1** 17; (VI) Arund. Orient. 16, fol. 154*a*, on Jerem. **10** 23; (VII) the same MS., fol. 215*a*, on Zeph. **1** 17; (VIII) the same MS., fol. 346*b*, on Prov. **27** 19; (IX) Cambridge Add. 465, on Zeph. **1** 17 from which I have printed the second mnemonic sign; (X) the printed Massorah on Exod. **4** 11; (XI) the same on Jerem. **10** 23 which gives the first mnemonic sign and (XII) the same on Zeph. **1** 17 where this mnemonic sign is given again. The mnemonic sign by itself is also repeated in the printed Massorah Finalis letter א § 68.

It is remarkable that the St. Petersburg Codex gives Eccl. **2** 18 as the first instance instead of Job **28** 28. But as לָאָדָם occurs no fewer than seven times in Ecclesiastes and moreover, as the addition of this single instance is contrary to the structure of this Massorah, there can hardly be any doubt that the catchword שאיחנו = Eccl. **2** 8 is a mistake for ויאמר or ראת הן = Job **28** 28.

In the printed Massorah by Jacob b. Chayim where as we have seen, this Rubric occurs three times, it has a different heading in each instance. The first heading is especially noticeable. In Exod. it is לאדם ה׳ מלעיל, i. e. לאדם *in five times Milēl.* Here the *Kametz* is called *Milēl* in contradistinction to the *Sheva,* i. e. לְאָדָם which accordingly is *Milra.* Hence in the second instance

1 Comp. Eccl. **1** 3; **2** 18, 22; **6** 11, 12, **12**; **8** 15.

where this Massorah is repeated in Jeremiah the heading is לאדם ה' קמצין and the expression קמץ is used for its equivalent מלעיל.

קל"ב = § 132a.

Sign: In Genesis &c. As the phrase *from man unto beasts,* occurs in five books only and as the preposition is without the prefix *Vav* in three books and with it in two, this Rubric simply specifies the three books in which it is עד־ and the two in which it is ועד־. This Massorah is far more correctly given in Orient. 2349, fol. 62*b*, on Exod. 9 25 where it is as follows: כל בראש' וידבר במדבר סיני ותהלות מאדם עד בהמה. וכל ואלה שמות וירמיהו מאדם ועד בהמה חד פיסקי סימני עד אנה ינאצני העם הזה ועד אנה לא יאמינו בי. The mnemonic sign from Numb. 14 11 indicates that just as in this verse the preposition without the prefix occurs first and then the same preposition with the prefix, so in the phrase under consideration the instances where this preposition is without the prefix come first and those with it are second.

קל"ב = § 132*b*.

From man unto beast occurs four times in combination in the Scriptures. Whilst the preceding Rubric simply specifies the books in which the two phrases occur, this Massorah fixes the four instances where עד is without the prefix. It, moreover, adds at the end that throughout Exodus it is ועד־ with the prefix (comp. Exod. 9 25; 12 12). With this prefix, however, it also occurs once in Jerem. (50 3). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Cambridge Add. 1174 on Gen. 7 23 which I have printed; (II) Harley 5710—11, Vol. II, fol. 217*b*, on Ps. 135 8; (III) Vienna Codex No. 35 on Numb. 3 13 and (IV) the printed Massorah on the same passage.

קל"ג = § 133.

אַדְמָה *ground, soil occurs eleven times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 242*b*, on 2 Kings 5 17 which I have printed; (II) the same MS. Vol. II, fol. 11, fol. 164*b*, on 2 Chron. 26 10; (III) Halle Ochlah Ve-Ochlah II, § 229; (IV) Cambridge Add. 465 on Exod. 20 24 which alone gives the mnemonic sign; (V) the same MS. on Isa. 15 9, where the mnemonic sign is repeated; (VI) the printed Massorah on Joel 2 21; (VII) the same on 2 Chron. 26 10.

קל"ד = § 134.

This good land occurs three times. As this phrase is preceded by מֵעַל *from off,* in all the three instances Arund. Orient. 16, fol. 17*a*, on Josh. 23 13 heads this Rubric מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת ג׳ *from off this good land occurs three times.*

קל"ה = § 135.

וְהָאֲדָמָה *and the land occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 32*a*, on Gen. 47 19 which I have printed; (II) Orient. 4445, fol. 38*b*, on the same passage; (III) Arund. Orient. 16, fol. 121*a*, on Isa. 6 11; (IV) Cambridge Add. 465 on Deut. 11 17 which alone gives the mnemonic sign; (V) the printed Massorah on Gen. 47 19 and (VI) the same on Deut. 11 17. The fact that this Rubric occurs in Orient. 4445 shows that it is one of the oldest portions of the Massorah.

קל"ו = § 136.

The land of the priests occurs twice. This Rubric which does not occur in the printed Massorah is from 15,251, fol. 39*b*, on Gen. 47 22.

קל"ז = § 137.

אַדְמָתִי *my land occurs three times in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 114*a*, on Jonah 4 2; (II) the same MS., Vol. II, fol. 235*b*, on Job 31 38; (III) Arund. Orient. 16, fol. 261*b*, on 2 Chron. 7 20; (IV) the same MS., fol. 232*a*, on Job 31 38; (V) the printed Massorah on Jonah 4 2 and (VI) the same on Job 31 38.

קל"ח = § 138.

אַדְמָתֶךָ *thy land occurs five times.* That is with *Segol* under the *Tav* to distinguish it from the seven instances in which it has *Sheva* under the *Tav.*[1] This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 116*b*, on Deut. 7 13.

[1] Comp. Exod. 23 19; 34 26; Deut. 21 23; 28 4, 33, 51; 30 9.

קל"ט = § 139.

אַדְמָתֵנוּ *our land* (without and with the prefix *Vav*)[1] *is according to the Surai always defective and according to the Nehardai always plene* (i. e. אַדְמָתֵינוּ). *Both the second and the first are defective till Ezra cometh.* The terms Surai and Nehardai denote two subordinate Schools of Massorites so called after the names of the cities in Babylon where the respective academies flourished. The famous principal School of textual critics in that country is quoted by the general name of *Madinchai* or Easterns. From this important Rubric we see that even the Babylonians were not unanimous in their readings. The Massorite who compiled the Rubric before us declares in favour of the Sarai reading which he says is so certain that it could only be altered by Ezra the great Scribe himself when he comes again. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 32*b*, on Gen. 47 19.

[1] אַדְמָתֵנוּ occurs four times (Gen. 47 19, 19; Neh. 10 36, 38) and וְאַדְמָתֵנוּ twice (Gen. 47 18, 19).

ק"מ = § 140.

אַדְמֹנִי *red, ruddy, occurs twice in the Scriptures and is plene.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 184*a*, on 1 Sam. 16 12, which I have printed; (II) Arund. Orient. 16, fol. 45*b*, on the same passage; (III) Add. 15,250, fol. 17*a*, on Gen. 25 25; (IV) the same MS., fol. 154*b*, on 1 Sam. 16 12, and (V) the printed Massorah on Gen. 25 25. Both Add. 15,250 in the second instance and the printed Massorah add ואי ואדמני *and once it is with Vav prefix,* i. e. 1 Sam. 17 42. In this passage, however, it is וְאַדְמֹנִי defective.

קמ"א = § 141.

אֲדֹנִיָּה *Adonijah, occurs eight times defective in the Scriptures.* Of this complicated Massorah I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 198*a*, on 2 Sam. 3 4 which I have printed; (II) the same MS., Vol. I, fol. 215*b*, on 1 Kings 1 5; (III) the same MS., Vol. II, fol. 299*a*, on Neh. 10 17; (IV) Arund. Orient. 16, fol. 58*b*, on 2 Sam. 3 4; (V) the same MS., fol. 75*b*, on 1 Kings 1 5; (VI) the same MS., fol. 239*a*, on 1 Chron. 3 2; (VII) the same MS., fol. 386*a*, on Neh. 10 17; (VIII) Halle Ochlah Ve-Ochlah II, § 46, and (IX) the printed Massorah on 1 Kings 1 5.

To understand this Massorah it is necessary to remark that (I) the name Adonijah occurs altogether twenty-seven times, that in nineteen instances it has the *Vav* appended to it or is אֲדֹנִיָּהוּ and in eight only is it אֲדֹנִיָּה and that (II) a difference obtained in the Massoretic Schools with regard to its orthography in one of the eight passages. The Easterns read it אֲדוֹנִיָּה *defective* in 2 Chron. 17 8, whilst the Westerns read it אֲדוֹנִיָּה *plene.* It is also to be added that in one of the eight instances if not in two passages Adonijah has the prefix *Vav,* i. e. וַאֲדֹנִיָּה. With these facts before us we shall be able to explain the various headings of the different Lists as well as the apparently divergent statements about their contents.

When List I which I have printed heads this Massorah, Adonai is eight times ***defective,*** it is due to its being based upon the Eastern recension of the text which does not admit of the plene reading in 2 Chron. 17 8. It will also be seen that this List reads וַאֲדֹנִיָּה the shorter form in the first part of this verse and omits Neh. 10 7. This divergence must presumably also be due to the Eastern recension.

List II also states that 2 Chron. 17 8 contains two of the eight instances in which the shorter form occurs, i. e. that the reading here is וַאֲדֹנִיָּה and not וַאֲדֹנִיָּהוּ. It, therefore, also proceeds from the Eastern School. Here, however, a later editor added the instance from Neh. 10 17 so that the Rubric has actually nine instances though the heading expressly states that there are eight only. The heading of this Rubric, moreover, is אדניה ואדניה ח׳, thus recognising the two instances in which this name has the prefix *Vav* according to this recension.

List III is based upon the Western recension and hence omits the phrase ב׳ בו in 2 Chron. 17 8, and gives Neh. 10 17 as the eighth instance.

The remaining six Lists uniformly exhibit the eight instances of the Western recension. For the origin of the two forms of this name see the Introduction to my edition of the Massoretico-Critical Text of the Hebrew Bible, p. 386 etc.

קמ״ב = § 142.

אָהַב *he loved occurs four times in the Scriptures* with *Pathach* under the *He*. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 226*b*, on 1 Kings **11** 1 which gives the mnemonic sign; (II) the same MS., Vol. I, fol. 24*b*, on Gen. **37** 3 where the heading is אהב ד׳ פת׳ בקר׳ without the mnemonic sign; (III) Arund. Orient. 16, fol. 86*a*, on 1 Kings **11** 1; (IV) Orient. 2349, fol. 42*a*, on Gen. **37** 3 which gives the same mnemonic sign; (V) Halle Ochlah Ve-Ochlah II, § 272, and (VI) the printed Massorah on Gen. **37** 3 where the Massorah Parva gives the following mnemonic sign ישראל באחוזתי בחר מלכא which I have found nowhere else.

קמ״ג = § 143.

אָהַב *he loved occurs nine times,* with *Tzērē* under the *He*. Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 178*a*, on 1 Sam. **1** 5 which I have printed; (II) the same MS., Vol. II, fol. 176*b*, on Ps. **11** 7; (III) the same MS., Vol. II, fol. 187*b*, on Ps. **47** 5; (IV) the St. Petersburg Codex of A. D. 916 on Hosea **12** 8; (V) the same MS. on Mal, **2** 11; (VI) Arund. Orient. 16, fol. 35*a*, on 1 Sam. **1** 5; (VII) the same MS., fol. 202*b*, on Hos. **12** 8; (VIII) the same MS., fol. 223*a*, on Mal. **2** 11; (IX) the same MS., fol. 286*a*, on Ps. **11** 7; (X) the same MS. fol. 304*a*, on Ps. **78** 68; (XI) the same MS. fol. 308*b*, on Ps. **99** 4; (XII) Halle Ochlah Ve-Ochlah II, § 273, and (XIII) the printed Massorah on 1 Sam. **1** 5.

קמ״ד = § 144.

אֲהַבוֹ *he loved him occurs four times.* The design of this Massorah is to distinguish between this Kal preterite third person singular masculine with the suffix third person masculine from the words consisting of the same four letters which are pointed differently, viz. אֲהֵבוֹ, אֲהָבוֹ and אֹהֲבוֹ. Of this Rubric I have collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 30*a*, on Gen. **44** 20; which I have printed; (II) the same MS., Vol. I, fol. 188*a*, on 1 Sam. **20** 17; (III) the same MS., Vol. II, fol. 23*a*, on Isa. **48** 14; (IV) Halle Ochlah Ve-Ochlah II, p. 123*a* note; (V) the printed Massorah on Gen. **44** 20, and (VI) the same on 1 Sam. **20** 17.

קמ״ה = § 145.

אֲהַבָהּ *he loved her occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 316*a*, on Ps. **119** 140 which I have printed; (II) Add. 15,250, fol. 342*b* on the same passage; (III) Halle Ochlah Ve-Ochlah Supplement fol. 133*b* and (IV) the printed Massorah on Ps. **119** 140.

קמ״ו = § 146.

אָהַבְתְּ *thou lovedst occurs twice,* i. e. Kal preterite second person feminine. This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 143*a*, on Isa. **57** 8.

קמ״ז = § 147.

אָהַבְתִּי *I loved.* Kal preterite first person singular has always *Pathach* under the *He* except in Ps. **119** 48. That is, in all the passages where אהבתי is not in pause with *Athnach* or *Soph-Pasuk* the *He* has always *Pathach* except in this single instance where it has *Kametz* with the accent *Rebia*. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 212*b*, on Ps. **119** 48

קמ״ח = § 148.

אֲהַבְתִּיךְ *I loved thee occurs twice.* That is with the suffix second person feminine in contradistinction to the single instance where it is אֲהַבְתִּיךָ suffix second person masculine (Isa. **43** 4). This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 30*a*, on Judg. **16** 15.

קמ״ט = § 149.

אֲהֵבוּךְ *they love thee occurs three times plene.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 186*b*, on 1 Sam. **18** 22 which I have printed; (II) the same MS., Vol. II, fol. 260*b*, on Cant. **1** 3 where the heading is more correctly given ג׳ ומלין *three times and plene,* since it does not occur in any other form; (III) Arund. Orient. **16**, fol. 48*a*; (IV) the same MS., fol. 348*a*, on the same two passages and (V) the printed Massorah on 1 Sam. **18** 22.

קנ׳ = § 150.

אֲהַבוּ *love ye occurs twice in the Scriptures.* This Rubric which I have found in the printed Massorah only on Ps. **31** 24 is incorrect, since אֲהֵבוּ with *Chateph-Segol* under the *He* occurs only once. In the first instance which this Rubric gives it is וְאֲהַבוּ with *Vav* prefix. This imperative plural, however, without the prefix occurs a second time in pause with *Kametz* under the *He*, viz. אֲהָבוּ Zech. 8 19. Accordingly the heading should either be אהבו ב׳ חד קמץ or אהבו ואהבו ב׳ and the reference should be to Zech.

קנ״א = § 151.

וַיֶּאֱהַב *and he loved occurs six times in the Scriptures . . . . . and they are unique.* Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 156*a*, on 2 Chron. **11** 21 which I have printed; (II) Orient. 2349, fol. 42*a*, on Gen. **25** 28 and (III) the same MS., fol. 44*b*, on Gen. **29** 18. Orient. 2349, however, not only states in the heading of both Lists that it occurs five times only, but enumerates the five passages and omits Gen. **34** 3[1] which is given in List I. But this does not solve the difficulty since there are *nine* instances in which וַיֶּאֱהַב occurs. List I omits three, viz. Gen. **29** 30; Judg. **16** 4, and Esther **2** 17, whilst Lists II and III omit four, these three and Gen. **34** 3. The solution seems to lie in the fact that though וַיֶּאֱהַב occurs altogether nine times it is in six instances only that it begins a verse and the Massorah before us, as is often the case, catalogues these alone. This seems to derive support from Lists I and II in which all the five instances begin a verse though these Lists omit Esther **2** 17 which is the sixth instance. Accepting this as the explanation of the difficulty we have to take the catchword הנערה in List I to stand for אסתר who is so called in Esther **2** 7, 9, which yields the sixth passage where וַיֶּאֱהַב begins a verse. The addition ולי מיחדי at the end of the Rubric, the Scribe simply added to fill up the line.

[1] ויאהב ח׳ וסי׳ יצחק, יעקב, שלמה, רחבעם, קללת Comp. Orient. 2349, fol. 42*a*.

קנ״ב = § 152.

וַיֶּאֱהַבֶהָ *and he loved him occurs twice.* This Rubric which does not occur in the printed Massorah is from Cambridge Add. 465 on 1 Sam. **16** 21.

קנ״ג = § 153.

וַיֶּאֱהַבֶהָ *and he loved her occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 205*b*, on 2 Sam. **13** 1 which I have printed; (II) Arund. Orient. 16, fol. 64*b*, on the same passage; (III) Orient. 2348, fol. 51*b*, on Gen. **24** 67 and (IV) the printed Massorah on the same passage.

קנ״ד = § 154.

אָהֵב *occurs twice in the Scriptures, once with Kametz and once with Pathach.* That is, once it is Kal future first person singular in pause, and once Kal imperative singular masculine. It is to be remarked that the Massorah takes no notice of the *Aleph* having *Tzere* in one instance and *Chateph-Segol* in the other. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 245*b*, on Prov. **8** 17.

קנ״ה = § 155.

וְאֹהֵב *occurs twice.* That is, the participle active singular masculine with *Vav* prefix to distinguish it from וְאֹהַב the future first person singular with *Vav* conversive in Mal. **1** 2. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 286*b*, on Ps. **11** 5 and (II) Add. 15,251, fol. 110*b*, on Deut. **10** 18.

קנ״ו = § 156.

וְאֹהֲבֵי *occurs four times in the Scriptures.* That is, this participle plural construct occurs four times with the prefix *Vav* to distinguish it from the five passages in which it is without this prefix.[1] Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 115*a*, on Micah **3** 2 which I have printed; (II) the same MS., Vol. II, fol. 194*b*, on Ps. **69** 37; (III) Arund. Orient. 16, fol. 200*b*, on Hos. **3** 1; (IV) the same MS. fol. 301*a*, on Ps. **69** 37 and (V) the printed Massorah on Hos. **3** 1.

[1] Comp. Isa. **56** 10; Ps. **5** 12; **40** 17; **70** 5; **97** 10.

קנ״ז = § 157.

אֲהוּבָה. The Kal participle passive in all its forms whether masculine or feminine, with or without the prefix *He* is with *Vav* plene[1] except in one instance where it is defective. This Rubric which does not occur in the printed Massorah is from Cambridge Add. 1174 on Deut. 21 15.

[1] Comp. וָאָחוּז Neh. 13 26; אֲחוּזָה Deut. 21 15; הָאֲחוּזָה Deut. 21 15, 16.

קנ״ח = § 158.

מֵאַהֲבָה *than the love, occurs twice.* This Rubric I have found only in the printed Massorah on Prov. 27 5.

קנ״ט = § 159*a*.

אַחֲוָה. *Throughout the Minor Prophets it is* הָאַחֲוָה, אַחֲוָה *with* ***Cheth*** *in the middle and* ***He*** *at the end, whilst throughout Ezra it is* אַהֲוָא *with* ***He*** *in the middle and* ***Aleph*** *at the end.* To understand this artificial Massorah it is necessary to remark that the contrast here is between the orthography of two apparent homonyms, since הָאַחֲוָה denotes *brotherhood* whilst אַהֲוָא is the proper name of a river. It is also to be remarked that the expression כל *throughout,* in these artificial contrasts, is not to be taken literally, but simply means *in,* since הָאַחֲוָה occurs only once in the Minor Prophets, viz. Zech. 11 14 and אַחֲוָה without the prefix does not occur at all. Throughout Ezra, however, where the name of the river occurs, it is always with *He* in the middle and *Aleph* at the end. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 291*a*, on Ezra 8 31. The instance from Zechariah is incorporated in the List of words which severally occur once only with *Cheth.*[1]

[1] Comp. *The Massorah,* letter ח, § 14, Vol. I, p. 472.

קנ״ט = § 159*b*.

אַהֲוָא *Ahava, occurs three times.* The heading ought properly to be אַהֲוָא ג׳ ובסם׳ *Ahava occurs three times and in this book,* since it does not occur outside Ezra. This Rubric I found only in the printed Massorah on Ezra 8 15.

ק״ס = § 160.

וְאַהֲבַת *and the love of, occurs twice.* This Rubric which does not occur in the printed Massorah is from Add. 15,251, fol. 254*b*, on Jerem. 31 3.

קס״א = § 161.

אֲהָבִים *love, occurs three times in the Scriptures.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 105*b*, on Hos. 8 9. The heading ought properly to be אהבים ג׳ בליש׳, since in Prov. 7 18 it is בְּאַהֲבִים with the prefix *Beth.*

קס״ב = § 162.

יָהֵל *occurs twice, once with Pathach under the Yod and once with Kametz.* That is, once it is Piel future third person singular masculine and stands for יְאַהֵל from אָהַל and once it is Hiphil future third person singular masculine from הָלַל. Of this Rubric I collated two Lists: (I) Cambridge Add. 1174, on Job 31 26, which I have printed and (II) the printed Massorah on the same passage. These two expressions form part of the Alphabetical Lists of words which respectively occur twice, once with *Pathach* and once with *Kametz.*[1] They also form part of the Massoretic List of words which severally occur once only with *He* whilst in all other passages they are with *Cheth.*[2]

[1] Comp. *The Massorah,* letter י, § 600, Vol. II, p. 308.
[2] Comp. *The Massorah,* letter ה, § 31, Vol. I, p. 269.

קס״ג = § 163.

אֹהֶל *tent, without or with a prefix is always defective.* This Rubric which does not occur in the printed Massorah is from Orient. 2349, fol. 63*b*, on Levit. 4 18.

קס״ד = § 164.

בְּאֹהֶל *in the tent of, occurs eight times with Sheva under the Beth.* This Rubric which I have found in the printed Massorah only on Numb. 19 14 is at first very difficult to understand, since בְּאֹהֶל with *Sheva* under the *Beth* occurs no fewer than forty-one times. On examining, however, the thirty-three instances which are not included in this Rubric it will be found that בְּאֹהֶל in all these passages is followed by מוֹעֵד *congregation* or *meeting*[1] and that it is in these eight passages alone that it is without מוֹעֵד. Accordingly this Massorah ought properly to be בְּאֹהֶל מוֹעֵד וכל *and wherever* בְּאֹהֶל מוֹעֵד רכותהן *is followed by* מוֹעֵד, or *where the phrase is* בְּאֹהֶל מוֹעֵד *in the tent of meeting the Beth has likewise Sheva.*

[1] Exod. 27 21; 30 36; 40 22, 24, 26; Levit. 4 7, 18; 16 17; 24 3; Numb. 1 1; 3 25; 4 3, 4, 15, 23, 28, 31, 33, 35, 37, 39, 41, 43, 47; 8 19, 22, 26; 14 10; 17 19, 22; 18 31; Deut. 31 14, 14.

קס״ה = § 165.

בְּאֹהֶל *in the tent, occurs six times in the Scriptures.* Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 223*a*, on 1 Kings 8 4, which I have printed; (II) Arund. Orient. 16, fol. 82*b*, on the same passage; (III) the same MS. fol. 259*b*, on 2 Chron. 5 5; (IV) the printed Massorah on Numb. 19 14; (V) the same on Judg. 5 24 and (VI) the same on 2 Chron. 5 5 where the mnemonic sign is given which I have printed. It is remarkable that this mnemonic sign which I have not found in the MSS. Jacob b. Chayim gives three times more in the printed Massorah without the catchwords for the six passages, viz. once in the Massorah Magna once in the Massorah Parva on 1 Kings 8 4 and once in the Massorah Finalis letter א, § 203.

קס״ו = § 166.

לְאֹהֶל *for the tent, occurs five times in the Scriptures.* That is without being followed by מוֹעֵד. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 46*a*, on Exod. 26 7; which I have printed and (II) the printed Massorah on the same passage. Both these Lists distinctly state that there are *five* such instances and give 2 Chron. 1 6 as one of the five passages; the catchword ויעש שלמה in Jacob b. Chayim's Massorah is manifestly a misprint for ויעל שלמה, as is evident from the MS. which I have printed. Moreover the Massorah Parva in Add. 15,250 and Add. 15,251, on Exod. 36 14, as well as in Add. 15,250 and in Add. 21,160, on Numb. 9 15 state that it occurs *five* (ה׳) times. Yet it occurs four times only without מוֹעֵד in the present recension of the text, since in 2 Chron. 1 6 it is followed by מוֹעֵד and is given as such in the next Rubric. Can this be due to a different recension? That the import of this Rubric is as stated, viz. לְאֹהֶל not being followed by מוֹעֵד, is evident from the List in the printed Massorah which says וכל לאהל מועד דכו׳.

קס״ז = § 167.

לְאֹהֶל מוֹעֵד *for the tent of meeting, occurs five times in the Scriptures.* Though לְאֹהֶל with *Sheva* under the *Lamed* occurs nine times, it is in five instances only that it is followed by מוֹעֵד. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 149*b*, on 2 Chron. 1 6 which I have printed; (II) the same MS. Vol. I, fol. 74*a*, on Levit. 16 6; (III) Arund. Orient. 16, fol. 244*a*, on 1 Chron. 9 21; (IV) the same MS. fol. 257*a*, on 2 Chron. 1 6; (V) Orient. 2349, fol. 92*a*, on Levit. 16 16; (VI) Add. 15,250, fol. 418*a*, on 2 Chron. 1 6 and (VII) the printed Massorah on Levit. 16 16. All the seven Lists include 2 Chron. 1 6 in this Rubric, though it is given in the preceding Rubric as one of the instances where לְאֹהֶל is not followed by מוֹעֵד and three of the seven Lists are on 2 Chron. 1 6. There can, therefore, be no doubt that these different Massoretic Lists are based upon Codices which read לְאֹהֶל מוֹעֵד in the passage in question.

קס״ח = § 168.

לְאֹהֶל *for the tent, occurs three times with Kametz under the Lamed.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 244*b*, on 1 Chron. 9 19 which I have printed; (II) the ancient Codex Orient. 4445, fol. 79*b*, on Exod. 36 19; (III) Add. 15,251, fol. 62*a*, on the same passage; (IV) Add. 21,160, fol. 128*a*, on the same passage; (V) Add. 15,250, fol. 46*a*, on Exod. 26 14 and (VI) the printed Massorah on the same passage.

קס״ט = § 169.

מֵאֹהֶל *from the tent, occurs four times in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 189*a*, on Ps. 52 7; which I have printed; (II) Add. 21,160, fol. 28*b*, on Gen. 31 33; (III) the same MS. fol. 137*a*, on Levit. 1 1; (IV) Add. 15,251, fol. 65*b*, on the same passage and (V) the printed Massorah on the same passage.

ק״ע = § 170.

הָאֹהֱלָה *into the tent, occurs eight times.* That is with the local *He*. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 10*a*, on Gen. **18** 6 which I have printed; (II) the same MS., Vol. I, fol. 142*a*, on Josh. **7** 22; (III) the ancient Codex Orient. 4445, fol. 59*b*, on Exod. **18** 7; (IV) the same Codex fol. 76*a*, on Exod. **33** 8; (V) the same Codex fol. 130*b*, on Numb. **11** 26; (VI) Arund. Orient. 16, fol. 5*b*, on Josh. **7** 22; (VII) the same MS. fol. 21*a*, on Judg. **4** 18; (VIII) Cambridge Add. 465, on Exod. **33** 9 which alone has the mnemonic sign; (IX) Halle Ochlah Ve-Ochlah II, § 84, and (X) the printed Massorah on Judg. **4** 18.

קע״א = § 171.

אָהֳלֹה *his tent, is four times written with He and read with Vav.* That is, the suffix third person singular masculine exhibits the archaic termination *He* instead of the normal *Vav* which the *Keri* directs to be substituted for the textual orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2348, fol. 44*b*, on Gen. **12** 8 which I have printed; (II) Orient. 2349, fol. 34*b*, on the same passage; (III) Add. 15,251, fol. 18*b*, on the same passage; (IV) Cambridge Add. 465 on the same passage which alone has the mnemonic sign and (V) the printed Massorah on Gen. **9** 21. It is remarkable that though all these Lists state that there are four only of these instances which they duly enumerate, yet Jacob b. Chayim in the *editio princeps* of this Rabbinic Bible with the Massorah (Venice 1524—25) not only reads אָהֳלֹה with *He* in Gen. **26** 25, but in the heading of this Rubric in the Massorah Finalis letter א, § 206 declares that there are *five* such instances. This statement is confirmed by Harley 5710—11. Though the List itself does not occur in it, yet in the Massorah Parva both on Gen. **9** 21 and **13** 3 this Model Codex distinctly declares that it is so written in five instances.[1] There can, therefore, be no doubt that some Massoretic Schools had preserved more instances of this archaic form.

[1] אהלה ה׳ כת׳ כן Comp. Harley 5710—11, Vol. I, fols. 6*b*, 8*b*.

קע״ב = § 172.

אָהָלַיִךְ *thy tents,* with *Cholem* on the *Aleph,* with or without the prefix *Lamed* is always written with *Yod* except in one instance. This Rubric which does not occur in the printed Massorah is from the Vienna Codex No. 35, on Numb. **24** 5.

§ 173. קע״ג

בָּאֳהָלִים *in tents, occurs four times in the Scriptures.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 56*a*, on Jerem. **35** 7 which I have printed; (II) Arund. Orient. 16, fol. 24*a*, on Judg. **8** 11; (III) the same MS., fol, 170*b*, on Jerem. **35** 7; (IV) the printed Massorah on Judg. **8** 11 and (V) the same on Hos. **12** 10. List II has at the end יא באהלים נסת ייי, i. e. Numb. **24** 6.

קע״ד = § 174.

בְּאָהָלַיִךְ *in thy tents, occurs twice.* This Rubric which does not occur in the Printed Massorah is from Add. 15,251, fol. 124*a*, on Deut. **33** 18.

קע״ה = § 175.

לְאָהֳלָיו *to his tents, is twice defective.* That is in two instances the textual reading is לְאָהֳלוֹ = לאהלו noun singular with suffix third person singular for which the official *Keri* substitutes לְאָהֳלָיו noun plural. This substitution of the plural for the singular the Massorah supports by referring to the parallel passage in 2 Chron. **25** 22. This Rubric I have found in the printed Massorah only on 2 Kings **14** 12.

קע״ו = § 176.

אַהֲרֹן וְחוּר *Aaron and Hur, occurs twice.* This is intended to fix the reading of אַהֲרֹן without the prefix *Vav* in Exod. **17** 10 and to safeguard against its being made conformable to verse 12 where the two names occur in conjunction with the prefix *Vav.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 50*a*, on Exod. **24** 14.

קע״ז = § 177.

אַהֲרֹן *Aaron precedes Moses five times.* That is against the normal combination which is *Moses and Aaron.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2348, fol. 70*b*, on Exod. **6** 26 which I have printed; (II) Orient. 2349, fol. 60*b*, on the same passage; (III) Add. 21,160, fol. 73*a*, on the same passage; (IV) (Halle Ochlah Ve-Ochlah I, p. 57*b*, margin and (V) the printed Massorah on Exod. **6** 26. These five Lists exhibit two recensions of this Massorah. The one which is given in Lists I and II states that there are *five* such instances, giving the whole of the Hagiographa as containing the fifth instance. The other recension states in the heading that there are *four* instances and throughout Chronicles it is likewise so.[1] The two different treatments of this anomaly is due to the fact that apart from the Pentateuch this combination occurs in Chronicles only, viz. 1 Chron. **5** 29; **23** 13. Hence the first recension which takes Chronicles to represent the Hagiographa counts the whole of this division of the Hebrew Bible as exhibiting the fifth instance. The second recension counts the four instances from the Pentateuch and adds that throughout Chronicles it is likewise so. The Rubric as given in Jacob b. Chayim's printed Massorah List V is misleading, since it simply enumerates the four instances and omits the qualifying clause with regard to Chronicles.

[1] אהרן ומשה ד׳ . . . . וכל דברי הימים הכוהתון.

קע״ח = § 178.

וְאַהֲרֹן וּבָנָיו *and Aaron and his sons, occurs three times.* Usually it is *Aaron and his sons* without the prefix before Aaron. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 15,251, fol. 316*b*, on 1 Chron. **6** 34 which I have printed; (II) Add. 21,160, fol. 136*b*, on Exod. **40** 31; (III) the same MS., fol. 190*a*, on Numb. **3** 38; (IV) the printed Massorah on Exod. **40** 31 and (V) the printed Massorah Finalis letter א, § 216.

קע״ט = § 179.

אוֹ אוֹ אוֹ. — *Nineteen verses which have severally three times the conjunction* או *or.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 71*b*, on Levit. **13** 56. There are, however, eighteen such verses since in Levit. **20** 27 או occurs twice only.

ק״פ = § 180.

אוֹ אוֹ אוֹ אוֹ. — *Eight verses have severally foor times the conjunction* או. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 95*a*, on Numb. **15** 3.

קפ״א = § 181.

אוֹ אוֹ אוֹ אוֹ אוֹ. — *Three verses have severally five times* או. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Orient. 2349, fol. 89*b*, on Levit. **13** 59 and (II) the same MS. fol. 95*a*, on Levit. **22** 22.

קפ״ב = § 182.

אֵבֶת *occurs six times defective with the prefixes.* It is to be remarked that the Massorah in registering the orthography of this term takes no notice of the fact that in these six instances the expression denotes two different things. In the first two passages where it is with the prefix *He* it denotes *familiar spirits, necromancers,* and though it occurs altogether seven times with the prefix *He*[1] it is only in these two instances where it is entirely defective. In the other four passages it is *Oboth,* the proper name of a station of the Israelites in the desert and in this sense it is always defective. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 93*b*, on Levit. **19** 31 which I have printed (II) Add. 15,251, fol. 76*a*, on the same passage; (III) Add. 21,160, fol. 248*a*, on Numb. **33** 43 and (IV) the printed Massorah on the same passage.

[1] For the five instances with the second *Vav* plene see 1 Sam. **28** 3, 9; 2 Kings **23** 24; Isa. **8** 19; **19** 3.

קפ״ג = § 183.

אוּלָת *because of, on account of, is so written in three instances.* It occurs altogether nine times and is spelled in two different ways; in six instances it is אולת without the first *Vav* and with the second,[1] whilst in three instances it is אולת with the first *Vav* and without the second. The Massorah, therefore, registers the exceptional orthography. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) the Vienna Codex No. 35, on Gen. **21** 11 which I have printed; (II) the same MS. on Exod. **18** 8; (III) Add.

[1] Comp. אולת Gen. **21** 25; **26** 32; Numb. **12** 1; **13** 24; **Judg. 6** 7; **Jerem. 3** 8.

15,250, fol. 14a, on Gen. 21 11 and (IV) the printed Massorah on the same passage. Jacob b. Chayim's Massorah which states that there are *four* such instances and gives Gen. 26 32 as one of the four is against the MSS.

קפ״ד = § 184.

אִוְּתָה *she desired, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 116a, on Micah 7 1 which I have printed; (II) the St. Petersburg Codex of A. D. 916 on the same passage; (III) Arund. Orient. 16, fol. 212a, on the same passage; (IV) the same MS., fol. 329b, on Job. 23 13; (V) the same MS., fol. 344a, on Prov. 21 10 and (VI) the printed Massorah Finalis letter א, § 219. It is remarkable that the St. Petersburg Codex distinctly declares that there are two instances only and omits Job 23 13.

קפ״ה = § 185.

תְּאַוֵּהּ *she desireth, occurs three times.* This Rubric which I have found in the printed Massorah Finalis only, letter א, § 220 is incorrect since this expression occurs *five* times, 1 Sam. 2 16, 1 Kings 11 37 being omitted. It is not unfrequently the case that a Rubric is imperfect when it is only to be found in the printed Massorah.

קפ״ו = § 186.

הַמִּתְאַוִּים *they that desireth*, or *lusteth, occurs twice.* Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 3a, on Amos 5 8; which I have printed; (II) Add. 15,250, fol. 80b, on Numb, 11 34 and (III) Add. 15,251, fol. 300a, on Amos 5 8. List II has the heading המתאוים ב׳ בקרי ושלא׳.

קפ״ז = § 187.

אוֹי לָנוּ *woe unto us, occurs twice.* This Rubric which does not occur in the printed Massorah is from Add. 15,250, fol. 241a, on Jerem. 4 13. The word בספ׳ *in this book* as is often the case has been omitted from the heading, since it also occurs twice in 1 Sam. (4 7, 8). The design of this Massorah is to distinguish between this phrase and אוי נא לנו *woe now unto us* which also occurs twice, once in the very chapter where the first phrase occurs, i. e. Jerem. 4 13 and once Lament. 4 6.

קפ״ח = § 188.

אוֹי עִיר *woe to the city, occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 182b, on Ezek. 24 6. The heading ought properly to be ב׳ ובספ׳ *twice and in this book* since this phrase occurs only in Ezekiel. But, as we have seen, the qualifying expressions בספ׳ and וספ׳ are frequently omitted.

קפ״ט = § 189.

אִוְלִים *fools, occurs five times in this form.* That is, with the first *Yod* defective. In all other instances where this expression occurs whether with or without the prefixes, in the singular or plural it has *Yod* after the *Vav*. The addition בלישן *in this form* is to indicate that the instance in Zech. 11 15 is אִוִּלִי the adjective singular. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 208b, which I have printed; (II) Arund. Orient. 16, fol. 126b, on Isa. 19 11; (III) the same MS. fol. 342a, on Prov. 16 22; (IV) the printed Massorah on Zech. 11 15 and (V) the same on Ps. 107 17.

ק״צ = § 190.

אִוְלִי *it may be, unless, is always plene except in one instance where it is defective.* This Rubric is from the printed Massorah on Gen. 24 5. אִוְלַי is one of the alphabetical List of words which severally occur once defective.[1]

[1] Comp. *The Massorah*, letter ו, §§ 129, 131, Vol. I, p. 419.

קצ״א = § 191a.

אוּלָם *but, nevertheless, occurs three times at the beginning of a verse.* That is in Job, the qualifying expression בספ׳ or באיוב, as is often the case, is omitted. The heading ought properly to be ג׳ וראׁ פס׳ באיוב *it occurs three times and at the beginning of a verse in Job,* since it only occurs three times altogether and begins a verse in every instance. אולם without and with the prefix *Vav* occurs altogether ten times in Job and always begins a verse. As it is in seven instances וְאוּלָם with the prefix *Vav*[1] and in three instances only אוּלָם without it, this Massorah safeguards the exception against being made conformable to the general rule. Of this Massorah I collated four Lists: (I) Arund. Orient. 16, fol. 322a, on Job 2 5 which I have printed; (II) the same MS. fol. 223a, on Job 5 8; (III) Add. 15,251, fol. 375b, on Job 2 5, and (IV) Vienna Codex No. 35, on Job 5 8.

[1] Comp. Job 1 11; 11 5; 12 7; 13 4; 14 18; 17 10; 33 1.

קצ״א = § 191b.

אוּלָם *occurs three times at the beginning of a verse in Job . . . . . and in all the rest of the Scriptures it is likewise so, with the exception of five instances where it is with the prefix Vav,* i. e. וְאוּלָם. This is an expansion of the preceding Massorah and its design is to register those instances in the Bible apart from Job, where וְאוּלָם begins a verse. In so doing, however, the Massorah uses the phrase "and in all the rest of the Scriptures אוּלָם likewise begins a verse except in five instances" which would be unintelligeable unless it is borne in mind that it is simply an artificial expression used to connect Rubrics which bear on the same subject. In the instance before us this is manifest from the fact that *in all the rest of the Scriptures* אוּלָם does not occur at all and hence cannot begin a verse. Of this Massorah I collated two Rubrics: (I) Add. 21,160, fol. 319b, on Job 2 5 which I have printed and (II) the printed Massorah on Job 1 11.

קצ״ב = 192.

אֻלָם *a porch, occurs three times defective . . . . and throughout the description of the temple it is likewise so except in five instances where it is plene.* To understand this Massorah it is necessary to remark (1) that apart from Chronicles, where אולם without and with the prefixes occurs six times and where it is uniformly plene,[1] this expression occurs in Kings and Ezekiel only; (2) that even in Ezekiel with one exception, viz. 8 16 the use of אֻלָם is restricted to the portion technically called צורת הבית *the description of the Temple* (XL—XLVI), that (3) in these two books its orthography varies being sometimes plene and sometimes defective and that (4) the variations in these two books alone form the subject of this Rubric. It is, moreover, to be added that this Rubric includes אולם without and with the prefixes and that the expression בלישנא ought properly to have been in the headings. In Kings, where it occurs altogether ten times, seven times plene[2] and three times defective, the minority are safeguarded, whilst in Ezekiel or rather in the description of the Temple, where it occurs fifteen times and where it is ten times defective[3] and five times only plene, the plenes are recorded. It will be seen that Ezek. 8 16 which is also plene is excluded from this Rubric because it is outside the description of the Temple. As הָאֻלָם 44 25 is not one of the five plene instances, it must be defective according to this Massorah. This Rubric is from Arund. Orient. 16, fol. 81a, on 1 Kings 7 7. The printed Massorah on the same passage gives the first part only of this Rubric.

[1] Comp. 1 Chron. 28 11; 2 Chron. 3 4; 8 12; 15 8; 29 7, 17.
[2] Comp. 1 Kings 6 3; 7 6, 6, 7, 8, 8, 19.
[3] Comp. Ezek. 40 8, 9, 9, 15, 39, 40, 48, 48, 49; 41 25.

קצ״ג = 193a.

וְאוּלָם *occurs five times at the beginning of a verse . . . . and throughout Job it is likewise so except in three instances.* This Rubric which is from Harley 5710—11, Vol. I, fol. 221b, on 1 Kings 7 7, forms the second part of § 191b and shows how these Massorahs were originally compiled separately and how they were afterwards linked together.

קצ״ג = § 193b.

וְאוּלָם *occurs five times at the beginning of a verse . . . . and throughout Job it is likewise so except in three instances where it is* אולם without the prefix *Vav*. This Rubric is identical in its import with § 191b and is simply reversed in its order. It is important, inasmuch as it shows that the two modes of treating the same materials must have proceeded from different Schools of Massorites. It is both the most ancient in form and the most popular in the MSS. Of it I collated seven Lists, six in MSS. and one printed: (I) Add. 21,160, fol. 77b, on Exod. 9 16 which I have printed; (II) Orient. 4445, fol. 132b, on Numb. 14 21; (III) Arund. Orient. 16, fol. 53b, on 1 Sam. 25 34; (IV) the same MS. fol. 81a, on 1 Kings 7 7; (V) the same MS. fol. 211a, on Micah 3 8; (VI) the Halle Ochlah Ve-Ochlah, Supplement No. 101, fol. 131a,

and (VII) the printed Massorah on Exod. 9 16. It is remarkable that all these Lists as well as the recension of this Rubric given in § 190*b* include וְאִלְמָ the noun 1 Kings 7 7*a* in the five instances where this adverb with prefix *Vav* begins a verse.

קצ״ד = § 194.

וְאוֹמָר *and Omar, occurs twice with Kametz.* According to this Massorah which is from the Vienna Codex No. 35, on 1 Chron. 1 36 וְאוֹמָר with *Vav* conjunctive and *Kametz* under the *Mem* occurs twice. Hence in both passages the identical phrase is תֵּימָן וְאוֹמָר *Teman and Omar*, and not *Teman Omar* as it is in Gen. 36 11 in the *textus receptus*. That this Rubric refers primarily to the *Vav* copulative and only secondarily to the *Kametz* under the *Mem* appears certain from the fact that אוֹמָר *Omar* with *Kametz* also occurs in Gen. 36 15 and is excluded from this Rubric because it is without the copulative *Vav*. This conclusion is fully confirmed by the recension of this Rubric which is given in Jacob b. Chayim's Massorah and which is as follows: וְאוֹמָר *occurs three times, twice with Kametz and once with Pathach*, viz. Gen. 36 11; 1 Chron. 1 36 and Ezek. 13 15.[1] Here too the presence of the copulative is emphasised and forms the connecting link between the three words which constitute this Massorah. The variation in the vowel-points and the fact that it is a verb (Kal future first person singular) and defective in the third instance are quite subordinate. The Massorites who compiled the two recensions of this Rubric must, therefore, have worked on Standard Codices which read וְאוֹמָר in Gen. 36 11. When the vowel-points and not the presence of the *Vav* copulative is emphasised אוֹמָר forms the subject of a separate Massorah which is also preserved in Jacob b. Chayim's printed Massorah and which is as follows: אוֹמָר *Omar, occurs three times with Kametz*, viz. Gen. 36 11, 15 and 1 Chron. 1 36.[2] As there is no question here about the copulative, Gen. 36 11 is rightly included and no notice is taken of the fact that even in the *textus receptus* 1 Chron. 1 36 it is וְאוֹמָר. The Massorah Parva in Harley 5710—11, Vol. I, fol. 130*a*, and the printed Massorah Parva on 1 Chron. 1 36 which remark that *Teman and Omar* with the copulative does not occur again, as well as the List of Variations in the parallel passages which states that in Gen. 36 11 it is אוֹמָר and in 1 Chron. 1 36 וְאוֹמָר[3] proceed from Massorites who worked on Standard Codices in which this reading was preserved and which is followed in the *textus receptus*.

[1] Comp. ואומר ג׳ ב׳ קמצין ואל פת׳ וסי׳ תימן ואומר, וחברו דר״ת, ואומר לכם אין הקרי *The Massorah Finalis*, letter א, § 577.

[2] Comp. אומר ג׳ קמצין וסים׳ ויהיו בני אליפז, אלה אלופי בני. וחברו דר״ת *The Massorah Finalis*, letter א, § 227.

[3] Comp. *The Massorah*, letter ת, § 464, Vol. I, fol. 504.

קצ״ה = § 195.

אֵן *is three times plene in this form.* The addition בלישׁ indicates that in Hos. 12 9 it is with the prefix *Vav*. The design of this Massorah is to safeguard this orthography against being made conformable to Gen. 41 45; 46 20 where אן is defective. It will be seen that in Hos. 12 9 אֵן denotes *substance* whilst in the other two passages it is a proper name. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710 - 11, Vol. II, fol. 106*b*, on Hos. 12 9 which I have printed; (II) Arund. Orient. 16, fol. 203*a*, on the same passage; (III) Add. 21,160, fol. 46*b*, on Gen. 41 50; (IV) Add. 2348, fol. 62*a*; (V) Add. 2349, fol. 52*a*, and (VI) the printed Massorah all on Gen. 41 50.

קצ״ו = § 196.

אוֹ *is three times defective.* In the other four instances where this form occurs it is plene, viz. Job 18 7; 20 10; 21 19; 40 16. In the first two passages which constitute this Rubric אוֹ is a noun with suffix third person masculine and denotes *his strength*, whilst in the third instance it is a proper name *Ono* with *Vav* prefix. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2348, fol. 145*a*, on Deut. 21 17 which I have printed; (II) Add. 15,251, fol. 116*a*, on the same passage; (III) Harley 5710—11, Vol. II, fol. 296*b*, on Neh. 7 37; (IV) the printed Massorah on Deut. 21 17 and (V) the same on Neh. 7 37.

קצ״ז = § 197.

אָוִן *force, nothingness, is three times plene.* This Rubric which I have only found in the printed Massorah Finalis א, § 224, is wrong, since this expression occurs five times and is always plene. Ps. 78 51 and Prov. 11 7 are here omitted.

קצ״ח = § 198.

אוֹפִר *Ophir, with Yod defective is unique in its spelling, and in two instances it is* אפיר with *Vav defective.* In this Rubric the Massorah includes both *Ophir* as the name of a person and a place in all its forms. It altogether occurs thirteen times and varies in its orthography. Without the prefix and the *He* local it occurs seven times and is doubly plene, i. e. אוֹפִיר both with *Vav* and *Yod* in six instances[1] and is defective of *Yod* in this single instance only. With the prefix *Mem* it occurs three times and is in one instance with *Vav* defective.[2] The same is the case when *Ophir* has the paragogic *He* of which there are also three instances and one of which is likewise with *Vav* defective (comp. the next Rubric). Hence the Massorah records these two exceptional instances which are defective of *Vav*, i. e. מֵאפִיר and אפִירָה. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Orient. 2348, fol. 44*a*, on Gen. 10 29 which I have printed and (II) Orient. 2349, fol. 34*a*, on the same passage.

[1] Comp. Isa. 13 12; Ps. 45 10; Job 21 24; 28 16; 1 Chron. 1 23; 29 4.

[2] מֵאוֹפִיר 1 Kings 10 11*a*; 2 Chron. 9 10 and מֵאפִיר 1 Kings 10 11*b*.

קצ״ט = § 199*a*.

אוֹפִירָה *to Ophir, occurs three times, twice plene and once defective.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 261*a*, on 2 Chron. 8 16 which I have printed; (II) Add. 15,250, fol. 442*a*, on the same passage; (III) Add. 15,251, fol. 200*a*, on 1 Kings 22 49; (IV) Vienna Codex No. 35 on 2 Chron. 8 18; (V) the printed Massorah on 1 Kings 22 49 and (VI) the same on 2 Chron. 8 18. With the exception of the printed Massorah, all the MS. Lists emphatically state that two of the instances are plene and that in 1 Kings 22 49 it is אפִירָה with *Vav* defective and this is the textual reading in these MSS. in accordance with this Massorah.

ק״ת = § 199*b*—*c*.

אָץ *he hastened, occurs six times* with and without the prefix *Vav*. In the four instances where it is without the prefix, two are the preterite (Josh. 10 13; 17 15) and two the participle (Prov. 21 5; 29 20). Following the example of Jacob b. Chayim in the printed Massorah Finalis, I have erroneously put this Massorah under אצ instead of אץ. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 347*b*, on Prov. 29 20 which I have printed; (II) Harley 5710—11, Vol. II, fol. 251*a*, on Prov. 19 20; (III) Add. 15,250, fol. 363*a*, on Prov. 19 2 and (IV) the printed Massorah on Josh. 17 15.

ק״ת = § 199*c*.

וְאָץ *occurs twice in the Scriptures.* Though the two instances of וְאָץ are part of the preceding Rubric they are also recorded as a Rubric by themselves. It will be seen that in both passages וְאָץ is the participle. This Massorah is from Harley 5710—11, Vol. II, fol. 256*a*, on Prov. 28 20.

ר׳ = § 200.

אוֹצָרוֹת. — *All the forms of* אוצר *treasure are construed with the preposition* עַל־ *upon with the exception of two instances where they are combined with* אֶל־. This Rubric which does not occur in the printed Massorah is from the Vienna Codex No. 35 on Jerem. 50 37. It also forms part of the lengthy Massoretic List which records the exceptional constructions with אֶל־ and עַל־ throughout the Bible, given below under letter א, § 523, p. 60.

ר״א = § 201.

בְּאוֹצָרוֹת *in treasures, occurs four times.* That is, the plural absolute with and without prefixes occurs four times entirely plene, i. e. with both the *Vavs*. To understand this Massorah, it is necessary to remark that this noun plural absolute occurs altogether ten times without and with prefixes, that it is entirely plene in these four instances only, that in five other passages it is defective of the first *Vav*[1] and that in one instance it is defective of the second *Vav*. The Massorah, therefore, safeguards the orthography of the four passages as well as the single exception. Hence וְאוֹצָרוֹת 2 Chron. 32 27 which is entirely plene in my edition of the Hebrew Bible and which is so in Add. 15,451, in *the editio princeps* of the Hagiographa, Naples 1486—87, the

[1] Comp. אֹצָרוֹת Joel 1 17; Prov. 21 6; הָאֹצָרוֹת 1 Chron. 26 24; וְאֹצָרוֹת 2 Chron. 32 27; וְלֹאצָרוֹת 2 Chron. 8 15.

first, third and fourth editions of the entire Bible, Soncino 1488; Brescia 1494, Pesaro 1511—17; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25 must be וְאוֹצְרוֹת without the first *Vav* in accordance with this Massorah and with Harley 5710—11; Arund. Orient. 16; Orient. 2201; Add. 9398; Add. 15,250; Add. 15,251; the second edition of the Bible, Naples 1491—93 and the Complutensian. Of this Massorah I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 291*a*, on Ps. 33 7 which I have printed; (II) Add. 15,451, fol. 404*b*, on Ps. 33 7 and (III) the printed Massorah on Jerem. 51 13.

ר״ב = § 202.

אוֹצְרוֹת *the treasures of, is eleven times plene.* That is the plural construct without and with the prefixes *Beth* and *Vav* is plene in eleven passages. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 117*b*, on 2 Kings 24 13 which I have printed; (II) the same MS. fol. 138*b*, on Isa. 45 3; (III) the same MS. fol. 159*b*, on Jerem. 20 5; (IV) the same MS. fol. 254*b*, on 1 Chron. 26 20; (V) the same MS. fol. 334*b*, on Job 38 22; (VI) the same MS. fol. 339*b*, on Prov. 10 2; (VII) Harley 5710—11, Vol. I, fol. 230*b*, on 1 Kings 14 26; (VIII) the Vienna Codex No. 35 on Job 38 22, and (IX) the printed Massorah on the same passage.

The eleven plene instances consist of *(a)* eight without prefixes, *(b)* one with the prefix *Beth* and *(c)* two with the prefix *Vav*. As these three forms also occur fifteen times with the first *Vav* defective, viz. אֹצְרוֹת nine times, בְּאֹצְרוֹת three times and וְאֹצְרוֹת three times,[1] this Massorah safeguards the minority against being made conformable to the orthography of the majority of instances. This is all the more necessary, since in several passages where this expression occurs twice in one and the same verse it is defective in the first part of the verse and plene in the second (comp. 1 Kings 14 26; Job 38 22). Though this Rubric consist of forms with the prefixes *Beth* and *Vav*, none of the Lists have the expresssion בלישנא in the heading. The attempt in the printed Massorah to indicate it by stating ואוצרי׳ אוצרוי׳ י״א מל׳ is misleading since the Rubric also contains בְּאוֹצְרוֹת. Moreover, ויצא אמא in Jacob b. Chayim's Massorah is a mistake for ויצא משם 2 Kings 24 13.

[1] Comp. אֹצְרוֹת 1 Kings 14 26*a*; Micah 6 10; Job 38 22*a*; 1 Chron. 26 22. 26; 27. 25, 28; 2 Chron. 12 9, 9; בְּאֹצְרוֹת 1 Kings 7 51; 2 Kings 12 19; 2 Chron. 5 1; וְאֹצְרוֹת 2 Chron. 11 11; 36 18, 18.

ר״ג = § 203.

אוֹצְרוֹת בֵּית הָאֱלֹהִים *the treasures of the house of God, occurs four times.* To distinguish it from the nine passages where this phrase is אוֹצְרוֹת בֵּית יְהוָה *the treasures of the house of Jehovah* comp. 1 Kings 7 51; 14 26; 15 18; 2 Kings 12 19; 24 13; 1 Chron. 26 22; 2 Chron. 12 9; 16 2; 36 18. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 136*b*, on 1 Chron. 9 26.

ר״ד = § 204.

בְּאוֹצְרֹתָי *in my treasures, in my stores, occurs three times.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 18*b*, on Isa. 39 4 which I have printed; (II) the Vienna Codex No. 35 on the same passage; (III) the printed Massorah on Deut. 32 34 and (IV) the same on 2 Kings 20 15. The two MS. Lists say nothing about any one of these instances being plene or defective, whilst the two printed Lists emphatically state in the headings that all the three instances are defective. This, however, is against some of the best and most ancient MSS. as well as against the early printed editions, as will be seen from the following analysis.

In Deut. 32 34 the reading is בְּאוֹצְרוֹתָי with the first *Vav* plene in Orient. 2201 which is one of the oldest dated MSS.; in Harley 5710—11 which is a Model Codex; in Add. 15,250; Add. 15,251; Orient. 2348; Orient. 2349 as well as in the *editio princeps* of the Pentateuch Bologna 1482, the third edition of the Pentateuch Ixar 1490, the fourth edition of the Pentateuch Lisbon 1491, the Complutensian and the first edition of the Rabbinic Bible Venice 1517. בְּאוֹצְרוֹתָי entirely plene is exhibited in the *editio princeps* of the Bible, Soncino 1488. The defective form בְּאֹצְרֹתָי I have only found in Add. 15,451, in the second edition of the Pentateuch, Fara 1487, the second edition of the Bible, Naples 1491—93, the fifth edition of the Pentateuch Brescia 1492 and in Jacob b. Chayim's edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

2 Kings 20 15. — With the exception of the Pesaro edition of the Earlier Prophets and the fourth edition of the Bible, Pesaro 1511—17 all the MSS. which I have collated and the early editions read here בְּאֹצְרֹתַי entirely defective. It is important to notice that whilst the printed Massorah Magna on this passage states that it is so in all the three instances, the printed Massorah Parva on this very passage has the conflicting remark that in this defective form it is unique (ל׳ חס׳) which clearly implies that it is plene in the other two instances.

Isa. 39 4. — Here בְּאוֹצְרֹתַי plene is the reading in the St. Petersburg Codex of A. D. 916; Add. 15,451; Add. 15,250; Add. 15,251; the carefully printed Lisbon edition of Isa. 1492; the Pesaro edition of the Latter Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17 and the first edition of the Rabbinic Bible Venice 1517; whilst Harley 5710—11 and the first edition of the Rabbinic Bible with Jacob b. Chayim's Massorah Venice 1524—25, exhibit בְּאֹצְרֹתַי with the first *Vav* defective and the second plene. Jacob b. Chayim's textual reading is, therefore, in conflict here with his Massorah. The reading בְּאֹצְרֹתַי defective is exhibited in Orient. 2201; Arund. Orient. 16; Add. 9398; as well as in the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494 and the Complutensian.

From this analysis it is clear that בְּאוֹצְרֹתַי plene is the proper orthography in two passages, viz. Deut. 32 34 and Isa. 39 4, whilst in 2 Kings 20 15 it is בְּאֹצְרֹתַי defective as I have given them in my edition of the Hebrew Bible. Accordingly the heading of the MS. Lists, if it is filled up at all, ought to be בְּאוֹצְרֹתַי ג׳ ב׳ מל׳ וא חס׳. The heading ג׳ חס׳ in Jacob b. Chayim's printed Massorah proceeds from a School of Massorites who worked on Codices which exhibited a different recension.

ר״ה = § 205.

אֹצְרֹתֶיהָ *her treasures,* occurs twice ..... *in the first instance it is entirely defective in the second it is* אוֹצְרוֹתֶיהָ *entirely plene.* This Rubric which does not occur in the printed Massorah is from Orient. 1474, fol. 61*b*, on Jerem. 49 4. It is not quite correct since in the second instance, i. e. Jerem. 50 37 it is אוֹצְרֹתֶיהָ plene with the first *Vav* only. This is the orthography not only of the best Codices and editions, but in this very MS. Strictly the heading ought to be ב׳ בלישׁ׳, since in one instance (Jerem. 49 4) it is בְּאֹצְרֹתֶיהָ with the prefix *Beth.*

ר״ו = § 206.

אָרוֹ *occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 182*a*, on 1 Sam. 14 29 which I have printed; (II) Arund. Orient. 16, fol. 43*b*, on the same passage and (III) the printed Massorah Finalis letter א, § 230. The first and second instances in this Rubric are the imperative plural from אָרַר *to curse,* whilst the third expression is the preterite third person plural from אור *to be light, to shine.* As usual the Massorah simply records the homonyms in the same Rubric without any regard to the different roots and significations. Though none of the three Lists states whether any of the instances are plene or defective yet the printed Massorah Parva on Judg. 5 23*a* is perfectly correct in stating that of the three instances this one alone is plene and that the other two are defective.[1] This is confirmed by the best MSS. and early editions. Thus Judg. 5 23*a* is אורו plene in Orient. 2201; Harley 5710—11, Add. 9398; Add. 15,451; Add. 15,250; Add. 15,251 as well as in the *editio princeps* of the Prophets, the first, second and third edition of the Bible (1488, 1491—93, 1494) the Pesaro edition of the Earlier Prophets; the Complutensian; the first edition of the Rabbinic Bible, 1517 and the first edition of Jacob b. Chayim's Rabbinic Bible with the Massorah 1524—25. אורו defective I have found only in Arund. Orient. 16. The same is the case with אורו in the second clause of Judg. 5 23. It is defective in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 9298; Add. 15,251; as well as in the second and third editions of the Bible (1491—93, 1494) and in Jacob b. Chayim's edition with the Massorah 1524—25. It is, however, to be stated that Add. 15,451; Add. 15,250; as well as the *editio princeps* of the Prophets 1485—86; the first edition of the Bible, 1488; the Pesaro edition of the earlier Prophets 1515; the Complutensian and the first Rabbinic Bible 1517 read it אורו plene in the second clause too. As regards the third instance, i. e. 1 Sam. 14 29 אורו defective is the reading in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,451; Add. 15,250; Add. 15,251 and in

[1] Comp. אורו ג׳ ב׳ חס׳ ודין מל׳ Judg. 5 23*a*.

the following early editions; the Bible of 1491—93; the Pesaro edition of the Earlier Prophets 1515; the Complutensian; the first Rabbinic Bible 1517 and the first edition of Jacob b. Chayim's Bible with the Massorah 1524–25. The plene אורו I have found only in Add. 9398 as well as in the *editio princeps* of the Prophets and in the first and third editions of the Bible 1488, 1494.

ר״ז = § 207.

וְהָאֵר *and cause to shine, occurs three times.* That is the imperative Hiphil with the *Vav* prefix, to guard Ps. 80 4 against being made conformable to verse 20 of this very Psalm where the identical phrase occurs with the prefix *Vav.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 198*b*, on Ps. 80 4.

ר״ח = § 208.

הָאִירָה *cause to shine, occurs twice.* That is the imperative with paragogic *He* to guard the phrase in Ps. 31 17 against being made conformable to Ps. 80 20. This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 286*b*, on Ps. 13 4.

ר״ט = § 209.

יָאֵר *occurs twice.* The apocapeted future Hiphil occurs twice, since in the five instances where the Hiphil future occurs it is יָאִיר. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Vienna Codex No. 35, on Numb. 6 25 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Ps. 67 2. The two instances form part of the alphabetical List of words beginning with *Yod* which respectively occur twice.[1]

[1] Comp. *The Massorah*, letter י, § 11, Vol. I, p. 676.

י״י = § 210.

וַיָּאֵר *and he gave light, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 314*a*, on Ps. 118 27 which I have printed; (II) Harley 5710—11, Vol. I, fol. 43*b*, on Exod. 14 20; (III) Vienna Codex No. 35, on Ps. 118 27 and (IV) the printed Massorah on the same passage. The two instances also form part of the alphabetical List of words beginning with *Vav Yod* which respectively occur twice.[1]

[1] Comp. *The Massorah*, letter א, § 69, Vol. I, p. 402

י״א = § 211.

אוֹר הַבֹּקֶר *the morning light, occurs six times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 30*a*, on Judg. 16 2 which I have printed; (II) Vienna Codex No. 35 on 1 Sam. 25 36; (III) Add. 15,250, fol. 161*a*, on the same passage; (IV) Add. 15,251, fol. 166*a*, on the same passage; (V) the printed Massorah on Judg. 16 2 and (VI) the printed Massorah Finalis letter א, § 232. These six Lists give three different headings to this Massorah. List I has it simply עד אור ו *until light occurs six times,* List V has עד אור הבקר *until the morning light occurs six times,* whilst Lists II, III and IV have אור הבקר *the morning light occurs six times.* It will thus be seen that the printed Massorah, viz. Lists V and VI, exhibits two of the three different headings. But though the heading in the majority of the Rubrics is as I have given it, the design of this Massorah is unquestionably more apparent if the preposition עד־ is included in this phrase, i. e. עד־אור הבקר *until the morning light,* since it is intended to include the passage in 1 Sam. 25 22 where some MSS. and all the early editions with the exception of two, viz. the Pesaro edition of the Earlier Prophets 1515 and Jacob b. Chayim's first edition of the Rabbinic Bible with the Massorah, also read עד־אור הבקר. The Massorah before us, however, is supported by Orient. 2201 second hand, Harley 5710—11; Arund. Orient. 16, Add. 9398; Add. 15,451, first hand, Add. 15,250, Add. 15,251.

י״ב = § 212.

בְּאוֹר *in the light of, occurs seven times plene.* This Rubric which does not occur in the printed Massorah is from Add. 15,251, fol. 364*a*, on Ps. 89 16. The heading ו = *six* is manifestly a clerical error since there are not only *seven* such instances, but the Rubric itself records seven. In accordance, however, with my principle to reproduce the MSS. as they are, I have printed the *Vav;* though I correct it in the translation by giving it seven. מל *plene* ought properly to be ומל׳ *and plene* since there are no defective instances.

י״ג = § 213.

וְאוֹר *occurs twice.* It will be seen that the two instances simply exhibit homonyms, since in the first passage it is a noun denoting *light* with the prefix *Vav* and in the second it is the Kal preterite third singular signifying *and he shineth.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 3*b*, on Isa. 5 30 which I have printed; (II) Arund. Orient. 16, fol. 337*b*, on Prov. 4 18; (III) Add. 15,251, fol. 387*a*, on the same passage and (IV) the printed Massorah Finalis, letter א, § 231 which erroneously states that there are *three* such instances. All the MS. List, state that there are two only and record two. The catchword כה אמר יי which the printed Massorah gives for the third passage is absolutely meaningless.

י״ד = § 214.

לְאוֹר *unto light, occurs thirteen times Raphe,* i. e. with *Sheva* under the *Lamed.* Of this Rubric which does not occur in the printed Massorah though it is one of the most ancient parts of it, I collated four Lists all in the St. Petersburg Codex of A. D. 916: (I) Isa. 49 6; (II) *ibid* 60 19; (III) Jerem. 13 16 and (IV) *ibid.* 31 35.

ר״ט״ו = § 215.

לָאוֹר *to the light, occurs seven times with Kametz in the Scriptures.* That is with *Kametz* under the *Lamed* in contradistinction to the thirteen passages where it has *Sheva* under the *Lamed.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 20*a*, on Isa. 42 16 which I have printed; (II) the same MS. Vol. II, fol. 119*b*, on Zeph. 3 5; (III) the same MS. Vol. II, fol. 232*b*, on Job 24 14; (IV) the St. Petersburg Codex of A. D. 916 on Isa. 42 16; (V) the same Codex on Micah 7 9; (VI) the Vienna Codex No. 35 on Isa. 42 16; (VII) the same Codex on Micah 7 9; (VIII) Halle Ochlah Ve-Ochlah II, § 238; (IX) the printed Massorah on Gen. 1 5 and (X) the same on Micah 7 9. The mnemonic sign is given with Lists VII and X only. It is, however, also given in Cambridge Add. 465, both on Isa. 42 16 and Job 12 22, in the printed Massorah on the same passage without the List and in the printed Massorah Parva on Gen. 1 5.

ר״ט״ז = § 216.

אוֹרָם *their light, occurs three times.* Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Arund. Orient. 16, fol. 150*a*, on Jerem. 4 23 which I have printed; (II) Harley 5710—11, Vol. II, fol. 7*a*, on Isa. 13 10; and (III) the same MS. Vol. II, fol. 34*a*, on Jerem. 4 23. The heading of Lists II and III ג׳ ומל׳ *it occurs three times and plene* is more precise and is better.

ר״י״ז = § 217.

אוֹר *always denotes light fire or is* אור כַּשְׂדִּים *Ur of the Chaldees except in one instance where it is the proper name of a man.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 138*a*, on 1 Chron. 11 35.

ר״י״ז = § 217*.

בָּאוֹרִים *occurs twice once defective and once plene . . . . and it is used in two different senses.* Of this Rubric which has been accidentally omitted in my edition of the Massorah and which I printed in Vol. III, א, § 217* I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 128*b*, on Isa. 24 15 which I have printed; (II) the printed Massorah on 1 Sam. 28 6 and (III) the same on Isa. 24 15. The two instances form part of the alphabetical List of words which respectively occur twice in two different senses.[1]

[1] Comp. *The Massorah*, letter ב, § 248, Vol. II, p. 217.

ר״י״ח = § 218.

אוֹרֹת *occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 129*a*, on Isa. 26 19. It occurs a second time in the same MS. fol. 100*b*, on 2 Kings 4 39 where the heading properly is ב׳ בתרי לישני׳ *twice in two different senses.* These two instances also form part of the same alphabetical List as the preceding Rubric.

ר״מ = § 219.

אוּרִיָּהוּ *Urijahü, occurs three times.* This name which is compounded with the Divine name יָהּ *jah,* occurs altogether no fewer than thirty-nine times, and it is in these three instances only that the *Vav* is appended to it. This Massorah, therefore, safeguards the peculiar orthography in these exceptional instances.[1] This separate Rubric I have found only in the printed Massorah Finalis, letter א, § 233. As these three instances are restricted to one book in the Bible, they form part of the List of words which respectively occur in one form in one book of the Scriptures, whilst they occur in a different form in all other books.[2]

[1] For the cause of this lengthened form of names compounded with יָהּ see my *Introduction to the Massorëtico-Critical edition of the Hebrew Bible,* Part. II, chap. XI, p. 386 &c.

[2] Comp. *The Massorah,* letter מ, § 447, Vol. II, pp. 225, 226.

ר״כ = § 220.

הָאֹת *the sign, occurs three times defective* In the other nine instances where it occurs it is invariably הָאוֹת plene. Hence the Massorah safeguards the three exceptional instances. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 39*b*, on Exod. 8 19 which I have printed; (II) Orient. 2348, fol. 69*b*, on Exod. 4 8; (III) Orient. 2349, fol. 59*b*, on the same passage and (IV) the printed Massorah Finalis, letter א, § 234.

רכ״א = § 221.

הָאֹתֹת *the signs, is defective throughout the Pentateuch except in three passages where it is* אוֹתוֹת ..... *and once it is* אוֹתֹת. This Rubric which is from the printed Massorah on Exod. 4 9 is inexact and will best be understood from the following analysis. הָאֹתֹת the plural with the prefix *He* occurs altogether seven times in the Pentateuch. In five instances it is entirely defective and in two passages it has the second *Vav.*[1] In one instance where this noun plural is with the prefixes וּב it has also the second *Vav,* whilst in another instance where it is without the prefix it has the first *Vav* The design of this Rubric, therefore, is to safeguard the exceptional plene orthograhy in the Pentateuch, viz. the two instances where it is הָאוֹתוֹת, the one וּבְאוֹתוֹת and one אוֹתוֹת. Hence the declaration of the printed Massorah that it is always הָאֹתֹת in the Pentateuch except in three passages where it is אוֹתוֹת is incorrect, since this plural without prefixes occurs once only in the Pentateuch. The two Lists of this Rubric in Add. 21,160, viz. (I) fol. 68*b*, on Exod. 4 9 and (II) fol. 210*a*, on Numb. 14 11 correctly state the import of this Massorah האותות ב׳ כת״ כן ומיניהן והיה אם לא יאמינו בי גם [Exod. 4 9], עד אנה יאצני [Numb. 14 11], ואי ובאותות ובמפתים [Deut. 26 8], וא ויתן יי׳ אותת [Deut. 6 22].

[1] Comp. הָאוֹתֹת Exod. 4 17, 28, 30; Deut. 29 2; 34 11; הָאֹתֹת Exod. 4 9; Numb. 14 11.

רכ״ב = § 222.

אֹתֹתָיו *his signs, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 139*b*, on Deut. 11 3 which I have printed; (II) Arund. Orient. 16, fol. 303*b*, on Ps. 78 43; (III) Add. 15,251, fol. 367*a*, on Ps. 105 27, and (IV) the printed Massorah on the same passage. List II rightly has in the heading א׳ חס׳ *one is defective,* List III has at the end קדמא כת׳ חס׳ *the first is defective,* whilst the printed List adds אורייתא אתתיו אוֹתֹתָיו כתיב ושארא אותותיו *in the Pentateuch it is defective, whilst in the other instances it is with the second Vav plene.*

רכ״ג = § 223*a*.

ה׳ זוגי׳ דמי׳ מן ב׳ ונו׳. *Five parallel sentences respectively occur twice* [in the same book] *have in one passage a letter more and a word less and in the other, a letter less and a word more.* This artificial grouping together of parallel passages with slight variations in the phraseology will best be understood by exhibiting the phrases themselves indicated by the catchwords.

וְלֹא אבוא שבוע:	Isa.	28 12
לֹא אבוא שבוע תּוֹרַת יְהוָה:	„	30 9
וָאֶפֹּל על פני ואזעק קול־גָּדוֹל ואמר	Ezek.	11 13
וָאֶפֹּלָה על פני ואזעק ואמר	„	9 8
וְדָבַק בחר יהוה אֱלֹהֶיךָ	Deut.	7 6
וּדְבַק בחר יהוה	„	14 2
וְאֹתוֹ תעבד	Deut.	6 13
אֹתוֹ תעבד וגו	„	10 20
שְׁנַיִם עדים או שלשה	Deut.	17 6
שְׁנֵי עדים או על פִּי שלשה	„	19 15

This Rubric is from Harley 5710—11, Vol. I, fol. 121*a*, on Deut. 14 2.

רכ״ג = 223*b*.

ו׳ זוג׳ מן ב׳ ב׳ ונו׳. *Six parallel sentences &c.* This recension of the Rubric which is from Orient. 2348, fol. 141*b*, also on Deut. 14 2 contains an additional pair, viz. Ezek. 34 7 which is לכן רֹעִים שמעו דבר יהוה and Ezek. 34 9 לכן הָרֹעִים שמעו דבר יהוה. It will be seen that in this recension the variations in the phrases are given. The recension in the printed Massorah on Ezek. 11 13 which gives six instances omits the pair in Ezek. 34 7, 9 and substitutes Ps. 24 7, 9. There are also other recensions of this Massorah which record the following four instances only, viz. Deut. 6 13, 10 20; Deut. 17 6, 19 15; Isa. 28 12, 30 9; Ezek. 9 81, 11 13, as well as the pair in Deut. 7 6, 14 2 which exhibit a reverse instance. This recension is given in (I) Add. 21,160, fol. 270*b*, on Deut. 10 20; (II) the Halle Ochlah Ve-Ochlah II, § 131; (III) the Paris Ochlah Ve-Ochlah §§ 234, 235, where however additional instances are given *as outside the Massorah,* and (IV) the printed Massorah on Jerem. 1 1. On Deut. 14 2 the printed Massorah simply gives the one pair exhibited in Deut. 7 6; 14 2. On comparing the Lists of variations in the parallel passages throughout the Bible given in letter ח, §§ 452—587, pp. 500—568, it will be seen that the number of these pairs might be considerably increased.

רכ״ד = § 224.

מנין האותיות. *The number of letters.* This Poem which gives the number of times each letter of the alphabet occurs in the Bible I have printed from Orient. 1379, fol. 28*b*—30*a*. It is also to be found in Orient. 2348, fol. 35*a*—37*a*, and Orient. 2349, fol. 21*b*—22*b*, which I collated. As I have fully explained it in my edition of the *Massoreth Ha-Massoreth* I must refer to that explanation.[1] The Massorëtico-Grammatical Treatise which is prefixed to the Yemen MSS. of the Pentateuch and of which this Poem forms a part has been ably edited by Professor Derenbourg.[2]

[1] Comp. *The Massoreth Ha-Massoreth* of Elias Levita, pp. 269—278, London 1867.

[2] Comp. *Manuel du Lecteur,* pp. 139—148, 234—241, Paris 1871.

רכ״ה = § 225.

אותיות גדולות שבתורה. *An alphabetical List of the majuscular letters in the Pentateuch* Of this separate Rubric which is not in the printed Massorah I collated three Lists, two in MSS. and one printed: (I) Machsor Vitry, Add. 27,200—1, Vol. II, fol. 215*a*, which I have printed;[1] (II) Vienna Codex No. 35, on Deut. 6 4 and (III) the Paris Ochlah Ve-Ochlah, § 82. In List I the final *Caph* (ך) is not represented which is given in List III; in List II the following ten letters only are represented ע ן ל י ו ה ד נ ב and ר whilst in List III the two instances which give the second נ, viz. לנלנלתם Numb. 1 2 and the second ל, viz. לנלנלתם Numb. 1 22 are omitted.

[1] Comp. the printed edition, p. 683, edited by S. Hurwitz, and published by the *Mekitze Nirdamim,* Berlin 1893.

רכ״ו = § 226.

אותיות גדולות בנביאים וכתובים. *An alphabetical List of the majuscular letters in the Prophets and Hagiographa* This separate List which does not occur in the printed Massorah is from the Machsor Vitry, Add. 27,200—1, Vol. II, fol. 215*a*, and in the printed edition, p. 683.

רכ״ז = § 227.

אותיות גדולות שבכריא׳. *An alphabetical List of the majuscular letters throughout the Scriptures.* Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Add. 15,251 in the supplement fol. 439*b*—441*a* which I have printed; (II) the same MS. fol. 98*b*, on Numb. 27 5; (III) the same MS. fol. 108*a*, on Deut. 6 4; (IV) the same MS. fol. 313*b*, on 1 Chron. 1 1; (V) Add. 15,250, fol. 52*a*, on Exod. 34 14; (VI) the same MS. fol. 100*a*, on Deut. 6 4; (VII) the Vienna Codex No. 35 on 1 Chron. 1 1; (VIII) the Paris Ochlah Ve-Ochlah § 83; (IX) the printed Massorah on Gen. 1 1; and (X) the same on 1 Chron. 1 1.

The following Tables exhibit the contents of the several Lists both in the MSS. and the printed editions. The comparison is between the Rubric which I have printed and the other nine Lists. The numerals show the order in which the words occur in the respective Lists. The second Table shows the words which exhibit this phenomenon in any of the nine Lists and which are not given in the first List.

Table I.

X	IX	VIII	VII	VI	V	IV	III	II	I				X	IX	VIII	VII	VI	V	IV	III	II	I			
•	•	•	•	•	•	•	•	•	27	לְגַלְגַּלְתָּם	ל	Numb. 1 22	•	•	•	•	•	•	•	•	•	1	אַשְׁרֵיךְ	א	Deut. 33 29
•	•	•	•	•	•	•	•	•	28	לְעֵינַי	ל	Deut. 34 12	1	1	1	1	1	1	1	1	1	2	אָרָם	א	1 Chron. 1 1
•	•	•	•	•	•	•	•	•	29	לְמַרְבָּה	ל	Isa. 9 6	2	2	2	2	2	2	2	2	2	3	בְּרֵאשִׁית	ב	Gen. 1 1
•	•	•	•	•	•	•	•	•	30	מָה	מ	Numb. 24 5	•	•	•	•	•	•	•	•	•	4	בָּרְחִי	ב	Cant. 8 14
13	13	13	12	13	13	13	13	13	31	מִשְׁלַי	מ	Prov. 1 1	3	3	3	3	3	3	3	3	3	5	וְהִתְגַּלָּח	ג	Levit. 13 33
•	•	•	•	•	•	•	•	•	32	שִׁלְשִׁים	ם	Gen. 50 23	•	•	•	•	•	•	•	•	•	6	גַּן	ג	Cant. 4 12
•	14	•	13	14	14	14	15	14	33	נְצַר	נ	Exod. 34 7	•	•	•	•	•	•	•	•	•	7	לְגַלְגַּלְתָּם	ג	Numb. 1 2
•	•	•	•	•	•	•	•	•	34	נַחְמוּ	נ	Isa. 40 1	4	4	4	4	4	4	4	4	4	8	אֶחָד	ד	Deut. 6 4
•	16	17	•	23	15	15	14	15	35	מִשְׁפָּחָן	ן	Numb. 27 5	•	•	•	•	•	•	•	•	•	9	דִּבְרֵי	ד	Eccl. 1 1
•	•	•	•	•	•	•	•	•	36	וַיָּהֹם	ם	„ 13 30	5	5	5	5	5	5	5	5	5	10	הַלְיהוּה	ה	Deut. 32 6
15	17	18	14	15	16	16	16	16	37	סוּף	ם	Eccl. 12 13	•	•	•	•	•	•	•	•	•	11	הַלְלוּיָהּ	ה	Ps. 77 8
16	18	19	15	16	17	17	17	17	38	שְׁמַע	ע	Deut. 6 4	•	•	•	•	•	•	•	•	•	12	וַיִּרְדּוּ	ו	Exod. 5 25
•	•	•	•	•	•	•	•	•	39	עַל	ע	Ps. 18 50	6	•	6	•	6	6	6	6	6	13	וָתֹן	ו	Levit. 11 42
•	•	•	•	•	•	•	•	•	40	וְתַחֲלוֹל	פ	Deut. 32 5	•	6	•	6	•	7	•	•	•	14	וַיְחִי	ו	Esther 9 10
17	19	20	16	17	18	18	18	18	41	פְּשַׁרְתָּרָא	פ	Dan. 6 20	•	•	•	•	•	•	•	•	•	15	הַכָּזוֹת	ז	Gen. 34 31
•	20	•	•	•	•	•	•	•	42	וּבְהָמָתָךְ	ף	Gen. 30 42	7	7	7	•	7	•	7	7	7	16	זְכַרְיָה	ז	Mal. 3 22
•	•	•	•	•	•	•	•	•	43	צָא	צ	Exod. 11 8	•	•	•	•	•	•	•	•	•	17	חֲבִלִילִי	ח	Gen. 49 12
•	•	•	•	•	•	•	•	•	44	צִיִּין	ץ	„ 28 36	8	8	8	7	8	8	8	8	8	18	חוּר	ח	Esther 1 6
•	•	•	•	•	•	•	•	•	45	קוֹן	ק	Deut. 12 6	•	•	•	•	•	•	•	•	•	19	טוֹב	ט	Exod. 2 2
19	22	22	18	19	20	20	20	20	46	קוֹן	ק	Ps. 84 4	9	•	•	8	•	•	9	9	9	20	טוֹב	ט	Eccl. 7 1
20	23	23	•	20	21	21	21	•	47	רְאֵה	ר	Exod. 34 14	10	10	10	9	10	10	10	10	10	21	יְחֵל	י	Numb. 14 17
•	•	•	•	•	•	•	•	•	48	רֵאשִׁית	ר	Prov. 8 22	•	•	•	•	•	•	•	•	•	22	יְקָבְרוּ	י	Prov. 11 26
•	•	•	•	•	•	•	•	•	49	שְׂרֹשׁ	ש	Deut. 3 11	•	•	•	•	•	•	•	•	•	23	וְהִתְמַכַּרְתֶּם	כ	Deut. 28 68
21	24	24	19	21	22	22	22	21	50	שִׁיר	ש	Cant. 1 1	11	11	11	10	11	11	11	11	11	24	כְּנוֹר	כ	Ps. 80 16
22	•	•	•	•	•	•	•	•	51	תָּמִים	ת	Deut. 18 13	•	•	•	•	•	•	•	•	•	25	נוּף	ך	Deut. 2 33
•	25	25	•	22	23	23	23	22	52	וַתִּכְתֹּב	ת	Esther 9 29	12	12	12	11	12	12	12	12	12	26	וַיִּשְׁלַם	ל	„ 29 27

Table II.

X	IX	VIII	VII	VI	V	IV	III	II	I				X	IX	VIII	VII	VI	V	IV	III	II	I			
14	15	16	•	•	•	•	•	•	•	לִילִי	נ	Ruth. 3 13	•	•	•	•	•	7	•	•	•	•	וַיְחִי	ו	Esther 9 10
18	21	21	17	19	•	19	19	19	•	צִלְּוּ	צ	Isa. 56 10	•	9	9	•	9	9	•	•	•	•	שְׁקַטְתִּי	ט	Job 9 34
•	•	•	•	•	19	•	•	•	•	צוֹפִיָּה	צ	Prov. 31 27	•	•	14	•	•	•	•	•	•	•	אֶלְמִים	ם	Dan. 7 10
													•	•	15	•	•	•	•	•	•	•	וְכִנּוֹר	נ	Ps. 80 16

The above collation of the ten Lists discloses the following facts: (I) That List I is the most complete, it gives no fewer than fifty-two majuscular letters, it always has two instances for each letter in the alphabet, it sometimes gives three and in one instance four words which are thus distinguished. (II) None of the remaining alphabetical Lists which record between twenty-two and twenty-five of these phenomena, give two words exhibiting the same majuscular letter. (III) Though these alphabetical Lists record single instances for each majuscular letter in the alphabet, yet in some instances they give words thus distinguished which are not contained in the extensive List No. 1, although the latter, as we have seen, gives two or more examples for each majuscular letter.

It has also to be remarked that List VI has at the end a note to the effect that according to some טוב in Eccl. 7 1 has a majuscular ט and that צופיה Prov. 31 27 has a majuscular צ.[1] List VIII originally omitted both the medial and final *Nuns* which have been added by a later hand with the remark *other Codices have* (ויש).[2]

[1] אית דאמרי ט רבתי טוב שם טוב משמן טוב, צ רבתי צופיה תליכות ביתה.

[2] Comp. the Paris Ochlah Ve-Ochlah § 83, ed. Frensdorff, Hanover 1864.

רכ״ח = § 228.

אותיות כפולות. *The five double* or *final letters.* This Rubric which does not occur in the printed Massorah is from Orient. 2349, fol. 46*b*, on Gen. 32 12. It is also to be found in Cambridge Add. 1174 on the same passage.

רכ״ט = § 229.

אותיות קטנות. *An alphabetical List of the minuscular letters.* Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Arund. Orient. 16, fol. 173*b*, on Jerem. 39 13 which I have printed; (II) Harley 5710—11, Vol. I, fol. 13*b*, on Gen. 23 2; (III) Add. 15,251, fol. 123*a*, on Deut. 32 18; (IV) the same MS. fol. 160*a*, on 1 Sam. 17 7; (V) the same MS. supplement fol. 141*a*—142*a*; (VI) Machsor Vitry Add. 27,200—1, Vol. II, fol. 215*a* and the printed edition p. 684; (VII) Paris Ochlah Ve-Ochlah § 84; (VIII) the printed Massorah on Levit. 1 1 and (IX) the printed Massorah Finalis, letter א, § 2. The following Tables will show at a glance the contents of the several Lists both in the MSS. and editions. The comparison is between the Rubric which I have printed and which is the most complete, occupying the first column, and the other eight Lists. The numerals as usual show the order in which the words occur in the respective Lists, whilst the asterisk against any word indicates that there is a division of opinion in the Massorahs with regard to the phenomenon in question. The second Table shows the words which exhibit this phenomenon in any of the eight Lists and which are not given in the first List.

Table I.

IX	VIII	VII	VI	V	IV	III	II	I					IX	VIII	VII	VI	V	IV	III	II	I				
6	•	•	•	•	•	•	•	8	וְכִבְשָׂה	ה	Levit. 14 10		1	1	1	1	1	1	1	1	1	יִקְרָא	א	Levit. 1 1
•	•	•	•	•	•	•	•	9	וְכִבְשָׂה	ה	Numb. 6 14		•	2	•	•	•	•	•	•	2	נָבוֹת	ב	Prov. 30 15
•	•	•	•	•	•	•	•	10	תַּמְרִי	ה	Ps. 107 11		2	•	2	2	2	2	2	2	3	הַב	ב	„ „ 15
5	5	5	5	5	5	5	5	11	הִתְבָּרְכוּ	ה	Gen. 2 4		•	•	•	•	•	•	•	•	4	*גְּנִי	ב	Lament. 4 2
8	6	6	•	8	•	•	6	12	שָׁלוֹם	ו	Numb. 25 12		3	3	3	3	3	3	3	3	5	וְנוּשׁ	נ	Job 7 5
10	8	8	7	9	7	7	7	13	וַיְחִי	ו	Esther 9 9		4	4	4	4	4	4	4	4	6	אָדָם	ד	Prov. 28 17
•	•	•	•	•	•	•	•	14	*וְרַמּוּ	ו	Ps. 77 18		•	•	•	•	•	•	•	•	7	וְיוֹד	ד	Eccl. 1 4

IX	VIII	VII	VI	V	IV	III	II	I				IX	VIII	VII	VI	V	IV	III	II	I			
•	•	•	•	•	•	•	•	28	סוּרוּ	ס	Isa. 30 11	•	•	•	•	•	•	•	•	15	חִיתוּל	ח	Ezek. 30 21
25	19	17	•	23	•	•	17	29	מַסֵּכָה	ס	Ps. 27 5	11	9	9	8	10	8	8	8	16	חַף	ח	Job 33 9
26	21	18	20	24	•	16	18	30	לְעַוֹת	ע	Lament. 3 36	12	10	10	9	11	9	9	9	17	כְּבָעִי	ט	Lament. 2 9
•	22	19	21	25	•	17	19	31	בְּשִׁפְרְפָרָא	פ	Dan. 6 20	13	11	•	•	•	•	10	•	18	וְשׁוֹרְרוֹתַיִם	ט	Neh. 13 30
•	•	•	•	•	•	•	•	32	בְּשָׁצָה	ף	Isa. 54 8	14	12	11	10	12	10	11	10	19	חָשִׁי	י	Deut. 32 18
•	•	•	•	•	•	•	•	33	יִסְרַנִּי	צ	Job 16 14	15	13	12	11	13	11	12	11	20	וְלִכְלִכָתָהּ	כ	Gen. 23 2
•	•	•	•	•	•	•	•	34	*צָרַי	צ	„ „ 9	•	•	•	•	•	•	•	•	21	*גָּרַם	כ	„ 9 20
29	25	23	25	28	•	20	22	35	קַצוֹתַי	ק	Gen. 27 46	16	14	13	•	14	•	13	12	22	לוֹא	ל	Lament. 1 12
•	•	•	•	•	•	•	•	36	רֹאשׁ	ר	Ps. 119 160	•	•	•	•	•	•	•	14	23	בְּזוּם	מ	Ps. 27 5
31	27	24	28	32	•	22	24	37	פַּרְמַשְׁתָּא	ש	Esther 9 9	•	•	•	•	•	•	•	•	24	לֵיכִי	נ	Ruth 3 13
•	•	•	•	•	•	•	25	38	תֹּקֶף	ת	„ „ 29	23	17	•	17	21	•	•	16	25	אֶרֶז	ן	Isa. 44 14
•	•	•	•	•	•	•	•	39	*אֲשַׁנְּבִי	ש	Prov. 7 6	21	•	•	18	19	•	•	•	26	וְנִרְגָּן	ן	Prov. 16 28
•	•	•	•	•	•	•	•	40	תֵּם	ת	Lament. 4 22	22	18	•	•	20	•	•	•	27	וּקְבוּשׁוֹתָן	ן	Jerem. 39 13

Table II.

IX	VIII	VII	VI	V	IV	III	II	I				IX	VIII	VII	VI	V	IV	III	II	I			
20	•	•	•	•	•	•	•	•	וּבְסַעֲרָה	ס	Nah. 1 3	•	•	•	•	7	•	•	•	•	שָׁלוֹם	ו	Gen. 41 16
•	23	20	22	26	•	18	20	•	וְתוֹחַת	צ	Jerem. 14 2	9	7	•	•	•	•	•	•	•	לַשָּׁוְא	ו	Ps. 24 4
•	•	•	23	•	•	•	•	•	וּבְחוּצוֹת	צ	„ 7 17	7	•	7	6	6	6	6	•	•	וְנַפְשׁוֹ	ו	Job 23 13
27	24	21	24	27	•	19	21	•	פָּרָץ	ץ	Job 16 14	•	•	•	12	•	•	•	•	•	אֲלֵיכֶם	ל	Lament. 1 12
•	•	22	•	•	•	•	•	•	וְחַיִן	ץ	1 Sam. 17 7	7	•	7	6	6	6	6	•	•	כִּמְרִים	מ	Deut. 9 24
28	•	•	•	29	•	•	•	•	תַּקְמִיהֶם	ק	Exod. 32 25	18	16	•	•	•	•	14	•	•!	מוּקָדָה	מ	Levit. 6 2
•	•	•	26	31	•	•	•	•	כְּמַנּוֹר	ר	1 Sam. 17 7	19	•	15	14	16	•	•	15	•	וְשׁוֹרְרוֹתַיִם	ם	Neh. 13 30
•	26	•	27	•	•	21	•	•	יַעֲרֵי	ר	2 Sam. 21 19	20	•	•	15	17	•	•	•	•	נָטִי	נ	Lament. 4 14
30	•	•	•	30	•	•	•	•	רֵאשִׁית	ר	Exod. 23 19	•	•	16	•	•	•	•	•	•	*יְצַנְּנֵנִי	נ	Ps. 27 5
•	•	•	•	•	•	•	23	•	עֲשׂוּ	ש	2 Kings 17 31	•	•	•	16	18	•	•	•	•	וְנִרְגָּן	ן	Prov. 18 8
32	28	25	29	33	•	•	23	•	פַּרְשַׁזְנָיְהָא	ת	Esther 9 7	24	•	•	19	22	•	15	•	•	מְסוּקָה	ם	Nah. 1 3

ר"ל = § 230.

אותיות תלויות. *Four words have respectively a suspended letter.* Of this Rubric I have collated nine Lists, six in MSS. and three printed: (I) Arund. Orient. 16, fol. 32*a*, on Judg. 18 30 which I have printed; (II) the same MS. fol. 334*b*, on Job 38 13; (III) Harley 5710—11, Vol. I, fol. 169*b*, on Judg. 18 30; (IV) the same MS., Vol. II, fol. 239*a*, on Job 38 13; (V) Add. 15,451, fol. 176*b*, on Judg. 18 30; (VI) Halle Ochlah Ve-Ochlah I, § 146; (VII) Paris Ochlah Ve-Ochlah § 160; (VIII) the printed Massorah on Judg. 18 30 and (IX) the same on Job. 38 13. For the import of this Massorah see the Introduction to the Massoretico-Critical edition of my Hebrew Bible p. 334 &c.

ר"ל א = § 231.

א"ב מן ב' ב' אתין. *An alphabetical List of biliteral words which respectively occur once only.* Of this Rubric which is one of the oldest constituent parts of the Massorah I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 281*b*, on Dan. 6 15 which I have printed; (II) Orient. 4445, fol. 78*b*, on Exod. 35 22; (III) the same MS. fol. 110*b*, on Levit. 15 3; (IV) the St. Petersburg Codex of A. D. 916 on Ezek. 9 4; (V) the same Codex on Ezek. 30 2; (VI) Halle Ochlah Ve-Ochlah I, § 41; (VII) Paris Ochlah Ve-Ochlah § 40 and (VIII) the printed Massorah Finalis, letter ק, § 100.

A collation of these different Lists discloses the following facts: (I) the early recensions strictly confine themselves to giving a single instance for each letter and now and then even leave a letter unrepresented, whilst the later recensions sometimes give several words which exhibit the same peculiarity and (II) the design of the early recensions is simply to catalogue the biliteral words which occur once only whether they are with *Kametz* or *Pathach*. The later recensions and notably the List in the printed Massorah of Jacob b. Chayim have confused the issue by insisting that these biliterals have *Kametz*[1] which is incorrect since some of these have *Pathach*. Thus for instance, List II omits יַד Ps. 74 21, מָד Levit. 27 8 and עָשׁ Job 9 9. List III also omits יַד as well as לָק Gen. 32 22 and עָשׁ and gives קַל Exod. 35 24 instead of מָה Isa. 44 18 which the second List gives. List IV omits לָן and עָשׁ. List V like List I is the most complete. With List VI begin the later recensions. This List has דָּשׁ 1 Chron. 21 20 for דַּד which is also given in List I and which is entirely omitted in Lists II and III. Like List IV it omits לָן. It moreover, gives two examples for letter מ, viz. מָה Isa. 44 18 and קַל Cant. 5 2, two for ם, viz. סָנְ Ps. 53 4 and שָׁדְ Hos. 2 8, two for ק, viz. קָע Isa. 7 16 and קָמ Ezek. 16 47 as well as two for ר, viz. יָד Hos. 12 1 and יָר Levit. 15 3. List VII gives the same two examples for מ, for ם, for ק and for ר as List VI and gives three for צ, viz. צָב Numb. 7 3; צָק 2 Kings 4 41 and צָץ Ezek. 7 10. List VIII gives the same two examples for מ, for ם and for ק as Lists VI and VII. It moreover, gives three examples for ם, viz. מָד Levit. 27 8; מָן Ps. 61 8 where the catchword should be ישוב עולם לפני אלהים instead of ישוב לפני אלהים, and קָר Jerem. 4 18.

[1] Jacob b. Chayim's heading which is א"ב מן הד חד מן תרין אחי דלת קמץ is incorrect since the List includes יַד and מָן and none of the other Lists has קמץ in the headings.

ר"ל ב = § 232.

מ' וזנין מן ב' ב' תיבותא סמיכין להדדי מן ב' ב' אתין. *In nine instances are two biliteral words combined in a unique manner.* This Rubric which does not occur in the printed Massorah is from the St. Petersburg Codex of A. D. 916 on Isa. 57 6.

ר"ל ג = § 233.

אלפבית מן תרין תרין מן ג' אתין. *An alphabetical List of triliteral words which respectively occur twice.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 22*b*, on Gen. 34 19 which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 42; (III) Paris Ochlah Ve-Ochlah § 41 and (IV) the printed Massorah, letter א, § 29. Here too the design of the Massorah is simply to give a word for each pair in the alphabet and not to record all the instances of the duplicate triliterals.

ר"ל ד = § 234.

ז' מלין מן ג' אתין רצופין. *Seven words in which the same letter closely follows three times.* Of this Rubric which does not occur in Jacob b. Chayim's printed Massorah I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 121*b*, on Zech. 2 12 which I have printed; (II) Add. 15,451, fol. 363*a*, on Isa. 48 14 and (III) Paris Ochlah Ve-Ochlah § 267. These three Lists exhibit two different recensions. List I gives וּמִתְקוֹמְמָם Ps. 17 7 as the sixth instance which accordingly is defective of the *Yod* and hence is so written in this Massorah. Lists II and III not only omit this instance altogether, but give הֲמָמָם 2 Chron. 15 6 in its place. The ו in the heading of the printed List should be ז.

ר"ל ה = § 235.

ג' מלי בקרי מן י"א אתין. *Three words in the Scriptures have respectively eleven letters.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 79*b*,

on Ezek. 16 47 which I have printed; (II) St. Petersburg Codex of A. D. 916 on the same passage; (III) the same Codex on Ezek. 20 44; (IV) Arund. Orient. 16, fol. 362*b*, on Esther 9 3; (V) Paris Ochlah Ve-Ochlah § 192 and (VI) the printed Massorah on Ezek. 20 44.

רל״ו = § 236*a—b*.

ג׳ פסוקים דמין מן ע״ב אתין. *Three verses are alike in having each seventy-two words . . . . yielding the Ineffable Name.* That is the seventy-two letters in each of these three verses severally correspond to the numerical value of the Tetragrammaton when the four letters of the Ineffable name are fully written out, viz. $72 = \frac{15+22+15+20.}{\text{יוד הי ויו הי}}$ Comp. Ibn Ezra's Commentary with the super Commentary on Exod. 14 19 &c. Vienna ed. 1859. For the important part which these three verses played in Jewish mysticism see Ginsburg, *The Kabbalah* &c., p. 132 &c., and the authorities there quoted. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 43*b*, on Exod. 14 19.

רל״ח = § 237.

ג׳ פס׳ בקרי׳ מן תמנין אתין. *Three verses in the Scriptures have respectively eighty letters.* Of this Rubric I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 110*b*, on Numb. 36 8 which I have printed; (II) Paris Ochlah Ve-Ochlah § 316 and (III) the printed Massorah Finalis, letter כ, § 221. As each of these three verses begins with וכל Lists II and III have in the heading וישי׳ וכל and it is due to this that the printed Massorah places this Rubric under letter כ. The printed Massorah, however, incorrectly states that each of these verses has *twenty letters* (מן כ׳ מלין).

רל״ט = § 238.

ו׳ פסר׳ בהון ה׳ מלין רצופין מן ב׳ ב׳ אתין. *Six verses have severally five words following one another of two letters each, but about one of them R. Nachman differs.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 188*b*, on 1 Sam. 20 29 which I have printed; (II) Arund. Orient. 16, fol. 49*b*, on the same passage; (III) the same MS. fol. 379*b* on Neh. 2 2; (IV) Add. 15,250, fol. 24*a*, on Gen. 35 17; (V) the same MS. fol. 158*a*, on 1 Sam. 20 29; (VI) Add. 15,251, Supplement fol. 443*a*; (VII) Add. 15,451, fol. 455*a*, on Neh. 2 2; (VIII) Vienna Codex No. 35 on Exod. 17 16; (IX) the printed Massorah on 1 Kings 3 26; and (X) the same on Neh. 2 2.

Though all the other Lists state in the heading that there are *five* only of these verses which exhibit this peculiarity, yet List IV adds that according to some, Exod. 17 16 is another of these verses.[1] Lists VI and VII too which specify five in the heading enumerate *six*, whilst List VI remarks against the catchwords for Exod. 17 16 that there is a difference of opinion about this passage among the Massoretic Schools.[2] The Massorah Parva in the MSS. has alternately against some of these verses *one of six* and *one of five*. This is due to כסה in Exod. 17 16 which the Westerns read כֵּס יָהּ as one word and the Easterns read it כֵּס יָהּ in two words. Those, therefore, who follow the *Madinchai* recension count six such verses, whilst R. Nachman who disputes the Eastern reading and the textual critics who follow the same recension count only five such verses. It is remarkable that the printed Massorah which as we have seen, gives this Rubric twice and which in each case specifies in the heading that there are five such verses only, without referring to any variation, gives in List IX, Gen. 17 16, as one of the five verses and omits 1 Kings 3 26.

[1] ריש אוכ׳ כי יד על כס יה.
[2] כי יד על כס יה ואלינ׳.

רל״ט = § 239.

ב׳ פסר׳ באוד׳ מן ד׳ מלין וכ״ח אתין. *Two verses in the Pentateuch have severally seven words and twenty-eight letters.* I have mislaid the reference to the MS. from which this Rubric is taken.

ר״מ = § 240.

אָז יָשִׁיר *then sang, occurs twice.* Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Numb. 21 17, which I have printed and (II) the printed Massorah on Exod. 15 1.

ר״מ״א = § 241.

וְאָז *and then, occurs four times.* Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 137*a*, on Josh. 1 8 which I have printed; (II) the same MS. Vol. II, fol. 53*a*, on Jerem. 32 2; (III) Arund. Orient. 16, fol. 1*b*, on Josh. 1 8; (IV) the same MS. fol. 167*b*, on Jerem. 32 2; (V) Halle Ochlah Ve-Ochlah, Supplement fol. 131*a*; (VI) the printed Massorah on Exod. 12 48; (VII) the same on Josh. 1 8 and (VIII) the same on Jerem. 32 2. The addition of קמץ in the heading of the printed Massorah on Exod. 12 48 is misleading, since this expression has always *Kametz* with or without the prefixes. It does not occur in the MSS. nor in the headings of the other two Lists in the printed Massorah.

רמ״ב = § 242.

אֵזוֹב *hyssop, occurs three times plene in the Pentateuch.* That is without and with the prefixes this noun occurs eight times in the Pentateuch. As it is defective in five instances[1] and plene in three only the Massorah safeguards the exceptional orthography. Outside the Pentateuch this expression occurs only twice (1 Kings 5 13; Ps. 51 9) and is in both instances plene.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 42*a*, on Exod. 12 22 which I have printed; (II) Add. 15,250, fol. 38*b*, on the same passage; (III) Cambridge Add. 465 on Numb. 19 18; (IV) Vienna Codex No. 35 on Exod. 12 22; (V) the printed Massorah on the same passage and (VI) the same on Numb. 19 18. The mnemonic sign is given in List III only.

[1] Comp. Levit. 14 4, 6, 49, 51, 52.

רמ״ג = § 243.

אָז *then, occurs three times.* This Rubric is from Cambridge Add. 465, on Ps. 124 4.

רמ״ד = § 244.

הָאֲזִינוּ *they have heard, occurs three times in the Scriptures.* That is, this preterite third person plural is to be distinguished from הַאֲזִינוּ the Imperative plural which though written with the same six letters is differently pointed. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 298*b*, on Neh. 9 30 which I have printed; (II) Arund. Orient. 16, fol. 385*b*; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on Neh. 9 30 and (V) the printed Massorah Finalis, letter מ, § 255.

רמ״ה = § 245.

הַאֲזִינָה *give ear, hearken, occurs sixteen times.* That is the imperative singular masculine with paragogic *He*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 101*b*, on Numb. 23 18 which I have printed; (II) Add. 15,451, fol. 310*b*, on Ps. 54 4; (III) the printed Massorah on Ps. 78 1 and (IV) the same on Job 33 1.

רמ״ו = § 246.

הַאֲזִינוּ *give ye ear, hearken ye, occurs eight times,* i. e. the imperative plural masculine. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 201*a*, on Hos. 5 1 which I have printed; (II) the same MS., fol. 130*a*, on Isa. 28 23; (III) the same MS., fol. 141*a*, on Isa. 51 4; (IV) Add. 15,451, fol. 142*b*, on Deut. 32 1; (V) the printed Massorah on Isa. 28 23; (VI) the same on Hos. 5 1, and (VII) the same on Job 34 2. It is remarkable that though all the Lists state in the heading that there are eight such instances Lists II, III and V, enumerate seven only and leave out Hos. 5 1.

רמ״ז = § 247.

הַאֲזִנָה *hearken ye, occurs twice,* i. e. the imperative plural feminine. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 3*b*, on Gen. 4 23 which I have printed; (II) Arund. Orient. 16, fol. 132*a*, on Isa. 32 9, and (III) the printed Massorah on Gen. 4 23. These two instances form part of the alphabetical List of words beginning with *He* which respectively occur twice.[1]

[1] Comp. *The Massorah*, letter ה, § 19, Vol. I, p. 261 &c.

רמ״ח = § 248.

אֹזֶן *the ear, occurs twenty-five times.* Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 72*a*, on Levit. 14 28 which I have printed and (II) Orient. 4445, fol. 99*a*, on Levit. 14 14. The latter enumerates twenty-three instances only though it distinctly

states in the heading that there are twenty-five, the catchwords for Job **29** 11 and **34** 3 are omitted.

רמ״ט = § 249.

אָזְנִי *mine ear, occurs eight times in the Scriptures.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 188*a*, on Ps. **49** 5 which I have printed and (II) the printed Massorah on Job **13** 1.

נ״ר = § 250.

אָזְנְךָ *thine ear, is three times defective in the Prophets . . . . and it is likewise so in the Hagiographa except in two instances where it is plene.* Though §§ 250, 262 and 263, are given in the MSS. and accordingly are printed here as distinct Massorahs yet they are properly three different forms of the same import and will be best understood by treating them collectively. They simply exhibit different treatment of the orthography of the same noun. אָזְנְךָ defective, as the Massorah calls it, with the suffix second person masculine occurs nine times, eight times without and once with the prefix (*vide infra,* § 263). These nine instances are confined to the Prophets and the Hagiographa. אָזְנֶיךָ plene, with and without the prefixes occurs eight times, also in the Prophets and in the Hagiographa, viz. six times in the Prophets and twice in the Hagiographa.[1] As there are three instances only in the Prophets which are defective and six plene, the Massorah in Rubric 250 safeguards the exceptional orthography. In the Hagiographa, however, where there are altogether eight instances and where six are defective and two only plene, the Massorah safeguards the two exceptional passages. This explains both § 250 and § 262 since the latter simply reverses the order giving the two exceptions in the Hagiographa first and the three in the Prophets second. In § 263 all the nine defective instances are given without the artificial division into Prophets and Hagiographa exhibited in §§ 250, 262.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 49*a*, on 1 Sam. **20** 12 which I have printed; (II) the same MS., fol. 139*b*, on Isa. **48** 8; (III) Add. 15,451, fol. 195*a*, on 1 Sam. **20** 12 and (IV) the printed Massorah on the same passage.

[1] Comp. 1 Sam. **25** 24; Isa. **30** 21; Jerem. **28** 7; Ezek. **3** 10; **40** 4; **44** 5; Ps. **130** 2; 2 Chron. **6** 40.

רנ״א = § 251.

אָזְנוֹ *his ear, occurs seven times.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 48*a*, on Exod. **21** 6 which I have printed; (II) Orient. 2348, fol. 79*b*; (III) Orient. 2349, fol. 69*b*, and (IV) Add. 21,160, fol. 98*b*, all on the same passage. List IV states in the heading that it occurs eight times which is manifestly a clerical error since the Rubric itself carefully gives the seven instances. It is remarkable that both in the printed Massorah on Exod. **21** 6 and in the Massorah Finalis, letter א, § 246, where Jacob b. Chayim mentions this Rubric, he states that he has given it on Ps. **116**, but on referring to this Psalm it will be seen that he takes no notice of its existence.

רנ״ב = § 252.

אָזְנְכֶם *your ear, occurs five times.* This Rubric I printed from the printed Massorah Finalis, letter א, § 247, as I have not found it in any MS.

רנ״ג = 253.

אָזְנָם *their ear, occurs eight times.* This Rubric which I have not found in the MSS. is from the printed Massorah on Job **36** 10. As is often the case with the Rubrics in Jacob b. Chayim's Massorah it is incorrect, since אָזְנָם occurs *ten* times. Two instances, viz. Jerem. **11** 8 and **44** 5 are omitted. In the printed Massorah Finalis, letter א, § 241, where Jacob b. Chayim gives the heading of this Rubric and where he refers to Job **36** 10 for the enumeration of the passages, it is also stated erroneously that it occurs eight times only.

רנ״ד = § 254.

אָזְנַיִם *ears, occurs seven times.* This Rubric too I have not found in the MSS. and have, therefore, printed it from the printed Massorah on Ps. **115** 6.

רנ״ה = § 255.

וְאָזְנַיִם *and ears, occurs three times.* This Rubric which does not occur in the printed Massorah is from Add. 15,250, fol. 112*b*, on Deut. **29** 3. It will be seen that Ezek. **12** 2 is here given as one of the three instances where אָזְנַיִם has the prefix *Vav*, i. e. וְאָזְנַיִם. According to our recension of the Massoretic text, however, which is in harmony with the preceding Rubric, the reading in the passage before us is אָזְנַיִם without the prefix.

רנ״ו = § 256.

בְּאָזְנֵי *in the ears of, occurs thirty-seven times.* This Rubric which I have printed from Jacob b. Chayim's Massorah Finalis, letter א, § 251, I have since found in the ancient Codex Orient. 4445, fol. 35*a*, on Gen. **44** 18. Though the two Lists perfectly agree with regard to the number of instances, yet the enumeration of the passages follows more strictly the order of the Biblical books in the MS. List than in the printed Massorah, nor are the catchwords so lengthy.

רנ״ז = § 257.

בְּאָזְנֵי יְהוָה *in the ears of Jehovah, occurs three times.* That is in contradistinction to the phrase בְּאָזְנֵי יְהוָה *in mine ears Jehovah,* which occurs twice (Isa. **5** 9; **22** 14) where it is with the suffix first person. This Rubric is from the printed Massorah Finalis, letter א, § 120. I have since found it in Add. 15,451, fol. 184*b*, on 1 Sam. **8** 21.

רנ״ח = § 258.

וּבְאָזְנֵי *and in the ears of, occurs three times in the Scriptures.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 50*a*, on Jerem. **28** 7 which I have printed and (II) the printed Massorah Finalis, letter א, § 248. The latter states that it occurs *four* times and gives the catchword אריתחששוא כתב = Ezra **4** 7 for the fourth instance. This is incorrect, since this expression does not occur in the passage in question.

רנ״ט = § 259.

וְאָזְנֵי *and the ears of, occurs three times in the Scriptures.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 16*a*, on Isa. **35** 5 which I have printed and (II) the printed Massorah on the same passage.

ר״ס = § 260.

בְּאָזְנֵי *in mine ears, occurs twelve times.* This Rubric makes no distinction between the eight instances in which it is באזני with *Kametz* under the *Nun* and the four passages where it is באזני with *Pathach* under the *Nun*. This recension of which I have found one List only, is from Harley 5710—11, Vol. II, fol. 133*a*, on Ezek. **10** 13. The four instances in which it is with *Pathach* (בְּאָזְנֵי) I have indicated by asterisks.

Of the recension which catalogues the eight instances in which it is בְּאָזְנֵי with *Kametz* I collated two Lists, one in the ancient Codex Orient. 4445, fol. 133*a*, on Numb. **14** 28, and one in the printed Massorah Finalis, letter א, § 242.

רס״א = § 261.

בְּאָזְנֵי *in mine ears, occurs twice with Kametz.* That is twice with the accent *Tarcha* or *Tipcha* as in all the other six instances where the *Nun* has *Kametz* it is either with *Athnach* or *Soph-Passuk*. Of this Rubric which is not in the printed Massorah I collated two Lists, both in Arund. Orient. 16, fols. 120*b*, 127*b*; on Isa. **5** 9 and **22** 14.

רס״ב = § 262.

אָזְנֶיךָ *thine ears, is twice plene in the Hagiographa . . . . and it is likewise so in the Prophets except in three instances where it is defective.* This recension is simply § 250 reversed, putting the Hagiographa before the Prophets. Of this recension I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 317*b*, on Ps. **130** 2 which I have printed and (II) the printed Massorah on the same passage.

רס״ג = § 263.

אָזְנְךָ *thine ear, occurs nine times.* Here the nine defective instances of this noun are catalogued without the artificial division into Prophets and Hagiographa which is exhibited in §§ 250 and 262. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 336*b*, on Prov. **2** 2 which I have printed and (II) the printed Massorah on the same passage. In List I the expression ורבתריה = *and immediately after it,* i. e. 1 Sam. **20** 13, is manifestly a clerical omission which is rightly supplied in List II.

Both these Lists, however, are in conflict with the recension of this Massorah which is given in §§ 250 and 262. According to all the Lists of the latter Rubrics Ps. **130** 2 is one of the two plene instances in the Hagiographa, whereas in the Rubric before us it is given in both Lists as one of the nine defectives. There can, therefore, hardly be any doubt that the two recensions, as is often the case, emanate from two different Schools of Massorites in which different traditions were preserved with respect to the orthography of this expression.

רס״ד = § 264.

וְאָזְנֶךָ *and thine ears, occurs three times.* Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Arund. Orient. 16, fol. 131*a*, on Isa. **30** 21 which I have printed; (II) the same MS., fol. 261*a*, on 2 Chron. **6** 40 and (III) Add. 15,251, fol. 331, on the same passage. List II, distinctly states in the heading that it is plene in two instances and defective in one passage (ג׳ ב׳ מל׳ וא׳ חס׳) and though it does not specify in the List itself which of the three instances is defective, some of the MSS. and early editions exhibit it beyond the shadow of a doubt. Thus Prov. **23** 12 is וְאָזְנֶךָ in Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,251; the second edition of the Bible, Naples 1491—93; the Leira edition of the Proverbs 1492; the fourth edition of the Bible, Pesaro 1511—17; the Salonica edition of the Hagiographa 1515; the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. But וְאָזְנֶךָ plene is the reading in the following MSS. and editions. Add. 21,161; Add. 15,250; the *editio princeps* of the Hagiographa, Naples 1486—87; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494; and the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517. This variation is again due to the differences which obtained in the Standard Codices preserved by the different Massoretic Schools and accounts for the conflicting Massorahs. Thus the defective reading is against § 263 since it is not included in the nine defective instances, whilst the plene reading is against §§ 250 and 262, according to which there are only two plene instances in the Hagiographa and since Prov. **23** 12 is not one of the two.

רס״ה = § 265.

בְּאָזְנֵינוּ *with our ears, occurs six times.* This Rubric is from the printed Massorah Finalis, letter א, § 243, as I have not found it in the MSS. In my edition Ps. **64** 2 should be **44** 2.

רס״ו = § 266.

בְּאָזְנֵיכֶם *in your ears, occurs four times.* Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Orient. 2348, fol. 136*a*, on Deut. **5** 1 which I have printed and (II) Orient. 2349, fol. 126*a*, on the same passage.

רס״ז = § 267.

בְּאָזְנֵיהֶם *in their ears, occurs six times.* Of this Massorah I collated nine Lists, seven in MSS. and two printed: (I) Arund. Orient. 16, fol. 116*a*, on 2 Kings **23** 2 which I have printed: (II) the same MS., fol. 171*b*, on Jerem. **36** 15; (III) Add. 21,100, fol. 7*b*, on Gen. **20** 8; (IV) Add. 15,451, fol. 141*b*, on Deut. **32** 11; (V) the same MS., fol. 264*a*, on 2 Kings **23** 2; (VI) the same MS., fol. 293*a*, on Jerem. **36** 15; (VII) the same MS., fol. 507*a*, on 2 Chron. **34** 30; (VIII) the printed Massorah on Exod. **32** 3 and (IX) the same on 2 Kings **23** 2.

Both Lists I and II distinctly state that בְּאָזְנֵיהֶם occurs *six* times and enumerate *six* passages leaving out 2 Kings **23** 2 and Jerem. **36** 15, whilst the other seven Lists not only state as emphatically that it occurs eight times, but catalogue all the eight instances. There can, therefore, be no doubt that the omission of the two instances in Lists I and II is due to a clerical error and that the alteration in the heading was made by the Scribe who found that the Lists recorded six passages only. This is confirmed by the fact that the two Massoretic Lists in this very MS. are given on the two passages which are omitted in the Lists, thus recognising their existence in the text.

רס״ח = § 268.

וַתְּאַזְּרֵנִי *and thou hast girded me, occurs twice.* This is to distinguish it from the third instance (2 Sam. **22** 40) where it is וַתְּזָרֵנִי without the *Aleph*. This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 290*b*, on Ps. **30** 12.

רס״ט = § 269.

בָּאֶזְרָח *as one born in the country, occurs three times with Kametz and once with Pathach.* That is, in three instances where the *Caph* has *Sheva* the *Resh* has *Kametz* or is the absolute and once the *Resh* has *Pathach* or the word is in the construct. The design of this Massorah is to distinguish this form from כְּאֶזְרָח with *Kametz* under the *Caph* which also occurs three times, viz. Levit. **24** 16, 22; Josh. **8** 33.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 102*a*, on Ezek. **47** 22 which I have printed; (II) Arund. Orient. 16, fol. 198*a*, on the same passage; (III) the same MS., fol. 293*a*, on Ps. **37** 35; (IV) the printed Massorah on Levit. **19** 34 and (V) the printed Massorah Finalis, letter א, § 257. List III simply gives the three instances with *Kametz* and adds at the end of the Rubric חד בתו׳ חד בנב׳ חד בכתו׳ *one occurs in the Pentateuch, one in the Prophets and one in the Hagiographa.* List IV also does not mention the one instance with *Pathach*, but has not the supplement of List III, whilst List V not only notices the *Pathach* instance, but gives the catchword for it in a separate line.

ר״ע = § 270.

הָאֶזְרָחִי *the Ezrahite, occurs twice.* This Rubric which I have not found in the MSS. is from the printed Massorah on Ps. **89** 1 and as is frequently the case it is incorrect since this patronymic occurs three times, 1 Kings **5** 11 is the third passage.

רע״א = § 271.

כְּאָח *as brother, occurs twice.* This Rubric which does not occur in the printed Massorah is from Add. 15,251, fol. 352*b*, on Ps. **35** 14.

רע״ב = § 272.

בכל קרי׳ אָחִיךָ במ״א. *Throughout the Scriptures it is* אָחִיךָ *with the exception of one instance where it is* אָחִיךָ, *viz. Gen. 20 16 whilst throughout Samuel it is* אָחִיךָ *with the exception of one instance where it is* אָחִיךָ, *viz. 2 Sam. 2 22.* To understand this artificial and complicated Massorah it is necessary to remark: (I) that אָחִיךָ *thy brother,* with the suffix second person singular *masculine,* without and with the prefixes occurs no fewer than fifty-nine times in the Bible,[1] and that (II) one only of the fifty-nine instances occurs in Samuel, that (III) אָחִיךְ *thy brother,* with the suffix second person singular *feminine,* without and with the prefixes occurs four times in the Bible, that (IV) three out of the four are in Samuel, and that (V) one instance only occurs outside this book.[2] Hence the Massorah contrasts the usage in all the other books of the Scriptures with that in Samuel. In all the Bible apart from Samuel אָחִיךָ is the rule and אָחִיךְ forms a solitary exception, whilst in Samuel אָחִיךָ is the rule and אָחִיךְ the solitary exception.

Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 179*b*, on 2 Sam. **2** 22 which I have printed and (II) Arund. Orient. 16, fol. 58*a*, on the same passage.

[1] Comp. אָחִיךָ Gen. **4** 9, 10, 11; **22** 20; **27** 6, 35, 40, 42, 44, 45; **32** 7; **35** 1; **38** 8; Exod. **4** 14; **7** 1, 2; **28** 1, 2, 4, 41; Levit. **16** 2; **18** 16, 16; **19** 17; **25** 25, 35, 36, 39, 47; Numb. **20** 8, 14; **27** 3; Deut. **13** 7; **15** 3, 12; **17** 15; **22** 1, 2, 2, 3, 4; **23** 8; **25** 3; **32** 50; 2 Sam. **2** 22; 1 Kings **2** 7, 21; **20** 33; Obad. 10, 12; Prov. **27** 10; לְאָחִיךָ Deut. **15** 9; Ps. **50** 20; לְאָחִיךָ Gen. **38** 8; Deut. **15** 11; **22** 1; **23** 10; וּלְאָחִיךָ Deut. **23** 21; מֵאָחִיךָ Deut. **15** 7.

[2] Comp. אָחִיךְ 2 Sam. **13** 7, 20, 20; לְאָחִיךְ Gen. **20** 16.

רע״ג = § 273.

אֶחָדוּ *his brother, occurs four times in the Scriptures.* As the normal suffix third person singular masculine of אָח is אָחִיו, which is of very frequent occurrence, the Massorah here safeguards these four abnormal forms.[1] Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 55*b*, on Jerem. **34** 9 which I have printed; (II) the same MS., Vol. II, fol. 168*a*, on 2 Chron. **31** 12; (III) the same MS. Vol. II, fol. 240*b*, on Job **41** 9; (IV) the St. Petersburg Codex of A. D. 916 on Jerem. **34** 9; (V) Arund. Orient. 16, fol. 170*b*, on the same passage; (VI) the same MS., fol. 212*a*, on Micah **7** 2; (VII) the same MS., fol. 277*a*, on 2 Chron. **31** 12; (VIII) the same MS., fol. 335*b*, on Job **41** 9; (IX) Halle Ochlah Ve-Ochlah II, § 224, and (X) the printed Massorah on Jerem. **34** 9.

רע״ד = § 274.

אֲחִיהֶם *their brother, occurs four times . . . and once it is with Vav conjunctive.* That is with *Chirek* under the *Cheth*, i. e. noun

singular with suffix third person plural in contradistinction to אֶחָיִם with *Tzere* under the *Cheth*, i. e. noun *plural* which occurs thirty-seven times without the prefix *Vav* and sixteen times with it. The safeguarding of these five exceptional instances was all the more necessary since some MSS., all the early editions and the Septuagint read אַחִים the plural in 1 Chron. **9** 17. This is the reading in Harley 5710—11 which is a Model Codex, the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second, third and fourth editions of the Bible, Soncino 1488; Naples 1491—93; Brescia 1494; Pesaro 1511—17; the Complutensian; the Rabbinic Bible by Felix Pratensis 1517 and the first edition of Jacob b. Chayim's Rabbinic Bible with the Massorah 1524—25. The reading אַחִים the singular, however, is not only enjoined in the Rubric before us, but in the long Massoretic List of words which respectively occur five times, four times without the prefix *Vav* and once with it.[1] It is moreover, supported by the Chaldee, the Syriac and the Vulgate.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 199*a*, on 2 Sam. **3** 30 which I have printed; (II) the same MS., Vol. II, fol. 222*a*, on Job **1** 13; (III) Arund. Orient. 16, fol. 59*a*, on 2 Sam. **3** 30; (IV) Add. 21,161, fol. 251*a*, on 1 Chron. **9** 17, and (V) the printed Massorah on Judg. **9** 24.

[1] Comp. *The Massorah*, letter ו, § 75, Vol. I, p. 407 &c.

רע״ה = § 275.

אֲחִים אֲנַחְנוּ *we are brethren, occurs twice with Kametz.* This Rubric which I have only found in the printed Massorah on Gen. **42** 13 is incorrect, since it is in Gen. **13** 8 where this phrase occurs, that אֲנַחְנוּ is with the pausal *Kametz*. ב׳ קמץ is most probably a clerical error for ב׳ בק׳ *it occurs twice in the Scriptures.*

רע״ו = § 276.

י׳ יחידאין אֶחָד *Ten words are respectively combined once with* אֶחָד *one, and they have no parallel.* This Rubric which is from the printed Massorah, as is often the case, is both incorrect and misleading: (I) Though the heading distinctly states that there are ten such unique combinations with אֶחָד, nine only are enumerated; (II) the remark ב׳ כו׳, i. e. that Numb. **34** 18 contains two such instances is incorrect, since the second instance נָשִׂיא אֶחָד also occurs in Numb. **7** 11, and Josh. **22** 14, and (III) the declaration that there are ten such instances only is inaccurate, since there are many more unique combinations with אֶחָד, viz.:

וּנְצִיב אֶחָד	1 Kings 4 19	אֲחִיכֶם אֶחָד	Gen. 42 19
אֹהֶל אֶחָד	2 Kings 7 8	אַרְבֶּה אֶחָד	Exod. 10 19
חֹרֶשׁ אֶחָד	Ezek. 8 7	תַּנְשֵׁק אֶחָד	Numb. 28 4
שׁוּר אֶחָד	Neh. 5 18	וְעֵד אֶחָד	„ 35 30

This is apart from such passages as וַיֵּצֵא אֶחָד 2 Kings **4** 39, וְהָיוּ אֶחָד Ezek. **37** 19 &c. since the design of this Massorah may be to register the unique combination with אֶחָד of nouns and particles only and not of verbs.

The incorrectness of this Rubric is due to a later Scribe who finding a number of examples of this combination, supplied the heading which was not given with the instances in their original form. This is evident from the earliest registers in their original form. Since printing the above Massorah I found two Lists of it in the ancient Codex Orient. 4445, both are without headings, without fixing the number of instances and without the catchwords as is often the case in the earliest recensions of Massoretic Rubrics. The first List is on Exod. **10** 19, fol. 51*b*. It registers eleven instances, containing all of the printed Massorah with the exception of the incorrect ב׳ כו׳ and three new ones, viz. Exod. **10** 19; Numb. **28** 4; **35** 30. The second List is on Numb. **28** 4, fol. 148*b*. It registers eight instances only, omitting Gen. **22** 2; **32** 23 and Exod. **10** 19 which are given in the first List. The omission of the first two instances is due to the fact that in these passages it is not with אֶחָד, but with אַחַד the construct. This recension, therefore, strictly confines itself to the combination with the absolute. Like the first List, this Register omits the vicious ב׳ כו׳ of Numb. **34** 18 which is given in Jacob b. Chayim's Massorah and which I have printed. It contains Numb. **28** 4 and **35** 30 which are given in List I, but which are omitted from the printed Rubric.

רע״ז = § 277.

אַחַד מֵהֶם *one of them, occurs four times . . . . and twice it is* אֶחָד מֵהֶם *one from them.* That is in four instances in which this phrase occurs it is אַחַד in the construct, whilst in the other two passages (Numb. **16** 15*a*; Ps. **106** 11) it is אֶחָד the absolute. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 96*a*; (II) Orient. 2348, fol. 120*b*; (III) Orient. 2349, fol. 110*b*, all on Numb. **16** 15.

רע״ח = § 278.

וְהָאֶחָד *and the one, occurs four times in the Scriptures.* That is with the *Vav* prefix and followed by the *He*. This Massorah is specially designed both to safeguard the two instances where אֶחָד is followed by וְהָאֶחָד (Levit. **14** 22; **15** 15) since the normal phrase in all other passages is וְאֶחָד . . . אחר without the *He*,[1] and the single instance in 1 Sam. **14** 5 where it is preceded by הָאֶחָד . . . . וְהָאֶחָד, i. e. וְהָאֶחָד. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 181*b*, on 1 Sam. **14** 5 which I have printed; (II) Arund. Orient. 16, fol. 43*a*; (III) Vienna Codex No. 35 and (IV) the printed Massorah, all on the same passage.

[1] Comp. Levit **5** 7; **12** 8; Numb. **6** 11; Judg. **16** 29; 2 Sam. **12** 1; Ezek. **40** 26, 49; 2 Chron. **3** 17.

רע״ט = § 279.

כְּאֶחָד *as one, together, occurs seven times in the Scriptures.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 30*b*, on Isa. **65** 25 which I have printed; (II) Arund. Orient. 16, fol. 146*a*, on the same passage; (III) the same MS., fol. 259*b*, on 2 Chron. **5** 13 which also gives the mnemonic sign; (IV) the same MS., fol. 355*a*, on Eccl. **11** 6 with the mnemonic sign; (V) the same MS., fol. 373*b*, on Ezra **2** 64; (VI) the same MS., fol. 376*a*, on Ezra **6** 20 with the sign; (VII) the same MS., fol. 384*a*, on Neh. **7** 66; (VIII) Halle Ochlah Ve-Ochlah II, § 17, and (IX) the printed Massorah on Isa. **65** 25 with the sign.

Besides Lists III, IV, VI and IX which have the mnemonic sign with the register of the passages, the following Rubrics give the heading alone with the mnemonic sign: (I) Harley 5710—11, Vol. II, fol. 151*b*, on 2 Chron. **5** 13; (II) the same MS., Vol. II, fol. 267*b*, on Eccl. **11** 6; (III) the same MS., Vol. II, fol. 287*b*, on Ezra **2** 64; (IV) the same MS., Vol. II, fol. 288*a*, on Ezra **3** 9 and (V) Arund. Orient. 16, fol. 374*b*, on the same passage.

ר״ם = § 280.

לְאֶחָד *for every one, occurs twice in the Pentateuch.* This Massorah is designed to safeguard the vowel-points of these two exceptional instances, in all the other eight passages where this numeral with the same prefix occurs the *Lamed* has *Sheva*, viz. לְאֶחָד. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 45*b*, on Exod. **16** 22 which I have printed; (II) Halle Ochlah Ve-Ochlah II, fol. 88*a*, and (III) the printed Massorah on Numb. **15** 12. The heading of List I which I have printed is not precise. It ought properly to be ב׳ ובת׳ *it occurs twice and in the Pentateuch*, but the *Vav*, as we have seen, is often omitted in such cases. Lists II and III simply state that it occurs twice. These two instances form part of the alphabetical List of words beginning with *Lamed* which respectively occur twice.[1]

[2] Comp. *The Massorah*, letter ל, § 17, Vol. II, p. 109.

רפ״א = § 281.

אַחַד *one of, occurs twenty-five times with Pathach in the Scriptures*, i. e. is in the construct. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 284*b*, on Dan. **10** 13, which I have printed; (II) the same MS., Vol. I, fol. 12*b*, on Gen. **21** 15; (III) the same MS., Vol. I, fol. 178*a*, on 1 Sam. **9** 3; (IV) Orient. 4445, fol. 135*b*, on Numb. **16** 15; (V) Arund. Orient. 16, fol. 68*b*, on 2 Sam. **17** 22; (VI) the same MS., fol. 112*b*, on 2 Kings **18** 24; (VII) the same MS., fol. 133*b*, on Isa. **36** 9; (VIII) the same MS., fol. 249*a*, on 1 Chron. **17** 6; (IX) Halle Ochlah Ve-Ochlah II, § 17; (X) the printed Massorah on 2 Kings **6** 12 and (XI) the same on 1 Chron. **17** 6. All these Lists include וְאַחַד Gen. **37** 9 in the twenty-five instances.

רפ״ב = § 282.

אַחַד הָעָם *one of the people, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 25*b*, on Gen. **26** 10 which I have printed; (II) Orient. 2348, fol. 52*a*, on the same passage; (III) Vienna Codex No. 35 on 1 Sam. **26** 15 and (IV) the printed Massorah on Gen. **26** 10.

רפ״ג = § 283.

אַחַד עָשָׂר *eleven, occurs twice in the Pentateuch* The design of this Massorah is to safeguard this exceptional phrase since the normal expression for *eleven* is either עַשְׁתֵּי עָשָׂר (Numb. 7 72; 29 20; 1 Chron. 12 13; 24 12; 25 18; 27 14) or עַשְׁתֵּי עֶשְׂרֵה (Exod. 26 7; 36 14; 2 Kings 25 2; Jerem. 1 3; 52 5; Ezek. 40 49). This Rubric which I have found in the printed Massorah only on Deut. 1 2 is ambiguous. It ought properly to be ב׳ ובתורה *it occurs twice and in the Pentateuch,* since it occurs nowhere else. But the *Vav* in these cases is often omitted.

רפ״ד = § 284.

בְּאַחַד *as one of, occurs twelve times with Pathach in the Scriptures,* i. e. in the construct, in contradistinction to בְּאֶחָד which occurs seven times and which is registered in Rubric 279. Of this Rubric which is not only one of the oldest constituent parts of the Massorah, but is of very frequent occurrence I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 103*a*, on Ezek. 48 8 which I have printed; (II) the same MS., Vol. I, fol. 33*b*, on Gen. 49 16; (III) the same MS., Vol. I, fol. 168*a*, on Judg. 16 7; (IV) the same MS., Vol. I, fol. 202*a*, on 2 Sam. 9 11; (V) the St. Petersburg Codex of A. D. 916 on Ezek. 48 8; (VI) Halle Ochlah Ve-Ochlah II, § 17; (VII) the printed Massorah on Ezek. 48 8 and (VIII) the same on 2 Chron. 18 12.

רפ״ה = § 285.

לְאַחַד *to one of, occurs six times .... and once it is with the prefix Vav.* That is the construct in contradistinction to לְאֶחָד the absolute which occurs twice and which has already been noticed (*vide supra,* § 280). This Rubric too is one of the most ancient constituent parts of the Massorah and occurs frequently in the MSS. Of it I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 130*a*, on Deut. 28 55 which I have printed; (II) the same MS., Vol. II, fol. 12*b*, on Isa. 27 12; (III) the St. Petersburg Codex of A. D. 916 on Ezek. 46 17; (IV) the same Codex on Zech. 11 7; (V) Halle Ochlah Ve-Ochlah II, § 17, and (VI) the printed Massorah on 2 Kings 9 1.

רפ״ו = § 286.

אֲחָדִים *a few, occurs four times in the Scriptures .... and once it is with the prefix Lamed.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 286*a*, on Dan. 11 20 which I have printed; (II) Arund. Orient. 16, fol. 191*a*, on Ezek. 37 17; (III) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*b*, and (IV) the printed Massorah on Gen. 11 1.

רפ״ז = § 287.

אַחַת *has in six passages Pathach and the accent Zakeph Katon .... And whenever it is combined with one of the four words represented by the initials* חִמְשָׁה, i. e. חֻקָּה *ordinance,* מִדָּה *measure,* שָׁנָה *year,* and תּוֹרָה *law, it is likewise* אַחַת[1] *with Pathach except in one instance where it is* שָׁנָה אַחַת *with Segol and Kametz* [Deut. 24 5]. *And whenever it has the pausal accents Athnach Soph-Pasuk and Zakeph it is likewise* אַחַת *with Kametz.*

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 45*b*, on Exod. 16 33 which I have printed; (II) the same MS., Vol. I, fol. 200*b*, on 2 Sam. 6 19 where the mnemonic sign alone is given for the six passages; (III) the same MS., Vol. I, fol. 221*a*, on 1 Kings 7 16; (IV) the same MS., Vol. II, fol. 122*b*, on Zech. 5 7; (V) Orient. 4445, fol. 58*b*, on Exod. 16 33; (VI) Arund. Orient. 16, fol. 54*a*, on 1 Sam. 26 8, which also gives the mnemonic sign; (VII) the same MS., fol. 218*b*, on Zech. 5 7; (VIII) Halle Ochlah Ve-Ochlah II, § 16; (IX) the printed Massorah on Exod. 16 33 which has the mnemonic sign and (X) the same on Josh. 6 14 which also gives the mnemonic sign.

It is important to notice (I) that קמצ׳ is here used to denote *Pathach* or is a clerical error for פתח׳, as is evident from the fact that in the headings of all the other nine Lists including the three in this very MS. it is פתח׳ and (II) that תרקא after the expression אמ״ת in the last line of this Rubric is manifestly a mistake for תקמא, since אַחַת does not occur with the accent *Zarka* and Lists VI and VIII have actually תקמא *and Zakeph.* Indeed the whole of the last line, viz. וכל אמ״ת תקמא דכו׳ קמ׳ is a later development. This is attested by the fact that six out of the ten Lists, viz. II, III, V, VII, IX and X have not got it, and that amongst them is Orient. 4445 which exhibits the oldest form of the Massorah. It will be seen that whilst this Massorah includes 1 Kings 3 25 with the prefix *Lamed,* it excludes וּרְאִי לְאַחַת 1 Sam. 6 7.

[1] Comp. חֻקָּה אַחַת Numb. 9 14; 15 15; כִּדָּה אַחַת Exod. 26 2, 8; 36 9, 15; 1 Kings 6 25; 7 37; Ezek. 40 10, 10; 46 22; עֲנָה אַחַת 2 Kings 8 26; Dan. 11 1; 2 Chron. 22 2; תּוֹרָה אַחַת Exod. 12 49; Levit. 7 7; Numb 15 16, 29. In the case of these combinations the reference is simply to the *vowel-points* of אַחַת and not to *the accent* on it, since in these phrases it is sometimes with *Zakeph* and sometimes with another accent.

רפ״ח = § 288.

אַחַת אֶל־אַחַת *one to another, occurs twice in this combination.* That is with *Pathach* under the second אחת. As this phrase occurs six times, and as it is אחת אל־אחת in the other four instances in this very chapter (comp. Exod. 36 10, 10, 12, 22), the Massorah safeguards the vowel-points of the two exceptional instances. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 79*a*, on Exod. 36 10 which I have printed; (II) Orient. 2348, fol. 89*a*; (III) Orient. 4445, fol. 79*b*, and (IV) the printed Massorah all on the same passage.

רפ״ט = § 289.

הָאַחַת *occurs twice with the accent Zakeph and Pathach.* In the other eleven instances where האחת has *Zakeph* it is pointed הָאֶחָת.[1] Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 82*a*, on 1 Kings 7 38 which I have printed and (II) the Halle Ochlah Ve-Ochlah II, § 17.

[1] Comp. Exod. 25 12; 26 4, 10; 36 11; 37 3; 1 Kings 6 24; 7 16, 17, 27, 42; 2 Chron. 4 13.

ר״צ = § 290.

כְּאַחַת *as one, occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 7*b*, on Josh. 10 2.

רצ״א = § 291.

הָאַחַת *the one, occurs three times with Kametz ..... and wherever it is with the pausal accents Athnach and Soph-Pasuk it is likewise with Kametz except in two instances.* Of this Rubric I collated four Lists, three in MSS and one printed: (I) Harley 5710—11, Vol. I, fol. 51*b*, on Exod. 26 5 which I have printed; (II) Orient. 4445, fol. 67*b*; (III) Orient. 2348, fol. 82*a*, and (IV) the printed Massorah, all on the same passage.

To understand this Massorah as well as the various Massoretic remarks which accompany the several recensions of it, it is necessary to state that הָאַחַת which occurs altogether thirty-one times, has in these three instances only the none-pausal accents *Segol* (Exod. 26 5; 36 12) and *Rebia* (1 Kings 7 18), whilst in all the other twenty-eight passages it is with the pausal accents. Thus in eleven instances it has *Zakeph (vide supra,* § 289, note); in twelve it is with *Athnach*[1] and in five it is with *Soph-Pasuk.*[2] Accordingly the last line of this Rubric ought to be וכל זקפ׳ ואסף׳ דכו׳ כמב׳ *and wherever it is with Zakeph etc.* List II which exhibits the oldest form of the Massorah rightly has it so. Still more indistinct is the heading in List III, viz. כל דרקא אַחַת הָאַחַת אַחַת *wherever it has the accent Zarka it is* הָאַחַת *except in these three passages where it is with Kametz,* i. e. הָאָחַת, since this implies that the three passages in question are by way of exception הָאַחַת, with *Zarka* instead of הָאַחַת *(vide supra,* §§ 287, 289).

[1] Comp. הָאַחַת Exod. 26 2, 8, 24; 28 10; 36 9, 15, 29; Levit. 14 5, 50; 1 Kings 7 34; 10 17; 2 Chron. 9 16.

[2] Comp. הָאָחַת Exod. 27 9; 36 31; Levit. 24 5; 1 Kings 10 16; 2 Chron. 19 15.

רצ״ב = § 292.

אֲחֹרֵיהֶם *their hinder parts, occurs three times in the Scriptures and is defective.* In the singular and without the suffix אָחוֹר, without and with the prefixes is always plene. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 74*b*, on Ezek. 8 16 which I have printed; (II) Arund. Orient. 16, fol. 81*b*, on 1 Kings 7 25; (III) the same MS. fol. 259*a*, on 2 Chron. 4 4; (IV) Vienna Codex No. 35 on 1 Kings 7 25; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. 8 16.

רצ״ג = § 293.

אֲחוֹת *a sister, occurs three times.* That is with *Kametz* under the *Aleph* as some of the Lists have it = the absolute to distinguish it from אֲחוֹת the construct. Of this Rubric I collated seven Lists,

five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 204*b*, on 2 Sam. 13 1 which I have printed; (II) the same MS., Vol. II, fol. 262*b*, on Cant. 8 8; (III) Arund. Orient. 16, fol. 65*a*, on 2 Sam. 13 1 which adds וחד לאחות; (IV) the same MS., fol. 160*b*, on Jerem. 22 8, with the heading אחות ג׳ קמצ׳; (V) Orient. 2349, fol. 60*a*, on Exod. 6 23 with the heading כל קריה אחות בסגו; (VI) the printed Massorah on 2 Sam. 13 1 and (VII) the same on Cant. 8 8.

רצ״ד = § 294.

אֲחֹתִי *my sister, occurs three times plene.* This noun with the suffix first person singular occurs altogether eighteen times. It is defective in fifteen instances[1] and plene in these three instances only. Hence the Massorah safeguards the exceptional passages. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 65*a*, on 2 Sam. 13 5 which I have printed; (II) Add. 15,251, fol 74*b*, and (III) the printed Massorah all on the same passage.

[1] Comp. Gen. 12 13, 19; 20 2, 5, 12; 26 7, 9; 30 8; 2 Sam. 13 6; Prov. 7 4; Cant. 4 9, 10, 12; 5 1, 2.

רצ״ה = § 295.

אֲחֹתִי אָתְּ *thou art my sister, occurs twice in this combination in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 245*a*, on Prov. 7 4 which I have printed; (II) Orient. 2349, fol. 34*b*, on Gen. 12 13 and (III) the printed Massorah on Prov. 7 4.

רצ״ו = § 296.

אֲחֹתֵנוּ *our sister, occurs three times, twice defective and once plene, ... all the three instances are in the Pentateuch .... and once it is* לַאֲחוֹתֵנוּ. That is, in two instances it is without the *Vav* and in one instance it has the *Vav*. In the passage where it is with the prefix *Lamed* it has also the *Vav* and in all the four instances it is without the *Yod* after the *Tzĕrĕ*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2348, fol. 57*b*, on Gen. 34 14 which I have printed; (II) Orient. 2349, fol. 47*b*, on the same passage; (III) Add. 21,160, fol. 15*b*, on Gen. 24 60; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*b*; (V) the printed Massorah on Gen. 34 60 and (VI) the printed Massorah Finalis, letter א, § 265. List III has at the end of the Rubric בתרי מלי ו וכל שאר חס׳ רחם׳ *the last instance* [Gen. 34 31] *has Vav plene and all the others are entirely defective,* i. e. are defective of both *Vav* and *Yod*. The heading of the printed List VI נ׳ ב׳ מל׳ וא׳ חסר׳ is incorrect as is attested, not only by all the MSS., but by the printed List V.

רצ״ז = § 297.

אֲחֹתֵךְ *thy sisters, occurs three times.* The word בלישנ׳ *in this form* as is often the case is here omitted from the heading, since in one of the three instances it is with the prefix *Vav*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Halle Ochlah Ve-Ochlah II, § 288, which I have printed; (II) Harley 5710—11, Vol. II, fol. 79*b*, on Ezek. 16 55 and (III) the printed Massorah on the same passage. All these Lists give the official reading or the *Keri* אֲחוֹתֵיךְ in Ezek. 16 51 as one of the three instances. These three instances form part of the alphabetical Lists of words which respectively occur three times, twice without the prefix *Vav* and once with it.[1]

[1] Comp. *The Massorah*, letter א, § 70, Vol. I, p. 403 &c.

רצ״ח = § 298.

אֲחָיוֹת *sisters, occurs five times in this form.* That is, the plural of אָחוֹת or the form אָחִיּוֹת, as the Massorah expresses it, occurs five times. The term בלישׁ׳ *in this form* embraces the one instance in which it has the prefix *Vav* and covers the fact that it is with different suffixes. It, however, does not notice that it is with *Vav* plene after the *Yod* in two instances (Josh. 2 13; Ezek. 16 52). Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Arund. Orient. 16, fol. 2*a*, on Josh. 2 13 which I have printed; (II) the same MS. fol. 176*b*, on Ezek. 16 52; (III) the same MS., fol. 238*a*, on 1 Chron. 2 16; (IV) the same MS., fol. 336*a*, on Job 42 11; (V) Add. 15,250, fol. 347*a*, on Job 1 4; (VI) the printed Massorah on Josh. 2 13; (VII) the same on Ezek. 16 52 and (VIII) the same on Job 1 4. The heading in printed Massorah on Josh. 2 13 or in List VI, viz. ה׳ חס׳ יוד בקריאה בלישן בקריאה *it is five times defective of Yod* is manifestly a corruption of ה׳ חס׳ יוד בקריאה.

רצ״ט = § 299.

הָאֲחֹתִי. For the import of this Rubric see, § 159.

ש׳ = § 300.

הָאֲחֹתִי *the Ahohite, occurs four times, three times plene and once defective ..... and once it is without the prefix He.* I have mislaid the reference to the MS. where this Rubric is to be found. It does not occur in the printed Massorah.

ש״א = § 301.

אָחִיו *occurs three times .... and once with the prefix Vav.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 217*a*, on 1 Kings 1 51 which I have printed; (II) Arund. Orient. 16, fol. 77*a*, on the same passage; (III) Add. 15,250, fol. 181 a, on the same passage; (IV) Orient. 2349, fol. 66*b*, on Exod. 15 14; (V) the printed Massorah on the same passage; (VI) the same on 1 Kings 1 51 and (VII) the same on Job 23 9. Though the Rubric which I have printed simply states that this word occurs three times, yet it belongs to two different roots and has two different meanings. In Exod. 15 14 and 1 Kings 1 51 it is the preterite third person singular from אחז *to seize*, with the accent on the ultimate, whilst in Job 23 9 it is the apocapated future first person singular from חזה *to see*, with the accent on the penultimate. This explains the different headings of this Rubric in the MSS. and in the printed Massorah. Thus Lists II and IV have it נ׳ ב׳ מלרע וא׳ מלע׳ *it occurs three times twice Milra and once Milel;* List V has ב׳ *it occurs twice*, counting the two instances only in which it is the preterite, whilst List III like List I only notices the fact that the *Cheth* has *Pathach* in contradistinction to the instances where this triliteral has *Kametz* under the *Cheth* and where it is a proper name. Hence also the addition in List VII וכל שום נבר קמץ ומלרע. As the three instances occur respectively in each of the three divisions of the Scriptures, List III has at the end of the Rubric א׳ בתורה׳, א׳ בנביא׳ א׳ בכתובים. The addition at the end of the Rubric which I have printed is either a clerical error since it also occurs in Job 21 6, or is due to a recension of the text where it ocurred only once.

ש״ב = § 302.

וַיֶּאֱחֹז *and lay hold, occurs twice.* That is, to distinguish this imperative singular with the prefix *Vav* from the same quadriliteral which is pointed וַיֹּאחֶז Judg. 20 6 and וַיֹּאחֶז 1 Chron. 24 6. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 58*a*, on 2 Sam. 2 21 which I have printed and (II) the printed Massorah on Exod. 4 4.

ש״ג = § 303.

וְיֶאֱחֹז *and he shall lay hold, occurs twice.* To distinguish it from the same quadriliteral which is pointed וַיֹּאחֶז 2 Sam. 6 6 and וְיֹאחֶז Judg. 6 13; 1 Kings 6 10.

ש״ד = § 304.

אָחֹז *occurs four times in the Scriptures ..... and once it is with the Vav prefix.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 270*b*, on Esther 1 6 which I have printed; (II) Arund. Orient. 16, fol. 253*a*, on 1 Chron. 24 6; (III) the same MS., fol. 358*b*, on Esther 1 6; (IV) Add. 21,160, fol. 243*a*, on Numb. 31 30; (V) Vienna Codex No. 35 on Numb. 31 30; (VI) the same Codex on 1 Chron. 24 6 and (VII) the printed Massorah on Numb. 31 30.

The conflicting Massorahs on this expression are due to the different ways in which the several Schools of Massorites treated this Rubric. Thus Lists I, II, III and IV simply catalogue the four passages in which אָחֹז without any prefix occurs. They make no reference to its being plene or defective. List V which states in the heading that it occurs four times, mentions that it is plene in one instance and defective in three passages. It however, enumerates the three defectives only, viz. Numb. 31 10; 1 Chron. 24 6, 6 finishing the enumeration with הלין חס׳ *these are the defectives.* List VI states that it occurs five times, four times defective (Numb. 31 30; 1 Chron. 24 6, 6*b*) and once plene (Esther 1 6), thus including the instance in which it has the prefix *Vav*; whilst List VII which also states in the heading that it occurs four times defective and once plene, obtains the four defectives by including וַיֶּאֱחֹז Numb. 31 47 and excludes from this Number the one with the prefix *Vav* which it adds at the end as יחד ואחז׳. This Rubric

forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it.[1]

[1] Comp. *The Massorah*, letter ו, § 75, Vol. I, p. 407 &c.

ש״ה = § 305.

וְהַאֲחַזְתֶּם *and ye shall take possession, occurs twice.* This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. I, fol. 22*b*, on Gen. **34** 10.

ש״ן = § 306.

אֲחֻזַּת *possession of, is always combined with* היא *with the exception of one instance where it is* היא. This Rubric which does not occur in the printed Massorah is from Orient. 2349, fol. 97*b*, on Levit. **25** 34. It is very artificial and implies that apart from the passage in question אֲחֻזַּת occurs often with היא, whereas Ezek. **46** 16 is the only instance where it is followed by היא and even here it is with the suffix third person plural, viz. אֲחֻזָּתָם.

ש״ז = § 307.

אֲחַזְיָה *Ahazjah, without and with the prefix Vav, occurs seven times.* That is, to distinguish it from the lengthier form אֲחַזְיָהוּ *Ahazjahū* which occurs no fewer than thirty times. For the reason which underlies this duplicate form see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part II, chap. XI, p. 387 &c. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harlex 5710—11, Vol. I, fol. 244*b*, on 2 Kings **9** 16 which I have printed; (II) Arund. Orient. 16, fol. 97*b*, on 2 Kings **1** 2; (III) the same MS., fol. 104*b*, on 2 Kings **9** 23; (IV) the same MS., fol. 269*b*, on 2 Chron. **20** 35; (V) Vienna Codex No. 35, on 2 Kings **1** 2; Halle Ochlah Ve-Ochlah II, § 47, and (VII) the printed Massorah Finalis, letter א, § 299.

ש״ח = § 308.

אֲחִיָּהוּ *Ahijahū, without and with the prefix Vav, occurs five times.* That is, in this lengthened form it is the exception, its normal form is אֲחִיָּה *Ahijah*, which occurs no fewer than nineteen times.[1] Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 229*b*, on 1 Kings **14** 5, which I have printed; (II) Arund. Orient. 16, fol. 263*b*, on 2 Chron. **10** 15; (III) Halle Ochlah Ve-Ochlah II, § 252; (IV) the printed Massorah on 1 Kings **14** 5, and (V) the same on 2 Chron. **10** 15.

[1] For the import of this duplicate form see my *Introduction to the Massoretico-Critical edition* of the Hebrew Bible Part II, chap. XI, p. 387 &c.

ש״ט = § 309.

אֲחִיטוּב *Ahitub, occurs three times defective.* This proper name which occurs fifteen times, thirteen times without the prefix *Vav* and twice with it, is in these three instances exceptionally written without the *Yod* after the *Cheth*. Hence the Massorah safeguards the abnormal orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 43*a*, on 1 Sam. **14** 3 which I have printed; (II) the same MS., fol. 50*b*, on 1 Sam. **22** 9; (III) Add. 15,251, fol. 158*a*, on 1 Sam. **14** 3; (IV) Add. 15,451, fol. 196*b*, on the same passage and (V) the printed Massorah Finalis, letter א, § 281. The printed Massorah Parva on 1 Sam. **14** 3 which states that this name *occurs four times defective* (ד׳ חס׳) must be based upon a different recension in which there was another defective instance.

ש״י = § 310.

אֲחִלַי *Ahlai*, or *Achlai, occurs twice.* This Massorah is designed to safeguard this proper name, since the adverb which consists of the same four letters, but differently pointed also occurs twice, once it is אַחְלֵי Ps. **119** 5 and once אֲחָלַי 2 Kings **5** 3. This Rubric which does not occur in the printed Massorah is from Cambridge Add. 465 on 1 Chron. **2** 31.

ש״יא = § 311.

תֶּאֱחַר *thou shalt delay* or *she shall delay, occurs four times.* That is the Piel future second person singular masculine or third person feminine, occurs four times with *Tzerē* under the *Cheth*. It will be seen that the Massorah catalogues the expression with the same vowel-points under the same Rubric irrespective of the fact that it is both second person masculine and third person feminine. Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 49*a*, on Exod. **22** 28 which I have printed; (II) the same MS., Vol. II, fol. 22*b*, on Isa. **46** 13; (III) the same MS., Vol. II, fol. 265*a*, on Eccl. **5** 3; (IV) Arund. Orient. 16, fol. 139*a*, on Isa. **46** 13; (V) the same MS., fol. 352*b*, on Eccl. **5** 3; (VI) the printed Massorah Exod. **22** 28; (VII) the same on Isa. **46** 13 and (VIII) the same on Eccl. **5** 3.

ש״יב = § 312.

תְּאַחַר *thou shalt delay, occurs three times in the Scriptures.* That is the Piel future second person singular masculine with *Pathach* under the *Cheth* in contradistinction to the former which has *Tzerē*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 185*b*, on Ps. **40** 18 which I have printed; (II) the same MS., Vol. II, fol. 194*b*, on Ps. **70** 6; (III) Add. 15,250, fol. 331*b*; (IV) Vienna Codex No. 35, both on the same passage and (V) the printed Massorah on Ps. **40** 18.

ש״יג = § 313.

מְאַחֲרֵי *occurs twice in the Scriptures.* That is with *Sheva* under the *Mem* or the Piel participle plural construct in contradistinction to מַאֲחֲרֵי with *Tzere* under the *Mem* or the preposition which occurs twenty-six times. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 216*a*, on Ps. **127** 2 which I have printed, and (II) the printed Massorah on 2 Sam. **15** 1. It is remarkable that the printed Massorah both in the heading and in the Massorah Parva states that it occurs three times and gives 2 Sam. **15** 1 as one of the three instances. As it is pointed מַאֲחֹרֵי in the received text and is so even in Jacob b. Chayim's edition, the Rubric in the printed Massorah is either based upon a recension which reads מַאֲחֹרֵי in 2 Sam. **15** 1 or, which is more probable, the Scribe confused the two expressions. These two expressions form part of the alphabetical Lists of words beginning with *Mem* which respectively occur twice.[1]

[1] Comp. *The Massorah*, letter מ, § 14, Vol. II, p. 165 &c.

ש״יד = § 314.

אַחַר הַדְּבָרִים הָאֵלֶּה *after these things, occurs three times at the beginning of a verse.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 271*a*, on Esther **2** 1 which I have printed; (II) the same MS., Vol. II, fol. 272*a*, on Esther **3** 1; (III) Orient. 2349, fol. 35*b*, on Gen. **15** 1; (IV) Arund. Orient. 16, fol. 359*a*, on Esther **2** 1; (V) the same MS., fol. 359*b*, on Esther **3** 1 and (VI) the printed Massorah on Gen. **15** 1. The expression ג׳ ראש׳ פס׳ *it occurs three times at the beginning of the verse* which also occurs in List III and in the printed Massorah Parva on Gen. **15** 1 is inexact, inasmuch as it might imply that it occurs in other passages where it does not begin a verse, whereas this phrase only occurs three times altogether and at the beginning of a verse. Properly therefore, it ought to be ג׳ וראש׳ פס׳ *three times and at the beginning of a verse*, but the *Vav*, as is frequently the case, is omitted. Lists II, IV, V and VI rightly omit ראש׳ פס׳ altogether. The Massorah Parva on Esther **3** 1 in Harley 5710—11 adds ואחר ואחר הדברים האלה *and once it is and after these things* with the prefix *Vav* (Ezra **7** 1). The design of this Massorah is to distinguish this phrase from the five instances where it is preceded by וַיְהִי *and it came to pass.* Comp. Gen. **22** 1; **39** 7; **40** 1; 1 Kings **17** 17; **21** 1.

ש״טו = § 315.

אַחַר יְהוָה *after Jehovah, occurs twice.* This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 116*a*, on 2 Kings **23** 3. As the normal phrase is אַחֲרֵי יְהוָה which occurs no fewer than ten times[1] the Massorah safeguards the two abnormal passages.

[1] Comp. Numb. **32** 12; Deut. **1** 36; **13** 5; Josh. **14** 8, 9, 14; 1 Sam. **7** 2; 1 Kings **11** 6; Hos. **11** 10; 2 Chron. **34** 31.

ש״טז = § 316.

וְאַחַר כֵּן *and afterward, occurs twice.* The normal phrase is וְאַחֲרֵיכֵן which occurs twenty-two times.[1] Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 72*b*, on Levit. **14** 36 which I have printed; (II) Add. 15,250, fol. 63*b*; (III) Add. 15,251, fol. 73*a*, and (IV) the printed Massorah, all on the same passage. List III states in the heading that this phrase occurs three times and gives 1 Sam. **10** 5 as the third passage. The Rubric, therefore, in this recension of the Massorah must have been based upon Codices which read here וְאַחַר with the prefix *Vav*.

[1] Comp. Gen. **15** 14; **23** 19; **25** 26; **32** 21; **45** 15; Exod. **3** 20; **11** 8; **34** 32; Levit. **16** 26, 28; Numb. **4** 15; **8** 15, 22; **9** 17; Josh. **8** 34; Jerem. **16** 16; **21** 7; **46** 26; **49** 6; Ezra **3** 5; 2 Chron. **20** 35; **33** 14.

שי"ז = § 317.

אַחֲרֵי עַל. The expression אַחֲרֵי *without and with suffixes is always construed with* אַל *except in two instances* where it is with עַל. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 194*a*, on Ezek. **41** 15 which I have printed and (II) the printed Massorah on the same passage.

שי"ח = § 318.

אַחֲרָיו. *In two passages of the Scriptures the textual reading* or *the Kethiv is* אַחֲרֵי *after, and the official reading* or *Keri is* אַחֲרָיו *after him.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 294*b*, on Neh. **3** 30 which I have printed and (II) the printed Massorah on the same passage. The recension of this Rubric printed by Jacob b. Chayim is somewhat lengthier, but not quite exact, since the statement in the heading is ב' בעינא *twice in this section* which ought to be ב' ובענינא *it occurs twice and in this section* for it occurs nowhere else in the Scriptures. The *Vav,* as is frequently the case, is omitted. It moreover, concludes with וחד בשמואל כתיב אחרו וקרי אחריו אלעזר בן דודו, ושארא אחריו כתיב וקרי *and once in Samuel, the Kethiv is* אַחֲרוֹ *and the Keri* אַחֲרָיו (2 Sam. **23** 9) *and in all the other passages* אַחֲרָיו *is both the Kethiv and the Keri.* This is contradicted both by Jacob b. Chayim's own text and Massorah, since he has ואחרו as the *Kethiv* also in 2 Sam. **23** 11 and gives the Massoretic *Keri* ואחריו in the margin.

שי"ט = § 319.

אַחֲרֵי יְהוָה אֱלֹהָי *after Jehovah my God, occurs twice.* That is to distinguish it from verse 14 of this very chapter (i. e. **14**) where it is אַחֲרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל *after Jehovah the God of Israel,* as well as from the normal phrase which is simply אַחֲרֵי יְהוָה (comp. Numb. **32** 12; Deut. **1** 36; 1 Sam. **7** 2; 1 Kings **11** 6; Hos. **11** 10; 2 Chron. **34** 31). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 10*b*, on Josh. **14** 8.

ש"כ = § 320.

אַחֲרֵי־כֵן *after that, occurs three times in the middle of the verse.* This Rubric which I have found in the printed Massorah only on Gen. **6** 4 is absolutely incorrect, since this phrase occurs no fewer than six times in the middle of the verse. Besides the three passages given in Jacob b. Chayim's Massorah it also occurs in the middle of the verse in Gen. **41** 31; Josh. **10** 26 and Isa. **1** 26. Altogether this phrase occurs twenty-four times in the Bible and the position of the remaining eighteen instances in the respective verses is as follows: once it is at the beginning of the verse, thirteen times it is preceded by וַיְהִי, once by וְהָיָה, once by וַיָּקָם and once by וַיָּשׁוּבוּ, always at the beginning of the verse and once it stands at the end of the verse.[1]

[1] Comp. אַחֲרֵי־כֵן ר"פ Job **3** 1; וַיְהִי אַחֲרֵי־כֵן ר"פ Judg. **16** 4; 1 Sam. **24** 5; 2 Sam. **2** 1; 8 1; 10 1; 13 1; 21 18; 2 Kings **6** 24; 1 Chron. **18** 1; **19** 1; **20** 4; 2 Chron. **20** 1; **24** 4; וְהָיָה אַחֲרֵי־כֵן ר"פ Joel **3** 1; וַיָּקָם דָּוִד אַחֲרֵי־כֵן ר"פ 1 Sam. **24** 8; וַיָּשׁוּבוּ אַחֲרֵי־כֵן ר"פ Jerem. **34** 11; אַחֲרֵי־כֵן ס"פ 2 Sam. **21** 14.

שכ"א = § 321.

אַחֲרֵי מוֹת *after the death, occurs three times in this conjunction with the accent.* That is, in these three instances it is with *Munach* and *Zakeph Katon.* In the other six instances where this phrase occurs it has different accents.[1] Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 248*b*, on 2 Kings **14** 17 which I have printed; (II) Add. 15,251, fol. 208*b*, on the same passage and (III) the printed Massorah on Levit. **16** 1.

[1] Comp. אחרי מות Gen. **25** 11; Judg. **1** 1; אחרי מות Gen. **26** 18; Ruth **2** 11; אחרי מות Josh. **1** 1; 2 Chron. **22** 4; אחרי מות 2 Kings **1** 1.

שכ"ב = § 322.

וְאַחֲרֵי *and after, occurs seven times at the beginning of a verse in the Scriptures.* That is וְאַחֲרֵי without being followed by כֵן, since with this combination, i. e. וְאַחֲרֵי־כֵן it also begins a verse eleven times, viz. Gen. **23** 19; **25** 26; Levit. **34** 32; Numb. **8** 15, 22; Josh. **8** 34; Jerem. **21** 7; **49** 6; Ezra **3** 5; 2 Chron. **20** 35; **33** 14. This Rubric which does not occur in the printed Massorah is from Harley 5710—11, Vol. II, fol. 284*b*, on Dan. **9** 26.

שכ"ג = § 323.

וְאַחֲרֵי מוֹת *and after the death of, occurs twice in the Scriptures in this combination.* In the other ten passages where this combination occurs it is without the prefix *Vav.* Of this Rubric which does not occur in the printed Massorah I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 163*a*, on 2 Chron. **24** 17 which I have printed; (II) Orient. 2348, fol. 132*b*, on Numb. **35** 28; (III) Orient. 2349, fol. 122*b*, on the same passage and (IV) Vienna Codex No. 35 on 2 Chron. **24** 17.

שכ"ד = § 324.

מֵאַחֲרֵי כֵן *after this, occurs three times.* As the normal phrase is אַחֲרֵי־כֵן (*vide supra,* § 320), the Massorah safeguards these three exceptional instances with the prefix *Mem.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 66*b*, on 2 Sam. **15** 1 which I have printed and (II) the printed Massorah Finalis, letter א, § 287.

שכ"ה = § 325.

וְאַחֲרָיו *and after him, occurs twice in this section.* In the part of the memorial which extends from Neh. **3** 16 to 31 the successive individuals who took part in the building are introduced with the expression אַחֲרָיו *after him.* It occurs in this connection no fewer than sixteen times. As it is without the prefix *Vav* fourteen times (comp. Neh. **3** 16, 17, 18, 20, 21, 23, 23, 24, 25*b*, 27, 29*a*, 30, 30, 31) and with the prefix *Vav* twice (**3** 22, 29*b*), the Massorah safeguards the exceptional use of the conjunctive. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 294*b*, on Neh. **3** 22 which I have printed; (II) the same MS., Vol. II, fol. 294*b*, on Neh. **3** 29; (III) Arund. Orient. 16, fol. 380*b*, and (IV) the printed Massorah, both on the same passage. The heading in the printed Massorah (List IV) סימן כל הרין ענינא אחריו הוא ר"פ בפ"ב ואחריו *sign; throughout this section* אחריו *begins the verse with the exception of two instances where it is* ואחריו, is incorrect, since in the second instance, viz. **3** 29 ואחריו is in the *middle* of the verse. The MS. Lists have not the objectionable ר"פ.

שכ"ו = § 326.

הָאַחֵר *the next, the other, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 258*b*, on 2 Chron. **3** 11 which I have printed; (II) Vienna Codex No. 35 and (III) the printed Massorah, both on the same passage.

שכ"ז = § 327.

הָאַחֲרוֹנִים *the last, is seven times plene in the Scriptures.* The heading ought properly to be ז' חס' בליש *seven times plene in this form,* since two only are without the prefix *Vav* (Eccl. **4** 16; 1 Chron. **23** 27), whilst the other five instances have the prefix *Vav,* but this term is often omitted in such cases. Apart from the two instances, viz. the one in 2 Sam. **23** 1 where it is defective and in Eccl. **4** 16 where it is plene, הָאַחֲרוֹנִים occurs ten times. These are all in Chronicles where it is defective in four passages (1 Chron. **29** 29; 2 Chron. **20** 34; **26** 22; **35** 27) and plene in six. It will be seen that in this Rubric, the Massorah safeguards the majority which is very unusual. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 156*b*, on 2 Chron. **12** 15 which I have printed; (II) the same MS., Vol. II, fol. 164*a*, on 2 Chron. **25** 26; (III) the same MS., Vol. II, fol. 166*a*, on 2 Chron. **28** 26; (IV) Arund. Orient. 16, fol. 274*b*, on the same passage and (V) the printed Massorah Finalis, letter א, § 290. In the printed Massorah, four out of the seven catchwords are wrong: (1) ויתר דברי = 2 Chron. **9** 29 ought to be ושאר דברי; (2) ויתר דברי = 2 Chron. **12** 15 should be ודברי; (3) ויתר דברי = 2 Chron. **16** 11 should be והנה דברי and (4) ויתר דברי אחז = 2 Chron. **28** 26 should be ויתר דבריו.

שכ"ח = § 328.

בָּאַחֲרוֹנָה *in the latter, is twice plene.* This feminine adjective with the prefix *Beth* occurs six times, and once with the prefixes *Vav Caph.* It is defective in five instances (Deut. **13** 10; **17** 7; 1 Sam. **29** 2; 1 Kings **17** 13; Dan. **8** 3) and plene in these two passages only. Hence the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 58*a*, on 2 Sam. **2** 26. As it is וְקָאַחֲרוֹנָה in Dan. **11** 29, the heading of this Rubric ought properly to be ב' מל' בליש'.

שכ"ט = § 329.

לָאַחֲרֹנָה *at the last, occurs twice in the Scriptures . . . . once in the Pentateuch and once in the Hagiographa.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 263*a*, on Eccl. **1** 11 which I have printed; (II) Arund. Orient. 16, fol. 351*a*, on the same passage; (III) Add. 21,160,

fol. 188*a*, on Numb. 2 31; (IV) the same MS., fol. 302*a*, on Eccl. 1 11 and (V) the printed Massorah on Numb. 2 31. These two instances form part of the alphabetical List of words beginning with *Lamed* which respectively occur twice.[1]

[1] Comp. *The Massorah*, letter ל, § 17, Vol. II, p. 109.

ש״ל = § 330.

אָחֳרַנִּית *backward, occurs seven times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: Arund. Orient. 16, fol. 37*b*, on 1 Sam. 4 18 which I have printed; (II) the same MS., fol. 93*a*, on 1 Kings 18 37; (III) the same MS., fol. 114*a*, on 2 Kings 20 10; (IV) the same MS., fol. 135*a*, on Isa. 38 8; (V) Add. 15,251, fol. 153*a*, on 1 Sam. 4 18; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*b*, and (VII) the printed Massorah on 2 Kings 20 10.

ש״א = § 331.

אֲחַשְׁוֵרוֹשׁ *Ahashverosh, is four times so written according to the Westerns . . . and once it is* אֲחַשׁרֹשׁ *Ahashrosh.* That is, this name which occurs thirty times, is in these four instances without the second *Vav* according to the Palestinians and once entirely defective, whilst according to the Babylonians they form no exception, but are plene as in all the other passages. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 272*b*, on Esther 3 12 which I have printed; (II) Arund. Orient. 16, fol. 362*a*, on Esther 8 7; (III) Add. 21,160, fol. 310*b*, on Esther 3 12; (IV) Add. 15,251, fol. 408*a*, on Esther 10 1 and (V) the printed Massorah on Esther 2 21.

ש״ב = § 332.

הָאֲחַשְׁתְּרָנִים *the mules, occurs twice in this book.* That is, in Esther. As it occurs no where else in the Bible, the heading ought properly to be ב׳ ובמס׳ *twice and in this book.* But the *Vav*, as we have seen, is frequently omitted in these cases. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 274*b*, on Esther 8 10.

ש״ג = § 333.

לְאַט *quietly, occurs twice.* That is, this adverb with the prefix *Lamed.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 122*a*, on Isa. 8 6. These two instances form part of the alphabetical List of words beginning with *Lamed* which respectively occur twice with *Sheva* under the *Lamed.*[1]

[1] Comp. *The Massorah*, letter ל, § 18, Vol. II, p. 109.

ש״ד = § 334.

אָטַר *shut up, impeded, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 171*a*, on Judg. 20 16 which I have printed; (II) Arund. Orient. 16, fol. 20*a*, on Judg. 3 15; (III) Add. 15,251, fol. 150*a*, on Judg. 20 16 and (IV) the printed Massorah on the same passage. It is remarkable that all the four Lists omit from the heading ובמס׳ twice *and in this book,* though the two instances are restricted to Judges.

ש״ה = § 335.

אַי *where, occurs three times in the Pentateuch.* In all other passages it is אַיֵּה with paragogic *He.* The interest which attaches to this Rubric is due to the fact that it shows how the Massorites elaborated the Massorah. They began to register the peculiarities of the text by counting at first the expressions in the separate books and divisions of the Bible. Hence in the Rubric before us we have the first attempt to register the instances in the Pentateuch alone, whilst in the following Rubric which contains the full development we have the catalogue of this adverb in the whole Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 134*a*, on Deut. 32 37.

ש״ו = § 336.

אַי *where, occurs thirty-one times in the Scriptures.* The heading ought more properly to be אַי וְאַי ל״א, i. e. this adverb without and with the prefix *Vav* occurs thirty-one times, since in six instances it is וְאַי (1 Sam. 30 13; Isa. 66 1; Jonah 1 8; Job 28 12, 20; Esther 7 5). It will be seen that this Rubric does not recognise the *Kethiv* in Prov. 31 4 which is אֲשֶׁר, but includes the official reading or *Keri* in this Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 30*b*, on Isa. 66 1.

ש״ז = § 337.

אַי *occurs five times . . . . . and wherever it is combined with* הֵ֫ *or with* מֶ֫ *it is likewise* אֵי. This complicated Massorah is a later development of the preceding Rubric and it purports to catalogue those passages only where אַי is not followed by הֵ֫ or מֶ֫. Hence the thirteen instances where it is אַי הֵ֫, the four וְאַי הֵ֫, the seven אַי מֶ֫ and the two וְאַי מֶ֫ are excluded,[1] whilst the combination אַי לְאֹת is strangly included. As is usually the case, this artificial development is the more popular one. Whilst I have found one List only of the simple catalogue, I have collated no fewer than six Lists of this intricate Massorah, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 54*a*, on 1 Sam. 26 16 which I have printed; (II) Add. 15,250, fol. 12*a*, on Gen. 16 8; (III) the same MS., fol. 162*a*, on 1 Sam. 26 16; (IV) the same MS., fol. 367*a*, on Prov. 31 4; (V) Add. 15,251, fol. 241*b*, on Jerem. 5 7, and (VI) the printed Massorah on Gen. 4 9. מאיה in the heading is a mistake, since this combination does not occur in the Bible. It is manifestly intended for אַי מֶ֫. The mistakes to which these complicated and artificial Massorahs have given rise are, morever, to be seen in Lists II and V.[2]

[1] Comp. אֵי״הָ 1 Sam. 9 18; 1 Kings 13 12; 22 24; 2 Kings 3 8; Isa. 50 1; 56 1; Jerem. 6 16; Job 38 19, 19, 24; Eccl. 2 3; 11 6; 2 Chron. 18 23; וְאֵי״הָ see § 339; אֵי מֶ֫ Gen. 16 8; Judg. 13 6; 1 Sam. 25 11; 2 Sam. 1 3, 13; 15 2; Job 2 2; וְאַי מֶ֫ 1 Sam. 30 13; Jonah 1 8.

[2] List II is as follows: אי ה׳ בקרי׳ וכיכנהן או האל אחיך ויאמר לב ידעתי השכר. אי מזה באת ואנה תלכי ותאמר מפני שרי, אי הלך, אי מזה נסע, ואי מפה which is hopelessly corrupt.

List V which is אי ג׳ וסיכנהן אי תבל אחיך, אי לאות אסלח אי שכר חד בתור׳ הר׳ is בנבאי׳, חד בכתובי׳ inexplicable.

ש״ח = § 338.

אֵי מִזֶּה תָּבוֹא *from whence comest thou, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 57*a*, on 2 Sam. 1 3. It is designed to distinguish this phrase from the one in 2 Sam. 1 13; 15 2 which also occurs twice.

ש״ט = § 339.

וְאֵי הֵ֫ *and where, occurs four times,* i. e. in contradistinction to אֵי הֵ֫ without the prefix *Vav* which occurs thirteen times (*vide supra*, § 337). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 146*b*, on Isa. 66 1 which I have printed; (II) the same MS. 361*a* on Esther 7 5 and (III) the printed Massorah on Job 28 12.

ש״מ = § 340.

וְאַיֵּה *and where, occurs three times at the beginning of a verse.* In all the other five instances where this interrogative begins a verse it is without the prefix *Vav* (comp. 2 Kings 18 34; Isa. 36 19; 37 13; Nah. 2 12; Ps. 89 50). It will be seen that the Massorah includes here the *Keri* in Jerem. 37 19 and ignores the *Kethiv.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 32*b*, on Jerem. 2 28 which I have printed; (II) the same MSS., Vol. II, fol. 58*b*, on Jerem. 37 19; (III) the same MS., Vol. II, fol. 229*b*, on Job 17 15; (IV) Arund. Orient. 16, fol. 327*b*, on the same passage; (V) the printed Massorah on Jerem. 37 19 and (VI) the same on Job 17 15. These three instances form part of the List of twelve words beginning with *Vav* which respectively begin a verse.[1]

[1] Comp. *The Massorah*, letter ו, § 72, Vol. I, p. 405.

שמ״א = § 341.

אַיֻּ֫ *where is he, occurs five times in the Scriptures without and with the prefix Vav.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Exod. 2 20 which I have printed; (II) the same MS., Vol. I, fol. 253*a*, on 2 Kings 19 13; (III) the same MS., Vol. II, fol. 116*b*, on Micah 7 10 where the mnemonic sign alone is given; (IV) Arund. Orient. 16, fol. 113*a*, on 2 Kings 19 13 where both the List and the sign are given; (V) the same MS., fol. 328*a*, on Job 20 7 also with the sign and (VI) the printed Massorah on Exod. 2 20 also with the sign. The sign by itself is also given in the printed Massorah Finalis, letter א, § 297.

The earlier Massorahs have a separate catalogue for the two out of the five passages where it is וְאַיֻּ֫ with the prefix *Vav.* Thus Orient. 4445, fol. 57*a*, on Exod. 2 20 has a Rubric consisting of these two instances alone. It is remarkable that Arund. Orient. 16, fol. 326*a*, on Job 14 10 which has also a separate Rubric for וְאַיֻּ֫ states that it occurs three times and gives Job 20 7 as one

of the three passages. All the Lists exclude the *Kethiv* וְאִיו Jerem. 37 19 from this Rubric.

שמ"ב = § 342.

אַיֵּם *where are they, occurs twice in the Scriptures . . . . . once at the beginning of a verse and once at the end of a verse.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 126*b*, on Isa. 19 12. These two words form part of the List of words which respectively occur twice, once at the beginning and once at the end of the verse.[1]

[1] Comp. *The Massorah*, letter מ, § 254, Vol. II, p. 215 &c.

שמ"ג = § 343.

אִי כָבוֹד *I-chabod, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 37*b*, on 1 Sam. 4 21 which I have printed; (II) the same MS., fol. 43*a*, on 1 Sam. 14 3 and (III) Add. 15,251, fol. 153*b*, on 1 Sam. 4 21.

שמ"ד = § 344.

לְאִיִּים *to the islands, occurs twice,* i. e. to distinguish it from לְאִיִּים Dan. 11 18 with *Sheva* under the *Lamed*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 141*b*, on Isa. 59 18 which I have printed, and (II) Add. 15,251, fol. 236*b*, on the same passage. List II has in the heading ב' קמ' *it occurs twice with Kametz*, i. e. under the *Lamed* to distinguish it from the one instance where it is with *Sheva*.

שמ"ה = § 345.

אֹיֵב *enemy, occurs three times defective in this form.* That is with and without prefixes, but without suffixes. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 187*a*, on 1 Sam. 18 29 which I have printed; (II) the same MS., Vol. II, fol. 41*a*, on Jerem. 15 11; (III) Arund. Orient. 16, fol. 48*a*, on 1 Sam. 18 29; (IV) the same MS., fol. 152*a*, on Jerem. 6 25 and (V) the printed Massorah on 1 Sam. 18 29.

שמ"ו = § 346.

אוֹיֵב וּמִתְנַקֵּם *the enemy and the avenger, occurs twice.* This Rubric I have found in the printed Massorah only on Ps. 44 17.

שמ"ז = § 347.

הָאוֹיֵב *the enemy, occurs five times . . . . four times plene and once defective.* Normally it is אוֹיֵב without the article. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 244*a*, on 1 Kings 8 46 which I have printed; (II) the same MS., Vol. II, fol. 93*a*, on Ezek. 36 2; (III) the same MS., Vol. II, fol. 164*b*, on 2 Chron. 26 13; (IV) the same MS., Vol. II, fol. 175*b*, on Ps. 9 7; (V) Arund. Orient. 16, fol. 83*a*, on 1 Kings 8 46; (VI) the same MS., fol. 189*b*, on Ezek. 36 2; (VII) the same MS., fol. 273*b*, on 2 Chron. 26 13 and (VIII) the printed Massorah Finalis, letter א, § 303. The instance in which it is defective (Jerem. 15 11) is one of the three passages catalogued in § 345.

שמ"ח = § 348.

אֹיְבִי *mine enemy, occurs seven times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176*b*, on Ps. 13 3 which I have printed; (II) Arund. Orient. 16, fol. 48*a*, on 1 Sam. 19 17; (III) the same MS., fol. 96*a*, on 1 Kings 21 20; (IV) the same MS., fol. 330*a*, on Job 27 7; (V) the same MS., fol. 357*a*, on Lament. 2 22; (VI) Vienna Codex No. 35 on 1 Kings 21 20 and (VII) the printed Massorah on Ps. 13 3. None of these Lists state that there is a plene instance among the seven passages. This shows that 1 Kings 21 20 is defective as all the others are.

שמ"ט = § 349.

אֹיְבֶךָ *thine enemy, occurs seven times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 191*a*, on 1 Sam. 24 5. It will be seen that this List includes two *Keris*, viz. 1 Sam 26 8 and Prov. 24 17.

ש"נ = § 350.

אֹיְבֶךָ *thine enemies, is twice defective.* That is the *Yod* is absent after the *Beth*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174, on Deut. 20 1.

שנ"א = § 351.

אֹיְבוֹ *his enemy, occurs four times in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63*b*, on Jerem. 44 30 which I have printed; (II) Arund. Orient. 16, fol. 52*b*, on 1 Sam. 24 20; (III) Add. 15,250, fol 265*a*, on Jerem. 44 30 and (IV) the printed Massorah on 1 Sam. 24 20.

שנ"ב = § 352*a*.

אוֹיְבֵנוּ *our enemy, is twice so written.* That is with *Vav* plene after the *Aleph*. This simple Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 30*a*, on Judg. 16 23.

שנ"ב = § 352*b*.

אוֹיְבֵנוּ *our enemy is in two instances so written . . . . . and throughout Ezra it is also* אֹיְבֵינוּ *except in one instance* [Neh. 6 1] *where it is* אֹיְבֵינוּ *and in all the other Scriptures it is also* אֹיְבֵינוּ. This complicated Massorah is a development of the preceding simple Rubric and records the plene and defective orthography of this expression both in the simgular and plural. אוֹיְבֵנוּ the singular, as we have seen, is twice written with *Vav* after the *Aleph*. To this is artificially added the plural form which occurs three times plene in Ezra-Nehemiah (Neh. 4 9; 5 9; 6 16) and once defective (Neh. 6 1). Hence the remark "and throughout Ezra &c.". Outside Ezra-Nehemiah where it also occurs four times it is invariably written אֹיְבֵינוּ without the *Vav* (1 Sam. 4 3; 12 10; 2 Sam. 19 10; Lament. 3 46). This explains the remark in the last line of this Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35 on Judg. 16 23, which I have printed; (II) Add. 15,251, fol. 148*a*, on the same passage and (III) the printed Massorah Finalis, letter א, § 306. In the heading of List I which I printed, the MS. states אובני ב' כת' כן as I have given it, but this is manifestly a clerical mistake for אויבנו with *Vav*.

שנ"ג = § 353.

אוֹיְבִים *enemies, occurs four times, twice defective and twice plene.* Three of these four instances are with the prefixes *Lamed* and *Mem*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 193*b*, on Ps. 68 24 which I have printed; (II) Arund. Orient. 16, fol. 317*a*, on Ps. 127 5 and (III) the printed Massorah Finalis, letter א, § 307. Lists I and II neither indicate that three out of the four have prefixes nor show which two are defective. List III is more explicit, it not only states in the heading אויבים ד' בליש ב' מל, but adds at the ב' בתרא חס' *the two last instances*, viz. Ps. 139 22; Lament. 1 2 are defective.

שנ"ד = § 354.

אוֹיְבֵי *enemies of, occurs twice.* That is with *Vav* after the *Aleph*. As this plural construct occurs nine times and is defective in two instances only, the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 295*a*, on Ps. 45 6. In our editions 2 Chron. 20 29 and not Micah 7 6 is one of the two plene instances.

שנ"ה = § 355.

אוֹיְבַי *mine enemies, is eleven times plene.* That is, this plural with the suffix first person singular, whereas in all the other twenty-two instances where it occurs it is defective.[1] Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Arund. Orient. 16, fol. 55*b*, on 1 Sam. 2 1 which I have printed; (II) the same MS., fol. 119*a*, on Isa. 1 24; (III) the same MS., fol. 247*b*, on 1 Chron. 14 11; (IV) the same MS., fol. 285*b*, on Ps. 9 4; (V) the same MS., fol. 287*b*, on Ps. 18 38; (VI) the same MS., fol. 294*a*, on Ps. 41 6; (VII) the same MS., fol. 297*b*, on Ps. 56 10; (VIII) Add. 15,251, fol. 359*b*, on Ps. 71 10; (IX) the printed Massorah, on Sam. 2 1 and (X) the same on Ps. 9 4. In the List which I have printed, ten instances only are catalogued, though the heading distinctly says that there are eleven such instances. The Scribe by mistake omitted Ps. 71 10. This is evident from the fact that the other Lists include it, and that List VIII has this Massorah on this very passage. As these eleven instances include מְאֹיְבַי (Isa. 1 24) with the prefix *Mem*, List II rightly heads it י"א מל' בליש'.

[1] Comp. אֹיְבַי Numb. 23 11; 24 10; 2 Sam. 5 20; 22 38; Ps. 3 8; 17 9; 18 4; 25 19; 27 6; 30 2; 35 19; 69 5, 19; 138 7; Lament. 1 21; 3 52; מְאֹיְבַי 1 Sam. 14 24; 2 Sam. 22 49; Ps. 18 49; 59 2; 119 98; 143 9.

שנ״ו = § 356.

אוֹיְבֶיךָ *thine enemies, is seven times plene in the Scriptures.* In all the other thirty-one passages where it occurs, it is אֹיְבֶיךָ without the *Vav.* Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 159*a*, on Judg. **5** 31 which I have printed; (II) the same MSS., Vol. II, fol. 141*b*, on 1 Chron. **17** 10; (III) Arund. Orient. 16, fol. 305*a*, on Ps. **83** 3; (IV) the same MS., fol. 307*a*, on Ps. **89** 52; (V) Add. 15,251, fol. 364*a*, on the same passage and (VI) the printed Massorah on Ps. **83** 3.

שנ״ז = § 357.

אוֹיְבָיו *his enemies, is five times plene in the Scriptures.* In all the other nineteen passages where it occurs it is אֹיְבָיו defective. The Massorah, therefore, guards these exceptions. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 193*a*, on Ps. **68** 2 which I have printed; (II) Arund. Orient. 16, fol. 299*b*, on the same passage; (III) Vienna Codex No. 35 on Ps. **132** 18; (IV) the printed Massorah on Ps. **68** 2 and (V) the same on Prov. **16** 7.

שנ״ח = § 358.

אֹיְבֶיהָ *her enemies, occurs twice and is defective.* Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 355*b*, on Lament. **1** 5 which I have printed; (II) Add. 21,160, fol. 315*a*, on the same passage, and (III) the printed Massorah Finalis, letter א, § 208.

שנ״ט = § 359.

אֹיְבֵיהֶם *their enemies, is seven times plene.* In the other twenty-nine passages where it occurs it is defective.[1] Of this Rubric I collated four Lists, three in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 156*b*, on Judg. **2** 14 which I have printed; (II) Arund. Orient. 16, fol. 311*b*, on Ps. **106** 42; (III) Vienna Codex No. 35 on the same passage and (IV) the printed Massorah on Ps. **81** 15. It will be seen that according to List I which I have printed, Ezek. **39** 27 is one of the seven plene instances. According to the other three Lists, however, there are only six plene instances and Ezek. **39** 27 is omitted. There can, therefore, hardly be any doubt that the two conflicting Massorahs proceed from two different Schools of Massorites who worked on different recensions of the text. Though all the Lists include מֵאֹיְבֵיהֶם with the prefix *Mem,* none of the headings have the expression בליש׳.

[1] Comp. אֹיְבֵיהֶם Levit. **26** 36, 41, 44; Josh. **7** 12, 12; **21** 42, 42; **23** 1; Judg. **2** 18; **8** 34; 2 Sam. **3** 18; 1 Kings **8** 48; 2 Kings **21** 14, 14; Jerem. **15** 9; **19** 7, 9; **20** 4, 5; **21** 7; **34** 20, 21; **49** 37; Amos **9** 4; Esther **9** 5; Neh. **9** 28; מֵאֹיְבֵיהֶם Esther **8** 13; **9** 16, 22.

ש״ס = § 360.

אֹיְבֵיהֶם *their enemies, occurs three times in this Section.* That is, in Pericope בחקתי = Levit. **26** 3—27 34 it occurs three times and is defective in all the three passages. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 82*a*, on Levit. **26** 36.

שס״א = § 361.

אֹיְבָתִי *mine enemy, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 212*a*, on Mich. **7** 8.

שכ״ב = § 362.

אֵיבָת *hatred of, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 183*b*, on Ezek. **25** 15 which I have printed; (II) the same MS., fol. 189*a*, on Ezek. **35** 5 and (III) the printed Massorah on the same passage. List III heads it more precisely ב׳ ובסיפרא *it occurs twice and in the same book.*

שס״ג = § 363.

וְאֵד *occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 327*b*, on Job **18** 12 which I have printed; (II) Harley 5710—11, Vol. I, fol. 2*b*, on Gen. **2** 6 and (III) the printed Massorah on the same passage. The heading in List II is far more correct, viz. ב׳ ומב׳ ליש׳ *it occurs twice and in two different senses,* since it denotes *mist* in the first instance and *calamity* in the second. At the end of this List the Massorite, moreover, adds קרמ׳ חס׳ *it is defective in the first passage.* This pair form part of the alphabetical List of words which respectively occur twice in two different senses.[1]

[1] Comp. *The Massorah,* letter ב, § 428, Vol. II, p. 217 &c.

שס״ד = § 364.

וְאִיּוֹב *and Job, occurs four times.* That is, the name of this patriarch has in four instances the prefix *Vav.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 78*a*, on Ezek. **14** 20 which I have printed; (II) the same MS., Vol. II, fol. 241*a*, on Job **42** 8; (III) Arund. Orient. 16, fol. 333*b*, on Job **35** 16; (IV) the same MS., fol. 336*a*, on Job **42** 8; (V) the printed Massorah on Job **35** 16 and (VI) the same on Job **42** 8.

שס״ה = § 365.

וְאֵיךְ *and how, occurs three times at the beginning of a verse.* In all the other fourteen instances where this interrogative adverb begins a verse it is without the prefix *Vav.*[1] Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 16*b*, on Isa. **36** 9 which I printed; (II) the same MS., Vol. II, fol. 231*b*, on Job **21** 34; (III) Arund. Orient. 16, fol. 112*b*, on 2 Kings **18** 24; (IV) the same MS., fol. 133*b*, on Isa. **36** 9; (V) the same MS., fol. 328*b*, on Job **21** 34 and (VI) the printed Massorah on the same passage.

[1] Comp. 2 Sam. **1** 25, 27; Isa. **14** 12; Jerem. **2** 23; **47** 7; **48** 14, 39; **49** 25; **50** 23; **51** 41; Hos. **11** 8; Obad. 6; Ps. **73** 19; **137** 4.

שס״ו = § 366.

אֵיכָה *how, occurs seventeen times.* That is to safeguard this interrogative adverb against the shorter form אֵיךְ which occurs no fewer than forty-three times.[1] Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 37*a*, on Jerem. **8** 8 which I have printed; (II) Arund. Orient. 16, fol. 33*b*, on Judg. **20** 3; (III) the same MS. fol. 109*a*, on Isa. **1** 21; (IV) the same MS., fol. 348*b*, on Cant. **1** 7; (V) the same MS., fol. 355*b*, on Lament. **1** 1; (VI) Add. 21,160 fol. 254*a*, on Deut. **1** 12; (VII) Vienna Codex No. 35 on 2 Kings **6** 15; (VIII) the same Codex on Isa. **1** 21; (IX) the same Codex on Cant. **1** 1; (X) Hallə Ochlah Ve-Ochlah, Supplement, fol. 131*b*, and (XI) the printed Massorah on Lament. **1** 1.

[1] Comp. Gen. **41** 34; Judg. **16** 15; 1 Sam. **16** 2; 2 Sam. **1** 5, 14, 19, 25, 27; **6** 9; 1 Kings **12** 6; 2 Kings **17** 28; Isa. **14** 4 12; **19** 11; **48** 11; Jerem. **2** 23; **3** 19; **9** 6, 18; **36** 17; **47** 7; **48** 14, 39, 39; **49** 25; **50** 23, 23; **51** 41, 41; Ezek. **26** 17; Hos. **11** 8, 8; Obad. 5, 6; Micah **2** 4; Zeph. **2** 15; Ps. **11** 1; **73** 19; **137** 4; Prov. **5** 12; Ruth **3** 18; Eccl. **4** 11; 2 Chron. **10** 6.

שס״ז = § 367.

אֵיכָכָה *how, occurs four times, twice with the accent on the penultimate and twice on the ultimate.* It is Milel in Canticles and Milra in Esther. In the fourth instance (Esther **8** 6*b*) it is with the prefix *Vav.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 262*a*, on Cant. **5** 3 which I have printed; (II) Arund. Orient. 16, fol. 350*a*, on the same passage; (III) the same MS. fol. 362*a*, on Esther **8** 6; (IV) Add. 15,251, fol. 397*b*, on Cant. **5** 3; (V) Add. 21,160, fol. 313*a*, on Esther **8** 6 and (VI) the printed Massorah on Cant. **5** 3.

שס״ח = § 368.

וְאַיִל אֶחָד *and one ram, occurs twice in this section . . . . . the sign thereof is innocent.* That is, in the Section teating on the sacrifices to be offered on the respective festivals (Numb. **28** 1 &c.) the phrase in question occurs twice, once with the sacrifices for the New Moon and once with the Passover. Hence the mnemonic sign חף *innocent* in which ח is the initial of חרש and ף of פסח. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 117*b*, on Numb. **28** 11.

שס״ט = § 369*a*—*c*.

אֵילִים *rams, is throughout the Pentateuch written without the second Yod, except in four instances where it is entirely plene . . . . . In the Prophets and in the Hagiographa it is also entirely plene except in six passages where it is defective of the first Yod, and in three where it is defective of the second Yod . . . . . and in one instance it is entirely defective,* i. e. it is without both *Yods.*

To understand the import of these three Massorahs which simply exhibit three different recensions of the same Rubric, it is necessary to remark that the plural אֵלִים, without and with the prefixes occurs altogether seventy-five times in the Bible

and that it is defective in fifty instances and plene in twenty-five. In the Pentateuch, where it occurs forty-three times, it is defective in no fewer than thirty-nine times and plene in four passages only.[1] Hence the Massorah safeguards the exceptional or *plene* orthography. In the Prophets and the Hagiographa, however, where it occurs thirty-one times, it is plene in twenty instances and defective in eleven.[2] Here, therefore, the Massorah safeguards the *defective* spelling which is the minority. It is also necessary to notice that the Massorah includes in the defectives in which the *Yod* is absent after the *Aleph*, five instances where according to our recension it is the plural of אֵל *God*.

Of Rubric 369*a* I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 67*a*, on Levit. 8 2; (II) Add. 21,160, fol. 30*b*, on Gen. 32 15 and (III) the same MS., fol. 198*a*, on Numb. 7 17. Of Rubric 369*b* I collated two Lists: (I) Arund. Orient. 16, fol. 257*a*, on 1 Chron. 29 21 which I have printed and (II) the same MS., fol. 265*a*, on 2 Chron. 13 9. Rubric 369*a* I have printed from Harley 5710—11, Vol. I, fol. 89*b*, on Numb. 7 17.

These three recensions, however, exhibit a later development in which the originally separate and simple Rubrics are artificially combined. There is no doubt that at first the exceptional orthography in the Pentateuch formed a Rubric by itself. In this form of it we have four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 21*a*, on Gen. 32 15; (II) Add. 15,251, fol. 96*b*, on Numb. 23 1; (III) Add. 21,160, fol. 228*b*, on the same passage and (IV) the printed Massorah on Gen. 32 15. We have also the following six Lists which catalogue the exceptional orthography in the Prophets and Hagiographa: (I) Arund. Orient. 16, fol. 290*a*, on Ps. 29 1; (II) Add. 15,251, fol. 363*b*, on Ps. 89 7; (III) Vienna Codex No. 35 on 1 Chron. 29 21; (IV) the printed Massorah on Ps. 29 1; (V) the same on Ps. 89 7 and (VI) the same on Job 41 17.

[1] For the *defectives* comp. Exod. 15 11; 25 5; 26 14; 29 1, 3; 35 7, 23; 36 19; 39 34; Levit. 23 18; Numb. 7 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 87, 88; 23 29; 29 13, 14, 17, 18, 20, 21, 23, 24, 26, 27, 29, 30, 32, 33.

[2] For the twenty *plenes* see 1 Sam. 15 22; 2 Kings 3 4; Isa. 1 11; 34 6; Jerem. 51 40; Ezek. 34 17; 39 18; 40 14, 38, 49; 41 1; 45 23; Micah 6 7; Ps. 66 15; 114 3, 6; Ezra 8 35; 1 Chron. 15 26; 2 Chron. 17 11; 29 32. It is to be remarked that though recensions § 363*a* and § 363*b* omit. Ezek. 40 10 from the defectives it is not only included in § 363*c*, but is given in § 370 as one of the two instances where it is without the second *Yod*. I have, therefore, excluded it from the number of plenes.

שש״ע = § 370.

אֵילִם *is twice written* אֵילֹם *without the second Yod in the Prophets.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 192*b*, on Ezek. 40 10. In the ancient Codex Orient. 4445 this Rubric occurs twice, once fol. 91*a*, on Levit. 8 2, and once fol. 143*a*, on Numb. 23 1. Here it is in both instances connected with the catalogue of the four plene passages in the Pentateuch and records all the three instances in which אֵילֹם is without the second *Yod*.

שע״א = § 371.

בָּאֵלִם *among the gods, occurs twice once plene and once defective.* That is in Exod. 15 11 it is without the *Yod*. Of this Rubric which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 143*a*, on Isa. 57 5 which I have printed and (II) Harley 5710—11, Vol. II, fol. 27*a*, on the same passage. These two expressions form part of the alphabetical List of words which respectively occur twice in two different senses.[1]

[1] Comp. *The Massorah*, letter ב, § 428, Vol. II, p. 217 etc.

שע״ב = § 372.

וְאֵילִם *and rams, occurs seven times* [four are] *plene.* That is with the prefix *Vav* and preceding the numeral to distinguish it from the instances where it is preceded by the numeral and is without the *Vav* (comp. 2 Chron. 29 21 with 1 Chron. 15 26). Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 157*a*, on 2 Chron. 13 9 which I have printed; (II) the same MS., Vol. II, fol. 166*b*, on 2 Chron. 29 21; (III) Orient. 4445, fol. 71*a*, on Exod. 29 1; (IV) Add. 15,251, fol. 78*a*, on Levit. 23 18; (V) the same MS., fol. 342*a*, on 2 Chron. 29 21; (VI) Add. 21,160, fol. 113*a*, on Exod. 29 1 and (VII) the printed Massorah on Gen. 32 15.

שע״ג = § 373.

כָּאֲיָלוֹת *like hinds, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 314*b*, on Habak. 3 19, which I have printed; (II) Add. 15,251, fol. 306*a*, on the same passage and (III) the printed Massorah Finalis, letter א, § 319.

שע״ד = § 374.

בְּאַיְלוֹת *by the hinds of, occurs twice and is plene.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 372*a*, on Cant. 3 5.

שע״ה = § 375.

אַיָּלוֹן *Ajalon, occurs nine times in the whole Scriptures.* That is without and with the prefixes, since it is in two instances בְּאַיָּלוֹן (Judg. 1 35; 12 12) and in one passage וְאַיָּלוֹן (Josh. 19 42). The word בלישׁ is as usual omitted in the heading. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 134*b*, on 1 Chron. 6 54 which I have printed; (II) Arund. Orient. 16, fol. 14*a*, on Josh. 19 42; (III) the same MS., fol. 15*a*, on Josh. 21 24; (IV) the same MS., fol. 28*a*, on Judg. 12 12; (V) the same MS., fol. 264*a*, on 2 Chron. 11 10; (VI) the same MS., fol. 274*b*, on 2 Chron. 28 18; (VII) Halle Ochlah Ve-Ochlah, Supplement, fol. 133*b*, and (VIII) the printed Massorah Finalis, letter א, § 316.

שע״ו = § 376*a*—*c*.

אֵלוֹן *Elon, plain, oak, is four times so written in the Prophets ..... and throughout the Pentateuch it is likewise so except in two instances ... . and in the other Scriptures it is* אַיָּלוֹן. That is, in the Prophets it is in four instances without the *Yod* after the *Aleph*, in the Pentateuch it has *Yod* after the *Aleph*, but is without *Vav* after the *Lamed*, whilst in the other Scriptures it is entirely plene, having both *Yod* after the *Aleph* and *Vav* after the *Lamed*. The difficulty in explaining the import of these three recensions of the same Rubric is due to the fact that the Massorah in fixing the orthography of this expression, groups together the proper name *Elon* with the noun denoting *oak* and that it ignores the prefixes. It will, therefore, facilitate the deciphering of the several forms of this Rubric if we state that אַיָּלוֹן in its three different spellings without and with the prefixes, occurs altogether fourteen times in the Bible.[1] In the Pentateuch, where it occurs five times, it is once אֵילוֹן entirely plene (Gen. 36 2), three times אֵלוֹן without the *Yod* after the *Lamed* (Gen. 12 6; 46 14; Numb. 26 26) and once אַיָּלוֹן with the *Yod*, but without the *Vav* (Gen. 26 34). In the Prophets, however, where it occurs nine times, it is four times אֵילוֹן entirely plene (Josh. 19 43; Judg. 12 11, 12; 2 Kings 4 9) and five times אֵלוֹן without the *Yod* (Josh. 19 33; Judg. 4 11; 9 6, 37; 1 Sam. 10 3). In the Hagiographa the expression does not occur at all.

Accordingly § 376*a* of which I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 162*b*, on Judg. 9 6 which I have printed and (II) Arund. Orient. 16, fol. 25*a*, on the same passage wrongly omit Judg. 4 11. This omission is both against the orthography in the text of these very MSS. and against the early editions, as may be seen from the notes on this passage in my edition of the Hebrew Bible. Moreover the remark וכל אור׳ כות׳ במ״ב is not quite correct, since one of the two instances in the Pentateuch is אֵילוֹן with *Vav* defective (Gen. 26 34) and the other is אֵילוֹן entirely plene. The last line which states that it is entirely plene refers to Josh. 19 43; Judg. 12 11, 12; 2 Kings 4 9.

Rubric 376*b* is from Add. 15,250, fol. 137*a*. The ב׳ = 2 in the heading is a mistake for ד׳ = 4. It simply catalogues the orthography of אַיָּלוֹן in the Prophets and also omits Judg. 4 11.

Of § 376*c* I collated two Lists: (I) Orient. 2348, fol. 58*b*, on Gen. 36 2 which I have printed, and (II) Orient. 2349, fol. 48*b*, on the same passage. It will be seen that this List, too, omits Judg. 4 11. The last line ושא׳ נביא׳ וכתוב׳ אילון כת׳ במ״ב is incorrect, since this expression does not occur in the Hagiographa. Judg. 9 66 should be 9 6. There are still two recensions of this Rubric to be noticed, inasmuch as they show most conclusively that the Massorah is not uniform, but that the different Schools of Massorites elaborated the same materials differently. The first List is from Add. 21,160, fol. 19*b*, on Gen. 36 34 and is as follows:

[1] Comp. Gen. 12 6; 26 34; 36 2; 46 14; Numb. 26 26; Josh. 19 33, 43; Judg. 4 11; 9 6, 37; 12 11, 12; 1 Sam. 10 3; 1 Kings 4 9.

סיכן: ויהי עשו בן ארבעים אילן כתי׳
Gen. 26 34
עשו לקח את נשיו אילן כתי׳ לית כל׳ בתורה
„ 36 2
שאר אוריתי׳
ויהי נבולם מחלף
Josh. 19 33
עם אלון מצב
Judg. 9 6
עד אלון בצענגים
„ 4 11
עד אלון תבור
1 Sam. 10 3
חלין אלון כת׳ וכל׳ שאר קריה אילן כתי׳

It will be seen that this List includes Judg. 4 11 and omits Judg. 9 37, which is given in the three recensions which I have printed. The omission of either the one or the other instance is undoubtedly due to the similarity of the catchwords בצענגים = Judg. 4 11 and מעונגים = Judg. 9 37. The second List is from the printed Massorah Finalis, letter א, § 315, and is as follows:

אילן כל׳ וחס׳ סיכניחך
ויהי עשו בן ארבעים שנה אילן כת׳
Gen. 26 34
את אילן ואת
Josh. 24 15
עשו לקח את נשיו אילן כתי׳ כל׳ דמל׳
Gen. 36 2
ויהי נבולם מחלף
Josh. 19 33
אלון מצב
Judg. 9 6
אלון מעונגים
„ „ 37
אלון תבור
1 Sam. 10 3
אלן כתבן חס׳ י לחוד
ושאר אורי׳ ונבי׳ אלן כתי׳ חס׳ דחס׳

This Rubric, which is manifestly a recension of the former one, is very corrupt as is often the case in Jacob b. Chayim's printed Massorah: (1) The catchwords את אילן ואת which can only refer to Josh. 24 24 or to 1 Chron. 6 54 are incorrect, since the reading here is אֵלוֹן and not אַיָלוֹן and these passages are duly given in § 375 as exhibiting two of the nine instances where the Massoretic text reads אֵלוֹן; (2) from the instances which are אַיָלוֹן entirely plene, are omitted Josh. 19 43; Judg. 12 11, 12; 2 Kings 4 9; (3) from those where it is אֵלוֹן and where the *Yod* alone is absent Judg. 4 11 is omitted and (4) the concluding words ושאר אורי׳ ונבי׳ אֵלן כתי׳ חס׳ דחס׳ are hopelessly corrupt, for not only does this expression not occur in the Prophets, but אֵלן entirely defective is not to be found in the whole Bible.

שעז = § 377.

אֵילֹמָה *Elim, is twice written so with Yod after the Aleph.* In this form with the local *He* this proper name only occurs twice, but it is not quite correct as far as the *Yod* after the *Aleph* is concerned, since this is the orthography of אֵלִם without and with the prefixes in all the other four passages where it occurs (comp. Exod. 16 1, 1; Numb. 33 9, 10) and it is only in the compound בְּאֵי אֵלִים *Beer-Elim* (Isa. 15 8) that it is without the *Yod* after the *Aleph*. This Rubric I have found only in the printed Massorah on Numb. 33 9.

שעח = § 378.

אֵלַת *Eluth, occurs four times in this form.* That is without and with the prefix it is four times with *Pathach* under the *Lamed* in contradistinction to אֵלוֹת *Eloth* which also occurs four times (1 Kings 9 26; 2 Kings 16 6; 2 Chron. 8 17; 26 2) and which according to the primitive orthography was originally written אֵלת with *Cholem* over the *Lamed*. Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Orient. 2348, fol. 134*a*, on Deut. 2 8 which I have printed; (II) Orient. 2349, fol. 124*a*, on the same passage and (III) the printed Massorah Finalis, letter א, § 318.

שעט = § 379.

אַיָלָה *hind, occurs three times in the Scriptures.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 40*b*, on Jerem. 14 5 which I have printed; (II) the same MS., Vol. II, fol. 179*a*, on Ps. 22 1; (III) the same MS., Vol. II, fol. 244*a*, on Prov. 5 19; (IV) Arund. Orient. 16, fol. 156*a*, on Jerem. 14 5; (V) the same MS., fol. 338*a*, on Prov. 5 19; (VI) Add. 15,251, fol. 350*a*, on Ps. 22 1; (VII) the printed Massorah on the same passage and (VIII) the same on Prov. 5 19.

שים = § 380.

אֵימָה *terror, is in four instances defective of Yod in this form.* That is, this noun with and without prefixes, but with suffixes is in four passages without the radical *Yod*. This Rubric I have found only in the printed Massorah on Job 9 34. It is remarkable that אֵמָיו Job 20 25 which is also defective is here omitted. For the variations in the orthography of this expression see the notes to my edition of the Hebrew Bible.

שפ״א = § 381.

הָאֵימִים *is twice plene.* This Rubric which I have found in the printed Massorah only on Gen. 14 5 mixes up two different expressions, viz. אֵימִים *Emim* the proper name of an ancient people and בָּאֵימִים which denotes *terror*. As the design of this Massorah is to fix the presence of the two *Yods* so as to guard it against the instances where it has one *Yod* only (comp. Deut. 2 10, 11) irrespective of the signification, the heading ought properly to be ב׳ מל׳ בלישׁ׳, since in one instance it is הָאֵימִים and in the other וּבָאֵימִים, but as we have seen, בלישׁ׳ is often omitted. The printed Massorah has also another Rubric on this expression which is apparently in conflict with this Rubric. On Deut. 2 10 it states הָאֵמִים ב׳ דין חס׳ וא׳ מל׳ that it occurs twice, that it is here defective and that the other instance is plene. Here however, the Massorah is strictly confined to the expression with the prefix *He* which really occurs twice, once with the two *Yods* or entirely plene (Gen. 14 5) and once without the first *Yod* or defective (Deut. 2 10) and which this Rubric catalogues.

שפ״ב = § 382.

אַיִן *nothing, occurs twice once with Kametz and once with Pathach . . . . and wherever it has the pausal accent Athnach or Soph-Pasuk it is likewise with Pathach [= Kametz].* This Rubric which only occurs in Harley 5710—11, Vol. II, fol. 264*a*, on Eccl. 3 19, I cannot explain. From the last line it manifestly refers to the exceptional vowel-point *Kametz* in אָיִן without its having the pausal accent *Athnach* or *Soph-Pasuk*. With this, however, neither the heading nor the expression את after the first catchword agrees, and indeed there is no second instance in the present Massoretic text where the adverb in question has *Kametz* without the pausal accent. Even if we took it to refer to the accent it would not explain the difficulty, since ואם־אין which occurs five times has *Tipcha* in two passages (ואם־אָין Gen. 30 1; 2 Kings 2 10) and *Sakeph-Gadol* in three (ואם־אֵין Exod. 32 32; Judg. 9 15, 20), whereas the companion accent in Eccl. 3 19 is אָיִן with *Sakeph-Katon*. I must, therefore, leave the explanation of this Rubric to other Massoretic experts.

שפ״ג = § 383.

אֵין אֵין *no, no. Two verses respectively begin with no and this adverb is repeated in the middle of the verse.* That is, the adverb is repeated without the prefix *Vav*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11 on Levit. 13 31 which I have printed and (II) the Paris Ochlah Ve-Ochlah § 327.

שפ״ד = § 384.

אֵין אֵין *no, no. Sixteen verses in which this adverb occurs twice in the middle of the verse.* This distinguishes this Rubric from the former one where the first אֵין begins the verse. Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 71*a*, on Levit. 13 31 which I have printed; (II) Arund. Orient. 16, fol. 152*a*, on Jerem. 8 19; (III) the same MS., fol. 286*b*, on Ps. 14 1; (IV) the same MS., fol. 296*b*, on Ps. 53 2; (V) the same MS., fol. 324*b*, on Job 9 10; (VI) the same MS., fol. 346*b*, on Prov. 25 28; (VII) Halle Ochlah Ve-Ochlah, Supplement, fol. 134*a*; (VIII) Paris Ochlah Ve-Ochlah § 326; (IX) the printed Massorah on Isa. 40 16 and (X) the same on Jerem. 8 19.

It is remarkable that List I which I have printed omits Levit. 13 31, the very passage on which this Massorah is recorded and wrongly states in the heading that there are seventeen such instances. But יז = 17 is manifestly a clerical error for יו = 16. The last line of this Rubric catalogues the two instances which form a separate Rubric and constitute § 383. List II omits Ps. 53 4; List VI omits Ps. 14 3; List VII omits Jerem. 8 22, and Ps. 14 1, and List IX omits ותבירו = Ps. 53 2.

שפ״ה = § 385.

אֵין אֵין אֵין *no, no, no. In one verse this adverb occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 93*a*, on 1 Kings 18 26 and (II) the Paris Ochlah Ve-Ochlah § 330.

שפ״ו = § 386.

אֵין אֵין וְאֵין *no, no, and no. In one verse this adverb occurs three times, the first and second time it is without the prefix Vav and*

has it the third time. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 137*a*, on Isa. 42 22 which I have printed; (II) the same MS., fol. 145*b*, on Isa. 63 5 and (III) Paris Ochlah Ve-Ochlah § 329.

שם״ז = § 387.

אין ואין *no, and no. In ten verses this adverb occurs first in the middle of the verse without the prefix Vav* (אין) *and then again with it* (ואין) *. . . . . and wherever it begins a verse it is likewise so.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 76*b*, on Exod. 32 18 which I have printed; (II) Orient. 2348, fol. 86*b*, on the same passage; (III) Orient. 4445, fol. 75*a*, on the same passage; (IV) Paris Ochlah Ve-Ochlah § 325 and (V) the printed Massorah on Exod. 32 18. As is often the case, the printed Massorah is incorrect. It leaves out 2 Sam. 7 22 and erroneously gives as the ninth instance עשה נדולות קדמ׳ ראיב = Job 5 9 where it is ואין אין which forms one of the passages in § 390. The remark at the end of this Rubric that it exclusively refers to the passages where the two adverbs occur in *the middle* of the verse and that in the passages where אין begins a verse and is followed by this adverb it is also ואין is important, since there are no fewer than six such instances; comp. Isa. 5 27; 51 18; 59 4; Ps. 19 4; 86 8; Job 34 22. The two exceptional instances here referred to constitute § 383.

שם״ח = § 388*a*.

אין. *Five words respectively occur only once preceded by* אין *not.* That is, with this negative without the prefix *Vav;* in all other passages where words are combined with this negative it has not only the prefix *Vav,* but they occur more than once in this combination. Hence this Rubric excludes those words which respectively occur twice, once with אין and once only with ואין. These are registered in the next Rubric. This Rubric I have only found in the printed Massorah Finalis, letter א, § 321, and as usual it is incorrect, since it includes אין ראה, as ראה occurs once only with ואין 1 Sam. 26 12 and, therefore, belongs to the List of words which severally occur twice, once combined with אין and once with ואין. Accordingly there are four such instances only and the heading of this Rubric ought properly to be אין ד׳ יחיד׳. The position of the fifth instance which is contrary to the order of the books, confirms the view that it is an addition by a later Nakdan who mistook the import of this Massorah and altered the number in the heading.

שם״ח = § 388*b*.

אין ואין *not, and not.* Thirteen words are severally preceded once by אין and once by ואין. This Rubric I have only found in the printed Massorah Finalis, letter א, § 324 and it is as usual corrupt: (1) ואין עובר precedes אין עבר; (2) ואין לב precedes אין לב though the catchwords are correct; (3) ואין תבונה עד הגבול שלחוך is hopelessly confused, אין תבונה is omitted though the catchword is given, whilst ואין תבונה has no catchword, and (4) אין להם 1 Kings 22 17 ought to be אין לְחֶן 2 Chron. 18 16. With the exception of the last mistake I corrected the text. Since I printed it I found this Rubric in the ancient Codex Orient. 4445, fol. 29*a*, on Gen. 39 23. In this early form the same thirteen pairs are given, but without any heading, without catchwords and without fixing the number of the pairs. Though the mistakes in the order which are found in the printed Massorah do not occur in this List, yet להם is here too a clerical error for לחן, and the pair אין ראה Exod. 22 9 and ואין ראה 1 Sam. 26 12 which are wanted in Jacob b. Chayim's Rubric are omitted.

שם״ט = § 389.

האין *is there not? occurs three times.* This Rubric, which does not occur in the printed Massorah, and which is from Add. 15,250, fol. 140*b*, on Judg. 14 3 is incorrect. This interrogative adverb occurs five times, and 2 Kings 3 11; Jerem. 49 7 are omitted.

ש״צ = § 390.

ואין אין *and not, not. Six verses wherein* ואין *with the prefix Vav occurs first and then* אין *without this prefix.* As the reverse is normally the case (*vide supra,* § 387) the Massorah safeguards the exceptional instances. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 136*b*, on Isa. 45 5 which I have printed; (II) the same MS., fol. 319*b*, on Ps. 142 5; (III) Orient. 4445, fol. 75*a*, on Exod. 32 18 where it is contrasted with the normal passages in § 387; (IV) Paris Ochlah Ve-Ochlah § 333 and (V) the printed Massorah on Judg. 18 28. In my printed text Judg. 8 7 should be 18 7.

שצ״א = § 391.

ואין אין ואין *and not, not and not.* In one verse where this adverb occurs three times it is first with the prefix *Vav,* then without it and then again with it. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 93*a*, on 1 Kings 18 26.

שצ״ב = § 392.

ואין ואין *and not, and not. Thirteen verses in which* ואין *with the prefix Vav occurs twice.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 50*b*, on 1 Sam. 22 8 which I have printed; (II) the same MS., fol. 93*a*, on 1 Kings 18 26; (III) the same MS., fol. 137*a*, on Isa. 42 22; (IV) the same MS, fol. 145*b*, on Isa. 63 5; (V) Add. 15,251, fol. 196*b*, on 1 Kings 18 26; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*a*; (VII) Paris Ochlah Ve-Ochlah § 328 and (VIII) the printed Massorah Finalis, letter א, § 327.

שצ״ג = § 393.

ואין ואין אין *and not, and not, not.* In one verse where this negative occurs three times it is with the prefix *Vav* the first and second time and without it the third time. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 93*a*, on 1 Kings 18 26 which I have printed and (II) Paris Ochlah Ve-Ochlah § 331.

שצ״ד = § 394.

ואין ואין ואין *and not, and not, and not.* Three verses in which this negative with the prefix *Vav* occurs three times. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 50*b*, on 1 Sam. 22 8 which I have printed; (II) the same MS., fol. 54*a*, on 1 Sam. 26 12; (III) the same MS., fol. 93*a*, on 1 Kings 18 29; (IV) Harley 5710—11, Vol. I, fol. 193*a*, on 1 Sam. 26 12; (V) the same MS., Vol. I, fol. 233*a*, on 1 Kings 18 29; (VI) the same MS., Vol. II, fol. 120*a*, on Hag. 1 6; (VII) Paris Ochlah Ve-Ochlah § 332 and (VIII) the printed Massorah on 1 Sam. 26 12.

שצ״ה = § 395.

ואין *and not. Eight words respectively occur only once preceded by* ואין. That is, with this negative with the prefix *Vav;* in all other passages where they occur and are preceded by this negative it is אין without the prefix *Vav.* This Massorah, therefore, differs from § 388 and registers the reverse instances of those catalogued in § 387. This Rubric I have only found in the printed Massorah Finalis, letter א, § 322, and as usual it is incorrect. ואין לי which is unique (Ps. 142 5) and which in all other passages is combined with אין (comp. 1 Sam. 28 1; 2 Sam. 18 18; 21 4; Isa. 27 4; Mal. 1 10; Eccl. 12 1) is omitted, whilst ואין רעת (Hos. 4 1) is inserted, though אין רעת without the prefix *Vav* does not occur.

שצ״ו = § 396.

ואין *and not. Sixteen words are severally always preceded by* ואין *and never by* אין. The design of this Rubric is to tabulate those words only which respectively occur *more than once* in combination with this negative with the prefix *Vav,* but never with this negative without the *Vav.* This is evident from the fact that there are no fewer than seventy-one words which severally occur once preceded by ואין, and though they are never in combination with אין they are excluded from this Rubric.

This Rubric I have only found in the printed Massorah Finalis, letter א, § 331, and as usual it is corrupt: (1) It states in the heading that there are seventeen (י״ז) such instances and only enumerates sixteen; (2) it includes ואין קול contrary to the definition in the heading, since אין קול occurs in Exod. 33 18; (3) it omits five instances which belong to it, viz. ואין לְאֵל Deut. 28 32; Neh. 5 5; ואין מְקַבֵּץ Isa. 13 14; Jerem. 49 5; Nah. 3 18; ואין פּוֹתֵחַ Isa. 22 22; Jerem. 13 19; ואין צוּר 1 Sam. 2 2; Isa. 44 8, and ואין קָצֶה Isa. 2 7, 7; Nah. 2 10; 3 4, 9 which never occur in combination with אין and (4) it includes three instances which do not belong to this Rubric, viz. ואין מָשִׁיחַ Jerem. 9 21; ואין מַצָּבָה Hos. 3 4, and ואין מְקַבֵּר Jerem. 14 16 which severally occur once only and hence are against the import of this Massorah. Accordingly if the four incorrect instances are cancelled and the five right passages are substituted, we obtain sixteen such combinations which undoubtedly was stated in the original heading and before an ignorant scribe who found that this Rubric wanted five instances inserted passages which are in conflict with the import of this Massorah.

שצ״ז = § 397.

וְאֵין אִישׁ *and no man, occurs seven times.* That is to distinguish it from אֵין אִישׁ without the prefix *Vav* which occurs six times (comp. Gen. **31** 50; Exod. **2** 12; Isa. **59** 16; **63** 3; Jerem. **8** 6; **12** 11). Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 170*a*, which I have printed; (II) Arund. Orient. 16, fol. 32*b*, on the same passage; (III) the same MS., fol. 140*b*, on Isa. **50** 2; (IV) Add. 21,160, fol. 41*b*, on Gen. **39** 11; (V) the printed Massorah on the same passage and (VI) the printed Massorah Finalis, letter א, § 356, which omits Isa. **57** 1. In the heading ו is a misprint for ו in the Rubric which I have printed.

שצ״ח = § 398.

וְאֵין לְאֵל *and there is no power, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 423*a*, on Neh. **5** 5.

שצ״ט = § 399.

וְאֵין אֱלֹהִים *and no God, occurs three times.* That is, with the *Vav* prefix before the negative to distinguish it from the other nine passages where this combination occurs and where the negative is without the prefix *Vav* (comp. 2 Kings **1** 3, 6, 16; **5** 15; Isa. **44** 6; **45** 5; Ps. **10** 4; **14** 1; **53** 2). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 134*a*, on Deut. **32** 39 which I have printed; (II) the same MS., Vol. II, fol. 141*b*, on 1 Chron. **17** 20; (III) Arund. Orient. 16, fol. 61*b*, on 2 Sam. 7 22; (IV) Add. 15,251, fol. 123*b*, on Deut. **32** 39; (V) Halle Ochlah Ve-Ochlah I, § 153, and (VI) the printed Massorah Finalis, letter א, § 446.

ת׳ = § 400.

וְאֵין בָּהֶם *and not in them, occurs twice.* In the other seven passages where this combination occurs, the negative is without the prefix *Vav* (comp. 1 Sam. **30** 4; Jerem. **5** 13; Ezek. **37** 8; Prov. **8** 8; Cant. **4** 2; **6** 6; Dan. **1** 4). Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 298*a*, on Jerem. **42** 2 which I have printed and (II) the printed Massorah on Jerem. **44** 2.

ת״א = § 401.

וְאֵין כֹּל *and not all* or *and nothing at all, occurs twice in this combination in the Scriptures.* In the other two instances where it occurs, the negative is without the prefix *Vav* (comp. Numb. **11** 6; 2 Sam. **12** 3). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 263*a*, on Eccl. **1** 9 and (II) Add. 21,160, fol. 302*a*, on the same passage.

ת״ב = § 402.

וְאֵין כְּסוּם *and no covering, occurs twice.* This is one of the expressions which severally are combined with וְאֵין and never with אֵין (*vide supra*, § 396). The Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 381*b*, on Job **26** 6.

ת״ג = § 403.

וְאֵין לוֹ *and not to him, occurs twice.* That is to distinguish it from the twenty-one instances where this combination occurs and where the negative is without the prefix *Vav* (comp. Exod. **22** 1, 2; Levit. **11** 10, 12; Numb. **27** 4, 8, 9, 10; **35** 27; Deut. **12** 12; **14** 10, 27, 29; **25** 5; Judg. **11** 34; Isa. **8** 20; **55** 1; Jerem. **49** 1; Hos. **8** 7; Amos **3** 4; Eccl. **4** 8). This Rubric I have only found in the printed Massorah on Dan. **9** 26.

ת״ד = § 404.

וְאֵין לָנוּ *and not for us, occurs twice.* In the third passage where this combination occurs, the negative is without the prefix *Vav* (comp. 2 Sam. **20** 1). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 71*b*, on 2 Sam. **21** 4.

ת״ה = § 405.

וְאֵין לָהֶם *and not to them, occurs three times in this combination in the Scriptures.* In the other eleven passages where this combination occurs, the negative is without the prefix *Vav* (comp. Levit. **25** 31; Numb. **27** 17; Judg. **18** 7, 28; 1 Kings **22** 17; Jerem. **8** 17; **39** 10; Ezek. **38** 11; Lament. **4** 4; Eccl. **9** 6; 2 Chron. **35** 15). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63*b*, on Jerem. **46** 23 which I have printed; (II) Add. 15,251, fol. 399*b*, on Eccl. **1** 1; (III) Add. 21,160, fol. 303*b*, on the same passage; (IV) Vienna Codex No. 35 on the same passage and (V) the printed Massorah on Jerem. **46** 23.

ת״ו = § 406.

וְאֵין מִסְפָּר *and no number, occurs four times.* In the other eleven passages where this combination occurs the negative is without the prefix *Vav* (comp. Gen. **41** 49; Judg. **6** 5; **7** 12; Jerem. **2** 32; Ps. **40** 13; **147** 5; Job **5** 9; **9** 10; **21** 33; Cant. **6** 8; 1 Chron. **22** 16). Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 107*b*, on Joel **1** 6 which I have printed; (II) the same MS., Vol. II, fol. 207*b*, on Ps. **105** 34; (III) Add. 15,251, fol. 297*b*, on Joel **1** 6; (IV) Vienna Codex No. 35 on Ps. **104** 25; (V) the same Codex on Ps. **105** 34; (VI) the printed Massorah on Joel **1** 6 and (VII) the same on Ps. **105** 34.

ת״ז = § 407.

וְאֵין עוֹד *and no more, occurs twice . . . and throughout Isaiah it is likewise so.* The design of this Rubric is twofold. It records the fact that this combination is to be found twice only in the Scriptures outside Isaiah, and to safeguard it against the six instances in the Bible where this combination occurs without the prefix *Vav* (comp. Deut. **4** 35, 39; **1** Kings **8** 60; 2 Kings **4** 6; Jerem. **48** 2; Ps. **74** 9). The remark at the end of this Rubric that it occurs likewise throughout Isaiah is due to the artificial construction of this Massorah and must not be understood that the instances in question are to be found in sundry parts of this book. This combination, which occurs seven times in Isaiah, is restricted to the narrow limit of two chapters (comp. **45** 5, 6, 14, 18, 21, 22; **46** 9). This Rubric only occurs in the printed Massorah Finalis, letter ץ, § 66.

ת״ח = § 408.

וְאֵין עוֹזֵר *and no helper, occurs six times in the Scriptures.* That is with the prefix *Vav,* the only other instance where this combination occurs it is without the prefix (comp. Ps. **22** 12). Of this Rubric I collated four Lists, three in MSS. and one printed; (I) Harley 5710—11, fol. 268*a*, on Lament. **1** 7 which I have printed: (II) Arund. Orient. 16, fol. 108*b*, on 2 Kings **14** 26; (III) Add. 15,251, fol. 402*a*, on Lament. **1** 7 and (IV) the printed Massorah on 2 Kings **14** 26.

ת״ט = § 409.

וְאֵין עוֹנֶה *and none answered, occurs five times.* As this combination does not occur without the prefix *Vav* it is part of § 396 which catalogues the words which are always preceded by וְאֵין and never by אֵין. This Rubric I have only found in the printed Massorah Finalis, letter ץ, § 288.

י׳ = § 410.

וְאֵין קֵצֶה *and no end, occurs five times in this combination in the Scriptures.* As it never occurs without the prefix *Vav,* this combination should be part of § 396 which enumerates the words which are always preceded by וְאֵין and never by אֵין. Of this Rubric I collated three List, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 117*b*, on Nah. **2** 10 which I have printed; (II) Arund. Orient. 16, fol. 213*a*, on the same passage and (III) the printed Massorah on Isa. **2** 7.

י״א = § 411.

וְאֵין שָׁלוֹם *and no peace, occurs five times in the Scriptures.* In the other six passages where this combination occurs the negative has the prefix *Vav* (comp. Isa. **48** 22; **57** 21; Jerem. **12** 12; Zech. **8** 10; Ps. **38** 4; 2 Chron. **15** 5). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 35*b*, on Jerem. **6** 14 which I have printed; (II) Arund. Orient. 16, fol. 151*a*, on the same passage; (III) the same MS., fol. 152*b*, on Jerem. **8** 11; (IV) the same MS., fol. 166*a*, on Jerem. **30** 5 and (V) the printed Massorah on Jerem. **8** 11.

י״ב = § 412.

לְאֵין *to no, occurs eight times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 144*a*, on 1 Chron. **22** 4 which I have printed; (II) Halle Ochlah Ve-Ochlah, Supplement, fol. 134*a*, and (III) the printed Massorah Finalis, letter א, § 332.

י״ג = § 413.

וְאֵינֶנִּי *and I am not, occurs three times.* In the other nine passages where this adverb with the suffix first person singular

occurs it is without the prefix *Vav* (comp. Exod. **5** 10; Deut. **1** 42; **4** 22; Isa. **1** 15; Jerem. **7** 16; **11** 14; **12** 12, 12; **37** 14). The Massorah, therefore, safeguards the exceptions. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. 185*a*, on Ps. **39** 14 which I have printed; (II) Arund. Orient. 16, fol. 324*a*, on Job **7** 21 and (III) the printed Massorah on the same passage.

תי"ד = § 414.

וְאֵינֶנּוּ *and he is not, occurs twelve times.* As this negative with the suffix third person singular occurs no fewer than thirty-six times without the prefix *Vav*,[1] the Massorah here safeguards the instances in which it is with the prefix. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4*b*, on Gen. **5** 24 which I have printed; (II) the same MS., Vol. II, fol. 66*a*, on Jerem. **50** 20; (III) Arund. Orient. 16, fol. 126*a*, on Isa. **19** 7; (IV) the same MS., fol. 322*b*, on Job **3** 21; (V) the same MS., fol. 329*a*, on Job **23** 8; (VI) the same MS., fol. 344*b*, on Prov. **23** 5; (VII) Add. 15,251, fol. 222*b*, on Isa. **19** 7; (VIII) Add. 21,160, fol. 327*a*, on Job **23** 8; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*b*, and (X) the printed Massorah on Job **27** 19. List I which I have printed omits Ps. **103** 16 though it distinctly states in the heading that it occurs twelve times. List II, however, which is in the same MS. correctly gives all the twelve instances and this is confirmed by all the other Lists of this Rubric.

[1] Comp. Gen. **30** 33; **31** 2, 5; **37** 30; **39** 9; **42** 13, 32, 36, 36; **44** 26, 30, 34; Exod. **3** 2; Levit. **11** 4; **13** 34; Deut. **21** 18, 20; **29** 14; Judg. **3** 25; 1 Sam. **11** 7; 2 Sam. **3** 22; 1 Kings **20** 40; Isa. **17** 14; Jerem. **31** 15; **38** 4; **44** 16; Ps. **37** 36; Job **8** 22; Eccl. **1** 7; **5** 11; **8** 7, 13, 16; **9** 2; Esther **5** 13; 2 Chron. **18** 7.

תט"ו = § 415.

וּמֵאַיִן *and from whence, occurs five times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 143*b*, on Josh. **9** 8 which I have printed; (II) Arund. Orient. 16, fol. 7*a*, on the same passage; (III) the same MS., fol. 114*b*, on 2 Kings **20** 14 and (IV) the printed Massorah on Josh. **9** 8.

תט"ז = § 416.

הָאֵפָה *the Ephah, is twice defective.* This expression which occurs fifteen times is defective in these two instances only. Hence the Massorah here safeguards the abnormal orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 142*b*, on Levit. **5** 11; (II) Vienna Codex No. 35 on the same passage; (III) the same Codex on Levit. **6** 13; (IV) Cambridge Add. 465 on Levit. **5** 11 and (V) the printed Massorah on the same passage.

תי"ז = § 417.

אֵיפֹה *where, what* or *how, is ten times so written.* That is, according to the Massorah with *He* at the end. Of this Rubric I collated sixteen Lists, thirteen in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 187*b*, on 1 Sam. **19** 22 which I have printed; (II) the same MS., Vol. II, fol. 259*b*, on Ruth **2** 19; (III) Arund. Orient. 16, fol. 24*b*, on Judg. **8** 18; (IV) the same MS., fol. 48*b*, on 1 Sam. **19** 22; (V) the same MS., fol. 62*a*, on 2 Sam. **9** 4; (VI) the same MS., fol. 171*b*, on Jerem. **36** 19; (VII) the same MS., fol. 283*a*, on Ruth **2** 19; (VIII) the same MS., fol. 334*a*, on Job **38** 4; (IX) Add. 15,251, fol. 32*b*, on Gen. **37** 16; (X) the same MS., fol. 162*b*, on 1 Sam. **19** 22; (XI) the same MS., fol. 173*a*, on 2 Sam. **9** 4; (XII) Add. 21,160, fol. 38*a*, on Gen. **37** 16; (XIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*b*; (XIV) the printed Massorah on Gen. **37** 16; (XV) the same on 2 Sam. **9** 4 and (XVI) the same on Job **38** 4.

To understand this Rubric both in its simple form and in its developments which some of the Lists disclose, it is necessary to remark that later Massorites grouped together אֵיפֹה the interrogative and אֵפוֹא the adverb with its defective spelling אֵפוֹ. Hence the sixteen Lists exhibit two recensions of this Massorah. Lists I, II, VII, XIII and XV give the original recension which simply catalogues the ten passages where the interrogative אֵיפֹה occurs, whilst Lists III, IV, V, VI, VIII, IX, XI and XIV not only append to it the four passages in which the adverb אֵפוֹ is defective and which in some MSS. rightly form a separate Rubric (*vide infra*, § 1033), but add that in all the other parts of the Scriptures it is spelled אֵפוֹא with an *Aleph* at the end.

In Jacob b. Chayim's Massorah List XVI, only three passages are given where it is אֵפוֹ; Job **24** 25 is omitted though the heading correctly states that there are four such instances.

תי"ח = § 418.

אִישׁ *a man, begins a verse twelve times in the Scriptures, twice in Job and ten times in the Pentateuch.* To understand this Rubric, which I have found in the printed Massorah only on Job **1** 1, it is necessary to remark that where this expression begins a verse it has in the majority of cases the prefix *Vav*. In the Pentateuch, where it occurs thirty-nine times, it is with *Vav* in twenty-nine instances[1] and in ten only is it without this prefix. Hence the Massorah safeguards the minority. Joshua, Isaiah, Ecclesiastes and Esther wherein it severally occurs once at the beginning of a verse, as well as the Psalter in which it occurs twice and Proverbs where it occurs eleven times at the beginning of a verse, require no safeguarding since וְאִישׁ never begins a verse in these books. In Job, however, where it occurs five times, it is twice only without the prefix and three times with it. Hence the minority is recorded. The heading of this Rubric in my edition should be אִישׁ י"ב ר"ף בתורה ובאיוב וכולי as it is in *the editio princeps*. The two instances in Job are given in a separate Rubric in Arund. Orient 16, fol. 335*b*, on Job **41** 9.

[1] Comp. וְאִישׁ at the beginning a verse in Exod. **34** 3; Levit. **13** 29, 38, 40; **15** 5, 16; **17** 10, 13; **19** 20; **20** 10, 11, 12, 13, 14, 15, 17, 18, 20, 21, 27; **22** 14, 21; **24** 17, 19; **25** 26, 29; **27** 14; Numb. **5** 10; **19** 20. The instances in which אִישׁ begins a verse apart from the Pentateuch and Job are Josh. **23** 10; Isa. **41** 6; Jerem. **9** 3; Ps. **92** 7; **140** 12; Prov. **15** 18; **16** 27, 28, 29; **18** 24; **21** 17; **28** 20; **29** 1, 3, 9, 22; Eccl. **6** 2; Esther **2** 5.

תי"ט = § 419.

אִישׁ *is in two instances in the Pentateuch rendered by* גבר. This Rubric, which is from Cambridge Add. 1174, on Gen. **13** 16 I cannot explain.

ת"כ = § 420.

אִישׁ *a man. Five words respectively occur twice followed by* אִישׁ *a man.* Of this Rubric I collated four Lists, one in MSS. and three printed: (I) Halle Ochlah Oe-Ochlah II, § 31, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 243; (III) the printed Massorah on Exod. **34** 3 and (IV) the printed Massorah Finalis, letter א, § 344. The printed Massorah as usual is corrupt and misleading. List III states in the heading that there are six such pairs and enumerates four and a half. It omits the fellow to the second pair, viz. וְגַם אִישׁ Jerem. **26** 20 and places the fellow of the first pair, viz. וַיֵּלֶךְ אִישׁ Ruth **1** 1 after the half of the second pair. List IV contains three additional pairs by a later Massorite which are against the scope of this Rubric. The first pair are וְאִישׁ אִישׁ which occurs twice (Levit. **17** 10, 13), but as וְאִישׁ is the same as אִישׁ it cannot properly be reckoned among the words which are followed by אִישׁ. The second pair which consist of וְאֶת־הָאִישׁ Prov. **22** 24 and וְאֶת־אִישׁ Deut. **22** 24 cannot be admitted as a proper pair, since the fellow is הָאִישׁ with the article, whilst the third pair which consist of וּמִי־הָאִישׁ Deut. **20** 6, 7 is against the import of this Rubric, the design of which is to tabulate אִישׁ with the article. Lists I and II, therefore, exhibit the original and correct form of this Massorah.

תכ"א = § 421.

אִישׁ אָחִיו *a man's brother, occurs times . . . . . and once it is with the prefix Vav.* This Rubric I have found in the printed Massorah only, on Gen. **9** 5.

תכ"ב = § 422.

אִישׁ כְּאָחִיו *a man as his brother* [or one as the other], *occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 198*a*, on Ezek. **47** 14 which I have printed and (II) Harley 5710—11, Vol. II, fol. 102*a*, on the same passage.

תכ"ג = § 423.

אִישׁ וְאִישׁ *a man and a man, occurs twice.* That is, אִישׁ followed by this expression with the prefix *Vav*. In 2 Sam. **10** 6 the Authorised Version takes וְאִישׁ as part of a proper name, i. e. *Ish tob*, whilst the Revised Version renders it *and the man of Tob*. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 62*b*, on 2 Sam. **10** 6 which I have printed and (II) the printed Massorah on the same passage.

תכ"ד = § 424.

אִישׁ אֱלֹהִים *a man of God, occurs six times in this combination in the Scriptures* [the mnemonic sign for these six passages is] *and an honourable man came from Judah and he the holy one answered*

truthfully. As normally אֱלֹהִים has the article in this combination, which occurs no fewer than sixty-one times,[1] the Massorah here safeguards the six abnormal passages. The necessity for safeguarding these abnormal passages is due to the variations which obtained in the different Codices as will be seen from the notes on 1 Sam. 2 27; 1 Kings 13 14 &c. in my edition of the Bible. The sign is as usual made up of six words which severally occur in the respective six passages where this phrase is to be found. The unusual part about it is that it is in Hebrew. These signs as a rule are in Chaldee. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 174*a*, on 1 Sam. 2 27 which I have printed; (II) Arund. Orient. 16, fol. 88*a*, on 1 Kings 13 1; (III) Add. 15,251, fol. 155*a*, on 1 Sam. 9 6; (IV) the same MS., fol. 193*b*, on 1 Kings 13 1; (V) Halle Ochlah Ve-Ochlah I, § 153, and (VI) the printed Massorah Finalis, letter א, § 338.

[1] Comp. אִישׁ הָאֱלֹהִים Deut. 33 1; Josh 14 6; Judg. 13 6, 8; 1 Sam. 9 10; 1 Kings 12 22; 13 4, 5, 6, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31; 17 18; 20 28; 2 Kings 1 9, 11, 12, 13; 4 16, 21, 22, 25, 27, 27, 40; 5 8, 14, 15, 20; 6 6, 9, 10, 15; 7 2, 17, 18, 19; 8 2, 4, 7, 8, 11; 13 19; 23 16, 17; Jerem. 35 4; Ps. 90 1; Ezra 3 2; Neh. 12 24, 36; 1 Chron. 23 14; 2 Chron. 8 14; 11 ?; 25 9; 30 16. Once וְאִישׁ הָאֱלֹהִים 1 Chron. 25 7, and five times לְאִישׁ הָאֱלֹהִים 1 Sam. 9 7 8; 2 Kings 4 7, 42; 2 Chron. 25 9.

תכיה = § 425*a*.

אִישׁ הָאֱלֹהִים *Eleven persons are respectively called man of God.* With the exception of about twenty passages where the name of the person thus distinguished is not quite certain, all the instances in which this appellation occurs are distributed very unevenly between the eleven patriarchs and prophets specified in this Rubric. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 229*a*, on 1 Kings 13 21 which I have printed; (II) Add. 15,451, fol. 500*b*, on 2 Chron. 25 7; (III) Halle Ochlah Ve-Ochlah I, § 152, fol. 62*a*; (IV) the printed Massorah on 1 Kings 13 22 and (V) Yalkut Shimoni on 1 Sam. 2 27, § צ״א Vol. II, fol. 14*b*, Frankfurt 1709. List V is the only one which gives some catchwords to the passages where they are so designated.

תכיה = § 425*b*.

אִישׁ הָאֱלֹהִים *Eight men are called men of God.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 307*a*, on Ps. 90 1. It is another recension of the preceding Rubric and evidently proceeds from a Massoretic School which registered eight such honoured men, omitting Elijah, Elisha and Micah.

תכיז = § 426.

אִישׁ וּבֵיתוֹ *every man and his household, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 54*a*, on 1 Sam. 27 3 which I have printed; (II) Orient. 2348, fol. 68*a*, on Exod. 1 1, and (III) the printed Massorah on 1 Sam. 27 3.

תכיז = § 427.

אִישׁ רַגְלִי *footmen, occurs four times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 142*b*, on 1 Chron. 19 18.

תכיח = § 428.

אִישׁ עִמּוֹ *man with him, occurs four times.* The third passage, viz. אכיש = 1 Sam. 27 2 is incorrect since it is here אִישׁ אֲשֶׁר עִמּוֹ. The design of this Rubric is probably to guard this phrase against the construction אִישׁ אֵת (Gen. 45 1). I have mislaid the reference to the MS. from which this Rubric is taken.

תכיט = § 429.

אִישׁ תַּחַת גַּפְנוֹ *every man under his vine, occurs three times.* That is to guard this phrase against the one which is without תַּחַת after אִישׁ which also occurs twice (2 Kings 18 31; Isa. 36 16). The second line is manifestly a corrupt repetition of the third since the phrase occurs twice only. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 226*b*, on 1 Kings 5 5.

תיל = § 430.

בְּאִישׁ *in* or *against a man, occurs thirteen times.* That is, with *Sheva* under the prefix *Beth* in contradistinction to בָּאִישׁ with *Kametz* which is tabulated in the next Rubric. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 134*a*, on Deut. 19 15.

תליא = § 431.

בָּאִישׁ *occurs eight times.* That is, with *Kametz* under the *Beth*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 16*a*, on Gen. 26 11 which I have printed; (II) Halle Ochlah Ve-Ochlah, II, § 31, and (III) the printed Massorah on Levit. 20 3. It will be seen that whilst one School of Massorites safeguarded the instances in which באיש is with *Sheva*, the other School fixed the passages in which it is with *Kametz*.

תליב = § 432.

הָאִישׁ *has twice Pathach in the Scriptures, once it is defective and once plene.* There are no fewer than three different Massorahs on the orthography and import of the expression אִישׁ with and without the prefix *He*. The first is in the Rubric before us. In it the Massorah emphasises the fact that in these two instances where אִישׁ occurs with the interrogative *He* it is with *Pathach* instead of הָאִישׁ with *Chateph-Pathach*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 296*a*, on Neh. 6 11 which I have printed; (II) the same MS., Vol. I, fol. 206*a*, on 2 Sam. 14 19 where this Massorah is not only wrongly placed, but the heading ב׳ חס׳ is a clerical error for ב׳ פת׳, as is evident from the mnemonical sign שרש רשיעא = Micah 6 10; Neh. 6 11; (III) Arund. Orient. 16, fol. 382*b*, on Neh. 6 11; (IV) Add. 15,251, fol. 424*a*, on the same passage and (V) the printed Massorah Finalis, letter א, § 350.

As אִישׁ is defective in one only of the two passages which constitute the former Massorah and as it occurs again in this abnormal form in Samuel, the second Massorah deals exclusively with the defective orthography and is as follows:

אִישׁ הָאִשָּׁה ב׳ חס׳ וסימ׳
אם אִישׁ לְחַטִּין וְלִהְשְׁתַּטֵּל 2 Sam. 14 19
חאשׁ בית רשע Micah 6 10

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 66*a*, on 2 Sam. 14 19 which I have printed; (II) Harley 5710—11, Vol. II, fol. 116*b*, on Micah 6 10 and (III) Add. 15,250, fol. 172*a*, on 2 Sam. 14 49.

The third Massorah, which is as follows, is the most important:

אִישׁ ב׳ סכיזין יֵשׁ וסי׳
עוד חאש בית רשע Micah 6 10
אִישׁ רָעִים Prov. 18 24
אם אִישׁ לְחַטִּין וְלִהְשְׁתַּטֵּל 2 Sam. 14 19

This Rubric, therefore, which is preserved in the printed Massorah on 2 Sam. 14 19 emphatically declares that the two abnormal forms אֵשׁ as well as the normal אִישׁ in Prov. 14 19 are simply the textual reading or *Kethiv* and that the *Sevir* or alternative reading in all these three passages is יֵשׁ *there is.*

תליג = § 433.

וְהָאִישׁ *and the man, occurs three times.* This Rubric, which is from Add. 15,251, fol. 117*b*, on Deut. 24 11 is perfectly unintelligible since וְהָאִישׁ occurs no fewer than seventeen times. The printed Massorah Finalis which has also this Rubric under letter א, § 341, heads it והאיש ג׳ בטעם *it occurs three times with the accent* and gives the same three passages. But this is equally inexplicable since it has a different accent in each of three passages, and though וְהָאִישׁ (Numb. 9 13) with *Telisha Ketanah* does not occur again והאיש (Deut. 24 11) with *Rebia* occurs also in 1 Sam. 4 13; 2 Kings 5 1, and והאיש (Judg. 17 5) is also to be found in 1 Sam. 4 14; 9 6; Dan. 9 21. It may be that the design of this Massorah is to register the three instances in which the combination וְהָאִישׁ אֲשֶׁר occurs in the Bible and that the catchwords והאיש מיכה לו (Judg. 17 5) are a clerical error for והאיש אשר יעשה בזדון Deut. 17 12 which is the third passage where this phrase occurs.

תליד = § 434.

וְאִישׁ אִישׁ *and a man man* [i. e. whatsoever man], *occurs twice in this combination.* That is אִישׁ with the prefix *Vav* followed by this expression without it, being the reverse of the three instances registered in § 423. The normal combination in these phrases is simply אִישׁ אִישׁ without the prefix *Vav* (comp. Levit. 17 3, 8; 20 2, 2; 22 4, 18 &c.). Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Cambridge Add. 1174, on Levit. 17 10 which I have printed; (II) Harley

5710—11, Vol. I, fol. 75*a*; (III) Orient. 2348, fol. 102*b*; (IV) Orient. 2349, fol. 92*b*, and (V) Orient. 4445, fol. 103*a*, all on the same passage. With the exception of the first List, all the others have in the heading ב' דסמיכ' וכטעמ' *it occurs twice in this combination and with the same accents.*

תל"ה = § 435.

וְאִישׁ אֶל־אַרְצוֹ *and every man to his own country, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 219*b*, on Isa. **13** 14.

תל"ו = § 436.

וְאִישׁ יְהוּדָה *and the man of Judah, occurs in this combination six times in the Scriptures.* Of this Rubric I collated six Lists, five in MSS. and one one printed: (I) Harley 5710—11, Vol. I, fol. 215*a*, on 2 Sam. **24** 9 which I have printed; (II) Arund. Orient. 16, fol. 41*b*, on 1 Sam. **11** 8; (III) the same MS., fol. 74*a*, on 2 Sam. **24** 9; (IV) the same MS., fol. 168*b*, on Jerem. **32** 32; (V) Add. 15251, fol. 156*a*, on 1 Sam. **11** 8 and (VI) the printed Massorah Jerem. **32** 32.

תל"ז = § 437.

וְאִישׁ מִלְחָמָה *and a man of war, occurs twice in this combination.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 184*a*, on 1 Sam. **16** 18.

תל"ח = § 438.

כְּאִישׁ *as a man, occurs twenty times with Sheva.* Of this Rubric, which does not occur in the printed Massorah, I collated twenty-one Lists: (I) Harley 5710—11, Vol. II, fol. 184*b*, on Ps. **38** 15 which I have printed; (II) the same MS., Vol. I, fol. 170*b*, on Judg. **20** 11; (III) the same MS., Vol. II, fol. 297*a*, on Neh. **8** 1; (IV) the St. Petersburg Codex of A. D. 916 on Jerem. **14** 9; (V) the same Codex on Zech. **4** 1; (VI) Add. 15,251, fol. 142*a*, on Judg. **6** 16; (VII) the same MS., fol. 242*a*, on Jerem. **6** 23; (VIII) the same MS., fol. 293*a*, on Prov. **24** 34; (IX) the same MS., fol. 416*b*, on Ezra **3** 1; (X) Add. 21,160, fol. 210*b*, on Numb. **14** 15; (XI) Halle Ochlah Ve-Ochlah 11, § 31, and no fewer than ten Lists in Arund. Orient. 16, viz. fol. 22*b*, on Judg. **6** 16; fol. 137*a*, on Isa. **42** 13; fol. 147*a*, on Isa. **66** 13; fol. 156*a*, on Jerem. **14** 9; fol. 161*a*, on Jerem. **23** 9; fol. 218*a*, on Zech. **4** 1; fol. 293*a*, on Ps. **38** 15; fol. 338*a*, on Prov. **6** 11; fol. 373*b*, on Ezra **3** 1 and fol. 384*a*, on Neh. **8** 1.

There are several points of interest attached to this Rubric: (I) the *Sheva* under the *Caph* is called in the heading of List I חטף *Chateph*; (II) in List V which exhibits the oldest form of this Massorah it is called ר"פ = *Raphi* and (III) List I describes the reading כְּאִישׁ in Judg. **20** 1 as that of certain Codices. What the alternative was here it is impossible to say as none of the other Lists remark upon it. It is remarkable that the printed Massorah on Ps. **38** 15 refers to Pericope בהעלתך for this Rubric[1] and the printed Massorah Finalis, letter א, § 342, to Pericope שלח לך where they say this Rubric is given,[2] but it occurs nowhere in Jacob b. Chayim's Massorah.

1 כאיש כ' בקריא' וסימ' נמסר בסדר בהעלותך.
2 כאיש כ' וסימ' נמסר בפר' שלח לך.

תל"ט = § 439.

כְּאִישׁ אֶחָד *as one man, occurs nine times in the Scriptures.* I have mislaid the reference to the MS. from which this Rubric is taken. The note which I find is on Add. 15,250, fol. 81*b*, on Numb. **14** 15. But the Rubric here is as follows: כאיש אחד ב' בקרו' and the first two instances alone are given. In the printed Massorah this Rubric does not occur.

ת"מ = §. 440.

לָאִישׁ *to the man, occurs thirty-two times . . . . . and once it is with the prefix Vav.* The design of this Rubric is to safeguard these thirty-two instances as well as the one instance with the prefix *Vav* with *Kametz* under the *Lamed* so as not to be confused with לְאִישׁ with *Sheva* under the *Lamed* which occurs no fewer than sixty times.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 29*a*, on Gen. **43** 6 which I have printed; (II) the same MS., Vol. II, fol. 48*a*, on Jerem. **26** 11; (III) Orient. 4445, fol. 33*b*, on Gen. **43** 11; (IV) St. Petersburg Codex of A. D. 916, on Jerem. **26** 11; (V) Arund. Orient. 16, fol. 30*b*, on Judg. **16** 19; (VI) the same MS., fol. 40*a*, on 1 Sam. **9** 7; (VII) the same MS., fol. 63*b*, on 2 Sam. **12** 4; (VIII) the same MS., fol. 283*b*, on Ruth. **3** 3; (IX) the same MS., fol. 343*b*, on Prov. **20** 3; (X) Halle Ochlah Ve-Ochlah II, § 31, and (XI) the printed Massorah Finalis, letter א, § 340.

The statement in the heading of List III that there are thirty-three such instances with *Kametz* under the *Lamed* includes the passage in Judg. **19** 24 where it is וְלָאִישׁ the one instance with the prefix *Vav*. List IV notices the thirty-two instances without וְלָאִישׁ, but omits by a clerical oversight Jerem. **26** 16.

תמ"א = § 441.

וּלְאִישׁ *and to a man, occurs three times.* That is, to distinguish it from וְלָאִישׁ which occurs once (comp. § 400). Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 74*a*, on Levit. **15** 33 which I have printed; (II) the same MS., Vol. I, fol. 197*b*, on 2 Sam. **2** 15; (III) the same MS., Vol. II, fol. 70*b*, on Ezek. **1** 23; (IV) Arund. Orient. 16, fol. 58*a*, on 2 Sam. **2** 15; (V) Add. 15,251, fol. 74*a*, on Levit. **15** 33; (VI) the same MS., fol. 268*b*, on Ezek. **1** 23; (VII) the printed Massorah on Levit. **15** 33 and (VIII) the printed Massorah Finalis, letter א, § 353. All these Lists include 2 Sam. **2** 15 though it is here part of the proper name *Ish-bosheth*.

תמ"ב = § 442*a—b*.

לְמֵאִישׁ *from man, occurs three times according to the Westerns . . . . . according to the Easterns it is* מֵאִישׁ *in Samuel both in the Kethiv and Keri.* This Rubric I have found only in Harley 5710—11, Vol. I, fol. 41*b*, on Exod. **11** 7. Of the second recension I have collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 200*b*, on 2 Sam. **6** 19 where alone the mnemonic sign occurs; (II) the same MS., Vol. II, fol. 158*a*, on 2 Chron. **15** 13; (III) Arund. Orient. 16, fol. 60*b*, on 2 Sam. **6** 19; (IV) Orient. 2348, fol. 73*b*; (V) Orient. 2349, fol. 64*a*; (VI) Add. 15,251, fol. 47*a*, and (VII) the printed Massorah, all on Exod. **11** 7.

תמ"ג = § 443.

אִישִׁי *my husband, occurs eight times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 65*b*, on 2 Sam. **14** 5 which I have printed; (II) the same MS., fol. 99*b*, on 2 Kings **4** 1; (III) the same MS., fol. 200*a*, on Hos. **2** 9; (IV) Add. 15,251, fol. 175*b*, on 2 Sam. **14** 5; (V) Halle Ochlah Ve-Ochlah II, fol. 95*a*, and (VI) the printed Massorah on Gen. **29** 32.

תמ"ד = § 444.

אִישֵׁךְ *thy husband, occurs six times.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 87*b*, on Numb. **5** 20 which I have printed and (II) the printed Massorah on Judg. **14** 15. The latter states at the end of the List that it occurs once with the prefix *Lamed* (2 Kings **4** 26).

תמ"ה = § 445.

אִישָׁהּ *her husband, occurs twenty-five times.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 9*b*, on Gen. **16** 3 which I have printed; (II) the same MS., Vol. I, fol. 160*a*, on Numb. **30** 11; (III) Add. 15,451, fol. 210*b*, on 2 Sam. **11** 26 and (IV) Add. 21,160, fol. 241*a*, on the same passage.

תמ"ו = § 446.

וְאִישָׁהּ *and her husband, occurs four times.* This Rubric I have found only in the printed Massorah on Numb. **30** 14.

תמ"ז = § 447.

אֲנָשִׁים *men, occurs three times.* That is the plural of אִישׁ. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 25*b*, on Isa. **53** 3 which I have printed; (II) the same MS., Vol. II, fol. 219*b*, on Ps. **141** 4; (III) the same MS., Vol. II, fol. 245*a*, on Prov. **8** 4; (IV) Arund. Orient. 16, fol. 141*b*, on Isa. **53** 3; (V) the same MS., fol. 319*b*, on Ps. **141** 4; (VI) the printed Massorah on Isa. **53** 3 and (VII) the same on Prov. **8** 4 which List alone has the mnemonic sign. Most of the Lists have in the heading י' ומלאי' *it occurs three times and plene.*

תמ"ח = § 448.

כְּאִישׁוֹן *as the manikin,* or *apple* [i. e. of the eye], *occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177*b*, on Ps. **17** 8 which I have printed; (II) the same MS., Vol. II, fol. 245*a*, on Prov. **7** 2; (III) Arund. Orient. 16, fol. 287*a*, on Ps. **17** 8; (IV) the same MS., fol. 338*b*, on Prov. **7** 2; (V) Add. 15,251, fol. 349*a*, on

Ps. 17 8 and (VI) the printed Massorah on the same passage. Most of the Lists have in the heading ג׳ ומלא׳ *three times and plene.*

תמ״ט = § 449.

אִיתִיאֵל *Ithiel without and with the prefix Lamed, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 386*b*, on Neh. 11 7. The printed Massorah Finalis, letter א, § 360, refers to the Massorah on Neh. 11 7 where it states that this Rubric is given, but as it is not unfrequently the case in such references, the Rubric is not to be found.[1]

[1] Comp. איתיאל ג׳ וסימ׳ נמסר בנחמיה סימן י״א.

ת״נ = § 450.

אֵיתָם. *Wherever Etham occurs it is always without Yod except in one instance.* This is one of those artificial Massorahs which group together homonyms for the purpose of pointing out variations in their orthography. אֵיתָם with *Yod* which is here given as an exception to the regular spelling without *Yod* (אֶתָם), is the Kal future first person singular from יָתַם, whereas אֶתָם without *Yod* which in this Rubric is stated to be its normal spelling and which without and with the prefix occurs four times (Exod. 13 20; Numb. 33 6, 7, 8) is the proper name of a city. The wording of this Rubric, which is from the printed Massorah on Numb. 33 6, does not make this import quite clear. The Rubric, however, also occurs in Orient. 2348, fol. 131*a*, and Orient. 2349, fol. 121*a*, both on the same passage where the sense is perfectly plain. In these two MSS. it is as follows:[1] *Wherever* אֶתָם *without and with the prefix occurs it is the proper name of a city and is defective except in one instance where it is used in a different sense and is plene, viz. Ps. 19 14.*

[1] כל לישׁ׳ איתם באתם שום כאתא וחס בלחוד בלישׁ אחרי וכל אל ימשלו בי אז איתם.

תנ״א = § 451.

אֵיתָן *strong, strength, occurs four times.* This Rubric which is from Add. 15,251, fol. 383*a*, Job 33 19 is incorrect since it occurs no fewer than nine times, and five instances are omitted, viz. Jerem. 49 19; 50 44; Amos 5 24; Ps. 74 15; Prov. 13 15. The Rubric also occurs in Add. 21,160, fol. 231*b*, and in the printed Massorah, both on Numb. 24 21 in a still more inexplicable form since it states that אֵיתָן occurs three times only, omitting not only the five passages in question, but also Jerem. 5 15. It will also be seen that this Rubric excludes אֵיתָן the proper name which without the prefix occurs four times (1 Chron. 2 8; 6 27, 29; 15 17) and which is generally included where the orthography is identical.

תנ״ב = § 452.

אַךְ *only, occurs eight times at the beginning of a verse in the Scriptures.* This Rubric which is to be found in the printed Massorah only, on Levit. 23 27, is hopelessly incorrect, since this adverb begins a verse a great many more times. It cannot possibly denote that אַךְ with a certain accent begins the verse this number of times, for these eight instances have no fewer than three different accents and in one passage it is with *Makkeph.* Each of these accents אַךְ has repeatedly in other passages where it occurs at the beginning of a verse. As it occurs altogether sixty-eight times at the beginning of a verse,[1] the Nakdam probably found the full List too long for the margin and may have intended simply to give the beginning of it as is not unfrequently the case with lengthy catalogues. A later Nakdan, however, who did not understand the import of this Massorah, finding eight instances only enumerated, dropped ם [= 60] and left the ח [= 8] to make the heading conformable to the enumerated passages.

[1] Comp. Gen. 9 4; 34 15, 22; Exod. 21 21; Levit. 11 4, 21, 36; 21 23; 23 27, 39; 27 26, 28; Numb. 1 49; 14 9; 18 17; 26 55; 31 22; Deut. 12 22; 14 7; 18 20; Josh. 3 4; 1 Sam. 12 24; 1 Kings 9 24; 11 12; 22 44; 2 Kings 12 14; 13 6; 22 7; 23 9, 26; 24 3; Isa. 14 15; 19 11; 45 24; Jerem. 3 13; 26 15 24; 28 7; 34 4; Hos. 4 4; Zech. 1 6; Ps. 23 6; 39 7; 49 16; 62 2, 3, 5, 6, 7, 10; 68 22; 73 13, 18; 85 10; 140 14; Prov. 17 11; Job 13 20; 14 22; 16 7; 18 21; 30 24; 33 8; 35 13; Lament. 3 3; Ezra 10 15; 1 Chron. 22 12; 2 Chron. 20 33; 30 11.

תנ״ג = § 453.

אַךְ *only, occurs five times with the accent Mehupach.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 70*b*, on Levit. 11 4 which I have printed and (II) Orient. 4445, fol. 94*b*, on the same passage.

תנ״ד = § 454.

אַךְ. For the various accents which this adverb takes. see letter ט under טעמים.

תנ״ה = § 455.

אַךְ בְּכוֹר *only the firstling, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Levit. 27 26.

תנ״ו = § 456.

אַךְ הַבָּמוֹת *only* or *but the high places, occurs twice . . . . whilst in all other instances it is* רַק הַבָּמוֹת *save that,* or *except the high places.* This Massorah, therefore, is designed to safeguard these exceptional instances against being made conformable to the more common combination רַק הַבָּמוֹת. This Rubric, which does not occur in the printed Massorah, is from the Vienna Codex No. 35 on 1 Kings 22 44. The last line ואי והבמות is incorrect since והבמות in this connection occurs twice, viz. 1 Kings 15 14 and 2 Chron. 15 17.

In Harley 5710—11, Vol. II, fol. 161*a*, where this Massorah occurs on 2 Chron. 20 33, the variation in these phrases which record the same event is more strikingly pointed out and is as follows: *By Asa in Kings and Chronicles it is* (הַבָּמוֹת) ***and** the high places they did not remove [1 Kings **15** 14; 2 Chron. **15** 17]; by Jehoshaphat in Kings and Chronicles it is* (אַךְ הַבָּמוֹת) ***only** the high places they did not remove [1 Kings **22** 44; 2 Chron. **20** 33] and in all other passages it is* (רַק הַבָּמוֹת), ***but** the high places they did not remove [2 Kings **12** 4; **14** 4; **15** 4, 35].*[1]

[1] אסא דמלכים ודברי הימים והבמות לא סרו, דיהושפט דמלכים ודברי הימים אך הבמות לא סרו, ושאר׳ רק הבמות לא סרו.

תנ״ז = § 457.

וְאַךְ *and but, occurs three times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 100*b*, on Numb. 22 20 which I have printed; (II) Orient. 4445, fol. 142*a*, on the same passage; (III) Arund. Orient. 16, fol. 16*a*, on Josh. 22 19; (IV) Orient. 2349, fol. 33*a*, on Gen. 9 5 and (V) the printed Massorah on the same passage. Lists II and IV respectively add, one at the end of the Rubric and the other in the heading, that it begins a verse in two instances and is in the middle of the verse in one passage. The printed Massorah which simply states that it occurs twice at the beginning of a verse and catalogues the two instances only, is misleading inasmuch as it may imply that apart from the beginning of the verse it occurs frequently. The two instances which begin a verse form part of the words which respectively occur twice with the prefix *Vav* commencing a verse.[1]

[1] Comp. *The Massorah,* letter ו, § 63, Vol. I, p. 399.

תנ״ח = § 458.

שִׁטָּה. *A List of unique words* [chiefly from the root אכל]. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Isa. 40 12. Its design is to catalogue *hapax legomena* of expressions with *Caph Lamed* (כל). As thirteen out of the five-and-twenty words are from אכל, and seven only from כלה, two from כלל, two from מול and one from יכל I have added in the heading in brackets בלישן אכילה to indicate the root of by far the larger number of the forms tabulated in the List. Why the twelve words of the four different roots are here mixed up with the thirteen forms from אכל when there are nearly ninety other *hapax legomena* from this root which could have easily filled up the List, it is difficult to say. It may be that the Massorites deemed it necessary to fix the reading of these expressions because they were exposed to variations in the MSS. or because some Hagadic import was attached to them.

תנ״ט = § 459.

אֲכָלָתְהוּ *he hath devoured him, occurs four times in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 78*b*, on Ezek. 15 5 which I have printed; (II) Orient. 2348, fol. 59*b*; (III) Orient. 2349, fol. 49*b*; (IV) Add. 21,160, fol. 39*b*; (V) the printed Massorah, all on Gen. 37 33, and (VI) the printed Massorah on Ezek. 15 5. Lists II and III have in the heading ד׳ ג׳ קמ׳ וחד פת׳ *it occurs four times three times with Kametz and once with Pathach,* which is more precise, since in Ezek. 15 5 the *Lamed* has *Pathach.*

ת״ם = § 460.

וַאֲכָלְתָם *and he shall devour them, occurs twice.* That is in both instances the *Tav* is with *Pathach* and the accent is on the penultima. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 200*a*, on Hos. **2** 14 which I have printed; (II) Vienna Codex No. 35 on Jerem. **5** 14 which rightly has in the heading ב׳ פת׳; (III) the same Codex on Hos. **2** 14 and (IV) the printed Massorah on Jerem. **5** 14.

תמ״א = § 461.

אֲכַלְתִּי *I have eaten, occurs twice at the end of a verse, once with Kametz and once with Pathach.* That is, this preterite first person singular, which occurs altogether ten times, ends a verse in two instances, once it has the normal pausal *Kametz* under the *Caph* (comp. Ps. **102** 10) and once it is abnormally with *Pathach*. This Rubric is from the Vienna Codex No. 35 on Neh. **5** 14. The printed Massorah Finalis which gives this Rubric in letter א, § 375, is hopelessly corrupt.[1]

[1] The heading in Jacob b. Chayim's Massorah is אכלתי ב׳ פתחין במוכרת which Heidenheim has exposed both in עין הקורא and יום שכל on Gen. **31** 38.

תמ״ב = § 462.

וַאֲכָלְתּוּ *and they shall eat it, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 79*b*, on Levit. **24** 9 which I have printed; (II) the same MS., Vol. II, fol. 38*b*, on Jerem. **10** 25; (III) Arund. Orient. 16, fol. 154*a*, on the same passage; (IV) Add. 21,160, fol. 180*b*, on Levit. **26** 16; (V) the printed Massorah on Levit. **24** 9 and (VI) the same on Jerem. **10** 25. Lists II, III, IV, V and VI have in the heading ג׳ חס׳ or ג׳ וחס׳ which refers to the absence of *Vav* after the *Lamed*. It will be seen that וחס׳ and חס׳ are used promiscuously, a fact to which we have often adverted, though the former is the more correct way of stating it since it occurs three times only ***and*** is defective in all the three passages.

תמ״ג = § 463.

אָכוֹל *eating, devouring, is ten times plene.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 69*a*, on Levit. **10** 18 which I have printed; (II) the same MS., Vol. II, fol. 168*a*, on 2 Chron. **31** 10; (III) Arund. Orient. 16, fol. 71*a*, on 2 Sam. **19** 43; (IV) the same MS., fol. 113*b*, on 2 Kings **19** 29; (V) the same MS., fol. 204*b*, on Joel **2** 26; (VI) the same MS., fol. 277*a*, on 2 Chron. **31** 10; (VII) Add. 21,160, fol. 27*b*, on Gen. **31** 15; (VIII) the same MS., fol. 151*a*, on Levit. **10** 18; (IX) the printed Massorah on the same passage, and (X) the same on Joel **2** 26. It is to be remarked that though one of the instances is הָאָכוֹל (2 Sam. **19** 43) none of the MS. Lists state in the heading י׳ מל׳ בליש׳ and it is only in the heading of the two Lists in the printed Massorah that it is so stated. The heading, however, in the first of Jacob b. Chayim's List which has it ואכול י׳ מלא׳ בליש׳ is wrong, since there is no plene instance of this infinitive absolute with the prefix *Vav* which the Massorah recognises. The *Kethiv* in Isa. **37** 30 is excluded from this List. It is, moreover, to be noticed that though the plene form of this infinitive is the normal orthography and the defective the abnormal since it occurs five times only (Gen. **2** 16; 1 Sam. **14** 30; 2 Kings **4** 43; Isa. **22** 13; Prov. **25** 27), the Massorah here, contrary to its usual practice, safeguards the normal spelling.

תמ״ד = § 464.

לֶאֱכוֹל *to eat, is thirteen times plene and the mnemonic sign thereof in Chaldee is, the man killed sheep, and the eagle took bread in a good month, and the princes finished the cluster and tarried in the field.* As this infinitive occurs fifty-three times and is plene in thirteen instances only, the Massorah safeguards the exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176*a*, on Ezek. **16** 20 which I have printed; (II) the same MS., fol. 353*a*, on Eccl. **5** 17; (III) Add. 15,251, fol. 275*a*, on Ezek. **16** 20; (IV) Vienna Codex No. 35 on Eccl. **5** 17; (V) Cambridge Add. 465 on Levit. **25** 7 from which I printed the mnemonic sign and (VI) the printed Massorah on Ezek. **16** 20. It is remarkable that all these Lists, contrary to the usual practice of the Massorah, include the *Kethiv* in Ezek. **44** 3 in the thirteen plene instances since the Massorah as a rule recognises only the *Keri*.

There is another recension of this Rubric in Harley 5710—11, Vol. I, fol. 187*b*, on 1 Sam. **20** 5 which is of great importance for the orthography of this infinitive. It is as follows: לֶאֱכוֹל *is seven times plene, viz. 1 Sam.* **20** *5, 24; 2 Sam.* **13** *9;* **16** *2;* **17** *29; 2 Kings* **4** *40; Eccl.* **6** *2; and it is likewise so in the Twelve* [Minor Prophets] *except in one instance, viz. Hab.* **3** *14.*[1] It will be seen that this Rubric not only excludes Ezek. **16** 20; **44** 3, and 2 Chron. **7** 13, but gives Eccl. **6** 2 instead of Eccl. **5** 17 as one of the plene instances.

[1] לאכול ד׳ מל וסיכנהו ישוב אשם עם המלך לאכול, ויסתר, המשרת, והלחם, ודבש, ויצק, וישליכנו, וכל יב דכו למא נקבת בסמיו ראש פרזיו.

תמ״ה = § 465.

אֲכָל *to eat, occurs twice.* That is, this infinitive construct occurs twice, once with *Kametz* under the *Caph* and once with *Cholem* over it. This Rubric is from the Halle Ochlah Ve-Ochlah II, § 33. The heading in the printed Massorah on Gen. **3** 11 which this Rubric has, viz. ב׳ א׳ בחטף פת׳ וחטף קמץ is unintelligible.

תמ״ו = § 466.

בְּאָכְלָם *when they eat, occurs twice* . . . . That is, with the prefix *Beth* and once this infinitive with the suffix third person plural has the prefix *Caph*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 4*a*, on Josh. **5** 12 which I have printed; (II) Orient. 2449, fol. 95*a*, on Levit. **22** 16; (III) the printed Massorah on the same passage and (IV) the printed Massorah Finalis, letter א, § 374.

תמ״ז = § 467.

אֲכוֹל *eat, is five times plene.* Without and with the prefix *Vav* this imperative occurs altogether twelve times. It is defective in seven instances[1] and plene in these five passages only. Hence the Massorah safeguards the minority. C׳ this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 93*b*, on 1 Kings **19** 5 which I have printed, but from which I omitted by an oversight (ב׳ בר׳) the second instance in Ezek. **3** 1; (II) the same MS., fol. 345*a*, on Prov. **23** 7 and (III) the printed Massorah on Ezek. **3** 1. It is to be noticed that though in 1 Sam. **28** 22 this imperative has the prefix *Vav*, none of the Lists state in the heading ה׳ בליש׳.

[1] Comp. אֱכֹל 1 Sam. **9** 24; 1 Kings **18** 41; **19** 7; Prov. **25** 16; Eccl. **9** 7; וֶאֱכֹל 1 Kings **13** 15; Ezek. **2** 8.

תמ״ח = § 468.

וַיֹּאכַל *and he shall eat, occurs five times in the Scriptures and the mnemonic sign thereof is in Chaldee, the grass of the bread stood up and denied its garden.* In all the other twenty-one instances where this future third person singular occurs, the prefix *Vav* has *Pathach* and the *Yod* is with *Dagesh* (וַיּאכַל). Hence the Massorah safeguards these five instances where it has *Sheva*, and hence also some of the headings have ה׳ רפין = *five times with Sheva.* Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 35*b*, on Exod. **2** 20 which I have printed; (II) the same MS., Vol. I, fol. 229*a*, on 1 Kings **13** 18; (III) the same MS., Vol. II, fol. 261*a*, on Cant. **4** 16; (IV) Arund. Orient. 16, fol. 88*b*, on 1 Kings **13** 18; (V) the same MS., fol. 349*b*, on Cant. **4** 16; (VI) Add. 21,160, fol. 21*a*, on Gen. **27** 31; (VII) the same MS., fol. 66*a*, on Exod. **2** 20; (VIII) the same MS., fol. 80*a*, on Exod. **10** 12; (IX) Vienna Codex No. 35 on Cant. **4** 16; (X) Halle Ochlah Ve-Ochlah II, § 33, and (XI) the printed Massorah on Gen. **27** 31. Lists V, VI, VII, IX and X have the mnemonic sign. The mnemonic sign without the List is given in the printed Massorah on Exod. **10** 12; 1 Kings **13** 18; Cant. **4** 16, and in the printed Massorah Finalis, letter א, § 366.

תמ״ט = § 469.

וַיֹּאכַל *and he ate, has twice the accent Zakeph with Pathach.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 56*a*, on 1 Sam. **30** 11. See, however, Gen. **27** 25 where וַיֹּאכַל is also with *Zakeph*.

ת״ע = § 470.

יֹאכַל *he shall eat, occurs thirteen times.* That is, with a pausal accent and *Tzĕrē* to distinguish it from the forty-one passages where it has a non-pausal accent and is with *Pathach* (יֹאכַל). Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 138*a*, on Isa. **44** 16 which I have printed; (II) the same MS., fol. 122*a*, on Isa. **7** 22; (III) the same MS., fol. 146*b*, on Isa. **65** 22; (IV) the same MS., fol. 323*a*,

Job 5 5; (V) the same MS., fol. 331*b*, on Job 31 8; (VI) the same MS., fol. 335*a*, on Job 40 15; (VII) the same MS., fol. 352*b*, on Eccl. 5 11; (VIII) Orient. 4445, fol. 122*b*, on Numb. 6 3; (IX) the St. Petersburg Codex of A. D. 916, on Isa. 65 22; (X) Harley 5710—11, Vol. I, fol. 78*a*, on Levit. 21 22; (XI) Halle Ochlah Ve-Ochlah II, § 33, and (XII) the printed Massorah on Levit. 21 22.

תע"א = § 471.

תֹּאכַל *thou shalt*, or *she shall eat, occurs seven times, and the sign thereof is in Chaldee: the priest commanded the widow, thy toil and thy bread into the city of the king. His companions came and removed death from the house of destruction and burnt his blood and flesh with fire.*

It is to be remarked: (1) That this Rubric groups together the nine instances where this form is the second person masculine (Gen. 2 16; Deut. 12 27; 15 23; 20 19; 2 Kings 7 12, 19; Ezek. 12 18; 24 17; Ps. 128 2) and the eight instances where it is third person feminine (Levit. 22 12, 13; 2 Sam. 22 9; Isa. 9 17; Ps. 18 9; 50 3; Prov. 31 27; Job 31 12) and (2) that it safeguards alike these pausal instances with *Tzērē* against the thirty-six non-pausal passages with *Pathach*, including both the second person masculine and the third person feminine. This Rubric too is an ancient part of the Massorah. Of it I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 77*a*, on Ezek. 12 18 which I have printed; (II) the same MS., Vol. II, fol. 177*b*, on Ps. 18 9; (III) Orient. 4445, fol. 108*a*, on Levit. 22 12; (IV) St. Petersburg Codex of A. D. 916 on Isa. 9 17; (V) the same Codex on Ezek. 12 18; (VI) Arund. Orient. 16, fol. 72*b*, on 2 Sam. 22 9; (VII) the same MS., fol. 123*a*, on Isa. 9 17; (VIII) the same MS., fol. 182*b*, on Ezek. 24 17; (IX) the same MS., fol. 287*b*, on Ps. 18 9; (X) the same MS., fol. 296*a*, on Ps. 50 3; (XI) the same MS., fol. 317*a*, on Ps. 128 2; (XII) Cambridge Add. 465 on Levit. 22 12, where the mnemonic sign is given; (XIII) Halle Ochlah Ve-Ochlah II, § 33, and (XIV) the printed Massorah Finalis, letter א, § 363.

תע"ב = § 472.

וְתֹאכַל *and it shall devour, occurs six times in the Scriptures.* The design of this Massorah is to safeguard these instances with *Sheva* against any of them being made conformable to the twenty-one passages wherein the *Vav* which precedes this future second person masculine or third person feminine has *Pathach*. Hence some of the Lists head this Rubric ו' רפין *it occurs six times with Sheva*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 162*b*, on Judg. 9 15 which I have printed; (II) the same MS., Vol. I, fol. 238*b*, on 2 Kings 1 12; (III) Arund. Orient. 16, fol. 25*a*, on Judg. 9 15; (IV) the same MS., fol. 97*b*, on 2 Kings 1 12; (V) the same MS., fol. 220*b*, on Zech. 11 1; (VI) Add. 15,251, fol. 144*a*, on Judg. 9 15 and (VII) the printed Massorah on Zech. 11 1.

תע"ג = § 473.

אֹכַל the future first person singular has once the prefix *Vav* with *Kametz* and once *Vav* with *Sheva*. This Rubric is from the printed Massorah on Gen. 27 33. These two expressions form part of the List of words beginning with *Vav Aleph* which respectively occur twice, once with *Sheva* and once with *Kametz*.[1]

[1] Comp. *The Massorah*, letter ו, § 11, Vol. I, p. 322 &c.

תע"ד = § 474.

תֹּאכְלֶנָּה or תֹּאכַלְנָּה *thou shalt eat it, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 3*a*, on Gen. 3 17. Both the MSS. and the early editions differ as to the pointing of this word Orient. 4445; Orient. 2201; Harley 5710—11; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2629; Orient. 4227; the *editio princeps* of the Pentateuch 1482; the first edition of the Bible 1488; the third edition 1494; the first edition of the Rabbinic Bible 1517 have it תאכלה with *Sheva* under the *Caph*, whilst Add. 9401; Add. 15,250; Add. 15,251; Add. 15,252; Add. 15,282; Add. 15,451; Orient. 2365; the second edition of the Bible 1491—93; the Lisbon edition of the Pentateuch 1491; the Complutensian and the *editio princeps* of the Rabbinic Bible with the Massorah 1524—25 have it תאכלנה with *Chateph-Pathach* under the *Caph*. Orient. 2201; Add. 15,251 and one of my MSS. say that the latter is the reading of Ben-Asher and the former is that of Ben-Naphtali.

תע"ה = § 475.

וְיֹאכְלוּ *and they shall eat, occurs twice.* That is with *Sheva* under the *Caph*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 102*a*, on 2 Kings 6 22 which I have printed and (II) Harley 5710—11, Vol. I, fol. 242*b*, on the same passage. The latter heads it ב' רפ" *it is twice Raphe* that is with *Sheva* under the *Caph* in contradistinction to the twenty-five instances in which it has *Pathach* under the *Vav*. But this is not very precise, since the instances which constitute the next Rubric have also *Sheva* under the *Caph*.

תע"ו = § 476.

וְיֹאכְלוּ *and they shall eat, occurs three times and the mnemonic sign thereof is, one pursues after his neighbour* = they follow each other in consecutive verses. That is with *Tzārē* under the *Caph* in consequence of its having a pausal accent. Of this Massorah I collated two Lists: (I) Cambridge Add. 465 on 2 Kings 4 41 which has the mnemonic sign, and (II) the printed Massorah on the same passage which heads it ג' רפין *it is three times Raphe* and which for the reason stated in the preceding Rubric is inexact.

תע"ז = § 477.

יֹאכְלֻהוּ *they shall eat it, occurs four times and is defective in the Scriptures.* Of this Rubric I collated eight Lists, six in MSS and two printed: (I) Harley 5710—11, Vol. I, fol. 42*a*, on Exod. 12 8 which I have printed; (II) the same MS., Vol. II, fol. 29*a*, on Isa. 62 9; (III) Orient. 4445, fol. 92*b*, Levit. 8 31; (IV) Add. 15,251, fol. 88*a*, on Numb. 9 11; (V) the same MS., fol. 237*a*, on Isa. 62 9; (VI) Add. 21,160, fol. 202*a*, on Numb. 9 11; (VII) the printed Massorah on Exod. 12 8, and (VIII) the same on Isa. 62 9. It is remarkable that List III, which represents the oldest Massorah, gives Levit. 6 9 יאכלוהּ as one of the four instances where the present text has יֹאכְלֻהוּ and omits Exod. 12 8 which is יאכלוהּ in the *textus receptus*. This Rubric occurs again in this ancient Codex on Numb. 9 11, fol. 127*b*, but the leaf is unfortunately defective so that it is impossible to say whether the four instances given in this Rubric are the same as those recorded in the first instance.

תע"ח = § 478.

נֹאכַל *occurs three times, twice it is with Aleph and denotes eating and once it is written with Vav and denotes low, deceiving.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 2*b*, on Isa. 4 1 which I have printed; (II) the same MS., Vol. II, fol. 127*a*, on Mal. 1 14; (III) Arund. Orient. 16, fol. 120*b*, on Isa. 4 1; (IV) the same MS., fol. 223*a*, on Mal. 1 14; (V) Add. 15,251, fol. 313*a*, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) Halle Ochlah Ve-Ochlah II, § 33, and (VIII) the printed Massorah on Gen. 3 2.

תע"ט = § 479.

וְנֹאכְלֶנּוּ *and we shall eat him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 102*a*, on 2 Kings 6 28 which I have printed and (II) Add. 15,251, fol. 203*b*, on the same passage. The latter rightly has in the heading ב' ובענין *twice and in the same section.*

ת"ם = § 480.

אוֹכֵל *eating, is four times plene.* As this participle which occurs thirteen times, is defective in nine instances[1] and plene in these four passages only, the Massorah safeguards the exceptional orthograhy. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 118*a*, on Nah. 3 12 which I have printed; (II) the same MS., Vol. II, fol. 185*b*, on Ps. 41 10; (III) Orient. 2349, fol. 50*b*, on Gen. 39 6; (IV) Add. 15,251, fol. 33*b*; (V) Add. 21,160, fol. 41*b*; (VI) the printed Massorah, all on Gen. 39 6, and (VII) the printed Massorah on Ps. 41 10.

[1] Comp. אכל Gen. 40 17; Exod. 12 15, 19; Levit. 7 25; 2 Sam. 9 11, 13; 1 Kings 21 5; Ps. 106 20; Prov. 13 25.

תפ"א = § 481.

אֹכְלֵי *eaters of*, or *that eat of, occurs four times .... and once it is with the prefix Vav.* I have mislaid the reference to the MS. from which this Rubric is taken. This participle plural construct also occurs a fifth time in the *textus receptus*, viz. Ps. 127 2.

תפ"ב = § 482.

אֹכְלָה *consuming*, or *I will eat, occurs five times.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 39*b*, on Jerem. 12 12 which I have printed;

(II) St. Petersburg Codex of A. D. 916, on Joel. 2 5; (III) Arund. Orient. 16, fol. 155*a*, on the same passage; (IV) the same MS., fol. 204*a*, on Joel 2 5; (V) Add. 15,251, fol. 245*b*, on Jerem. 12 12; (VI) Add. 21,160, fol. 261*b*, on Deut. 4 24; (VII) Orient. 2349, fol. 125*b*, on the same passage; (VIII) Halle Ochlah Ve-Ochlah II, § 33, and (IX) the printed Massorah on Deut. 4 24.

As usual, the Massorah here groups together homonyms or words which are spelled and pointed alike. Hence four of the instances (Deut. 4 24; 9 3; Jerem. 12 12; Joel 2 5) are the participle feminine of אֹכֶלֶת, whilst Deut. 12 20 is the first person future with paragogic *He*.

תס״ג = § 483.

יֵאָכֵל *shall be eaten, occurs twenty-two* [-three] *times.* It is designed to safeguard this Niphal future third person singular against the Kal future third person singular which is written with the same four letters, but differently pointed (*vide supra* § 470). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, 120*a*, on Deut. 12 22 which I have printed. The heading כ״ב = 22 is a clerical error since there are twenty-three such instances and the List correctly enumerates them; (II) Add. 21,160, fol. 145*b*, on Levit. 7 19 and (III) the printed Massorah Finalis, letter א, § 385. It will be seen that apart from the Pentateuch, this Niphal future first person singular occurs once only.

תס״ד = § 484.

תֵּאָכֵל *it shall be eaten, occurs nine times.* That is, the Niphal future third person singular feminine to distinguish it from the Kal future third person future singular feminine which is written with the same four letters, but pointed differently (*vide supra* § 471). Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 84*b*, on Ezek. 23 25 which I have printed; (II) Arund. Orient. 16, fol. 215*a*, on Zeph. 1 18; (III) Add. 15,251, fol. 68*a*, on Levit. 6 9; (IV) the same MS., fol. 279*b*, on Ezek. 23 25; (V) Add. 21,160, fol. 144*a*, on Levit. 6 9; (VI) the printed Massorah on the same passage, and (VII) the same on Zeph. 3 8.

תס״ה = § 485.

יֵאָכְלוּ *they shall be eaten, occurs twice in the Scriptures.* The design of this Massorah is to distinguish these two instances from the same Niphal future third person plural in Levit. 11 13 where it is pointed יֵאָכְלוּ with *Sheva* because of its non-pausal accent, as well as to safeguard them against the Kal future third person plural which is written with the same four letters, but is pointed differently (יֹאכְלוּ). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, fol. 52*a*, on Jerem. 30 16 which I have printed and (II) Orient. 2349, fol. 131*a*, on Deut. 14 19.

תס״ו = § 486.

תֵּאָכַלְנָה *they shall be eaten, occurs four times.* That is, to distinguish this *Niphal* future third person plural feminine from the *Kal* future third person plural feminine which is written with the same six letters, but is pointed differently. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 162*a*, on Jerem. 24 2 which I have printed; (II) the same MS., fol. 165*b*, on Jerem. 29 17; (III) Add. 15,251, fol. 253*b*, on the same passage; (IV) Vienna Codex No. 35 on Jerem. 24 2; (V) the same Codex on Jerem. 29 17 and (VI) the printed Massorah on Jerem. 24 2.

תס״ז = § 487.

אֻכְלוּ *they have been consumed, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 1710—15, Vol. II, fol. 293*b*, on Neh. 2 3 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Nah. 1 10; (III) Arund. Orient. 16, fol. 379*b*, on the same passage; (IV) Add. 15,250, fol. 308*b*, on Nah. 1 10; (V) the same MS., fol. 394*b*, on Neh. 2 3, and (VI) the printed Massorah Finalis, letter א, § 386.

תס״ח—ת״צ = § 488—490.

אבילה. To understand these three Rubrics which catalogue the same phenomena in differently worded Massorahs, it is necessary to remark that the Hiphil הֶאֱכִיל occurs fourteen times with prefixes and suffixes, and that it is plene in seven instances and defective in seven. In the Pentateuch, where it occurs four times, it is always defective (Numb. 11 4, 18; Deut. 8 3, 16); in the Prophets, where it occurs six times, it is four times plene (Jerem. 9 14; 23 15; Ezek. 21 33; Hos. 11 4) and twice defective (1 Kings 22 27; Ezek. 3 2), and in the Hagiographa where it occurs four times it is plene in three instances (Ps. 81 17; Prov. 25 21; 2 Chron. 18 26) and once defective (2 Chron. 28 15).

Accordingly § 488 which is from Add. 21,160, fol. 206*a*, on Numb. 11 18 and which states that it is plene once only in the Hagiographa (Ps. 81 17) and once defective in the Prophets (1 Kings 22 27) must be based upon a recension which differed in its orthography from the *textus receptus*.

Equally at variance with the *textus receptus* is § 489 inasmuch as it fully supports § 488 in more artificial language. It makes up the three instances in which this Hiphil is defective by counting the whole Pentateuch as one, and by counting each of the two other divisions of the Hebrew Scriptures as one. § 490 which is from Add. 15,250, fol. 197*b*, on 1 Kings 22 27 is corrupt. In the heading, this Rubric states כ׳ חס׳ בס״פ׳ *it is twice defective in this book*, i. e. Kings and yet gives 2 Chronicles 18 26. Besides in Chronicles it is וְהַאֲכִילֻהוּ plene.

תצ״א = § 491.

אָכֵן *surely, occurs eighteen times.* The necessity for safeguarding this adverb is manifest from the fact that in the recension from which the Septuagint was made, some of the instances recorded in this Rubric were omitted altogether (comp. Gen. 28 16; Isa. 53 4; Jerem. 8 8) and in some instances the translators read לָכֵן (comp. Isa, 49 4; Ps. 31 23; 66 19). Traces of the uncertainty about the number of passages in which this adverb occurs are still preserved in the Massorah itself.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Arund. Orient. 16, fol. 86*a* on 1 Kings 11 2 which I have printed; (II) the same MS., fol. 180*a*, on Isa. 49 4; (III) the same MS., fol. 141*b*, on Isa. 53 4; (IV) the same MS., fol. 149*a*, on Jerem. 3 20; (V) the same MS., fol. 291*a*, on Ps. 31 23; (VI) the same MS., fol. 300*a*, on Ps. 66 19; (VII) the same MS., fol. 305*a*, on Ps. 82 7; (VIII) the same MS., fol. 332*a*, on Job 32 8; (IX) Orient. 4445, fol. 43*a*, on Exod. 2 14; (X) Add. 15,250, fol. 188*b*, on 1 Kings 11 2; (XI) Add. 15,251, fol. 232*a*, on Isa. 45 15; (XII) the same MS., fol. 358*b*, on Ps. 66 19; (XIII) the same MS., fol. 382*b*, on Job 32 8; (XIV) Add. 21,160, fol. 65*b*, on Exod. 2 14 and (XV) the printed Massorah Finalis, letter א, § 388.

That the Massorah itself has preserved traces of ancient variations as to the number of instances in which this adverb occurs, is evident both from the MSS. and the printed Massorah. List III states in the heading that there are nineteen such instances though it enumerates seventeen only, omitting Jerem. 3 23*b*. The Massorah Parva in Cambridge Add. 465 on Gen. 28 16 also states that there are י״ט = 19. This is not only distinctly stated in the printed Massorah Parva both on Gen. 28 16, and Exod. 2 14, but in the Massorah Magna on the latter passage. When we come to the printed Massorah Finalis, to which the Massorahs Magna and Parva refer for the Rubric, the heading here states that there are nineteen and actually enumerates nineteen giving תצורי לעם as the catchword for one of them. And though this passage is nowhere to be found in the *textus receptus* it distinctly recognises a variation. The nineteenth instance is manifestly Jerem. 5 2 where the *Sevir* is אָכֵן instead of לָכֵן as may be seen in the note on this passage in my edition of the Hebrew Bible. Another ancient record seems to be preserved in the printed Massorah Parva on Zeph. 3 7 where it states (אָכֵן י״ו) that it occurs sixteen times only.

תצ״ב = § 492.

אִכָּר *a ploughman, occurs twice in the Scriptures.* Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 300*a*, on Amos 5 16 and (II) the printed Massorah on Jerem. 51 23 which I have printed.

תצ״ג = § 493.

אַל אֶל *not not. Twenty-three verses both begin with* אַל *and have this adverb of negation in the middle of the verse.* Most of these instances exhibit the abnormal absence of the prefix *Vav* in the second part of the verse. The Massorah, therefore, guards them against the insertion of the *Vav* on the part of the Scribes. This applies also to a large extent to the twenty-nine passages where this negative occurs twice in the middle of the verse without the *Vav* before the second אַל[1] and though I have not been able to find a Massoretic List of these instances, it is more than

[1] Comp. Gen. 37 22; 49 6; Exod. 34 3; Josh. 7 3; 10 19; 22 19; Judg. 13 14; 1 Sam. 12 20; 2 Sam. 13 25; 2 Kings 4 16; Isa. 7 4; 51 7; Jerem. 10 2; 18 23; Ezek. 7 12; Micah 1 10; Zeph. 3 16; Zech. 7 10; 8 17; Ps. 25 2; 35 22; 37 1; 75 5; Prov. 24 17; 27 10; Job 3 6; Lament. 2 18; Eccl. 10 20; Ezra 9 12.

probable that some MSS. may yet come to light containing this Rubric.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Arund. Orient. 16, fol. 292*b*, on Ps. **36** 12 which I have printed; (II) the same MS., fol. 345*a*, on Prov. **23** 10; (III) the same MS., fol. 345*b*, on Prov. **24** 15; (IV) Orient. 4445, fol. 105*a*, on Levit. **19** 31; (V) Add. 21,160, fol. 186*b*, on the same passage; (VI) Vienna Codex No. 35 on Jerem. **42** 11; (VII) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*a*; (VIII) Paris Ochlah Ve-Ochlah, § 320, and (IX) the printed Massorah on 2 Sam. **1** 20.

It is important to remark that eight out of the nine Lists expressly state in their respective headings that there are twenty-three such verses, though four only catalogue this number and though the received text has twenty-six verses in which this phenomenon occurs. To show the relationship of these Lists to each other as well as to the *textus receptus*, I subjoin the following Table in which the first column exhibits the Massoretic text. The numbers in the several columns indicate the order in which these instances are given in the respective Lists:

IX	VIII	VII	VI	V	IV	III	II	I	M. T.			
1	1	2	1	1	1	1	1	1	1	אל תמנו	Levit.	19 31
2	2	1	2	2	2	2	2	2	2	אל תגידו	2 Sam.	1 20
3	5	*	3	3	3	3	3	3	3	אל תירא	Isa.	41 10
15	6	14	*	4	6	16	*	16	4	אל תזכרו	„	43 18
22	3	*	4	5	4	4	4	4	5	אל תצאו	Jerem.	6 25
4	4	3	5	6	5	5	5	5	6	אל תיראו	„	42 11
5	7	4	6	7	7	6	6	6	7	אל תאמינו	Micah	7 5
21	8	22	19	21	13	24	13	22	8	אל יאמרי	Ps.	35 25
8	9	7	9	10	12	9	*	9	9	אל תבואני	„	36 12
*	*	*	*	*	*	*	*	*	10	אל תעזבני	„	38 22
11	10	11	10	11	10	10	*	10	11	אל תשליכני	„	51 13
20	11	21	18	19	14	23	12	21	12	אל יבשו	„	69 7
12	12	8	*	*	11	13	*	13	13	אל תשליכני	„	71 9
9	13	9	11	12	*	11	*	11	14	אל תתן	„	74 19
6	14	5	7	8	8	7	*	7	15	אל תגעו	„	105 15
*	*	*	*	*	15	*	*	*	16	אל יתן	„	121 3
10	*	10	12	13	*	12	*	12	17	אל תתן	„	140 9
*	16	16	14	16	16	18	7	18	18	אל ישם	Prov.	7 25
23	17	17	15	17	*	19	8	*	19	אל תסג	„	23 10
16	18	15	*	18	18	17	*	17	20	אל תארב	„	24 15
14	19	12	13	15	17	15	*	15	21	אל תתחר	„	„ 19
13	20	13	*	14	19	14	*	14	22	אל תתהדר	„	25 6
17	21	18	16	20	20	20	9	19	23	אל למלכים	„	31 4
18	22	19	17	22	21	21	10	20	24	אל תבהל	Eccl.	5 1
19	23	20	20	23	22	22	11	23	25	אל תבהל	„	8 3
7	15	6	8	9	9	8	*	8	26	אל תגעו	1 Chron.	16 22
23	23	22	20	23	22	24	13	23	26			

The explanation of the discrepancies in these Lists is supplied by List IV which is from the oldest MS. The heading here is simply, *the following verses have abnormally* אל *in the beginning and in the middle.*[1] In this original form of the Massorah we see the first attempt to collect these passages and hence so many only are enumerated as the compiler was able to find. He, therefore, left the List open without fixing the number, as he expected other Massorites would complete it. But instead of doing so, a later Nakdan counted the instances thus catalogued and as is often the case supplied it with the numeral heading. In Jacob b. Chayim's printed Massorah אל תיראו ממני חיל המשדים is a mistake for אל תיראו ממני מלך בבל (Jerem. **42** 11) and אל יאמרו בלבבם for אל יאמרו בלבם (Ps. **35** 25).

[1] אלין מסוקים ראש וסוניעאה אל סיחו

תצ״ד = § 494.

אל אל אל. *Two verses respectively begin with* אל *and have this negative twice in the middle.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 156*b*, on Jerem. **14** 21 which I have printed and (II) Paris Ochlah Ve-Ochlah, § 319.

תצ״ה = § 495.

אל אל אל. *In five verses the negative* אל *occurs three times.* That is, in all these passages the repetition of it is abnormally without the prefix *Vav*. Whilst the preceding Rubric registers the two instances only where the first of the three negatives begins the verse, this Massorah professes to catalogue all the verses in the Bible which exhibit this phenomenon including the two which constitute § 494. This Rubric is from the printed Massorah Finalis, letter א, § 407. As there are eight such instances in the *textus receptus*, the Massorite must have based this Massorah on Codices in which the second or third אל had the prefix in the three passages here omitted (Judg. **19** 23; Jerem. **22** 3; Ezek. **20** 18). The supposition that the MSS. varied with regard to the presence or absence of this prefix in the recurrence of אל in the same verse is confirmed by Add. 21,160, fol. 292*b*. Not only does the Massorah here positively state that there are altogether three verses only which exhibit this phenomenon, viz. 2 Sam. **13** 12; Jerem. **14** 21: Jonah **3** 7, but the verse on which this Massorah is given actually reads וְאַל־יִרְעוּ (Jonah **3** 7).

תצ״ו = § 496.

אַל. *Five words respectively occur once only combined with* אל. That is, these words do either not occur again in combination with this adverb of negation or where combined with it this negative is וְאַל with *Vav* prefix. This Rubric, which is from the printed Massorah on Prov. **24** 1, is perfectly unintelligible since there are about one hundred and sixty words which occur once only combined with אל. There can be no doubt that it is simply a small part of a long alphabetical List which catalogued the unique combination of words with this adverb of negation and that it represents one instance of letter *Pe* and a portion of letter *Tav*. This is fully confirmed by the partially illegible fragment in the Halle Ochlah Ve-Ochlah I, fol. 66*b*, margin, which registers some of the words representing letters *Aleph* and *Beth* in combination with אל and which is another piece of this alphabetical List. That small portions of long alphabetical Lists exhibiting different letters of the Alphabet are of frequent occurence in the Massorah may be seen in a very cursory examination of the MSS.

תצ״ז = § 497.

אַל־יֶחְסַר *let it not lack, occurs twice.* That is, to distinguish it from the combination לֹא יֶחְסַר (Prov. **31** 11). This Rubric is from the printed Massorah on Eccl. **9** 8. In registering such combinations, the Massorah takes no notice of the fact that in one of the two instances the verb is in pause and hence the *Samech* has *Kametz* (יֶחְסָר).

תצ״ח = § 498.

אַל־יֵצֵא *let him not go out, occurs three times in this combination in the Scriptures.* In the other four instances where this future is combined with the negative, it is לֹא יֵצֵא (Levit. **21** 12; **25** 30; Deut. **24** 5; Job **5** 6). Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 264*b*, on 2 Kings **9** 15 which I have printed; (II) Add. 15,251, fol. 205*b*, on the same passage; (III) Add. 21,160, fol. 92*a*, on Exod. **16** 29; (IV) Vienna Codex No. 35, on 2 Kings **9** 15; (V) the printed Massorah on Exod. **16** 29; (VI) the same on 2 Kings **9** 15 and (VII) the same on 2 Kings **10** 25.

תצ״ט = § 499.

אַל־תִּירְאוּ מִפְּנֵיהֶם *be not afraid of them, occurs twice.* The design of this Massorah is to safeguard this phrase against the similar combination אַל־תֵּחַת מִפְּנֵיהֶם *be not dismayed at them*, which occurs in close proximity with the second instance. Indeed the Massorah Arund. Orient. 16, fol. 9*a*, on Josh. **11** 6, from which this Rubric is taken, actually gives Jerem. **1** 17 instead of Jerem. **1** 8 as the second instance. As this Model Codex contains the most accurate redaction of the Massorah, it is evident that the Massorites worked upon a recension of the text in which the verbs תִּירָא and תֵּחַת in Jerem. **1** 8, 17 were reversed in these two verses.

ת״ק = § 500.

אַל־תֵּט *put not away, occurs twice.* That is, it is designed to safeguard this apocapated Hiphil future second person singular masculine from תַּטֶּה against אַל־תֵּט *turn not*, the apocapated Kal future second person singular from תֵּטֶה which occurs once (Prov. 4 27). It is also designed to distinguish it from the normal future with the negative, i. e. לֹא תַטֶּה which occurs three times (Exod. **23** 6; Deut. **16** 19; **24** 17). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 180*b*, on Ps. **27** 9 which I have printed; (II) Arund. Orient. 16, fol. 290*a*, and (III) Add. 15,251, fol. 351*a*, all on the same passage.

תק״א = § 501.

אַל־תַּעֲשׂוּ *do ye not, occurs three times.* That is, to distinguish it from the normal phrase לֹא תַעֲשׂוּ *ye shall not do* which occurs no

fewer than thirty times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 150*a*, on Jerem. **5** 10 which I have printed; (II) Add. 15,251, fol. 21*a*, on Gen. **19** 8 and (III) Vienna Codex No. 35 on the same passage.

תק״ב = § 502.

אַל־תַּחֲמֹן *do not regard, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 215*b*; (II) Add. 15,251, fol. 93*a*; (III) Orient. 2349, fol. 110*b*, and (IV) the printed Massorah, all on Numb. **16** 15.

תק״ג = § 503.

אַל־יִרְעוּ *let them not feed, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 113*b*, on Jonah **3** 7.

תק״ד = § 504.

אַל־תָּרֶף *do not slack,* or *desist, occurs three times in the Scriptures.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 218*b*, on Ps. **138** 8 which I have printed; (II) the same MS. Vol. II, fol. 243*b*, on Prov. **4** 13; (III) Arund. Orient, 16, fol. 7*b*, on Josh. **10** 6; (IV) the same MS., fol. 337*b*, on Prov. **4** 13; (V) Add. 15,251, fol. 387*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement fol. 133*b*; (VII) the printed Massorah on Ps. **138** 8 and (VIII) the same on Prov. **4** 13.

תק״ה = § 505.

וְאַל *and not, occurs five times at the beginning of a verse.* This is the natural import of the heading of this Rubric, which occurs in the printed Massorah Finalis only, letter א, § 411. The design of this Massorah, which is here given in its incipient form, is manifestly to catalogue the passages throughout the Bible in which וְאַל begins a verse, as the three instances in which it begins a verse in Isaiah are mentioned separately,[1] and the three passages in which it commences a verse in the Psalms are given in a special Rubric.[2] No question has been raised about the meaning ואל ג׳ ראׁ פס׳ where it refers to Isaiah and the Psalms, simply because the heading in these cases coincides with the instances enumerated in the Rubrics. The artificial attempt to explain away the obvious sense of the heading in the Rubric before us[3] is entirely due to the fact that וְאַל begins a verse in no fewer than fifteen instances in the Bible,[4] whereas the heading here states that it occurs five times only. The real explanation, however, is to be found in the fact that the five passages simply exhibit the first attempt of the original Massorite to collect these instances and that a later Nakdan, as usual, mistook the import of this Rubric and supplied the heading in accordance with the enumerated instances. Similar cases will be seen in the next two Rubrics.

[1] Comp. the Massorah in Arund. Orient. 16 ג׳ ראׁ פסו׳ on Isa. **36** 15 and the printed Massorah Parva ג׳ ר״פ on the same passage. The three instances are Isa. **36** 15; **56** 3; **62** 7.

[2] This Rubric, which does not occur in the printed Massorah, I have given in *The Massorah*, Vol. III, p. I, § 505, from Orient. 2375, fol. 74*a*, on Ps. **119** 43.

[3] Comp. Frensdorff, *Massoretisches Wörterbuch*, p. 212, note 5. Hannover 1876.

[4] Comp. 2 Kings **18** 30; Isa. **36** 15; **56** 3; **62** 7; Jerem. **25** 6; **27** 14; Amos **5** 5; Obad. 12, 14; Ps. **69** 18; **119** 43; **143** 2; Neh. **3** 37; 2 Chron. **23** 6; **30** 7.

תק״ו = § 506.

וְאַל *and not.* Words preceded by וְאַל which respectively occur once only in this combination. In all other instances where this adverb of negation is combined with the same words it is אַל without the prefix *Vav.* This Rubric is from the St. Petersburg Codex of A. D. 916, on Jerem. **14** 17. The heading, which is in brackets, I have supplied. This List affords a convincing proof of the oft-made statement that Rubrics frequently contain only the first attempt of the original Massorite who collated instances which exhibit the same phenomenon and who left the completion of the Lists to his fellow-members of the guild. For this reason the first Massorite who designed this Rubric did not supply it with the heading, since he could not as yet fix the exact number of passages which contained this unique combination. The List, however, was never completed, or if completed has not come to light. For though this incipient form of it catalogues twenty-four instances only, there are about thirty-six throughout the Bible, so that no fewer than twelve are here omitted.[1] But even this incipient List has been added to by a later Nakdan who mistook its import. This is evident from the fact that there are three instances in it which do not occur again with וְאַל-[2] and hence are contrary to the design of the original Massorite. He catalogued only those unique combinations with וְאַל- which in other passages have אַל-, since without this contrast there are no fewer than ninety-nine words preceded by וְאַל- which do not occur again.

The only other List of this Rubric which I have been able to find is in the printed Massorah Finalis, letter א, § 408. Not only does it give two instances less, viz. וְאַל־יִבְאוּ Ps. **69** 28 which according to the original design of this Massorah is rightly omitted and וְאַל־תַּעַזְבֵנִי Ps. **27** 9 which is wrongly left out (comp. אַל־תַּעַזְבֵנִי Ps. **38** 22; **71** 9, 18; **119** 8), but it has already added to it the pernicious heading by a later Nakdan which erroneously states that there are twenty-two instances only of this unique combination with וְאַל-.

[1] Comp. (1) וְאַל־יִשָּׁלֵם Jerem. **46** 6; אַל־יִשָּׁלֵם 1 Kings **18** 40; (2) וְאַל־יִרְפּוּ 2 Chron. **15** 7; אַל־יִרְפּוּ Zeph. **3** 16; (3) וְאַל־תַּאֲמִינוּ 2 Chron. **32** 15; אַל־תַּאֲמִינוּ Micah **7** 5; (4) וְאַל־תַּחְמֹל Jerem. **51** 3; אַל־תַּחְמֹלוּ Jerem. **50** 14; (5) וְאַל־תֹּם Prov. **4** 5; אַל־תֹּם Prov. **4** 27; (6) וְאַל־תַּחֲתְּ Josh. **10** 25, אַל־תַּחֲתּוּ Isa. **51** 7; Jerem. **10** 2; (7) וְאַל־תָּסוּר Prov. **5** 7, אַל־תָּסוּרוּ 1 Sam. **12** 20; (8) וְאַל־תִּתְעַר Prov. **8** 33; אַל־תִּתְעָרוּ Levit. **10** 6; (9) וְאַל־תִּקְרַב Prov. **5** 8, אַל־תִּקְרְבוּ Exod. **3** 5; (10) וְאַל־תִּשָּׂאוּ Jerem. **17** 21, אַל־תִּשְּׂאוּ Ezra **9** 12; (11) וְאַל־תִּשְׁתְּ 1 Kings **13** 22, אַל־תִּשְׁתְּ Levit. **10** 9; Judg. **13** 14; (12) וְאַל־תִּשְׁתְּ Judg. **13** 4, אַל־תִּשְׁתְּ Judg. **13** 7.

[2] Comp. וְאַל־תִּרְסֵינָה Jerem. **14** 17; וְאַל־יָבֹאוּ Ps. **69** 28; וְאַל־תִּשְׁתְּ Esther **4** 16.

תק״ז = § 507.

ז׳ זוגין וְאַל *Seven words respectively occur twice combined with* וְאַל-. This List I have found in the printed Massorah Finalis only, letter א, § 410. It has suffered at the hands of later Nakdanim in exactly the same way as the preceding Rubric. As there are no fewer than fifteen such pairs, it is evident that the seven here given simply represent the first attempt of the original Massorite to collect the instances which exhibit this peculiarity. A later Nakdan, however, mistook the List as final and hence added the heading which erroneously fixes the number at seven. The following eight pairs are omitted:

וְאַל־תַּעֲזְבוּ Neh. 8 10, 11	וְאַל־יִגְּעָה given in § 508
וְאַל־תַּעֲזֹר Deut. 20 3; 31 6	וְאַל־תִּדְבַּר 2 Kings 18 26; Isa. 36 11
וְאַל־תִּתְּנֵנִי given in § 511	וְאַל־תֵּשֵׁב Prov. 1 8; 6 20
וְאַל־תַּחְמֹד Deut. 2 9, 19	וְאַל־תֵּלְכִי Jerem. 25 6; 35 15

Most of the respective pairs which are catalogued in the incipient List as well as of those which are omitted from it, are given as separate Rubrics on the respective passages in the MS. Massorahs.

תק״ח = § 508.

וְאַל־יַבְטַח *and let not him make trust, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, but which constitutes one of the omitted pairs in § 507, I collated two Lists: (I) Arund. Orient. 16, fol. 136*b*, on Isa. **36** 15 which I have printed and (II) Vienna Codex No. 35 on 2 Kings **18** 30.

תק״ט = § 509.

וְאַל־תִּתֵּן *and do not give, occurs three times.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 135*a*, on Deut. **21** 8, which I have printed and (II) the printed Massorah on Joel **2** 17.

תק״י = § 510.

וְאַל־תַּעֲמֹד *and do not stay, occurs twice.* This forms the seventh pair in § 507.

תק״יא = § 511.

וְאַל־תִּתְאַו *and do not desire, occurs twice . . . . and once it is* אַל- *without the Vav prefix.* This pair, which is omitted in § 507, is from the printed Massorah on Prov. **24** 1.

תק״יב = § 512.

אֵל *occurs twice in a secular sense in the Scriptures.* That is, this expression which normally denotes the divine name *God,* is in these two instances abnormally the shortened form of the secular pronoun אֵלֶּה *these.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 289*b*, on Ezra **5** 15. It will be seen that the *Kethiv* in Ezra **5** 15 has the normal pronoun אֵלֶּה. It is the *Keri* which is אֵל and the Massorah as usual does not recognise the textual reading.

תקי"ג = § 513.

אֵלֶּה *is in eight passages used for* הָאֵלֶּה *these.* That is, this triliteral with exactly the same vowel-points, which in all the other nineteen instances where it occurs, denotes *God*, is in these eight passages used as the pronoun הָאֵלֶּה *these.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 11*a*, on Gen. 19 8 which I have printed; (II) the same MS., Vol. I, fol. 16*a*, on Gen. 26 3; (III) the same MS., Vol. I, fol. 75*b*, on Levit. 18 27; (IV) the same MS., Vol. I, fol. 117*a*, on Deut. 7 22; (V) Add. 21,160, fol. 17*b*, on Gen. 26 3; (VI) Orient. 2349, fol. 134*a*, on Deut. 19 11; (VII) Halle Ochlah Ve-Ochlah II, § 38, and (VIII) the printed Massorah on Gen. 26 3.

Though the heading of this Rubric is in most of the Lists either ח' לשון חול or ח' לשון אלה yet at the end of Lists I and II where the Massorite refers to the two instances without the prefix *He* (§ 512) he states that the *Sevir* is אֵלֶּה. The printed Massorah, too, on Gen. 19 25, where it simply gives the heading of this Rubric and refers to Gen. 26 3 for the Lists, emphatically states that the *Sevir* is אֵלֶּה in all these instances. The same fact the printed Massorah repeats on Gen. 26 3 where the List is duly given.

תקי"ד = § 514*a*.

אֶל *to, or against. For both* אֶל *and* וְאֶל *in this Verse the Sevir is* אֵלֶיהָ *against her and* וְאֵלֶיהָ *and against her.* This Rubric, which I have printed in the Massorah, Vol. III, p. 1, § 514, is from my own MS. on Jerem. 51 3. For other variations on this passage see the *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, pp. 317, 529.

תקי"ד = § 514*b*.

אֶל, עַל. *In seven instances the textual reading* or *Kethiv is* אֶל *unto, and the official reading* or *Keri is* עַל *upon . . . . About all of them, however, there is a difference of opinion, but the last two are so read by the Suraï.* This Rubric, which is of supreme importance to textual criticism, I have found only in the St. Petersburg Codex of A. D. 916 on Ezek. 13 2. It discloses the following facts: (1) In four of the seven passages, where this Rubric states that the textual reading is אֶל, viz. 1 Kings 20 43; Cant. 2 17; Dan. 9 17; Neh. 3 37, it is עַל in the *textus receptus;* (2) three of these seven passages, which are described as having a *Keri* עַל, viz. Ezek. 13 2; Dan. 9 17; Neh. 3 37, have no such official marginal reading in the *textus receptus;* but in all these three passages עַל is the substantive reading according to the Eastern recension without the textual reading or *Kethiv* אֶל; (3) in the two passages where the Westerns read אֶל and the Easterns עַל (Ezek. 13 17; Neh. 3 37) neither of these Schools according to the official List exhibits an alternative reading or *Kethiv* and *Keri*[1] and (4) the printed Massorah Parva on Ezek. 13 2 which refers to the existence of these variations, but does not enumerate them, not only states that there are five, but what is more important calls these *Keris* by the interchangeable name *Sevirin* (אֶל- ה' מבירין עַל-). That these simply represent the few instances which were preserved in one School of textual redactors, and that there are many more instances where the *Sevir* on אֶל must have been עַל is evident from Josh. 15 13; 17 4; 1 Sam. 24 7; 2 Sam. 1 24; Jerem. 30 4; 33 14; 35 15, 17; Ezek. 12 19; 17 2; 21 7 &c. In several of these instances some MSS. and editions read עַל as may be seen from the notes on these passages in my edition of the Bible.

Another important Rubric, recording the variations which were preserved in the different Massoretic Schools with regard to אֶל and עַל, I found in the splendid Codex marked No. 1—3 of A.D. 1286 in the National Library, Paris on Josh. 5 14. It is as follows:

אֶל- ג' פולג לסוראי וקרי עַל- וכו' ויפל יהושע Josh. 5 14 ויפל יואב 2 Sam. 14 22 תרחקה דישעיה Isa. 37 9

The latter is עַל in the *textus receptus* and אֶל according to the Easterns.

[1] Besides the official List, we have the following interesting Rubric in the printed Massorah on Neh. 3 37. סימן לנהרדאי ולסורבא אֶל-עזכם, לנרשחאי אֶל-עזכם. וסוראי אמרי וְאֶל-עזכם. Here, therefore, no mention is made of a *Kethiv* and *Keri.*

תקט"ו = § 515.

אֶל- *In three passages in the Pentateuch* אֶל- *is taken to denote* עַל- . . . . *The Suraï add a fourth,* viz. Gen. 41 55. I have mislaid the reference to the MS. from which this Rubric is taken.

תקט"ז = § 516.

ד' פסו' אֶל- *In four verses the preposition* אֶל- *occurs first three times and is followed by* עַל-. That is, the prepositions follow this order and no regard is had to the fact that two instances only are strictly in accordance with the heading (2 Sam. 14 33; Ezek. 10 2), and that in the third passage (Jerem. 48 21) the third אֶל- and עַל- have both the prefix *Vav,* whilst in the fourth passage (Neh. 4 8) the second אֶל- is with this prefix. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,251, fol. 423*a*, on Neh. 4 8 which I have printed; (II) Arund. Orient. 16, fol. 381*b*, on the same passage; (III) Paris Ochlah Ve-Ochlah § 354 and (IV) the printed Massorah on Ezek. 10 2. With the exception of List III all the other Lists state in the heading that there are four verses only which exhibit this peculiarity. Lists II and IV, however, give the catchwords for the fourth verses ואקום ואמר אל החרים ואל הסגנים. ואורא. As these words represent two distinct verses of the same chapter, viz. Neh. 4 8 and 13, List III states more correctly that there are five such verses and properly separates the catchwords into two instances. The heading in List II, viz. ד' פס' אל ואל ואל אל which is also given in the Massorah Parva of the same MS. is manifestly due to a clerical error.

תקי"ז = § 517.

אֶל וְאֶל. *In three verses the preposition* אֶל- *is followed four times by this preposition with the prefix,* i. e. by וְאֶל-. Here too the sequence of four times וְאֶל- with the prefix after אֶל-, is emphasised though in one verse (Jerem. 27 3) אֶל without the prefix occurs again after the four instances with the prefix. Of this Rubric I collated three Lists: (I) Paris Ochlah Ve-Ochlah § 355; (II) the printed Massorah on Jerem. 27 3 and (III) the printed Massorah Finalis, letter א, § 394. Not only is the heading in List III wrong ג' מסוקים אל אל ואל אל, but the catchword ועליהם is a clerical error for ושלחתם = Jerem. 27 3. The Massorah Finalis, letter א, § 391, also mentions this Rubric and refers to the Massorah on Jerem. 27 3 for the List. But here too the heading in the Massorah Finalis ג' מסו' אל ואל ואל ואל אל is incorrect, since it is in one passage only (Jerem. 27 3) that אל follows the four instances of ואל and the manifest design of the Massorah is to catalogue the four instances of ואל after אל. It is evident that Jacob b. Chayim did not see that Rubrics 91 and 94 in his Massorah Finalis and the Massorah on Jerem. 27 3 are identical.

תקי"ח = § 518.

אֶל עַל אֶל. *In seven verses the preposition* אֶל *occurs first, then* עַל *and then* אֶל *again.* Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 5*a*, on Gen. 8 9 which I have printed; (II) the same MS., Vol. I, fol. 203*a*, on 2 Sam. 11 11; (III) Arund. Orient. 16, fol. 13*a*, on Josh. 18 16; (IV) the same MS., fol. 80*b*, on 1 Kings 6 8; (V) the same MS., fol. 95*a*, on 1 Kings 20 30; (VI) Vienna Codex No. 35 on Gen. 8 9; (VII) Halle Ochlah Ve-Ochlah I, § 158; (VIII) Paris Ochlah Ve-Ochlah § 353; (IX) the printed Massorah on Gen. 8 9 and (X) the same on Josh. 18 16.

תקי"ט = § 519.

אֶל עַל עַל. *In eighteen verses the preposition* אֶל- *occurs first and is then followed twice by* עַל. Of this Rubric I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 28*b*, on Gen. 42 21 which I have printed; (II) the same MS., Vol. I, fol. 62*b*, on Exod. 40 20; (III) Arund. Orient. 16, fol. 41*b*, on 1 Sam. 15 1; (IV) the same MS., fol. 90*b*, on 1 Kings 15 20; (V) the same MS., fol. 127*b*, on Isa. 22 15; (VI) the same MS., fol. 379*b*, on Neh. 1 6; (VII) Add. 21,160, fol. 48*a*, on Gen. 42 21; (VIII) the same MS., fol. 112*a*, on Exod. 28 30; (IX) the same MS., fol. 272*b*, on Deut. 11 29; (X) Halle Ochlah Ve-Ochlah I, § 158; (XI) Paris Ochlah Ve-Ochlah § 351; (XII) the printed Massorah on Exod. 40 20; and (XIII) the printed Massorah Finalis, letter ע, § 171.

Lists II, IV, VI, XI and XIII head this Rubric ר"ט פס' = *nineteen verses* and give Ezek. 48 21 as one of the verses.

תק"כ = § 520.

אֶל עַל וְעַל וְעַל. *Four verses in this book* [i. e. Jeremiah] *are alike in that the preposition* אֶל *occurs first and is then followed several times by* עַל *the first without the prefix Vav and the others are with it.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 11*b*, on Jerem. 7 20. One instance only, viz. Jerem. 44 20, exactly answers to the heading. In the first and

second passages אֶל־ is followed once by עַל־ and three times by וְעַל־, whilst in the fourth passage it is followed six times by וְעַל־. The design of the Massorah is simply to emphasise the uniform sequence of עַל־ after the solitary אֶל־.

תקכ״א = § 521a—d.

אֶל־. *Words which respectively occur once only preceded by this preposition.* That is, in the exceptional instances where these words occur again in combination with this preposition, it is וְאֶל־ with the prefix *Vav*.

The four Rubrics which are here marked §§ 521*a*, 521*b*, 521*c* and 521*d* show in a striking manner the gradual development of the Massorah. The first fragment, which catalogues twelve instances only, discloses the fact that the original Massorite collated the words in this combination which begin with *He* and that he designed it as a part of an alphabetical List. But in the Massorah of the ancient Codex Orient. 4445, fol. 137*a*, on Numb. **17** 28, where fourteen instances exhibiting this peculiarity are given, they are still without alphabetical order nor are they arranged according to the sequence of the books. In Rubric 521*b*, however, we have already the instances which the compiler of this List collated, arranged in a limited alphabet. But he too, like the compilers of the fragments, furnished no heading nor does he give the catchwords for the respective passages. It will be seen that he gives two words only to represent letter *He* and that neither is among the twelve given in § 521*a* as representing combinations with words which begin with this letter.

The most developed form of this Massorah is exhibited in § 521*c*. Not only are the different letters which compose the alphabet increased in number, but the List is supplied with a heading and catchwords are given in each instance to facilitate the identification of the respective passages. Because letter *Vav* is not represented, this alphabetical List is described in the heading as חלוּ = *incomplete*, i. e. wanting this letter. Of this Rubric I collated four Lists, one in MS. and three printed: (I) Halle Ochlah Ve-Ochlah I, § 156, which I have printed; (II) Paris Ochlah Ve-Ochlah § 77; (III) the printed Massorah on 2 Kings **17** 4 and (IV) the printed Massorah Finalis, letter א, § 412.

Rubric 521*d* which is from Harley 5710—11, Vol. I, fol. 17*a*, on Gen. **27** 9 is remarkable. This List does not record the instances which exhibit this combination alphabetically as is the case in the former recensions, but according to the order of the books. It is, therefore, evident that the two different recensions do not emanate from one and the same School of Massorites.

It will be seen that the two recensions of the Lists, viz. the alphabetical and the book sequence vary in the number of instances which they respectively record as exhibiting this combination. List 521*b* gives thirty-two, List 521*c* gives sixty, whilst List 521*d* gives fifty-seven. When it is stated that there are nearly five hundred such unique combinations with אֶל־ it will readily be conceded that even the longest List gives simply a fragment of the actual number, and that the original Massorites left it to their colleagues gradually to complete the Rubric.

In 521*d* Judg. **7** 17 should be Judg. **7** 6.

תקכ״ב = § 522a—b.

אֶל־. *The following words throughout the Scriptures are always combined with* אֶל־, *but never with* וְאֶל־. Though § 522*a*, which is from Arund. Orient. 16, fol. 196*b*, on Ezek. **44** 30, has no heading in the MS. the heading of the identical Rubric 522*b*, which is from the printed Massorah Finalis, letter א, § 402, emphatically states that this Massorah records words which occur *several* times in combination with אֶל־, but never with וְאֶל־. It is, therefore, designed as a contrast to the preceding Rubric. That Rubric registers words which occur *once only* in combination with אֶל־, but when they occur again combined with this preposition, they are preceded by וְאֶל־ with the prefix *Vav*.

Accordingly both recensions of this List which are arranged alphabetically, the one exhibiting an incomplete alphabet with nineteen instances, and the other a complete one with thirty instances, suffer from serious corruptions: (1) They contain six instances which severally occur once only and which, therefore, belong to the preceding Rubric, viz. אֶל־בְּצַלְאֵל Exod. **36** 2; אֶל־בִּיחַ Judg. **19** 22; אֶל־בִּיתָם 1 Sam. **1** 19; אֶל־תְּחִינִי Numb. **32** 18; אֶל־מְקוֹמָךְ Numb. **24** 11 and אֶל־עֶזְרָא Neh. **8** 13. This is evident from the fact that there are more than four hundred and seventy unique combinations with אֶל־ which do not occur with וְאֶל־; (2) though the heading distinctly declares that none of the words recorded in this Massorah occur with וְאֶל־, no fewer than six are combined with וְאֶל־, viz. וְאֶל־אַחְיוֹ 1 Sam. **23** 8, 26; וְאֶל־יְהוֹשֻׁעַ Josh. **21** 1; Hag. **1** 1; **2** 2; וְאֶל־מְקוֹמוֹ Eccl. **1** 5; וְאֶל־שָׂרָה Isa. **51** 2; וְאֶל־תַּחַת Jerem. **3** 6; Zech. **3** 10; וְאֶל־תִּמְלָא Neh. **1** 11 and (3) three combinations are recorded which do not occur in the *textus receptus*, viz. אֶל־אוֹהֱלִיאָב, אֶל־אוֹהֱלִיאָב and אֶל־בְּנָיָהוּ. In the received text we have once וְאֶל־אוֹהֱלִיאָב (Exod. **36** 2). It is more than probable that these corruptions are due to a later Nakdan who arranged the original materials alphabetically. Mistaking the import of this Massorah he added these instances in order to obtain a respectable alphabet.

תקכ״ג = § 523.

אֶל־. Words which are exceptionally combined with אֶל־, but which are normally in construction with the preposition עַל־. Of this Rubric I collated the following Lists: (I) In the Dikduke Ha-Teamim edited by Baer and Strack, § 74, pp. 68—71, which I have printed; (II) Bodl. MS. No. 179, fol. 5*a*, which I have printed in the Massorah Vol. III, p. 1, § 523; (III) Codex Tzufut-Kale No. 17 which I have printed in Vol. III, p. 292, § 93; (IV) Codex Tzufut-Kale No. 15 which I have printed in Vol. III, p. 305, § 45; (V) British Museum Orient. 4227, fol. 278*b*, where it forms part of the חלוף הקריה and (VI) the separate portions of it in the Massorah in Orient. 4445; on Gen. **42** 17, fol. 32*a*; on Numb. **4** 12, fol. 120*a*; on Numb. **31** 8, fol. 151*a—b*.

תקכ״ד = § 524a—k.

אֶל, עַל־. *An alphabetical List of words which respectively occur twice, once preceded by* אֶל־ *and once by* עַל־. The earlier portions of this Rubric, viz. 524*a—g*, as is the case in Rubric 521, furnish again an illustration of the gradual manner in which the Massorah was developed. In Orient. 4445, fols. 83*a*, 151*b*, where the two primitive fragments of this Massorah are given on Gen. **39** 17 and Numb. **31** 8, the first recording nineteen pairs and the second nine pairs, the attempt to arrange the comparatively few instances in alphabetical order is still very irregular. More successful are the fragments consisting respectively of fourteen, three, four, seven, five and twenty pairs in § 524*a—g* which I have printed from Harley 5710—11, on Gen. **48** 22; Exod. **2** 15; Numb. **35** 8; Exod. **9** 14; 1 Chron. **13** 7; Vol. I, fols. 33*a*, 35*b*, 40*a*, Vol. II, fol. 139*a*, as well as from Arund. Orient. 16, fols. 76*b*, 377*a*, on 1 Kings **1** 23 and Ezra **8** 17.

In §§ 524*h* and 524*i* we have already these pairs ranged in alphabetical order. But even here the Lists do not contain all the instances in the Bible. List 524*h* gives thirty-two pairs only, whilst List 524*i*, which is from the St. Petersburg Codex of A. D. 916, on Ezek. **21** 26 and which, therefore, exhibits the oldest alphabet, not only gives one example for each letter, but omits the pair for letter *Ayin* (ע) and as no instances exist to represent letter *Vav* (ו), records twenty pairs only.

The most complete Rubric is that given in § 524*k* and the extensive catchwords attached to each passage show that it is a later recension. Of it I collated three Lists: (I) Halle Ochlah Ve-Ochlah I, § 2, which I have printed; (II) Paris Ochlah Ve-Ochlah § 2, and (III) the printed Massorah Finalis, letter א, § 413. Lists I and III are identical. They not only tabulate the same seventy-two pairs, but give the same catchwords, thus affording another conclusive proof that Jacob b. Chayim took the greater part of his Massoretic Lists from this recension of the Ochlah Ve-Ochlah as stated by Levita.

This extensive Rubric, however, contains passages some of which are erroneous and some which cannot be reconciled with the present *textus receptus*. There are also omissions in it which are manifestly due to the oversight of the compiler, as will be seen from the following analysis: (I) the combination אֶל־אֲחִיהוּ does not occur, אֲחִיהוּ is twice preceded by the preposition, and in both instances it is עַל־. Moreover it is אֲחִיהוּ the singular in one passage (Gen. **42** 21) and אֲחֵיהֶם the plural in the other (1 Chron. **13** 2). Yet this pair is not only given in all the three Lists of 524*k*, but in § 524*a*; § 524*g* and § 524*h*; (2) עַל־אַחַת the second of the fifth pair does not occur, though it is not only given in all the three Lists of 521*k*, but in § 524*a*, and § 524*g*; (3) אֶל־זִבְעָה which is the first of the thirteenth pair and in all the three Lists of 524*k* and in § 524*h*, occurs twice (Josh. **5** 3; 1 Sam. **10** 5) and hence does not belong to these unique combinations; (4) עַל־הַמְּחוֹזָה which is given as the second of the twenty-seventh pair in Lists I and III of Rubric 524*k* as well as in § 524*b*, does not occur and is omitted in List II of Rubric 524*k*; (5) עַל־יוֹשֵׁב which is given as the second of the thirty-ninth pair not only in all the three Lists of Rubric 524*k*, but in § 524*h*, does not occur. The pair to it, which is וְעַל־יוֹשֵׁב (Zech. **12** 10) with the prefix *Vav* does not belong to this Rubric; (6) אֶל־מִלְאָה which is given as the first member of the fifty-third

pair both in Lists I and III does not occur, whilst עַל־מַלְאֹת the pair to it occurs three times (Ezra **3** 8; 1 Chron. **9** 19; **23** 4); (7) the first member of the fifty-fourth pair is וְאֶל־מַעֲשֵׂה with *Vav* prefix which is against the import of this Massorah and yet it is given in all the three Lists of Rubric 524*k*. (8) עַל־עֲנִי the second member of the sixteenth pair does not occur. The instance here given in all the three Lists of Rubric 524*k* is וְעַל־עָנִי with the prefix *Vav* which is contrary to the import of this Massorah, and (9) אֶל־קוֹלֵךְ the first member of the sixty-seventh pair which is given in Lists I and III of Rubric 524*k* does not occur and though it is omitted in List II of this Rubric it is given in the first fragment of the ancient Codex Orient. 4445, fol. 83*a*, on Exod. **39** 17.

The following four pairs are omitted (1) אֶל־אֶחָד Levit. **13** 2, עַל־אֶחָד Gen. **22** 2; (2) אֶל־הַמִּזְבְּחוֹת Isa. **17** 8, עַל־הַמִּזְבְּחוֹת 2 Kings **23** 20; (3) אֶל־יוֹם 1 Chron. **16** 23, עַל־יוֹם 1 Sam. **25** 8 and (4) אֶל־פִּיהָ Zech. **5** 8, עַל־פִּיהָ 1 Kings **7** 31.

תקכ״ה = § 525.

אֶל־, עַל־. *Ten words [or twenty pairs] are twice preceded by* אֶל־ *and twice by* עַל־. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 36*b*, on Exod. **4** 18 which I have printed; (II) Arund. Orient. 16, fol. 313*a*, on Ps. **115** 1; (III) Halle Ochlah Ve-Ochlah I, § 156; (IV) Paris Ochlah Ve-Ochlah § 88 and (V) the printed Massorah Finalis, letter ץ, § 168.

תקכ״ו = § 526.

אֶל־ עַל־ וְעַל־. *Six groups of words are respectively preceded once by* אֶל־, *once by* עַל־ *and once by* וְעַל־. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 41*b*, on Exod. **12** 22 which I have printed; (II) the same MS. Vol. II, fol. 57*b*, on Jerem. **36** 29; (III) Orient. 4445, fol. 52*b*, on Exod. **12** 22; (IV) Arund. Orient. 16, fol. 34*a*, on Judg. **21** 6; (V) the same MS., fol. 277*b*, on 2 Chron. **32** 9; (VI) Halle Ochlah Ve-Ochlah, I § 156; (VII) Paris Ochlah Ve-Ochlah § 89 and (VIII) the printed Massorah Finalis, letter ץ, § 169.

תקכ״ז = § 527.

אֶל־אֲבֹתֶיךָ *to thy fathers, occurs twice combined in the Scriptures.* The design of this Massorah is to safeguard the reading אֶל־ in 2 Chron. **34** 28, since both some MSS. and the *editio princeps* of the Hagiographa read it עַל־ in accordance with the parallel passage in 2 Kings **22** 20. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 171*a*, on 2 Chron. **34** 28 which I have printed and (II) Add. 15,251, fol. 19*b*, on Gen. **15** 15.

תקכ״ח = § 528.

אֶל־הָאֲדָמָה *into the land, occurs six times in this combination.* The design of this Massorah is two-fold. It is to guard it against the normal expression אֶל־הָאָרֶץ *into the land* or *country*, since this is the sense in five out of the six passages which constitute this Rubric. And in the second place it is to safeguard this exceptional combination of the preposition אֶל־ with הָאֲדָמָה, since in all the other twenty-two passages where הָאֲדָמָה is preceded by the preposition it is עַל־ and not אֶל־.[1]

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 56*b*, on Jerem. **35** 15 which I have printed; (II) Arund. Orient. 16, fol. 83*b*, on 1 Kings **8** 34; (III) the same MS., fol. 170*b*, on Jerem. **35** 15; (IV) Add. 15,251, fol. 122*a*, on Deut. **31** 20; (V) Halle Ochlah Ve-Ochlah I, § 159; (VI) the printed Massorah Finalis, letter א, § 81 and (VII) the same letter א, § 422.

[1] Comp. Gen. **7** 8; Exod. **10** 6; **20** 12; Numb. **11** 12; Deut. **4** 10, 40; **5** 16; **7** 13; **11** 9, 21; **12** 1; **25** 15; **28** 11; **30** 18, 20; **31** 13; **32** 47; 1 Sam. **20** 31; 2 Sam. **17** 12; Isa. **24** 21; Jerem. **25** 5; Ezek. **38** 20.

תקכ״ט = § 529.

אֶל־אַדְמַת *to the land of* [Israel], *occurs eight times in this combination* [in Ezekiel]. The same two-fold reason which is at the basis of the preceding Massorah also underlies this Rubric. It is designed in the first place to safeguard this combination against the interchangeable phrase אֶל־ אֶרֶץ יִשְׂרָאֵל. This is evident from the following Massorah in Arund. Orient. 16, fol. 184*a*, on Ezek. **27** 17 *throughout this book* [Ezekiel] it is אַדְמַת יִשְׂרָאֵל *except in three instances where it is* אֶרֶץ יִשְׂרָאֵל, viz. Ezek. **27** 17; **40** 2; **47** 18.[1]

[1] כל ספרא אדמת ישראל בכל ארץ ישראל וסיט יהודה וארץ ישראל, בבראות אלהים הביאני אל ארץ ישראל, ומאת קרים מבין חותן.

In the second place it is to safeguard the combination אֶל־ with אַדְמַת, since in the other six passages, where אַדְמַת is preceded by the preposition, it is עַל־ and not אֶל־.[1]

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 77*b*, on Ezek. **12** 19 which I have printed; (II) Arund. Orient. 16, fol. 179*a*, on Ezek. **20** 42; (III) the same MS., fol. 183*a*, on Ezek. **37** 12; (IV) Vienna Codex No. 35 on Ezek. **20** 42; (V) the same Codex on Ezek. **37** 12 and (VI) the printed Massorah on Ezek. **12** 19.

Lists III, IV, V and VI head the Rubric אֶל־אַדְמַת וְאֶל־אַדְמַת ח which is more correct, since in three instances the preposition has the prefix *Vav* (Ezek. **13** 9; **20** 38; **25** 3), whilst Lists II and VI have also ח בם׳פרא = *eight times in this book* because all the instances occur in Ezekiel.

[1] Comp. Ezek. **12** 22; **18** 2; **33** 24; **36** 6; **38** 18, 19.

תק״ל = § 530.

אֶל־אֱלֹהִים *to God, occurs three times in the Pentateuch and in the Prophets . . . . and three times in the Psalms.* In all the other twenty instances where this combination occurs, it is אֶל־הָאֱלֹהִים with the article. The three passages in the Psalms are **55** 17; **62** 2; **84** 8. This Rubric, which does not occur in the printed Massorah, is not quite correct since אֶל־אֱלֹהִים occurs four times in the Pentateuch and the Prophets, Hos. **3** 1 is here omitted. I mislaid the reference to the MS. from which it is taken.

תקל״א = § 531.

אֶל־אַרְבַּעַת *to the four, occurs four times.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 79*b*, on Ezek. **10** 11. It is designed to exclude the *Keri* אַרְבַּע in Ezek. **46** 21 which is to be found in some MSS. and is given in the St. Petersburg Codex of A. D. 916.

תקל״ב = § 532.

אֶל־הָאָרֹן וְאֶל־הָאָרֹן *to the ark, occurs three times.* That is in three instances הָאָרֹן is preceded by אֶל־ without and with the prefix *Vav*. In the other eight passages, where it is in combination with the preposition, it is עַל־ and not אֶל־.[1] This Rubric is from the printed Massorah Finalis, letter א, § 710.

[1] Comp. Exod. **25** 21; **40** 3, 20, 20; Levit. **16** 2; 1 Kings **8** 7; 1 Chron. **13** 10; 2 Chron. **5** 8.

תקל״ג = § 533.

אֶל־הָאָרֶץ *to the land, occurs four times in this combination . . . . . in the other passages in this book it is* עַל־הָאָרֶץ. That is, in these four passages only is הָאָרֶץ preceded by אֶל־ in Genesis, whilst in the thirty-one other instances where it is combined with the preposition it is עַל־[1] and not אֶל־. This Rubric is from the printed Massorah on Gen. **12** 1 where it is given twice.

[1] Comp. Gen. **1** 11, 15, 17, 20, 26, 28, 30; **2** 5; **6** 12, 17; **7** 4, 6, 10, 12, 14, 17, 18, 19, 21, 21, 24; **8** 1, 17, 17, 19; **9** 14, 16, 17; **19** 23; **41** 34; **42** 6.

תקל״ד = § 534.

אֶל־הָאָרֶץ. *Throughout Leviticus it is* עַל־הָאָרֶץ *except in three instances where it is* אֶל־הָאָרֶץ. In Leviticus, where הָאָרֶץ is eleven times preceded by the preposition, it is in eight instances עַל־הָאָרֶץ[1] and in three passages only is it combined with אֶל־. Hence the Massorah records the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 76*a*, on Levit. **19** 23.

[1] Comp. Levit. **11** 2, 21, 29, 41, 42, 44, 46; **25** 18.

תקל״ה = § 535.

אֶל־הָאָרֶץ *occurs five times in this book,* i. e. Ezekiel. In Ezekiel הָאָרֶץ is seven times preceded by עַל־[1] and six times by אֶל־. The Massorah, therefore, catalogues the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 83*b*, on Ezek. **14** 19, and is designed to exclude the Eastern reading עַל־הָאָרֶץ in **14** 19. It is remarkable that Ezek. **13** 14 which is also אֶל־הָאָרֶץ is omitted. The meaningless addition וכולה סמיכ at the end of the Rubric is simply intended to fill up the line in the MS.

[1] Comp. Ezek. **14** 17; **24** 7; **26** 16; **28** 18; **33** 3; **36** 18; **37** 25.

תקל״ו = § 536a.

אֶל־הָאָרֶץ, עַל־הָאָרֶץ. This Rubric, which records the instances in the Pentateuch where הָאָרֶץ is preceded by the preposition אֶל־ and where it is combined with עַל־, does not occur in the printed Massorah in this separate form. I have printed it from the Massorah in the Vienna Codex No. 35 on Exod. **16** 14.

We have already seen that Rubrics 533 and 534 catalogue the instances in Genesis and Leviticus. These separate Lists exhibit the original form in which the Massorites laboured on the individual books of the Bible. The Rubric before us embraces the whole Pentateuch and shows the artificial manner in which the several Lists have been linked together at a later period.

Genesis. — In Genesis, where the combination עַל־הָאָרֶץ is the rule and אֶל־הָאָרֶץ the exception, the Massorites record the exception. *Vide supra,* § 533.

Exodus. — In Exodus, where אֶל־הָאָרֶץ occurs three times (**6** 8; **12** 25; **33** 1) and עַל־הָאָרֶץ once only, the exceptional instance is safeguarded.

Leviticus. — In Leviticus, where עַל־הָאָרֶץ occurs eight times and אֶל־הָאָרֶץ three times only, the minority is registered. *Vide supra,* § 534.

Numbers and *Deuteronomy* are joined together. In these two books אֶל־הָאָרֶץ is the rule. It occurs no fewer than twenty-nine times,[1] whilst the combination עַל־הָאָרֶץ occurs eleven times only, the Massorah registers the minority.

[1] Comp. אֶל־הָאָרֶץ Numb. **13** 27; **14** 3, 8, 16, 24, 30; **15** 18; **20** 12, 24; **32** 7, 9; **34** 2; Deut. **2** 29; **4** 21; **6** 10; **7** 1; **9** 2; **11** 29; **17** 14; **18** 9; **26** 1, 3; **27** 2, 3; **30** 5; **31** 7, 21, 23; **32** 52.

תקל״ו = § 536b.

This Rubric is a still further development and records these combinations throughout the whole Bible. With the exception of the difference in the arrangement of the catchwords, the part which catalogues the instances in Genesis, Exodus and Leviticus is the same. The other two books, however, viz. Numbers and Deuteronomy, this Massorah combines with Joshua, Judges and Samuel. When it is borne in mind that אֶל־הָאָרֶץ occurs once only in Joshua (**1** 2) and once in Judges (**2** 1) and that it does not occur at all in Samuel, whilst עַל־הָאָרֶץ does not occur at all in Joshua and Judges and only once in Samuel, it will be seen that the sentence *and throughout the rest of the Pentateuch,* ***Joshua, Judges and Samuel*** *it is likewise* אֶל־הָאָרֶץ *except in twelve instances where it is* עַל־הָאָרֶץ, which groups these books together, is not only highly artificial, but misleading to those who are not conversant with the language of the Massorah.

Kings. — In Kings, where עַל־הָאָרֶץ occurs five times[1] and אֶל־הָאָרֶץ once, the single instance is safeguarded.

Isaiah. — In Isaiah, where אֶל־הָאָרֶץ occurs twice (**36** 10; **51** 6) and עַל־הָאָרֶץ twice, the former is recorded.

Jeremiah. — In Jeremiah, where עַל־הָאָרֶץ occurs eight times (**3** 18; **16** 13; **22** 26, 28; **24** 6; **25** 9, 13; **50** 21) and אֶל־הָאָרֶץ twice only, the minority is given.

Ezekiel. — This book is artificially divided into two parts for the purpose of Massoretic annotation in connection with this Rubric. In the first part, which includes Ezek. **1**—**21** אֶל־הָאָרֶץ occurs five times (**13** 14; **14** 19; **20** 15, 28, 42) and עַל־הָאָרֶץ only once, the single instance is recorded. In the second part of Ezekiel, however, where עַל־הָאָרֶץ is the rule and where it occurs six times (**24** 7; **26** 16; **28** 18; **33** 3; **36** 18; **37** 25) and אֶל־הָאָרֶץ the exception and where it occurs once only, the single instance is recorded.

In the rest of the Scriptures, where עַל־הָאָרֶץ is the rule and where it occurs no fewer than fourteen times[2] whilst אֶל־הָאָרֶץ occurs twice only, the exception is recorded.

Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah I, § 160 which I have printed and (II) the printed Massorah Finalis, letter א, § 74[8]. The latter portion of this Rubric, which treats on the second part of Ezekiel and the rest of the Scriptures, is also given separately in the printed Massorah on Ezekiel **14** 17. The catchwords וירדו מעל כסאותם = Ezek. **26** 16, which are not only given in both the complete Lists, but also in the fragment, are manifestly a mistake for וירדו מאניותיהם = **27** 29.

[1] Comp. עַל־הָאָרֶץ 1 Kings **8** 27; 2 Kings **11** 3; **15** 19; **18** 25; **23** 33.

[2] Comp. עַל־הָאָרֶץ Hag. **1** 11; Ps. **103** 11; **105** 16; Eccl. **5** 1; **8** 14, 16; **10** 7; **11** 2, 3; **12** 7; Esther **10** 1; 1 Chron. **29** 15; 2 Chron. **6** 18; **22** 12.

תקל״ז = § 537.

אֶל־אַרְצוֹ *to his land, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient.[2] 16, fol. 134*a*, on Isa. **37** 7. As this phrase occurs four times in the *textus receptus,* it is remarkable that this Model Codex should omit 1 Kings **22** 36 and Isa. **13** 14. The omission of 1 Kings **22** 36 may be due to the fact that some ancient Codices read it וְאִישׁ אֶל־אַרְצוֹ instead of the present reading וְאֶל־אַרְצוֹ. This is attested not only by the Septuagint and Vulgate, but by the *editio princeps* of the Prophets, Soncino 1485, and the first edition of the Bible, Soncino 1488. For the omission of Isaiah **13** 14 I cannot account.

תקל״ח = § 538.

אֶל־אֲשֶׁר *whither, occurs five times.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 57*a*, on Exod. **32** 34 which I have printed; (II) the same MS., Vol. I, fol. 109*a*, on Numb. **33** 54; (III) the same MS., Vol. II, fol. 70*b*, on Ezek. **1** 12; (IV) the same MS., Vol. II, fol. 98*b*, on Ezek. **42** 14; (V) the same MS., Vol. II, fol. 258*b*, on Ruth **1** 16; (VI) Orient. 4445, fol. 75*b*, on Exod. **32** 34; (VII) Arund. Orient. 16, fol. 194*b*, on Ezek. **42** 14; (VIII) Halle Ochlah Ve-Ochlah I, § 159; (IX) the printed Massorah on Exod. **32** 34 and (X) the same on Ezek. **1** 12.

תקל״ט = § 539.

אֶל־בָּבֶל *to Babylon, occurs six times in this combination in the Scriptures.* That is, to distinguish it from the ten instances where it is עַל־בָּבֶל.[1] Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 69*a*, on Jerem. **51** 60 which I have printed; (II) the St. Petersburg Codex of A. D. 916 on Jerem. **50** 1; (III) the same Codex on Jerem. **51** 60; (IV) Halle Ochlah Ve-Ochlah I, § 159, and (V) the printed Massorah Finalis, letter א, § 423.

[1] Comp. עַל־בָּבֶל Jerem. **50** 9, 13, 14; **51** 1, 11, 29, 35, 42, 48, 56.

תק״מ = § 540.

אֶל־הַבַּיִת *to the house. Throughout Isaiah and Kings it is always* עַל־הַבַּיִת *except in four instances in Kings.* That is הַבַּיִת which is eighteen times combined with the preposition in Kings and Isaiah is in fourteen instances preceded by עַל־[1] and in four passages only by אֶל־. Hence the Massorah safeguards the minority, and thereby excludes the *Keri* עַל־ in 1 Kings **8** 29 which was the official reading according to some Schools of textual redactors, as is evident from the important Codex Add. 21,161. This Rubric is from the printed Massorah Finalis letter ב, § 158. It is also given in Arund. Orient. 16, fol. 83*a*, on 1 Kings **8** 29, where the heading is simply אל הבית ד׳ בסמ׳. For a fuller development of this Rubric see letter ע, § 406, Vol. II, p. 397.

[1] Comp. עַל־הַבַּיִת 1 Kings **4** 6; **8** 43; **16** 9; **18** 3; 2 Kings **10** 5; **12** 13; **15** 5; **18** 18, 37; **19** 2; Isa. **22** 15; **36** 3, 22; **37** 2.

תקמ״א = § 541.

אֶל־בַּיִת *to the house of, is twice taken in the sense of into the house of.* That is, in these two passages, where הַמֹּרֶה is preceded by אֶל־בַּיִת, it ought to be בְּבַיִת and is so given in Onkelos, as it is in the second clauses of Gen. **39** 20, in verse 23 and in Gen. **40** 5.

תקמ״ב = § 542.

אֶל־בַּיִת *to the house of, occurs four times in Jeremiah.* בַּיִת, which is in six instances combined with the preposition in Jeremiah, is twice preceded by עַל־ (**3** 18; **22** 6) and four times by אֶל־. It is remarkable that the Massorah, contrary to its usual method, safeguards here the majority. This may be due to the fact that in Jeremiah **33** 14 we should naturally expect עַל־בַּיִת as is evident from the next clause. It is, however, probable that the five passages, where בַּיִת is preceded by וְעַל־ with the prefix *Vav*, are included (Jerem. **6** 1; **33** 14; **48** 22, 23, 23). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 169*a*, on Jerem. **33** 14 and (II) the printed Massorah on the same passage.

תקמ״ג = § 543.

אֶל־בַּיִת *to the house of, occurs three times in the Minor Prophets.* In the Minor Prophets, where בַּיִת is eleven times combined with the preposition without and with the prefix *Vav*, it is seven times preceded by עַל־[1] and four times by אֶל־ without and with the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 218*b*, on Zech. **5** 4. The omission

[1] Comp. עַל־בַּיִת Hosea **1** 4; **8** 1; Amos **3** 15; **7** 9, 16; Zech. **12** 10 and וְעַל־בַּיִת Zech. **12** 4.

of Micah 4 2 is unaccountable, since this Rubric includes וְאֶל־ with the prefix *Vav*, as is evident from Zech. 5 4 which is counted twice and where the second instance in this verse is וְאֶל־.

תקמ״ד = § 544.

עַל־בֵּית. וְעַל בֵּית *upon the house of, and upon the house of. In thirteen passages of the Scriptures* בֵּית *is preceded* by עַל־ *without and with the prefix Vav . . . . . In Kings, Isaiah, Jeremiah and in the Twelve Minor Prophets it is likewise so except in eleven instances where it is preceded by* אֶל־ *without and with the prefix Vav.*

To understand this Rubric it is necessary to remark (1) that בַּיִת, which occurs ninety-five times in combination with the preposition, is in sixty-one instances preceded by אֶל־ without and with the prefix *Vav* and thirty-four times by עַל־ without and with the prefix *Vav*; (2) that the combination with אֶל־ is the rule in all the books of the Bible with the exception of four; (3) that excepting these four, the combination with אֶל־ occurs fifty times[1] and with עַל־ thirteen times only and (4) that in these four books the combination with עַל־ occurs twenty-one times[2] and with אֶל־ eleven times only.[3] Hence the Massorah divides the Bible into two parts, the first part embraces the books in which the combination with עַל־ is the exception and the second part the books in which the combination with אֶל־ is the exception so as to safeguard the minority in each of the two divisions.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol.77*a*, on Ezek. 13 5 which I have printed; (II) the same MS., Vol. I, fol. 197*a*, on 2 Sam. 1 12: (III) Orient. 4445, fol. 34*a*, on Gen. 42 19; (IV) Arund. Orient. 16, fol. 57*a*, on 2 Sam. 1 12; (V) Add. 15,251, fol. 83*a*, on Numb. 2 34; (VI) the same MS., fol. 168*b*, on 2 Sam. 1 12; (VII) Halle Ochlah Ve-Ochlah I, § 159, and (VIII) the printed Massorah where this Rubric is divided into two, the first part is given on Numb. 2 34 and the second on 1 Kings 14 10.

[1] Comp. אֶל־בַּיִת Gen. 19 2; 24 38; 28 21; 39 20; 40 3; 46 31; 50 4; Levit. 22 13; Josh. 17 17; 21 43; Judg. 18 15; 19 2, 2; 1 Sam. 2 27; 7 1; 19 11; 2 Sam. 4 5; 7 19; 17 18; 21 1; Ezek. 3 1, 4, 5; 14 6; 17 2; 20 27, 30; 24 3; 25 3; 33 10; 44 6; Ps. 52 2; Cant. 2 4; 3 4; 8 2; Eccl. 4 7; 7 2, 2; 12 5; Esther 2 3, 8, 14, 16; 7 8; Ezra 3 8; Neh. 6 10; 1 Chron. 13 13; 2 Chron. 7 2; 20 28; 35 21.

[2] Comp. עַל־בַּיִת 1 Kings 2 27; 2 Kings 10 3, 10; 11 18; Isa. 7 17; 14 1; 31 2; 38 20; Jerem. 3 18; 22 6; 33 14; 48 23, 23, 23; Hos. 1 4; 8 1; Amos. 3 15; 7 9, 16; Zech. 12 4, 10.

[3] The two instances, where עַל is combined with בַּיִת אֵל (1 Kings 13 1, 10), are excluded because it is a proper name.

תקמ״ה = § 545.

אֶל־בְּנוֹת *to the daughters of, occurs three times.* That is, according to the Westerns whose recension we follow. According to the Easterns it occurs twice only, since they read עַל־בְּנוֹת in Ezek. 13 17. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 232*a*, on Numb. 25 1 and (II) the printed Massorah Finalis, letter ב, § 232.

תקמ״ו = § 546.

אֶל־גּוֹיִם *to the nations, occurs twice.* That is, without the article before גּוֹיִם, in the other passages where this combination occurs it is אֶל־הַגּוֹיִם. These are given in the following Rubric.

תקמ״ז = § 547.

אֶל־הַגּוֹיִם *to the nations, occurs five times.* In the other five instances, where הַגּוֹיִם is in combination with the preposition, it is עַל־ and not אֶל־. The safeguarding of these five passages is due to the fact that in Zech. 2 12 some MSS. and the ancient Versions exhibit עַל־, and עַל־ is naturally also expected in Ps. 79 6 as is evident from the next clause of the verse.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 31*a*, on Isa. 66 19 which I have printed; (II) Arund. Orient. 16, fol. 147*a*, on the same passage; (III) the same MS., fol. 192*b*, on Ezek. 39 28; (IV) the same MS., fol. 217*b*, on Zech. 2 12; (V) the same MS., fol. 304*a*, on Ps. 79 6, where the five instances of the combination with עַל־ are given as a contrast to this combination; (VI) the printed Massorah on Isa. 66 19 and (VII) the same on Ezek. 39 28.

תקמ״ח = § 548.

אֶל־גְּלִילוֹת הַיַּרְדֵּן *to the borders of Jordan, occurs twice.* To safeguard it against Josh. 18 17 where it is simply אֶל־גְּלִילוֹת without הַיַּרְדֵּן. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 136*b*, on Josh. 22 10.

תקמ״ט = § 549.

אֶל־דִּבְרֵי *to the words of. Throughout the Pentateuch it is* עַל־דִּבְרֵי *and throughout Chronicles it is* אֶל־דִּבְרֵי *with the exception of one instance where it is* עַל־דִּבְרֵי.

The wording of this Massorah would naturally mislead those who are not familiar with its artificial expressions, since it would apparently suggest that אֶל־דִּבְרֵי is of frequent occurrence in the Pentateuch, whereas this combination occurs only once in the whole Pentateuch (Deut. 13 4). What the Massorah really means is that דִּבְרֵי is preceded by אֶל־ in the Pentateuch, but never by עַל־, whereas in Chronicles it is always preceded by עַל־ (1 Chron. 29 29; 2 Chron. 9 29; 32 8; 33 18, 19; 34 21) and once only by אֶל־. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 131*a*, on Deut. 13 4.

תק״נ = § 550.

אֶל־דִּבְרֵי *to my words, occurs three times.* In the only other instance where דִּבְרֵי is preceded by the preposition, it is עַל־ (Jerem. 6 19). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Vienna Codex No. 35 on Jerem. 29 19 which I have printed; (II) Arund. Orient. 16, fol. 165*b*, on the same passage where the Scribe omitted the expression וחבירו and, therefore, some one ignorantly altered ג׳ in the heading into ב׳; (III) Orient. 2349, fol. 133*b*, on Deut. 18 19 and (IV) the printed Massorah on Jerem. 29 19.

תקנ״א = § 551.

אֶל־הַדֶּרֶךְ *to the way, occurs twice.* That is, in contradistinction to עַל־הַדֶּרֶךְ which occurs five times (Gen. 38 21; Judg. 4 9; 1 Sam. 24 3; 26 3; Ezra 8 31). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 260*b*, on 2 Chron. 6 27 and Vienna Codex No. 35 on the same passage.

תקנ״א = § 551*a—b.

אֶל־דֶּרֶךְ. These two Rubrics, which I have printed in Volume III, p. 1, are respectively from Orient. 2349, fol. 50*a*, and the printed Massorah both on Gen. 38 16. דֶּרֶךְ without and with the prefixes and suffixes, which is twenty-four times combined with the preposition, is in seventeen instances preceded by עַל־[1] and in seven instances only by אֶל־. Hence the Massorah as usual safeguards the minority. Accordingly the first recension of this Rubric, which gives four instances only, is incorrect. The design of this Massorah is to exclude the Eastern reading in Judg. 20 42.

[1] Comp. עַל־דֶּרֶךְ Gen. 38 14; Judg. 5 10; 1 Sam. 6 12; Hos. 13 7; Ps. 36 5; עַל־חַדְרֵכִים Gen. 38 21; Judg. 4 9; 1 Sam. 24 3; 26 3; Ezra 8 31; עַל־דַּרְכֵיהֶם Isa. 49 9; Jerem. 3 2; 6 16; עַל־דַּרְכַּי Job 34 21; עַל־דַּרְכֵיכֶם Hag. 1 5, 7; עַל־דַּרְכֵיהֶם Job 24 23.

תקנ״ב = § 552.

אֶל־הַר *to, or upon the mountain, occurs sixteen times.* That is, to distinguish it from the eighteen instances in which הַר is preceded by עַל־.[1] This Rubric, therefore, safeguards the Western reading אֶל־ in Isa. 56 7 against the Eastern recension which reads עַל־הַר.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 104*a*, on Numb. 27 12 which I have printed; (II) the same MS., Vol. I, fol. 149*a*, on Josh. 15 10; (III) Orient. 4445, fol. 43*a*, on Exod. 3 1; (IV) St. Petersburg Codex of A. D. 916 on Isa. 56 7; (V) the same Codex on Ezek. 40 2; (VI) Arund. Orient. 16, fol. 11*a*, on Josh. 15 10; (VII) the same MS., fol. 119*a*, on Isa. 2 3; (VIII) the same MS., fol. 211*a*, on Micah 4 2; (IX) the same MS., fol. 294*b*, on Ps. 43 3; (X) the same MS., fol. 349*b*, on Cant. 4 6; (XI) Halle Ochlah Ve-Ochlah I, § 159, and (XII) the printed Massorah on Isa. 56 7.

List I which I have printed omits Ps. 43 3. This is manifestly due to a clerical error, for not only does the heading state that there are sixteen such instances, but all the other Lists give the instance in question. The addition that *wherever it is in connection with* **Carmel** *without or with the article it is likewise* אֶל־הַר, which is also at the end of all the eleven Lists, refers to the four instances in Kings, viz. 1 Kings 18 19, 20; 2 Kings 2 25; 4 25, where this combination occurs.

[1] Comp. Exod. 19 11, 20; 24 16; Deut. 11 29, 29; 27 12; Isa. 13 2; 29 8; 31 4; 40 9; 57 7; 66 20; Ezek. 17 22; 34 2; Obad. 16; Zech. 14 4; Lament. 5 18; Dan. 9 20.

It is to be remarked that not only do both the Lists in the St. Petersburg Codex, viz. Nos. IV and V give Isa. 56 7 as one of the sixteen instances, but that the text on which the first List is given reads אֶל־הַר. This conclusively shows that neither the textual reading nor the Massorah exhibits the Babylonian recension.

תקנ״ג = § 553.

אֶל־הֶהָרִים *to*, or *on the mountains, occurs twice in this combination . . . . and throughout Ezekiel it is likewise so except in two instances where it is* עַל־הֶהָרִים.

הֶהָרִים is twenty-two times combined with the preposition. In fifteen instances it is preceded by עַל־[1] and in seven instances by אֶל־. Outside Ezekiel אֶל־הֶהָרִים is the exceptional combination whilst in Ezekiel עַל־הֶהָרִים is the exception. Hence the Massorah in each case safeguards the minority. This Massorah is designed to exclude the *Keri* אֶל־ in Isa. 65 7 which is the official reading in Standard Codices and is the textual reading in the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488, and in the third edition, Brescia 1494.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 273*a*, on 1 Kings 22 17 which I have printed; (II) the same MS., Vol. II, fol. 215*b*, on Ps. 121 1; (III) Arund. Orient. 16, fol. 96*b*; (IV) the same MS., fol. 316*a*, on the same two passages; (V) Halle Ochlah Ve-Ochlah I, § 159, and (VI) the printed Massorah on Ps. 121 1.

The Paris Ochlah Ve-Ochlah in § 2 of the Supplement registers the two passages in Ezekiel where אֶל־הֶהָרִים is followed by two different predicates with variations in the vowel-points of the same verb. The Rubric is as follows:

אֶל־הֶהָרִים אָכַל פתי׳ וחד וסי׳ דאכל פתח סובבי׳ Ezek. 18 11
אֶל־הֶהָרִים לֹא אָכָל קמץ דלא אכל קמץ סובבית „ „ 6

That is, אֶל־הֶהָרִים in one instance is followed by אָכַל with *Pathach* under the *Caph* and in one by לֹא אָכָל with *Kametz* under the *Caph*. And the mnemonic sign is *at eating* (אָכָל) *the mouth is opened* (פתח *Pathach*), *and when not eating* (לֹא אָכָל) *the mouth is closed* (קמץ *Kametz*). The sign is based upon the double meaning of *Pathach* and *Kametz*.[2]

[1] Comp. עַל־הֶהָרִים Deut. 12 2; Judg. 11 37, 38; Isa. 52 7; 65 7; Jerem. 9 9; Ezek. 18 15; 33 5; Joel 2 2; Nah. 2 1; 3 18; Cant. 2 8; Lament. 4 19; 1 Chron. 12 9; 2 Chron. 18 16.

[2] Comp. Levita, *Massoreth Ha-Massoreth*, p. 266, ed. Ginsburg, London 1867.

תקנ״ד = § 554.

אֶל־הָרֵי *to*, or *on the mountains of, occurs five times.* The construct plural הָרֵי is fourteen times combined with the preposition. In nine instances it is preceded by עַל־[1] and in five only by אֶל־. The Massorah, therefore, safeguards the minority and thereby excludes the reading אֶל־הָרֵי Cant. 2 17 which is exhibited in the Eastern recension. *Vide supra*, א, § 514.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Arund. Orient. 16, fol. 178*b*, on Ezek. 19 9 which I have printed; (II) the same MS., fol. 188*b*, on Ezek. 34 13; (III) the same MS., fol. 189*b*, on Ezek. 36 1; (IV) St. Petersburg Codex of A. D. 916 on Ezek. 6 2; (V) the same Codex on Ezek. 19 9; (VI) the same Codex on Ezek. 34 13; (VII) Add. 15,251, fol. 285*b*, on Ezek. 36 1; (VIII) Halle Ochlah Ve-Ochlah I, § 159; (IX) the printed Massorah on Ezek. 6 2 and (X) the same on Ezek. 34 13.

It is remarkable that List IV not only heads this Rubric אל הרי חד מן ד׳, but catalogues four instances only, omitting Ezek. 36 1 and in the text the א in אֶל is underlined, thus showing that it is meant for עַל. The Massorah on it, however, states that it is one of the five instances where it is אל and the other two Lists in this Codex, viz. Nos. V and VI, give both in the heading and in the Rubric five instances which fully coincide with all other Lists.

[1] Comp. עַל־הָרֵי Gen. 8 4; Jerem. 13 16; Ezek. 35 12; 38 8; 39 4, 17; Amos 3 9; Cant. 2 17; 8 14.

תקנ״ה = § 555.

אֶל־חַגַּי *unto Haggai, occurs twice . . . . all the others are by the hand of Haggai.* The phrase which expresses the communication of the word of Jehovah to this prophet occurs five times in this book. In three instances it is followed by בְּיַד־חַגַּי *by the hand of Haggai* (Hag. 1 1; 2 1) and twice by אֶל־חַגַּי. Hence the Massorah safeguards the minority and thereby excludes the reading בְּיַד־ in 2 10 which obtained in some Schools of textual redactors and which is exhibited in the famous Codex Hellali, the Complutensian Polyglot, the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25; the Syriac and the Chaldee. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 259*a*, on Hag. 2 10.

תקנ״ו = § 556.

אֶל־הַחוֹמָה *to the wall, is three times thus combined in the Scriptures . . . . and they are unique in this combination.* חוֹמָה occurs twelve times in combination with the preposition. In nine instances it is preceded by עַל־[1] and in three instances only is it preceded by אֶל־. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 295*a*, on Neh. 4 9 which I have printed; (II) Arund. Orient. 16, fol. 63*a*, on 2 Sam. 11 21; (III) the same MS., fol. 381*b*, on Neh. 4 9; (IV) Add. 15,251, fol. 174*a*, on 2 Sam. 11 21; (V) Vienna Codex No. 35 on the same passage; (VI) the same Codex on Neh. 4 9, and (VII) the printed Massorah Finalis, letter ח, § 27.

The tautological remark at the end of the Rubric has been added to fill up the line. I have printed it as it is in the MS. to show that unnecessary phrases are often used by Scribes as part of the Massorah which are simply intended to fill up a vacant space.

[1] Comp. עַל־הַחוֹמָה 2 Kings 3 27; 6 26, 30; 18 26, 27; Isa. 36 11, 12; Neh 4 13; 2 Chron. 32 18.

תקנ״ז = § 557.

אֶל־הֶחָצֵר *to the court, occurs twice.* That is, in contradistinction to אֶל־חֲצַר the construct which also occurs twice (Jerem. 32 8; Ezek. 8 16). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193*b*, on Ezek. 40 28 which I have printed and (II) Add. 15,250, fol. 292*b*, on the same passage.

תקנ״ח = § 558.

אֶל־יַד *to the hand* or *side, occurs five times in the Scriptures . . . . . and throughout the book of Esther it is likewise so except in one instance.*

The expression יַד is thirty-four times combined with the preposition. In twenty-five instances it is preceded by עַל־[1] and in nine only by אֶל־. Outside the book of Esther the combination אֶל־יַד occurs five times only and עַל־יַד twenty-three times, whilst in Esther אֶל־יַד occurs four times (Esther 2 3, 8, 8, 14) and עַל־יַד once only. Hence the Massorah safeguards the minority in each case. By fixing the number of אֶל־יַד at five, the Massorah defends the Western reading עַל־יַד both in Zech. 14 13 and Esther 2 14 where the Easterns read אֶל־יַד.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 215*b*, on Ps. 123 2 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 48 1; (III) Arund. Orient. 16, fol. 198*a*, on the same passage; (IV) the same MS., fol. 316*a*, on Ps. 123 2; (V) Add. 15,251, fol. 293*b*, on Ezek. 48 1; (VI) the same MS., fol. 372*a*, on Ps. 123 2; (VII) Halle Ochlah Ve-Ochlah I, § 159, and (VIII) the printed Massorah on Ezek. 48 1.

The List from the St. Petersburg Codex, i. e. No. 11 affords another striking proof that this so-called Babylonian Codex exhibits the Western recension, since it excludes Zech. 14 13 which is אֶל־יַד according to the Babylonians.

[1] Comp. Gen. 41 42; Exod. 2 5; Josh. 15 46; 1 Sam. 17 22; 2 Sam. 15 2; 1 Kings 14 27; 2 Kings 22 5, 9; Jerem. 22 24; 46 6; Zech. 14 13; Ps. 121 5; Prov. 13 11; Esther 6 9; Dan. 10 4; Ezra 1 8; 8 33; 1 Chron. 25 2; 26 28; 29 8; 2 Chron. 12 10; 21 16; 26 11; 34 10, 17. This is exclusive of 2 Kings 12 12 where the *Kethiv* is עַל־יַד for which the official reading is עַל־יְדֵי the plural.

תקנ״ט = § 559.

אֶל־יְהוּדָה *to Judah, occurs six times in the Scriptures.* In all the other nineteen instances where יְהוּדָה is combined with the preposition it is עַל־[1] and not אֶל־.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 293*b*, on Neh. 2 5

[1] Comp. עַל־יְהוּדָה 2 Sam. 5 5; 1 Kings 15 1, 17; 22 41; 2 Kings 9 29; Isa. 1 1; 2 1; 9 20; Zeph. 1 4; Zech. 12 2, 7; 2 Chron. 13 1; 16 1; 20 31; 24 18; 28 9; 29 8; 36 4, 10.

which I have printed; (II) Arund. Orient. 16, fol. 272*a*, on 2 Chron. **24** 23; (III) the same MS., fol. 380*a*, on Neh. **2** 5; (IV) Add. 21,160, fol. 40*b*, on Gen. **38** 22; (V) Orient. 2349, fol. 50*a*, on the same passage; (VI) Vienna Codex No. 35 on Neh. **2** 5; (VII) Halle Ochlah Ve-Ochlah I, § 159; (VIII) the printed Massorah on Gen. **38** 22 and (IX) the same on Ezek. **48** 1.

As one of the six instances is וְאֶל־ with the prefix *Vav* (Jerem. **30** 4) the headings in Lists II, IV and V which state (ה' ואו ואל יהודה) that it occurs five times and that once it is with the prefix is more correct. List VII heads it חד מן ד' *it occurs four times*, though it rightly registers all the five instances and omits the one with the prefix. The heading in List VIII which states that there are *six* such instances is incorrect, it ought to be five (ה') as is evident from the addition at the end יחד אל יהודה.

תק"ס = § 560.

אֶל־הַיָּם. *Throughout Ezekiel and the Minor Prophets it is always* אֶל־הַיָּם *with the exception of two instances where it is* עַל־הַיָּם . . . . . *In all the rest of the Scriptures it is likewise* עַל־הַיָּם *with the exception of one instance.*

הַיָּם is twenty-three times in combination with the preposition. In ten passages it is preceded by אֶל־[1] and in thirteen by עַל־.[2] As nine out of the ten passages, where it is אֶל־הַיָּם, occur in Ezekiel and the Minor Prophets, and moreover, as apart from the two instances in Ezekiel all the eleven passages, where it is עַל־הַיָּם, occur outside Ezekiel and the Minor Prophets and one instance only of אֶל־הַיָּם is to be found in the other Scriptures, this Massorah safeguards the two exceptions of עַל־הַיָּם in Ezekiel and the Minor Prophets and the solitary instance of אֶל־הַיָּם in the other parts of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 199*a*, on Ezek. **48** 28 which I have printed; (II) the same MS., fol. 351*a*, on Eccl. **1** 7; (III) Add. 21,160, fol. 301*b* on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) Halle Ochlah Ve-Ochlah I, § 159, and (VI) the printed Massorah on Ezek. **48** 28.

[1] Comp. אֶל־הַיָּם **Ezek. 47 19; Joel 2 20, 20; Jonah 1 4, 5, 12, 15; Zech. 14 8, 8; Eccl. 1 7.**

[1] Comp. עַל־הַיָּם **Exod. 14 2, 16, 21, 26, 27; Numb. 13 29; Josh. 5 1; 2 Sam. 17 11; 1 Kings 4 20; Isa. 10 26; 23 11; Ezek. 47 18; 48 28.**

תקס"א = § 561.

אֶל־יְרוּשָׁלַיִם *to Jerusalem, occurs thirteen times in the Scriptures . . . . and throughout Ezra it is likewise so except in one instance.*

Apart from Ezra-Nehemiah יְרוּשָׁלַם is forty-two times combined with the preposition. In twenty-nine instances it is preceded by עַל־[1] and in thirteen instances only by אֶל־. Hence the Massorah safeguards the minority. In Ezra-Nehemiah, however, where יְרוּשָׁלַם occurs five times in combination with the preposition and where it is in four instances preceded by אֶל־ (Ezra **3** 1; **7** 7, 9; Neh. **2** 11) and once only by עַל־, the Massorah safeguards the solitary instance. Ezra **4** 8, 20 are excluded from this Rubric because they are both Chaldee. By fixing the number at thirteen, the Massorah designedly excludes Ezek. **14** 22 where the Easterns read אֶל־יְרוּשָׁלַם.

Of this Rubric I collated sixteen Lists, fifteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 59*b*, on Jerem. **39** 1 which I have printed; (II) the same MS., Vol. II, fol. 76*b*, on Ezek. **13** 16; (III) the same MS., Vol. II, fol. 83*a*, on Ezek. **21** 7; (IV) St. Petersburg Codex of A. D. 916, on Jerem. **39** 1; (V) the same Codex on Ezek. **14** 22; (VI) Arund. Orient. 16, fol. 173*b*, on Jerem. **39** 1; (VII) the same MS., fol. 175*b*, on Ezek. **14** 21; (VIII) the same MS., fol. 180*a*, on Ezek. **21** 7; (IX) the same MS., fol. 182*b*, on Ezek. **24** 2; (X) the same MS., fol. 221*b*, on Zech. **14** 2; (XI) the same MS., fol. 247*b*, on 1 Chron. **15** 3; (XII) the same MS., fol. 259*b*, on 2 Chron. **5** 2; (XIII) the same MS., fol. 269*a*, on 2 Chron. **20** 27; (XIV) the same MS., fol. 270*b*, on 2 Chron. **23** 2; (XV) Halle Ochlah Ve-Ochlah I, § 159, and (XVI) the printed Massorah on Zech. **14** 17.

In the List which I have printed, the order and the division of the catchwords in Chronicles should be

2 Chron. 5 2 אז יקהיל שלמה — 1 Chron. 15 3 ויקהל דויד
1 „ 28 1 והבירו

This yields the requisite thirteen instances instead of the twelve as printed. Jacob b. Chayim's Massorah, List XVI, also gives twelve instances only, though the heading correctly states that there are thirteen. This is due to the omission of והבירו = 1 Chron. **28** 1 after ויקהל דויד את כל ישר' = 1 Chron. **15** 3. At the end of this, moreover, the essential words במ"א ואצוה את חנני are omitted after וכל עורא דכתי'.

As Lists IV and V are from the so-called Babylonian Codex, they afford additional materials for testing the relationship of the Massorah of this Codex to the Babylonian recension. The first of these two Lists gives identically the same thirteen passages as the Western Lists and like the Western Lists deliberately excludes the Eastern reading in Ezek. **14** 22. It is the second List on Ezek. **14** 22 which is very instructive. The text itself exhibits the Eastern reading and though the heading of the Massoretic List here also emphatically states that there are thirteen instances only, which is in accordance with the Western recension, fourteen are enumerated, the words הנה נותרה = Ezek. **14** 22 being added at the end of the List. That this addition, however, is no part of the original List, is not only evident from the fact that it is in direct conflict with the heading, but from the position which these words occupy. The List itself is identical both in the catchwords and in the order of the books with the first List. It is at the end of the Rubric after Chronicles, and separated from the other instances in Ezekiel that these words have been added by a later Scribe who, for reasons best known to himself, has frequently attempted to make this Codex conformable to the Eastern recension.

[1] Comp. **1 Kings 14 25; 2 Kings 12 18; 21 12, 13; 25 1; Isa. 31 5; Jerem. 4 16; 6 6; 32 2; 34 1, 7; 37 5; 44 2, 13; 52 4; Ezek. 9 8; 14 22; 26 2; Zech. 1 16; 12 2, 9; 14 12, 16; Ps. 68 30; Eccl. 1 16; 1 Chron. 21 16; 2 Chron. 12 2, 9; 32 2.**

תקס"ב = § 562.

אֶל־יִשְׂרָאֵל *to Israel, occurs three times at the end of a verse.* Of this Rubric, which does not occur in the printed Massorah, I mislaid the reference.

תקס"ג = § 563.

אֶל־יִשְׂרָאֵל *to* or *over Israel, occurs seven times in this combination . . . . . and wherever it is preceded by, I have anointed the king, it is likewise so except in one instance.*

יִשְׂרָאֵל is combined with the preposition about one hundred times. In about ninety times it is preceded by עַל־ and in ten instances only by אֶל־. Hence the Massorah safeguards the minority and thereby excludes the Eastern reading אֶל־יִשְׂרָאֵל 1 Kings **21** 7. As the phrase מְשָׁחְתִּיךָ לְמֶלֶךְ precedes in four passages יִשְׂרָאֵל with the preposition, and moreover, as in this construction the preposition is in three instances אֶל־ (2 Kings **9** 3, 6, 12) and in one instance עַל־ (2 Sam. **12** 7), the Massorah treats these three instances separately so as to safeguard the solitary exception in this combination.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 177*a*, on 1 Sam. **7** 7 which I have printed; (II) Orient. 4445, fol. 153*b*, on Numb. **32** 14; (III) St. Petersburg Codex of A. D. 916, on Mal. **1** 1; (IV) Arund. Orient. 16, fol. 39*a*, on 1 Sam. **7** 7; (V) the same MS., fol. 166*a*, on Jerem. **30** 4; (VI) the same MS., fol. 222*a*, on Mal. **1** 1; (VII) Add. 21,160, fol. 49*b*, on Gen. **43** 8; (VIII) the same MS., fol. 60*a*, on Gen. **49** 2; (IX) the same MS., fol. 245*a*, on Numb. **32** 14; (X) Ochlah Ve-Ochlah I, § 159; (XI) the printed Massorah on Gen. **43** 8 and (XII) the same on Jerem. **30** 4.

תקס"ד = § 564.

אֶל־יִתְרוֹ *to Jethro, to the residue of, occurs twice in this combination in the Scriptures.* That is, to distinguish it from the two instances where יֶתֶר is preceded by עַל־. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 36*b*, on Exod. **4** 18 which I have printed; (II) Orient. 4445, fol. 45*a*, on the same passage; (III) Add. 15,251, fol. 253*b*, on Jerem. **29** 1; (IV) Add. 21,160, fol. 69*a*, on Exod. **4** 18; (V) the printed Massorah on the same passage and (VI) the same on Jerem. **29** 1. Lists II, III, IV and VI give the two instances in which it is עַל־יֶתֶר (see the Massorah, letter ע, § 441, Vol. II, p. 400). This Rubric is part of the lengthier Massorah recording the ten words or twenty pairs which are respectively preceded twice by אֶל־ and twice by עַל־. *Vide supra* א, § 525.

תקס"ה = § 565.

אֶל כָּל *has five times the accent.* That is, in five instances the preposition אֶל instead of having the usual *Makkeph* has the accent *Mercha*. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 119*a*, on Deut. **27** 9.

תקס״ו = § 566.

אֶל־כָּל־ *to all. Throughout the book of Kings* כָּל־ *is always preceded by the preposition* עַל־ *except six times where it is preceded by* אֶל־.

כָּל־ which is twenty-two times combined with the preposition in Kings, is in sixteen passages preceded by עַל־ without and with the prefix *Vav*[1] and in six instances only by אֶל־ without and with the prefix *Vav*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 231*b*, on 1 Kings **16** 13 which I have printed; (II) Arund. Orient. 16, fol. 91*a*, on the same passage; (III) Orient. 2210, fol. 147*a*, on 1 Kings **15** 20, and (IV) the printed Massorah on 1 Kings **18** 5. List II takes in the six passages in Samuel which are given in § 568; List III gives the mnemonic sign which I have printed in Volume III, § 566*b*, p. 2, and List IV includes Isaiah in the heading, viz. *throughout Kings and Isaiah it is* עַל־ כָּל־ וְעַל כָּל־ *except in six instances.* This, however, is not quite exact since all the six instances occur in Kings alone.

[1] Comp. עַל־כָּל 1 Kings **4** 1, 7; **6** 10; **8** 66; **11** 42; **12** 20; **14** 23; **15** 20, 33; 2 Kings **4** 4; **15** 20; **17** 10; **18** 13; **23** 26; וְעַל־כָּל 1 Kings **13** 32; **16** 7.

תקס״ז = § 567.

אֶל־כָּל־ *to all, occurs eleven times in the Hagiographa.* In the Hagiographa, where as we shall see in the next Rubric כָּל is eighty-two times combined with the preposition and where it is seventy-one times preceded by עַל־ and eleven times only by אֶל־, the Massorah safeguards the exceptional combination. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 272*b*, on Esther **3** 13 which I have printed; (II) Arund. Orient. 16, fol. 291*b*, on Ps. **33** 14; (III) the same MS., fol. 314*a*, on Ps. **119** 6; (IV) the same MS., fol. 342*b*, on Prov. **17** 8; (V) the same MS., fol. 360*a*, on Esther **3** 13 and (VI) the printed Massorah on Prov. **17** 8.

In List I בקריה before בכתובים in the heading is manifestly a clerical error and ought to be cancelled. In accordance with my principles not to alter the MSS. I have printed it as it is in the Codex. List VI combines with this Rubric the two instances of אֶל־כָּל in the Minor Prophets and hence heads it אל כל ואל כל בי״נ בכתו׳ ותריסר.

תקס״ח = 568.

אֶל־כָּל וְאֶל־כָּל, עַל־כָּל וְעַל־כָּל. This Rubric exhibits a combination of the separate Massorahs which record the instances in the several books wherein כָּל־ is either preceded by אֶל־ or עַל־ throughout the Bible. To understand this artificial concatenation it is necessary to treat each link of this chain separately. It will be seen that this lengthy List is divisible into fifteen groups, each one of which has a distinct heading.

I. *Gen.* **1** *1—Exod.* **11** *10.* In this group which embraces the whole of Genesis and the first eleven chapters of Exodus עַל־כָּל without and with the prefix *Vav* occurs eleven times, viz. Gen. **9** 2 2; **19** 28; **39** 5; **41** 41, 43, 56; Exod. **7** 19; **9** 9, 22; **10** 14; whilst אֶל־כָּל occurs twice only. Hence the Massorah in this group safeguards the exceptional instances.

II. *Exod.* **12** *1—40 38.* In this portion the reverse is the case, אֶל־כָּל occurs seven times, viz. Exod. **12** 3; **16** 6, 9, 10; **28** 3; **35** 4; **36** 2 and עַל־כָּל occurs four times only. The Massorah, therefore, records the minority. In the printed text of this group Exod. **9** 9 is a misprint for **18** 9.

III. *Levit.* **1** *1—16 34.* — In these sixteen chapters עַל־כָּל occurs seven times, viz. Levit. **2** 2, 13, 16; **10** 6; **11** 37; **16** 33; **21** 11 whilst אֶל־כָּל occurs once only, and the Massorah, therefore, safeguards the solitary instance.

IV. *Levit.* **17** *1—Josh.* **24** *33.* — In this group which includes the rest of Leviticus and the whole of Numbers, Deuteronomy and Joshua where אֶל־כָּל occurs no fewer than thirty times, viz. Levit. **18** 6; **19** 2; **20** 16; **21** 24; **22** 18; Numb. **13** 26; **14** 7, 10, 39; **15** 33; **16** 5, 19; **17** 24; Deut. **1** 1, 7; **5** 1, 19; **27** 9, 14; **29** 1; **31** 1, 9; **32** 45; Josh. **1** 16; **7**, 23; **9** 19; **10** 24; **22** 18; **24** 2, 27 and where עַל־כָּל occurs fifteen times only, the Massorah records the minority.

V. *Judges.* — In Judges עַל־כָּל occurs five times, viz. **6** 37, 39, 40; **9** 44; **16** 30; whilst אֶל־כָּל occurs twice only. Hence the minority is recorded. In Jacob b. Chayim's printed Massorah וכל שמנים רסוי בפ׳ו is a mistake for בפ״ב.

VI. *Samuel.* — In Samuel אֶל־כָּל occurs ten times, viz. 1 Sam. **7** 3; **10** 24; **12** 1; **14** 40; **19** 1; 2 Sam. **3** 29, 31; **16** 11; **20** 22, 23; whilst עַל־כָּל occurs six times only. The Massorah, therefore, records the minority.

VII. *Kings and Isaiah.* — In Kings and Isaiah עַל־כָּל occurs no fewer than forty-two times, viz. 1 Kings **4** 1, 7; **6** 10; **8** 66; **11** 42; **12** 20; **13** 32; **14** 23; **15** 20, 33; **16** 7; 2 Kings **4** 4; **15** 20; **17** 10; **18** 13; **23** 26; Isa. **2** 12, 12, 13, 13, 14, 14, 15, 15, 16, 16; **4** 5, 5; **8** 7, 7; **14** 26, 26; **25** 7, 7; **28** 22; **30** 25, 25; **32** 13, 20; **34** 2, 2; **36** 1; whilst אֶל־כָּל occurs six times only and, therefore, the minority is recorded.

VIII. *Jerem.* **1** *1—25 38.* — In this portion of Jeremiah עַל־כָּל occurs twenty-one times, viz. Jerem. **1** 7, 14, 15, 15, 16, 18; **2** 20, 34; **3** 6, 8; **9** 3, 24, 25; **16** 17; **19** 8, 15; **25** 1, 2, 9, 13, 29; whilst אֶל־כָּל occurs four times only. Hence the Massorah records the minority.

IX. *Jerem.* **26** *1—30 18.* — In this second and small portion of Jeremiah אֶל־כָּל is the rule and עַל־כָּל the exception. The former occurs eleven times, viz. Jerem. **26** 8, 11, 12, 12, 17, 18; **27** 16; **29** 1, 16, 25, 25 and the latter once only. Hence the Massorah safeguards the solitary instance.

X. *Jerem.* **30** *19—36 8.* — In the third portion of this Prophet עַל־כָּל is the rule and אֶל־כָּל the exception. The former occurs ten times, viz. Jerem. **30** 20; **31** 37; **32** 19, 32; **33** 5, 9, 9; **34** 1, 7; **36** 2 and the latter once only. The Massorah, therefore, again safeguards the solitary instance.

XI. *Jerem.* **36** *9—52 34.* — In the fourth portion אֶל־כָּל is the majority and עַל־כָּל the minority. The former occurs ten times, viz. Jerem. **38** 1; **40** 5; **42** 8; **43** 1; **44** 1, 20, 24, 24; **48** 8; **50** 37 and the latter nine times. Hence the Massorah records the minority.

XII. *Ezek.* **1** *1—9 3.* — In this portion of Ezekiel it is always אֶל־כָּל without any exception, viz. Ezek. **5** 4; **6** 11, 13; **7** 12, 13, 14, 18.

XIII. *Ezek.* **9** *4—39 29.* — In the second portion of Ezekiel עַל־כָּל is the rule and אֶל־כָּל the exception. The former occurs twelve times, viz. Ezek. **9** 4, 6; **13** 18; **16** 15, 36, 37, 43; **21** 20; **32** 16, 31; **33** 29; **34** 6; whilst the latter occurs three times only. Hence the Massorah safeguards the exceptional instances.

XIV. *Ezek.* **40** *1—48 35.* — In the last portion of Ezekiel אֶל־כָּל is the rule and עַל־כָּל the exception. The former occurs four times, viz. Ezek. **41** 17, 19; **44** 7; **47** 9; whilst the latter occurs once only. The Massorah, therefore, safeguards the solitary instance.

XV. *The Minor Prophets and the Hagiographa.* — This link of the great chain has already been discussed in its separate form. (*Vide supra* א, § 567.)

Of this entire Rubric I collated two Lists, one in MS. and one printed: (I) Halle Ochlah Ve-Ochlah I, § 161, which I have printed and (II) the printed Massorah Finalis, letter א, § 404.

תקס״ט = § 569.

אֶל־כָּל־הַיְּהוּדִים *to all the Jews, occurs three times in this combination in the Scriptures.* In the fourth instance where הַיְּהוּדִים is preceded by אֶל־ it is without כָּל־ (Esther 8 9). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 275*b*, on Esther **9** 20 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **41** 1; (III) Add. 15,251, fol. 262*a*, on the same passage; (IV) the same MS., fol. 408*a*, on Esther **9** 20; (V) Vienna Codex No. 35 on Jerem. **41** 1 and (VI) the printed Massorah Finalis, letter י, § 120.

תק״ע = § 570.

אֶל־כָּל־יוֹשְׁבֵי *to* or *against all the inhabitants, occurs twice.* The full phrase here intended is properly אֶל־כָּל־יוֹשְׁבֵי הָאָרֶץ *against all the inhabitants of the land.* In the only two other passages where this phrase occurs it is עַל־ and not אֶל־. (Comp. letter ע, § 452, Vol. II, p. 400.) This List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 291*b*, on Ps. **33** 14, where it is contrasted with the two instances of עַל־כָּל־יוֹשְׁבֵי הָאָרֶץ.

תקע״א = § 571.

אֶל־כָּל־יִשְׂרָאֵל *to all Israel, occurs four times in this combination.* This Rubric, which is from the printed Massorah Finalis, letter י, § 438, is incorrect, since this combination occurs no fewer than eight times. The four instances omitted are Deut. **27** 9; **29** 1; 1 Sam. **12** 1; **14** 40. The incorrectness of this Rubric is due to a later Nakdan who mistook its import. The design of the Rubric is not to catalogue the passages where the phrase in question occurs, but the instances in which it is preceded by the verb דבר. This Massorah is correctly given under letter ד § 28, p. 222.

תקע״ב = § 572.

אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל *to all the congregation of the children of Israel, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 77*a*, which I have printed; (II) Orient 2349, fol. 67*a* and (III) the printed Massorah, all three on Exod. **16** 9. It is remarkable that they all omit Exod. **35** 4 and Numb. **14** 7. As the manifest design of this Rubric is to guard the instances here recorded against being assimilated to the parallel phrase אֶל־כָּל־עֲדַת יִשְׂרָאֵל *to all the congregation of Israel* (Exod. **12** 3; Josh. **22** 18) without the expression בְּנֵי *the children of*, this Massorah must proceed from a School of Massorites who worked on Codices which had not בְּנֵי in Exod. **35** 4 and Numb. **14** 7.

תקע״ג = § 573.

אֶל־כֶּלִי *to vessel, occurs twice . . . . . and once it is with the article.* That is, to distinguish it from אֶל־כְּלִי with *Sheva* under the *Caph* which also occurs twice (Levit. **14** 5, 50). Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 98*b*, on Numb. **19** 17 which I have printed and (II) the printed Massorah on the same passage.

תקע״ד = § 574.

אֶל־הַכֵּלִים *to the vessels, occurs twice.* הַכֵּלִים is six times combined with the preposition. In four instances it is preceded by עַל־ (1 Sam. **25** 13; **30** 24; Jerem. **27** 21; 1 Chron. **9** 29) and twice only by אֶל־. Hence the Massorah safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 179*a*, on 1 Sam. **10** 22 which I have printed and (II) Arund. Orient. 16, fol. 283*a*, on Ruth. **2** 9.

תקע״ה = § 575.

עַל־לִבּוֹ, אֶל־לִבּוֹ. In thirteen instances לִבּוֹ is combined with the preposition. Four times it is preceded by עַל־ (Exod. **28** 29, 30; Jerem. **44** 21; Dan. **1** 8) and nine times by אֶל־ (Gen. **6** 6; **8** 21; 1 Sam. **27** 1; 2 Sam. **13** 33; **19** 20; Isa. **44** 19; Ezek. **14** 4, 7; Eccl. **7** 2). It will be seen that outside the Pentateuch עַל־לִבּוֹ occurs twice only, whilst in the Pentateuch אֶל־לִבּוֹ occurs twice only. Hence the Massorah in each case safeguards the two instances. In fixing the number of עַל־לִבּוֹ at two outside the Pentateuch, the Massorah excludes the Eastern recension which also reads עַל־לִבּוֹ in 2 Sam. **13** 33.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 276*a*, on Dan. **1** 8 which I have printed; (II) Arund. Orient. 16, fol. 364*b*, on the same passage; (III) Orient. 2348, fol. 43*a*, on Gen. 8 21; (IV) Orient. 2349, fol. 33*a*, on the same passage; (V) Add. 15,251, fol. 408*b*, on Dan. **1** 8; (VI) Vienna Codex No. 35 on Gen. **6** 6; (VII) the same Codex on Dan. **1** 8; (VIII) Halle Ochlah Ve-Ochlah I, § 159; (IX) the printed Massorah on Gen. **6** 6 and (X) the same on Dan. **1** 8.

תקע״ו = § 576.

אֶל־לִבֵּךְ *to, or in thy heart, occurs twice.* As לִבֵּךְ is twice preceded by אֶל־ and twice by עַל־, the Massorah safeguards each pair. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Deut. **4** 39 which I have printed and (II) the same Codex on Deut. **30** 1. List I also gives the two instances in which לִבֵּךְ is preceded by עַל־. (Comp. letter ע, § 461, Vol. II, p. 401.)

תקע״ז = § 577.

אֶל־הִלָּקַח *occurs twice.* That is, this Niphal infinitive construct occurs twice and is in both instances preceded by אֶל־. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 37*b*, on 1 Sam. **4** 21.

תקע״ח = § 578.

אֶל־הַלְּשָׁכוֹת *to the chambers, occurs twice.* In the only other instance in which this combination occurs, it is אֶל־הַלְּשָׁכוֹת the construct (Ezek. **46** 19). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 465 on Neh. **10** 40 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תקע״ט = § 579.

אֶל־הַמִּזְבֵּחַ *unto the altar, occurs nine times.* הַמִּזְבֵּחַ is sixty times combined with the preposition. In fifty-one instances it is preceded by עַל־[1] and in nine only by אֶל־. Hence the Massorah safeguards the minority.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 55*a*, on Exod. **30** 20 which I have printed; (II) the same MS., Vol. I, fol. 63*b*, on Levit. **2** 8; (III) Orient. 4445, fol. 73*a*, on Exod. **30** 20; (IV) the same MS., fol. 92*b*, on Levit. **9** 7; (V) Add. 15,251, fol. 58*a*, on Exod. **28** 43; (VI) Add. 21,160, fol. 113*a*, on the same passage; (VII) the same MS., fol. 138*a*, on Levit. **2** 8; (VIII) Orient. 2349, fol. 82*a*, on Exod. **30** 20; (IX) Halle Ochlah Ve-Ochlah I, § 159, and (X) the printed Massorah on Levit. **1** 15.

[1] Comp. Gen. **22** 9; Exod. **24** 6; **29** 16, 20, 21, 36, 37, 38; Levit. **1** 5, 7, 8, 11, 12; **3** 2, 8, 13; **6** 2, 3, 5, 6; **7** 2; 8 11, 19, 24, 30; **9** 12, 13, 17, 18, 24; **17** 11; **22** 22; Numb. **18** 17; Judg. **6** 28; 1 Kings **3** 4; **9** 25; **12** 32, 33, 33; **13** 1, 2, 4, 32; **18** 26; 2 Kings **16** 12, 13, 15; **23** 16, 17; Ezek. **43** 27; Amos **9** 1.

תק״פ = § 580.

אֶל־מִזְבַּח *to the altar of, occurs twice in this combination.* The construct מִזְבַּח, which occurs fifteen times in combination with the preposition, is in thirteen instances preceded by עַל־[1] and in two only by אֶל־. The Massorah, therefore, safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 256*a*, on 2 Kings **23** 9 which I have printed and (II) Halle Ochlah Ve-Ochlah I, § 159.

[1] Comp. Levit. **4** 10; **17** 6; Deut. **22** 27, 27; Neh. **10** 35; 1 Chron. **6** 34; **16** 40; **21** 26; 2 Chron. **1** 6; 8 12; **26** 16; **29** 21; **35** 16.

תקפ״א = § 581.

אֶל־מֻחֲוֶה *to or against light, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 81*a*, on 1 Kings **7** 5.

תקפ״ב = § 582.

אֶל־מִי *unto which, occurs three times.* The interrogative מִי which is eleven times combined with the preposition, is in eight instances preceded by עַל־[1] and in three by אֶל־. Hence the Massorah safeguards the minority. Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Arund. Orient. 16, fol. 186*b*, on Ezek. **31** 2 which I have printed; (II) Add. 15,251, fol. 283*b*, on the same passage; (III) the printed Massorah on the same passage; (IV) the same on Ezek. **31** 18 and (V) the printed Massorah Finalis, letter ם, § 401, where it is given as a contrast to וְאֶל־מִי. (*Vide infra*, § 623.)

[1] Comp. עַל־מִי 2 Kings **18** 20; Isa. **10** 3; **36** 5; **53** 1; **57** 4, 4; Jerem. **6** 10; Nah. **3** 19.

תקפ״ג = § 583.

אֶל־מַיִם *by the waters, occurs three times.* מַיִם is ten times combined with the preposition. In seven instances it is preceded by עַל־ (comp. letter א, § 468, Vol. II, p. 401) and in three instances only by אֶל־. The Massorah, therefore, records here the minority. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 61*b*, on Jerem. **41** 12 which I have printed; (II) the same MS., Vol. I, fol. 72*a*, on Levit. **14** 5 where it is given as a contrast to עַל־מַיִם; (III) St. Petersburg Codex of A. D. 916 on Jerem. **41** 12; (IV) the same Codex on Ezek. **17** 8 and (V) the printed Massorah on Jerem. **41** 12. As the expression רַבִּים follows אֶל־מַיִם in all the three instances Lists III and IV head this Rubric אל־מים רבים חד מן ג׳.

תקפ״ד = § 584.

אֶל־מֵי *by or with the waters of, is three times thus combined in the Scriptures.* The construct מֵי is nine times combined with the preposition. In six instances it is preceded by עַל־ (Deut. **33** 8; Josh. **11** 7; Judg. **5** 19; Ps. **23** 2; **81** 8; **106** 32) and in three instances only by אֶל־. Hence the Massorah safeguards the minority. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 145*a*, on Josh. **11** 5 which I have printed; (II) Arund. Orient. 16, fol. 8*b*, on the same passage; (III) Orient. 2349, fol. 103*a*, on Numb. **5** 23; (IV) Orient. 2210, fol. 13*a*, on Josh. **11** 5 and (V) the printed Massorah on the same passage.

תקפ״ה = § 585.

אֶל־הַמֶּלֶךְ, עַל־הַמֶּלֶךְ. *On or to the king, occurs eight times . . . . . and wherever it is combined with* **good** הַמֶּלֶךְ *it is likewise preceded by* עַל־ *except in three instances where it is preceded by* אֶל־.

The design of this somewhat complicated Massorah is to record the instances in which הַמֶּלֶךְ without the adjective טוֹב is preceded by עַל־, and the passages in which though combined with this adjective הַמֶּלֶךְ is preceded by אֶל־.

The phrase עַל־הַמֶּלֶךְ occurs altogether eighteen times. In ten instances it is combined with טוֹב[1] and in eight passages only is it without this adjective. Hence the Massorah registers the minority. With טוֹב the adjective הַמֶּלֶךְ, as we have seen, is normally preceded by עַל־, and it is in three instances only where it is abnormally preceded by אֶל־. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 162*b*, on 2 Chron. **23** 10 which I have printed; (II) the same MS., Vol. I, fol. 247*a*, on 2 Kings **11** 8; (III) the same MS., Vol. II, fol. 271*a*, on Esther **1** 16; (IV) Arund. Orient. 16, fol. 106*a*, on 2 Kings **11** 8; (V) the same MS., fol. 115*a*, on 2 Kings **21** 24; (VI) the same MS., fol. 271*a*, on 2 Chron. **23** 10; (VII) the same MS., fol. 279*a*, on 2 Chron. **33** 25; (VIII) the same MS., fol. 358*b*, on Esther **1** 16; (IX) Add. 15,251, fol. 213*b*, on 2 Kings **21** 24; (X) the same MS., fol. 338*b*, on 2 Chron. **23** 10; (XI) Halle Ochlah Vé-Ochlah I, § 159, and (XII) the printed Massorah on 2 Chron. **23** 10. (Comp. also letter ט, § 34, Vol. I, p. 617.)

[1] Comp. Esther **1** 19; **3** 9; **5** 4, 8; **7** 3, 9; **8** 5; **9** 13; Neh. **2** 5, 7.

תקס״ו = § 586.

אֶל־מִצְרַיִם *to Egypt, occurs twice.* This Rubric I have found in the printed Massorah only, where it occurs twice: (I) Gen. **37** 36 and (II) on Jerem. **26** 22 which I have printed. In the other twelve instances where מִצְרַיִם is preceded by the preposition it is עַל־[1] and not אֶל־.

[1] Comp. Exod. **1** 8; **7** 5; **14** 26; 2 Kings **18** 21, 24; Isa. **19** 12; **20** 3; **36** 6, 9; Jerem. **9** 25; Ezek. **30** 11; **32** 16.

תקס״ז = § 587.

אֶל־מָקוֹם *to the place, occurs nine times.* This Rubric, which is from the printed Massorah Finalis, letter א, § 398, is incorrect, since there are eleven instances in the *textus receptus*. Though the heading distinctly states that there are nine instances only, the List itself records the catchwords for ten and the eleventh instance, viz. Numb. **23** 27 is omitted altogether. It is remarkable that both the Massorah on Gen. **1** 9 and the Massorah Finalis, letter ק, § 87, where the heading only is given, the mistake ט = 9 is repeated.

תקס״ח = § 588.

אֶל־מָקוֹם אֶחָד *to one place, occurs three times in this combination in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 265*b*, on Eccl. **6** 6 which I have printed; (II) Halle Ochlah Ve-Ochlah I, fol. 67*b*, note, and (III) the printed Massorah Finalis, letter ק, § 88.

תקס״ט = § 589.

אֶל־מְקוֹמָם *to their place, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 130*a*, on Numb. **32** 17 which I have printed and (II) Orient. 2349, fol. 120*a*, on the same passage.

תק״צ = § 590.

אֶל־הַמִּשְׁכָּן *to the tent, occurs three times in this form . . . in all the other instances* מִשְׁכָּן *is preceded by* עַל־. That is, without and with prefixes and suffixes it is in these three instances only combined with אֶל־ or וְאֶל־. It is in the first instance only where it is אֶל־הַמִּשְׁכָּן (Exod. **40** 21), in the second instance it is מִשְׁכַּן the construct (Numb. **17** 28), whilst in the third passage it is not only מִשְׁכְּנוֹתֶיךָ the plural with the suffix second person singular, but the preposition has the prefix *Vav* (Ps. **43** 3). All these different forms are embraced in the expression בלישנא in the heading. In all the other passages which are twelve in number, מִשְׁכָּן is preceded by עַל־.[1] This Rubric, which I have not found in any MS., is from the printed Massorah Finalis, letter ש, § 150.

[1] Comp. עַל־הַמִּשְׁכָּן Exod. **26** 7; **36** 14; **40** 19, 38; Numb. **3** 26; **9** 15, 18, 19, 20, 22; עַל־מִשְׁכַּן Numb. **1** 50; עַל־מִשְׁכְּנוֹת Cant. **1** 8.

תק״צ״א = § 591.

אֶל־נְבוּכַדְנֶאצַּר *to Nebuchadnezzar, occurs twice.* In the other two instances where נְבוּכַדְנֶאצַּר is combined with the preposition it is עַל־. This Rubric is from Arund. Orient. 16, fol. 367*b*, on Dan. **4** 25 where it is contrasted with the two passages in which it is preceded by עַל־. The same Rubric is given in the printed Massorah on the same passage. This Rubric constitutes one of the ten pairs which respectively occur twice, one pair with אֶל־ and one with עַל־. (*Vide supra*, letter א, § 525, p. 64.)

תקצ״ב = § 592.

אֶל־הָרִר *to* or *by the river of, occurs three times.* The construct נְהַר is nine times combined with the preposition. In six instances it is preceded by עַל־[1] and in three by אֶל־. Hence the Massorah safeguards the minority. In fixing the number at three, the Massorah excludes the Eastern reading אֶל־ in Jerem. **46** 2. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 195*a*, on Ezek. **43** 3 which I have printed; (II) Vienna Codex No. 35 on the same passage and (III) the printed Massorah Finalis, letter נ, § 53.

[1] Comp. 2 Kings **23** 29; Jerem. **46** 2; Ezek. **1** 1, 3; **3** 23; **10** 22.

תקצ״ג = § 593.

אֶל־נְהַר־כְּבָר *by the river of Chebar, occurs twice.* In the other four passages where נְהַר־כְּבָר is preceded by the preposition it is עַל־ (Ezek. **1** 1, 3; **3** 23; **10** 22). This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Ezek. **3** 15.

תקצ״ד = § 594.

אֶל־נַחֲלָתָם. *The form* נַחֲלָה *inheritance, with prefixes and suffixes, is three times preceded by* אֶל־ *without and with the prefix Vav.* In the other five instances where it occurs in combination with the preposition it is preceded by עַל־ (Numb. **36** 3, 4; 1 Sam. **10** 1; Ruth **4** 5, 10).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 172*b*, on Judg. **21** 23 which I have printed; (II) Arund. Orient. 16, fol. 34*b*, on the same passage; (III) the same MSS., fol. 285*a*, on Ps. **5** 1; (IV) Add. 21,160, fol. 273*a*, on Deut. **12** 9; (V) Orient. 2349, fol. 130*b*, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the printed Massorah on the same passage and (VIII) the same on Ps. **5** 1. The heading in Lists II—VIII is כל לשון נחלה על במ״נ אל, which makes the import of this Rubric more clear. The printed Massorah on Deut. **12** 9 (List VII) states in the heading (במ״ר) that there are four such instances which is manifestly an error, since it correctly enumerates the three passages only.

תקצ״ה = § 595.

אֶל־סוּסִים. *The form* סוּס *horse, with prefixes and suffixes, is twice preceded by* אֶל־ *without and with the prefix Vav.* סוּס in its various forms is thirteen times combined with the preposition. In eleven instances it is preceded by עַל־[1] and in two only by אֶל־. Hence the Massorah safeguards the exceptions. This Rubric, which I have not found in any MS., is from the printed Massorah Finalis, letter ם, § 20.

[1] Comp. עַל־סוּס 1 Kings **20** 20; Isa. **30** 16; Hos. **14** 4; עַל־הַסּוּס Esther **6** 9; עַל־הַסּוּסִים Eccl. **10** 7; Isa. **31** 1; וְעַל־סוּסִים Jerem. **6** 23; **50** 42; עַל־סוּסַיִךְ 2 Kings **14** 20; 2 Chron. **25** 28; עַל־סוּסָיו Hab. **3** 8.

תקצ״ו = § 596.

אֶל־סֵפֶר *to, or into a book, occurs three times in this combination in the Scriptures.* As סֵפֶר is fifty-three times in combination with the preposition and moreover as it is in no fewer than fifty times preceded by עַל־ and in these three instances only by אֶל־, the Massorah safeguards the abnormal combination. By this Rubric the Massorah excludes the reading עַל־ in Jerem. **30** 2 which is to be found in some MSS. as well as in the *editio princeps* of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 68*b*, on Jerem. **51** 60 which I have printed; (II) the same MS., Vol. II, fol. 197*b*, on Neh. **8** 3; (III) Arund. Orient. 16, fol. 384*a*, on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) the printed Massorah on Jerem. **30** 2 and (VI) the same on Neh. **8** 3.

תקצ״ז = § 597.

אֶל־הָעַיִן *to the well, occurs twice* In the other two instances where הָעַיִן is in combination with the preposition it is עַל־

(Gen. **16** 7; **24** 30). These two instances form one of the pairs which are twice preceded by אֶל־ and twice by עַל־ recorded in the Massorah. (*Vide supra,* letter א, § 525, p. 64.)

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 40*b*, on Gen. **24** 29.

תקצ״ח = § 598.

עַל־עַם, אֶל־עַם *to, over,* or *against a people, occurs five times . . . . and throughout Isaiah and the Psalms it is likewise so except in three instances.* In these three instances עַם is preceded by אֶל־.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 31*b*, on Judg. **18** 27 which I have printed; (II) the same MS., fol. 347*a*, on Prov. **28** 15; (III) Add. 15,251, fol. 393*b*, on the same passage; (IV) the printed Massorah on 2 Sam. **6** 21 and (V) the same on Prov. **28** 15.

The import of this artificial Massorah is very complicated, as will be seen from the following analysis. עַם is combined with the preposition nineteen times. In ten instances it is preceded by אֶל־ (Judg. **18** 10; 2 Kings **9** 6; Isa. **18** 2; **65** 2; Ezek. **3** 5; **12** 19; **26** 20; Ps. **105** 13; Ruth **2** 11; 1 Chron. **16** 20) and in nine by עַל־ (Judg. **18** 27; 2 Sam. **6** 21; **14** 13; Isa. **30** 5, 6; Zeph. **2** 10; Prov. **28** 15; 2 Chron. **1** 9; **32** 18). Accordingly the five instances of עַל־עַם contained in the first part of this Rubric exclude four passages, two in Samuel and two in Isaiah. In the Psalms this combination does not occur at all. The heading, therefore, in the second part of this Rubric is doubly incorrect. It omits Samuel where עַל־עַם occurs twice and specifies the Psalms where it does not occur at all. Lists IV and V, which as we have seen are in the printed Massorah, remove the first mistake, since the heading in the second part of the Rubric is here וכל שמואל וישעיה ותהלות דכו׳ בם׳נ *and throughout Samuel, Isaiah and the Psalms it is likewise so except in three instances,* but they leave the second, inasmuch as they include the Psalms among the books in which עַל־עַם occurs.

List II exhibits another recension of this Massorah. It is as follows:[1] עַל־עַם *occurs three times,* viz. Judg. **18** 27; Zeph. **2** 10; Prov. **28** 15 *and throughout Samuel, Isaiah, Chronicles and the Psalms it is likewise so except in four instances where it is* אֶל־עַם, viz. Isa. **18** 2; **65** 2; Ps. **105** 13; 1 Chron. **16** 20. Though the first mistake is here removed, the second which states that עַל־עַם occurs in the Psalms is left. This recension explains the otherwise inexplicable Massorah in Add. 15,251 (List III) where it simply states on Prov. **28** 15 that עַל־עַם occurs three times only. It is based upon this recension with the omission of the second part of this Rubric. Why the Massorah so artificially divides the occurrence of אֶל־עַם and עַל־עַם and does not plainly state that the former combination occurs ten times and the latter nine times it is difficult to divine.

[1] על עם ג׳ וסימ׳ והכה לקחו את אשר עשה מיכה, זאת לחם תחת גאונב, ארי נהם דב שוקק, וכל שמואל וישעיה ודב׳ הימ׳ ותהל׳ דכו׳ בכתו׳ וסימ׳ השלח בים צירים, פרשתי ידי כל היום, ויתהלכו מגוי אל גוי וחב׳.

תקצ״ט = § 599.

אֶל־עַמִּי *to my people, occurs four times in this combination in the Scriptures . . . . and once it is with the prefix Vav.* עַמִּי is eighteen times in combination with the preposition. In fourteen instances it is preceded by עַל[1] and in four only by אֶל־. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 77*b*, on Ezek. **13** 19 which I have printed; (II) the same MS., Vol. II, fol. 3*b*, on Amos **7** 15; (III) Add. 15, 15,251, fol. 40*b*, on Gen. **49** 29; (IV) Orient. 2349, fol. 57*a*, on the same passage; (V) Vienna Codex No. 35 on the same passage; (VI) Halle Ochlah Ve-Ochlah I, fol. 67*b* note, (VII) the printed Massorah on Gen. **49** 29 and (VIII) the same on Ezek. **13** 19. List IV heads it אֶל־עַמִּי ה׳ = *it occurs five times,* but this is due to the fact that it includes the one instance with the prefix *Vav* (Joel **4** 3).

[1] Comp. עָלַי־עַמִּי 1 Sam. **9** 16; 2 Sam. **7** 8, 11; 1 Kings **8** 16; **14** 7; **16** 2; Isa. **47** 6; Ezek. **38** 16; Joel **4** 2; 1 Chron. **11** 2; **17** 7, 10; 2 Chron. **6** 5, 6.

תׄ״ר = § 600.

אֶל־עַמִּים *to peoples, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 269*a*, on Ezek. **3** 6 which I have printed and (II) the same MS., fol. 307*a*, on Zeph. **3** 9. It will be seen that though in one instance it is with prefix *Vav* (וְאֶל־ Isa. **49** 22), the heading makes no distinction. It ought properly to be ב׳ וא׳ ואל עמים.

תר״א = § 601.

אֶל־עַצְמוֹ *to his bone, occurs twice in the Scriptures in this combination.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 222*b*, on Job **2** 5 which I have printed; (II) Arund. Orient. 16, fol. 190*b*, on Ezek. **37** 7 and (III) the printed Massorah Finalis, letter צ, § 306. The heading of this Rubric in the printed Massorah עצם אל ב׳ בלישׁ׳ is not quite correct, since it is exactly the same form in both instances. The addition ושארהן על refers to the two instances in which the form עצם with suffixes is preceded by עַל־, viz. עַל־עַצְמָם Lament. **4** 8 and עַל־עַצְמוֹתָם Ezek. **32** 27. This addition ought properly to be worded וב׳ על בלישׁ׳.

תר״ב = § 602.

אֶל־פִּי *to the mouth of, occurs five times in this combination .... in all other instances it is* עַל־פִּי. The construct פִּי is about fifty-five times combined with the preposition. In about fifty passages it is preceded by עַל־ and in five only is it preceded by אֶל־. The Massorah, therefore, safeguards the exceptions. By fixing the number at five this Massorah is against the *Sevir* עַל־ in Josh. **21** 3.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 144*a*, on Josh. **10** 18 which I have printed; (II) the same MS., Vol. I, fol. 148*a*, on Josh. **15** 13; (III) the same MS., Vol. I, fol. 149*a*, on Josh. **17** 4; (IV) the same MS., Vol. II, fol. 284*b*, on Dan. **10** 3; (V) Arund. Orient. 16, fol. 8*a*, on Josh. **10** 18; (VI) the same MS., fol. 11*b*, on Josh. **15** 13; (VII) the same MS., fol. 12*b*, on Josh. **17** 4; (VIII) the same MS., fol. 14*b*, on Josh. **21** 3; (IX) the same MS., fol. 372*a*, on Dan. **10** 3; (X) Add. 15,251, fol. 130*a*, on Josh. **10** 18; (XI) Halle Ochlah Ve-Ochlah I, § 159, and (XII) the printed Massorah on Josh. **17** 4.

תר״ג = § 603.

אֶל־פִּידוֹ *to his mouth, occurs twice.* This Rubric I have found only in the printed Massorah Finalis, letter פ, § 14. The design of this Massorah is to safeguard the longer form of the suffix third person singular masculine. In the other instances where this combination occurs it is with the shorter form which is recorded in the next Rubric.

תר״ד § 604.

אֶל־פִּיו *to his mouth, occurs three times.* That is, in this combination with the shorter form of the suffix third person singular masculine. It was deemed all the more necessary to guard the orthography of these two different forms in this combination since they are used interchangeably in the same books, as will be seen from a comparison of the two Rubrics. This Massorah is, moreover, designed to safeguard these instances in which this shorter form is preceded by אֶל־ from those in which it is preceded by עַל־ (Numb. **27** 21; 2 Kings **4** 34).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 43*a*, on 1 Sam. **14** 26 which I have printed; (II) the same MS., fol. 364*b*, on Prov. **26** 15; (III) Halle Ochlah Ve-Ochlah II, § 279, and (IV) the printed Massorah on 1 Sam. **14** 26.

תר״ה = § 605.

אֶל־פְּנֵי *before the face of,* i. e. *before, occurs nine times ..... and from Ezek. 40 1—48 35 it is likewise so except in four instances where* פְּנֵי *is preceded by* עַל־ *without or with the prefix Vav.*

To understand this Massorah it is necessary to remark that פְּנֵי is combined with the preposition no fewer than one hundred and twenty-nine times. In one hundred and seven instances it is preceded by עַל־ and in twenty-two only by אֶל־ without and with the prefix *Vav.*[1] It will be seen that not only do fourteen[2] out of the twenty-three instances occur in Ezekiel, but that thirteen occur in the last seven chapters. The Massorah, therefore, for the purpose of recording the exceptional instances in which אֶל־פְּנֵי occurs, divides Ezekiel into two; the first portion consisting of chapters **1**—**40** and the second comprising chapters **41**—**48**. It shows that apart from Ezek. **40**—**48** אֶל־פְּנֵי is the exception since it occurs nine times only, eight outside Ezekiel and once in the first part of this book. Here, therefore, the Massorah safeguards the exceptional nine instances. In Ezek. **40**—**48** the case is different. Here אֶל־פְּנֵי is the rule. It occurs

[1] Comp. אֶל־פְּנֵי Exod. **23** 17; Levit. **6** 7; **9** 5; **14** 53; **16** 2; Numb. **17** 8; **20** 10; Ezek. **16** 5; **41** 4, 12, 15, 25; **42** 2, 3, 7, 10, 13; **44** 4; **48** 21; וְאֶל־פְּנֵי Ezek. **42** 10; **45** 7; Neh. **2** 13.

[2] For these fourteen instances see the preceding note.

no fewer than fourteen times and עַל־פְּנֵי which occurs four times only (Ezek. **40** 15; **42** 8; **48** 15, 21) is the exception. Here, therefore, the Massorah safeguards the exceptional four instances and militates against the Eastern recension which reads אֶל־פְּנֵי in Ezek. **42** 8. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 78*b*, on Ezek. **16** 5 which I have printed; (II) Orient. 4445, fol. 89*b*, on Levit. **6** 7; (III) the same MS., fol. 100*a*, on Levit. **14** 53; (IV) the same MS., fol. 101*b*, on Levit. **16** 2; (V) Arund. Orient. 16, fol. 175*b*, on Ezek. **16** 5; (VI) Add. 21,160, fol. 160*b*, on Levit. **14** 53; (VII) the same MS., fol. 162*b*, on Levit. **16** 2; (VIII) Vienna Codex No. 35 on Exod. **23** 17; (IX) Halle Ochlah Ve-Ochlah I, § 159; (X) the printed Massorah on Exod. **23** 17 and (XI) the same on Ezek. **16** 5.

In printing, the words חמש שנה לגלותנו ער סו' דסמ' דכו' במד' וסימ' היאתון כת', כי ארך, חמשה, והנותר have inadvertently dropped out of the text after ומן בעשרים at the end of the Rubric. This part also forms a separate Rubric and is given under letter ע, § 494, Vol. II, p. 403.

תר"ז = § 606.

אֶל־פְּנֵי הַשָּׂדֶה *to the face of the field* or *open field, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 101*a*, on Levit. **14** 53 which I have printed; (II) Orient. 2349, fol. 91*a*; (III) Vienna Codex No. 35 and (IV) the printed Massorah, all on Levit. **14** 53. The printed Massorah states that this phrase occurs twice only and omits Ezek. **32** 4. This is due to the fact that the Westerns read it here עַל־פְּנֵי הַשָּׂדֶה. The other three Lists of this Rubric emphatically adopt the Babylonian recension and this affords a striking proof that the Eastern Massorahs are not unfrequently embodied in the Western recension of this Corpus.

תר"ז = § 607.

אֶל־פָּנָיו *to*, or *on his face, is six times thus combined in the Scriptures.* פָּנָיו occurs twenty times in combination with the preposition. In fourteen instances it is preceded by עַל־[1] and in six only by אֶל־. Hence the Massorah safeguards the minority. The safeguarding of these instances is directed against the Suraï a branch School of the Babylonian textual redactors who read עַל־פָּנָיו both in Josh. **5** 14 and 2 Sam. **14** 22. The first of the two passages is also עַל־ in the *editio princeps* of the Prophets, Soncino 1485—86; the first and third editions of the entire Bible, Soncino 1488, Brescia 1494 and the Complutensian. (*Vide supra*, letter א, § 514*b*.)

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 227*b*, on Job **13** 15 which I have printed; (II) the same MS., Vol. II, fol. 160*a*, on 2 Chron. **19** 2; (III) Arund. Orient. 16, fol. 268*a*, on the same passage; (IV) Add. 21,160, fol. 268*b*, on Deut. **7** 10; (V) Orient. 2349, fol. 127*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah I, § 159; (VII) the printed Massorah on 2 Sam. **14** 22 and (VIII) the same on 2 Chron. **19** 2.

[1] Comp. עַל־פָּנָיו Gen. **17** 3, 17; **32** 22; Exod. **34** 6, 33, 35; Numb. **16** 4; Josh. **7** 6; 1 Sam. **17** 49; 2 Sam. **9** 6; 1 Kings **18** 7; 2 Kings **8** 15; **13** 14; Job **21** 31.

תר"ח = § 608.

אֶל־הַצּוּר *unto*, or *upon the rock, occurs three times in this form.* That is, without and with the prefix *He*. The expression בלישׁ indicates that in 2 Sam. **21** 10 where this combination occurs צוּר has the article.

הַצּוּר is seven times in combination with the preposition (including the two instances without the article). In four passages it is preceded by עַל־ (Exod. **17** 6; **33** 21; Judg. **13** 19; 1 Chron. **11** 15) and in three by אֶל־. The Massorah, therefore, safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 213*a*, on 2 Sam. **21** 10 which I have printed; (II) Arund. Orient. 16, fol. 72*a*, on the same passage and (III) the same MS., fol. 141*a*, on Isa. **51** 1.

תר"ט = § 609.

אֶל־קֶבֶר *to* or *at the grave of, occurs three times.* In the only other instance where קֶבֶר is preceded by the preposition, it is עַל־ (2 Kings **23** 6). Here we have one of the few instances where the Massorah safeguards the majority. This Rubric I have only found in the printed Massorah Finalis, letter ק, § 10.

תר"י = § 610.

אֶל־הַקִּיר *unto the wall, occurs three times.* This Rubric, which does not occur in the printed Massorah, is incorrect since אֶל־הַקִּיר occurs five times. The two passages omitted are Numb. **22** 25*b* and 2 Kings **9** 33. As הַקִּיר is eight times combined with the preposition and moreover, as it is in three instances preceded by עַל־ (comp. letter ע, § 499, Vol. II, p. 403), this Rubric is designed to record the passages in which it is preceded by אֶל־. We have thus here another of the uncommon instances in which the Massorah protects the majority. The minority, however, is safeguarded in a separate Rubric. (Comp. letter ע, § 499, Vol. II, p. 403.)

תר"יא = § 611.

אֶל־קְצֵה *to the end* or *border of, occurs six times.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 23*b*, on Judg. **7** 11 which I have printed; (II) Add. 15,250, fol. 237*b*, on Isa. **62** 11; (III) Add. 21,160, fol. 92*b*, on Exod. **16** 35; (IV) the printed Massorah on the same passage and (V) the same on Josh. **18** 16.

תר"יב = § 612.

אֶל־רֹאשׁ *to the top of, occurs twice . . . . and wherever it is combined with the* ***mountain*** *it is likewise so except in five instances.*

The design of this Massorah is to record the instances in which רֹאשׁ without הָהָר is preceded by אֶל־ and the passages in which though combined with this noun it is preceded by עַל־: (I) the phrase אֶל־רֹאשׁ occurs altogether eight times. In six instances it is combined with הָהָר[1] and in two only is it without this noun. Hence the Massorah registers the exception, (2) The phrase רֹאשׁ הָהָר which occurs altogether eleven times in combination with the preposition is in six instances preceded by אֶל־ and in five by עַל־.[2] The Massorah, therefore, in this case records the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 234*a*, on 1 Kings **18** 42 which I have printed; (II) Orient. 4445, fol. 143*b*, on Numb. **23** 14; (III) Arund. Orient. 16, fol. 93*b*, on 1 Kings **18** 42: (IV) Orient. 2349, fol. 115*a*, on Numb. **23** 14; (V) Halle Ochlah Ve-Ochlah I, § 159, and (VI) the printed Massorah Finalis, letter ר, § 83. List IV gives the first part of this Rubric only.

[1] Comp. Exod. **19** 20, 20; Numb. **14**, 40, 44; Josh. **15** 8; Judg. **16** 3.
[2] Comp. *The Massorah*, letter ע, § 500, Vol. II, p. 403.

תר"יג = § 613.

אֶל־רֹאשׁוֹ *at* or *on his head, occurs twice in this combination in the Scriptures.* רֹאשׁוֹ occurs thirty times in combination with the preposition. In twenty-eight instances it is preceded by עַל־[1] and in two only by אֶל־. Hence the Massorah safeguards the exceptional combination, which excludes the ancient reading עַל־ exhibited in some MSS. of the Samaritan recension of the Hebrew text.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 244*b*, on 2 Kings **9** 6 which I have printed; (II) Orient. 4445, fol. 80*a*, on Exod. **36** 29; (III) Arund. Orient. 16, fol. 104*a*, on 2 Kings **9** 6; (IV) Add. 15,251, fol. 62*b*, on Exod. **36** 29; (V) Orient. 2349. fol. 79*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah I, § 159, note and (VII) the printed Massorah Finalis, letter ר, § 85. List V adds at the end of the Rubric חוץ אֶל־רֹאשָׁם (Neh. **3** 36) to distinguish it from the seven instances where this noun with the suffix third person plural is preceded by עַל־ (Josh. **7** 6; Isa. **35** 10; **51** 11; Ezek. **1** 25, 26; **44** 18; Lament. **2** 10).

[1] Comp. עַל־רֹאשׁוֹ Gen. **48** 18; Exod. **26** 24; **29** 6, 7; Levit. **3** 13; **4** 11; **8** 9; **21** 10; **24** 14; Numb. **6** 5, 7; Judg. **13** 5; 1 Sam. **1** 11; **4** 12; **10** 1; **17** 5, 38; 2 Sam. **1** 2, 10; **15** 32; 1 Kings **2** 32; 2 Kings **9** 3; Jonah **4** 6; Zech. **3** 5, 5; Prov. **25** 22; Esther **9** 25; 2 Chron. **3** 15.

תר"יד = § 614.

אֶל־שָׂדֶה *to* or *into the field of, occurs twice.* In the other two instances where this noun occurs in the construct, it is preceded by עַל־ (Levit. **25** 31; Prov. **24** 30). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 38*b*, on 1 Sam. **6** 14.

תריה = § 615.

אֶל־הַשָּׁמַיִם *to, or in heaven, occurs five times in the Scriptures.* In the other seven instances where הַשָּׁמַיִם is in combination with the preposition it is עַל־ (Exod. 9 22, 23; 10 21, 22; Ps. 8 2; 57 6; 113 4). Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II. fol. 286*a*, on Dan. 12 7 which I have printed; (II) Arund. Orient. 10, fol. 296*a*, on Ps. 50 4; (III) Add. 15,451, fol. 409*b*, on the same passage; (IV) Vienna Codex No. 35 on the same passage and (V) Halle Ochlah Ve-Ochlah II, § 279.

תריו = § 616.

אֶל־שְׁנֵי *to, or upon two of, occurs three times. The sign thereof in Chaldee is and the Youth in the first shoulder.* The construct שְׁנֵי occurs nineteen times in combination with the preposition. In sixteen instances it is preceded by עַל־[1] and in three only by אֶל־. Hence the Massorah safeguards the exceptional combination. In this Rubric, therefore, the Massorah militates against the ancient recension which reads עַל־ in Exod. 28 7 as exhibited in the Samaritan text and in the Septuagint and which is confirmed by the parallel passage in Exod. 39 4.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 52*a*, on Exod. 28 7 which gives the mnemonic sign only and which I have printed; (II) Orient. 2348, fol. 83*b*; (III) Orient. 2349, fol. 73*b*, both on the same passage and (IV) the printed Massorah Finalis, letter ש, § 343.

[1] Comp. עַל־שְׁנֵי Gen. 40 2; Exod. 25 19; 28 23, 26; 30 4; 37 27; 39 4, 16, 19; Levit. 16 8; 23 20; Numb. 7 3; Deut. 4 13; 5 19; 1 Kings 7 20, 25.

תריז = § 617*a—d*.

וְאֶל־ *Words which respectively occur once only preceded by this preposition with the prefix Vav.* That is, these combinations with וְאֶל־ are either unique or when the words in question occur again with the preposition they are preceded by אֶל־ without the prefix *Vav*.[1]

The three Lists marked § 617*b—d* which respectively record four, twelve and thirteen instances of this combination again show the gradual manner in which the Massorah was developed. They are simply fragments intended to be completed by successive Massorites. Hence they are as yet without headings fixing the number of the passages where this combination occurs and without catchwords. Exactly the same is the case with the two fragments given in the ancient Codex Orient. 1415, fols. 65*b*, 138*a*, on Exod. 24 14 and Numb. 28 26, the one recording sixteen instances and the other fifteen. The most developed Lists of this Rubric are the following:

(I) Harley 5710—11, Vol. I, fol. 16*a*, on Gen. 18 7 which I have printed and which is marked § 617*a*. This List records thirty-one instances.

(II) Orient. 4445, fol. 65*a*, on Exod. 24 1 which records twenty-seven instances. Of these, twenty-five are identical with those in List I. Two are new, viz. וְאֶל־אֲחִיהָ Gen. 34 11, וְאֶל־אֲבִישַׁי 1 Sam. 26 6, and the following six are omitted: וְאֶל־נַעֲרוֹ 1 Sam. 10 14; וְאֶל־יְהוּדָה Jerem. 30 4; וְאֶל־אַרְצוֹ Jerem. 50 18; וְאֶל־בָּבֶל־אַשּׁוּר Jerem. 25 9; וְאֶל־מְקוֹמוֹ Ecc. 1 5. Both these Lists have Ps. 50 4 and וְאֶל־הָאָרֶץ neither headings nor catchwords.

(III) Halle Ochlah Ve-Ochlah I, § 156. Like List I it gives thirty-one instances with this difference, that it has one instance (וְאֶל־אֲבִישַׁי 1 Sam. 26 6) which is not in List I, though it is in List II and it omits one (וְאֶל־הָאָרֶץ Ps. 50 4) which is also omitted in List II. The essential difference between this List and the two preceding Lists consists in the addition of the heading which fixes the number at thirty-two,[2] though thirty-one only are catalogued and in adding the catchwords. That this is simply a later development of List I, is evident both from the fact that the passages are recorded in almost the same order of the books and from its giving וְאֶל־יוֹאָב as one of the combinations though it does not occur in the *textus receptus*.

(IV) Paris Ochlah Ve-Ochlah, § 85. This List exhibits a still further development. A later reviser added no fewer than fourteen instances which do not occur in the previous Lists[1] and prefixed to it the heading stating that there are forty-five such instances.[2] Apart from these additions and catchwords, this List is almost identical with List I. The reviser, however, omitted וְאֶל־יוֹאָב which is given in the other Lists and which does not occur in the received text.

(V) The printed Massorah Finalis, letter א, § 403. Though this List like the former one catalogues forty-five instances of this combination, it differs in this essential point that it fixes no number in the heading which simply states: *The following words respectively occur once only preceded by* וְאֶל־.[3] With the exception of וְאֶל־צִדְקִיָּה Numb. 31 12 and וְאֶל־גָּדָרָה Jerem. 27 12 it embodies all the additional instances which are given in List IV and makes up the forty-five by substituting two others, viz. וְאֶל־חוּץ Jerem. 47 7 and וְאֶל־מְאוֹרֹתָיו Ezek. 31 13. The pernicious addition to the heading of the words וליה חד מנהון אֶל־ which is against the import of this Massorah is due to the editor of the second edition of Jacob b. Chayim's Rabbinic Bible, Venice 1546—48 and not to Buxtorf, Basle 1618—19, as is stated by Frensdorff, Paris Ochlah Ve-Ochlah, p. 26, notes.

That all the early Lists are simply fragments and that the later expansions with the headings fixing the number are due to revisers who mistook the import of this Massorah, is evident from the fact that there are no fewer than one hundred and forty-eight such unique combinations. The later Nakdanim simply shaped the different headings in accordance with the number of instances catalogued in the Lists, which they severally copied without investigating how many times the combination in question really occurs in the Bible.

[1] In confirmation of this fact I simply adduce the few instances with which this Rubric begins. The combination אֶל־קַיִן without the prefix *Vav* occurs in Gen. 4 6, 9; אֶל־אִדְמוֹ Gen. 37 23, 26, 30 &c.; אֶל־יַעֲקֹב Gen. 25 30; 27 6, 21 &c.

[2] חד מן ל"ב מן חד וחד ואל.

[1] Viz. וְאֶל־שָׁמָּה Exod. 12 22; וְאֶל־עֵדָה Numb. 31 12; וְאֶל־רְשָׁעוֹ Deut. 9 27; וְאֶל־אֲנָשִׁים 2 Kings 3 13; וְאֶל־נְבִיאֵי Jerem. 27 12; וְאֶל־חֲמָאתוֹ Deut. 9 27; וְאֶל־תְּאוֹמִים Ezek. 23 42; וְאֶל־תְּאוֹמִים Isa. 19 3; וְאֶל־תְּאוֹמִים Isa. 19 3; וְאֶל־עֵדָה Isa. 51 2; וְאֶל־אֱלֹהֵינוּ Isa. 55 7; וְאֶל־לֵב Ezek. 11 21. וְאֶל־בְּרֵכַת Neh. 2 14; וְאֶל־עֹנֶם Hos. 4 8;

[2] מ"ח מן חד מחד וְאֶל־ו,י דסמי

[3] אילן מלין יחידאין וְאֶל־

תריח = § 618*a—c*.

וְאֶל־ וְעַל־ *Nine words which respectively occur twice in combination with the preposition, are once preceded by* וְאֶל־ *and once by* וְעַל־. The difference between this Rubric and the one recorded in א, § 524*a—k*, is that here the prepositions with which these words are severally combined have in both instances the *Vav* conjunctive, whilst there the same prepositions are without the *Vav* in both instances.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 69*a*, on Levit. 10 16 which I have printed; (II) Orient. 4445, fol. 95*b*, on Levit. 12 4; (III) Arund. Orient. 16, fol. 103*a*, on 2 Kings 8 3; (IV) the same MS., fol. 232*a*, on Job 32 21; (V) Orient. 2349, fol. 162*b*, on Numb. 4 49; (VI) Add. 15,451, fol. 76*a*, on Levit. 12 4; (VII) the same MS., fol. 285*a*, on Jerem. 26 15; (VIII) Add. 21,160, fol. 193*b*, on Numb. 4 49; (IX) Halle Ochlah Ve-Ochlah I, § 156; (X) Paris Ochlah Ve-Ochlah, § 86; (XI) the printed Massorah on Numb. 4 49 and (XII) the printed Massorah Finalis, letter ר, § 166.

Though List I distinctly states that there are nine such pairs it enumerates eight only. I have, therefore, added the ninth pair from the other Lists, and indicated this addition by the Massoretic term חורנין. List III not only states in the heading that there are ten pairs, but enumerates ten, giving ביתה as the first of these combinations.[1] But this pair does not occur in the *textus receptus*. As to the two fragmentary Lists, marked, § 618*b* and § 618*c*, the one is from Orient. 2349, fol. 88*b*, on Levit. 12 4 and the other from Arund. Orient. 16, fol. 216*a*, on Hag. 1 1. They exhibit the first attempt to catalogue this phenomenon and are, therefore, as yet without headings. A third incipient List recording seven out of the nine pairs is given in the ancient Codex Orient. 4445, fol. 121*b*, on Numb. 4 49.

[1] חד מן י זוגין הד ואל וחד ועל ואל ביתה ל' ועל ביתה ל' וכולל.

תריט = § 619.

וְאֶל־אִשָּׁה *and to a woman, occurs twice.* That is, to distinguish it from the other two instances where this combination occurs and where the preposition is without the prefix *Vav* (Exod. 19 15; Ezek. 23 44). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 75*b*, on Levit. 18 19.

תרי = § 620.

וְאֶל־בֵּיתוֹ *and to his house, occurs three times.* In the other three instances where this combination with the preposition and

the prefix *Vav* occurs it is וְעַל־.[1] Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 14*b*, on Josh. **20** 6 which I have printed; (II) the same MS., fol. 63*a*, on 2 Sam. **11** 13; (III) the same MS., fol. 91*a*, on 1 Kings **16** 7; (IV) the same MS., fol. 161*a*, on Jerem. **23** 34 where it is given as a contrast to וְעַל־נְבִיאוֹ; (V) the same MS., fol. 249*b*, on 1 Chron. **17** 23 where too it is given as contrast to safeguard it against the combination with וְעַל־; (VI) Add. 154,51, fol. 158*b*, on Josh. **20** 6; (VII) the same MS., fol. 328*b*, on 1 Kings **16** 7; (VIII) Halle Ochlah Ve-Ochlah I, § 159, and (IX) the printed Massorah Finalis, letter א, § 426.

[1] Comp. *The Massorah*, letter ע, § 514, Vol. II, p. 404.

תרכ״א = § 621.

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר *and unto the children of Israel thou shalt speak saying, occurs four times thus combined.* The design of this Massorah is to safeguard these exceptional instances against being made conformable to the normal phrases דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר (Levit. **4** 2; **7** 23, 29; **12** 2; **23** 24, 34) and דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם (Levit. **18** 2; **23** 2, 10; **25** 2; **27** 2; Numb. **5** 12; **6** 2, **15** 2, 18, 38; **33** 51; **35** 10) which are used in this connection, and which begin the verse. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 104*a*, on Numb. **27** 8 which I have printed; (II) Orient. 4445, fol. 73*b*, on Exod. **30** 31; (III) Orient. 2349, fol. 75*b*, on the same passage; (IV) Add. 15,251, fol. 69*b*, on Levit. **9** 3; (V) Add. 21,160, fol. 117*b*, on Exod. **30** 31 :and (VI) the printed Massorah on the same passage.

As these four instances occur in the Pentateuch and always begin a verse, the heading in List IV is ד׳ בתור׳ = *four times in the Pentateuch* and in List V ד׳ ראשי פסוקים = *four times at the beginning a verse,* ought more correctly to be ד׳ ובתור׳ *four times and in the Pentateuch* or ד׳ וראשי פסוקים = *four times and at the beginning of a verse.* But we have seen that the *Vav* is not unfrequently omitted in the headings.

תרכ״ב = § 622.

וְאֶל־יֶתֶר *and to the rest of, occurs twice.* In the other two instances where this combination occurs, the preposition is without the prefix *Vav.* (*Vide supra,* letter א, § 564.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 381*b*, on Neh. **4** 8.

תרכ״ג = § 623.

וְאֶל־מִי *and to whom, occurs four times thus combined in the Scriptures.* In the other three instances where מִי is preceded by this preposition it is without the prefix *Vav.* (*Vide supra,* letter א, § 582.) The necessity for fixing the number at four is due to the fact that some Codices read וְאֶל־מִי instead of לְמִי in Isa. **46** 5 in conformity with the parallel passage in Isa. **40** 25.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 177*a*, on 1 Sam. **6** 20 which I have printed; (II) the same MS., Vol. II, fol. 19*b*, on Isa. **40** 25; (III) the same MS., Vol. II, fol. 223*b*, on Job **5** 1; (IV) Arund. Orient. 16, fol. 136*a*, on Isa. **40** 25; (V) the same MS., fol. 323*a*, on Job **5** 1; (VI) Add. 15,251, fol. 230*a*, on Isa. **40** 25; (VII) Add. 21,160, fol. 320*b*, on Job **5** 1; (VIII) the printed Massorah on 1 Sam. **6** 20; (IX) the same on Job **5** 1 and (X) the printed Massorah Finalis, letter א, § 400.

It is important to remark that List VII not only states in the heading that there are *five* instances of this combination, but gives Isa. **46** 5 as one, thus showing that the Massorites from whom this Rubric emanates worked upon Standard Codices which exhibited this reading.

תרכ״ד = § 624.

וְאֶל־הַמִּזְבֵּחַ *and to,* or *upon the altar, occurs three times thus combined.* In the other nine instances where הַמִּזְבֵּחַ is preceded by this preposition it is without the prefix *Vav.* (*Vide supra,* letter א, § 579.)

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 63*b*, on Levit. **2** 12 which I have printed; (II) the same MS., fol. 77*b*, on Levit. **21** 23; (III) the same MS., Vol. I, fol. 97*b*, on Numb. **18** 3; (IV) Orient. 4445, fol. 86*a*, on Levit. **2** 12; (V) the same MS., fol. 107*a*, on Levit. **21** 23; (VI) Add. 15,251, fol. 77*a*, on the same passage; (VII) Add. 21,160, fol. 138*b*, on Levit. **2** 12; (VIII) Orient. 2349, fol. 83*a*, on the same passage; (IX) Halle Ochlah Ve-Ochlah I, § 159; (X) the printed Massorah Finalis, letter א, § 421, and (XI) the same letter ו, § 21.

As all the three instances occur in the Pentateuch, List VIII heads this Rubric ג׳ בת׳ = *three times in the Pentateuch,* which ought more properly to be ג׳ ובת׳, but the *Vav,* as is often the case, is omitted.

תרכ״ה = § 625.

וְאֶל־עָפָר *and into the dust, occurs twice.* In all the other ten instances where עָפָר is preceded by the preposition it is עַל־ without the prefix *Vav* or with it.[1] Of this Rubric I collated three Lists, two is MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 3*a*, on Gen. **3** 19 which I have printed; (II) Arund. Orient. 16, fol. 325*a*, on Job **10** 9 and (III) the printed Massorah on Gen. **3** 19.

[1] Comp. עַל־עָפָר Isa. **47** 1; Job **17** 16; **19** 25; **20** 11; **21** 26; **22** 24; **34** 15; **41** 25; **42** 6; וְעַל־עָפָר Job **39** 14.

תרכ״ו = § 626.

וְאֶל־פְּנֵי *and to the face of,* or *before, occurs three times.* In the other three instances where פְּנֵי is preceded by the preposition with *Vav* conjunctive, it is וְעַל־ (Gen. **16** 12; Levit. **10** 3; Ezek. **40** 15). The import of this Rubric is discussed in letter א, § 605. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126*b*, on Ezek. **45** 7.

תרכ״ז = § 627.

וְאֶל־שַׁעַר *and to the gates of, occurs twice.* In the other four instances, where this noun is preceded by the preposition with the prefix *Vav* it is וְעַל־ (Neh. **12** 37, 39, 39; 2 Chron. **26** 9).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 380*b*, on Neh. **2** 13 which I have printed and (II) Harley 5710—11, Vol. I, fol. 125*b*, on Deut. **21** 19.

תרכ״ח = § 628.

אֶלֵי *occurs four times.* That is, this lengthened and poetical form of the preposition אֶל־. The design of this Massorah is to safeguard this abnormal form which occurs in Job only against the various readings which obtained in the ancient Codices, as is evident from the Septuagint. Thus in Job **15** 22 אלי according to the reading exhibited in this ancient Version εἰς χεῖρας συδήρου is an abbreviation of אֶל־יְדֵי which is now accepted by some of the best textual critics.

Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 354*a*, on Job **29** 19, and (II) the printed Massorah on Job **5** 26.

תרכ״ט = § 629.

וְאֵלַי *and to* or *against me, occurs three times.* That is, with the prefix *Vav.* In the numerous other instances where this preposition with the suffix first person occurs, it is without this prefix.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 105*b*, on Hos. **7** 15 which I have printed; (II) the same MS., Vol. II, fol. 223*b*, on Job **4** 12; (III) Arund. Orient. 16, fol. 201*b*, on Hos. **7** 15; (IV) the same MS., fol. 378*a*, on Ezra **9** 4; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Hos. **7** 15 and (VII) the same on Job **4** 12.

List II states in the heading (ג׳ ראשי פסוקים בקריה) that it occurs three times at the beginning of a verse in the Scriptures. As it begins a verse twice only in the *textus receptus,* the Massorah in this carefully written MS. probably proceeds from a School of Massorites in whose text וְאֵלַי also commenced the verse in Hos. **7** 15.

תר״ל = § 630.

וְאֵלַיִךְ *and unto thee, occurs three times.* In the numerous other instances where this preposition with the suffix second person occurs, it is without the prefix *Vav.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 260*b*, on 2 Kings **8** 27.

תרל״א = § 631*a—b*.

אֵלָיו *is the Kethiv* or *textual reading in three instances for which the Keri* or *the official reading,* is אֵלָיו. That is, the preposition אֶל with the suffix third person which has normally *Yod* before the *Vav,* is in these three instances without it. Hence the Massorah substitutes for it the ordinary orthography in the official *Keri.* In this form the first part of this Rubric is simple. It is from

Orient. 2210, fol. 81*b*, on 1 Sam. 22 13. To the same effect are the two Rubrics in Harley 5710—11, Vol. I, fol. 189*b*, on the same passage, and Vol. II, fol. 121*b*, on Zech. 2 8. It is the addition at the end of the Rubric *and throughout the Model of the Temple* [= Ezek. 40 &c.] *it is likewise so*, which introduces a difficult element. Here אֵלָיו is not the prepositon אֶל without the *Yod* before the suffix *Vav*, but the noun אֵל *post, buttress*, with or without the radical *Yod* after the *Aleph* and with or without the prefix *Vav*. The fact, however, that in all the eleven instances in which it occurs throughout this chapter it is without the *Yod* before the suffix *Vav*,[1] that it is לָו instead of לָיו, made the Massorites include this homonym in the same Rubric.

[1] Comp. אֵלָו Ezek. 40 36; אֵילָו 40 24, 26, 31, 34, 37; וְאֵלָו 40 29, 33; וְאֵילָו 40 9, 21, 37.

תרל״א = § 631*b*.

אֵלָו. *Throughout the description of the Model of the Temple,* אֵלָיו *is written* אֵלָו, *except in one instance .... and throughout the Scriptures it is likewise* אֵלָיו *except in three instances.* Whilst the preceding Rubric records the abnormal orthography outside Ezekiel chap. 40, this Massorah safeguards the single normal instance of אֵלָיו in this chapter. It will be seen that the solitary instance is the preposition אֶל with the suffix third person, whilst in all the other passages with which it is contrasted it is the noun. Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 193*b*, on Ezek. 40 49 which I have printed and (II) the printed Massorah on the same passage which enumerates the three exceptional instances in the Bible. (*Vide supra*, letter א, § 631*a*.)

תרל״ב = § 632.

אֲלֵכֶם *unto you, is six times defective in the Pentateuch.* This determines the fact that in all the other twenty-one passages where the preposition אֶל with the suffix second person plural masculine occurs, it is אֲלֵיכֶם plene[1] according to this Massorah. This is in harmony with the Jerusalem Codex. According to the Hellali Codex, however, and the School of textual redactors from which it proceeds, אֲלֵכֶם is also defective in Exod. 11 9 and thus exhibits another instance of the primitive orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed (I) Orient. 2349, fol. 61*a*, on Exod. 7 4 which I have printed: (II) Add. 15,451, fol. 119*b*, on Deut. 1 9; (III) Add. 21,160, fol. 47*b*, on Gen. 42 14; (IV) the same MS., fol. 73*a*, on Exod. 7 4; (V) Halle Ochlah Ve-Ochlah, supplement fol. 130*b*, and (VI) the printed Massorah on Gen. 42 14.

[1] Comp. אֲלֵיכֶם Gen. 19 8; 22 5; 42 22; 45 12; Exod. 3 13, 14, 15; 11 9; 12 26; 23 13; 24 14; Levit. 9 4, 6; 26 9; Numb. 15 23; 18 4; Deut. 1 43, 45; 4 12, 15; 10 4.

תרל״ג = § 633.

אֲלֵהֶם *unto them, is in five instances misleading.* This Rubric, which does not occur in the printed Massorah nor in any other MS. which I have hitherto collated, is from the St. Petersburg Codex of A. D. 916 on Ezek. 16 37.

Though this Massorah does not give the alternative reading to which the Massorite refers as *misleading*, two of the five instances indicate what it is. In Ezek. 16 37 some MSS. most probably read עֲלֵיהֶם in harmony with the preceding clause instead of אֲלֵיהֶם. That this was the reading in Esther 9 23 is attested by Harley 5710—11, Vol. II, fol. 275*b*, where this important Codex has it actually in the text. We may, therefore, reasonably conclude that in the other three passages some Codices also read עֲלֵיהֶם instead of אֲלֵיהֶם and that this is the import of the Rubric before us. דמישׁ is an abbreviation of דמישׁבשׁין which frequently occurs in the Massorah of the important MS. No. 1—3 in the Paris National Library both in its abbreviated form (דמישׁ) and fully written out. It is used interchangeably for דממעין and דמבירין.

תרל״ד = § 634.

אֲלֵהֶם *is seventeen times plene in the Pentateuch.* Though the preposition אֶל with the suffix third person plural masculine occurs no fewer than one hundred and one times in the Pentateuch, it is in these seventeen instances only where the later plene orthography has been introduced. In the other eighty-four passages it still exhibits the primitive spelling. The Massorah, therefore, records the exceptional orthography which is all the more necessary since some of the Standard Codices of other Massoretic Schools have retained the primitive spelling in still more instances, as is attested by the Jerusalem Codex which reads אֲלֵהֶם in Gen. 37 6; 42 7; Numb. 20 6 or in at least three of the seventeen passages catalogued in this Rubric as plene.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Orient. 2349, fol. 87*b*, on Levit. 10 11 which I have printed; (II) Add. 15,250, fol. 13*b*, on Gen. 19 10; (III) Add. 15,251, fol. 21*a*, on the same passage; (IV) the same MS. fol. 70*a*, on Levit. 10 11; (V) the same MS., fol. 94*b*, on Numb. 20 6; (VI) Add. 21,160, fol. 33*a*, on Gen. 34 14; (VII) the same MS., fol. 150*b*, on Levit. 10 11; (VIII) the same MS., fol. 242*a*, on Numb. 31 15; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*b*, and (X) the printed Massorah Finalis, letter א, § 515.

List I which I have printed omits Numb. 31 15 and hence enumerates sixteen only, but this is manifestly due to a clerical error, since it not only states in the heading that there are seventeen instances, but all the other Lists record seventeen and List VIII is on Numb. 31 15. List III concludes this Rubric with וכל יהושע ושמשים ושמואל רמ' במ״ח and gives the eight instances which constitute the two separate Rubrics, viz. §§ 635, 636.

תרל״ה = § 635.

אֲלֵהֶם *is in two instances defective in Joshua.* In this book, where it occurs altogether fifteen times, the primitive orthography is retained in two passages only, whereas in thirteen instances the plene spelling prevails.[1] Hence the Massorah safeguards the exceptional spelling.

In Jeremiah [where this preposition with the suffix third person masculine plural occurs no fewer than forty times] and Isaiah [where it occurs five times] *it is invariably plene in the correct Codices.* Here, therefore, the later orthography uniformly prevails. This Rubric is from the printed Massorah Finalis, letter א, § 516.

[1] אֲלֵיהֶם plene Josh. 4 12; 7 2; 9 8, 11, 21, 22; 10 9, 25; 17 15; 20 4; 21 2; 22 2, 8.

תרל״ו = § 636.

אֲלֵהֶם *is six times defective in Judges.* In Judges, where it occurs sixteen times and is plene in ten passages[1] and defective in six only, the Massorah records the minority. Accordingly the reading אֲלֵהֶם Judg. 19 25 which is to be found in some MSS. and editions is against this Massorah.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*b*, on Judg. 3 28 which I have printed; (II) Arund. Orient. 16, fol. 20*b*, on the same passage; (III) the same MS., fol. 24*b*, on Judg. 8 23; (IV) the same MS., fol. 31*a*, on Judg. 18 2; (V) Add. 15,251, fol. 140*a*, on Judg. 3 28; (VI) the same MS., fol. 148*a*, on Judg. 18 2; (VII) Vienna Codex No. 35, on Judg. 3 28 and (VIII) the printed Massorah on Judg. 18 2.

[1] Comp. אֲלֵיהֶם plene Judg. 7 17; 8 2, 8; 9 1, 57; 12 2; 18 18; 19 23, 25; 21 22.

תרל״ז = § 637.

אֲלֵהֶם *is thirteen times defective in Kings.* In Kings, where it occurs altogether thirty-three times, it is plene in no fewer than twenty[1] instances and defective in thirteen. Hence the Massorah records the minority. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 88*b*, on 1 Kings 13 12 which I have printed; (II) the same MS., fol. 97*b*, on 2 Kings 1 7; (III) the same MS., fol. 105*b*, on 2 Kings 10 18; (IV) the same MS., fol. 112*a*, on 2 Kings 18 18; (V) Add. 15,251, fol. 193*a*, on 1 Kings 13 12; (VI) Vienna Codex No. 35 on the same passage and (VII) the printed Massorah on the same passage.

It will be seen that though the heading of the List which I printed, distinctly states that there are thirteen plene instances, it enumerates twelve only. The passage omitted is 2 Kings 10 18, but this is manifestly due to a clerical error, since this very Codex not only gives it in the other Lists, but one of the Rubrics, viz. List IV is on this very passage.

[1] Comp. אֲלֵיהֶם plene 1 Kings 8 52; 12 5, 7, 9, 10, 14; 21 11, 11; 2 Kings 1 5, 12; 6 11; 9 11, 20; 10 6, 7; 11 15; 13 23; 18 19, 27; 22 15.

תרל״ח = § 638.

אֲלֵהֶם *is seven times defective in Ezekiel.* In Ezekiel, where it occurs altogether forty-one times, it is plene in thirty-four

instances[1] and defective in these seven passages only. The Massorah, therefore, safeguards the exceptional orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 37 which I have printed; (II) the same MS., fol. 178*b*, on Ezek. **20** 3; (III) the same MS., fol. 188*a*, on Ezek. **33** 27; (IV) Vienna Codex No. 35, on Ezek. **16** 37; (V) the same Codex on Ezek. **20** 3 and (VI) the printed Massorah on Ezek. **16** 37.

[1] Comp. אֲלֵיהֶם plene Ezek. **2** 4, 4, 7; **3** 6, 11, 11, 27; **6** 2; **9** 7; **12** 10, 23, 23, 28; **14** 4; **16** 37; **20** 5, 9, 27; **23** 16, 27, 40; **24** 3, 20; **33** 2, 11; **34** 2, 20; **37** 4, 12, 21; **40** 39, 41, 42.

תרל״ט = § 639.

אֲלֵהֶם *is twice defective in Ecclesiastes.* This Rubric is from the printed Massorah on Eccl. 8 14. As there are two instances only where this preposition with the suffix third person plural masculine occurs in Ecclesiastes and, moreover, as they are both defective the heading ought more properly to be ב׳ וחס׳ בסיפר׳ *it occurs twice in Ecclesiastes and both times defective.*

תר״מ = § 640.

אֲלֵהֶם *is fifteen times defective, seven of which occur in this book* [i. e. Chronicles] *and eight in the rest of the Hagiographa ..... and the others are plene.*

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 159*a*, on 2 Chron. **18** 5 which I have printed; (II) Arund. Orient. 16, fol. 263*b*, on 2 Chron. **10** 5; (III) the same MS., fol. 267*b*, on 2 Chron. **18** 5; (IV) the same MS., fol. 271*a*, on 2 Chron. **23** 14; (V) Add. 15,251, fol. 333*a*, on 2 Chron. **10** 5; (VI) Vienna Codex No. 35 on the same passage and (VII) the printed Massorah Finalis, letter א, § 516.

As is frequently the case, these Lists emanate from different Massoretic Schools where they were compiled from the Standard Codices which were preserved by the respective custodians of the text. Hence the conflicting headings and the variations in the contents of the several Rubrics. Thus (1) Lists I, V and VI emphatically state that there are fifteen instances only of the defective orthography in the Hagiographa though it is Lists I and VI alone which give this number. List V omits the second instance in 2 Chron. **10** 7, which is often the case when two instances occur in the same verse, and 2 Chron. **18** 5. The heading of List I which I have printed is incorrect and is manifestly due to a clerical error ז׳ מנהון בסם׳ וח׳ בכתוב״ ought to be מ׳ מנהון בסם׳ וח׳ בכתוב״ as is evident from the contrast. (2) Lists IV and VII state as clearly in the heading that there are sixteen such instances. These sixteen instances are made up in List VII by the addition of Ezra **6** 21 and Neh. **13** 21 and the omission of one of the two instances in 2 Chron. **10** 7. List IV, which belongs to the same School, is incomplete. It enumerates thirteen passages only, though it states in the heading that there are sixteen. It omits Eccl. 8 4, 4; Ezra **6** 21; Neh. **13** 21. (3) Lists II and III state as emphatically in the heading that there are seventeen instances of defective orthography in the Hagiographa. Like List IV, however, they enumerate the same thirteen passages only. Now if we add the two instances in List VII (Ezra **6** 21; Neh. **13** 21) to the fifteen in Lists I and IV we actually obtain the seventeen passages which are mentioned in the headings of Lists II and III.

It is to be remarked that this preposition with the suffix third person plural masculine occurs altogether twenty-seven times in the Hagiographa. According to the School, therefore, which acknowledges fifteen defectives only, there are twelve plenes.[1] According to those which register sixteen there are eleven, whilst according to those which catalogue seventeen there are ten only of the plene orthography. It will, therefore, be seen that the defectives constitute the larger number and that the Massorah here, contrary to its usual practice safeguards the majority.

[1] Comp. Ps. **119** 7; Job **42** 9; Esther **3** 4; **9** 23, 26; Ezra **6** 21; Neh. **6** 17; **13** 21; 1 Chron. **12** 40; 2 Chron. **8** 11; **14** 8; **24** 17.

תרמ״א = § 641.

וְאֲלֵהֶם *and unto them, occurs twice once plene and once defective.* The design of this Massorah is to safeguard the abnormal use of the suffix third person plural masculine in construction with the feminine noun in 2 Sam. **20** 3 against the School of textual redactors which read וְאֲלֵיהֶן with the feminine suffix. Not only is the feminine suffix exhibited in some MSS. (comp. Add. 21,161), but it is the reading in the *editio princeps,* Soncino 1485—1486, as well as in the first and third editions of the Bible, Soncino 1488, Brescia 1494.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 71*a*, on 2 Sam. **20** 3 which I have printed; (II) Add. 21,160, fol. 165*b*, on Levit. **17** 8; (III) Orient. 2349, fol. 92*b*, on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) the same Codex on 2 Sam. **20** 3 and (VI) the printed Massorah Parva on the same passage.

תרמ״ב = § 642.

אֲלֵיהֶן *unto them* [feminine], *occurs five times.* It is a remarkable feature of the Hebrew Scriptures that whilst the masculine form אֲלֵיהֶם occurs more than two hundred and ninety times, the feminine אֲלֵיהֶן occurs five times only.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 35*a*, on Exod. **1** 17 which I have printed; (II) the same MS., Vol. II, fol. 98*a*, on Ezek. **41** 25; (III) Arund. Orient. 16, fol. 194*b*, on the same passage; (IV) Add. 15,451, fol. 119*b*, on Deut. **1** 22; (V) Add. 21,160, fol. 64*b*, on Exod. **1** 17; (VI) the same MS., fol. 254*b*, on Deut. **1** 22; (VII) Add. 15,251, fol. 289*b*, on Ezek. **41** 25; (VIII) Orient. 2349, fol. 58*a*, on Exod. **1** 17; (IX) Halle Ochlah Ve-Ochlah **11**, § 68, and (X) the printed Massorah on Exod. **1** 17.

With the exception of two Lists (**1** VII) all the others properly head this Rubric ה׳ ד׳ מל׳ וא׳ חס׳ *it occurs five times, four plene and one defective,* since it is אֲלֵהֶן defective in Exod. **1** 18.

תרמ״ג = § 643.

אֵל *God, is twice with the accent Zakeph-Gadol.* This Rubric is from the printed Massorah on Numb. **16** 22.

תרמ״ד = § 644*a—d.*

אֵל. The following proper names compounded with אֵל *God,* respectively occur once only. This heading, which is in brackets, I have affixed. In these four incipient Lists we have the first attempts on the part of the Massorites to collect the proper names which are not only compounded with, but end in אֵל.

The first List marked § 644*a* which gives twenty-four names is from Harley 5710—11, Vol. I, fol. 248*a*, on 2 Kings **14** 7. The second marked § 644*b* which gives ten only is from Orient. 2349, fol. 60*b*, on Exod. **6** 25. The third marked § 644*c* which records eight is from the printed Massorah also on Exod. **6** 25. By an oversight I omitted פְּתוּאֵל which is the first name in this fragment. The fourth, viz. § 644*e* which gives four instances only is also from the printed Massorah on Joel **1** 1.

It is necessary to remark that these fragmentary Lists not only register the names which occur once only in this composition, but the forms with a prefix which are unique. Hence יָקְתְאֵל *Joktheel* (2 Kings **14** 7) is given as unique though this name occurs again with the prefix *Vav* וְיָקְתְאֵל (Josh. **15** 38). אַשַׂרְיָאֵל *and Azriel* occurs only once with the prefix *Vav* (Numb. **26** 31), whilst it occurs twice more without the prefix (Josh. **17** 2; 1 Chron. **7** 14). The same is the case with וְשֶׁבוּאֵל *and Shebuel* (1 Chron. **26** 24) which is described as unique though it is to be found twice more without the prefix *Vav* (1 Chron. **23** 16; **25** 4) and several other names. As the design of this Rubric is to catalogue the proper names in composition with אֵל the solitary instance of וְהֵאֵל (Isa. **5** 16), which is not a compound name, has manifestly been added in § 644*a*, by a later Massorite who mistook the import of this Rubric. The List was left open for other Massorites to complete and hence the first compilers of it affixed to it neither heading nor number. Hitherto I have not been able to find a complete List in any MS. I have, therefore, tried to complete it in § 644*e* and as usual have indicated my additions by the Massoretic phrase לבר ממסורתא = *apart from the Massorah.*

תרמ״ה = § 645.

אֵל אֱלֹהִים יְהוָה *God, God, Jehovah, occurs three times.* That is this triple name. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 188*a*, on Ps. **50** 1 which I have printed; (II) Arund. Orient. 16, fol. 296*a*, on the same passage; (III) Halle Ochlah Ve-Ochlah I, § 153 and (IV) the printed Massorah on Ps. **50** 1.

תרמ״ו = § 646.

וְאֵל שַׁדַּי *and God Almighty, occurs twice.* In the other four instances where this combination occurs, it is without the prefix *Vav* (Gen. **17** 1; **35** 11; **48** 3; Ezek. **10** 5). This Massorah is designed to exclude the reading וְאֵל שַׁדַּי in Gen. **49** 25 which

obtained in some Schools of textual redactors and which is exhibited in some MSS. as well as in the Samaritan, the Septuagint and the Syriac. Hence the addition at the end of this Rubric *and in one passage it is* וָאֵת שַׁדַּי. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 22*a*, on Gen. **28** 3.

תרמ״ז = § 647.

כָּאֵל *like God, occurs twice.* In the other three instances where the *Caph* comparison is prefixed to the Divine name it is the longer form כֵּאלֹהִים (Gen. **3** 5; Zech. **12** 8; Ps. **77** 14). This Rubric, which does not occur in the printed Massorah. is from Arund. Orient. 16, fol. 335*a*, on Job **40** 9.

תרמ״ח = § 648.

לָאֵל *unto God, occurs eleven times.* That is, with *Kametz* under the *Lamed* to distinguish it from לְאֵל with *Sheva* under the *Lamed* which occurs fifteen times.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 85*a*, on Numb. **3** 24 which I have printed; (II) the same MS., Vol. I, fol. 23*a*, on Gen. **35** 1; (III) Arund. Orient. 16, fol. 297*b*, on Ps. **57** 3; (IV) the same MS., fol. 325*b*, on Job **13** 8; (V) the same MS., fol. 328*b*, on Job **21** 14; (VI) Add. 15,251, fol. 31*a*, on Gen. **35** 1; (VII) the same MS., fol. 357*a*, on Ps. **57** 3; (VIII) the same MS., fol. 378*b*, on Job **13** 8; (IX) Add. 21,160, fol. 34*a*, on Gen. **35** 1; (X) the same MS., fol. 323*a*, on Job **13** 8; (XI) Halle Ochlah Ve-Ochlah Supplement, fol. 130*b*, and (XII) the printed Massorah on Ps. **57** 3.

It will be seen that לָאֵל in Numb. **3** 24 is a proper name *Lael*, but, as we have already remarked, the Massorah includes homonyms in the same Rubric or words which are spelled alike and have the same vowel-points irrespective of their difference in sense. This explains the brief form of this Rubric in Orient. 2349, fol. 48*a*, on Gen. **35** 1, viz. לָאֵל י״א בק׳ וכולה׳ אידכרה בכ״מ חד שום בר נש אליסף בן לאל *it occurs eleven times in the Scriptures and is always the Divine name except in one instance where it is the name of a human being Numb. 3 24.*

תרמ״ט = § 649.

אֱלָהִי *my God, occurs twice.* That is, this Chaldee form with the suffix first person singular. This Rubric is from the printed Massorah on Dan. **6** 23.

תר״נ = § 650.

אֱלֹהִים *God, begins a verse thirty-one times.* Of this Rubric, which is one of the oldest constituent parts of the Massorah, as is evident from the fact that it is given in the ancient Codex Orient. 4445, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 300*b*, on Ps. **69** 6, which I have printed; (II) Orient. 4445, fol. 64*a*, on Exod. **22** 27; (III) Add. 21,160, fol. 101*b*, on the same passage; (IV) Orient. 2348, fol. 135*b*, on Deut. **4** 21; (V) Orient. 2349, fol. 125*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 133*a*, and (VII) the printed Massorah Finalis, letter א, § 431.

The design of this Massorah is to distinguish between and thus to safeguard, the verses which begin with this Divine name and those which commence with the Tetragrammaton. This is set forth in the headings of Lists IV and V which are on a verse beginning with *Jehovah*, viz. Deut. **4** 21. These headings are as follows: כל ריש׳ פיסו׳ דאורי׳ ונביא׳ וכתוב׳ יי׳ בכ״מ לית אלהים *throughout the Law, the Prophets and the Hagiographa Jehovah begins a verse except in thirty-one instances where it is Elohim.*

On looking at Hab. **3** 19 and Ps. **140** 8 it will be seen that though these two verses begin with the Tetragrammaton they are reckoned among the thirty-one verses which begin with *Elohim*. This is due to the fact that in both these passages the Ineffable name is followed by אֲדֹנָי *Adonai*, and that in such combinations יהוה is simply the *Kethiv* with the vowel-points of אֱלֹהִים which is the *Keri* or the official reading. (*Vide supra*, letter א, § 107, p. 27.) In the List which I have printed thirty instances only are catalogued though the heading gives it as thirty-one. The omission, viz. Ps. **71** 17, which is manifestly due to a clerical error, is supplied in the other Lists.

תר״נ״א = § 651.

אֱלֹהִים *God, has in seven instances the accent* [Dechi] *at the beginning of the verse.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 175*a*, on Ps. **7** 12. Though the heading distinctly states that there are seven instances, six only are enumerated. The seventh which is in Ps. **54** 4, has manifestly been omitted by an oversight because of its close proximity to verse 3. It is to be remarked that one of the instances is וֵאלֹהִים with the prefix *Vav* (Ps. **74** 12) and that the expression בס׳ = *in the book of Psalms* has been omitted from the heading which is frequently the case, since אֱלֹהִים with the accent at the beginning of the verse also occurs in Job **28** 23.

תר״נ״ב = § 652.

אֱלֹהִים. Forms of the Divine names אֱלֹהִים *God* and אֵל which respectively occur once only. The six words which constitute this Rubric are from Harley 5710—11, Vol. I, fol. 48*b*, on Exod. **22** 19. The heading I have added. It will be seen that it simply exhibits the first attempt to collect the forms of אֵל and אֱלֹהִים which are unique and that the Massorite had not as yet affixed any number because the List was still open for additions. This explains the fact that בְּאֵל Exod. **6** 3; וְאֵל Isa. **5** 16; שְׁאֵל Ps. **146** 5; וּבְאלהֵי Isa. **48** 1; בְּאלהֵי 2 Chron. **32** 17 which are also unique forms are not as yet included. Later Massorites, however, instead of completing the incipient List regarded it as final and hence put a heading to it fixing the number of instances at six. This is the case in the three Lists which I have found of this Rubric, viz. (I) Halle Ochlah Ve-Ochlah I, § 153; (II) Paris Ochlah Ve-Ochlah, § 190, and (III) the printed Massorah Finalis, letter א, § 489. In the List which I have printed מאלהים is with a query and without a reference. It is a mistake for מֵאֱלֹהִים Ps. **86** 8.

תר״נ״ג = § 653*a*.

אֱלֹהִים. *In nine groups which respectively consist of two words the second word is in a unique manner* אֱלֹהִים *without the article.* That is, in all other instances where these words are combined with this Divine name it is invariably הָאֱלֹהִים with the article. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 23*a*, on Gen. **35** 5 which I have printed; (II) Orient. 4445, fol. 74*a*, on Exod. **32** 16; (III) Arund. Orient. 16, fol. 18*a*, on Josh. **24** 26 and (IV) Halle Ochlah Ve-Ochlah I, § 153.

It is remarkable that whilst בָּא אֱלֹהִים (1 Sam. **4** 7) and וַיָּמָן אֱלֹהִים (Jonah **4** 8) which strictly belong to this Rubric since we have בָּא הָאֱלֹהִים in Exod. **20** 20 and וַיָּמָן הָאֱלֹהִים in Jonah **4** 7 are here omitted, all the Lists give חַטַּת אֱלֹהִים as one of the nine instances of this exceptional combination without the article though it is the only phrase which does not occur again with the article. It was most probably added by a later Massorite as it does not belong to this category. That later Massorites were not always careful in handling this Rubric is, moreover, evident from List II which records ten instances of this unique combination giving באצבע אלהים ל׳ as one, though this phrase occurs twice, viz. Exod. **31** 18 and Deut. **9** 10. This List, however, has not as yet any heading and gives no fixed number of passages in which words are thus combined with אֱלֹהִים in an exceptional manner.

תר״נ״ג = § 653*b*.

אֱלֹהִים. *The following words are combined with* אֱלֹהִים *and have no parallel.* The difference between this Rubric and the former one is that here the Massorah catalogues: (1) the words which respectively occur once only in combination with אֱלֹהִים and which in all other passages are combined with הָאֱלֹהִים; (2) words combined with אֱלֹהִים and which in all other passages are combined with יְהוָה and (3) words combined with אֱלֹהִים which are never again combined with either הָאֱלֹהִים or with יְהוָה. Hence this Rubric not only includes all the nine instances which are given in the former Rubric, but registers seven words which in all other passages are combined with the Tetragrammaton and four which also do not occur again either in combination with הָאֱלֹהִים or with יְהוָה. This Rubric is from the printed Massorah Finalis, letter א, § 489. The heading does not specify the number of instances in which this combination occurs, as the List was left open to be completed by other Massorites. This accounts for the omission of מִפְעָלוֹת אֱלֹהִים Ps. **66** 5 which is unique (in the only other instance where this noun is combined with the Divine name it is מִפְעָלוֹת יְהוָה Ps. **46** 9) and of עִיר אֱלֹהִים Ps. **46** 5 which is also unique. The other combinations are עִיר הָאֱלֹהִים Ps. **87** 3 and עִיר יְהוָה Isa. **60** 14.

תר״נ״ד = § 654.

אֱלֹהִים. *Nine groups which respectively consist of the same three words and in which the second word is* אֱלֹהִים. Stripped of its artificial language the import of this heading is that nine words respectively occur three times combined with this Divine name. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 188*a*, on Ps. **50** 1 which I have printed and (II) Halle Ochlah Ve-Ochlah I, § 153.

It will be seen that, though the heading of both Lists distinctly says that there are nine such groups, the Rubric itself records ten. List I, moreover, gives at the end two groups which respectively consist of two instances where a word occurs twice in combination with this Divine name, whilst List II gives one only of these two groups. The conflict between the statement of the heading and the contents of the Lists, is manifestly due to later Massorites, who mistook the import of this Rubric and appended the tenth (בֵּאלֹהִים), as well as the two pairs which are in manifest conflict with the original design.

Each of these nine groups is the subject of a separate Rubric: (1) בָּרָא letter ב, § 455; (2) יְרֵאַת letter י, § 576; (3) דִּבֶּר letter ר, § 87; (4) וַיְדַבֵּר letter ר, § 60; (5) וַיְבָרֶךְ letter ב, § 498; (6) כִּי letter ב, § 139; (7) אֶל letter א, § 645; (8) וְאֵין letter א, § 399 and (9) שָׁמַע letter ש, § 715.

These however, by no means exhaust these triplet groups, as is evident from the fact that חֲנֵנִי אֱלֹהִים also occurs three times (comp. letter ח, § 320), so also does עִם־אֱלֹהִים (comp. letter ע, § 636). It is, therefore, more than probable that the original compilation simply exhibited the first attempt to collect these instances and that, as is usual with these incipient Lists, the Massorite left it open for other Massorites to complete it. Instead, however, of completing they not only affixed a heading to it, but supplemented it with groups which do not belong to this Rubric.

תרנ״ה = § 655.

אֱלֹהִים, הָאֱלֹהִים. *Words which respectively occur twice once combined with* אֱלֹהִים *without the prefix He and once with it.* This heading I have added to this incipient Rubric which is as yet without any heading and without catchwords. Of this Rubric, which does not occur in the printed Massorah, I collated three fragments: (I) Orient. 2349, fol. 31*b*, on Gen. **5** 1 which I have printed; (II) the same MS., fol. 69*a*, on Exod. **20** 20 and (III) Orient. 2348, fol. 41*b*, on Gen. **5** 1.

With the exception of omitting the companion to the first pair, viz. בָּרָא הָאֱלֹהִים which does not occur in the *textus receptus* Lists I and III are exactly alike. List II, however, consists of a smaller fragment. It simply gives three pairs of which two are not in the other Lists, viz.:

Ps. 46 5	עִיר אֱלֹהִים לֹ	Jonah 4 8	וַיְמַן אֱלֹהִים לֹ
„ 87 3	עִיר הָאֱלֹהִים לֹ	„ 7 „	וַיְמַן הָאֱלֹהִים לֹ

These fragmentary Lists, however, do not seem to have been completed. Hence the omission of כְּמַלְאַךְ אֱלֹהִים (1 Sam. **29** 9) כְּמַלְאַךְ הָאֱלֹהִים (2 Sam. **19** 28).

תרנ״ו = § 656.

אֱלֹהִים, יְהוָה. *Three pairs of verses which severally contain the same two words in the same connection and in which this word is followed in the first instance by* ***God*** *and in the second by the* ***Tetragrammaton.*** That is, in each pair of verses or in each of the three groups there is a word which in the first instance is in combination with the Divine name *Elohim* and in the second instance it is in combination with the Ineffable name. This Rubric is designed to safeguard these passages against the variations which obtained in other Schools of textual redactors, as will be seen from the notes in my edition of the Hebrew Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 71*a*, on Exod. **5** 17 which I have printed; (II) Orient. 4445, fol. 46*a*, on Exod. **5** 8 and (III) the printed Massorah on Exod. **5** 17.

Though the wording of the heading in List II is somewhat different, viz. ג׳ וזנין בחד ענינ׳ חד יהוה וחד אלהים *three groups in the same connection have once Jehovah and once Elohim,* yet the List itself gives the same three pairs only. As this List is from the oldest Codex extant, it is evident that the original Massorites catalogued three such pairs only. As List III, gives five pairs, there can hardly be any doubt that they are the addition of later Massorites who completed the Rubric and altered the heading from ג׳ = three into ה = five. I have, therefore, added these two pairs to the original Rubric with the usual term חורנין. It is to be remarked that the heading in List II as well as in List III which is חד קרמא׳ אלהים תנינ׳ יהוה חד אלהים וחד יהוה or חד אלהים וחד יהוה instead of is more correct, since in two only of the three pairs or in three of the five pairs does אֱלֹהִים occur *first,* whilst in one pair according to Lists I and II and in two pairs according to List III (Ps. **14** 7; **53** 7 and Ps. **35** 27 and **70** 5) יְהוָה occurs *first* and אֱלֹהִים second.

תרנ״ז = § 657.

אֱלֹהִים אֶת־הָאָדָם *God with men, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 152*a*, on 2 Chron. **6** 18 which I have printed and (II) Orient. 2349, fol. 126*b*, on Deut. **5** 21.

תרנ״ח = § 658.

אֱלֹהִים אַתֶּם *ye are gods, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 187*b*, on Isa. **41** 23.

תרנ״ט = § 659.

אֱלֹהִים זְנַחְתָּנוּ *God has cast us off, occurs three times in this combination in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 191*a*, on Ps. **60** 12 which I have printed; (II) Arund. Orient. 16, fol. 298*b*, on the same passage and (III) the printed Massorah on Ps. **60** 3. As this phrase not only occurs three times in the Bible, but as all the three instances are confined to the Psalms, the heading of this Rubric in the printed Massorah (List III) is ג׳ ובמיפרא *three times and in this book,* i. e. the Psalter.

תר״ס = § 660.

אֱלֹהִים לְיִשְׂרָאֵל *God unto Israel, occurs three times thus combined in the Scriptures.* On referring to the notes in my edition of the Hebrew Bible it will be seen that in 1 Sam. **17** 46 both MSS. and early editions read it אֱלֹהִים בְּיִשְׂרָאֵל. Hence this Massorah militates against the School of redactors which have preserved this reading.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 185*b*, on 1 Sam. **17** 46 which I have printed; (II) Arund. Orient. 16, fol. 47*a*, on the same passage; (III) Add. 21,160, fol. 54*b*, on Gen. **46** 2 and (IV) the printed Massorah Finalis, letter א, § 548. As one of the three instances occurs in each of the three divisions of the Bible, List III has at the end of the Rubric א׳ בתורה א׳ בנביאים א׳ בכתובים *one occurs in the Law, one in the Prophets, one in the Hagiographa.*

תרס״א = § 661.

אֱלֹהִים עִמָּכֶם *God with you, occurs twice.* In all the other eleven instances where the Divine name precedes this preposition with suffix second person plural masculine it is יְהוָה and not אֱלֹהִים.[1] Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 56*b*, on Gen. **48** 21 which I have printed and (II) Harley 5710—11, Vol. II, fol. 124*b*, on Zech. **8** 23.

[1] Comp. יְהוָה עִמָּכֶם Exod. **10** 10; **24** 8; Numb. **14** 43; Deut. **5** 4; **9** 9, 10; 2 Sam. **2** 6; Ruth. **1** 8; **2** 4; 2 Chron. **15** 2; **20** 17.

תרס״ב = § 662.

אֱלֹהִים שׁוֹפֵט *God is judge,* or *judgeth, is three times thus combined in the Scriptures.* The design of this Massorah is to safeguard these three passages against being made conformable to the instance in which אֱלֹהִים is followed by שֹׁפְטִים the participle plural (Ps. **58** 12).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 188*b*, on Ps. **50** 6 which I have printed and (II) Vienna Codex No. 35, on Ps. **7** 12. As all the three instances occur in the Psalms, the heading ought more properly to be ג׳ ובספ׳ *three times and in the same book,* i. e. the Psalter, but this more precise description is often omitted.

תרס״ג = § 663.

בֵּאלֹהִים *in God, begins a verse six times.* As all the six instances are in the Psalms, the heading ought properly to be ו׳ ר״פ ובתהלים *six times at the beginning of a verse* ***and*** *in this book,* i. e. the Psalter, but as we have seen, this expression is not unfrequently omitted. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 329*a*, on Ps. **56** 5 which I have printed; (II) Add. 15,451, fol. 411*a*, on Ps. **56** 5 and (III) the printed Massorah on the same passage. It will be seen that the *Vav* which expresses the number is closely united with the abbreviation ר״פ thus making of it as it were one word. This is often the case.

תרס״ד = § 664.

וְהָאֱלֹהִים *and God, occurs seven times in the Scriptures.* Of this Rubric, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 13*a*, on Gen. **22** 1 which I have printed; (II) the same MS., Vol. II, fol. 157*b*, on 2 Chron. **13** 15; (III) Arund. Orient. 16, fol. 255*b*, on 1 Chron. **28** 3; (IV) the same MS., fol. 265*a*, on 2 Chron. **13** 15; (V) the same MS., fol. 352*a*, on Eccl. **3** 14; (VI) Add. 15,251, fol. 22*b*, on Gen. **22** 1; (VII) Add. 21,160, fol. 9*b*, on the same passage; (VIII) Halle Ochlah Ve-Ochlah I, § 153; (IX) the printed Massorah on Gen. **22** 1; (X) the same on Eccl. **3** 14 and (XI) the same on 1 Chron. **28** 3.

תרס״ה = § 665.

וֵאלֹהִים *and God, occurs five times in the Scriptures.* Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 34*b*, on Gen. **50** 24 which I have printed; (II) the same MS., Vol. I, fol. 194*b*, on 1 Sam. **28** 15; (III) the same MS., Vol. II, fol. 107*a*, on Hos. **13** 4; (IV) the same MS., Vol. II, fol. 171*b*, on 2 Chron. **35** 21; (V) the same MS., Vol. II, fol. 196*a*, on Ps. **74** 12; (VI) Arund. Orient. 16, fol. 55*a*, on 1 Sam. **28** 15; (VII) the same MS., fol. 203*a*, on Hos. **13** 4; (VIII) the same MS., fol. 280*b*, on 2 Chron. **35** 21; (IX) the same MS., fol. 302*a*, on Ps. **74** 12; (X) Halle Ochlah Ve-Ochlah I, § 153; (XI) the printed Massorah, on Gen. **50** 24 and (XII) the same on 1 Sam. **28** 15.

From the remark at the end of List IV ושאר אלהים *and in all the other instances it is* אֱלֹהִים it is evident that the design of this Massorah is to safeguard these exceptional five instances where this Divine name has the prefix *Vav,* from the numerous instances in which it is without this prefix.

תרס״ו = § 666.

כֵּאלֹהִים *as God, occurs three times in the Scriptures ..... once in the Law, once in the Prophets and once in the Hagiographa.*

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 125*b*, on Zech. **12** 8, which I have printed; (II) the same MS., Vol. II, fol. 197*a*, on Ps. **77** 14; (III) St. Petersburg Codex of A. D. 916, on Zech. **12** 8; (IV) Arund. Orient. 16, fol. 221*a*, on the same passage; (V) the same MS., fol. 303*a*, on Ps. **77** 14; (VI) Add. 15,251, fol. 311*b*, on Zech. **12** 8; (VII) Vienna Codex No. 35, on Ps. **77** 14; (VIII) Halle Ochlah Ve-Ochlah I, § 153; (IX) the printed Massorah, on Zech. **12** 8 and (X) the same on Ps. **77** 14.

תרס״ז = § 667.

מֵהָאֱלֹהִים *from God, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 133*a*, on 1 Chron. **5** 22 which I have printed and (II) the same MS., Vol. II, fol. 164*a*, on 2 Chron. **25** 20.

תרס״ח = § 668.

אֱלֹהִי *the God of, has three times the accent on the penultimate in the Pentateuch, and the mnemonic sign thereof is, the name of silver is from of old,* i. e. is mentioned very early in the Bible.

Of this Rubric, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 47*b*, on Exod. **20** 23 [= 20] which I have printed; (II) the same MS., Vol. I, fol. 135*a*, on Deut. **33** 27; (III) Add. 15,250, fol. 9*a*, on Gen. **9** 26; (IV) the same MS., fol. 116*b*, on Deut. **33** 27; (V) Orient. 2349, fol. 33*b*, on Gen. **9** 26; (VI) the printed Massorah on the same passage; (VII) the same on Exod. **20** 23 [= 20] and (VIII) the same on Deut. **33** 27. The mnemonic sign I have found in the printed Massorah only where it is given twice, once on Deut. **33** 27 and once without the record of the passages in the Massorah Finalis, letter א, § 478.

תרס״ט = § 669.

אֱלֹהֵי אֲבֹתָם *God of their fathers, occurs four times.* That is, the combination of this Divine name with the shorter form אֲבֹתָם with the suffix third person plural masculine instead of the longer form אֲבוֹתֵיהֶם with which it is normally combined and which occurs no fewer than fourteen times.[1]

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 165*b*, on 2 Chron. **28** 6, which I have printed; (II) Arund. Orient. 16, fol. 19*b*, on Judg. **2** 12; (III) Add. 15,250, fol. 132*b*, on the same passage; (IV) Add. 15,251, fol. 139*b*, on the same passage; (V) Orient. 2349, fol. 59*a*, on Exod. **4** 5; (VI) Vienna Codex No. 35, on Deut. **29** 24; (VII) the printed Massorah on the same passage and (VIII) the same on Judg. **2** 12.

As the Tetragrammaton precedes אֱלֹהֵי in all the four instances, List VIII heads it יהוה אלהי אבותם ד׳. (*Vide infra,* letter ׳, § 183.)

תר״ע = § 670.

אֱלֹהֵי יִשְׂרָאֵל *the God of Israel, occurs twenty-eight times in an exceptional manner* That is, without being preceded by the Tetragrammaton or by יְהוָה צְבָאוֹת with which it is normally combined.

Of this Rubric I collated five Lists, four in MSS. and one printed, apart from the one which I have printed and the reference to which I have mislaid: (I) Orient. 2348, fol. 120*a*; (II) Orient. 2349, fol. 110*a*, both on Numb. **16** 9; (III) Arund. Orient. 16, fol. 136*b*, on Isa. **41** 17; (IV) Add. 21,160, fol. 104*a*, on Exod. **24** 10 and (V) the printed Massorah on the same passage.

These five Lists together yield no fewer than thirty-six passages in which this phrase occurs without being preceded by either יְהוָה or יְהוָה צְבָאוֹת, since some give instances which the others omit and *vice versa.* These exclusions and inclusions, however, are by no means arbitrary; they are based upon definite systems which obtained in the several Massoretic Schools and indicate two distinct recensions. Among the thirty-six passages there are four in which אֱלֹהֵי has the prefix *Lamed,* viz. לֵאלֹהֵי יִשְׂרָאֵל. These constitute a separate Rubric. (*Vide infra,* letter א, § 675.) There are, moreover, seven instances in which the phrase אֱלֹהֵי יִשְׂרָאֵל is preceded by אֶרֶץ and these too are the subject of a separate Massorah. (*Vide infra,* letter א, § 1070.) This fact supplies the clue to the two recensions as will be seen from the following Table:

V	IV	III	II	I				
1	•	1	1	1	ויצב אל אלהי	Gen.	33 20	1
2	1	2	2	2	ויראו	Exod.	24 10	2
3	2	3	3	3	המעט	Numb.	16 9	3
•	•	4	4	4	מעלתם באלהי	Josh.	22 16	4
10/31	28	•	•	•	שלחך ואלהי	1 Sam.	1 17	5
4	3	•	•	•	וירא ארון	„	5 7	6
5	4	•	•	•	נעשה לארון	„	„ 8	7
6	5	•	•	•	יסב ארון	„	„ 8	8
7	6	•	•	•	ויסבו ארון	„	„ 8	9
11	7	•	•	•	תסבו ארון	„	„ 10	10
8	8	•	•	•	שלחו ארון	„	„ 11	11
12	9	•	26	26	משלחים ארון	„	6 3	12
9	•	5	6	6	ונתתם לאלהי	„	„ 5	13
•	•	•	5	5	אשר שלחך	„	25 32	14
13	10	6	7	7	אמר	2 Sam.	23 3	15
14	11	7	8	8	ועתה אלהי	1 Kings	8 26	16
15	12	13	9	9	כי בראתו	Isa.	29 23	17
16	13	•	10	10	תענים	„	41 17	18
17	14	14	11	11	תקוא	„	45 3	19
18	15	15	12	12	אכן אתה	„	„ 15	20
•	•	16	13	13	חנשבעים ובאלהי	„	48 1	21
19	16	•	14	14	כי סעיר	„	„ 2	22
20	17	17	15	15	וכאספכם	„	52 12	23
21	18	8	16	16	והנה שם	Ezek.	8 4	24
22	19	9	17	17	וכבוד אלהי	„	9 3	25
23	20	10	18	18	וישאו הכרבים	„	10 19	26
24	20	11	20	20	היא החיה	„	„ 20	27
25	22	•	19	19	וישאו הכרובים	„	11 22	28
26	23	12	21	21	והנה כבוד	„	43 2	29
28	25	18	25	25	אל יבשו	Ps.	69 7	30
29	26	19	•	•	ויקם ישוע	Ezra	3 2	31
•	•	23	27	27	חבאים לאלהי	„	8 35	32
30	27	20	28	28	ואלי יאספו	„	9 4	33
•	•	21	22	22	ויקרא לאלהי	1 Chron.	4 10	34
27	24	•	23	23	ויער	„	5 26	35
•	•	22	24	24	גם סגרו לאלהי	2 Chron.	29 7	36
31	28	23	28	28				

To facilitate the deciphering of the two recensions, I have put the expression אֱלֹהֵי with the prefixes as well as the word אֶרֶץ against the catchword of the respective passages where they occur. By this means it becomes apparent that Lists I, II and III

[1] Comp. אֱלֹהֵי אֲבוֹתֵיהֶם 1 Chron. **29** 20; 2 Chron. **7** 22; **11** 16; **13** 18; **14** 3; **15** 12; **19** 4; **24** 18, 24; **30** 7, 22; **34** 32, 33; **36** 15.

proceed from a Massoretic School which excluded the passages in combination with אֶרֶץ, viz. אֶרֶץ אֱלֹהֵי יִשְׂרָאֵל, whilst Lists IV and V represent a recension which includes these passages, but excludes the instances in which אֱלֹהֵי is with the prefixes, viz. לֵאלֹהֵי יִשְׂרָאֵל &c.

We have still to consider some of the peculiarities in each of the five Lists. The headings in Lists I and II differ. The first has כה מיחד בק׳ אלהי ישראל and the second אלהי ישראל כה מיחדין. But they both agree in making up the twenty-eight instances by giving 1 Sam. 25 32 as the fifth passage and omitting Ezra 3 2. As the Tetragrammaton precedes אֱלֹהֵי יִשְׂרָאֵל in 1 Sam. 25 32 in the *textus receptus*, these Lists must be based upon a textual recension which had not יְהוָה in this passage, but had it in Ezra 3 2. That the passages which constitute this Rubric exhibited various readings in the Codices and that this gave rise to the Massorah before us, will be seen from the notes on 1 Kings 8 26 in my edition of the Hebrew Bible.

List III which exhibits the same recension heads it אלהי ישראל כה and though it thus states that there are twenty-four instances, it enumerates twenty-three only, the omission of 1 Sam. 6 3 being manifestly due to the Scribe. It gives, however, Ezra 3 2 and not 1 Sam. 25 32.

List IV which exhibits the second recension is by far the most complete. The omission of Gen. 33 20, which is given in all the other four Lists, is due to the fact that the phrase אֱלֹהֵי יִשְׂרָאֵל is here preceded by another Divine name, viz. אֵל אלהי יִשְׂרָאֵל and is, therefore, put in the same category with אֱלֹהִים אלהי ישראל (Ps. 68 9) and, הָאֱלֹהִים אלהי ישראל (Ezra 6 23) which are excluded from this Rubric.

List V, which also exhibits the second recension, has inadvertently inserted לֵאלֹהֵי (1 Sam. 6 5) against the principle upon which it is based and gives 1 Sam. 1 17 twice as Nos. 10 and 31.

תרע״א = § 671.

אֱלֹהֵי נֵכָר *strange gods, occurs three times, twice with Kametz and once with Pathach.* That is, in two instances the noun is נֵכָר the absolute and in one instance it is נֵכַר the construct. This phrase, which occurs altogether nine times, has in six instances the prefix *He* before the noun, i. e. הַנֵּכָר[1] and it is in these three passages only that נֵכָר is without the article. Hence the Massorah safeguards this exceptional usage. In the only other instance where this phrase occurs נֵכָר is in combination with אֱלוֹהַּ the singular, viz. אֱלוֹהַּ נֵכָר Dan. 11 39 for which reason it is excluded from this Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 151*a*, on Deut. 31 16 which I have printed and (II) Orient. 2349, fol. 141*a*, on the same passage.

[1] Comp. אֱלֹהֵי הַנֵּכָר Gen. 35 2, 4; Josh. 24 23; Judg. 10 16; 1 Sam. 7 3; 2 Chron. 33 15.

תרע״ב = § 672.

אֱלֹהֵי הָעִבְרִים *God of the Hebrews, occurs five times . . . . and once it is* הָעִבְרִיִּם. That is with two *Yods*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 62*a*, on Exod. 9 13 which I have printed; (II) Add. 21,160, fol. 77*b*, on the same passage; (III) Vienna Codex No. 35 on the same passage; (IV) Halle Ochlah Ve-Ochlah, fol. 60*a*, margin and (V) the printed Massorah on Exod. 5 3. Though all these instances are restricted to Exodus, the expression ובכל׳ *and in this book* is omitted from the headings in all the five Lists.

תרע״ג = § 673.

אֱלֹהֵי הַצְּבָאוֹת *the God of hosts, occurs four times.* That is, in these four instances only has צְבָאוֹת the prefix *He* in combination with the construct אֱלֹהֵי. Normally it is אֱלֹהֵי צְבָאוֹת without the article.[1]

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 106*b*, on Hos. 12 6 which I have printed; (II) Add. 15,250, fol. 303*a*, on Amos 3 13 and (III) Add. 15,251, fol. 299*b*, on the same passage.

It will be seen that List I not only states emphatically in the heading that this combination occurs *four* times, but gives Amos 9 5 as one of the four instances. The Codices, therefore, from which the Massorite compiled this Rubric read it here

[1] Comp. אֱלֹהֵי צְבָאוֹת 2 Sam. 5 10; 1 Kings 19 10, 14; Jerem. 35 17; 38 17; 44 7; Amos 4 13; 5 14, 15, 16, 27; 6 8; Ps. 89 9.

יהוה אֱלֹהֵי הצבאות as it is given in the catchword. The other two Lists state in the heading that there are three such instances only and omit Amos 9 5. Their Massorah, therefore, is based upon a recension which exhibited the present *textus receptus*.

תרע״ד = § 674*a*–*b*.

אֱלֹהֵי הַשָּׁמַיִם *the God of heaven, occurs three times in an exceptional manner.* That is, without being preceded by the Tetragrammaton. Normally the phrase is יְהוָה אֱלֹהֵי הַשָּׁמַיִם. Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 381*b*, on Jonah 1 9 and (II) the printed Massorah Finalis, letter א, § 480.

Rubric 674*b* which is so given in some MSS. properly belongs to the combination יְהוָה אֱלֹהֵי הַשָּׁמַיִם *Jehovah the God of hosts* and I have, therefore, printed it with its correct heading under letter י. (*Vide infra*, § 186, p. 711.)

תרע״ה = § 675.

לֵאלֹהֵי יִשְׂרָאֵל *to the God of Israel, occurs four times in this combination in the Scriptures.* In all other instances where the prefix *Lamed* precedes the Divine name in connection with Israel it is the double union, viz. לַיהוָה אֱלֹהֵי יִשְׂרָאֵל *to Jehovah the God of Israel.*[1]

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 291*b*, on Ezra 8 35 which I have printed; (II) the same MS., Vol. II, fol. 132*a*, on 1 Chron. 4 10; (III) the same MS., Vol. II, fol. 166*a*, on 2 Chron. 29 7; (IV) Arund. Orient. 16, fol. 239*b*, on 1 Chron. 4 10; (V) the same MS., fol. 275*a*, on 2 Chron. 29 7; (VI) Add. 15,251, fol. 315*b*, on 1 Chron. 4 10 and (VII) the printed Massorah Finalis, letter א, § 499.

The four instances which constitute this Rubric are according to one recension included in the Massorah given in § 670.

[1] Comp. Josh. 7 19, 20; 8 30; Judg. 5 3; Ezra 4 1, 3; 6 21; 1 Chron. 22 6; 2 Chron. 15 13; 30 1, 5; 32 17.

תרע״ו = § 676.

אֱלֹהָי *the God of, is in one instance plene.* As this plural construct of the Divine name which occurs in numerous passages without the *Vav* is plene in this single instance, the Massorah safeguards this exceptional orthography. This Rubric is from Halle Ochlah Ve-Ochlah I, § 152.

תרע״ז = § 677.

אֱלֹהָי *my God, is twice plene.* As this Divine name with the suffix first person singular occurs no fewer than sixty-two times, and as it is plene in these two instances only, the Massorah safeguards the exceptional orthography.

Of this Rubric, I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 320*a*, on Ps. 143 10 which I have printed; (II) Harley 5710—11, Vol. II, fol. 220*a*, on Ps. 145 1; (III) Add. 15,251, fol. 374*a*, on the same passage; (IV) Halle Ochlah Ve-Ochlah I, § 152 and (V) the printed Massorah on Ps. 143 10. The heading in List III is ג׳ מל׳ בלישׁ׳ *it occurs three times plene in this form*, i. e. including the single instance which constitutes the preceding Rubric, whilst List V adds this third passage at the end, viz. חד אֱלֹהַי מל׳.

תרע״ח = § 678.

אֱלֹהַי *my God, is in eight instances with Kametz under the He.* That is, apart from those passages in which this Divine name with the same suffix first person singular has the pausal accent.

Of this Rubric, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 218*b*, on 1 Kings 3 7 which I have printed; (II) the same MS., Vol. I, fol. 100*b*, on Numb. 22 18; (III) the same MS., Vol. II, fol. 150*a*, on 2 Chron. 2 3: (IV) Arund. Orient. 16, fol. 78*b*, on 1 Kings 3 7; (V) the same MS., fol. 92*a*, on 1 Kings 17 21; (VI) the same MS., fol. 257*b*, on 2 Chron. 2 3; (VII) the same MS., fol. 292*a*, on Ps. 35 24; (VIII) Add. 21,160, fol. 227*a*, on Numb. 22 18; (IX) Orient. 2349, fol. 137*b*, on Deut. 26 14 and (X) the printed Massorah on Numb. 22 18.

As eight out of the ten Lists have not זקף = זק׳ in the heading and, moreover, as in two instances אֱלֹהַי is in all the MSS. with *Revia* or *Revia Mugrash* (Ps. 35 24; 2 Chron. 2 3) there

can hardly be any doubt that this expression has been added by a later Scribe. He was manifestly misled by the fact that in six instances אֱלֹהַי has actually *Zakeph,* just as another Scribe has added in the heading of one of two Lists in question (List II) יהוה אלהי ח' וזק' בקריה because in all the eight passages which constitute this Rubric אֱלֹהַי is preceded by the Tetragrammaton. (*Vide infra,* letter י, § 187.)

And wherever this Divine name with the said suffix has the accent Athnach or Soph-Pasuk it is likewise with Kametz (אֱלֹהָי) *except in two instances where it has Pathach.* That is, normally it is אֱלֹהָי with *Kametz* only where it has the pausal accent *Athnach* which occurs eleven times[1] or *Soph-Pasuk* which occurs twenty times.[2] As the two instances form a rare exception to the rule they are thus safeguarded. These two exceptions are also given in a separate Massoretic Rubric in: (I) Arund. Orient. 16, fol. 305*a*, on Ps. **84** 11; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah on Ps. **86** 2.

[1] Comp. אֱלֹהַי Deut. **4** 5; 1 Kings **5** 19; **8** 28; Hos. **9** 8; Joel **1** 13; Zech. **11** 4; Ps. **13** 4; **30** 3; **59** 2; **109** 26; Neh. **13** 29; 2 Chron. **6** 19.

[2] Comp. אֱלֹהָי Gen. **31** 30; Josh. **9** 23; **14** 8, 9; Isa. **7** 13; **49** 4; Jerem. **31** 18; Hos. **2** 25; **9** 8; Jonah **2** 7; Micah **7** 7; Zech. **13** 9; Ps. **38** 16; **43** 4; **119** 115; Prov. **30** 9; Ruth. **1** 16; Dan. **9** 20; Ezra **9** 5; 1 Chron. **22** 7.

תרע״ט = § 679.

אֱלֹהַי *my God, occurs thirteen times by itself* or *in an exceptional manner.* It is very difficult to say with certainty what the import of this Massorah is. Apparently it is designed to catalogue the instances in which אֱלֹהַי is not preceded by יְהוָה. But as this Divine name with the suffix first person singular occurs about one hundred times, and is preceded by the Tetragrammaton about thirty-seven times only and stands by itself in about sixty-three passages, the record of these thirteen instances alone can be explained on no other hypothesis than that it exhibits the first attempt to register this phenomenon, that the incipient List, as is not unfrequently the case, has not been completed by later Massorites, and that a Nakdan who mistook its import added the number in the heading.

This Rubric I have found in the printed Massorah Finalis only, letter א, § 466. As is usually the case in Jacob b. Chayim's Massorah, the Rubric contains several blunders: (1) This heading states that there are fourteen such instances (י״ד) and enumerates thirteen only; (2) the catchwords אוכירה שמך = Ps. **45** 18 which are apparently designed to give the fourth instance are wrong, since אֱלֹהַי does not occur at all in the verse in question and (3) כי אתה אלהי בחזן which is given as representing one passage does not occur and these catchwords are manifestly a fusion of two passages. I have, therefore, divided them and altered י״ד in the heading into י״ג.

תר״ם = § 680.

אֱלֹהָיו עִמּוֹ *his God is with him, occurs five times thus combined.* Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 101*b*, on Numb. **23** 21 which I have printed; (II) the same MS., Vol. II, fol. 158*a*, on 2 Chron. **15** 9; (III) Arund. Orient. 16, fol. 257*a*, on 2 Chron. **1** 1; (IV) the same MS., fol. 281*b*, on 2 Chron. **36** 23; (V) Add. 21,160, fol. 230*a*, on Numb. **23** 21; (VI) Orient. 2349, fol. 115*a*, on the same passage and (VII) the printed Massorah on the same passage.

Lists IV and V have in the heading יהוה אלהיו עמו which confuses this Massorah with the one given in letter י, § 189.

תרפ״א = § 681.

אֱלֹהֵיהֶם *their God, occurs seven* [six] *times in the Pentateuch.* This form with the suffix third person plural masculine occurs thirteen times in the Pentateuch, but it is in these six instances only that it denotes the true God, (קדש), in the other seven passages it denotes false gods (חול) or idols,[1] and hence they are excluded from this Rubric. This List I have found in the printed Massorah Finalis only, letter א, § 465. The numeral ז = 7 in the heading is manifestly a mistake for ו = 6.

[1] Comp. Exod. **23** 33; **34** 15; Deut. **7** 16, 25; **12** 2, 3, 30.

תרפ״ב = § 682.

אֱלֹהֵיהֶן *their Gods, occurs five times.* That is, with suffix third person plural feminine without and with the prefix *Lamed.* Of this Rubric I collated seven Lists, five in MS. and two printed: (I) Arund. Orient. 16, fol. 86*a*, on 1 Kings **11** 8 which I have printed; (II) Orient. 4445, fol. 77*a*, on Exod. **34** 16; (III) the same MS., fol. 145*a*, on Numb. **25** 2; (IV) Add. 15,451, fol. 233*b*, on 1 Kings **11** 8; (V) Halle Ochlah Ve-Ochlah II, § 69; (VI) the printed Massorah on Exod. **34** 16 and (VII) the same on Numb. **25** 2. Though two of the instances are with the prefix *Lamed* yet List V alone has the expression בלישׁ in the heading.

תרפ״ג = § 683.

הָאֵלוֹת *the curses, occurs three times, twice plene and once defective.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 170*b*, on 2 Chron. **34** 24 which I have printed; (II) Arund. Orient. 16, fol. 279*b*, on the same passage and (III) the printed Massorah on Deut. **30** 7. Though none of the three Lists states where the defective orthography occurs, yet the Massorah Parva as well as the MSS. give Numb. **5** 23 as being without the *Vav.*

The ancient Codex Orient. 4445, has also the following Massorah on the singular form of this expression:

לְאָלָה בי׳ וסיכנתהן Numb. **5** 27 לאלה בקרב עמה
Numb. **5** 21 לאלה ולשבעה בתוך

As this singular with the prefix *Lamed* also occurs three times in Jeremiah (**29** 18; **42** 18; **44** 12), it is evident that the expression באוריתא *in the Pentateuch* has been omitted in the heading. I have not found this Rubric in any other MS.[1]

[1] Comp. Orient. 4445, fol. 122*b*, on Numb. **5** 21.

תרפ״ד = § 684.

אֵלֶּה *these, occurs seven times at the beginning of a verse in the Prophets.* This pronoun without and with the prefix *Vav* begins a verse in the Prophets twenty-four times. As it has the prefix *Vav* in seventeen instances[1] and is without it in seven only, the Massorah safeguards the minority.

Of this separate Rubric I collated five Lists, all in MSS.: (I) Harley 5710—11, Vol. I, fol. 147*b*, on Josh. **13** 32 which I have printed; (II) the same MS., Vol. I, fol. 214*b*, on 2 Sam. **23** 8; (III) Arund. Orient. 16, fol. 14*a*, on Josh. **19** 51; (IV) the same MS., fol. 73*b*, on 2 Sam. **23** 22 and (V) the same MS., fol. 85*a*, on 1 Kings **9** 23.

[1] Comp. וְאֵלֶּה Josh. **8** 22; **9** 13; **12** 1, 7; **14** 1; Judg. **3** 1; **18** 18; 1 Sam. **6** 17; 2 Sam. **5** 14; **23** 1; 1 Kings **4** 2; **20** 19; Jerem. **29** 1; **30** 4; Ezek. **43** 13; **48** 16, 30.

תרפ״ה = § 685.

אֵלֶּה. *Throughout Ezra* וְאֵלֶּה *begins a verse except in four instances where it is* אֵלֶּה. In Ezra-Nehemiah this pronoun begins a verse altogether twelve times. In eight instances it is with the prefix *Vav*[1] and in four only is it without the *Vav.* Hence the Massorah records the minority. This separate Rubric I have found in Arund. Orient. 16, only fol. 273*b*, on Ezra **2** 62.

[1] Comp. וְאֵלֶּה Ezra **1** 9; **2** 1, 59; **8** 1; Neh. **7** 61; **11** 3, 7; **12** 1.

תרפ״ו = § 686*a*.

אֵלֶּה *occurs ten times at the beginning of a verse in this section.* That is, in 1 Chron. **1**—**22**. As this pronoun without and with the prefix *Vav* occurs altogether thirty-five times at the beginning of a verse in Chronicles and, moreover, as it is in one part only of this book that וְאֵלֶּה prevails and in the other part the two forms, viz. אֵלֶּה and וְאֵלֶּה are of equal occurrence, the Massorah divides Chronicles into two Sections to register this fact. In the first Section which consists of 1 Chron. **1**—**22**, where this pronoun begins a verse twenty-seven times, it has the prefix *Vav* in seventeen instances[1] and is without it ten times only. Hence the Massorah safeguards the minority. In the second Section, however, which consists of 1 Chron. **23**—2 Chron. **36** these two forms respectively occur four times.[2]

For the instances in Ezra-Nehemiah which form the second link in this Massoretic Rubric see the preceding Rubric, viz. § 685. In the rest of the Hagiographa which the third link of this Rubric registers, this pronoun begins a verse five times only. In three instances it is without the prefix *Vav*[3] and in two with it. Hence the Massorah records the minority.

[1] Comp. וְאֵלֶּה 1 Chron. **1** 43; **3** 1, 5; **4** 3; **5** 24; **6** 2, 16, 18, 35, 39; **8** 6; **9** 33; **11** 10, 11; **12** 1, 23; **14** 4.

[2] Comp. אֵלֶּה 1 Chron. **23** 24; **24** 19; **26** 19; 2 Chron. **17** 19.

[3] Comp. אֵלֶּה Ps. **20** 8; **42** 5; **50** 21.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 240*a*, on 1 Chron. 4 38 which I have printed and (II) the printed Massorah on 1 Chron. 1 29. In Jacob b. Chayim's edition 1524—25, the first part of this Rubric has manifestly dropped out of the text, since the List is without heading and begins with the words אביחיל בן אור, the missing portion is מן ראש' דסם' ער וחוד זקן ואלה ראש' סם' במי' אלה בני ישראל ראובן, אלה תולדתם בכור, אלה היו בני כלב, אלה הבאים בשמות, אלה בני. The first link of this Rubric is given as a separate Massorah in (I) Arund. Orient. 16, fol. 237, on 1 Chron. 1 29 and (II) Add. 15,250, fol. 402*b*, on the same passage. Another recension of this Rubric combines it with the two preceding Lists making §§ 684, 685 and 686 links of the same chain. In this form of it I collated three Lists: (I) Arund. Orient. 16, fol. 383*a*; (II) Add. 15,250, fol. 424*b*, and (III) Vienna Codex No. 35 all on Neh. 7 6.

תרפ"ו = § 686*b*.

אֵלֶּה וְאֵלֶּה. The separate Rubrics which record the instances wherein this pronoun without and with the prefix *Vav* begins a verse in each book or section of a book, are here combined into a List of seven members so as to exhibit a conspectus of the entire Bible. It is to be remarked at the outset that without and with the prefix *Vav* this pronoun begins a verse no fewer than one hundred and seventy-two times. According to the artificial concatenation of the seven links they are distributed as follows:

The Pentateuch. — In the Pentateuch where this pronoun begins a verse ninety-seven times, it is in sixty-three instances without the prefix *Vav*, viz. אֵלֶּה[1] and in thirty-four with it, viz. וְאֵלֶּה. Hence the Massorah safeguards the minority. Owing, however, to its artificial arrangement this part of the Rubric excludes the seven passages in which וְאֵלֶּה at the beginning of a verse is followed by תּוֹלְדוֹת and the nine in which it is followed by שְׁמוֹת[2] and, therefore, catalogues seventeen instances. This is due to the fact that in these combinations וְאֵלֶּה is more numerous and אֵלֶּה is the minority and hence in accordance with the general practice of the Massorites the majority is excluded and the lesser number is recorded.

The Prophets. — In the Prophets, where this pronoun occurs twenty-four times at the beginning of a verse and where it is seventeen times with the prefix *Vav* and seven times only without it, the Massorah safeguards the minority. (*Vide supra*, letter א, § 684.)

The Hagiographa. — In the Hagiographa, where this pronoun begins a verse fifty-two times, it is in twenty-one instances without the prefix *Vav* and in thirty-one with it. Instead, however, of allocating these instances to the several books which constitute this division of the Bible, the Massorites artificially divide the Hagiographa into four sections. Chronicles which heads the Hagiographa and which exhibits thirty-five instances, occupies two of the sections (*vide supra*, § 686*a*), Ezra-Nehemiah which has twelve instances forms the third section (*vide supra*, § 685), whilst to the rest of the Hagiographa is assigned the fourth section. The artificial heading of the fourth section, however, is misleading, since it implies that in Psalms, Proverbs, Job, the Five Megilloth and Daniel which are comprised *in all the rest of the Hagiographa* (וכל שאר כתיבים) the pronoun אֵלֶּה without the prefix is of frequent occurrence at the beginning of a verse and that וְאֵלֶּה is the rare exception. Whereas אֵלֶּה does not occur at all at the beginning of a verse in any of these books except the Psalter. Three instances only of אֵלֶּה still remain and these are restricted to the Psalms (**20** 8; **42** 5; **50** 21).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Halle Ochlah Ve-Ochlah II, § 94 which I have printed; (II) Add. 21,160, fol. 234*b*, on Numb. **26** 36 and (III) the printed Massorah which forms the square of three lines enclosing the wood-cut border within which וְאֵלֶּה Exod. **1** 1 is contained. Lists I and II omit after the second section which records the four instances of אֵלֶּה תּוֹלְדוֹת the third section, viz. וכל ואלה שמות רכות' במ"ד וכל'. (*Vide infra*, letter א, § 694.) List II which has this section wrongly, gives five instances though it distinctly states that there are *four* only in the Pentateuch. The fifth instance אלה שמות הגברים רשמואל = 2 Sam. **23** 8 is against the import of this Rubric which catalogues the instances in the Pentateuch.

[1] Comp. אֵלֶּה Gen. **2** 4; **6** 9; **10** 20, 31, 32; **11** 10; **25** 16; **36** 10, 15, 19, 20, 27, 28, 29; **37** 2; **46** 15, 18, 22, 25; Exod. **6** 14; **38** 21; Levit. **11** 31; **23** 4, 37; **26** 46; **27** 34; Numb. **1** 16, 44; **2** 32; **3** 3; **4** 37, 41, 45; **10** 28; **13** 16; **26** 7, 14, 18, 22, 25, 27, 30, 34, 35, 37, 41, 42, 47, 50, 51, 58, 63; **29** 39; **30** 17; **33** 1; **34** 17, 29; **36** 13; Deut. **1** 1; **4** 45; **12** 1; **27** 12; **28** 69.

[2] Comp. וְאֵלֶּה תּוֹלְדוֹת Gen. **10** 1; **11** 27; **25** 12, 19; **36** 1, 9; Numb. **3** 1. The eighth instance in which this combination occurs (Ruth. **4** 18) does not begin the verse. For אֵלֶּה שְׁמוֹת and וְאֵלֶּה שְׁמוֹת see below, letter א, §§ 694, 702.

תרפ"ז = § 687.

אֵלֶּה *these, has four times the accent Tipcha in this section.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 116*a*, on Numb. **26** 7 which I have printed; (II) Add. 21,160, fol. 233*b*; (III) Vienna Codex No. 35 and (IV) the printed Massorah, all on the same passage. List II adds at the end וסימ' ר"ש מ"ש *and the sign is Rash Mash.* ר"ש represents ראובן and שמעון, whilst מש is formed of the initials מנשה and שותלח, the four names in connection with which אֵלֶּה has this accent.

תרפ"ח = § 688*a*—*b*.

אֵלֶּה *has six times the accent Tevir at the beginning of the verse in the same section.* List 688*a* is from the printed Massorah on Numb. **26** 22. The mnemonic sign is יש"ו אוני and not אוזן; they are the initials of יששכר נר אשר זבולן נפתלי יהודה the six names of the tribes which are in combination with אֵלֶּה. Rubric 688*b* is from Add. 15,451, fol. 110*b*, on Numb. **26** 27. It will be seen that the six instances are here made up by the omission of Numb. **26** 25 and substituting for it Numb. **26** 37.

תרפ"ט = § 689.

אֵלֶּה בְנֵי ... לְמִשְׁפְּחֹתָם *these are the sons of ... according to their families, occurs four times.* In the description of the descendants of the eleven tribes in Numb. **26** 12—48 two different phrases are used. In the case of seven the formula is simply בְּנֵי ... *the sons* of so and so, *after their families* (Numb. **26** 12, 23, 26, 28, 38, 44, 48), whilst in four instances only is this formula preceded by the pronoun אֵלֶּה *these.* Hence the Massorah safeguards this exceptional phrase. The mnemonic sign סם בד consists of the abbreviation of the names of the four tribes in connection with which this exceptional phrase is used, סם are the middle letters of אפרים *Ephraim* and יוסף *Joseph*, whilst בד are the initials of בנימן *Benjamin* and דן *Dan.* After the sign the Massorite added כך נראה לי = כנ"ל *so it appears to me,* since there are other recensions of this Rubric which I have printed from Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **26** 35. The same recension is also given in Orient. 2349, fol. 116*a*, on the same passage.

תר"צ = § 690.

אֵלֶּה הַדְּבָרִים *these words, occur five times thus combined .... and once it is with the prefix Vav.* Of this Rubric I collated ten Lists, six in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 58*a*, on Exod. **35** 1 which I have printed; (II) Orient. 4445, fol. 77*b*, on the same passage; (III) Arund. Orient. 16, fol. 137*a*, on Isa. **42** 16; (IV) the same MS., fol. 219*b*, on Zech. **8** 16; (V) Add. 15,251, fol. 130*b*, on the same passage; (VI) Add. 21,160, fol. 253*b*, on Deut. **1** 1; (VII) the printed Massorah on Exod. **35** 1; (VIII) the same on Deut. **1** 1; (IX) the same on Zech. **8** 16, and (X) the printed Massorah Finalis, letter א, § 505.

תרצ"א = § 691.

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל *these are the journeyings of the children of Israel, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 80*a*, on Numb. **10** 28 which I have printed and (II) the same MS., fol. 93*b*, on Numb. **33** 1.

תרצ"ב = § 692*a*.

אֵלֶּה מִשְׁפְּחֹת *these are the families of* [so and so], *occurs twice thus combined in this section.* That is, in these two instances this phrase though followed by לְמִשְׁפְּחֹתָם *after their families,* is not combined with בְּנֵי *the sons of.* The design of this Massorah, therefore, is to safeguard these exceptional instances against being made conformable to the phrase recorded in § 689. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 116*b*, on Numb. **26** 42.

תרצ"ב = § 692*b*.

In the ancient Codex Orient. 4445, fol. 146*b*, on Numb. **26** 18 there is the following Rubric:

Numb. 26 37	אפרים	אלה משפחת בני שלמי ג' וסימנהן
„ „ 47	אשר	Numb. 26 18 גד

This Massorah is designed to safeguard these three instances against the phrase recorded in § 693, where בְּנֵי *sons of,* does not occur in this combination.

תרצ״ג = § 693.

אֵלֶּה מִשְׁפְּחֹת . . . לְפִקֻּדֵיהֶם *these are the families of . . . according to those that were numbered of them, occurs three times.* That is, though combined with לְפִקֻּדֵיהֶם *according to those that were numbered of them,* the expression בְּנֵי *sons of* is absent from this phrase. The Massorah, therefore, safeguards these passages against being made conformable to those which are recorded in § 692*b* where בְּנֵי *sons of,* occurs in exactly the same phrase. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge University Library. Add. 465, on Numb. 26 25, which I have printed and (II) Add. 21,160, fol. 233*b*, on the same passage. The mnemonic sign הִשּׂוֹ is composed of the ה in יְהוּדָה *Judah,* the שׂ in יִשָּׂשכָר *Issachar* and the initial letter in זְבוּלֻן *Zebulun,* being the names of the three tribes in connection with which this phrase is used.

תרצ״ד = § 694.

אֵלֶּה שְׁמוֹת *these are the names, occurs five times at the beginning of a verse in the Scriptures.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter א, § 506, which I have printed and (II) Orient. 4445, fol. 156*b*, on Numb. 34 17. In all the other ten instances where this pronoun is followed by שְׁמוֹת *the names of,* it has the prefix *Vav.* (*Vide infra,* letter א, § 702.) The necessity for safeguarding these instances will be seen from the notes on Numb. 3 3 in my edition of the Hebrew Bible. The four instances in which this phrase occurs in the Pentateuch are included in Rubric 688*b*.

תרצ״ה = § 695.

אֵלֶּה תֹלְדוֹת *these are the generations of, occurs four times thus combined.* In all the other eight instances in which תֹלְדוֹת is preceded by this pronoun, it is וְאֵלֶּה with the prefix *Vav.*[1] Of this separate Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 7*a*, on Gen. 11 10, which I have printed; (II) Orient. 2349, fol. 30*a*, on Gen. 2 4; (III) Add. 15,451, fol. 8*b*, on Gen. 11 10 and (IV) the printed Massorah on the same passage. The mnemonic sign הִנְשִׂ *the prince* is composed of the initials of הַשָּׁמַיִם נְחַשׁ שָׁם and יַעֲקֹב, in connection with which the phrase occurs. As all the four instances begin a verse, List II properly heads the Rubric ר׳ דסמ׳ ריש׳.מסו׳. This Rubric is part of the lengthy Massorah given above, viz. § 686*b*.

[1] For the instances in which the combination וְאֵלֶּה תֹלְדוֹת with the prefix *Vav* occurs, see § 686*b* note.

תרצ״ו = § 696.

וְאֵלֶּה אֵלֶּה *The expression* שְׁמוֹת *names, is always preceded by* וְאֵלֶּה *except in five instances* (vide § 694) *and the expression* תֹלְדוֹת *generation, is also always preceded by* וְאֵלֶּה *except in three instances.* This is incorrect as will be seen in § 695, where four instances are given. במ״נ must, therefore, be a clerical error for במ״ד. *The expression* פְּקֻדֵי *the numbered of, is always preceded by* אֵלֶּה[1] *with the one exception where it is* וְאֵלֶּה *with the prefix Vav* (Numb. 26 57).

[1] Comp. אֵלֶּה פְּקֻדֵי Exod. 38 21; Numb. 2 32; 4 37, 41, 45; 26 51, 63.

תרצ״ז = § 697.

וְאֵלֶּה. For the seventeen instances in which this pronoun occurs with the prefix *Vav* in the Pentateuch as well as for the four instances in which תֹלְדוֹת is preceded by אֵלֶּה see §§ 686*b* and 693.

תרצ״ח = § 698.

וְאֵלֶּה. *Seven words respectively occur once only in combination with* וְאֵלֶּה. The design of this Massorah is to record the words which are once only preceded by this pronoun with the prefix *Vav,* whilst in all other passages where they occur in this combination they are severally preceded *more than once* by this pronoun without the prefix *Vav.* That this is the import of this Massorah is evident from the fact that there are altogether no fewer than forty-five words which respectively occur once only in combination with וְאֵלֶּה. If the Massorah, therefore, had simply designed to catalogue the unique instances of this combination the List before us would contain this number and not merely six or seven instances. Equally certain it is that the original design of the Massorah is to exclude from this Rubric the unique combinations with וְאֵלֶּה which are also unique with אֵלֶּה. This is evident from the fact that the six instances in which the same word is once preceded by וְאֵלֶּה and once by אֵלֶּה are not given.[1] These facts show that five only of the instances recorded in this Rubric properly belong to it, since neither הַבָּנִים nor רָאשִׁים occurs in combination with אֵלֶּה.

Of this Rubric I collated three Lists, two printed and one in MS.: (I) Paris Ochlah Ve-Ochlah, § 260, which I have printed; (II) Orient. 4445, fol. 147*a*, on Numb. 26 57 and (III) the printed Massorah on Exod. 28 4. List II which exhibits the oldest Massorah extant, states in the heading that there are six such instances only, and though it contains וְאֵלֶּה הַבְּגָדִים (Exod. 28 4) which shows that this erroneous addition has been made by a Scribe at an early period, it rightly omits וְאֵלֶּה הַנָּשִׁים (Judg. 3 1). It, moreover, has at the end of the Rubric חלופי׳ חד אלה דברי הברית *and in one instance the contrary is the case,* viz. וְאֵלֶּה דִּבְרֵי. That is, דִּבְרֵי in combination with אֵלֶּה is unique (Deut. 28 69), but in combination with וְאֵלֶּה it is not unique. (*Vide infra,* letter א, § 700.) List III not only contains both the erroneous instances, but omits the correct passage וְאֵלֶּה פְּקוּדֵי Numb. 26 57 and gives 1 Chron. 6 4 twice, thus apparently exhibiting seven instances, though in the heading it states that there are six only. The real sixth instance, however, which all three Lists omit is וְאֵלֶּה עַל 2 Sam. 2 13 which is unique, whilst in all other instances it is אֵלֶּה עַל without the prefix *Vav.* (Comp. Deut. 11 18; 2 Sam. 2 13; Isa. 47 7; 1 Chron. 25 6.)

[1] Comp. וְאֵלֶּה הַבָּאִים 1 Chron. 12 1 and אֵלֶּה הַבָּאִים 1 Chron. 4 38; וְאֵלֶּה הַכֹּהֲנִים Neh. 12 1 and אֵלֶּה הַכֹּהֲנִים Neh. 10 9; וְאֵלֶּה יַעֲקֹבוּ Deut. 27 13 and אֵלֶּה יַעֲקֹבוּ Deut. 27 12; וְאֵלֶּה כֻּזָּה and אֵלֶּה כֻּזָּה Josh. 8 22; וְאֵלֶּה פְּקֻדֵיהֶם 2 Chron. 17 14 and אֵלֶּה פְּקֻדֵיהֶם 1 Chron. 24 19; וְאֵלֶּה שְׁנֵי Gen. 25 17 and אֵלֶּה שְׁנֵי Zech. 4 14.

תרצ״ט = § 699.

וְאֵלֶּה בְּנֵי *and these are the sons of, occurs thirteen times thus combined in the Scriptures.* בְּנֵי which is fifty-seven times preceded by this pronoun, is in forty-four instances combined with אֵלֶּה without the prefix *Vav* and in thirteen instances only is it with וְאֵלֶּה with this prefix. Hence the Massorah safeguards the minority. The necessity for safeguarding these instances will be seen by referring to the notes on Gen. 36 10, 20 &c. in my edition of the Hebrew Bible. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 299*b*, on Neh. 11 7 which I have printed; (II) Arund. Orient. 16, fol. 239*b*, on 1 Chron. 4 18; (III) the same MS., fol. 241*b*, on 1 Chron. 6 35; (IV) the same MS., fol. 386*b*, on Neh. 11 7; (V) Orient. 2349, fol. 48*b*, on Gen. 36 13 and (VI) the printed Massorah Finalis, letter ב, § 215. The catchword ואלה אבי עיטם = 1 Chron. 4 3 in Jacob b. Chayim's printed Massorah (List VI), is incorrect; it should be ואלה בני אחוי = 1 Chron. 8 6 as the MS. Lists have it.

ת״ש = § 700.

וְאֵלֶּה דִּבְרֵי *and these are the words of, occurs twice.* In the third instance where this combination occurs the pronoun is without the prefix *Vav* (Deut. 28 69). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 165*a*, on Jerem. 29 1 which I have printed; (II) Add. 15,251, fol. 253*b*, and (III) the printed Massorah, all on the same passage. As both these instances begin a verse, List II heads this Rubric ב׳ וראׁ מסו׳ which should properly be ב׳ וראׁ מסו׳, but as we have seen, the *Vav* is often omitted in such cases.

תש״א = § 701.

וְאֵלֶּה הָיוּ *and these were, occurs twice.* In the other four instances where הָיוּ is preceded by this pronoun it is without the prefix *Vav.*[1] The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 131b, on 1 Chron. 3 1. As both these instances begin a verse, the heading ought properly to be ב׳ וראׁ מסו׳.

[1] Comp. אֵלֶּה הָיוּ Gen. 36 13; Josh. 20 9; 1 Chron. 2 33, 50.

תש״ב = § 702.

וְאֵלֶּה שְׁמוֹת *and these are the names, occurs ten times in the Pentateuch.* This combination with the prefix *Vav* occurs altogether fourteen times in the Scriptures. (Comp. 2 Sam. 5 14; Ezek. 48 1; 1 Chron. 6 2; 14 4.) The reason why the instances in the Pentateuch alone are recorded is to exclude the variations which are exhibited in the different Codices with regard to this phrase

as may be seen from the notes on Numb. **3** 3 in my edition of the Hebrew Bible. This Rubric I have found only in the printed Massorah on Numb. **1** 5.

תש״ג = § 703.

בְּאֵלֶּה *in these, occurs twice.* In the other six instances where this pronoun has the prefix *Beth* it is בְּאֵלֶּה with *Sheva.*[1] Hence the Massorah records the exceptions. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 45*b*, on 1 Sam. **16** 10 which I have printed; (II) the same MS., fol. 47*a*, on 1 Sam. **17** 39; (III) the same MS., fol. 327*a*, on Job **16** 2; (IV) Orient. 4445, fol. 147*a*, on Numb. **26** 53; (V) Halle Ochlah Ve-Ochlah II, § 38, and (VI) the printed Massorah on 1 Sam. **17** 39. List II has at the end וכל באלה דכו׳ במ״ג, but does not give the instances. (Comp. § 704.) List III gives it as the second part of what is here § 704. List IV joins §§ 703, 704 and 705 into one Rubric, whilst List V is headed ב׳ ובספרא which is more precise, since both instances occur in the same book.

[1] Comp. באלה Levit. **25** 54; **26** 23; 1 Kings **22** 11; Jerem. **9** 23; 1 Chron. **7** 29; 2 Chron. **18** 10.

תש״ד = § 704.

כְּאֵלֶּה *like these, occurs three times.* That is, with *Sheva* under the *Caph.* In the other six instances where this pronoun has the prefix *Caph* it is with *Kametz.*[1] The Massorah, therefore, safeguards the minority. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 68*a*, on Jerem. **51** 19 which I have printed; (II) the same MS., Vol. II, fol. 228*b*, on Job **16** 2; (III) Orient. 4445, fol. 147*a*, on Numb. **26** 53 where it is part of the preceding Rubric; (IV) Arund. Orient. 16, fol. 327*a*, on Job **16** 2; (V) Add. 21,160, fol. 324*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 38; (VII) the printed Massorah on Jerem. **51** 19 and (VIII) the same on Job **16** 2.

[1] Comp. בְּאֵלֶּה Gen. **27** 46; Levit. **10** 19; Numb. **28** 24; Isa. **66** 8; Jerem. **18** 13; Ezek. **45** 25.

תש״ה = § 705.

לָאֵלֶּה *to these, occurs five times in the Scriptures.* Of this Rubric I collated twelve Lists, eight in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 237*a*, on 1 Kings **22** 17 which I have printed; (II) the same MS., Vol. I, fol. 103*b*, on Numb. **26** 53; (III) the same MS., Vol. II, fol. 159*b*, on 2 Chron. **18** 16; (IV) Orient. 4445, fol. 147*a*, on Numb. **26** 53; (V) Arund. Orient. 16, fol. 96*b*, on 1 Kings **22** 17; (VI) the same MS., fol. 210*b*, on Micah **2** 6; (VII) the same MS., fol. 267*b*, on 2 Chron. **18** 16; (VIII) Halle Ochlah Ve-Ochlah II, § 38; (IX) the printed Massorah on Gen. **31** 43; (X) the same on Numb. **26** 53; (XI) the same on 1 Kings **22** 17 and (XII) the same on 2 Chron. **18** 16.

תש״ו = § 706.

וְלָאֵלֶּה *and to these, occurs three times at the beginning of a verse.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 69*b*, on Levit. **11** 24 which I have printed; (II) the same MS., Vol. II, fol. 74*b*, on Ezek. **9** 5; (III) the St. Petersburg Codex of A. D. 916 on the same passage; (IV) Arund. Orient. 16, fol. 198*b*, on Ezek. **48** 10; (V) Add. 21,160, fol. 152*a*, on Levit. **11** 24; (VI) Vienna Codex No. 35 on Ezek. **9** 5; (VII) the printed Massorah on Levit. **11** 24 and (VIII) the same on Ezek. **9** 5. The heading ought properly to be ג׳ וראׁ פסו׳ *three times* ***and*** *at the beginning of a verse,* since it occurs nowhere else, but at the beginning of the verse. The qualifying *Vav,* however, is often omitted in these cases.

תש״ז = § 707.

וּמֵאֵלֶּה *and from these, occurs three times.* In all the other thirteen passages in which this pronoun with the prefix *Mem* occurs it is without the conjunctive *Vav.*[1] The Massorah, therefore, safeguards the exceptions. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 6*b*, on Gen. **10** 32 which I have printed; (II) the same MS., Vol. II, fol. 20*a*, on Isa. **41** 28; (III) Arund. Orient. 16, fol. 136*b*, on the same passage; (IV) Add. 15,251, fol. 17*a*, on Gen. **10** 32; (V) Halle Ochlah Ve-Ochlah II, § 38, and (VI) the printed Massorah on Gen. **9** 19. List IV gives the catchwords for the third passage ומאלה מן בני דדברי הימים which do not occur in the *textus receptus.*

[1] Comp. מֵאֵלֶּה Gen. **10** 5; Levit. **2** 8; **5** 4, 5, 13; Numb. **22** 15; Jerem. **4** 12; Ezek. **8** 15; **16** 5; 18 10; Ecc. **7** 10; 1 Chron. **2** 53; **23** 4.

תש״ח = § 708.

וְאִלּוּ *and if, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 353*a*, on Eccl. **6** 6 which I have printed; (II) the same MS., fol. 361*b*, on Esther **7** 4; (III) Harley 5710—11, Vol. II, fol. 265*b*, and (IV) the same MS., Vol. II, fol. 274*a*, on the same two passages. From the fact that this Rubric is headed in both Lists III and IV ב׳ חס׳ = *it occurs twice and is defective* it would seem that the Massorah takes this particle as a contraction of אי לו analogous to וְאִילוּ Eccl. **4** 10.

תש״ט = § 709.

אַלְפֵי *leader, guide, is five times defective in this form.* That is, the noun אַלּוּף *leader,* both in the singular and plural, without and with prefixes and suffixes is written without *Vav* in five instances.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 125*b*, on Zech. **12** 6 which I have printed; (II) Arund. Orient. 16, fol. 221*a*, on the same passage; (III) Add. 15,251, fol. 32*a*; (IV) Add. 21,160 fol. 36*b*; (V) Orient. 2349, fol. 49*a*, all on Gen. **36** 30; (VI) the printed Massorah also on the same passage; (VII) the same on Jerem. **13** 21 and (VIII) the same on Zech. **12** 6. List II heads this List אלפי ב׳ חס׳ and gives the two instances only in which this noun plural construct is defective (Zech. **12** 5, 6), thus safeguarding this exceptional orthography against being made conformable to the ordinary spelling אַלּוּפֵי which occurs no fewer than twelve times.[1]

The necessity for the Massoretic declaration that these five instances exhibit the defective spelling of אַלּוּף *leader* will be seen by a reference to the Septuagint of Gen. **36** 30. It is evident from the passage that the School of textual redactors which this ancient version followed did not take it as the plural with suffix from אַלּוּף, but from אֶלֶף. They read it לְאַלְפֵיהֶם and not לְאַלּוּפֵיהֶם and this reading is supported by the fact that אַלּוּף which occurs no fewer than nine times in this chapter is uniformly plene.

[1] Comp. אַלּוּפֵי Gen. **36** 15, 16, 17, 18, 21, 29, 30, 40, 43; Exod. **15** 15; 1 Chron. **1** 51, 54.

תש״י = § 710.

אֲלִילִם *idols, occurs twice defective.* That is, without and with the prefix *He* this plural noun is without the second *Yod.* This expression, which is not unfrequently found in the Prophets and Hagiographa and is uniformly plene, occurs only twice in the Pentateuch and is defective in both instances. This Rubric which does not occur in the printed Massorah, is from Orient. 2349, fol. 93*a*, on Levit. **19** 4.

תש״יא = § 711.

אֵלִיָּה *Elijah, occurs five times .... once it is with the prefix Vav and so it is throughout Ezra.* That is, in Ezra where it occurs twice (**10** 21 26) it is also in this shorter form. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 238*a*, on 2 Kings **1** 12 which I have printed; (II) Arund. Orient. 16, fol. 97*b*, on the same passage; (III) the same MS., fol. 224*a*, on Mal. **3** 24; (IV) Halle Ochlah Ve-Ochlah II, § 55; (V) the printed Massorah on 2 Kings **1** 12 and (VI) the same on Mal. **3** 23. The words וכל עורא דכו׳ at the end of this Rubric, which include the two instances in Ezra where this shorter form of the name occurs and which are essential, are to be found only in Lists I and V and their omission in Lists II and III is misleading. In List IV the whole of this Rubric is simply as follows: אֵלִיָּה *is five times so written, and throughout the Hagiographa it is likewise so except once where it is* אֵלִיָּהוּ.[1] And the Rubric is perfectly correct as far as it goes; it does not give the catchwords for the identification of the passages. List VI, which has substantially the same words at the end of the Rubric, gives the catchword for the single exception, viz. 2 Chron. **21** 12.[2]

The design of this Massorah is to safeguard the few instances in which the primitive orthography of this name has survived in the text. In all the other sixty-three passages where it occurs the longer form *Elijahu* has been substituted for it. The reasons for this change are given in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 386 &c.

[1] אליה ה׳ כתיבין וכל כתיביא דכותיה אליה בר מן חד אליהו.

[2] וכל כתובי׳ אליה במ״א מכתב מאליהו.

תשי״ב = § 712.

אֱלִיהוּ *Elihu is four times defective of Aleph.* This name, which occurs nine times, is in five instances spelled אֱלִיהוּא[1] and in four without the *Aleph*. The Massorah, therefore, protects the minority. The necessity for safeguarding this orthography will be seen in the notes on these passages in my edition of the Hebrew Bible. These instances are part of the Massoretic List of words which are written without *Aleph*, but read with it. (*Vide supra*, letter א, § 14*a—d*.)

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 225*b*, on Job **32** 4 which I have printed; (II) the same MS., Vol. II, fol. 237*b*, on Job **35** 1; (III) the same MS., Vol. II, fol. 146*a*, on 1 Chron. **26** 7; (IV) the same MS., Vol. II, fol. 147*a*, on 1 Chron. **27** 18; (V) Arund. Orient. 16, fol. 255*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, fol. 99*b*, margin and (VII) the printed Massorah on Job **32** 4.

[1] Comp. אֱלִיהוּא 1 Sam. **1** 1; Job **32** 2; **34** 1; **36** 1; 1 Chron. **12** 21.

תשי״ג = § 713.

אֶלְיוֹעֵינַי *Elioenai, occurs five times . . . . In Ezra* ***10*** *27 it is* אֶלְיוֹעֵנַי *defective, in the other four instances it is plene.* That is, in these five instances it is without the prefix *Vav*, in the other two passages where this proper name occurs (1 Chron. **4** 36; **7** 8) it is with the prefix.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient 16, fol. 239*b*, on 1 Chron. **3** 23 which I have printed; (II) the same MS., fol. 240*a*, on 1 Chron. **4** 36; (III) Add. 15,450, fol. 403*b*, on 1 Chron. **3** 23 and (IV) the printed Massorah Finalis, letter א, § 519. At the end of List II a later editor has added one of the two instances in which this name has the prefix *Vav*.[1] Jacob b. Chayim's Massorah (List IV) is corrupt. Not only has ורבתריה = Ezra **10** 27 dropped out of the text, but the remark that it is defective in this instance is joined to the third instance.[2] Hence, though the heading distinctly states that this name occurs five times, four instances only are recorded. In List IV, moreover, a later editor has not only given the second instance in which this name has the prefix *Vav* (1 Chron. **7** 8), erroneously describing it as unique,[3] but added the single passage in which the form אֶלְיעֵינַי occurs (1 Chron. **8** 20).

There can hardly be any doubt that originally this name was written *Eljehoenaï = towards Jehovah are mine eyes* and that the *He* (ה) has been omitted to avoid the pronunciation יְהֹוָה = יְהֹנָה a process which was adopted by a certain School of textual redactors, but which was only partially carried out. This is attested by the fact that in two instances the primitive orthography of this name has still been preserved, viz. Ezra **8** 4 and 1 Chron. **26** 3. (Comp. my *Introduction to the Hebrew Bible*, p. 369 &c.) In the Rubric before us, therefore, the Massorah safeguards the instances in which the *He* has been eliminated.

[1] ואליועיני ויעקבה וישוחיה = 1 Chron. **4** 36.

[2] וכבני משחור אליועיני, ודבתרי דין חס׳ should be וכבני משחור אליועיני דין חס׳ ו׳ תניכא ו׳ תניכא.

[3] ואי׳ ואליועיני ובני בכר = 1 Chron. **7** 8.

תשי״ד = § 714.

אֵלֶּה *these, occurs five times, it is twice defective and three times plene . . . . the first and second time it is defective and the others are plene.* That is in Dan. **2** 40; **6** 7 it is אֵלֶּן without the *Yod* and in Dan. **2** 44; **6** 8; **7** 17 it is אֵלֶּין with the *Yod*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 277*b*, on Dan. **2** 40 which I have printed; (II) Arund. Orient. 16, fol. 369*a*, on Dan. **6** 3 and (III) the printed Massorah on the same passage. Though all the three Lists distinctly state in the heading that this pronoun is three times plene and twice defective, it is List I alone which fixes the passages where the two different spellings occur. Accordingly אֵלֶּין plene (Dan. **2** 40) in my edition of the Hebrew Bible should be אֵלֶּן defective.

תשטי״ז = § 715*.

אֶלִיסָף *Eliasaph, occurs six times.* Since the publication of Vol. I, of the Massorah I found the following Rubric in the ancient Codex Orient 4445, fol. 129*a*, on Numb. **10** 20.

				אליסף ו׳
Numb.	7 42	ביום הששי נשיא	Numb. 1 14	לגד אליסף
,,	,, 47	זה קרבן אליסף	,, 2 14	ומטמה גד ונשיא
,,	10 20	ועל צבא מטה	,, 3 21	ונישיא בית אב לגרשני

The heading ought properly to be ו׳ ובסם׳ *six times and in this book* since all the six instances occur in Numbers.

תשטי״ז = § 715.

וְאֶלִיפְלֵהוּ *and Eliphlehū, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 140*a*, on 1 Chron. **15** 18.

תשטי״ז = § 716.

אֱלִישָׁה *Elisha, occurs three times . . . . once in the Law, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 87*a*, on Ezek. **27** 7 which I have printed; (II) the same MS., Vol. II, fol. 130*a*, on 1 Chron. **1** 7; (III) Arund. Orient. 16, fol. 184*a*, on Ezek. **27** 7; (IV) Orient. 2349, fol. 33*b*, on Gen. **10** 4; (V) the printed Massorah on the same passage and (VI) the same on Ezek. **27** 7.

תשי״ח = § 717.

וֶאֱלִישָׁע *and Elisha, begins a verse three times.* This Rubric, which I have found in the Vienna Codex No. 35 only, on 2 Kings **8** 1 is incorrect since this name with the prefix *Vav* which occurs altogether seven times, begins a verse six times. Three instances are omitted (2 Kings **2** 12; **6** 32; **9** 1).

תשי״ח = § 718.

אֱלַלַי *woe, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 212*a*, on Micah **7** 1.

תשי״ט = § 719.

אֶלֶם *dumbness, silence, occurs twice.* That is, so pointed to distinguish it from the triliteral אִלֵּם *dumb, silent*, which also occurs twice (Exod. **4** 11; Isa. **35** 6), but differently pointed. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 297*b*, on Ps. **56** 1 which I have printed and (II) the printed Massorah on the same passage.

תש״כ = § 720.

וְאַלְמְנֹתָיו *and his widows, occurs twice, once plene and once defective.* That is, in Ps. **78** 64 it is without the *Vav* after the *Nun* and in Job **27** 15 it is with it. This Rubric, which I have found in the printed Massorah only, on Ps. **78** 64 is against the oldest and best Codices. Orient. 2201, Harley 5710—11, Arund. Orient. 16, Add. 21,161, &c. have it defective in both instances.

In Orient. 2201 which is one of the oldest dated MSS. where the Scribe wrote it plene in Job **27** 15, the Massorite erased the *Vav* and Jacob b. Chayim himself contradicts this Rubric, since he not only has וְאַלְמְנָתָיו defective in Job **27** 15, but states in the Massorah Parva against it ב׳ חס׳ = *it occurs twice defective.*

תשכ״א = § 721.

וְאֶלְעָזָר בֶּן־אַהֲרֹן *and Eleazar the son of Aaron, occurs twice at the beginning of a verse.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 155*a*, on Josh. **24** 33. As וְאֶלְעָזָר followed by בֶּן־אַהֲרֹן occurs only twice and in both instances begins a verse, the heading ought properly to be ב׳ וראי׳ סם׳ = *twice* ***and*** *at the beginning of a verse*, but as we have seen, the *Vav* is often omitted in such cases. The design of this Massorah is to safeguard this exceptional phrase since in the other passages where Eleazar with the prefix *Vav* occurs it is simply וְאֶלְעָזָר הַכֹּהֵן *and Eleazar the priest* (Numb. **26** 3, 63; **31** 13, 26, 31, 51, 54) and not וְאֶלְעָזָר בֶּן־אַהֲרֹן *and Eleazar the son of Aaron.* Even in the passages where the name is without the prefix *Vav* and where Eleazar is called the son of Aaron, it is always followed by the expression *priest*, viz. אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן (Numb. **3** 32; **4** 16; **17** 2; **26** 1). This of course does not apply to the instances where Phinehas is the subject of description (Judg. **20** 28).

תשכ״ב = § 722.

אֶלֶף כֶּסֶף *a thousand silver-pieces, occurs three times . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 69*a*, on 2 Sam. **18** 12 which I have printed; (II) Add. 21,160, fol. 8*a*, on Gen. **20** 16; (III) Orient. 2349, fol. 38*b*, and (IV) the printed Massorah, all on the same passage.

תשכ״ג = § 723.

אֶלֶף מָאתַיִם *a thousand two hundred, occurs seven times.* That is, without the prefix *Vav;* in all other passages where this combination occurs it is אֶלֶף וּמָאתַיִם. This Rubric I have found only in Harley 5710—11, Vol. II, fol. 287*a*, on Ezra **2** 31. As Dan. **12** 11 is not included in this List, it is probable that this Massorah is based upon a recension which read אֶלֶף וּמָאתַיִם in Daniel.

תשכ״ד = § 724.

הָאֶלֶף *the thousand, occurs three times* [twice] *with Pathach and once with Kametz.* That is, in two instances the *Aleph* has *Pathach,* i. e. *Segol* (Exod. **38** 28; Cant. 8 12) and once it has *Kametz* (1 Sam. **17** 18).

Of this Rubric, which exhibits two recensions, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 61*a*, on Exod. **38** 28 which I have printed; (II) the same MS., Vol. I, fol. 150*a*, on Josh. **18** 28; (III) the same MS., Vol. II, fol. 263*a*, on Cant. 8 12; (IV) Orient. 4445, fol. 82*a*, on Exod. **38** 28; (V) Arund. Orient. 16, fol. 350*b*, on Cant. 8 12; (VI) Add. 15,251, fol. 134*b*, on Josh. **18** 28; (VII) Add. 21,160, fol. 132*a*, on Exod. **38** 28; (VIII) the same MS., fol. 301*b*, on Cant. 8 12; (IX) Orient. 2349, fol. 80*b*, on Exod. **38** 28 and (X) the printed Massorah on the same passage.

To understand the different recensions of this Massorah it is necessary to remark: (1) that הָאֶלֶף occurs three times as a numeral, (2) that as such it is twice with *Segol* under the *Aleph* (הֶאֱלֶף) and once it is in pause and is, therefore, with *Kametz* under the *Aleph* (הָאֱלֶף) and (3) that it also occurs once as a proper name with *Segol* under the *Aleph* (הֶאֱלֶף Josh. **18** 28). Hence the different Massorahs on this quadriliteral. List I, which I have printed, strictly records the three instances in which it denotes the numeral and, therefore, notices that as such it is twice with *Segol* and once with *Kametz* under the *Aleph,* ב׳ after נ׳ in the heading having manifestly dropped out. Lists II, III, VI, VII, VIII and IX have regard to the vowel-points alone and hence head it הֶאֱלֶף *with Segol under the Aleph occurs three times,* excluding the numeral in pause with *Kametz* under the *Aleph* and including the proper name, whilst Lists IV, V and X give all the four instances. This explains the apparently conflicting remarks in the MSS. against each of these passages: (1) נ׳ ב׳ פח׳ ואי קמ׳; (2) נ׳ א׳ בתור׳ אי בנב׳ וא׳ בסת׳; (3) נ׳ וא׳ הֶאֱלֶף or (4) simply ד׳ as it is in the heading of List IV which represents the oldest form of this Massorah.

תשכ״ה = § 725.

וְאֶלֶף *and a thousand, occurs four times, twice with Kametz and twice with Pathach.* That is, in the four instances where the prefix *Vav* has *Kametz* in contradistinction to the eight passages in which this prefix has *Sheva,*[1] the *Aleph* is twice with *Kametz* and twice with *Segol.*

Of this entire Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 116*b*, on Numb. **26** 51 which I have printed and (II) Arund. Orient. 16, fol. 373*b*, on Ezra **2** 69. The two instances with *Kametz* are given in a separate Rubric in Harley 5710—11, Vol. I, fol. 103*b*, on Numb. **26** 51 and in Add. 15,251, fol. 98*a*, on the same passage, whilst the two instances with *Segol* constitute a separate Rubric in the printed Massorah on Numb. **3** 50.

[1] Comp. וְאֶלֶף Exod. **38** 25; Judg. **20** 10; 1 Sam. **13** 2; **25** 2; 2 Sam. **19** 18; Job **42** 12, 12; Neh. **3** 13.

תשכ״ו = § 726.

לְאֶלֶף *to a thousand, occurs twice.* In the other three instances where this numeral has the prefix the *Lamed* is with *Sheva.* Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 150*a*, on Judg. **20** 10 which I have printed and (II) the printed Massorah on Isa. **60** 22.

תשכ״ז = § 727.

לְאֶלֶף דּוֹר *to a thousand generations, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, 116*b*, on Deut. **7** 9 which I have printed; (II) the same MS., Vol. II, fol. 140*b*, 1 Chron. **16** 15; (III) Arund. Orient. 16, fol. 310*b*, on Ps. **105** 8; (IV) Add. 21,160, fol. 268*b*, on Deut. **7** 9; (V) the printed Massorah on the same passage and (VI) the printed Massorah Finalis, letter א, § 526.

תשכ״ח = § 728.

לָאֲלָפִים *for thousands.* In Exod. **34** 7 the prefix *Lamed* has *Kametz* and in Deut. **5** 10 it has *Pathach.* This Rubric is from Harley 5710—11, Vol. I, fol. 57*b*, on Exod. **34** 7. Though this is expressly stated in the Massorah, yet in the text itself the *Lamed* has *Kametz* in both instances alike in this most carefully written Model Codex.

תשכ״ט = § 729.

אַלְפֵי. For this plural construct of אֶלֶף the *Sevir* or the marginal reading is in four instances אֲלָפִים the plural absolute. That the *Sevir* or the reading preserved in the margin is the proper reading is evident from the normal use of this phrase.[1] The abnormal construction exhibited in the text is due to the primitive orthography which was simply אלפי or אלפ׳. This, one School of textual redactors resolved into אַלְפֵי and the other School into אֲלָפִים.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 60*a*, on Exod. **32** 28 which I have printed and (II) the printed Massorah on the same passage. It is important to notice that in the heading of the MS. List as well as in the margin of this Codex the alternative readings are described as דיחוי, whilst in the heading of Jacob b. Chayim's printed Massorah they are called סבירין. These two technical expressions, therefore, are used interchangeably. In the margin of Jacob b. Chayim's Massorah Parva against Exod. **32** 28 they are called ד׳ מטעי׳ סבירין אלפים. On Judg. **4** 10 the same Massorah simply states ד׳ דסבי׳ אלפי׳, whilst on Job **1** 3 Jacob b. Chayim has no remark at all. For the importance of this class of various readings see my *Introduction to the Hebrew Bible,* p. 187 &c.

[1] Comp. עֲשֶׂרֶת אֲלָפִים אִישׁ Judg. **7** 3, 4; Judg. **16** 27 &c.; שִׁבְעָה אֲלָפִים צֹאן 2 Chron. **30** 24.

תשל׳ = § 730.

אֶלְפַּעַל *Elpaal, occurs three times and in the same section.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 135*b*, on 1 Chron. **8** 11 which I have printed; (II) Arund. Orient. 16, fol. 243*a*, on the same passage and (III) the printed Massorah Finalis, letter א, § 523.

תשל״א = § 731.

אֶלְתְּקֵה *Elteke, occurs twice once it has Aleph at the end and once He.* As this name, which occurs twice only, is differently spelled, the Massorah safeguards the variations. It is remarkable that in almost the same connection the א and ה are used interchangeably. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 14*a*, on Josh. **19** 44 which I have printed; (II) the same MS., fol. 15*a*, on Josh. **21** 23 and (III) Add. 15,250, fol. 128*b*, on the same passage.

תשל״ב = § 732.

אמו דקדים לאביו. *Mother precedes father three times.* The normal phrase throughout the Scriptures is father and mother whether with or without prefixes and suffixes. The Massorah, therefore, safeguards this abnormal order in these three passages. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 54*a*, on Gen. **44** 20 which I have printed; (II) Add. 21,160, fol. 52*a*, on the same passage; (III) the same MS., fol. 167*b*, on Levit. **19** 3; (IV) the printed Massorah on Gen. **44** 20 and (V) the same on Levit. **19** 3.

תשל״ג = § 733.

אֵם עַל־בָּנִים *the mother upon,* or *with the children, occurs twice.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 21*b*, on Gen. **32** 12 which I have printed and (II) the printed Massorah on the same passage.

תשל״ד = § 734.

אִמֹּתָם *their mothers, occurs three times . . . . and once it is with the prefix Lamed.* This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 547 is incorrect. The heading ought to be ב׳ = *twice* and not נ׳ = *three times,* since it occurs in the two passages only which are duly recorded. The addition at the end of the Rubric precludes the alteration of the heading into נ׳ בלישׁ׳.

תשל״ה = § 735.

אם *if, begins a verse seventeen times in the book of Exodus . . . . and throughout Genesis it is also without the prefix Vav except in three instances.* This conjunctive begins a verse in Exodus thirty times. In seventeen instances according to this Rubric it is without the prefix *Vav* and is with it in thirteen instances.[1] Contrary to its usual practice the Massorah records here the majority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 79*b*, on Exod. **21** 10 which I have printed; (II) Orient. 2349, fol. 69*b*, on the same passage and (III) the printed Massorah Finalis, letter א, § 535. All the three Lists distinctly state that there are seventeen such instances and all the three Lists omit Exod. **21** 4. The MSS., therefore, from which this Rubric was made read ואם אדניו (Exod. **21** 4) with the prefix *Vav*.[2] List III has not the addition at the end וכל בראשית בוחז בסיג.

[1] Comp. ואם Exod. **7** 27; **12** 4; **20** 22; **21** 5, 9, 11, 23, 27, 29; **22** 11; **29** 34; **40** 37. As Exod. **21** 4 is omitted from the List of verses which begin with אם in the *textus receptus* this instance according to this Rubric has to be added to the verses which begin with ואם.

[2] Accordingly there are thirteen instances in Exod. where ואם begins a verse, viz. **7** 27; **12** 4; **20** 22; **21** 4, 5, 9, 11, 23, 27, 29; **22** 11; **29** 34; **40** 37.

תשל״ו = § 736.

אם. *Throughout the book of Leviticus* ואם *begins a verse except in seven instances where it is* אם. In Leviticus where this conjunctive begins a verse no fewer than seventy-four times, it is with the prefix *Vav* in sixty-seven instances[1] and in seven only is it without the prefix. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 99*a*, on Levit. **27** 17 which I have printed; (II) Orient. 4445, fol. 86*a*, on Levit. **3** 7; (III) Add. 15,251, fol. 65*b*, on Levit. **1** 3; (IV) the same MS., fol. 80*a*, on Levit. **26** 3; (V) Add. 21,160, fol. 139*a*, on Levit. **3** 7; (VI) the same MS., fol. 179*b*, on Levit. **26** 3 and (VII) the printed Massorah on Levit. **3** 7. At the end of List IV is the addition וכל בראשית רבותי ראי׳ אסי׳ אם בר מן נ׳ which is to be found at the end of Lists II and III of the preceding Rubric.

[1] Comp. ואם Levit. **1** 10, 14; **2** 5, 7, 14; **3** 1, 6, 12; **4** 13, 27, 32; **5** 7, 11, 17; **7** 16, 18; **12** 5, 8; **13** 4, 7, 12, 21, 22, 23, 26, 28, 35, 37, 41, 53, 56, 57; **14** 21, 43, 48; **15** 23, 24, 28; **17** 16; **19** 7; **20** 4; **25** 28, 30, 52, 54; **26** 14, 15, 18, 21, 23, 27; **27** 4, 5, 6, 7, 8, 9, 11, 13, 15, 16, 18, 19, 20, 22, 27, 31.

תשל״ז = § 737.

אם *begins a verse six times in the book of Numbers.* In Numbers where this conjunctive begins a verse thirty-one times it is with the prefix *Vav* in twenty-five instances[1] and in six only is it without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 107*b*, on Numb. **32** 11 which I have printed; (II) Add. 15,251, fol. 101*b*, on the same passage; (III) Add. 21,160, fol. 220*a*, on Numb. **14** 8 and (IV) the printed Massorah on the same passage. Both Lists III and IV distinctly state in the heading that there are five instances only in Numb. where אם begins a verse and both record five, duly omitting Numb. **32** 11. The Massorites, therefore, who compiled this Rubric must have worked on recensions of the text which read ואם in Numb. **32** 21.

[1] Comp. ואם Numb. **5** 8, 28; **10** 4; **11** 15; **15** 27; **16** 30; **27** 9, 10, 11 **30** 6, 7, 9, 11, 13, 15, 16; **32** 23, 30; **33** 55; **35** 16, 17, 20, 22, 26; **36** 4.

תשל״ח = § 738*a*.

אם *begins a verse four times in the book of Deuteronomy.* In Deuteronomy where this conjunctive begins a verse twelve times it is with the prefix *Vav* in eight instances[1] and without it in four only. The Massorah, therefore, records the minority. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 139*a*, on Deut. **28** 58 which I have printed and (II) the printed Massorah on Deut. **1** 35.

[1] Comp. ואם Deut. **19** 8; **20** 12; **22** 2, 20, 25; **24** 12; **25** 7; **30** 17.

תשל״ח = § 738*b*.

אם. *Throughout Leviticus, Numbers and Deuteronomy* ואם *begins a verse except in seventeen* [sixteen] *instances where it is* אם. This Massorah which simply combines Rubrics 736, 737 and 738*a* into one List I have found only in Orient. 2349, fol. 89*a*, on Levit. **13** 26. It will be seen that the heading states that there are seventeen instances in these three books where אם begins a verse and that sixteen only are given. The conflict between the statement in the heading and the contents of the Rubric is due to the fact that the instances in Numbers are here based upon the recension which recognises five only in this book (*vide supra* § 737), whilst the heading is according to the recension which has six such passages.

תשל״ט = § 739.

אם *begins a verse six times in the book of Samuel.* In Samuel where this conjunctive begins a verse thirteen times it is with the prefix *Vav* in seven instances[1] and in six without it. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 36*a*, on 1 Sam. **2** 25 which I have printed; (II) the same MS., fol. 42*a*, on 1 Sam. **12** 14; (III) the same MS., fol. 43*a*, on 1 Sam. **14** 9; (IV) the same MS., fol. 46*a*, on 1 Sam. **17** 9 and (V) the printed Massorah on 1 Sam. **12** 14.

[1] Comp. ואם 1 Sam. **12** 15, 25; **14** 10; **20** 22; 2 Sam. **15** 26, 34; **17** 13.

תש״מ = § 740.

אם *begins a verse eight times in the book of Jeremiah.* In Jeremiah where this conjunctive begins a verse twenty times it is with the prefix *Vav* in twelve instances[1] and eight only without it. The Massorah, therefore, catalogues the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 156*a*, on Jerem. **14** 18 which I have printed; (II) the same MS., fol. 167*b*, on Jerem. **31** 36; (III) Vienna Codex No. 35 on Jerem. **14** 18; (IV) the same Codex on Jerem. **42** 6; (V) the printed Massorah on the same passage; (VI) the combined List of Samuel and Jeremiah in Arund. Orient. 16, fol. 149*b*, on Jerem. **4** 1 and (VII) in the St. Petersburg Codex of A. D. 916, on Jerem. **4** 1.

[1] Comp. ואם Jerem. **5** 2; **12** 17; **13** 17; **17** 27; **22** 5; **23** 22, 38; **27** 18; **38** 18, 21; **42** 13; **48** 27.

תשמ״א = § 741.

אם, ואם. For the combined List recording the instances in which אם and ואם respectively begin a verse throughout the Bible see below, § 746.

תשמ״ב = § 742.

אם. *Five verses are alike misleading, the conjunctive* אם *being absent in them.* That is, according to the recension on which this Rubric is based the text in these five instances is without this conjunctive, though according to other recensions it is given as a *Sevir* or alternative marginal reading or as the textual reading.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 70*a*, on 2 Sam. **19** 8 which I have printed; (II) the same MS., fol. 160*b*, on Jerem. **22** 12; (III) Add. 21,160, fol. 12*b*, on Gen. **24** 4; (IV) Vienna Codex No. 35, on Jerem. **22** 12 and (V) the printed Massorah on Gen. **24** 4.

As the treatment of this Rubric and its contents both in the Massorah and in the text of the MSS. yield the clue to the import of the terms מטעין and סבירין I shall here give the different headings of this Rubric from the Massorahs, Magna and Parva and then show how the several passages which constitute this Rubric are indicated in the margin as well as in the text itself. The headings of Lists I, II, III and V state two things with regard to these five verses (1) that they are *misleading* (מטעין) and (2) that they have not the conjunctive אם, whilst the heading of List IV simply says that they have not the required אם.[1]

The several passages which constitute this Rubric are treated as follows:

Gen. 24 4. — The Samaritan recension has אם in the text, whilst Add. 19,776, which omits it has in the margin against the passage that it is one of the instances where the *Sevir* is אם and is misleading (ה׳ סבר׳ אם ימטע׳).

1 Sam. 18 25. — Here the Eastern recension reads אם and this reading constitutes one of the differences between the Easterns and Westerns.

[1] ה׳ פסוקי לית בהון אכ.

2 Sam. **19** 8. — The Model Codex Harley 5710—11, has אם in the text, but omits כי, whilst Cambridge Add. 465 which omits אם states in the margin that this is on the authority of the Codex Mugah (מגה בלא אם).

Jerem. **22** 12. — The St. Petersburg Codex of A. D. 916 has אם in the text which the Nakdan struck out and remarked against it that this combination is unique and that it is one of the four instances where אם is absent (ל' ד' חס' אם). But אם here is also the reading in the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the third edition, Brescia 1494, and is exhibited in the margin in the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517. It is to be remarked that in Arund. Orient. 16, and in Jacob b. Chayim's Massorah Parva it is remarked against this passage that it is one of the four or five passages which are misleading (ד' פסו' מטע and ה' פסוק' מטע' בהן).

2 Chron. **6** 9. — אם is here the textual reading both in Orient. 4227 and in several MSS. of de Rossi; and this reading is confirmed by the parallel passage in 1 Kings 8 19. The Massorah Parva, however, in Jacob b. Chayim's edition states that it is one of the five passages which are misleading and that they are without אם.[1]

From this analysis we see: (1) that this conjunctive was originally in the text of certain redactors; (2) that other textual critics relegated it into the margin because the Standard Codices which they followed had it not and they, therefore, gave it as an alternative marginal reading or *Sevir* and (3) that later Nakdanim rejected this *Sevir,* condemning it as *misleading* and not only dropped the extra-official term סבירין, but in many instances substituted for it simply the condemnatory expression ממעין *misleading.*[2]

[1] ה' פסו' ממעי' בהן לית בהון אם

[2] Comp. my Introduction to the Hebrew Bible Part I, chap. VIII, p. 187 &c.

תשמ"ג = § 743.

אם ד' כת' ולא קר'. *In four passages the textual reading is* אם *which is officially cancelled in the margin . . . . They are of the eight words which are written in the text, but are directed in the margin to be omitted.* This Rubric I have found only in the printed Massorah on Ruth **3** 12. For the full List see letter כ, § 486, Vol. II, p. 54.

תשמ"ד = § 744.

אם *is in two instances taken in the Targum to denote when.* That is, in these two passages the so-called Onkelos Targum renders this conjunctive as if it were כַּאֲשֶׁר. I have mislaid the reference to the MS. from which this Rubric is taken.

תשמ"ה = § 745.

אם אם. *Twelve verses in the Scriptures respectively begin with* אם *and also have it in the middle of the verse.* That is, this conjunctive is repeated without the prefix *Vav.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 65*a*, on Jerem. **49** 9 which I have printed; (II) the same MS., Vol. I, fol. 48*b*, on Exod. **22** 2; (III) Orient. 4445, fol. 63*a*, on the same passage; (IV) Orient. 2349, fol. 70*a*, also on the same passage; (V) the printed Massorah also on the same passage; (IV) the same on Ps. **27** 3 and (VII) the same on Job **6** 12. The catchwords אם בצרים באו לך to which I have affixed Obad 5 is a mistake for the parallel passage Jerem. **49** 9. The safeguarding of these verses is due to the variations which obtained in the different Codices, as will be seen from the notes in my edition of the Bible on Exod. **22** 2, 7 &c.

תשמ"ו = § 746*a*.

אם אם. *Eighteen verses have respectively twice* אם *in the middle of the verse.* That is, apart from the Pentateuch and Jeremiah where the same phenomenon occurs no less than twelve times.[1] It will be seen that 2 Sam. **15** 21, in which אם occurs three times according to the textual reading (כתיב), is included in this Massorah. This is due to the fact that the official קרי cancels one of the three conjunctives in this verse. (*Vide supra,* § 743.) This separate Rubric I have found in Arund. Orient. 16 only, fol. 92*a*, on 1 Kings **17** 12. The reason for safeguarding these instances is to be found in 2 Sam. **19** 36; Isa. **1** 18 &c. as will be seen in the notes on these passages in my edition of the Bible.

[1] Comp. Gen. **42** 15; **47** 18; Exod. **19** 13; Numb. **13** 19, 20; **32** 20; Deut. **18** 3; Jerem. **5** 1; **7** 5; **15** 11; **49** 20; **50** 45.

תשמ"ו = § 746*b*.

אם אם, אם ואם. *Throughout the Pentateuch and Jeremiah where this conjunctive occurs twice in the middle of a verse it is without the prefix Vav except in ten instances.*

To indicate the instances in which אם occurs twice in the middle of the same verse, the Massorah divides the Scriptures into two sections in accordance with the predominance of the respective verses in which the second אם is without or with the prefix *Vav.* In the Pentateuch and Jeremiah where there are altogether twenty-two such verses with the duplicate conjunctive, the second אם is without the *Vav* in twelve instances (*vide supra,* § 746 note) and in ten with it. Hence the Massorah records the minority.

And throughout all the rest of the Scriptures where this conjunctive occurs twice in the middle of a verse the second אם *is likewise without the prefix Vav except in eighteen instances where it is* ואם.

In this second division, where there are altogether no fewer than fifty-five such verses with the duplicate conjunctive, the second אם is with the prefix *Vav* (ואם) in thirty-seven instances[1] and without it in eighteen only. The Massorah, therefore, catalogues the exceptions.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Halle Ochlah Ve-Ochlah II, §§ 90, 91 which I have printed; (II) Add. 21,160, fol. 288*a*, on Hab. **3** 8 in which the second part of this Rubric is given first; (III) Orient. 4445, fol. 122*a*, on Numb. **5** 19 which simply gives the first part of the Rubric; (IV) the printed Massorah Finalis, letter א, § 530, and (V) Paris Ochlah Ve-Ochlah § 346.

[1] Comp. Josh. **22** 19; Judg. **4** 8; **9** 15; **13** 16; 1 Sam. **6** 9; **24** 21; **26** 19; **30** 15; 2 Sam. **10** 11; **18** 3; **20** 12; 1 Kings **1** 52; **18** 21; **20** 18; 2 Kings **2** 10; **3** 14; Isa. **62** 8; Ezek. **2** 5. 7; **3** 11; **14** 16; Zech. **3** 7; **11** 12; Cant. **2** 7; **3** 5; Ruth **3** 10, 13; **4** 4; Eccl. **5** 11; **12** 14; Esther **7** 3; **8** 5; Neh. **2** 5; **13** 25; 1 Chron. **12** 18; **19** 12; **28** 9.

תשמ"ז = § 747.

אם אם אם. *This conjunctive which begins a verse in two instances is followed twice by the same conjunctive in the middle of the verse in a unique manner . . . . And in three verses which begin with this conjunctive with the prefix Vav it is repeated in the middle of the verse without the prefix.* That is, אם in these instances is exceptionally without the *Vav.* This Rubric is from Arund. Orient. 16, fol. 334*a*, on Job **37** 13. In other MSS. and in the printed Massorah this Massorah is divided into two distinct Rubrics. Thus the first part is given as a separate Rubric in the printed Massorah on Obad. 5; Job **37** 13 and in Paris Ochlah Ve-Ochlah, § 345, whilst the second part is given in Add. 21,160, fol. 182*b*, on Levit. **27** 7, the Printed Massorah Finalis, letter א, § 533, and Paris Ochlah Ve-Ochlah, § 343. In the printed Massorah by Jacob b. Chayim the heading ג' פסו' ואם ואם is a mistake for ג' פסו' ואם אם.

תשמ"ח = § 748*a*—*c*.

אם ואם. *Words which respectively occur twice, once preceded by* אם *and once by* ואם. The three Lists, marked §§ 748*a*—*c*, again illustrate the gradual development of the Massoretic Rubrics. Though the first List, which is from Add. 15,451, fol. 88*b*, on Levit. **26** 27, catalogues twelve such pairs the original Massorites affixed as yet no heading, specifying the number of these instances, because they did not regard it as final and because they left it open for other Massorites to complete it in the course of time. The Massorites who compiled the second List, which is from Orient. 2349, fol. 90*b*, on Levit. **14** 48, were less successful since they record five pairs only, but in accordance with the later practice they supplied these pairs with catchwords. The editors, however, of the third List which is from Jacob b. Chayim's printed Massorah Finalis, letter א, § 541, mistook the Rubric as final. Following the example indicated in the Massorah Parva of some MSS., they supplied it with the heading stating that there are twelve such pairs only, whereas there are no fewer than seventeen.[1] The carelessness, moreover, with which later Nakdanim handled these Massorahs is to be seen from the fact that though in the heading it is distinctly stated in Jacob b. Chayim's printed List that there are twelve such pairs only, the List itself records thirteen pairs. Some ignorant editor added the fifth pair, consisting of אם־יש which occurs no fewer than

[1] Comp. אם־בחקתי Levit. **26** 3, ואם־בחקתי Levit. **26** 15; אם־בית Gen. **28** 17, ואם־בית Numb. **30** 11; אם־החרש Esther **4** 14, ואם־החרש Numb. **30** 15; אם־יצא Jerem. **38** 17, ואם־יצא Numb. **35** 26; אם־תקח Prov. **2** 1, ואם־תקח Gen. **31** 50.

eleven times[1] and וְאִם־יֵשׁ which occurs three times. (*Vide infra*, letter א, § 765:)

The great importance of this Rubric is due to the fact that it is based upon Codices which read אִם יָשׁוּבוּ לֹא in Jerem. 8 4 in accordance with the official *Keri* exhibited in the St. Petersburg Codex of A. D. 916. This is attested by Lists I and III which state that אִם יָשׁוּב occurs once only, whereas in the *Kethiv* or in the received text it occurs twice, viz. 2 Kings **20** 9 and Jerem. 8 4. Now the Massoretic Rubrics, as is generally the case, follow the *Keri*. This leaves 2 Kings **20** 9 with the unique combination which this Massorah requires. The misleading catchword in Jacob b. Chayim's List gives the reference to Jerem. 8 4 whereas in the original List there is no catchword. By this official reading we obtain the following beautiful sense in Jerem. 8 4.

> Shall they [i. e. Israel] fall and not arise?
> Shall they return [i. e. to God] and he not return [i. e. to them]?

This not only agrees with the context, but is in harmony with Mal. **3** 7. The reference 2 Chron. **20** 9 against וְאִם־בָּא the second member of the third pair in § 748*a* is a mistake for 2 Kings and belongs to אִם־יָשׁוּב in the next line.

[1] Comp. Gen. **23** 8; **44** 26; 1 Kings **17** 12; 2 Kings **9** 15; Jerem. 5 1; Ps. **7** 4; Prov. **23** 18; Job **6** 6; **33** 23, 32; Lament. 1 12.

תשמ״ט = § 749.

אִם־אֵין *if not, occurs four times in this combination in the Scriptures.* Both in the other five instances where אֵין is preceded by this conjunctive and in the six instances where this adverb is in the construct and is in combination with this conjunctive it has the prefix *Vav*.[1]

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 208*b*, on 2 Sam. **17** 6 which I have printed; (II) Arund. Orient. 16, fol. 68*a*, on the same passage; (III) the same MS., fol. 332*b*, on Job **33** 33; (IV) Add. 15,451, fol. 216*a*, on 2 Sam. **17** 6; (V) Add. 21,160, fol. 93*a*, on Exod. **17** 7; (VI) the printed Massorah on the same passage and (VII) the same on Job **33** 33.

[1] Comp. וְאִם־אֵין Gen. **30** 1; Exod. **32** 32; Judg. **9** 15, 20; 2 Kings **2** 10; וְאִם־אֵין Numb. **5** 8; **27** 9, 10, 11; 1 Sam. **11** 3; Isa. **50** 2. (*Vide infra*, letter א, § 764.)

תשנ׳ = § 750.

אִם־לֹא *if not, begins a verse eight times . . . . and in Job it is likewise so at the beginning of a verse with the exception of two instances where it has the prefix Vav.*

Outside the book of Job this combination occurs thirty-six times at the beginning of a verse. In twenty-eight instances it is with the prefix *Vav*[1] and in eight only is it without it. Here, therefore, וְאִם־לֹא is the rule and אִם־לֹא the exception. Hence the Massorah safeguards the exceptions.

In Job, however, the reverse is the case. In this book, where the phrase begins a verse eight times, אִם־לֹא without the prefix *Vav* is the rule, since it is so in six passages[2] and וְאִם־לֹא which occurs twice only is the exception. Here, therefore, the Massorah safeguards the instances with the prefix *Vav*.

Of this Rubric I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 245*a*, on 2 Kings **9** 26 which I have printed; (II) Orient. 4445, fol. 63*b*, on Exod. **22** 7; (III) Add. 15,451, fol. 139*b*, on Deut. **28** 58; (IV) Add. 21,160, fol. 14*a*, on Gen. **24** 38; (V) the same MS., fol. 100*b*, on Exod. **22** 7; (VI) Arund. Orient. 16, fol. 104*b*, on 2 Kings **9** 26; (VII) the same MS., fol. 222*b*, on Mal. **2** 2; (VIII) the same MS., fol. 285*b*, on Ps. **7** 13; (IX) the same MS., fol. 317*b*, on Ps. **131** 2; (X) the same MS., fol. 348*b*, on Cant. **1** 8; (XI) Halle Ochlah Ve-Ochlah II, § 90; (XII) the printed Massorah on Gen. **24** 38; (XIII) the same on Mal. **2** 2 and (XIV) the same on Cant. **1** 8.

Lists VIII, IX, XI and XII head this Rubric כל ראשׁ פסוק דקרי׳ וְאִם לֹא בכתי׳ which is more precise since this Massorah contrasts the exceptional occurrence of אִם־לֹא with the normal וְאִם־לֹא. Lists III, VIII and X omit the second part of this Rubric which makes it unintelligible.

[1] Comp. וְאִם־לֹא Gen. **24** 8; **34** 17; Exod. **40** 37; Levit. 5 7, 11; **12** 8; **17** 16; **25** 28, 30, 54; **26** 14; **27** 20; Numb. 5 28; **32** 23, 30; **33** 55; Deut. **20** 12; **22** 2; **25** 7; Josh. **22** 24; Judg. **14** 13; 1 Sam. **12** 15; Jerem. **12** 17; **13** 17; **17** 27; **22** 5; **38** 18; **48** 27.

[2] Comp. אִם־לֹא Job **17** 2; **22** 20; **30** 2; **31** 20, 31, 36.

תשנ״א = § 751.

אִם־לֹא *if not, occurs seven times at the end of a verse.* This is the contrast to the preceding Massorah. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*a*, on Judg. **2** 22 which I have printed; (II) Add. 15,251, fol. 24*a*, on Gen. **24** 21; (III) Add. 15,451, fol. 48*b*, on Exod. **16** 4; (IV) the same MS., fol. 125*b*, on Deut. **8** 2; (V) Add. 21,160, fol. 20*b*, on Gen. **27** 21; (VI) the same MS., fol. 90*a*, on Exod. **16** 4; (VII) the same MS., fol. 269*b*, on Deut. **8** 2; (VIII) Orient. 2349, fol. 40*b*, on Gen. **24** 21; (IX) Vienna Codex No. 35 on Judg. **2** 22 and (X) the printed Massorah on Gen. **24** 21. Lists II and VI give this Rubric as a contrasting part of Rubric 750.

תשנ״ב = § 752.

אִם־רָחַץ *if* or *when he washes, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 95*a*, on Levit. **22** 6.

תשנ״ג = § 753.

אִם־יָשׁוּב *if he return, occurs twice . . . . and once it is with the prefix Vav.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 114*a*, on 2 Kings **20** 9. It will be seen that this Massorah emanates from a School of Massorites in which the reading יָשׁוּב was preserved in their Codices in Jerem. 8 4 without the *Keri*. (*Vide supra*, § 748.)

תשנ״ד = § 754.

אִם־שׁוֹר אִם־שֶׂה *whether ox or sheep, occurs twice in this combination.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 133*b*, on Deut. **18** 3.

תשנ״ה = § 755.

הַאִם *occurs twice in the Scriptures.* That is, the conjunctive with the interrogative *He*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 84*a*; (II) Add. 21,160, fol. 218*b*, and (III) the printed Massorah, all on Numb. **17** 28. This Rubric is part of the alphabetical List of words which respectively occur twice beginning with *He* with *Pathach* or *Chateph-Pathach*.[1]

[1] Comp. *The Massorah*, letter ה, § 19, Vol. I, p. 261 &c.

תשנ״ו = § 756.

וְאִם *and if, begins a verse six times* [in Job]. In Job, where this conjunctive begins a verse sixty-seven times, it is in sixty-one instances without the prefix *Vav*[1] and in six only with it. Hence the Massorah safeguards the exceptions. ו in the heading is a misprint for ו. Of this separate Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 335*a*, on Job **40** 9 which I have printed and (II) the printed Massorah on Job **36** 8.

[1] Comp. אִם Job **6** 12; **7** 4; **8** 4, 5, 6, 18; **9** 3, 16, 19, 20, 23, 27, 30; **10** 14, 15; **11** 10, 13, 14; **14** 5, 8, 14; **16** 6; **17** 2, 13; **19** 5; **20** 6, 12; **22** 20, 23; **27** 4, 10, 14, 16; **30** 25; **31** 5, 7, 9, 13, 16, 19, 20, 21, 24, 25, 26, 29, 31, 33, 36, 38, 39; **33** 5, 23, 32, 33; **34** 14; **35** 6, 7; **36** 11; **37** 13; **39** 27.

תשנ״ז = § 757.

וְאִם, אִם. This Massorah not only connects into one chain the several Rubrics which catalogue the instances where this conjunctive with and without the prefix *Vav* begins a verse in some of the books, but indicates the preponderance of וְאִם and אִם respectively in all the books of the Scriptures. This conjunctive begins a verse about three hundred and thirty-five times. In some books the form with the prefix *Vav* preponderates, whilst in others the simple conjunctive without the *Vav* prevails. A reference to the notes in my edition of the Bible discloses the fact that the Codices which were preserved by the different textual redactors exhibited considerable variations. Hence the Massorites in the compilation of this Rubric not only record the readings which obtained in their Standard Codices, but exclude by implication the readings in the Codices of other Schools. According to the seven links which constitute this Massoretic concatenation, the use of this conjunctive with and without the prefix *Vav* in the several books is as follows:

(A) *Throughout Genesis and Exod. chaps. 21 and 22 this conjunctive without the prefix* **Vav** *begins a verse except in ten instances where it is with it.*

Genesis 1—50; Exod. chaps. 21 and 22. — In Gen. and in the two chapters of Exodus technically called (מיקץ) on Damoges, where this particle occurs altogether thirty-four times at the beginning of a verse, it is in twenty-four instances without the prefix *Vav*[1] and in ten only with it. Hence the Massorah safeguards the minority. The reason why chapters **21** and **22** are separated from the rest of Exodus is that in these two chapters alone this particle begins a verse no fewer than twenty-four times. Here אם occurs seventeen times in this distinguished position and ואם seven times only. Hence this portion is Massoretically combined with Genesis for safeguarding the minority.

(B) *And in all the rest of the Pentateuch, too, this particle with the prefix Vav begins a verse except in eighteen instances where it begins a Verse without the Vav.*

Exod. without chaps. 21, 22, Levit., Numb. and Deut. — In these four books apart from Exod. **21** and **22** where this particle begins a verse one hundred and twelve times, it is ואם in ninety-four[2] instances and אם in eighteen only. The Massorah, therefore, safeguards the exceptional passages. It will be seen that though the heading here distinctly states that there are eighteen instances, this part of the Rubric enumerates seventeen only. Numb. **32** 11 is omitted. This is manifestly due to a clerical error caused by the same catchword יראו which preceded it. The omission is supplied in Jacob b. Chayim's List.

(C) *Throughout Joshua and Judges this particle with the prefix Vav always begins a verse and there is no instance of its beginning a verse without this prefix.*

Joshua and Judges. — In these two books, where this conjunctive begins a verse seven times, it is always ואם.[3]

(D) *Throughout Esther and Proverbs the reverse is the case, this particle without the prefix Vav always begins a verse and there is no instance of its beginning a verse with this prefix.*

Esther and Proverbs. — In these two books, where this particle begins a verse thirteen times, it is in every instance without the prefix *Vav*.[4]

(E) *In Kings, Isaiah, Ezekiel, Psalms and Ecclesiastes* אם *always begins a verse except in five instances where it is* ואם.

In these five books, where this particle begins a verse thirty-nine times it is in thirty-four instances without the prefix *Vav*[5] and in five only is it with the *Vav*. Hence the Massorah protects the minority. Owing to the artificial way in which these links are joined together the heading here is misleading, since it implies that אם always begins a verse in Ezekiel, whereas it never occurs at the beginning of a verse in this book.

(F) *Throughout Samuel and Jeremiah this particle with the prefix Vav likewise begins a verse except in fourteen instances where it is without this prefix.* (*Vide supra*, letter א, §§ 39, 40.)

(G) *In all the rest of the Scriptures, too, this conjunctive without the prefix Vav begins a verse except in eleven instances where it is with this prefix.*

The rest of the Scriptures here grouped together are the Minor Prophets, the Five Megilloth with the exception of Ecclesiastes and Esther, Chronicles and Job. In these books this particle begins a verse altogether eighty-five times. As it is without the prefix *Vav* in seventy-three instances[6] and with it in twelve instances only, the Massorah safeguards the exceptions. It will be seen that Obad. 4 which makes up the twelve passages is here omitted, since eleven only are given.

Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 90, which I have printed and (II) the printed Massorah Finalis, letter א, § 528.

[1] Comp. אם Gen. **14** 23; **24** 38; **26** 29; **31** 8, 50; **42** 19; **43** 4; Exod. **21** 3, 4, 8, 10, 19, 30, 32; **22** 1, 2, 3, 7, 12, 14, 16, 22, 24, 25.

[2] Comp. ואם Exod. **7** 27; **12** 4; **20** 22; **29** 34; **40** 37; Levit. **1** 10, 14; **2** 5, 7, 14; **3** 1, 6, 12; **4** 13, 27, 32; **5** 7, 11, 17; **7** 16, 18; **12** 5, 8; **13** 7, 12, 21, 22, 23, 26, 28, 35, 37, 41, 53, 56, 57; **14** 21, 43, 48; **15** 23, 24, 28; **17** 16; **19** 7; **20** 4; **25** 28, 30, 52, 54; **26** 14, 15, 18, 21, 23, 27; **27** 4, 5, 6, 7, 8, 9, 11, 13, 15, 16, 18, 19, 20, 22, 27, 31; Numb. **5** 8, 28; **10** 4; **11** 15; **15** 27; **16** 30; **27** 9, 10, 11; **30** 6, 7, 9, 11, 13, 15, 16; **32** 23, 30; **33** 55; **35** 16, 17, 20, 22, 26; **36** 4; Deut. **19** 8; **20** 12; **22** 2, 20, 25; **24** 12; **25** 7; **30** 17.

[3] Comp. ואם Josh. **2** 20; **22** 24; **24** 15; Judg. **7** 10; **9** 19, 20; **14** 13.

[4] Comp. אם Prov. **1** 11; **2** 4; **3** 24, 34; **6** 28; **9** 12; **22** 27; **25** 21; **27** 22; **30** 32; Esther **1** 19; **3** 9; **5** 8.

[5] Comp. אם 1 Kings **1** 27; **9** 6; 2 Kings **7** 4; **9** 26; Isa. **1** 19; **4** 4; **58** 13; Ps. **7** 5, 13; **27** 3; **44** 21; **50** 12; **63** 7; **68** 14; **73** 15; **78** 34; **89** 31, 32; **94** 18; **130** 3; **131** 2; **132** 3, 4, 12; **137** 5; **138** 7; **139** 8, 19; Eccl. **5** 7; **6** 3; **10** 4, 10, 11; **11** 3.

[6] For the sixty-one instances in which אם begins a verse in Job see א, § 756, note. The other twelve instances are Hos. **4** 15; **12** 12; Amos. **3** 6; **9** 2; Obad. 4. 5; Mal. **2** 2; Cant. **1** 1; **8** 9; 1 Chron. **21** 12; 2 Chron. **6** 22; **20** 9.

תשנ"ח = § 758.

ואם *and if, has twice the accent Zarka and in the same section.* Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 157*a*, on Levit. **13** 56 which I have printed and (II) the printed Massorah on the same passage.

תשנ"ט = § 759.

ואם. *Throughout this Section this conjunctive, with and without the prefix Vav, is always with Mukeph except in this instance.* That is, in Pericope משפטים [= Exod. **21** 1—**24** 18] this particle is once only with the accent and the mnemonic sign thereof is that in combination with שור *ox* it has these horns, viz. is with *Pazer* which is indicated by the phrase in the said Psalm. This Rubric is from the printed Massorah on Exod. **21** 29.

תש"ס = § 760.

ואם אם. For this Rubric see א, § 747.

תשס"א = § 761.

ואם, ואם. *Eight verses in which this conjunctive with the prefix Vav occurs twice.* Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 153*a*, on Josh. **22** 23 which I have printed; (II) the same MS., Vol. I, fol. 81*b*, on Levit. **27** 20; (III) the same MS., Vol. II, fol. 126*b*, on Mal. **1** 6; (IV) the same MS., Vol. II, fol. 157*a*, on 2 Chron. **15** 2; (V) Arund. Orient. 16, fol. 16*a*, on Josh. **22** 23; (VI) the same MS., fol. 164*b*, on Jerem. **27** 18; (VII) the same MS., fol. 266*a*, on 2 Chron. **15** 2; (VIII) Add. 15,451, fol. 88*a*, on Levit. **27** 20; (IX) Add. 21,160, fol. 180*b*, on Levit. **26** 15; (X) Halle Ochlah Ve-Ochlah II, § 92; (XI) Paris Ochlah Ve-Ochlah, § 344, and (XII) the printed Massorah on Levit. **27** 20.

The heading in Jacob b. Chayim's printed Massorah (List XII) ח' פסוקים את בהן ואם ואם ריש ומצעות = *eight verses in which* ואם *occurs both at the beginning and middle of the verse* is incorrect, since in Josh. **22** 23 and Mal. **1** 6 this conjunctive does not begin the verse. Moreover, the catchwords ואם תדרשנו ימצא = 1 Chron. **28** 9 are a mistake and ought to be ואם תדרשהו ימצא = 2 Chron. **15** 2 as all the MS. Lists have it.

תשס"ב = § 762.

ואם. *Seventeen words respectively occur once only preceded by this conjunctive with the prefix Vav.* In all other instances where these words are combined with this conjunctive it is without the prefix *Vav*. The design of this Massorah is not only to catalogue the words which are unique in this combination, but which occur again *more than once* combined with אם. In this respect, therefore, the import of this Rubric differs from that of § 750, which registers the pairs of words once combined with ואם and once with אם.

This Rubric is from the printed Massorah on Esther **8** 5. I have since found three other Lists, in the ancient Codex Orient. 4445: (I) fol. 63*a*, on Exod. **21** 29; (II) fol. 101*a*, on Levit. **15** 28 and (III) fol. 151*a*, on Numb. **30** 7. All the three Lists, which exhibit the first attempt to collect these unique combinations, are still without any headings and without catchwords. They simply have after each instance ל' מת' = *unique*. The first List gives twelve passages only and omits Numb. **36** 4; Ezek. **14** 16; Obad. 4; Eccl. **11** 3 and Esther **8** 5. The second List records properly ten instances only. It omits Numb. **36** 4; 1 Sam. **17** 9; 2 Sam. **17** 13; Ezek. **14** 16; Obad. 4; Eccl. **11** 3 and Esther **8** 5. It gives Judg. **13** 6 twice and adds one new instance, viz. ואם־סָהֲרָה ל' כותיה Levit. **15** 28 which does not belong to this Rubric, since the combination אם־סָהֲרָה without the prefix *Vav* does not occur. The third List, which gives eleven instances omits Numb. **36** 4; 1 Kings **3** 14; Jerem. **5** 2, 9; Ezek. **14** 16; Eccl. **11** 3 and Esther **8** 5 and contains one instance, viz. ואם־הָיוּ ל' מת' Numb. **30** 7 which does not belong to this category, since the combination אם־הָיוּ without the prefix *Vav* does not occur. The remarkable feature of these three Lists, however, is the fact that like the printed Massorah they give the two instances ואם־אָמָה Deut. **22** 20 and ואם־שׁוֹכָה Judg. **9** 16 though neither of these expressions occurs in combination with אם in the *textus receptus*.

תשס"ג = § 763.

ואם־איש *and if a man, occurs three times thus combined . . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* In the other four instances where איש is preceded by this conjunctive it is without the prefix *Vav*. (Exod. **19** 13; Judg. **4** 20; 1 Sam. **30** 22; 2 Kings **1** 12.) The notes on 2 Kings **1** 10

in my edition of the Bible will show the reason why these three instances are thus safeguarded.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 238*b*, on 2 Kings **1** 10 which I have printed; (II) Arund. Orient. 16, fol. 97*b*, on the same passage; (III) the same MS., fol. 325*a*, on Job **11** 2; (IV) Add. 15,451, fol. 136*a*, on Deut. **24** 12; (V) the same MS., fol. 245*b*, on 2 Kings **1** 10; (VI) Add. 21,160, fol. 322*a*, on Job **11** 2 and (VII) the printed Massorah on 2 Kings **1** 10.

תשס״ד = § 764.

וְאִם־אֵין *and if not, occurs three times in the Scriptures.* That is, the construct אֵין preceded by אִם to distinguish it from אֵין the absolute which is also preceded by אִם in five instances.[1] This Rubric which I have found in the printed Massorah only, on 1 Sam. **11** 3 is incorrect. In the first place וְאִם־אֵין occurs six times and Numb. **27** 9, 10, 11; Isa. **50** 2 are omitted and in the second place Prov. **22** 27 which is here given as the third instance is אִם־אֵין without the prefix *Vav* in the *textus receptus*.

[1] Comp. וְאִם־אֵין Gen. **30** 1; Exod. **32** 32; Judg. **9** 15, 20; 2 Kings **2** 10.

תשס״ה = § 765.

וְאִם־יֵשׁ *and if there be, occurs three times.* That is, with the prefix *Vav*. In all the other eleven instances where יֵשׁ is preceded by this conjunctive it is without this prefix.[1] Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 66*a*, on 2 Sam. **14** 32 which I have printed; (II) Add. 15,251, fol. 253*a*, on Jerem. **27** 18 and (III) the printed Massorah on 2 Sam. **14** 32.

[1] Comp. אִם־יֵשׁ Gen. **23** 8; **44** 26; 1 Kings **17** 12; 2 Kings **9** 15; Jerem. **5** 1; Ps. **7** 4; Prov. **23** 18; Job **6** 6; **33** 23, 32; Lament. **1** 12.

תשס״ו = § 766.

וְאִם־לֹא *and if not, occurs twice at the beginning of a verse in Job.* (*Vide supra*, letter א, § 750.)

תשס״ז = § 767.

וְאִם־לֹא *and if not, occurs seventeen times in the middle of a verse.* This combination occurs altogether forty-seven times. As it begins a verse in thirty instances[1] and is in the middle of the verse in seventeen passages only the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 83*a*, on Levit. **27** 27 which I have printed; (II) Orient. 4445, fol. 77*a*, on Exod. **34** 20 and (III) the printed Massorah Finalis, letter א, § 537. Jacob b. Chayim's Rubric (List III) is incorrect. Though it states in the heading that there are seventeen such instances it enumerates sixteen only. And as one of the passages, viz. ויאמר נבל בלבו does not occur in the Bible it gives fifteen only. The two omitted are Judg. **4** 8 and 1 Sam. **2** 16.

[1] Comp. Gen. **24** 8; **34** 17; Exod. **40** 37; Levit. **5** 7, 11; **12** 8; **17** 16; **25** 28, 30, 54; **26** 14; **27** 20; Numb. **5** 28; **32** 23, 30; **33** 55; Deut. **20** 12; **22** 2; **25** 7; Josh. **22** 24; Judg. **14** 13; 1 Sam. **12** 15; Jerem. **12** 17; **13** 17; **17** 27; **22** 5; **38** 18; **48** 27; Job **24** 25; **36** 12.

תשס״ח = § 768.

וְאִם־מָאֵן *and if refusing, occurs twice.* In the other three passages where this phrase occurs it is without the prefix *Vav* (Exod. **9** 2; **10** 4; **22** 16). In fixing this number at three this Massorah militates against the Codices which read וְאִם in Exod. **22** 16 as will be seen in the note on this passage is my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 173*a*, on Jerem. **38** 21 which I have printed and (II) Add. 21,160, fol. 74*b*, on Exod. **7** 27.

תשס״ט = § 769.

וְאִם | יִרְאֶנָּה הַכֹּהֵן *and if the priest look on it, occurs twice with the accent and in the same Section.* That is, with *Munach Legarmeh* and *Munach Revia*. This Rubric is from the printed Massorah on Levit. **13** 21.

תש״ע = § 770.

וְאִם פָּשֹׂה *and if it spread, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 89*a*, on Levit. **13** 22.

תשע״א = § 771.

וְאִם־תַּחְתֶּיהָ *and if in its place, occurs twice and in the same Section.* This Rubric is from the printed Massorah on Levit. **13** 23.

תשע״ב = § 772.

אַמָּתַיִם וָחֵצִי *two cubits and a half, occurs twice with the accents Kadma Ve-Azla.* This phrase occurs four times and as it is with accents *Mehupach Pashta* in the other two instances (Exod. **25** 17; **37** 6) the Massorah safeguards the peculiar accents in these parallel passages. It will be seen that the conjunctive accents usually called *Kadma Ve-Azla* are here Massoretically called אֶל וְאֵתִי. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 79*b*, on Exod. **37** 1.

תשע״ג = § 773.

אַמּוֹת *cubits, without and with the prefixes, is always plene except in one instance.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 79*a*, on Exod. **36** 21.

תשע״ד = § 774.

אַמּוֹת *cubits, stands six times at the end of a verse in the description of the Temple.* In the Plan of the Temple given in Ezekiel (**40**–**43**) where the expression אַמּוֹת occurs thirty-eight times, it is in six instances the last word of the verse. The Massorah, therefore, safeguards the peculiar position of it. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 193*a*, on Ezek. **40** 27 which I have printed and (II) the printed Massorah on the same passage.

תשע״ה = § 775.

הָאַמָּהוֹת *the maidservants, occurs twice, once it is defective and once plene.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 200*b*, on 2 Sam. **6** 22 which I have printed; (II) Orient. 2349, fol. 46*a*, on Gen. **31** 33 and (III) the printed Massorah on the same passage. List III has at the end בתרא מל׳ = *the second is plene*, i. e. 2 Sam. **6** 2. It also adds יחד אמהות עבריו *and once it is* אמהות the construct 2 Sam. **6** 20.

תשע״ו = § 776.

אֻמּוֹת *peoples, is unique* &c. In this attempt to catalogue the forms of אֻמָּה *people* which occur once only, the Massorites mixed up the two expressions, viz. אֻמָּה and לְאֹם. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174 on Numb. **25** 15 which I have printed and (II) British Museum Orient. 2349, fol. 115*b*, on the same passage. Both are Yemen MSS.

תשע״ז = § 777.

אֱמוּנָה *faithfulness, is six times defective in this form.* In this form are included the masculine noun אֱמוּן which furnishes two instances (Deut. **32** 20; Isa. **26** 2), the feminine noun אֱמוּנָה which exhibits three instances (1 Sam. **26** 23; 2 Kings **12** 16; Ps. **143** 1) and the participle plural of the verb אָמַן which yields one instance (Lament. **4** 5). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 320*a*, on Ps. **143** 1 which I have printed; (II) Add. 15,250, fol. 375*a*, on Lament. **4** 5; (III) Halle Ochlah Ve-Ochlah, Supplement, fol. 133*b*, and (IV) the printed Massorah on Ps. **119** 190. Though all the MS. Lists state in the heading that there are seven such instances, they enumerate six only. Jacob b. Chayim's List gives seven, but makes it up by the addition of וְחֶמְנַת Numb. **12** 8 which is of quite a different root and is not contained in any of the MS. Lists. It is, therefore, more natural to assume that the ה is a clerical error for י which is not unfrequently the case.

תשע״ח = § 778.

וְאַמִּיץ *and strong, occurs four times; it is plene three times and once defective.* That is, in Amos **2** 16 it is without the *Yod*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 129*b*, on Isa. **28** 2 which I have printed; (II) the same MS., fol. 205*b*, on Amos **2** 16; (III) Add. 15,251, fol. 299*a*, on the same passage and (IV) the printed Massorah on Job **9** 4. Both Lists I and IV distinctly state that Isa. **28** 2 exhibits the only instance where it is defective. The expression חס׳ against Amos **2** 16 in the List which I have printed has inadvertently crept into the line.

תשע״ט = § 779.

וְאַמִּיץ *and strong, is twice defective.* This Rubric is from Harley 5710—11, Vol. II, fol. 12*b*, on Isa. **28** 2. The conflict between this Massorah and the preceding one is due to the fact that the two Schools of textual redactors from which these

Rubrics proceed had different traditions with regard to the orthography of this expression.

תש״פ = § 780.

אֶמִּיר *occurs twice and in two different senses.* That is, in Isa. **17** 6 it denotes *bough* and in Hos. **4** 7 it is the Hiphil future first person singular from מור and denotes *I will change.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 125*b*, on Isa. **17** 6 which I have printed; (II) the same MS., fol. 200*b*, on Hos. **4** 7 and (III) Add. 15,250, fol. 298*a*, on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses.[1]

[1] Comp. *The Massorah*, letter מ, § 428, Vol. II, p. 217 &c.

תשפ״א = § 781.

אֻמְלְלָה *she languished, occurs twice.* This Pulal preterite third person singular feminine occurs altogether six times. In four instances it has the regular *Sheva* under the second *Lamed* (comp. אֻמְלָלָה Isa. **24** 4, 7; **33** 9; Jerem. **15** 9) and it is in these two passages where it has *Kametz* because of its pausal accent. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 203*b*, on Joel **1** 12.

תשפ״ב = § 782.

הָאֹמֵן *nursingfather, occurs twice and is defective in this form.* That is, in both instances, the one with the prefix *He* and the other without it, this participle is without the *Vav.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 107*a*, on Numb. **11** 12. It is part of the alphabetical List of words which respectively occur twice, once without the prefix *He* and once with it. (*Vide infra*, letter ה, §§ 16, 17.)

תשפ״ג = § 783.

וְנֶאֱמָן *has twice Pathach.* The design of this Massorah is to register the fact that in these two instances the *Mem* is with *Pathach.* Though in one instance it is the Niphal preterite and in one the participle construct, the Massorah groups them into one Rubric because of the identity of the spelling. This identity is still more striking in some of the best Codices which read it in both instances וְנֶאֱמָן with *Chateph-Segol* under the *Aleph* as is the case in Arund. Orient. 16; Add. 15,451; Add. 21,161 &c. and the early editions given in the notes on 2 Sam. **7** 16 in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 201*a*, on 2 Sam. **7** 16 which I have printed and (II) the same MS., Vol. II, fol. 247*a*, on Prov. **11** 13.

תשפ״ד = § 784.

הֶאֱמַנְתָּ בִּי *occurs twice.* The design of this Massorah is to safeguard the construction of יַאֲמִינוּ with בִּי so as not to be made conformable to יַאֲמִינוּ לִי in Exod. **4** 1; as well as to protect הֶאֱמַנְתָּם בִּי since in the only other passage where this Hiphil future second person masculine occurs it is construed with לוֹ and not with בּוֹ (Deut. **9** 23). This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 108*b*, on Numb. **14** 11.

תשפ״ה = § 785.

וַיַּאֲמֵן *and he believed, occurs twice in the Scriptures.* These two instances are safeguarded because in Exod. **4** 31 where it is followed by the plural verb וַיִּשְׁמְעוּ the Scribe would be liable to write it וַיַּאֲמִינוּ. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 37*a*, on Exod. **4** 31 which I have printed; (II) Add. 15,250, fol. 34*b*; (III) Add. 21,160, fol. 70*a*, and (IV) the printed Massorah, all on the same passage. As both these instances begin a verse, List II rightly heads this Rubric ב׳ ראש׳ פסר.

תשפ״ו = § 786.

וַיַּאֲמִינוּ *and they believed, occurs three times in the Scriptures . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113*b*, on Jonah **3** 5 which I have printed; (II) Arund. Orient. 16, fol. 209*a*, on the same passage; (III) the same MS., fol. 311*a*, on Ps. **106** 12; (IV) Add. 15,251, fol. 49*a*, on Exod. **14** 31 and (V) the printed Massorah on the same passage. It is remarkable that Lists II and IV not only state emphatically in the heading that it occurs twice, but give two instances only. The Massorah Parva too, in Arund. Orient. 16 remarks against it ב׳ בייי. As these two MSS. belong to different countries it shows that this List proceeds from Massorite Schools which did not read וַיַּאֲמִינוּ in Ps. **106** 12.

תשפ״ז = § 787.

אָמֵן | אָמֵן *Amen, amen, occurs twice in the Scriptures.* That is, without the prefix *Vav* before the second adverb. In the other three passages where this reduplicate phrase occurs it has the prefix *Vav.* (Ps. **41** 14; **72** 19; **89** 53.) Hence the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 297*b*, on Neh. **8** 6 which I have printed; (II) Add. 15,251, fol. 85*b*, on Numb. **5** 22 and (III) the printed Massorah on Neh. **8** 6.

תשפ״ח = § 788.

אֲמָנָה *occurs three times . . . . and once it is with the prefix Vav.* The four instances here grouped together exhibit homonyms. In the first two passages this quadriliteral is a proper name of a mountainous chain; in the third instance it is a noun denoting *covenant, surety,* whilst in the fourth it signifies *allowance, portion.* The Massorah, however, as we have often seen, has regard simply to the identity of the orthography and for this reason includes all the four instances in the same Rubric. It will be seen that in 2 Kings **5** 12 the textual reading or *Kethiv* is אֲבָנָה = *Abana,* which is followed in the text of both the Authorised and Revised Versions. But the Massorah does not recognise the *Kethiv.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 241*b*, on 2 Kings **5** 12 which I have printed; (II) the same MS., Vol. II, fol. 261*b*, on Cant. **4** 8; (III) Arund. Orient. 16, fol. 386*a*, on Neh. **10** 1; (IV) Halle Ochlah Ve-Ochlah II, § 298, and (V) the printed Massorah on 2 Kings **5** 12. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 73, p. 405 &c.)

תשפ״ט = § 789.

בֶּאֱמָנָה *occurs three times in this form.* That is, without and with the prefix *Beth.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 38*b*, on Gen. **20** 12 which I have printed and (II) Arund. Orient. 16, fol. 5*b*, on Josh. **7** 20. The second List heads it simply ב׳ = *it occurs twice* and gives the two instances only without the prefix *Beth.*

תש״ץ = § 790.

הָאֱמֶת *indeed, occurs four times and is defective . . . . and once it is without the prefix He.* Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 101*a*, on Numb. **22** 37 which I have printed; (II) the same MS., Vol. I, fol. 223*b*, on 1 Kings **8** 27; (III) the same MS., Vol. II, fol. 152*a*, on 2 Chron. **6** 18; (IV) Orient. 4445, fol. 143*a*, on Numb. **22** 37; (V) Arund. Orient. 16, fol. 83*a*, on 1 Kings **8** 27; (VI) the same MS., fol. 260*a*, on 2 Chron. **6** 18; (VII) the same MS., fol. 297*b*, on Ps. **58** 2; (VIII) Add. 21,160, fol. 228*b*, on Numb. **22** 37; (IX) the printed Massorah on the same passage and (X) the same on Ps. **58** 2.

תשצ״א = § 791.

וֶאֱמָץ *and be courageous, is twice with Pathach.* This Kal imperative singular masculine with the prefix *Vav* occurs altogether eight times. In six instances it has *Kametz* under the *Mem*[1] and in two passages only is it with *Pathach.* Hence the Massorah safeguards the exceptional orthography. This Rubric, which is from the printed Massorah on 1 Chron. **28** 20, is incorrect. The catchwords חזק ואמץ אל תירא ואל = 1 Chron. **22** 13 ought to be חזק ואמץ מאד = Josh. **1** 7 and I have indicated this mistake in Jacob b. Chayim's Massorah by an asterisk against the passage. The Massorah Parva against 1 Chron. **28** 20 both in Arund. Orient. 16 and in the printed Massorah correctly indicates the two instances. These two instances form part of the alphabetical List of words which respectively occur twice with *Pathach.*[2]

[1] In these six instances the *Kametz* is due to the pausal accent, viz. תֶּאֱמָץ Deut. **31** 7, 23; וְאֶמָּץ Josh. **1** 9; 1 Chron. **22** 13; תֶּאֱמָץ Josh. **1** 6; וְאֶמָּץ Josh. **1** 18.

[2] Comp. *The Massorah*, letter ג, § 539, Vol. II, p. 299.

תשצ״ב = § 792.

אִמַּצְתָּה *thou hast made strong, occurs twice, once it is defective and once plene.* It is remarkable that this Piel preterite second person singular masculine which occurs twice within two verses, is in one instance without the *He* at the end, i. e. defective and in one with it. The Massorah, therefore, records this peculiarity in the orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 304*b*, on Ps. **80** 16.

תשצ״ג = § 793.

תְּאַמֵּץ *thou shalt strengthen, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Deut. **15** 7.

תשצ״ד = § 794.

אֲמַצְיָה *Amaziah, occurs nine times.* This name occurs altogether forty times; in thirty-one instances it is the lengthened form אֲמַצְיָהוּ *Amazjahu* and in these nine instances only is the original orthography retained.[1] Hence the Massorah protects the minority.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Arund. Orient. 16, fol. 107*a*, on 2 Kings **12** 22 which I have printed; (II) the same MS., fol. 108*a*, on 2 Kings **14** 8; (III) the same MS., fol. 207*b*, on Amos **7** 10; (IV) the same MS., fol. 240*a*, on 1 Chron. **4** 34; (V) the same MS., fol. 241*b*, on 1 Chron. **6** 30; (VI) Add. 15,251, fol. 317*a*, on the same passage; (VII) Vienna Codex No. 35 on 2 Kings **14** 8; (VIII) the same Codex on 1 Chron. **6** 30; (IX) Halle Ochlah Ve-Ochlah II, § 50; (X) the printed Massorah on 2 Kings **14** 8 and (XI) the same on Amos **7** 10.

Though List IX states in the heading that this shorter form occurs nine times, it catalogues six passages only and omits Amos **7** 10, 12, 14. List VIII, which omits the same three instances, states in the heading that it occurs six times only. It is, therefore, most probable that there was a recension of this Rubric with the heading אמציה ו׳ במלכים ודברי הימים and at the end וג׳ בתריסר and that the last line is omitted in the Halle Ochlah Ve-Ochlah.

[1] For the reason of the lengthened form see my *Introduction to the Hebrew Bible.* Part II, chap. XI, p. 386 &c.

תשצ״ה = § 795.

אמירה. This Rubric exhibits the first attempt to collect the forms of אָמַר which are unique, and hence it is incomplete. It is from the Halle Ochlah Ve-Ochlah II, § 9. The heading in brackets I have added.

תשצ״ו = § 796.

אמירה. *Three forms of this verb are defective of the radical Aleph.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 70*a*, on 2 Sam. **19** 14 which I have printed; (II) the same MS., fol. 375*a*, on Ezra **5** 11; (III) Harley 5710—11, Vol. I, fol. 210*b*, on 2 Sam. **19** 14; (IV) Vienna Codex No. 35 on Ezra **5** 11 and (V) the printed Massorah on 2 Sam. **19** 14. These three forms are part of the long List of words throughout the Bible which exhibit the same phenomenon. (*Vide supra,* letter א, § 14*a*—*c*, p. 5 &c.)

תשצ״ז = § 797.

אמר אל־האלהים *to say unto God, occurs eight times.* To say unto אמר אל־, addressing the Divine Being, is in twelve instances followed by *Jehovah* (יְהוָה)[1] and in eight only by *God* (הָאֱלֹהִים). Hence the Massorah safeguards the minority. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 36*b*, on Gen. **17** 18 which I have printed and (II) the printed Massorah Finalis, letter א, § 500. As is frequently the case, Jacob b. Chayim's Rubric is incorrect: (1) למחרת = 1 Chron. **29** 21 should be למנות = 1 Chron. **21** 17 and (2) והמלכתני = 2 Chron. **1** 8 has manifestly been added by a later Nakdan who mistook the import of this Massorah since it is here לֵאלֹהִים and not אֶל־אֱלֹהִים. A Nakdan who found nine passages in the List and not noticing that the last instance is against the scope of this Rubric altered the ח = 8 in the heading into ט = 9.

[1] Comp. אמר אל־יהוה Gen. **4** 13; Exod. **4** 10; **19** 23; **33** 12; Numb. **11** 11; **14** 13; **16** 15; **27** 18; Judg. **10** 15; 1 Sam. **14** 41; 2 Sam. **24** 10, 17.

תשצ״ח = § 798.

אמר אלי יהוה. That is, in four instances where the Prophet records that Jehovah had spoken to him אֵלַי *to me* precedes יְהוָה Jehovah contrary to the usual diction which is אמר יהוה אלי. Of this Rubric I collated two Lists: (I) Orient. 1474, fol. 124*b*, on Ezek. **44** 5 which I have printed and (II) the printed Massorah on the same passage. The printed Massorah rightly adds in the heading ה׳ דקדים אלי קודם לאדרה, i. e. *to me precedes the Tetragrammaton.* It will be seen that Isa. **21** 6 which is אֲדֹנָי in the *textus receptus* is here given as one of the four passages where יְהוָה follows אֵלַי.

תשצ״ט = § 799.

אמר לבית ישראל *to say to the house of Israel, occurs three times.* That is, with the prefix *Lamed* before בֵּית to distinguish this phrase from the four instances where אמר is followed by אֶל־בֵּית יִשְׂרָאֵל.[1] Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 190*a*, on Ezek. **36** 22 which I have printed; (II) the same MS., fol. 182*b*, on Ezek. **24** 21; (III) the same MS., fol. 206*b*, on Amos **5** 4; (IV) Add. 21,160, fol. 276*b*, on Ezek. **36** 22 and (V) the printed Massorah Finalis, letter א, § 431. List II heads it אֱמֹר לְבֵית יִשְׂרָאֵל ב׳ and gives the two instances where the verb is in the imperative (Ezek. **24** 21; **36** 22).

[1] Comp. אמר אֶל־בֵּית יִשְׂרָאֵל Ezek. **14** 6; **20** 30; **33** 10; **44** 6.

ת״ת = § 800.

אמר לבני ישראל *to say to the children of Israel, occurs five times.* Normally the verb אמר is followed by אֶל־בְּנֵי and it is in these five instances that it is לִבְנֵי. Hence the Massorah safeguards this exceptional phrase. On referring to the notes on Exod. **3** 14 in my edition of the Bible the reason for this safeguarding will be seen. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 92*b*, on Levit. **17** 12 which I have printed; (II) Add. 15,250, fol. 66*a*, on the same passage; (III) Add. 21,160, fol. 67*b*, on Exod. **3** 14; (IV) the same MS., fol. 165*b*, on Levit. **17** 12 and (V) the printed Massorah on Exod. **3** 14. The heading in List II, is ג׳ בקרי = *it occurs three times in the Scriptures* and yet all the five instances are given in the Rubric itself. This shows how careless the Scribes were in copying the Massorah and how precarious it is to found an argument on the headings.

תת״א = § 801.

אמר בלב *to say in the heart, occurs thirty-three times in this form.* That is, the verb אמר *to say* in its different tenses is combined with בְּלֵב *in the heart* with different suffixes. This Rubric which I have found in the printed Massorah Finalis only, letter ל, § 59, is not strictly correct. It includes two instances which are אמר אֶל־לֵב (Gen. **8** 21; 1 Sam. **27** 1), one which is אמר לִבּוֹ (Ps. **27** 8) and ושים אֲמָרָיו בלבבך (Job **22** 22). We shall see in the next Rubric that this one is simply a later development by Nakdanim who have not adhered to the original design and mistook the scope of this Massorah.

תת״ב = § 802.

אמר פלוני בלבו *a person saying in his heart, occurs six times.* The design of this Rubric is to catalogue the instances in which אמר *to say* is combined with בְּלִבּוֹ *in his heart,* i. e. exclusively with suffix third person singular masculine and which specify the individual between the verb *in the third person* and the noun with the suffix *third person.*

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 361*a*, on Esther **6** 6 which I have printed; (II) the same MS., fol. 87*b*, on 1 Kings **12** 26; (III) Add. 21,160, fol. 4*a*, on Gen. **17** 17; (IV) the same MS., fol. 312*a*, on Esther **6** 6; (V) Add. 15,251, fol. 406*b*, on the same passage; (VI) Harley 5710—11, Vol. I, fol. 228*a*, on 1 Kings **12** 26; (VII) the printed Massorah on Gen. **17** 17 and (VIII) the same on 1 Kings **12** 26.

The different Lists afford an instructive illustration of the manner in which the Massoretic materials were formulated in the different Schools of textual redactors and how the original design of certain Rubrics has been marred by later Nakdanim. Lists I, II, III, IV and V most emphatically state that the phrase here recorded is restricted to the verb in the third person singular in combination exclusively with the noun with the suffix third person singular masculine. Hence though בְּלִבּוֹ occurs four times more in combination with אמר (Obad. 3: Ps. **10** 6, 11, 13) they are excluded from these Lists because the person (= פלוני) who *says in his heart* which is the essential point of this Massorah, is not mentioned in these passages. The Nakdan, however, who manipulated the first List of Jacob b. Chayim's printed Massorah

(List VII) misunderstood this import. He, therefore, added the three instances from the Psalms because they exhibit the combination אמר בְּלִבּוֹ and what is worse still inserted the two passages which have אמר אֶל־לִבּוֹ (Gen. 8 21; 1 Sam. 28 1) and omitted Ps. 53 2 which is one of the six original passages. As this yielded ten instances he altered the ו = 6 into י = 10. The editor of the second List of Jacob b. Chayim's printed Massorah (List VIII) has not treated this Rubric quite so barbarously. Though he too states in the heading that there are ten such instances combined with בְּלִבּוֹ he gives the six correct passages first in their proper order and adds the four incorrect ones at the end. By this making up the ten he avoids the two passages with the combination אמר אֶל־לִבּוֹ. From their position, however, and absence of proper sequence it is evident that he regarded them as out of place.

We have still to consider the recension of this Rubric exhibited in List VI which is as follow:

1 Kings 12 26	ירבעם התמיא	ויאמר פלוני בלבו ג' דסמוי וסיכניהון	
Esther 6 6	המן התלוי	Gen. 27 41	עשו הרשע
חד בת' חד בנבי' חד בכתו'			

It will be seen that in this Model Codex, which gives the Massorah in its earliest form, the Rubric consists of three instances only and is strictly confined to the passages which not only begin with וַיֹּאמֶר, but which are immediately followed by the name of the person. Moreover in all the three instances the identical phrase is used of three wicked persons and the Massorah notices the fact that one occurs in the Law, one in the Prophets and one in the Hagiographa. We thus see how the Rubric of three was expanded into six, ten, and ultimately into thirty-three passages. Against וחבירו in the Rubric which I have printed (§ 802) should be Ps. 53 2 and not 10 6.

תת"ג = § 803.

אָמַר *he said, is three times with Kametz.* That is, in these three instances only has this preterite third person singular masculine, which occurs upwards of five hundred and eighty times, *Kametz* under the *Mem* which is due to two having the pausal accent *Athnach* (Gen. 18 17; 21 1) and one having *Soph Pasuk* (Exod. 18 24).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 1379, fol. 57*a*, on Gen. 18 17 which I have printed; (II) Add. 15.251, fol. 20*b*, on the same passage; (III) Add. 21,160, fol. 95*a*, on Exod. 18 24; (IV) Halle Ochlah Ve-Ochlah II, § 9, margin and (V) the printed Massorah on Gen. 18 17.

תת"ד = § 804.

אָמַר אֱלֹהִים *God said, occurs six times in this combination in the Scriptures.* Normally when אָמַר is the predicate of the Divine Being it is followed by *Jehovah* and it is in these six instances only that it is combined with אֱלֹהִים. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 188*b*, on Ps. 50 16 which I have printed; (II) the same MS., Vol. II, fol. 169*b*, on 2 Chron. 33 7; (III) Arund. Orient. 16, fol. 278*b*, on the same passage; (IV) the same MS., fol. 296*a*, on Ps. 50 16; (V) Add. 15.251, fol. 29*a*, on Gen. 31 16; (VI) Vienna Codex No. 35 on 2 Chron. 33 7; (VII) the printed Massorah on Gen. 3 1 and (VIII) the same on Exod. 13 17.

תת"ה = § 805.

אָמַר יְהוָה *Jehovah said, begins a verse three times.* Normally when this formula begins a verse it is כֹּה אָמַר יְהוָה *thus says Jehovah* or כִּי כֹה אָמַר יְהוָה.[1] The Massorah, therefore, safeguards these exceptional instances. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35 on Jerem. 46 25 which I have printed; (II) Orient. 1474, fol. 58*b*, on the same passage and (III) the printed Massorah on Ps. 68 23. It is remarkable that both Lists give Ps. 68 23 which is אמר אֲדֹנָי in the received text as one of the three verses beginning with אמר יְהוָה.

[1] Comp. כֹּה אָמַר יְהוָה Jerem. 2 5; 6 16 22; 7 3, 21; 9 22; 10 2 &c. כִּי־כֹה אָמַר יְהוָה Jerem. 4 3, 27; 6 6; 10 18; 16 3, 5, 9; 20 4 &c.

תת"ו = § 806.

אָמַר יְהוָה *saith Jehovah, occurs ten times at the end of a verse in this book.* That is, in Jeremiah. This Rubric, which I have found only in Orient. 1474, fol. 12*b*, on Jerem. 8 12, does not agree with the received text: (1) Jerem. 15 11 which is here given as one of the instances where אָמַר יְהוָה ends the verse is in the preceding Rubric registered as one of the three instances where it begins the verse. And (2) Jerem. 30 3; 44 26 and 49 18 are in the *textus receptus* in the middle of the verse. Can it be that this Yemenite Massorah is based upon a recension of the text in which the verses were differently divided?

תת"ז = § 807.

אָמַר יְהוָה *said Jehovah, occurs eight times at the end of a verse in this book.* That is, in the twelve Minor Prophets which are treated as one book in the Massorah. The design of this Massorah is to protect this formula against the longer phrase אָמַר יְהוָה צְבָאוֹת *saith Jehovah of hosts,* which ends the verse in the majority of passages[1] and to militate against those recensions which exhibited variations, as will be seen from the notes on Amos 7 3 and Mal. 1 13 in my edition of the Hebrew Bible. This Rubric too I have found in Orient. 1474, fol. 234*b* only, on Amos 1 5.

[1] Comp. אָמַר יְהוָה צְבָאוֹת Hag. 2 7; Zech. 1 3; 7 13; Mal. 1 8, 9, 11; 2 4, 8; 3 1, 5, 11, 12, 21.

תת"ח = § 808.

אָמַר יְהוָה *saith Jehovah, occurs twenty times at the end of a verse.* This Massorah combines into one Rubric and completes the instances which the different Lists tabulated on the several books. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 205*a*, on Amos 1 5 which I have printed; (II) the same MS., fol. 205*b*, on Amos 1 15; (III) the same MS., fol. 216*a*, on Zeph. 3 20; (IV) Add. 15,251, fol. 264*a*, on Jerem. 48 8; (V) Vienna Codex No. 35 on Amos 1 5 and (VI) the printed Massorah on the same passage. Isa. 11 9 in my Rubric should be Isa. 65 25.

תת"ט = § 809.

אָמַר יְהוָה אֱלֹהַיִךְ *saith Jehovah thy God, occurs once only at the end of the verse.* That is, with the suffix second person masculine. In the other two passages where this formula ends the verse it is אמר יהוה אֱלֹהַיִךְ with the suffix second person feminine (Isa. 54 6; 66 9). The Massorah, therefore, safeguards this unique occurrence. This Rubric is from the printed Massorah on Amos 9 15.

תת"י = § 810.

אָמַר יְהוָה לָהֶם *Jehovah said to them, occurs four times in this combination in the Scriptures.* Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 251*a*, on 2 Kings 17 12 which I have printed; (II) Orient. 4445, fol. 47*b*, on Numb. 26 65; (III) Add. 15,451, fol. 259*a*, on 2 Kings 17 12; (IV) Arund. Orient. 16, fol. 110*b*, on the same passage; (V) the same MS., fol. 311*a*, on Ps. 106 34; (VI) Add. 21,160, fol. 73*a*, on Exod. 6 26; (VII) Add. 15,251, fol. 367*b*, on Ps. 106 34; (VIII) the printed Massorah on Exod. 6 26 and (IX) the same on Ps. 106 34.

תת"יא = § 811.

אָמַר לִי *he said to me, occurs five times thus combined in the Scriptures . . . . . and in two instances it is with the prefix Vav.* Normally אָמַר is followed by אֵלַי;[1] hence the Massorah safeguards this abnormal combination.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 147*b*, on 1 Chron. 28 3 which I have printed; (II) Arund. Orient. 16, fol. 103*b*, on 2 Kings 8 14; (III) the same MS., fol. 185*a*, on Ezek. 29 3; (IV) the same MS., fol. 255*a*, on 1 Chron. 28 3; (V) the same MS., fol. 380*a*, on Neh. 2 18; (VI) Add. 15,251, fol. 328*a*, on 1 Chron. 28 3; (VII) Add. 21,160, fol. 7*a*, on Gen. 20 5 and (VIII) the printed Massorah on the same passage.

[1] Comp. אָמַר אֵלַי Deut. 31 2; 1 Sam. 19 17; 23 22; 2 Kings 18 25; Isa. 36 10; Jerem. 28 1; Ps. 2 7; Ruth. 2 21.

תת"יב = § 812.

וַיֹּאמֶר *and he said, occurs eight times in this book.* That is, in the Minor Prophets which are Massoretically treated as one book. This Rubric, which does not occur in the printed Massorah, I have found only in the St. Petersburg Codex of A. D. 916 on Amos 6 10.

The design of this Massorah is to safeguard the instances in which this preterite with the *Vav* conjunctive occurs in the Minor Prophets in accordance with the recension of the text preserved in the Massoretic School whence this Rubric proceeds. It will be seen that according to this School of Massorites the

reading in Zech. 3 5 is וְאָמַר and this reading is also exhibited in the Syriac and Vulgate. Other Codices, however, read it וָאֹמַר Kal future first person singular with *Vav* conversive, and this reading is supported by the School of Massorites who compiled the present *textus receptus*.

תתי"ג = § 813.

אָמַרְתָּ *thou didst say, begins a verse three times . . . . . they are all outside the Pentateuch.* The Kal preterite second person singular masculine which begins a verse upwards of fifty times, has in forty-eight instances the prefix *Vav*[1] and is without it in these three passages only. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 252*a*, on 2 Kings **18** 20 which I have printed; (II) Arund. Orient. 16, fol. 112*b*, on the same passage; (III) the same MS., fol. 272*b*, on 2 Chron. **25** 19; (IV) Vienna Codex No. 35 on 2 Kings **18** 20; (V) the same Codex on Jerem. **45** 3; (VI) Halle Ochlah Ve-Ochlah II, § 9, and (VII) the printed Massorah on Jerem. **45** 3.

[1] Comp. וְאָמַרְתָּ at beginning of a verse Gen. **32** 19; Exod. **4** 22; Numb. **28** 3; Deut. **6** 21; **8** 17; **26** 13; 1 Kings **22** 27; Isa. **7** 4; **12** 1; Jerem. **7** 28; **8** 4; **11** 3; **13** 12, 13; **14** 17; **16** 11; **17** 20; **19** 3, 11; **22** 2; **25** 27; **26** 4; **38** 26; **43** 10; **51** 62, 64; Ezek. **6** 3; **12** 19; **13** 18; **16** 3; **17** 3; **19** 2; **20** 5; **21** 3, 8; **22** 3; **25** 3; **27** 3; **28** 22; **35** 3; **38** 3, 11; **44** 6; Zech. **1** 3; **6** 12; Prov. **5** 12; Job **22** 13.

תתי"ד = § 814.

וְאָמַרְתָּ *and thou shalt say, occurs five [four] times with the accent in this book.* That is, in Ezekiel this expression has in five instances the accent *Gershaim*. This Rubric, which I have found in the printed Massorah only, on Ezek. **17** 3 is incorrect, as is frequently the case in Jacob b. Chayim's edition. There are four instances only. The expression דבר which is given in this List as the fifth instance is manifestly a corruption of ידי and belongs to the catchword אגילי = Ezek. **13** 18 as I have printed it. It has indeed been supposed that it refers to Ezek. **29** 3. (Comp. Heidenheim, משפטי המעמים, p. 20*b* &c.) But in this passage ואמרת has one *Geresh* only, after *Azla* as it is in **37** 12. Besides all the instances where וְאָמַרְתָּ has *Gershaim* begin a verse, whereas in **29** 3 this is not the case. The heading ה' = *it occurs five times,* has been altered by a later Nakdan from ד' = 4, who mistook the import of this Massorah and who did not see that דבר is a clerical error for ידי and that it belongs to אגילי, as I have printed it.

תתט"ו = § 815.

וְאָמַרְתָּ *and thou shalt say, occurs three times with the accent.* That is, this Kal preterite second person singular masculine with *Vav* conversive has the accent *Pazer*. This Rubric, which is from the printed Massorah on 2 Sam. **23** 17, is incorrect: (1) there are four such instances, Ezek. **21** 12 being omitted and (2) ואמרת הלא עוד with which the catchwords in Jacob b. Chayim's Massorah ends, viz. Ezek. **36** 6, is a clerical error for ואמרת להרים as I have printed it. (*Vide infra,* letter א, § 846.)

תתט"ז = § 816.

וְאָמַרְתָּ אֲלֵיהֶם *and thou shalt say unto them, occurs three times with the accent in this book.* That is, this phrase has in these three passages *Kadma Ve-Azla*. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Orient. 1474, fol. 25*a*, on Jerem. **19** 11 which I have printed and (II) the printed Massorah Finalis, letter א, § 597. Though the headings in both Lists state that there are three such instances only, List II rightly gives four passages as אשר למות למות = Jerem. **15** 2 has been added by a later Nakdan. The heading, moreover, in Jacob b. Chayim's printed Massorah ג' במץ' קדמ' אזלא בירמיה *it occurs three times with the accents Kadma Ve-Azla in Jeremiah,* is more explicit.

תתי"ז = § 817.

וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל *and thou shalt say unto them thus saith Jehovah of hosts the God of Israel, occurs twice in this combination.*

Besides the formula in question, there are no fewer than four different ways in which the Divine message is delivered to the people whom the Prophet is commanded to address (וְאָמַרְתָּ אֲלֵיהֶם) in the name of Jehovah. But as all these formulæ are shorter[1] the design of the Massorah here is to safeguard the two exceptionally long combinations.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 31*b*, on Jerem. **25** 27.

[1] Comp. (I) וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה Jerem. **8** 4; **13** 13; **15** 2; **26** 4; (II) וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה צְבָאוֹת Jerem. **19** 11; **25** 27; Zech. **1** 3; (III) וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יֱהוִה Jerem. **11** 3 and (IV) וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל which is used exclusively in Ezekiel, viz. **2** 4; **3** 11, 27; **13** 18; **14** 4; **16** 3; **20** 3, 5, 27; **24** 3; **37** 12.

תתי"ח = § 818.

אָמַרְתָּ *thou saidst, occurs seven times . . . . and they have no parallel in all the Scriptures.* The design of this Massorah is to exclude the Eastern textual reading or *Kethiv* which is אמרתי both in Isa. **47** 10 and **57** 10. It is, moreover, intended to indicate that though it is אָמַרְתָּ in Ps. **16** 2, which is normally the preterite second person singular *feminine,* it is in this passage abnormally *the masculine* and that there is, therefore, no necessity to alter it into אָמַרְתִּי.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177*a*, on Ps. **16** 2 which I have printed; (II) Arund. Orient. 16, fol. 61*a*, on 2 Sam. **6** 22; (III) the same MS., fol. 139*b*, on Isa. **47** 10; (IV) the same MS., fol. 160*b*, on Jerem. **22** 21; (V) the same MS., fol. 287*a*, on Ps. **16** 2; (VI) Add. 15,451, fol. 207*b*, on 2 Sam. **6** 22 and (VII) the printed Massorah on Ps. **16** 2. In List V where the instance from Ps. **16** 2 is the last in the enumeration, the Massorite remarks בתר' לש' וכר *in this last passage it is masculine.* To the same effect is the Massorah Parva in this Standard Codex against Ps. **16** 2.

תתי"ט = § 819.

וְאָמַרְתְּ *and thou shalt say, occurs three times.* That is, the second person singular *feminine* with the prefix *Vav* to distinguish it from the numerous instances in which it is וְאָמַרְתָּ the masculine.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158*a*, on Judg. **4** 20, which I have printed; (II) the same MS., Vol. I, fol. 216*a*, on 1 Kings **1** 13; (III) Arund. Orient. 16, fol. 21*a* on Judg. **4** 20; (IV) the same MS., fol. 76*a*, on 1 Kings **1** 13; (V) the same MS., fol. 140*b*, on Isa. **49** 21; (VI) Add. 15,451, fol. 165*b*, on Judg. **4** 20 and (VII) the printed Massorah on 1 Kings **1** 13.

תת"כ = § 820.

אָמַרְתִּי *I said, begins a verse twice.* The reason for safeguarding these instances is due to the fact that some MSS. read אָמַרְתָּ, the second person singular in Isa. **36** 5, which is in accordance with the parallel passage in 2 Kings **18** 20, but which the redactors of this Massorah reject. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133*a*, on Isa. **36** 5.

תתכ"א = § 821.

אָמְרוּ *they said, occurs twice at the beginning of a verse.* The heading of this Rubric ought properly to be ב' ובכתב = *it occurs twice and in this book,* since both instances occur in the Psalms; but as we have seen, this qualifying expression is often omitted. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 302*a*, on Ps. **74** 8 which I have printed; (II) Add. 15,251, fol. 362*b*, on Ps. **83** 5 and (III) Halle Ochlah Ve-Ochlah II, § 9.

תתכ"ב = § 822.

וַאֲמַרְתֶּם אֲלֵיהֶם *and ye shall say unto them, occurs twice.* That is, to distinguish it from the two instances in which וַאֲמַרְתֶּם is followed by לָהֶם, as is indicated in the next Rubric where the two phrases are contrasted. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 73*a*, on Levit. **15** 2 which I have printed and (II) the printed Massorah on the same passage.

תתכ"ג = § 823.

וַאֲמַרְתֶּם לָהֶם *and ye shall say to them, occurs twice . . . . and in two instances it is* וַאֲמַרְתֶּם אֲלֵיהֶם. This Rubric, which does not occur in the printed Massorah, is from Orient. 2210, fol. 70*a*, on 1 Sam. **14** 31.

תתכ״ד = § 824.

אָמוֹר *to say, occurs six times in the Scriptures, three times plene and three defective.* As this Kal infinitive absolute, which occurs six times, is spelled in two different ways and in one instance in the same book, with and without the *Vav,* the Massorah safeguards its orthography.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 47*b*, on Exod. **21** 5 which I have printed; (II) the same MS., Vol. I, fol. 174*b*, on 1 Sam. **2** 30; (III) Arund. Orient. 16, fol. 29*b*, on Judg. **15** 2; (IV) the same MS., fol. 36*a*, on 1 Sam. **2** 30; (V) the same MS., fol. 49*b*, on 1 Sam. **20** 21; (VI) the same MS., fol. 161*b*, on Jerem. **23** 17; (VII) Add. 15,451, fol. 95*a*, on Exod. **21** 5; (VIII) the same MS., fol. 173*b*, on Judg. **15** 2; (IX) Add. 21,160, fol. 98*b*, on Exod. **21** 5; (X) the same MS., fol. 197*a*, on Numb. **6** 23; (XI) Halle Ochlah Ve-Ochlah II, § 9 and (XII) the printed Massorah on Exod. **21** 5. Lists II and VI simply record the three plene instances.

תתכ״ה = § 825.

בֶּאֱמֹר. This Kal infinitive construct with the prefix *Beth, occurs three times in the Scriptures . . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated nine Lists, seven in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 93*b*, on Ezek. **36** 20 which I have printed; (II) the same MS., Vol. II, fol. 186*a*, on Ps. **42** 4; (III) St. Petersburg Codex of A. D. 916 on Ezek. **36** 20; (IV) Arund. Orient. 16, fol. 190*a*, on the same passage; (V) Add. 15,451, fol. 122*a*, on Deut. **4** 10; (VI) the same MS., fol. 407*b*, on Ps. **42** 4; (VII) Add. 21,160, fol. 260*b*, on Deut. **4** 10; (VIII) the printed Massorah on the same passage and (IX) the same on Ps. **42** 4.

With the exception of Lists VII and VIII none of the other nine Lists state in the headings whether any of the instances are plene or defective, though all the three instances are defective in the *textus receptus.* List VII, however, emphatically heads the Rubric באמר נ׳ ב׳ חס׳ ואי מל׳ *it occurs three times, twice plene and once defective,* and gives Ps. **42** 4 as the plene passage, whilst List VIII as emphatically heads it נ׳ חס׳ *it occurs three times and is defective.* The two conflicting Massorahs, therefore, must be based upon two different recensions of the text which were preserved in the several Massoretic Schools.

תתכ״ו = § 826.

לֵאמֹר *saying, begins a verse nine times in the Scriptures. The sign thereof in Chaldee is, the captives forsook their wives in Egypt and the priests returned and passed their friends from Canaan*

Owing to the abnormal position of this infinitive construct at the beginning of the verse, which might easily mislead the Scribes who would in some of the instances naturally join it to the end of the preceding verse, the Massorites carefully safeguard these passages. This accounts for this Rubric being not only one of the earliest constituent parts of the Massorah, but of such frequent occurrence in the MSS.

Of this Rubric I collated seventeen Lists, fifteen in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 33*a*, on Jerem. **3** 1 which I have printed; (II) the same MS., Vol. II, fol. 47*b*, on Jerem. **25** 5; (III) the same MS., Vol. II, fol. 140*b*, on 1 Chron. **16** 18; (IV) the same MS., Vol. II, fol. 206*b*, on Ps. **105** 11; (V) St. Petersburg Codex of A. D. 916, on Jerem. **25** 5; (VI) the same Codex on Jerem. **42** 14; (VII) the same Codex on Zech. **7** 3; (VIII) Arund. Orient. 16, fol. 140*a*, on Isa. **49** 9; (IX) the same MS., fol. 162*b*, on Jerem. **25** 5; (X) the same MS., fol. 219*a*, on Zech. **7** 3; (XI) the same MS., fol. 301*a*, on Ps. **71** 11; (XII) the same MS., fol. 310*b*, on Ps. **105** 11; (XIII) Add. 15,451, fol. 297*a*, on Jerem. **42** 14; (XIV) the same MS., fol. 380*a*, on Amos **8** 5; (XV) Cambridge Add. 465 on Jerem. **3** 1, which alone has the mnemonic sign; (XVI) the printed Massorah on Jerem. **25** 5 and (XVII) the same on Ps. **105** 11.

תתכ״ז = § 827.

לֵאמוֹר *saying, is three times plene in the Scriptures.* As this Kal infinitive construct which occurs no fewer than nine hundred and thirty-six times in the Scriptures, is plene in these three instances only, the Massorah safeguards this exceptional orthography. In these three instances we have a striking illustration of the attempt to introduce the later plene orthography which in the case of this infinitive, has almost entirely failed. It is remarkable that in these two books alone in which this abnormal spelling occurs, the primitive orthography (לֵאמֹר) is to be found about one hundred and ninety-two times, viz. eighty times in Genesis and one hundred and twelve times in Jeremiah.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 33*a*, on Gen. **48** 20 which I have printed; (II) Arund. Orient. 16, fol. 158*a*, on Jerem. **18** 5; (III) the same MS., fol. 196*b*, on Jerem. **33** 20; (IV) Add. 15,251, fol. 40*a*, on Gen. **48** 20; (V) the same MS., fol. 256*b*, on Jerem. **33** 20; (VI) Add. 15,451, fol. 291*a*, on the same passage; (VII) the printed Massorah, on Gen. **48** 20 and (VIII) the same on Jerem. **18** 5.

תתכ״ח = § 828.

וְלֵאמֹר *and saying, occurs three times in the Scriptures.* That is, of the hundreds of times this infinitive occurs in the Bible it is with the prefix *Vav* in these three instances only. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 25*a*, on Isa **51** 16, which I have printed; (II) Arund. Orient. 16, fol. 141*a*, on the same passage; (III) the same MS., fol. 277*b*; (IV) Add. 15,250, fol. 434*a*; (V) Vienna Codex No. 35, all on 2 Chron. **32** 17; (VI) Halle Ochlah Ve-Ochlah II, § 9, and (VII) the printed Massorah Finalis, letter א, § 565.

תתכ״ט = § 829.

אָמְרִי. This infinitive with the suffix first person singular occurs twice. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Josh. **6** 10.

תת״ל = § 830.

אָמְרֵךְ. This infinitive second person singular feminine occurs twice only. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 183*a*, on Ezek. **25** 3 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תתל״א = § 831.

אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה *say unto them thus saith the Lord Jehovah, occurs four times . . . . in the first instance it is not preceded by* לָכֵן.

The design of this Massorah is not to register the instances in which אֲדֹנָי precedes the Tetragrammaton in combination with the phrase כֹּה אָמַר, but the passages in which this phrase itself is preceded by אָמַר אֲלֵיהֶם. This is evident from the fact that when the verb is וְאָמַרְתָּ the preterite is with *Vav* conversive, or when even אֱמֹר the imperative is not followed by אֲלֵיהֶם, the combination אֲדֹנָי יְהוִה occurs frequently after the formula כֹּה אָמַר.[1]

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Ezek. **12** 10.

[1] For the instances in which כֹּה אָמַר אֲלֵיהֶם וְאָמַרְתָּ is followed by אֲדֹנָי יְהוִה, see א, § 817, note, and for אָמַר which are followed by אֲדֹנָי יְהוִה without אֲלֵיהֶם, see Ezek. **11** 16, 17; **17** 9; **24** 21.

תתל״ב = § 832.

אָמַר כֹּה אָמַר יְהוִה *say thus saith Jehovah, occurs four times in this book,* i. e. Ezekiel. This Rubric, which is from the St. Petersburg Codex of A. D. 916 on Ezek. **11** 5, is misleading, since it is in the first passage only where the imperative אֱמֹר precedes this formula. It is manifestly identical with the Rubric which registers simply the four instances in which the shorter form כֹּה אָמַר יְהוָה occurs in Ezekiel, and which is given in the Massorah, letter ב, § 72, Vol. II, p. 26.

תתל״ג = § 833.

אִמְרוּ לָהֶם *say to them, occurs twice thus combined . . . . . and once it is with the prefix Beth.* That is, to distinguish it from the seven instances where this imperative is followed by אֲלֵיהֶם.[1] It is remarkable that this shorter form is to be found in Deuteronomy only. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 115*b*, on **Deut. 5** 27 which I have printed and (II) the printed Massorah Finalis, letter א, § 606. With the prefix it is the infinitive construct, but the Massorah makes no distinction when the punctuation is the same.

[1] Comp. אִמְרוּ אֲלֵיהֶם Levit. **22** 3; Numb. **14** 28; Ezek. **12** 10, 23, 28; **33** 11, 25.

תתל״ד = § 834.

אֱמֹר לַמֶּלֶךְ *say unto the king, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 40*a*, on Jerem. **13** 18.

תתל״ה = § 835.

אִמְרִי־נָא *say now,* or *I pray thee, occurs twice.* That is, to distinguish it from the other four instances where this imperative singular feminine is used without being followed by נָא (Gen. **20** 13; 1 Kings **14** 7; Isa. **40** 9; Jerem. **48** 19) so as to guard against Gen. **12** 13 and **20** 13 being made conformable. This Rubric is from the printed Massorah on Gen. **12** 18.

תתל״ו = § 836.

וְאִמַרְתֶּם *and say ye, occurs six times.* In the other eighteen instances where this imperative plural occurs, it is without the prefix *Vav*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 149*b*, on Jerem. **4** 5 which I have printed; (II) the same MS., fol. 206*a*, on Amos **3** 9; (III) the same MS., fol. 248*b*, on 1 Chron. **16** 35; (IV) Add. 15,451, fol 288*a*, on Jerem. **31** 7; (V) Add. 21,160, fol. 290*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 9, and (VII) the printed Massorah on 1 Chron. **16** 35. Jacob b. Chayim's Massorah (List VII) omits Amos **3** 9 though it states in the heading that there are six instances.

תתל״ז = § 837.

וַיֹּאמֶר יְהוָה. For the textual reading יֹאמַר Kal future third person which is in six instances combined with the Tetragrammaton with the pausal accent, the proper reading appears to be אָמַר, the preterite third person. That is, the *Sevir* is יֹאמַר. It is the preterite and not the future which is the normal form in this formula.[1]

Of this important Rubric I have found two Lists only: (I) Orient. 1474, fol. 132*b*, on Isa. **1** 11 which I have printed and (II) the printed Massorah Finalis, letter א, § 157. The Nakdan after whom Jacob b. Chayim printed this List mistook the import of this Massorah. Its design is not to register all the instances in which יְהוָה is preceded by יֹאמַר. This is evident from the fact that in this combination it occurs altogether no fewer than eleven times and that five instances are excluded because יְהוָה has not the pausal accent, but is combined with another Divine name.[2] The omission, therefore, of two instances in Jacob b. Chayim's List (Isa. **33** 10; **41** 21) and the insertion of other two passages (1 Kings **1** 36; **22** 14) are against the scope of this Massorah. For דחזי לחזן which is equivalent to דסבירין, see letter א, § 272.

[1] Comp. אָמַר יְהוָה Isa. **59** 21, 21; **65** 7; Jerem. **44** 26; אָמַר יְהוָה Isa. **66** 20; Jerem. **49** 18; אָמַר יְהוָה Isa. **39** 6; **65** 25; **66** 21, 23 &c.

[2] Comp. יֹאמַר יְהוָה אֱלֹהֵינוּ Deut. **5** 24; יֹאמַר יְהוָה אֱלֹהֵינוּ Jerem. **42** 20; יֹאמַר יְהוָה אֵלַי 1 Kings **22** 14; יֹאמַר יְהוָה אֱלֹהַי Zech. **13** 9 and יֹאמַר יְהוָה אֱלֹהַי 1 Kings **1** 36, where though with *Zakeph* it is followed by another Divine name.

תתל״ח = § 838.

וַיֹּאמֶר *and he shall say, is six times Raphe in the Scriptures.* That is, it has in six instances *Sheva* under the *Vav* in contradistinction to the many instances in which it has *Pathach* and which are recorded in the following Rubrics. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, Vol. II, fol. 190*b*, on Ps. **58** 12 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Hab. **2** 6; (III) Arund. Orient. 16, fol. 138*a*, on Isa. **44** 16; (IV) the same MS., fol. 143*b*, on Isa. **58** 9; (V) the same MS., fol. 214*a*, on Hab. **2** 6; (VI) the same MS., fol. 298*a*, on Ps. **58** 12; (VII) Halle Ochlah Ve-Ochlah II, § 9, and (VIII) the printed Massorah on 2 Kings **9** 17. It will be seen that the printed Massorah alone has this Rubric on 2 Kings **9** 17 and it is most probable that Jacob b. Chayim followed some MS. in which it was placed on this verse to safeguard it against being made conformable to וַיֹּאמֶר by which it is twice preceded. In the List I have printed, this instance is omitted which is manifestly due to a clerical error.

תתל״ט = § 839.

וַיֹּאמֶר *and he said, occurs ninety-one times with Pathach, forty of them are in the Pentateuch.* That is, with *Pathach* under the *Mem*. This Kal future third person singular with *Vav* conversive occurs altogether six hundred and thirty-three times in the Pentateuch. As it has *Segol* under the *Mem* in no less than five hundred and ninety-three instances and is with *Pathach* in forty passages only, the Massorah safeguards the exceptional vowel-points. The *Pathach* in these instances is due to the accent being on the ultimate. It is, however, to be remarked that these forty instances exhibit no fewer than six different accents which are more or less pausal.[1]

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Orient. 2348, fol. 123*a*, on Numb. **21** 2 which I have printed; (II) Orient. 2349, fol. 113*a*, on the same passage; (III) Add. 21,160, fol. 26*a*, on Gen. **30** 28 and (IV) the same MS., fol. 229*b*, on Numb. **23** 12. Lists I and II omit Gen. **37** 30 which is manifestly due to a clerical error since the heading distinctly states that there are forty such instances in the Pentateuch. They, moreover, give וידד ישראל וידד יעקב as the catchwords for Numb. **21** 2 instead of which is due to the same cause. List III omits Gen. **47** 30, whilst List IV, which gives this instance, omits Gen. **43** 29. The heading of this List, viz. ויאמר מ״א בתורה exhibits a scribal mistake.

[1] In twenty-five instances it is וַיֹּאמֶר with *Athnach* (Gen. **14** 19; **15** 8; **18** 3, 23, 27; **19** 7; **24** 34; **30** 28; **37** 30; **48** 15; Exod. **5** 22; **32** 31; **33** 14, 18; Numb. **11** 27, 28; **21** 2; **23** 7, 12, 18; **24** 3, 15, 20, 21, 23); in six it is וַיֹּאמֶר with *Zakeph Gadol* (Gen. **20** 4; **27** 36; **33** 5; **43** 29; **47** 30; **48** 9); in four it is וַיֹּאמֶר with *Zakeph Katon* (Gen. **18** 29; **28** 17; Exod. **2** 14; **32** 5); in two it is וַיֹּאמֶר with *Rebia* (Gen. **16** 8; Deut. **33** 2); in two it is וַיֹּאמֶר with *Segolta* (Gen. **28** 13; Deut. **33** 7); and in one instance it is וַיֹּאמֶר with *Shalsheleth* (Gen. **24** 12).

תת״מ = § 840.

וַיֹּאמֶר *and he said, occurs six times in this book.* That is, in Samuel. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 154*b*, on 1 Sam. **7** 12. It is incorrect, since there are ten instances in which the *Mem* is with *Pathach* instead of the normal *Segol*. The four omitted instances are 2 Sam. **19** 27; **20** 20; **22** 2 and **23** 15. They are correctly given in the List which catalogues the instances in the whole Bible. (*Vide infra,* § 842.) The Rubric exhibits the first attempt by the original compiler to collect these phenomena who left the compilation of the List to his colleagues. Instead, however, of completing it a later Nakdan, as usual, regarded it as final and hence added the heading, fixing the number at six. As this future third person singular with *Vav* conversive occurs no less than four hundred and seventy times in Samuel and as it is with *Pathach* under the *Mem* (ויאמר) in these ten instances only the Massorah safeguards the exceptional orthography. The ten instances exhibit two kinds of pausal accents. In seven passages it is וַיֹּאמֶר with *Athnach* (1 Sam. **22** 9, 14; 2 Sam. **3** 33; **15** 21; **20** 20; **22** 2; **23** 15) and in three it is וַיֹּאמֶר with *Zakeph Gadol* (1 Sam. **3** 18; **7** 12; 2 Sam. **19** 27).

תתמ״א = § 841.

וַיֹּאמֶר *occurs thirteen times in this book.* That is, in Kings. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Kings **8** 23. It is defective, inasmuch as it leaves out two instances, viz. 1 Kings **17** 11 and 2 Kings **19** 15, which are correctly given in the List recording the instances of this phenomenon throughout the Bible. (*Vide supra,* § 842.) The heading, therefore, must be the addition of a later Nakdan if the original Massorite did not work upon Codices in which these two instances exhibited the normal vowel-points. As this Kal third person future with *Vav* conversive occurs no less than three hundred and forty-seven times in Kings and as it is וַיֹּאמֶר with *Segol* in three hundred and thirty-two passages and ויאמר with *Pathach* in fifteen only, the Massorah safeguards the exceptions. The fifteen instances exhibit no fewer than five different accents of a more or less pausal nature.[1]

[1] In three instances it is וַיֹּאמֶר with *Athnach* (1 Kings **1** 29; **17** 20, 21); in two it is וַיֹּאמֶר with *Zakeph Gadol* (2 Kings **1** 8; **2** 14); in five it is וַיֹּאמֶר with *Zakeph Katon* (1 Kings **17** 10, 11; 2 Kings **6** 17, 18; **13** 14); in one instance it is וַיֹּאמֶר with *Revia* (1 Kings **8** 23); and in four instances it וַיֹּאמֶר with *Segolta* (1 Kings **18** 36; 2 Kings **7** 2, 19; **19** 15).

תתמ״ב = § 842.

וַיֹּאמֶר *occurs ninety-one times . . . . and wherever it is preceded by* וַיַּעַן *or* וַיִּשָּׂא *in Job it is likewise so.* The exceptional pointing of this expression which was originally recorded in each book separately, but for which we have as yet found three separate

Lists only, is here grouped together into one List extending over the whole Bible.[1] As the three separate Lists catalogue sixty-five instances in those special books (*vide supra*, §§ 839—841), there are twenty-six only left for the remaining Scriptures. The distribution of the instances in the sundry books, as well as the minute and extraordinary labours of the Massorites will best be seen when it is stated that apart from the thirty-two passages in Job to be mentioned hereafter, ויאמר occurs altogether two thousand and forty-two times and that it is pointed וַיֹּאמֶר in nineteen hundred and fifty-one instances, and וַיֹּאמֶר in ninety-one passages only. The relative number of each form in the several books is as follows:

The Pentateuch.	וַיֹּאמֶר 593	וַיֹּאמֶר 40
Gen.	327	21
Exod.	150	6
Levit.	10	.
Numb.	84	11
Deut.	22	2

Earlier Prophets.	וַיֹּאמֶר 970	וַיֹּאמֶר 33
Josh.	52	1
Judg.	126	7
Sam.	460	10
Kings	332	15

Latter Prophets.	וַיֹּאמֶר 178	וַיֹּאמֶר 6
Isa.	32	1
Jerem.	49	.
Ezek.	41	.
Minor Proph.	56	5

Hagiographa.	וַיֹּאמֶר 210	וַיֹּאמֶר 12
Ps.	3	1
Prov.	1	.
Job	13	4
Megil.	43	1
Dan.	15	2
Ezra-Neh.	15	.
Chron.	120	4

Total וַיֹּאמֶר 593 + 970 + 178 + 210 = 1951.
Total וַיֹּאמֶר 40 + 33 + 6 + 12 = 91.

As the different accents of וַיֹּאמֶר in the sixty-five instances recorded in the three separate Rubrics have already been given, we have only to remark that the remaining twenty-six exhibit a still greater variety than those in the Pentateuch.[2]

We have still to consider the import of the remark at the end of this Rubric that apart from the four instances in Job where it is וַיֹּאמֶר it is likewise so pointed in this book, wherever it is preceded in the same verse by וַיַּעַן or וַיִּקַּח. There are twenty-nine instances in which וַיֹּאמֶר is preceded in the same verse by וַיַּעַן in Job and three in which it is preceded by וַיִּקַּח.[3] These thirty-two instances have, therefore, to be added to the ninety-one so that there are properly one hundred and twenty-three passages in which this future third person singular with *Vav* conversive is pointed וַיֹּאמֶר with *Pathach* under the *Mem*. Though in twenty-seven of these instances it is וַיֹּאמֶר with the *Silluk* on the penultimate, still it is in five instances with the accent on the ultimate.[4] The Massorah, therefore, correctly indicates these instances by וַיַּעַן וַיִּקַּח and not by וכל מלעיל דאיוב דכות׳.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 8*b*, on Gen. 14 19 which I have printed; (II) Arund. Orient. 16, fol. 113*a*, on 2 Kings 19 15; (III) Halle Ochlah Ve-Ochlah II, § 9, and (IV) the printed Massorah Finalis, letter א, § 558. It will be seen that List I which I have printed records eighty-nine instances only, but as it states in the heading that there are ninety-one it is evident that the omission of Gen. 48 15 and Exod. 2 14 is due to a clerical error. The mnemonic sign at the end, viz. אכב consists of the initials of the instances in Job and ought properly to be אבכ, since there are four catchwords. Though the heading of List II distinctly states that there are ninety-one such instances it practically records eighty-eight only, since it gives Gen. 27 36 and 2 Sam. 15 21 twice and omits 2 Kings 6 18; 7 19; 2 Chron. 20 6. The catchwords for 2 Sam. 20 20 which are here ויען איוב ויאמר are a clerical error for ויען יואב ויאמר. The omission at the end of the Rubric, viz. וכל ויען ויסף דאיוב דכות׳ leaves the thirty-two instances in Job unexplained. List III omits five instances, viz. Exod. 32 31; Numb. 24 15, 23; 2 Kings 6 18 and 2 Chron. 20 6, whilst List IV, which is from Jacob b. Chayim's Massorah, records ninety-two instances. But ויתחלל, ויהי כבואם שמרון which is here given as the seventeenth instance does not occur. It is evidently intended simply for ויהי כבואם שמרון 2 Kings 6 20 where, however, the *textus receptus* is rightly וַיֹּאמֶר with *Segol*. Moreover, the catchword ויען = Numb. 23 12 is a mistake for ויען and ויאמר יי אלהי ישראל = 2 Chron. 20 6 is a mistake for ויאמר יי אלהי אבתינו.

On Exod. 33 14 the printed Massorah states that וַיֹּאמֶר occurs ninety-one times, that forty of these instances are in the Pentateuch, that ten of them begin a verse and that they are given in the Massorah Magna.[1] In the Massorah Finalis, however, the ten instances in which וַיֹּאמֶר begins a verse are not given, and as the language here is ambiguous and may suggest that these ten instances extend to the whole Bible, I have to add that they are restricted to the Pentateuch (Gen. 15 8; 16 8; 18 3; 19 7; 24 12, 34; 30 28; Exod. 33 14, 18; Deut. 33 2) and that outside the Pentateuch וַיֹּאמֶר also begins a verse seven times (2 Sam. 19 27; 22 2; 1 Kings 8 23; Amos 1 2; Ps. 18 2; 2 Chron. 6 14; 20 6). This notice is interesting inasmuch as it shows that this Rubric proceeds from a different School of Massorites.

[1] ויאמר צ״א מ׳ מנחתן בתר ל׳ מנחתן ר״פ וסי׳ מצויין בכסי׳ רבת׳.

תתמ״ג = § 843.

וַיֹּאמֶר. *In four instances the Kethiv* or *textual reading is* וַיֹּאמֶר *and he said, and the Keri* or *official reading is* וָאֹמַר *and I said.* For the variations which obtained with regard to these readings see the notes on these passages in my edition of the Hebrew Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 196*b*, on 2 Sam. 1 8 which I have printed; (II) the same MS., Vol. II, fol. 295*b*, on Neh. 5 9; (III) Arund. Orient. 16, fol. 218*a*, on Zech. 4 2; (IV) the same MS., fol. 382*a*, on Neh. 5 9; (V) Add. 15,251, Supplement, fol. 438*b*; (VI) Halle Ochlah Ve-Ochlah I, § 117; (VII) Paris Ochlah Ve-Ochlah, § 133, and (VIII) the printed Massorah on Neh. 5 9.

תתמ״ד = § 844.

וַיֹּאמֶר. *In twelve instances the textual reading is* וַיֹּאמֶר *and he said, and the Sevir is* וַיֹּאמְרוּ *and they said.* That the *Sevir* records the actual readings of important Codices will be seen from the notes on these passages in my edition of the Bible, as well as from *the Introduction* to it p. 187 &c.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Cambridge Add. 1174, on Exod. 14 25 which I have printed; (II) Arund. Orient. 16, fol. 24*a*, on Judg. 8 6; (III) the same MS., fol. 104*a*, on 2 Kings 9 11; (IV) the same MS., fol. 219*a*, on Zech. 6 7; (V) Add. 15,251, fol. 49*a*, on Exod. 14 25; (VI) Add. 15,451, fol. 252*b*, on 1 Kings 20 3; (VII) the same MS., fol. 392*a*, on Zech. 6 7; (VIII) Add. 21,160, fol. 246*a*, on Numb. 32 25; (IX) the printed Massorah on the same passage, and (X) the same on Judg. 11 15.

תתמ״ה = § 845.

וַיֹּאמֶר *has in three instances the accent Zakeph.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 158*a*, on 1 Sam. 20 37. It is very difficult to explain. Not only has וַיֹּאמֶר *Zakeph Gadol* in Gen. 24 17 which is of frequent occurrence, but with *Zakeph Katon* וַיֹּאמֶר it is to be found eight more times in the *textus receptus*.[1]

[1] Comp. ויאמר Gen. 40 18; Exod. 4 1; 1 Sam. 19 22; 21 5; 25 10; 26 14, 22; 2 Sam. 19 22.

תתמ״ו = § 846*a*.

וַיֹּאמֶר *occurs four times at the beginning of a verse in the Pentateuch with the accent Zarka.* That is, when it precedes a proper name. This Rubric is from the printed Massorah on Gen. 32 10. On Numb. 11 21 the printed Massorah gives it again, but here it registers the two instances only which occur in Numbers and the heading ought, therefore, to be ב׳ במעם בסיפרא. The expression בסי׳ is properly given in the Massorah Parva where notice is also taken of the fact that it occurs altogether ten times with this accent in combination with a proper name (ב׳ בסי׳ ו׳ במע׳ בסיפרי׳ במע׳ במלוני׳).

[1] But though there is no other separate List of the several books, there is a List grouping together all the Prophets which I have printed in Vol. III, p. 333, § 95 and there is another List which records the instances in the Prophets and in the Hagiographa and which is given in Add. 21,160, fol. 281*a*.

[2] In ten instances it is וַיֹּאמֶר with *Athnach* (Josh. 7 20; Judg. 11 30; 13 8; 16 28; 20 4; Zech. 1 10; Job 1 14, 18; Ruth 2 6; 1 Chron. 11 17); in three it is וַיֹּאמֶר with *Zakeph Gadol* (Judg. 6 18; 8 19; Dan. 9 22); in three it is וַיֹּאמֶר *Zakeph Katon* (Judg. 15 18; Jonah 3 4; Dan. 8 16); in four it is וַיֹּאמֶר *Revia* (Isa. 38 3; Jonah 4 2; 2 Chron. 6 14; 20 6); in four it is וַיֹּאמֶר *Segolta* (Zech. 1 12; Job 1 16, 17; 2 Chron. 14 10); in one instance it is וַיֹּאמֶר *Pazer* (Ps. 18 2) and in one וַיֹּאמֶר *Shalsheleth* (Amos 1 2).

[3] Comp. וַיֹּאמֶר . . . . וַיַּעַן Job 1 7, 9; 2 2, 4; 3 2; 4 1; 6 1; 8 1; 9 1; 11 1; 12 1; 15 1; 16 1; 18 1; 19 1; 20 1; 21 1; 22 1; 23 1; 25 1; 26 1; 32 6; 34 1; 35 1; 38 1; 40 1, 3, 6; 42 1; וַיֹּאמֶר . . . . וַיִּקַּח Job 27 1; 29 1; 36 1.

[4] Comp. וַיֹּאמֶר . . . ויען 32 6; וַיֹּאמֶר . . . ויען 1 9; 2 4; וַיֹּאמֶר . . . ויען 1 7; 2 2.

תתמ״ו = § 846b.

וַיֹּאמֶר *occurs nine times with this accent at the beginning of a verse.* That is, when it precedes a proper name. In the preceding Rubric we have the first attempt of the Massorites to collate the accents connected with this expression in one of the books and then in one of the three great divisions of the Bible, whilst in the Rubric before us we have the result of their collation throughout the Scriptures.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 2*b*, on Gen. **2** 23 which I have printed, and (II) the printed Massorah Finalis, letter א, § 569. The two Rubrics, however, viz. § 846*a* and § 846*b* proceed from two different Schools of Massorites, as is evident from the fact that they are based upon two different principles. The compilers of the first Rubric regarded הָאָדָם Gen. **2** 23 in the light of a proper name and hence included it in this category, whilst the authors of the second Rubric took it as an ordinary appellative and hence excluded it. It will be seen that the Lists of Rubric 846*b* are in apparent conflict. The one which I have printed distinctly states in the heading that there are nine such instances and enumerates nine only, whilst Jacob b. Chayim's List as emphatically declares that there are ten and records ten passages. The clue to this discrepancy is to be found in the fact that the one is based upon the names of the persons and, therefore, regards Numb. **11** 21, **16** 28 and 1 Sam. **17** 37, **23** 10 each pair as one instance, since these four instances refer to two persons only, viz. Moses and David whilst the other has regard to the passages and hence gives these two instances separately, though in the case of David, it inconsistently omits one of the references. The only other three instances where this future third person singular with *Vav* converse has this accent, viz. is וַיֹּאמֶר (Gen. **44** 18; Deut. **31** 23; Ezek. **37** 11) are omitted because they do not belong to this category. A part of this Rubric is given below § 877.

תתמ״ו = § 846*.

וַיֹּאמֶר *has in fourteen instances the accent Pazer.* Of this Rubric, which I have printed in Vol. II, p. 2, § 846*, I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 13*a*, on Gen. **22** 2 which I have printed; (II) the printed Massorah on Exod. **34** 9 and (III) the same on 2 Sam. **23** 17. Though List I states in the heading that there are fourteen such instances, it enumerates thirteen only. In the *textus receptus* there are *fifteen* passages in which וַיֹּאמֶר occurs; the two passages which are omitted in this List are 1 Sam. **20** 29 and Isa. **6** 11. List II also states in the heading that there are fourteen instances only and records thirteen, since the catchwords וישמע אליו דוד are not only a mistake for ויאמר אליו דוד = 1 Sam. **30** 15, but are given twice and Gen. **27** 33 and 2 Sam. **23** 17 are omitted. List III states that there are seventeen instances. It omits 1 Chron. **11** 19 and gives the three instances in which it is וְאָמַרְתָּ with this accent and thus obtains the seventeen passages.

תתמ״ז = § 847.

וַיֹּאמֶר, וַיֹּאמֶר. *In seven verses* ויאמר *occurs twice, in the first instance it is* וַיֹּאמֶר *with Segol under the Mem and in the second* וַיֹּאמַר *with Pathach.* The design of this Massorah is to safeguard the two different pointings of the same expression in one and the same verse.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 56*b*, on Gen. **43** 9 which I have printed; (II) Orient. 4445, fol. 39*b*, on the same passage; (III) the same MS., fol. 43*a*, on Exod. **2** 14; (IV) Arund. Orient. 16, fol. 321*b*, on Job **1** 7, and (V) the printed Massorah on the same passage. List II affords a striking illustration of the way in which Nakdanim through ignorance hopelessly corrupted the Massorah at the very earliest period. Not only does the Nakdan state in the Massorah Parva of this ancient Codex that there are nine such instances, but he mixes up the two opposite Rubrics, and gives inexplicable catchwords.[1] That this confusion is due to the ignorance of the Nakdan is evident from the fact that in List III which is from the same Codex, this Massorah is perfectly correct.

1 ט׳ פסוק אית בהן תרתין תרתין קדמא׳ ויאמר ובתר׳ ויאמר וסיכנהון ויאמר יוסף אל אביו ויסף עוד לדבר אליו ויאמר הכי קרא שמו אלהים יחנך בני קה כמך השלישי השלישי ויאמר יהוה אל השטן והבירו.

תתמ״ח = § 848.

וַיֹּאמֶר, וַיֹּאמֶר. *In three verses the reverse is the case. They respectively have* וַיֹּאמַר *with Pathach first, and then* וַיֹּאמֶר *with Segol.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 56*b*; (II) Orient. 4445, fol. 43*a*; (III) Arund. Orient. 16, fol. 321*b*, and (IV) the printed Massorah on Job **1** 7, all as a contrast to the former Rubric and (V) the printed Massorah on Gen. **18** 29 where it is given as an independent Rubric.

תתמ״ט = § 849.

וַיֹּאמֶר. *In two verses this expression is repeated four times.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 235*a*, on 1 Kings **20** 14 which I have printed; (II) Add. 15,251, fol. 197*b*, on the same passage; (III) Add. 21,160, fol. 10*a*, on Gen. **22** 7; (IV) the printed Massorah on the same passage and (V) the same on 1 Kings **20** 14.

תת״נ = § 850.

וַיֹּאמֶר הָאִישׁ *and the man said, occurs twice.* This Rubric, which I have found in Arund. Orient. 16 only, fol. 32*b*, on Judg. **19** 20, is incorrect since the phrase occurs at least in three other passages (Judg. **19** 17; 1 Sam. **4** 16; 2 Sam. **18** 12).

תתנ״א = § 851.

וַיֹּאמֶר אֵלַי *and he said unto me, occurs seven times with the accent in this book.* That is, in Ezekiel this phrase has seven times *Tipcha Athnach.* The design of this Massorah is to safeguard these seven instances from the other twenty-eight instances in which it occurs in this book and where it has different accents. This Rubric I found in the printed Massorah only (Ezek. **46** 24).

תתנ״ב = § 852.

וַיֹּאמֶר אֵלַי *occurs ten times with the accent in this book.* That is, with *Munach Zakeph Katon* in Ezekiel, to distinguish it from the different accents which this phrase has in the other passages where it occurs in this book. (*Vide* §§ 851, 853.) Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 94*a*, on Ezek. **37** 3 which I have printed, and (II) the printed Massorah Finalis, letter א, § 603. In both Lists י = 10 in heading is a mistake for ט = 9 and in both ר״פ = *at the beginning of a verse,* is omitted, as is evident from the fact that this phrase with the same accents occurs three times more in this book (Ezek. **3** 22, 24; **41** 4) and that they are excluded from the List because in these three instances it does not begin a verse. It is to be remarked that the Massorah expressly safeguards these nine instances because in the other eight passages where this phrase begins a verse in Ezekiel it is וַיֹּאמֶר אֵלַי with *Revia* after the *Munach* (Ezek. **2** 3; **3** 3; **4** 16; **9** 9; **42** 13; **43** 7, 18; **47** 8). The ninth instance in which it has the accent does not begin a verse (Ezek. **11** 5).

תתנ״ג = § 853.

וַיֹּאמֶר אֵלַי *occurs three times with these accents in this book.* That is, in Ezekiel. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 74*a*, on Ezek. **8** 12 which I have printed; (II) Add. 15,251, fol. 271*b*, on the same passage and (III) the printed Massorah on Ezek. **37** 11.

In the heading of List I בקרי = *in the Scriptures,* is manifestly a clerical error for בספ׳ = *in this book.* More difficult is the third instance which this List gives, viz. אמרים = Ezek. **37** 11, since it is here וַיֹּאמֶר אֵלַי *Zarka Segolta* and not *Munach Segolta* as it is in the other two instances. List II aggravates the difficulty for it not only gives Ezek. **37** 11 as the third passage, but has catchwords for the second instance which do not occur.[1] Jacob b. Chayim's Rubric (List III) is still more inexplicable. (1) It states in the heading that וַיֹּאמֶר by itself occurs three times with *Zarka* in Ezekiel which is incorrect since it occurs once only with this accent and (2) it gives catchwords for two passages only and the second is the same which is given in List II and which does not occur.[2]

1 ויאמר אלי ג׳ במע׳ וסיכנהון הראית בן א״ם אשר זקני בית, הראית את זקני יהודה, אכורים כן וכלה ביחוק אל.

2 ויאמר ג׳ במעם זרקא בכפרא וסיכ׳ העצבות האלת, זקני יהודה. The printed Massorah Parva, too, against וַיֹּאמֶר Ezek. **37** 11 remarks ג׳ במע׳ בסי׳ = *it occurs three times with this accent in this book.*

תתנ״ד = § 854.

וַיֹּאמֶר אֵלַי הֶרְאִיתָ בֶן־אָדָם *and he said unto me Son of man hast thou seen, occurs four times in this combination in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 74*a*, on Ezek. **8** 12. The heading ought properly to be ד׳ דסמ׳ ובספ׳ *it occurs four times and in this book,* since all the four instances are restricted to Ezekiel.

תתנ"ה = § 855.

וַיֹּאמֶר אֲלֵיהֶם *and he said unto them, occurs five times thus combined ..... and they are all in the Hagiographa.* The design of this Massorah is to safeguard these exceptional instances in the Hagiographa against being made conformable to the normal combination וַיֹּאמֶר לָהֶם which is recorded in § 874.

Of this Rubric I collated two separate Lists: (I) Harley 5710—11, Vol. II, fol. 155*a*, on 2 Chron. **10** 9 which I have printed and (II) the printed Massorah on the same passage. The import of this Rubric is aptly expressed in the mnemonic sign of the heading in List II which is as follows: Throughout Chronicles, Daniel and Ezra the phrase is וַיֹּאמֶר לָהֶם except in five instances where it is וַיֹּאמֶר אֲלֵיהֶם[1].

[1] סימן כל דר"ע ויאמר להם בכ"ה ויאמר אליהם.

תתנ"ו = § 856.

וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר *and he said unto them saying, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5*a*, on Josh. **7** 2.

תתנ"ז = § 857.

וַיֹּאמֶר אֱלֹהִים *and God said, occurs twenty-five times.* In all other instances where וַיֹּאמֶר is followed by the Divine name it is יְהוָה *Jehovah* and not אֱלֹהִים *God.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 78*b*, on 1 Kings **3** 5 which I have printed; (II) the same MS., fol. 257*b*, on 2 Chron. **1** 11; (III) Orient. 2349, fol. 114*a*, on Numb. **22** 12; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*b*, and (V) the printed Massorah Finalis, letter א, § 468. List IV simply records the twenty instances in which this phrase occurs in the Pentateuch and is very faulty.

תתנ"ח = § 858.

וַיֹּאמֶר אֱלֹהִים *occurs three times with these accents.* That is, *Munach* with *Zakeph-Katon* to safeguard it against being made conformable to the other seven instances in which the *Munach* is followed by *Revia.* (Comp. וַיֹּאמֶר אֱלֹהִים Gen. **1** 9, 11, 14, 24, 29; **9** 12; **17** 19.)

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2348, fol. 39*b*, on Gen. **1** 6 which I have printed; (II) Orient. 2349, fol. 29*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 296; (IV) the printed Massorah on Gen. **1** 6 and (V) the printed Massorah Finalis, letter א, § 481.

It is remarkable that all these Lists omit 1 Kings **3** 5 where וַיֹּאמֶר אֱלֹהִים has the same accents. This may be due to the design of the Massorah which is simply to contrast the different accents in the Pentateuch only, or to record the instances where this phrase begins a verse. In either case, however, the heading should properly be נ' בטע' ר"ם or נ' בטע' בתור'.

תתנ"ט = § 859.

וַיֹּאמֶר יְהוָה לְ־ *In four instances* וַיֹּאמֶר יְהוָה *and Jehovah said, is abnormally followed by the prefix* ***Lamed*** *attached to the individual thus addressed ..... whereas in all other passages it is followed by* אֶל־.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113*b*, on Jonah **2** 11 which I have printed; (II) the same MS., Vol. I, fol. 226*b*, on 1 Kings **11** 11 and (III) the printed Massorah on Gen. **6** 13.

The printed Massorah (List III) is very corrupt. It begins by stating in the heading that ויאמר אלהים is four times followed by *Lamed* and after giving one instance in which this phrase is thus followed by the prefix it continues with the phrase ויאמר יהוה of which it records three instances, omitting 1 Kings **11** 11.

תת"ס = § 860.

וַיֹּאמֶר יְהוָה *is four times with Munach Zarka in this book.* That is, in Exodus to distinguish it from the other accents which this phrase has in Exodus and which are recorded in the next Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 39*a*, on Exod. **8** 1 which I have printed and which alone has the mnemonic sign; (II) Add. 21,160, fol. 69*b*, on Exod. **4** 21 and (III) the printed Massorah on the same passage.

תתס"א = § 861.

וַיֹּאמֶר יְהוָה *has in twelve instances Kadma Ve-Azla in this book.* That is, in Exodus in contradistinction to the accents which this phrase has in the passages recorded in § 860.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 68*a*, on Exod. **17** 14 which I have printed; (II) Orient. 4445, fol. 49*a*, on Exod. **8** 16; (III) Vienna Codex No. 35 on Exod. **10** 12 and (IV) the printed Massorah on Exod. **4** 11. The printed Massorah records ten passages only, though it correctly states in the heading that there are twelve such instances. It omits Exod. **8** 16 and **17** 5.

תתס"ב = § 862.

וַיֹּאמֶר יְהוָה *has in nine instances Kadma Ve-Azla in this book.* That is, in Numbers where this phrase occurs twenty-four times with six different accents it has in nine passages *Kadma Ve-Azla.*[1]

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 107*a*, on Numb. **11** 16 which I have printed; (II) Add. 15,251, fol. 89*b*, on the same passage; (III) Add. 21,160, fol. 207*a*, on Numb. **12** 4; (IV) Harley 5710—11, Vol. I, fol. 97*b*, on Numb. **18** 20 and (V) the printed Massorah on Numb. **3** 40.

[1] In five instances it is ויאמר יהוה with *Mercha, Tipcha* (Numb. **7** 4, 11; **15** 37; **27** 6; **31** 25); in six ויאמר יהוה *Mehupach Pashta* (Numb. **11** 23; **14** 11; **15** 35; **18** 1; **26** 1; **27** 12); in one instance it is ויאמר יהוה *Munach, Zakeph-Katon* (Numb. **14** 20); in one ויאמר יהוה *Munach, Zarka* (Numb. **20** 12) in one ויאמר יהוה *Darga Tevir* (Numb. **20** 23) and in one instance ויאמר יהוה (Numb. **21** 34).

תתס"ג = § 863.

וַיֹּאמֶר יְהוָה *has in five instances Kadma Ve-Azla in this book.* In Deuteronomy where this phrase occurs fourteen times, it is with *Kadma Ve-Azla* five times, that is at the beginning of a verse.[1] The sixth passage where it also has these accents is excluded because it does not begin a verse (Deut. **5** 25). Its exclusion, however, may be due to the fact that the Codices are not agreed on its accents as may be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 111*b*, on Deut. **1** 42 which I have printed: (II) Add. 15,250, fol. 96*b*, on Deut. **2** 9 and (III) the printed Massorah Finalis, letter א, § 602.

[1] In the other eight instances it is ויאמר יהוה three times (Deut. **2** 2; **9** 13; **18** 17) and five times ויאמר יהוה (Deut. **2** 31; **3** 2, 26; **10** 11; **31** 16).

תתס"ד = § 864.

וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן *and Jehovah said unto Aaron, occurs three times.* That is, on three occasions the Lord addressed himself to Aaron alone not in conjunction with Moses, as is recorded in the next Rubric.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 59*b*, on Exod. **4** 27 which I have printed; (II) Add. 21,160, fol. 69*b*, on the same passage; (III) the same MS., fol. 218*b*, on Numb. **18** 1; (IV) Halle Ochlah Ve-Ochlah I, § 154; (V) the printed Massorah on Exod. **4** 27 and (VI) the same on Numb. **18** 20. The heading of List VI, viz. נ' בטעמא that this phrase occurs three times with the same accents is misleading, since the design of this Rubric is to record the event and not the accents. Besides the three passages exhibit two different accents. In Exod. **4** 27; Numb. **18** 1 this phrase is with *Mehupach, Pashla, Zakeph-Katon,* whilst in Numb. **18** 20 it is *Kadma Ve-Azla Revia.*

תתס"ה = § 865.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן *and Jehovah said unto Moses and unto Aaron, occurs seven times thus combined.* That is, Jehovah addressed his communication to the two brothers together in contradistinction to the instances recorded in the preceding Rubric where the Lord spake to Aaron alone.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 64*b*, on Exod. **12** 43 which I have printed; (II) Add. 21,160, fol. 77*a*, on Exod. **9** 8; (III) the same MS., fol. 223*b*, on Numb. **20** 23; (IV) Halle Ochlah Ve-Ochlah I, § 154, and (V) the printed, Massorah on Exod. **7** 8. As this Massorah, which I have printed, is on Exod. **12** 43 which exhibits the only instance where Aaron is with the prefix *Vav* (וְאַהֲרֹן), the

heading is וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן ו׳. The other Lists, however, have it more correctly וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן and List III, in enumerating the seven passages, adds to the catchwords of the fourth instance (Exod. 12 43) that it is here with the prefix *Vav*,[1] whilst List IV states that there are six such instances only and omits the passage with וְאַהֲרֹן altogether.

[1] זאת חקת הפסח דין אל משה ואהרן.

תתס״ו = § 866.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר *and Jehovah said unto Moses saying, occurs five times thus combined in the Pentateuch.* As the normal phrase is וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר *and Jehovah spake unto Moses saying* which occurs no fewer than seventy times in the Pentateuch, and as it is in these five passages only where it is וַיֹּאמֶר *and he said*, the Massorah safeguards this abnormal phraseology.

Of this Rubric, which constitutes one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—12, Vol. I, fol. 88*b*, on Numb. 7 4 which I have printed; (II) Orient. 4445, fol. 74*a*, on Numb. 31 25; (III) Add. 15,251, fol. 92*a*, on Numb. 15 38; (IV) Add. 21,160, fol. 118*b*, on Exod. 31 12; (V) the same MS., fol. 197*a*, on Numb. 7 4; (VI) the same MS., fol. 236*a*, on Numb. 27 6; (VII) the same MS., fol. 243*a*, on Numb. 31 25; (VIII) Vienna Codex No. 35 on Exod. 31 12; (IX) Halle Ochlah Ve-Ochlah I, § 154, and (X) the printed Massorah on Numb. 31 25. List VIII adds at the end the mnemonic sign אקעבש which are the initial letters of the five verses in connection with which this phrase occurs, whilst List X, which is given in Jacob b. Chayim's Massorah, is as usual corrupt. Here this Rubric is headed ו׳ ר״פ = *it occurs six times at the beginning of a verse* which is incorrect, since there are five such instances only, as all the other nine Lists correctly state. מי שם פה לאדם = Exod. 4 11 which Jacob b. Chayim gives as the second instance, does not exhibit this phrase and belongs to § 869. Moreover, the expression ר״פ is incorrect since these instances do not begin a verse, but severally constitute *the whole verse.*

תתס״ז = § 867.

וַיֹּאמֶר יְהוָה אֵלַי *and Jehovah said unto me, occurs four times with the accent in this book and the mnemonic sign thereof is A pious youth called to Samuel.*

This phrase, which occurs thirteen times in Jeremiah, has four different accents. In one instance it is with *Darga, Tevir, Tipcha;* in three passages it is with *Mercha, Tipcha, Athnachta;* in four instances it is with *Kadma Ve-Azla, Revia,*[1] whilst in five passages it is *Mehupach, Pashta, Zakeph-Katon.* Of these, however, the Rubric before us gives four only. It omits Jerem. 1 9 which is due to the fact that it does not begin a verse. The heading ought more properly to be ד׳ ר״פ בטע׳ בסמ׳.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 154*a*, on Jerem. 11 6 which I have printed; (II) Vienna Codex No. 35 on the same passage and (III) the printed Massorah on Jerem. 1 7. The mnemonic sign by itself is also given in the printed Massorah on Jerem. 11 6 and in the printed Massorah Finalis, letter א, § 599. Here, however, the heading ד׳ בטע׳ קדמ׳ אזלא בידמיה is wrong; it ought to be ד׳ בטע׳ מרמץ משמא.

[1] Comp. וַיֹּאמֶר יְהוָה אֵלַי (Jerem. 1 12); וַיֹּאמֶר יְהוָה אֵלַי (Jerem. 1 14; 11 9; 14 11); וַיֹּאמֶר יְהוָה אֵלַי (Jerem. 3 6; 13 6; 14 14; 24 3).

תתס״ח = § 868.

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר *and Jehovah said unto me saying, occurs twice . . . . and once it is and Jehovah spake unto me saying.* The phrase וַיֹּאמֶר יְהוָה followed by אֵלַי the preposition (אֶל) with suffix first person singular, which occurs upwards of thirty times in the Scriptures,[1] is in these two instances only combined with לֵאמֹר. Hence the Massorah safeguards the two exceptional phrases. This Massorah is, moreover, designed to guard Deut. 2 2 against being made conformable to verse 17 of the same chapter. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 112*a*, on Deut. 2 2.

[1] Comp. Deut. 1 42; 2 9, 31; 3 2, 26; 5 25; 9 12; 10 11; 18 17; Isa. 8 1, 3; Jerem. 1 7, 9, 12, 14; 3 6, 11; 11 6, 9; 13 6; 14 11, 14; 15 1; 24 3; Ezek. 23 36; Hos. 3 1; Amos 7 8, 15; 8 2; Zech. 11 13, 15.

תתס״ט = § 869.

וַיֹּאמֶר יְהוָה אֵלָיו *and Jehovah said unto him, occurs six times thus combined at the beginning of a verse.* In this combination this phrase occurs altogether ten times, but in the remaining four instances it does not begin the verse. (Comp. Josh. 13 1; 2 Sam. 2 1; 1 Kings 22 21; 2 Chron. 18 20.) As in the other six passages in which this phrase occurs the combination differs, inasmuch as אֵלָיו and יְהוָה are inverted (comp. Exod. 4 2; 19 24; Judg. 6 12, 16; 7 9; Jerem. 40 2) and, moreover, as in this inverted order it also begins a verse in three instances, the Massorah safeguards the normal order and protects the official reading in Ezek. 9 4.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 135*a*, on Deut. 34 4 which I have printed; (II) Arund. Orient. 16, fol. 84*b*, on 1 Kings 9 3; (III) Orient. 2349, fol. 143*b*, on Deut. 34 4; (IV) Add. 15,250, fol. 297*b*, on Hos. 1 4; (V) Add. 15,251, fol. 294*a*, on the same passage; (VI) Add. 15,451, fol. 232*a*, on 1 Kings 9 3; (VII) the printed Massorah on the same passage; (VIII) the same on 1 Kings 19 15 and (IX) the same on Hos. 1 4.

תת״ע = § 870.

וַיֹּאמֶר לִי *and he said to me, occurs eight times.* Normally וַיֹּאמֶר is combined with אֵלַי and it is in these eight instances only that it is followed by לִי. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Arund. Orient. 16, fol. 28*a*, on Judg. 13 7 which I have printed; (II) the same MS., fol. 57*a*, on 2 Sam. 1 8; (III) the same MS., fol. 140*a*, on Isa. 49 3; (IV) the same MS., fol. 337*b*, on Prov. 4 4; (V) the same MS., fol. 255*b*, on 1 Chron. 28 6; (VI) the same MS., fol. 380*a*, on Neh. 2 4; (VII) Add. 15,451, fol. 172*b*, on Judg. 13 7; (VIII) the same MS., fol. 445*b*, on Neh. 2 2; (IX) the printed Massorah on Judg. 13 7 and (X) the same on Prov. 4 4.

תתע״א = § 871.

וַיֹּאמֶר לוֹ יְהוָה *and Jehovah said to him, occurs four times in this combination.* The design of this Massorah is to safeguard these instances against being made conformable to the more general phrase וַיֹּאמֶר אֵלָיו יְהוָה which occurs six times. (*Vide supra*, § 869.)

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 139*b*, on 1 Chron. 14 10 which I have printed; (II) Arund. Orient. 16, fol. 22*b*, on Judg. 6 23; (III) the same MS., fol. 247*a*, on 1 Chron. 14 10; (IV) Add. 15,250, fol. 135*a*, on Judg. 6 23; (V) Orient. 2349, fol. 31*a*, on Gen. 4 15; (VI) Vienna Codex No. 35 on 1 Chron. 14 10 and (VII) the printed Massorah Finalis, letter א, § 134. Jacob b. Chayim's Massorah (List VII), as usual, is incorrect; את הפר ought to be את פר (Judg. 6 25) and ונתתי את should be ונתתם בידי 1 Chron. 14 10.

תתע״ב = § 872.

וַיֹּאמֶר לוֹ פַּרְעֹה *and Pharaoh said to him, occurs twice thus combined.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 41*a*, on Exod. 10 28 which I have printed; (II) the same MS., Vol. I, fol. 226*b*, on 1 Kings 11 22; (III) Arund. Orient. 16, fol. 86*b*, on the same passage; (IV) Add. 21,160, fol. 81*a*, on Exod. 10 28; (V) Orient. 2349, fol. 63*b*, on the same passage and (VI) the printed Massorah on 1 Kings 11 22. List II adds in the heading that it occurs twice *and begins a verse in both instances* (ור״א פס׳).

תתע״ג = § 873.

וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה *and the angel of Jehovah said to her, occurs three times in this combination.* This Rubric I found in the printed Massorah on Gen. 16 9. The heading ought properly to be ור״א פס׳, since in all the three instances this phrase begins the verse.

תתע״ד = § 874.

וַיֹּאמֶר לָהֶם *and he said to them, occurs twenty-three times. . . . . Throughout Chronicles, Daniel and Ezra it is likewise so except in five instances where it is* וַיֹּאמֶר אֲלֵהֶם. To understand this artificial and complicated Massorah it is necessary to remark: (1) that in the Pentateuch and in the Prophets וַיֹּאמֶר is followed by אֲלֵהֶם plene

or אֲלֵהֶם defective no less than eighty-seven times and by the shorter form לָהֶם in thirty instances only and (2) that the Massorah obtains the twenty-three passages by artificially reckoning the seven instances which occur in the section recording the exploits of Samson (Judg. **14** 12, 14, 18; **15** 3, 7, 11, 12) as one. In these two divisions of the Bible, therefore, the Massorah safeguards the phrase וַיֹּאמֶר לָהֶם which is in the minority against being made conformable to the more usual combination וַיֹּאמֶר אֲלֵהֶם.

In the Hagiographa, however, the reverse is the case; the normal phrase is וַיֹּאמֶר לָהֶם and וַיֹּאמֶר אֲלֵיהֶם is the exception. The former occurs fourteen times[1] and the latter five times only. Hence the Massorah safeguards in this division of the Bible the exceptional combination. (*Vide supra*, § 855.)

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Arund. Orient. 16, fol. 25*a*, on Judg. **9** 7 which I have printed; (II) the same MS., fol. 22*a*, on Judg. **6** 8; (III) the same MS., fol. 118*b*, on 2 Kings **25** 24; (IV) Add. 15,451, fol. 191*b*, on 1 Sam. **17** 8; (V) the same MS., fol. 206*b*, on 2 Sam. **4** 9; (VI) the same MS., fol. 261*a*, on 2 Kings **19** 6; (VII) the same MS., fol. 499*a*, on 2 Chron. **23** 3; (VIII) Vienna Codex No. 35 on 2 Sam. **4** 9; (IX) Halle Ochlah Ve-Ochlah II, § 9, and (X) the printed Massorah Finalis, letter א, § 559. Some of these Lists have at the end of the Rubric וכל שמשון וד״ב וכול׳, thus excluding the Samson Section from the reckoning altogether and hence only count twenty-two instances.

[1] Comp. וַיֹּאמֶר לָהֶם Dan. **2** 3; Ezra **2** 63; **4** 2, 3; Neh. **7** 65; **8** 10; 1 Chron. **12** 18; **15** 12; 2 Chron. **12** 5; **23** 3; **24** 5, 20; **28** 9; **29** 5. This is apart from the *Kethiv* Neh. **7** 3.

תתע״ה = § 875.

וַיֹּאמֶר לָהֶם *occurs three times with this accent in Judges.* That is, with *Mehupach Pashta* at the beginning of a verse. This is evident from the fact that it occurs twice more with this accent (Judg. **9** 9; **15** 12) and that these two instances are excluded because they do not begin a verse. The design of this Massorah is to safeguard these three instances against being made conformable to the other two passages where this phrase also begins the verse, but where it has different accents. Thus in Judg. **14** 14 it has וַיֹּאמֶר לָהֶם *Munach Revia* and in **18** 6 וַיֹּאמֶר לָהֶם *Darga Tevir.* This Rubric is from the printed Massorah Finalis, letter א, § 607. Apart from Judges this phrase occurs five times at the beginning of a verse with the same accents (Gen. **29** 4; **44** 15; Josh. **4** 5; 2 Kings **19** 6; Jerem. **36** 18) and once with the same accents, but not at the beginning of a verse (Exod. **17** 2).

תתע״ו = § 876.

וַיֹּאמֶר פַּלּוֹנִי בְּלִבּוֹ *and he said in his heart, occurs three times in this combination . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* That is, with the name of the person between וַיֹּאמֶר and בְּלִבּוֹ. Emphasis is laid upon this triplet because all the three individuals in this combination are described as wicked persons and as harbouring wicked thoughts. This explains the remark in the printed Massorah Parva on Esther **6** 6 (ג׳ רשיעי ואמר בלבו). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 228*a*, on 1 Kings **12** 26.

תתע״ז = § 877.

וַיֹּאמֶר מֹשֶׁה *and Moses said, occurs twice with the accent Zarka.* That is, in this combination. This Rubric, which is from the printed Massorah on Numb. **11** 21, is part of Rubric 846.

תתע״ח = § 878.

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה *and Moses said to Jehovah, occurs five times thus combined in the Scriptures.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 36*b*, on Exod. **4** 10 which I have printed; (II) the same MS., Vol. I, fol. 57*a*, on Exod. **33** 12; (III) Add. 15,250, fol. 35*b*, on Exod. **4** 10; (IV) Add. 21,160, fol. 96*b*, on Exod. **19** 23; (V) Halle Ochlah Ve-Ochlah I, § 154, and (VI) the printed Massorah on Exod. **4** 10.

תתע״ט = § 879.

וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם *and Moses said unto them, occurs three times.* That is, to safeguard it against the three passages where this phrase occurs and where מֹשֶׁה and אֲלֵהֶם are reversed (Numb. **9** 8; **31** 15; **32** 20). This protection was deemed all the more necessary since the two different orders occur within the same chapter (comp. Numb. **32** 20, 29). Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 91*a*, on Exod. **16** 15 which I have printed and (II) the printed Massorah on the same passage.

תת״פ = § 880.

וַיֹּאמֶר לְפָנַי *and he said before,* or *in the presence of, occurs five times.* That is, this future third person singular masculine with *Vav* conversive which is normally followed by אֶל־ is in these five passages construed with the more formal expression לְפָנַי. Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated two Lists: (I) the printed Massorah on Exod. **6** 30 which I have printed and (II) Orient. 4445, fol. 47*a*, on the same passage. This ancient Codex gives the Rubric as follows: אמירה לפני ה׳ וסימנהון משה רבנו דוד מלכנו ממוכן אהבנו תרבוה מדבר מוב עליגו מנבלם צוררינו. Eccl. **5** 5 is excluded because it is וַתֹּאמֶר the second person and not וַיֹּאמֶר.

תתפ״א = § 881.

וַיֹּאמֶר פַּרְעֹה *and Pharaoh said, is three times with Zakeph-Katon.* This phrase, which occurs fourteen times and which begins a verse in thirteen instances, has no fewer than seven different accents.[1] The Massorah, therefore, safeguards the accents in these three passages against being made conformable to those in the other passages.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 70*a*, on Exod. **5** 2 which I have printed; (II) the printed Massorah on the same passage and (III) the printed Massorah Finalis, letter ם, § 104.

[1] In one instance it is וַיֹּאמֶר פַּרְעֹה (Exod. **8** 24); in one וַיֹּאמֶר פַּרְעֹה (Gen. **50** 6); in two instances וַיֹּאמֶר פַּרְעֹה (Gen. **41** 44; **47** 3); in two וַיֹּאמֶר פַּרְעֹה (Gen. **41** 55; **45** 17); in two וַיֹּאמֶר פַּרְעֹה (Gen. **41** 15, 39); in three וַיֹּאמֶר פַּרְעֹה (Gen. **41** 38, 41; **47** 8) and in three with *Munach, Zakeph-Katon* which constitute the Rubric before us.

תתפ״ב = § 882.

וַיֹּאמֶר שְׁמוּאֵל *and Samuel said, occurs six times with the accent in this book.* That is, in Samuel where this phrase occurs twenty-eight times and where it has no fewer than nine different accents,[1] it has in these six instances *Munach, Zakeph-Katon.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 608.

[1] In the other twenty-two instances it is as follows: once וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **3** 16); once וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **10** 24); once וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **12** 20); once וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **13** 13) once וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **16** 11); twice וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **12** 6; **13** 11); three times וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **7** 3; **15** 22, 32); twelve times וַיֹּאמֶר שְׁמוּאֵל (1 Sam. **3** 10; **8** 22; **9** 23; **11** 14; **12** 1; **15** 1, 16, 26; **16** 2, 10, 11; **28** 15) and the six instances with *Munach, Zakeph Katon* which constitute this Rubric. In twenty-two instances out of the twenty-eight, this phrase begins the verse.

תתפ״ג = § 883.

וַתֹּאמֶר *and she said, has five times Pathach in the Scriptures.* That is, this Kal future third person singular feminine with *Vav* conversive which is normally with *Segol* under the *Mem*, has *Pathach* in these five instances, which is more or less due to the pausal accent.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 245*a*, on Prov. **7** 13 which I have printed; (II) Arund. Orient. 16, fol. 35*a*, on 1 Sam. **1** 11; (III) the same MS., fol. 361*a*, on Esther **5** 7; (IV) the same MS., fol. 361*b*, on Esther **7** 3; (V) Add. 15,250, fol. 359*b*, on Prov. **7** 13; (VI) Add. 15,251, fol. 406*a*, on Esther **5** 7; (VII) Add. 15,451, fol. 180*a*, on 1 Sam. **2** 1; (VIII) Add. 21,160, fol. 290*a*, on the same passage; (IX) the same MS., fol. 311*b*, on Esther **5** 7 and (X) the printed Massorah on the same passage. As in four instances וַתֹּאמֶר has the accent on the ultima and in one passage on the penultima (וַתֹּאמֶר Prov. **7** 13) some of the Lists head this Rubric ה׳ ד׳ מלרע וא׳ מלעיל.

תתפ״ד = § 884.

וַתֹּאמֶר לָהֶם *and she* or *thou hast said to them, occurs three times . . . . . and throughout the Prophets it is likewise so except once where it is followed by* אֲלֵיהֶם.

To understand this artificial Massorah and the different headings which this Rubric exhibits in the MSS. it is necessary to remark: (I) that this phrase occurs altogether seven times and not only includes the six instances in which וַתֹּאמֶר is the

future third person singular feminine with *Vav* conversive, but the single instance in which it is the second person singular masculine, viz. Neh. **9** 15; (2) that three of the instances occur in the Pentateuch and the Hagiographa and (3) that in the Prophets where the remaining four occur[1] there is also one passage where וַתֹּאמֶר is followed by אֲלֵיהֶם instead of the normal לָהֶם. It will thus be seen that in the first and third divisions of the Bible וַתֹּאמֶר לָהֶם is the invariable rule, whilst in the second division this rule has one exception. Hence the grouping together of the Pentateuch and Hagiographa and hence too the separation of the Prophets. This will also explain the different headings of this Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 279*b*, on 2 Chron. **34** 23 which I have printed; (II) Add. 15,250, fol. 25*b*, on Gen. **39** 14; (III) the same MS., fol. 435*b*, on 2 Chron. **34** 23; (IV) Add. 21,160, fol. 42*a*, on Gen. **39** 14; (V) Orient. 2349, fol. 51*a*, on the same passage in the central margin; (VI) Vienna Codex No. 35 on Neh. **9** 15 and (VII) the printed Massorah on Gen. **39** 14. For the reason also ready given List IV heads this Rubric ותאמר להם נ' באורית' ובכתובים.

[1] Comp. וַתֹּאמֶר לָהֶם Josh. **2** 16; Judg. **9** 11, 13; 2 Sam. **17** 20.

תתפ"ה = § 885.

תֹּאמֶר *occurs twice.* That is, with *Tzere* under the *Mem* because of its pausal accent. It will be seen that in one instance it is the second person masculine and in the other the third person feminine. The Massorah, however, has regard to the identity of the consonants and vowel-points.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 79*a*, on 1 Kings **5** 20 which I have printed; (II) the same MS., fol. 336*b*, on Prov. **1** 21; (III) Harley 5710—11, Vol. I, fol. 220*a*, on 1 Kings **5** 20; (IV) Add. 15,451, fol. 227*a*, on the same passage and (V) Vienna Codex No. 35 on Prov. **1** 21. This List heads it תֹּאמֶר ב' קמ' thus calling the *Tzere, Kametz.*

תתפ"ו = § 886.

וָאֹמַר *and I said, is three times plene in the Scriptures.* As this Kal future first person singular which occurs upwards of ninety times, is plene in these three instances only, the Massorah safeguards this exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 294*a*, on Neh. **2** 20 which I have printed; (II) the same MS., Vol. II, fol. 293*b*, on Neh. **2** 7; (III) Arund. Orient. 16, fol. 379*b*; (IV) Vienna Codex No. 35, both on the same passage; (V) Halle Ochlah Ve-Ochlah II, fol. 83*a*, margin and (VI) the printed Massorah Finalis, letter א, § 576.

תתפ"ז = § 887.

יֹאמְרוּ לִי *they shall say to me, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26*a*, on Judg. **9** 54.

תתפ"ח = § 888.

וַיֹּאמְרוּ *and they shall say, is nine times Raphe.* That is, with *Sheva* under the *Vav* to guard it against its being made conformable to the numerous instances in which it is וַיֹּאמְרוּ with *Pathach* under the *Vav.*

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 20*b*, on Isa. **43** 9 which I have printed; (II) the same MS., Vol. II, fol. 41*b*, on Jerem. **16** 19; (III) the same MS., Vol. II, fol. 141*a*, on 1 Chron. **16** 31; (IV) the same MS., Vol. II, fol. 183*a*, on Ps. **35** 27; (V) St. Petersburg Codex of A. D. 916, on Isa. **14** 10; (VI) the same Codex on Jerem. **16** 19; (VII) the same Codex on Joel **2** 17; (VIII) Add. 15,451, fol. 142*b*, on Deut. **32** 7; (IX) the same MS., fol. 278*a*, on Jerem. **16** 19; (X) the same MS., fol. 347*a*, on Isa. **14** 10; (XI) Halle Ochlah Ve-Ochlah II, § 9 and (XII) the printed Massorah on Isa. **14** 10. The addition at the end of List III, viz. וליח דכו' בקרי' ושאר' ויאמרו plainly indicates the design of this Massorah.

תתפ"ט = § 889.

וַיֹּאמְרוּ, *In three instances the textual* reading or *Kethiv* is וַיאמְרוּ ***and they said,*** *and the official reading* or *Keri* is וַיֹּאמֶר ***and he said.*** Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 143*a*, on Josh. **9** 7 which I have printed; (II) Arund. Orient. 16, fol. 7*a*, on the same passage; (III) the same MS., fol. 44*b*, on 1 Sam. **15** 16; (IV) Add. 15,451, fol. 190*a*, on the same passage and (V) Vienna Codex No. 35 on Josh. **9** 7. These three instances form part of the Rubric consisting of eleven words which have *Vav* at the end, but which are officially read without it. (*Vide infra,* letter ו, § 147, p. 423.)

תת"צ = § 890.

וַיֹּאמְרוּ *and they said, has twice the accent Pazer.* This Rubric I have found in the printed Massorah only, on Gen. **43** 7.

תתצ"א = § 891.

וַיֹּאמְרוּ *has six times the accent Gershaim at the beginning of a verse.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 34*a*, on Gen. **11** 3 which I have printed; (II) Orient. 4445, fol. 32*b*, on Gen. **42** 21; (III) Arund. Orient. 16, fol. 209*a*, on Jonah **1** 7; (IV) Add. 15,251, fol. 18*a*, on Gen. **11** 3; (V) the same MS., fol. 261*a*, on Jerem. **42** 2; (VI) the printed Massorah on 1 Sam. **11** 9 and (VII) the same on Jerem. **42** 2. List II, which exhibits the oldest form of this Rubric, correctly enumerates seven such instances, adding at the end that one of them is in the middle of the verse (1 Kings **7** 6) and that the others begin the verse חד מנהון באמצע פסוק ושארא ראש פסוק. List V not only states in the heading that there are five such instances only, but records five, omitting Gen. **11** 3. But this is manifestly due to a later Nakdan who found the List in its incomplete state and adapted the heading to the contents as is evident from List IV which is given in the same MS. and which is perfectly correct.

תתצ"ב = § 892.

וַיֹּאמְרוּ *has three times the accent Zarka at the beginning of the verse.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 293*a*, on Neh. **1** 3 which I have printed; (II) the same MS., Vol. I, fol. 43*a*, on Exod. **14** 11; (III) Orient. 4445, fol. 55*b*, on the same passage; (IV) Arund. Orient. 16, fol. 379*a*, on Neh. **1** 3; (V) Add. 15,251, fol. 421*b*, on the same passage; (VI) Add. 21,160, fol. 87*b*, on Exod. **14** 11; (VII) the printed Massorah on Gen. **29** 8 and (VIII) the same on Neh. **1** 3. As there are no other instances in which וַיֹּאמְרוּ has this accent, and as all the three instances begin a verse, the heading ought more properly to be נ' בסעם ויא' סם' *it occurs three times with this accent* ***and*** *at the beginning of the verse,* since the heading as it is might suggest that it has this accent apart from the beginning of a verse. But, as we have seen, the *Vav* is frequently omitted in these cases.

תתצ"ג = § 893.

וַיֹּאמְרוּ אֵלָיו *and they said unto him, occurs twice at the beginning of the verse.* This Rubric, which I have found in the printed Massorah only, on 1 Kings **20** 31, is as usual incorrect, since this phrase, which occurs altogether twenty-eight times, begins a verse in no less than twenty instances.[1] It cannot refer to the identity of the accents since this phrase has two different accents in the two passages. In Gen. **18** 9 it has *Munach, Zakeph-Katon* וַיֹּאמְרוּ אֵלָיו which occurs four times more at the beginning of the verse (Gen. **40** 8; **44** 7; 2 Kings **19** 3; Jerem. **36** 15) and twice in the middle of the verse (2 Kings **2** 3, 5), whilst in 1 Kings **20** 31 it is with *Munach Zarka* (וַיֹּאמְרוּ אֵלָיו) which is unique. It is more than probable that this Rubric exhibits the first attempt to compile a List of the passages in which וַיֹּאמְרוּ אֵלָיו occurs, in order to safeguard this lengthier phrase against being made conformable to the shorter form וַיֹּאמְרוּ לוֹ[2] which, as is frequently the case, has never been finished.

[1] Comp. וַיֹּאמְרוּ אֵלָיו Gen. **18** 9; **40** 8; **42** 10; **44** 7; Numb. **20** 19; Josh. **9** 9; Judg. **8** 1; **18** 25; 1 Sam. **8** 5; **11** 3; 1 Kings **20** 8, 31; 2 Kings **1** 6, 8; **19** 3; Isa. **37** 3; Jerem. **36** 15; **40** 14; Jonah **1** 8, 11.

[2] Comp. וַיֹּאמְרוּ לוֹ Gen. **26** 32; **37** 8; **47** 18; Numb. **22** 16; Judg. **1** 24; **11** 2; **12** 5, 6; **14** 13, 18; **15** 12, 13; **18** 3, 5, 19; 1 Sam. **29** 4; 2 Sam. **21** 4; 1 Kings **1** 2; 2 Kings **2** 23; Ruth. **2** 4; Esther **6** 13; 2 Chron. **26** 18.

תתצ"ד = § 894.

וַיֹּאמְרוּ אֵלֶיהָ *and they said unto her, occurs twice.* The design of this Massorah is to safeguard this lengthier phrase against being made conformable to the shorter form וַיֹּאמְרוּ לָהּ which occurs

three times (Gen. 24 60; Josh. 2 14; Judg. 16 5) especially as the two phrases are used promiscuously in close proximity.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 16*b*, on Gen. 24 58 which I have printed; (II) Add. 15,451, fol. 146*b*, on Josh. 2 17 and (III) the printed Massorah on Gen. 24 58.

תתצ״ה = § 895*a*—*b*.

וַיֹּאמְרוּ אֲלֵיהֶם *and they said unto them, occurs three times.* The conflicting statement between the two Rubrics, viz. § 895*a*, which emphatically declares that this phrase occurs three times only and simply records three instances, and § 895*b*, which as emphatically states that it occurs seven times and duly catalogues seven passages, is probably due to the fact that the compilers of the first recension artificially regarded the whole Pentateuch, in which it occurs five times, as representing one instance. The heading ought, therefore, more correctly to be בכל אורייתא תר. Rubric 895*a* is from Orient. 2349, fol. 47*b*, on Gen. 34 14 and Rubric 895*b* from the printed Massorah on the same passages.

תתצ״ו = § 896.

וַיֹּאמְרוּ לֵאמֹר *and they said saying, occurs three times thus combined.* That is, the infinitive following immediately after the future third person plural with *Vav* conversive. With intervening words וַיֹּאמְרוּ ... לֵאמֹר occurs in Numb. 17 27; Judg. 19 22.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 112*a*, on Numb. 20 3 which I printed; (II) Arund. Orient. 16, fol. 59*b*, on 2 Sam. 5 1; (III) Add. 15,250, fol. 166*b*, on the same passage and (IV) the printed Massorah on Exod. 15 1. In List I, which I have printed, דמלכי is a clerical error for דשמואל which I have given in brackets.

תתצ״ז = § 897.

וַיֹּאמְרוּ כָּל־הָעָם *and all the people said, occurs four times.* That is, in contradistinction to this phrase without כָּל־ *all,* which occurs three times. (*Vide infra,* § 902.) Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 411*a*, on 1 Chron. 16 36 which I have printed and (II) the printed Massorah on 1 Kings 1 39.

תתצ״ח = § 898.

וַיֹּאמְרוּ כָּל־הַקָּהָל *and all the congregation said, occurs twice.* The design of this Massorah is to safeguard Neh. 5 13 against being made conformable to the parallel passage in 1 Chron. 16 36. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No 35, on 1 Chron. 13 4 which I have printed and (II) Harley 5710—11, Vol. II, fol. 139*a*, on the same passage.

תתצ״ט = § 899.

וַיֹּאמְרוּ לֹא *and they said not, occurs twice with the accent.* That is, in these two instances has this phrase, which occurs eleven times, the accents *Munach, Zakeph-Katon.* In the other nine passages it has no fewer than eight different accents.[1] As the adverb of negation has abnormally *Dagesh* in the *Lamed,* these two instances constitute part of the Rubric recording the eighteen words in the Bible with *Dagesh* in the first letter, although they are preceded by words ending in an open syllable.[2] Of this Rubric, which in this form does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 47*b*, on Gen. 19 2 which I have printed and (II) Orient. 2349, fol. 37*b*, on the same passage. The printed Massorah on this passage simply notices the abnormal *Dagesh* in the *Lamed.*

[1] (1) ויאמרו לא Gen. 29 8; (2) ויאמרו לא־ Gen. 38 21; (3) ויאמרו לא Numb. 16 12; (4) ויאמרו לא 1 Sam. 12 4; (5) ויאמרו לא Jerem. 6 16, 17; (6) ויאמרו לא Jerem. 35 6; (7) ויאמרו לא: Hag. 2 12 and (8) ויאמרו לא Ps. 94 7.

[2] Comp. *The Massorah,* letter ל, § 524, Vol. II, p. 296.

תת״ק = § 900.

וַיֹּאמְרוּ לִי *and they said to me, occurs twice in the Scriptures.* That is, in this shorter form; in the only other instance where the phrase occurs it is וַיֹּאמְרוּ אֵלַי (Ezek. 24 19). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 50*b*, on Exod. 32 23.

תתק״א = § 901.

וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ *and the kings young man said, occurs three times.* As in the only other passage in which the phrase occurs in this book it is וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ (Esther 3 3) the Massorah safeguards the two different expressions against being made uniform. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 406*b*, on Esther 6 5. As all the three instances occur in Esther, the heading ought more properly to be ג׳ ובספ׳ = *three times and in this book.* The phrase which occurs in Esther 3 3 also occurs in 2 Sam. 15 15.

תתק״ב = § 902.

וַיֹּאמְרוּ הָעָם *and the people said, occurs three times.* That is, to safeguard this phrase against the one in which it has the expression כָּל־ *all,* before הָעָם *the people.* (*Vide supra,* § 897.) Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 26*b*, on Judg. 10 18 which I have printed; (II) Add. 15,250, fol. 138*b*, and (III) Vienna Codex No. 35, both on the same passage.

תתק״ג = § 903.

יֹאמְרוּ *they shall say, occurs three times in the Scriptures.* That is, with *Tzere* under the *Mem* instead of *Sheva* which it has in all the other fifty instances where this Kal future third person plural masculine occurs. The *Tzere* is due to the pausal accent *Athnach,* which it has in these three passages. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 34*a*, on Jerem. 5 2 which I have printed; (II) Arund. Orient. 16, fol. 320*a*, on Ps. 145 6; (III) Add. 15,251, fol. 374*a*, and (IV) the printed Massorah, both on the same passage.

תתק״ד = § 904.

וְתֹאמַרְנָה *and they said, is plene once only in the Pentateuch, but it is always so in the Prophets and Hagiographa except once.* That is, in the Pentateuch where this future third person plural feminine with *Vav* conversive occurs three times (Gen. 31 14 Exod. 1 19; 2 19) it is always without the paragogic *He* except in once instance only (Gen. 31 14), whilst on the contrary in the Prophets and Hagiographa where it occurs five times (1 Sam. 9 12; 18 7; Ruth 1 10, 19; 4 14) it has always the paragogic *He* except in one instance only (1 Sam. 18 7).

Of this artificial Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 55*b*, on Gen. 31 14 which I have printed; (II) Orient. fol. 45*b*; (III) Add. 21,160, fol. 27*b*, and (IV) the printed Massorah, all on the same passage.

תתק״ה = § 905.

וְתֹאמַרְנָה *and they said, is three times so written.* This is a more simple and probably the original recension of the former Rubric. As this future third person plural feminine with *Vav* conversive which occurs altogether eight times, is plene in five instances and defective in three only, the Massorah safeguards the exceptional orthography. The necessity for this protection of the minority will be seen by referring to the notes on Exod. 2 19 in my edition of the Hebrew Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 68*b*, on Exod. 2 19 which I have printed and (II) Orient. 2349, fol. 58*b*, on the same passage.

תתק״ו = § 906.

תֹּאמְרִין *ye shall say, occurs nine times in the Scriptures.* This Kal future second person plural masculine occurs altogether thirty times. As it is without the paragogic *Nun* in twenty-one instances and with it in nine passages only, the Massorah safeguards the minority.

Of this Rubric, which is one of the earliest constituent parts of the Massorah, I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 253*a*, on 2 Kings 19 10 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Isa. 37 6; (III) the same Codex on Jerem. 21 3; (IV) Arund. Orient. 16, fol. 41*b*, on 1 Sam. 11 9; (V) the same MS., fol. 122*a*, on Isa. 8 12; (VI) the same MS., fol. 134*a*, on Isa. 37 6; (VII) the same MS., fol. 159*b*, on Jerem. 21 3; (VIII) Add. 15,451, fol. 280*b*, on the same passage; (IX) the same MS., fol. 344*b*, on Isa. 8 12; (X) Add. 21,160, fol, 30*a*, on Gen. 32 5; (XI) Halle Ochlah II, § 9; (XII) the printed Massorah on Gen. 32 5 and (XIII) the same on 2 Kings 18 22.

Lists II and III which are literally identical, not only state emphatically in the headings that there are ten such instances, but record this number. This is, moreover, confirmed by the Massorah Parva of this ancient Codex which remarks against תאמרין both in Isa. 37 6 and 10 that it occurs *ten* times (י׳). The difficulty in deciphering the tenth instance is due to a manifest clerical error, in the catchword דמיסבקלע which, as it now stands, can only refer to 1 Kings 6 29 where תאמרין does

not only not occur, but where it is impossible. It is most probably a corruption of והכעס בכל, viz. the parallel מלך יהודה of this catchword = 2 Kings **22** 18 where we now read ואמרו without the paragogic *Nun*. That the Scribe was careless is evident from other mistakes in the catchwords of this Rubric, e. g. לצדקיהו for אל־צדיקיהו Jerem. **21** 3; כאשר instead of אשר Isa. **8** 12; יחזקיהו instead of חזקיהו 2 Kings **19** 10.

With the exception of List X none of the other twelve Lists notice that one of the nine instances is defective. This however, is plainly set forth in the heading where it is stated that תאמרון occurs nine times, that it is eight times plene and once defective (מ' ח' מל' ואי חס') and where it is added against the ninth catchword, viz. Jerem. **21** 3 בתרא' חס'. That some of the Codices had it here also plene is evident from the St. Petersburg Codex of A. D. 916; Add. 15,451, first hand, Add. 21,161 and the *editio princeps* of the Bible, Soncino 1488, which read תאמרין.

תתק״ז = § 907.

אֹמְרִים לִי *they saying to me, occurs three times in this form.* That is, the Kal participle active masculine plural without and with prefixes, is in three instances followed by לי to distinguish it from the instance where it is followed by אֵלַי (Jerem. **17** 15) and from the one where it is followed by לְפָנַי (Neh. **6** 19). For the combination of אמר with לִי see also Rubrics 870, and 887.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 180*a*, on Ezek. **21** 5 which I have printed; (II) Add. 15,251, fol. 270*a*; (III) the printed Massorah, both on the same passage and (IV) the same on Ps. **122** 1.

תתק״ח = § 908.

וְאֹמְרִים *and they saying, occurs twice.* That is, this participle plural masculine which occurs thirty-four times without the prefix *Vav*, is with this prefix in two instances only. Hence the Massorah safeguards the exceptional usage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 160*b*, on 2 Chron. **20** 21.

תתק״ט = § 909.

יֵאָמֵר *it is said, occurs three times . . . . . and once it is with the prefix Vav.* That is, this Niphal future third person masculine which occurs altogether eighteen times, has in fifteen instances *Tzere* under the *Mem*[1] and in three only is it with *Pathach* which is due to its distinctive accent. The Massorah, therefore, safeguards the exceptional orthography.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 99*b*, on Numb. **21** 14 which I have printed; (II) the same MS., Vol. II, fol. 200*b*, on Ps. **87** 5; (III) Arund. Orient. 16, fol. 306*a*, on the same passage; (IV) Add. 15,251, fol. 95*a*, on Numb. **21** 14; (V) the same MS., fol. 363*a*, on Ps. **87** 5; (VI) Add. 15,451, fol. 107*a*, on Numb. **21** 14; (VII) Add. 21,160, fol. 224*b*, on the same passage; (VIII) Orient. 2349, fol. 33*b*, on Gen. **10** 9; (IX) Halle Ochlah Ve-Ochlah II, § 9; (X) the printed Massorah on Gen. **10** 9; (XI) the same on Numb. **21** 14 and (XII) the same on Ps. **87** 5. All these Lists give this Rubric as I have printed it. This Rubric, moreover, forms part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix *Vav*.[2]

It is, therefore, inexplicable that the Massorah on Jerem. **7** 32 in the St. Petersburg Codex of A. D. 916 which correctly states in the heading that there are fifteen instances of this Niphal future third person masculine with *Tzere* under the *Mem* (יאמר צֵ׳), though it catalogues fourteen only, includes in this List the three instances which are given in all the MSS. as constituting the exceptional orthography with *Pathach*. The St. Petersburg Massorah makes up its List by excluding four instances which are in our text with *Tzere* under the *Mem*, viz. Isa. **19** 18; **61** 6; Ezek. **13** 12 and Zeph. **3** 16. Taking, therefore, the omission of one of these four instances from the fifteen passages to be due to a clerical error, the other three which are excluded and which have *Tzere* under the *Mem* in the *textus receptus*, are here by implication taken to have *Pathach* under the *Mem*.[3]

[1] Comp. יֵאָמֵר Gen. **22** 14; **32** 29; Numb. **23** 23; Isa. **19** 18; **32** 5; **61** 6; **62** 4, 4; Jerem. **4** 11; **7** 32; **16** 14; Ezek. **13** 12; Hos. **2** 1, 1; Zeph. **3** 16.

[2] Comp. *The Massorah*, letter ו, § 70, Vol. I, p. 403 &c.

[3] The List of the St. Petersburg Codex I have printed in *The Massorah*, Vol. III p. 2, § 909.

תתק״י = § 910.

לְמֵאמַר *to speak, occurs twice, once it is written with Aleph and once without it.* As this Chaldee Peal infinitive construct with the prefix *Lamed* which occurs twice, is in each instance written differently the Massorah safeguards the two several spellings. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 364*b*, on Dan. **2** 9 which I have printed and (II) Harley 5710—11, Vol. II, fol. 289*a*, on Ezra. **5** 11. The latter is one of the three instances in which the verb אמר is defective of the radical *Aleph*. (*Vide supra*, letter א, § 796.)

תתק״יא = § 911.

אֱמַר *tell, occurs three times.* That is, the Chaldee Peal imperative singular masculine occurs three times and is with *Pathach* under the *Mem* in all the three instances as is attested by the best MSS., viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,251 &c.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 367*a*, on Dan. **4** 6 which I have printed: (II) Add. 15,251, fol. 411*a*, on the same passage and (III) the printed Massorah on Dan. **4** 15. The heading in List III ג' קמצין בסים' = *it occurs three times with* ***Kametz*** *in this book* as well as the remark in the printed Massorah Parva against Dan. **4** 6, 15 that אמר is three times with *Kametz* (ג' בסי') is contrary to the best Codices and is probably due to Jacob b. Chayim himself.

תתק״יב = § 912.

אֲמָרִים *words, occurs twice.* Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 9, which I have printed and (II) the printed Massorah on Prov. **22** 21.

תתק״יג = § 913.

אִמְרָתְךָ *thy word, occurs twelve times in this form in the Scriptures.* That is, without and with prefixes this noun with the suffix second person singular masculine, has *Segol* under the *Tav* in these twelve instances which is due to its distinctive or pausal accent, in contradistinction to the other eight passages where it occurs and where it has the normal *Sheva* (Ps. **119** 50, 67, 76, 116, 140, 154, 158, 170). The majority is here safeguarded because both the MSS. and some of the early editions exhibit variations in several of the instances which constitute this Rubric, as will be seen from the notes on Ps. **119** 11, 103, 133, 162 in my edition of the Hebrew Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 213*b*, on Ps. **119** 82 which I have printed; (II) Arund. Orient. 16, fol. 314*b*, on Ps. **119** 38; (III) Add. 15,451, fol. 429*b*, on the same passage; (IV) the printed Massorah on Ps. **119** 82 and (V) the same on Ps. **138** 2.

תתק״יד = § 914.

אִמְרָה *a word, occurs six times in the Scriptures.* That is, this noun always occurs without prefixes and suffixes in contradistinction to the forms אֵמֶר and אִמְרָה *a word,* which never occur without a prefix or suffix.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 118*b*, on Habak. **3** 9 which I have printed; (II) the same MS., Vol. II, fol. 193*a*, on Ps. **68** 12; (III) the same MS., Vol. II, fol. 197*a*, on Ps. **77** 9; (IV) the same MS., Vol. II, fol. 232*a*, on Job **22** 28; (V) Arund. Orient. 16, fol. 214*b*, on Habak. **3** 9; (VI) the same MS., fol. 288*a*, on Ps. **19** 3; (VII) the same MS., fol. 300*a*, on Ps. **68** 12; (VIII) the same MS., fol. 303*a*, on Ps. **77** 9; (IX) the same MS., fol. 329*a*, on Job **22** 28; (X) Add. 21,160, fol. 288*a*, on Habak. **3** 9; (XI) the same MS., fol. 327*a*, on Job **22** 28 and (XII) the printed Massorah on Ps. **77** 9.

As all the six instances are defective and have the accent on the penultima the headings in the different MSS. vary: some notice one feature, some another and some both features. Thus the heading of List VII is ו' חס', of Lists VI, IX and X ו' מלעיל and of Lists V, VIII and X ו' מלע' וחס'.

תתקט״ו = § 915.

וְהָאֱמֶת *and the truth, occurs three times in the Scriptures.* That is, to distinguish it from the twenty-two instances where it is without the article after the prefix *Vav*, viz. וֶאֱמֶת.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 124*a*, on Zech. 8 19 which I have printed; (II) the same MS., Vol. II, fol. 168*b*, on 2 Chron. 31 20; (III) Arund. Orient. 16, fol. 277*a*, on the same passage; (IV) Add. 15,251, fol. 310*b*, on Zech. 8 9; (V) the printed Massorah on the same passage and (VI) the same on 2 Chron. 31 20.

תתקמ"ז = § 916.

אָן *where, when, occurs twice.* As in all the other twenty-eight instances where this adverb occurs it has the paragogic *He* (אָנָּה) the Massorah safeguards this exceptional orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 324*a*, on Job 8 2 which I have printed and (II) the printed Massorah on the same passage. The heading of this Rubric in the printed Massorah states (ב' בתרי לישׁ) that it occurs twice in *two different senses*. This is also given against each of the two passages in the printed Massorah Parva, but it is not quite correct since the sense of this adverb in the two passages in question does not sustain this statement. The remark does not occur in the MS. Massorahs, nor is this pair included in the alphabetical List of words which respectively occur twice in two different senses. (Comp. *The Massorah*, letter מ, § 248, Vol. II, p. 217 &c.)

תתקי"ז = § 917.

אָנָּה וְאָנָּה *hither and thither, any whither, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 78*a*, on 1 Kings 2 36 which I have printed and (II) the printed Massorah on the same passage. The printed Massorah (List II) distinctly states that this phrase occurs three times (ג' בקריאה) and gives 2 Kings 5 25 as the third instance. This is supported by the best MSS. and editions, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,451; the second edition of the Bible, Naples 1491—93; the third and fourth editions, Brescia 1494, Pesaro 1511—17; the Complutensian, the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25. List II, therefore, must be based upon MSS. which read אָנָּה with *Kametz* under the *Nun* in 2 Kings 5 25. This is also the reading of the *editio princeps* of the Bible, Soncino 1488, and it is for this reason that it is excluded from this Rubric.

תתקי"ח = § 918.

אָנָּה *I pray, is in six instances written with He in the Scriptures.* This interjection of entreaty occurs altogether thirteen times. In seven instances it is אָנָא with *Aleph* at the end and in six with *He*. The Massorah, therefore, safeguards the minority. On referring to the notes on Isa. 38 3; Jonah 1 14 and Ps. 116 4 in my edition of the Hebrew Bible it will be seen that both MSS. and early editions exhibit variations in the orthography of this expression and this Massorah is, therefore, designed to fix the spelling.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 18*a*, on Isa. 38 3 which I have printed; (II) the same MS., Vol. II, fol. 114*a*, on Jonah 4 2; (III) Arund. Orient. 16, fol. 114*a*, on 2 Kings 20 3; (IV) the same MS., fol. 134*b*, on Isa. 38 3; (V) the same MS., fol. 209*b*, on Jonah 1 14; (VI) the same MS., fol. 313*b*, on Ps. 116 4; (VII) Add. 21,160, fol. 292*a*, on Jonah 1 14; (VIII) the printed Massorah on Isa. 38 3; (IX) the same on Jonah 4 2 and (X) the same on Ps. 116 4.

Apart from אנה denoting request in Hebrew, this expression written with *He* is regularly used as an adverb in Hebrew and in the sense of entreaty in Chaldee. It is due to this fact that the headings of this Rubric as well as the additions to it vary in the different MSS. Thus List VII heads this Rubric ו' כתי' ה'א בלשון בקשה and adds at the end וכל לשון ארמית דכותהון and Lists IX and X head it ו' כתיב ה' בלישׁ בקשה בקריאה, whilst Lists III and IV have at the end וכל אָנָּה דרש' דכו', וכל אנה דארמית דכו' and List V וכל אנה דדניאל, וכל אנה דארמית דכו' סד' הא.

תתקי"ט = § 919.

אָנָּה *whither, has in two instances the accent on the Nun, on the ultima.* That is, in one instance the *Nun* has *Munach* (Deut. 1 28) and in the other *Mercha* (Ps. 139 7). As in the other twenty-six instances where this adverb occurs, it has the accent on the penultima[1] the Massorah safeguards the exceptional passages.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 218*b*, on Ps. 139 7 which I have printed; (II) the same MS., Vol. I, fol. 111*b*, on Deut. 1 28; (III) Arund. Orient. 16, fol. 319*a*, on Ps. 139 7; (IV) Add. 15,251, fol. 373*a*, on Deut. 1 28; (V) Add. 15,451, fol. 119*b*, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Ps. 139 7; (VIII) the printed Massorah on Deut. 1 28 and (IX) the same on Ps. 139 7.

Not only have the best Codices אָנָּה in Ps. 139 7, but Harley 5710—11; Arund. Orient. 16; Add. 15,251, and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah have this Rubric on the *Nun* with the accent *Mercha*.

[1] Comp. אָנָּה Gen. 37 30; Numb. 14 11; Josh. 2 5; Judg. 19 17; 2 Sam. 2 1; אָנָּה Exod. 16 28; Numb. 14 11; Josh. 18 3; אָנָּה 2 Sam. 13 13; Ps. 62 4; Job 18 2; אָנָּה 2 Kings 6 6; Jerem. 15 2; Ps. 13 2; Neh. 2 16; אָנָּה Jerem. 47 6; Ezek. 21 21; Zech. 2 6; Job 19 2; אָנָּה Habak. 1 2; אָנָּה Zech. 5 10; אָנָּה Ps. 13 2, 3; אָנָּה Ps. 13 3; אָנָּה Cant. 6 1, 1.

תתק"כ = § 920.

וְאָנוּ *and they shall lament, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 126*a*, on Isa. 19 8. The heading ought properly to be ב' ובסה' = *twice and in this book* since both the instances occur in Isaiah.

תתקכ"א = § 921.

בְּאֲנָשִׁים *among men, occurs three times, once with Pathach and twice with Kametz.* That is, in one instance the prefix *Beth* has *Pathach* and in the other two instances it is with *Kametz*.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 185*a*, on 1 Sam. 17 12 which I have printed; (II) the same MS., Vol. II, fol. 75*a*, on Ezek. 9 6; (III) Arund. Orient. 16, fol. 46*a*, on 1 Sam. 17 6; (IV) Add. 15,451, fol. 119*b*, on Deut. 1 35; (V) Add. 15,251, fol. 105*a*, on the same passage; (VI) the same MS., fol. 160*a*, on 1 Sam. 17 12; (VII) the same MS., fol. 271*b*, on Ezek. 9 6; (VIII) Orient. 2349, fol. 123*b*, on Deut. 1 35; (IX) Vienna Codex No. 35 on 1 Sam. 17 12 and (X) the printed Massorah on Deut. 1 35. List V adds at the end וכל לאנשים כותי' חת' במ"א לאנשים האל that in the case of אֲנָשִׁים with the prefix *Lamed* the reverse is the case, the *Pathach* under the prefix is the rule and the *Kametz* constitutes a single exception, viz. Gen. 19 8. For these instances see below § 926.

By fixing the number at three, the design of the Massorah is to exclude the reading בְּשָׁנִים = בְּיָמִים which obtained in some ancient Codices, as is evident from the Septuagint and the Vulgate and which is now accepted by some of the best textual critics as the correct reading. Comp. Gen. 24 1; 1 Kings 1 1.

תתקכ"ב = § 922.

וְהָאֲנָשִׁים *and the men, begins a verse eight times. The sign thereof in Chaldee is The shepherds who went up to send good pursuers after the wizards died in faith.* As this expression occurs altogether sixteen times and begins a verse in eight instances, the Massorah records these passages to distinguish them from those which occur in the middle of the verse.

Of this Rubric, which constitutes one of the oldest parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 93*b*, on Numb. 13 31 which I have printed; (II) the same MS., Vol. II, fol. 170*b*, on 2 Chron. 34 12; (III) Orient. 4445, fol. 37*b*, on Gen. 46 32; (IV) Arund. Orient. 16, fol. 38*a*, on 1 Sam. 5 12; (V) the same MS., fol. 95*a*, on 1 Kings 20 33; (VI) Add. 15,251, fol. 198*a*, on the same passage; (VII) Add. 15,451, fol. 101*a*, on Gen. 46 32; (VIII) the same MS., fol. 506*b*, on 2 Chron. 34 12; (IX) Add. 21,160, fol. 56*a*, on Gen. 46 32; (X) Halle Ochlah Ve-Ochlah II, § 30, margin and (XI) the printed Massorah on Gen. 46 32. The mnemonic sign is from the printed Massorah where it occurs twice without the List, once on Josh. 2 7 and once in the Massorah Finalis, letter א, § 656.

תתקכ"ג = § 923.

וְהָאֲנָשִׁים *and the men, occurs sixteen times in the Scriptures, eight times at the beginning of the verse and eight in the middle of the verse.* In the preceding Rubric we have the record of one School of Massorites who safeguarded the instances in which this expression begins a verse, whilst in the Rubric before us which emanates from another School of Massorites, the passages

are catalogued in which it occurs in the middle of the verse. This was all the more necessary since some of the ancient Codices read וְאַנְשֵׁיהֶם in 2 Kings **25** 23, as is attested by the Chaldee, the Septuagint and the Syriac in conformity with the parallel passage in Jerem. **40** 7.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 109*a*, on Numb. **14** 36 which I have printed and (II) Orient. 2348, fol. 119*a*, on the same passage.

תתקכ״ד = § 924.

וְהָאֲנָשִׁים *and the men, occurs sixteen times in the Scriptures.* Whilst the preceding two Rubrics respectively recorded the eight instances in which this expression begins a verse and the eight in which it is in the middle of the verse, this Rubric catalogues all the passages of Scripture in which it occurs irrespective of its position, and thereby exclude the reading וְאַנְשֵׁיהֶם in 2 Kings **25** 23. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 258*b*, on 2 Kings **25** 25. The fact that it is on this passage shows its design.

תתקכ״ה = § 925.

וַאֲנָשִׁים *and men, occurs ten times.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 96*a*, on Numb. **16** 2 which I have printed; (II) Arund. Orient. 16, fol. 354*b*, on Eccl. **9** 14; (III) the same MS., fol. 379*a*, on Neh. **1** 2; (IV) the same MS., fol. 380*a*, on Neh. **2** 12; (V) Add. 15,251, fol. 143*b*, on Judg. **9** 9; (VI) the same MS., fol. 401*a*, on Eccl. **9** 14; (VII) Add. 21,160, fol. 214*b*, on Numb. **16** 2; (VIII) Halle Ochlah Ve-Ochlah II, § 7, margin; (IX) the printed Massorah on Judg. **9** 9 and (X) the same on Neh. **2** 12.

List V again affords a striking illustration of the misleading headings which later Nakdanim supplied to incipient Massorahs. As the Rubric now stands it declares that וַאֲנָשִׁים occurs four times only and records the following four instances Numb. **16** 2; Judg. **9** 9, 13; Ezek. **23** 45.[1] The explanation of this puzzling Massorah is not far to seek. It exhibits the first attempt of the Massorites to collect the passages wherein this expression occurs which was never completed by succeeding Massorites. The Nakdan who found this fragment mistook it for the final List and as is not unfrequently the case, supplied it with the heading in accordance with the instances before him. List VI, which is from the same MS., gives this Rubric in its complete state.

[1] ואנשים ד׳ וסימנהון ואנשים מבני ישראל חמשים, אשר בי יבבוו, חמשפח אלהים ואנשים, ואנשים צדיקים.

תתקכ״ו = § 926.

לָאֲנָשִׁים *to the men, occurs seven times in the Scriptures . . . . and once it is with the prefix Vav.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 50*b*, on Jerem. **29** 6 which I have printed and (II) the printed Massorah on Ruth **1** 11. Jacob b. Chayim's Massorah heads this Rubric לאנשים ח׳ and gives Gen. **19** 8 as the first of the eight instances. But this is wrong, since it is here לָאֲנָשִׁים with *Kametz* under the *Lamed* and the printed Massorah Parva itself on this passage remarks against it that it is unique with *Kametz* (לָ) and hence does not belong to this category. (Comp. the next Rubric.)

תתקכ״ז = § 927.

לְאֲנָשִׁים *does not occur again, in all other instances it is* לָאֲנָשִׁים. That is, in this solitary instance the prefix *Lamed* has *Kametz* whilst in all the other passages where it occurs this prefix is with *Pathach.* (*Vide supra,* § 926.) The reverse is the case when the plural אֲנָשִׁים takes the prefix *Beth.* Here the normal vowel-point is *Kametz* and the unique exception is *Pathach.* (*Vide supra,* § 921.) This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Gen. **19** 8.

תתקכ״ח = § 928.

אַנְשֵׁי *the men of, occurs four times in the first Register.* As the normal expression which begins the verse in Ezra **2** 3—57 in the enumeration of the families who returned from the captivity, is בְּנֵי *the children of,* which occurs no less than forty-eight times, and as it is in four instances only where אַנְשֵׁי *the men of,* abnormally begins the verse, the Massorah safeguards this exceptional usage.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 287*a*, on Ezra **2** 22 which I have printed and (II) Add. 15,250, fol. 389*a*, on the same passage. The heading of List II כל הדין עניגא בני ר״ם בר מן ד׳ אנשי is more precise since the import of this Massorah is not simply to indicate that אַנְשֵׁי occurs four times in this Section, but that it begins a verse, whilst in the other forty-eight instances בְּנֵי begins the verse.

תתקכ״ט = § 929.

אַנְשֵׁי, בְּנֵי. *From Neh. 7 26 to 34* אַנְשֵׁי *begins the verse, whilst in the rest of this Section* בְּנֵי *begins the verse.* That is, in this second Record we have first בְּנֵי beginning a verse in seventeen instances (Neh. **7** 8—25) then אַנְשֵׁי in eight instances (Neh. **7** 26—33) and then again בְּנֵי twenty-one times (Neh. **7** 34—60). The Massorah therefore, safeguards this remarkable variation. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 383*b*, on Neh. **7** 8 which I have printed and (II) the printed Massorah on the same passage.

תתק״ל = § 930.

אַנְשֵׁי *begins a verse eight times in this Section.* That which is recorded in the preceding Rubric in an artificial sign is here given in its simple and primitive form, and it is evident that the recensions emanate from two different Schools of Massorites This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 296*b*, on Neh. **7** 29.

תתקל״א = § 931.

אַנְשֵׁי דָוִד *the men of David, occurs four times.* As in all other instances where the followers of David are mentioned, the phrase is either נַעֲרֵי דָוִד *the young men of David,* or עַבְדֵי דָוִד *the servants of David,*[1] the Massorah safeguards these four passages against being made conformable to the more frequent combination.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 51*a*, on 1 Sam. **23** 3 which I have printed; (II) the same MS., fol. 52*a*, on 1 Sam. **24** 5; (III) Add. 15,250, fol. 159*b*, on 1 Sam. **23** 3; (IV) the printed Massorah on the same passage and (V) the printed Massorah Finalis, letter ר, § 68. In List V the catchword נגבו is a mistake for גנבוך.

[1] Comp. עַבְדֵי דָוִד 1 Sam. **25** 10, 40; **2** Sam. **2** 17; **3** 22; **10** 2, 4; **12** 17; **18** 7, 9; 1 Chron. **19** 4; נַעֲרֵי דָוִד 1 Sam. **25** 9, 12.

תתקל״ב = § 932.

וְאַנְשֵׁי *and the men of, occurs four times at the beginning of a verse in the Scriptures.* In the other eighteen instances where this noun plural construct begins a verse it is without the prefix *Vav.*[1] The Massorah, therefore, safeguards the exceptional passages.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 251*a*, on 2 Kings **17** 30 which I have printed; (II) the same MS., Vol. II, fol. 96*a*, on Ezek. **39** 14; (III) Arund. Orient. 16, fol. 111*b*, on 2 Kings **17** 30; (IV) the same MS., fol. 192*a*, on Ezek. **39** 14; (V) Add. 15,250, fol. 11*a*, on Gen. **13** 13; (VI) Add. 15,251, fol. 54*a*, on Exod. **22** 30; (VII) the same MS., fol. 288*a*, on Ezek. **39** 14; (VIII) Add. 15,451, fol. 259*b*, on 2 Kings **17** 30; (IX) Orient. 2349, fol. 35*a*, on Gen. **13** 13; (X) the printed Massorah on the same passage and (XI) the same on 2 Kings **17** 30.

[1] Besides Ezra where אַנְשֵׁי begins a verse four times and Nen. where it begins a verse eight times (*vide supra,* §§ 928, 930) it occurs in the following six instances; Numb. **31** 53; Ezek. **22** 9; Prov. **28** 5; **29** 8, 10; Job **34** 34.

תתקל״ג = § 933.

מֵאַנְשֵׁי *from the men of, occurs four times in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 226*a*, on 1 Kings **10** 15.

תתקל״ד = § 934.

וְאַנְשָׁיו *and his men, occurs twenty-five times.* By fixing this number the Massorah excludes the textual reading וְאַנְשֵׁי in 1 Sam. **23** 5 and adopts the official reading וְאַנְשָׁיו. It is to be noticed that with the exception of one solitary instance this expression is restricted to the books of Samuel. Of this Massorah,

I collated two Lists, one Add. 15,451, fol. 392*a*, on Zech. **7** 2 and (II) the printed Massorah Finalis, letter א, § 652, which I have printed.

תתקל״ה = § 935.

וְאַנְשֵׁיהֶם *and their men, occurs four times.* This Massorah is designed to exclude the reading וְאַנְשֵׁיהֶם in the first clause of 2 Kings **25** 23 which is still preserved in some MSS. and in the ancient Versions and which is corroborated by the parallel passage in Jerem. **40** 7, as will be seen from the notes in my edition of the Hebrew Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 118*b*, on 2 Kings **25** 23 which I have printed; (II) Add. 15,250, fol. 214*b*; (III) Add. 15,451, fol. 266*b*; (IV) Vienna Codex No. 35, all on the same passage and (V) the printed Massorah on Jerem. **18** 21.

תתקל״ו = § 936.

וּלְאַנְשֵׁיהֶם *and to their men, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 118*b*, on 2 Kings **25** 24 which I have printed and (II) Add. 15,451, fol. 266*b*, on the same passage.

תתקל״ז = § 937.

אנדרוגינוס = *ἀνδρόγυνος* androgynous. *Three words respectively exhibit a twofold form, partly masculine and partly feminine, one is in the Pentateuch, one in the Prophets and one in the Hagiographa.* That is, יַחְמְנָה Gen. **30** 38; יְשַׁרְנָה 1 Sam. **6** 12 and יַעֲמֹדְנָה Dan. 8 22 the prefix *Yod* is masculine, and the suffix נָה is feminine. These, however, are not all the passages where such anomalies occur. The *Minchath Shaï* on Gen. **30** 38 refers also to Jerem. **39** 11 and Ezek. **37** 7 and suggests that the reason why the Massorites record these three instances in the Rubric before us is that they begin with *Yod* and end with *Nun He.*

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 26*b*, on Gen. **30** 38 which I have printed; (II) Paris **Ochlah Ve-Ochlah**, § 193, and (III) the printed Massorah Parva on **Gen 30** 38. For אנדרוגינוס in List I, Lists II and III have more correctly אנדרונינוס with *Vav* after the *Resh*, viz. אַנְדְרוֹנִינוֹס.

תתקל״ח = § 938.

נֶאֱנָחָה *she groaned, occurs twice.* This quadriliteral occurs altogether three times. In the two instances which constitute the Rubric before us, it is the Niphal preterite singular feminine and is pointed with *Segol* under the *Aleph* and with *Sheva* under the *Nun* (נֶאְנָחָה). This is attested by the Standard Codices and the early editions, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Bible, Soncino 1488; the second and third editions, Naples 1491—93; Brescia 1494; the Complutensian; the first edition of the Rabbinic Bible, Venice 1517, and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25. The same authorities attest that in Lament. **1** 21 where this quadriliteral occurs, and where it is the Niphal participle singular feminine, it is pointed with *Chateph-Segol* under the *Aleph* and with *Kametz* under the *Nun*, i. e. נֶאֱנָחָה. The pointing, therefore, of the heading in the Rubric which I have printed must be altered accordingly, to agree with the text in my edition of the Hebrew Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 268*a*, on Lament. **1** 8 which I have printed and (II) Arund. Orient. 16, fol. 355*b*, on the same passage.

תתקל״ט = § 939.

אֲנִי *I, occurs four times with this accent in this book.* That is, of the ten instances in which this personal pronoun occurs in the Psalms with the distinctive accent and hence with *Kametz* under the *Aleph*, it is in these four passages with *Dechi.*

This Rubric, which I have found in Add. 21,161, fol. 144*b*, only, on Ps. **45** 2, has this accent *Dechi* also in Ps. **119** 125, and the Massorah remarks against it in ד׳ במ׳ בס׳. It is, therefore, clear that in the terminology of this ancient Codex בענין and בספרא are interchangeable. In the heading of this Rubric the accent should be אני ד׳ במ׳ בענין.

תתק״מ = § 940.

אֲנִי *occurs six times in this book* That is, in Ecclesiastes where this personal pronoun occurs altogether twenty-eight times, it is in twenty-two instances with *Chateph-Pathach* under the *Aleph* (אֲנִי)[1] and in six only with *Kametz* (אָנִי). Hence the Massorah safeguards the minority.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 263*b*, on Eccl. **2** 24 which I have printed and (II) the printed Massorah on the same passage. The heading in the printed Massorah ו׳ זקפין בסיפרא *six times Zakeph Kametz in this book*, is incorrect. In Eccl. **5** 17 it is with *Revia* אָנִי not only in all the best MSS., but in Jacob b. Chayim's text.

[1] Comp. אֲנִי Eccl. **1** 12, 16, 16; **2** 1, 11, 12, 15, 15, 15, 18, 20; **3** 17, 18; **4** 1, 2, 4, 7, 8; **7** 25, 26; 8 2, 15.

תתקמ״א = § 941.

אֲנִי אֲנִי *In two verses I, is repeated . . . . . and in one verse it occurs four times, three times without and once with the prefix Vav.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 47*b*, on Gen. **24** 30. As it stands this Rubric is misleading, since it implies that there are two verses only in which this personal pronoun occurs twice, just as the same language states in the second part of this Rubric that there is one verse in the Bible where it occurs four times. The fact is, that there are no fewer than thirty verses in the Bible in which אֲנִי occurs twice.[1] In spite, therefore, of the same language denoting in the second part of this Rubric that this pronoun occurs four times in one verse irrespective of its position, it denotes in the first part that it occurs twice in *close proximity.* But even this is not quite correct since in Deut. **32** 39, which is here given as the verse in which it occurs four times, אֲנִי אֲנִי are also in close proximity.

[1] Besides the two verses which constitute this Rubric אֲנִי occurs twice in the following twenty-four verses: Gen. **18** 17; Exod. **6** 29; **29** 46; **33** 16; Numb. **15** 41; **35** 34; 2 Sam. **12** 23; Isa. **41** 4, 13; Jerem **45** 4; Ezek. **2** 8; **5** 11; **16** 62; **17** 24; **21** 22; **22** 14; **36** 36; **44** 28; Hos. **5** 14; **14** 9; Zech. **1** 15; Ps. **116** 16; Eccl. **1** 16; Neh. **2** 12; in five verses it is אֲנִי אֲנִי, Levit. **11** 44, 45; **26** 24; Job **32** 17; **33** 6; in one verse it is אֲנִי אֲנִי and in three verses אֲנִי אֲנִי viz. Jerem. **17** 18; Ezek. **17** 22; Mal. **1** 6.

תתקמ״ב = § 942*a—c.*

אֲנִי, וַאֲנִי *Words which respectively occur twice in combination with this pronoun, once they are preceded by* אֲנִי *without the prefix Vav and once by* וַאֲנִי *with the prefix Vav.*

These three Lists again disclose the method which the Massorites adopted in developing the Massorah. List 942*a*, which is from Harley 5710—11, Vol. I, fol. 121*a*, on Hag. **2** 21, records eight instances or pairs of this combination. These are all which the first compiler had been able to collect, and as he expected his fellow Massorites to continue the search, he left the List open and did not supply it with a heading.

In Orient. 4445, fol. 47*b*, on Exod. **6** 12 where this Rubric is also given, this ancient Codex too, records eight pairs only. The compiler of this List, however, has אֲנִי יֹשֵׁב (Ezek. 8 1) and וַאֲנִי יֹשֵׁב (Ezra 9 4) which are not in List 942*a*, and omits אֲנִי אֶסְבֹּל and וַאֲנִי אֶסְבֹּל (Isa. **46** 4). But he too, regarded the List as incomplete and hence did not furnish it with a heading fixing the number of these pairs. Though List 942*b*, which is from Add. 15,451, fol. 362*a*, on Isa. **46** 4 catalogues nine pairs its compiler also did not look upon it as final. He, therefore, also left it without a heading. A later Nakdan, however, as is often the case, took these as containing all the instances in the Bible and hence not only supplied the List with a heading fixing the number at nine in accordance with the pairs in the List, but furnished them with catchwords. But this heading in List 942*a*, which is also given in the printed Massorah Finalis, letter א, § 625, is incorrect, since there are at least twelve such pairs.[1]

[1] Comp. אֲנִי אֶדַבֵּר Jerem. **4** 12; וַאֲנִי אֲדַבֵּר 1 Sam. **19** 3; אֲנִי אֶלֶיךָ Ps. **56** 4; וַאֲנִי אֵלֶיךָ Ps. **88** 14; אֲנִי וְכָל- 1 Kings **20** 4; וַאֲנִי וְכָל- Josh. **8** 5.

תתק״מג = § 943.

אֲנִי וָאַתָּה *I and thou, is three times thus combined.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 138*b*, on 1 Sam. **20** 23 which I have printed and (II) the printed Massorah on the same passage. As וְאַתָּה by itself occurs three times only, it is also the subject of a separate Massorah. (*Vide infra*, letter א, § 1475.)

תתקמ״ד = § 944.

אֲנִי הוֹלֵךְ *I am going, occurs four times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 32*b*, on Judg. **19** 18

which I have printed and (II) the printed Massorah Finalis, letter א, § 628. It is remarkable that both Lists include in this Rubric the instance where הוֹלֵךְ is preceded by וַאֲנִי with the prefix *Vav*, viz. 2 Sam. 15 20*a*.

תתקמ״ד § 944*.

אֲנִי יְהוָה *I Jehovah, occurs twice with the accent.* That is, in two instances in the Pentateuch where this pronoun begins a verse it has the accent *Gershaim*. Of this Rubric, which is omitted in the first Volume of the Massorah, but which is given in Volume III, p. 2, § 944*, I collated two Lists: (I) Orient. 2365, fol. 142*b*, on Numb. 15 41 and (II) the printed Massorah on the same passage which I have printed.

תתקמ״ה = § 945.

אֲנִי יְהוָה *I Jehovah, ends the verse in twenty instances.* That is, in Leviticus alone, in contradistinction to those verses which end with the more lengthy formula recorded below in § 949. This is evident from the fact that this formula occurs six times in other parts of the Pentateuch at the end of a verse and no less than thirty-six times in the Prophets.[1]

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 98*b*, on Levit. 26 45 which I have printed and (II) the printed Massorah on Levit. 18 5. List I gives the catchwords for the twelfth instance מִן הָעַמִּים = Levit. 20 26. But here אֲנִי יְהוָה is in the middle of the verse. This recension of the Rubric must, therefore, be based upon Codices in which the formula here ended the verse or the catchwords are due to a clerical error. List II heads this Rubric כ׳ סופ׳ פסי״ק בס״פרא which is more precise, since it makes it certain that the design of this Massorah is simply to catalogue the instances in Leviticus. It, moreover, gives אמר אלהם לדרתיכם Levit. 22 3 instead of מִן הָעַמִּים Levit. 20 26 which is in harmony with the *textus receptus*.

[1] Comp. אֲנִי יְהוָה Exod. 6 2 8; 10 2; 12 12; Numb. 3 13, 45; 1 Kings 20 13, 28; Ezek. 6 7, 10, 14; 7 4, 27; 11 10; 12 16, 20; 13 14, 21, 23; 14 8; 16 62; 20 26, 38; 22 16; 24 27; 25 5, 7, 11; 26 6; 28 23; 29 21; 30 19, 26; 32 15; 35 4, 9, 15; 36 11, 38; 37 6; 38 23; 39 6.

תתקמ״ו = § 946.

אֲנִי יְהוָה סימן. A Sign, indicating the passages in Leviticus where the phrases אֲנִי יְהוָה *I Jehovah,* and אֲנִי יְהוָה אֱלֹהֵיכֶם *I Jehovah your God,* respectively occur.

In Leviticus where, as we have seen, the shorter formula אֲנִי יְהוָה occurs twenty times at the end of the verse, the longer phrase אֲנִי יְהוָה אֱלֹהֵיכֶם occurs seventeen times, also at the end of a verse. The design of this Massorah, therefore, is to safeguard the respective verses in which these several phrases occur, so that they may not be interchanged. As one of the phrases occurs more frequently in one Section of Leviticus and the other in another Section, the Massorah divides the whole book into the following three Sections in accordance with the prevalence of either formula in the respective Sections:

(1.) The first Section consists of Levit. 1 1—19 10. Here the lengthier formula אֲנִי יְהוָה אֱלֹהֵיכֶם is the prevailing one. It occurs seven times, viz. Levit. 18 2, 4, 30; 19 2, 3, 4, 10, whilst the shorter form אֲנִי יְהוָה occurs three times only. Hence the Massorah in this Section safeguards the shorter phrase.

(2.) In the second Section, which extends from Levit. 19 11 to 23 20, the shorter form אֲנִי יְהוָה is more frequent. It occurs no fewer than fifteen times, viz. Levit. 19 12, 14, 16, 18, 28, 30, 32, 37; 21 12; 22 2, 3, 8, 30, 31, 33, whilst the longer phrase אֲנִי יְהוָה אֱלֹהֵיכֶם occurs four times only. The Massorah, therefore, in this Section safeguards the longer phrase.

(3.) In this Section, which extends from Levit. 23 21 to the end of the book, the longer formula אֲנִי יְהוָה אֱלֹהֵיכֶם is the rule. It occurs no less than six times, viz. Levit. 23 22, 43; 24 22; 25 17, 55; 26 1 and the shorter form אֲנִי יְהוָה is the exception. It occurs twice only and, therefore, in this Section the Massorah safeguards the shorter phrase.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 75*b*, on Levit. 18 5 which I have printed; (II) Orient. 4445, fol. 104*b*, on the same passage; (III) Add. 21,160, fol. 169*b*, on Levit. 20 7; (IV) Orient. 2349, fol. 93*a*, on Levit. 18 5; (V) Vienna Codex No. 35 on Ezek. 20 19; (VI) Halle Ochlah Ve-Ochlah I, § 152, and (VII) the printed Massorah on Levit. 18 5.

תתקמ״ז = § 947.

אֲנִי יְהוָה אֱלֹהֵי *I am Jehovah the God of, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah I, § 152.

תתקמ״ח = § 948.

אֲנִי יְהוָה אֱלֹהֵיכֶם *I am Jehovah your God, begins a verse five times.* This Rubric is from the printed Massorah Finalis, letter א, § 143 and as is frequently the case it is incorrect, since there are four instances only in which this phrase begins a verse. In reprinting it the fourth line, viz. בחקתי, לכו דיחזקאל has inadvertently dropped out of the text, whilst והבתריה is manifestly a clerical error for ודבתריה and can only mean *and the next verse.* But in verse 20 this phrase is at the end of the verse and not at the beginning. The compiler who erroneously added this expression also altered the ד׳ = *four* in the heading into ה׳ = *five.*

תתקמ״ט = § 949.

אֲנִי יְהוָה אֱלֹהֵיכֶם *I am Jehovah your God, occurs twenty-four times at the end of a verse.* The design of this Massorah is to safeguard these instances against being made conformable to those verses which end with the shorter formula and which are recorded in § 945.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 139*b*, on Deut. 29 5 which I have printed; (II) Orient. 4445, fol. 105*b*, on Levit. 19 2; (III) Add. 15,251, fol. 75*a*, on Levit. 18 4; (IV) Add. 21,160, fol. 167*a*, on Levit. 18 30; (V) Vienna Codex No. 35, on Levit. 19 34 and (VI) the printed Massorah Finalis, letter א, § 166.

List II, which exhibits the oldest form of this Rubric, is the only correct one and shows how the Massorah was corrupted by copyists in the course of time. List I, which I have printed, though it states in the heading that there are twenty-four such instances omits two, viz. Levit. 24 22; Numb. 15 41 and gives one instance twice, viz. Levit. 26 1. List III heads this Rubric כ״ב סו׳ סס׳ and omits three instances, viz. Exod. 16 12; Deut. 29 5; Ezek. 20 20. List IV which also states in the heading that there are twenty-two such instances only, omits four instances, viz. Exod. 16 12; Levit. 19 4 10; Deut. 29 5.

These omissions are evidently due to a confusion, on the part of later Nakdanim, of the two recensions of this Rubric which obtained in the different Massoretic Schools. The first recension is the one which is exhibited in Lists I and II. The second recension is given in List VI. It excludes the seven instances in which this phrase is preceded by the particle כִּי *for* at the end of the verse, viz. Exod. 16 12; Levit. 20 7; 24 22; 25 17; 26 1; Deut. 29 5; Ezek. 20 10. Hence it not only heads this Rubric אני יהוה אלהיכם י״ז פ׳פ, but duly records seventeen instances only. On comparing the omissions in Lists III and IV with this recension, it will be seen that they wrongly omitted instances from the first recension which are rightly excluded from the second recension. Having thus confused the two recensions, the copyists also altered the headings. The Rubric in Arund. Orient. 16, fol. 179*a*, on Ezek. 20 20 and in Add. 15,251, fol. 277*b*, on the same passage, which states that this phrase occurs ten times only (אני יהוה אלהיכם י׳) refers to כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם. (Comp. *The Massorah,* letter כ, § 141, Vol. II. p. 31.)

תתק״נ = § 950.

אֲנִי יְהוָה אֱלֹהֵיהֶם *I am Jehovah their God, occurs eight times.* Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, 54*b*, on Exod. 29 46 which I have printed; (II) the same MS., Vol. II, fol. 92*b*, on Ezek. 34 30; (III) Orient. 4445, fol. 114*a*, on Levit. 26 44; (IV) St. Petersburg Codex of A. D. 916, on Ezek. 39 22; (V) Arund. Orient. 16, fol. 185*b*, on Ezek. 28 26; (VI) the same MS., fol. 189*a*, on Ezek. 34 30; (VII) the same MS., fol. 192*b*, on Ezek. 39 22; (VIII) Add. 15,451, fol. 332*b*, on the same passage; (IX) Add. 21,160, fol. 115*b*, on Exod. 29 46 and (X) the printed Massorah on the same passage.

Lists II, VI and VII head this Rubric כִּי אני יהוה אלהיהם ח׳, but this is incorrect, since though in seven out of the eight instances this phrase is preceded by כִּי, it is without it in Exod. 29 46*b*. The oldest Lists, therefore, rightly omit this particle from the headings.

תתקנ"א = § 951.

אֲנִי יְהוָה דִּבַּרְתִּי *I Jehovah have spoken, occurs twice.* That is, at the beginning of a verse and in contradistinction to the lengthier formula which is the subject of the Massorah recorded in the next Rubric. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 182*a*, on Ezek. **24** 14 which I have printed; (II) Orient. 2349, fol. 109*a*, on Numb. **14** 35; (III) Vienna Codex No. 35, on Ezek. **24** 14 and (IV) the printed Massorah on the same passage. As this phrase ends the verse in no fewer than seven instances (Ezek. **5** 15, 17; **17** 21; **21** 22, 37; **30** 12; **34** 24) and as it is in these two passages only where it begins a verse, the Massorah safeguards the exceptional position of this formula. Lists II and IV, therefore, rightly add in the heading ב' ר"פ without which this Rubric is unintelligible.

תתקנ"ב = § 952.

אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי *I Jehovah have spoken and have done, occurs four times.* That is, to distinguish it from the shorter phrase which ends the verse in seven instances and which is noticed in the preceding Rubric. It is, however, to be remarked that in one of the four instances which constitute this Rubric, this phrase does not stand at the end of the verse (Ezek. **37** 14). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1474, fol. 89*a*, on Ezek. **17** 24 which I have printed; (II) Arund. Orient. 16, fol. 177*b*, on the same passage; (III) the same MS., fol. 181*a*, on Ezek. **22** 14; (IV) the same MS., fol. 190*b*, on Ezek. **36** 36; (V) Add. 21,160, fol. 277*a*, on the same passage and (VI) the printed Massorah on Ezek. **17** 24. With the exception of List I, all the other Lists head this Rubric simply דִּבַּרְתִּי וְעָשִׂיתִי ר' without אֲנִי, but the heading in the List which I have printed is preferable, since this lengthier formula is manifestly contrasted with the shorter one recorded in the preceding Rubric.

תתקנ"ג = § 953.

אֲנִי יְהוָה מְקַדִּשְׁכֶם *I am Jehovah which sanctify you, occurs four times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 94*a*, on Levit. **20** 8 which I have printed; (II) Orient. 4445, fol. 108*a*, on Levit. **22** 32; (III) Vienna Codex No. 35 on Levit. **20** 8; (IV) Halle Ochlah Ve-Ochlah I, § 152, margin and (V) the printed Massorah on Exod. **31** 13.

תתקנ"ד = § 954.

אֲנִי יְהוָה מְקַדְּשָׁם *I am Jehovah which sanctify them, occurs four times.* Of this Rubric I collated nine Lists, seven in MSS. and one two printed: (I) Harley 5710—11, Vol. I, fol. 78*a*, on Levit. **22** 16 which I have printed; (II) the same MS., Vol. II, fol. 82*a*, on Ezek. **20** 12; (III) Orient. 4445, fol. 107*a*, on Levit. **22** 9; (IV) Add. 15,251, fol. 77*a*, on Levit. **22** 9; (V) the same MS., fol. 277*a*, on Ezek. **20** 12; (VI) Add. 21,160, fol. 171*a*, on Levit. **21** 23; (VII) Orient. 2349, fol. 95*a*, on Levit. **22** 16; (VIII) the printed Massorah on the same passage and (IX) the same on Ezek. **20** 12. The addition תנ' חס' כי *the second instance is without* כי Levit. **22** 19 is due to the fact that in all the other three passages this phrase is preceded by this particle.

תתקנ"ה = § 955.

אֲנִי וְעַמִּי *I and my people, occurs three times in this form . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 139*b*, which I have printed and (II) the printed Massorah on Exod. **9** 27. The latter rightly heads it נ' בלי"ש which denotes with or without the prefix *Vav*, since in Exod. **9** 27 it is וַאֲנִי. The phrase with the prefix also constitutes one link in the long chain of pairs, both words of which are with *Vav* conjunctive and which are unique in this form.[1]

[1] Comp. *The Massorah*, letter ו, § 89, Vol. I, p. 413 &c.

תתקנ"ו = § 956.

וַאֲנִי *and I, begins a verse eleven times in the Pentateuch.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 101*a*, on Numb. **3** 12, which I have printed and (II) Orient. 2348, fol. 3*a*, on the same passage.

תתקנ"ו = § 956*.

וַאֲנִי *occurs four times with this accent at the beginning of the verse.* That is, in the Psalter where it is generally with *Dechi* at the beginning of the verse[1] this pronoun has in these four instances *Revia*. Hence the Massorah safeguards in these passages the exceptional accents. That this is the import of this Massorah and that the qualifying expression בס'פרא *in this book* which restricts it to the Psalter must be supplied, is not only evident from the instances recorded in the Rubric, but from the fact that it occurs no less than ten times with this accent at the beginning of a verse in other parts of the Bible.[2] This Rubric, which does not occur in the printed Massorah, is from Orient. 2375, fol. 2*a*, on Ps. **5** 8. I have printed it in Vol. III of the Massorah, letter א, § 956. As one of the instances is אֲנִי without the prefix *Vav* (Ps. **17** 15) the heading ought properly to be ואני נ' בטע' בס"פ וחד אני.

[1] Comp. וַאֲנִי Ps. **2** 6; **26** 11; **30** 7; **31** 7; **69** 30; **71** 14; **73** 23; **75** 10.

[2] Comp. וַאֲנִי Gen. **6** 17; Exod. **14** 17; Levit. **20** 3; Numb. **18** 6; Josh. **8** 5; **2 Sam. 13** 13; Jerem. **23** 3; **40** 10; Ezek. **4** 5; Jonah **2** 10.

תתקנ"ז = § 957.

וְאֲנִי *and I, begins a verse forty-three times.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 626. It is simply a fragment, attempting to extend the record to the whole Bible which the preceding Rubric restricted to the Pentateuch. A later Nakdan who mistook this List for final supplied it with the heading fixing the number of instances at forty-three in accordance with the passages which the original compiler was able to bring together. There are no fewer than sixty-nine instances in the Bible where this pronoun begins a verse so that more than one third of the passages, which the first Massorite left to his colleagues to supply, are here omitted.[1] Originally each book was examined separately for this phenomenon, as is evident from the separate List on the Pentateuch. The first compiler of the List before us, therefore, brought together the instances of these books only which he found with these registers in a more or less complete state. This explains the fact that no fewer than four entire books are not represented in this Rubric, viz. Joshua, Isaiah, Jeremiah and Jonah. The catchwords ואני בחסדך are a clerical error for ואני ברב חסדך = Ps. 5 8. I have reproduced it as it is in Jacob b. Chayim's Massorah

[1] Comp. וְאֲנִי Gen. **9** 9; Exod. **14** 17; Josh. **8** 5; **1 Sam. 4** 16; **2 Sam. 13** 13; Isa. **49** 4; **59** 21; Jerem. **1** 18; **5** 4; **11** 19; **17** 16; **23** 3; **26** 14; **40** 10; Ezek. **4** 5; Hos. **5** 12; Jonah **2** 5, 10; **4** 11; Ps. **30** 7; **40** 18; **70** 6; Ruth. **4** 4; Neh. **6** 10; **2 Chron. 6** 2.

תתקנ"ח = § 958.

וַאֲנִי, אֲנִי. *Seven verses in which this pronoun occurs twice, the first time with and the second without the prefix Vav.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 47*b*, on Gen. **34** 30 which I have printed and (II) the printed Massorah on Jerem. **23** 24. The printed Massorah (List II) has not the addition of the verse in which this pronoun occurs three times with the prefix *Vav* nor of the verse in which it occurs four times, three times without and once with the prefix *Vav*. As Ezek. **34** 24 is the only one of the seven instances in which וַאֲנִי begins the verse, it also forms part of the Rubric recording the verses which begin with a word with *Vav* and in which the same word is repeated in the middle of the verse without the *Vav*.[1]

[1] Comp. *The Massorah*, letter ו, § 97, Vol. I, p. 415.

תתקנ"ט = § 959.

וַאֲנִי אָנֹכִי *and I whither, is twice thus combined in the Scriptures.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 25*a*, on Gen. **37** 30 which I have printed and (II) the printed Massorah on the same passage.

תתק"ס = § 960.

וַאֲנִי אֶהְיֶה . . . לֵאלֹהִים *and I shall . . . God. Throughout the Scriptures* אֶהְיֶה לֵאלֹהִים *is preceded by* וַאֲנִי *except in one instance . . . . whilst throughout Jeremiah it is preceded by* וְאָנֹכִי *except in one instance.*

To understand this artificial Massorah, it is necessary to remark: (1) that as וַאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים does not occur the variation here recorded must refer to וַאֲנִי אֶהְיֶה . . . . לֵאלֹהִים and וְאָנֹכִי אֶהְיֶה . . . . לֵאלֹהִים without לָכֶם and לָהֶם; (2) that וַאֲנִי אֶהְיֶה . . . . לֵאלֹהִים occurs six times (Jerem. **32** 38; Ezek. **11** 20, **14** 11; **34** 24; **37** 23; Zech. **8** 8)

and (3) that וְאָנֹכִי אֶהְיֶה....לֵאלֹהִים occurs four times (Jerem. **11** 4; **24** 7, **30** 22; Ezek. **36** 28). Apart from Jeremiah, therefore, וַאֲנִי אֶהְיֶה is the rule and וְאָנֹכִי the solitary exception, whilst in Jeremiah וְאָנֹכִי is the rule and וַאֲנִי the solitary exception. Hence the Massorah safeguards in each case the exceptional use of the pronoun in this phrase. It is to be remarked that אֶהְיֶה the future first person singular when used by God is alternately preceded by וְאָנֹכִי and וַאֲנִי.[1]

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 94*a*, on Ezek. **36** 28 which I have printed and (II) Halle Ochlah Ve-Ochlah I, § 152.

[1] Comp. וְאָנֹכִי אֶהְיֶה Exod. **4** 12, 15; Deut. **31** 23; וַאֲנִי אֶהְיֶה Zech. **2** 9; 1 Chron. **28** 6.

תתקס״א = § 961.

וַאֲנִי נָתַתִּי לְךָ *and I have given to thee, occurs twice.* In the other three instances where נָתַתִּי is combined with this pronoun at the beginning of a verse it is וְנָתַתִּי־אֲנִי and not וַאֲנִי (Ezek. **20** 25; Amos **4** 6; Mal. **2** 9). This Rubric I have found in the printed Massorah only, on Ezek. **4** 5. It is to be remarked that וַאֲנִי נָתַתִּי by itself occurs twice only.

תתקס״ב = § 962.

וַאֲנִי אֶתֵּן *and I will give, occurs twice.* That is, to distinguish it from the other two instances where this phrase occurs and where it is without the prefix *Vav* (2 Sam. **21** 6; 1 Kings **21** 7). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 76*b*, on Levit. **20** 3 which I have printed and (II) the printed Massorah on the same passage.

תתקס״ב = § 962*.

וַאֲנִי שָׁמַעְתִּי *and I have heard, occurs twice.* שָׁמַעְתִּי is five times combined with this pronoun, in three instances it is without the prefix *Vav* (Exod. **6** 5; Ezek. **35** 13; 2 Chron. **34** 27) and in two with it. The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, I have printed in Vol. III, p. 2, § 962*, from Orient. 2451, fol. 49*a*, on Gen. **41** 15.

תתקס״ג = § 963.

שֶׁאֲנִי *because I, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 263*b*, on Eccl. **2** 18.

תתקס״ד § 964.

בָּאֳנִיּוֹת *in the ships, occurs four times.* Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 130*b*, on Deut. **28** 68 which I have printed; (II) the same MS., Vol. I, fol. 238*a*, on 1 Kings **22** 50; (III) the same MS., Vol. II, fol. 208*b*, on Ps. **107** 23; (IV) Arund. Orient. 16, fol. 97*b*, on 1 Kings **22** 50; (V) the same MS., fol. 137*b*, on Isa. **43** 14; (VI) the same MS., fol. 311*b*, on Ps. **107** 23; (VII) Add. 15,451, fol. 245*a*, on 1 Kings **22** 50; (VIII) the same MS., fol. 360*b*, on Isa. **43** 14; (IX) the printed Massorah on Deut. **28** 68 and (X) the same on Isa. **43** 14. As this expression also occurs once with the prefix *Vav* (Dan. **11** 40) five of the ten Lists, viz. Nos. VI—X add at the end ואי׳ ובאניות.

תתקס״ה = § 965.

אֶבֶן *lead, plummet, occurs four times and in the same section.* This Rubric, which does not occur in the printed Massorah, is from the Cambridge University Library Add. 465 on Amos **7** 7.

תתקס״ו = § 966.

אָנֹכִי *I, has in seven instances the accent on the Nun . . . . . and wherever it is with Athnach, Soph-Pasuk, Zakeph or Zarka it is also on the Nun except in one instance.* That is, the accent is on the penultima or is *Milel* in the language of the Massorah.

Of this Rubric I collated sixteen Lists, fifteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 260*a*, on Ruth **3** 13 which I have printed; (II) Arund. Orient. 16, fol. 31*a*, on Judg. **17** 9; (III) the same MS., fol. 40*a*, on 1 Sam. **9** 21; (IV) the same MS., fol. 56*a*, on 1 Sam. **30** 13; (V) the same MS., fol. 58*a*, on 2 Sam. **3** 8; (VI) the same MS., fol. 207*b*, on Amos **7** 14; (VII) the same MS., fol. 283*b*, on Ruth **3** 13; (VIII) Orient. 2201, fol. 101*a*—*b*, in the Massoretic Appendix to the Pentateuch; (IX) Add. 15,251, fol. 14*a*, on Gen. **3** 10; (X) the same MS., fol. 155*b*, on 1 Sam. **9** 21; (XI) the same MS., fol. 395*b*, on Ruth **3** 13; (XII) Add. 15,451, fol. 185*a*, on 1 Sam. **9** 21; (XIII) Vienna Codex No. 35 on the same passage; (XIV) the same Codex on Amos **7** 14; (XV) Halle Ochlah Ve-Ochlah II, § 103, margin and (XVI) the printed Massorah on Gen. **3** 10.

The seven passages catalogued in this Rubric exhibit: (1) three instances in which the *Revia* is abnormally on the *Nun* (Exod. **4** 10; Judg. **17** 9; 1 Sam. **30** 13) instead of its normal position on the *Caph*, as it is in the other twelve passages where it occurs with this accent;[1] (2) three instances in which the *Tipcha* is on the penultima (Gen. **3** 10; Amos **7** 14; Ruth **3** 13) instead of the ultima as is the case in all the other forty-three times where this quadriliteral occurs with *Tipcha*;[2] and (3) one solitary instance where it has *Pashta* on the *Nun* (1 Sam. **9** 21) instead of the *Yod* only, which is the case in the other thirty-seven passages.[3] Thus far the import of this Rubric is simple. Not only do the other fifteen Lists record the same seven instances, but the Standard Codices exhibit the abnormal position of these accents in the text.

It is the second part of this Rubric which causes the difficulty. Here we are told that wherever אָנֹכִי has one of four pausal or distinctive accents it is always *Miel*, that is, the accent is likewise on the *Nun* except in one solitary instance. This is perfectly correct with regard to three out of the four accents, viz. *Athach*,[4] *Soph-Pasuk*[5] and *Zakeph*,[6] but it is not so in the case of *Zarka*. With *Zarka* אָנֹכִי occurs four times (Gen. **50** 5; Exod. **34** 10; 2 Sam. **3** 8; Job **16** 4), and excepting one questionable instance, this accent is always on the *ultima* in all the Standard Codices and in the early editions. It is, therefore, more than probable that the expression וזרקא is due to a later Scribe who imported it here from another recension of this Massorah. I must add here that ליהוה אנכי Judg. **5** 3 in the Rubric which I have printed is my mistake for לוי אנכי Judg. **17** 9.

A second recension of this Massorah is exhibited in the other fifteen Lists which I have collated. In the heading of these Lists it is stated that there are eight instances in which this pronoun has the accent on the penultima (אנכי ח׳ מלעל) and 2 Sam. **3** 8 is given as the eighth instance where it is taken to have two *Zarkas*, one on the *Yod* and one on the *Nun* (אנכי׳). But though this is the more general form of the Rubric, the best MSS. (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 4227; Add. 15,250; Add. 15,251 &c.) and all the editions exhibit one *Zarka* only on the ultimata, exactly as it is in the other three passages where אָנֹכִי has this accent, and I have found the two *Zarkas* in one MS. only (Add. 15,451).

The second part of this Rubric is differently stated in these fifteen Lists. Thus Lists II, VI, IX, X have it וכל אתנח׳ וסו׳ וכל זקף ואתנ׳ וסו׳ פס׳ דכו׳ במ״א; Lists IV, VII, XI, XII, XIII, XVI וכל זרקא וזקף אתנח׳ וסו׳ פס׳ דכו׳ במ״א; List VIII has it וכל זרקא וזקף אתנח׳ וסו׳ פס׳ דכו׳ במ״א; List XV simply וכל דכו׳ without stating what the accents are, whilst Lists III, V and XIV have not this second part at all. It will thus be seen that there is only one other MS. which has the vicious expression וזרקא in the second part of this Rubric.

[1] Comp. אָנֹכִי Gen. **24** 27; **46** 4; Exod. **7** 27; Deut. **29** 13; Josh. **14** 7; Judg. **5** 3; **6** 37; 1 Sam. **1** 28; **12** 23; 2 Sam. **2** 6; Isa. **8** 18; Jerem. **34** 13.

[2] Comp. אָנֹכִי Gen. **16** 8; **21** 24; **23** 4; **24** 3, 37, 42; **30** 3, 30; **38** 25; **47** 30; **48** 21; **50** 24; Exod. **3** 12; **4** 11; **32** 18; **34** 11; Numb. **11** 12, 21; Deut. **4** 2; **12** 11, 14, 28; **18** 19; **32** 40; Judg. **7** 18; **11** 37; 1 Sam. **15** 14; **20** 36; 2 Sam. **14** 18; **24** 12; 1 Kings **19** 4; Isa. **6** 5; **43** 11; Jerem. **1** 17; **3** 14; **14** 12; **26** 5; **28** 7; **32** 42; **33** 9; Jonah **3** 2; Job **9** 29; Ruth **4** 4.

[3] Comp. אָנֹכִי Gen. **7** 4; **15** 1; **27** 19; **31** 5, 38; **32** 12; **43** 9; Exod. **3** 6; **20** 2; Numb. **11** 14; **22** 32; Deut. **4** 2; **5** 6; **13** 1; **31** 2; Josh. **13** 6; 1 Sam. **1** 8; **4** 16; **10** 8; **18** 18; 2 Sam. **13** 28; 1 Kings **2** 16, 20; Isa. **45** 12, 13; **54** 16; **66** 13; Jerem. **25** 29; **27** 6; **33** 9; Hos. **2** 10, 16; **11** 9; Amos **6** 8; **9** 9; Mal. **3** 23; Ruth **3** 9.

[4] Comp. אָנֹכִי Gen. **15** 14; **24** 24; **25** 22, 30; Jerem. **1** 7; Amos **7** 14; Jonah **1** 9; Zech. **13** 5; Ps. **109** 22; Ruth **3** 12.

[5] Comp. אָנֹכִי Gen. **4** 9; **24** 34; **30** 1; Exod. **4** 10; 2 Sam. **1** 8, 13; **2** 20; **11** 5; **20** 17; Jerem. **1** 6; Ps. **50** 7.

[6] Comp. אָנֹכִי Gen. **26** 24; **29** 33; **30** 2; Exod. **3** 11; Judg. **19** 18; 1 Sam. **1** 15; **17** 43; Isa. **6** 5; Amos **7** 14.

תתקס״ז = § 967.

אָנֹכִי אָנֹכִי *I, occurs three times thus combined in the Scriptures.* That is, in this reduplicate form. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 20*b*, on Isa. **43** 11 which I have printed; (II) Arund. Orient. 16, fol. 137*b*, on the same passage; (III) the same MS., fol. 141*a*, on Isa. **51** 12; (IV) Add. 15,251, fol. 234*b*, on the same passage; (V) Add. 15,451, fol. 360*b*, on Isa. **43** 11; (VI) Vienna Codex No. 35 on Isa. **51** 12 and (VII) the printed Massorah on Isa. **43** 11. As all the three instances occur in Isaiah, the heading ought properly to be ג׳ ובמ׳ *it occurs three times and in the same book*, though none of the Lists have it so.

תתקס"ח = § 968.

אָנֹכִי מֵבִיא *I am bringing, occurs four times in this book,* i. e. in Jeremiah. The design of this Massorah is twofold: (1) It is to safeguard this exceptional phrase against being made conformable to הִנְנִי מֵבִיא which is the normal combination used both in this book, where it occurs nine times, and in the other parts of the Bible,[1] and (2) it is to guard the Scribes against interchanging the pronouns, since in the other six passages where מֵבִיא is preceded by the pronoun it is אֲנִי and not אָנֹכִי.[2]

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists, both in the ancient St. Petersburg Codex of A. D. 916: (I) On Jerem. **4** 6 which I have printed and (II) on Jerem. **6** 19. As these four instances are restricted to Jeremiah, the heading ought more correctly to be ד' ובספרא.

[1] Comp. הִנְנִי מֵבִיא Exod. **10** 4; 1 Kings **14** 10; **21** 21; **22** 16; Jerem. **5** 15; **11** 11; **19** 3, 15; **31** 8; **35** 17; **39** 16; **45** 5; **49** 5; Ezek. **26** 7; **28** 7; **29** 8; Zech. **3** 8; 2 Chron. **34** 24.

[2] Comp. אֲנִי מֵבִיא Levit. **18** 3; **20** 22; Numb. **15** 18; 2 Kings **10** 24; **22** 20; Jerem. **42** 17; Ezek. **37** 5; 2 Chron. **34** 28.

תתקס"ט = § 969.

אָנֹכִי יָדַעְתִּי *I know, occurs three times in this combination.* יָדַעְתִּי is ten times preceded by the pronoun first person. In seven instances it is combined with אֲנִי[1] and in three only by אָנֹכִי. The Massorah, therefore, safeguards the exceptional phrase.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 132*b*, on Deut. **31** 27 which I have printed; (II) Arund. Orient. 16, fol. 165*b*; (III) Add. 15,250, fol. 254*b*; (IV) Add. 15,251, fol. 253*b*; (V) Vienna Codex No. 35, all on Jerem. **29** 11; (VI) the printed Massorah on Gen. **20** 6 and (VII) the same on Jerem. **29** 11. Lists I and IV head this Rubric כי אנכי ידעתי נ' which is incorrect, since in Gen. **20** 6 אָנֹכִי יָדַעְתִּי is not preceded by כִּי, but by גַּם.

[1] Comp. אֲנִי יָדַעְתִּי 1 Sam. **17** 28; 2 Kings **2** 3, 5; Jerem. **48** 30; Hos. **5** 3; Ps. **135** 5; 2 Chron. **2** 7.

תתק"ע = § 970.

אָנֹכִי יְהוָה *I Jehovah, occurs twelve times in this combination.* In the numerous instances in which the Tetragrammaton is preceded by the pronoun first person it is אֲנִי and it is in these twelve passages only that it is combined with אָנֹכִי. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Orient 2349, fol. 69*a*, on Exod. **20** 2 which I have printed; (II) Orient. 2348, fol. 79*a*, on the same passage; (III) Arund. Orient. 16, fol. 304*b*, on Ps. **81** 11; (IV) Add. 15,251, fol. 362*b*, on the same passage; (V) Add. 21,160, fol. 97*a*, on Exod. **20** 2; (VI) the same MS., fol. 268*b*, on Deut. **5** 6; (VII) Vienna Codex No. 35, on Exod. **20** 2; (VIII) Halle Ochlah Ve-Ochlah I, § 152, margin and (IX) the printed Massorah on Exod. **20** 2.

It is to be remarked: (1) that all the nine Lists include the three instances in which the pronoun in this combination has the prefix *Vav* (Isa. **51** 15; Hos. **12** 10; **13** 4) and (2) the instance in 2 Sam. **7** 18 where the phrase is אָנֹכִי אֲדֹנָי יֱהוִה because in the combination of אֲדֹנָי יֱהוִה *Adonaï* has the vowel-points of יהוה and יהוה the vowel-points of אלהים. (*Vide supra*, §§ 107, 116.) The addition at the end of Jacob b. Chayim's (List IX), viz. ד' מנדין ואנכי יי אלהיך is incorrect since וְאָנֹכִי יְהוָה with the prefix *Vav* occurs three times only. It is due to a clerical error as it is not given in any of the other eight Lists.

תתקע"א = § 971.

אָנֹכִי יוֹשֵׁב *I dwell, occurs five times.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 61*a*, on 2 Sam. **7** 2 which I have printed; (II) the same MS., fol. 121*a*, on Isa. **6** 5; (III) the same MS., fol. 249*a*, on 1 Chron. **17** 1; (IV) Add. 15,250, fol. 168*a*, on 2 Sam. **7** 2; (V) the printed Massorah on Gen. **24** 3; (VI) the same on 2 Sam. **7** 2 and (VII) the same on 1 Chron. **17** 1.

תתקע"ב = § 972.

אָנֹכִי מֵת *I die, occurs four times thus combined.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol 114*a*, on Deut. **4** 22 which I have printed; (II) Add. 21,160, fol. 63*b*, on Gen. **50** 24; (III) the same MS., fol. 261*b*, on Deut. **4** 22; (IV) Orient. 2349, fol. 57*b*, on Gen. **50** 24; (V) Vienna Codex No. 35, on Deut. **4** 22 and (VI) the printed Massorah on Gen. **48** 21.

תתקע"ג = § 973.

אָנֹכִי נָתַתִּי *I have given, occurs three times.* נָתַתִּי is eight times in combination with the pronoun; in five instances it is preceded by אֲנִי without and with the prefix *Vav*[1] and in three only is it preceded by אָנֹכִי. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 49*a*, on Jerem. **27** 6 which I have printed: (II) the same MS., Vol. II, fol. 104*a*, on Hos. **2** 10; (III) Arund. Orient. 16, fol. 200*a*, on the same passage; (IV) Orient. 2349, fol. 36*a*, on Gen. **16** 5; (V) Vienna Codex No. 35 on Hos. **2** 10; (VI) the printed Massorah on Gen. **16** 5 and (VII) the same on Jerem. **27** 6. That the number of these instances required fixing and safeguarding is evident from the Massorah on Gen. **16** 5 in Add. 15,250, fol. 11*b*, where it is emphatically stated that this combination occurs four times (אנכי נתתי ד' בקרי'). Though the passages are not given, it is more than probable that the Massorites of this beautifully written Standard Codex must have compiled the Rubric from MSS. which exhibited this combination in their text four times.

[1] Comp. אֲנִי נָתַתִּי Ezek. **20** 25; Amos **4** 6; Mal. **2** 9; וַאֲנִי נָתַתִּי Gen. **48** 22; Ezek. **4** 5.

תתקע"ד = § 974.

אָנֹכִי נֹתֵן *I am giving* or *I give, I set, occurs seven times.* This participle active singular masculine occurs altogether eighteen times in combination with the pronoun first person. In eleven instances it is preceded by אֲנִי[1] and in seven by אָנֹכִי. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 130*a*, on Deut. **11** 26 which I have printed; (II) Arund. Orient. 16, fol. 9*a*, on Josh. **11** 6; (III) Add. 21,160, fol. 260*b*, on Deut. **4** 8 and (IV) the printed Massorah on 1 Sam. **24** 4.

[1] Comp. אֲנִי נֹתֵן Gen. **9** 12; Levit. **14** 34; **23** 10; **25** 2; Numb. **13** 2; **15** 2; Deut. **32** 49, 52; 1 Sam. **23** 4; Ezek. **2** 8; **3** 3.

תתקע"ה = § 975.

אָנֹכִי עִמָּךְ *I am with thee, occurs three times . . . and in all other passages it is* אֲנִי עִמָּךְ. That is, in these three instances the preposition עִם with the suffix second person singular masculine the *Mem* has *Kametz* and the *Caph Sheva*, i. e. עִמָּךְ, whereas in all other instances where this combination occurs it is עִמְּךָ.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 17*a*, on Josh. **23** 14 which I have printed and (II) Harley 5710—11, Vol. II, fol. 185*a*, on Ps. **39** 13. The addition at the end of the Rubric that in all other instances where this combination occurs it is עִמְּךָ is inexplicable, since אָנֹכִי עִמְּךָ does not occur in the *textus receptus*.[1] List II, therefore, is without this addition. It is also to be noticed that List I is on Josh. **23** 14 where this phrase does not occur at all.

[1] It is remarkable that Heidenheim also found a MS. Massorah with this addition which is given in Frensdorff's *Massoretisches Wörterbuch*, p. 259, note 4.

תתקע"ו = § 976.

אָנֹכִי עֹשֶׂה *I am doing,* or *I will do, occurs three times.* עֹשֶׂה occurs fifteen times in combination with the pronoun first person; in twelve instances it is preceded by אֲנִי[1] and in three only by אָנֹכִי. The Massorah, therefore, safeguards the exceptional usage.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 36*b*, on 1 Sam. **3** 11 which I have printed; (II) Add. 15,250, fol. 147*a*; (III) Add. 15,451, fol. 181*b*, and (IV) the printed Massorah, all on the same passage. Lists IV heads it ד' בליש and gives אָנֹכִי יהוה עשה Isa. **44** 24 as the fourth instance, which is manifestly designed to safeguard this solitary passage, since in the other two instances where this phrase occurs it is אֲנִי יהוה עשה (Isa. **45** 7; Jerem. **9** 23).

[1] Comp. אֲנִי עֹשֶׂה Gen. **18** 17; Exod. **34** 10; Isa. **5** 5; **66** 22; Jerem. **29** 32; Ezek. **22** 14; **36** 22, 32; Mal. **3** 17, 21; Neh. **2** 16; **6** 3.

תתקע״ז = § 977.

הַאֲנֹכִי *have I?, occurs twice in the Scriptures.* That is, the pronoun אֲנֹכִי with the prefix הַ interrogative to distinguish it from the only other instance where the pronoun first person with the interrogative *He* occurs and where it is הֲאֲנִי (Isa. 66 9).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 231*a*, on Job 21 4 which I have printed; (II) Orient. 4445, fol. 129*b*, on Numb. 11 12; (III) Arund. Orient. 16, fol. 228*b*, on Job 21 4; (IV) Add. 15,250, fol. 80*a*, on Numb. 11 12; (V) Add. 21,160, fol. 205*b*; (VI) Orient. 2349, fol. 107*a*, and (VII) the printed Massorah, all on Numb. 11 12.

תתקע״ח = § 978.

וְאָנֹכִי *and I, begins a verse nine times.* As this pronoun which, apart from the Minor Prophets, begins a verse twenty-six times and, moreover, as it is in seventeen instances without the prefix *Vav*[1] and with it in nine instances only, the Massorah safeguards the minority.

And throughout the Minor Prophets it is likewise so. That is, in this portion of the Scriptures where this pronoun begins a verse five times it is without exception with the prefix *Vav.* (Comp. Hos. 11 3; 12 10; 13 4; Amos. 2 9, 10.)

Of this Rubric I collated sixteen Lists, fourteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 146*b*, on Judg. 11 27 which I have printed; (II) the same MS., Vol. II, fol. 179*a*, on Ps. 22 7; (III) St. Petersburg Codex A. D. 916, on Jerem. 3 19; (IV) Arund. Orient. 16, fol. 59*b*, on 2 Sam. 3 39; (V) the same MS., fol. 141*a*, on Isa. 51 15; (VI) the same MS., fol. 147*a*, on Isa. 66 18; (VII) the same MS., fol. 149*a*, on Jerem. 3 19; (VIII) the same MS., fol. 288*b*, on Ps. 22 7; (IX) Add. 15,451, fol. 142*a*, on Deut. 31 18; (X) the same MS., fol. 206*a*, on 2 Sam. 3 39; (XI) the same MS., fol. 269*a*, on Jerem. 2 21; (XII) the same MS., fol. 402*a*, on Ps. 22 7; (XIII) Cambridge University Library Add. 465, on Jerem. 2 21 which alone has the mnemonic sign; (XIV) Halle Ochlah Ve-Ochlah II, § 104; (XV) the printed Massorah on Isa. 51 15, and (XVI) the same on Ps. 22 7.

The addition at the end of List II ושאר קריה אנכי וליה רכותהון בכל קריה ראי׳ פסוק explains the import of this Massorah. List III which exhibits the oldest form of this Massorah omits Jerem. 2 21 which is manifestly due to a clerical error, since the heading distinctly states that there are nine such instances. Lists V, VI and XIII omit at the end וכל תרי עשר רכו׳ which makes this Massorah in conflict with the text, inasmuch as, including the Minor Prophets, וְאָנֹכִי begins a verse no fewer than fourteen times.

[1] Comp. אֲנִי Gen. 31 13; 43 9; 46 4; Exod. 20 2; Deut. 5 5, 6; 2 Sam. 20 19; 1 K'ngs 2 2; Isa. 43 11, 12, 25; 45 12, 13; 51 12; Jerem. 27 5; Ps. 81 11; Job 9 29.

תתקע״ט = § 979.

וְאָנֹכִי יְהוָה *and I Jehovah, occurs four times.* (*Vide supra,* § 970.)

תתק״פ = § 980.

הִתְאַנַּף *he was angry, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 645. The heading ought properly to be ג׳ ובסיפרא, since all the three instances are restricted to Deuteronomy.

תתקפ״א = § 981.

אַנְפּוֹהִי, עַנְפּוֹהִי *his face, is with Dagesh in Pe; his branches, is without it.* These two Chaldee homonyms which respectively consist of three syllables with exactly the same vowel-points, severally occur twice in Daniel. As the former is with *Dagesh* in the *Pe* and the latter is without it, the Massorah safeguards this orthographical phenomenon. Accordingly the current editions of the Bible and the Lexicons which have it עַנְפּוֹהִי are against the Massorah. This Rubric is from Add. 465, Cambridge University Library on Dan. 4 11.

תתקפ״ב = § 982.

אָנוּשׁ *incurable, desperate, occurs four times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists, both in the St. Petersburg Codex of A. D. 916: (I) on Jerem. 17 16 which I have printed and (II) on Jerem. 30 12. Though this participle passive singular masculine occurs five times, both Lists state in the heading that it occurs four times only. The remarkable feature of these two Lists is that in the one which I have printed Job 34 6 is omitted, whilst List II includes this passage (חצ׳ = Job 34 6) and omits התאוירתי. Jerem. 17 16. But these Lists, however, add at the end that it also occurs once with the prefix *Vav.* In List I this addition is וחי׳ עקב הלב מי יאנו and in List II וחי׳ ואנוש הוא = Jerem. 17 9. The two Lists, therefore, cannot emanate from the same Massorites.

תתקפ״ג = § 983.

אֱנוֹשָׁא *man, is twice* אֱנוֹשׁ *in the Kethiv.* That is, in the Kethiv or textual reading the form is אֱנוֹשׁ for which the *Keri* or official reading is in both instances אֱנוֹשָׁא. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 279*b*, on Dan. 4 13 which I have printed and (II) Arund. Orient. 16, fol. 367*a*, on the same passage. The points of the *Kethiv* in the heading of the Rubric should be אֱנוֹשׁ in accordance with the notes in my edition of the Bible, and not אֱנוֹשׁ.

תתקפ״ד = § 984.

וְאַתְּ *and thou, begins a verse in two instances ..... They constitute one of the fourteen groups of two words each which respectively have Vav at the beginning of the verse.*

As this pronoun second person begins a verse altogether eight times and as it is without the prefix *Vav* in six instances[1] and in two only with it, the Massorah safeguards the exceptional occurrence. For the fourteen groups of which this pair constitutes one, see below letter ו, § 63, p. 399.

This Rubric I have found in the printed Massorah only, on Dan. 5 22.

[1] Comp. אַתְּ Dan. 2 29, 31, 37; 3 10; 4 19; 5 18. In these instances the Massorah as usual recognises the official *Keri* only.

תתקפ״ה = § 985

הָאֲסִיפִי *the ingathering, occurs twice, once it is defective and once plene.* As the two instances occur in the same book and are differently spelled in each case, the Massorah safeguards the divergent orthography of the two passages. Of this Rubric, I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 49*a*, on Exod. 23 16 which I have printed; (II) Add. 15,250, fol. 45*a*, on the same passage; (III) the printed Massorah, on Exod. 34 22 and (IV) the printed Massorah Finalis, letter א, § 670.

תתפ״ו = § 986.

אָסִיר *a prisoner, occurs twice with Kametz.* As this expression occurs five times, and as it is in three passages with *Pathach* under the *Aleph*[1] and in these two instances only with *Kametz,* the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 465 University Library Cambridge on Ps. 102 21.

[1] Comp. אָסִיר *a prisoner* Isa. 10 4; 24 22; 42 7.

תתקפ״ז = § 987.

אֲסִירִים *prisoners, occurs three times in this form.* That is, twice without and once with the prefix *He.* By fixing the number at three, the Massorah militates against the textual reading or *Kethiv* הָאֲסִירִים in Judg. 16 21 and 25. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 50*b*, on Gen. 39 22 which I have printed; (II) Arund. Orient. 16, fol. 322*a*, on Job 3 18 and (III) Vienna Codex No. 35 on Ps. 68 7. The heading in List III is much simpler, viz. אֲסִירִים ב׳ וא׳ הָאֲסִירִים.

תתקפ״ח = § 988.

אֲסוּרִים *they are bound, occurs three times in the Scriptures.* This Rubric, which does not occur in the printed Massorah and which I have found in Harley 5710—11 only, Vol. I, fol. 26*b*, on Gen. 39 20, is incorrect, since this participle plural occurs six times. Comp. also Ps. 146 7; Job 36 8; Neh. 4 12. The heading was most probably added by a later Nakdan to an incipient List.

תתקפ״ט = § 989.

אָסִיר *occurs twice in two different senses.* That is, in Isaiah it denotes *a prisoner* whilst in Exodus it is a proper name, Assir

one of the sons of Korah. As both these expressions respectively occur several times[1] it is evident that the design of this Massorah is not to record the number of instances, but to emphasize the fact that this word is used in two different senses, and the two passages adduced are simply designed to illustrate this statement. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Exod. 6 24.

[1] Comp. אַסִּיר *Assir* also 1 Chron. 6 7, 22; once אַסִּי defective 1 Chron. 3 17; and אָסִיר *a prisoner* Isa. 10 4; 24 22.

תתק״צ = § 990.

אָסַף, אָסַף. *Wherever this triliteral is a proper name it is* אָסָף *with Kametz under the Samech and when it is the preterite third person singular masculine, denoting to gather &c. it is* אָסַף *with Pathach under the Samech.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 103*b*, on 1 Chron. 6 24.

תתק״צ״א = § 991.

אסף עַל. *The verb* אסף *in all its forms is normally construed with the preposition* אֶל־ *except in three instances where it is combined with* עַל־. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 255*b*, on 2 Kings 22 20. It will be seen that Jerem. 47 6 which is in the received text הֵאָסְפִי אֶל־ is given in this Rubric as the second instance where it is אסף עַל־; whilst Amos 3 9 which is הֵאָסְפוּ עַל־ in the *textus receptus* is here omitted. In the printed Massorah on Amos 3 9 where this abnormal construction is mentioned, Jacob b. Chayim refers to the Massorah Finalis for the Rubric and in the Massorah Finalis he states that it is given in the Massorah on Amos, but it is not recorded in either place.

תתק״צ״ב = § 992.

וְאָסַף *and he shall gather, occurs three times.* That is, to distinguish it from the other four instances in which this triliteral occurs with the prefix *Vav* and where it is וְאָסָף a proper name with *Kametz* under the *Samech.* (Comp. Neh. 12 46; 1 Chron. 16 5; 2 Chron. 29 30; 35 15.)

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 98*a*, on Numb. 19 9 which I have printed; (II) Orient. 4445, fol. 138*b*, on the same passage; (III) Arund. Orient. 16, fol. 124*a*, on Isa. 11 12; (IV) Add. 21,160, fol. 221*a*, on Numb. 19 9; (V) Orient. 2349, fol. 112*a*; (VI) the printed Massorah, both on the same passage and (VII) the printed Massorah on Isa. 11 12.

תתק״צ״ג = § 993.

וְאָסַפְתָּ. *Wherever this preterite second person singular with the prefix Vav, occurs in the Scriptures it is defective except in one instance where it is plene.* As it occurs altogether six times and is in five instance without the *He* (וְאָסַפְתָּ Gen. 6 21; Exod. 3 16; 23 10; Levit. 25 3; Deut. 11 14) and plene in one instance only (Judg. 18 25) the Massorah safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Cambridge University Library Add. 465 on Exod. 23 10.

תתק״צ״ד = § 994.

וְאָסַפְתָּ *and thou shalt gather it, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 125*b*, on Deut. 22 2 which I have printed; (II) the same MS., Vol. I, fol. 241*b*, on 2 Kings 5 6; (III) Arund. Orient. 16, fol. 100*b*, on the same passage; (IV) Add. 15,451, fol. 134*b*, on Deut. 22 2 and (V) Orient. 2349, fol. 135*a*, on the same passage. List I adds at the end that it denotes two different things in the two passages (אינון בב׳ לישנה).

תתק״צ״ה = § 995.

אָסַף *to gather, occurs three times.* The design of this Massorah is to distinguish between this Kal infinitive from אָסַף, and the Hiphil future first person singular from סוף, which also occurs three times (Zeph. 1 2, 3, 3) and in one passage is used in close proximity therewith. Of this Rubric, I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 152*b*, on Jerem. 8 13 which I have printed; (II) the same MS., fol. 214*b*, on Zeph. 1 2; (III) the printed Massorah on Jerem. 8 13 and (IV) the same on Micah 2 12. The printed Massorah heads both Lists ג׳ חס׳.

תתק״צ״ו = § 996.

לֶאֱסֹף *to gather, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 368*a*, on Eccl. 2 26 which I have printed and (II) Vienna Codex No. 35 on the same passage. It is remarkable that both these Lists give the catchword חברו for the second instance, viz. 2 Kings 5 7, although Zeph. 3 8 and 2 Kings 5 7 are not parallel passages.

תתק״צ״ז = § 997.

בְּאָסְפֶךָ *when thou hast gathered, occurs three times.* This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 675, is incorrect, since this Kal infinitive with the suffix second person *singular* occurs twice only. In Levit. 23 39, here given as the first instance, it is בְּאָסְפְּכֶם with the suffix second person plural, which is unique and is so marked in the Massorah Parva of Harley 5710—11 (בְּאָסְפְּכֶם ל׳).

תתק״צ״ח = § 998.

וַיֶּאֱסֹף *and he gathered, occurs twenty times.* That is, this Kal future third person singular masculine with *Vav* conversive, to distinguish it from the same quadriliteral which is the Niphal future third person singular masculine which is pointed וַיֵּאָסֵף and which is recorded below in § 1008.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 4445, fol. 41*a*, on Gen. 49 33; (II) Add. 15,451, fol. 480*a*, on 2 Chron. 1:14; (III) the same MS., fol. 502*a*, on 2 Chron. 29 20 and (IV) the printed Massorah Finalis, letter א, § 669 which I have printed. Of the three MS. Lists which I have found since the publication of the first Volume of the Massorah, List I exhibits the oldest form of this Rubric. The sequence of the passages is more regular, and shows how the later Nakdanim mixed up the catchwords.

תתק״צ״ט = § 999.

אֶסְפְּךָ *I gather thee, occurs three times and is defective.* Though אֶסְפְּךָ is in 1 Sam. 15 6 the Kal future first person singular masculine with suffix second person singular and the active participle with the suffix second person singular in the other two passages, yet the Massorah groups them together because this quadriliteral has identically the same vowel-points. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 115*b*, on 2 Kings 22 20 which I have printed and (II) Add. 15,250, fol. 212*b*, on the same passage.

תת״ר = § 1000.

תֵּאָסֵף *thou shall gather, occurs twice.* That is, to distinguish this Kal future second person singular masculine from the same quadriliteral which is pointed תֵּאָסֵף Niphal future third person singular feminine which occurs three times. (*Vide infra,* § 1009.) Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 180*b*, on Ps. 26 9 which I have printed and (II) the printed Massorah on Deut. 28 38.

תתר״א = § 1001.

וַיֶּאַסְפוּ *and they gathered, occurs ten times, and the sign thereof in Chaldee is: The aged sent quails, the Philistines sent the bones of the King, and to their brethren silver and wine.*

Of this Rubric, which is one of the most ancient and most popular parts of the Massorah, I collated twenty-two Lists, twenty in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 92*b*, on Numb. 11 32 which I have printed; (II) Orient. 4445, fol. 130*b*, on the same passage; (III) Arund. Orient. 16, fol. 37*b*, on 1 Sam. 5 11; (IV) the same MS., fol. 46*a*, on 1 Sam. 17 1; (V) the same MS., fol. 72*a*, on 2 Sam. 21 13; (VI) the same MS., fol. 116*a*, on 2 Kings 23 1; (VII) the same MS., fol. 174*a*, on Jerem. 40 12; (VIII) the same MS., fol. 271*b*, on 2 Chron. 24 11; (IX) the same MS., fol. 275*a*, on 2 Chron. 29 15; (X) Add. 15,251, fol. 43*a*, on Exod. 4 29; (XI) the same MS., fol. 181*a*, on 2 Sam. 21 13; (XII) the same MS., fol. 260*b*, on Jerem. 40 12; (XIII) Add. 15,451, fol. 102*b*, on 1 Sam. 5 8; (XIV) the same

MS., fol. 264*a*, on 2 Kings **23** 1; (XV) the same MS., fol. 296*a*, on Jerem. **40** 12; (XVI) the same MS., fol. 502*b*, on 2 Chron. **29** 15; (XVII) Add. 21,160, fol. 70*a*, on Exod. **4** 29; (XVIII) the same MS., fol. 207*a*, on Numb. **11** 32; (XIX) the same MS., fol. 279*a*, on 2 Kings **23** 1; (XX) Halle Ochlah Ve-Ochlah II, § 232; (XXI) the printed Massorah on Exod. **4** 29 and (XXII) the same on 2 Chron. **29** 15.

The design of this Massorah is to safeguard this quinqueliteral with *Pathach* under the *Yod*, i. e. Kal future third person plural masculine against being made conformable to the same quinqueliteral with *Tzere* under the *Yod*, i. e. the Niphal future which occurs twelve times and which is recorded below § 1011. Hence List XXI, as well as the printed Massorah on Numb. **31** 32; 1 Sam. **5** 11; **17** 1; 2 Chron. **29** 15 where this Rubric is mentioned, heads it פתחין י׳ *it occurs ten times with Pathach.* This explains the Massoretic term in the headings of Lists XIII, XIV, XV, XVII, XVIII and XIX, viz. פשטין י׳, thus showing that פשט or פשטה and פתח are synonyms and are used interchangeably. No fewer than fourteen out of the twenty-two Lists have the mnemonic sign, viz. Lists III, IV, V, VI, VII, VIII, IX, XI, XIII, XIV, XV, XVI, XVIII and XX. Whilst the sign with the heading, but without the List is also given in seven instances: (I) St. Petersburg Codex of A. D. 916, on Jerem. **40** 12; (II) Harley 5710—11, Vol. I, fol. 175*b*, on 1 Sam. **5** 11; (III) the same MS., Vol. I, fol. 256*a*, on 2 Kings **23** 1; (IV) the same MS., Vol. II, fol. 60*b*, on Jerem. **40** 12; (V) the printed Massorah on Numb. **11** 32; (VI) the same on 1 Sam. **5** 11 and (VII) the same on **17** 1.

תתר״ב = § 1002.

נֶאֱסַף *he was gathered, occurs three times, twice with Pathach and once with Kametz . . . . and once it is with the prefix Vav.* That is, in the two instances where it has *Pathach* under the *Samech* it is the Niphal preterite third person singular masculine, whilst in the one instance where it is with *Kametz* it is in the Niphal participle singular masculine. The Massorah, however, as usual groups them together and simply indicates the difference in the vowel-points. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 104*a*, on Numb. **27** 13 which I have printed; (II) the printed Massorah on Gen. **49** 29, and (III) the same on Isa. **57** 1.

תתר״ג = § 1003.

וְנֶאֱסַפְתָּ *and thou shalt be gathered, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 104*a*, on Numb. **27** 13 which I have printed; (II) the same MS., Vol. I, fol. 255*b*, on 2 Kings **22** 20; (III) Vienna Codex No. 35, on 2 Chron. **34** 28 and (IV) the printed Massorah Finalis, letter א, 677.

תתר״ד = § 1004.

נֶאֶסְפוּ *they were gathered, occurs fourteen times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 264*b*, on 2 Chron. **12** 5 which I have printed; (II) Add. 15,250, fol. 423*b*, on the same passage; (III) Add. 15,451, fol. 460*b*, on Neh. 8 13; (IV) the same MS., fol. 503*a*, on 2 Chron. **30** 3 and (V) the printed Massorah Finalis, letter א, § 665.

תתר״ה = § 1005.

וְנֶאֶסְפוּ *and they were gathered, occurs four times.* That is, this Niphal preterite third person plural which occurs fourteen times, as is recorded in the preceding Rubric, also occurs four times with the prefix *Vav.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 18*b*, on Gen. **29** 3 which I have printed and (II) the printed Massorah on Zech. **12** 3.

תתר״ו = § 1006.

הֵאָסְפוּ *gather ye, occurs six times.* This Rubric I have found in the printed Massorah only, on Gen. **49** 1. It is in conflict with the *textus receptus* in which there are five instances only of this imperative plural masculine and where we have הָבִיאוּ or הָבִיאוּ as the official reading in some MSS. in Isa. **43** 6 and not הַאָסְפוּ as is stated in Jacob b. Chayim's Massorah. It may be that this Massorah is based upon MSS. which read here הַאָסְפוּ just as other Codices read הָבִיאוּ.

תתר״ז = § 1007.

יֵאָסֵף *he shall be gathered, occurs nine times.* The design of this Massorah is to safeguard the reading of this Niphal future third person singular masculine in these passages and thereby to exclude the variant יֵאָסֵף = יֵאָסֵף in Job **27** 19 which obtained in the ancient Codices, as is evident from the Septuagint (*προσθήσει*) and the Syriac and which is accepted by many textual critics as preferable to the present Massoretic text.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 99*a*, on Numb. **20** 26 which I have printed; (II) Orient. 4445, fol. 140*a*, and (III) the printed Massorah, both on the same passage.

תתר״ח = § 1008.

וַיֵּאָסֵף *and he was gathered, occurs seven times, four times it is Milēl and three times Milra.* That is, in four instances *Samech* has *Segol* and in three it has *Tzere.*

There are three recensions of this Massorah. The first groups all the seven instances together. In this form of it I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 15*b*, on Gen. **25** 8 which I have printed; (II) Add. 15,250, fol. 115*b*, on Deut. **32** 50; (III) Add. 21,160, fol. 16*a*, on Gen. **25** 8; (IV) Orient. 2348, fol. 51*b*, and (V) Orient. 2349, fol. 41*b*, both on the same passage. From Lists II and III it is evident that the heading in List I as it is in the MS. and as I have printed it is incorrect, that it ought to be ה׳ מלעיל וב׳ מלר׳ and that Deut. **32** 50 is omitted from the five instances in which this expression is וַיֵּאָסֵף with *Segol.* Lists IV and V have this Rubric as follows: ויאסף ו׳ וסימה׳ אברהם ישמעאל יצחק יעקב משה אהרן חבריס, thus making no distinction between the *Milēl* and *Milra.*

The second recension heads this Rubric ויאסף ה׳ ה׳ מלעיל and simply catalogues the five instances in which it is with *Segol.* In this form of it I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 62*a*, on Gen. **49** 33; (II) Vienna Codex No. 35, on Gen. **25** 17; (III) Halle Ochlah Ve-Ochlah II, fol. 121*a*, margin and (IV) the printed Massorah, on Gen. **25** 8.

The third recension heads it ויאסף ב׳ מלר׳ and merely records the two instances in which the *Samech* is with *Segol.* Of it I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 33*a*, on Judg. **20** 11; (II) Add. 15,250, fol. 81*a*, on Numb. **11** 30; (III) Add. 15,451, fol. 177*b*, on Judg. **20** 11, and (IV) the printed Massorah on Numb. **11** 30. List III heads it ויאסף ב׳ במעם מלרע ואנן ראשי פסוקים as in both these instances it begins the verse.

תתר״ט = § 1009.

תֵּאָסֵף *thou shalt* or *she shall be gathered, occurs three times.* The Massorah, as usual, groups here together the Niphal future second person singular masculine with the future third person singular feminine because it is the same form for both.

This Rubric I have found in the printed Massorah Finalis only, letter א, § 678.

תתר״י = § 1010.

יֵאָסְפוּ *they shall be gathered, occurs four times.* This Niphal future third person plural masculine occurs altogether seventeen times. In thirteen instances it is with the prefix *Vav* (*vide infra*, § 1012) and in four only is it without the prefix. Hence the Massorah records these exceptional passages. This Rubric I have found in the printed Massorah only, on Gen. **29** 8.

תתר״יא = § 1011.

וַיֵּאָסְפוּ *and they were gathered, occurs twelve times.* The design of this Massorah is to safeguard this quinqueliteral with *Tzere* under the *Yod*, against the one with *Pathach* under the *Yod* as set forth in § 1001, that is to distinguish the Niphal וַיֵּאָסְפוּ from the Kal וַיֶּאֶסְפוּ.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56*b*, on Exod. **32** 26 which I have printed; (II) the same MS., fol. 162*a*, on Judg. **9** 6; (III) Orient. 4445, fol. 75*b*, on Exod. **32** 26; (IV) Arund. Orient. 16, fol. 7*b*, on Josh. **10** 5; (V) the same MS., fol. 25*b*, on Judg. **9** 6; (VI) the same MS., fol. 26*b*, on Judg. **10** 17; (VII) the same MS., fol. 33*a*, on Judg. **20** 14; (VIII) the same MS., fol. 46*a*, on 1 Sam. **17** 1; (IX) the same MS., fol. 73*b*, on 2 Sam. **23** 11; (X) the same MS., fol. 373*b*, on Ezra **3** 1; (XI) the same MS., fol. 387*b*, Neh. **12** 28; (XII) Add. 15,451, fol. 178*a*, on Judg. **20** 14; (XIII) the same MS., fol. 459*b*, on Neh. 8 1; (XIV) Add. 21,160, fol. 120*b*, on Exod. **32** 26, and (XV) the printed Massorah on the same passage.

It will be seen that in the Rubric which I have printed the catchwords for the twelfth instance, viz. 2 Chron. **30** 18 are בני לוי. This is manifestly due to a clerical error, since they are a

duplicate for Exod. **32** 26 and ought to be עם רב as the other Lists have it. List II is of importance to textual criticism inasmuch as it gives מגדל שכם as the catchwords for Judg. **9** 6, thus reading here כל בעלי מגדל שכם in harmony with verses **46** and 47 of this very chapter. This reading is not only supported by the Massorah of the most ancient Codex extant, Orient. 4445 (List III), but by Lists VII, XII and XIII which emanate from different Massoretic Schools and belong to countries far apart. There can, therefore, hardly be any doubt that the Codices on which these Lists are based read כל בעלי מִגְדַּל שכם in Judg. **9** 6.

תתרי"ב = § 1012.

נֶאֱסָפִים *they are being gathered, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 663.

תתרי"ג = § 1013.

מְאֻסָּף *gathering, occurs four times . . . . and once it is gathered.* That is, in four instances this quadriliteral is pointed מְאֻסָּף, Piel participle singular masculine and in one instance it is pointed מְאֻסָּף Pual participle masculine.

Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 91*b*, on Numb. **10** 25 which I have printed; (II) Orient. 4445, fol. 129*a*; (III) Add. 15,250, fol. 80*a*; (IV) Add. 21,160, fol. 204*a*; (V) Orient. 2349, fol. 106*b*; (VI) Vienna Codex No. 35, all on the same passage and (VII) the printed Massorah on Jerem. **9** 21.

תתרי"ד = § 1014.

וְאֻסַּף *and it shall be gathered, occurs twice.* That is, in these two instances this quadriliteral is pointed וְאֻסַּף, Pual preterite, whilst in the other three instances where it occurs it is pointed וְאָסַף Kal preterite (Numb. **19** 9; 2 Kings **5** 11; Isa. **11** 12). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 222*a*, on Zech. **14** 14.

תתרט"ו = § 1015.

וְאָסְפוּ *and they shall be gathered, occurs twice.* That is, Pual preterite third person plural, in the other two instances where this quinqueliteral occurs it is pointed וְאָסְפוּ Kal preterite third person plural (Josh. **20** 4; Dan. **11** 10). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202*b*, on Hos. **10** 10 which I have printed and (II) St. Petersburg Codex of A. D. 916, on Isa. **24** 22.

תתרט"ז = § 1016.

אֹסֶף *a gathering, occurs twice.* That is, with *Segol* under the *Samech* to distinguish it from אָסַף with *Tzere* under the *Samech* which also occurs twice (Deut. **18** 16; Ezek. **5** 16) and which is the Hiphil future first person singular from יָסַף. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 172*b*, on Isa. **32** 10.

תתרי"ז = § 1017.

אֲסָרָם *to bind, occurs twice, once it is defective and once plene.* As the two instances of this Kal infinitive absolute not only occur in the same book, but within seventeen verses of each other and yet are differently spelled, the Massorah safeguards this peculiar phenomenon. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 29*b*, on Judg. **15** 13 which I have printed and (II) the same MS., fol. 30*a*, on Judg. **16** 11.

תתרי"ח = § 1018.

לֶאֱסוֹר *Four forms of the verb* אסר *to bind, are plene.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 29*b*, on Judg. **15** 10 and (II) Add. 15,451, fol. 174*a*, on the same passage. It will be seen that though the heading of the List which I have printed states that there are four such instances, three only are recorded. From List II we see that this discrepancy between the heading of the Rubric and its contents is due to the carelessness of the Scribe who omitted ב' בו after the catchwords אם אסור יאסרוני which states that Judg. **16** 11 contains two instances of this plene orthography.

תתרי"ט = § 1019.

אִסְרוּ *bind ye, occurs twice in the Scriptures.* In the other instances where this quadriliteral occurs it is pointed אִסְרוּ and אִסְרוּ, being the Pual preterite third person plural (Isa. **22** 3). Of this Rubric, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63*b*, on Jerem. **46** 4 which I have printed; (II) Arund. Orient. 16, fol. 314*a*, on Ps. **118** 27; (III) Add. 15,251, fol. 263*a*, on Jerem. **46** 4; (IV) Vienna Codex No. 35, on Ps. **118** 27 and (V) the printed Massorah on the same passage.

תתר"כ = § 1020.

וַיֶּאְסֹר *and he bound, occurs three times* [in the Pentateuch] *twice it is with Sheva and once with Chateph-Segol . . . . . and throughout the record of the binding of Samson it is likewise with Chateph-Segol.*

Of this important Rubric I collated two Lists, one in MS. and one printed: (I) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a* margin, which I have printed and (II) the printed Massorah on Gen. **42** 24. It is also to be remarked that on Gen. **42** 24, which is the only instance where this quinqueliteral has *Chateph-Segol* under the *Aleph*, the Massorah Parva in Harley 5710—11; Add. 15,251; Add. 21,160; Orient. 2349 and the printed Massorah state that this is unique and that in the record of Samson's binding the *Aleph* is also with *Chateph-Segol* (ל' ר"י וכל בפיתא דשמשון רכות).

To understand this artificial Massorah it is necessary to remark that (1) the three instances which constitute this Rubric are restricted to the Pentateuch, the expression באורייתא as is frequently the case, has been omitted from the heading. (*Vide infra*, § 1025.) This is evident from the fact that וַיֶּאְסֹר also occurs three times outside the Pentateuch (2 Kings **9** 21; Job **12** 18; 2 Chron. **13** 3). That (2) the instances in connection with the history of Samson where the *Aleph* is also with *Chateph-Segol* are not the Kal future third person singular with the prefix *Vav* but three forms which have prefixes with *Segol* and that they too are followed by *Chateph-Segol* under the *Aleph* (Judg. **15** 10, 12, 13), just as is the case in the unique וַיֶּאְסֹר where the *Segol* under the *Yod* is followed by *Chateph-Segol* under the *Aleph*. And that (3) by the expression *Dagesh* the Massorah denotes the simple *Sheva* and by *Raphe, Chateph-Segol* or *Chateph-Pathach*.[1]

[1] Comp. my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 122 &c. To what I have here stated I will add the following important testimony of the *Minchath Shai* on Gen. **42** 24 on the Massoretic terminology *Raphe* and *Dagesh* ומי' רפה' ר"ל האלף בחטף סגול, ודגש ר"ל האלף בשוא פשוט, ולא שהחי' הסמ"ך דגושה כי בכולם רפין, וכן דרך המסרת לקרות דגש לשוא שתחת אות אחה"ע, ורפה כשהיא בחטף סגול או בחטף פתח *by Raphe the Massorah means that the Aleph is with Chateph-Segol and by Dagesh that the Aleph is with simple Sheva, and not that the Samech has Dagesh, for it is without Dagesh in all the instances. This is the manner of the Massorah to call the Sheva under the gutturals* אחה"ע *by the name Dagesh and Raphe where these gutturals have Chateph-Segol or Chateph-Pathach.*

תתרכ"א = § 1021.

יֶאְסְרֻנִי *they shall bind me, occurs twice once it is defective and once plene.* As the two instances of this Kal future third person singular masculine with suffix first person singular not only occur in the same book, but within four verses of each other and yet are differently spelled, the Massorah safeguards the variation in the orthography. This Rubric, which does not occur in the printed Massorah, is from Add. 15,256, fol. 147*b*, on Judg. **16** 7.

תתרכ"ב = § 1022.

וַיֶּאְסְרֻהוּ *and they bound him, occurs three times, twice it is defective and once plene.* It will be seen that one of the two defective instances occurs in Judg. **15** 13, and as the single plene also occurs in this book (Judg. **16** 21) the Massorah safeguards this diversity in the orthography which obtained within so short a space. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 278*b*, on 2 Chron. **33** 11 which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 312, and (III) the printed Massorah on Judg. **16** 21. At the end of this List (No. III) Jacob b. Chayim adds that he has also given it in Gen. **12** 1—**17** 27 (ונמסר גם בלך לך), but it is not to be found in this Pericope.

תתרכ"ג = § 1023.

אֶסְתֵּר הַמַּלְכָּה *Esther the queen, occurs fourteen times.* Between the crowning of Esther as queen and the end of the book chap. **2** 17—**10** 3 this name without and with prefixes occurs no less than forty-seven times. In thirty-three instances it is simply Esther and in fourteen only is the appellation הַמַּלְכָּה *the queen* added to it. Hence the Massorah records the exceptional phrase. The necessity for safeguarding these exceptions will be apparent when the irregularity of the presence and absence of this appellation is considered. In chap. **2**, after the coronation, Esther's name is mentioned five times and it is in four instances without and in one instance only with the royal title. In chap. **4**

where her name occurs ten times it is never accompanied by *the queen*. In chap. 5 where her name occurs eleven times it is *Esther* simply in eight instances and *Esther the queen*, in three only. In chap. 6 where it occurs once only it is merely *Esth-r*. In chap. 7, however, where it occurs seven times it is *Esther the queen* in five instances and without the appellation in two only; whereas in chap. 8 where it occurs eight times it is in two instances only *Esther the queen*, and in six *Esther* alone; and in chap. 9 where she is mentioned five times, she is called *Esther the queen* in three instances and in two *Esther* without the royal title.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 272*a*, on Esther 2 22 which I have printed; (II) the same MS., Vol. II, fol. 273*a*, on Esther 5 3; (III) Arund. Orient. 16, fol. 360*b*, on the same passage; (IV) the same MS., fol. 363*b*, on Esther 9 29; (V) Add. 15,251, fol. 406*a*, on Esther 5 3; (VI) Add. 21,160, fol. 311*a*, on the same passage; (VII) Vienna Codex No. 35, on Esther 7 1 and (VIII) the printed Massorah on the same passage.

תתרכ״ד = § 1024.

אַף אֶל. The noun אַף, with its various suffixes both singular and plural denoting *nose, nostrils, face* &c. when governed by an active verb, is always preceded by the preposition עַל[1] except in one instance where it is combined with אֶל. This separate Rubric I have found in the printed Massorah only, on Ezek. 8 17. It forms part of the lengthy Massoretic List of words which are exceptionally combined with אֶל, but which are normally in construction with עַל. (*Vide supra*, § 523, p. 59 &c.)

[1] Comp. Gen. 24 47; 2 Sam. 14 4; 1 Kings 1 23; Ezek. 16 12; Ps. 138 7.

תתרכ״ה = § 1025.

הַאַף *whether also? is three times with Pathach.* That is, the prefix *He* in the particle אַף *also*, has *Pathach* (הַ) because it is the interrogative and thus distinguishes it from the same triliteral in which the *He* is with *Kametz* (הָ) because it is the article. (*Vide infra*, § 1030.)

This Rubric I have found in the printed Massorah only, on Gen. 18 24. As these three instances are in the Pentateuch and, moreover, as הַאַף also occurs three times outside the Pentateuch (Amos 2 11; Job 34 17; 48/8) there can hardly be any doubt that this Rubric is restricted to this division of the Bible and that the expression באוריתא, as is not unfrequently the case, has been omitted from the heading. (*Vide supra*, § 1020.)

תתרכ״ו = § 1026.

וְאַף *and also, begins a verse six times in the Scriptures . . . . . and throughout Ezra it is likewise so except in one instance where it is without the prefix.* As it is without the prefix *Vav* in twenty-eight instances[1] and with it in these six only, the Massorah safeguards the minority. In Ezra-Nehemiah, however, where it begins a verse four times, the reverse is the case וְאַף is in the majority and אַף in the minority, hence the Massorah safeguards the solitary instance.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. II, fol. 85*a*, on Ezek. 23 40 which I have printed; (II) the same MS., Vol. II, fol. 280*a*, on Job 19 4; (III) Orient. 4445, fol. 114*a*, on Levit. 26 44; (IV) Arund. Orient. 16, fol. 327*b*, on Job 19 4; (V) Add. 15,251, fol. 379*b*, on the same passage; (VI) Orient. 2349, fol. 98*b*, on Levit. 26 44 and (VII) Vienna Codex No. 35, on Job 19 4.

All the Lists give וְאַף Ps. 78 31 as one of the six instances in which this triliteral begins a verse though it is here a noun with the prefix *Vav* denoting *and the wrath of*. This affords a striking illustration of the fact that the Massorah groups together under one Rubric, words which are totally different in sense provided they are spelled alike.

[1] Comp. אַף Levit. 26 16, 41; Numb. 16 14; Deut. 33 3; 1 Sam. 14 30; 2 Sam. 4 11; Isa. 26 8; 40 24; 48 13; Ps. 44 10; 58 3; 89 28, 44; 119 3; Prov. 23 28; Job 4 19; 6 27; 9 14; 14 3; 15 4, 16; 25 6; 34 12; 35 14; 36 29; 37 1, 11; Neh. 9 18.

תתרכ״ז = § 1027.

וְאַף *and also, occurs three times at the beginning of a verse in Ezra.* These three instances constitute a separate Rubric because they are Chaldee. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 375*b*, on Ezra 6 15 which I have printed and (II) Add. 15,251, fol. 418*a*, on Ezra 5 14. As this particle with the prefix *Vav* occurs altogether three times in Ezra and always begins a verse, the heading ought properly to be ואף ג׳ וראׁ בסם׳.

תתרכ״ח = § 1028.

וְאַף *and also, begins a verse nine times in the Scriptures.* The six Hebrew instances and the three Chaldee which in one School of Massorites have been treated separately in §§ 1026 and 1027 because of their being two different languages, are here united into one Rubric, by another School of Massorites.

Of this recension of the Rubric, which occurs more generally, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 289*a*, on Ezra 5 10 which I have printed; (II) the same MS., Vol. II, fol. 289*b*, on Ezra 5 14; (III) Arund. Orient. 16, fol. 182*a*, on Ezek. 23 40; (IV) the same MS., fol. 375*a*, on Ezra 5 10; (V) Add. 15,251, fol. 280*a*, on Ezek. 23 40; (VI) Add. 21,160, fol. 182*a*, on Levit. 26 44; (VII) Vienna Codex No. 35, on Ezek. 23 40; (VIII) the same Codex on Ezra 5 14; (IX) the printed Massorah on Job 19 4; (X) the same on Job 36 16 and (XI) the same on Ezra 5 14.

Like the first recension of this Massorah, this Rubric too gives Ps. 78 31 as one of the instances in which this triliteral begins a verse.

תתרכ״ט = § 1029.

וּבְאַף *and in anger, occurs twice.* The design of this Massorah is primarily to safeguard the reading in Jerem. 21 5 against being made conformable to Deut. 29 27 where identically the same phrase is used, but where בְּאַף is without the *Vav* conjunctive.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 44*b*, on Jerem. 21 5 which I have printed; (II) Arund. Orient. 16, fol. 160*a*, on the same passage; (III) the same MS., fol. 297*a*, on Ps. 55 4 and (IV) the printed Massorah on the same passage.

תתר״ל = § 1030.

הָאַף *the anger, occurs three times in the Scriptures.* That is, with *Kametz* under the *He* because it is here the article, to distinguish it from the same triliteral with *Pathach* under the *He* which also occurs three times. (*Vide supra*, § 1025.)

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 57*a*, on Jerem. 36 7 which I have printed; (II) Arund. Orient. 16, fol. 171*a*, on the same passage; (III) Add. 15,251, fol. 110*a*, on Deut. 9 19; (IV) Orient. 2349, fol. 140*a*, on Deut. 29 23; (V) Vienna Codex No. 35, on the same passage; (VI) the printed Massorah on Deut. 9 19; (VII) the same on Deut. 29 23 and (VIII) the same on Jerem. 36 7.

From the remark in the Massorah Parva in Add. 15,250, on Deut. 9 19 (הַאַף ו׳) it is evident that some Massorites grouped together § 1025 and this Rubric into one Massorah and headed it, *It occurs six times, three with Kametz and three with Pathach.* This supplies the clue to Jacob b. Chayim's incorrect Massorah Parva on the same passage which states הַאַף ח׳ ג׳ קמץ ה׳ פתחין and which ought to be ו׳ ג׳ קמץ וג׳ פתחין.

תתרל״א = § 1031.

אַפִּי בָהֶם *my wrath against them, is twice thus combined in the Scriptures.* In the other two instances where this phrase occurs it is the shorter form אַפִּי בָם (Ezek. 20 21; Hos. 8 5). As both the longer and shorter forms are used within a few verses of each other, the Massorah guards Ezek. 20 8 against being made conformable to verse 21 of the same chapter. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 81*b*, on Ezek. 20 8.

תתרל״ב = § 1032.

אַפֶּיךָ *thy face, thy nostrils, is twice plene.* That is, in these two instances the *Yod* after the *Pe* with *Segol* (פֶּ) to show that it is the plural, thus distinguishing it from the other nine instances where this noun occurs with *Segol* under the *Pe* and is pronounced in exactly the same way because of its distinctive or pausal accent, but where it is the singular.[1] The record of these two

instances was deemed especially necessary, since in the passage in Psalm **18** 16 which is identical with Exod. **15** 18 the phrase is רוּחַ אַפֶּךָ in the singular.

Of this Rubric I collated four Lists, three in MSS. and one printed; (I) Harley 5710—11, Vol. I, fol. 3*a*, on Gen. **3** 19 which I have printed; (II) Add. 15,250, fol. 6*b*, on the same passage; (III) Orient. 2348, fol. 76*a*, on Exod. **15** 8 and (IV) the printed Massorah on Gen. **3** 19. Lists II and III head this Rubric אַפֶּיךָ נ׳ מל׳ בליש׳ and give אַפַּיִךְ Lament. **4** 20 as the third instance which is very artificial.

[1] Comp. אַפֶּךָ Exod. **32** 12; Hab. **3** 8; Lament. **2** 21; אַפֶּה Ps. **18** 16; **77** 6; **85** 4; אַפֶּךָ Ps. **90** 11; Job **14** 13; **40** 11.

תתרל׳ג = § 1033.

אָפוֹ *now, is four times without Aleph and they occur in the same book.* In the other eleven instances where it occurs it is אָפוֹא with *Aleph* paragogic.[1]

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 230*a*, on Job **19** 6 which I have printed; (II) Arund. Orient. 16, fol. 329*b*, on Job **24** 25 and (III) Add. 15,250, fol. 351*b*, on Job **19** 6.

These four instances form part of the Massoretic Lists of words throughout the Bible which are defective of *Aleph*. (*Vide supra*, § 14*a—d*, p. 5 &c.) They also constitute part of the Massorah in some MSS. which record the orthography of the interrogative אֵיפֹה. (*Vide supra*, § 417, p. 57.)

[1] Comp. אָפוֹא Gen. **27** 33, 37; **43** 11; Exod. **33** 16: Judg. **9** 38; 2 Kings **10** 10; Isa. **19** 12; **22** 1; Hos. **13** 10; Prov. **6** 3; Job **9** 24.

תתרל׳ד = § 1034.

אֵפוֹד *Ephod, is nine times plene in this form . . . . and throughout the Prophets and Hagiographa it is likewise so.* That is, this noun with the prefixes *He, Vav* and *Lamed* is with *Vav* plene in these nine instances. As this noun with the different prefixes occurs no fewer than thirty-one times in the Pentateuch and as it is defective in twenty-two instances[1] and plene in these nine only, the Massorah safeguards the orthography in the minority of cases. In the Prophets and Hagiographa, however, where this noun occurs eighteen times without and with the prefixes,[2] the later plene orthography has uniformly been adopted. And as there is not a single exception to this rule the Massorah simply records the fact.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2348, fol. 84*a*, on Exod. **28** 27 which I have printed; (II) Orient. 2349, fol. 74*a*; (III) Orient. 4445, fol. 70*a*; (IV) Add. 15,250, fol. 47*b*; (V) Add. 21,160, fol. 112*a*, all on the same passage and (VI) the printed Massorah on Exod. **28** 4. All these Lists state that there are nine such instances only and omit Exod. **28** 26. This, as is to be seen in the notes to my edition of the Hebrew Bible, is in accordance with the Jerusalem Codex. The Hellali Codex, however, has it plene.

[1] Comp. אֹפֶר Exod. **28** 15; **29** 8; הָאֹפֶר **28** 6, 12, 25, 26; **29** 5, 5, 5; **39** 2, 7, 18, 19, 20, 20, 21, 21, 21, 22; Levit. **8** 7, 7; לָאֹפֶר Exod. **25** 7.

[2] Comp. אֹפֶד Judg. **17** 5; **18** 14; 1 Sam. **2** 18, 28; **14** 3; **22** 18; **23** 6; 2 Sam. **6** 14; Hos. **3** 4; 1 Chron. **15** 27; הָאֵפוֹד Judg. **18** 17, 18, 20; 1 Sam. **21** 10; **23** 9; **30** 7, 7; לְאֵפוֹד Judg. **8** 27.

תתרל״ה = § 1035.

לְאֵפוֹד *for,* or *in the Ephod, occurs three times, it is twice plene and once defective.* That is, in Exod. **35** 9, 27, it is spelled with the *Vav* and in the first instance, viz. Exod. **25** 7 it has retained its primitive orthography לְאֹפֶר without the *mater lectiones*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174 on Exod. **35** 9 which I have printed; (II) Orient. 4227, fol. 34*b*, on the same passage and (III) the printed Massorah also on the same passage. Jacob b. Chayim's printed Massorah (List III) which states that the defective instance is in Exod. **35** 27 (והנשאם הביאו בתר׳ חס׳) is incorrect. The expression בתר׳ = Exod. **35** 27 is a mistake for קדמ׳ = Exod. **25** 7 as it is in List II and as is evident from the fact that Exod. **35** 27 is given in the preceding Massorah, viz. § 1034 as one of the nine plenes.

תתרל״ו = § 1036.

בְּאֶפְלָה *in darkness, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 29*a*, on Jerem. **23** 12.

תתרל״ז = § 1037.

אָפֵס *it ceased, is at an end, occurs four times . . . . . and once it is with the prefix He.* That is, to distinguish this preterite third person singular with *Tzere* under the *Pe* from the two instances where this triliteral is with *Segol* under the *Pe* and where it is a noun with the pausal accent (Isa. **34** 12; Amos **6** 10).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 55*b*, on Gen. **47** 15 which I have printed; (II) Arund. Orient. 16, fol. 125*b*, on Isa. **16** 4; (III) the same MS., fol. 130*b*, on Isa. **29** 20; (IV) Add. 15,251, fol. 39*a*, on Gen. **47** 15; (V) Add. 21,160, fol. 57*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*, and (VII) the printed Massorah on Gen. **47** 15. In Harley 5710—11, Vol. I, fol. 32*a*, on Gen. **47** 15 the parallel Rubric simply records the two instances in which אָפֵס כָּסֵף occurs and hence the heading is ב׳ בצרי׳.

תתרל״ח = § 1038.

אָפֶס *an end, nothing, occurs twice with Kametz.* That is, with *Kametz* under the *Aleph* instead of *Segol* as it is in all the other eleven instances where it occurs.[1] This is due to the pausal accent which is *Soph-Pasuk* in Isa. **34** 12 and *Athnach* in Amos **6** 10. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 238*b*, on Amos **6** 10.

[1] Comp. אֶפֶס Numb. **13** 28; **23** 13; Deut. **15** 4; Judg. **4** 9; 2 Sam. **12** 14; Isa. **5** 8; **41** 29; **45** 6, 14; **54** 15; Amos **9** 8.

תתרל״ט = § 1039.

וּבְאֶפֶס *and without, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 341*b*, on Prov. **14** 28 which I have printed; (II) the same MS., fol. 371*a*, on Dan. **8** 25 and (III) Vienna Codex No. 35 on the same passage.

תתר״מ = § 1040.

אֲפָפוּנִי *they compassed me, occurs four times in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177*b*, on Ps. **18** 5 which I have printed; (II) Arund. Orient. 16, fol. 287*b*, on the same passage; (III) the same MS., fol. 314*b*, on Ps. **116** 3 and (IV) the printed Massorah on 2 Sam. **22** 5. Though none of these Lists state that it is defective in any of these passages, yet the Massorah Parva on 2 Sam. **22** 5 emphatically notices that this is a unique instance in which this preterite third person plural with the suffix first person singular is defective (אֲפָפוּנִי ל׳ חס׳). Comp. Arund. Orient. 16; Add. 15,250 and the printed Massorah on this passage. Other MSS., however, read it plene here also.

תתרמ״א = § 1041.

וַיִּתְאַפַּק *and he refrained himself, occurs twice in the Scriptures.* Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29*b*, on Gen. **43** 31 which I have printed; (II) the same MS., Vol. II, fol. 273*b*, on Esther **5** 10; (III) Orient. 4445, fol. 34*a*, on Gen. **43** 31; (IV) Arund. Orient. 16, fol. 361*a*, on Esther **5** 10; (V) the printed Massorah on Gen. **43** 31 and (VI) the same on Esther **5** 10.

תתרמ״ב = § 1042.

אֲפֵקָה *to Aphek, Aphelka, occurs five times . . . . . and in one instance it is with the prefix Vav.* That is, in four passages where it is without the prefix *Vav* it is the name of a city אֲפֵק with the local *He,* whilst in Josh. **15** 53 it is the proper name וְאֲפֵקָה *Apheka* with the prefix *Vav*.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 85*a*, on 1 Kings **20** 26 which I have printed and (II) the printed Massorah Finalis, letter א, § 690. The last line in List I ought properly to be ואי מנהון ואפקה since it is one of the five instances. List II does not refer at all to the fact that one of the instances is with the prefix *Vav* which is misleading.

תתרמ״ג = § 1043.

אַפְרֹחִים *young birds, is always defective.* That is, whether without or with prefixes and suffixes this plural noun is always without *Vav* after the *Resh*. (Comp. Deut. **22** 6; Ps. **84** 4; Job **39** 30.)

תתרמ"ד = § 1044.

אֶפְרַיִם *Ephraim, is in four instances with Kametz and the mnemonic sign thereof in Chaldee is, The staff of Micah is preceded and firmly established . . . . . and wherever it has the accent Athnach or Soph-Pasuk it is likewise so.*

This proper name without the prefixes occurs altogether one hundred and forty-nine times, and when it is with a non-pausal or conjunctive accent, which is the case in one hundred and six instances, has the normal *Pathach* under the *Resh*, viz. אֶפְרַיִם. In four instances, however, it is abnormally with *Kametz*, viz. אָפְרַיִם though it has not a pausal accent. Hence the Massorah safeguards the exceptional vowel-points. But that which is the exception in these four instances is the uniform rule wherever this name has the pausal accent *Athnach* or *Soph-Pasuk* which is the case in thirty-nine passages.[1]

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Arund. Orient. 16, fol. 30*b*, on Judg. **17** 1 which I have printed: (II) the same MS., fol. 200*b*, on Hos. **4** 17; (III) Add. 15,251, fol. 90*a*, on Numb. **13** 8; (IV) the same MS., fol. 295*a*, on Hos. **4** 17; (V) Add. 15,451, fol. 100*b*, on Numb. **13** 8; (VI) the same MS., fol. 175*b*, on Judg. **17** 1; (VII) the same MS., fol. 372*b*, on Hos. **4** 17; (VIII) Add. 21,160, fol. 208*a*, on Numb. **13** 8; (IX) Orient. 2349, fol. 108*a*, on the same passage; (X) Halle Ochlah Ve-Ochlah II, § 186; (XI) the printed Massorah, on Numb. **13** 8 and (XII) the same on Hos. **4** 17.

Lists III, VIII, IX and XI have the mnemonic sign which is also given without the record of the passages in Orient. 4445, fol. 131*b*, on Numb. **13** 8 and in the St. Petersburg Codex of A. D. 916, on Hos. **4** 17 and Harley 5710—11, Vol. I, fol. 168*b*, which I have printed. Of these, four read חוטרא דמיכיהו (Nos. III, IX; Orient. 4445; Harley) and three חוטרא דנבראּ (Nos. VIII, XI, St. Petersburg Codex).

[1] Comp. the twenty-three instances of אֶפְרַיִם with *Athnach* Gen. **41** 52; Numb. **1** 33; **7** 48; Josh. **19** 50; **20** 7; **21** 21; **24** 30; Judg. **2** 9; **3** 27; **4** 5; **10** 9; **12** 4; **18** 13; 1 Sam. **1** 1; 2 Sam. **13** 23; Isa. **7** 2; Jerem. **31** 6; Hos. **11** 9; 1 Chron. **6** 52; **27** 10, 14; 2 Chron. **13** 4; **15** 8 and the sixteen with *Soph-Pasuk* אֶפְרַיִם Gen. **46** 20; **48** 1; Josh. **17** 8, 15; **21** 20; **24** 33; Judg. **10** 1; 2 Sam. **18** 6; 1 Kings **4** 8; Isa. **11** 13; **28** 3; Jerem. **4** 15; **7** 15; Neh. **8** 16; 1 Chron. **6** 51; 2 Chron. **25** 7.

תתרמ"ה = § 1045.

וְאֶפְרַיִם *and Ephraim, occurs five times in the Scriptures . . . . and whenever it is combined with Manasseh it is likewise so.* With the prefix *Vav* this name occurs altogether thirteen times. As it is in eight instances preceded by Manasseh[1] and in these five only it is without the companion name, the Massorah safeguards the passages in which it is alone.

Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 155*b*, on Judg. **1** 29 which I have printed; (II) the same MS., fol. 104*b*, on Hos. **5** 5; (III) Arund. Orient. 16, fol. 19*a*, on Judg. **1** 29; (IV) the same MS., fol. 166*b*, on Jerem. **31** 9; (V) the same MS., fol. 202*a*, on Hos. **9** 13; (VI) the same MS., fol. 202*b*, on Hos. **10** 11; (VII) Add. 15,251, fol. 255*a*, on Jerem. **31** 9; (VIII) the same MS., fol. 296*a*, on Hos. **10** 11; (IX) Add. 15,451, fol. 163*a*, on Judg. **1** 29; (X) the same MS., fol. 372*b*, on Hos. **5** 5; (XI) Add. 21,160, fol. 290*b*, on Jerem. **31** 9; (XII) Halle Ochlah Ve-Ochlah II, § 172; (XIII) the printed Massorah on Numb. **26** 28 and (XIV) the same on Jerem. **31** 9.

List XII not only states in the heading that there are four instances only (ואפרים ד׳), but enumerates four and omits Hos. **10** 11 which is due to a later Nakdan who found an incomplete Rubric and altered the heading in accordance with the number of instances contained in the List. This is evident from all the other thirteen Lists which duly give the five passages.

[1] Comp. בְּנַשֶּׁה וְאֶפְרַיִם Numb. **26** 28; Josh. **14** 4; **16** 4; Isa. **9** 20; Ps. **60** 9; **108** 9; 2 Chron. **34** 6, 9.

תתרמ"ו = § 1046.

אֶפְרָת *Ephrath, occurs twice with the accent Zakeph-Katon and Kametz.* That is, in the only two instances in which it occurs it has this accent.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 238*b*, on 1 Chron. **2** 19 which I have printed; (II) Harley 5710—11, Vol. II, fol. 131*a*, on the same passage; (III) Add. 21,160, fol. 59*a*, on Gen. **48** 7; (IV) Orient. 2349, fol. 56*b*, and (V) the printed Massorah, all on the same passage.

The heading in List I ought properly to be ב׳ חק׳ קמצ׳ *it occurs twice and with Zakeph-Kametz,* since it only occurs **twice** altogether and has in both instances this accent with *Kametz.* To the fact that אֶפְרָת in the first instance is the name of a place near which Rachel died (Gen. **48** 7) and in the second passage the name of one of Caleb's wives (1 Chron. **2** 19) are due the different headings in the other four Lists. Thus List II has it תרין בתרי לש׳: Lists III and IV ב׳ קמצין בתרי לש׳ and List V ב׳ זקף קמץ ומב׳ לש׳. It will thus be seen that all the other Massorahs emphasise the fact that this expression is used in two different senses which is unnoticed in the Rubric I have printed. These two expressions form part of the alphabetical List of words which respectively occur twice in two different senses.[1]

[1] Comp. *The Massorah,* letter ס, § 248, Vol. II, p. 217 &c.

תתרמ"ז = § 1047.

אֶפְרָתָה *Ephratha, occurs five times.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,251, fol. 315*a*, on 1 Chron. **2** 24 which I have printed and (II) the printed Massorah on Gen. **48** 7. There are altogether seven instances in which this expression occurs and the Rubric which I have printed omits Micah **5** 1 and 1 Chron. **2** 50. Jacob b. Chayim's Massorah (List II) which gives all the seven is corrupt. An ignorant Nakdan divided 1 Chron **4** 4 into two separate catch-words and hence another Nakdan altered the heading ז = 7 into ח = 8. Moreover, the catchwords בעוד כברת ארץ = Gen. **35** 16 should be עוד כברת הארץ.

This Rubric affords another example of the manner in which the Massorah groups together in one Rubric words which are spelled and pointed alike without any regard to their difference in sense. Thus this quinqueliteral is in three instances the name of the place אֶפְרָת *Ephrath,* with the local *He* (Gen. **35** 16, 19; **48** 7), in two it is the name אֶפְרָתָה *Ephrata,* with the *He* as part of the expression (Micah **5** 1; 1 Chron. **2** 24), whilst in two passages it is the name *Ephratha,* the father of Hur (1 Chron. **2** 50; **4** 4). When the Massorah Parva both in the MSS. (Add. 15,250; Add. 21,160) and in Jacob b. Chayim's edition remarks against Gen. **35** 16, 19; **48** 7 that אֶפְרָתָה *occurs three times* it refers to אֶפְרָת with the local *He* which occurs three times in the Pentateuch. By fixing the number at three the Massorah militates against those Codices which read אֶפְרָת without the local *He* in Gen. **35** 19.

תתרמ"ח = § 1048.

אֶפְרָתִי *an Ephrathite, occurs three times in the Scriptures.* In the fourth instance where this gentile noun occurs it is with the prefix *He* (Judg. **12** 5). This Rubric I have found in the printed Massorah only on 1 Kings **11** 26.

תתרמ"ט—תתר"נ = § 1049—1050.

אָץ *he hastened, without and with the prefix Vav, occurs six times.* For this Rubric see above § 199*a—b*, p. 36.

תתרנ"א = § 1051.

אצילה. Words derived from אצל which are unique. This List, consisting of seven expressions without any heading, does not occur in the printed Massorah. It is from Harley 5710—11, Vol. II, fol. 77*b*, on Ezek. **13** 18, and exhibits the first attempt to collect the different forms of the root אצל which respectively occur once only, and hence is incomplete. It will be seen that three of the seven instances represent the verb אצל (Numb. **11** 17; Ezek. **42** 6; Eccl. **2** 10), one the noun אָצִיל *a noble* (Isa. **41** 9) and three the noun אָצִיל *a juncture, a joint,* (Jerem. **38** 12; Ezek. **13** 18; **41** 8), whilst three are omitted, viz. אֲצַלְתָּ (Gen. **27** 36); וַיֵּאָצֶל (Numb. **11** 25) and אֲצִילִי (Exod. **24** 11).

תתרנ"ב = § 1052.

אָצֵל *Azal, Azal, occurs three times.* That is, with *Pathach* under the *Tzadi.* These three instances include the one where Azal is regarded as the name of a place near Jerusalem (Zech. **14** 5) and the two passages in which it is the name of a Benjamite. As a proper name of the Benjamite it occurs four times, but two instances only are included in this Rubric because it is here with *Pathach,* which is due to its being in pause; in the other two passages it is אֵצֶל with *Tzere* (1 Chron. **8** 37; **9** 43).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 136*a*, on 1 Chron. 8 38 which I have printed; (II) Arund. Orient. 16, fol. 244*b*, on 1 Chron. 9 44 and (III) the printed Massorah Finalis, letter א, § 696. Lists II and III head this Rubric נ׳ ופתחין = *it occurs three times* ***and*** *with Pathach* which is not quite correct since it ought properly to be נ׳ פתחין in contradistinction to the other two instances where it is with *Tzere*. The phrase ולית דכותהון at the end of List I which I have printed has simply been added by the Scribe to fill up the line.

תתרנ״ג = § 1053.

וְלְאֶצֶל *and to Azel, occurs twice.* That is, the name of the same Benjamite with the prefixes. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 136*a*, on 1 Chron. 8 38.

תתרנ״ד = § 1054.

יֹאֶרֶב *he lieth in wait, occurs three times.* This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 701, is incorrect since this Kal future third person singular masculine occurs twice only, and though the heading of the Rubric states that it occurs three times, the Rubric itself records two.

תתרנ״ה = § 1055.

אֹרֶב *ambush, is three times plene in this form.* That is, with the different prefixes. ארב with and without prefixes occurs altogether seventeen times. In fourteen instances it is defective[1] and plene in these three instances only. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 291*b*, on Ezra 8 31 which I have printed; (II) Arund. Orient. 16, fol. 6*a*; (III) Add. 15,451, fol. 150*b*, and (IV) the printed Massorah, all on Josh. 8 19.

[1] Comp. אֹרֵב Josh. 8 2, 12, 14; Lament. 3 10; הָאֹרֵב Josh. 8 21; Judg. 20 36, 37, 38; תֹּאֹרֵב Judg. 16 9, 12; 20 37; וְאֹרֵב Judg. 20 33; לְאֹרֵב 1 Sam. 22 8, 13.

תתרנ״ו = § 1056.

לָאַרְבֶּה *to the locust, occurs twice.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 257*b*, on Prov. 30 27 which I have printed; (II) Add. 15,251, fol. 394*a*, on the same passage; (III) the printed Massorah on Ps. 78 46 and (IV) the same on Prov. 30 27.

תתרנ״ז = § 1057.

בָּאֲרֻבוֹת *in Aruboth, in the windows, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 335*a*, on Eccl. 12 3 which I have printed and (II) Add. 21,160, fol. 307*b*, on the same passage. As this expression denotes two different things in the two passages, List II rightly heads this Rubric ב׳ בתרי לישׁ׳.

תתרנ״ח = § 1058.

וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה *and in the fourteenth year, occurs twice at the beginning of a verse.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 252*a*, on 2 Kings 18 13 which I have printed; (II) Add. 15,250, fol. 11*a*, on Gen. 14 5 and (III) the same MS., fol. 209*b*, on 2 Kings 18 13. As this phrase, which occurs twice, begins a verse in both instances the heading in Lists I and II ought more properly to be ב׳ וראׁ פס׳. In List III the heading is simply ובארבע ב׳ ראׁ פסוק׳ which is perfectly correct since וּבְאַרְבַּע by itself occurs twice only, but here too it ought properly to be ב׳ וראׁ פסוק׳.

תתרנ״ט = § 1059.

וְאַרְבַּע *and four, begins a verse in two instances.* This numeral with the prefix *Vav* occurs altogether seven times at the beginning of a verse. In five instances it is the masculine וְאַרְבָּעָה[1] and in two only the feminine וְאַרְבַּע. Hence the Massorah safeguards the minority.

This Rubric I have found in the printed Massorah only, on Dan. 7 3. The end of the Rubric states that these two instances form part of the Massorah which records fourteen expressions with the prefix *Vav* which respectively occur twice at the beginning of a verse. (*Vide infra*, letter ו, § 63, p. 399.)

[1] Comp. וְאַרְבָּעָה 1 Kings 7 30; 2 Kings 7 3; Ezek. 1 6; 10 14; 40 42.

תתר״ס = § 1060.

כְּאַרְבַּע *about four, occurs four times.* This Massorah is designed to exclude the reading בְּאַרְבַּע in Zech. 2 10 which is exhibited both in MSS. and early editions as well as in some of the ancient Versions and which is now accepted by textual critics as the original reading.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 192*a*, on 1 Sam. 25 13 which I have printed; (II) the same MS., Vol. II, fol. 121*b*, on Zech. 2 10; (III) Arund. Orient. 16, fol. 52*b*, on 1 Sam. 25 13; (IV) Add. 15,251, fol. 308*b*, on Zech. 2 10; (V) Add. 15,451, fol. 198*b*, on 1 Sam. 22 2; (VI) the same MS., fol. 390*b*, on Zech. 2 10 and (VII) the printed Massorah on 1 Sam. 22 2.

תתרס״א = § 1061.

כְּאַרְבַּע מֵאוֹת *about four hundred, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 50*b*. on 1 Sam. 22 2 which I have printed and (II) Add. 15,250, fol. 159*a*, on the same passage.

תתרס״ב = § 1062.

לְאַרְבָּעָה עָשָׂר *to the fourteen, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Chron. 25 21.

תתרס״ג = § 1063.

לְאַרְבָּעָתָן *to the four of them, is four times with Nun.* That is, with the suffix third person plural feminine. This numeral with the prefix *Lamed* and with the suffix third person plural occurs altogether ten times, all restricted to Ezekiel. In six instances this suffix is the masculine[1] and in four only is it the feminine. Hence the Massorah safeguards the minority. In fixing the number at four, the Massorah militates against those Codices which read לְאַרְבָּעָתָם in all the three instances in Ezek. 1 10 and which is also exhibited in the *editio princeps* of the Prophets, Soncino 1485—86.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 70*b*, on Ezek. 1 18 which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 129; (III) Paris Ochlah Ve-Ochlah, § 295, and (IV) the printed Massorah on Ezek. 1 18. The heading of this Rubric in List II clearly indicates the design of this Massorah and is as follows: כל ענינא דיחזקאל לְאַרְבָּעָתָם במ״ד ומימהון שנמו *throughout Ezekiel it is* לְאַרְבָּעָתָם *except in four instances where it is* לְאַרְבָּעָתָן *and the mnemonic sign thereof is* שנמו which are the initials of שור *on* (Ezek. 1 10) נשר *eagle* (1 10) מראה *appearance of* (ver. 16) and ונביהן *and their felloes* (ver. 18) and in connection with which this form is used.

[1] Comp. לְאַרְבָּעָתָם Ezek. 1 8, 10; 10 10, 12; 46 22, 23.

תתרס״ד = § 1064.

אַרְבָּעִים *forty, begins a verse twice.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 204*a*, on Ps. 95 10 which I have printed; (II) Arund. Orient. 16, fol. 308*a*; (III) Add. 15,251, fol. 365*a*, both on the same passage; (IV) Orient. 2349, fol. 137*a*, on Deut. 25 3; (V) Vienna Codex No. 35 on Ps. 95 10; (VI) the printed Massorah on Deut. 25 3 and (VII) the same on Ps. 95 10. These two instances constitute part of the List of words which respectively occur twice at the beginning of a verse without the prefix *Vav* whilst in all other instances they are with *Vav*. (*Vide infra*, letter ו, § 62, p. 398 &c.)

תתרס״ה = § 1065.

בְּאַרְבָּעִים *in the fortieth,* or *in forty, occurs twice . . . . and once it is with the prefix Caph.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 110*b*, on Deut. 1 3 which I have printed and (II) Orient. 2349, fol. 123*a*, on the same passage.

תתרס״ו = § 1066.

הָאַרְבָּעִים *the forty, occurs three times in the Scriptures.* That is, in these three instances only has it the prefix *He*. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 146*b*, on 1 Chron. 26 31 which I have printed; (II) Arund. Orient. 16, fol. 254*b*, on the same passage; (III) Add. 15,250, fol. 12*b*, on Gen. 18 29; (IV) the same MS., fol. 94*b*, on Numb. 33 38; (V) Add. 21,160, fol. 247*b*, on the

same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the printed Massorah on Gen. **18** 29 and (VIII) the same on Numb. **33** 38. List III adds at the end א' בתור' א' בנביא' א' בכתו' *one instance is in the Pentateuch, one in the Prophets and one in the Hagiographa.*

תתרס"ז = § 1067.

וְאֵרֵן *and lo! occurs five times in this Section.* That is, to distinguish it from the other five passages where the interjection is used and where it is וְאֵלּוּ (Dan. **2** 31; **4** 7, 10; **7** 8, 8). As these two expressions are used interchangeably (comp. Dan. **7** 6, 7, 8) the Massorah records the instances where they are to be kept distinct from each other.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 282*a*, on Dan. **7** 2 which I have printed and (II) Arund. Orient. 16, fol. 370*a*, on the same passage. List II indicates the design of this Massorah by the addition at the end וישא' יאלו.

תתרס"ח = § 1068.

אֲרֻכָּה *a healing, occurs four times in the Scriptures, twice it is defective and twice plene.* Of this Rubric I collated seven Lists, six in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 52*a*, on Jerem. **30** 17 which I have printed; (II) the same MS., Vol. II, fol. 54*b*, on Jerem. **33** 6; (III) the same MS., Vol. II, fol. 163*a*, on 2 Chron. **24** 13; (IV) Arund. Orient. 16, fol. 166*a*, on Jerem. **30** 17; (V) Add. 15,251, fol. 422*b*, on Neh. **4** 1; (VI) Vienna Codex No. 35 on 2 Chron. **24** 13 and (VII) the printed Massorah on Jerem. **33** 6.

The design of this Massorah is to distinguish between this feminine noun which is without *Dagesh* in the *Caph* and the feminine adjective אֲרֻכָּה *long* which occurs three times and is with *Dagesh.* (*Vide infra,* § 1092.) This is indicated in the heading of List IV which is ד' רפין *these four instances are Raphe.* The two instances in which it is plene and the two defective which are partly indicated at the end of List I are better described by a mnemonic sign at the end of List III, viz. סימן עבר מל' עתיד חסר *with the verb in the past it is plene* [Neh. **4** 1; 2 Chron. **24** 13] *with the future it is defective* [Jerem. **30** 17; **33** 6].

תתשס"ט = § 1069.

אֲרֹן *the ark of, is three times defective in the Pentateuch.* In the Pentateuch, where this construct occurs altogether eighteen times, it is plene in fifteen instances and defective in these three passages only. Hence the Massorah safeguards the exceptions which in fact exhibit the original orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 101*b*, on Numb. **4** 5 which I have printed; (II) Add. 15,251, fol. 84*a*, on the same passage and (III) the printed Massorah, on Exod. **30** 6. At the end of List III there is the following addition וכל הארן דאור' חס' נבי' וכתו' מלאים יכל (הָאָרֹן) בארון מלא בכל הקרי' *and with the prefix He it is always defective in the Pentateuch and plene* (הָאֲרוֹן) *in the Prophets and Hagiographa, but with the prefix Beth it is uniformly plene* (בָּאָרוֹן) *throughout the Scriptures.* This indicates the portions of the Bible in which certain forms of this expression have retained their primitive orthography as well as those parts in which the later introduction of the *mater lectionis* has successfully been carried through.

תתר"ע = § 1070.

אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל *the ark of the God of Israel, occurs seven times.* The ark, which is mentioned about fifty-two times in Samuel, is followed by six different epithets: (1) In twenty-two instances it is called the ark of *God*; (2) in eighteen the ark of *Jehovah*; (3) in two the ark of *the covenant of God*; (4) in two the ark of *the covenant of Jehovah*; (5) in one the ark of *the covenant of Jehovah of hosts,*[1] and (6) in the seven passages before us *the ark of the God of Israel.* As the latter are restricted to one section and, moreover, as in this section some of the other epithets occur in the very same verses, the Massorah safeguards these seven instances against being interchanged with the other epithets.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 37*b*, on 1 Sam. **5** 10 which I have printed; (II) Cambridge Add. 465; (III) the printed Massorah, both on the same passage and (IV) the printed Massorah Finalis, letter א, § 496. Jacob b. Chayim's Massorah is incorrect. List III states that there are six instances only and omits 1 Sam. **5** 11, whilst List IV which also states in the heading that there are six instances enumerates seven, but some of the catchwords are incorrect. וישלח ויאספו = 1 Sam. **5** 8 ought to be וישלחו ויאספו and אם משלחים אתם = 1 Sam. **6** 3 ought to be אם משלחים את. As all the seven instances occur within a short space, i. e. 1 Sam. **5** 7—**6** 3 and, moreover, as one of the instances is לַאֲרוֹן (1 Sam. **5** 8) the heading of this Rubric should properly be ז' בלישנא ובעינן.

תתרע"א = § 1071.

אֲרוֹן בְּרִית הָאֱלֹהִים *the ark of the covenant of God, occurs four times.* As in all the other passages where the Divine name follows the combination אֲרוֹן בְּרִית it is the Tetragrammaton (*vide infra,* § 1072), the Massorah safeguards this exceptional phrase.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 140*b*, on 1 Chron. **16** 6 which I have printed; (II) Arund. Orient. 16, fol. 248*b*, on the same passage; (III) Add. 15,251, fol. 150*b*, on Judg. **20** 27 and (IV) the printed Massorah Finalis, letter א, § 485. The heading in Jacob b. Chayim's Massorah (List IV) ארון ברית אלהים ד' is incorrect and should be ארון ברית הָאֱלֹהִים.

תתרע"ב = § 1072.

אֲרוֹן בְּרִית יְהוָה *the ark of the covenant of Jehovah, occurs twenty-six times.* That is, apart from Kings. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 248*a*, on 1 Chron. **15** 26 which I have printed; (II) the same MS., fol. 3*a*, on Josh. **4** 7; (III) Add. 15,451, fol. 99*a*, on Numb. **10** 33; (IV) Add. 21,160, fol. 204*b*, on the same passage and (V) the printed Massorah Finalis, letter א, § 173.

And throughout Kings it is likewise so except in two instances, viz. 1 Kings 2 26; 8 4. As the combination אֲרוֹן בְּרִית יְהוָה which is the exception in all the other books of the Bible is the normal one in Kings where it occurs four times (1 Kings **3** 15; **6** 19; **8** 1, 6) and moreover, as in this book the phrase אֲרוֹן יְהוָה without בְּרִית is the exception, occurring twice only, the Massorah safeguards here the minority.

It is remarkable that all the Lists exclude Deut. **10** 8 and include Josh. **3** 17 where it is הָאָרוֹן the absolute. As four of the instances are with the prefix *Vav* (וַאֲרוֹן Numb. **10** 33; **14** 44; Josh. **6** 8; 1 Chron. **17** 1) and one is with the prefix *Lamed* לַאֲרוֹן (1 Chron. **28** 2) the heading of this Rubric ought to be אֲרוֹן וַאֲרוֹן לַאֲרוֹן בְּרִית יְהוָה כ"ו. The addition at the end of this Rubric in Jacob b. Chayim's Massorah וכל מלכים דכות' במ"א ארון ברית האלהים is due to an ignorant Nakdan. This combination does not occur in Kings and the second part of this Rubric is correctly given in the other Lists.

תתרע"ג = § 1073.

אֲרוֹן יְהוָה *the ark of Jehovah, occurs twenty-six times.* The design of this Massorah is to safeguard this phrase against being made conformable to the combination אֲרוֹן הָאֱלֹהִים which occurs thirty-three times.[1]

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 38*b*, on 1 Sam. **6** 15 which I have printed; (II) the same MS., fol. 4*b*, on Josh. **6** 13; (III) the same MS., fol. 262*a*, on 2 Chron. **8** 11; (IV) Add. 15,250, fol. 118*b*, on Josh. **4** 5; (V) Add. 15,451, fol. 148*b*, on Josh. **6** 13 and (VI) the printed Massorah, Finalis, letter א, § 174.

This Massorah is of importance to textual criticism. It discloses the fact that in 1 Kings **2** 26*a*, the original reading was simply אֲרוֹן יְהוָה and that אֲדֹנָי which is its traditional pronunciation, as is often the case, has been inserted into the text. (*Vide supra,* letter א, §§ 107—115, p. 27 &c.) It, moreover, shows that the reading in the second part of verse 2 in 1 Chron. **15** according to the Massorah, is ארון יְהוָה and not ארון הָאֱלֹהִים. This is confirmed by the Standard Codices (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 21,161 &c.) and all the early editions except Jacob b. Chayim's, Venice 1524—25. This is the reading in the *editio princeps* of the Hagiographa, Naples 1486—87; the first edition of the Bible, Soncino 1488; the second and third editions Naples 1491—93; Bresica 1494; the Complutensian, the first

[1] Comp. (I) אֲרוֹן הָאֱלֹהִים 1 Sam. **3** 3; אֲרוֹן אֱלֹהִים 1 Sam. **4** 13, 18, 19, 21, 22; **5** 1, 2, 10, 10; **14** 18, 18; 2 Sam. **6** 2, 3, 4, 6, 7, 12, 12; **15** 24, 25, 29; **(II)** אֲרוֹן יְהוָה 1 Sam. **4** 6; **5** 3, 4; **6** 1, 8, 11, 15, 18, 21; **7** 1, 1; 2 Sam. **6** 9, 10, 11, 13, 15, 16, 17; (III) אֲרוֹן בְּרִית הָאֱלֹהִים 1 Sam. **4** 4; 2 Sam. **15** 24; (IV) אֲרוֹן בְּרִית יְהוָה 1 Sam. **4** 3, 5; (V) אֲרוֹן בְּרִית־יְהוָה צְבָאוֹת 1 Sam. **4** 4.

[1] Comp. אֲרוֹן הָאֱלֹהִים 1 Sam. **3** 3; **4** 13, 18, 19, 21, 22; **5** 1, 2, 10, 10; **14** 18, 18; 2 Sam. **6** 2, 3, 4, 6, 7, 12, 12; **15** 24, 25, 29; 1 Chron. **13** 5, 6, 7, 12, 14; **15** 2, 2, 15, 24; **16** 1; 2 Chron. **1** 4. This is exclusive of the combination with the prefixes, viz. וַאֲרוֹן הָאֱלֹהִים 1 Sam. **4** 11, 17; 2 Sam. **7** 2 and לַאֲרוֹן הָאֱלֹהִים 1 Chron. **15** 1.

edition of the Rabbinic Bible, Venice 1517 &c. I have, therefore, adopted it in my edition of the Hebrew Bible where I give the alternate reading from the Codex Hellali in the margin.

And from 1 Sam. 6 1 to 7 2 it is likewise אֲרוֹן יְהוָה *except in one instance, viz. 6 3.* The promiscuous use of the two phrases אֲרוֹן הָאֱלֹהִים and אֲרוֹן יְהוָה does not obtain in 1 Sam. 6 1—7 1. In this portion אֲרוֹן יְהוָה is uniformly used. (Comp. 1 Sam. 6 1, 8, 11, 15, 18, 21; 7 1, 1.) The Massorah, therefore, in the second part of this Rubric, exempts this portion as requiring no protection and simply safeguards the solitary deviation in 1 Sam. 6 3.

In Jacob b. Chayim's Massorah (List VI) this Rubric is incorrect. It wrongly states in the heading that there are twenty-three instances of this phrase and records this number only, omitting 2 Sam. 6 11, 17; 2 Chron. 8 11. Like all the other Lists, however, it gives 1 Kings 2 26 as one of the instances and as explicitly states that in the second part of verse 2 in 1 Chron. 15 the reading is אֲרוֹן יְהוָה.

תתרע״ד = § 1074.

אֲרוֹן הָעֵדֻת *the ark of the testimony, occurs twelve times.* That is, in contradistinction to the other epithets which follow the expression אֲרוֹן and which are recorded in §§ 1070—73. It will be seen that with the exception of the solitary instance in Joshua, this phrase is restricted to Exodus and Numbers.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 139*a*, on Josh. 4 16 which I have printed; (II) Orient. 4445, fol. 68*a*, on Exod. 26 33; (III) Arund. Orient. 16, fol. 3*b*, on Josh. 4 16; (IV) Add. 15,451, fol. 147*b*, on the same passage; (V) Add. 21,160, fol. 108*b*, on Exod. 26 33; (VI) the same MS., fol. 134*b*, on Exod. 39 35; (VII) Orient. 2349, fol. 73*a*, on Exod. 26 33; (VIII) the printed Massorah on Exod. 30 26 and (IX) the same on Numb. 7 89.

תתרע״ה = § 1075.

וַאֲרוֹן בְּרִית יְהוָה *and the ark of the covenant of Jehovah, occurs twice.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 21,160, fol. 212*a*, on Numb. 14 44 which I have printed; (II) Orient. 2349, fol. 107*a*, on Numb. 10 33; (III) the printed Massorah on the same passage and (IV) the same on Numb. 14 44. Though all the four Lists state that there are two instances only of this combination, this phrase actually occurs four times and Joh. 6 8 and 1 Chron. 17 1 are omitted. It is, therefore, evident that the qualifying expression בס׳זה *in this book,* i. e. in Numbers, or באורייתא *in the Pentateuch* has been omitted, as is often the case in such headings.

תתרע״ו = § 1076.

כַּאֲרָזִים *as cedars, occurs twice, once it is with Pathach and once with Kametz.* That is, under the *Caph;* hence the Massorah safeguards the two different vowel-points. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 21,160, fol. 231*a*, on Numb. 24 6 which I have printed; (II) Harley 5710—11, Vol. I, fol. 262*a*, on Cant. 5 15 and (III) Arund. Orient. 16, fol. 350a, on the same passage. These two instances form part of the alphabetical Lists of words beginning with *Caph* which respectively occur twice, once with *Sheva* or the feeble vowel which is its substitute and once with its normal vowel-point.[1]

[1] Comp. *The Massorah,* letter כ, § 18, Vol. II, p. 6.

תתרע״ז = § 1077.

אָרְחִי *my path, occurs twice.* This Rubric I found in the printed Massorah only, on Ps. 139 3.

תתרע״ח = § 1078.

כְּאֲרִי *as a lion, occurs twice with Kametz.* That is, to distinguish it from the other two instances in which this quadriliteral occurs and where it is with *Pathach.* (Comp. the next Rubric.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 289*a*, on Ps. 22 17 which I have printed; (II) the same MS., fol. 135*a*, on Isa. 38 13; (III) the Leicester Codex on Ps. 22 17 and (IV) the printed Massorah on Numb. 24 9. These four Lists exhibit different recensions of this Rubric. According to Lists I and II the two instances here recorded are both with *Kametz.* According to List III Isa. 38 13 is with *Pathach* and Ps. 22 17 with *Kametz,*[1] whilst according to List IV Ps. 22 17 is one of the two instances in which this quadriliteral has *Pathach* and is the subject of a various reading.[2]

The Rubric in this magnificent Codex is as follo׳ : כארי ב׳ חד קמ׳ וחד פת׳ וסימנהון שויתי עד בקר כַּאֲרִי, כְּאֲרִי ידי והגלי קדמא פת׳ בי׳ר׳ קמ׳

[2] This Rubric is as follows: כארי ב׳ וכי׳ כרע שכב כארי, כארי ידי והגלי כארו כתיב

תתרע״ט = § 1079.

כְּאֲרִי *as a lion, occurs four times, twice with Kametz and twice with Pathach.* As this quadriliteral, which occurs altogether four times, has in two instances *Kametz* under the *Caph* and in two *Pathach,* this Massorah fixes the passages in which this difference obtains.

Of this Rubric I collated two Lists, one in MSS. and one printed: (I) Halle Ochlah Ve-Ochlah, Supplement fol. 133*a*, which I have printed and (II) the printed Massorah Finalis, letter א, § 702. For the examination of the different recensions of this Massorah and the charges against Jacob b. Chayim in connection therewith I must refer to my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 968 &c.

תתר״פ = § 1080.

אֲרִיאֵל *Ariel, occurs four times.* That is, without the prefixes, as is evident from the fact that with prefixes this name occurs more times, as we shall see in the next Rubric. This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 703, is incorrect since it occurs five times, 1 Chron. 11 22 is omitted. The addition at the end of the Rubric denotes that in 2 Sam. 23 20 it is אֲרִאֵל with *Yod* defective.

תתרפ״א = § 1081.

אֲרִיאֵל. *Mnemonic sign for the orthography of Ariel.* Whilst the preceding Massorah is restricted to the instances in which this name occurs without the prefixes, this Rubric records the proper orthography of it without and with the suffixes. This name, which occurs altogether nine times, is according to this Massorah, spelled in three different ways: (1) in 2 Sam. 23 20 it is אֲרִאֵל without the *Yod*; (2) in Ezek. 43 15, 16 it is אראיל with the *Yod* after the *Aleph* and (3) in all the other six instances, viz. Isa. 29 1, 1, 2, 2, 7; 1 Chron. 11 22 it is אֲרִיאֵל with the *Yod* after the *Resh.* This Rubric, therefore, takes no notice of the *Keri* in Ezek. 43 15, 16. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 124*a*, on Ezek. 43 15. Two mistakes have crept into it in the printing; in the first line it should be אֲרִאֵל and in the last line אֲרִיאֵל.

תתרפ״ב = § 1082.

לַאֲרִיאֵל *to Ariel, occurs twice in two different senses.* That is, with the prefix *Lamed* it is once emblematically used for Jerusalem, and once it is the proper name of a chief. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 420*a*, on Ezra 8 16 which I have printed and (II) Orient. 1474, fol. 167*b*, on Isa. 29 2.

תתרפ״ג = § 1083.

אריח על גבי אריח. For the import of this Rubric, which prescribes the arrangement of the poetical lines of Exod. 15 1—19, see letter ש, § 381, Vol. II, p. 620.

תתרפ״ד = § 1084.

יַאֲרִיכוּ *they may be lengthened, occurs three times in this form . . . . . in Kings it is defective, in the other two instances it is plene.* That is, this Hiphil future third person plural masculine, without and with the prefix *Vav* occurs three times in contradistinction to the other three instances in which it is with paragogic *Nun* and which are recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 137*a*, on Deut. 25 15.

תתרפ״ה = § 1085.

יַאֲרִיכֻן *they may lengthen, occurs three times.* This Hiphil future third person plural masculine with paragogic *Nun,* which occurs three times, is differently spelled in every instance. The first time, which is in the Decalogue, it is יַאַרְכֻן without the *Yod* but with the *Vav* (Exod. 20 12); the second time, which is the parallel passage also in the Decalogue, it is יַאֲרִיכֻן with the *Yod,* but without the *Vav* (Deut. 5 16), whilst in the third instance it is יַאַרְכֻן without both *Yod* and *Vav* (Deut. 6 2). The Massorah, therefore, safeguards the striking phenomenon in the orthography of this expression.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 47*b*, on Exod. 20 12 which I have printed; (II) Orient. 2349, fol. 69*a*, on the same passage; (III) Add. 21,160, fol. 264*b*, on Deut. 5 16 and (IV) Vienna Codex No. 35 on the same passage.

תתרפ"ו = § 1086.

וַיֹּאַרְכוּ *and they drew out, occurs twice, once it is plene and once defective.* This Hiphil future third person plural masculine with the prefix *Vav* which occurs twice, is in the first instance without the *Yod* after the *Resh*, whilst in the parallel passage which is the second instance, it is with it. Hence the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 185*b*, on 1 Kings **8** 8.

תתרפ"ז = § 1087.

תַּאֲרִיכוּ *ye shall prolong, occurs three times.* That is, in contradistinction to the other two instances in which this Hiphil future second plural masculine occurs and where it is with paragogic *Nun* and with the *Vav* (Deut. **4** 26; **30** 18). As both these forms occur in the same book, the Massorah indicates the passages in which this variation in the orthography obtains. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 129*b*, on Deut. **11** 9 which I have printed; (II) Orient. 2348, fol. 139*b*, on the same passage and (III) the printed Massorah on Deut. **32** 47.

תתרפ"ח = § 1088.

אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת *longsuffering and plenteous in mercy and in truth, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 57*b*, on Exod. **34** 6. It will be seen that this careful Nakdan gives the catchwords for Ps. **86** 15 ואתה יהוה אלהים, whereas the received text reads it ואתה אדני אל־.

תתרפ"ט = § 1089.

בְּאֹרֶךְ *in the length of, occurs three times and is defective in the Scriptures . . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* In the other two instances where it occurs it is with *Kametz* under the *Beth* (בָּאֹרֶךְ Exod. **27** 11; Ezek. **48** 18).

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 90*a*, on Ezek. **31** 7, which I have printed; (II) the same MS., Vol. II, fol. 254*b*, on Prov. **25** 15; (III) Orient. 4445, fol. 67*b*, on Exod. **26** 13; (IV) Arund. Orient. 16, fol. 186*b*, on Ezek. **31** 7; (V) the same MS., fol. 346*a*, on Prov. **25** 15; (VI) Add. 15,250, fol. 46*b*, on Exod. **26** 13; (VII) Add. 15,251, fol. 56*b*, on the same passage; (VIII) Add. 15,451, fol. 326*a*, on Ezek. **31** 7; (IX) Orient. 2349, fol. 72*b*, on Exod. **26** 13 and (X) the printed Massorah on Ezek. **31** 7.

The heading in List VI, viz. באר"ך ג' רש" *it occurs three times with Sheva* shows that the design of this Massorah is to safeguard it against the instances in which it is with *Kametz*. It will be seen that רש" here denotes *Sheva*.

תתר"צ = § 1090.

לְאֹרֶךְ יָמִים *for length of days, occurs three times in the Scriptures thus combined.* In the other four instances where this phrase occurs it is without the prefix *Lamed* (Ps. **21** 5; **91** 16; Prov. **3** 2, 16) and once it is with the prefix *Vav* (Job **12** 12).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 203*a*, on Ps. **93** 5 which I have printed; (II) the same MS., Vol. II, fol. 270*b*, on Lament. **5** 20; (III) Arund. Orient. 16, fol. 307*b*, on Ps. **93** 5; (IV) the same MS., fol. 358*a*, on Lament. **5** 20; (V) Add. 21,160, fol. 318*a*, on the same passage and (VI) the printed Massorah on Ps. **93** 5.

תתרצ"א = § 1091.

אָרְכּוֹ וְרָחְבּוֹ *the length thereof and the breadth, occurs three times.* Normally when אֹרֶךְ with the suffix third person singular masculine, viz. אָרְכּוֹ, is followed by רָחְבּוֹ the latter is also with this suffix, i. e. רָחְבּוֹ with or without the prefix *Vav* (Ezek. **40** 20; 2 Chron. **3** 8 &c.) The Massorah, therefore, records this abnormal combination. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 120*a*, on Ezek. **40** 21.

תתרצ"ב = § 1092.

אֲרֻכָּה *long, occurs three times and is defective.* That is, this feminine adjective with *Dagesh* in the *Caph* in contradistinction to the feminine noun without *Dagesh* in the *Caph* and is plene. (*Vide supra*, § 1068.) The necessity for safeguarding these instances will be seen from the note on Jerem. **29** 28 in my edition of the Bible.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 198*a*, on 2 Sam. **3** 1 which I have printed; (II) the same MS., Vol. II, fol. 51*a*, on Jerem. **29** 28; (III) the same MS., Vol. II, fol. 226*b*, on Job **11** 9; (IV) Arund. Orient. 16, fol. 58*a*, on 2 Sam. **3** 1; (V) the same MS., fol. 166*a*, on Jerem. **29** 28; (VI) the same MS., fol. 325*a*, on Job **11** 9; (VII) Add. 15,250, fol. 165*b*, on 2 Sam. **3** 1; (VIII) Add. 15,251, fol. 254*a*, on Jerem. **29** 28; (IX) Add. 15,451, fol. 205*a*, on Jerem. **29** 28; (X) the printed Massorah on 2 Sam. **3** 1; (XI) the same on Jerem. **29** 28 and (XII) the same on Job **11** 9.

תתרצ"ג = § 1093.

אַרְמְנוֹתֶיהָ *her palaces, is four times defective.* This plural noun, without and with the prefixes, but with the suffix third person both feminine and masculine, which occurs altogether fourteen times, is plene in nine instances[1] and defective in five only. Hence the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 205*a*, on Amos **1** 7. As one of the instances is not only with the suffix third person singular masculine, but with the prefix *Vav* (וְאַרְמְנוֹתֶיהָ Amos **6** 8) the heading ought properly to be ארמנתיה ג' חס' ואו' וארמנתיו ד' חס' בליש' or וארמנתיו ג' חס' ואו' ארמנתיה.

[1] Comp. אַרְמְנוֹתֶיהָ Isa. **23** 13; Jerem. **6** 5; Amos **1** 10, 14; Ps. **48** 14; Lament. **2** 5, 7; 2 Chron. **36** 19; בְּאַרְמְנוֹתֶיהָ Ps. **48** 4.

תתרצ"ד = § 1094.

אַרְנֹן *Arnon, is three times defective in the Pentateuch.* With the exception of Numb. **21** 24, which is excluded from this Rubric because it is here מֵאַרְנֹן with the prefix, the name of this river occurs twelve times in the Pentateuch. As it is defective in nine instances[1] and plene in three only, the Massorah safeguards the exceptional orthography. The necessity for safeguarding these instances will be seen in the notes on these passages in my edition of the Bible.

Throughout the Prophets it is likewise plene except in one instance. In the Prophets, however, where it occurs altogether eight times without the prefixes the reverse is the case, the plene is the rule and the defective is the exception. Here it is plene in seven instances[2] and defective in one place only. Hence the Massorah safeguards the solitary exception.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 99*b*, on Numb. **21** 13 which I have printed; (II) Add. 15,250, fol. 86*b*; (III) Add. 15,451, fol. 107*a*; (IV) Add. 21,160, fol. 224*b*; (V) Orient. 2349, fol. 113*b*, and (VI) the printed Massorah, all on the same passage.

The different headings of these Lists are very instructive inasmuch as they show that they do not emanate from the same School of Massorites. Thus List II has it simply ג' מלא' *it is three times defective*, without the qualifying expression בתורה which is misleading since אַרְנֹן is ten times plene. Lists III, V and VI have it ג' מל' בתו' taking no notice of the second part of this Rubric which treats of the Prophets, whilst List IV states at the end of the Rubric וכל נביאים דכותהן מל' not admitting the single exception in this part of the Bible. The printed Massorah Parva on 2 Kings **10** 33 ארנן ל' חס' בנביא' ובכתו' *this defective* אַרְנֹן *is unique in the Prophets and Hagiographa*, is incorrect since the name of this river does not occur at all in the Hagiographa.

[1] Comp. אַרְנֹן Numb. **21** 26, 28; **22** 36; Deut. **2** 24, 36; **3** 8, 12, 16; **4** 48.
[2] Comp. אַרְנֹן Josh. **12** 1, 2; **13** 9, 16; Judg. **11** 18, 18, 26. The four instances with prefixes which occur in this division of the Bible are also plene, viz. בְּאַרְנֹן Jerem. **48** 20; לְאַרְנֹן Isa. **16** 2; מֵאַרְנֹן Judg. **11** 13, 22.

תתרצ"ה = § 1095.

וְאַרְפַּכְשַׁד *and Arpachshad, occurs three times at the beginning of a verse.* In the other two instances where this name is with the prefix *Vav* it is in the middle of the verse (Gen. **10** 22; 1 Chron. **1** 17). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 18*a*, on Gen. **11** 12.

תתרצ"ו = § 1096.

אֶרֶץ *a land, begins a verse thirteen times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117*a*, on Deut. **8** 8 which I have printed; (II) the same MS., Vol. II, fol. 46*a*, on Jerem. **22** 29; (III) Add. 15,251, fol. 359*a*, on Ps. **67** 7; (IV) the same MS., fol. 368*a*, on Ps. **107** 34; (V) Halle Ochlah Ve-Ochlah II, fol. 97*a*, margin and (VI) the printed Massorah on Ps. **68** 9. Though the heading of the List which I have printed distinctly states that there are thirteen

such instances twelve only are recorded, as Job 10 22 is omitted. This, however, is manifestly due to a clerical error since all the other Lists give it.

תתרצ״ז = § 1097.

אֶרֶץ *land, is in fourteen instances with Kametz in the Scriptures.* That is, this triliteral without the pausal accent is abnormally אֶרֶץ instead of אֶרֶץ with *Segol* under the *Aleph*. Hence the Massorah records the exceptions.

And wherever it is with the accent Athnach or Soph-Pasuk it is likewise so except in four instances. אֶרֶץ with *Kametz* occurs altogether about one hundred and eleven times. In forty-eight instances it is with the pausal accent *Athnach*[1] and in forty-nine with the pausal accent *Soph-Pasuk*.[2] As it is in these fourteen instances only where it is אֶרֶץ without the pausal accent, the Massorah records this phenomenon.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 37*b*, on Jerem. 9 18 which I have printed; (II) the same MS., Vol. II, fol. 186*b*, on Ps. 44 4; (III) St. Petersburg Codex of A. D. 916 on Isa. 49 13; (IV) Arund. Orient. 16, fol. 124*b*, on Isa. 14 9; (V) the same MS., fol. 132*a*, on Isa. 33 9; (VI) the same MS., fol. 153*b*, on Jerem. 9 18; (VII) the same MS., fol. 166*b*, on Jerem. 31 8; (VIII) the same MS., fol. 221*a*, on Zech. 12 1; (IX) the same MS., fol. 294*b*, on Ps. 44 4; (X) Add. 15,250, fol. 220*a*, on Isa. 14 9; (XI) Add. 15,251, fol. 311*b*, on Zech. 12 1; (XII) Add. 15,451, fol. 288*a*, on Jerem. 31 8; (XIII) the same MS., fol. 365*a*, on Isa. 49 13; (XIV) Halle Ochlah Ve-Ochlah II, § 36, and (XV) the printed Massorah on Isa. 14 9.

The heading in six of these Lists (III, VI, VII, X, XI, XV) states that it is in these fourteen instances with the accent *Zakeph* (זק״ק = זקף קמצ׳); but this is incorrect, since it is in eleven instances אֶרֶץ with *Zakeph* (Deut. 32 13; Isa. 14 9, 21; 33 9; 44 23; 49 13; 51 16; 52 10; Jerem. 9 18; 16 19; Zech. 12 1); in two instances it is אֶרֶץ with *Segoltha* (Isa. 51 13; Jerem. 31 8), whilst in one instance it is אֶרֶץ with *Revia* (Ps. 44 4). The other nine Lists simply and more correctly head it ר״ד קמצ׳ *it is fourteen times with Kametz* apart from where it is with the pausal accents *Athnach* and *Soph-Pasuk*. Against the thirteenth instance in the List which I have printed Zech. 9 1 is a mistake for Zech. 12 1.

The second part of this Rubric is also given as a separate Massorah. Of it I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 292*a*, on Ps. 35 20; (II) the same MS., fol. 295*b*, on Ps. 48 11; (III) the same MS., fol. 348*a*, on Prov. 30 14; (IV) the printed Massorah on Ps. 35 20 and (V) the same on Prov. 30 14.

[1] Comp. אֶרֶץ Deut. 33 17; 1 Sam. 2 10; 2 Sam. 3 12; 22 43; Isa. 8 9; 9 18; 11 4; 18 3; 45 22; 58 14; 60 21; Jerem. 10 13; 22 29; 51 16; Amos 4 13; Micah 6 2; Hab. 3 12; Ps. 22 28; 37 11, 22, 29, 34; 46 3; 50 1; 74 17; 89 12; 95 4; 98 3; 101 8; 114 7; 119 119; 138 4; 147 15; Prov. 2 21; 3 19; 29 4; 30 4, 24; Job 3 14; 5 10; 7 1; 14 19; 18 4, 17; 35 11; 38 4, 18; 39 24.

[2] Comp. אֶרֶץ Exod. 15 12; 1 Sam. 25 23; 2 Kings 5 19; Isa. 23 9; 24 18, 19; 26 15; Jerem. 6 22; 25 32; 50 41; Ezek. 27 33; Hos. 6 3; Amos 8 4; 9 9; Obad. 3; Micah 1 3; 5 3; Hab. 3 9; Zech. 9 10; Ps. 2 8, 10; 25 13; ~~37 9~~; ~~46 7~~; ~~67 8~~; 72 6, 8; 75 9; 76 13; 79 2; 80 10; 82 5; 89 28; ~~139~~ 15; 147 6; 148 11; Prov. 8 16, 23, 29; 10 30; 17 24; 31 23; Job 8 9; 12 15; 20 4; 24 4; 38 24; Lament. 3 34.

תתרצ״ח = § 1098.

אֶרֶץ. *In five instances the textual reading is* אֶרֶץ *land for which the Sevir is* אַרְצָה *to the land.* On referring to the notes on these passages in my edition of the Bible it will be seen that the *Sevir* is the textual reading in a number of MSS.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 65*a*, on Gen. 45 25; (II) Orient. 2349, fol. 55*a*; (III) Orient. 2365, fol. 46*a*, and (IV) the printed Massorah, all the same passage.

תתרצ״ט = § 1099.

אֶרֶץ גִּלְעָד *the land of Gilead, occurs twice . . . . and in two instances* אֶרֶץ *is with the prefix Beth and* גִּלְעָד *with the prefix He.* As גִּלְעָד which is in eight instances preceded by אֶרֶץ, has the prefix *He* six times[1] and is without it in these two instances only, the Massorah safeguards the exceptional combination. In the second part of this Rubric the reverse is the case. Here the Massorah protects the two instances in which גִּלְעָד has the prefix *He* against being made conformable to the two passages where this combination is without it (1 Kings 4 19; 1 Chron. 5 9). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 107*b*, on Numb. 32 1.

[1] Comp. אֶרֶץ הַגִּלְעָד Numb. 32 29; Josh. 22 9, 13, 15; 2 Sam. 17 26; 2 Kings 10 33.

תת״ש = § 1100.

אֶרֶץ יִשְׂרָאֵל. *Throughout this book it is* אַדְמַת יִשְׂרָאֵל *except in three instances where it is* אֶרֶץ יִשְׂרָאֵל. The normal phrase throughout Ezekiel, when speaking of the land of Israel, is אַדְמַת יִשְׂרָאֵל which occurs no fewer than seventeen times.[1] As it is in these three instances only where the synonym אֶרֶץ takes the place of אַדְמָה the Massorah safeguards the abnormal combination.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 184*a*, on Ezek. 27 17 which I have printed and (II) the printed Massorah Finalis, letter י, § 426.

[1] Comp. אַדְמַת יִשְׂרָאֵל Ezek. 11 17; 12 19, 22; 13 9; 18 2; 20 38, 42; 21 7; 25 3, 6; 33 24; 36 6; 37 12; 38 18, 19; לְאַדְמַת יִשְׂרָאֵל Ezek. 7 2; 21 8.

תתש״א = § 1101.

אֶרֶץ וְשָׁמַיִם *the earth and the heavens, occurs twice.* The design of this Massorah is to safeguard this abnormal combination against being made conformable to the normal phrase שָׁמַיִם וָאָרֶץ which occurs seven times[1] and which was also the reading here, as is attested by the Samaritan text, the Septuagint and the Vulgate.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Orient. 2349, fol. 30*a*, on Gen. 2 4 which I have printed and (II) the printed Massorah on the same passage.

[1] Comp. שָׁמַיִם וָאָרֶץ Gen. 14 19, 22; Jerem. 33 25; 41 7; Joel 4 16; Ps. 69 35; 146 6.

תתש״ב = § 1102.

בְּאֶרֶץ הַגִּלְעָד *in the land of Gilead.* For this Rubric see § 1099.

תתש״ג = § 1103.

בְּאֶרֶץ הַחַיִּים *in the land of the living, occurs three times in this combination.* The design of this Massorah is to safeguard this exceptional phrase against the normal combination which is בְּאֶרֶץ חַיִּים without the prefix *He* and which occurs eight times (Ezek. 26 20; 32 23, 24, 25, 26, 27, 32; Ps. 27 13).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 18*a*, on Isa. 38 11 which I have printed; (II) Arund. Orient. 16, fol. 135*a*, on the same passage; (III) the same MS., fol. 319*b*, on Ps. 142 6; (IV) the same MS., fol. 330*b*, on Job 28 13; (V) Add. 15,251, fol. 229*b*, on Isa. 38 11; (VI) the printed Massorah on the same passage and (VII) the same on Job 28 13.

תתש״ד = § 1104.

בְּאֶרֶץ מִצְרַיִם, בְּמִצְרַיִם *in the land of Egypt, in Egypt. Four groups* or *phrases of the same import in which the first and fourth are the same and the second and third are the same.*

Divested of its artificial language, the design of this Massorah is to safeguard the variation in the expression used in connection with the identical admonition, *And thou shalt remember that thou wast a bondman,* reiterated in four passages. In the first and fourth instances this admonition is followed by the expression בְּאֶרֶץ מִצְרַיִם *in the land of Egypt,* whilst in the second and third passages it is followed by בְּמִצְרַיִם *in Egypt.*

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Orient. 2349, fol. 136*b*, on Deut. 24 18 which I have printed; (II) Orient. 2348, fol. 146*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 120; (IV) Paris Ochlah Ve-Ochlah, § 290; (V) the printed Massorah on Deut. 15 15 and (VI) the same on Deut. 16 12. The expression במצע׳ in the heading must denote here *in the same sense* or *of the same import,* for it cannot possibly refer to the accents which are not the same in these four passages, unless it is a clerical error for בענ׳ which is in the heading of List II. Both these Lists (I, II) emphatically state in the heading that there are four such instances only and record four, and though Lists III and IV have no headings they too catalogue the same four instances. Lists I and II omit Deut. 15 15 where the present Massoretic text has בְּאֶרֶץ מִצְרַיִם following the admonition וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ, whilst Lists III, IV and V which give this passage, omit Deut. 5 15. List VI, which exhibits a different recension of this Massorah, gives three instances in which בְּמִצְרַיִם follows this admonition and says that in all the others it is בְּאֶרֶץ מִצְרַיִם.[1] But the catchword איש for the first of the three instances does not occur in any verse in which בְּמִצְרַיִם follows וְזָכַרְתָּ, nor does this List specify the passages in which בְּאֶרֶץ מִצְרַיִם follows this admonition.

[1] סימן איש. שבעה, לא תשה, כי עבד היית במצרים, ושארא בארץ מצרים.

The conflicting Massorahs are due to the variations which were preserved in the ancient Codices, as will be seen from the notes on these passages in my edition of the Bible, and to the fact that the different Massorites worked upon different recensions of the text.

תתש״ה = § 1105.

וּבָאָרֶץ *and in the land, occurs five times.* That is, in contradistinction to וְאֶרֶץ which occurs seven times (comp. Deut. **3** 24; 1 Sam. **26** 8; Joel **3** 3; Ps. **113** 6; **135** 6; 1 Chron. **29** 11; 2 Chron. **6** 14).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 169*a*, on Jerem. **33** 13 which I have printed; (II) the same MS., fol. 366*a*, on Neh. **9** 35; (III) Add. 15,251, fol. 262*b*, on Jerem. **44** 1; (IV) Add. 21,160, fol. 57*a*, on Gen. **47** 14; (V) Vienna Codex No. 35 on Neh. **9** 35 and (VI) the printed Massorah on Gen. **47** 14.

תתש״ו = § 1106.

הָאָרֶץ. *Sixteen words respectively occur once only in combination with* הָאָרֶץ. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916 on Jerem. **1** 18 which I have printed; (II) Orient. 4445, fol. 47*b*, on Gen. **41** 47 and (III) the printed Massorah Finalis, letter א, § 754.

Though List I states in the heading that there are sixteen such combinations, it enumerates fifteen only and as one of these, i. e. No. 5, is wrong since אֶל־הָאָרֶץ occurs about sixty times (*vide supra,* letter א, §§ 533—536) it actually gives fourteen instances. List II, which exhibits the oldest extant form of this Massorah, has as yet no heading and simply records twelve instances of this unique combination. It gives two which are not in List I, viz. וַתַּעַשׂ הָאָרֶץ Gen. **41** 47 and הָקָם הָאָרֶץ Ezek. **45** 16. It not only omits the wrong instance אֶל־הָאָרֶץ, but also four others, viz. כָּל־הַמַּמְלָכוֹת הָאָרֶץ Jerem. **25** 26; וְאֶל־הָאָרֶץ Ps. **50** 4; עַמְּדֵי הָאָרֶץ Neh. **9** 24 and וְעַמֵּי הָאָרֶץ Neh. **10** 32. Whilst List III, which is the latest development of this Rubric and which has already the catchwords, makes up the sixteen instances by giving the fifteen of List I and the addition הָקָם הָאָרֶץ Ezek. **45** 16 which, as we have seen, is already given in List II. It, moreover, substitutes הארץ כנען, דבר אל בני ישראל אל הארץ an equally wrong instance for the incorrect אל הארץ. Besides Jacob b. Chayim's List in the printed Massorah suffers from the following serious blunders. It gives וּמַמְלֶכֶת הארץ השאיר רב מבחים דמלכים = 2 Kings **25** 12 instead of ומדלות הארץ השאיר בירמיה = Jerem. **52** 16; it has עַמֵּי הארץ instead of עֲנֵי הארץ Zeph. **2** 3, as is evident from the catchwords, and וְאֶל־הארץ instead of וְאֶל־הארץ Ps. **50** 4.

The difficulty, however, connected with this Massorah, arises from the heading in Lists I and III which states that there are sixteen such unique combinations, whereas there are about *seventy.* The explanation of this discrepancy, as is often the case, is to be sought in the fact that this Rubric exhibits the first attempt of the original Massorites to collect these unique combinations, leaving it to their colleagues and successors to complete the List. For this reason they did not supply it with a heading as it is in List II. Later Nakdanim, however, instead of completing the catalogue, mistook the fragment as containing all the passages and, therefore, affixed a heading to it corresponding to the number of instances recorded in the incipient Massorah.

תתש״ז = § 1107.

הָאָרֶץ. *Three verses respectively end with* וְאֶרֶץ *and the next verse in each case begins with the same expression with the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 11*a*, on Isa. **24** 4 which I have printed; (II) Orient. 2348, fol. 39*b*; (III) Orient. 2349, fol. 29*b*, and (IV) the printed Massorah, all on Gen. **1** 1.

תתש״ח = § 1108.

הָאָרֶץ הַזֹּאת *this land, occurs three times.* This Rubric, which I have found only in the Model Codex Arund. Orient. 16, fol. 268*b*, on 2 Chron. **20** 7, is inexplicable, since this combination occurs more than thirty times.[1] I must leave the explanation of this enigmatic Rubric to those who are greater experts in Massoretic terminology.

[1] Comp. הָאָרֶץ הַזֹּאת Gen. **12** 7; **15** 7; **24** 5, 7; **31** 13; **50** 24; Numb. **14** 8, 8, 14; **32** 5, 22; Deut. **3** 18; **9** 4; **26** 9; Josh. **1** 13; **11** 16; **13** 7; 2 Kings **18** 25; Isa. **36** 10, 10; Jerem. **13** 13; **16** 13; **24** 6; **25** 9; **26** 20; **32** 22; **36** 29; **37** 19; Ezek. **47** 21 &c.

תתש״ט = § 1109.

וְהָאָרֶץ *and the earth, begins a verse eight times ..... and in one instance it is without the prefix Vav.* Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 11*a*, on Isa. **24** 5 which I have printed; (II) Orient. 4445, fol. 111*b*, on Levit. **25** 23; (III) St. Petersburg Codex of A. D. 916, on Isa. **24** 5; (IV) the same Codex on Ezek. **36** 34; (V) Arund. Orient. 16, fol. 10*b*, on Josh. **13** 5; (VI) the same MS., fol. 128*a*, on Isa. **24** 5; (VII) the same MS., fol. 190*b*, on Ezek. **36** 34; (VIII) the same MS., fol. 200*a*, on Hos. **2** 24; (IX) Halle Ochlah Ve-Ochlah II, fol. 97*a*, margin; (X) the printed Massorah on Gen. **1** 2 and (XI) the same on Levit. **25** 23.

תתש״י = § 1110.

וְאֶרֶץ *and the earth, is three times with Kametz in the Scriptures ..... and whenever it is preceded by* שָׁמַיִם *heaven it is likewise so.* Normally the prefix *Vav* is with *Kametz* in the phrase שָׁמַיִם וָאָרֶץ which occurs eleven times.[1] As it is in these three instances only that it is with *Kametz* apart from this combination, the Massorah safeguards the exceptional vowel-points.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 12*a*, on Isa. **26** 19 which I have printed; (II) the same MS., Vol. II, fol. 254*b*, on Prov. **25** 3; (III) Arund. Orient. 16, fol. 129*a*, on Isa. **26** 19; (IV) the same MS., fol. 146*a*, on Isa. **65** 17; (V) the same MS., fol. 345*b*, on Prov. **25** 3; (VI) Add. 15,251, fol. 392*a*, on the same passage; (VII) Add. 15,451, fol. 370*b*, on Isa. **65** 17; (VIII) Halle Ochlah Ve-Ochlah II, § 36; (IX) the printed Massorah on Isa. **26** 19 and (X) the same on Prov. **25** 3.

As the three exceptions occur in the three divisions of the Bible, List IV adds א׳ בתו׳ וא׳ בנבי׳ וא׳ בכתו׳. The heading of List VI ג׳ מיחדין *it occurs three times in an exceptional manner* or *by itself* is due to the fact that in these three passages it is without שָׁמַיִם.

[1] Comp. שָׁמַיִם וָאָרֶץ Gen. **14** 19, 22; Jerem. **33** 25; **51** 48; Joel **4** 16; Ps. **69** 35; **115** 15; **121** 2; **124** 8; **134** 3; **146** 6.

תתש״יא = § 1111.

בָּאָרֶץ *as the land, occurs five times in the Scriptures.* That is, with the prefix *Caph* with *Sheva,* to distinguish it from the numerous passages in which it is with the prefix *Beth.*

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 103*b*, on Hos. **2** 5 which I have printed; (II) the same MS., Vol. II, fol. 198*a*, on Ps. **78** 69; (III) Arund. Orient. 16, fol. 200*a*, on Hos. **2** 5; (IV) the same MS., fol. 320*a*, on Ps. **143** 6; (V) Add. 15,251, fol. 110*b*, on Deut. **11** 10; (VI) the same MS., fol. 294*b*, on Hos. **2** 5; (VII) Add. 21,160, fol. 271*a*, on Deut. **11** 10; (VIII) Orient. 2349, fol. 35*a*, on Gen. **13** 10; (IX) Halle Ochlah Ve-Ochlah II, § 36, and (X) the printed Massorah on Gen. **13** 10.

The design of this Massorah is to exclude the reading וָאָרֶץ in Ps. **78** 69 and **143** 6, which is to be found in some MSS. and editions and which is exhibited in the ancient Versions, as may be seen from the notes on these passages in my edition of the Bible.

תתש״יב = § 1112.

בָּאָרֶץ *as the land, occurs twice.* That is, with *Kametz* under the *Caph* in contradistinction to the five instances in which it is with *Sheva* and which are recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 141*b*, on Isa. **51** 23 which I have printed; (II) the same MS., fol. 200*a*, where it is given as a contrast to the preceding Rubric and (III) Add. 21,160, fol. 271*a* where it is also given as a contrast to the preceding Rubric.

תתש״יג = § 1113.

מֵהָאָרֶץ *from the land,* or *ground, occurs five times.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 98*b*, on Ezek. **41** 20 which I have printed; (II) Arund. Orient. 16, fol. 54*b*, on 1 Sam. **28** 3; (III) the same MS., fol. 64*a*, on 2 Sam. **12** 20; (IV) the same MS., fol. 194*a*, on Ezek. **41** 20; (V) Add. 15,251, fol. 167*a*, on 1 Sam. **28** 3; (VI) Add. 15,451, fol. 201*a*, on 1 Sam. **28** 23; (VII) the printed Massorah on 2 Sam. **12** 20 and (VIII) the same on Ezek. **41** 20.

תתשי״ד = § 1114.

אַרְצָה *the land,* or *her land, occurs eight times in a unique combination.* That is, eight words are severally preceded once only by this noun, with the paragogic *He* or with the suffix third person singular feminine. In all other instances these words are preceded by אֶרֶץ. This Rubric, which does not occur in the printed Massorah, I have found in the Paris *Ochlah Ve-Ochlah* only, § 263.

תתשט״ו = § 1115.

אַרְצָה כְּנַעַן *to the land of Canaan, occurs eight times.* That is, in these eight instances אַרְצָה with the local *He* is used instead of אֶל־אֶרֶץ (comp. Levit. **14** 34; Numb. **33** 51; Josh. **22** 32; Ezek. **16** 29; **17** 4 &c.) or simply for אֶרֶץ כְּנַעַן as the Samaritan recension has it in Gen. **12** 5*b*. This Rubric is especially designed to guard the Scribe against making Numb. **33** 51 conformable to **35** 10 which is exhibited in some MSS. and in the Samaritan text.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Add. 21,160, fol. 62*b*, on Gen. **50** 13 which I have printed; (II) the same MS., fol. 250*b*, on Numb. **35** 10; (III) Add. 15,250, fol. 10*a*, on Gen. **11** 31; (IV) Cambridge Add. 465, on Gen. **45** 17 and (V) the same MS., on Numb. **35** 10. As all these instances occur in the Pentateuch, List III heads this Rubric ח׳ בתור׳. That Jacob b. Chayim must have had this Rubric is evident from the fact that in no fewer than three instances he mentions it and refers to the Massorah Finalis for the List, viz. Gen. **11** 31; **45** 17; Numb. **35** 10 where, however, it is not to be found.

תתשט״ז = § 1116.

הָאֲרָצֹת *the lands* or *countries, in the Pentateuch is always defective except once.* Considering that it occurs altogether three times only in the Pentateuch and that it is twice defective (Gen. **26** 3, 4) and once plene, this Massorah would have been more simple and less artificial if it stated הָאֲרָצֹת נ׳ בתור׳ ב׳ חס׳ וא׳ מל׳. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,251, fol. 25*a*, on Gen. **26** 3 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Gen. **41** 54. Lists II and III add at the end of this Rubric וכל נביא׳ וכתובי׳ דכוו׳ בם׳א חס׳ *and throughout the Prophets and Hagiographa it is likewise plene except once, viz. Neh. 9 30.* In these two divisions of the Scriptures, however, where it occurs no fewer than forty-four times, the later orthography with the *mater lectionis* is the rule and the original spelling without the *Vav* the rare exception. Hence the Massorah safeguards the solitary instance. On referring to the note on Gen. **26** 3 it will be seen that the Standard Codices preserved different traditions about the orthography of this expression.

תתשי״ז = § 1117.

בְּאַרְצֹת *in the lands of, is twice defective.* As this plural construct with the prefix *Beth* occurs only three times altogether and is plene in the third instance (Ps. **116** 9), the heading of this Rubric ought properly to be בְּאַרְצֹת נ׳ ב׳ חס׳ וא׳ מל׳. It will be seen that the Massorah here, contrary to its usual practice, safeguards the minority. Here too the primitive orthography is exhibited in the Pentateuch. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 98*b*, on Levit. **26** 36 which I have printed; (II) Add. 21,160, fol. 182*a*, and (III) the printed Massorah, all on the same passage. As both these instances occur in the same section, List III heads this Rubric ב׳ חסרים ובעניו.

תתשי״ח = § 1118.

תֹּאר *thou shalt curse, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Add. 15,251, fol. 95*b*, on Numb. **22** 6 which I have printed; (II) Orient. 4445, fol. 142*b*, on the same passage; (III) Add. 15,451, fol. 108*a*, (IV) Add. 21,160, fol. 226*b*, also on the same passage; (V) the printed Massorah on Exod. **22** 27 and (VI) the same on Numb. **22** 6. As this expression is defective in all the three passages and, moreover, as all the three instances occur in the Pentateuch, some of the Lists head this Rubric נ׳ וחס׳ and some נ׳ בתור׳. The proper heading, however, ought to be נ׳ בתור׳ חס׳. The heading of List II which is the most ancient form extant of this Massorah, is ונרשתיו נ׳ which is due to the Nakdan who mistook the import of this Massorah. This is not only evident from the catchwords which refer to תֹּאר, but from the fact that וְנִרַשְׁתִּיו occurs once only (Numb. **22** 11) and which from its proximity to תֹּאר has misled the Nakdan. This affords a striking illustration of the difficulty in deciphering the Massorah.

תתשי״ט = § 1119.

אָרוּר *cursed, occurs eight times with this accent,* i. e. *Zakeph-Gadol.* To understand this Massorah it is necessary to state: (1) that this participle passive without and with the prefix *Vav* which occurs seventeen times in two parallel sections in Deut. **27**—**28**, has three different accents; (2) that in Deut. **27** 16—26 where it occurs eleven times it is not only with two distinctive accents, viz. *Zakeph-Gadol* and *Revia*, but they occur in almost alternate verses and (3) that in Deut. **28** 16—19, where it occurs seven times, it has on the contrary the conjunctive accent *Mercha.*[1] Hence the Massorah records these exceptional accents and safeguards the passages in which they are used alternately.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 34*b*, on Judg. **21** 18 which I have printed; (II) Add. 15,250, fol. 145*b*, on the same passage; (III) Add. 15,251, fol. 119*a*, on Deut. **27** 16 and (IV) the printed Massorah on Jerem. **48** 10.

The four Lists exhibit two recensions. One is exhibited in Lists I and IV and embraces all the eight instances, the six in the Pentateuch and the two outside this division of the Bible. Hence the heading here is ח׳ במעמ׳. The second recension is represented in Lists II and III. It is headed ו׳ במעמ׳ and records the six instances only which occur in Deut. **27** 16—34. The heading, however, in either is not quite correct. In the first recension it ought properly to be ח׳ במע׳ בלית׳ since one of the instances is וְאָרוּר (Jerem. **48** 10) with the prefix *Vav*; whilst in the second recension it should be ו׳ במע׳ בתור׳ ור״פ since the instances recorded here are restricted to the Pentateuch and begin a verse.

[1] Comp. אָרוּר Deut. **28** 16, 17, 18, 19; וְאָרוּר Deut. **28** 16, 19.

תתש״כ = § 1120.

אָרוּר *cursed, occurs five times with the accent* [Revia] *in the same section and the sign thereof in Chaldee is The judgment of the sister was revealed and established by deceit.*

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 138*a*, on Deut. **27** 19 which I have printed; (II) Orient. 2348, fol. 148*a*, on the same passage; (III) Add. 15,250, fol. 266*a*, on Jerem. **48** 10; (IV) Add. 15,251, fol. 119*a*, on Deut. **27** 19; (V) the printed Massorah on the same passage and (VI) the same on Jerem. **48** 10. Lists V and VI alone have the mnemonic sign. This sign is also given in the printed Massorah Parva on Deut. **27** 19.

תתשכ״א = § 1121.

וְאָרוּר *and cursed, occurs twice.* That is, with the accent *Mercha.* In the other instances where this participle passive with the prefix *Vav* occurs it is in one instance וְאָרוּר with *Zakeph-Gadol* (Jerem. **48** 10) and in the other וְאָרוּר with *Munach* (Mal. **1** 14). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 266*a*, on Jerem. **48** 10.

תתשכ״ב = § 1122.

אֲרוּרִים *ye are cursed, occurs three times and is plene.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 212*a*, on Ps. **119** 21 which I have printed; (II) Arund. Orient. 16, fol, 7*a*, on Josh. **9** 23; (III) the same MS., fol. 54*a*, on 1 Sam **26** 19; (IV) Add. 15,451, fol. 151*b*, on Josh. **9** 23; (V) the same MS., fol. 200*b*, on 1 Sam. **26** 19; (VI) the same MS., fol. 429*a*, on Ps. **119** 21; (VII) the printed Massorah on Josh. **9** 23 and (VIII) the same on Ps. **119** 21.

תתשכ״ג = § 1123.

אֲרָרָט *Ararat, occurs four times, three times it is with Kametz and once with Pathach.* In two instances it is with the pausal accent *Athnach* (2 Kings **19** 37; Isa. **37** 38) and in one with *Soph-Pasuk* and hence the second *Resh* has *Kametz,* whilst in one instance it is with *Tipcha* (Jerem. **51** 27) and, therefore, the *Resh* has *Pathach.*

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 254*a*, on 2 Kings **19** 37

which I have printed; (II) the same MS., Vol. II, fol. 68*a*, on Jerem. **51** 27; (III) St. Petersburg Codex of A. D. 916, on Isa. **37** 38; (IV) Arund. Orient. 16, fol. 134*b*, on Isa. **37** 38; (V) Add. 15,251, fol. 229*a*, on the same passage; (VI) Vienna Codex No. 35 on 2 Kings **19** 37; (VII) the same Codex on Jerem. **51** 27; (VIII) the printed Massorah on Gen. **8** 4 and (IX) the same on 2 Kings **19** 37.

תתשכ״ד = § 1124.

וְאֵרָשְׂתִּיךְ *and I will betroth thee, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 200*a*, on Hos. **2** 21 which I have printed and (II) Add. 15,250, fol. 298*a*, on the same passage.

תתשכ״ה = § 1125.

אַרְתַּחְשַׁשְׂתָּא, אַרְתַּחְשַׁשְׂתְּא *Artaxerxes. From the beginning of this book* [Ezra-Nehemiah] *to chap.* **6** *22 it is* אַרְתַּחְשַׁשְׂתְּא *and from Ezra* **7** *1 to the end of Nehemiah it is* אַרְתַּחְשַׁשְׂתָּא.

This name without and with prefixes occurs altogether fifteen times and they are all restricted to Ezra-Nehemiah. In six instances it is written with (שׂ) *Sin* after the (שׁ) *Shin* (Ezra **4** 7, 7, 8, 11, 23; **6** 14) and in nine with (ס) *Samech* after the (שׁ) *Shin* (Ezra **7** 1, 7, 11, 12, 21; **8** 1; Neh. **2** 1; **5**.14; **13** 6). As the ***Sin*** instances are restricted to Ezra **4** 7—**6** 14 and the ***Samech*** to Ezra **7** 1—Neh. **13** 6, the Massorah divides Ezra-Nehemiah into the two parts which respectively exhibit the two diverse orthographies.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 288*a*, on Ezra **4** 7 which I have printed; (II) the same MS., Vol. II, fol. 290*a*, on Ezra **7** 12; (III) Arund. Orient. 16, fol. 376*b*, on the same passage; (IV) the printed Massorah on Ezra **4** 7 and (V) the printed Massorah Finalis, letter א, § 753. At the end of List V there is the following addition וכולהון ארתחששתא קרי׳ בס״א ארתחשתא כתב בשלם *and they are all read* אַרְתַּחְשַׁשְׂתְּא *[with Sheva under the Tav] except the single instance in Ezra* **4** 7 where it is אַרְתַּחְשַׁשְׂתָּא with *Kametz* because of the distinctive accent *Revia*.

תתשכ״ו = § 1126.

אֵשׁ *is twice defective.* For this Rubric see letter א, § 432, p. 58.

תתשכ״ז = § 1127.

אֵשׁ־אֱלֹהִים *the fire of God, occurs twice.* In the other three instances where the Divine name is combined with fire it is אֵשׁ יְהוָה *the fire of Jehovah* (Numb. **11** 1, 3; 1 Kings **18** 38) and not אֱלֹהִים. The reason for safeguarding these two instances will be seen in the notes on 2 Kings **1** 12 in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 321*b*, on Job **1** 16.

תתשכ״ח = § 1128.

אֵשׁ וְגָפְרִית *fire and brimstone, occurs twice.* In the only other instance where these two elements are in combination the order is reversed (Gen. **19** 24). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 286*b*, on Ps. **11** 6.

תתשכ״ט = § 1129.

וְהָאֵשׁ *and the fire, occurs three times in the Scriptures . . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa.* Normally it is וְאֵשׁ without the article. This Massorah is most probably designed to safeguard Levit. **6** 5 and 6 against being made conformable to one another.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 78*b*, on Ezek. **15** 7 which I have printed; (II) Arund. Orient. 16, fol. 175*b*, on the same passage; (III) the same MS., fol. 261*a*, on 2 Chron. **7** 1; (IV) Add. 15,251, fol. 274*b*, on Ezek. **15** 7; (V) the same MS., fol. 331*b*, on 2 Chron. **7** 1; (VI) Add. 21,160, fol. 143*b*, on Levit. **6** 5 and (VII) the printed Massorah on the same passage.

תתש״ל = § 1130.

וְאֵשׁ *and fire, occurs three times with this accent.* This expression, which occurs altogether fifteen times, has no fewer than seven different accents.[1] As it is in these three instances where it has *Zakeph-Gadol* the Massorah safeguards this distinctive accent.

[1] Comp. וְאֵשׁ Ezek. 1 4; וְאֵשׁ Levit. **6** 2; Numb. **16** 35; 2 Sam. **22** 9; וְאֵשׁ 2 Kings **18** 23, 23, 25; וְאֵשׁ־ Ps. **18** 9; וְאֵשׁ Ps. **78** 21; וְאֵשׁ Ps. **105** 39; Prov. **30** 16; Job **15** 34.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 301*a*, on Joel **1** 20 which I have printed; (II) Add. 21,160, fol. 78*b*, on Exod. **9** 24; (III) the printed Massorah on the same passage and (IV) the same on Exod. **40** 38.

תתשל״א = § 1131.

וְאֵשׁ מִתְלַקַּחַת *and a fire flashing continually, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 46*a*, on Exod. **9** 24.

תתשל״ב = § 1132.

לְאֵשׁ *for,* or *to a fire, occurs three times.* אֵשׁ with the prefix *Lamed* occurs seven times, in four instances the *Lamed* is with *Kametz* (לָאֵשׁ Ezek. **1** 13; **15** 4, 6; **21** 37) and in three it is with *Sheva*. The Massorah, therefore, records the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 145*b*, on Isa. **10** 17.

תתשל״ג = § 1133.

אִשּׁוֹ *his fire, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2348, fol. 136*a*, on Deut. **4** 36 which I have printed; (II) Orient. 2349, fol. 126*a*; (III) Add. 21,160, fol. 262*b*, both on the same passage and (IV) Add. 21,160, fol. 325*a*, on Job **18** 5.

תתשל״ד = § 1134.

אִשֶּׁה *a fire-offering, occurs four times with three points . . . . and wherever it is followed by Lamed it is likewise so.*

This triliteral with *Segol* or with three points as the Massorah calls it, i. e. the noun absolute, occurs altogether thirty-one times. In twenty-seven instances it is followed by *Lamed,*[1] and in these four passages only, is followed by *He* and *Ayin*. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2348, fol. 96*b*, on Levit. **8** 21 which I have printed; (II) Orient. 2349, fol. 86*a*; (III) Orient. 4445, fol. 92*a*; (IV) Add. 21,160, fol. 148*a*, all on the same passage; (V) Halle Ochlah Ve-Ochlah II, fol. 79*a*, margin and (VI) the printed Massorah on Levit. **8** 21. List VI heads this Rubric אשה ה׳ מתחין which is manifestly a clerical error since there are four such instances only, as all the MS. Lists state, and since this number is duly recorded in Jacob b. Chayim's List itself. It will be seen that the *Segol* which is called תלת נקודות in the MSS. is called פתח in Jacob b. Chayim's Massorah. The reference in the last line of the Rubric which I have printed should be Numb. **28** 19 instead of Levit. **23** 8.

[1] Comp. אִשֶּׁה לַיהוָה Exod. **29** 18, 41; **30** 20; Levit. **2** 11, 16; **3** 3, 9, 11, 14; **7** 5, 25; **22** 27; **23** 8, 13, 25, 27, 36, 36, 37; **24** 7; Numb. **15** 3, 25; **28** 6, 13; **29** 6; אִשֶּׁה לְרֵיחַ Levit. **3** 16; Numb. **18** 17.

תתשל״ה = § 1135.

אִשֶּׁה, אִשֵּׁי *fire-offering, fire-offering of, throughout the Scriptures. Wherever it is followed by Lamed, He* or *Ayin it is* אִשֶּׁה . . . . *and wherever it is followed by any other letter it is* אִשֵּׁי *with Tzere . . . It is likewise with Tzere when it is spelt with Yod, viz.* אִשֵּׁי *except in one instance.*

Divested of its artificial language, this Massorah lays down the rule for the vowel-points of this noun when it is in the absolute and when in the construct state. It is always אִשֶּׁה in the absolute when it is followed by a word beginning with *Lamed, He* or *Ayin* and the construct אִשֵּׁי when it is followed with a word which begins with any other letter. It is also with *Tzere* when it is the plural construct אִשֵּׁי with the exception of one solitary instance, viz. Levit. **10** 15. It will thus be seen that whilst the preceding Massorah (§ 1134) which is restricted to this triliteral in the absolute state, treats the instances in which אִשֶּׁה is combined with *He* and *Ayin* as exceptions, this Massorah includes them in the general rule. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 83*a*, on Levit. **3** 14.

תתשל״ו = § 1136.

אִשֶּׁה רֵיחַ לַיהוָה *it is a fire-offering unto Jehovah, occurs three times in the Pentateuch . . . . and in one instance the second and third words in this phrase are reversed.*

As the normal phrase is simply אִשֶּׁה לַיהוָה which occurs twenty-five times (*vide supra*, § 1134, note) and as it is in these four instances only where it has the additional רֵיחַ, the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 86*a*, on Levit. 8 21 which I have printed; (II) the same MS., fol. 74*b*, on Exod. 29 25; (III) Harley 5710—11, Vol. I, fol. 54*a*, on the same passage; (IV) Add. 15,250, fol. 48*b*, also on the same passage; (V) Add. 15,251, fol. 69*a*, on Levit. 8 21 and (VI) the printed Massorah on Exod. 29 25.

תתשל״ז = § 1137.

אִשֶּׁה לַיהוָה דוא *is the combination throughout the Scriptures except once.* This is simply another form of the preceding Massorah and emanates from a different Massoretic School. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 74*b*, on Exod. 29 18.

תתשל״ח = § 1138.

אִשֶּׁה, אִשֶּׁה. *Throughout Leviticus* אִשֶּׁה *is with* ***Tevir*** *except in two instances where it is with* ***Mercha*** *. . . . and throughout Numbers it is also with* ***Mercha*** *except in two instances where it has* ***Tevir.***

The construct אִשֵּׁה *a fire-offering of,* occurs only in Leviticus and Numbers. In Leviticus, where it occurs seven times, it is five times with *Tevir* (אִשֵּׁה Levit. 1 13, 17; 2 2, 9; 3 5) and with *Mercha* in two instances only. Hence the Massorah in this book safeguards the exceptional accent. In Numbers, however, where it occurs six times, the reverse is the case. Here *Mercha* is the rule since it is אִשֵּׁה in four instances (Numb. 15 10, 13, 14; 28 24) and *Tevir* which occurs twice only, is the exception. Here therefore, the Massorah safeguards the *Tevir.*

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 82*b*, on Levit. 1 9 which I have printed; (II) Orient. 4445, fol. 85*a*, on the same passage; (III) the same MS., fol. 138*a*, on Numb. 18 17; (IV) Add. 21,160, fol. 137*a*, on Levit. 1 9; (V) Vienna Codex No. 35 on the same passage and (VI) the printed Massorah also on the same passage.

As far as Leviticus is concerned the received text is in harmony with this Massorah. But the second part of this Rubric which refers to Numbers exhibits two difficulties: (1) it includes אִשֵּׁה (Numb. 18 17) which is a solitary instance of the absolute, whereas all the others are אִשֵּׁה the construct and (2) the heading which states that throughout Numbers it is also אִשֵּׁה with *Mercha* except in two instances where it has *Tevir* does not agree with our text since it is twice אִשֵּׁה (Numb. 29 13, 36). As a matter of course the accent in רֵיחַ is affected by the one under אִשֵּׁה. When אִשֵּׁה is with *Tevir,* רֵיחַ has *Mercha,* viz. אִשֵּׁה רֵיחַ and when אִשֵּׁה is with *Mercha* רֵיחַ is joined to נִיחֹחַ by *Makeph,* viz. אִשֵּׁה־רֵיחַ. This explains the different headings of this Rubric in the MSS. Some give the whole phrase with the two different accents and some simply give אִשֵּׁה or אִשֵּׁה alone. The additional words שהתביר תחת עלה in the heading of Jacob b. Chayim's printed Massorah (Levit. VI) is due to a later Nakdan who mistook the import of this Rubric.

תתשל״ט = § 1139.

אִשֵּׁי *fire-offerings of, is nine times with Yod . . . . . and wherever it is with the prefix Mem it is likewise so.* That is, in nine instances it is the plural construct and is always so when it has the prefix *Mem* indicating thereby that מֵאִשֵּׁה does not occur.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78*a*, on Levit. 21 6 which I have printed; (II) the same MS., Vol. I, fol. 146*b*, on Josh. 13 14; (III) Orient. 4445, fol. 88*a*, on Levit. 5 12; (IV) Arund. Orient. 16, fol. 10*a*, on Josh. 13 14; (V) Add. 15,251, fol. 67*a*, on Levit. 4 35; (VI) the same MS., fol. 132*a*, on Josh. 13 14; (VII) Add. 21,160, fol. 141*b*, on Levit. 4 35; (VIII) the same MS., fol. 171*b*, on Levit. 21 21; (IX) Orient. 2349, fol. 85*b*, on Levit. 7 30; (X) Vienna Codex No. 35 on Levit. 5 12; (XI) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*b*, and (XII) the printed Massorah on Levit. 7 30.

תתש״מ = § 1140.

אִשָּׁה *a wife, is in three instances the textual reading for which the Sevir is* לְאִשָּׁה *to a wife.* On referring to the notes on 2 Chron. 21 6 in my edition of the Bible it will be seen that the *Sevir* is the substantive reading in MSS. and editions. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161*b*, on 2 Chron. 21 6 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תתשמ״א = § 1141.

וְהָאִשָּׁה *and the woman, occurs five times.* That is, to distinguish it from the twenty-two instances where it is simply וְאִשָּׁה. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 126*a*, on Deut. 22 22 which I have printed; (II) Orient. 2348, fol. 113*a*, on Numb. 5 31; (III) Orient. 2349, fol. 103*a*, on the same passage; (IV) Add. 15,251, fol. 116*b*, on Deut. 22 22 and (V) the printed Massorah on Numb. 5 31. List IV heads this Rubric והאשה נ׳ and records three instances only, viz. Numb. 5 31; Deut. 22 22; 1 Kings 3 17, omitting 1 Sam. 25 3 and 2 Sam. 11 2. This is probably due to a recension of this Massorah which recorded these three instances and which had at the end וכל שמואל רבות׳ but which ending the Scribe has here omitted.

תתשמ״ב = § 1142.

כְּאִשָּׁה *as a woman, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 65*b*, on 2 Sam. 14 2 which I have printed and (II) the same MS., fol. 142*a*, on Isa. 54 6.

תתשמ״ג = § 1143.

לְאִשָּׁה *to the woman, occurs three times in the Scriptures . . . . and once it is with the prefix Vav.* That is, with *Kametz* under the *Lamed* to distinguish it from the numerous instances in which it is with *Sheva.*

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 166*b*, on Judg. 14 7 which I have printed; (II) the same MS., Vol. I, fol. 202*b*, on 2 Sam. 11 3; (III) Orient. 4445, fol. 122*a*, on Numb. 5 21; (IV) Arund. Orient. 16, fol. 29*a*, on Judg. 14 7; (V) the same MS., fol. 63*a*, on 2 Sam. 11 3; (VI) the same MS., fol. 103*a*, on 2 Kings 8 6; (VII) Add. 15,451, fol. 173*b*, on Judg. 14 7; (VIII) the printed Massorah on Gen. 3 13; (IX) the same on 2 Sam. 11 3 and (X) the same on 2 Kings 8 6.

תתשמ״ד = § 1144.

וְאֵשֶׁת *and the wife of, occurs six times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 142*a*, on Isa. 54 6 which I have printed; (II) the same MS., fol. 346*b*, on Prov. 27 15; (III) Vienna Codex No. 35, on Mal. 2 14; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*b*; (V) the printed Massorah on Isa. 54 6 and (VI) the same on Prov. 27 15.

תתשמ״ה = § 1145.

אִשְׁתְּךָ *thy wife, occurs seven times . . . . . and once it is with Segol under the Aleph.* The design of this Massorah is to distinguish between these instances in which the *Tav* has *Sheva* and those in which it is with *Segol* (אִשְׁתֶּךָ Gen. 3 17; 18 9, 10; 26 10). In this Rubric, therefore, the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 11*a*, on Gen. 19 15 which I have printed; (II) Arund. Orient. 16, fol. 207*b*, on Amos 7 17; (III) Add. 15,251, fol. 25*b*, on Gen. 26 9; (IV) the same MS., fol. 300*b*, on Amos 7 17; (V) Add. 21,160, fol. 18*a*, on Gen. 26 9; (VI) Orient. 2349, fol. 42*a*, on the same passage; (VII) Vienna Codex No. 35 on Amos 7 17 and (VIII) the printed Massorah on Gen. 17 15.

It will be seen that the List which I have printed (List I) makes up the seven instances by giving Gen. 26 10 as one and omitting 17 19 and though the other Lists do not support it, it is difficult to suppose that this is due to a clerical error since the Massorah in this Model Codex is most carefully written.

תתשמ״ו = § 1146.

לְאִשְׁתּוֹ *to his wife, occurs three times . . . . . and once it is with the prefix Vav.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 42*a*, on Gen. 26 7 which I have printed; (II) Orient. 2348, fol. 52*a*, on the same passage and (III) the printed Massorah Finalis, letter א, § 769.

תתשמ״ז = § 1147.

נָשִׁים *wives.* See letter נ, §§ 435—439, Vol. II, p. 291.

תתשמ"ח = § 1148.

אַשּׁוּרָה *to Assyria, occurs six times.* That is אַשּׁוּר *Asshur*, which occurs numerous times, is in these six instances only with the local *He*.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 15*b*, on Gen. **25** 18 which I have printed; (II) Arund. Orient. 16, fol. 109*b*, on 2 Kings **15** 29; (III) the same MS., fol. 110*b*, on 2 Kings **17** 6; (IV) the same MS., fol. 111*a*, on 2 Kings **17** 23; (V) the same MS., fol. 112*a*, on 2 Kings **18** 11; (VI) Add. 15451, fol. 260*a*, on 2 Kings **17** 23; (VII) Add. 21,160, fol. 16*b*, on Gen. **25** 18; (VIII) Orient. 2349, fol. 41*b*, on the same passage; (IX) Vienna Codex No. 35, on 2 Kings **15** 29; (X) Halle Ochlah Ve-Ochlah, Supplement fol. 130*a*; (XI) the printed Massorah on Gen. **25** 18 and (XII) the same on 2 Kings **15** 29.

תתשמ"ט = § 1149.

אַשּׁוּרִים *occurs three times in three different senses, each one of which is unique.* In the first instance it is the gentilic noun plural of אַשּׁוּרִי and denotes *Asshurim* (Gen. **25** 3) in the second it is אָשׁוּר *I will observe*, Kal future first person singular from שׁוּר (Hos. **13** 7) and in the third instance it is noun masculine with suffix first person plural from אֲשׁוּר denoting *our steps* (Ps. **17** 11).

This Rubric I have found in the printed Massorah only, on Gen. **25** 3. It is part of the alphabetical List of words which respectively occur three times in three different senses.[1]

[1] Comp. *The Massorah*, letter מ, § 429, Vol. II, p. 219.

תתש"נ = § 1150.

וַאֲשִׁישָׁה *and a raisin-cake, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 140*b*, on 1 Chron. **16** 3.

תתשנ"א = § 1151.

אֶשְׁכֹּל *Eshcol, is five times defective.* Under this quadriliteral the Massorah groups together: (1) the proper name of the brother of Mamre Gen. **14** 13, 24; (2) the name of the brook Numb. **13** 23; Deut. **1** 24 and (3) the noun denoting *bunch, cluster* Cant. **1** 14. It is this fact which explains the headings of the different Lists in the MSS.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Arund. Orient. 16, fol. 349*a*, on Cant. **1** 14 which I have printed; (II) Add. 15,251, fol. 396*b*, on the same passage: (III) Add. 15,451, fol. 100*b*, on Numb. **13** 23; (IV) Add. 21,160, fol. 1*a*, on Gen. **14** 13; (V) Orient. 2349, fol. 35*b*, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Numb. **13** 23; (VIII) the printed Massorah on Gen. **14** 13; (IX) the same on Numb. **13** 23 and (X) the same on Cant **1** 14.

The heading of this Rubric in List VII is as follows: *When it is the name of a man it is defective and when it is the name of a river it is plene except in three instances, viz. Numb. **13** 23; Deut. **1** 24 and Cant. **1** 14.*[1] The instances in which it is אֶשְׁכּוֹל plene as the name of the river are Numb. **13** 24; **32** 9. Still this classification is not quite correct since Cant. **1** 14, where it denotes *cluster*, is given as one of the three passages. The heading in the printed Massorah (List VII), viz. כל ליש' מלאים במ"ה חס' *it is plene in all its forms except five times*, is due to the fact that it includes the three plene instances in which it denotes *cluster* and which are with prefixes (Numb. **13** 23, 24; Isa. **65** 8).

[1] אֶשְׁכֹּל כל גבורי חס', ונחלי טלי במ"ג חס' וסימנ' ויפנו, ויכרתו, תכפר.

תתשנ"ב = § 1152.

אָשֹׁם *occurs twice, once it is defective and once plene.* As this infinitive absolute, which occurs twice only, is written in two different ways, the Massorah safeguards the different spelling in each case. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 84*b*, on Levit. **5** 19 which I have printed; (II) Orient. 4445, fol. 89*a*; (III) Orient. 2348, fol. 94*b*; (IV) Add. 21,160, fol. 143*a*, all on the same passage; (V) Arund. Orient. 16, fol. 183*a*, on Ezek. **25** 12 and (VI) the printed Massorah on Levit. **5** 19. It will be seen that in the Pentateuch the primitive orthography without the *mater lectionis* has been preserved.

תתשנ"ג = § 1153.

אָשַׁם *he has trespassed, is twice with Pathach.* That is, it is in two instances the preterite third person singular masculine, and hence has *Pathach* under the *Shin* in contradistinction to the infinitive recorded in the preceding Rubric where it has *Cholem*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 85*a*, on Numb. **5** 7 which I have printed; (II) Add. 21,160, fol. 143*a*, on Levit. **5** 19; (III) the same MS., fol. 194*a*, on Numb. **5** 7 and (IV) the printed Massorah on the same passage.

תתשנ"ד = § 1154.

וַיֶּאְשְׁמוּ *and they have trespassed, occurs twice .... and once it is with Sheva under the Vav.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 183*a*, on Ezek. **25** 12.

תתשנ"ה = § 1155.

לְאַשְׁמַת *for the trespassing of,* or *against, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 274*a*, on 2 Chron. **28** 13 which I have printed and (II) Vienna Codex No. 35 on Levit. **4** 3.

תתשנ"ו = § 1156.

אַשְׁפָּה *a quiver, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 10*a*, on Isa. **22** 6 which I have printed; (II) the same MS., Vol. II, fol. 239*b*, on Job **39** 23; (III) Arund. Orient. 16, fol. 127*a*, on Isa. **22** 6; (IV) the same MS., fol. 335*a*, on Job **39** 23 and (V) the printed Massorah on the same passage.

תתשנ"ז = § 1157.

אַשְׁפָּרְתּוֹ *his quiver, occurs three times in the Scriptures and the sign thereof in Chaldee is A man arose from his grave.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 34*b*, on Jerem. **5** 16 which I have printed; (II) the same MS., Vol. II, fol. 216*b*, on Ps. **127** 5; (III) the same MS., Vol. II, fol. 269*a*, on Lament. **3** 13; (IV) Arund. Orient 16, fol. 317*a*, on Ps. **127** 5; (V) Add. 15,251, fol. 242*a*, on Jerem. **5** 16; (VI) Cambridge Add. on Lament. **3** 13 and (VII) the printed Massorah on Jerem. **5** 16. Lists V and VI only have the mnemonic sign.

תתשנ"ח = § 1158.

מֵאַשְׁפַּת *from the dunghill, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 369*a*, on Ps. **113** 7 which I have printed: (II) Arund. Orient. 16, fol. 313*a*, and (III) the printed Massorah, both on the same passage. Lists II and III head the Rubric ב' חס' *it occurs twice defective,* which ought properly to be ב' חס' since it occurs twice only and is in both instances defective.

תתשנ"ט = § 1159.

וְאַשְׁפָּךְ *occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 140*b*, on 1 Chron. **16** 3.

תתש"ם = § 1160.

וַיְאַשְּׁרוּהָ *and blessed her, occurs twice and is plene.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 258*a*, on Prov. **31** 28 which I have printed; (II) Arund. Orient. 16, fol. 350*a*, on Cant. **6** 9; (III) Add. 21,160, fol. 301*a*, on the same passage; (IV) Vienna Codex No. 35 on Pro. **31** 28 and (V) the printed Massorah on the same passage.

תתשס"א = § 1161.

אֲשֶׁר *is in three instances with Gaya.* That is, between the *Sheva* and *Pathach*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Deut. **28** 69.

תתשס"ב = § 1162.

אֲשֶׁר. *In four instances the textual reading is* אֲשֶׁר *and the Sevir* בַּאֲשֶׁר. On referring to the notes on these passages in my edition of the Bible it will be seen that the reading suggested

by the *Sevir* is the textual reading in MSS. and the ancient versions.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 146*b*, on Levit. **7** 36 which I have printed; (II) Add. 15,251, fol. 68*a*, and (III) the printed Massorah, both on the same passage. List III rightly states in the heading that there are five such instances (ה׳ סבירין כְּאֲשֶׁר) and gives Deut. **4** 23 as the fifth passage. For the reverse instances, where the textual reading is כַּאֲשֶׁר and the *Sevir* אֲשֶׁר, see below § 1188.

תתשס״ג = § 1163.

אֲשֶׁר *is three times with the accent.* This Rubric is from Add. 15,251, fol. 24*b*, on Gen. **24** 40. Its import is obscure, which is due to the catchwords in the second line. From the second and third catchwords, however, which respectively refer to Jerem. **34** 14 and 2 Kings **20** 3 it seems that the accent here intended is *Darga*. If so אשר יתנו in the second line should be אשר וחברי = 2 Kings **20** 3 and Isa. **38** 3. This yields the three instances of אֲשֶׁר. That this Massorah is on Gen. **24** 40 may be due to the Nakdan who placed it on this passage because of the phrase אשר התהלכתי which also occurs in the other two instances (2 Kings **20** 3; Isa. **38** 3) where אשר is with *Darga*.

תתשס״ד = § 1164.

אֲשֶׁר־אֶל *occurs eight times thus combined in the Scriptures.* אֲשֶׁר is followed about one hundred and forty-five times by the preposition. In about one hundred and thirty-seven times it is combined with עַל and it is in these eight instances only that it is followed by אֶל. Hence the Massorah safeguards the exceptional combination. When it is borne in mind how often these two prepositions are the subject of various readings both in the MSS. and in the editions, and moreover when in Jerem. **36** 23, where the same phrase occurs, it is אֲשֶׁר אֶל־הָאֵשׁ and אֲשֶׁר עַל־הָאֵשׁ, the safeguarding of these exceptional instances will at once be apparent.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 97*b*, on Ezek. **41** 12 which I have printed; (II) Arund. Orient. 16, fol. 194*a*, on the same passage; (III) Add. 15,250, fol. 293*a*, also on the same passage; (IV) Add. 21,160, fol. 112*a*, on Exod. **28** 26; (V) Orient. 2349, fol. 81*a*, on Exod. **39** 19; (VI) Vienna Codex No. 35 on Ezek. **41** 12 and (VII) the printed Massorah on the same passage. List V adds at the end וחמש אל אשר חלוק, thus contrasting it with the five instances in which these two expressions are reversed in the combination. (*Vide supra*, letter א, § 538.)

תתשס״ה = § 1165.

אֲשֶׁר אָנֹכִי מְצַוְּךָ אֶתְכֶם *which I command you, occurs eleven times in Deuteronomy.* Normally אֲשֶׁר אָנֹכִי when followed by the Piel participle, מְצַוֶּה takes the pronominal suffix second person singular and the phrase is אֲשֶׁר אָנֹכִי מְצַוְּךָ or מְצַוֶּךָּ.

In this form it occurs no fewer than twenty-one times in Deuteronomy.[1] As it is in eleven instances only that this Piel participle is without the pronominal suffix and is followed by אֶתְכֶם the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 260*a*, on Deut. **4** 2. It is remarkable that Jacob b. Chayim who mentions this Rubric three times, viz. on Deut. **11** 22; **13** 1 and **27** 1 refers in the first instance to the Massorah Finalis where he says he has given it, and in the second and third instances he refers back to Deut. **11** 22 where he states it is enumerated,[2] but it is nowhere to be found.

[1] Comp. Deut. **4** 40; **6** 2, 6; **7** 11; **8** 1, 11; **10** 13; **11** 8; **12** 14, 28; **13** 19; **15** 5; **19** 9; **27** 10; **28** 1, 13, 15; **30** 2, 8, 11, 16.

[2] Comp. Deut. **11** 22 מצוה אתכם י״א וסימ׳ נכסר במסר׳ רבת׳ and Deut. **13** 1; **27** 1 מצוה אתכם י״א וסי׳ נכסר בסדר והיה עקב

תתשס״ו = § 1166.

אֲשֶׁר יוּבָא *which is brought, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 85*a*, on Levit. **6** 23.

תתשס״ז = § 1167.

אֲשֶׁר בֵּית־אֵל *which is Beth-el, occurs twice.* The design of this Massorah is to call attention to this anomalous phrase which ought to be אֲשֶׁר בְּבֵית־אֵל *which is* ***in*** or ***at*** *Beth-el*, as it is in 2 Kings **23** 15 and as the the *Sevir* gives it for both these passages. (*Vide infra*, letter ב, § 247.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 98*a*, on 2 Kings **2** 3.

תתשס״ח = § 1168.

אֲשֶׁר הֵם חַיִּים *that they live, occurs three times .... once in the Law, once in the Prophets and once in the Hagiographa.* In the only other instance in which this phrase occurs it is אֲשֶׁר הַשָּׁה חַיִּים (Eccl. **4** 2). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) The printed Massorah on Deut. **4** 10 which I have printed; (II) Arund. Orient. 16, fol. 83*a*, on 1 Kings **8** 40; (III) Add. 15,250, fol. 186*a*, on the same passage and (IV) the same MS., fol. 420*b*, on 2 Chron. **6** 31. Lists II, III and IV head this Rubric simply הֵם חַיִּים ג׳ without אֲשֶׁר for which reason I have given it so under letter ה, § 256.

תתשס״ט = § 1169.

אֲשֶׁר הָיָה see שֶׁהָיָה, letter ה, § 135.

תתש״ע = § 1170.

אֲשֶׁר יְהוָה אֱלֹהֶיךָ *which Jehovah thy God, occurs four times with these accents in this book.* That is, in Deuteronomy where this phrase occurs thirty times it is in these four passages only, with *Pashta, Darga Tevir*. In the other twenty-six instances it has no fewer than six different accents.[1]

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 122*b*, on Deut. **16** 18 which I have printed and (II) the printed Massorah on Deut. **3** 20. As one of the instances is אני יהוה אֱלֹהֵיכֶם (Deut. **3** 20) it is evident that this Massorah is designed to include the suffix second person plural. The heading, therefore, in List II ד׳ בטע׳ בספר׳ בלישׁ׳ is more precise.

[1] In one instance it is אשר יהוה אלהיך (Deut. **13** 13); in one אשר יהוה אֱלֹהֶיךָ (25 19); in one אשר־יהוה אלהיך (27 3); in two instances אשר יהוה אלהיך (**7** 16; **17** 14) in ten אשר יהוה אלהיך (**4** 21; **15** 4; **19** 1, 2, 10, 14; **20** 16; **21** 23; **24** 4; **26** 1; in ten אשר־יהוה אלהיך (5 16; **12** 9; **15** 7; **16** 5, 20; **17** 2; **18** 9; **25** 15; **27** 2; **28** 8) and in two instances אשר־יהוה אֱלֹהֵיכֶם (**11** 31; **12** 10).

תתשע״א = § 1171.

אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה *which Jehovah thy God giveth thee for an inheritance, occurs six times thus combined.* The design of this Massorah is two-fold. It is (1) to safeguard these six passages against the eighteen instances in which this phrase occurs without the adjunct נַחֲלָה *inheritance*,[1] and (2) to protect it against being made conformable to those passages in which the adjunct is לְשִׁבְטֶיךָ *according to thy tribes* (Deut. **16** 18); לְרִשְׁתָּהּ *to possess it* (Deut. **19** 2, 14) and נַחֲלָה לְרִשְׁתָּהּ *for an inheritance to possess it* (Deut. **15** 4; **25** 19). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 128*a*, on Deut. **26** 1. As all the six instances are restricted to Deuteronomy the heading ought more correctly to be ו׳ דסמ׳ בספר׳.

[1] Deut. **4** 40; **5** 16; **7** 16; **12** 9; **13** 13; **15** 7; **16** 5, 20; **17** 2, 14; **18** 9; **19** 1; **25** 15; **26** 1, 2; **27** 2, 3; **28** 8.

תתשע״ב = § 1172.

אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ *whom the king delighteth to honour, occurs four times thus combined.* This Rubric, which I have found in the printed Massorah only, on Esther **6** 9, is incorrect since this phrase occurs five times. Esther **6** 7 is omitted. A later Nakdan, therefore, who found only four passages enumerated, affixed the heading accordingly. Moreover as this phrase occurs in Esther only, the heading ought to be ה׳ דסמיכ׳ בספר׳.

תתשע״ג = § 1173.

אֲשֶׁר־עִמּוֹ *that were with him, occurs eleven times.* Apart from Chronicles אֲשֶׁר is followed sixty times by the preposition with the suffix third person singular. In forty-nine instances this preposition is אִתּוֹ[1] and in eleven only is it עִמּוֹ. Hence the Massorah records the minority.

And throughout Chronicles it is likewise so. In Chronicles, where אשר אתו does not occur at all and where the phrase is uniformly אֲשֶׁר עִמּוֹ in all the four instances where this combination occurs (1 Chron. **19** 14; 2 Chron. **14** 12; **18** 2; **32** 7), the combination required no protection. Hence the Massorah simply mentions the rule.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 26*a*, on Judg. **9** 44 which

[1] Comp. אֲשֶׁר אִתּוֹ Gen. **8** 1; **14** 5, 17; **24** 32; **32** 8; **40** 7; Numb. **22** 40; Josh. **8** 11; **22** 30; Judg. **4** 13; **7** 1, 19; **8** 4; **9** 33, 35, 48; **1** Sam. **6** 15; **14** 17, 20; **22** 6; **30** 4, 9, 21; 2 Sam. **1** 11; **3** 20, 23, 31; **6** 2; **15** 14, 22, 30; **16** 14; **17** 2, 10, 12, 29; **18** 1; **24** 2; 1 Kings **1** 41; 2 Kings **25** 28; Jerem. **23** 28; **41** 7, 11, 13, 16; **42** 8; **52** 32; Ezek. **38** 22; Esther **3** 1.

I have printed; (II) the same MS., fol. 43*a*, on 1 Sam. **14** 2; (III) the same MS., fol. 57*b*, on 2 Sam. **2** 3; (IV) Add. 15,250, fol. 138*a*, on Judg. **9** 44; (V) Add. 15,451, fol. 170*b*, on the same passage; (VI) Add. 21,160, fol. 15*a*, on Gen. **24** 54; (VII) the same MS., fol. 34*b*, on Gen. **35** 6 and (VIII) the printed Massorah on 1 Sam. **9** 5.

תתשע״ד = § 1174.

אֲשֶׁר עָשָׂה *which he did, occurs six times.* This Rubric I have found in the printed Massorah only, on 2 Kings **15** 36. In its bare form it is both incorrect and unintelligible, since אֲשֶׁר עָשָׂה occurs about one hundred and fifty times.

To evolve the sense of this Massorah it is necessary to remark that, though not stated in the heading: (1) this Rubric refers to the occurrence of this phrase in Kings only; (2) that even here it is restricted to those passages where this phrase is preceded by וְיֶתֶר דִּבְרֵי *and the rest of the acts of,* which sums up the deeds of the several sovereigns, since אֲשֶׁר עָשָׂה occurs altogether no fewer than forty-one times in this book and (3) that it is designed to safeguard the exceptional instances in which this phrase occurs against being made conformable to the normal combination which is used in these summaries. This is evident from the fact that וְיֶתֶר דִּבְרֵי precedes the names of the respective rulers in twenty-seven passages. In twenty-one instances the deeds of the King are expressed by the phrase וְכָל־אֲשֶׁר עָשָׂה *and all which he did,*[1] and in six only is this normal formula exchanged for the abnormal אֲשֶׁר עָשָׂה *which he did,* without the expression וְכָל־. The Massorah, therefore, protects this exceptional phrase. That this protection was necessary will be seen from the notes on these passages in my edition of the Bible. The solitary instance of וְיֶתֶר דִּבְרֵי .... אֲשֶׁר עָשָׂה in 2 Chron. **36** 8 is not included in this Rubric because וְכָל־ אֲשֶׁר עָשָׂה never follows וְיֶתֶר דִּבְרֵי in Chronicles and hence required no protection.

Tested by this rule we see: (1) that the omission of אֲשֶׁר עָשָׂה in 1 Kings **12** 33; **16** 19; 2 Kings **17** 22 from this Rubric is due to the fact that the summary phrase וְיֶתֶר דִּבְרֵי does not occur in these passages; (2) that two instances which belong to this Rubric, viz. 1 Kings **22** 46; 2 Kings **1** 18 are wrongly omitted and (3) that two passages which do not belong to it, viz. 1 Kings **22** 54; 2 Kings **15** 36 are wrongly included, since in the case of Ahaziah it is not only בְּכֹל אֲשֶׁר עָשָׂה, but it is without the summary phrase וְיֶתֶר דִּבְרֵי and in the case of Jotham it is וְכָל־אֲשֶׁר עָשָׂה and (4) that the heading of the Rubric ought to be אשר עשה ו׳ במלכים .... ושאר וכל אשר עשה.

[1] Comp. וְיֶתֶר דִּבְרֵי ..... וְכָל־אֲשֶׁר עָשָׂה 1 Kings **11** 41; **14** 29; **15** 7, 23 31; **16** 14; **22** 39; 2 Kings **8** 23; **10** 34; **12** 20; **13** 8, 12; **14** 28; **15** 6, 21, 26, 31, 36; **21** 17; **23** 28; **24** 5.

תתשע״ה = § 1175.

אֲשֶׁר עָשָׂה אִתָּכֶם *which he did with,* or *for you, occurs twice.* The design of this Massorah is to safeguard Deut. **1** 30 against being made conformable to **4** 34 where it is אֲשֶׁר־עָשָׂה לָכֶם whereas in Joel **2** 26 it is אֲשֶׁר־עָשָׂה עִמָּכֶם. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 255*a*, on Deut. **1** 30.

תתשע״ו = § 1176.

אֲשֶׁר יַעֲשֶׂה *which he shall do, occurs twice.* This Rubric, which is from Arund. Orient. 16, fol. 352*a*, on Eccl. **3** 14, I cannot explain, since this phrase occurs twenty times more.[1] The same statement is repeated in the Massorah Parva of this Model Codex. It is possible that the original Massorah was אֲשֶׁר יַעֲשׂוּ ב׳, as this phrase actually occurs twice (Exod. **28** 4; Eccl. **2** 3) and that the Nakdan, mistaking it for אֲשֶׁר יַעֲשֶׂה supplied it with the wrong catchwords and transferred it from Eccl. **2** 3 to **3** 14.

[1] Comp. אֲשֶׁר יַעֲשֶׂה Exod. **14** 13; **30** 38; Levit. **5** 22, 26; **18** 29; Numb. **24** 14; Deut. **3** 24; **17** 2, 12; **27** 15; 1 Sam. **28** 2; Isa. **19** 15; **38** 7; Ezek. **20** 13, 21; Ps. **1** 3; Eccl. **7** 20; **11** 5; Esther **1** 20; Neh. **9** 29.

תתשע״ז = § 1177.

אֲשֶׁר צִוָּה יְהוָה *which Jehovah commanded, occurs three times in this combination at the end of a verse.* That is, to distinguish it from the other three instances where this phrase ends the verse, but where אֲשֶׁר is with the prefix *Caph*, viz. כַּאֲשֶׁר. (*Vide infra*, letter א, § 1199.)

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 58*a*, on Exod. **35** 10 which I have printed and (II) the printed Massorah on the same passage. It is remarkable that both Lists omit 1 Kings **11** 10.

תתשע״ח = § 1178.

אֲשֶׁר צִוִּתָנִי *which thou hast commanded me, is twice thus combined in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 75*a*, on Ezek. **9** 11. It will be seen that whilst this Rubric includes the official or marginal reading in Ezek. **9** 11 it omits Deut. **26** 14.

תתשע״ט = § 1179.

בַּאֲשֶׁר *in that, because* &c. *occurs fifteen times in the Scriptures.* Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eighteen Lists, seventeen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113*a*, on Jonah **1** 8 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **47** 12; (III) the same Codex on Jonah **1** 8; (IV) Arund. Orient. 16, fol. 22*a*, on Judg. **5** 27; (V) the same MS., fol. 139*b*, on Isa. **47** 12; (VI) the same MS., fol. 143*a*, on Isa. **56** 4; (VII) the same MS., fol. 209*a*, on Jonah **1** 8; (VIII) the same MS., fol. 282*b*, on Ruth. **1** 17; (IX) the same MS., fol. 352*a*, on Eccl. **3** 9; (X) Add. 15,250, fol. 134*b*, on Judg. **5** 27; (XI) Add. 15,451, fol. 166*a*, on Judg. **5** 27; (XII) the same MS., fol. 251*a*, on 2 Kings **8** 1; (XIII) the same MS., fol. 362*b*, on Isa. **47** 12; (XIV) Add. 21,160, fol. 9*a*, on Gen. **21** 17; (XV) the same MS., fol. 42*b*, on Gen. **39** 23; (XVI) the same MS., fol. 292*a*, on Jonah **1** 8; (XVII) Halle Ochlah Ve-Ochlah II, § 164, and (XVIII) the printed Massorah on Judg. **5** 27. The two of the fifteen instances in which בַּאֲשֶׁר begins the verse are also given in a separate Massorah in Harley 5710—11, on Ruth. **1** 17 and in Add. 15,251, on the same passage.[1] On referring to the notes on Eccl. **8** 4 in my edition of the Bible, the necessity of safeguarding these instances will be seen.

Comp. *The Massorah*, Vol. III, p. 335, letter א, § 133.

תתש״פ = § 1180.

וּבַאֲשֶׁר *and in which, occurs four times in the Scriptures.* That is, the preceding expression with the prefix *Vav*. Of this Rubric I collated seven separate Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 30*a*, on Isa. **65** 12 which I have printed; (II) the same MS., Vol. II, fol. 240*a*, on Job **39** 30; (III) the same MS., Vol. II, fol. 258*b*, on Ruth **1** 16; (IV) Arund. Orient. 16, fol. 146*a*, on Isa. **65** 12; (V) the same MS., fol. 282*b*, on Ruth **1** 16; (VI) Vienna Codex No. 35 on Isa. **66** 4 and (VII) the printed Massorah on the same passage. Besides these separate Lists, this Rubric also forms the second part of the following Lists of § 1179, XIV, XV, XVI and XVIII.

תתשפ״א = § 1181*a—f.*

וַאֲשֶׁר. *Words which respectively occur once only, preceded by* וַאֲשֶׁר. These six fragmentary Lists are respectively: (I) From Orient. 2349, fol. 40*b*, on Gen. **24** 7; (II) Arund. Orient. 16, fol. 168*a*, on Jerem. **32** 24; (III) Add. 15,451, fol. 81*a*, on Levit. **16** 32; (IV, V) from the same MS., fol. 259*a*, on 2 Kings **18** 5 and (VI) the same MS., fol. 348*a*, on Isa. **17** 8. Since these fragments have been printed I have found two others in the ancient Codex Orient. 4445, one fol. 102*b* on Levit. **16** 32 containing twelve of these unique combinations and one fol. 101*b* on Levit. **15** 32 giving fourteen instances. The latter gives one instance, viz. וַאֲשֶׁר יָרֵחְתִּי Job **3** 25 which is not given in any of the other fragments. It will be seen that the shortest fragment gives three instances only and the longest thirty of these unique combinations and that none of them have headings to specify their number, nor do they give catchwords for the identification of the passages.

It is, therefore, manifest that the sundry fragments exhibit simply the first attempt on the part of the different Massorites to register these unique combinations and that they left the completion of the catalogue to successive Massorites, who have never completed it. The two printed Lists extant with the headings, one in the Massorah Finalis, letter א, § 790, and the other in the Paris Ochlah Ve-Ochlah, § 254, which state that there are thirty-six such unique combinations are simply misleading. They as usual, proceed from a later Nakdan who found a fragment which contained this number and accordingly affixed the heading to correspond to the instances therein recorded, without taking the trouble to ascertain whether there are any others. This is evident from the fact that there are altogether about seventy of these unique combinations with וַאֲשֶׁר and that the longest List does not record much more than half the number.

In fragment III, which records thirty, there are properly twenty-nine only, since וַאֲשֶׁר אִתּוֹ is given twice, whilst in Jacob b. Chayim's List there are the following mistakes: ואשר העשה should be ואשר הֶעֱלָה 1 Sam. 12 6; אשר ידבר should be אשר אִתּוֹ Jerem. 23 28; עם should be הָעָם Neh. 7 71, and חוקה should be חִלְקִיָּהוּ 2 Chron. 34 22.

תתשפ״ב = § 1182.

וַאֲשֶׁר *and that, begins a verse twelve times.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80*b*, on Levit. 25 33 which I have printed; (II) Arund. Orient. 16, fol. 382*a*, on Neh. 5 18; (III) the same MS., fol. 384*a*, on Neh. 7 72; (IV) Add. 15,451, fol. 383*b*, on Micah 3 3; (V) the same MS., fol. 462*b*, on Neh. 8 15; (VI) Add. 21,160, fol. 78*a*, on Exod. 9 21; (VII) the same MS., fol. 99*a*, on Exod. 21 13 and (VIII) the printed Massorah on Levit. 25 33.

תתשפ״ג = § 1183.

וַאֲשֶׁר יָבֹא *and who shall come, occurs twice.* That is, with the prefix *Vav* in contradistinction to the other eleven instances in which this combination occurs where it is without this prefix.[1] This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 134*a*, on Deut. 19 5.

[1] Comp. אֲשֶׁר יָבֹא Exod. 29 30; Levit. 11 34; Numb. 31 23; Deut. 29 21; 1 Sam. 2 34; 2 Kings 19 33; Ezek. 47 9, 9; Esther 4 11; Neh. 6 11; 2 Chron. 19 10.

תתשפ״ד = § 1184.

וַאֲשֶׁר דִּבֶּר *and which he spake, occurs twice.* The design of this Massorah is to safeguard these two solitary instances with the prefix *Vav* against being made conformable to the ninety-eight passages in which this combination occurs without the prefix. This Rubric I have found in the printed Massorah only, on Jerem. 9 11.

תתשפ״ה = § 1185.

וַאֲשֶׁר לֹא *and who not, occurs eight times.* That is, to distinguish it from the numerous instances in which this combination occurs without the prefix *Vav*. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Arund. Orient. 16, fol. 142*a*, on Isa. 52 15 which I have printed; (II) the same MS., fol. 178*a*, on Ezek. 18 8; (III) the same MS., fol. 211*a*, on Micah 3 5; (IV) Add. 15,451, fol. 462*a*, on Neh. 10 31; (V) Add. 21,160, fol. 78*a*, on Exod. 9 21; (VI) the same MS., fol. 99*a*, on Exod. 21 13; (VII) Orient. 2349, fol. 62*b*, on Exod. 9 21; (VIII) Vienna Codex No. 35 on Isa. 52 15; (IX) Halle Ochlah Ve-Ochlah II, § 164, margin and (X) the printed Massorah on Exod. 9 21.

תתשפ״ו = § 1186.

וַאֲשֶׁר עַל־ *and who was over* or *upon, occurs twice.* In the other numerous instances in which this combination occurs it is without the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 105*a* on 2 Kings 10 5. Though the heading of this Rubric in the MS. is ואשר על העיר ב׳ it is manifest that the Massorah is on וַאֲשֶׁר עַל־ alone which occurs twice only, and that הָעִיר which does not occur in the second passage is the addition of an ignorant Nakdan.

תתשפ״ז = § 1187.

וַאֲשֶׁר עָשָׂה *and what he did, occurs seven times, four* [three] *times in the Pentateuch and three* [four] *times in the Prophets.* As this combination, which occurs about one hundred and eighty times, is without the prefix *Vav* in upwards of one hundred and seventy instances and with it in these two passages only, the Massorah safeguards the exceptional phrase.

Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119*a*, on Deut. 11 4 which I have printed; (II) the same MS., Vol. I, fol. 218*a*, on 1 Kings 2 24; (III) Arund. Orient. 16, fol. 17*b*, on Josh. 24 17; (IV) the same MS., fol. 77*b*, on 1 Kings 2 24; (V) the same MS., fol. 91*a*, on 1 Kings 16 5; (VI) Add. 15,451, fol. 162*a*, on Josh. 24 17; (VII) the same MS., fol. 225*a*, on 1 Kings 2 24; (VIII) the same MS., fol. 238*a*, on 1 Kings 16 5; (IX) Add. 21,160, fol. 271*a*, on Deut. 11 4; (X) Orient. 2349, fol. 129*b*, on the same passage and (XI) the printed Massorah on 1 Kings 2 24. The heading in List I which I have printed, viz. ד׳ בת׳ וד׳ בנביא׳ is manifestly a clerical error and ought to be נ׳ בת׳ וד׳ בנביא׳ as is attested by the contents of the Rubric, and this coincides with all the other Lists.

תתשפ״ח = § 1188.

כַּאֲשֶׁר. *Twelve instances are misleading where the textual reading is* כַּאֲשֶׁר *and the Sevir* אֲשֶׁר. Here we have the reverse of the record in § 1162. There instances are catalogued in which this relative pronoun or conjunctive is without the prefix *Caph* in the text, but has it in the *Sevir*, whilst here it is with it in the text, but is cancelled in the *Sevir*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 132*b*, on Deut. 16 10 which I have printed; (II) Orient. 5404, fol. 131*b*, on the same passage; (III) Add. 15,251, fol. 113*b*, also on the same passage and (IV) the printed Massorah on Jonah 1 14. List III heads it ס׳ דמתע״ בהן בני אנשא and gives nine instances only, omitting Josh. 9 21; Jerem. 23 27; Eccl. 4 17: whilst List IV which heads it ״ דמתע״ רשב omits Josh. 9 21; Eccl. 4 17. This shows the different traditions preserved in the different Massoretic Schools with regard to the number of *Sevirin* which their respective texts exhibited.

תתשפ״ט = § 1189.

כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה *as Jehovah spake unto Moses, occurs four times thus combined.* The phrase כַּאֲשֶׁר דִּבֶּר יְהוָה *as Jehovah spake,* is in ten instances followed by Moses. In six passages it is בְּיַד מֹשֶׁה *by the hand of Moses*[1] and in four only it is אֶל־מֹשֶׁה *unto Moses.* The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 40*a*, on Exod. 9 12. As in two of the four instances it is אֲשֶׁר without the prefix *Caph* (Exod. 4 30; Numb. 15 22) and moreover as this phrase occurs also twice in Joshua (11 23; 14 6) the heading ought properly to be ד׳ בליש׳ בתורה.

[1] Comp. כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד מֹשֶׁה Exod. 9 35; Numb. 17 5; 27 23; 1 Kings 8 53, 56; 2 Chron. 35 6.

תתש״צ = § 1190.

כַּאֲשֶׁר צִוָּה יְהוָה *as Jehovah commanded, ends a verse in three instances in a unique manner.* That is, to distinguish it from the other three instances where this phrase ends the verse, but where it is אֲשֶׁר without the prefix *Caph*. (*Vide supra,* letter א, § 1177.)

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 68*a*, on Levit. 9 7 which I have printed; (II) Arund. Orient. 16, fol. 74*b*, on 2 Sam. 24 19; (III) Vienna Codex No. 35 on Levit. 9 7; (IV) the printed Massorah on Levit. 10 15 and (V) the same on 2 Sam. 24 19.

תתשצ״א = § 1191.

כַּאֲשֶׁר צִוָּה מֹשֶׁה *as Moses commanded, occurs three times in a unique manner.* That is, without any adjunct to distinguish it from the other three instances where this phrase is followed by עֶבֶד יְהוָה *the servant of Jehovah* (Josh. 8 31, 33; 11 12). In fixing this number at three, the design of the Massorah is to exclude the reading כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה in Levit. 9 21 which is exhibited in the most ancient recension of the text, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 68*b*, on Levit. 9 21 which I have printed; (II) the same MSS., Vol. II, fol. 140*a*, on 1 Chron. 15 15; (III) Orient. 4445, fol. 93*a*, on Levit. 9 21; (IV) Arund. Orient. 16, fol. 247*b*, on 1 Chron. 15 15 and (V) Add. 15,251, fol. 321, on the same passage.

תתשצ״ב = § 1192.

כַּאֲשֶׁר רָאָם *when he saw them, occurs twice in the Scriptures.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 21*b*, on Gen. 32 3 which I have printed and (II) the printed Massorah on the same passage. As רָאָם by itself occurs twice only, the Massorah has also a separate Rubric on this triliteral. Of this separate Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 59*b*, on Jerem. 39 4; (II) Arund. Orient. 16, fol. 173*b*; (III) Add. 15,250, fol. 262*a*, and (IV) the printed Massorah, all on the same passage. It will be seen that the two Lists which record the phrase have also the Rubric which gives רָאָם by itself.

תתשצ״ג = § 1193.

וְכַאֲשֶׁר *and when, begins a verse twice.* As this quinqueliteral, which occurs altogether fifteen times, is in thirteen instances in the middle of the verse and in two instances only it begins the verse, the Massorah safeguards its exceptional position.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in this separate form in the

printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 94*b*, on Ezek. **37** 18 which I have printed; (II) Orient. 4445, fol. 42*a*, on Exod. **1** 12; (III) Arund. Orient. 16, fol. 191*a*, on Ezek. **37** 18 and (IV) Add. 21,160, fol. 64*a*, on Exod. **1** 12. This pair forms part of the List of fourteen words commencing with *Vav* which respectively occur twice at the beginning of the verse.[1]

[1] Comp. *The Massorah*, letter ו, § 63, Vol. I, p. 399.

תתשצ״ד = § 1194.

לַאֲשֶׁר אֲנִי *to that which I, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Jerem. **38** 20.

תתשצ״ה = § 1195.

וּמֵאֲשֶׁר *and of that, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 20*b*, on Gen. **31** 1.

תתשצ״ו = § 1196.

אֲשֵׁירָה *Asherah, is three times plene in this form.* That is, the name of this goddess without and with prefixes and suffixes, which occurs forty times in the Bible, is in these three instances only with *Yod* after the *Shin*. The Massorah, therefore, safeguards this exceptional spelling. The necessity for protecting this peculiar orthography will be seen from the notes on Deut. **7** 5 in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 111*a*, on 2 Kings **17** 16 which I have printed; (II) Add. 21,160, fol. 268*a*, on Deut. **7** 5; (III) Vienna Codex No. 35 on 2 Kings **17** 16; (IV) the printed Massorah on Deut. **7** 5 and (V) the same on 2 Kings **17** 16.

תתשצ״ז = § 1197.

אַשְׁרֵי *O the blessedness of, occurs four times at the beginning of the verse with the accent Mercha and the sign thereof in Chaldee is O strong man of the children of men hearken unto me, and another sign is A thoughtful man obeys the Lord.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 174*a*, on Ps. **1** 1 which I have printed; (II) the same MS., Vol. II, fol. 182*a*, on Ps. **32** 2: (III) the same MS., Vol. II, fol. 185*a*, on Ps. **40** 5; (IV) Add. 15,250, fol. 319*b*, on Ps. **1** 1; (V) the same MS., fol. 360*a*, on Prov. 8 34; (VI) Add. 15,251, fol. 347*a*, on Ps. **1** 1; (VII) the same MS., fol. 354*a*, on Ps. **40** 5; (VIII) Add. 15,451, fol. 397*b*, on Ps. **1** 1 and (IX) the printed Massorah on the same passage. List I gives the first mnemonic sign and List IX the second. The second sign without the List is also given in the printed Massorah Finalis, letter א, § 772.

To understand this Massorah it is necessary to remark: (1) that אַשְׁרֵי which occurs altogether thirty-six times begins a verse in twenty-four instances; (2) that in this position it has no fewer than five different accents;[1] (3) that in four out of the six instances where it has *Mercha* it has also *Gaya* under the *Aleph* in some MSS. or in some MSS. two *Gayas*, one under the *Aleph* and one under the *Shin* and (4) that it is these four instances which are recorded in the Rubric before us.

It is, however, to be remarked that this is according to one School of Massorites and that according to another School these four instances are with *Makeph* and the accent *Mercha*. This is emphatically set forth in the heading of List III which is ד׳ במע׳ מארכין ומקפין אַשְׁרֵי־ and not only is it in the text in all the four instances of this Standard Codex, but also in the remarkable Model Codex Arund. Orient. 16. These two Codices belong to two different countries, the first is Italian *circa* A. D. 1230 and the second German *circa* A. D. 1120. It is important to state that not one of the Lists heads this Rubric ד׳ ראשי פסוקין במעם שני מארכין.

[1] Comp. אשרי 1 Kings **10** 8; Ps. **33** 12; **84** 6; **89** 16; **144** 15; Prov. **3** 13; **28** 14; 2 Chron. **9** 7; אשרי Isa. **56** 2; Ps. **65** 5; **94** 12; **127** 5; **137** 9; אֲשׁוּרֵי Ps. **41** 2; **84** 5; **106** 3; **119** 2; אשרי Ps. **119** 1; Dan. **12** 12 apart from the four instances with this accent and *Gaya* and אשרי Ps. **146** 5.

תתשצ״ח = § 1198.

אַשְׁרֵי אֱנוֹשׁ *O the blessedness of the man, occurs twice.* That is, in contradistinction to the combination אַשְׁרֵי הַגֶּבֶר which is recorded in the next Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 323*a*, on Job **5** 17 which I have printed; (II) Vienna Codex No. 35 and (III) the printed Massorah on the same passage.

תתשצ״ט = § 1199.

אַשְׁרֵי הַגֶּבֶר *O the blessedness of the man, is four times thus combined in the Scriptures.* It will be seen that whilst the former combination occurs outside the Psalms, this phrase is confined to the Psalter. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 216*b*, on Ps. **127** 5 which I have printed; (II) Arund. Orient. 16, fol. 307*b*, on Ps. **94** 12; (III) the same MS., fol. 317*a*, on Ps. **127** 5; (IV) Vienna Codex No. 35, on the same passage; (V) the printed Massorah on Ps. **94** 12 and (VI) the same on Ps. **127** 5. List III heads this Rubric אשרי הגבר ג׳ and gives three instances only, omitting Ps. **34** 9. This is due to the fact that this recension records those instances only which begin a verse. The expression ר״פ has been omitted after ג׳ = *three* which is not unfrequently the case.

תת״ק = § 1200.

אַשְׁרֵי הָעָם *O the blessedness of the people, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 220*a*, on Ps. **144** 15 which I have printed; (II) Arund. Orient. 16, fol. 320*a*, on the same passage and (III) Add. 15,251, fol. 364*a*, on Ps. **89** 16.

תתת״א = § 1201.

וְאַשְׁרֵי *and O the blessedness of, occurs twice.* That is, this construct plural which occurs altogether thirty-six times, is in these two instances only, with the prefix *Vav*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 246*a*, on Prov. **8** 32 which I have printed; (II) Arund. Orient. 16, fol. 262*b*, on 2 Chron. **9** 7 and (III) the same MS., fol. 339*b*, on Prov. **8** 32.

תתת״ב = § 1202.

אַשְׁרֶיךָ *thy blessedness,* or *blessed art thou, occurs twice.* That is, with the suffix second person singular masculine, in the only other instance where it occurs it is אַשְׁרֵיךְ with the suffix second person singular feminine (Eccl. **10** 17). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 135*a*, on Deut. **33** 29 which I have printed; (II) the same MS., Vol. II, fol. 216*b*, on Ps. **128** 2; (III) Add. 15,251, fol. 372*a*, on the same passage and (IV) the printed Massorah on the same passage.

תתת״ג = § 1203.

אֶשְׁתָּאוֹל *Eshtaol, is twice plene.* This proper name without and with prefixes occurs altogether seven times. As it is defective in four instances[1] and plene in three, the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 11*b*, on Josh. **15** 33 which I have printed; (II) Vienna Codex No. 35, on the same passage and (III) the printed Massorah also on the same passage. The apparent conflict between the heading of Lists I and II which emphatically states that this expression is twice plene and that of List III which as emphatically states that it is three times plene is due to the fact that the former refers to אֶשְׁתָּאוֹל without the prefix which occurs twice, whilst the latter includes וְאֶשְׁתָּאוֹל with the prefix *Vav* (Josh. **19** 41) and ought, therefore, to be ג׳ מלאים בלישׁ. Jacob b. Chayim's Massorah, however, (List III) is incorrect, inasmuch as ותחל רוח יהוה לפעמו = Judg. **13** 25 is given as the third instance, whereas it should be וידו נבול נחלתם Josh. **19** 41.

[1] Comp. אֶשְׁתָּאֹל Judg. **13** 25; וְאֶשְׁתָּאֹל Judg. **18** 8; וּבְאֶשְׁתָּאֹל Judg. **18** 2, 11.

תתת״ד = § 1204.

וְאַשְׁתְּדוֹד *and sedition, occurs twice.* This Rubric is from the printed Massorah on Ezra **4** 19.

תתת״ה = § 1205.

אֶת־. *Wherever this particle begins a verse in combination with any other expression it is with the prefix Vav* (וְאֶת־) *except in fifteen instances where it is without this prefix* (אֶת־).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 84*b*, on Exod. **29** 39 which I have printed; (II) Orient. 2349, fol. 74*b*, on the same passage and (III) the printed Massorah Finalis, letter א, § 801.

This highly artificial Massorah can only be understood and its contents tested by a minute analysis of the instances in which את־ and ואת־ severally begin a verse throughout the Pentateuch. Without and with the prefix *Vav* this particle begins a verse in this division of the Bible no less than one hundred and sixty-seven times as follows:

Genesis. — In Genesis, where it occurs altogether thirty times at the beginning of a verse, it is in twenty-five instances with the prefix *Vav*[1] and in five instances only it is את־ without the prefix (Gen. **9** 13; **14** 9; **15** 19; **22** 21; **34** 28). Hence the Massorah Parva in Add. 15,250; Add. 15,251, Cambridge Add. 1174, on Gen. **22** 21 protects this minority. The necessity for safeguarding these passages will be seen by referring to the notes on Gen. **34** 28; **35** 12 in my edition of the Bible.

Exodus. — In Exod., where it occurs forty-eight times at the beginning of a verse, it is in thirty instances with the prefix *Vav*[2] and in eighteen only it is without the *Vav*. Hence the Rubric before us safeguards the minority, and thereby excludes the variations which obtained in the ancient recensions exhibited in the notes on these passages in my edition of the Bible. It will be seen that this Rubric is based upon recensions of the text which had fifteen instances only without the prefix *Vav*. Hence **23** 15, 27; **34** 18 are omitted.

Leviticus. — In Levit., where it begins a verse fifty times, it is in eleven instances without the prefix *Vav* (**11** 9, 15, 22; **14** 6, 31; **18** 4; **19** 19, 30; **25** 5, 37; **26** 2) and in thirty-nine instances with it.[3] Hence the Massorah Parva in Harley 5710—11, on Levit. **11** 2 and in Cambridge Add. 1174 on Levit. **18** 4 and **19** 30 protects the minority. It is remarkable that both these MSS. in all the three instances state that it occurs ten times only at the beginning of a verse in this book (ר' ראש פס' בסי'), but as the List is not given, it is impossible to say in which instance these Codices read ואת־ where the present received text reads את־.

Numbers. — In Numb. this particle begins a verse nineteen times. In fourteen instances it is with the prefix[4] and in five only, is it without it (**7** 7; **15** 23; **17** 3; **28** 4; **35** 14). Hence the Massorah Parva in Add. 15,250, on Numb. **15** 23 safeguards the minority.

Deuteronomy. — In Deut., where this particle begins a verse altogether twenty times, it is in ten instances with the prefix *Vav*[5] and in ten without it. (*Vide infra,* letter א, § 1206.)

And in all the rest of the Pentateuch it is with the prefix at the beginning of the verse (ואת־) *except in twenty-five instances where it is without it, viz.* את־.

From the above analysis we see that there are thirty-one instances apart from Exodus where את־ begins a verse. Even if במכ"ה *except twenty-five* is taken to be במכ"ח *except twenty-eight,* as the ה and ח are so much alike, there is still a difference of three passages. This is probably due to the fact that this Massorah emanates from a Massoretic School whose text exhibited various readings.

Though Lists I and II emphatically state in the heading that there are fifteen such instances, they catalogue fourteen only and omit Exod. **39** 35 which is manifestly due to a clerical error. The heading in Jacob b. Chayim's Massorah (List III), viz. את י"ו ר"ם בספר בראשית is a mistake for בספר שמות since all the sixteen instances are from Exodus. This List too is based upon Codices which had sixteen such instances and hence Exod. **23** 15, 27 are omitted. It is without the addition at the end which summarily gives the number of instances of את־ beginning a verse in the rest of the Pentateuch.

[1] Comp. ואת־ Gen. **10** 12, 14, 16, 17, 18, 27, 28, 29; **14** 6; **15** 20, 21; **17** 21; **19** 11; **22** 22; **34** 26, 29; **35** 12; **36** 3; **41** 52; **42** 4, 20; **43** 13; **44** 2; **46** 28; **47** 21.

[2] Comp. ואת־ Exod. **4** 17; **5** 8; **18** 3; **26** 1, 29; **29** 4, 14, 15, 17, 41; **30** 27, 28, 30; **31** 8, 9, 10, 11; **35** 14, 15, 28; **36** 34, 38; **38** 28, 31; **39** 18, 28, 29, 34, 38; **40** 29.

[3] Comp. ואת־ Levit. **3** 4, 10, 15; **4** 9, 11, 19, 26, 31, 35; **5** 10, 16, 25; **7** 3, 4, 32; **8** 3, 17, 20, 21; **9** 10, 11, 13, 19, 21; **10** 14, 16; **11** 5, 6, 7, 13, 14, 16, 17, 18, 19; **14** 41; **16** 25, 27; **18** 22.

[4] Comp. ואת־ Numb. **1** 18; **3** 10, 46; **4** 26; **6** 17; **7** 8; **17** 18; **28** 8; **31** 8, 10; **32** 35, 36, 38; **35** 6.

[5] Comp. ואת־ Deut. **2** 4; **3** 21; **9** 21; **11** 3; **13** 17; **14** 8, 14, 15; **34** 2, 3.

תתת"ז = § 1206.

את־ *begins a verse ten times in Deuteronomy.* The design of this Massorah is to exclude the variation in Deut **14** 16 which obtained in the ancient recensions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 141*b*, on Deut. **14** 16 which I have printed; (II) Orient. 2349, fol. 131*b*, on the same passage and (III) the printed Massorah Finalis, letter א, § 806. For the analysis of the respective numbers of את־ and ואת־ at the beginning of a verse in this book see the preceding Rubric.

תתת"ז = § 1207.

ואת־ *From Josh.* **21** 3 *to verse* 37 *whether at the beginning or in the middle of a verse, the proper name of the city is always preceded by* ואת־ *except in twenty-four* [-eight] *instances where it is preceded by this particle without the prefix Vav,* viz. את־.

The forty-five proper names of the cities recorded in this section of Joshua are promiscuously preceded by the particle את־ without and with the prefix *Vav*. In seventeen instances the proper name is preceded by this particle with the prefix *Vav*[1] and in twenty-eight it is without this prefix. The design of this Massorah, therefore, is to register the instances in which the name is preceded by את־. For this reason the seven expressions which are preceded by את־, but which are not proper names of cities are excluded from this register (Josh. **21** 3, 8, 13, 21, 27, 32, 36). It will be seen that the Massorah here, contrary to its usual practice, safeguards the majority. This is due to the fact that the variations exhibited in the ancient Codices and early editions are on the passages which constitute this majority, as is disclosed in the notes on Josh. **21** 16, 18, 23, 24, 29, 31, 34 in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 151*b*, on Josh. **21** 18 which I have printed: (II) Arund. Orient. 16, fol. 15*a*; (III) Add. 15,451, fol. 159*b*, (IV) the printed Massorah, all on the same passage and (V) the printed Massorah Finalis, letter א, § 806. In List I פלנות and במכ"ד are manifestly clerical errors for פלוני = *proper name* and במכ"ח *except twenty-eight times,* as they are correctly given in the headings of the other Lists. The omission in this List of את־דמנה **21** 35 is also due to a scribal error. List II omits את־אילון **21** 24; List III omits את־נבעון **21** 17 and gives את־תענך **21** 25 twice. But as all these Lists state in the headings that there are twenty-eight such instances, the omissions are unquestionably clerical errors. The addition to the heading in List V which forms part of the Rubric according to the ten instances in Deuteronomy where את־ begins a verse, viz. וכל ספר יהושע מן וכול, is meaningless. It is to be remarked that this Massorah is based upon a recension of the text which omits Josh. **21** 36, 37. (Comp. my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 178 &c.)

[1] Comp. ואת־ Josh. **21** 13, 14, 14, 15, 15, 16, 16, 18, 21, 22, 22, 25, 27, 31, 32, 32, 36.

תתת"ח = § 1208*a*.

את־ *begins a verse four times in this book,* i. e. in Jeremiah. In Jeremiah, where this particle begins a verse nineteen times, it is with the prefix *Vav* in fourteen instances[1] and in four or rather five without it. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 162*b*, on Jerem. **25** 19 which I have printed; (II) Harley 5710—11, Vol. II, fol. 48*a*, on Jerem. **25** 21; (III) Add. 15,451, fol. 297*b*, on Jerem. **25** 23, and (IV) the printed Massorah on Jerem. **25** 19. All these Lists state that there are four instances only whereas there are five. Lists I, II and IV omit Jerem. **43** 6; whilst List III omits Jerem. **25** 23. According to List II which heads this Rubric כל ענ' ואת במ"ד the design of this Massorah is to safeguard the four instances in Jerem. **25**. In this chapter alone this particle begins a verse nine times; in five instances it is with the prefix *Vav* (**25** 20, 22, 24, 25, 26) and in four it is without it (**25** 18, 19, 21, 23). Jerem. **43** 6 is, therefore, rightly omitted because it is not in this Section. The other Lists which do not restrict this Massorah to Jerem. **25** are defective. That these instances required safeguarding may be seen from the notes on Jerem. **25** 23 in my edition of the Bible.

[1] Comp. ואת־ Jerem. **6** 11; **25** 20, 22, 24, 25, 26; **28** 4; **34** 21; **36** 17; **41** 3; **52** 11, 17, 18, 19.

תתת"ח = § 1208*b*.

את *occurs three times at the beginning of a verse.* This Rubric, which I have found in the printed Massorah only, on Gen. **14** 9 is inexplicable, since in the Pentateuch alone this particle without the prefix *Vav* begins a verse no fewer than forty-nine times. (*Vide supra,* letter א, § 1205.) It may be that the number three is intended to represent the three divisions of the Bible, the Law, the Prophets and the Hagiographa.

תתת״ט = § 1209.

אֵת *is with Tzere* (אֵת), *but when it is with Makeph it is with Segol* (אֶת־) *except in one instance .... and in three instances it is with Segol though it is without Makeph.* קמץ קטן in Massoretic terminology denotes *Tzere* and פתח קטן *Segol.*

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 242*b*, on Prov. **3** 12 which I have printed; (II) Arund. Orient. 16, fol. 295*a*, on Ps. **47** 5; (III) the same MS., fol. 337*a*, on Prov. **3** 12; (IV) Add. 15,251, fol. 13*a*, on Gen. **1** 1; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Ps. **47** 5 and (VII) the same on Prov. **3** 12. The different headings of this Rubric אֵת נ׳ בסגול (List II) and אֵת נ׳ בסגול (List III) are due to the peculiar features which the Massorites emphasise in this exceptional orthography. The one lays stress on its being with *Segol* though it is without *Makeph* and the other emphasises its having the accent *Mercha* though with *Segol.*

תתת״י = § 1210.

For אֵת and וְאֵת with the accent *Tiphcha* see below, letter א, § 1289.

תתתי״א = § 1211.

אֵת׳, אֵת. *In five verses of the Pentateuch this particle occurs twice with one word only intervening.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 53*b*, on Exod. **29** 5.

תתתי״ב = § 1212.

אֵת׳, אֵת. *In twenty-seven verses this particle occurs twice with one word only intervening.* The peculiar position of the particle, which the preceding Rubric records with regard to the Pentateuch alone, is here noticed with regard to the whole Bible. These two Rubrics show how the Massorah was developed. In the first instance one division of the Bible was analysed and then the analysis gradually extended to the whole Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 87*b*, on Numb. **5** 24.

תתתי״ג = § 1213.

אֵת׳, אֵת׳, אֵת. *In thirteen verses of this book* [i. e. Leviticus] *the particle* אֵת־ *occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 86*a*, on Levit. **8** 7. In the received text there are fourteen such verses, since the same peculiarity also occurs in Levit. **26** 15.

תתתי״ד = § 1214.

אֵת׳, אֵת׳, אֵת׳. *In six verses of this book* [i. e. Deuteronomy] *the particle* אֵת־ *occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 119*b*, on Deut. **12** 3.

תתתט״ו = § 1215.

אֵת׳, אֵת׳, אֵת׳. *In eight verses of Joshua the particle* אֵת־ *occurs three times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8*a*, on Josh. **10** 24 which I have printed and (II) the printed Massorah Finalis, letter א, § 828.

תתתט״ז = § 1216.

אֵת׳, אֵת׳, אֵת׳. *In fifteen verses of Samuel this particle occurs three times.* The reason for safeguarding these passages will be seen by a reference to the notes on 2 Sam. **7** 7, 12 in my edition of the Bible.

Of this Rubric I collated two Lists: (I) The printed Massorah Finalis, letter א, § 829, which I have printed and (II) Arund. Orient. 16, fol. 62*b*, on 2 Sam. **10** 3. Though Jacob b. Chayim's Massorah (List I) correctly states in the heading that there are fifteen such instances, it enumerates fourteen only. It omits 2 Sam. **14** 21 which the MS. List (No. II) rightly gives.

תתתי״ז = § 1217.

אֵת׳, אֵת׳, אֵת׳. *In nineteen verses of Kings this particle occurs three times.* The design of this Massorah is to militate against the reading וְאֵת־כל־ראשי in 1 Kings **8** 1 which is exhibited in the best Codices (Orient. 2201; Harley 5710—11; Add. 21,161; Orient. 1478 first hand, Orient. 4227); in the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488, and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25, and is corroborated by the parallel passage in 2 Chron. **5** 2. Other MSS. and editions, however, follow the reading of this Massorah, viz. Arund. Orient. 16; Harley 5720; Add. 15,250; Add 15,251; Add. 15,451; the second, third and fourth editions of the Bible, Naples 1491—93; Brescia 1494; Pesaro 1511—17; the Complutensian and Felix Pratensis' edition of the Rabbinic Bible, Venice 1517. In my edition of the Bible I have followed the oldest dated and Standard Codices.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 116*a*, on 2 Kings **23** 8 which I have printed; (II) the same MS., fol. 116*b*, on 2 Kings **23** 16; (III) Add. 15,250, fol. 213*a*, on the same passage and (IV) the printed Massorah Finalis, letter א, § 827.

תתתי״ח = § 1218.

אֵת׳, אֵת׳, אֵת׳, אֵת׳. *In sixteen verses this particle occurs four times.* On referring to the notes in my edition of the Bible on Levit. **20** 18; Deut. **11** 2; 2 Chron. **18** 30 it will be seen that the design of this Massorah is to exclude the variations which obtained in the Codices of other Schools of Massorites with regard to some of these passages. It is, moreover, designed to safeguard the parallel passage in 1 Kings **22** 31, where this particle also occurs four times, but where it is with the prefix *Vav* (וְאֵת־) in the third instance, against being made conformable to 2 Chron. **18** 30.

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 89*b*, on Levit. **13** 52 which I have printed; (II) Orient. 2348, fol. 99*b*, on the same passage; (III) Harley 5710—11, Vol. I, fol. 119*a*, on Deut. **11** 2 and (IV) the printed Massorah Finalis, letter א, § 816. The heading in List II is יש פיסקי אית בכל חד מנהון ד׳ אתין *sixteen verses have respectively four times* אֵת or rather four ***Eths.*** It will be seen that אתין which is normally used in the Massorah as the plural of אות is here used as the plural of the particle אֵת־.

תתתי״ט = § 1219.

אֵת׳, אֵת׳, אֵת׳, אֵת׳, אֵת׳. *In four verses this particle occurs five times.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 62*b*, on Exod. **40** 18 which I have printed and (II) the printed Massorah on the same passage.

תתת״כ = § 1220.

אֵת׳, אֵת׳, אֵת׳, וְאֵת׳. *In seven verses this particle occurs four times, in the first three instances it is without the prefix Vav and the fourth time it is with it.* The reason for safeguarding these verses will be seen in the notes on Exod. **23** 28 in my edition of the Bible.

Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 74*b*, on Levit. **16** 24 which I have printed; (II) Arund. Orient. 16, fol. 20*a*, on Judg. **3** 7; (III) Add. 15,251, fol. 139*b*, on the same passage; (IV) Add. 21,160, fol. 31*b*, on Gen. **13** 10; (V) the same MS., fol. 164*a*, on Levit. **16** 24 and (VI) the printed Massorah on the same passage.

תתתכ״א = § 1221.

אֵת׳, אֵת׳, אֵת׳, וְאֵת׳, וְאֵת׳, וְאֵת׳. *In three verses this particle occurs six times, in the first three instances it is without the prefix Vav and in the second three it is with it.* Normally the first five instances in the verse would be without the prefix *Vav* and the sixth only would be with it. Hence the Massorah safeguards this abnormal use of the prefix.

Of this Rubric I collated two Lists: (I) The printed Massorah on Exod. **29** 5 which I have printed and (II) Add. 21,160, fol. 113*a*, on the same passage. List II heads this Rubric ב׳ פסוקים and gives two instances only. The absence, however, of the third instance is evidently due to a Nakdan who overlooked the expression והבירו. Hence the copyist who found two instances only, altered the נ׳ in the heading into ב׳ to agree with the contents.

תתתכ״ב = § 1222*a—b.*

אֵת׳, אֵת׳, וְאֵת׳. *In nine verses of Exodus this particle occurs three times; the first and second time it is without the prefix Vav and the third time it is with it.* Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 65*a*, on Exod. **39** 33 which I have printed as § 1222*a* and (II) the printed Massorah Finalis, letter א, § 826, reproduced in § 1222*b*. Both Lists are corrupt.

In § 1222*a* there are four instances only which exhibit the import of the heading (Exod. **35** 19; **39** 33, 36, 40). The other five are at variance with the statement in the heading. In Exod. **35** 11

which is here given as two separate verses, this particle occurs no fewer than eight times: the first, second, fourth, sixth and seventh time it is without the prefix *Vav*, whilst in the third, fifth and eighth it is with it. In Exod. **35** 17; **39** 37 it occurs four times, the first and second time without and third and fourth with the prefix *Vav*. In Exod. **39** 40 it occurs six times: the first, second and fifth are without, whilst the third, fourth and sixth are with the prefix *Vav*.

In § 1222*b* six out of the nine instances are correct (Exod. **6** 20; **7** 3; **35** 19; **39** 33, 36, 41). The other three are the same incorrect ones which are given in § 1222*a*, viz. Exod. **35** 11, 17; **39** 40. There are altogether ten instances in Exodus which answer to the statement in the heading of this Rubric, and the following four passages must be substituted for the incorrect ones given in these two Lists: Exod. **9** 20; **10** 15; **21** 5; **23** 25.

תתתכ"ג = § 1223.

אֶת־, אֶת־, וְאֶת־. *In eleven verses this particle occurs three times, the first and second time it is without and the third with the prefix Vav, and in each case with one word only between these particles.* In this respect, therefore, this Rubric differs from the preceding one. In the former Rubric no limit is specified for the expressions which intervene between the recurrence of this particle, whilst in the Rubric before us the intervention is in each case limited to one word.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 34*b*, on Gen. **11** 26 which I have printed; (II) the same MS., fol. 82*b*, on Levit. **1** 8; (III) Orient. 4445, fol. 62*a*, on Exod. **21** 5; (IV) Arund. Orient. 16, fol. 165*b*, on Jerem. **29** 17; (V) Vienna Codex No. 35 on Gen. **11** 26 and (VI) the printed Massorah on Exod. **21** 5.

Not only do all the other Lists state that there are twelve such verses, but List II which is from the same MS. as List I which I have printed also states that there are twelve and gives Gen. **5** 32 as the first instance which is omitted in List I. Moreover in List I ושלאחריו = Gen. **11** 27 is incorrect, since it is אֶת־, אֶת־, וְאֶת אֶת and belongs to the following Rubric. It ought to be וילד נח = Gen. **6** 10. Though List III, which exhibits the oldest form extant of this Massorah, correctly states in the heading that there are twelve such instances, it enumerates eleven only. It omits Deut. **26** 15 which is manifestly due to a scribal error.

The notes on Deut. **28** 20; Isa. **29** 10; Jerem. **24** 10; **29** 17 in my edition of the Bible show that the design of this Rubric is to exclude the various readings which some of the ancient Codices exhibited on these passages.

תתתכ"ד = § 1224.

אֶת־, אֶת־, וְאֶת־, וְאֶת־. *In twelve verses this particle occurs four times; in the first, second and fourth instances it is without the prefix Vav and is with it in the third instance.*

The design of this Massorah is twofold. It is to exclude 2 Chron. **18** 30, which is the parallel passage to 1 Kings **22** 31 and which according to the recension of another School ought to belong to this Rubric, and also to militate against the various reading in Jerem. **41** 10 which would exclude it from this Rubric, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 59*a*, on 2 Sam. **3** 25 which I have printed; (II) Add. 15,251, fol. 116*b*, on Deut. **22** 24; (III) Add. 15,451, fol. 244*b*, on 1 Kings **22** 31; (IV) Add. 21,160, fol. 37*b*, on Gen. **37** 2; (V) Vienna Codex No. 35 on Gen. **33** 5; (VI) the same Codex on 2 Sam. **3** 25; (VII) the printed Massorah on Gen. **11** 27 and (VIII) the same on 2 Sam. **3** 25. It will be seen that though the heading of the List which I have printed states that there are twelve such verses, it records ten only. As the two missing verses, viz. Judg. **16** 24; 1 Kings **22** 31 are given in the other Lists it is evident that the omission here is due to a clerical error. List VII, which also omits 1 Kings **22** 31, is manifestly due to the same cause.

תתתכ"ה = § 1225.

אֶת־, אֶת־, וְאֶת, אֶת־, וְאֶת־. *In four verses this particle occurs five times, in the first, second and fourth instances it is without the prefix Vav, whilst in the third and fifth it is with it.*

As in two out of the four verses the MSS. of other Massorites exhibit various readings, which are duly recorded in my edition of the Bible on Exod. **6** 23; Jerem. **3** 24; this Massorah, which emanates from another School, safeguards its readings.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 60*b*, on Exod. **6** 23 which I have printed; (II) Arund. Orient. 16, fol. 149*b*, on Jerem. **3** 24; (III) Add. 21,160, fol. 72*b*, on Exod. **6** 23; (IV) Orient. 2348, fol. 70*b*, on the same passage and (V) the printed Massorah on 1 Kings **5** 22.

In one verse the reverse is the case &c. That is, here where this particle also occurs five times it is in the first, third and fifth instances without the prefix *Vav* and in the second and fourth with it. This second part of the Rubric is absent in Lists II, III and V.

תתתכ"ו = § 1226.

אֶת־, אֶת־, וְאֶת־, וְאֶת־. *In nineteen* [eighteen] *verses this particle occurs four times, in the first and second instances it is without the prefix Vav, whilst in the third and fourth it is with the prefix.*

The variations which obtained with regard to the readings in Exod. **35** 17; **39** 37; Levit. **8** 30; Jerem. **51** 28 as exhibited in the notes on these passages in my edition of the Bible, are the cause of this Massorah.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 385*b*, on Neh. **9** 24 which I have printed and (II) Orient. 4445, fol. 155*b*, on Numb. **33** 52. It will be seen that though it is stated in the heading that there are nineteen such verses, eighteen only are enumerated. From the fact that List II, which is from the oldest undated MS. extant, emphatically heads it י"ח פסוק and records the same eighteen passages it is manifest that י"ט = 19 should be י"ח = 18.

תתתכ"ז = § 1227.

אֶת־, אֶת־, וְאֶת־, וְאֶת־, אֶת־, וְאֶת־. *Mnemonic sign for the two verses, viz. Exod. 30 39 40 in which this particle occurs six times.* In Exod. **39** 40 it is without the prefix *Vav* in the first, second and fifth instances and with it in the third, fourth and sixth instances. The mnemonic sign for it is Deut. **27** 13 where the names of the six tribes are recorded without and with the prefix *Vav* in exactly the same order.

In Exod. **39** 39 the absence and presence of the prefix in the six instances is different. Here it is without the prefix in the first, third and fifth instances and with it in the second, fourth and sixth. The sign for this in Hosea **2** 7 where the six articles of food and raiment are enumerated in the second half of the verse without and with the prefix *Vav* is in precisely the same sequence. The reason for safeguarding these verses will be seen in the notes on Exod. **39** 39, 40 in my edition of the Bible.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 135*a*, on Exod. **39** 39 which I have printed and (II) Orient. 4445, fol. 83*b*, on the same passage where this Rubric is somewhat expanded.

תתתכ"ח = § 1228.

אֶת־, אֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *In fourteen verses this particle occurs five times; the first and second time it is without the prefix Vav and the third, fourth and fifth time it is with it.* The design of this Massorah is to militate against the various reading in 2 Chron. **29** 18 which obtained in other Schools of textual redactors, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 469*b*, on 1 Chron. **6** 52 which I have printed; (II) Add. 4445, fol. 80*b*, on Exod. **37** 16 and (III) the printed Massorah on the same passage.

These three Lists exhibit two distinct recensions of this Massorah. Lists I and III register all the fourteen verses in which this particle occurs five times without and with the prefix *Vav* and hence head this Rubric י"ד מסו' ובול', whereas List II is more artificial. It catalogues ten instances only and accordingly heads it י' מסוק' אית בהון את את קדמאי דמסוק ושאי ואת and adds at the end וכל סוף מסוק דכותהון that is, and wherever this particle in combination with its noun ends the verse, as is the case with the four instances included in the first recension, viz. Josh. **21** 13, 21, 27, 36, it is likewise so. Though Jacob b. Chayim's Massorah (List III) distinctly states in the heading that there are fourteen such verses, it enumerates fifteen. It gives וחנו עליו את כל כלין = Numb. **4** 14 as one instance. But as it is here (את את את ואת) three times without and twice with the prefix *Vav* it does not

belong to this Rubric. It is manifestly the addition of a later Nakdan who mistook the import of this Massorah, as is attested by its absence in Lists I and II.

תתתכ״ט = § 1229.

אֶת־, וְאֶת־, אֶת־. *In six verses in Judges where this particle occurs three times it is in the first and third instances without the prefix Vav and in the second it is with the prefix.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 27*a*, on Judg. **11** 21 which I have printed; (II) Add. 15,250, fol. 139*a*, on the same passage; (III) Add. 15,451, fol. 171*b*, on Judg. **11** 29; (IV) Vienna Codex No. 35 on the same passage and (V) the printed Massorah Finalis, letter א, § 818. List II rightly heads this Rubric ו׳ מסורי איתי בהון את ואת את and gives ואם אין תצא אש = Judg. **9** 20 as the fourth instance.

תתת״ל = § 1230.

אֶת־, וְאֶת־, אֶת־, אֶת־. *In six verses where this particle occurs four times it is in the first, third and fourth instances without the prefix Vav and in the second only, with it.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 110*a*, on 2 Kings **16** 13 which I have printed; (II) the same MS., fol. 115*a*, on 2 Kings **21** 13; (III) Add. 15,451, fol. 258*a*, on the same passage and (IV) the printed Massorah Finalis, letter א, § 819.

תתתל״א = § 1231.

אֶת־, וְאֶת־, וְאֶת־. *In fourteen verses in Genesis where this particle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances.* Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 35*b*, on Gen. **36** 5 which I have printed and (II) the printed Massorah Finalis, letter א, § 808. Jacob b. Chayim's Massorah (List II) is incorrect. Gen. **15** 19 is omitted and ויקם בלילה הוא וירבוק = Gen. **32** 23 is inserted to make up the fourteen passages. But here it is את ואת ואת את which is against the import of this Rubric and belongs to § 1234 where it occupies its proper place.

תתתל״ב = § 1232.

אֶת־, וְאֶת־, וְאֶת־. *In twenty-six verses of the Pentateuch where this participle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances.*

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 60*a*, on Exod. **37** 26. והיה עקב = Deut. **7** 12 is manifestly a clerical error, since in this passage it is (את את ואת) twice without and once with the prefix *Vav*. If this scribal error is cancelled and the two verses in numbers where את ואת ואת occurs are added (Numb. **4** 25; **31** 12) to which the end of this Rubric refers, we obtain the requisite number twenty-six. It will be seen that whilst the preceding Rubric catalogues the instances which occur in Genesis only, this Rubric embraces the whole Pentateuch, and militates against the various reading which the recension of another School of textual redactors exhibited in Exod. **35** 18, as may be seen from the notes on this passage in my edition of the Bible.

תתתל״ג = § 1233.

אֶת־, וְאֶת־, וְאֶת־. *In four verses of Samuel where this particle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 52*b*, on 1 Sam. **25** 11. The record of this peculiarity which the preceding two Rubrics have preserved with regard to the Pentateuch is here extended to Samuel, and there can hardly be any doubt that it also exists with regard to the other books of the Bible.

תתתל״ד = § 1234.

אֶת־, וְאֶת־, וְאֶת־, אֶת־. *In eighteen verses where this particle occurs four times it is without the prefix Vav in the first and fourth instances and with it in the second and third.* The design of this Massorah is to militate against the various reading which obtained with regard to Jerem. **25** 18, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 115*b*, on Deut. **5** 21 which I have printed; (II) Add. 15,451, fol. 469*a*, on 2 Chron. **4** 11; (III) Add. 21,160, fol. 164*a*, on Levit. **16** 20 and (IV) the printed Massorah on 1 Kings **7** 14. Though List I, which I have printed, states in the heading that there are eighteen such verses, it enumerates seventeen only and omits Neh. **1** 7. But this is due to a clerical error, since it is given in all the other Lists.

תתתל״ה = § 1235.

אֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *In nineteen verses of the Pentateuch where this particle occurs four times it is in the first instance without the prefix Vav and with it in the other three.*

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 140*b*, on Deut. **30** 15 which I have printed and (II) Orient. 2348, fol. 150*b*, on the same passage. This Rubric forms part of the Massorah which records the verses in the Bible wherein the same four words occur without the prefix *Vav* in the first and with it in the other three instances.[1]

[1] Comp. *The Massorah*, letter ו, § 110, Vol. I, p. 417.

תתתל״ו = § 1236.

אֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *In eighteen verses this particle occurs five times, the first time it is without the prefix Vav whilst in the following four instances it is with it.* The design of this Massorah is to militate against the various readings which obtained in the Codices of other Schools, as may be seen from the notes on Exod. **28** 5; Levit. **14** 6 in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 52*b*, on Exod. **28** 5 which I have printed; (II) the same MS., Vol. I, fol. 86*a*, on Numb. **4** 9; (III) Add. 15,451, fol. 56*b*, on Exod. **28** 5; (IV) the same MSS., fol. 240*b*, on 1 Kings **18** 38; (V) the same MS. fol. 298*b*, on Jerem. **44** 9; (VI) Add. 21,160, fol. 110*b*, on Exod. **28** 5; (VII) the same MS., fol. 191*a*, on Numb. **4** 9; (VIII) Halle Ochlah Ve-Ochlah II, § 119 margin, fol. 112*a*, and (IX) the printed Massorah Finalis, letter א, § 820.

Though List I distinctly states in the heading that there are eighteen such instances, it enumerates seventeen only. It omits Gen. **34** 28, which is manifestly due to a clerical error since it is given in all the other Lists. It gives Jerem. **36** 26 as the seventeenth instance where the received text has את ואת ואת את, but as this is also given as the seventeenth instance in Lists VIII and IX it can hardly be regarded as a scribal blunder, since these Lists belong to MSS. of different countries and it probably exhibits a different recension. For 2 Kings **23** 4 is to be substituted 2 Kings **22** 12. Lists IV, V and VIII give as the eleventh instance ויצו המלך אחז = 2 Kings **16** 15 where the received text has את את ואת ואת ואת ואת, whilst List VI heads this Rubric י״ג מסוקים את ואת ואת ואת ואת ואת and records thirteen passages only in the following order Gen. **33** 2; **34** 28; Exod. **28** 5; Numb. **4** 9; Josh. **3** 10; **2** 18; 1 Kings **18** 38; 2 Kings **22** 12; **24** 15; Jerem. **8** 1; **13** 13; **44** 9; Ezek. **34** 16. It will be seen that List VII, which is from the same MS., duly gives the same seventeen instances which are recorded in List I plus the omitted passage in Gen. **34** 28.

תתתל״ז = § 1237.

אֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *In six verses this particle occurs seven times, in the first instance it is without the prefix Vav, whilst the other five instances are with it.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on 1 Chron. **6** 45 which I have printed; (II) Arund. Orient. 16, fol. 242*a*, on 1 Chron. **6** 61 and (III) the printed Massorah Finalis, letter א, § 820.

תתתל״ח = § 1238*a*.

אֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *In three verses of the Pentateuch where this particle occurs seven times it is without the prefix Vav in the first instance only and with it in all the six.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 146*b*, on Levit. **8** 2.

תתתל״ח = § 1238*b*.

אֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־. Seven such instances occur altogether in the Bible. These two Rubrics again exhibit the gradual development of the Massorah. The Massorites first began their work on the Pentateuch and then extended their researches to the whole Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 86*a*, on Levit. 8 2 which I have printed; (II) Harley 5710—11, Vol. I, fol. 250*a*, on 2 Kings 15 29; (III) Arund. Orient. 16, fol. 109*b*, on the same passage; (IV) the same MS., fol. 274*b*, on 2 Chron. 28 18; (V) Add. 15,250, fol. 431*b*, on the same passage; (VI) the printed Massorah on Gen. 36 6 and (VII) the same on Levit. 8 25. The heading of List II which states that ז׳ מסו׳ בק׳ אית בהו׳ ז׳ מלי קרמ׳ קרחה ושא׳ נסב׳ ו׳ *seven verses in the Scriptures have severally seven words the first of which is without the copulative whilst all the rest have the prefix Vav* is important, inasmuch as it shows that this recension emanates from a different School of Massorites.

תתתל״ט = § 1239*a—c*.

אֶת־. Words which respectively occur once only combined with this particle without the prefix *Vav*, but which in all other instances are preceded by וְאֶת־.

Lists 1239*a* and *b*, which are from Arund. Orient. 16, fol. 168*b*, on Jerem. 32 24 and the same MS., fol. 169*a*, on Jerem. 33 20 exhibit the first fragmentary attempts on the part of the earlier Massorites to register these unique combinations. They have, therefore, as yet no headings nor catchwords.

List 1239*c* which exhibits the later development of this Massorah, I have found in the printed Massorah only, letter א § 798. The Nakdan who completed it and who supplied it with the heading, fixing the number at forty-four and attached the catchwords, mistook its import. Hence he incorporated some instances which do not belong to it, and omitted some which ought to be included. Thus for instance אֶת־רְגְלֵיכֶם Josh. 10 24 and אֶת־הַמְנֹרָלִים Isa. 33 18 (Nos. 21 and 27) have no companion at all with וְאֶת־, whilst אֶת־פְּנֵיהֶם Ezek. 16 20 and אֶת־מְנֹרַת־שְׁהָם 2 Chron. 11 14 (Nos. 34 and 43) respectively occur once only with וְאֶת־ and, therefore, belong to א, § 1246. The following three instances which belong to this Rubric are omitted: אֶת־פָּנַי Ezek. 16 21 which is everywhere else וְאֶת־פָּנַי (Exod. 17 3; 21 5); אֶת־יָם 1 Chron. 18 8; elsewhere וְאֶת־יָם (2 Kings 25 13; Jerem. 52 17); and אֶת־מִפְעָת Josh. 21 17 elsewhere וְאֶת־מִפְעָת (Josh. 21 3; 1 Chron. 6 64). The mistakes in the catchwords which are manifestly due to scribal errors I have corrected.

תתת״מ = § 1240.

אֶת־. *An alphabetical List of words which are always combined with* אֶת־ *and are never preceded by* וְאֶת־.

Whilst the preceding Rubric records those words which are normally combined with וְאֶת־ and which are severally preceded by אֶת־ in one solitary instance, this Massorah catalogues the expressions which in all instances are combined with אֶת־ without a solitary exception.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah II, § 160, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 79, and (III) the printed Massorah Finalis, letter א, § 805. All these three Lists are almost identical and record fifty-four or fifty-five such instances, some of which are incorrect. Thus בֵּיתֵךְ No. 5 also occurs with וְאֶת־ Deut. 15 16. הָרָקִיעַ No. 16, occurs once only preceded by אֶת־ (Gen. 1 7) and hence does not belong to this Rubric. יָדִי No. 32 also occurs with וְאֶת־ (Ezek. 39 21). מַעֲשֵׂי No. 37 neither occurs with אֶת־ nor with וְאֶת־ and is manifestly a clerical error for מַעֲשֵׂה which is given in List III. The solitary אֶת־ which represents No. 41 and is exhibited in Lists I and III shows the identity of this Massorah in the Halle Ochlah Ve-Ochlah and in Jacob b. Chayim's recension. את עשות No. 42 does not occur. את עשר which List II exhibits is better since אֵת עֲשֶׂר does occur (2 Sam. 15 16; 20 3; 1 Kings 7 37), whilst עֲשֶׂרֶת which List III gives occurs both with אֶת־ (Deut. 10 4; 1 Kings 11 35) and with וְאֶת־ (1 Sam. 17 18; Esther 9 12, 13, 14) and, therefore, is against the import of this Rubric. רוחי No. 51 which is given in List II is incorrect, since this expression occurs also with וְאֶת־ (Ezek. 36 27).

The importance of this Rubric consists in its conclusively proving the oft-stated fact that Massoretic Lists whether arranged alphabetically or otherwise are frequently selections or fragments of certain materials which exhibit the same peculiarities. In casually looking at this Rubric the reader would naturally conclude that we have here a catalogue of all the words which are uniformly preceded by this particle without the copulative. But this is not the case. Numerous instances are omitted, as will be seen from the fact that in *Aleph* alone which is here represented by four instances, about thirty are omitted, viz.:

אֶת־אוֹצְרוֹ	אֶת־אֲחִיכֶם	אֶת־אַיִּים	אֶת־אַמָּתֵךְ
אֶת־אוֹרָיָה	אֶת־אֲחִיהֶם	אֶת־אִשָּׁה	אֶת־אַסְפֵּר
אֶת־אוֹפַרְחָה	אֶת־אָחִינוּ	אֶת־אֵלֶיהָ	אֶת־אַרְצִי
אֶת־אָזֶן	אֶת־אֵיבִי	אֶת־אֵלֶיהָ	אֶת־אַרְפַּכְשָׁד
אֶת־אָזְנִי	אֶת־אֹיְבִי	אֶת־אֵלֶיהָם	אֶת־אִשָּׁה
אֶת־אָזְנָם	אֶת־אֹיְבִיךָ	אֶת־אֶלְמֹדָד	אֶת־אֹשׁוּר
אֶת־אֹהֶל	אֶת־אֹיְבֵיכֶם	אֶת־אֶתְכֶם	אֶת־אִשְׁתִּי
			אֶת־אִשְׁתּוֹ

תתתמ״א = § 1241.

אֶת־. *Three groups* or *phrases which respectively occur twice in the same Section and which in the first instance are without this particle, and with it in the second instance.* As the phrases in question are exactly alike, the promiscuous absence and presence of this particle is very striking. That this diversity only obtained in the School in which the present text was redacted and that the text of other Schools did not exhibit these variations may be seen from the notes on Gen. 23 4 in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Gen. 23 4.

תתתמ״ב = § 1242.

אֶת־. *Two groups* or *phrases which respectively occur twice in Leviticus vary; they are in the first instance with this particle and without it in the second.* In these instances, therefore, the reverse is the case. On referring to the notes on Levit. 4 17 in my edition of the Bible, it will be seen that this Massorah militates against those Codices which do not exhibit this variation. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 83*b*, on Levit. 4 17 which I have printed and (II) Orient. 2348, fol. 93*b*, on the same passage.

תתתמ״ג = § 1243.

אֶת־. *Two groups* or *pairs which respectively occur twice and which in the first instance are without this particle and with it in the second instance.* The same peculiarity with regard to this particle which the preceding Rubric registers in Leviticus is here recorded in Numbers. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 102*a*, on Numb. 4 14 which I have printed; (II) Orient. 2348, fol. 112*a*, and (III) Add. 21,160, fol. 191*a*, both on the same passage.

תתתמ״ד = § 1244.

אֶת־. *Two groups which respectively occur three times are in the first and second instances with this particle and in the third without it . . . . and in one group the reverse is the case.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 188*a*, on Ezek. 33 9 which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 132, and (III) Paris Ochlah Ve-Ochlah §§ 232, 233.

תתתמ״ה = § 1245.

אֶת, וְאֶת־. *Eleven words which respectively occur twice in the same verse are once preceded by* אֶת *and once by* וְאֶת־.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed; (I) Arund. Orient. 16, fol. 239*a*, on 1 Chron. 2 46 which I have printed; (II) the same MS., fol. 172*b*, on Jerem. 38 4; (III) Orient. 4445, fol. 78*b*, on Exod. 35 18; (IV) Harley 5710—11, Vol. I, fol. 219*a*, on 1 Kings 3 25; (V) Add. 15,251, fol. 93*b*, on Numb. 18 15; (VI) Add. 15,451, fol. 333*a*, on Ezek. 43 7; (VII) Add. 21,160, fol. 219*b*, on Numb. 18 15; (VIII) Halle Ochlah Ve-Ochlah II, § 171, margin fol. 117*a*; (IX) Paris Ochlah Ve-Ochlah § 230; (X) the printed Massorah on Exod. 35 18 and (XI) the printed Massorah Finalis, letter א, § 803.

With the exception of Lists IV, IX and X all the other eight Lists make up these eleven verses by including the two which are given at the end of this Rubric as instances wherein the reverse is the case, viz. where the expression, which occurs twice in the same verse, is first preceded by this particle with the prefix *Vav* and is then repeated without it. The heading, therefore, in Lists I, II, VI, VII, VIII and X which states that in these eleven verses the expression in question is first preceded by אֶת־ and then by את, viz. י״א זונן מן ב׳ בספור קרמ׳ את ותנ׳ ואת is incorrect. The oldest form of this Massorah extant (List III) has not the vicious קדמ׳ את ותנ׳ ואת, but simply י״א זונין מן תרין בספוק את ואת מיחד׳! This does not fix the priority of the particle without and

with the copula. It, moreover, emphatically lays it down that these instances are unique and hence excludes such passages as (1) Numb. **32** 1. Judg. **11** 15; Micah **5** 5; (2) Numb. **35** 14 with Judg. **7** 16; (3) Ezek. **40** 6 with 2 Sam. **21** 18 &c. But all doubt with regard to the import of this Massorah is set aside by the clear heading of List IV which is as follows: מ' וגו' מן ב' ... וב' בפסו' קדמ' את ותני' ואת ..... וב' חילוף. These three additions have been made by later Nakdanim (one in List VI and two in List X) who mistook the import of this Massorah.

תתתמ"ז = § 1246*a—f*.

אֶת־, וְאֶת־. Words which respectively occur twice, once preceded by this particle without the prefix *Vav* and once with it.

The six fragments which are marked § 1246*a—f* and which are from Orient. 2349, fols. 33*a*, 86*a*, on Gen. **9** 9; Levit. **8** 9; Add. 15,451, fols. 62*a*, 67*b*, 79*a*, 322*a*, on Exod. **35** 11; **40** 18; Levit. **14** 45; Ezek. **24** 25, contain the various attempts on the part of the different Massorites to collect the instances in the different books which exhibit these peculiar combinations. It will be seen that the smallest List registers three instances or such pairs only, whilst the largest records nineteen. Hence they have as yet no heading fixing the number, nor any catchwords.

Rubric 246*g*, which represents the latest development of this Massorah, I have found in the printed Massorah Finalis only, letter א, § 799. The heading, fixing the number and the catchwords as usual have been added by a later Nakdan, and as is frequently the case in Jacob b. Chayim's Massorah, are incorrect. To understand this Rubric it is necessary to remark that the eleven unique instances in which this particle occurs twice in the same verse, once without and once with the prefix *Vav*, and which are the subject of the proceding Massorah, viz. § 1245 are on principle excluded from this List. Apart, however, from these there are no fewer than the following thirteen other instances omitted which belong to this Rubric:

וְאֶת חֶרֶב	1 Sam.	22 10	אֶת־אֲדָנָיו	Exod.	40 18
אֶת־יְתֵרֹ	Jerem.	3 24	וְאֶת־אֲדָנָיו	,,	35 11
וְאֶת־יִתְרֹ	Gen.	31 42	אֶת־בַּעַל	Prov.	22 24
אֶת־מַגְרִפֹתֵיהֶם	2 Chron.	11 14	וְאֶת־בַּעַל	Numb.	32 38
וְאֶת־מַגְרְפֹתֵיהֶם	1 Chron.	6 49	אֶת־דָּן	Jerem.	25 23
אֶת־מַצְלְחָם	Deut.	12 3	וְאֶת־דָּן	Gen.	25 3
וְאֶת־מַצְלְחָם	Exod.	34 13	אֶת־הַגִּלֻּלִים	2 Kings	21 21
אֶת־עֲנָתוֹת	Josh.	21 18	וְאֶת־הַגִּלֻּלִים	,,	23 24
וְאֶת־עֲנָתוֹת	1 Chron.	6 45	אֶת־הַנַּחַל	Gen.	32 24
אֶת־שָׁלָל	Deut.	20 14	וְאֶת־הַנַּחַל	2 Chron.	32 4
וְאֶת שָׁלָל	Isa.	8 4	אֶת־הַשְּׁפָחוֹת	Gen.	33 2
אֶת־תַּעֲנָךְ	Josh.	21 25	וְאֶת־הַשְּׁפָחוֹת	Jerem.	34 11
וְאֶת־תַּעֲנָךְ	Judg.	1 27	אֶת חֶרֶב	Judg.	7 22

Moreover one pair is given (No. 72), viz. אֶת־הַטּוֹב and וְאֶת־הַטּוֹב which is incorrect, since אֶת־הַטּוֹב occurs twice 2 Sam. **19** 39; Job **2** 10. We have, therefore, altogether eighty-four such pairs instead of seventy-two as stated in the heading. That this heading is the addition of a later Nakdan is, moreover, evident from the fact that the printed Massorah on Ezek. **32** 22 where this Rubric is referred to, no number of instances is specified, but it is simply called שמה *List*.

תתתמ"ז = § 1247.

אֶת־אַבְרָהָם. *Abraham is in four instances preceded by this particle.* That is, in all the other six instances where this combination occurs, the name of this patriarch is the shorter form *Abram*.[1] This Rubric is incorrect since this combination occurs seven times; Josh. **24** 3; Isa. **29** 22; and Ps. **105** 42 are omitted. I have mislaid the reference to the MS. from which it is taken.

[1] Comp. אֶת־אַבְרָם Gen. **11** 26, 27, 31; **13** 5; **14** 23; **15** 18.

תתתמ"ח = § 1248.

אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה. *Aaron and Moses, occurs twice in this combination.* The design of this Massorah is to safeguard these two instances against being made conformable to the other six passages in which these two names occur together and each is preceded by this particle, Moses comes first and Aaron second.[1] This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 38*a*, on Exod. **6** 20. As וְאֶת־מֹשֶׁה

[1] אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן Exod. **5** 20; **10** 8; **12** 50; Josh. **24** 5; 1 Sam. **12** 6, 8

by itself also occurs twice only, this combination of Moses preceded by the particle with the prefix *Vav* forms the subject of a separate Rubric which is given in Harley 5710—11, Vol. I, fol. 104*a*, on Numb. **26** 59 and Orient. 2349, fol. 60*b*, on Exod. **6** 20.

תתתמ"ט = § 1249.

אֶת־אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל *the ark of Jehovah, the God of Israel, occurs twice thus combined in the Scriptures.* In the other three passages where אֲרוֹן is preceded by אֶת־ and is followed by אֱלֹהֵי יִשְׂרָאֵל the phrase is simply אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל *the ark of the God of Israel,* without the Tetragrammaton (1 Sam. **5** 8, 11; **6** 3). This Massorah is, moreover, designed to safeguard the phrase in question against being made conformable to the other combinations in this very section. In 1 Chron. XV אֶת־אֲרוֹן occurs eight times; in three instances it is followed simply by הָאֱלֹהִים (1 Chron. **15** 2, 2, 15) in one instance by יְהוָה alone (**15** 3) in two instances by בְּרִית יְהוָה (**15** 25, 28), whereas in the two passages before us it is followed by יְהוָה אֱלֹהֵי יִשְׂרָאֵל. That the early recension of the Hebrew text had not יְהוָה in these passages is evident from the Septuagint.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 140*a*, on 1 Chron. **15** 12. The heading ought more properly to be ב' ובענין, since the two instances are not only unique, but occur in the same Section.

תתת"נ = § 1250.

אֶת־אֶלְעָזָר בְּנוֹ *Eleazar, his son, occurs twice.* In the other two instances in which this combination occurs the particle is with the prefix *Vav* (Numb. **20** 25; 1 Sam. **7** 1). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 86*a*, on Numb. **20** 26.

תתתנ"א = § 1251.

אֵת אֲשֶׁר צוּאה *that which, followed by to command, occurs seven times.* Normally the phrase in this combination is אֵת כָּל־אֲשֶׁר[1] and it is in these seven instances only, that כָּל־ is absent. Hence the Massorah safeguards these exceptional instances. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 77*b*, on Exod. **34** 11 which I have printed and (II) Orient. 2348, fol. 87*b*, on the same passage.

[1] Comp. אֵת־כָּל־צוּה Exod. **7** 2; **25** 22; **31** 6; **35** 10; **38** 22; Numb. **15** 23; Deut. **18** 18; Josh. **22** 2; Jerem. **32** 23 &c.

תתתנ"ב = § 1252.

אֶת־בָּנָיו *his sons, occurs four times ..... and throughout the Prophets and Hagiographa it is likewise so except in four* [six] *instances.*

בָּנָיו is in thirty-three instances preceded by this particle without and with the prefix *Vav*. In the Pentateuch, where it is sixteen times with the prefix[1] and four times only without it, the Massorah safeguards the exceptions, whilst in the Prophets and Hagiographa, where this combination occurs altogether thirteen times and where אֶת־בָּנָיו occurs seven times[2] and וְאֶת־בָּנָיו six times only, the Massorah records the minority. As usual the design of this Massorah is to exclude the variations which obtained in the Codices of other Schools of textual redactors, as may be seen in the notes on Gen. **31** 17 in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Vienna Codex No. 35 on Gen. **49** 33 which I have printed; (II) Add. 15,251, fol. 41*a*; (III) Add. 21,160, fol. 62*a*, both on the same passage; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*a*; (V) the same fol. 132*a* and (VI) the printed Massorah on Gen. **49** 33. List I, which I have printed is incorrect, since two instances are omitted, Esther **9** 25; 1 Chron. **10** 8. In letter א, § 1327, where this Massorah is exhibited in a different recension from the same MS., it is perfectly correct. List III heads this Massorah ד' בתור' and simply gives the four instances in the Pentateuch. List IV which has the same heading and which concludes the Rubric with וכל נביאי' וכתי' רבות is misleading, since it implies that this combination without the prefix *Vav* is the uniform reading throughout the Prophets and Hagiographa. The reference in List VI to Josh. **7** 24 for the instances of וְאֶת־בָּנָיו in the Prophets and Hagiographa, is incorrect since Jacob b. Chayim has omitted to give them.

[1] Comp. וְאֶת־בָּנָיו Gen. **9** 1; **35** 6; Exod. **4** 20; **28** 1, 41; **29** 4, 8; **30** 30; **40** 12, 14; Levit. **6** 2; **8** 2, 6, 30; Numb. **3** 10; **21** 35.

[2] Comp. אֶת־בָּנָיו Judg. **9** 18; 1 Sam. **8** 1; Jerem. **35** 14; Ezek. **46** 18; Job **42** 16; 2 Chron. **28** 3; **33** 6.

תתתנ"ג = § 1253.

אֶת־הַבְּרָכָה *the blessing, occurs twice with the accent Athnach.* In the other two instances where הַבְּרָכָה is preceded by אֶת־ it is with *Pashta* (Deut. **11** 29) or *Zakeph-Katon* (Deut. **28** 8). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119*b*, on Deut. **11** 27 which I have printed; (II) Add. 15,451, fol. 128*a*, on the same passage and (III) the printed Massorah on Ps. **133** 3. As הַבְּרָכָה which occurs altogether ten times has in these two instances only the accent in question, List III heads it simply הַבְּרָכָה ב' במע' אתנחתא without אֶת־.

תתתנ"ד = § 1254.

אֶת־דִּבְרֵי יְהוָה *the words of Jehovah, are five times thus combined in the Scriptures.* That is, in these five instances this phrase is exceptionally without the expression כָּל־, whilst normally it is אֶת־כָּל־דִּבְרֵי יְהוָה.[1] The safeguarding of this phrase was necessary, since in Jerem. **36** 4, 6, 11 the two phrases are used promiscuously and moreover since in Amos **8** 11 Codices of another School of textual redactors exhibited various readings, which will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 155*a*, on 2 Chron. **11** 4 which I have printed; (II) Arund. Orient. 16, fol. 2*b*, on Josh. **3** 9; (III) Add. 21,160, fol. 206*a*, on Numb. **11** 24 and (IV) the printed Massorah Finalis, letter א, § 149. The heading דברי יהוה ה' without אֶת־ in List II is incorrect, since this phrase occurs more than five times. It is manifestly due to the careless omission of the particle on the part of the Scribe.

[3] Comp. אֵת כָּל־דִּבְרֵי יְהוָה Exod. **4** 28; **24** 3; 1 Sam. **8** 10; Jerem. **36** 4, 11; **43** 1; Ezek. **11** 25.

תתתנ"ה = § 1255.

אֶת־דִּבְרֵי הַתּוֹרָה *the words of the Law, is twice thus combined.* Normally the phrase in the Pentateuch is אֶת־כָּל־דִּבְרֵי הַתּוֹרָה *all the words of the Law,* which occurs seven times (*vide infra,* letter א, § 1267). As it is in these two instances that it is without כָּל־ *all,* the Massorah safeguards this abnormal combination.

And throughout the Prophets and Hagiographa it is likewise so except once. This second part of the Massorah is designed to safeguard the two instances in question, since the Codices of other Schools of textual redactors exhibited אֶת־כָּל־דִּבְרֵי הַתּוֹרָה in Deut. **27** 26, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 132*b*, on Deut. **31** 24. Another recension of this Rubric which reverses the order is given below, letter א, § 1266.

תתתנ"ו = § 1256.

אֶת־הַזָּהָב *the gold, is six times thus combined in the Scriptures.* הַזָּהָב is fifteen times preceded by this particle. In nine instances it is with the prefix *Vav*[1] and in six only is it without the prefix. Hence the Massorah records the minority.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 221*a*, on 1 Kings **6** 32 which I have printed; (II) the same MS., Vol. II, fol. 126*a*, on Zech. **13** 9; (III) Orient. 4445, fol. 153*a*, on Numb. **31** 51; (IV) Arund. Orient. 16, fol. 81*a*, on 1 Kings **6** 32; (V) the same MS., fol. 221*b*, on Zech. **13** 9; (VI) Add. 15,250, fol. 315*b*, on the same passage; (VII) Add. 15,251, fol. 57*a*, on Exod. **28** 5; (VIII) the same MS., fol. 187*a*, on 1 Kings **6** 32 and (IX) the printed Massorah on Exod. **28** 5.

[1] Comp. וְאֶת־הַזָּהָב 1 Kings **7** 51; 2 Kings **16** 8; **20** 13; **23** 35; Isa. **39** 2; Ezra **8** 25; 1 Chron. **28** 16; 2 Chron. **1** 15; **5** 1.

תתתנ"ז = § 1257.

אֶת־חוֹמַת *the wall of, occurs three times.* This noun singular construct is seven times preceded by this particle. In four passages it is with the prefix *Vav*[1] and in three without it. The Massorah, therefore, catalogues the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 293*b*, on Neh. **2** 17 which I have printed and (II) the same MS., Vol. II, fol. 172*b*, on 2 Chron. **36** 19.

[1] Comp. וְאֶת־חוֹמַת 1 Kings **3** 1; **9** 15; Neh. **3** 15; 2 Chron. **26** 6.

תתתנ"ח = § 1258.

אֶת־הַחַיִּים *the living, life, occurs three times thus combined in the Scriptures.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 263*b*, on Eccl. **2** 17 which I have printed; (II) Arund. Orient. 16, fol. 283*a*, on Ruth **2** 20; (III) Add. 15,250, fol. 368*a*, on Eccl. **2** 17; (IV) Add. 21,160, fol. 299*a*, on Ruth **2** 20; (V) Orient. 2349, fol. 140*b*, on Deut. **30** 15; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Ruth **2** 20 and (VIII) the printed Massorah Finalis, letter ח, § 99.

תתתנ"ט = § 1259.

אֶת־הַיְּהוּדִים *the Jews, occurs twice in this book.* That is, in Esther since apart from this book it also occurs three times (2 Kings **16** 6; Jerem. **38** 19; Neh. **13** 23). The design of this Massorah is to safeguard these two instances against being made conformable to the other three passages in this book where it is אֶת־כָּל־ הַיְּהוּדִים (Esther **3** 6, 13; **4** 16), and thus to exclude the various reading which obtained in other Schools of textual redactors with regard to Esther **8** 5, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 247*b*, on Esther **8** 5 which I have printed and (II) Arund. Orient. 16, fol. 362*a*, on the same passage. The addition at the end of List II shows the design of this Massorah, viz. ושא' את כל היהודים.

תתת"ס = § 1260.

אֶת־ הַיַּרְדֵּן הַזֶּה *this Jordan, occurs five* [six] *times.* הַיַּרְדֵּן which is forty-one times preceded by אֶת־ is in thirty-seven instances simply אֶת־הַיַּרְדֵּן, without the adjunct of the demonstrative pronoun[1] and in six passages only is it with this adjunct. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174, on Deut. **31** 2 which I have printed; (II) Arund. Orient. 16, fol. 1*b*, on Josh. **1** 2 and (III) the printed Massorah on Deut. **31** 2. List I not only states in the heading that there are five such instances only, but enumerates five, omitting Gen. **32** 11. Lists II and III, however, as emphatically state in the heading that there are six and duly record six, which is in accordance with the *textus receptus.* It is, therefore, more than probable that the Nakdan of List I who found that it contained five instances only affixed the heading in harmony therewith.

[1] Comp אֶת־הַיַּרְדֵּן Numb. **32** 5, 21, 29; **33** 51; **35** 10; Deut. **2** 29; **4** 21, 22, 26; **9** 1; **11** 31; **12** 10; **27** 2, 4, 12; **30** 18; **31** 13; **32** 47; Josh. **3** 14, 17; **4** 22; **7** 7; **22** 25; **24** 11; Judg. **10** 9; 1 Sam. **13** 7; 2 Sam. **2** 29; **10** 17; **17** 22, 22, 24; **19** 16, 37, 40, 42; **24** 5; 1 Chron. **12** 16.

תתתס"א = § 1261.

אֶת־יֹשְׁבֵי הָאָרֶץ *the inhabitants of the land, occurs twice in the Pentateuch.* Apart from the Pentateuch this phrase occurs four times (Jerem. **10** 18; Neh. **9** 24; 1 Chron. **22** 18; 2 Chron. **20** 7). The design of this Rubric is to safeguard these two passages against being made conformable to the fuller phrase which is the subject of the Massorah in letter א, § 1270, and thus to exclude the various reading in Exod. **23** 31, as will be seen in the notes on this passage in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Numb. **33** 55.

תתתס"ב = § 1262.

אֶת־הַכֶּבֶשׂ אֶחָד *the one lamb, does not occur again.* That is, this combination without the prefix *He* before the numeral. This phrase with the article before the numeral is also unique. This Rubric, which is from the printed Massorah on Numb. **28** 4 is incorrect, since אֶת־הַכֶּבֶשׂ הָאֶחָד occurs twice, viz. Exod. **29** 39; Levit. **14** 12. The Rubric is correctly given in Orient. 2349, fol. 117*b*, on the same passage where it is הכבש אחד ל' וב' הכבש האחד and in Harley 5710—11, Vol. I, fol. 54*b*, on Exod. **29** 39.[1] Far more artificial is this Rubric in Orient. 2349, fol. 75*a*, on Exod. **29** 39, כל ואלה שמות את הכבש האחד וכל וידבר את הכבש אחד since it may not only suggest that these two phrases respectively occur several times in Exodus and Numbers, but it ignores the instance in Leviticus. Even according to this artificial language the Rubric ought properly to be כל ואלה שמות ותורת כהנים את הכבש האחר. וכל וידבר את הכבש אחד.

[1] את הכבש האחר ב' את הכבש האחר תעשה רוזה ולקח הכהן, וזה את הכבש אחר.

תתתס״ג = § 1263.

אֶת־כָּל־הָאָרֶץ *all the land, occurs fourteen times.* That is, in contradistinction to the numerous instances where this phrase occurs and where it is without כָּל־. By fixing the number at fourteen the Massorah militates against the various reading which obtained in some Schools of textual redactors with regard to Josh. 2 3, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 301*b*, on Ps. 72 19 which I have printed; (II) Add. 15,251, fol. 266*b*, on Jerem. 51 25; (III) Vienna Codex No. 35, on the same passage; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*b*; (V) the printed Massorah on Deut. 34 1 and (VI) the printed Massorah Finalis, letter א, § 730. All these Lists include in this number Jerem. 45 4 where it is וְאֶת־ with *Vav* which is due to the fact that the combination וְאֶת־כָּל־הָאָרֶץ is unique.

תתתס״ד = § 1264.

אֶת־כָּל־הַדְּבָרִים *all the words, occurs thirteen times thus combined.* That is, without being followed by the expression הָאֵלֶּה which is its normal adjunct, when כָּל־ precedes הַדְּבָרִים as it is stated in the headings of the other Lists, viz. י״ג חס׳ האלה.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 57*a*, on Jerem. 36 2 which I have printed; (II) Arund. Orient. 16, fol. 163*a*, on Jerem. 26 2; (III) the same MS., fol. 171*a*, on Jerem. 36 2; (IV) Orient. 2349, fol. 41*a*, on Gen. 24 66; (V) Add. 15,250, fol. 259*b*, on Jerem. 36 2; (VI) Add. 15,251, fol. 258*a*, on the same passage; (VII) Add. 15,451, fol. 293*a*, also on the same passage; (VIII) Add. 21,160, fol. 70*a*, on Exod. 4 30; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*a*, and (X) the printed Massorah on Jerem. 36 2. Though List I, which I have printed, distinctly states in the heading that there are thirteen such instances it enumerates twelve only, omitting Jerem. 30 2; but as this passage is given in all the other Lists there can hardly be any doubt that its omission is due to a clerical error.

In fixing the number at thirteen, this Massorah militates against those textual redactors who exhibit various readings in Jerem. 36 16, 20, as will be seen from the notes on these passages in my edition of the Bible.

תתתס״ה = § 1265.

אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה *all these words, occurs twenty-five times thus combined.* Normally when this phrase has the adjunct הָאֵלֶּה it is without כָּל־.[1] The Massorah, therefore, records the minority, and in so doing it excludes both the Eastern reading in 2 Sam. 13 21 and the various readings in Deut. 31 1, 28, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 47*a*, on Exod. 20 1.

[1] Comp. אֶת־הַדְּבָרִים הָאֵלֶּה Gen. 44 6; 48 1; Exod. 34 27; Numb. 14 39; Deut. 5 19; 31 1, 28; Judg. 2 4; 1 Sam. 11 6; 18 23, 26; 21 13; 24 16; 25 37; 1 Kings 21 27; 2 Kings 1 7; 18 27; 23 16, 17; Isa. 36 12; Jerem. 3 12; 20 1; 22 5; 26 7, 10; Zech. 8 9; Job 42 7; Esther 9 20; Neh. 1 4;

תתתס״ו = § 1266.

אֶת־כָּל־דִּבְרֵי הַתּוֹרָה *all the words of the Law, occurs once only, in the Prophets and Hagiographa . . . . and throughout the Pentateuch it is likewise so except in two instances.* This is simply a different recension of the Rubric given above in letter א, § 1255. Its importance is due to the fact that it shows these two different forms of it emanate from two different Schools of Massorites. Of this recension I collated two Lists: (I) Add. 15,451, fol. 150*b*, on Josh. 8 34 which I have printed and (II) Arund. Orient 16, fol. 6*b*, on the same passage.

תתתס״ז = § 1267.

אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת *all the words of this Law, occurs seven times thus combined.* By fixing the number at seven, this Massorah militates against those Schools of textual redactors which exhibited this reading also in Deut. 27 26, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 123*b*, on Deut. 17 19. As all the instances occur in Deuteronomy the heading ought more properly to be ז׳ דסמ״ו ובסיפ׳.

תתתס״ח = § 1268.

אֶת־כָּל־דְּבָרָיו *all his words, occurs twice.* In the four instances where this phrase occurs it is without כָּל־ (Josh. 20 4; Jerem. 26 21; Ps. 105 28, *Kethiv;* 2 Chron. 34 27). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 27*a*, on Judg. 11 11 which I have printed; (II) Add. 15,451, fol. 171*a*, on the same passage; (III) the printed Massorah on Amos 7 10 and (IV) the printed Massorah Finalis, letter ר, § 41.

תתתס״ט = § 1269.

אֶת־כָּל־הַיְּהוּדִים *all the Jews, occurs five* [four] *times.* That is, in contradistinction to the other six instances where this phrase occurs and where it is without כָּל־. (*Vide supra,* letter א, § 1259.)

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg of A. D. 916, on Jerem. 41 3. Though the heading states that there are five such instances, the Rubric itself records four only. As four only occur in the Bible the ה׳ in the heading is manifestly due to a scribal error. Moreover, the heading is וְאֶת־כל היהודים חד מן ה׳ which is also incorrect, since this phrase occurs once only with the prefix *Vav* (Jerem. 41 3). It ought more properly to be ואת כל היהודים ד׳ בלישׁ.

תתת״ע = § 1270.

אֶת־כָּל־יוֹשְׁבֵי הָאָרֶץ *all the inhabitants of the land, is four times thus combined.* In the other six instances where this phrase occurs it is without כָּל־. (*Vide supra,* letter א, § 1261.)

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 109*a*, on Numb. 33 52 which I have printed; (II) Add. 21,160, fol. 248*a*, on the same passage; (III) the printed Massorah on Josh. 9 24 and (IV) the printed Massorah Finalis, letter א, § 729.

תתתע״א = § 1271.

אֶת־כָּל־כֵּלָיו *all its vessels, occurs twice.* כָּל־כֵּלָיו is sixteen times preceded by this particle. In fourteen instances it is with the prefix *Vav*[1] and in two only is it without the prefix. The Massorah, therefore, safeguards the exceptional combination. The design of this Massorah is to exclude the ancient reading which obtained in some Schools, in Exod. 39 36, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 62*a*, on Exod. 39 36 which I have printed; (II) Orient. 4445, fol. 83*b*, on the same passage and (III) the printed Massorah also on the same passage. The heading of List III ב׳ ומטעין בהן *it occurs twice and is misleading,* is of importance, since it shows that this condemnatory clause is used of actual various readings exhibited in MSS. just as it is used with regard to the מבורין which give the alternative readings.

[1] Comp. וְאֶת־כָּל־כֵּלָיו Exod. 30 27, 28; 31 9; 35 13, 16; 39 33, 39; 40 9, 10; Numb. 1 50; 7 1, 1; 1 Chron. 23 26; 2 Chron. 29 18.

תתתע״ב = § 1272.

אֵת כָּל־מַעֲשֵׂה יְהוָה הַגָּדוֹל *all the great work of Jehovah, occurs twice.* That is, to distinguish it from the only other instance where this phrase occurs and where it is without the adjunct הַגָּדוֹל (Josh. 24 31). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 129*b*, on Deut. 11 7 which I have printed and (II) Orient. 2348, fol. 139*b*, on the same passage.

תתתע״ג = § 1273.

אֶת־כָּל־מִצְוֹת יְהוָה *all the commandments of Jehovah, is three times thus combined in the Scriptures . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* As this phrase, which occurs altogether eleven times, is in eight instances without כָּל־[1]

[1] Comp. אֶת־מִצְוֹת יְהוָה Deut. 4 2; 6 17; 10 13; 28 9; Judg. 3 4; 1 Kings 18 18; 2 Kings 17 19; 2 Chron. 24 20.

and with it in three passages only, the Massorah safeguards the exceptional combination. This safeguarding was deemed necessary, since the two phrases are used promiscuously within three verses of each other (2 Kings **17** 16 with 19).

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 251*a*, on 2 Kings **17** 16 which I have printed; (II) the same MS., Vol. II, fol. 299*a*, on Neh. **10** 30; (III) Orient. 4445, fol. 134*b*, on Numb. **15** 39; (IV) Arund. Orient. 16, fol. 111*a*, on 2 Kings **17** 16; (V) the same MS., fol. 386*a*, on Neh. **10** 30; (VI) Add. 15,251, fol. 427*a*, on the same passage; (VII) Add. 21,160, fol. 214*b*, on Numb. **15** 39; (VIII) Orient. 2349, fol. 110*a*, on the same passage and (IX) the printed Massorah, also on the same passage.

תתתע"ד = § 1274.

אֶת־כָּל־מִצְוֹתָיו *all his commandments, is five times thus combined.* מִצְוֹתָיו which occurs altogether twenty-five times, is in fourteen instances the direct accusative, without being preceded either by אֶת־ or כָּל־;[1] in five instances it is preceded by אֶת־ alone, without and with the prefix *Vav*[2] and in one instance by כָּל־ alone (Deut. **26** 18); whilst in the five passages which constitute this Rubric it is preceded by both אֶת־ and כָּל־. Hence the Massorah safeguards this peculiar combination.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 121*a*, on Deut. **13** 19 which I have printed; (II) Orient. 2349, fol. 131*b*, on the same passage; (III) the same MS., fol. 140*a*, on Deut. **30** 8 and (IV) Orient. 2348, fol. 141*b*, on Deut. **13** 19. Lists II and III head this Rubric ב' בתור' *it occurs twice in the Pentateuch* and give Deut. **13** 19; **30** 8 as the two instances. These Lists must, therefore, be based upon a recension of the text which did not exhibit this combination in Deut. **28** 1, 15.

[1] Comp. מִצְוֹתָיו by itself Deut. **7** 9; 8 2, 11; **28** 45; **30** 10, 16; Josh. **22** 5 1 Kings 2 3; 8 58, 61; 2 Kings **18** 6; **23** 3; Dan. **9** 4; Neh. 1 5.

[2] Comp. אֶת־מִצְוֹתָיו Deut. **27** 10 (*Keri*); 2 Chron. **34** 31; וְאֶת־מִצְוֹתָיו Deut. **4** 40; **13** 5; Eccl. **12** 13.

תתתע"ה = § 1275.

אֶת־כָּל־שְׂדֵה *all the field of* or *country of, is twice thus combined.* In the other four instances where this phrase occurs without or with the *Vav* conjunctive it is without the expression כָּל־ (Levit. **27** 22; Josh. **21** 12; Obad. 19; 1 Chron. **6** 41).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201*b*, on 2 Sam. **9** 7 which I have printed; (II) Arund. Orient. 16, fol. 62*a*, on the same passage; (III) Add. 15,250, fol. 11*a*, on Gen. **14** 7 and (IV) the printed Massorah on the same passage.

תתתע"ו = § 1276.

אֶת־מִכְסֵה *the covering of, occurs twice.* In the other two instances where this combination occurs it is with the prefix *Vav* (Exod. **39** 34, 34). This Rubric I have found in the printed Massorah only, on Exod. **40** 19.

תתתע"ז = § 1277.

אֶת־מִשְׁפָּטַי *my judgments, occurs three times.* מִשְׁפָּטַי is thirteen times preceded by this particle. In ten instances it is with the prefix *Vav*[1] and in these three passages only is it without it. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 92*b*, on Levit. **18** 4 which I have printed; (II) Add. 15,250, fol. 66*a*; (III) Add. 15,251, fol. 75*a*, both on the same passage; (IV) Add. 15,251, fol. 270*a*, on Ezek. **5** 6; (V) Add. 21,160, fol. 166*a*, on Levit. **18** 4; (VI) the printed Massorah on the same passages and (VII) the same on Ezek. **5** 6. These Lists afford a striking illustration of the difficulties connected with the deciphering of the Massorah. Thus List I heads this Rubric ג' ריש' פסו' *it occurs three times at the beginning of a verse* which is incorrect since the first instance alone begins a verse. List II states in the heading that all the three instances occur in the same book (ג' בסיפר') whereas two instances occur in Leviticus and one in Ezekiel, whilst List III declares that there are four such instances and gives Levit. **26** 3 as one[2] where this phrase does not occur at all in the *textus receptus*.

[1] Comp. וְאֶת־מִשְׁפָּטַי Levit. **18** 5, 26; **25** 18; 1 Kings **6** 12; Ezek. **5** 7; **11** 20; **20** 11, 13, 19, 21.

[2] את משפטי ד' ושמ' את משפטי תעשו, אם בחקתי תלכו, ואם בחקתי תמאס, ותכר את משפטי.

תתתע"ח = § 1278.

אֶת־עֲבֹדַת יְהוָה *the service of Jehovah, occurs three times and is used once the Law, once the Prophets and once Hagiographa.* In the other six instances where this expression of service occurs it is עֲבֹדַת בֵּית־יְהוָה *the service of the honor of Jehova.*[1]

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Add. 21,160, fol. 200*b*, on Numb. **8** 11 which I have printed; (II) Add. 15,250, fol. 28*b*, on the same passage; (III) the printed Massorah also on the same passage; (IV) the same on Josh. **22** 27 and (V) the same on 2 Chron. **25** 16. It will be seen that List I which I have printed is based upon a recension of the text which had אֶת־עֲבֹדַת in 2 Chron. **35** 16 instead of כָּל־עֲבֹדַת which is the reading of the *textus receptus*. Hence also the heading אֶת־עֲבֹדַת יְהוָה נ'. The other four Lists are based upon the received text and hence head this Rubric simply עֲבֹדַת יְהוָה without the particle אֶת־. The heading עבדת יהוה ד' of List II is due to a clerical error since this phrase occurs three times only and the Rubric itself duly records the three passages.

[1] Comp. עֲבֹדַת בֵּית־יְהוָה 1 Chron. **23** 13, 13, 20; 2 Chron. **24** 12; **29** 35; **35** 16; three times it is עֲבֹדַת בֵּית־הָאֱלֹהִים 1 Chron. **9** 13; **23** 28; 28 21 and once אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה Numb. **16** 9.

תתתע"ט = § 1279.

אֶת־עֹלַת *the burnt offering of, occurs twice in the Scriptures.* עֹלַת the construct singular is five times preceded by this particle; in three instances it is with the prefix *Vav* (Levit. **16** 24; 2 Kings **16** 15, 15) and in two without it. Hence the Massorah records the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Add. 15,250, fol. 58*a*, on Levit. **7** 8 which I have printed; (II) Add. 21,160, fol. 145*a*, and (III) the printed Massorah, both on the same passage. The heading עלת איש ב' in List I and את עלת איש ב' in List III is incorrect and is manifestly due to a clerical error since עלת איש occurs once only (Levit. **7** 8). I have, therefore, substituted for it the correct heading from List II.

תתת"ם = § 1280.

אֶת־עַמִּי אֶת־יִשְׂרָאֵל *my people Israel, is six times thus combined.* That is, with the particle אֶת־ repeated before יִשְׂרָאֵל. In the twelve instances where God speaks of his people as Israel, three different phrases are used (1) אֶת־עַמִּי יִשְׂרָאֵל which occurs four times, viz. 2 Sam. **3** 18; 1 Kings **6** 13; **16** 2; Ezek. **36** 12; (2) אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל which occurs twice, viz. Exod. **3** 10; **7** 4 and (3) אֶת־עַמִּי אֶת־יִשְׂרָאֵל which occurs six times with אֶת־ repeated before יִשְׂרָאֵל. The reason why the Massorah safeguards here the majority is that Codices of a different School of textual redactors did not exhibit in all these passages this peculiar combination, as will be seen from the notes on 2 Sam. **7** 7 in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 137*a*, on 1 Chron. **11** 2 which I have printed; (II) Arund. Orient. 16, fol. 59*a*, on 2 Sam. **5** 2; (III) the same MS., fol. 82*b*, on 1 Kings **8** 16; (IV) the same MS., fol. 161*a*, on Jerem. **23** 13; (V) the same MS., fol. 245*a*, on 1 Chron. **11** 2; (VI) Add. 15,451, fol. 230*a*, on 1 Kings **8** 16; (VII) Vienna Codex No. 35 on 2 Sam. **5** 2; (VIII) the same Codex on 1 Kings **8** 16 and (IX) the printed Massorah, Finalis, letter ר, § 434.

תתתפ"א = § 1281.

אֶת־עָנְיִי *my affliction, occurs three times.* That is, in contradistinction to אֶת־עָנְיֵנוּ which also occurs three times (Exod. **3** 7; 2 Kings **14** 26; Neh. **9** 9). This Rubric I have found in the printed Massorah only, on Lament. **1** 9.

תתתפ"ב = § 1282.

אֶת־פְּאַת *the side of, occurs twice.* The construct פְּאַת is eight times preceded by this particle which is in six instances with the prefix *Vav* (Numb. **35** 5, 5, 5; Ezek. **47** 17, 18, 19) and in two only is it without the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric is from the printed Massorah Finalis, letter ם, § 4.

תתתפ"ג = § 1283.*

אֶת־רֵעֵהוּ *his neighbour, occurs five times.* This Rubric, which I have printed in Vol. III, p. 2, § 1283* and which does not

occur in the printed Massorah, is from Orient. 2210, fol. 80*a*, on 1 Sam. **20** 41. It is manifestly the beginning of a Rubric which was left to other Massorites to complete, since this phrase occurs no fewer than seventeen times and the following twelve instances are omitted: Exod. **21** 18; **32** 27; Deut. **4** 42; **15** 2; **19** 4, 5; Josh. **20** 5; 1 Sam. **20** 41; 2 Kings **3** 23; Jerem. **31** 34; Prov. **26** 19; Ruth **3** 14.

תתתפ״ג = § 1283.

אֶת־הַשַּׁבָּת *the Sabbath, occurs four times.* That is, without the expression יום thus distinguishing it from the other eight instances where הַשַּׁבָּת is preceded by this particle, but where the phrase is אֶת־יוֹם הַשַּׁבָּת.[1] By this Massorah which proceeds from the dominant School, the Massorites militate against the recension of those Schools which exhibited these passages in the normal and fuller form. This is evident from the fact that the important MS. No. 1—3 in the National Library in Paris emphatically states, both in the Massorahs Parva and Magna that according to the *Serîr* the reading in these four instances is אֶת־יוֹם הַשַּׁבָּת.[2]

Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 389*a*, on Neh. **13** 18 which I have printed; (II) Orient. 4445, fol. 74*a*, on Exod. **31** 16; (III) the Paris Codex, National Library No. 1—3 on the same passage; (IV) Add. 15,250, fol. 401*b*, on Neh. **13** 18; (V) Add. 15,251, fol. 59*b*, on Exod. **31** 14; (VI) Add. 21,160, fol. 118*b*, and (VII) the printed Massorah, both on the same passage. The heading of List II is את השבת ד׳ חסיר יום.

[1] Comp. אֶת־יוֹם הַשַּׁבָּת Exod. **20** א, 11; Deut. **15** 12, 15; Jerem. **17** 22, 24; Neh. **13** 17, 22.

[2] Thus on Exod. **31** 14 the Massorah Parva of this Model Codex remarks את השבת ד׳ דס׳ דחוי לתון יום and on verse 16 of the same chapter the Massorah Magna has את השבת דחוי לתון יום ד׳ דס׳. That דחוי לתון and דסבירין are interchangeable terms we have shown above, letter א, § 729, Vol. IV, p. 91.

תתתפ״ד = § 1284.

אֶת־שַׁבְּתוֹתַי *my Sabbaths, occurs twice in this book.* That is, in Ezekiel. There are two recensions of this Rubric, the one which I have printed from Arund. Orient. 16, fol. 179*a*, on Ezek. **20** 12 and which is also given in the printed Massorah on Ezek. **20** 21. The second recension is as follows: *Throughout the Pentateuch it is* אֶת־שַׁבְּתוֹתַי *except once, viz. Levit.* **19** *3 and throughout Ezekiel it is likewise so with the prefix Vav except twice, viz. Ezek.* **20** *12, 21.*[1] Of this recension I collated two Lists: (I) Orient. 2349, fol. 93*a*, on Levit. **19** 3 which I have here given and (II) Add. 15,251, fol. 277*a*, on Ezek. **20** 12 which is corrupt.[2]

The reason which is at the basis of these different recensions will be apparent when the passages are given where the phrase in question occurs. שַׁבְּתוֹתַי is fourteen times preceded by this particle. In six instances it is אֶת־שַׁבְּתוֹתַי without the prefix *Vav* (Exod. **31** 13; Levit. **19** 30; **26** 2; Isa. **56** 4; Ezek. **20** 12, 21) and in eight it is וְאֶת־שַׁבְּתוֹתַי with the prefix (Levit. **19** 3; Ezek. **20** 13, 16, 20, 24; **22** 8; **23** 38; **44** 24). It will thus be seen that in Ezekiel, where this phrase occurs nine times, it is seven times with the prefix and twice only without it. The first recension, therefore, has regard to Ezekiel alone and safeguards the minority in this book. This was all the more necessary since Codices of the less dominant School of Massorites exhibited a different reading in Ezekiel **20** 21, as will be seen from the notes on this passage in my edition of the Bible.

The second recension is based upon the occurrence of this phrase in the Pentateuch and Ezekiel. In the Pentateuch, where it occurs four times, it is in three instances without the prefix and in one passage only is it with it. Here, therefore, the Massorah, safeguards this solitary exception. In Ezekiel, however, the case is inverted. Here, where it occurs nine times and where it is in seven instances with the prefix *Vav* and in two only is it without it, the Massorah safeguards the reverse minority.

[1] כל אורי׳ את שבתתי בם חד ואת שבתתי תשמרו דתחלת קרשים וכל יהד דכוי כמס את שבתתי תם את שבתתי ויטרו בו.

[2] As it affords another illustration of the difficulty connected with deciphering the Massorah I subjoin it, את שבתותי ב׳ בנביא׳ וסיכמהן תם את שבתותי נתתי לה. וכל קרי׳ דכו. ויטרו ב׳ תבנים בסדבר.

תתתפ״ה = § 1285.

אֶת־שָׂדֵהוּ *the field of, occurs twice.* In the other two instances where this phrase occurs it is אֶת־בֶּל־שָׂדֵהוּ. (*Vide supra*, letter א, § 1275.) Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 82*b*, on Levit. **27** 22 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Obad 19.

תתתפ״ו = § 1286.

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ *the heaven and the earth, is thirteen times thus combined.* By fixing the number at thirteen this Massorah militates against the ancient reading which is preserved in the Septuagint and which shows that there were other instances of this combination. Thus in Deut. **8** 19 the Septuagint has it *διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν* = הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ which undoubtedly represents the Hebrew recension of the translators, as is attested by the parallel passages in Deut. **4** 26; **30** 19; **31** 28.

Of this Rubric, which is one of the most ancient constituent parts of the Massorah and most popular, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 133*a*, on Deut. **31** 28 which I have printed; (II) the St. Petersburg Codex of A. D. 916 on Hag. **2** 6; (III) Arund. Orient. 16, fol. 113*b*, on 2 Kings **19** 15; (IV) the same MS., fol. 134*a*, on Isa. **37** 16; (V) the same MS., fol. 161*b*, on Jerem. **23** 24; (VI) the same MS., fol. 168*a*, on Jerem. **32** 17; (VII) the same MS., fol. 216*b*, on Hag. **2** 6; (VIII) the same MS., fol. 258*a*, on 2 Chron. **2** 11; (IX) Add. 15,451, fol. 261*b*, on 2 Kings **19** 15; (X) the same MS., fol. 357*a*, on Isa. **37** 16; (XI) the same MS., fol. 390*a*, on Hag. **2** 6; (XII) Add. 21,160, fol. 97*b*, on Exod. **20** 11; (XIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*b*; (XIV) the printed Massorah on Hag. **2** 21 and (XV) the same on 2 Chron. **2** 11.

תתתפ״ז = § 1287.

אֶת־תְּהוֹם *the deep, occurs three times.* This Rubric I found in the printed Massorah Finalis only, letter ת, § 19.

תתתפ״ח = § 1288.

אֶת־תְּרוּמַת יְדֹוָה. For this Rubric see letter ת, § 208, Vol. II, p. 710.

תתתפ״ט = § 1289.

וְאֶת, אֶת. *This particle with and without the prefix Vav occurs seven times with the accent.* That is with *Tipcha*. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 133*b*, on Isa. **36** 22 which I have printed; (II) the same MS., fol. 382*a*, on Neh. **5** 6; (III) Harley 5710—11, Vol. II, fol. 17*a*, on Isa. **36** 22; (IV) Add. 21,160, fol. 246*a*, on Numb. **32** 28; (V) Vienna Codex No. 35, on Isa. **36** 22; (VI) the printed Massorah on Numb. **32** 28 and (VII) the printed Massorah Parva, outer margin on Isa. **36** 22.

Though List VI is the only one which states in the heading that the accent is *Tipcha* (ד׳ בטע׳ מפחא) Lists III and IV have this accent under the particle, viz. אֶת or וְאֶת. There is, therefore, no doubt that the accent here intended is *Tipcha*. The difficulty, however, in deciphering this Massorah consists in the fact that this particle without and with the prefix *Vav*, has *Tipcha* in numerous other passages. In Genesis alone it has this accent no fewer than thirty times.[1] The headings in Lists III (ד׳ מטע׳ בטע׳), V and VII (ד׳ בטע׳ מטע׳), that in these seven instances the accent is misleading, supply the clue to the solution of this Rubric. We have seen that מטעין is used as a condemnatory expression for סבירין. This implies that the *Serîr* on these passages exhibited a different form, viz. אֶת־ with *Makeph* and without any accent, which is confirmed by the fact that וְאֶת־ is actually the textual reading in some of the best MSS. and nearly all the early editions in 2 Kings **15** 37, as may be seen from the notes on this passage in my edition of the Bible.

It is remarkable that with the exception of List III all the Lists have וידבקו נערי דוד 1 Sam. **25** 12 as one of the seven instances. There can, therefore, hardly be any doubt that these Massorahs are based upon a recension of the text which exhibited here אֶת הַדְּבָרִים הָאֵלֶּה instead of כָּל as it is in the *textus receptus*. This is confirmed by the Septuagint which does not exhibit כָּל. It is also to be noticed that not a single List gives Isa. **37** 28 as one of the seven passages. וידבק Gen. **19** 25 in the List which I have printed is my mistake for וידבקו 1 Sam. **25** 12. Jacob b. Chayim's Massorah (List VI) gives מצה מיך Ezek. **2** 8 as the sixth instance, but the accent here is *Mercha* (אֶת) both in the MSS. and in the best editions, and is, therefore, rightly excluded from the other Lists. The omission of 2 Kings **15** 37 in the same List is correctly supplied in List VII.

[1] Comp. אֶת Gen. **2** 13; **9** 22, 23; **14** 16; **17** 11, 25; **20** 14; **21** 5; **27** 17; **24** 60; **26** 8; **30** 29; **31** 1; **32** 23; **34** 13; **44** 21; וְאֶת Gen. **1** 16; **10** 16; **15** 19; **19** 25; **22** 3, 22; **34** 29; **41** 10, 51; **44** 2; **45** 13; **46** 15; **47** 12; **49** 31.

תתת״צ = § 1290.

וְאֶת־, אֶת־. For the two verses in which this particle occurs twice, first with the prefix *Vav* and then without it, see letter א, § 1245.

תתתצ״א = § 1291.

וְאֶת־, אֶת־, וְאֶת־. *Seven verses have severally this particle three times; in the first and third instances it is with the prefix Vav and in the second it is without the prefix.* This Rubric is designed to exclude the various reading of the less dominant School of textual redactors in Levit. **3** 9, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 103*b*, on Numb **6** 17 which I have printed; (II) Orient. 2348, fol. 113*b*, on the same passage; (III) Add. 21,160, fol. 139*a*, on Levit. **3** 9; (IV) the printed Massorah on the same passage and (V) the same on Jonah **1** 9. List III heads this Rubric מסוקים דמין דאית בכל חד חד ואת את ואת ד׳.

תתתצ״ב = § 1292.

וְאֶת־, אֶת־ וְאֶת־, וְאֶת־. *Three verses in which this particle respectively occurs four times are unique; the first which begins the verse, the third and the fourth are with the prefix Vav and the second is without it . . . . . In one verse the reverse is the case, the first which begins the verse and the third are without the prefix whilst the second and fourth are with it.* From the notes on Exod. **35** 12; Jerem. **41** 3 in my edition of the Bible it will be seen that the Codices of other Schools exhibited variations. Hence the safeguarding of these passages by the dominant School of Massorites.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 66*a*, on Levit. **7** 3 which I have printed and (II) Orient. 2349, fol. 85*a*, on the same passage.

תתתצ״ג = § 1293.

וְאֶת־, וְאֶת־. *In fourteen verses of the Pentateuch this particle occurs twice with one word only intervening and is in both instances with the prefix Vav.* This Rubric registers the reverse phenomenon to that which is recorded in letter א, § 1212.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 87*a*, on Levit. **9** 11 which I have printed and (II) Orient. 2348, fol. 97*a*, on the same passage.

תתתצ״ד = § 1294.

וְאֶת־, וְאֶת־, וְאֶת־. *Four verses in which this particle occurs three times in this book and in each instance with the prefix Vav.* That is in Exodus. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 54*a*, on Exod. **29** 14.

תתתצ״ה = § 1295.

וְאֶת־, וְאֶת־, וְאֶת־, וְאֶת־. *Twenty-seven verses in which this particle respectively occurs four times and is with the prefix Vav in all the four instances.* This Rubric registers the reverse phenomenon to that which is recorded in letter א, § 1218.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 69*b*, on Levit. **11** 16. It will be seen that two of the instances are in conflict with the received text. In Jerem. **25** 23 the *textus receptus* has אֶת־דְּדָן without the prefix *Vav*. The only instance in which the present text has וְאֶת־דְּדָן is Gen. **25** 3 where this particle occurs twice only, once without and once with the prefix *Vav,* nor is it here followed by וְאֶת־הַיְמָא. In 1 Chron. **1** 16 the present text has only three times וְאֶת־. The Rubric before us must, therefore, be based upon Codices which begin this verse with וְאֶת־הַיְמָא which ends verse 15 in our text.

תתתצ״ו = § 1296.

סִימָן וְאֶת־. That is, a sign indicating the words which are severally preceded by this particle with the prefix *Vav* (וְאֶת־) in Exod. **35** 11—19 in contradistinction to those words in this Section which are preceded by this particle without the prefix (וְאֶת־). According to this catalogue there are in all twenty-five words which are preceded by וְאֶת־ and sixteen only are combined with וְאֶת־. In referring, however, to the notes on this Section in my edition of the Bible it will be seen that in no fewer than twelve out of the sixteen combinations with וְאֶת־ in the present text some of the best MSS. read וְאֶת־. This Massorah, therefore, militates against these various readings. This Rubric I have found in the printed Massorah only, on Exod. **38** 20.

תתתצ״ז = § 1297.

סִימָן וְאֶת־. That is, a sign indicating the words which are severally preceded by this particle with the prefix *Vav* (וְאֶת־) in Exod. **39** 33—41 in contradistinction to those words in this Section which are preceded by this particle without the prefix (וְאֶת־).

Accordingly there are in all twenty words which are preceded by וְאֶת־ and fifteen only are combined with אֶת־, as וַיָּבִיאוּ אֶת־ הַמִּשְׁכָּן is simply the designation of the Section and the combination belongs to the fifteen instances without the prefix. The reason for this Massorah will be found in the notes on this Section in my edition of the Bible. It will there be seen that in no fewer than eleven instances out of the fifteen where the present text has אֶת־ in accordance with this catalogue, both MSS. and early editions read וְאֶת־. It is to militate against these readings that this Massorah was designed. This List I have found in the printed Massorah only, on Exod. **39** 38. וְאֶת־מִכְסֵה in verse 34 should be repeated, since it occurs twice in this verse. וְאֶת־הַשֻּׁלְחָן in verse 37 and וְאֶת־מִכְבַּר in verse 39 I have corrected into וְאֶת־שֻׁלְחָן and וְאֶת־מִכְסֵה since they are manifest mistakes in the printed Massorah.

תתתצ״ח = § 1298*a—e*.

וְאֶת־. Words which respectively occur once only preceded by this particle with the prefix *Vav.*

The four fragments which are marked § 1298*a—d* and which are respectively from Orient. 2349, fol. 100*a*, on Numb. **1** 49; Arund. Orient. 16, fol. 116*a*, on 2 Kings **23** 10; the same MS., fol. 192*b*, on Ezek. **40** 6; Add. 15,451, fol. 69*a*, on Levit. **1** 12, contain the first attempts of the different Massorites to collect the instances which exhibit this unique combination. It will be seen that with very few exceptions they are confined to the Pentateuch. Since the publication of this Rubric I have found no fewer than eleven different fragments of this Massorah in the ancient Codex Orient. 4445, fols. 37*a*, 40*b*, 51*a*, 62*a*, 67*a*, 68*a*, 71*a*, 80*a*, 91*b*, 93*a*, 138*b*. All these are as yet without catchwords.

Rubric 1298*e* which represents the latest development of this Massorah, I have found in the printed Massorah Finalis only, letter א, § 797. The design of this Massorah is to catalogue: (1) words which are not only unique in this combination with וְאֶת־, but which never occur again with אֶת־ and (2) those words which though combined once only with וְאֶת־ occur also more than once preceded by אֶת־. For this reason words which are unique in their combination with וְאֶת־, but which are also unique in their combination with אֶת־ are excluded from this catalogue. They belong to the List of words which respectively occur twice, once preceded by אֶת־ and once by וְאֶת־, recorded in letter א, § 1246.

It will be seen that though this List has already a heading and gives the catchwords, it does not specify the number of these unique combinations. The one hundred and eighty-nine instances which are therein enumerated do not represent one third of the passages, since there are altogether about seven hundred words which are preceded once only by וְאֶת־.

תתתצ״ט = § 1299.

וְאֶת־. *Fifty-two words respectively, occur twice preceded by this particle with the prefix Vav.*

The design of this Massorah is to record those words which occur twice preceded by וְאֶת־ and which in all other passages are preceded more than once by אֶת־. This is attested by the fact (1) that there are altogether nearly two hundred words which are combined with וְאֶת־ and that this List includes those only which in all other passages where they occur are combined twice at least with אֶת־ and (2) that it uniformly excludes the words which, though combined twice with וְאֶת־ are yet unique in their combination with אֶת־ and of which there are no fewer than seventeen instances.[1]

This Rubric, in the form in which I have printed it, I have found in the printed Massorah Finalis only, letter א, § 802.

[1] Comp. (1) וְאֶת־בָּנַי Exod. 10 2; Numb. 14 22; (2) וְאֶת־בָּנַי Exod. 17 3; 21 5; אֶת־בָּנַי Ezek. 16 21; (3) וְאֶת־חַמֵּי רוֹת 1 Kings 7 43; 2 Chron. 4 14; אֶת־חַמֵּי רוֹת 1 Kings 7 20; (4) וְאֶת־חֻקִּים Judg. 6 20, 21; אֶת־חֻקִּים Exod. 12 17; (5) וְאֶת־חֻקִּים Neh. 5 7; 7 5; אֶת־חֻקִּים Neh. 13 11; (6) וְאֶת־חֲמִשִּׁים Esther 6 10, 11; אֶת־חֲמִשִּׁים 1 Kings 20 21; (7) וְאֶת־חֹר Numb. 21 8; Josh. 13 21; אֶת־חֹר 1 Chron. 2 19; (8) וְאֶת־יוֹסֵף Gen. 10 29; 1 Chron. 1 23; אֶת־יוֹסֵף 1 Chron. 8 9; (9) וְאֶת־יָם 2 Kings 25 13; Jerem. 52 17; אֶת־יָם 1 Chron. 18 8; (10) וְאֶת־מַעֲשָׂיהוּ 2 Chron. 23 1; 34 8; אֶת־מַעֲשָׂיהוּ 2 Chron. 28 7; (11) וְאֶת־נַפְתָּלִי Gen. 34 29; 46 5; אֶת־נַפְתָּלִי Jerem. 8 10; (12) וְאֶת־עֲנָתוֹת 1 Chron. 6 59; 2 Chron. 34 20; אֶת־עֲנָתוֹת Josh. 21 30; (13) וְאֶת־רֹאשִׁית Ezek. 20 40; Neh. 10 38; אֶת־רֹאשִׁית Deut. 26 10; (14) וְאֶת־שֶׁבָא Gen. 10 28; 1 Chron. 1 22; אֶת־שֶׁבָא Gen. 25 3; (15) וְאֶת־שַׁי Gen. 40 22; 41 10; אֶת־שַׁי Gen. 40 21; (16) וְאֶת־שֵׁשׁ Exod. 26 9; 36 16; אֶת־שֵׁשׁ Numb. 35 6; (17) וְאֶת־תְּנוּמֹתֶיהָ Ezek. 23 8, 11; אֶת־תְּנוּמֹתֶיהָ Ezek. 23 19.

Though the heading states that there are fifty-two such pairs the List itself gives fifty-one. There are actually fifty-eight such instances and the following seven are omitted: (1) וְאֶת־אֲרָם 2 Sam. **10** 6; Ps. **60** 2; comp. with אֶת־אֲרָם 2 Sam. **8** 13; **10** 16 &c.; (2) וְאֶת־הָאֲשֵׁרִים 2 Chron. **17** 6; **34** 7 with 2 Kings **23** 14; 2 Chron. **14** 2 &c.; (3) וְאֵת הָעֲרִים Numb. **35** 6; Deut. **1** 22 with Gen. **19** 25, 29 &c.; (4) וְאֵת יִרְמְיָהוּ Jerem. **36** 26; **43** 6 with Jerem. **20** 1, 2 &c.; (5) וְאֶת־נָשָׁי 2 Sam. **12** 8; 2 Kings **24** 15 with Numb. **31** 9; Jerem. **29** 23; (6) וְאֶת־צָדוֹק 1 Kings **2** 35; 1 Chron. **16** 39 with 1 Kings **1** 44; 1 Chron. **5** 34 &c.; (7) וְאֵת שָׁפָן 2 Kings **22** 12; 2 Chron. **34** 20 with 2 Kings **22** 3; 2 Chron. **34** 8.

As is often the case, we have in this List simply an expansion of fragmentary attempts to record the passages in the Bible which exhibit this peculiarity. This is evident from the Massorah in Orient. 4445, fol. 83*b*, on Exod. **39** 36 where this ancient Codex gives an incipient catalogue of five pairs only which are Nos. 17—21 in our Rubric. The heading in Jacob b. Chayim's List, which I have printed and which fixes the number is probably due to a later Nakdan and not to the editor, who mistook it for a complete catalogue. This Rubric, moreover, exhibits blunders in the catchwords ויאמר יי׳ קרא שמואל should be ויקרא שמואל אל יי׳ 1 Sam. **12** 18; אם רחץ יי׳ את ought to be אם רחץ אדני Isa. **4** 4.

תתתק = § 1300.

וְאֶת־אֹהֶל *and the tabernacle of, is five times thus combined in the Scriptures.* In the other six instances where אֹהֶל is preceded by this particle it is without the prefix *Vav* (Exod. **29** 44; **30** 26; **31** 7; **40** 34; Numb. **8** 15; Josh. **18** 1).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 223*a*, on 1 Kings **8** 4 which I have printed; (II) the same MS., Vol. I, fol. 74*b*, on Levit. **16** 20; (III) the same MS., Vol. II, fol. 151*a*, on 2 Chron. **5** 5; (IV) Arund. Orient. 16, fol. 82*b*, on 1 Kings **8** 4; (V) Add. 15,250, fol. 419*b*, on 2 Chron. **5** 5; (VI) Add. 15,451, fol. 80*b*, on Levit. **16** 33; (VII) Add. 21,160, fol. 164*a*, on Levit. **16** 20 and (VIII) the printed Massorah on the same passage. As מער follows אֹהֶל in all the five instances List V heads this Rubric וְאֶת־אֹהֶל מער ה׳.

תתתק״א = § 1301.

וְאֶת־אוֹפִיר *and Ophir, occurs twice, once it is defective and once plene.* As this phrase, which occurs twice, is differently spelled in the two parallel passages, the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 314*a*, on 1 Chron. **1** 23.

תתתק״ב = § 1302.

וְאֶת־אָחִיךָ *and thy brethren, occurs twice.* אָחִיךָ is five times preceded by this particle. In three instances it is without the prefix *Vav* (Numb. **18** 2; 2 Sam. **15** 20; 2 Chron. **21** 13) and two it is with the prefix. Hence the Massorah records the minority. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. **47** 6 which I have printed and (II) on 1 Sam. **17** 18.

תתתק״ג = § 1303.

וְאֶת־אַחָיו *and his brethren, is five times thus combined in the Scriptures.* In the other ten instances where this combination occurs it is אֶת without the prefix *Vav*.[1] The Massorah, therefore, safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 32*a*, on Gen. **47** 11 which I have printed; (II) Orient. 4445, fol. 38*a*, on the same passage; (III) Arund. Orient. 16, fol. 26*a*, on Judg. **9** 41; (IV) the same MS., fol. 170*b*, on Jerem. **35** 3; (V) Add. 15,251, fol. 124*a*, on Deut. **33** 9; (VI) Add. 15,451, fol. 170*a*, on Judg. **9** 41; (VII) Add. 21,160, fol. 57*a*, on Gen. **47** 11; (VIII) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*; (IX) the printed Massorah on Gen. **47** 11; (X) the same on Judg. **9** 41 and (XI) the same on Jerem. **35** 3.

[1] Comp. אֶת־אָחָיו Gen. **31** 23, 25; **37** 2; **42** 4, 7, 8; **45** 24; Numb. **8** 26; Judg. **9** 5, 24.

תתתק״ד = § 1304.

וְאֶת־אֲחִיכֶם *and your brother, occurs three times in this book.* That is, in Genesis. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 27*b*, on Gen. **42** 20. It is incorrect, since in Gen. **43** 14 to which the catchwords ואת אחיכם אחר ואת בנימין refer it is אֶת־אֲחִיכֶם without the prefix *Vav*. My attempt to correct it by printing אֶת־אֲחִיכֶם in larger type and putting חד מהני before it in brackets does not remove the difficulty, since there are four more instances of אֶת־אֲחִיכֶם in Genesis (**42** 16, 34, 34; **43** 7). As the reading וְאֶת־ is impossible in Gen. **43** 14 there can hardly be any doubt that the original heading was ואת אחיכם ב׳ ובסמ׳ to distinguish it from the other five instances where this phrase occurs in Genesis and where it is without the prefix, and that a later Nakdan added the third instance and altered the heading.

תתתק״ה = § 1305.

וְאֶת־הָאֶחָד *and the one, occurs four times in the Scriptures.* הָאֶחָד is ten times preceded by this particle. In six instances it is without the prefix *Vav* (Levit. **14** 30, 31; **15** 30; Numb. **8** 12; 2 Sam. **14** 6; 1 Kings **12** 49) and in six it is without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 90*b*, on Levit. **14** 31 which I have printed; (II) the same MS., fol. 105*b*, on Numb. **8** 12; (III) Orient. 4445, fol. 127*a*, on the same passage; (IV) Arund. Orient. 16, fol. 88*a*, on 1 Kings **12** 29; (V) Add. 15,451, fol. 235*b*, on the same passage and (VI) the printed Massorah on Levit. **14** 31.

תתתק״ו = § 1306.

וְאֶת־הָאַיָּל *and the ram, occurs five times.* That is, to distinguish it from the other seven instances where this combination occurs and where it is without the prefix *Vav* (Gen. **22** 13; Exod. **29** 16, 19, 20; Levit. **8** 22; Dan. **8** 4, 7). This Massorah is, moreover, designed to safeguard the solitary combination of this particle with the same quadriliteral but with a slight difference in the punctuation (וְאֶת־הָאַיָּל Deut. **12** 22) which denotes *and the hart,* against being made conformable to these five instances.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 53*b*, on Exod. **29** 15 which I have printed; (II) Orient. 4445, fol. 92*a*, on Levit. **8** 20; (III) Add. 15,250, fol. 48*b*, on Exod. **29** 15; (IV) Add. 15,451, fol. 74*b*, on Levit. **8** 20; (V) Add. 21,160, fol. 114*a*, on Exod. **29** 15; (VI) the same MS., fol. 147*b*, on Levit. **8** 20; (VII) the printed Massorah on Exod. **29** 15 and (VIII) the same on Levit. **9** 18. As all the five instances occur in the Pentateuch, the heading of List VI ואת האיל ה׳ דסמיכין אהדדי בתור׳ is more precise.

תתתק״ז = § 1307.

וְאֶת־הָאִישׁ *and the man, occurs twice.* הָאִישׁ is twenty-three times preceded by this particle. In twenty-one instances it is without the prefix *Vav*[1] and in these two instances only is it with the prefix. The Massorah, therefore, safeguards this exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 108*b*, on Deut. **22** 24 which I have printed and (II) Orient. 2349, fol. 135*b*, on the same passage.

[1] Comp. אֶת־הָאִישׁ Exod. **2** 20, 21; Levit. **14** 11; Deut. **17** 5, 5; **22** 18; Judg. **4** 22; **17** 11; **19** 17, 22; 1 Sam. **17** 24; **29** 4; 1 Kings **20** 39; 2 Kings **9** 11; **13** 21; Jerem. **22** 30; **38** 4; Ezek. **10** 6; Eccl. **9** 15; Esther **6** 9; Dan. **12** 7.

תתתק״ח = § 1308.

וְאֶת־אֶלְעָזָר *and Eleazar, occurs twice.* In the other five instances where this combination occurs it is without the prefix *Vav* (Exod. **6** 23; Numb. **20** 26, 28; **26** 60; **32** 28). By fixing the number at two, this Massorah militates against the various reading which obtained in other Schools of textual redactors with regard to Exod. **6** 23, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 99*b*, on Numb. **20** 25 which I have printed and (II) the same MS., Vol I, fol. 176*b*, on 1 Sam. **7** 1.

תתתק״ט = § 1309.

וְאֶת־אִמּוֹ *and his mother, occurs three times.* Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 94*b*, on Levit. **20** 9 which I have printed; (II) Harley 5710—11, Vol. I, fol. 2*b*, on Gen. **2** 24; (III) Add. 21,160, fol. 169*b*, on Levit. **20** 9 and (IV) the printed Massorah on the same passage.

תתתק״י = § 1310.

וְאֶת־הָאֱמֹרִי *and the Amorite, occurs four times.* הָאֱמֹרִי is twelve times combined with this particle. In eight instances it is without the prefix *Vav*[1] and in four it is with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 6*b*, on Gen. **10** 16 which I have printed; (II) the same MS., Vol. I, fol. 154*b*, on Josh. **24** 18; (III) the same MS., Vol. II, fol. 130*a*, on 1 Chron. **1** 14; (IV) Arund. Orient. 16, fol. 18*a*, on Josh. **24** 18; (V) Add. 15,451, fol. 465*a*, on 1 Chron. **1** 14; (VI) the printed Massorah on Gen. **15** 21 and (VII) the same on Josh. **24** 18.

[1] Comp. אֶת־הָאֱמֹרִי Gen. **14** 7; Exod. **34** 11; Numb. **21** 32; **32** 39; Josh. **10** 12; Judg. **11** 23; Amos **2** 9, 10.

תתתק״א = § 1311.

וְאֶת־אֲנָשָׁיו *and his men, occurs twice in the Scriptures.* In the other three instances where this combination occurs it is without the prefix *Vav* (1 Sam. **24** 7; 2 Kings **11** 9; 2 Chron. **23** 8). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 16*b*, on Gen. **24** 59.

תתתק״ב = § 1312.

וְאֶת־הָאֵפוֹד *and the ephod, occurs twice thus combined.* הָאֵפוֹד is seven times preceded by this particle. In five instances it is without the prefix *Vav* (Exod. **28** 6; **39** 2; Levit. **8** 7; Judg. **18** 20; 1 Sam. **30** 7) and in two only is it with the prefix. The Massorah, therefore, safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 74*a*, on Exod. **29** 5 and (II) Orient. 4445, fol. 71*a*, on the same passage. The apparently conflicting Massorah in Add. 15,250, fol. 48*a*, on the same passage which states that this combination is unique (ואת האפד לי׳ כו׳) is due to the omission on the part of the Scribe of the expression בתורה. In the Pentateuch this combination occurs once only.

תתתק״ג = § 1313.

וְאֶת־אֶפְרַיִם *and Ephraim, is twice thus combined in the Scriptures.* As in the other six instances in which Ephraim is preceded by this particle it is without the prefix *Vav* (Gen. **48** 13, 20; Judg. **12** 4, 4; Isa. **9** 20; **11** 13) the Massorah safeguards the exceptional two passages in which it is with the prefix.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 32*a*, on Gen. **48** 1 which I have printed; (II) Orient. 2349, fol. 56*a*, on the same passage and (III) the printed Massorah also on the same passage.

תתתק״ד = § 1314.

וְאֶת־הָאָרֹן *and the coffer, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 148*b*, on 1 Sam. **6** 11.

As regards the pointing of ארנו which occurs three times, both the MSS. and early editions differ. Harley 5720 which is one of the oldest Codices, Add. 15,250, Add. 15,451, the first, second and third editions of the entire Bible (Soncino 1488; Naples 1491—93; Brescia 1494) the Complutensian and the *editio princeps* of the Rabbinic Bible (Venice 1517) point it with *Kametz* under the *Gimel* (אָרְנוֹ), whilst Orient. 2201; Harley 5710—11; Arund. Orient. 16 have it אָרְנוֹ with *Pathach* which I have followed in my edition of the Bible. It is remarkable that Jacob b. Chayim in the first edition of the Rabbinic Bible with the Massorah, has it בְּאָרְנוֹ and וְאָרְנוֹ with *Pathach* in the first and second instances and וְאָרְנוֹ in the third instance.

תתתקט״ו = § 1315.

וְאֶת־הָאָרֶץ *and the earth, occurs five times . . . . . and wherever it is preceded by the heaven it is likewise so.* Normally this phrase is preceded by אֵת־הַשָּׁמַיִם (*vide supra*, letter א, § 1286), and as it is in these five instances only where this combination with the prefix *Vav* stands by itself, the Massorah safeguards this exceptional position. On referring to the notes on Gen. **35** 12 the reason for recording these instances will be apparent.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 113*a*, on Deut. **3** 12 which I have printed; (II) the same MS., Vol. II, fol. 45*a*, on Jerem. **22** 12; (III) Orient. 4445, fol. 33*a*, on Gen. **35** 12; (IV) Arund. Orient. 16, fol. 160*b*, on Jerem. **22** 12; (V) Add. 15,250, fol. 97*b*, on Deut. **3** 12; (VI) Add. 21,160, fol. 259*a*, on the same passage; (VII) Halle Ochlah Ve-Ochlah, Supplement fol. 130*b*; (VIII) the printed Massorah on Gen. **35** 12 and (IX) the same on Jerem. **22** 12.

תתתקט״ז = § 1316.

וְאֶת־אַרְצוֹ *and his land, is five times thus combined.* אַרְצוֹ is eleven times preceded by this particle. In six instances it is without the prefix *Vav* (Numb. **21** 24, 35; Deut. **2** 31; **4** 47; 2 Kings **18** 33; Isa. **36** 18) and in five with it. Hence the Massorah records the minority.

Of this Rubric, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **21** 34 which I have printed; (II) Orient. 2348, fol. 134*a*, on Deut. **2** 24; (III) Orient. 2349, fol. 124*a*; (IV) Add. 21,160, fol. 257*b*, both on the same passage; (V) the printed Massorah on Numb. **21** 34 and (VI) the same on Deut. **3** 2.

תתתקי״ז = § 1317.

וְאֶת־אַרְצָם *and their land, occurs three times.* This phrase, which occurs altogether fifteen times, is in twelve instances without the prefix *Vav*[1] and in three only it is with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated eight Lists, six in MSS., and two printed: (I) Harley 5710—11, Vol. I, fol. 145*a*, on Josh. **10** 42 which I have printed; (II) the same MS., Vol. II, fol. 17*a*, on Isa. **37** 18; (III) Arund. Orient. 16, fol. 8*b*, on Josh. **10** 42; (IV) the same MS., fol. 134*a*, on Isa. **37** 18; (V) Add. 15,251, fol. 130*b*, on Josh. **10** 42; (VI) the same MS., fol. 212*b*, on 2 Kings **19** 17; (VII) the printed Massorah on Josh. **10** 42 and (VIII) the same on 2 Kings **19** 17.

[1] Comp. אֶת־אַרְצָם Deut. **4** 38; **9** 5; **19** 1; **29** 7; Josh. **12** 1; **23** 5; **24** 8; Judg. **6** 9; 2 Kings **18** 35; Isa. **36** 20; 2 Chron. **7** 14; **32** 13.

תתתקי״ח = § 1318.

וְאֶת־בְּגָדִי *and the garments of, occurs six times.* בְּגָדִי is preceded by this particle in twenty instances. In thirteen instances it is without the prefix *Vav*[1] and in seven it is with the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 55*b*, on Exod. **31** 10 which I have printed and (II) the printed Massorah on the same passage. It will be seen that List I enumerates six such instances only, omitting Exod. **39** 41. The notes in my edition of the Bible on Exod. **39** 41 and a comparison of Exod. **35** 19 with the parallel passage in **39** 41 will disclose the design of this Massorah which is to exclude the variation in the Codices of other Massoretic Schools.

[2] Comp. אֶת־בִּגְדֵי Gen. **27** 15; Exod. **28** 3; **35** 19, 19; **39** 1, 41, 41; **40** 13; Levit. **16** 23, 32; 2 Kings **25** 29; Jerem. **52** 33; Ezek. **16** 18.

תתתקי״ט = § 1319.

וְאֶת־בַּדָּיו *and its staves, occurs four times.* In the other five instances where this combination occurs it is without the prefix *Vav* (Exod. **27** 7; **35** 16; **39** 39; Numb. **4** 8, 11). By fixing the number at four this Massorah militates against those Schools of textual redactors who exhibited this reading also in Exod. **35** 16; **39** 39, as will be seen in the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 62*a*, on Exod. **39** 35 which I have printed; (II) Add. 15,251, fol. 61*b*, on Exod. **35** 12; (III) Add. 21,160, fol. 125*b*; (IV) Orient. 2349, fol. 78*a* and (V) the printed Massorah, all on the same passage.

תתתק״כ = § 1320.

וְאֶת־הַבַּיִת *and the house, is five times thus combined.* That is, in contradistinction to the thirty-five times where this phrase occurs and where it is אֶת־הַבַּיִת without the prefix *Vav*.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 72*b*, on Levit. **14** 41 which I have printed; (II) the same MS., Vol. I,

fol. 225*a*, on 1 Kings **9** 7; (III) the same MS., Vol. I, fol. 257*a*, on 2 Kings **23** 27; (IV) Orient. 4445, fol. 99*b*, on Levit. **14** 41; (V) Arund. Orient. 16, fol. 84*b*, on 1 Kings **9** 7; (VI) the same MS., fol. 117*a*, on 2 Kings **23** 27; (VII) the same MS., fol. 261*b*, on 2 Chron. **7** 20; (VIII) Add. 15,251, fol. 190*a*, on 1 Kings **9** 7; (IX) the same MS., fol. 329*b*, on 2 Chron. **3** 5; (X) Add. 15,451, fol. 490*a*, on 2 Chron. 7 20; (XI) Add. 21,160, fol. 160*a*, on Levit. **14** 41; (XII) Vienna Codex No. 35, on 2 Chron. **3** 5; (XIII) the printed Massorah on Levit. **14** 41 and (XIV) the same on 1 Kings **9** 7.

תתתקכ״א = § 1321.

וְאֶת־בֵּיתוֹ *and his house, is seven times thus combined.* In the other seven instances in which בֵּיתוֹ is preceded by this particle it is without the prefix *Vav* (Levit. **27** 14, 15; Josh. **7** 18; 1 Sam. **3** 13; 2 Sam. 6 20; 1 Kings 3 1; 1 Chron. **16** 43).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, fol. 221*a*, on 1 Kings **7** 1 which I have printed; (II) the same MS., Vol. II, fol. 153*b*, on 2 Chron. **8** 1; (III) Add. 15,151, fol. 18*b*, on Gen. **12** 17; (IV) Add. 15,451, fol. 219*a*, on 2 Sam. **19** 42; (V) the printed Massorah on Gen. **12** 17 and (VI) the same on 1 Kings **4** 7.

תתתקכ״ב = 1322.

וְאֶת־בִּלְעָם *and Balaam, is three times thus combined in the Scriptures.* That is, in contradistinction to the four instances where it occurs without the prefix *Vav* (Numb. **22** 41; **23** 28; Deut. **23** 5; Neh. **13** 2).

Of this popular Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 146*b*, on Josh. **13** 22 which I have printed; (II) the same MS., Vol. II, fol. 134*b*, on 1 Chron. **6** 55; (III) Arund. Orient. 16, fol. 10*a*, on Josh. **13** 22; (IV) the same MS., fol. 242*a*, on 1 Chron. **6** 55; (V) Add. 15,251, fol. 132*a*, on Josh. **13** 22; (VI) the same MS., fol. 317*a*, on 1 Chron. **6** 55; (VII) Add. 15,451, fol. 154*b*, on Josh. **13** 22; (VIII) Add. 21,160, fol. 242*a*, on Numb. **31** 8; (IX) Orient. 2349, fol. 119*a*, on the same passage; (X) the printed Massorah also on the same passage; (XI) the same on Josh. **13** 22 and (XII) the same on 1 Chron. **6** 55. As Balaam is in Numb. **31** 8; Josh. **13** 22 the name of the son of Beor and in 1 Chron. **6** 5 of a city in the territory of Manasseh, List IX heads this Rubric ג׳ בתרי לישׁ׳ *it occurs three times in two different senses.* The heading in List VIII, viz. ג׳ ומשׁ׳ אוֹף denotes that it occurs three times, once in the Law, once in the Prophets and once in the Hagiographa.

תתתקכ״ג = § 1323

וְאֶת־בְּנִי *and my son, occurs twice.* בְּנִי is nine times preceded by this particle. In seven instances it is without the prefix *Vav* (Gen. **24** 6, 8; Exod. **4** 23; 1 Kings **3** 20, 21; **17** 18; 2 Kings **6** 29) and in two with it. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 65*b*, on 2 Sam. **14** 16.

תתתקכ״ד = § 1324.

וְאֶת־בְּנוֹ *and his son, occurs twice.* The design of this Massorah is to exclude the *Kethiv* or textual reading in Deut. **2** 33; **33** 9 which the *Keri* or official marginal reading cancels.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 49*b*, on Jerem. **27** 7 which I have printed; (II) Orient. 4445, fol. 108*a*, on Levit. **22** 28; (III) Arund. Orient. 16, fol. 164*a*, on Jerem. **27** 7; (IV) Add. 15,250, fol. 68*b*, on Levit. **22** 28 and (V) the printed Massorah on Jerem. **27** 7.

The heading in List IV which emphatically states that there are four instances of this combination and the fact that the Rubric itself actually enumerates four would suggest that the Massorah in this MS. proceeds from a School of Massorites whose text exhibited the *Kethiv* as the substantive reading. But the catchwords for the other two passages are inexplicable.[1]

1 חות בנו ד׳ בקרי וסימנתון חשוך או שת אחתו חא תבנו לא תשחמו, חות בנו חות בן בנו, חות בנו העביר למלך, חות בנו.

תתתקכ״ה = § 1325.

וְאֶת־בְּנָהּ *and her son, occurs twice in this combination.* That is, in contradistinction to the other six instances where it is without the prefix *Vav* (1 Sam. **1** 23; 1 Kings **17** 20; 2 Kings **4** 37; **6** 29; **8** 1, 5). This Rubric I have found in the printed Massorah only, on Gen. **21** 10.

תתתקכ״ו = § 1326.

וְאֶת־בְּנֵי *and the sons of, occurs ten times thus combined in the Scriptures.* In the numerous other instances where this combination occurs it is without the prefix *Vav*.

Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 248*b*, on 2 Kings **14** 6 which I have printed; (II) Arund. Orient. 16, fol. 108*a*, on the same passage; (III) the same MS., fol. 118*a*, on 2 Kings **25** 7; (IV) the same MS., fol. 183*a*, on Ezek. **25** 5; (V) the same MS., fol. 272*b*, on 2 Chron. **25** 24; (VI) Add. 15,251, fol. 340*a*, on the same passage; (VII) Add. 21,160, fol. 37*b*, on Gen. **37** 2; (VIII) Orient. 2349, fol. 49*a*, on the same passage; (IX) Vienna Codex No. 35 on 2 Kings **14** 6; (X) the same Codex on 2 Chron. **25** 24; (XI) Halle Ochlah Ve-Ochlah, Supplement fol. 130*b*; (XII) the printed Massorah, on Gen. **37** 2 and (XIII) the same on 2 Chron. **25** 24.

תתתקכ״ז = § 1327.

וְאֶת־בָּנָיו *and his sons, occurs six times &c.* This Rubric is simply § 1252 inverted. It shows how the same materials were differently elaborated by the different Massoretic Schools. Of this inverted form, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 56*b*, on 1 Sam. **30** 22 which I have printed; (II) Add. 15,250, fol. 388*a*, on Esther **9** 25; (III) Add. 15,251, fol. 168*a*, on 1 Sam. **30** 22; (IV) Vienna Codex No. 35 on the same passage and (V) the same Codex on 1 Chron. **10** 8.

תתתקכ״ח = § 1328.

וְאֶת־בָּנֵיהֶם *and their sons, is four times thus combined.* That is, to distinguish it from the twelve instances in which it is without the prefix *Vav* (Deut. **12** 31; 2 Kings **17** 17, 31; Jerem. **3** 24; **7** 31; **18** 21; **19** 5; **32** 35; Ezek. **23** 39; Hos. **9** 12; Zech. **10** 9; Ps. **106** 37).

The design of this Massorah is to exclude the various reading in Jerem. **3** 24 which obtained in other Schools of textual redactors, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 163*b*, on 2 Chron. **25** 4 which I have printed; (II) Arund. Orient. 16, fol. 272*a*, on the same passage; (III) Add. 15,250, fol. 148*b*, on 1 Sam. **6** 10; (IV) the same MS., fol. 429*b*, on 2 Chron. **25** 4; (V) Add. 15,251, fol. 127*a*, on Josh. **5** 7; (VI) the same MS., fol. 339*b*, on 2 Chron. **25** 4; (VII) Add. 15,451, fol. 122*a*, on Deut. **4** 10; (VIII) Add. 21,160, fol. 260*b*, on the same passage; (IX) the printed Massorah also on the same passage and (X) the same on Josh. **5** 7.

תתתקכ״ט = § 1329.

וְאֶת־בִּנְיָמִין *and Benjamin, occurs four times.* In the other four instances where this combination occurs it is without the prefix *Vav* (Gen. **43** 16, 29; Judg. **20** 35, 43).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 53*b*, on Gen. **43** 15 which I have printed; (II) Add. 21,160, fol. 48*b*, on Gen. **42** 36; (III) Vienna Codex No. 35 on Gen. **43** 15; (IV) the printed Massorah on Gen. **42** 36 and (V) the printed Massorah Finalis, letter ב, § 248.

תתתק״ל = § 1330.

וְאֶת־בָּרוּךְ *and Baruch, occurs twice.* That is, in contradistinction to the four instances where it occurs without the prefix *Vav* (Jerem. **32** 13; **36** 4, 5, 26). Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,251, fol. 258*b*, on Jerem. **36** 17 which I have printed and (II) the printed Massorah on Jerem. **43** 6.

תתתקל״א = § 1331.

וְאֶת־בְּרִיתִי *and my covenant, occurs twice.* בְּרִיתִי is thirty-two times preceded by this particle. In thirty instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards this exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 169*b*, on Jerem. **33** 20 which I have printed and (II) Orient. 2349, fol. 36*b*, on Gen. **17** 21.

תתתקל״ב = § 1332.

וְאֶת־בַּת *and the daughter of, occurs five times thus combined.* That is, in contradistinction to the seven instances where it is without the prefix *Vav* (Gen. **24** 48; **34** 7; Exod. **2** 1; Levit. **18** 17; 2 Sam. **12** 24; Lament. **2** 1; Neh. **6** 18).

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 69*a*, on Levit. **11** 16 which I have printed; (II) the same MS., Vol. II, fol. 154*a*, on 2 Chron. **8** 11; (III) Orient. 4445, fol. 104*a*, on Levit. **18** 17; (IV) Arund. Orient. 16, fol. 86*a*, on 1 Kings **11** 1; (V) the same MS., fol. 262*a*, on 2 Chron. **8** 11; (VI) Add. 15,451, fol. 233*b*, on 1 Kings **11** 1; (VII) Add. 21,160, fol. 166*b*, on Levit. **18** 17; (VIII) the printed Massorah on Levit. **11** 16; (IX) the same on 1 Kings **11** 1 and (X) the same on 2 Chron. **8** 11. The catchword תמלך for Levit. **18** 17 in the List which I have printed is manifestly a scribal error. List II, which is from the same MS., has it rightly עירות אשה which is confirmed by all the other Lists.

תתתקל״ג = § 1333.

וְאֶת־בִּתּוֹ *and his daughter, is twice thus combined.* In the other two instances where this combination occurs it is without the prefix *Vav* (Exod. **21** 7; 1 Chron. **2** 35). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 256*a*, on 2 Kings **23** 10.

תתתקל״ד = § 1334.

וְאֶת־הַדָּבָר *and the word, occurs twice.* הַדָּבָר is preceded by this particle about sixty-seven times. In sixty-five instances it is without the prefix *Vav* and in these two instances only is it with this prefix. The Massorah, therefore, safeguards this abnormal combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 94*b*, on 1 Kings **20** 24.

תתתקל״ה = § 1335.

וְאֶת־הַדְּבָרִים *and the words, occurs three times in the Scriptures.* In the other forty instances where הַדְּבָרִים is preceded by this particle it is without the prefix *Vav*. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 295*b*, on Neh. **5** 6 which I have printed; (II) Arund. Orient. 16, fol. 171*b*, on Jerem. **36** 27; (III) the same MS., fol. 219*a*, on Zech. **7** 12; (IV) the same MS., fol. 382*a*, on Neh. **5** 6; (V) Add. 15,250, fol. 396*a*, on the same passage; (VI) Add. 15,251, fol. 258*b*, on Jerem. **36** 27 and (VII) the printed Massorah Finalis, letter ר, § 40.

תתתקל״ו = § 1336.

וְאֶת־דָּוִד *and David, occurs twice.* דָּוִד is altogether preceded fifty-one times by this particle. In forty-nine instances it is without the prefix *Vav*[1] and in these two instances only is it with the prefix. The Massorah, therefore, safeguards this exceptional combination. This Rubric I have found in the printed Massorah Finalis only, letter ד, § 70.

[1] Comp. אֶת־דָּוִד 1 Sam. **16** 19; **17** 38, 42, 43, 55; **18** 9, 16, 20, 25, 29; **19** 1, 5, 7, 12, 14, 15, 20; **20** 17, 33; **21** 5; **24** 2; **25** 23; **26** 2; 2 Sam. **2** 4; **3** 17, 35; **5** 3, 17, 17; **8** 6, 14; **16** 6, 10; **21** 16; **24** 1; 1 Kings **5** 17; **8** 15; Jerem. **33** 21; Ps. **144** 10; Ruth **4** 22; 1 Chron. **11** 3; **12** 32, 39, 39; **14** 8; **18** 13; **21** 1, 21; 2 Chron. **6** 4.

תתתקל״ז = § 1337.

וְאֶת־הֲדוֹרָם *and Hadoram, occurs twice.* In the other two instances where this combination occurs it is without the prefix *Vav* (1 Chron. **18** 10; 2 Chron. **10** 18). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 314*a*, on 1 Chron. **1** 21.

תתתקל״ח = § 1338.

וְאֶת־דְּמֵי *and the bloods of, occurs twice.* The design of this Massorah is to militate against the reading וְאֶת־דָּם the singular, which obtained in some Schools of textual redactors, as will be seen in the notes on these passages in my edition of the Bible. In the other three instances where this combination occurs it is without the prefix *Vav* (Gen. **4** 11; **2 Kings 9** 26; Hos. **1** 4). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 120*b*, on Isa. **4** 4.

תתתקל״ט = § 1339.

וְאֶת זִקְנֵי *and the elders of, occurs three times.* In the other five instances where this combination occurs it is without the prefix *Vav* (Exod. **3** 16; Judg. **8** 16; 1 Kings **8** 1; Ezek. **20** 3; 2 Chron. **5** 2). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 113*a*, on 2 Kings **19** 2 which I have printed; (II) the printed Massorah on 2 Sam. **17** 15 and (III) the same on 2 Kings **19** 2.

תתתק״מ = § 1340.

וְאֶת־הַחֵלֶב *and the fat, occurs five times . . . . . and wherever it is preceded by* ***and the two kidneys*** *it is likewise so.* This combination occurs altogether twelve times. In seven instances it is part of the lengthier phrase וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב *and the two kidneys and the fat* (Exod. **29** 13, 22*b*; Levit. **3** 4, 10, 15; **4** 9; **7** 4) and in these five instances only it is used without being part of this lengthier phrase. Hence the Massorah records these instances. This Massorah is, moreover, designed to safeguard Exod. **29** 22 against being made conformable to the parallel passage in Levit. **8** 25. In the former it is simply וְאֶת־הַחֵלֶב whereas in the latter it is וְאֶת־כָּל־הַחֵלֶב.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 54*a*, on Exod. **29** 22 which I have printed; (II) Add. 15,251, fol. 66*a*, on Levit. **3** 9 and (III) the printed Massorah on Exod. **29** 22. List III simply states that this combination occurs five times and omits the addition at the end of the Rubric, which makes this Massorah unintelligible, since וְאֶת־הַחֵלֶב occurs twelve times.

תתתקמ״א = § 1341.

וְאֶת־חֲמֹר *and Hamor, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 33*a*, on Gen. **34** 13.

תתתקמ״ב = § 1342.

וְאֶת־חֻקֹּתַי *and my statutes, occurs five times.* That is, in contradistinction to the six instances where this combination occurs without the prefix *Vav* (Levit. **18** 5, 26; **19** 19; **20** 8; **25** 18; Ezek. **20** 11).

Of this Rubric, which is one of the earliest parts of the Massorah, but which does not occur in the printed Massorah, I collated nine Lists: (I) Harley 5710—11, Vol. I, fol. 82*b*, on Levit. **26** 43 which I have printed; (II) Orient. 4445, fol. 103*b*, on Levit. **18** 4; (III) St. Petersburg Codex of A. D. 916, on Ezek. **20** 16; (IV) Arund. Orient. 16, fol. 196*a*, on Ezek. **44** 24; (V) Add. 15,251, fol. 270*a*, on Ezek. **5** 6; (VI) Add. 21,160, fol. 166*a*, on Levit. **18** 4; (VII) the same MS., fol. 182*a*, on Levit. **26** 43; (VIII) Orient. 2349, fol. 98*b*, on the same passage and (IX) Vienna Codex No. 35 also on the same passage. It is remarkable that not only does the heading of List III state that this phrase occurs twice, but that two instances only are enumerated in the Rubric itself, viz. Levit. **26** 43; Ezek. **20** 16.[1] The Massorah Parva too of this ancient Codex on Ezek. **20** 16 remarks that it occurs twice only.

[1] ואת חקותי חר טן כ׳ ושמנתן יקן יעק׳:

תתתקמ״ג = § 1342.

וְאֶת־חֻקִּים *and the statutes, occurs four times.* In the other five instances where this combination occurs it is without the prefix *Vav* (Exod. **18** 20; Deut. **5** 1; **16** 12; **26** 16; 1 Chron. **22** 13).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 116*b*, on Deut. **7** 11 which I have printed; (II) the same MS., Vol. I, fol. 251*b*, on 2 Kings **17** 37; (III) the same MS., Vol. II, fol. 293*a*, on Neh. **1** 7; (IV) Arund. Orient. 16, fol. 111*b*, on 2 Kings **17** 37; (V) the same MS., fol. 379*b*, on Neh. **1** 7; (VI) the printed Massorah on Deut. **17** 19 and (VII) the same on 2 Kings **17** 37.

תתתקמ״ד = § 1344.

וְאֶת־הַיְבוּסִי *and the Jebusite, occurs four times.* Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter י, § 38, which I have printed and

(II) Add. 15,451, fol. 465*a*, on 1 Chron. 1 14. It is remarkable that both Lists not only emphatically state in the heading that there are four such instances only, but enumerate four and that both omit Gen. 15 21,[1] which is the fifth instance in the received text. It would, therefore, seem that these Lists are based upon a recension of the text which exhibited this combination four times only, and that this Massorah militates against those Codices which had it five times.

1 ואת חיבוסי ד' וסיטנתן וכנען ילד דבראשית, וחברו ד"ה, וישבי ירושלם ריתושע, וחברו רשפטים.

תתתקמ"ה = § 1345.

וְאֶת־יָדְךָ *and thy hand, occurs twice thus combined.* יָדְךָ is thirteen times in combination with this particle. In eleven instances it is without the prefix *Vav* (Exod. 8 1; 9 22; 14 16; Numb. 27 18; Deut. 15 7, 8, 11; 2 Kings 10 15; Ps. 145 16; Eccl. 7 18; Neh. 9 15) and in two only is it with this prefix. The Massorah, therefore, safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 223*b*, on 1 Kings 8 42.

תתתקמ"ו = § 1346.

וְאֶת־יְהוּדָה *and Judah, is three times thus combined in the Scriptures.* That is, in contradistinction to the twenty instances in which this combination occurs without the prefix *Vav*.[1]

Of this Rubric, which is one of the oldest and the most popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 31*b*, on Gen. 46 28 which I have printed; (II) the same MS., Vol. I, fol. 215*a*, on 2 Sam. 24 1; (III) the same MS., Vol. II, fol. 83*b*, on Ezek. 21 25; (IV) Orient 4445, fol. 37*b*, on Gen. 46 28; (V) Arund. Orient. 16, fol. 74*a* on 2 Sam. 24 1; (VI) the same MS., fol. 180*b*, on Ezek. 21 25; (VII) Add. 15,251, fol. 38*b*, on Gen. 46 28; (VIII) the same MS., fol. 182*b*, on 2 Sam. 24 1; (IX) Add. 15,451, fol. 319*b*, on Ezek. 21 25; (X) Add. 21,160, fol. 55*b*, on Gen. 46 28; (XI) the printed Massorah on the same passage and (XII) the same on Ezek. 21 25.

1 Comp. אֶת־יְהוּדָה Judg. 1 19; 2 Sam. 20 5; 2 Kings 8 19; 21 11, 16; 23 27; Isa. 11 13; Jerem. 14 19; 32 35; Zech. 2 2, 4, 16; 1 Chron. 5 41; 2 Chron. 21 11, 13; 25 5; 28 19; 33 9; 34 3 5.

תתתקמ"ז = § 1347.

וְאֶת־יְהוָה *and Jehovah, is six times thus combined in the Scriptures.* The Tetragrammaton is preceded by this particle about two hundred and twenty-eight times. In about two hundred and twenty-two instances it is without the prefix *Vav* (אֶת־יְהוָה) and with it in these six instances only. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 14*b*, on Isa. 31 1 which I have printed; (II) Arund. Orient. 16, fol. 122*b*, on Isa. 9 12; (III) the same MS., fol. 154*a*, on Jerem. 10 21; (IV) the same MS., fol. 201*a*, on Hos. 5 4; (V) Halle Ochlah Ve-Ochlah I, § 152, and (VI) the printed Massorah Finalis, letter א, § 152.

תתתקמ"ח = § 1348.

וְאֶת־יְהוֹשֻׁעַ *and Joshua, occurs twice thus combined.* That is, in contradistinction to the seventeen instances where it is without the prefix *Vav*.[1] Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 120*b*, on Numb. 32 28 which I have printed; (II) Harley 5710—11, Vol. I, fol. 108*a*, on the same passage; (III) Add. 15,250, fol. 93*a*, also on the same passage and (IV) Add. 15,451, fol. 121*b*, on Deut. 3 21.

1 Comp. אֶת־יְהוֹשֻׁעַ Numb. 27 18, 22; Deut. 3 28; 31 14, 23; Josh. 1 16; 4 10, 10, 14; 6 27; 7 20; 8 27; 9 24; 10 4; 11 15; 17 14; Zech. 3 1.

תתתקמ"ט = § 1349.

וְאֶת־הַיָּם *and the sea, occurs five times.* As this phrase, which occurs altogether sixteen times, is in eleven instances without the prefix *Vav* (Exod. 14 21, 21; 20 11; Josh. 24 7; 1 Kings 7 23, 24; Jonah 1 9; Ps. 146 6; 2 Chron. 4 2, 3, 15) and with it in these five instances only, the Massorah records the minority. By fixing the number at five, the design of the Massorah is to exclude the reading וְאֶת־הַיָּם in Exod. 20 11 which obtained in the Codices of the less dominant School of textual redactors.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 82*a*, on 1 Kings 7 39 which I have printed; (II) the same MS., fol. 110*b*, on 2 Kings 16 17; (III) Add. 15,251, fol. 188*b*, on 1 Kings 7 39; (IV) Add. 15,451, fol. 229*b*, on the same passage and (V) the printed Massorah also on the same passage.

תתתק"נ = § 1350.

וְאֶת־יֹשְׁבֵי *and the inhabitants of, occurs nine times.* That is, in contradistinction to the eighteen instances in which this combination occurs without the prefix *Vav* (Exod. 23 31; Numb. 33 55; Deut. 13 14, 16; Judg. 1 19, 30, 31, 33; 21 10; 1 Sam. 23 5; Jerem. 10 18; 21 6; Ezek. 15 6; Neh. 9 24; 1 Chron. 8 13; 22 18; 2 Chron. 20 7; 21 11). By fixing the number at nine, the design of this Massorah is to include the *Keri* or official reading וְאֶת־יֹשֵׁב in Judg. 1 27*a*.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 12*b*, on Josh. 17 11 which I have printed; (II) the same MS., fol. 278*a*, on 2 Chron. 32 22; (III) Harley 5710—11, Vol. I, fol. 156*a*, on Judg. 1 27 and (IV) Vienna Codex No. 35 on Josh. 17 11. On Judg. 1 27 the printed Massorah refers to Pericope מקץ where Jacob b. Chayim says he has given this Rubric, and in the Massorah Finalis, letter י, § 386, he refers to Judg. 1 27.[1] In neither of these two places, however, is this Rubric given.

1 ואת יושבי מ' וסי' נמסר בסדר מקץ; ואת יושבי מ' וסיטניותן נמסר בשופטים סימן א'.

תתתק"א = § 1351.

וְאֶת יִרְמְיָהוּ *and Jeremjahu, occurs twice.* יִרְמְיָהוּ is seventeen times preceded by this preposition. In fifteen instances it is without the prefix *Vav* (Jerem. 20 1, 2, 3; 26 7, 24; 37 13, 21; 38 6, 6, 7, 10, 13, 14; 39 14; 44 15) and in two instances only is it with this prefix. Hence the Massorah safeguards the exceptional combination. This Rubric I have found in the printed Massorah only, on Jerem. 43 6.

תתתק"ב = § 1352.

וְאֶת הַכֶּבֶשׂ *and the lamb, occurs four times.* In the other five instances where this phrase occurs it is without the prefix *Vav* (Exod. 29 39; Levit. 14 12, 13; Numb. 28 4; Ezek. 46 15). This Rubric I have found in the printed Massorah only, on Numb. 28 8.

תתתק"ג = § 1353.

וְאֶת־הַכֹּהֵן *and the priest, occurs twice.* In the other two instances where this combination occurs it is without the prefix *Vav* (Levit. 13 49; 1 Sam. 21 6). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 31*b*, on Judg. 18 27. The heading ought properly to be ב' ובסמ', since both instances occur in the same book.

תתתק"ד = § 1354.

וְאֶת־הַכִּיּוֹר *and the laver, occurs three times.* That is, to distinguish it from the other four instances where this phrase occurs without the prefix *Vav* (Exod. 35 16; 38 8; 40 11, 30). The design of this Massorah is two-fold. It is to guard against Exod. 30 28 being made conformable to the parallel passage in Exod. 35 16 and to exclude the *Kethiv* or textual reading in 2 Kings 16 17.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 55*a*, on Exod. 30 28 which I have printed; (II) Orient. 4445, fol. 74*a*, on Exod. 31 9; (III) Orient. 2348, fol. 85*b*, on Exod. 30 28; (IV) Orient. 2349, fol. 75*b*, on the same passage; (V) the printed Massorah also on the same passage and (VI) the same on Levit. 8 11.

תתתק"ה = § 1355*a*—*c*.

וְאֶת־כָּל. *Words which severally occur once only preceded by* ***and all*** or ***and every.*** These Lists exhibit the first attempt to catalogue the words which are unique in their combination with וְאֶת־כָּל.

Lists I and II are respectively from Add. 15,451, fols. 78*a*, 104*a* on Levit. 14 9 and Numb. 16 32, whilst List III is from the printed Massorah Finalis, letter כ, § 52. It will be seen that §§ 1355*a* and *b* have not as yet any heading, fixing the number of these unique combinations, nor are they supplied with catchwords for the identification of the passages. The same is the case with the incipient List, registering thirteen only of these instances which I have found in the ancient Codex Orient. 4445, fol. 98*b*, on Levit. 14 9, since printing the Massorah. It is List III, viz. § 1355*c* which exhibits the latest development of this Rubric. Hence we have here already both the heading which fixes the number of the instances and the catchwords.

The design of this Massorah is not simply to record the words which are unique in their combination with וְאֶת־כָּל, but those which in all other instances are combined with אֶת־כָּל without

the prefix *Vav*. This is attested by the fact that there are altogether no fewer than eighty words which are preceded once only by אֶת־כָּל־, but which do not occur at all in combination with אֵת־כָּל־.

Tested by this canon, we shall see that five instances recorded in these Lists do not belong to this category, viz. (1) וְאֵת־כָּל־אַנְשָׁיו; (2) וְאֵת־כָּל־אָכְלָם; (3) וְאֵת כָּל־הַכֶּסֶף; (4) וְאֵת כָּל־הַמַּמְלָכוֹת and (5) וְאֵת־כָּל־כְּבוֹדוֹ, since these do not occur at all in combination with אֵת־כָּל־. They belong to the numerous instances of unique combinations with וְאֵת־כָּל־, which do not occur again preceded by אֵת־כָּל־ and which are excluded from this Rubric. As is usually the case, they have been added by a later Nakdan who mistook the import of this Massorah. Accordingly these Lists contain sixteen unique combinations only, which properly belong to this Rubric.

תתתקנ״ו = § 1356.

וְאֵת־כָּל־הַבַּיִת *and the whole house, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 184*a*, on 1 Kings **6** 22. It is in conflict with the received text which has וְאֶת־הַבַּיִת in Levit. **14** 41 without כָּל־ and which is in accordance with letter א, § 1320.

תתתקנ״ז = § 1357.

וְאֵת כָּל־בֵּית *and all the house of, occurs nine times thus combined.* That is, in contradistinction to the twenty-nine times where this combination is simply וְאֶת־בַּיִת without כָּל־.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 18*b*, on Isa. **39** 2 which I have printed; (II) Arund. Orient. 16, fol. 135*a*, on the same passage; (III) the same MS., fol. 170*b*, on Jerem. **35** 3; (IV) Add. 15,250, fol. 270*a*, on Jerem. **52** 13; (V) Add. 15,251, fol. 39*a*, on Gen. **47** 12; (VI) Add. 15,451, fol. 292*a*, on Jerem. **35** 3; (VII) Add. 21,160, fol. 57*a*, on Gen. **47** 12; (VIII) Vienna Codex No. 35 on the same passage; (IX) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*, and (X) the printed Massorah on 2 Kings **25** 9.

תתתקנ״ח = § 1358.

וְאֶת־כָּל־בְּשָׂרוֹ. *Throughout the Scriptures it is* ***his flesh*** *except in three instances where it is* ***and all his flesh.*** בְּשָׂרוֹ is in twelve instances combined with the particle אֶת־ without and with the prefix *Vav*. In nine passages it is simply אֶת־בְּשָׂרוֹ or וְאֶת־בְּשָׂרוֹ[1] and in three only is this particle followed by the adjunct כָּל־. The Massorah, therefore, safeguards the exceptional combination. This protection is designed to guard the variation in the two parallel passages, viz. Levit. **15** 16; **16** 4 against being made conformable to each other, since in some ancient recensions the two passages were identical, as is evident from the Samaritan text.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 83*b*, on Levit. **4** 11 which I have printed; (II) Orient. 2348, fol. 93*b*, and (III) Harley 5710—11, Vol I, fol. 64*b*, both on the same passage.

[1] Comp. אֶת־בְּשָׂרוֹ Exod. **21** 28; **29** 31; Levit. **14** 9; **16** 4, 24, 26, 28; Eccl. **4** 5; וְאֶת־בְּשָׂרוֹ Levit. **8** 17.

תתתקנ״ט = § 1359.

וְאֵת־כָּל־הַיְּהוּדִים *and all the Jews.* For this Rubric see above letter א, § 1269.

תתתק״ם = § 1360.

וְאֵת כָּל־עֹרֵב *and every raven, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 121*a*, on Deut. **14** 14. It conflicts with the *textus receptus*, where this phrase is without the prefix *Vav* in Levit. **11** 15 and with it in Deut. **14** 14. The received Massorah, moreover, especially safeguards this variation in the two parallel passages. From the notes on Levit. **11** 15 in my edition of the Bible, however, it will be seen that in the ancient recensions of the text as well as in the Versions, the reading in both passages was alike with the prefix *Vav*. The Rubric before us, therefore, may be based upon a text which exhibited this reading also in Levit. **11** 15.

תתתקס״א = § 1361.

וְאֵת־כָּל־הָעָם *and all the people, occurs three times.* That is, in contradistinction to the twelve instances where this phrase occurs without the adjunct כָּל־. (*Vide infra*, letter א, § 1391.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 44*b*, on 1 Sam. **15** 8 which I have printed; (II) the same MS., fol. 174*b*, on Jerem. **41** 10; (III) Add. 15,251, fol. 261*a*, on the same passage and (IV) the printed Massorah Finalis, letter ר, § 251.

תתתקס״ב = § 1362.

וְאֶת־הַכֵּלִים *and the vessels, is three times thus combined.* In the other four instances where it occurs the phrase is וְאֵת כָּל־הַכֵּלִים *and all the vessels* (1 Kings **7** 45; 2 Chron. **5** 1; **25** 24; **29** 19). The design of this Massorah is to exclude the various reading exhibited in 2 Chron. **5** 1, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 222*b*, on 1 Kings **7** 51 which I have printed; (II) the same MS., Vol. II, fol. 276*a*, on Dan. **1** 2; (III) Arund. Orient. 16, fol. 82*b*, on 1 Kings **7** 51; (IV) the printed Massorah on the same passage and (V) the same on Dan. **1** 2.

תתתקס״ג = § 1363.

וְאֶת־כְּלֵי *and the vessels of, occurs twice in this combination.* This plural construct is eight times preceded by this particle. In six instances it is without the prefix *Vav* (Numb. **4** 32; Deut. **1** 41; Jerem. **21** 4; **50** 25; 2 Chron. **28** 24, 24) and in two instances only, is it with the prefix. The Massorah, therefore, safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 142*a*, on 1 Chron. **18** 8. The needless ולית דמתתין at the end has simply been added by the Scribe to fill out the line and shows that the Massoretic terminology must not be too strictly pressed.

תתתקס״ד = § 1364.

וְאֶת־כֵּלָיו *and his vessels, occurs three times.* That is, in contradistinction to the fifteen instances where this combination is with the adjunct כָּל־, viz. וְאֵת־כָּל־כֵּלָיו (Exod. **30** 28; **31** 9; **35** 13, 16; **39** 33, 39; **40** 9, 10; Levit. **8** 11; Numb. **1** 50; **7** 1, 1; 1 Chron. **23** 26; 2 Chron. **29** 18, 18). The design of this Massorah is to exclude the various reading in Exod. **31** 8 which was exhibited in other Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 76*a*, on Exod. **31** 8 which I have printed; (II) Orient. 2348, fol. 86*a*, on the same passage; (III) Arund. Orient. 16, fol. 74*a*, on 1 Sam. **17** 54 and (IV) the printed Massorah on Exod. **31** 8. List IV adds at the end of the Rubric אונ׳ which denotes that one of the instances occurs in the Law, one in the Prophets and one in the Hagiographa.

תתתקס״ה = § 1365.

וְאֶת־כֵּלֶיהָ *and her vessels, occurs twice.* On referring to the notes on Exod. **30** 27 in my edition of the Bible it will be seen that this Massorah is directed against the recension of the text which exhibits here וְאֵת־כָּל־כֵּלֶיהָ.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 75*b*, on Exod. **30** 27, which I have printed and (II) Harley 5710—11, Vol. I, fol. 55*a*, on the same passage. I have already referred to the fact that there are additions made by the Scribes which must not be taken as part of the Massorah, but which are simply designed to fill up the line. A striking illustration of this we have in the Rubric before us. At the end of List II is the following: לא מצאתי מסורת דיי למלאות.

תתתקס״ו = § 1366.

וְאֶת־הַכְּנַעֲנִי *and the Canaanites, occurs twice.* הַכְּנַעֲנִי is fourteen times preceded by this particle. In twelve instances it is without the prefix *Vav*[1] and in two only is it with this prefix. Hence the Massorah safeguards the exceptional combination. This safeguarding was designed to militate against the various reading which was preserved in the Standard Codices of other Massoretic Schools in Exod. **23** 28, as will be seen in the notes in my edition of the Bible on this passage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 9*b*, on Gen. **15** 21.

[1] Comp. אֶת־הַכְּנַעֲנִי Exod. **23** 28; **33** 2; Numb. **21** 3; Josh. **3** 10; **16** 10; **17** 13, 18; Judg. **1** 4, 5, 17, 28, 29.

תתתקס״ז = § 1367.

וְאֶת־הַכֶּסֶף *and the silver, is four times thus combined.* That is, in contradistinction to the twenty-eight instances where this combination occurs without the prefix *Vav*. By fixing the number at four, this Massorah militates against the various reading in 1 Chron. **5** 1 which is in harmony with the parallel passage in 1 Kings **7** 51, as will be seen from the notes in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 151*b*, on 2 Chron. **5** 1 which I have printed; (II) Arund. Orient. 16, fol. 5*b*, on Josh. **7** 24; (III) the same MS., fol. 259*b*, on 2 Chron. **5** 1; (IV) Add. 15,250, fol. 419*b*, on the same passage; (V) Add. 15,251, fol. 101*a*, on Numb. **31** 22; (VI) the printed Massorah on Gen. **43** 12 and (VII) the same on Numb. **31** 22.

תתתקס״ח = § 1368.

וְאֶת־הַכַּשְׂדִּים *and the Chaldees, is three times thus combined.* In the other three passages where this combination occurs it is without the prefix *Vav* (Jerem. **32** 5; **33** 5; Hab. **1** 6). Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 258*b*, on 2 Kings **25** 25 which I have printed; (II) Arund. Orient. 16, fol. 118*b*, on the same passage; (III) Add. 15,251, fol. 216*a*, on the same passage; (IV) the printed Massorah also on the same passage; (V) the same on Jerem. **21** 4 and (VI) the same on Jerem. **41** 3.

תתתקס״ט = § 1369.

וְאֶת־לוֹט *and Lot, occurs twice.* That is, with the prefix *Vav* in contradistinction to the other five instances where it is without this prefix (Gen. **11** 27; **14** 12, 16; **19** 10, 29). This Rubric is from the printed Massorah on Gen. **11** 31.

תתתק״ע = § 1370.

וְאֶת־הַלְוִיִּם *and the Levites, occurs four times.* הַלְוִיִּם is twenty-four times preceded by this particle. In twenty instances it is without the prefix *Vav* and in four only is it with this prefix. Hence the Massorah safeguards the exceptional combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 57*b*, on Jerem. **33** 21 which I have printed; (II) Arund. Orient. 16, fol. 274*b*, on 2 Chron. **29** 4 and (III) the printed Massorah on Jerem. **33** 21.

תתתקע״א = § 1371.

וְאֶת־הַלֶּחֶם *and the bread, occurs three times.* In the only other instance where this combination occurs it is without the prefix *Vav* (Exod. **16** 32). Hence the printed Massorah Parva both on Gen. **27** 17 and on Exod. **29** 32 remarks that (כל קריי ואת הלחם בס״א את הלחם) *throughout the Scriptures this phrase is with the prefix Vav except once.*

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 54*b*, on Exod. **29** 32 which I have printed; (II) Add. 15,250, fol. 18*a*, on Gen. **27** 17; (III) Cambridge Add. 1174, on Exod. **29** 32 and (IV) the printed Massorah on the same passage. Lists II and IV not only state in the heading that there are two instances of this combination with the prefix *Vav*, but they enumerate two only. From List II it is impossible to say which are the two instances since it practically gives one instance twice;[1] whilst List IV omits Levit. 8 31. This omission, however, is manifestly due to a clerical error and hence a later Scribe, as is usually the case, altered the heading in accordance with the instances enumerated in the Rubric. This is attested not only by Lists I and III which are from Model Codices, but by the Massorah Parva in the MSS. against the several passages.

[1] Thus on Gen. 27 17 where this Rubric occurs its את הלחם ב׳ וכי׳ ואת הלחם אשר עשתה רחכא = Gen. 27 17 and in this place, i. e. Gen. 27 17.

תתתקע״ב = § 1372.

וְאֶת־הַמִּזְבֵּחַ *and the altar, occurs four times.* הַמִּזְבֵּחַ is nineteen times preceded by this particle. In fifteen instances it is without the prefix *Vav* and in four only, is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 54*b*, on Exod. **29** 44 which I have printed; (II) Orient. 2348, fol. 85*a*; (III) Orient. 2349, fol. 75*a*, both on the same passage and (IV) the printed Massorah on Levit. **16** 20.

תתתקע״ג = § 1373.

וְאֶת־מִזְבַּח *and the altar of, occurs nine times.* The construct מִזְבַּח is twenty-six times preceded by this particle. In seventeen instances it is without the prefix *Vav* and in nine only is it with the prefix. The Massorah, therefore, records the minority. By fixing the number at nine the Massorah militates against those Codices which read וְאֵת־ in 2 Chron. **29** 18. This reading, moreover, is also excluded by Rubric 1228 which gives 2 Chron. **29** 18 as one of the fourteen verses with אֵת־ in the first part of the verse followed by three times וְאֵת־.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 21,160, fol. 117*a*, on Exod. **30** 27 which I have printed; (II) Orient. 4445, fol. 74*a*, on the same passage; (III) Add. 15,250, fol. 49*b*, also on the same passage; (IV) the same MS., fol. 419*b*, on 2 Chron. **4** 19; (V) the printed Massorah on Exod. **38** 30 and (VI) the same on Exod. **39** 38. List IV only gives four passages though it states in the heading that there are nine, whilst List V which also states that there are nine, omits Exod. **38** 30 which is manifestly due to a clerical error. The pointing of מזבח in the heading which I have printed is a mistake and ought to be מִזְבַּח as it is given here.

תתתקע״ד = § 1374.

וְאֶת־מִי *and who,* or *whom, is four times thus combined in the Scriptures.* This interrogative is fifteen times preceded by this particle. In eleven instances it is without the prefix *Vav* and in four only is it with the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric is designed against those Codices which read וְאֵת־מִי in 1 Sam. **12** 3*b*, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 180*a*, on 1 Sam. **12** 3 which I have printed; (II) the same MS., Vol. II, fol. 227*a*, on Job **12** 3; (III) Arund. Orient. 16, fol. 41*b*, on 1 Sam. **12** 3; (IV) the same MS., fol. 129*b*, on Isa. **28** 9; (V) the same MS., fol. 143*a*, on Isa. **57** 11; (VI) the same MS., fol. 325*b*, on Job **12** 3; (VII) Add. 15,251, fol. 225*a*, on Isa. **28** 9; (VIII) Add. 15,451, fol. 186*b*, on 1 Sam. **12** 3; (IX) Halle Ochlah Ve-Ochlah II, § 161; (X) the printed Massorah on Isa. **28** 9 and (XI) the same on Job **12** 3.

תתתקע״ה = § 1375.

וְאֶת־מֶלֶךְ *and the king, occurs four times.* That is, in contradistinction to the normal combination which is without the prefix *Vav* (אֶת־מֶלֶךְ) and which occurs twenty-four times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 62*b*, on 2 Sam. **10** 6 which I have printed; (II) the same MS., fol. 6*b*, on Josh. 8 23; (III) the same MS., fol. 250*b*, on 1 Chron. **19** 7; (IV) Add. 15,250, fol. 121*a*, on Josh. 8 23 and (V) the printed Massorah on the same passage.

תתתקע״ו = § 1376.

וְאֶת־הַמְּנֹרָה *and the candle-stick, occurs three times.* הַמְּנֹרָה is nine times preceded by this preposition. In six instances it is without the prefix *Vav* and in three only is it with the prefix. Hence the Massorah safeguards the minority. By fixing the number at three, the Massorah militates against the recension which exhibited the reading אֶת־הַמְּנֹרָה in Exod. **31** 8, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 75*b*, on Exod. **30** 27 which I have printed; (II) Orient. 4445, fol. 74*a*, on Exod. **31** 8; (III) Orient. 2348, fol. 85*b*, on Exod. **30** 27 and (IV) the printed Massorah on Exod. **31** 8.

תתתקע״ז = § 1377.

וְאֶת־הַמִּנְחָה *and the meat-offering, occurs eight times in the Scriptures.* In the other fourteen instances where this combination occurs it is without the prefix *Vav*.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 101*a*, on Ezek. **45** 17 which I have printed; (II) Orient. 4445, fol. 99*a*, on Levit. **14** 20; (III) Arund. Orient. 16, fol. 197*a*, on Ezek. **45** 17; (IV) the same MS., fol. 261*b*, on 2 Chron. **7** 7; (V) Add. 15,251, fol. 73*a*, on Levit. **14** 20; (VI) the same MS., fol. 292*a*, on Ezek. **45** 17; (VII) Add. 15,451, fol. 231*b*, on 1 Kings **8** 64; (VIII) Add. 21,160, fol. 136*b*, on Exod. **40** 29 and (IX) the printed Massorah on the same passage.

תתתקע״ח = § 1378.

וְאֶת־מְנַשֶּׁה *and Manasseh, is twice thus combined in the Scriptures.* That is, in contradistinction to the other four instances

where this combination occurs without the prefix *Vav* (Gen. **46** 20; **48** 1; Isa. **9** 20; 2 Chron. **33** 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 165*a*, on Judg. **11** 29 which I have printed; (II) Orient. 4445, fol. 39*b*, on Gen. **48** 13 and (III) the printed Massorah on the same passage.

תתתקע״ט = § 1379.

וְאֶת־מִצְוֹתָיו *and his commandments, occurs three times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 114*b*, on Deut. **4** 40 which I have printed; (II) the same MS., Vol. II, fol. 267*b*, on Eccl. **12** 13; (III) Arund. Orient. 16, fol. 355*b*, on the same passage; (IV) Add. 15,250, fol. 104*a*, on Deut. **13** 5; (V) Add. 15,251, fol. 402*a*, on Eccl. **12** 13; (VI) Add. 21,160, fol. 308*a*, on the same passage and (VII) the printed Massorah Finalis, letter ץ, § 56.

תתתק״ם = § 1380.

וְאֶת־מֹשֶׁה *and Moses, occurs twice.* In this separate form this Rubric is from Harley 5710—11, Vol. I, fol. 104*a*, on Numb. **26** 59. It also occurs in Orient. 2349, fol. 60*b*, on Exod. **6** 20. It is, however, simply another recension of Rubric 1248.

תתתקמ״א § 1381.

וְאֶת־מִשְׁמֶרֶת *and the charge of, is four times thus combined.* מִשְׁמֶרֶת is eighteen times preceded by this particle. In fourteen instances it is without the prefix *Vav* and in four only is it with this prefix. The Massorah, therefore, records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 154*a*, on 1 Chron. **23** 32, which I have printed; (II) Add. 15,451, fol. 91*a*, on Numb. **3** 7; (III) Add. 21,160, fol. 188*b*; (IV) Vienna Codex No. 35 and (V) the printed Massorah, all on the same passage. Jacob b. Chayim's Massorah (List V) is incorrect. His List is headed את משמרת נ׳ and omits Numb. **18** 5.

תתתקמ״ב = § 1382.

וְאֶת־נְבִיאֶיךָ *and thy prophets, occurs three times.* Of this Rubric, which does not occur in the Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 234*b*, on 1 Kings **19** 14, which I have printed; (II) the same MS., Vol. II, fol. 298*b*, on Neh. **9** 26; (III) Arund. Orient. 16, fol. 93*b*, on 1 Kings **19** 10, and (IV) the same MS., fol. 385*b*, on Neh. **9** 26.

תתתקמ״ג = § 1383.

וְאֶת־נָוֵהוּ *and his habitation, occurs three times in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 38*b*, on Jerem. **10** 25.

תתתקמ״ד = § 1384.

וְאֶת־הַנְּעָרִים *and the young men,* or *the servants, occurs three times in the Scriptures thus combined.* That is, with the prefix *Vav*. In the other three instances where this combination occurs, it is without this prefix (Gen. **48** 16; 2 Sam. **4** 12; Ruth **2** 9).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 222*a*, on Job **1** 15, which I have printed; (II) Arund. Orient. 16, fol. 50*a*, on 1 Sam. **21** 3; (III) the same MS., fol. 321*b*, on Job **1** 15 and (IV) the printed Massorah on the same passage.

תתתקמ״ה = § 1385.

וְאֶת נֶפֶשׁ *and the soul, is four times thus combined in the Scriptures.* That is, in contradistinction to the other four instances where this combination is without the prefix *Vav* (Gen. **9** 5; Exod. **23** 9; Jerem. **20** 13; Prov. **1** 19).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 210*b*, on 2 Sam. **19** 6, which I have printed; (II) the same MS., Vol. II, fol. 149*b*, on 2 Chron. **1** 11; (III) Arund. Orient. 16, fol. 70*a*, on 2 Sam. **19** 6; (IV) the same MS., fol. 76*a*, on 1 Kings **1** 12; (V) the same MS., fol. 257*b*, on 2 Chron. **1** 11 and (VI) the printed Massorah on 1 Sam. **25** 29. List VI adds at the end (חוץ וְאֶת־הַנֶּפֶשׁ) that once נֶפֶשׁ in this phrase has the prefix *He*, viz. Gen. **12** 5.

תתתקמ״ו = § 1386.

וְאֶת־נָתָן *and Nathan, occurs twice.* In the other two instances where this combination occurs it is without the prefix *Vav* (2 Sam. **12** 1; 1 Chron. **2** 36). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 180*b*, on 1 Kings **1** 44, which I have printed and (II) Arund. Orient. 16, fol. 76*a*, on the same passage. This Rubric forms part of the lengthy Massorah recording words which respectively occur twice preceded by וְאֶת־. (*Vide supra*, letter א, § 1299.)

תתתקמ״ז = § 1387.

וְאֶת־עֲבָדָיו *and his servants, occurs four times.* עֲבָדָיו is sixteen times preceded by this particle. In twelve instances it is without the prefix *Vav* and in four only is it with this prefix. The Massorah, therefore, safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated eight Lists: (I) Arund. Orient. 16, fol. 63*a*, on 2 Sam. **11** 1, which I have printed; (II) the same MS., fol. 74*b*, on 2 Sam. **24** 20; (III) the same MS., fol. 160*a*, on Jerem. **21** 7; (IV) the same MS., fol. 162*b*, on Jerem. **25** 19; (V) Add. 15,250, fol. 169*b*, on 2 Sam. **11** 1; (VI) the same MS., fol. 252*a*, on Jerem. **25** 19; (VII) Add. 15,251, fol. 173*b*, on 2 Sam. **11** 1 and (VIII) Add. 15,451, fol. 281*a*, on Jerem. **25** 19.

תתתקמ״ח = § 1388.

וְאֶת־הָעֹלָה *and the burnt offering, occurs three times in the Scriptures thus combined.* This phrase, which occurs altogether twenty-one times, is without the prefix *Vav* in eighteen instances and it is in these three passages only that it is with this prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 101*a*, on Ezek. **45** 17 which I have printed; (II) Add. 21,160, fol. 149*a*, on Levit. **9** 13; (III) Orient. 2349, fol. 87*a*, on the same passage; (IV) the same MS., fol. 90*a*, on Levit. **14** 13; (V) the printed Massorah on Levit. **9** 13 and (VI) the same on Levit. **14** 13.

תתתקמ״ט = § 1389.

וְאֶת־הָעִיר *and the city, is eight times thus combined in the Scriptures.* Normally the combination is אֶת־הָעִיר without the prefix *Vav* which occurs no fewer than forty-six times. As it is in these eight passages where it is with the prefix *Vav*, the Massorah safeguards the exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 47*a*, on Jerem. **23** 39, which I have printed; (II) Orient. 2349, fol. 62*b*, on Exod. **9** 33 and (III) the printed Massorah on Jerem. **23** 39. List II indicates the design of this Massorah in the heading, viz. כל קרי את העיר בכמה ואת העיר.

תתתק״צ = § 1390.

וְאֶת־עָרֵי *and the cities of, is seven times thus combined in the Scriptures.* In the other eight instances where this combination occurs it is without the prefix *Vav* (Gen. **19** 29; Josh. **20** 2; 2 Kings **13** 25; Jerem. **10** 22; Obad. 20; 1 Chron. **6** 42, 52; 2 Chron. **12** 4). These instances are especially safeguarded, since in 1 Kings **9** 19 the two phrases וְאֶת־עָרֵי and וְאֶת־כָּל־עָרֵי occur promiscuously.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 154*a*, on 2 Chron. **8** 6 which I have printed; (II) the same MS., Vol. I, fol. 225*a*, on 1 Kings **9** 19; (III) Arund. Orient. 16, fol. 85*a*, on the same passage; (IV) the same MS., fol. 170*a*, on Jerem. **34** 22; (V) the same MS., fol. 262*a*, on 2 Chron. **8** 6; (VI) Add. 15,250, fol. 259*a*, on Jerem. **34** 22; (VII) the same MS., fol. 421*b*, on 2 Chron. **8** 6; (VIII) Add. 15,451, fol. 292*a*, on Jerem. **34** 22; (IX) the printed Massorah on Zech. **1** 12 and (X) the same on 2 Chron. **8** 6.

תתתקצ״א = § 1391.

וְאֶת־הָעָם *and the people, occurs twelve times in the Scriptures.* הָעָם is altogether preceded by this particle about one hundred and thirteen times. Normally this combination is without the prefix *Vav*, which is the case in about one hundred and one instances and it is in these twelve passages only that it is with this prefix. Hence the Massorah safeguards this abnormal combination. It is, moreover, designed to distinguish this combination from the one recorded in letter א, § 1361, which has the adjunct כָּל־, viz. וְאֶת־כָּל־הָעָם.

Of this Rubric, which is one of the most ancient and most popular parts of the Massorah, I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 296*b*, on Neh. **7** 5, which I have printed; (II) Orient. 4445, fol. 38*b*, on Gen. **47** 21; (III) Arund. Orient. 16, fol. 4*b*, on Josh. **6** 10; (IV) the same MS., fol. 26*a*, on Judg. **9** 45; (V) the same MS., fol. 160*a*, on Jerem. **21** 7; (VI) the same MS., fol. 296*b*,

on Neh. 7 5; (VII) the same MS., fol. 244*b*, on 1 Chron. 10 9; (VIII) the same MS., fol. 251*a*, on 1 Chron. 20 3; (IX) Add. 15,451, fol. 281*a*, on Jerem. 21 7; (X) the same MS., fol. 458*b*, on Neh. 7 5; (XI) Add. 21,160, fol. 1*a*, on Gen. 14 16; (XII) the same MS., fol. 256*a*, on Deut. 2 4; (XIII) Halle Ochlah Ve-Ochlah II, fol. 123*b*, margin and (XIV) the printed Massorah on Numb. 13 18. Though List I, which I have printed, explicitly states in the heading that there are twelve such instances, it catalogues eleven only, omitting 1 Chron. 20 3. But as all the Lists duly give this passage, there can hardly be any doubt that this omission is due to a scribal error.

תתתקצ״ב = § 1392.

וְאֶת־עַמִּי *and my people, is four times thus combined.* Normally עַמִּי is preceded by אֶרֶץ which is the case in no fewer than forty-one instances. As it is in these four passages only where it is preceded by וְאֶת־, the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 176*a*, on 1 Sam. 5 11 which I have printed; (II) the same MS., Vol. II, fol. 110*a*, on Ezek. 44 23; (III) Arund. Orient. 16, fol. 38*b*, on 1 Sam. 5 10; (IV) Add. 15,250, fol. 148*a*, on the same passage; (V) Vienna Codex No. 35 on Jerem. 33 24 and (VI) the printed Massorah Finalis, letter ע, § 248.

תתתקצ״ג = § 1393.

וְאֶת־עַמּוֹ *and his people, occurs seven times.* That is, in contradistinction to the other eight instances where it occurs without the prefix *Vav.*

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 171*a*, on 2 Chron. 35 3, which I have printed; (II) the same MS., Vol. I, fol. 46*a*, on Exod. 17 13; (III) Orient. 4445, fol. 55*b*, on Gen. 14 6; (IV) Arund. Orient. 16, fol. 8*b*, on Josh. 10 33; (V) the same MS., fol. 250*b*, on 1 Chron. 19 7; (VI) the same MS., fol. 276*b*, on 2 Chron. 31 8; (VII) Add. 15,251, fol. 48*b* on Exod. 14 6; (VIII) the same MS., fol. 128*b*, on Josh. 8 1; (IX) Add. 15,451, fol. 504*a*, on 2 Chron. 31 8; (X) Add. 21,160, fol. 87*a*, on Exod. 14 6; (XI) the same MS., fol. 93*b*, on Exod. 17 13; (XII) the printed Massorah on Exod. 14 6; (XIII) the same on 2 Chron. 31 8 and (XIV) the same on 2 Chron. 35 3.

תתתקצ״ד = § 1394.

וְאֶת־עַצְמוֹת *and the bones of, occurs seven times.* In the other eight passages where this combination occurs it is without the prefix *Vav.*

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213*a*, on 2 Sam. 21 12, which I have printed; (II) the same MS., Vol. II, fol. 36*b*, on Jerem. 8 1; (III) Arund. Orient. 16, fol. 72*a*, on 2 Sam. 21 12; (IV) the same MS., fol. 152*a*, on Jerem. 8 1; (V) Vienna Codex No. 35 on Josh. 24 32 and (VI) the printed Massorah on Jerem. 8 1.

תתתקצ״ה = § 1395.

וְאֶת־עֵשָׂו *and Esau, occurs twice.* That is, in contradistinction to the other three instances where this combination is without the prefix *Vav* (Gen. 25 28; 27 1; Jerem. 49 10). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 137*b*, on Josh. 24 4.

תתתקצ״ו = § 1396.

וְאֶת פָּר *and a bullock, occurs twice in this book thus combined.* That is, in Leviticus to distinguish it from the other four instances in this book where it occurs without the prefix *Vav* (Levit. 8 14; 16 6, 11; 11). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 59*b*, on Levit. 8 2.

תתתקצ״ז = § 1397.

וְאֶת־הַפָּר *and the bullock, occurs three times.* That is, both in contradistinction to the other thirteen instances where this phrase occurs without the prefix *Vav,* and to distinguish it from the three passages where this combination occurs with the prefix *Vav,* but without the *He* before פָּר recorded in the preceding Rubric.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 74*a*, on Exod. 29 3, which I have printed; (II) Orient. 4445, fol. 70*b*, on the same passage; (III) Add. 15,251, fol. 58*b*, also on the same passage; (IV) the same MS., fol. 69*a*, on Levit. 8 17; (V) the printed Massorah on Exod. 29 3; (VI) the same on Levit. 8 17 and (VII) the same on Judg. 6 28.

תתתקצ״ח = § 1398.

וְאֶת־צַלְמֻנָּע *and Zalmunna, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 24*a*, on Judg. 8 21.

תתתקצ״ט = § 1399.

וְאֶת־הַצִּפּוֹר *and the bird, is three times thus combined.* By fixing the number at three, the design of this Massorah is to exclude the reading וְאֶת־ in Levit. 14 6*a* which obtained in the less dominant School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two printed and one in MS.: (I) the printed Massorah on Gen. 15 10, which I have printed; (II) the same on Levit. 14 6 and (III) the ancient Codex Orient. 4445, fol. 100*a*, on the same passage.

תתת״ר = § 1400.

וְאֶת־צְפַנְיָהוּ *and Zephanjahū, occurs twice.* The design of this Massorah is to safeguard these two instances which exhibit the later orthography of the proper name against being made conformable to the other two instances where this combination occurs and where the primitive orthography is exhibited, viz. וְאֶת־צְפַנְיָה *and Zephanjah* (Jerem. 21 1; 52 24). The reason for the diversity in the names originally terminating in *jah* (יה) is fully set forth in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 386 &c. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 118*a*, on 2 Kings 25 18.

תתתר״א = § 1401.

וְאֶת־רָאמוֹת *and Ramoth, occurs three times.* In the other two instances where this combination occurs it is without the prefix *Vav* (Josh. 21 38; 1 Chron. 6 65). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 134*b*, on 1 Chron. 6 58; (II) the printed Massorah on Deut. 4 43 and (III) the same on Josh. 20 8. It will be seen that the Massorah, contrary to its usual method, records here the majority.

תתתר״ב = § 1402.

וְאֶת־רֹאשׁ *and the head, occurs twice.* רֹאשׁ is eighteen times preceded by this particle. In sixteen instances it is without the prefix *Vav* and in two only is it with the prefix. Hence the Massorah safeguards the exceptional combination. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 199*b*, on 2 Sam. 4 12 which I have printed; (II) Add. 15,251, fol. 34*b*, on Gen. 40 20; (III) the printed Massorah on the same passage and (IV) the printed Massorah Finalis, letter ר, § 84.

תתתר״ג = § 1403.

וְאֶת־רוּחַ *and the spirit, occurs four times in the Scriptures.* That is, in contradistinction to the eleven instances where this combination occurs without the prefix *Vav.* Of this Rubric I collated four Lists, three in MSS., and one printed: (I) Harley 5710—11, Vol. II, fol. 120*b*, on Hag. 1 14 which I have printed; (II) Arund. Orient. 16, fol. 216*a*, on the same passage; (III) the same MS., fol. 240*b*, on 1 Chron. 5 26 and (IV) the printed Massorah on Hag. 1 14.

תתתר״ד = § 1404.

וְאֶת־רָעָה *and the evil, occurs twice.* In the other eight instances where this combination occurs it is without the prefix *Vav.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 140*b*, on Deut. 30 15.

תתתר״ה = § 1405.

וְאֶת־שָׂדֵהוּ *and the field of, occurs twice.* That is, to distinguish it from the other two instances where this phrase occurs without the prefix *Vav* recorded in letter א, § 1285. This Rubric, which I have found in the printed Massorah only, on 1 Chron. 6 41, is in conflict with the received text where this combination occurs three times, Josh. 21 12 being omitted.

תתתר״ז = § 1406.

וְאֶת־שְׁכֶם *and Shechem, occurs twice.* שְׁכֶם is six times preceded by this particle. In four instances it is without the prefix (אֶת־שְׁכֶם Gen. **34** 13; Josh. **21** 21; 1 Kings **12** 25; 1 Chron. **6** 52) and in two only, is it with the prefix. Hence the Massorah records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 14*b*, on Josh. **20** 7, which I have printed; (II) Harley 5710—11, Vol. I, fol. 23*a*, on Gen. **34** 26 and (III) Add. 15,250, fol. 23*a*, on the same passage. It will be seen that in the first of these two instances Shechem is the name of a son of Hamor, whilst in the second it is the name of a city. The Massorah, however, has regard only to the identity of the spelling. This Rubric constitutes one of the pairs of words which respectively occur twice preceded by וְאֶת־ given above in letter א, § 1299.

תתתר״ז = § 1407.

וְאֶת־הַשֻּׁלְחָן *and the table, occurs three times.* By fixing the number at three, this Massorah militates against the various reading which obtained in the less dominant School of textual redactors, as will be seen in the notes on **Exod. 31** 8; **35** 12; **39** 36 in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 75*b*, on **Exod. 30** 27, which I have printed; (II) Add. 21,160, fol. 117*a*, on the same passage; (III) the printed Massorah also on the same passage and (IV) the same on 1 Kings **7** 48.

תתתר״ח = § 1408.

וְאֶת־שֵׁם *and the name, is four times thus combined.* שֵׁם, which is thirty-seven times preceded by this particle, is in thirty-three instances without the prefix *Vav* and with it in these four instances only. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 97*a*, on Numb. **17** 18, which I have printed; (II) the same MS., Vol. II, fol. 95*b*, on Ezek. **39** 7; (III) Add. 15,250, fol. 84*a*, on Numb. **17** 18; (IV) the same MS., fol. 291*a*, on Ezek. **39** 7; (V) Add. 15,251, fol. 35*b*, on Gen. **41** 52; (VI) Add. 21,160, fol. 218*a*, on Numb. **17** 18; (VII) the same MS., fol. 295*b*, on Ezek. **39** 7; (VIII) the printed Massorah on Numb. **17** 18 and (IX) the same on Ezek. **20** 39.

תתתר״ט = § 1409.

וְאֶת־שֶׁמֶן *and the oil, occurs seven times.* In the other four instances where this combination occurs it is without the prefix *Vav* (Exod. **29** 7; **37** 29; **40** 9; Levit. 8 10).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 78*b*, on Exod. **35** 14, which I have printed; (II) Orient. 4445, fol. 74*a*, on Exod. **31** 11; (III) the same MS., fol. 83*b*, on Exod. **39** 38; (IV) Add. 21,160, fol. 118*b*, on Exod. **31** 11; (V) the same MS., on Levit. 8 2 and (VI) the printed Massorah on Exod. **31** 11. It will be seen that this Massorah, contrary to its usual method, records here the majority.

תתתר״י = § 1410.

וְאֶת שְׁנֵי *and the two, occurs three times.* The design of this Massorah is to distinguish this combination from the two instances where the triliteral שני is also preceded by וְאֶת, but where it is with *Chirek* under the *Nun* (וְאֶת־שְׁנֵי Levit. **14** 6, 51) being the construct of שְׁנֵי.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 68*a*, on Exod. **18** 3, which I have printed; (II) Orient. 4445, fol. 71*a*, on Exod. **29** 3; (III) Add. 15,251, fol. 58*a*, on the same passage; (IV) Orient. 2348, fol. 78*a*, on Exod. **18** 3 and (V) the printed Massorah on the same passage.

תתתר״א = § 1411.

וְאֵת שְׂעִיר הַחַטָּאת *and the goat of the sin offering, occurs twice.* In the other two instances where this phrase occurs it is without the prefix *Vav* (Levit. **9** 15; **16** 15).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 92*a*, on Levit. **16** 27, which I have printed and (II) Orient. 2348, fol. 102*a*, on the same passage. The heading ought properly to be ב׳ ובמ׳ since both instances are restricted to the same book.

תתתר״ב = § 1412.

וְאֶת־שָׂרֵי *and the princes of, occurs three times.* The plural construct שָׂרֵי is twenty times preceded by this particle. In seventeen instances it is without the prefix *Vav* and in three only is it with the prefix. Hence the Massorah safeguards the exceptional phrase.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 103*b*, on 2 Kings **8** 21, which I have printed; (II) Add. 15,250, fol. 251*b*, on Jerem. **24** 1; (III) Vienna Codex No. 35 on the same passage and (IV) the printed Massorah on the same passage.

תתתר״ג = § 1413.

וְאֶת־שְׁתֵּי *and the two, occurs six times in this combination in the Scriptures . . . . . and wherever it is combined with* **kidneys** *it is likewise so.*

To understand this artificial Massorah it is necessary to remark that: (1) שְׁתֵּי is twenty-nine times preceded by this particle, fourteen times it is without the prefix *Vav* (Gen. **32** 23; Exod. **28** 9, 11, 12, 23, 24; **39** 16; Levit. **16** 21; Numb. **7** 7; 1 Kings **7** 41, 42; Dan. **8** 7; 2 Chron. **4** 12, 13) and fifteen times with this prefix; that (2) in the fourteen instances where it has the prefix *Vav* it is never followed by הַכְּלָיֹת; and that (3) in the fifteen passages where it has this prefix it is in nine instances followed by this exception (Exod. **29** 13, 22; Levit. **3** 4, 10, 15; **4** 9; **7** 4; **8** 16, 25) and in six only is it combined with another noun. Hence the Massorah safeguards the minority, i. e. the six passages in which it is not combined with הַכְּלָיֹת.

Of this Rubric, which constitutes one of the oldest portions of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I fol. 195*b*, on 1 Sam. **30** 18, which I have printed; (II) the same MS., Vol. II, fol. 93*a*, on Ezek. **35** 10; (III) Orient. 4445, fol. 82*b*, on Exod. **39** 18; (IV) Arund. Orient. 16, fol. 56*a*, on 1 Sam. **30** 18; (V) the same MS., fol. 189*b*, on Ezek. **35** 10; (VI) Add. 15,250, fol. 164*a*, on 1 Sam. **30** 18; (VII) Add. 15,251, fol. 168*a*, on the same passage; (VIII) Add. 21,160, fol. 111*b*, on Exod. **28** 25; (IX) Orient. 2349, fol. 73*b*, on the same passage; (X) the printed Massorah on Exod. **39** 18 and (XI) the same on Ezek. **35** 10.

Lists VI, VII, VIII and XI omit the second part of this Rubric, viz. וכל הכליה רכ׳ which makes the import of this Massorah unintelligible since וְאֶת־שְׁתֵּי, as we have seen, occurs altogether fifteen times and not six. In the references which I have printed Exod. **25** 25 is a mistake for Exod. **28** 25.

תתתר״ד = § 1414.

מֵאֶת־הָעָם. *In two instances where this particle, with or without the prefix Mem, precedes* הָעָם *the people as the textual reading, the Sevîr* or *extra-official reading is* מָן *and is misleading.* For the *Sevir* and the import of the condemnatory adjunct see letter א, §§ 729, 742. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 133*b*, on Deut. **18** 3.

תתתרט״ו = § 1415.

מֵאֵת פָּנַי *from the presence of, is five times thus combined.* That is, instead of the normal expression מִלִּפְנֵי. Of this Rubric I collated six Lists, two in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 250*b*, on 2 Kings **16** 14, which I have printed; (II) Arund. Orient. 16, fol. 116*a*, on the same passage; (III) the printed Massorah on Gen. **27** 30; (IV) the same on Levit. **10** 4; (V) the same on 2 Kings **16** 14 and (VI) the same on Job **2** 7.

תתתרט״ז = § 1416.

אֹתָם *them, occurs five times.* The design of this Massorah is not merely to register the five instances in which this abnormal sign of the accusative (אֵת) with the suffix third person masculine plural occurs, but to record the fact that the five verbs with which this anomalous form is here combined take the normal form in all other passages.[1]

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, twelve in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 92*a*, on Ezek. **34** 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. **34** 12; (III) Arund. Orient. 16, fol. 188*b*, on

[1] Comp. (1) וַיְבָרְךְ אֹתָם Gen. **1** 22, 28; **5** 2; **49** 28; Exod. **39** 43; (2) וְהִזְהַרְתָּ אוֹתָם Josh. **2** 10; הַחֲרִימָם תַּחֲרִים אֹתָם Deut. **7** 2; Ezek. **3** 17; **33** 7; (3) וְעִנִּיתֶם אֹתָם Deut. **8** 6; (4) הַצִּילוּ אֹתָם **2 Kings 19** 12; Isa. **37** 12; חַפְצִיאֵל אוֹתָם Judg. **8** 34; and (5) וְקָרְאוּ לָהֶם Deut. **2** 11, 20; Judg. **10** 4.

the same passage; (IV) the same MS., fol. 242*a*, on 1 Chron. 6 50; (V) Add. 15,250, fol. 288*b*, on Ezek. 34 12; (VI) Add. 15,251, fol. 52*a*, on Exod. 18 20; (VII) the same MS., fol. 95*a*, on Numb. 21 3; (VIII) the same MS., fol. 285*a*, on Ezek. 34 12; (IX) Add. 15,451, fol. 107*a*, on Numb. 21 3; (X) Add. 21,160, fol. 29*a*, on Gen. 32 1; (XI) the same MS., fol. 94*b*, on Exod. 18 20; (XII) Halle Ochlah Ve-Ochlah II, § 74; (XIII) the printed Massorah on Gen. 32 1; (XIV) the same on Ezek. 34 12 and (XV) the same on 1 Chron. 6 50. Lists X and XI have at the end ואי ישמעו אותם Ezek. 23 45.

תתתרי״ז = § 1417.

אֹתִי *me, is plene once only, in the Pentateuch.* As in all the other thirty instances in which it occurs, this sign of the accusative with the suffix first person singular has uniformly retained its primitive orthography;[1] the Massorah safeguards this unique exception. This Rubric is from Add. 15,251, fol. 123*b*, on Deut. 32 51.

[1] Comp. אתי Gen. 4 14; 12 12; 15 3; 20 13; 24 56; 26 27; 30 20; 31 27; 34 30; 35 3; 40 15; 41 10, 10, 13; 42 36; 45 4, 5, 8; 48 3, 11, 15, 16; 49 29; Exod. 12 32; 17 3; Levit. 10 19; Numb. 14 22; Deut. 1 14; 4 10; 5 26.

תתתרי״ח = § 1418.

אֹתִי *is five times plene in Isaiah.* Though headed אתי this Rubric contains one instance only of אתי without a prefix. Three of the instances are with the prefix *Vav* (ואתי Isa. 57 11, 11; 58 2) and one is with the prefix *Mem* (מאתי Isa. 54 15). This sign of the accusative with the suffix first person singular does not occur in Isaiah with the prefix. Without it, it occurs four times and is defective (Isa. 29 13; 43 22; 61 1; 65 3). The design of this Massorah is to militate against those Codices which retained the primitive orthography in Isa. 57 11, 11; 58 2, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 143*a*, on Isa. 57 11, which I have printed; (II) the same MS., fol. 134*a*, on Isa. 37 6; (III) Add. 15,250, fol. 227*b*, on the same passage; (IV) Add. 21,160, fol. 291*a*, on Isa. 58 2; (V) Vienna Codex No. 35 on Isa. 57 11, and (VI) the printed Massorah on the same passage. The different headings of the Lists, viz. אתי ה׳ מל׳ and ואתי ה׳ מל׳ are due to the Rubric including the different forms.

תתתרי״ט = § 1419.

אֹתִי *is eleven* [twelve] *times plene in this book . . . . . and once it is with the prefix He.* This sign of the accusative with the suffix first person singular occurs altogether twenty-five times in Jeremiah. It is defective in thirteen instances[1] and plene in twelve. The Massorah, therefore, records the minority.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 38*a*, on Jerem. 9 23, which I have printed; (II) Arund. Orient. 16, fol. 150*b*, on Jerem. 5 19; (III) the same MS., fol, 153*a*, on Jerem. 9 5; (IV) the same MS., fol. 155*a*, on Jerem. 13 5; (V) the same MS., fol. 162*b*, on Jerem. 25 6; (VI) the same MS., fol. 168*b*, on Jerem. 32 39; (VII) the same MS., fol. 172*b*, on Jerem. 37 18; (VIII) Add. 15,251, fol. 256*a*, on Jerem. 32 39 and (IX) the printed Massorah on Jerem. 9 23.

These nine Lists exhibit two recensions of this Massorah based upon two different redactions of the text. Lists I, VI, VII, VIII and IX constitute the recension which I have printed. They make up the twelve plene instances of אתי and the one instance of האתי as exhibited in the Rubric which I have printed. In this Rubric, however, the heading י״א מל׳ is a clerical error for י״ב מל׳. The second recension is exhibited in Lists II, III and IV. This recension makes up the twelve plene instances by omitting Jerem. 25 6; 37 18 by giving in their stead אך מכעיסים אותי Jerem. 32 30 and by including the one instance with the prefix *He* Jerem. 5 22. Hence the Lists of this recension add at the end חד מסרן האתי instead of חד האתי. List V is simply a fragment giving four instances only. The heading י״ג מל׳ בסיפ׳ in List IX is due to the fact that it includes the one instance with the prefix *Vav*.

[1] Comp. אתי Jerem. 2 13; 4 17; 15 6; 22 16; 24 7; 26 15; 29 12, 13; 32 30; 33 22; 38 19; 42 9, 20.

תתתר״כ = § 1420.

אֹתִי *is five times plene in Ezekiel.* In Ezek., where it occurs altogether thirteen times, it is in eight instances defective[1] and in five only plene, the Massorah safeguards the minority. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182*a*, on Ezek. 23 35, which I have printed and (II) Vienna Codex No. 35 on the same passage.

[1] Comp. אתי Ezek. 3 24; 8 3; 11 1; 13 19; 20 3; 38 16; 40 1; 44 1.

תתתרכ״א = § 1421.

אֹתִי *is five times plene in the Hagiographa.* In the Hagiographa this sign of the accusative with the suffix first person singular occurs altogether six times or seven including the single instance where it is with the prefix *Vav* (Job 14 3). It is defective in one instance only (2 Chron. 12 5). It will be seen that the normal orthography in this division of the Bible is plene and the exceptional spelling is defective and that the Massorah contrary to its usual method records here the majority. This is probably due to the fact that the design of the Massorah is to catalogue the plene instances only of this expression.

And throughout Joshua and Judges it is likewise so except in two instances. In Joshua and Judges, where it occurs altogether thirteen times and where it is plene in eleven instances[1] and defective in two only, the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 357*a*, on Lament. 3 2.

[1] Comp. אתי Josh. 14 10, 11, 12; Judg. 8 15; 10 13; 11 7, 9; 12 2; 16 26; 19 18; 20 5.

תתתרכ״ב = § 1422.

אֹתִי *occurs thirty-two times plene and throughout Joshua and Judges it is likewise so except twice.* Whilst the preceding five Rubrics (§§ 1417—1421) record severally the orthography of this expression in the separate books, the Massorah before us gives a complete catalogue of the plene instances throughout the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 134*b*, on Deut. 32 51 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 24 6; (III) Arund. Orient. 16, fol. 290*b*, on Ps. 31 6; (IV) the same MS., fol. 361*a*, on Esther 5 12; (V) Add. 15,250 fol. 386*b*, on the same passage; (VI) Add. 15,451, fol. 294*a*, on Jerem. 37 18 and (VII) the printed Massorah Finalis, letter א, § 847.

It will be seen that though List I, which I have printed, expressly states in the heading that there are thirty-one such instances, it enumerates twenty-nine only. The omission of one, viz. Ezek. 20 27, or Isa. 37 6 is manifestly due to the fact that the catchword ורמו which may refer to either of these two passages, ought to have been repeated by the Scribe. As Neh. 6 14 is given in the other five Lists, there can hardly be any doubt that its omission here is due to the same carelessness on the part of the Scribe. It is, moreover, to be remarked that Jerem. 24 6 (לרעה אותי), is here given as one of the plene instances which is also given in Lists II and IV and which agrees with § 1419.

List II, which as we have seen is the oldest form of this Massorah, is very peculiar and evidently exhibits a different recension. It states in the heading that there are thirty-two plene instances (אתי ל״ב מל׳) though it enumerates thirty-one only. It counts Joshua and Judges as each representing one plene instance and omits 2 Kings 19 6; Isa. 37 6; Jerem. 32 39; thus making up the twenty-nine passages.

Lists III and IV state in the heading that there are thirty such instances (אתי כ״י מל׳) and duly enumerate thirty only, omitting 2 Kings 19 6; Jerem. 24 6. Though List V also states in the heading that there are thirty plene instances (אתי כ״י מלאי׳) it catalogues twenty-seven. It omits 2 Kings 19 6; Jerem. 32 39; Ezek. 20 27 and בי ב׳ = Ezek. 33 35*b*; but like Lists I and II it gives Jerem. 24 6. List VI is very remarkable and affords a striking illustration of the difficulties and blunders which later Nakdanim imported into the Rubrics. In this splendid Codex (Add. 15,451) the heading of the Rubric states that there are twenty-six such plene instances of אתי and though it duly records twenty-six they are made up as follows: (1) eight instances are omitted, viz. 2 Kings 19 6; Isa. 57 11, 11; 58 2; Jerem. 24 6; Ezek. 6 9; Lament. 3 2; Neh. 5 14; (2) two are inserted, viz. Josh. 14 10, 11 which are not only contrary to the scope of this Massorah, but are in direct conflict with the addition of this very Rubric and (3) Isa. 60 5 is given where אתי does not occur at all instead of Zeph. 3 7 which is

manifestly due to the same ignorant Nakdan.[1] Jacob b. Chayim's Massorah (List VII) states in the heading that there are twenty-seven plene instances (אותי כ"ז מלאים), but catalogues twenty-eight. It omits Jerem. **24** 6; **32** 39; Ezek. **20** 27; Lament. **3** 2; Neh. **5** 14. On comparing this List with the Lists which record the instances in the separate books, viz. Rubrics 1417—21, it will be seen that the latter yield altogether twenty-nine instances only, as follows Deut. 1, Isa. 5, Jerem. 13, Ezek. 5 and the Hagiographa 5: whilst the different recensions of the Rubric before us yield altogether thirty-three instances.

[1] אותי כ"ו מל' וסימנהון אשר מעלתם אותי, החיה יהוה אותי, ביום שלוה אותי, כאשר עזבתם אותי, האותי לא תיראו נאם, שבתך בתוך מרמה, השכל וידוע אותי, ואטמנהו בפרת, זה גורלך מנת, על אשר ל"א עזבו אותי, ויהוה כגבור עריץ, ולא תכעיסו אותי, כי כלם ידעו אותי, ליראה אותי, כי אויל עמי אותי, כי נתתם אותי אל בית, ותהי עוד זאת, יען שכחת אותי, ב' בפסוקא, כמראה נחשת, אשר גרפו נערי מלך אשור, הן גור יגור אפס מאותי, אז תיראי ונהרת, בידך אפקיד רוחי, וגם למחר אם קרוא לה, מיראים אותי, וכל יהושע ושפטים דכות' מל' במ"ב חס' בשלח משה, משחים אותי.

תתתרכ"ג = § 1423.

הַאוֹתִי *me? occurs twice, once it is plene and once defective.* As this expression, which occurs twice, not only in the same book, but within a few sections, is differently spelt, the Massorah safeguards the variation in the orthography. The reason for this protection will be seen in the notes on Jerem. **7** 19 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 150*b*, on Jerem. **5** 22, which I have printed; (II) the same MS., fol. 152*a*, on Jerem. **7** 19; (III) Add. 15,451, fol. 274*a*, on Jerem. **5** 22 and (IV) the printed Massorah on Jerem. **7** 19. These two instances form part of the alphabetical List, recording the words which begin with *He Aleph* and which respectively occur twice with *Pathach* or *Chateph-Pathach* under the *He.*[1]

[1] Comp. *The Massorah,* letter ה, § 19, Vol. I, p. 261 &c.

תתתרכ"ד = § 1424.

אוֹתְךָ *thee, is seventeen times plene as masculine.* This accusative with the suffix second person singular masculine without prefixes occurs altogether forty-eight times. As it is defective in thirty-two instances[1] and plene in sixteen only the Massorah safeguards the minority, especially as some Codices exhibit variations in the orthography of this expression which will be seen in the notes on Numb. **14** 12; Jerem. **22** 26; Ezek. **38** 4 in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Orient. 2349, fol. 71*b*, on Exod. **25** 9 which I have printed; (II) Orient. 4445, fol. 66*a*, on the same passage; (III) St. Petersburg Codex of A. D. 916 on Ezek. **3** 27; (IV) Arund. Orient. 16, fol. 191*a*, on Ezek. **38** 4; (V) the same MS., fol. 289*b*, on Ps. **25** 5; (VI) Add. 15,250, fol. 271*a*, on Ezek. **2** 3; (VII) Add. 15,251, fol. 55*a*, on Exod. **25** 9; (VIII) Add. 15,451, fol. 126*b*, on Deut. **9** 14; (IX) Add. 21,160, fol. 3*b*, on Gen. **17** 2; (X) the same MS., fol. 77*b*, on Exod. **9** 15; (XI) Halle Ochlah Ve-Ochlah, Supplement fol. 130*a*, and (XII) the printed Massorah Finalis, letter א, § 849.

It will be seen that though List I, which I have printed, emphatically states in the heading that there are seventeen such plene instances it enumerates fifteen only, omitting Ezek. **2** 3, 4. But as these are duly given in all the oldest Lists, their omission is undoubtedly due to a clerical error. Jacob b. Chayim's Massorah (List XII) makes up the seventeen passages by omitting Ezek. **2** 3 and giving Ezek. **38** 17 which is contrary to all the other Lists. As מֵאוֹתְךָ 2 Sam. **24** 24 is included in the plene instances, List IV correctly heads it י"ז מל' בליש'.

[1] Comp. אֹתְךָ defective Gen. **7** 1; **17** 6; **28** 3; **30** 26, 30; **41** 41; **45** 11; Exod. **23** 33; **27** 8; Numb. **14** 12; **16** 10; Deut. **28** 21, 36; **29** 12; 1 Sam. **8** 7; 2 Sam. **14** 32; **18** 12; **19** 34; 1 Kings **8** 43; 2 Kings **1** 10, 12; **8** 13; Jerem. **22** 26; **30** 11; **38** 14; **42** 6; **43** 3; Ezek. **38** 17; Micah **6** 16; Zech. **3** 4; Prov. **25** 8; 2 Chron. **6** 33 and in two instances it is with the prefix *Vav* וְאֹתְךָ 1 Kings **11** 37; Jerem. **46** 28.

תתתרכ"ה = § 1425.

אוֹתָךְ *thee, is nine [eight] times plene as masculine.* Owing to the pausal or distinctive accents, this accusative with the suffix second person singular masculine which is normally אֹתְךָ or אוֹתְךָ, has in eighteen or nineteen instances the same vowel-points as the feminine. In eleven instances it is defective[1] and in eight plene. The Massorah here records the passages in which the otherwise feminine form is masculine.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 180*b*, on Ezek. **21** 34, which I have printed; (II) the same MS., fol. 191*b*, on Ezek. **38** 9 and (III) Add. 15,250, fol. 290*b*, on the same passage. Though the heading of Lists I and II state that there are nine instances, the Rubrics themselves give eight only and List III emphatically states in the heading that there are eight only (ח' מלאי' לשו' זכר) and duly gives the same eight passages. It will thus be seen that whilst both include מֵאוֹתָךְ 1 Kings **20** 25, they exclude 1 Kings **22** 24; Jerem. **12** 1. As these two Standard Codices belong to different Massoretic Schools and to countries far apart there can hardly be any doubt that these two instances are designedly excluded from the plenes because they belong to the defectives.

[1] In seven instances the pausal accent is *Soph-Pasuk* (אֹתָךְ Gen. **27** 8; Deut. **28** 48, 51; 1 Kings **22** 24; Jerem. **7** 16; Ezek. **2** 1; 2 Chron. **18** 23); in one instance it is with *Revia* (אֹתָךְ Prov. **6** 22) in two with *Zakeph-Katon* (אֹתָךְ Jerem. **12** 1; Ezek. **44** 5) and in one with *Pashta* (אֹתָךְ Jerem. **49** 16).

תתתרכ"ו = § 1426.

אוֹתָךְ *thee, is thirteen [fourteen] times plene as feminine.* This accusative, with the suffix second person singular feminine, occurs altogether twenty-seven times. In eleven instances it is defective[1] and in fourteen it is plene. As the plenes are all along recorded, the Massorah for the sake of uniformity departs here from its usual method and catalogues the majority which consist of the later plene orthography. By referring to the notes on Numb. **5** 21; Ezek. **16** 8, 39; **21** 35; **27** 26 in my edition of the Bible it will be seen that this is the orthography of the predominant School of Massorites and is designed to militate against other Codices.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 79*b*, on Ezek. **16** 57, which I have printed; (II) Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 39; (III) Add. 15,250, fol. 141*a*, on Judg. **14** 15; (IV) the same MS., fol. 278*a*, on Ezek. **16** 57; (V) Add. 15,251, fol. 147*a*, on Judg. **14** 15; (VI) Add. 15,451, fol. 315*a*, on Ezek. **16** 4; (VII) Add. 21,160, fol. 195*a*, on Numb. **5** 21 and (VIII) the printed Massorah Finalis, letter א, § 850.

It will be seen that though the List which I have printed (List I) states in the heading that there are thirteen such instances only, it records fourteen and omits Ezek. **16** 59, 60. As this MS. is a Model Codex, this List must be based upon MSS. in which these two instances were defective. The other six Lists, however, contain these two passages and though they all state in the headings that there are sixteen instances, List IV omits Ezek. **23** 29; Lists V and VII omit Jerem. **11** 17; List V also omits Ezek. **16** 57; **23** 25 and List VI omits Ezek. **22** 15. As these omissions are in conflict with the statement in the heading, they must be ascribed to clerical errors.

[1] Comp. אֹתָךְ defective Gen. **12** 12; Numb. **5** 19; 1 Sam. **25** 34; 2 Sam. **14** 18; Ezek. **16** 5, 8, 39*a*: **21** 34, 35; **26** 19; **27** 26.

תתתרכ"ז = § 1427.

אוֹתָךְ *is in four instances with Kametz in the Scriptures . . . .* That is, in these four instances this feminine form is masculine apart from those specified in the second part of this Rubric. Whilst § 1425 is restricted to the plenes, this part of the Rubric records the passages in which this feminine form is masculine without any regard to its orthography or the accents.

And whenever it has the accent Athnach or *Soph-Pasuk.* That is, when it has either of these pausal accents it is with *Kametz* under the *Tav* (אֹתָךְ or אוֹתָךְ). This statement is not quite correct. For though אֹתָךְ which occurs altogether eighteen times (*vide supra,* letter א, § 1425) has *Soph-Pasuk* in ten instances[1] it never occurs with *Athnach.* The phrase must, therefore, be interpreted here in a loose sense to denote the great pausal accents including *Sakeph-Katon, Revia* and *Pashta* which the four passages in the first part of this Rubric exhibit.

And when it is feminine. — As feminine, which occurs altogether twenty-seven times (*vide supra,* letter א, § 1426) the *Kametz* under the *Tav* (אֹתָךְ or אוֹתָךְ) is its normal form.

And throughout the book of Ezekiel it is likewise so except in six instances. In Ezekiel, where this accusative with the suffix second person singular occurs twelve times, it is with *Kametz* under the *Tav* (אֹתָךְ) in six instances[2] and in six with *Sheva* (אוֹתְךָ). The Massorah records the latter. Though the instances with *Kametz* (אֹתָךְ) and with *Sheva* (אוֹתְךָ) are evenly divided in this book yet the Massorah applies the expression וכל *and all,*

[1] Comp. אֹתָךְ or אוֹתָךְ Gen. **27** 8; Deut. **28** 48, 51; 1 Kings **22** 24; Jerem. **7** 16; **19** 10; Ezek. **2** 1; **3** 22; **38** 9; 2 Chron. **18** 23.

[2] Comp. אֹתָךְ or אוֹתָךְ Ezek. **2** 1, 6; **3** 22; **38** 9; **40** 4; **44** 5.

or *and throughout* to the former half to denote that it is אוֹתָךְ irrespective of the accent, since in three of the six instances it is with *Zakeph-Katon* (אוֹתָךְ Ezek. **2** 6; **40** 4; **44** 5) which would otherwise have put these passages in the same category with Judg. **13** 15; Jerem. **12** 1 recorded in the first part of this very Rubric.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 165*b*, on Judg. **13** 15 which I have printed; (II) Arund. Orient. 16, fol. 28*b*, on the same passage; (III) the same MS., fol. 338*b*, on Prov. **6** 22; (IV) Add. 15,451, fol. 173*a*, on Judg. **13** 15; (V) the same MS., fol. 301*b*, on Jerem. **49** 16 and (VI) the printed Massorah Finalis, letter א, § 851. The printed Massorah (List VI) only gives the second part of this Rubric and Jacob b. Chayim refers to Jerem. **12** 1 where he says the first part is given, but it is nowhere to be found.

תתתרכ"ח = § 1428.

אותו *him, is twice plene in this book.* That is, in Jeremiah. This Rubric, which I have found in the printed Massorah only, on Jeremiah **18** 10, is incorrect, since it is three times plene, **25** 15 is omitted. This is attested by all the Lists which record the plene instances in the Bible (*vide infra,* letter א, § 1432). As this sign of the accusative with the suffix third person singular masculine occurs thirty times in this book and is defective in twenty-seven instances[1] and plene in three only the Massorah safeguards the exceptional orthography.

[1] Comp. אתו defective Jerem. **20** 2; **22** 12; **25** 12; **26** 8, 24; **27** 7, 8, 12; **29** 26; **32** 5; **37** 4, 15, 15; **38** 6, 13, 27; **39** 5, 7, 14; **40** 1, 1; **41** 2, 9, 12; **44** 20; **52** 9, 31.

תתתרכ"ט = § 1429.

אותו *is twice plene in this book,* i. e. Ezekiel. In Ezekiel where it occurs altogether fifteen times it is defective thirteen times[1] and plene twice only. Hence the Massorah records the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 177*b*, on Ezek. **17** 17.

[1] Comp. אתו defective Ezek. **12** 13, 23; **13** 10, 15, 15; **17** 13, 16; **31** 16; **33** 2; **36** 29; **39** 15; **43** 26; **46** 13.

תתתרל = § 1430.

אותו *is four times plene in this book.* That is, in the twelve Minor Prophets which are Massoretically treated as one book. In the Minor Prophets where it altogether occurs twelve times and where it is defective in eight instances[1] and plene in four only, the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 128*a*, on Mal. **3** 22.

[1] Comp. אתו defective Joel **2** 19; Micah **6** 5; Hag. **2** 13; Zech. **11** 10, 13; **13** 9; Mal. **1** 12; **3** 17.

תתתרל"א = § 1431.

אותו *is four times plene in this book,* i. e. in the Psalms. The only other instance in which it occurs in this book is defective (Ps. **101** 5). Here again the majority is recorded contrary to the usual practice of the Massorah, because the plenes are all along catalogued. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 349*a*, on Ps. **18** 1.

תתתרל"ב = § 1432.

אותו *is plene in twenty-four instances . . . . and throughout Judges it is likewise so except twice.* It will be seen that these instances embrace seven books only: (1) Joshua, (2) Kings, (3) Jeremiah, (4) Ezekiel, (5) the Minor Prophets, (6) Psalms and (7) Nehemiah, for the following reason:

The Pentateuch. — The Pentateuch, where it occurs no fewer than two hundred and forty-eight times,[1] is omitted because אתו is without an exception defective. No Massoretic School attempted to introduce the later plene orthography into this division of the Scriptures.

Joshua. — In Joshua where it occurs nineteen times it is defective in fifteen instances[2] and plene in four only. Hence the exceptions are included in this general List. Here, therefore, the later plene orthography has only partially prevailed, and even in one of the four instances (Josh. **16** 6) some of the best Codices have still the primitive spelling as may be seen in the notes on this passage in my edition of the Bible, where, however, אותו Josh. **24** 30 should be אתו defective.

Judges. — In Judges where it occurs nineteen times it is plene in seventeen instances[1] and defective in two only. Hence this Massorah safeguards the rare exceptions by recording them especially at the end of the List and does not catalogue the plenes which are the rule. Accordingly the following three instances which are defective in my edition of the Bible must be plene Judg. **1** 6; **8** 8 and **16** 21. It will be seen that the later orthography has almost uniformly been introduced into this book.

Samuel. — In Samuel where it occurs forty-four times it is without exception defective. Hence like the Pentateuch, it is not included in this catalogue.

Kings. — In Kings where it occurs sixty-two times and four times with the prefix *Mem,* it is defective in fifty-eight instances[2] and plene in four and with the two instances of מאותו (2 Kings **3** 11; **8** 8) in six only. The Massorah, therefore, safeguards these exceptions in the List before us.

Isaiah. — In Isaiah where it occurs four times it is uniformly defective (Isa. **8** 13; **20** 1; **29** 11; **36** 21) and hence like the Pentateuch and Samuel, it is not included in this catalogue.

Jeremiah. — In Jeremiah where it occurs altogether thirty times it is defective in twenty-seven instances and plene in three only. (*Vide supra,* letter א, § 1428.) Accordingly the exceptional orthography is included in this catalogue.

Ezekiel. — In this book where it occurs fifteen times it is defective in thirteen instances and plene in two only. (*Vide supra,* letter א, § 1429.) Hence the exceptions are here included.

Minor Prophets. — In this part of the Bible it occurs altogether twelve times. Here it is defective in eight instances and plene in four only. (*Vide supra,* letter א, § 1430.) Accordingly the minority is included in this List.

Psalms. — In the Psalter where it occurs altogether five times and where it is plene four times and defective in one instance only (*vide supra,* letter א, § 1431) the majority is here represented, because the plenes are all along registered.

Proverbs. — This sign of the accusative with the suffix third person masculine does not occur at all in Proverbs, either as defective or plene.

Job. — In Job it occurs once only and is defective (**42** 11) for which reason it is not included in this List.

The Five Megilloth. — In this part of the Bible it occurs three times. These are not only restricted to Esther, but are defective (Esther **9** 17, 18, 25) and hence, like the Pentateuch, Samuel and Isaiah, the Megilloth are not included in this catalogue.

Daniel. — In Daniel, as in Proverbs, אתו does not occur at all either as defective or plene.

Ezra-Nehemiah. — In this book it occurs once only and is plene (Neh. **13** 26). Accordingly it is included in this catalogue.

Chronicles. — In Chronicles, where it occurs sixteen times, it is uniformly defective[3] and hence, like the Pentateuch, Samuel, Isaiah and Job, it is not represented in this List.

It will thus be seen that there are altogether four hundred and seventy-nine instances in the Bible of this accusative with the suffix third person singular masculine, that four hundred and thirty-eight are defective (אתו) and that twenty-four without Judges and forty-one with Judges are plene (אותו).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 43*a*, on Jerem. **18** 10, which I have printed; (II) Arund. Orient. 16, fol. 4*b*, on Josh. **6** 18; (III) the same MS., fol. 99*a*, on 2 Kings **3** 11; (IV) the same MS., fol. 177*b*, on Ezek. **17** 17; (V) the same MS., fol. 299*b*, on Ps. **67** 8; (VI) Add. 15,451, fol. 245*b*, on 2 Kings **3** 26; (VII) the same MS., fol. 294*a*, on Ezek. **17** 17 and (VIII) the printed Massorah, Finalis, letter א, § 846.

As the twenty-four plene instances include two with the prefix *Mem,* Lists II, III and IV head this Rubric more properly

[1] Viz. 62 in Genesis; 51 in Exodus; 62 in Leviticus; 49 in Numbers and 24 in Deuteronomy.

[2] Comp. אתו defective Josh. **3** 3; **4** 14; **7** 15, 25; **8** 23; **9** 12; **13** 21; **14** 7; **18** 20; **19** 14; **20** 4; **24** 3, 14, 30, 33.

[1] Comp. אותו plene Judg. **1** 6; **2** 9; **6** 31; **7** 5; **8** 8, 27, 27; **11** 11, 24, 24; **12** 6; **14** 11; **16** 5, 21, 25, 31*b*; **20** 42. This added to the twenty-four plene instances recorded in this Rubric, yields altogether forty-one plene instances for the whole Bible.

[2] Comp. אתו defective 1 Kings **1** 33, 34, 38, 44, 45; **5** 15; **7** 23 24; **11** 28, 29, 34; **12** 1, 20, 20; **13** 31; **14** 13, 18, 22; **15** 8; **16** 7; **18** 21; **20** 16, 41; **21** 25; **22** 14; 2 Kings **1** 10, 12; **5** 3; **6** 32; **7** 20; **9** 2, 27, 28, 28; **10** 16, 35; **11** 2, 2, 2, 12; **12** 10, 22; **14** 20, 21; **15** 7; **16** 14, 17; **17** 36; **18** 36; **21** 26; **22** 5; **23** 29, 30, 30; **24** 12; **25** 5, 6; מאתו 1 Kings **22** 7, 8.

[3] Comp. אתו 1 Chron. **16** 1; 2 Chron. **4** 2, 3; **10** 1; **13** 11, 23; **18** 13; **22** 11, 11; **23** 11; **24** 25; **25** 28; **26** 1, 23; **27** 9; **34** 10.

אותו מאותו כיד סל׳. Jacob b. Chayim's Massorah (List VIII) is incorrect. ועברתם should be ועברתם = Josh. 6 18. ועברו אותו בחמים ובאמת = Josh. 24 14 is defective according to the Massorah. ויעלהו אל המרכבה = 1 Kings 20 33 is wrong since there is no אותו in this verse and it is manifestly a mistake for ויעלהו אל without the expression המרכבה = Jerem. 39 5. גם אותו הכהו does not occur and is evidently a mistake for גם אותו החטיאו = Neh. 13 26. Moreover the heading of the second part of this Rubric, viz. וכל יהושע ושפטים דכר׳ is in conflict with this Massorah, since the plene instances in Joshua are included in this List. The expression יהושע must, therefore, have been added by an ignorant Nakdan.

תתתרל״ג = § 1433.

אֹתוֹ *is twice defective in this book.* That is, in Judges. As it occurs altogether nineteen times in this book and is plene in seventeen instances and defective in these two passages only (*vide supra,* letter א, § 1432), the Massorah safeguards the exceptional orthography. The reason for safeguarding these two passages is to exclude the various reading exhibited in Judg. **16** 31, as will be seen in the notes on this passage in my edition of the Bible. This Rubric, which is part of the preceeding Massorah, and which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 30*b*, on Judg. **16** 24.

תתתרל״ד = § 1434.

אֹתָהּ *her, is twelve times plene.* That is, without and with the prefix *Vav.* This applies to the following six books only.

The Pentateuch. — In the Pentateuch where this sign of the accusative, with the suffix third person singular feminine and with the prefix *Vav,* occurs no fewer than ninety-six times, it is defective in ninety-four instances[1] and plene in two only. Hence these two passages are included and safeguarded in this List.

Samuel. — In Samuel where it occurs altogether nine times it is defective in seven instances (1 Sam. **9** 23; **15** 9; **18** 17; **20** 9; **21** 10; **30** 10; 2 Sam. **13** 14) and plene in two only. Accordingly the minority is safeguarded in this catalogue.

Isaiah. — In Isaiah it occurs six times and the defectives and plenes are equally divided. In **1** 7; **9** 6 and **19** 17 it is defective whereas in the other three instances it exhibits the later plene orthography for which reason it is included in this List.

Jeremiah. — Here it occurs three times only and is defective in one instance (Jerem. **32** 23) and plene in the two instances included in this List. The notes on Jerem. **32** 31; **32** 2 in my edition of the Bible will show the reason for safeguarding these passages.

The Minor Prophets. — In this part of the Bible where it occurs altogether four times the different spellings are evenly divided. It is defective in two (Amos. **9** 8; Zech. **5** 6) and plene in two which are here given. The safeguarding of these two instances is due to the various reading exhibited in other redactions, as will be seen in the notes on Hos. **4** 19 in my edition of the Bible.

Psalms. — In the only instance in the Psalter where it occurs, it exhibits the later plene orthography.

Throughout Joshua, Judges [Samuel], and Ezekiel it is likewise so except in three instances. Whilst in the preceding books the later plene orthography is the exception and the defective the rule in the books specified in this second part of the Rubric the reverse is the case. The plene is the rule in in these three books and the defective the exception. In Joshua where it occurs eleven times it is plene in nine instances (Josh. **1** 15; **8** 29; **10** 30, 37; **18** 4, 8; **19** 47, 47, 47) and defective in the two instances here recorded. In Judges where is occurs nine times (Judg. **1** 8, 17; **11** 35, 38; **14** 2, 3, 12; **15** 6; **19** 25) it is uniformly plene and in Ezekiel where it occurs altogether twenty-three times it is plene in twenty-two instances (Ezek. **2** 10; **4** 3; **17** 7, 9; **20** 28, 42; **21** 16*b*; **23** 8, 17, 34; **26** 4; **30** 25; **32** 16, 16, 18, 20; **36** 17; **43** 17; **47** 14, 22; ואותה **12** 13; **23** 10) and defective in one solitary instance which is recorded in this part of the Rubric. In referring to the notes on Ezek. **2** 10; **4** 3; **17** 7, 9 in my edition of the Bible the reason for safeguarding the solitary defective instance will be seen, since this Massorah is designed to exclude the various readings exhibited in the redactions of the less ascendant Schools of Massorites.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 290*a*, on Ps. **27** 4, which I have printed; (II) Add. 15,451, fol. 108*b*, on Numb. **22** 33; (III) the same MS., fol. 290*a*, on Jerem. **33** 2; (IV) Add. 21,160, fol. 228*a*, on Numb. **22** 33 and (V) the printed Massorah on the same passage.

The heading in the second part of this Rubric in List I, which I have printed, viz. וכל יהושע ושפטים ושמואל ויחזקאל וכל׳ is incorrect, since the instances in Samuel are included in the first part of the List. There can, therefore, be no doubt that ושמואל has been added by an ignorant Nakdan and is rightly absent in all the other four Lists. The heading in List II, viz. אותה ואותה יב מל׳ is more precise since one of the twelve instances is with the prefix *Vav.* This also accounts for the heading of List V, viz. ואותה יב מלאים בליש׳. As three of the five Lists (II, IV, V) are on ואותה Numb. **22** 33 it is evident that this Massorah is designed to include this form with the prefix *Vav* which accordingly is unique apart from Ezekiel.

תתתרל״ה = § 1435.

אוֹתָהּ. *Throughout Joshua and Ezekiel this accusative with the suffix third person singular feminine is plene with the exception of three instances.* This is simply another form of the second part of the preceding Massorah. This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 12*b*, on Josh. **18** 5.

תתתרל״ו = § 1436.

וְאוֹתָהּ *and her, occurs four times, three times plene and once defective.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 100*b*, on Numb. **22** 33, which I have printed; (II) Add. 21,160, fol. 151*a*, on Levit. **10** 17; (III) Orient. 2349, fol. 114*b*, on Numb. **22** 33; (IV) the printed Massorah on Levit. **10** 17 and (V) the same on Ezek. **23** 10.

Both Lists IV and V head this Rubric ואתה ד׳ בקרייא נ׳ חס׳ וא׳ מל׳ and distinctly specify Ezek. **12** 13 as the only instance in which it is plene (ואותה לא יראה בתרא מלא). But this is certainly incorrect. Not only is ואותה Numb. **22** 33 one of the twelve plene instances given in all the Massoretic Lists of § 1434 including the printed Massorah, but Ezek. **12** 13; **23** 10 are emphatically excluded from the plenes in Ezekiel both in the second part of Rubrics § 1434 and § 1435 where it is distinctly stated that it is defective in one solitary instance in this book, viz. Ezek. **21** 16. Besides all the three MS. Lists head this Rubric ואותה ד׳ נ׳ מל׳ וא׳ חס׳ and List II emphatically states that the first instance alone is defective קדמא׳ חס׳ = Levit. **10** 17. There can, therefore, be no doubt that some later Nakdan has ignorantly inverted the heading and that Jacob b. Chayim has so printed it with the addition at the end without examining its contents.

תתתרל״ז = § 1437.

אוֹתָנוּ *us, is three times plene . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* This accusative, with the suffix first person plural, occurs altogether thirty-two times without and twice with the prefix *Vav.* As it is defective in thirty-one instances[1] and plene in three only the Massorah safeguards the exceptional orthography. The notes on Jerem. **21** 2 in my edition of the Bible, as well as the plene reading in Josh. **22** 19, which is exhibited both in MSS. and editions will show the design of this Massorah.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 44*b*, on Jerem. **21** 2, which I have printed; (II) Arund. Orient. 16, fol. 159*b*, on the same passage; (III) the same MS., fol. 382*b*, on Neh. **6** 9; (IV) Add. 15451, fol. 108*b*, on Deut. **6** 23; (V) the same MS., fol. 249*a*, on Jeren. **21** 2; (VI) Add. 15,451, fol. 124*b*, on Deut. **6** 23; (VII) the same MS., fol. 280*b*, on Jerem. **21** 2; (VIII) Add. 21,160, fol. 267*b*, on Deut. **6** 23; (IX) Orient. 2349, fol. 127*a*, on the same passage and (X) the printed Massorah also on the same passage.

As one of the instances is with the prefix *Vav* (ואותנו Deut. **6** 23) Lists III and V head this Rubric אותנו ואותנו נ׳ מל׳ and Lists IV, VI, VIII and IX ואותנו נ׳ מל בליש׳. All the ten Lists not only record the same three instances, but Lists I, V and VII state that they respectively occur in the three divisions of the

[1] That is Gen. 26; Exod. 15; Levit. 23; Numb. 22 and Deut. 6. The two instances with the prefix *Vav* are Levit. **10** 17 and Numb. **22** 33 the latter is included in the plene List of the twelve passages.

[1] Comp. אֹתָנוּ defective Gen. **34** 9; **42** 30; **43** 18; **47** 19; Exod. **16** 3; Numb. **10** 31; **14** 3, 8; **20** 5; Deut. **1** 19, 22, 25, 27, 27; **6** 23; **26** 6; Josh. **7** 7; **9** 22; **24** 17; 1 Sam. **11** 3; **17** 9; **30** 23; Jerem. **2** 6, 6; **42** 2; **43** 3, 3, 3; Ezek. 8 12; Ezra **4** 2 and וְאֹתָנוּ Josh. **22** 19.

Bible and exclude Josh. **22** 19 which would otherwise assign two instances to the Prophets. Accordingly ואתנו Josh. **22** 19 which is plene in my edition of the Bible, in accordance with the reading of many MSS. and editions must be corrected into וְאֹתָנוּ in harmony with the Massorah.

תתתרל״ח = § 1438a.

אוֹתָם. *In four instances the textual reading is* אותם ***them*** *for which the Sevir is* אותה ***her***, *and they are misleading in the Scriptures.* Viz. Josh. **10** 28; Judg. **18** 27; Jerem. **33** 9; **4** 12.[1] On referring to Josh. **10** 28 it will be seen that the *Sevir* is in some MSS. described as the official *Keri*, whilst in other MSS. and early editions it is actually the substantive textual reading. For the interchangeable use of דחוי לחן and דסבירין see above, letter א, §§ 729 and 742.

This Rubric, which does not occur in the printed Massorah, I have found since the publication of my edition of the Massorah, in MS. No. 1—3 in the National Library of Paris, on Josh. **10** 28.

[1] אותם דחוי לחן אותה ד׳ מס׳ בק׳ וס׳ מקרה, לקהו, והיתה לי, רות מלא.

תתתרל״ח = § 1438.

אוֹתָם *them, is thirty-nine times plene in the Pentateuch and the sign thereof is, my head is full* [= plene] *with dew* [טל = 39 times].

This accusative, with the suffix third person plural masculine, occurs altogether two hundred and twenty-two times in the Pentateuch (viz. in Genesis 30; Exod. 57; Levit. 42; Numb. 37 and Deut. 17 times). It has retained its primitive defective orthography, in one hundred and eighty-three instances, whilst in thirty-nine instances only has the later plene spelling been introduced. Hence the Massorah records the exceptions.

Of this Rubric which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 120*a*, on Deut. **12** 29, which I have printed; (II) Orient. 4445, fol. 30*a*, on Gen. **41** 8; (III) Add. 15,251, fol. 84*a*, on Numb. **4** 12; (IV) Add. 21,160, fol. 61*b*, on Gen. **49** 28; (V) the same MS., fol. 196*b*, on Numb. **6** 20; (VI) the same MS., fol. 260*a*, on Deut. **3** 28; (VII) Orient. 2349, fol. 141*a*, on Deut. **31** 7; (VIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*b*, and (IX) the printed Massorah Finalis, letter א, § 856.

It will be seen that though List I, which I have printed, emphatically states in the heading that there are thirty-nine such instances it records thirty-four only. As all the other Lists with the exception of List III duly catalogue all the thirty-nine passages it is evident that the five instances here omitted are Levit. **23** 43; **24** 6; Numb. **6** 20; **7** 3; **25** 4 and that their omission is due to a clerical error as is not unfrequently the case in long Lists. List II which exhibits the oldest form of this Massorah, describes the instance in Levit. **15** 55 as constituting a difference of opinion in the Massoretic Schools whether it should be plene or defective (בי לי בני ישראל מילוי). For No. 27 this List gives the catchwords ואסף איש = Numb. **19** 9 instead of Deut. **1** 15 in which verse, however, there is no אותם in the received text. List III which is headed אותם מ״ל בתורה ומנהון י״א בספרי gives the eleven instances only which occur in Numbers and adds at the end ושארי דמפי כלי חס׳. It is remarkable that Lists IV, V and VI give או בנשתם אל המובה = Exod. **28** 43 as the seventeenth instance in which אותם does not occur. It is evidently a clerical error for בנשתם את קדש = Numb. **4** 19. In Jacob b. Chayim's Massorah (List IX) there are the following mistakes. על טל אחד תניי דמפי׳ should be על טל אחד קדמי דמפי׳ Exod. **29** 3, since it is the first אותם in this verse which is plene. וישלח should be וישלחו אותם Numb. **5** 4; ויקח משה אתם מעל בפיהם is a mistake for ויקח משה את הענלת Numb. **7** 6; חשק יי׳ ונקח את ארצם = Deut. **29** 7 should be ואקח את ראשי Deut. **1** 15; ושדת אותם תניי דמפי׳ בכם ויבחר should be חשק יי׳ לאהבה Deut. **10** 15; should simply be ושדת אותם תניי or בתר׳ Deut. **27** 4 as it is in our List, to distinguish it from the first ושדת אתם in verse 2 of the same chapter. In the List which I have printed בלום Levit. **14** 6 is a mistake for ויטבל.

תתתרל״ט = § 1439.

אוֹתָם *is four times plene in Samuel.* In Sam. where it occurs fourteen times it is defective in ten instances[1] and plene in four only. Hence the Massorah safeguards the exceptions. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 178*a*, on 1 Sam. **9** 12 and (II) the printed Massorah Finalis, letter א, § 857, which I have printed. The heading of List II אותם ד׳ מל׳ בשמו is a mistake as is evident from the fact that the Rubric itself correctly records four instances only as well as from the heading of List I, viz. אותם ד׳ מל׳ בסמ׳.

[1] Comp. אֹתָם defective 1 Sam. **5** 6; **12** 9; **15** 18; **17** 40; **25** 20; **31** 12; 2 Sam. **8** 11; **17** 18; **21** 12; **23** 16.

תתתר״מ = § 1440.

אוֹתָם *is nine times plene in this book.* That is, in Kings where it occurs altogether thirty-two times, and where it is defective in twenty-three instances[1] and plene in nine only. The Massorah safeguards the minority. Of this Rubric I collated five Lists, four in MSS., and one printed: (I) Arund. Orient. 16, fol. 99*a*, on 2 Kings **3** 10, which I have printed; (II) the same MS., fol. 105*a*, on 2 Kings **10** 6; (III) Add. 15,251, fol. 201*b*, on 2 Kings **3** 10; (IV) Add. 15,451, fol. 246*b*, and (V) the printed Massorah, both on the same passage.

[1] Comp. אֹתָם defective 1 Kings **5** 17; **8** 4, 21, 48; **11** 24; 2 Kings **10** 8; **11** 4, 4, 4; **13** 4, 23; **16** 3; **17** 7, 15, 28, 33; **19** 12; **21** 3, 8; **24** 20; **25** 20, 20, 21.

תתתרמ״א = § 1441.

אוֹתָם *is twice plene in the Minor Prophets.* In this part of the Bible where it occurs eight times, it is defective in six instances[1] and plene in two only. Hence the Massorah records the exceptions. This Rubric is from the printed Massorah Finalis, letter א, § 863.

[1] Comp. אֹתָם defective Hosea **2** 9; Joel **4** 7; Zech. **2** 4; **8** 8; Mal. **3**, 3, 19.

תתתרמ״ב = § 1442.

אוֹתָם *is four times plene* [in the Hagiographa]. In the Hagiographa, where, apart from Ezra-Nehemiah, it occurs seventeen times it is defective in thirteen instances[1] and plene in four only. Hence the Massorah records the minority.

And throughout Ezra-Nehemiah it is likewise so except in one instance. Here where this accusative with the suffix third person plural masculine occurs five times the plene orthography is also the rule, inasmuch as it is אֹתָם in four instances (Ezra **4** 4; **8** 17; Neh. **2** 20; **6** 4) and Neh. **1** 9 constitutes the solitary exception for which reason the Massorah safeguards it.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 311*a*, on Ps. **106** 26 which I have printed; (II) Add. 15,251, fol. 267*b*, on the same passage and (III) the printed Massorah on Ps. **9** 13. List II omits the second part of this Rubric which is misleading since אֹתָם *plene* occurs more than four times in this division of the Bible. List III rightly heads this Rubric אותם ד׳ מלאים בכתי׳. It will be seen that according to this Massorah Neh. **2** 20 which is defective in my edition of the Bible should be plene whilst 2 Chron. **8** 2 which is plene should be defective. The former, in accordance with the second part of this Massorah, recognises Neh. **1** 9 as the only defective instance in Ezra-Nehemiah and the latter, in accordance with the first part of this Rubric which declares that there are four plene instances in the Hagiographa, excludes 2 Chron. **8** 2 from the plenes.

[1] Comp. אֹתָם defective Esther **8** 11; 1 Chron. **8** 8; **11** 18; **18** 11; 2 Chron. **2** 15; **3** 10; **5** 5; **6** 38; **8** 2; **19** 10; **20** 16; **28** 23; **33** 3.

תתתרמ״ג = § 1443.

אוֹתָם *is six times defective in this book.* That is, in Joshua. In this book where it occurs altogether twenty-nine times the later plene spelling prevails in twenty-three instances[1] and the original defective orthography is retained in six instances only. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 139*b*, on Josh. **5** 7, which I have printed; (II) Arund. Orient. 16, fol. 4*a*; (III) Add. 15,251, fol. 127*a*; (IV) Add. 21,160, fol. 278*a*, and (V) the printed Massorah, all on the same passage.

[1] Comp. אֹתָם plene Josh. **1** 14; **2** 10, 23; **4** 3, 3, 3; **5** 7*b*; **7** 11; **8** 6, 12 22; **9** 20, 25; **10** 19, 25, 28; **11** 12, 14; **14** 1; **22** 32; **24** 8, 11, 12.

תתתרמ״ד = § 1444.

אוֹתָם *is sixteen times defective in this book.* That is, in Jeremiah where it occurs altogether fifty times, the primitive orthography is exhibited in these instances only whereas in thirty-four passages

the later plene spelling prevails.[1] That attempts were made to introduce this spelling in other passages of this book may be seen from the notes on Jerem. **25** 18; **27** 4; **29** 21 in my edition of the Bible.

Of this Rubric, which is one of the oldest portions of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 164*a*, on Jerem. **27** 4, which I have printed; (II) the same MS., fol. 170*a*, on Jerem. **34** 16; (III) St. Petersburg Codex of A. D. 916, on Jerem. **5** 3; (IV) Add. 15,250, fol. 253*b*, on Jerem. **27** 4; (V) Add. 15,251, fol. 257*b*, on Jerem. **34** 16; (VI) Add. 15,451, fol. 282*a*, on Jerem. **23** 2; (VII) Vienna Codex No. 35, on Jerem. **27** 4 and (VIII) the printed Massorah, on Jerem. **23** 2. Though the List, which I have printed, like all the other Lists, states in the heading that there are sixteen such instances (יו is a mistake for יז), it enumerates fifteen only. It is remarkable that Jerem. **25** 4, which it omits, is also omitted in Lists II and IV. It is, however, not only duly given in List III, which is the oldest form of this Massorah, but in Lists V, VI and VIII and its omission is manifestly due to a clerical error.

[1] Comp. אוֹתָם plene Jerem. **1** 16; **4** 12; **5** 5, 7; **7** 22, 23; **9** 15; **10** 5; **11** 4, 4, 6, 7; **12** 15; **14** 12; **16** 3, 3, 7, 8; **21** 4; **23** 15; **29** 17; **31** 8; **32** 40, 41; **33** 9; **34** 13, 20; **35** 2, 2; **49** 37; **52** 3, 26, 26, 27.

תתתרמ"ה = § 1445.

אֹתָם *is twenty-five times defective in this book.* That is, in Ezekiel. As in Joshua and Jeremiah so in Ezekiel the later plene orthography is the rule and the original defective spelling the exception. In this book the accusative with the suffix third person plural masculine occurs altogether seventy-four times. In forty-nine instances it is plene[1] and in twenty-five only is it defective. Hence the Massorah safeguards the minority. The necessity for protecting these instances will be seen in the notes in my edition of the Bible, on Ezek. **3** 17; **4** 9; **5** 16; **7** 18; **16** 23; **17** 12; **20** 19, 21, 21, 38; **37** 19; **44** 12 where the primitive orthography was still exhibited in the less dominant School of textual redactors against which this Massorah militates.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 37, which I have printed; (II) the same MS., fol. 179*a*, on Ezek. **20** 13; (III) the same MS., fol. 188*b*, on Ezek. **34** 4; (IV) the same MS., fol. 195*a*, on Ezek. **43** 8; (V) St. Petersburg Codex of A. D. 916, on Ezek. **5** 4; (VI) Vienna Codex No. 35 on Ezek. **7** 27 and (VII) the printed Massorah Finalis, letter א, § 862.

With the exception of List VI, which exhibits simply a fragment, though it states in the heading that there are twenty-five defective instances, and the printed Massorah which is hopelessly corrupt, all the other five Lists absolutely coincide with regard to these defective passages. Preeminent amongst these is List V which exhibits the oldest form of this Massorah and which is faultless. Apart from the omission of Ezek. **37** 17, which is manifestly due to a clerical error, Lists I, II, III and IV give exactly the same instances as are recorded in List V of the ancient St. Petersburg Codex. Accordingly Ezek. **20** 22 and **37** 19, which are defective in my edition of the Bible, should be plene. In the List which I have printed, the reference to the catchwords וקבצתי אתם, the fifth instance, should be Ezek. **16** 37 instead of **37** 21 and to the catchwords הנה אני לקח קד' רפס, the sixteenth instance, Ezek. **37** 21 instead of **37** 19.

As to Jacob b. Chayim's Massorah (List VII), the corruptions are numerous. The later Nakdan having mistaken כ"ה = 25 in the heading for כ"ח = 28, tried to make up the twenty-eight instances in the following manner: (1) Ezek. **5** 4 and **34** 23 each of which contains one instances, viz. Nos. 2 and 15 he divided each verse into two, so that they make Nos. 2, 3, 26 and 27. (2) He omitted eight instances, viz. Ezek. **7** 27; **11** 20; **16** 37; **20** 13; **34** 14; **37** 22, 23; **39** 28, and (3) he inserted ten others which are plene, viz. Ezek. **5** 4*a*; **12** 15, 15; **16** 21; **20** 15, 19, 21*b*, 22; **30** 10, 19; whilst יאכל אתם באש which does not occur in Ezekiel, is manifestly a corruption of ואכל אתם באש Ezek. **43** 8. In Baer's manipulated List, which this Massoretic authority gives in the *Critical Annotations* on Ezek. **7** 27, three instances are omitted, viz. Ezek. **20** 13; **39** 28 and **43** 8, for which he substitutes three others, two from Jacob b. Chayim's corrupted List, viz. Ezek. **20** 21*b*, 22 and **37** 19. But these, as will be seen, are contrary to all the MS. Lists.

[1] Comp. אוֹתָם plene Ezek. **3** 9, 17; **4** 9, 9; **5** 3, 4*a*, 16; **7** 18; **8** 18; **10** 17; **12** 15, 15; **14** 4; **16** 21, 33; **17** 12; **20** 11, 11, 15, 17, 19, 21, 21, 22, 23*b*, 26, 38; **28** 23; **28** 24; **30** 26; **32** 31; **33** 32; **34** 2, 8, 10, 26; **37** 19, 21*b*, 23*b*, 24, 26, 26; **39** 27*a*; **43** 11, 11, 24; **44** 12, 14, 19.

The result of §§ 1438—1445, which register the different spellings of this sign of the accusative with the suffix third person plural masculine, is that it occurs altogether 472 times in the three great divisions of the Bible, as follows: (I) In the Pentateuch, where it occurs 222 times, it is אֹתָם 183 times and אוֹתָם 39. Here, therefore, the primitive orthography prevails; (II) in the Prophets, where it occurs 228 times, it is אֹתָם 87 times and 141 אוֹתָם. Here the later orthography has more successfully been carried through, whilst (III) in the Hagiographa, where it occurs 22 times, it is אֹתָם 14 times and אוֹתָם 2. Here the original orthography prevails.

תתתרמ"ו = § 1446.

וְאוֹתָם *and them, occurs three times, twice plene and once defective in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 75*b*, on Ezek. **10** 22, which I have printed; (II) Orient. 4445, fol. 98*b*, on Levit. **14** 11; (III) St. Petersburg Codex of A. D. 916, on Ezek. **10** 22; (IV) Add. 15,451, fol. 311*b*, on the same passage; (V) Orient. 2349, fol. 90*a*, on Levit. **14** 11; (VI) Vienna Codex No. 35 on Ezek. **10** 22; (VII) the printed Massorah on Levit. **14** 11 and (VIII) the same on Ezek. **10** 22. It will be seen that, whilst the earlier orthography is retained in the Pentateuch, the later spelling is exhibited in Ezekiel.

תתתרמ"ז = § 1447.

אֹתָנָה *them, occurs twice.* That is, this accusative with the suffix third person plural feminine with the paragogic *He*. In the only other instance where it occurs it is without the *He* (Ezek. **16** 54). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 189*a*, on Ezek. **34** 21, which I have printed; (II) Add. 15,250, fol. 288*b*, on the same passage; (III) Add. 21,160, fol. 126*a*, on Exod. **35** 26 and (IV) Orient. 2349, fol. 78*b*, on the same passage. Lists III and IV more properly head it ב' חר חס' וחד מל' *it occurs twice, once defective and once plene,* since it is defective in the first passage and plene in the second.

תתתרמ"ח = § 1448.

אִתְּךָ *with thee. Throughout Numbers it is always* אִתָּךְ *with the exception of three instances.* That is, in Numbers where this accusative with the suffix second person singular masculine occurs altogether ten times, it is in six instances אִתָּךְ, being the same as the second person *feminine,* which is due to its pausal accent,[1] whilst in three or rather four instances only has it the normal masculine vowel-points. The Massorah, therefore, records the minority.

Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest parts thereof, I collated five Lists: (I) Add. 21,160, fol. 218*b*, on Numb. **18** 7, which I have printed; (II) Orient. 4445, fol. 137*b*; (III) Harley 5710—11, Vol. I, fol. 97*b*; (IV) Orient. 2349, fol. 111*b*, and (V) Vienna Codex No. 35, all on Numb. **18** 7. As there are four such instances in Numb. and as the Rubric, which I have printed, emphatically states that there are three only and omits Numb. **11** 17, it may be that List I is based upon a recension of the text which did not read אִתָּךְ here. The other four Lists, however, state in the heading that there are four and duly record four. It is remarkable that List II, which exhibits the oldest form of this Rubric, heads it אתך ד' מטעין, whilst List IV heads it אתך ד' בטע'.

[1] Comp. אִתָּךְ Numb. **18** 19; אִתָּךְ **16** 10 and אִתָּךְ **18** 1, 1, 2, 2.

תתתרמ"ט = § 1449.

אִתְּךָ *with thee, occurs sixteen times in the Pentateuch.* This accusative with the suffix second person singular masculine occurs altogether thirty-three times in the Pentateuch. In seventeen instances it is pointed אִתָּךְ which is due to its pausal accent and in sixteen אִתְּךָ. Hence the Massorah records the minority. The safeguarding of these instances was deemed all the more necessary since the text of other recensions read אִתְּכָם in two of the sixteen instances, viz. Exod. **12** 48; Levit. **29** 33, as will be seen in the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 18*b*, on Gen. **26** 24, which I have

printed: (II) the same MS., fol. 219*a*, on Numb. **18** 7; (III) Vienna Codex No. 35 on Numb. **11** 17; (IV) Halle Ochlah Ve-Ochlah II, § 10 margin and (V) the printed Massorah on Levit. **10** 15. It will be seen that though the List which I have printed states in the heading that there are sixteen instances, it enumerates fifteen only and omits Numb. **11** 17. It is remarkable that List IV, which states in the heading that there are fourteen such instances and records fourteen, also omits this passage as well as Levit. **10** 15, whilst in the printed Massorah on Numb. **18** 19, where this Rubric is mentioned and where Jacob b. Chayim refers for the List to Levit. **10** 15, the heading is אתך ט״ו בתורה.

תתתר״נ = § 1450.

אִתָּךְ *with thee, occurs five times in the Scriptures.* That is, this feminine form is in five instances masculine with the accents *Pashta* (אִתָּךְ Gen. **24** 40), *Revia* אִתָּךְ (Levit. **10** 9; Judg. **7** 4) and *Tipcha* (אִתָּךְ 1 Kings **13** 6).

And wherever it is the feminine or has the accents Athnach and Soph-Pasuk it is likewise so pointed. As feminine this accusative with the suffix second person singular occurs seven times only (Gen. **20** 16; Josh. **2** 19; 2 Sam. **14** 19; Isa. **54** 15, 17; Ezek. **16** 62; Ruth **1** 10) and is always so pointed irrespective of the accents. As masculine, however, it has these points in thirty-seven out of the forty-one instances in which it occurs because of the four pausal or distinctive accents, viz. *Soph-Pasuk, Athnach, Segoltha* and *Zakeph-Katu*

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 229*a*, on 1 Kings **13** 16. As the Rubric now stands it is incorrect, since וחבירו can only refer to the parallel passage in Gen. **24** 7 where, however, אִתָּךְ does not occur, but לְפָנֶיךָ. The only other instance where it is אִתָּךְ with *Pashta* is Josh. **2** 19, but as it is here feminine it is precluded by the scope of this Rubric. It is, therefore, most probable that a later Nakdan who simply thought of the two parallel passages (Gen. **24** 40 and verse 7 of the same chapter) added the expression וחבירו and then altered the ד = 4 in the heading into ה = 5 to agree with the contents of the Rubric, an expedient which as we have seen, has often been resorted to by later Nakdanim.

[1] Thus in (1) thirteen instances ii is with *Soph-Pasuk* אִתָּךְ Gen. **6** 18*b*; 8 16; Exod. **18** 22; Numb. **18** 19; 1 Sam. **21** 2; 2 Sam. **16** 21; Ezek. **38** 6; Prov. **2** 1; **3** 28; 29; **5** 17; **7** 1; **23** 11; (2) in sixteen instances it is with *Athnach* אִתָּךְ Gen. **6** 18*a*, 19; 8 17; **17** 4; **28** 4; Levit. **10** 14; Numb. **16** 10; Judg. **9** 32; 1 Sam. **29** 10; 1 Kings **13** 16*b*; 2 Kings **19** 9; Isa. **37** 9; Jerem. **12** 3; Ezek. **38** 15; **39** 4; Job **14** 5; (3) in one instance, it is with *Segoltha* אִתָּךְ Jerem. **38** 25 and (4) in seven instances it is with *Zakeph-Katon* Numb. **18** 1, 1, 2, 2; Judg. **7** 2, 4*b*; 1 Kings **6** 12.

תתתרנ״א = § 1451.

אִתָּךְ *is three times with Dagesh in this Section.* That is, of the sixteen instances in which this normally feminine form is masculine because of the pausal accent *Athnach,* three occur in the Section recording the denunciation of Gog. (Ezek. 38—39), *vide supra,* § 1450, note. This Rubric I have found in the printed Massorah only, on Ezek. **39** 4.

תתתרנ״ב = § 1452.

מֵאִתָּךְ *from thee, occurs five times in the Scriptures.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 217*b*, on 1 Kings **2** 16 which I have printed; (II) the same MS., Vol. I, fol. 239*a*, on 2 Kings **2** 10; (III) the same MS., Vol. II, fol. 257*a*, on Prov. **30** 7; (IV) Arund. Orient. 16, fol. 77*b*, on 1 Kings **2** 16; (V) the same MS., fol. 348*a*, on Prov. **30** 7; (VI) Vienna Codex No. 35 on 1 Kings **2** 16 and (VII) the printed Massorah on the same passage. The Massorah, as usual, has regard simply to the identity of the vowel-points and hence makes no distinction between the three instances in which it is masculine (1 Kings **18** 12; 2 Kings **2** 10; Prov. **30** 7) and the two in which it is feminine (1 Kings **2** 16, 20).

תתתרנ״ג = § 1453.

וְאִתְּכֶם *and with you, occurs three times.* This accusative with the suffix second person plural masculine, which occurs altogether fifty-one times, is in forty-eight instances without the prefix *Vav* and with it in these three instances only. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 83*a*, on Numb. **1** 4 which I have printed; (II) the same MS., Vol. I, fol. 245*b*, on 2 Kings **10** 2; (III) Arund. Orient. 16, fol. 105*a*, on the same passage; (IV) Add. 15,251, fol. 206*a*, also on the same passage; (V) Add. 21,160, fol. 184*a*, on Numb. **1** 4; (VI) Vienna Codex No. 35 on 2 Kings **10** 2 and (VII) the printed Massorah on Numb. **1** 4.

תתתרנ״ד = § 1454.

מֵאִתְּכֶם *from you, occurs three times.* This Rubric is from the printed Massorah Finalis, letter א, § 870.

תתתרנ״ה = § 1455.

אִתָּם *with them, occurs thirty-seven times.* The design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors in Gen. **11** 31 and **42** 7, as will be seen in the notes on these passages in my edition of the Bible. This Rubric I have found in the printed Massorah Finalis only, letter א, § 868. Though the heading states that there are thirty-seven such instances, the Rubric records thirty-six only, Levit. **26** 39 is omitted, which is manifestly due to a clerical error.

תתתרנ״ו = § 1456.

יֹאתֶנָּה *he shall come, occurs twice.* This Rubric is from the printed Massorah on Job **37** 22.

תתתרנ״ז = § 1457.

הָתֵיתִי *bring ye, occurs three times, it is twice defective and once plene.* The design of this Massorah is to exclude the Eastern reading in Isa. **21** 14 which is הֵיתִיתִי plene. It is remarkable that the St. Petersburg Codex of A. D. 916, which is described as exhibiting the Eastern recension, has here the Western orthography, viz. הָתֵיתִי defective.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 278*b*, on Dan. **3** 13, which I have printed; (II) Arund. Orient. 16, fol. 127*a*, on Isa. **21** 14; (III) the same MS., fol. 155*a*, on Jerem. **12** 9; (IV) the same MS., fol. 366*a*, on Dan. **3** 13; (V) Add. 15,251, fol. 223*a*, on Isa. **21** 14; (VI) the same MS., fol. 410*a*, on Dan. **3** 13; (VII) Add. 15,451, fol. 349*b*, on Isa. **21** 14 and (VIII) the printed Massorah on Dan. **3** 13. Lists VI and VIII add at the end בתרי מל׳ *the last* (i. e. Dan. **3** 13) *is plene.*

תתתרנ״ח = § 1458.

אָתָה *he came, occurs three times, twice it is written with He and once with Aleph.* As this Peal preterite third person singular masculine, which occurs three times, is differently spelt, the Massorah safeguards the variation in the orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 370*a*, on Dan. **7** 22, which I have printed and (II) Harley 5710—11, Vol. II, fol. 282*b*, on the same passage. List II has at the end בתרא׳ כת׳ א׳ which fixes the spelling with *Aleph* to Ezra **5** 16. Hence the diversity in the orthography occurs within the same chapter.

תתתרנ״ט = § 1459.

את בש. For this alphabetical permutation called *Athbash,* see letter א, § 25.

תתתר״ס = § 1460.

אִתָּיוּ *come ye, occurs three times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 127*a*, on Isa. **21** 12, which I have printed and (II) the printed Massorah Finalis, letter א, § 853. For the second part of this Rubric see above, letter א, § 1457.

תתתרס״א = § 1461.

אַתָּה. *In five instances this pronoun second person singular masculine without and with the prefix Vav is in the text written* אַתְּ *for which the marginal* or *official reading is* אַתָּה. On referring to the notes on Ps. **6** 4; Job **1** 10; Neh. **9** 6 it will be seen that the alternative marginal reading is the substantive textual reading in many MSS. and early editions.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 247*b*, on Ps. **6** 4, which I have printed and (II) the printed Massorah on Eccl. **7** 22. These five instances form part of the List recording twenty-nine words which are without *He* at the end of the word in the text, but for which the official reading substitutes the *He*.[1]

[1] Comp. *The Massorah*, letter ה, § 33, Vol. I, fol. 269.

תתתרס״ב = § 1462.

אַתָּה *thou, occurs fourteen times at the beginning of a verse in the Law and in the prophets, four of which are in the Law.* This pronoun second person singular masculine begins a verse twenty-one times. In seventeen instances it is with the prefix *Vav* (וְאַתָּה)[1] and in four instances only, is it without this prefix. Hence the Massorah safeguards the exceptions.

Of this separate Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174, on Gen. **41** 40, which I have printed; (II) Add. 15,250, fol. 36*a*, on Exod. **7** 2 and (III) the printed Massorah on Deut. **2** 18.

[1] Comp. וְאַתָּה Gen. **6** 21; **15** 15; **32** 13; **45** 19; Exod. **9** 30; **14** 16; **18** 21; **27** 20; **28** 1, 3; **30** 23; **31** 13; Numb. **1** 50; **18** 7; Deut. **5** 28; **21** 9; **30** 8.

תתתרס״ג = § 1463.

אַתָּה *occurs seven times at the beginning of a verse in the Prophets.* In the Prophets, where it begins a verse sixty-five times and where it is with the prefix *Vav* fifty-eight times[1] and without it seven times only, the Massorah safeguards the exceptional instances. The design of this Massorah is to exclude the various readings of the less dominant School of textual redactors which obtained with regard to 1 Kings **1** 20; **8** 43; Jerem. **18** 23; **46** 28 and Ezek. **43** 10, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 79*b*, on 1 Kings **5** 17, which I have printed; (II) the same MS., fol. 156*b*, on Jerem. **15** 15; (III) Add. 15,451, fol. 231*a*, on Jerem. **8** 43; (IV) the printed Massorah, on Jerem. **15** 15 and (V) the same on Ezek. **43** 10.

[1] Comp. וְאַתָּה Josh. **3** 8; 1 Sam. **24** 18; 1 Kings **1** 20; **8** 32, 34, 36, 39; **9** 4; **20** 25; Isa. **14** 13, 19; **41** 8; Jerem. **1** 17; **7** 16; **11** 14; **12** 3; **18** 23; **20** 6; **25** 30; **30** 10; **32** 25; **34** 3; **45** 5; **46** 27; Ezek. **2** 6, 8; **3** 19, 21, 25; **4** 1, 3, 4; **5** 1; **7** 2; **12** 3; **13** 17; **19** 1; **21** 11, 19, 24, 30, 33; **22** 2; **24** 25; **27** 2; **32** 28; **33** 7, 9, 10, 12, 30; **36** 1; **37** 16; **39** 1, 17; Hos. **12** 7; Micah **4** 8; **5** 1.

תתתרס״ד = § 1464.

אַתָּה *begins a verse sixteen times in the Psalms.* In the Psalter, where it begins a verse thirty-one times, it is in fifteen instances with the prefix *Vav*[1] and in sixteen without it. Contrary to its usual method, the Massorah here records the majority. This is due to the fact that the design of the Massorah is to catalogue all the passages in which it begins the verse without the prefix *Vav*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 300*b*, on Ps. **69** 20, which I have printed; (II) the same MS., fol. 314*a*, on Ps. **119** 4; (III) Add. 15,251, fol. 366*a*, on Ps. **102** 14 and (IV) the printed Massorah on the same passage.

[1] Comp. וְאַתָּה Ps. **3** 4; **22** 4, 20; **41** 11; **50** 17; **55** 14, 24; **59** 6, 9; **86** 15; **89** 39; **92** 9; **102** 13, 28; **109** 21.

תתתרס״ה = § 1465.

אַתָּה *begins a verse eleven times in the Law and the Prophets.* This Rubric groups together the contents of the two separate Rubrics marked §§ 1462, 1463. Of it I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 112*a*, on Deut. **2** 18, which I have printed; (II) Add. 15,250, fol. 97*a*, on the same passage; (III) Add. 21,160, fol. 257*a*, also on the same passage; (IV) the same MS., fol. 297*b*, on 1 Kings **8** 34; (V) Halle Ochlah Ve-Ochlah II, § 156, margin and (VI) the printed Massorah on 1 Kings **5** 17.

It is remarkable that not only does the heading in Rubric 1462 state that there are twelve instances where אתה begins a verse in the Law and Prophets, but that four of the Lists of the Rubric before as (Lists II, III, IV, V) state the same, though they all enumerate the same eleven instances only. As these MSS. belong to countries far apart and to different Massoretic Schools, it is more than probable that the headings originally corresponded with the contents and that later Nakdanim omitted the twelfth instance to harmonise this Rubric with the dominant text. The heading of List V which is simply אתה י״ב רא׳ פס׳ without בתור׳ ובנביא׳ is misleading, since this pronoun second person singular masculine occurs many more times. (*Vide supra*, § 1464.)

תתתרס״ו = § 1466*a—d*.

אַתָּה *has in fourteen instances the accent.* That is, has the accent on the *Aleph*, as the heading of § 1466*b* states or is *Milel*, as the heading in §§ 1466 *c* and *d* give it.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 76*b*, on 1 Kings **1** 42, which I have printed, marked § 1466*a*; (II) the same MS., fol. 138*a*, on Isa. **44** 21 marked § 1466*b*; (III) Add. 21,160, fol. 60*a*, on Gen. **49** 3 marked § 1466*c*; (IV) the printed Massorah Finalis, letter א, § 840 marked here § 1466*d*, and (V) Arund. Orient. 16, fol. 302*b*, on Ps. **76** 8.

The bare statement in the headings of all the four Lists which I have printed, that this pronoun occurs fourteen times with the accent on the penultima is misleading. אתה occurs altogether about five hundred and thirty-two times. In forty-eight instances it is with *Kametz* under the *Aleph* (אָתָּה) because it is either with *Athnach* or *Soph-Pasuk* and these accents are invariably on the penultima.[1] The import of this Massorah, therefore, is that with its normal vowel-point *Pathach* under the *Aleph* (אַתָּה), the accent which is on the ultima in upwards of four hundred and fifty instances, is in these comparatively few passages on the penultima.

It will be seen that though all the four Lists emphatically state that there are fourteen such instances only, Lists I and III enumerate sixteen, List II records thirteen whilst List IV gives twenty. This discrepancy is due to the fact that none of them is complete. There are twenty-seven instances in which אַתָּה with *Pathach* under the *Aleph*, has the accent on the penultima, viz. Gen. **3** 19; **22** 12; **29** 15; **32** 18; **49** 3; Exod. **33** 1; Judg. **12** 5; 1 Sam. **17** 33; **20** 8; **30** 13; 2 Sam. **15** 2, 19; 1 Kings **1** 42; Isa. **41** 9; **44** 21*b*; Jerem. **2** 27; **17** 17; Hos. **2** 25; Ps. **2** 7; **25** 7; **40** 18; **70** 6; **76** 8; Eccl. **7** 22; Ezra **9** 15; 1 Chron. **28** 3; 2 Chron. **14** 10. These twenty-seven instances of אַתָּה have respectively the following five different accents: four have *Athnach* (Ps. **2** 7; **25** 7; **40** 18; **70** 6); fifteen have *Zakeph* (Gen. **3** 19; **22** 12; **29** 15; **49** 3; Exod. **33** 3; 1 Sam. **17** 33; **20** 8; **30** 13; 2 Sam. **15** 2, 19; Isa. **41** 9; **44** 21; Hos. **2** 25; Ezra **9** 15; 2 Chron. **14** 10); five have *Tipcha* (Judg. **12** 5; 1 Kings **1** 42; Jerem. **17** 17; Eccl. **7** 22; 1 Chron. **28** 3); two *Revia* (Jerem. **2** 27; Ps. **76** 8) and one has *Pashta* (Gen. **32** 18). It is, therefore, evident that later Nakdanim affixed this heading, because in the respective fragmentary Lists which they found there were only fourteen instances recorded and that still later Nakdanim added a few more which they happened to find. This is fully confirmed by the heading of List V which emphatically states that there are twenty-six such instances (אתה כ״ו) though the List itself catalogues fourteen only. In Lists I and II and ויזכרו ויכר, after which I have put a query, are manifestly a clerical error for וכר = Isa. **44** 21. In Jacob b. Chayim's printed Massorah (List IV) there are the following mistakes (1) ואי מזה עם אתה Jonah. **1** 8 it is אָתָּה with *Kametz* under the *Aleph* and hence does not belong to this category and (2) צרוק אתה ותקם את דבריך = Neh. **9** 8 should be צוריק אתה without ותקם את דבריך = Ezra **9** 15. The reference Gen. **32** 18 to No. 5 should be 1 Sam. **30** 13 and 2 Sam. **14** 32 should be 1 Sam. **20** 8 and והמרתני should be המתני without the prefix *Vav*. These references are of course my mistakes.

[1] Comp. אָתָּה Gen. **3** 11; **4** 11; **27** 32; **29** 14; Numb. **27** 13; 1 Sam. **15** 17*b*; **30** 13; 2 Sam. **1**, 8, 13; **19** 14; 1 Kings **2** 9, 26; **17** 24; Isa. **44** 21; **48** 4; **49** 3; **64** 7; Ps. **5** 5; **16** 2; **31** 4; **89** 18, 27; **119** 114; **139** 8; **140** 7; Job **17** 14; Dan. **9** 23.
אַתָּה Deut. **9** 6; Judg. **11** 2; 1 Sam. **29** 6; 2 Sam. **16** 8; 1 Kings **20** 14; **21** 19; Isa. **43** 1; **44** 17; **51** 16; Jerem. **3** 4; **17** 14; Jonah. **1** 8; Ps. **22** 11; **31** 15; **71** 3; **93** 2; Prov. **22** 19; **23** 2; **26** 4; Ruth **3** 9; Neh. **9** 8, 31.

תתתרס״ז = § 1467.

אַתָּה. *Eleven words are respectively preceded once only by this pronoun.* That is, they are unique in combination with this pronoun without the prefix *Vav*, whilst in all other passages where this combination occurs the pronoun has the prefix (וְאַתָּה). That this is the import of the Massorah is evident from the fact that there are altogether about one hundred and eighty-two words in the Bible which respectively occur only once preceded by אַתָּה and that with the exception of two those only are selected which in all other passages are preceded by וְאַתָּה.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter א, § 841, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 261, and (III) Orient. 4445, fol. 31*a*, on Gen. **41** 40. It is important to remark that List III, which exhibits the oldest form of this Massorah, is as yet without any heading or catchwords and hence does not fix the number of these unique combinations. It records ten of these instances and omits אַתָּה בֶן־אָדָם Ezek. **43** 10. The fact, therefore, that six instances are omitted in all the three Lists[1] and that these are in conflict with the number given in the heading of Lists I and II does not militate against List III, where no number is specified. But all the three Lists include two instances which do not occur with וְאַתָּה and hence are against the import of this Massorah, viz. אַתָּה הָאִישׁ and אַתָּה זֶה.

The notes on 1 Kings **1** 24; **8** 43 and Ezek. **43** 10 in my edition of the Bible will show that the design of this Massorah in recording these unique combinations, is to exclude the various readings which obtained in the less dominant School of textual redactors with regard to these passages.

[1] Comp. (1) אַתָּה אִם־ Josh. **5** 13 with וְאַתָּה אִם־ 1 Kings **9** 4; 2 Chron. **7** 17; (2) אַתָּה אֲדֹנִי 1 Kings **1** 13 with verse 20; (3) אַתָּה נֹתֵן 1 Kings **18** 9 with וְאַתָּה נוֹתֵן Ps. **145** 15; (4) אַתָּה וְעַבְדֶּיךָ Jerem. **22** 2 with וְאַתָּה וְעַבְדֶּיךָ Exod. **9** 30; (5) אַתָּה מֵחֲסִי Ps. **142** 6 with וְאַתָּה מַחְסִי Ps. **71** 7; and (6) אַתָּה יִי־ Ezra **9** 15 with וְאַתָּה יִי־ Ezek. **3** 19, 21; **33** 9.

תתתרס״ח = § 1468.

אַתָּה אֱלֹהִים *thou art God, occurs five times.* That is, this pronoun second person masculine without and with the prefix *Vav,* is in five instances followed by אֱלֹהִים in contradistinction to the thirty-four instances in which אַתָּה and וְאַתָּה are followed by יְהוָה.[1]

Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) On Ps. **55** 24, which I have printed, and (II) on Ps. **86** 10. As four of the instances are אַתָּה אֱלֹהִים without the prefix *Vav* (1 Kings **18** 36; Ps. **60** 12; **61** 6; **86** 10) and one is וְאַתָּה אֱלֹהִים with the prefix (Ps. **55** 24), the headings of both these Lists are inaccurate since the heading of the first List states that וְאַתָּה אֱלֹהִים occurs five times and the second says that אַתָּה אֱלֹהִים occurs five times. The latter is also repeated on Ps. **61** 6 where this Rubric is mentioned and where the instances are not given. The heading ought to be אַתָּה אֱלֹהִים ד׳ וחד וְאַתָּה אֱלֹהִים.

[1] Comp. אַתָּה יְהוָה Numb. **14** 14, 14; 2 Sam. **7** 27; 1 Kings **18** 37; 2 Kings **19** 19; Isa. **37** 20; Jerem. **3** 22; **12** 1; **31** 18; Jonah **1** 14; Ps. **4** 9; **12** 8; **40** 6; **86** 17; **91** 9; **97** 9; **109** 27; **119** 12, 137, 151; Lament. **5** 19; 1 Chron. **17** 27; **29** 10. וְאַתָּה יְהוָה 2 Sam. **7** 24; Jerem. **12** 3; **18** 23; Ps. **3** 4; **22** 20; **41** 11; **59** 6, 9; **102** 13; **109** 21; 1 Chron. **17** 22.

תתתרס״ט = § 1469.

אַתָּה יְהוָה *thou art Jehovah, begins a verse three times.* As this pronoun second person singular masculine is followed in twelve instances by the Tetragrammaton at the beginning of a verse, and as it is in nine instances with the prefix *Vav*[1] and in three only without it, the Massorah safeguards the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176*b*, on Ps. **12** 8, which I have printed; (II) Arund. Orient. 16, fol. 286*b*, on the same passage; (III) the same MS., fol. 293*b*, on Ps. **40** 12; (IV) Add. 15,250, fol. 375*b*, on Lament. **5** 19; (V) Add. 15,251, fol. 354*a*, on Ps. **40** 12 and (VI) the printed Massorah on Ps. **12** 8.

[1] Comp. וְאַתָּה יְהוָה Jerem. **12** 3; **18** 23; Ps. **3** 4; **22** 20; **41** 11; **59** 6, 9; **102** 13; **109** 21.

תתתר״ע = § 1470.

אַתָּה עַתָּה *thou now, occurs three times.* That is, in three instances these two homonyms follow each other without any other expression intervening. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 16*b*, on Gen. **26** 29, which I have printed; (II) the same MS., Vol. I, fol. 227*b*, on 1 Kings **12** 4; (III) Arund. Orient. 16, fol. 16*a*, on 1 Kings **21** 7; (IV) Add. 15,250, fol. 196*b*, on the same passage; (V) Add. 15,251, fol. 26*a*, on Gen. **26** 29; (VI) Add. 21,160, fol. 19*a*, on the same passage; (VII) the printed Massorah also on the same passage and (VIII) the same on 1 Kings **21** 7.

It is remarkable that though one of the instances is with the prefix *Vav* (וְאַתָּה עַתָּה 1 Kings **12** 4) yet not only do none of the headings take notice of this fact, but with the exception of List VII, all the Lists give אַתָּה without the prefix *Vav* in the catchwords for all the three passages.

תתתרע״א = § 1471.

הַאַתָּה זֶה *art thou this? occurs four times in the Scriptures thus combined.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 197*b*, on 2 Sam. **2** 20 which I have printed; (II) Arund. Orient. 16, fol. 58*a*, on the same passage; (III) the same MS., fol. 92*b*, on 1 Kings **18** 7; (IV) Add. 15,251, fol. 169*b*, on 2 Sam. **2** 20; (V) Add. 15,451, fol. 204*b*, on the same passage; (VI) Add. 21,160, fol. 20*b*, on Gen. **27** 21; (VII) the printed Massorah on the same passage and (VIII) the same on 1 Kings **18** 7. Lists II and VII add at the end וא׳ אַתָּה זֶה = *and in one instance it is without the interrogative He* (Gen. **27** 24).

תתתרע״ב = § 1472.

וְאַתָּה *has in four instances the accent Pazer . . . and in one instance it has this accent without the prefix Vav.* This Rubric I have found in the printed Massorah only, on Exod. **28** 1. The extraordinary minuteness with which the Massorites analyzed every expression throughout the Bible is attested by this Rubric, wherein they confidently state that this pronoun, which without and with the prefix *Vav* occurs hundreds of times, has in these five instances only the accent in question. Having collated every passage in which it occurs I can testify to the absolute accuracy of this statement.

תתתרע״ג = 1473.

וְאַתָּה *has in five instances the accent Tevir.* This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 845, is corrupt. There are altogether eight instances in which this pronoun is with *Tevir,* viz. Gen. **15** 15; 1 Sam. **24** 12; 2 Sam. **5** 2; **7** 20; 1 Kings **18** 37; Jerem. **45** 5; 2 Chron. **2** 15; **21** 15. It will thus be seen that the following four instances are here omitted 2 Sam. **5** 2; **7** 20; 1 Kings **8** 37; 2 Chron. **2** 15, whilst 1 Kings **1** 18 is included, thus showing that this fragmentary List emanates from the Massoretic School which read it וְאַתָּה with *Aleph,* as will be seen from the notes on this passage in my edition of the Bible. The heading as usual has been added by a later Nakdan who mistook the fragment as exhibiting all the instances.

תתתרע״ד = § 1474.

וְאַתָּה, וְעַתָּה *and thou, and now, occur eighteen times with the accent Tevir.* That is, these two homonyms, the pronoun second person singular masculine and the adverb with the prefix *Vav* have this accent in eighteen instances.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 222*b*, on Mal. **1** 9, which I have printed; (II) Add. 15,451, fol. 299*b*, on Jerem. **45** 5; (III) the same MS., fol. 396*a*, on Mal. **1** 9; (IV) the same MS., fol. 486*b*, on 2 Chron. **2** 15; (V) Add. 21,160, fol. 56*b*, on Gen. **47** 4; (VI) the same MS., fol. 205*a*, on Numb. **11** 6 and (VII) the printed Massorah on the same passage.

Though all the seven headings agree in the statement that there are eighteen such instances, Lists I and VII alone record this number and coincide in the passages. List III records sixteen and omits Micah **4** 11; 2 Chron. **2** 15. Lists II and IV give seventeen, both omitting 2 Chron. **2** 15. List V enumerates twenty-two instances or rather twenty-one, since it records 2 Sam. **7** 20 twice and makes up this number by rightly adding 2 Sam. **5** 2; **7** 20, as well as giving one of the instances in 1 Sam. **21** 4 which is וְעַתָּה with *Rcvia* in the received text. It is remarkable that List VI which records twenty-two instances, not only gives the same two passages (2 Sam. **5** 2; **7** 20) as well as 1 Sam. **21** 4, but adds 1 Sam. **27** 1 which is עַתָּה without the prefix *Vav* in the *textus receptus.*

That all these Lists are more or less defective and incorrect the following data will disclose: (I) וְאַתָּה with *Tevir* occurs eight times (*vide supra,* letter א, § 1473) and וְעַתָּה twelve times (Gen. **47** 4; Numb. **11** 6; **22** 34; 2 Sam. **19** 10; 1 Kings **1** 18; 2 Kings **5** 15; Isa. **5** 3; Hos. **2** 12; Micah **4** 11; Mal. **1** 9; Ezra **9** 10; **10** 2). This makes it in all twenty instances and not eighteen. (II) Though Lists V and VI rightly give 2 Sam. **5** 2 and **7** 20, which are omitted in all the other five Lists, yet they, like the other five Lists, not only omit 1 Kings **18** 37, but in common with those Lists give as one of the instances Hos. **5** 7 which is עַתָּה without the prefix *Vav.* These two Lists, moreover, add 1 Sam. **21** 4 and **27** 1 which are also עַתָּה without the prefix contrary to the

scope of this Massorah. That the design of the Massorah is simply to record these two expressions not only with this accent, but with the prefix *Vav* and to exclude those with this accent, but which are without this prefix, is evident from the fact that אַתָּה with *Tevir,* but without the prefix *Vav* occurs no less than nineteen times[1] and עָתָּה eight times.[2] Otherwise we should have forty-seven instances if those without the prefix were included.

[1] Comp. אַתָּה Gen. 17 9; Exod. 10 25; 18 19; Numb. 22 34; Deut. 28 52; Josh. 5 15; Judg. 7 10; 1 Sam. 28 9; 29 9; 2 Kings 19 10, 19; Isa. 14 10; 37 10; Jerem. 5 17; 10 6; 22 6; Obad. 13; 1 Chron. 11 2; 17 4.

[2] Comp. עָתָּה Numb. 22 33; 1 Sam. 14 30; 27 1; 1 Kings 12 26; 21 7; Ezek. 23 43; Hos. 5 7; Micah 7 10.

תתתרע"ה = § 1475.

וְאַתָּה *and thou, occurs three times in the Scriptures, twice it is with Kametz under the Aleph and once with Pathach.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Add. 15,251, fol. 206*a*, on 2 Kings **9** 25 which I have printed; (II) Arund. Orient. 16, fol. 49*b*, on 1 Sam. **20** 23; (III) Add. 15,251, fol. 162*b*, on the same passage; (IV) Add. 15,451, fol. 195*a*, on the same passage; (V) Add. 21,160, fol. 29*a*, on Gen. **31** 44, and (VI) the printed Massorah on the same passage. (*Vide supra,* letter א, § 943.)

תתתרע"ו = § 1476.

וְאַתָּה אַתָּה *and thou, thou. Five* [six] *verses in which this pronoun second person masculine occurs twice; it is with the prefix Vav in the first instance and without it in the second . . . . . four* [five] *of these begins a verse.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 224*a*, on 1 Kings 8 39, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 297, and (III) the printed Massorah on Gen. **17** 9. Though the heading distinctly states that there are five such instances only, the Rubric itself records six. The heading of the other two Lists correctly states that there are six and the Lists duly enumerate the same passages.

תתתרע"ז = § 1477.

וְאַתָּה *and thou. Eight words are respectively preceded once only by this pronoun with the prefix Vav.* That is, they are unique in the combination with this pronoun with the prefix *Vav,* whilst in all the passages where the words in question are combined with the pronoun second person masculine it is without the prefix, i. e. אַתָּה. That this is the meaning of this Massorah is evident from the fact that there are altogether upwards of eighty words which respectively occur only once preceded by וְאַתָּה and that with the exception of two, those only are here selected which occur again and are preceded by אַתָּה. This Rubric, therefore, is the contrast to the one in letter א, § 1476.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) the printed Massorah Finalis, letter א, § 842, which I have printed; (II) Orient. 4445, fol. 69*b*, on Exod. **28** 3; (III) the same MS., fol. 135*b*, on Numb. **16** 17, and (IV) Paris Ochlah Ve-Ochlah § 262.

As already stated, the design of this Massorah is not merely to catalogue the words which occur once only preceded by וְאַתָּה, but those words which when they occur again are preceded by אַתָּה. Accordingly (1) two instances in this fragmentary List do not belong to it, viz. וְאַתָּה תַּעֲשֶׂה 1 Kings 5 23 and וְאַתָּה לֵךְ Dan. **12** 13, since neither of these words is ever preceded by אַתָּה and (2) no fewer than eleven which belong to this Rubric are omitted.[1] The omissions, as is often the case, are due to the fact that this List exhibits the first attempt to collect these unique combinations and that the original Massorites left it to their colleagues to complete the catalogue, which as far as it is at present known, was not done. Hence List II, which is the oldest form of this fragment, has not only no heading as yet fixing the number of instances, but contains one combination which is not in the other fragments, viz. וְאַתָּה תְּדַבֵּר (Exod. **28** 3, comp. with Exod. **7** 2) and omits one which the others have, viz. וְאַתָּה אֲדֹנִי (1 Kings **1** 20). List III which records the same eight instances as List I, ends this fragment with ח' יחידין כל חד וחד לית זוניה. This simply gives the number contained in the fragment to fill up the lines, and there can hardly be any doubt that later Nakdanim who mistook this fragment for a complete catalogue, made this ending into a heading. List IV is of importance inasmuch as it supplies the clue to the proceedings of the later Nakdanim. Mistaking the import of this Massorah a Nakdam added three more instances which do not belong to this Rubric, viz. וְאַתָּה שָׁלוֹם (1 Sam. 25 6); וְאַתָּה תִּשָּׂא (1 Kings 5 23) and וְאַתָּה נָמַשְׁתָּ (Ezek. **33** 9) since they do not occur in combination with אַתָּה and he forthwith altered the ח' = 8 in the heading into י"א = **11**.

[1] Viz. (1) וְאַתָּה אֲדֹנִי Ps. 86 15 comp. with אַתָּה אֲדֹנִי 2 Sam. 7 29; Ps. 86 5; (2) וְאַתָּה אֱלֹהִים Ps. 55 24 with אַתָּה אֱלֹהִים 1 Kings 18 36; Ps. 60 12 &c.; (3) וְאַתָּה דַּבֵּר Exod. 31 13 with אַתָּה דַּבֵּר 2 Sam. 17 6; (4) וְאַתָּה עֲבַדְתָּךְ Exod. 9 30 with אַתָּה עֲבָדֶיךָ Jerem. 22 2; (5) וְאַתָּה יִשְׂרָאֵל Isa. 41 8 with אַתָּה יִשְׂרָאֵל Isa. 44 21; Hos. 4 15; (6) וְאַתָּה מַחְסִי Ps. 71 7 with אַתָּה מַחְסִי Ps. 142 6; (7) וְאַתָּה עָנָה 1 Kings 12 4 with אַתָּה עָנִיתָ Gen. 26 20; 1 Kings 21 7; (8) וְאַתָּה תֹּאכַל 2 Sam. 9 7 with אַתָּה תֹּאכַל Micah 6 14; (9) וְאַתָּה תָּבוֹא Gen. 15 15 with אַתָּה תָּבוֹא Deut. 31 7; (10) וְאַתָּה תְּבָרֵךְ Ps. 109 28 with אַתָּה תְּבָרֵךְ Ps. 5 13; (11) וְאַתָּה תָּשׁוּב Deut. 30 8 with אַתָּה תָּשׁוּב Ps. 85 7.

תתתרע"ח = § 1478.

וְאַתָּה בֶּן־אָדָם *and thou, son of man, occurs twenty-four times in this book.* That is, in Ezekiel to distinguish it from the numerous instances in which בֶּן־אָדָם occurs in this book without being preceded by וְאַתָּה. As this phrase does not occur outside Ezekiel the heading ought more properly to be בי"ד ובסם. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 109*b*, on Ezek. **33** 10. Though the heading states that there are twenty-four such instances the Rubric itself records twenty-two only. Ezek. **37** 16 and **39** 1 are omitted which is manifestly due to a clerical error. In the received text there are twenty-three instances, but this Rubric is based upon a recension which read וְאַתָּה בֶּן־אָדָם in Ezek. **43** 10, as will be seen in the notes on this passage in my edition of the Bible.

תתתרע"ט = § 1479.

וְאַתָּה וּבָנֶיךָ *and thou and thy sons, occurs three times.* בָּנֶיךָ is eleven times preceded by this pronoun second person singular masculine. In eight instances it is אַתָּה without the prefix *Vav* (Gen. **6** 18; **45** 10; Levit. **10** 9, 14; Numb. **18** 1; Deut. **30** 2; 1 Sam. **28** 19; 2 Sam. **9** 10) and in three only is it with the prefix. Hence the Massorah safeguards the minority. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Vienna Codex No. 35 on Numb. **18** 1, which I have printed, and (II) the printed Massorah on the same passage.

תתתר"פ = § 1480.

וְאַתָּה הוּא *and thou art he, occurs twice.* הוּא is eleven times preceded by the pronoun second person singular masculine. In nine instances it is אַתָּה without the prefix *Vav* (2 Sam. **7** 28; 2 Kings **19** 15; Isa. **37** 16; Jerem. **14** 22; Ps. **44** 5; Neh. **9** 6, 7; 1 Chron. **17** 26; 2 Chron. **20** 6) and in two instances only is it with the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 309*b*, on Ps. **102** 28. האלהים in the first catchwords is manifestly a clerical error and is due to the fact that this divine name follows אַתָּה הוּא in five out of the nine instances in which this phrase occurs. This made it familiar to the Nakdan and hence he substituted it for the less familiar phrase נקה תנקה.

תתתרפ"א = § 1481.

וְאַתָּה תְצַוֶּה *and thou shalt command, occurs twice at the beginning of a verse.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Vienna Codex No. 35 on Josh. **3** 8, which I have printed; (II) Add. 21,160, fol. 110*a*, on Exod. **27** 20; (III) the printed Massorah on the same passage, and (IV) the same on Josh. **3** 8. As this combination, which occurs twice altogether, begins a verse in both instances one Massoretic School emphasise the fact that its begins the verse and hence Lists I and IV head this Rubric בי' ראי' פסו'; whilst another Massoretic School which had regard to the combination, irrespective of the position it occupies in the verse, headed Lists II and IV בי' דסמיכין. Only the heading in Lists I and IV ought more properly to be בי' וראי' פסו'.

תתתרפ"ב = § 1482.

וְאַתְּ *'and thou, is in three instances used for the masculine.* That is, this pronoun second person which was originally epicene, but which according to later orthography is normally feminine, has in these three instances retained its primitive spelling for the second person masculine.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 115*b*, on

Deut. 5 24, which I have printed; (II) the same MSS., Vol. II, fol. 88*a*, on Ezek. 28 14; (III) Arund. Orient. 16, fol. 185*a*; (IV) Add. 15,250, fol. 285*a*; (V) Add. 15,251, fol. 282*a*, all on the same passage; (VI) Add. 15,451, fol. 99*a*, on Numb. 11 15; (VII) Add. 21,160, fol. 205*b*; (VIII) the printed Massorah, both on the same passage; (IX) the printed Massorah on Deut. 5 24, and (X) the same on Ezek. 28 14.

תתתרפ״ג = § 1483.

אתי *is the textual reading in five instances as the feminine form of the pronoun second person singular, for which the official reading or the Keri substitutes* את .... *and one instance it is with the prefix Vav* (ואתי) *in the Kethiv for which the Keri is* ואת. This Rubric I have found in the printed Massorah only on 2 Kings 4 16. The addition at the end, which states that there is one instance only where this spelling occurs with the prefix *Vav*, is incorrect since there are three such instances, viz. Judges 17 2; 2 Kings 4 7 and Jerem. 4 30. The passage in 2 Kings 4 7 is in the Model Codex Orient. 2626—28.

תתתרפ״ד = § 1484.

אתם *ye, occurs four times at the beginning of a verse.* This pronoun second person plural masculine, which begins a verse thirty-one times, is in twenty-seven instances with the prefix *Vav*[1] and in four only is it without the prefix. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 37*b*, on Exod. 5 11, which I have printed; (II) the same MS., Vol. II, fol. 20*b*, on Isa. 43 10; (III) Add. 15,250, fol. 112*b*, on Deut. 29 9; (IV) Orient. 2349, fol. 60*a*, on Exod. 5 11; (V) Orient. 1474, fol. 190*a*, on Isa. 53 10; (VI) Halle Ochlah Ve-Ochlah II, § 160, margin and (VII) the printed Massorah on Exod. 5 11. The mnemonic sign is given in List V alone.

[1] ואתם Gen. 9 7; 50 20; Exod. 19 6; Numb. 31 19; Deut. 1 40; 4 4; Josh. 8 7; 10 19; 18 6; 22 18; 23 3; Judg. 2 2; 9 18; 10 13; 1 Sam. 10 19; Isa. 57 3; 61 6; 65 11; Jerem. 16 12; 27 9; 29 20; Ezek. 20 39; 36 8; Mal. 1 12; 2 8; Esther 8 8; 2 Chron. 15 7.

תתתרפ״ה = § 1485.

ואתם *and ye, occurs four times with the accent at the beginning of the verse in the Scriptures.* That is, with *Gershayim*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 25*a*, on Judg. 9 18, which I have printed, except the heading with the mnemonic sign which is from Harley 5710—11, Vol. II, fol. 93*a*, on Ezek. 36 8; (II) Arund. Orient. 16, fol. 189*b*, on Ezek. 36 8; (III) Add. 15,250, fol. 137*b*, on Judg. 9 18; (IV) the same MS., fol. 289*b*, on Ezek. 36 8; (V) Add. 15,251, fol. 286*b*, on the same passage; (VI) Add. 15,451, fol. 169*b*, on Judg. 9 18, and (VII) the printed Massorah on Josh. 18 6. The mnemonic sign without the record of the passages is also given in Harley 5710—11, Vol. II, fol. 93*a*; the same MS., Vol. II, fol. 301, on Neh. 13 18, and in the printed Massorah on Ezek. 36 8.

It is remarkable that both the Model Codex Harley 5710—11 and the printed Massorah on Ezek. 36 8 most emphatically state that these four instances respectively begin a verse, whereas ואתם Neh. 13 8 does not begin the verse in the received text. It is possible that in the Codices from which this recension was made this passage was divided into two verses?

תתתרפ״ו = § 1486.

ואתנה *and ye, occurs four times in the Scriptures.* That is, this pronoun second person plural feminine without and with the prefix *Vav*. The design of this Massorah is to exclude the reading ואתנה in Ezek. 13 11 which obtained in the earliest Codices, as is attested by the Septuagint and Vulgate, which will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS and two printed: (I) Harley 5710—11, Vol. I, fol. 21*a*, on Gen. 31 6, which I have printed; (II) the same MS., Vol. II, fol. 92*a*, on Ezek. 34 17; (III) St. Petersburg Codex of A. D. 916 on Ezek. 13 11; (IV) the same Codex on Ezek. 34 17; (V) Arund. Orient. 16, fol. 189*a*, on the same passage; (VI) Add. 15,250, fol. 20*b*, on Gen. 31 6; (VII) the same MS., fol. 288*b*, on Ezek. 34 17; (VIII) Add. 15,251, fol. 273*b*, on Ezek. 13 11; (IX) the same MS., fol. 285, on Ezek. 34 17; (X) Add. 15,451, fol. 328*b*, on the same passage; (XI) Add. 21,160, fol. 27*a*, on Gen. 31 6; (XII) Orient. 1474, fol. 82*b*, on Ezek. 13 11; (XIII) the same MS., fol. 111*b*, on Ezek. 34 17; (XIV) the printed Massorah on Gen. 31 6, and (XV) the same on Ezek. 13 11. List XII alone has the mnemonic sign. As this pronoun is in three instances with the prefix *Vav* and once without the prefix, it forms part of the List of words which respectively occur four times, three times with and once without the prefix *Vav*.[1]

[1] Comp. *The Massorah*, letter ו, § 74, Vol. I, fol. 407.

תתתרפ״ז = § 1487.

אתמול *yesterday, occurs three times.* That is, in contradistinction to the eight instances where this adverb is תמול without the prosthetic *Aleph* (Exod. 5 8, 14; 1 Sam. 20 27; 2 Sam. 3 17; 15 20; Job 8 9; Ruth 2 11; 1 Chron. 11 2). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 147*b*, on 1 Sam. 4 7, which I have printed; (II) Add. 15,451, fol. 182*a*, and (III) the printed Massorah, both on the same passage.

תתתרפ״ח = § 1488.

כאתמול *as yesterday, occurs twice.* This adverb with the prefix *Caph* precedes שלשום nine times. In seven instances it is without the prosthetic *Aleph*, viz. כתמול שלשום (Gen. 31 2, 5; Exod. 5 7, 14; Josh. 4 18; 1 Sam. 21 6; 2 Kings 13 5) and with it in these two instances only, viz. כאתמול שלשום. The Massorah, therefore, safeguards this exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 43*a*, on 1 Sam. 14 21.

תתתרפ״ט = § 1489.

אתנן *hire, without and with prefixes occurs five times with Pathach.* That is, under the *Nun*. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 128*b*, on Deut. 23 19, which I have printed; (II) Arund. Orient. 16, fol. 176*b*, on Ezek. 16 34; (III) the same MS., fol. 210*a*, on Micah 1 7; (IV) Add. 15,250, fol. 109*a*, on Deut. 23 19; (V) Add. 15,251, fol. 117*a*, on the same passage; (VI) the same MS., fol. 275*a*, on Ezek. 16 34; (VII) the printed Massorah on Deut. 23 19 and (VIII) the same on Ezek. 16 34.

Letter Beth.

א = § 1.

The first part of this Rubric, which registers the number of times *Beth* occurs in the Bible, is taken from the celebrated Poem given above, letter א, § 224. The second part, which records the number of times *Beth* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-critical edition of the Hebrew Bible,* Part I, chap. VII, pp. 110, 111.

ב = § 2.

בּ. — The instance in which letter *Beth* has one *Tāg* is from Harley 5710—11.

ג = § 3.

בּ. — The four instances in which this letter has two *Tāgin* is from Harley 5710—11 on these passages.

ד = § 4.

בּ. — *In four instances the Beth has three Tāgin.* These four instances are from the *Sepher Tāgin* in the *Vitry Machsor* Add. 27,021, Vol. II, fols. 209*a*—215*a*, which I have printed in *The Massorah,* letter ת, § 25, Vol. II, pp. 680—701.

ה = § 5.

בּ. — This List of words beginning with *Beth,* which respectively occur once only, I have compiled myself and arranged alphabetically. The necessity for such a List is described in letter א, § 12. (*Vide supra,* p. 4.) Without this List, the five fragments marked § 5*a—e*, which I have printed at the end of it and which are respectively from Vienna Codex No. 35 on Numb. **10** 22; Arund. Orient. 16, fols. 153*b*, 179*a*, 187*b*, on Jerem. **10** 3; Ezek. **20** 18, **32** 30, could scarecely be identified; nor could the following Rubrics six and seven be explained.

To Students who understand the labour and the difficulty of collecting and arranging upwards of forty thousand forms which respectively occur only once, the impossibility of being absolutely correct will be apparent. They require no apology for the mistakes which have crept into this first attempt. The following I have detected since this Rubric has been printed:

Omissions:

Jerem.	46	2	בְּכָרְמֹשׁ חסר	2 Kings	2	12	בְּבִנְיָו
Gen.	48	3	בְּלוּז	Ps.	79	10	בַּגּוֹיִם כתיב
Ezra	6	2	בְּכַדֵּי	Josh.	19	11	בְּרַבֶּשֶׁת
1 Kings	4	15	בְּנַפְתָּלִי	2 Sam.	8	10	בְּהַדַדְעֶזֶר
1 Sam.	18	7	בְּרִבְבֹתָיו	1 Chron.	18	10	בְּהַדַדְעֶזֶר
Exod.	40	18	בְּרִיחָיו	2 Sam.	18	18	בְּחַיּוֹ כתיב
1 Kings	18	42	בְּרֹאשׁ כתיב	Deut.	2	23	בְּחַצֵרִים
2 Sam.	23	8	בַּשֶּׁבֶת סגול	Ezek.	21	29	בְּפִי פתח
Prov.	26	24	בְּשְׂפָתָו כתיב	2 Chron.	35	20	בְּכָרְמֹשׁ מלא

The following words occur more than once:

בְּאוֹ	בְּגִדִי	בְּחֹסֶר	בְּמַעֲלָם	בָּרָה
בְּאֵרוֹת	בּוֹשׁ	בְּחֻרֵי	בְּנָה	בָּרַךְ
בְּבִיתִי	בַּז	בְּלִבִּי	בְּעִבְרוֹת	בְּשָׂתִי
בְּבִקְעַת	בְּחֵיל	בְּלוֹ	בְּעַל	בְּתוֹכְכֶם
בְּגִבְעָה	בְּחִכָּה	בְּמַעֲלוֹ	בְּקֹדֶשׁ	

בְּקֹדֶשׁ with *Dagesh* in the *Coph* Zeph. **1** 6 which is a mistake for בְּקָדְשׁוֹ also occurs several times.

ו = § 6.

בּ. — *An alphabetical List of unique words which respectively begin with Beth.* This List is so arranged that the second letter of each word exhibits the alphabetical order.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 19*b*, on Gen. **30** 13, which I have printed; (II) Orient. 4445, fol. 32*b*, on Gen. **42** 21; (III) the same MS., fol. 53*b*, on Exod. **12** 27; (IV) the same MS., fol. 90*a*, on Levit. **7** 9; (V) the same MS., fol. 97*a*, on Levit. **13** 41; (VI) the same MS., fol. 158*b*, on Numb. **27** damaged; (VII) Orient. 2349, fol. 44*b*, on Gen. **30** 13; (VIII) Halle Ochlah Ve-Ochlah I, § 37; (IX) the printed Massorah Finalis, letter ב, § 6, and (X) Paris Ochlah Ve-Ochlah, § 36.

With the exception of Lists I, II, VII and X, the others are hardly alike. They manifestly exhibit different recensions proceding from different Massoretic Schools. When it is borne in mind that there are about 2277 words beginning with *Beth* which occur only once and that innumerable alphabets might, therefore, be compiled by taking different combinations, it is difficult to divine why the Massorites selected exactly this limited number of words for the alphabets in question. It may be that the words thus distinguished were either the subject of different readings or of some Hagadic traditions preserved in the several Massoretic Schools. From the fact that בּוֹעֲרָה (Hos. **7** 4) is given to represent letter *Vav,* it is evident that the Massorites who compiled this Rubric worked upon a recension in which this Kal participle singular feminine was written *plene* though this is against the present *textus receptus.*

ז = § 7.

בּ. — *An alphabetical List of unique words which exhibit the alphabet at the end thereof.* That is, the words beginning with letter *Beth* are so arranged that each expression ends with a letter in alphabetical sequence. The design of the Massorites in selecting these twenty-one expressions from the 2277 which begin with *Beth* is as inscrutable as is the cause of the selection for the alphabet of § 6.

This List, which is one of the oldest constituent parts of the Massorah and which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Nah. **2** 11. It will be seen that letter ט, is not represented in this alphabet. This may be due to a scribal error, for though expressions beginning with *Beth* and ending with *Teth* are of rare occurrence, still there are about twelve in the 2277 forms.

ח = § 8.

בּ. — *Twenty-nine words are read with Beth and they are unique.* That is, with the prefix *Beth* they have no parallel, in all other instances where these expressions occur again they are with the prefix *Caph.*

Of this Rubric I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 215, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 1. Though both Lists state in the respective headings that there are twenty-nine such instances and both duly record this number, List I has two instances which are not in List II, viz. בְּדַרְמוֹת Gen. **5** 1 and בְּמִשְׁמַרוֹתֵיהֶם 2 Chron. **31** 17, whilst List II has two instances which are not in List I, viz. בְּשָׁמְעָם 2 Chron. **20** 29 and בְּמַחְלְקוֹתֵיהֶם 2 Chron. **31** 17. In List I, moreover, there are the following corruptions in the catchwords: (1) for בְּשָׁמְעָם 2 Chron. **20** 29 the catchwords should be וידוּ מחר אלהים and not שבעת ימים; (2) for בְּסִים Zech. **10** 5 בוסים and not בושׁים, and (3) for בְּסֶעְלָם Job **24** 5 רפאים should be פראים.

ט' = § 9.

ב. — *Twenty-nine words which begin with Beth have the accent Pazer.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 4. It will be seen that though the heading states that there are twenty-nine such instances the Rubric itself records thirty-one. Amongst these is one instance with *Pazer-Gadol,* commonly called *Karne-Para,* viz. בָּאֳמָּה (Numb. **35** 5). The catchword for בָּמָתָיו, viz. הנה בטחת לך = 2 Kings **18** 21 is a clerical error for הנה בטחת על משענת = Isa. **36** 6. I have given the right reference though leaving Jacob b. Chayim's words.

י' = § 10.

ב. — *An alphabetical List of words which respectively occur twice, once with Beth at the beginning and once without it.*

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 128*b*—129*a*, on Deut. **28** א, which I have printed; (II) Orient. 4445, fol. 104*a*, on Levit. **18** 18; (III) Add. 15,451, fol. 330*b*, on Ezek. **36** 38; (IV) Halle Ochlah Ve-Ochlah I, § 6; (V) Paris Ochlah Ve-Ochlah, § 6, and (VI) the printed Massorah Finalis, letter ב, § 11.

List II, which is from the oldest undated Codex extant, gives twenty-six pairs only. It omits the following eighteen pairs: Nos. 2, 3, 6, 7, 8, 11, 13, 14, 15 16, 18, 22, 24, 27, 30, 31, 34, 37 and yet it represents every letter in the alphabet in so far as the alphabet is represented in the other five Lists. This shows conclusively that the original design of the earlier Massorites was simply to compile a limited alphabet of single pairs in so far as they were able to find them, in order to illustrate each expression which occurs twice, once with and once without the prefix, and that later Massorites aimed at multiplying these pairs for each letter. And yet though all the other five lengthier Lists are almost identical, letters ר, ב, ל and ע are not at all represented. The heading ought, therefore, more properly to be אלפבית דלוג וכו' *an imperfect alphabet &c.* The only difference in the five later Lists consists in List V having as No. 3 the pair אֶכְלָכֶם Gen. **3** 5 and בְּאֶכְלָכֶם Numb. **15** 19 which none of the others have, and in List VI having as No. 38 the pair צְדָיָה Numb. **35** 22 and בְּצְדָיָה Numb. **35** 20 which also none of the others have, whilst it omits the pair (No. 27) יְרִקְרָק Levit. **13** 49 and בִּירִקְרָק Ps. **68** 14 which the four lengthy Lists give. It is to be remarked that in some Massoretic Schools the words beginning with the same letter of the alphabet which occur twice, once without and once with the prefix *Beth,* were collected and treated in separate Rubrics with separate headings. Hence the pairs which exhibit letter ג are given in the printed Massorah Finalis, letter ג, § 1, under the heading ג' וזעין מיחדין חד ג' וחד בג. Here, however, three pairs only are given, and the pair (No. 6) גָּרֹן Isa. **3** 16, בְּגָרֹן Isa. **58** 1, which are given in all the long Lists, are omitted. The pairs which exhibit letter ם are given in the printed Massorah Finalis, under letter ם, § 4, with the heading ה' וזעין חד ס' וחד בם בריש', whilst those beginning with ם are given in the printed Massorah Finalis under letter ם, § 2, with the heading ג' וזעין חד ם וחד בם.

י"א = § 11*a*—*c*.

ב. — *Words beginning with Beth which respectively occur twice, once with Sheva* or *Chirek under the Beth and once with Pathach.*

It is important to notice that § 11*a* and *b* which are from the same MS., viz. Orient. 2349, fol. 39*b*, on Gen. **22** 13 and fol. 98*a*, on Levit. **26** 26, the one recording three pairs only and the other five, exhibit the first attempts to collect these instances. Since the publication of this Rubric I have found two more incipient Lists in the ancient Codex Orient. 4445, one on Exod. **27** 7, fol. 69*a*, and one Exod. **32** 4, fol. 74*b*. The first records ten pairs and omits בְּמַמְלָכָה Isa. **19** 2 and בַּמַּמְלָכָה Amos **9** 8 which constitute the seventh pair in § 11*c*. It, moreover, has no companions to במצולה No. 6 and בסורות No. 8. The second List records eight pairs only. It omits בחין No. 3, בננע No. 9 and בתנור No. 11. Neither has a heading or catchwords.

Rubric 11*c*, which is from Arund. Orient. 16, fol. 302*a*, on Ps. **74** 5 and which is still without a heading, catalogues eleven such pairs. It is probably due to this recension that the later editors of the other Lists have added the heading fixing the number of the pairs at eleven. Of its form with the heading, I have collated five Lists, two in MSS. and three printed: (I) Add. 15,451, fol. 507*b*, on 2 Chron. **35** 13 which heads it י"א וזני מז ב'ב א' מלרע ואי מלעיל משמשי בא'; (II) Halle Ochlah Ve-Ochlah I, § 50; (III) the printed Massorah on Isa. **8** 1; (IV) the printed Massorah Finalis, letter ב, § 2, and (V) Paris Ochlah Ve-Ochlah, § 49. All the five Lists with the headings call the first of the pair which has *Sheva* or *Chirek* under the *Beth* מלרע *below* and the second member which has *Pathach* מלעיל *above.*

List I of the five Lists with heading, omits the first pair בָּאָרֶץ וחכליה שבע שני השבע, בָּאָרֶץ and בְּסָכָךְ and gives in its place והרעב כבד (Gen. **41** 53; **43** 1). But as בָּאָרֶץ and בָּאָרֶץ are of frequent occurrence, this pair is contrary to the scope of the Massorah which is to record unique pairs. It is manifestly the addition of a later Nakdan who mistook the import of the Rubric and is rightly absent in all the other Lists. List V, which gives the same eleven pairs recorded in Lists II, III and IV, has at the end under the heading ולבר ממסורתא *and apart from the Massorah* the following additional pair בְּשָׁחֵי and בְּשָׁחֵי (Levit. **13** 48; Eccl. **10** 17). This is not only in conflict with the number given in the heading, but shows that the List is not final and that the heading is a later addition.

It will be seen that the expressions *Milra* and *Milel,* which in their more restricted sense describe the position of the accent when it is on the ultima or penultima, are here used to indicate the quantity of the vowel-sign. This is the case with all the four prefixes בוכל with words which respectively occur twice only, once with one kind of vowel and once with another. The Massorah classifies the words with the several prefixes, mostly according to the letters of the alphabet by which they are followed. Thus in connection with the prefix *Vav* there are four separate Lists headed as מלרע and מלעיל, viz. (1) pairs beginning with א; *vide* letter ו, § 11*d*; (2) pairs beginning with ו and ending with י; *vide* letter ו, § 15*h*—*n*; (3) pairs mostly beginning with י; see letter ו, § 10, and (4) pairs beginning with ת; see letter ו, § 24*i*. In connection with the prefix *Caph* there is one List of pairs thus described; see letter ב, § 18; whilst with the prefix *Lamed* there are no fewer than five Lists of such pairs; see letter ל, §§ 11, 12, 17, 18, 19*a*—*e*.

Graetz has shown, and I believe conclusively, that prior to the introduction of the present system of vowel-signs the different value and pronunciation of the prefixes בוכל in the pairs of homonyms were indicated by a single point placed either above or below the prefix.[1] Thus בְּשִׁאת indicated the present pointing בָּשְׁאת and hence was called מלעיל *above,* because the point was *above* the prefix; whilst בִּשְׁאת stood for the present בְּשִׁאת and was called מלרע *below,* because the point occupied the position *below* the prefix. The same was the case with the prefix *Vav* ויצברו מלעיל [= וַיִּצְבְּרוּ] and ויצברו מלרע [= וַיִּצְבְּרוּ] so also בְּאֹרִים [= בָּאֳרִים] מלעיל and בְּאֹרִים [= בָּאֳרִים] מלרע so also לְמִים [= לָמַיִם] מלעיל and לְמִים [= לָמַיִם] מלרע.

[1] Comp. *Monatsschrift für Geschichte und Wissenschaft des Judenthums,* Vol. XXX, pp. 348—367, 395—405. Krotochin 1881.

י"ב = § 12.

ב. — *In four words the prefix* **Beth** *which is written in the text is officially cancelled . . . and in one word the reverse is the case, the prefix is not in the text, but is officially supplied.* The design of this Rubric is to harmonise 2 Kings **22** 5 and 9. On referring to the notes in my edition of the Bible on the passages which constitute this Rubric it will be seen that both MSS. and editions exhibit in the text the *Keri* as the substantive reading.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 202*b*, on 2 Sam. **10** 9, which I have printed; (II) the same MS., Vol. II, fol. 69*b*, on Jerem. **52** 11; (III) the same MS., Vol. II, fol. 256*a*, on Prov. **28** 8; (IV) St. Petersburg Codex of A. D. 916 on Jerem. **52** 11; (V) Arund. Orient. 16, fol. 62*b*, on 2 Sam. **10** 9; (VI) the same MS., fol. 115*b*, on 2 Kings **22** 5; (VII) the same MS., fol. 347*a*, on Prov. **28** 8; (VIII) Add. 15,451, fol. 209*b*, on 2 Sam. **10** 9; (IX) the same MS., fol. 305*b*, on Jerem. **52** 11; (X) Halle Ochlah Ve-Ochlah I, § 89; (XI) Paris Ochlah Ve-Ochlah, § 107, and (XII) the printed Massorah on Prov. **28** 8. It will be seen that List I gives first the four words consecutively which are the subject of this Massorah and afterwards the catchwords also separately, a method which is not unfrequently adopted in the Massorah of this Model Codex.

י"ג = § 13.

ב. — *Eleven words are in the text written with* **Beth,** *for which the official reading substitutes* **Caph** *. . . . . in three instances the reverse is the case the textual reading is* **Caph** *and the Keri* **Beth.**

On referring to the notes on these passages in my edition of the Bible, it will be seen that the official *Keri* is in almost all the instances the substantive textual reading.

Of this Rubric I collated eleven Lists, seven in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 140*a*, on Josh. **6** 5 which I have printed; (II) the same MS., Vol. I, fol. 170*b*, on Judg. **19** 25; (III) the same MS., Vol. I, fol. 240*a*, on 2 Kings **3** 24; (IV) Arund. Orient. 16, fol. 3*b*, on Josh. **4** 18; (V) the same MS., fol. 359*b*, on Esther **3** 4; (VI) Add. 21,160, fol. 310*a*, on the same passage; (VII) Halle Ochlah Ve-Ochlah I, § 137; (VIII) Paris Ochlah Ve-Ochlah, § 149; (IX) the printed Massorah on Hosea **1** 1 in the inner square enclosing the first word; (X) the same on 1 Chron. **1** 1 occupying the same position, and (XI) the printed Massorah Finalis, letter ב, § 10. Lists I, VII, IX, X and XI are the only five which give the second part of this Rubric.

According to the Model Codex Harley 5710—11 בַּעֲלוֹת with *Beth* is also the textual reading in Josh. **6** 15 and the Massorah in this important MS. has against it ק בַּעֲלוֹת. The *editio princeps* of the Rabbinic Bible with the Massorah by Jacob ben Chayim, Venice 1524—25, has also בַּעֲלוֹת in the text with the Massorah on it ב׳ כתי׳ וקרי כ׳. Hence the *Kethiv* and *Keri* in my edition of the Bible.

It is remarkable that in all the three Lists of the printed Massorah the catchwords after זבי are either אחריו זבי עתלי (Lists IX, X) or אחריו החזק זבי עתלי (List XI). As there is no such passage in the Bible, it is evident that a later Nakdan who supplied the catchwords has here mixed up the two passages in which זבי occurs, viz. Ezra. **10** 28 and Neh. **3** 20. This confusion, however, already occurs in Halle Ochlah Ve-Ochlah (List VII). In the Rubric which I have printed the reference to בְּשָׁמְעָךְ should be 2 Sam. **5** 24 and not **5** 22.

ד״י = § 14*a*—*c*.

ב׳ כ׳. *An alphabetical List of words which respectively occur twice, once with the prefix* ***Beth*** *and once with* ***Caph***. The similarity between the ב and כ and indeed their almost identity in many MSS. have been a fruitful source of various readings, as is attested by the preceding Rubric. This caused the Massorites to safeguard especially those expressions which are limited in their occurrence to twice with the two prefixes which though differing in their meaning are yet alike in their appearance. As is often the case with lengthy Lists, we have in the Rubric before us the first attempt of the Massorites which is restricted to sections of the alphabet. Hence the fragment marked here § 14*a*, which is from Harley 5710—11, Vol. II, fol. 289*a*, on Ezra **5** 1 records five pairs only, exhibiting two letters, viz. ש and ר. The second fragment marked § 14*b*, which is from the same MS., Vol. II, fol. 132*b*, on 1 Chron. **4** 31 also records five pairs exhibiting the same two letters. Yet it omits one pair in ש, viz. בְּשָׁם and כְּשָׁם which is in the first fragment and gives a pair in ר, viz. בְּרַחֲמָיִךְ and כְּרַחֲמָיִךְ which that fragment has not. Since the appearance of the first volume of the Massorah I have found four other fragments in the ancient Codex Orient. 4445: (1) fol. 52*a*, on Exod. **11** 1 which records nine pairs; (2) fol. 58*b*, on Exod. **16** 31 which also catalogues nine pairs; (3) fol. 99*b*, on Levit. **14** 35 which gives eleven pairs, and (4) fol. 120*b*, on Numb. **4** 20 which also gives eleven pairs. From the printed Massorah of Jacob b. Chayim on Ps. **71** 9 which gives a fragment of three pairs exhibiting letter כ, and which I have printed in Volume III, p. 3, § 14, it will be seen that these fragments or sections of the alphabet were issued from some Massoretic Schools with separate headings. Thus for instance this fragment is headed ג׳ דרגין חד כ׳ וחד ב and at the end of it is added ואינון מן א״ב חד כ וחד ב. The expression דרגין, which I have reproduced as it is given in Jacob b. Chayim's Massorah, is manifestly a mistake for זוגין.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) St. Petersburg Codex of A. D. 916 on Ezek. **3** 3, which I have printed; (II) the same Codex on Isa. **47** 3; (III) Add. 15,451, fol. 329*b*, on Ezek. **36** 17; (IV) the same MS., fol. 386*b*, on Habak. **1** 13; (V) the same MS., fol. 405*b*, on Ps. **35** 14; (VI) the same MS., fol. 438*b*, on Dan. **2** 43; (VII) Add. 21,160, fol. 192*a*, on Numb. **4** 20; (VIII) Halle Ochlah Ve-Ochlah I, § 4; (IX) Paris Ochlah Ve-Ochlah, § 4, and (X) the *editio princeps* of the Rabbinic Bible by Felix Pratensis, Venice 1516—17, Vol. II, at the end. In the printed Massorah by Jacob b. Chayim this Rubric does not occur, though the editor refers for it to the Massorah Finalis, letter ב, in no less than six places (Numb. **4** 20; Ps. **71** 9; **89** 37; Prov. **5** 11; Eccl. **7** 16; Dan. **4** 5), where he states he has given it.

Both the pairs and the number of instances to represent each letter of the alphabet, vary in almost every one of these Lists. In the earlier recensions of the Rubric as a rule there is not only one pair given for each letter, but some of the letters are not represented. Thus List I, which I have printed, gives nineteen pairs only and omits כ מ and ל; whilst List II, which is from the same ancient Codex, gives twenty-one pairs and omits to represent letter ל. It moreover, gives three different pairs for the three letters צ ו and ש, viz. (1) וְכִמְצוֹתָיו, וּכְמִצְוָה 2 Kings **17** 34; 2 Chron. **31** 21 instead of וּכְמִרְאֵה, וּכְמַרְאֵה Eccl. **11** 9; Ezek. **43** 3; (2) בְּצִדְקִי, בְּצִדְקִי Ps. **7** 18; Eccl. **7** 15 instead of בְּצַלְמוֹ, בְּצַלְמוֹ Gen. **1** 27; **5** 3, and (3) בְּשָׁמְשׁ, בְּשָׁמְשׁ Ps. **89** 37; Isa. **38** 8; instead of בְּשִׁלְחוֹ, בְּשִׁלְחוֹ Ezek. **31** 5; Exod. **11** 1. It also gives בְּחַמְאנִי, בְּחַמְאנִי Ps. **103** 10; Dan. **9** 16 instead of the corrupt בחמאתי, בח׳. When it is added that the largest number of pairs in the ancient recension of this Rubric is twenty-one and that in the later recension exhibited in Lists VIII, IX and X there are forty-eight and fifty such pairs, it will be seen that the instances which required safeguarding in the different Massoretic Schools increased in the course of time.

ט״ו = § 15.

ב׳ מ׳. *Six words are written in text with* ***Beth*** *for which the official reading substitutes* ***Mem*** *. . . . and in one instance the reverse is the case the textual reading is with* ***Mem*** *and the official reading is* ***Beth***. The design of this Massorah is not only to exclude the Eastern recension, which follows the textual reading or the *Kethiv* and which is supported by the ancient Versions, but to militate against other Schools of textual redactors in several of these passages, as will be seen from the notes in my edition of the Bible.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 138*b*, on Josh. **3** 16, which I have printed; (II) the same MS. on the same passage; (III) the same MS., Vol. I, fol. 247*a*, on 2 Kings **12** 10; (IV) Arund. Orient. 16, fol. 3*a*, on Josh. **3** 16; (V) the same MS., fol. 17*b*, on Josh. **24** 15; (VI) the same MS., fol. 117*a*, on 2 Kings **23** 33; (VII) Add. 15,451, fol. 147*a*, on Josh. **3** 16; (VIII) the same MS., fol. 162*a*, on Josh. **24** 15; (IX) the same MS., fol. 255*a*, on 2 Kings **12** 10; (X) Halle Ochlah Ve-Ochlah I, § 141; (XI) Paris Ochlah Ve-Ochlah, § 154, and (XII) the printed Massorah Finalis, letter ב, § 11.

ט״ז = § 16.

ב׳ לב׳. *Three words respectively occur twice, once beginning with* ***Beth*** *and once with* ***Lamed Beth***. For this Rubric see letter ל, § 15, Vol. II, p. 108.

י״ז = § 17.

ב׳. — *An alphabetical List of words ending with Beth which respectively occur once only.* This List I compiled myself and arranged alphabetically in accordance with the last letter but one. The necessity for such a List is described in letter א, § 12. (*Vide supra*, p. 4.) The following additional instances I have found since this Rubric has been published.

Omissions:

Gen.	46	13	וְיוֹב	1 Chron.	24	13	לְיֵשְׁבְאָב
Ezek.	30	5	וְכוּב	1 Kings	2	22	וְלִיוֹאָב מלא
1 Chron.	4	8	עָנוּב	Judg.	7	25	וְזֵאָב
Numb.	26	24	לְיָשׁוּב	Ps.	83	12	וְזֵאָב
1 Chron.	9	10	וְיהוֹיָרִיב	1 Kings	1	19	וְלִיוֹאָב חסר
Neh.	12	6	וְיוֹיָרִיב	Gen.	14	2	שִׁנְאָב
1 Chron.	8	34	וּמְרִיב	1 Chron.	8	18	וְיוֹקָב
Josh.	15	13	וְלִכָּלֵב	„	4	34	וּמְשׁוֹבָב
„	11	21	עֲנָב	Judg.	4	11	חֹבָב
„	15	50	וְעֲנָב	Numb.	10	29	לְחֹבָב
Judg.	20	38	חָרֵב	1 Chron.	5	19	וְנָדָב
Exod.	33	6	חוֹרֵב מלא	2 Kings	10	23	וְיהוֹנָדָב
1 Kings	19	8	חֹרֵב חסר	2 Sam.	13	3	וְיוֹנָדָב
Deut.	9	8	וּבְחֹרֵב	Jerem.	35	19	לְיוֹנָדָב
2 Kings	19	20	סְנַחֲרִב חסר	1 Chron.	2	21	שְׁגוּב
Gen.	1	22	יְרֵב	„	„	22	וּשְׁגוּב
				2 Sam.	10	8	וּרְחוֹב

The following words occur more than once:

חָנֵב	חָשִׁיב	סָפָּב	עֵרֵב	קָרֵב
תַּעֲוֹב	סֹב	תְּסַבֵּב	וְיָרֵב	נֶחְשָׁב
תֵּיטִיב	תְּסֹב	חָרֵב	לָרֵב	פִּתֵּב
יַצִּיב	תְּתַעֵב	וְרֵב	עָרֵב	

יית = § 18.

בְּכָה *in* or *by thee, is three times plene in this form . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, this preposition with the suffix second person masculine without and with the prefix *Vav* which is normally בָּךְ has in three instances silent *He.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213*b*, on 2 Sam. **22** 30, which I have printed; (II) the same MS., Vol. I, fol. 39*a*, on Exod. **7** 29; (III) the same MS., Vol. II, fol. 219*b*, on Ps. **141** 8; (IV) Add. 15,251, fol. 45*a*, on Exod. **7** 29, and (V) the printed Massorah on 2 Sam. **22** 30. The one instance which is with the prefix *Vav* (Exod. **7** 29) denoted by the expression בלישנא in the heading is also given in the List of twenty words which respectively occur once only ending with בָּה instead of ך. (*Vide supra*, letter ה, § 56c.)

יית = § 19.

בִּי *in* or *with him, is in six instances according to the Sevir* בָּהּ *in* or *with her.* That is, in these six instances the suffix third person singular masculine should be feminine. This Rubric I have found in the printed Massorah only, on Exod. **4** 17.

כ = § 20.

בָּהּ *in* or *with her, for which the Sevir substitutes another expression in three instances.* That is, the prefix *Beth*, according to the *Sevir*, is in the first instance to be read with the suffix third person plural masculine (בָּם) instead of the textual reading בָּהּ with the suffix third person singular feminine. In the second place it is to be read with the suffix third person singular masculine (בּוֹ) whilst in the third passage an *Aleph* is to be substituted for the *He* and is to be read בָּא Kal preterite third person singular.

The importance of this Rubric to textual criticism, consists in the fact that these three alternative readings which are here called *Sevirin* are in other parts of the Massorah described as official *Keris (vide* letter כ, § 481), thus confirming the oft-repeated statement that *Sevir* and *Keri* are frequently used as interchangeable terms. This is, moreover, attested by the fact that the *Sevirin* in question, like the *Keris*, are in many MSS. and editions the substantive textual reading, as will be seen from the notes on these three passages in my edition of the Bible. This separate Rubric I have found in the printed Massorah Finalis only, letter ב, § 114. I hardly need remark that the expression סבי is in the heading of the Rubric in the *editio princeps* and not קריין.

כ״א = § 21*a*—*b*.

בָּם *in them. In two instances the textual reading is* בָּם, *the prefix with the suffix third person plural masculine, for which the official Keri substitutes* בָּהּ, *the prefix with the suffix third person singular feminine.*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 105*b*, on Hosea **9** 2, which I have printed; (II) Arund. Orient. 16, fol. 20*a*, on Judg. **2** 22 where it is given as the converse of § 23, and (III) the printed Massorah Finalis, letter ב, § 111. It is remarkable that the heading of List I which is from the Model Codex gives בה as the *Keri* whilst that of List II, which is also a Model Codex and List III describe it as סבירי, thus yielding additional evidence that the two expressions are identical. § 21*b*, which is from the splendid MS. in the Paris National Library No. 1—8 on Judg. **11** 25 not only gives two additional instances which belong to this category but heads this Rubric בָּהּ ד׳ ממעי׳. The School of Massorites, therefore, from which this Rubric emanates describes these instances as *misleading* instead of regarding them as official.

כ״ב = § 22.

וּבָהּ *and in her, occurs three times.* This preposition with the suffix third person singular feminine occurs about two hundred and twenty-two times. In about two hundred and nineteen times it is without the prefix *Vav* and in three instances only is it with the prefix. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 14*b*, on Gen. **24** 14, which I have printed; (II) the same MS., Vol. II, fol. 7*b*, on Isa. **14** 32; (III) the same MS., Vol. II, fol. 143*a*, on 1 Chron. **20** 2; (IV) Arund. Orient. 16, fol. 125*a*, on Isa. **14** 32; (V) the same MS., fol. 250*b*, on 1 Chron. **20** 2; (VI) Add. 15,451, fol. 16*a*, on Gen. **24** 14; (VII) Halle Ochlah Ve-Ochlah, Supplement fol. 130*a*; (VIII) the printed Massorah on Gen. **24** 14, and (IX) the same on Isa. **14** 32. As these three instances occur in the three divisions of the Bible, some of the Lists add א׳ בתו׳ א׳ בנבי׳ א׳ בכתו׳ *once it occurs in the Law, once in the Prophets and once in the Hagiographa.*

כ״ג = § 23.

בָּם. *In three instances the textual reading is* בָּם *in them, for which the Sevir substitutes* בָּהּ *in her.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 20*a*, on Judg. **2** 22, which I have printed; (II) Add. 15,451, fol. 343*b*, on Isa. **6** 13, and (III) the printed Massorah Finalis, letter ב, § 112. On refering to the notes on these passages it will be seen that the *Sevir* is the substantive reading in many MSS. and editions, thus showing that this expression describes the textual reading of the less dominant School of Massorites. It is remarkable that both Lists II and III emphatically state in the heading that there are four instances (ד׳ סבירין בה וקרין בם) and give as the fourth instance היינו מעולם לא משלח בם Isa. **63** 19, though it is difficult to see to what the suffix third person singular feminine refers in this connection.

כ״ד = § 24.

בָּם. *In three instances* ב or ת *after a closed syllable is Raphe.* The נ = 3 does not refer to בָּם alone, but to מלין *words* which has to be supplied, as is evident from the fact that the other two instances which are without *Dagesh lene* after a closed syllable (= מפיק) are תְּהוּ Isa. **34** 11 and בָּהּ Ezek. **23** 42. This Rubric is from the printed Massorah on Ps. **68** 18.

כ״ה = § 25.

בָּם, בָּם. *In six verses this preposition with the suffix third person plural occurs twice.* The design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors in Judg. **2** 22 and Ezek. **28** 25, as is attested by the MSS., the Versions and early editions, as will be seen from the notes on these passages in my edition of the Bible. In the Model Codex Harley 5710—11 which reads שָׁם in Ezek. **28** 25 the Nakdan added the following marginal note: *In another Massorah I have found that* שָׁם *here ought to be* בָּם *since it includes this verse in the six verses which have respectively* בָּם *twice. I have also seen another Codex in which it was written* שָׁם.[1]

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 20*a*, on Judg. **2** 22, which I have printed; (II) Add. 15,251, fol. 139*b*; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on the same passage, and (V) Paris Ochlah Ve-Ochlah, § 334. List III states in the heading that there are four verses only in which בָּם occurs twice. It omits Exek. **25** 17; **35** 11 and Hosea **14** whilst it gives Judg. **2** 22 twice.

[1] במסורת אחר מצאתי כי זה שם צריך להיות בם כי הוא מונה זה הפס׳ מאותם ו׳ שיש בהם בם בם וגם בספ׳ אחר ראיתי כן שהיה כתוב בם.

כ״ו = § 26.

וּבְאֵר *occurs four times.* Though in three instances it is part of a proper name denoting *and Beer*, and once it signifies *a pit* (Prov. **23** 27), yet because the spelling is identical in all the four instances the Massorah as usual includes them under the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 125*a*, on Isa. **15** 8, which I have printed; (II) the same MS., fol. 206*b*, on Amos **5** 5; (III) the same MS., fol. 345*a*, on Prov. **23** 27; (IV) Add. 15,250, fol. 364*b*, on the same passage; (V) Add. 15,251, fol. 133*a*, on Josh. **15** 28; (VI) Vienna Codex No. 35, on the same passage, and (VII) the printed Massorah, Finalis, letter ב, § 93.

List VI heads it ובאר ג׳ חד מדתן שום טבא which properly makes a distinction between the proper name and the noun, but it omits

Amos 5 5 which is the second instance where וּבְאֵר שָׁבַע occurs in accordance with the number specified in the heading. It is therefore, probable that this Rubric is based upon a recension which reads וּבִבְאֵר in Amos 5 5. The two instances of וּבְאֵר שָׁבַע constitute one of the pairs in the alphabetical List of words beginning with *Vav Beth* which respectively occur twice. (*Vide infra,* letter ו, § 67.)

כ״ז = § 27.

מִבְּאֵר שָׁבַע *from Beer-sheba, occurs twice.* That is, in these two instances it is followed by וְעַד־דָּן *and to Dan,* as the Massorah Parva in the Model Codex Harley 5710—11 on 2 Chron. 30 5 has it. Without this adjunct מִבְּאֵר שָׁבַע occurs six more times (Gen. 28 10; 46 5; 2 Kings 12 2; Neh. 11 30; 2 Chron. 19 4; 24 1).

This Rubric is from Arund. Orient. 16, fol. 251*a*, on 1 Chron. 21 2. The Massorah Parva in Harley 5710—11, on 2 Chron. 30 5 shows it beyond doubt that the catchwords אשר ליהודה = 1 Kings 19 3 are a scribal error for מכל ישראל = 2 Chron. 30 5. This is moreover, corroborated by the fact that in 1 Kings 19 3 it is בְּאֵר שָׁבַע and the *Mem* prefix is here impossible.

כ״ח = § 28.

בְּאֵרָה *to Beer,* or *Beerah, occurs four times in the Scriptures, in one instance it is the proper name of a man.* Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 31*a*, on Gen. 46 1 which I have printed; (II) the same MS., Vol. I, fol. 162*b*, on Judg. 9 21; (III) the same MS., Vol. II, fol. 132*b*, on 1 Chron. 5 6; (IV) Arund. Orient. 16, fol. 25*b*, on Judg. 9 21; (V) the same MS., fol. 240*a*, on 1 Chron. 5 6; (VI) Add. 21,160, fol. 224*b*, on Numb. 21 16; (VII) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*; (VIII) the printed Massorah on Gen. 46 1, and (IX) the same on Numb. 21 16.

To understand the apparently conflicting statements of these Rubrics it is necessary to remark that besides בְּאֵרָה in 1 Chron. 5 6 which is the name of a person, there is another name of a person בְּאֵרָא written with an *Aleph* 1 Chron. 7 37 and that these two have the accent on the ultima, whilst in the other three passages where this expression is the name of a place (בְּאֵר) with the local *He* (בְּאֵרָה), the accent is on the penultima. List I, therefore, which heads this Rubric ד׳ חד שום בר נש has regard simply to the identity. List II adds at the end חד ובְּאֵרָא thus giving the second name of the person written with *Aleph.* List V which heads it באירה ד׳ נ׳ מלעיל וא׳ מלר׳ not only records the four instances with *He,* but emphasises the fact that three have the accent on the penultima and one on the ultima whilst Lists IV, VI, VII, VIII and XI which head this Rubric באירה נ׳ מלעיל ... וב׳ מלרע ... not only separate the penultimates from the ultimates but include in this List the fifth instance written with א. Hence also the heading באירה ה׳ ... חד כתי א of List III.

כ״ט = § 29.

בְּאֵרֹת *Beeroth,* or *pits of. Throughout the Pentateuch and Samuel it is* בְּאֵרֹת *defective except in one instance and throughout the rest of the Scriptures it is likewise plene.*

In explanation of this Massorah it is necessary to remark that it is designed to include the defective and plene orthography of בְּאֵרֹת, with the prefixes and suffix, not only as the name of a place and the noun denoting *pits,* or *wells of,* but the gentilic noun הַבְּאֵרֹתִי *the Beerothite.* This is evident from the fact that apart from this gentilic noun, בְּאֵרוֹת occurs once only in Samuel and that without the instances of הַבְּאֵרֹתִי the declaration in the heading of this Rubric *that it is defective throughout Samuel* would be meaningless.

In the Pentateuch and Samuel, therefore, where it occurs altogether eleven times and where it is defective in ten instances and plene once only,[1] the Massorah safeguards the solitary exception, whilst in all the rest of the Scriptures where it occurs four times and where it is uniformly plene[2] the simple statement of this fact is sufficient. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 373*a*, on Ezra 2 25.

[1] Comp. בְּאֵרֹת Gen. 26 18; הַבְּאֵרֹת Gen. 26 15; מִבְּאֵרֹת Deut. 10 6; בְּאֵרֹת Gen. 14 10, 10; בְּאֵרוֹת *plene* 2 Sam. 4 2; הַבְּאֵרֹתִי *defective* 2 Sam. 4 2, 5 9; 23 37; הַבְּאֵרוֹתִים 2 Sam. 4 3.

[2] Comp. וּבְאֵרוֹת Josh. 9 17; 18 25; Ezra 2 25; Neh. 7 29.

ל׳ = § 30.

בְּאֵרִי *Beeri, occurs twice.* That is, in contradistinction to the proper name which is written בְּרִי without the *Aleph* (1 Chron. 7 36). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 103*b*, on Hosea 1 1, which I have printed; (II) Add. 15,250, fol. 18*a*, on Gen. 26 34; (III) Add. 21,160, fol. 19*b*, on the same passage; (IV) Vienna Codex No. 35 on Hosea 1 1, and (V) the printed Massorah on the same passage. The heading in the printed Massorah (List V), viz. ב׳ ומב לישׁ׳ *it occurs twice and in two different senses,* is incorrect, since it is a proper name of a person in both instances. ומב׳ לישׁ׳ is, therefore, rightly absent from the headings of all the other Lists.

ל״א = § 31.

מִבְּאֹר *from the well* or *pit, is in three instances so written.* That is, in these three instances the normal expression מִבּוֹר with the prefix *He* and *Mem,* is abnormally written with *Aleph.* These three instances as well as the two instances of מִבְּאֵרוֹת, מִבְּאֵרֹת Jerem. 2 13 belong to the List of forty-eight words which are written with *Aleph* in the middle in the text and which the official reading cancels. (*Vide supra,* letter א, § 18.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 73*b*, on 2 Sam. 23 15, which I have printed; (II) Add. 15,250, fol. 179*a*; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

ל״ב = § 32.

בְּאֻשִׁים *wild grapes, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 120*b*, on Isa. 5 2. The heading ought more properly to be ב׳ ובענינ׳, since the two instances not only occur in the same book but in the same section.

ל״ג = § 33.

בָּבֶל *in Babylon, occurs eight times in the Scriptures.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 258*b*, on 2 Kings 25 28, which I have printed; (II) Arund. Orient. 16, fol. 118*b*, on the same passage; (III) the same MS., fol. 139*b*, on Isa. 48 14; (IV) the same MS., fol. 165*b*, on Jerem. 29 22; (V) the same MS., fol. 375*b*, on Ezra 5 17; (VI) Add. 15,451, fol. 363*a*, on Jerem. 48 14; (VII) the same MS., fol. 306*a*, on Jerem. 51 44; (VIII) Vienna Codex No. 35, on Jerem. 29 22, and (IX) the printed Massorah on the same passage.

ל״ד = § 34.

וּבָבֶל *and Babylon, occurs four times in the Scriptures.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 53*a*, on Jerem. 32 5, which I have printed; (II) the same MS., Vol. II, fol. 200*b*, on Ps. 87 4; (III) Arund. Orient. 16, fol. 159*b*, on Jerem. 20 6; (IV) the same MS., fol. 167*b*, on Jerem. 32 5; (V) the same MS., fol. 169*b*, on Jerem. 34 3; (VI) the same MS., fol. 306*a*, on Ps. 87 4; (VII) Vienna Codex No. 35 on Jerem. 20 6; (VIII) Halle Ochlah Ve-Ochlah II, § 77, and (IX) the printed Massorah Finalis, letter ב, § 96.

ל״ה = § 35.

בָּבֶלָה *into Babylon, occurs twenty-nine times.* The design of this Massorah is to militate against the reading בָּבֶלָה in 2 Kings 25 7 and Jerem. 28 3, which obtained in the less dominant School of textual redactors and is exhibited in some of the oldest MSS. and editions.

This Rubric is one of the earliest and most popular parts of the Massorah. I have collated no fewer than twenty Lists of it, nineteen in MSS. and one printed, and simply give the following ten as typical: (I) Arund. Orient. 16, fol. 114*b*, on 2 Kings 20 17, which I have printed; (II) the same MS., fol. 137*b*, on Isa. 43 14; (III) St. Petersburg Codex of A. D. 916 on the same passage; (IV) the same Codex on Jerem. 29 1; (V) Add. 15,250, fol. 214*a*, on 2 Kings 24 15; (VI) the same MS., fol. 230*b*, on Isa. 43 14; (VII) Add. 15,251, fol. 344*b*, on 2 Chron. 33 11; (VIII) Add. 15,451, fol. 283*a*, on Jerem. 20 5; (IX) Halle Ochlah Ve-Ochlah II, § 77, and (X) the printed Massorah Finalis, letter ב, § 94. All these Lists include the one instance with the prefix *Mem,* viz. מִבָּבֶלָה Jerem. 27 16, though none of the headings have it בי״ש בלישׁ׳.

It has been stated that the reading בָּבֶלָה in Jerem. 28 3 is that of the Eastern recensions simply because the so-called

Babylonian Codex of A. D. 916 has it. The official Lists which record the variations between the Babylonians and Palestinians do not give it. The Massorah itself of this so-called Babylonian Codex, which as we have seen, gives two Lists of this Rubric (Lists III and IV) and in which we should naturally expect to find it amongst the twenty-nine instances if it were a Babylonian reading, carefully excludes it from both these Lists.

ל״ו = § 36.

בִּבְגָדוֹ *occurs twice in two different senses.* That is, in the first instance it is the noun בֶּגֶד with the prefix *Beth* and the suffix third person singular masculine denoting *by his garment* (Gen. **39** 12) and in the second instance it is the infinitive of the verb בָּגַד meaning *in his having dealt deceitfully* (Exod. **21** 8). This Rubric is from the printed Massorah on Gen. **39** 12. These two expressions are part of the alphabetical List of words which respectively occur twice in two different senses. (Comp. letter מ, § 428, Vol. II, p. 217 &c.)

ל״ז = § 37.

וַיִּבְגְּדוּ *and they dealt unfaithfully, occurs twice.* This Rubric is from the printed Massorah on Ps. **78** 57.

ל״ח = § 38.

בּוֹגְדִים *the treacherous, is five times plene in the Scriptures.* This Kal participle plural without and with the prefixes occurs altogether twelve times. In seven instances it is defective (Isa. **24** 16; Jerem. **9** 1; Ps. **119** 158; Prov. **11** 3, 6; **13** 2, 15) and plene in five instances. Hence the Massorah safeguards the orthography of the minority. This was deemed all the more necessary since in Isa. **24** 16, where it occurs twice, it is spelt in two different ways.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 118*a*, on Habak. **1** 13, which I have printed; (II) Arund. Orient. 16, fol. 128*b*, on Isa. **24** 16; (III) the same MS., fol. 337*a*, on Prov. **2** 22; (IV) the same MS., fol. 345*a*, on Prov. **23** 28; (V) the printed Massorah on Isa. **24** 16; (VI) the same on Habak. **1** 13, and (VII) the same on Ps. **25** 3. As three of the instances have the prefix *He* and *Vav*, the heading of this Rubric in the printed Massorah, viz. ה׳ מל׳ בלי״ש is more precise.

ל״ט = § 39.

בְּגוֹדָה סימן. *A sign:* In describing the treachery of Judah (Jerem. **3** 7, 8, 10, 11) three different forms of the same root are used, first the adjective feminine, then the participle feminine then the adjective again and then again the participle with the prefix *Mem*. The Massorah, therefore, safeguards the three different expressions. This Rubric is from Orient. 1474, fol. 5*b*, on Jerem. **3** 11.

מ׳ = § 40.

וְהַבֶּגֶד *and the garment, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Levit. **13** 58, which I have printed, and (II) Add. 21,160, fol. 157*b*, on the same passage. The latter heads it ב׳ ראֹ׳ פסוקים which is misleading, since it suggests that it occurs again apart from its beginning a verse. It ought more properly to be ב׳ וראֹ׳ פסוק׳ *it occurs twice and at the beginning of a verse.*

מ״א = § 41.

כַּבֶּגֶד *as a garment, occurs four times.* That is, in contradistinction to the two instances in which it is כְּבֶגֶד with *Sheva* under the prefix *Caph* (Ps. **109** 19; Job. **13** 28).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 140*b*, on Isa. **50** 9, which I have printed; (II) Add. 15,251, fol. 234*a*, on the same passage, and (III) the printed Massorah Finalis, letter ב, § 100. The heading of List III is ד׳ דגש׳ = *four times with Dagesh* which denotes in Massoretic terminology four times with *Pathach* under the *Caph* in contradistinction to the two times with *Sheva* which in the language of the Massorah is called *Raphi*.

מ״ב = § 42.

בִּגְדֵי קֹדֶשׁ *holy garments, occurs three times.* The construct בִּגְדֵי is eight times followed by this noun; in five instances it is with the article, viz. בִּגְדֵי הַקֹּדֶשׁ (Exod. **31** 10; **35** 19; **39** 1; **40** 13; Levit. **16** 32) and in these three only is it without the article. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 91*a*, on Levit. **16** 4.

מ״ג = § 43.

וּבְגָדָיו *and his garments, occurs four times.* Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 53*b*, on Exod. **29** 21, which I have printed; (II) the same MS., Vol. I, fol. 196*b*, on 2 Sam. **1** 2; (III) the same MS., Vol. II, fol. 244*b*, on Prov. **6** 27; (IV) Arund. Orient. 16, fol. 338*b*, on the same passage; (V) Add. 15,251, fol. 48*b*, on Exod. **29** 21; (VI) the same MS., fol. 164*b*, on 2 Sam. **1** 2; (VII) Add. 21,160, fol. 114*b*, on Exod. **29** 21; (VIII) the printed Massorah on the same passage, and (IX) the same on 2 Sam. **1** 2.

מ״ד = § 44.

בִּגְוָי *Bigvai,* occurs twice with *Zakeph-Kametz.* This proper name occurs altogether six times. In four instances it is with *Pathach* under the *Vav* and with the accent *Tipcha* (בִּגְוַי Ezra **2** 2; 8 14; Neh. **7** 7; **10** 19) and in these two instances only is it with *Kametz* and *Zakeph-Katon*. The Massorah, therefore, safeguards the minority. This Rubric is from the printed Massorah on Neh. **7** 19.

מ״ה = § 45.

בָּד לְבַד *occurs twice.* That is, with *Kametz* and the accent *Zakeph-Katon*. Normally the biliteral בד is with *Pathach* (בַּד) and has *Kametz* only when it is with the accent *Soph-Pasuk* (בָּד), which is the case in four instances (1 Sam. **2** 18; **22** 18; 2 Sam. **6** 14; 1 Chron. **15** 27). In one instance, however, it has abnormally *Kametz* with the accent *Zakeph-Katon*, viz. בָּד (Exod. **28** 42). Hence the Massorah safeguards the exceptional vowel-point in the noun בָּד which denotes *linen*.

With regard to the adverb with the prefix *Lamed* which occurs altogether thirty-three times, the Massorah is more artificial and complicated. In the Pentateuch, where it occurs eight times it is in four instances with *Pathach* (לְבַד Exod. **12** 37; Numb. **29** 39; Deut. **3** 5, **18** 8) and in four with *Kametz* (לְבָד Exod. **26** 9, 9; **36** 16, 16) and though they are thus evenly diviedd the *Kametz* instances are restricted to one Section, viz. the construction of the Tabernacle, whilst the *Pathach* instances occur in different parts of the Pentateuch (Exod. **12** 37; Numb. **29** 39; Deut. **3** 5; **18** 8). In the other two divisions of the Bible, where it occurs altogether twenty-five times, it is thirteen times with *Pathach* (לְבַד Josh. **17** 5; Judg. **8** 26; **20** 15, 17; 1 Kings **5** 3, 30; **10** 15; 2 Kings **21** 16; Isa. **26** 13; Eccl. **7** 29; Esther **4** 11; Ezra **1** 6; 2 Chron. **9** 14) and twelve with *Kametz* (לְבָד). But though here again they are evenly divided, the *Kametz* instances with one exception Judg. **7** 5 are restricted to the Minor Prophets (Zech. **12** 12, 12, 12, 12, 12, 13, 13, 13, 13, 14, 14) and all the *Pathach* instances occur in the other parts of the Prophets and Hagiographa, with one solitary exception, viz. Judg. **7** 5 where it is with *Kametz* and *Zakeph-Katon*, viz. לְבָד. This not only explains the Rubric before us, but the other two Rubrics on this subject, which I have printed in Vol. III, § 45*, from the printed Massorah on Exod. **26** 9 and Levit. **16** 4. The heading, however, in the printed Massorah on Exod. **26** 9, viz. לבד כל הדין סיפרא ותריסר קמץ contains a serious mistake. סיפרא ought to be משכנא, as is attested by Add. 19,776, on Exod. **26** 9, viz. כל לבד דמשכנ׳ קמץ and the Massorah Parva in Arund. Orient. 16 on Judg. **7** 5 לבד ל׳ זקף קמץ וכל משכנ׳ ותרי עשר דכ׳.

מ״ו = § 46.

לְבַדֶּךָ *thyself, alone, occurs three times . . . . and whenever it has the accent Athnach or Soph-Pasuk it is likewise so.* That is, with *Segol* under the *Daleth* without having either of these pausal accents. With *Segol* under the *Daleth* this quadriliteral occurs altogether eleven times. In six instances it is with *Soph-Pasuk* (לְבַדֶּךָ Exod. **18** 18; Numb. **11** 17; 2 Kings **19** 19; Isa. **37** 20; Ps. **71** 16; **86** 10) and in two with *Athnach* (לְבַדֶּךָ Ps. **83** 19; Prov. **5** 17). As it is in these three instances only where it has the *Segol* without the accents in question, the Massorah safeguards the abnormal vowel-points. This safeguarding was deemed all the more necessary, since two of the three exceptional instances are with *Sakeph-Katon* (לְבַדֶּךָ Exod. **18** 14; 1 Sam. **21** 2), whilst in the other three instances where it has this accent it is with *Sheva* under the *Daleth* (לְבַדְּךָ 1 Kings **8** 39; 2 Kings **19** 15; Isa. **37** 16).

Of this Rubric I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 46*b*, on Exod. 18 14, which I have printed; (II) the same MS., Vol. I, fol. 189*a*, on 1 Sam. 21 2; (III) the same MS., Vol. II, fol. 298*a*, on Neh. 9 6; (IV) Arund. Orient. 16, fol. 50*a*, on 1 Sam. 21 2; (V) the same MS., fol. 385*a*, Neh. 9 6; (VI) Add. 15,250, fol. 398*b*, on the same passage; (VII) Add. 15,251, fol. 52*a*, on Exod. 18 14; (VIII) the same MS., fol. 163*a*, on 1 Sam. 21 2; (IX) the same MS., fol. 425*b*, on Neh. 9 6; (X) Add. 21,160, fol. 94*b*, on Exod. 18 14; (XI) the printed Massorah on the same passage; (XII) the same on 1 Sam. 21 2, and (XIII) the same on Neh. 9 6. As these three instances occur in the three divisions of the Bible, Lists V, IX, X, XII and XIII add at the end (א' בתו' א' בנבי' א' בכתו') that one occurs in the Law, one in the Prophets and one in the Hagiographa. List VI omits the addition at the end וכל אסו"ף דכו' which makes this Rubric unintelligible and proves the oft-repeated statement that these restricting adjuncts are not unfrequently absent.

מ"ז = § 47.

בְּדֵי עֲצֵי שִׁטִּים *staves of shittim wood, occurs three times.* That is, in contradistinction to הַבְּדִים עֲצֵי שִׁטִּים *the staves of shittim wood* which occurs five times (Exod. 25 28; 30 5; 37 15, 28; 38 6). The design of this Massorah is to safeguard this phrase against being made conformable to the other combination. This Rubric, which is from Add. 15,250, fol. 47*a*, on Exod. 27 6, does not occur in the printed Massorah.

מ"ח = § 48.

בּוֹדֵד *alone, occurs three times.* The design of this Massorah is to exclude the various reading in Ps. 102 8 which obtained in some Schools of textual redactors in accordance with Prov. 27 8, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 7*b*, on Isa. 14 31, which I have printed; (II) the same MS., Vol. II, fol. 105*b*, on Hosea 8 9; (III) the same MS., Vol. II, fol. 205*a*, on Ps. 102 8; (IV) St. Petersburg Codex of A. D. 916, on Hosea 8 9; (V) Arund. Orient. 16, fol. 125*a*, on Isa. 14 31; (VI) the same MS., fol. 309*a*, on Ps. 102 8; (VII) Add. 15,251, fol. 221*a*, on Isa. 14 31; (VIII) the printed Massorah on the same passage; (IX) the same on Hosea 8 9, and (X) the same on Ps. 102 8. Lists V, VI, VII, VIII and X head this Rubric ג' ומל' *three times and plene.* But in the older form of this Rubric, which is exhibited in Lists I—IV, the expression ומל' is absent.

מ"ט = § 49.

בָּדָד *alone, occurs eight times in the Scriptures.* This is one of the oldest and popular parts of the Massorah. Its design is to safeguard these passages against being made conformable to those in which this adverb with the prefix *Lamed* occurs and which are recorded in the following Rubric.

Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 268*a*, on Lament. 1 1 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 15 17; (III) the same Codex on Jerem. 49 31; (IV) Arund. Orient. 16, fol. 129*b*, on Isa. 27 10; (V) the same MS., fol. 357*a*, on Lament. 3 28; (VI) Add. 15,250, fol. 63*a*, on Levit. 13 46; (VII) Add. 15,251, fol. 72*a*, on the same passage; (VIII) the same MS., fol. 403*a*, on Lament. 3 28; (IX) Add. 15,451, fol. 302*a*, on Jerem. 49 31; (X) Add. 21,160, fol. 156*b*, on Levit. 13 46; (XI) Halle Ochlah Ve-Ochlah II, § 236; (XII) the printed Massorah on Levit. 13 46 and (XIII) the same on Jerem. 49 31.

נ' = § 50.

לְבָדָד *alone, occurs three times in the Scriptures . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, in contradistinction to the eight instances without the prefix *Lamed* recorded in the preceding Rubric.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 116*b*, on Micah 7 14, which I have printed; (II) Arund. Orient. 16, fol. 212*b*, on the same passage; (III) the same MS., fol. 285*a*, on Ps. 4 9; (IV) Add. 15,250, fol. 308*a*, on Micah 7 14; (V) the same MS., fol. 319*b*, on Ps. 4 9; (VI) Add. 15,251, fol. 204*b*, on Micah 7 14; (VII) Add. 15,451, fol. 109*a*, on Numb. 23 9; (VIII) Add. 21,160, fol. 229*a*, on the same passage; (IX) Halle Ochlah Ve-Ochlah II, § 200; (X) the printed Massorah on Numb. 23 9, and (XI) the same on Ps. 4 9.

נ"א = § 51.

וּבְדִיל *and tin, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 281*b*, on Ezek. 22 18.

נ"ב = § 52.

וַיִּבָּדְלוּ *and they were separated,* or *separated themselves, occurs twice.* The design of this Massorah is to safeguard it against the various reading וַיִּבָּדֵל לוֹ Ezra 10 16, which was preserved in the less dominant School of textual redactors and which is now regarded as preferable by some of the best critics. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Neh. 9 2.

נ"ג = § 53.

לְהַבְדִּיל *to make a separation, to separate,* is twice with the accent. That is, in the two out of the three instances in which it occurs in the Pentateuch it is with the accent *Zakeph-Gadol.* The qualifying expression בתורה *in the Pentateuch,* is manifestly omitted from the heading, since this Hiphil infinitive construct occurs also once outside the Pentateuch where it has the same accent, viz. לְהַבְדִּיל Ezek. 42 20. This Rubric is from the printed Massorah on Gen. 1 14.

נ"ד = § 54.

וּלְהַבְדִּיל *and to make a separation,* or *to separate, occurs twice in the Scriptures.* That is, with the prefix *Vav,* in contradistinction to the three instances where this Hiphil infinitive construct occurs without the prefix.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 60*b*, on Levit. 10 10, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric ב' בשמא בתורה *it occurs twice with the accent in the Pentateuch,* that is, with the accent *Zakeph-Katon* in contradistinction to the three instances without the prefix *Vav* which have *Zakeph-Gadol.* Neither of the two headings, however is quite correct. Both for בקרי and for בתורה it ought properly to be ובתורה *and in the Pentateuch,* since this form does not occur outside the Pentateuch.

נ"ה = § 55.

וַיִּבְדֵּל *and he separated, occurs three times.* By fixing the number at three, this Massorah militates against the reading of the fourth instance in Ezra 10 6 recorded above in Rubric 52.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1*a*, on Gen. 1 4, which I have printed; (II) the same MS., Vol. II, fol. 145*b*, on 1 Chron. 25 1, and (III) the printed Massorah Finalis, letter ב, § 107.

נ"ו = § 56.

וְאַבְדִּל *is twice defective in this form . . . . and in all the other forms it is plene.* That is, in these two instances of the Hiphil form, the one future first person singular with *Vav* conversive, and the other the participle plural, the *Yod* after the *Daleth* is absent, whilst in all the other forms of the Hiphil the *Yod* is expressed.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 94*b*, on Levit. 20 26, which I have printed; (II) Arund. Orient. 16, fol. 144*a*, on Isa. 59 2, and (III) the printed Massorah on Levit. 20 26. These two words form part of the Lists recording the expressions which respectively occur once with *Yod* defective in the middle. (*Vide infra,* letter י, §§ 17—19.)

נ"ז = § 57.

בְּדָן *Bedan,* or *in Dan, occurs four times in the Scriptures; in two of the instances it is the name of a person.* That is, in 1 Sam. 12 11 and 1 Chron. 7 17 it is the name of a place *Bedan,* whilst in 1 Kings 12 29 and 2 Kings 10 29 the *Beth* is the prefix to the proper name *Dan.* It will be seen that the Massorah here as elsewhere has regard to the identity of the spelling irrespective of the sense of the expressions.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 180*b*, on 1 Sam. 12 11,

which I have printed; (II) Arund. Orient. 16, fol. 42*a*, on the same passage; (III) the same MS., fol. 88*a*, on 1 Kings **12** 29; (IV) the same MS., fol. 242*b*, on 1 Chron. **7** 17; (V) Add. 15,250, fol. 190*b*, on 1 Kings **12** 29; (VI) the printed Massorah on 1 Sam. **12** 11, and (VII) the printed Massorah Finalis, letter ב, § 108. List I alone indicates in the heading the import of this Rubric.

נ״ח = § 58.

נִבְהָל *occurs three times, twice with Kametz and once with Pathach.* That is, in two instances it is the Niphal participle and in one place it is the preterite third person singular masculine. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 181*b*, on Ps. **30** 8, which I have printed, and (II) the same MS., Vol. II, fol. 256*b*, on Prov. **28** 22. The latter adds at the end קרמאה פתח *the first instance is with Pathach,* i. e. 1 Sam. **28** 21.

נ״ט = § 59.

יְבַהֲלֻנִנִי *they troubled me, occurs three times.* That is, this Chaldee Pael future third person plural with the suffix first person singular, is without the *Vav* after the *Lamed.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 279*a*, on Dan. **4** 2, which I have printed; (II) the same MS., Vol. II, fol. 287*b*, on Dan. **7** 15; (III) Arund. Orient. 16, fol. 370*a*, on the same passage; (IV) the printed Massorah on Dan. **4** 2, and (V) the same on Dan. **7** 15. Lists II and V head it ג׳ חס׳ *it occurs three times and is defective,* i. e. without the *Vav* after the *Lamed.*

ס׳ = § 60.

בְּחִפָּזוֹן *in haste, occurs twice and is written with He.... and once it is with the prefix Vav.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Dan. **2** 25, which I have printed; (II) the same Codex, on Dan. **3** 24, and (III) the printed Massorah on Dan. **2** 25.

ס״א = § 61.

בְּהֵמָה טְמֵאָה *unclean cattle, occurs twice in this book.* That is, in Leviticus. In the third instance where this phrase occurs it is with the prefix *Beth* (Levit. **7** 21). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 72*a*, on Levit. **27** 11.

ס״ב = § 62.

בִּבְהֵמָה *in cattle, is four times Raphe.* That is, with *Chirek* under the prefix *Beth* and hence without *Dagesh* in the second *Beth.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 85*b*, on Levit. **7** 21, which I have printed; (II) Add. 15,250, fol. 59*a*, on the same passage; (III) Add. 15,451, fol. 89*b*, also on the same passage; (IV) Add. 21,160, fol. 183*b*, on Levit. **27** 10, (V) the printed Massorah on Gen. **9** 10, and (VI) the same on Levit. **7** 21.

ס״ג = § 63.

בַּבְּהֵמָה *in the cattle, is six times with Dagesh in the Scriptures.* That is, in contradistinction to the *Raphe* instance recorded in § 62. The design of this Massorah is to exclude the various reading which was exhibited in Gen. **9** 10 in the early recensions of the text, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 257*b*, on Prov. **30** 30 which I have printed; (II) Arund. Orient. 16, fol. 348*a*, on the same passage; (III) Add. 15,250, fol. 61*a*, on Levit. **11** 3; (IV) Add. 15,251, fol. 394*a*, on Prov. **30** 30; (V) Add. 15,451, fol. 89*b*, on Levit. **7** 21; (VI) Add. 21,160, fol. 183*b*, on Levit. **27** 27; (VII) Orient. 2349, fol. 33*a*, on Gen. **9** 10; (VIII) the printed Massorah on the same passage, and (IX) the same on Levit. **11** 3.

ס״ד = § 64.

כַּבְּהֵמָה *as the cattle, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 327*b*, on Job **18** 3, which I have printed, and (II) Add. 15,251, fol. 238*a*, on Isa. **63** 14.

ס״ה = § 65.

וְלַבְּהֵמָה *and to,* or *for the cattle, occurs three times in the Scriptures.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol 239*b*, on 2 Kings **3** 9, which I have printed; (II) the same MS., Vol. II, fol. 22*b*, on Isa. **46** 1; (III) Arund. Orient. 16, fol. 139*a*, on the same passage; (IV) Add. 15,250, fol. 59*a*, on Levit. **7** 26; (V) the same MS., fol. 199*a*, on 2 Kings **3** 9; (VI) the same MS., fol. 232*a*, on Isa. **46** 1; (VII) Add. 15,251, fol. 232*b*, on the same passage; (VIII) Add. 15,451, fol. 246*b*, on 2 Kings **3** 9, and (IX) the printed Massorah on Levit. **7** 26.

ס״ו = § 66.

בִּיאָה. *Nine forms of the verb* בוא *are defective of the* ***Aleph.*** Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 52*b*, on 1 Sam. **25** 8, which I have printed; (II) Vienna Codex No. 35 on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 1 margin, and (IV) the printed Massorah on Jerem. **39** 16. It is remarkable that all the MS. Lists emphatically state that the defective instance in connection with Jeroboam is in Chronicles, viz. ויבו ירבעם וכל דרבי הימים which may either be 2 Chron. **10** 3, or 12. The printed Massorah alone has it ויבו ירבעם וכל המלכים = 1 Kings **12** 12. The printed Massorah, moreover, describes the instance in Ruth **3** 15 as a point of dispute in the Massoretic Schools (רבי המפקחת אשר עליך בתרא מלונתא). But on examining the notes on these passages in my edition of the Bible it will be seen that both the MSS. and edition also exhibit variations on most of the other instances. This Rubric forms part of the general List of words which are defective of the letter *Aleph* in the Bible. (*Vide supra,* letter א, § 14.)

ס״ז = § 67.

בִּיאָה. *Eight forms of the verb* בוא *are singular according to the textual reading for which the Sevir gives the plural.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 108*a*, on Numb. **13** 22, which I have printed; (II) Orient. 4445, fol. 131*b*, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Ezek. **14** 1; (IV) Harley 5710—11, Vol. II, fol. 82*b*, on Ezek. **20** 38; (V) the same MS., Vol. II, fol. 93*b*, on Ezek. **36** 20; (VI) Add. 21,160, fol. 208*b*, on Numb. **13** 22; (VII) Vienna Codex No. 35 on the same passage; (VIII) Halle Ochlah Ve-Ochlah II, § 1, and (IX) the printed Massorah on Numb. **13** 22.

With the exception of Lists III and IV, all the other seven Lists emphatically state in their respective headings that there are eight such instances and give identically the same passages. Most of them emphasize the fact that the *Sevir* is not restricted to יָבֹא the Kal future third person singular masculine, but includes several forms of this verb. Hence the Rubric before us records four instances of יָבוֹא, three of יָבֹא and one of יָבֹ֫א. Lists II and IV state in the heading that there are only six such instances and accordingly give six, omitting 2 Sam. **3** 22 and Jerem. **51** 48. But even this shorter List includes two instances of יָבוֹא, viz. Isa. **45** 24 and Ezek. **20** 38. The shorter recension shows conclusively that the traditon with regard to the *Sevirin,* or extra official *Keri,* like that about the official *Keri* varied in the different Massoretic Schools. Whilst this School preserved a shorter List of this Rubric another School had a much longer List containing double the number of instances. As this School also extended the *Sevir* to the instances in which יָבֹא precedes הָעָם (Numb. **21** 7; Judg. **21** 2; 1 Sam. **4** 3; **14** 26) I have given the longer List on יָבֹא. (*Vide infra,* letter ב, § 119.) The fourteen passages in which the *Sevir* has יָבֹא the future third person plural for יָבֹ֫א the singular, form a separate Rubric. (*Vide infra,* letter ב, § 113.) At the end of this Rubric קמ״ו = 116 should be קי״ט = § 119*a*.

ס״ח = § 68.

בִּיאָה. [Forms from the root בוא which respectively occur once only.] This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 384*a*, on Neh. **8** 1. As is usually the case, it exhibits the first atttempt to collect the unique forms of this verb and is, therefore, simply a fragment. This is evident from the fact that there are altogether no fewer than one hundred and forty forms of בוא which respectively occur once only. The incipient List is, therefore, without

heading, which I have indicated by the brackets. Another fragment, recording twelve unique forms is given in the Halle Ochlah Ve-Ochlah II, § 1.

ס"מ = § 69.

בִּיאַת שָׁם *to go there* or *thither, occurs twelve times.* That is, in these twelve instances this verb is exceptionally combined with the adverb of place without the paragogic *He*. In the other thirty-four instances where this combination occurs, the adverb is שָׁמָּה.[1] By fixing the number at twelve, the Massorah militates against the ancient recensions which also exhibited this combination in Exod. **26** 33; Deut. **12** 11 and **31** 16, as is attested by the Samaritan text. The safeguarding of these instances was also deemed necessary, since the two combinations are used promiscuously in close proximity. (Comp. Deut. **1** 37, 38; Ezek. **47** 9, 9.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 111*b*, on Deut. **1** 37, which I have printed; (II) Arund. Orient. 16, fol. 190*a*, on Ezek. **36** 22; (III) Add. 21,160, fol. 276*b*, on the same passage; (IV) Orient. 2349, fol. 123*b*, on Deut. **1** 37; (V) Vienna Codex No. 35, on Ezek. **36** 22, and (VI) printed Massorah Finalis, letter ב, § 69.

[1] Comp. בואת שָׁמָּה Gen. 19 22; **20** 13; Exod. **10** 26; **26** 38; Levit. **18** 3; **20** 22; Numb. **14** 24; **15** 18; Deut. **1** 38, 39; **4** 5; **7** 1; **11** 10, 29; **12** 5, 6, 11, 29; **23** 21; **28** 21, 63; **30** 16, 18; **31** 16; Judg. **18** 17; 2 Kings **4** 11; **9** 2; Isa. **7** 24, 25; Ezek. **11** 18; **36** 21; **40** 1; **47** 9, 9.

ע' = § 70.

בָּא בָּא *he cometh, he cometh, occurs twice thus combined.* The design of this Massorah is to militate against the School of textual redactors which exhibited בָּא בָּה in Jerem. **46** 20, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 309*b*, on Ezek. **7** 6.

ע"א = § 71.

בָּא בַּיָּמִים *gone into days,* or *stricken in aye, occurs four times thus combined.* In fixing the number at four, the Massorah militates against the reading בָּא בַּיָּמִים or בַּשָּׁנִים in 1 Sam. **17** 12 which is exhibited in the Septuagint, Syriac &c. and which is now adopted by some of the best textual critics.

Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 16*a*, on Gen. **24** 1, which I have printed, and (II) the printed Massorah Finalis, letter י, § 160. As זָקֵן precedes this phrase in all the four instances, the printed Massorah on Gen. **24** 1 also heads this Rubric זָקֵן בָּא בַּיָּמִים ד'. (*Vide infra,* letter ו, § 121.)

ע"ב = § 72.

וּבָא This Kal preterite third person singular masculine with the prefix *Vav* occurs altogether fifty-three times. In thirty-six instances it is in the middle of the verse and in seventeen only is it at the beginning of the verse. Hence the Massorah records its exceptional position. In this number the Massorah includes the *Keri* in Jerem. **43** 11 as the textual reading here is וְבָאָה. The MS. Lists which head this Rubric י"ו ראש מסוק' are based upon Codices which exclude the *Keri*.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 97*b*, on Ezek. **41** 3, which I have printed; (II) the same MS., Vol. I, fol. 121*b*, on Deut. **14** 29; (III) Orient. 4445, fol. 99*b*, on Levit. **14** 44; (IV) Add. 15,451, fol. 130*b*, on Deut. **14** 29; (V) the same MS., fol. 215*a*, on 2 Sam. **16** 5; (VI) the same MS., fol. 298*a*, on Jerem. **43** 11; (VII) the same MS., fol. 334*a*, on Ezek. **41** 3; (VIII) Add. 21,160, fol. 159*b*, on Levit. **14** 35; (IX) the same MS., fol. 191*a*, on Numb. **4** 5; (X) the printed Massorah on 2 Sam. **16** 5; (XI) the same on Isa. **47** 11, and (XII) the same on Dan. **11** 9.

ע"ג = § 73.

וּבָא אֵלֶיהָ *and he came unto her, occurs twice thus combined in the Scriptures.* Normally when בָּא is combined with this preposition, אֶל is followed by a noun and not the pronominal suffix. Hence the Massorah records this abnormal combination.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, fol. 267*a*, on Eccl. **9** 14, which I have printed; (II) Arund. Orient. 16, fol. 354*b*, on the same passage; (III) Add. 15,451, fol. 135*a*, on Deut. **22** 13; (IV) Orient. 2349, fol. 135*b*, on the same passage, and (V) Vienna Codex No. 35 on Eccl. **9** 14.

ע"ד = § 74.

בָּאָה *she is coming, is eleven times with the accent.* That is, on the ultima, being the Kal participle feminine, in contradistinction to the twenty-three instances in which it is the preterite third person singular feminine and has the accent on the penultima.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 218*a*, on Prov. **13** 12, which I have printed; (II) the same MS., Vol. II, fol. 271*b*, on Esther **2** 13; (III) St. Petersburg Codex of A. D. 916 on Jerem. **10** 22; (IV) Arund. Orient. 16, fol. 53*a*, on 1 Sam. **25** 19; (V) the same MS., fol. 147*a*, on Isa. **66** 18; (VI) the same MS., fol. 209*a*, on Jonah **1** 3; (VII) the same MS., fol. 222*a*, on Zech. **14** 18; (VIII) the same MS., fol. 341*a*, on Prov. **13** 12; (IX) the same MS., fol. 359*a*, on Esther **2** 13; (X) Add. 15,451, fol. 274*a*, on Jerem. **10** 22; (XI) Add. 21,160, fol. 23*b*, on Gen. **29** 6; (XII) the same MS., fol. 38*a*, on Gen. **37** 25; (XIII) Orient. 2349, fol. 44*a*, on Gen. **29** 6; (XIV) Halle Ochlah Ve-Ochlah II, § 1, and (XV) the printed Massorah Finalis, letter ב, § 18.

And throughout Kings and Ezekiel it is likewise with the accent on the ultima, except in two instances where it is on the penultima. In Kings and Ezekiel this participle occurs no fewer than fifteen times whilst the preterite occurs twice only. Here, therefore, *Milra* is the rule and *Milēl* the exception. Hence the Massorah safeguards the exceptional occurrence in these two books. As this Rubric includes the one *Milra* instance with the prefix *Vav* (וּבָאָה Micah **4** 18) the heading ought more properly to be י"א במ' though none of the Lists have it so.

ע"ה = § 75.

וּבָאתָ *and thou shalt come, occurs seven times with the accent on Tav.* That is, in contradistinction to the other twelve instances where this Kal preterite second person singular masculine with the prefix *Vav* occurs and where the accent is on the penultima, as is shown in the following Rubric.

Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4*a*, on Gen. **6** 18, which I have printed; (II) the same MS., Vol. I, fol. 128*b*, on Deut. **26** 3; (III) the same MS., Vol. II, fol. 56*b*, on Jerem. **36** 6; (IV) the same MS., Vol. II, fol. 122*b*, on Zech. **6** 10; (V) Arund. Orient. 16, fol. 49*a*, on 1 Sam. **20** 19; (VI) the same MS., fol. 171*a*, on Jerem. **36** 6; (VII) the same MS., fol. 218*b*, on Zech. **6** 10; (VIII) Add. 15,251, fol. 16*a*, on Gen. **6** 18 with the mnemonic sign; (IX) Add. 15,451, fol. 6*a*, on the same passage; (X) the same MS., fol. 137*a*, on Deut. **26** 3; (XI) Vienna Codex No. 35, on Gen. **6** 8 with the mnemonic sign; (XII) Halle Ochlah Ve-Ochlah II, § 1, margin, and (XIII) the printed Massorah on Gen. **6** 18.

ע"ו = § 76.

וּבָאתָ *is in three instances with the accent.* That is, with *Revia* and on the penultima. In the fourth instance where it has this accent it is on the ultima. The seven instances in which this quadriliteral is *Milra* and the twelve in which it is *Milēl* exhibit no fewer than twelve different accents[1] and as it is in these three instances only where it is *Milēl* with *Revia* the Massorah records this fact.

Of this Rubric I collated seven Lists, six in MSS. and one printed; (I) Harley 5710—11, Vol. I, fol. 116*a*, on Deut. **6** 18, which I have printed; (II) the same MS., Vol. I, fol. 234*b*, on 1 Kings **19** 15; (III) Arund. Orient. 16, fol. 94*a*, on the same passage; (IV) Add. 15,250, fol. 313*b*, on Zech. **6** 10; (V) Add. 21,160, fol. 267*b*, on Deut. **6** 18; (VI) Vienna Codex No. 35 on the same passage, and (VII) the printed Massorah on Zech. **6** 10.

[1] The seven *Milra* instances have five different accents: (1) ובאתָ Deut. **17** 9; (2) ובאתָ Gen. **6** 18; Deut. **26** 3; 1 Sam. **20** 19; (3) ובאתָ Exod. **3** 18; (4) ובאתָ Jerem. **36** 6, and (5) ובאתָ Zech. **6** 10, whilst the twelve *Milēl* exhibit seven varieties: (1) ובאתָ Deut. **12** 26; (2) ובאתָ 2 Kings **9** 2*a*; (3) ובאתָ the three instances which constitute § 76; (4) ובאתָ 1 Sam. **10** 3; 2 Kings **9** 2*b*; (5) ובאתָ Ezek. **38** 15; (6) ובאתָ Deut. **12** 5; 2 Sam. **5** 23; 1 Chron. **14** 14, and (7) ובאתָ 1 Sam. **22** 5.

ע"ז = § 77.

בָּאתָ *thou camest, is twice with Kametz.* This Rubric, which is from the printed Massorah on Gen. **16** 8 and which states that

this Kal preterite second person singular feminine occurs twice with *Kametz*, is meaningless, since it can have no other vowel-point under the *Beth*. בקמץ is manifestly a clerical error for בקרי *in the Scriptures* as the heading has it in Add. 15,250, fol. 12*a*, on the same passage. That is, in these two instances it is without the prefix, in contradistinction to the five instances in which it has this prefix and which are recorded in the following Rubric.

ע"ח = § 78.

וּבָאתָ *and thou shalt come, occurs five times . . . . and once it is with Aleph defective.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 89*a*, on 1 Kings **14** 3, which I have printed; (II) the same MS., fol. 99*b*, on 2 Kings **4** 4; (III) the same MS., fol. 283*b*, on Ruth **3** 4; (IV) Add. 15,250, fol. 199*b*, on 2 Kings **4** 4; (V) Add. 15,251, fol. 175*b*, on 2 Sam. **14** 3; (VI) the same MS., fol. 201*b*, on 2 Kings **4** 4, and (VII) the printed Massorah on Ruth **3** 4. The latter is the only List which has in the heading (ה' לנקבה) that it occurs five times as feminine.

ע"ט = § 79.

וּבָאתָ שָׁמָּה *and thou shalt come thither, occurs twice.* The design of this Massorah is to militate against the ancient reading וּבָאתֶם שָׁמָּה *and ye shall come thither* in Deut. **12** 5 which is exhibited in the Samaritan and the Septuagint and which is in accordance with verse 9 of this chapter. For the combination of the verb בוא with this adverb of place with and without the paragogic *He* see above ב, § 69.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 104*a*, on 2 Kings **9** 2.

פ' = § 80*a*.

בּוֹא *to come,* or *come thou, is fourteen times plene in the Scriptures, four of these are in the Pentateuch.* It will be seen that this Rubric includes both the Kal infinitive and the imperative singular masculine. The Massorah as usual has regard simply to the identity of the spelling, irrespective of the difference in the sense.

In the Pentateuch, where בוא occurs altogether eighteen times, it is defective in fourteen instances[1] and plene in four passages only. Hence the Massorah safeguards the exceptional orthography.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 2349, fol. 43*b*, on Gen. **43** 25. The declaration that there are altogether fourteen such instances in the Bible is due to the fact that, according to the School of textual redactors from which this Rubric proceeds, Josh. **23** 7 is plene.

[1] Comp. מ"ח Gen. **7** 1; **16** 2; **30** 3; **38** 8; Exod. **2** 18; **6** 11; **7** 26; **9** 1; **10** 1; **17** 12; **22** 25; Levit. **14** 48; Numb. **32** 9; Deut. **4** 21.

פ' = § 80*b*.

בּוֹא *is thirteen times plene.* That is, apart from Samuel and the Hagiographa. Outside these two exceptions it occurs altogether forty-five times both as infinitive and imperative, eighteen times in the Pentateuch and twenty-seven times in the Prophets excepting Samuel. As the Pentateuch has already been analysed in the preceding Rubric, it is only necessary to state that of the twenty-seven instances in the Prophets, eighteen are defective[1] and nine only plene. Hence the Massorah in this division of the Bible safeguards the orthography of the minority.

And throughout Samuel and the Hagiographa it is likewise plene except in five instances where it is defective. In Samuel it occurs altogether six times. It is plene in five instances (1 Sam. **9** 6, 15; 2 Sam. **3** 35; **15** 28; **16** 21) and defective in one instance only (2 Sam. **14** 32). Hence the solitary exception is recorded. In the Hagiographa, too, where it occurs ten times, the plene orthography is the rule and the defective the exception. The former occurs six times (Job **14** 14; Dan. **11** 10, 13; 2 Chron. **12** 11; **18** 34; **25** 14) and the defective four only. Here, therefore, the Massorah also records the minority.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 110*a*, on 2 Kings **16** 11, which I have printed; (II) the same MS., fol. 188*a*, on Ezek. **33** 22; (III) the same MS., fol. 191*b*, on Ezek. **38** 18; (IV) the same MS., fol. 224*a*, on Mal. **3** 23; (V) Add. 15,250, fol. 208*a*, on 2 Kings **16** 11; (VI) Add. 15,251, fol. 210*a*, on the same passage; (VII) Add. 15,451, fol. 29*a*, on Gen. **39** 16; (VIII) Add. 21,160, fol. 14*a*, on Gen. **24** 31; (IX) the same MS., fol. 42*a*, on Gen. **39** 16; (X) the same MS., fol. 323*b*, on Job **14** 14; (XI) Halle Ochlah Ve-Ochlah II, § 1, margin, and (XII) the printed Massorah on Ezek. **33** 22.

[1] Comp. מ"ח Josh. **23** 7; 1 Kings **1** 42; **14** 28; 2 Kings **5** 5; Isa. **20** 1; **22** 15; **26** 20; Jerem. **27** 7; **36** 29; **40** 4; Ezek. **3** 4, 11, 24; **8** 9; **10** 2; **21** 32; Habak. **2** 3; Hag. **1** 2.

With the exception of Lists XI and XII, the headings of all the other ten Lists coincide in stating that there are thirteen such plene instances apart from Samuel and the Hagiographa, though some of them differ with regard to one instance. Thus Lists V, VIII and X which belong to different Schools and to countries far apart, give עד בוא השמש Exod. **22** 25 as the fifth instance instead of לָעֵת בּוֹא השמש Josh. **10** 27. This is also the case in Lists XI and XII which head this Rubric differently. This might be due to a confusion of the catchwords לעת בוא השמש (Josh. **10** 27) and עד בוא השמש (Exod. **22** 25), but for the fact that in List VIII it is עד בוא השמש and in List XII אם חבול תחבל שלמת רעך which preclude such a confusion. List XI states in the heading that there are eighteen such instances (בוא י"ח), and gives the following four in addition to the thirteen recorded in the other Lists, viz. Hag. **1** 2; Job **14** 14; Dan. **11** 10, 13. It is evident that an ignorant Nakdan who found this List without the heading of the second part וכל שמו' וכתו' דכו' במ"ה altered the heading of the Rubric. List XII is very remarkable and instructive: (I) It states in the heading that there are (בוא י"ד מל' בקריא') fourteen such plene instances, which agrees with the heading in § 80*a*; (2) it gives Exod. **22** 25 as the fifth instance instead of Josh. **10** 27 thus coinciding with Lists V, VIII and X; (3) it gives Exod. **17** 12 as the sixth instance and states (וידי משה כבדים ויקחו אבן פליגא על דין) that there is a difference of opinion in the different Schools on this passage; (4) it gives לבלתי בוא בגוים = Josh. **23** 7 as the seventh instance which is supported by some of the best MSS., viz. Orient. 2201, second hand; Harley 5710—11; Orient. 2627 second hand, and the *editio princeps* of the Rabbinic Bible with the Massorah, as well as with the Massorah Parva on this passage, and (5) it omits Joel **3** 14. The addition כל אשר ידבר בוא יבוא = 1 Sam. **9** 6, is manifestly due to an ignorant Nakdan, since it not only makes fifteen instances and conflicts with the heading, but is contrary to the express statement at the end of the Rubric (וכל שמואל דכתו' מל' במ"ה חס') which excludes Samuel from the List of the fourteen plene instances. It is to be remarked that the omission of וכתובים after שמואל is also in Lists I and II. As it is ובא with the prefix *Vav* in Esther **5** 14, the heading of the second part of this Rubric ought more correctly to be וכל שמואל וכתו' דכו' במ"ה חס' בלי"ש yet none of the Lists have it so.

פ"א = § 81.

בּוֹא *is five times defective in the Hagiographa and Samuel.* Of this separate Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 164*a*, on 2 Chron. **25** 8, which I have printed, and (II) the printed Massorah on Ps. **126** 6. For its import see the preceding Rubric.

פ"ב = § 82.

בֹּא יָבוֹא *coming he shall came,* or *he shall surely come, occurs five times.* That is, this combination of the infinitive followed by the Kal future third person singular masculine. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 72*b*, on Levit. **14** 48, which I have printed; (II) Orient. 4445, fol. 100*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Habak. **2** 3.

פ"ג = § 83.

וָבֹא *and come, occurs twice.* That is, this Infinitive with the prefix *Vav* is in these two instances defective in contradistinction to the third instance where it is plene (2 Chron. **18** 29). As the identical phrase occurs in two parallel passages (comp. 2 Kings **22** 30 with 2 Chron. **18** 29) and varies in its orthography, the Massorah safeguards this variation.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 78*b*, on 1 Kings **3** 7, which I have printed; (II) Add. 15,250, fol. 426*b*, on 2 Chron. **18** 29, and (III) the printed Massorah on 1 Kings **22** 30. Lists II and III head this Rubric ובא נ' ב' חס' ואי' מל' and include in the enumeration the plene instance.

ט"נ = § 84.

בְּבוֹא *is nine times with Vav plene in the Scriptures.* This Kal infinitive construct with the prefix *Beth* and without and with the prefix *Vav,* occurs altogether twenty times. In eleven instances it is defective[1] and in nine plene. Hence the Massorah safeguards the minority.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 28*b*, on Gen. **42** 15, which I have printed; (II) Arund. Orient. 16, fol. 101*a*, on 2 Kings **5** 18; (III) the same MS., fol. 107*a*, on 2 Kings **12** 10; (IV) the same MS., fol. 296*a*, on Ps. **51** 2; (V) the same MS., fol. 297*a*, on Ps. **54** 2; (VI) the same MS., fol. 343*a*, on Prov. **18** 3; (VII) Add. 15,251, fol. 202*b*, on 2 Kings **5** 18; (VIII) the same MS., fol. 356*a*, on Ps. **51** 2; (IX) Add. 21,160, fol. 47*b*, on Gen. **42** 15; (X) Halle Ochlah Ve-Ochlah II, § 1, margin; (XI) the printed Massorah on Gen. **42** 15, and (XII) the same on Ps. **52** 2.

Though eleven out of the twelve Lists agree in stating in their respective headings that there are nine such plene instances, yet in enumerating them they differ with regard to the passages in which they occur. This conflict is due to the fact that these Lists represent two distinct Schools of textual redactors, viz. the Western and Eastern. According to the Westerns Ps. **54** 2 is plene and Ezek. **46** 8 is defective. They, therefore, include the former and exclude the latter; whilst according to the Easterns the reverse is the case, Ps. **54** 2 is defective and Ezek. **46** 8 is plene. Hence this recension excludes the Psalm instance and includes the Ezekiel passage. Lists I, III, VIII and IX exhibit the Eastern recension whilst Lists II, IV, V, VI and VII represent the Western recension. List XII is a mixture of both Schools and hence gives ten instances. The Massoretic note בבוא חס' למדי against Ps. **54** 2 in the Model Codex No. 1—3 in the Paris National Library, has supplied the clue to the apparently conflicting passages recorded in these Lists. As these Lists include the instances with the prefix *Vav,* the headings ought more properly to be ט' מל' בליש' or ובבוא ט' מל'.

[1] Comp. בָּא Numb. **33** 40; 1 Sam. **30** 1; 2 Sam. **4** 4; Jerem. **22** 23; **28** 9; Ezek. **46** 8; Prov. **1** 26, 27, 27; וּבָא Exod. **34** 34; Numb. **7** 89.

פ"ה = § 85.

וּבְבוֹא *occurs four times, twice defective and twice plene.* This is in accordance with the Eastern recension, since according to the Westerns Ezek. **46** 8 is defective, as will be seen in the preceding Rubric.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 78*a*, on Ezek. **34** 34, which I have printed; (II) Orient. 4445, fol. 77*b*, on the same passage; (III) Arund. Orient. 16, fol. 197*a*, on Ezek. **46** 8; (IV) Add. 15,251, fol. 87*b*, on Numb. **7** 89; (V) Add. 21,160, fol. 124*b*, on Exod. **34** 34; (VI) the same MS., fol. 200*a* on Numb. **7** 89; (VII) the same MS., fol. 277*b*, on Ezek. **46** 8, and (VIII) the printed Massorah on Exod. **34** 34.

פ"ו = § 86.

בְּבוֹא *is three times plene in the Pentateuch.* Apart from the Pentateuch, this Kal infinitive with the prefix *Caph* also occurs five times plene (1 Sam. **4** 5; **5** 10; 2 Sam. **17** 27; 2 Kings **5** 6; Ezek. **23** 44) and twice with the prefix *Vav* (Josh. **3** 15; **8** 29). By fixing the number at three, this Massorah militates against the reading of the celebrated Hellali Codex which exhibits בָּא defective in Gen. **12** 14, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 122*b*, on Deut. **16** 6, which I have printed, and (II) the printed Massorah on Gen. **12** 14. Jacob b. Chayim's List is hopelessly corrupt. It not only states that there are two such plenes in the Pentateuch (Gen. **12** 14; Deut. **16** 6), but declares that in one instance it is also plene with the prefix *Vav*[1]. וְבָבוֹא plene does not occur in the Pentateuch and the catchwords for it consist of a confusion of two passages, viz. Deut. **23** 12 and **24** 13.

1 כבוא ב' מל' באו' ויהי כבוא אברם, כבוא השמש מוקד צאתך ממצרים, וחר וכבוא השמש תשיב לו את העבוט.

פ"ז = § 87.

בָּבֹא *is six times defective.* That is, without and with the prefix *Vav,* in contradistinction to the ten instances in which it is plene recorded in the previous Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 245*b*, on 2 Kings **10** 2, which I have printed; (II) Orient. 4445, fol. 76*a*, on Exod. **33** 9; (III) Arund. Orient. 16, fol. 97*a*, on 1 Kings **22** 36; (IV) the same MS., fol. 105*a*, on 2 Kings **10** 2; (V) Add. 15,451, fol. 250*a*, on 2 Kings **6** 32; (VI) Add. 21,160, fol. 121*b*, on Exod. **33** 9, and (VII) the printed Massorah on the same passage. List I, which I have printed, gives as the second instance כבא ארון יהוה = 1 Sam. **4** 5 instead of כבא השמש = Deut. **23** 12. But as כבא השמש is not only given in List II, which exhibits the oldest form of this Massorah, but in all the other Lists and, moreover, as all the six Lists unanimously exclude כבא ארון there can hardly be any doubt that ארון is a clerical error for השמש. It is remarkable that both Lists III and IV which correctly record the same six instances, not only head this Rubric בבא ו' חס', but enumerate seven. List III gives ותתה כבא המלאך as the fifth passage and List IV gives ויהי כבא המלאך. Neither of these pasages, however, is to be found in the present text. As this Rubric includes one instance with the prefix *Vav,* List VII rightly heads it כבא ו' חס' בליש'.

פ"ח = § 88.

וְכָבֹא *occurs three times, twice plene and once defective.* The design of this Massorah is to exclude the reading וּבָבוֹא in Josh. **3** 15, which is exhibited in some MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, one in MS., and two printed: (I) Orient. 2349, fol. 136*a*, on Deut. **23** 12, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Josh. **8** 29.

פ"ט = § 89.

לָבוֹא *to come, is nine times defective.* As this infinitive with the prefix *Lamed* which occurs altogether about eighty-eight times is defective in these nine instances only, the Massorah safeguards the exceptional orthography. In fixing the number at nine, this Massorah defends the reading of the Jerusalem Codex in Gen. **48** 7, against the Hellali Codex, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119*b*, on Deut. **11** 31, which I have printed; (II) Arund. Orient. 16, fol. 31*b*, on Judg. **18** 9; (III) Add. 15,250, fol. 103*a*, on Deut. **11** 31; (IV) Add. 15,451, fol. 176*a*, on Judg. **18** 9; (V) Add. 21,160, fol. 83*b*, on Exod. **12** 23; (VI) Vienna Codex No. 35, on Judg. **18** 9; and (VII) the printed Massorah on Gen. **48** 7. It will be seen that all these Lists include the two instances of לָבֹא which are exceptionally defective. This accounts for the ט' חס' בליש' of List III.

צ' = § 90.

לָבוֹא לָרֶשֶׁת *to go to possess, occurs twice in this book.* That is, in Joshua. Apart from Joshua, it occurs five times (Deut. **9** 1; **11** 31; Judg. **18** 9; Neh. **9** 15, 23). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 12*b*, on Josh. **18** 3.

צ"א = § 91.

וְלָבוֹא *and go,* or *come, occurs four times.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 132*a*, on Deut. **31** 2, which I have printed; (II) Arund. Orient. 16, fol. 14*a*, on Josh. **14** 11; (III) the same MS., fol. 278*b*, on 2 Chron. **33** 14; (IV) Add. 15,251, fol. 121*b*, on Deut. **31** 2; (V) the same MS., fol. 193*a*, on 1 Kings **13** 16; (VI) Add. 15,451, fol. 506*a*, 2 Chron. **33** 14; (VII) Halle Ochlah Ve-Ochlah II, § 1, and (VIII) the printed Massorah on Deut. **31** 2.

List IV heads this Rubric ד' ומל' *it occurs four times* ***and*** *is plene,* which is perfectly correct since this form of the infinitive with the prefixes *Lamed* and *Vav* is plene in all the four instances. The heading in the printed Massorah (List VIII), viz. ד' מלאים *it occurs four times plene,* is misleading for it suggests that in other passages it is defective, whereas it occurs four times only ***and*** is plene in all the instances. List VII heads this Rubric ולבוא חד מן ג' מלאים and enumerates three only, viz. Deut. **31** 2; Josh. **14** 11 and 1 Kings **13** 16, which implies that it is defective in 2 Chron. **33** 14.

צ״ב = § 92.

מִבּוֹא *from coming, occurs six times . . . . the sixth instance is defective.* That is, 2 Kings **23** 11. The design of this Massorah is to militate against the ancient reading מִבָּא which is preserved in the Septuagint and Vulgate and which is now accepted by some of the best textual critics as preferable to the received text, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Orient. 2349, fol. 41*a*, on Gen. **24** 62, which I have printed; (II) Arund. Orient. 16, fol. 53*a*, on 1 Sam. **25** 26; (III) the same MS., fol. 116*a*, on 2 Kings **23** 11; (IV) the same MS., fol. 127*b*, on Isa. **23** 1; (V) Add. 15,250, fol. 161*a*, on 1 Sam. **25** 26; (VI) Add. 15,251, fol. 24*b*, on Gen. **24** 62; (VII) Add. 15,451, fol. 17*b*, on the same passage; (VIII) the same MS., fol. 199*a*, on 1 Sam. **25** 26; (IX) Add. 21,160, fol. 15*b*, on Gen. **24** 62, and (X) the printed Massorah on the same passage.

צ״ג = § 93.

בּוֹאִי *my coming,* or *come thou, is three times plene without and with the prefix Vav.* The Massorah, as is usually the case, records here the expressions which are identical in the spelling irrespective of the difference in their meaning. Hence it includes in this Rubric the infinitive with the suffix first person singular (1 Sam. **10** 8) and the imperative singular feminine (2 Sam. **13** 11; Cant. **4** 16). Both these forms, without and with the prefix *Vav,* occur altogether fifteen times. As they are defective in twelve instances[1] and plene in these three passages only, the Massorah safeguards the exceptional orthography.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 40*a*, on 1 Sam. **10** 8.

[1] Comp. בּאִי defective Gen. **48** 5; Judg. **6** 18; 1 Kings **14** 6; **17** 18; **22** 27; 2 Kings **18** 32; Isa. **36** 17; Ezek. **37** 9; Nah. **3** 14; וּבְאִי Gen. **19** 34; 1 Kings **1** 13; Isa. **47** 5.

צ״ד = § 94.

בּוֹאֲךָ *thou comest, occurs five times.* That is, this infinitive with the suffix second person masculine is in five instances plene with *Chateph-Pathach* under the *Aleph* in contradistinction to the three instances in which it is plene with *Segol* unter the *Aleph* recorded in § 96. This Rubric is from the printed Massorah on Gen. **10** 19. As one of the instances is with the prefix *Vav* and, moreover, as they are manifestly also contrasted with the four instances which have *Chateph-Pathach* under the *Aleph,* but which are defective (Gen. **19** 22; Judg. **11** 33; 1 Sam. **29** 6; 2 Sam. **5** 25) the heading ought more properly to be ה׳ מל׳ בלישׁ׳. Accordingly בּוֹאֲךָ which is plene in 1 Sam. **29** 6, in my edition of the Bible should be בּאֲךָ defective.

צ״ה = § 95.

בָּאתָה *thou comest, is six times so written.* That is, with *He* at the end in contradistinction to the instances recorded in the preceding Rubric, which are also given in the second part of this Rubric.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 15*b*, on Gen. **25** 18, which I have printed; (II) the same MS., Vol. I, fol. 234*a*, on 1 Kings **18** 46; (III) Arund. Orient. 16, fol. 93*b*, on the same passage; (IV) Add. 15,251, fol. 17*b*, on Gen. **10** 19; (V) Add. 15,451, fol. 8*a*, on the same passage, and (VI) the printed Massorah also on the same passage. The statement in the second part of this Rubric to the effect that בּוֹאֲךָ occurs four times, which is in apparent conflict with the statement in the preceding Rubric that there are five such instances, is due to the fact that in this part of the Rubric those instances only are given which are בּוֹאֲךָ, whilst in the former Rubric the one instance with the prefix *Vav* is included.

צ״ו = § 96.

בּוֹאֵךְ *thou comest, is four times plene.* That is, without and with the prefix *Vav,* this infinitive with the suffix second person masculine with *Segol* under the *Aleph* which is due to the pausal or distinctive accent, is in four instances plene in contradistinction to the five instances with *Chateph-Pathach* under the *Aleph* recorded in § 94. In the only other passage where it occurs it is בּאֵךְ defective (1 Kings **2** 13). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 150*a*, on Isa. **14** 9.

צ״ז = § 97.

בָּא *he cometh, is always plene except in one instance.* As this infinitive with the suffix third person singular masculine which occurs altogether eight times, is in seven instances defective (comp. בּאוֹ Exod. **33** 18; **34** 35; 1 Sam. **9** 13; **16** 11; **19** 23; 2 Sam. **5** 13; Ezek. **44** 27) and plene in one instance only, the Massorah safeguards this solitary exception. This Rubric is from the printed Massorah on Exod. **34** 35.

צ״ח = § 98.

וּבְבֹאוֹ *and when he cometh, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 246*b*, on 2 Kings **11** 8, which I have printed; (II) the same MS., Vol. II, fol. 162*a*, on 2 Chron. **22** 7; (III) the same MS., Vol. II, fol. 283*b*, on Dan. **8** 17; (IV) Arund. Orient. 16, fol. 106*a*, on 2 Kings **11** 8; (V) the same MS., fol. 27*vb*, on 2 Chron. **22** 7, and (VI) the printed Massorah on 2 Kings **11** 8. List III heads it ג׳ חס׳, which is due to the fact that it is defective in all the three passages.

צ״ט = § 99.

וּבְבֹאָהּ *and when she cometh, occurs twice and is defective.* That is, in contradistinction to the three instances where this infinitive with the prefix *Beth* and with the suffix third person singular feminine, but without the prefix *Vav* occurs and where it is plene (Josh. **15** 18; Jugd. **1** 14; Ezek. **24** 24).

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 188*b*, on Ezek. **33** 33, which I have printed; (II) the same MS., fol. 363*a*, on Esther **9** 25; (III) St. Petersburg Codex of A. D. 916, on Ezek. **33** 33; (IV) Add. 15,451, fol. 328*a*, on the same passage, and (V) Halle Ochlah Ve-Ochlah II, § 1. List III heads this Rubric ב׳ חס׳ לא ממ׳ הי׳ *it is twice defective with inaudible He.* That is, it is the infinitive Kal with prefixes *Beth* and *Vav* and with *He* paragogic as in 1 Kings **14** 12. But this must be regarded as peculiar to a certain School of textual redactors, since all the Standard Codices which I have collated have it וּבְבֹאָהּ. (Comp. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.) As this variation is not in the official List of the differences between the Easterns and Westerns and, moreover, as it is not indicated as such in any marginal Massorahs it is hazardous to describe it as *Eastern.*

ק׳ = § 100.

בְּבֹאֲכֶם *when ye go, occurs three times and is defective.* In declaring that this infinitive with the suffix second person plural masculine is defective in all the three instances, this Massorah follows the Jerusalem Codex and militates against the reading בְּבוֹאֲכֶם of the Hellali Codex in Numb. **15** 18, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 68*b*, on Levit. **10** 9, which I have printed; (II) Orient. 4445, fol. 93*b*, on the same passage; (III) Add. 15,250, fol. 82*b*, on Numb. **15** 18; (IV) Add. 21,160, fol. 150*b*, on Levit. **10** 9; (V) the same MS., fol. 213*a*, on Numb. **15** 18; (VI) Cambridge Add. 465, on the same passage, and (VII) the printed Massorah also on the same passage. The mnemonic sign occurs in List VI only.

ק״א = § 101.

כְּבֹאֲכֶם *as ye come,* or *go, occurs three times.* The design of this Massorah is to exclude the reading בְּבֹאֲכֶם with *Beth* instead of *Caph* in Josh. **3** 8 which is exhibited in several MSS. and early editions, as will be seen from the notes in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 31*b*, on Jugd. **18** 10, which I have printed, and (II) Add. 15,251, fol. 155*a*, on 1 Sam. **9** 13.

ק״ב = § 102.

כְּבֹאָם *when they come, is three times defective.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 75*b*, on Exod. **30** 20, which I have printed, and (II) Orient. 2348, fol. 85*b*, on the

same passage. As this infinitive with the prefix *Beth* and the suffix third person plural masculine is five times defective in the *textus receptus*, this Rubric must be based upon a recension of the text in which Exod. **40** 32 and Ezek. **42** 14 were plene.

ק״ג = § 103.

בְּבֹאָם *is three times defective.* That is, in contradistinction to the six instances in which it is plene (1 Sam. **16** 6; **18** 6; Ezek. **44** 17, 21; **46** 10; Ezra **2** 68). Of this Rubric, which exhibits the oldest form of this Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 4445, fol. 71*a*, on Exod. **28** 43; (II) the same MS., fol. 84*b*, on Exod. **40** 32; (III) Arund. Orient. 16, fol. 268*b*, on 2 Chron. **20** 10, and (IV) the printed Massorah on Exod. **28** 43. The three instances are obtained in accordance with the artificial manner of the Massorah by counting the Pentateuch where בְּבֹאָם occurs three times (Exod. **28** 43; **30** 20; **40** 32) as one instance, and the two passages which respectively occur in the Prophets and the Hagiographa. List III discards this artificial arrangement and simply has it בבאם ב׳ חס . . . וכל אורי׳ דמי׳. The printed Massorah (List IV) is hopelessly corrupt[1] and must be corrected in accordance with the three MS. Lists.

[1] בבאם כול׳ חס׳ בס״ג וסי׳ ארץ מצרים, בבאם חבנים, בתוכם בבואם יבא.

ק״ד = § 104.

בְּבֹאָן *when they came, occurs twice, once defective and once plene.* As this infinitive with the prefix *Beth* and the suffix third person plural feminine which occurs twice, is differently spelt, the Massorah safeguards the variation. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 20*a*, on Gen. **30** 38, which I have printed; (II) Arund. Orient. 16, fol. 194*b*, on Ezek. **42** 12; (III) the printed Massorah on Gen. **30** 38, and (IV) the same on Ezek. **42** 12.

ק״ה = § 105.

בּוֹאָנָה *their coming, occurs three times, twice plene and once defective.* By fixing the plene instances at two, the Massorah excludes the defective reading in Ruth **1** 19*b* which is exhibited in several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 282*b*, on Ruth **1** 19, which I have printed; (II) Add. 21,160, fol. 298*b*, on the same passage, and (III) Vienna Codex No. 35 on Jerem. **8** 7. As it is בְּבוֹאָהּ with the prefix *Caph* in Ruth **1** 19*b*, the heading ought more properly to be ב׳ בלישׁ׳, but as we have seen, the expression בלישנא is often omitted from the headings.

ק״ו = § 106.

וּבֹא *and go* or *come thou, occurs four times in the Scriptures.* That is, the imperative singular feminine with the prefix *Vav*. In the other five instances where it occurs it is without this prefix (2 Sam. **13** 11; 1 Kings **14** 6; **17** 13; Ezek. **37** 9; Nah. **3** 14).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 216*a*, on 1 Kings **1** 13, which I have printed; (II) the same MS., Vol. II, fol. 23*a*, on Isa. **47** 5; (III) Arund. Orient. 16, fol. 76*a*, on 1 Kings **1** 13; (IV) the same MS., fol. 139*a*, on Isa. **47** 5; (V) the same MS., fol. 349*b*, on Cant. **4** 16; (VI) Add. 15,451, fol. 13*b*, on Gen. **19** 34; (VII) Add. 21,160, fol. 6*b*, on the same passage; (VIII) Halle Ochlah Ve-Ochlah II, § 1; (IX) the printed Massorah on Gen. **19** 34, and (X) the same on 1 Kings **1** 13. As it is plene in one instance (Cant. **4** 16), Lists IV, V, VI, VII and IX rightly head this Rubric ד׳ נ׳ חס׳ ואׄ מל׳ and List VII defines it still more by adding against the catchwords for Cant. **4** 16 בתר׳ מל׳.

ק״ז = § 107.

וּבֹאוּ *and come ye, occurs three times.* This imperative plural masculine occurs altogether eleven times. In eight instances it is with *Shurek* (ובאו Gen. **45** 18; Deut. **1** 7; 2 Kings **10** 6; Jerem. **49** 14; Ps. **96** 8; Job **17** 10; 1 Chron. **16** 29; 2 Chron. **30** 8), and in three with *Kametz*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 205*a*, on Joel **4** 11, which I have printed; (II) Add. 15,251, fol. 288*a*, on Ezek. **39** 17; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah Finalis, letter ב, § 75.

ק״ח = § 108.

יָבֹא *he shall come, occurs twice with the accent.* That is, with *Munach* on the penultima. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 123*b*, on Deut. **1** 38, which I have printed, and (II) Add. 15,251, fol. 105*a*, on the same passage.

ק״ט = § 109*a*.

יָבוֹא *he will come, is seven times plene in the Pentateuch.* This Kal future third person singular masculine occurs altogether forty times in the Pentateuch. It is defective in thirty-three instances[1] and plene in seven only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at seven, the Massorah militates against the Jerusalem Codex which reads יָבֹא defective in Levit. **11** 34 and יָבוֹא plene in Numb. **19** 7, as well as against the Hellali Codex which reads יָבוֹא in Levit. **14** 36*b*, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 74*a*, on Levit. **16** 26, which I have printed; (II) Add. 15,250, fol. 22*a*, on Gen. **32** 9; (III) Add. 15,451, fol. 97*b*, on Numb. **8** 24; (IV) Add. 21,160, fol. 30*b*, on Gen. **32** 9; (V) the same MS., fol. 152*b*, on Levit. **11** 34; (VI) Halle Ochlah Ve-Ochlah II, § 1, margin, and (VII) the printed Massorah on Levit. **16** 26. List IV has the following mnemonic sign עשו מחא ראכיל דמא ומטר מוקיד לואי, which I have found in no other MS.

[1] Comp. יָבֹא defective Gen. **49** 10; Exod. **18** 15, 23; **21** 3; **22** 8; **29** 30; Levit. **14** 36, 36, 48; **16** 2, 3; **21** 11, 23; Numb. **6** 6; **19** 7; **20** 24; **27** 17; **31** 23, 23; Deut. **1** 38; **18** 6, 22; **19** 5; **23** 2, 3, 3, 4, 4, 9, 11, 12; **25** 5; **29** 21.

ק״ט = § 109*b*.

יָבוֹא *is seven times plene in the Pentateuch and throughout Isaiah it is likewise plene except once.* With the exceptional orthography of the future third person singular masculine in the Pentateuch this recension of the Rubric combines the solitary exception in Isaiah. In this book, where it occurs twenty-one times, it is plene no fewer than twenty times[1] and defective in one instance only. The Massorah, therefore, safeguards the unique passage.

The design of this Massorah is to militate against the reading יָבֹא defective in Isa. **7** 24 and **59** 19 as well as against the *Sevir* יָבוֹאוּ in Isa. **45** 24 and **66** 23 which is the textual reading in MSS. and early editions and is exhibited in the ancient Versions, as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 102*a*, on Levit. **16** 26, which I have printed, and (II) Orient. 2349, fol. 92*a*, on the same passage.

[1] Comp. יָבוֹא plene Isa. **1** 23; **3** 14; **5** 26; **7** 24; **13** 6; **30** 13; **32** 10; **35** 4, 4; **37** 33; **40** 10; **41** 3; **45** 24; **57** 2; **59** 19; **60** 13, 20; **66** 7, 15, 23.

י״י = § 110.

יָבוֹא *is plene throughout Jeremiah except four times.* In this book, where it occurs altogether twelve times, it is plene in eight instances[1] and defective in four only. Hence the Massorah safeguards the minority. By thus fixing the number at four, the Massorah militates against the reading יָבֹא defective in Jerem. **17** 6, 15 and **21** 13 which is exhibited both in MSS. and early editions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Jerem. **36** 29. It is remarkable that both Jerem. **6** 26 and **36** 29 which are here described as exhibiting variations in the MSS. are plene in the text, though the Rubric itself counts them, as two of the four defective instances. A later Nakdan, however, erased the *Vav* in Jerem. **36** 29 and remarked against it חס׳ כת׳. It is equally remarkable that Jerem. **17** 6 and **21** 13 which ought to be יָבוֹא plene are in the text of this Codex יָבֹא defective. Such conflicts, however, between the Massorah and the textual readings of this MS. are of frequent occurrence.

[1] Comp. יָבוֹא plene Jerem. **4** 12; **17** 6, 15; **21** 13; **46** 18; **49** 4, 36; **51** 49.

ק״י = § 110*.

יָבוֹא *throughout Psalms, Job and Proverbs it is* יָבֹא *defective except in five instances where it is plene.* In these three poetical books, where it occurs altogether sixteen times, it is defective in eleven instances[1] and plene in five only. Hence the Massorah safeguards the minority. In fixing the number at five, this Massorah militates against the reading יָבֹא plene in Ps. **121** 1 which is exhibited in some MSS. and in the *editio princeps* of the Bible with the Massorah by Jacob b. Chayim. It, moreover, excludes the plene reading in Prov. **6** 15, which I have given in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah II, § 1, margin. I have given it in the Massorah, Vol. III, p. 3, letter ב, § 110.*

[1] The eleven defectivè instances are as follows, five in the Psalms, viz. **37** 13; **50** 3; **55** 6; **121** 1; **126** 6; three in Job, viz. **3** 6, 25; **41** 8, and three in Proverbs, viz. **6** 15; **7** 20, 22.

ק״י״א = § 111*.

יָבוֹא *is four times plene in this book.* That is, in Job. This Rubric, which is from the printed Massorah on Job **5** 21 and which I have given in the Massorah Vol. III, p. 3, letter ב, § 111*, simply records the instances in Job, where this future third person singular masculine occurs altogether seven times and is defective in three instances. It will be seen that the Massorah here, contrary to its usual method, records the majority.

ק״י״א = § 111.

יָבֹא *is twice defective in this book.* That is, in Ezra-Nehemiah. Here, where it occurs altogether five times, it is plene in three instances (Ezra **10** 8; Neh. **13** 1, 19) and defective in two. Here, therefore, the Massorah records the minority. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 382*b*, on Neh. **6** 11, which I have printed. and (II) the printed Massorah on Ezra **10** 8.

ק״י״ב = § 112.

יָבוֹא. The instances of the defective and plene orthography of יָבֹא which the preceding five Rubrics record in the separate books of the Bible are here given in one concatenation. The six links of which it consists are combined by separate headings which as usual, are more or less artificial.

(A) The first member of this chain states that *Throughout the Pentateuch, Joshua and Judges it is always defective except in nine instances.*

The Pentateuch. — In the Pentateuch, where it occurs forty times, it is defective in thirty-seven instances and plene in seven only. (*Vide supra*, § 109*a*.)

Joshua. — In Joshua it occurs once only and is plene (**6** 19). The declaration, therefore, that it is always defective in this book, which is made in the heading is simply artificial.

Judges. — In Judges, of which there is no separate Rubric, it occurs five times, four times defective, viz. **4** 20; **13** 12, 17; **14** 18, and once plene, viz. **13** 8. Here, therefore, the heading is strictly applicable.

(B) *And in all the rest of the Prophets it is likewise plene except in six instances.* The remaining Prophets embraced in this member of the chain are as follows:

Samuel. — In Samuel, of which there is no separate Rubric, it occurs altogether eleven times; there is only one defective instance, viz. 1 Sam. **2** 34. All the other ten instances are plene, viz. 1 Sam. **2** 36; **9** 6; **21** 16; **26** 10; 2 Sam. **5** 6, 8; **6** 9; **15** 4, 37; **18** 27. Accordingly 1 Sam. **26** 10, which is יָבֹא defective in my edition of the Bible and which is in accordance with Orient. 2201 first hand; Harley 5710—11; Harley 5720; Add. 15,451; Add. 15,251 first hand, the *editio princeps* of the Prophets, Soncino 1485; the first edition of the Bible Soncino 1488; the third edition Brescia 1494; the Earlier Prophets, Pesaro 1511; the Complutensian; the first edition of the Rabbinic Bible by Felix Pratensis 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah 1524—25, must now be corrected into יָבוֹא plene in accordance with this Massorah and with Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250; Add. 15,251 second hand and the second edition of the Bible, Naples 1491—93.

Isaiah. — In Isaiah, of which there is no separate Rubric, it occurs twenty-one times. It is plene in twenty instances and defective once only. (*Vide supra*, letter ב, § 109*b*.)

Jeremiah. — In Jeremiah, where it occurs twelve times, it is plene in eight instances and defective in four. (*Vide supra*, letter ב, § 110.)

Ezekiel. — In Ezekiel, of which there is no separate Rubric, it occurs ten times and is defective in one instance only. Accordingly **20** 38; **24** 26; **44** 3, 9, 25; **46** 8, 10; **47** 9, 9 are plene.

Minor Prophets. — Of the Minor Prophets there is also no separate List. Here it occurs eighteen times and is defective in one instance only. It is, therefore, plene in the following seventeen passages: Hosea **7** 1; **9** 4; **10** 12; **13** 15; Joel **1** 15; Amos **5** 9; Micah **1** 15; **5** 4, 5; **7** 12; Habak. **1** 9; **3** 3, 16; Zeph. **2** 2, 2; Zech. **9** 9; Mal. **3** 1.

(C) *And throughout Kings, the Psalms, Job and Proverbs it is likewise defective except in six* (five) *instances.*

Kings. — This book ought properly to belong to B and be included in the heading וכל שאר נביאים since it is in the Prophets and not in the Hagiographa, which this member of the chain discusses. There is no separate List of Kings. In this book יָבֹא occurs six times (1 Kings **14** 13; 2 Kings **5** 8; **6** 32; **19** 32, 33, 33) and is uniformly defective.

The Psalms, Job and Proverbs. — For the sixteen instances in these three poetical books, viz. the eleven defective and five plene see § 111.

(D) *Canticles.* — *And throughout Canticles it is likewise plene except once.* This heading is misleading, since it states that the plene orthography is the rule in this book, whereas it occurs only in one instance in the whole of Canticles and is defective (Cant. **4** 16).

(E) *Ecclesiastes.* — *And throughout Ecclesiastes it is likewise defective except once.* This is still more misleading. Not only is the defective orthography of this future third person singular masculine not the rule in Ecclesiastes, but neither יָבֹא nor יָבוֹא occurs in this book and the solitary instance which is adduced as an exception is שֶׁיָּבוֹא with the prefix *Shin*.

(F) *And throughout the Hagiographa it is likewise plene except in three instances.* As the Psalms, Job, Proverbs, Canticles and Ecclesiastes, which belong to the Hagiographa, have already been noticed in this concatenation, the heading here ought more properly to be וכל שאר כתובים.

Lamentations. — In Lamentations it occurs altogether only once and is defective (**4** 12).

Ezra-Nehemiah. — For this book, where it occurs altogether five times, see ב, § 111.

It will be seen that Esther, Daniel and Chronicles are not included in this long Rubric. This is due to the fact that in Esther, where it occurs four times (**4** 11; **5** 4, 8; **6** 5), Daniel, where it occurs twice (**11** 13, 24), and Chronicles, where it occurs four times (2 Chron. **19** 10; **23** 6, 19; **25** 7), it is uniformly plene.

From the above analysis we obtain the following results with regard to the orthography of this future third person singular masculine. Of the 159 instances in which it occurs, 94 are plene and 65 defective. The original defective spelling יָבֹא has uniformly maintained its position in Kings and Proverbs only. Its ascendency is exhibited in the Pentateuch, Judges and the Psalms; whilst in the rest of the Bible יָבוֹא, the later plene orthography has been introduced either wholly, as is the case in Daniel and Chronicles, or in the majority of instances. Moreover, even in some of the passages where the *textus receptus* has prevailed the Standard Codices of other textual redactors exhibit important variations.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 158*a*, on Levit. **14** 8, which I have printed; (II) the same MS., fol. 201*b*, on Numb. **8** 24; (III) the same MS., fol. 287*a*, on Habak. **3** 3; (IV) Add. 15,451, fol. 458*b*, on Neh. **6** 11, and (V) the printed Massorah on Numb. **8** 24. The printed Massorah (List V) adds at the end that according to some, Prov. **6** 15 is the only plene instance in this book (ואית דאמרי פותאום יבא אידו לי׳ מלא במשלי׳). Hence Proverbs where, apart from the *Kethiv* (**18** 17), it occurs altogether three times (**6** 15; **7** 20, 22) and which is one of the two books wherein the original defective orthography is uniformly retained according to the *textus receptus*, is thus deprived of its preeminence by this School of textual redactors.

ק״י״ג = § 113.

יָבוֹא *the future third person* ***singular,*** *is according to the Sevir* יָבוֹאוּ ***the plural*** *in fourteen instances.* This Rubric is from the printed Massorah on Levit. **11** 34. Since the publication of this Rubric I have found it also in the ancient Codex Orient. 4445, fol. 95*a*, on the same passage. This Massorah is exclusively restricted to the future third person singular masculine for

which the extra official reading is the future third person plural. It is, therefore, distinct from ב, § 67, which records the several forms of this verb belonging to this category.

קי״ד = § 114.

יָבֹא בִּי *it shall come upon me, is twice thus combined in the Scriptures.* This Rubric is from Harley 5710—11, Vol. II, fol. 189*b*, on Ps. **55** 6. As Jerem. **4** 12 is יָבֹא לִי in the received text, it shows that בִּי and לִי respectively exhibit the readings of two different Schools of textual redactors and that each School guarded its reading in a separate Rubric.

קט״ו = § 115.

יָבֹא לִי *it shall come unto me, occurs twice.* This Massorah emanates from the School of textual redactors which preserved the reading לִי in Jerem. **4** 12. Hence the conflict between this Rubric and the preceding one.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 149*b*, on Jerem. **4** 12 which I have printed and (II) Add. 15,250, fol. 241*a* on the same passage.

קט״ז = § 116.

יָבֹא שָׁמָּה *occurs twice with the accent.* For this Rubric see ב, § 108.

קי״ז = § 117.

וַיָּבֹא *and he shall come, is eleven times Raphe in the Scriptures.* That is, with *Sheva* under the *Vav* in contradistinction to those numerous instances in which it is with *Pathach.*

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eighteen Lists, seventeen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 64*b*, on Jerem. **48** 8, which I have printed; (II) the same MS., Vol. II, fol. 180*a*, on Ps. **24** 9; (III) the same MS., Vol. II, fol. 231*a*, on Job **21** 17; (IV) the same MS., Vol. II, fol. 285*a*, on Dan. **11** 7; (V) the same MS., Vol. II, fol. 285*b*, on Dan. **11** 15; (VI) St. Petersburg Codex of A. D. 916, on Isa. **26** 2; (VII) Arund. Orient. 16, fol. 37*a*, on 1 Sam. **4** 3; (VIII) the same MS., fol. 129*a*, an Isa. **26** 2; (IX) the same MS., fol. 136*b*, on Isa. **41** 25; (X) the same MS., fol. 201*a*, on Hosea **6** 3; (XI) the same MS., fol. 289*a*, on Ps. **24** 9; (XII) the same MS., fol. 328*b*, on Job **21** 17; (XIII) Add. 15,250, fol. 230*a*, on Isa. **41** 25; (XIV) Add. 15,251, fol. 230*b*, on the same passage; (XV) the same MS., fol. 246*a*, on Jerem. **48** 8; (XVI) Add. 15,451, fol. 300*b*, on the same passage; (XVII) Halle Ochlah Ve-Ochlah II, § 1, and (XVIII) the printed Massorah on Job **21** 17.

List XI alone heads this Rubric properly ויבא י״א רפ״י ב׳ מל׳ ומ׳ חס׳ thus emphasising the fact that it is plene in two instances (Hos. **6** 3; Ps. **24** 7), which List I states at the end.

קי״ח = § 118.

וַיָּבוֹא *and he came, is fifteen times plene.* With the exception of the book of Esther, this future third person singular masculine occurs upwards of two hundred and thirty times. As it is defective in about two hundred and eighteen instances and plene in fifteen only, the Massorah safeguards the exceptional orthography.

And throughout Esther it is likewise plene except twice. In Esther, where it occurs altogether six times and is plene in four instances (**4** 2, 9; **5** 10; **6** 6) and defective in two only, the Massorah safeguards the minority.

Of this Rubric I collated fifteen Lists, thirteen in MSS., and two printed: (I) Arund. Orient. 16, fol. 97*a*, on 1 Kings **22** 30, which I have printed; (II) the same MS., fol. 37*a*, on 1 Sam. **4** 13; (III) the same MS., fol. 104*b*, on 2 Kings **9** 30; (IV) the same MS., fol. 190*a*, on Ezek. **36** 20; (V) the same MS., fol. 321*b*, on Job **1** 6; (VI) Add. 15,250, fol. 197*b*, on 1 Kings **22** 30; (VII) the same MS., fol. 291*a*, on Ezek. **40** 6; (VIII) the same MS., fol. 247*a*, on Job **1** 6; (IX) Add. 15,451, fol. 226*a*, on 1 Kings **7** 14; (X) the same MS., fol. 244*a*, on 1 Kings **22** 15; (XI) the same MS., fol. 313*b*, on Ezek. **14** 1; (XII) the same MS., fol. 357*b*, on Isa. **38** 1; (XIII) Add. 21,160, fol. 276*b*, on Ezek. **36** 20; (XIV) the printed Massorah on 1 Sam. **4** 13, and (XV) the same on Ezek. **40** 6. List VII omits the second part of this Rubric which makes it unintelligible.

קי״ט = § 119*a*.

וַיָּבֹא *and* ***he*** *came, is in twelve instances according to the Sevir and* ***they*** *came.* This Massorah is from Harley 5710—11, Vol. I, fol. 93*b*, on Numb. **13** 22. Its design is manifestly to record those instances only of the future third person singular masculine which are with *Vav* conversive (וַיָּבוֹא) for which the *Sevir* is וַיָּבוֹאוּ the plural, just as § 113 catalogues exclusively the instances of this future without the prefix (וַיָּבוֹא). This is not only indicated in the heading, but in the addition at the end of the Rubric, which emphasises the fact that wherever וַיָּבוֹא is followed by הֵמָּה the extra-official reading is likewise וַיָּבוֹאוּ the plural.

Accordingly six only out of the twelve instances properly belong to this Rubric, viz. וַיָּבֹא Numb. **13** 22; 2 Sam. **3** 35; **19** 9; Ezek. **14** 1; **23** 44; **36** 20. Four, viz. יָבוֹא Isa. **45** 24; **66** 23; Jerem. **51** 48; Ezek. **20** 38 belong to § 113, where they are duly given, whilst the two instances of בָּא belong to § 67. As is often the case, a later Nakdan, who mistook the import of this Massorah not only mixed up the different forms of this verb, but altered the heading to correspond with the number of instances which he put promiscuously together.

קי״ט = 119*b*.

וַיָּבֹא *In eight instances this verb is in the singular as the textual reading, for which the Sevir substitutes the plural.* This is simply another recension of § 67.

ק׳כ = § 120.

יְבוֹאֵנִי *he shall come upon him, occurs twice, once defective and once plene.* That is, to distinguish it from the only other instance where it is יְבוֹאֲנִי with *Tzere* under the *Aleph* and without *Dagesh* in the *Nun,* being the suffix first person plural (Isa. **28** 15).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 347*a*, on Prov. **28** 22.

קכ״א = § 121.

תָּבֹא *she shall,* or *thou shalt come, is three times defective.* That is, in the Prophets. It will be seen that the Massorah, as usual, which has regard simply to the identity of the spelling irrespective of the difference in the sense, couples together the third person singular feminine (2 Sam. **13** 5; Jerem. **2** 3) with the second person singular masculine (1 Kings **22** 25). This future, both as second person masculine and third person feminine, occurs altogether twenty-nine times in the Prophets. As it is plene in no fewer than twenty-six instances and defective in three only, the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists (I) Arund. Orient. 16, fol. 96*b*, on 1 Kings **22** 25, which I have printed; (II) Add. 15,250, fol. 197*b*, on the same passage, and (III) Add. 15,251, fol. 199*b*, also on the same passage. The headings of this Rubric afford a striking illustration of the difficulty in deciphering the Massorah. Thus Lists I and III simply state that it is three times defective, whereas it is defective in no fewer than fifteen instances. The three times must, therefore, refer to the Prophets alone and the word בנביאים must be supplied. The heading in List II ג׳ חס׳ בסיפרא *it is three times defective in this book,* i. e. Kings is still more puzzling, since it occurs only once in Kings and the other two instances are in Samuel and Jeremiah. בסיפרא must, therefore, be a scribal error for בנביאים.

קכ״ב = § 122.

תָּבֹא *is seventeen times defective.* That is, as future second person masculine and third person feminine. In the Pentateuch, where it occurs altogether twenty-two times, it is plene in thirteen instances and defective in nine. Hence the Massorah safeguards the minority. The Massorah, after enumerating the nine instances, adds אלין חס׳ באורי׳ *these are defective in the Law.*

The following are in the Prophets and Hagiographa. In these two divisions of the Bible apart from Proverbs it occurs altogether fifty-seven times. It is plene in forty-nine instances and defective in eight only. The Massorah, therefore, safeguards the minority.

And throughout Proverbs it is likewise defective except in four instances where it is plene. In Proverbs, where it occurs altogether eight times, it is defective in four instances (**3** 25; **4** 14; **23** 10; **26** 2) and plene in four. As this is the only book in the Bible

where the two kinds of spelling occur in equal numbers it occupies a part of the Rubric by itself.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 70*a*, on Levit. 12 4, which I have printed; (II) Orient. 4445, fol. 65*a*, on Exod. 23 27; (III) Arund. Orient. 16, fol. 321*b*, on Job 1 7; (IV) the same MS., fol. 331*a*, on Job 29 13; (V) Add. 15,250, fol. 45*b*, on Exod. 23 27; (VI) the same MS., fol. 347*b*, on Job 2 2; (VII) Add. 15,451, fol. 136*a*, on Deut. 23 26; (VIII) the same MS., fol. 267*b*, on Job 2 2; (IX) Add. 21,160, fol. 255*b*, on Deut. 1 37; (X) Halle Ochlah Ve-Ochlah II, § 1, margin; (XI) the printed Massorah on Levit. 12 4, and (XII) the same on Job 2 2. Lists VI and X omit the third part of this Rubric, which excepts Proverbs from the seventeen instances, and thus render this Massorah unintelligible. List X, moreover, heads this Rubric תבא יח חס׳ and enumerates sixteen only, omitting 1 Kings 22 25 which is manifestly incorrect.

קכ״ג = § 123.

וַתָּבוֹא *is ten times plene.* That is, in the Prophets. As the defective and plene orthography of this future third person singular feminine with the prefix *Vav* varies in the different books, the Massorah separates the three Divisions of the Bible, according to the predominance of the one or the other mode of spelling.

The Pentateuch. — The Pentateuch, where it occurs twice, is omitted because there is no difference in its spelling in this Division, since it maintains here the primitive orthography in both instances (Gen. 8 11; 19 33).

The Prophets. — In this Division it occurs altogether thirty-six times. Here it is defective in twenty-six instances[1] and plene in ten. Hence the Massorah safeguards the minority. In fixing the number at ten, this Massorah militates against the redactions of other Schools which read it plene in Judg. 19 26, as will be seen from the note on this passage in my edition of the Bible.

The Hagiographa. — *And throughout the Hagiographa it is likewise plene except twice.* In this Division it occurs altogether twelve times. It is plene in ten instances[2] and defective in two only. Here, therefore, the exceptional orthography is safeguarded. In fixing the number of the defectives at two, the Massorah militates against the Eastern recension, which reads it defective in Ruth 2 7 and which is also the reading in the earliest editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 63*a*, on 2 Sam. 11 4, which I have printed; (II) the same MS., fol. 71*b*, on 2 Sam. 20 22; (III) the same MS., fol. 106*b*, on 2 Kings 11 16; (IV) the same MS., fol. 180*b*, on Ezek. 22 4; (V) the same MS., fol. 187*b*, on Ezek. 33 4; (VI) Add. 15,250, fol. 169*b*, on 2 Sam. 11 4; (VII) Add. 15,251, fol. 279*a*, on Ezek. 22 4; (VIII) Add. 21,160, fol. 280*b*, on Ezek. 37 10, and (IX) the printed Massorah on Ezek. 22 4. List VII omits the Hagiographa which makes the Rubric unintelligible.

[1] Comp. וַתָּבֹא defective Judg. 9 57; 13 6; 19 14, 26; 1 Sam. 25 36; 2 Sam. 8 5; 1 Kings 1 15, 28; 2 19; 10 1, 2, 2; 14 4, 17; 21 5; 2 Kings 4 7, 25, 27, 36, 37; 11 13; 24 10; 25 2; Jerem. 52 5; Ezek. 2 2; 3 24.

[2] Comp. וַתָּבוֹא plene Job 37 8; Ruth 2 3, 7, 18; 3 16; 2 Chron. 9 1, 1; 23 12, 15; 30 27.

קכ״ד = § 124.

וַתָּבֹא אֲלֵיהֶם *and she came upon them, occurs twice.* That is, this Kal future third person singular feminine with and without the prefix *Vav*, is in two instances followed by the preposition אֶל with the suffix third person plural masculine, in contradistinction to the only other instance where this phrase occurs and where it is וַתָּבֹא לָהֶם (Judg. 19 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26*a*, on Judg. 9 57.

קכ״ה = § 125.

תְּבוֹאֲנִי *she shall come upon him, occurs three times, twice plene and once defective.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol II, fol. 247*b*, on Prov. 11 27, which I have printed; (II) Arund. Orient. 16, fol. 340*a*, on Prov. 10 24; (III) the same MS., fol. 340*b*, on Prov. 11 27; (IV) Add. 15,250, fol. 360*b*, on Prov. 10 24; (V) Halle Ochlah Ve-Ochlah II, § 1, margin, and (VI) the printed Massorah on Prov. 11 27. List V has the following mnemonic sign עמילא דחיל בישא.

קכ״ו = § 126.

תָּבוֹאִי *thou shalt come, occurs three times in this form.* That is, this future second person singular feminine without and with the prefix *Vav*, in contradistinction to the future second person singular masculine which is of frequent occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 85*a*, on Ezek. 16 7, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 260*a*, on Ruth 3 17. The conflict between these two Massorahs is manifestly due to the fact that they are based upon two different recensions of the text. List I emphatically states that Ezek. 16 17 is וְתָבֹאִי defective and this is confirmed by many of the Standard Codices and all the early editions except two, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 2627; Orient. 1474 on which this Massorah is given &c. for which reason I have adopted it in my edition. List II, however, heads this Massorah תָּבוֹאִי נ׳ מלאי בקריה and hence is based upon a recension which had וְתָבוֹאִי plene in Ezek. 16 17. This is the reading in St. Petersburg Codex of A. D. 916; Add. 15,452; the *editio princeps* of the Prophets, Soncino 1485—86, and the first edition of the Rabbinic Bible with the Massorah. It is remarkable that the Model Codex itself, which gives this recension of the Massorah (Harley 5710—11), is one of the MSS. which read וְתָבֹאִי defective.

קכ״ז = § 127.

אָבֹא *I shall come, is five times defective.* This Kal future first person singular without and with the prefix *Vav*, occurs altogether thirty-three times. As it is plene in twenty-eight instances[1] and defective in five only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 228*b*, on 1 Kings 13 8, which I have printed; (II) the same MS., Vol. II, fol. 211*b*, on Ps. 118 19; (III) Arund. Orient. 16, fol. 317*b*, on Ps. 132 3; (IV) Add. 15,451, fol. 17*a*, on Gen. 24 42; (V) Add. 21,160, fol. 32*a*, on Gen. 33 14; (VI) Orient. 2349, fol. 41*a*, on Gen. 24 42; (VII) the same MS., fol. 47*a*, on Gen. 33 14; (VIII) Cambridge Add. 465, on Gen. 24 42, which alone has the mnemonic sign, and (IX) the printed Massorah on the same passage.

As this Rubric includes the one instance in which it is וָאָבֹא with the prefix *Vav* Lists I, II and VI rightly head it הי׳ חס׳ בליש׳. List IX expresses it by אבא ואבא הי׳.

[1] Comp. אָבוֹא plene Gen. 38 16; Exod. 20 21; 1 Sam. 29 8; 2 Sam. 11 11 1 Kings 1 14; Ezek. 38 11; Hos. 11 9; Mal. 3 24; Ps. 5 8; 26 4; 42 3; 66 13; 71 16; 73 17; Job 23 3; Esther 4 16; Neh. 2 7, 8; 6 11; וְאָבוֹא 2 Sam. 17 2; Isa. 37 24; וְאָבוֹא Ezek. 3 15; 8 10; 16 8; Neh. 2 9, 11, 15; 13 7.

קכ״ח = § 128.

וְאָבוֹא *and I shall come, occurs twice.* That is, with *Sheva* under the prefix *Vav*, in contradistinction to the eight instances where it is with *Kametz*, for which see the note to the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 134*a*, on Isa. 37 24.

קכ״ט = § 129.

וְאָבוֹאָה *and I will come, occurs four times, and once it is without the prefix Vav .... the second instance,* viz. *Judg. 15 1 is defective.* That is, in these five instances this Kal future first person singular is with paragogic *He*. In fixing the instances with *Vav* conjunctive (ו) at five, the Massorah militates against the ancient reading וְאבואה in 2 Kings 19 23, which is exhibited in the Septuagint and which is now accepted by most textual critics as preferable.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 149*a*, on 2 Chron. 1 10, which I have printed; (II) Arund. Orient. 16, fol. 113*b*, on 2 Kings 19 23; (III) the same MS, fol. 294*b*, on Ps. 43 4; (IV) Add. 15,250, fol. 19*b*, on Gen. 29 21; (V) Add. 15,451, fol. 21*a*, on the same passage; (VI) the same MS., fol. 261*b*, on 2 Kings 19 23; (VII) Add. 21,160, fol. 24*a*, on Gen. 29 21; (VIII) Halle Ochlah Ve-Ochlah II, § 1, and (IX) the printed Massorah on Gen. 29 21.

קל׳ = § 130.

יָבוֹאוּ *they shall come, is three times plene.* This future third person plural masculine occurs fifty-three times. It is defective

in fifty instances and plene in three only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 196*b*, on 1 Sam. **31** 4, which I have printed; (II) the same MS., Vol. II, fol. 200*b*, on Ps. **86** 9; (III) Arund. Orient. 16, fol. 56*b*, on 1 Sam. **31** 4; (IV) the same MS., fol. 305*b*, on Ps. **86** 9; (V) Add. 15,250, fol. 335*a*, on the same passage; (VI) Add. 15,251, fol. 363*a*, also on the same passage; (VII) Add. 15,451, fol. 203*a*, on 1 Sam. **31** 4; (VIII) the printed Massorah on the same passage, and (IX) the same on Ps. **86** 9.

קל״א = § 131

וַיָּבֹאוּ *and they shall come, is seven times Râphe.* This future third person plural masculine is preceded by the *Vav* no fewer than 196 times. In 189 instances the *Vav* in Massoretic language is with *Dagesh* = *Pathach*, i. e. is *Vav* conversive, whilst in seven instances only, is it *Raphe* = with *Sheva*, i. e. conjunctive. Hence, the Massorah safeguards the minority.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 149*b*, on Josh. **18** 4, which I have printed; (II) the same MS., Vol. II, fol. 6*b*, on Isa. **13** 2; (III) the same MS., Vol. II, fol. 91*a*, on Ezek. **33** 31; (IV) Orient. 4445, fol. 56*a*, on Exod. **14** 17; (V) Arund. Orient. 16, fol. 13*a*, on Josh. **18** 4; (VI) the same MS., fol. 124*a*, on Isa. **13** 2; (VII) the same MS., fol. 149*a*, on Jerem. **3** 18; (VIII) Add. 21,160, fol. 88*a*, on Exod. **14** 16; (IX) the same MS., fol. 255*b*, on Deut. **10** 11; (X) Halle Ochlah Ve-Ochlah II, § 1; (XI) the printed Massorah on Josh. **18** 4; (XII) the same on Isa. **13** 2, and (XIII) the same on Jerem. **3** 18.

Though most of the Lists state at the end (בתר׳ מל׳) that in Ezek. **33** 31 it is plene, yet List IX alone heads this Rubric ויבאו ד׳ ר׳ חס׳ ואי מל׳ and adds against the catchwords for Ezek. **33** 31 that this is the plene instance which is more precise. List XIII heads it ויבאו ד׳ חספין, thus affording another proof that חספין and רפי are synonymous in Massoretic terminology and denote *Sheva*.

קל״ב = § 132.

וַיָּבוֹאוּ *and they came, is three times plene.* As this future third person plural with *Vav* conversive occurs no fewer than 189 times and is defective in 186 instances and plene in three only, the Massorah safeguards the exceptional orthography. By fixing the number at three, the Massorah militates against the reading וַיָּבֹאוּ defective in Jerem. 8 16 which is exhibited both in MSS. and the early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 247*a*, on 2 Kings **11** 19, which I have printed; (II) the same MS., Vol. II, fol. 37*a*, on Jerem. 8 16; (III) the same MS., Vol. II, fol. 166*b*, on 2 Chron. **29** 18; (IV) Arund. Orient. 16, fol. 106*b*, on 2 Kings **11** 19; (V) the same MS., fol. 153*a*, on Jerem. 8 16; (VI) the same MS., fol. 257*a*, on 2 Chron. **29** 18; (VII) Add. 15,250, fol. 432*a*, on the same passage; (VIII) Add. 15,251, fol. 243*b*, on Jerem. 8 16, and (IX) the printed Massorah on 2 Kings **11** 19.

קל״ג = § 133.

תָּבֹאנָה. A sign for the spelling of this future third person plural feminine. The design of this Massorah is to indicate where this form is plene. Apart from תָּבֹאנָה, which is simply the catchword for this sign and the spelling of which without the *He* is unique, this Rubric catalogues the five instances of this future without and with the prefix *Vav* which are plene, in contradistinction to the seven instances in which it is defective, viz. Gen. **41** 21; Exod. **2** 16, 18; 1 Kings **3** 16; Isa. **44** 7; **47** 9; **48** 3. This is evident from the remark at the end of the Rubric, which emphatically states that in all the other instances where this future occurs it is defective. Accordingly this Massorah is based upon Codices which exhibited תָּבוֹאנָה in 1 Sam. **10** 7. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 26*b*, on Gen. **30** 38, which I have printed, and (II) the printed Massorah on Exod. **2** 16.

קל״ד = § 134.

וְתָבֹאנָה *and they shall come, occurs twice, once at the beginning of the verse and once at the end.* That is, with *Vav* conjunctive, in contradistinction to the instances in which it is with *Vav* conversive, recorded in the following Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 153*a*, on Jerem. 9 16, which I have printed; (II) the same MS., fol. 139*b*, on Isa. **47** 9, and (III) Add. 15,451, fol. 273*b*, on Jerem. 9 16.

קל״ה = § 135.

וַתָּבֹאנָה *and they came, occurs five times.* That is, with *Pathach* under the *Vav*, in contradistinction to the two instances in which it is *Raphe* or with *Sheva*. (*Vide supra*, § 134.) The design of this Massorah is to exclude the textual reading or *Kethiv* in Esther **4** 4, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 23*a*, on Isa. **48** 3, which I have printed; (II) Arund. Orient. 16, fol. 139*b*, on the same passage; (III) the same MS., fol. 360*a*, on Esther **4** 4; (IV) Add. 15,250, fol. 26*b*, on Gen. **41** 21; (V) Add. 15,251, fol. 42*a*, on Exod. **2** 16; (VI) Add. 15,451, fol. 39*a*, on the same passage; (VII) Add. 21,160, fol. 66*a*, also on the same passage; (VIII) the same MS., fol. 310*b*, on Esther **4** 4; (IX) Halle Ochlah Ve-Ochlah II, § 1, margin, and (X) the printed Massorah on Exod. **2** 16. Not only do none of these Lists state that according to the official reading or *Keri* the instance in Esther **4** 4 is plene, but those Lists which give it in the catchwords have it ותבאנה defective, as it is in all the other four instances.

קל״ו = § 136.

נָבֹא *we shall come, is three times defective.* This future first person plural without and with *Vav* conversive occurs altogether twelve times. It is plene in nine instances[1] and defective in three only. The Massorah, therefore, safeguards the exceptional orthography. This was deemed especially necessary since the two different spellings occur within a few verses of each other (comp. 2 Kings **7** 4, 12).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 102*b*, on 2 Kings **7** 12, which I have printed, and (II) the printed Massorah on Gen. **37** 10. According to this Massorah, therefore, Ezra 8 32 must be נָבוֹא plene. This is corroborated by the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c. and by all the early editions except one, viz. by the first, second, third and fourth editions of the Bible, the Complutensian, the first Rabbinic Bible, Venice 1517, and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25. וְנָבֹא defective I have found in Add. 15,451, and in the *editio princeps* of the Hagiographa, Naples 1486—87. Accordingly וְנָבֹא defective Ezra 8 32 in my edition of the Bible is to be corrected into וְנָבוֹא plene.

[1] Comp. נָבוֹא plene Gen. **20** 13; **37** 10; 2 Kings **7** 4; Jerem. 2 31; **42** 14; Job **9** 32; Neh. **4** 5; וְנָבוֹא 1 Sam **10** 14; Ezra 8 32.

קל״ז = § 137.

וְנָבֹא *and we shall come, occurs twice and is plene.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 152*b*, on Jerem. 8 14.

קל״ח = § 138.

וְנָבוֹאָה *and let us come, occurs three times, twice plene and once defective.* That is, the future first person plural with paragogic *He* and with or without the prefix *Vav*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 149*b*, on Jerem. **4** 5, which I have printed; (II) the same MS., fol. 317*b*, on Ps. **132** 7, and (III) the printed Massorah on Jerem. **4** 5. As one of the instances is without the prefix *Vav*, List II heads this Rubric more correctly נבואה ב׳ א׳ whilst List III has it נבואה ונבואה נ׳ ב׳ מל׳ ואי חס׳ מל׳ ואי חס׳ and adds at the end ואי נבואה.

קל״ט = § 139.

וְהַבָּא *and he that cometh, occurs six times.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 72.

ק״מ = § 140.

וָבָא *and coming in, occurs three times.* That is, to distinguish this triliteral with *Kametz* under the *Vav* where it is the par-

ticiple from the one with *Shurek* under the *Vav* which is the preterite third person singular masculine and which occurs about fifty times.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 266*b*, on 2 Chron. **16** 1, which I have printed; (II) Add. 15,451, fol. 494*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 1, and (IV) the printed Massorah Finalis, letter ב, § 35.

קמ״א = § 141.

וְהַבָּאִים *and they that came, occurs twice.* This participle plural masculine, which occurs altogether about thirty-eight times, is in thirty-six instances without the prefix *Vav* and in two only is it with this prefix. Hence, the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 295*b*, on Neh. **5** 17, which I have printed; (II) Arund. Orient. 16, fol. 382*a*, on the same passage; (III) Add. 15,251, fol. 423*b*, also on the same passage; (IV) Add. 15,451, fol. 6*b*, on Gen. **7** 16; (V) Halle Ochlah Ve-Ochlah II, § 1, and (VI) the printed Massorah on Gen. **7** 16.

קמ״ב = § 142.

הַבָּאָה *is three times Milra.* That is, with the accent on the ultima, being according to the Massorah the participle. The accent in each case is different, viz. הַבָּאָה Gen. **46** 20; הַבָּאָה Ruth **4** 11 and הַבָּאָה 1 Chron. **27** 1.

Of this Rubric, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 31*b*, on Gen. **46** 26, which I have printed; (II) the same MS., Vol. II, fol. 147*a*, on 1 Chron. **27** 1; (III) Arund. Orient. 16, fol. 284*a*, on Ruth **4** 11; (IV) the same MS., fol. 255*a*, on 1 Chron. **27** 1; (V) Add. 15,250, fol. 31*a*, on Gen. **46** 26; (VI) the same MS., fol. 319*a*, on Ruth **4** 11; (VII) the same MS., fol. 416*a*, on 1 Chron. **27** 1; (VIII) Add. 15,251, fol. 38*b*, on Gen. **46** 26; (IX) the same MS., fol. 327*a*, on 1 Chron. **27** 1; (X) Add. 21,160, fol. 55*b*, on Gen. **46** 26; (XI) Halle Ochlah Ve-Ochlah II, § 1; (XII) the printed Massorah on Gen. **46** 26; (XIII) the same on Ruth **4** 11, and (XIV) the same on 1 Chron. **27** 1.

קמ״ג = § 143.

הַבָּאָה *is three times Milel.* That is, with the accent on the penultima, being the preterite according to the Massorah. The three instances exhibit two different accents, viz. הָבָאָה Gen. **18** 21; **46** 27, and הָבָאָה Job **2** 11.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 31*a*, on Gen. **46** 27, which I have printed; (II) the same MS., Vol. II, fol. 222*b*, on Job **2** 11; (III) Orient. 4445, fol. 37*b*, on Gen. **46** 27; (IV) Arund. Orient. 16, fol. 322*a*, on Job **2** 11; (V) the same MS., fol. 255*a*, on 1 Chron. **27** 1; (VI) the same MS., fol. 284*a*, on Ruth **4** 11; (VII) Add. 14,250, fol. 31*a*, on Gen. **46** 27; (VIII) the same MS., fol. 347*b*, on Job **2** 11; (IX) Add. 15,251, fol. 38*b*, on Gen. **46** 27; (X) the same MS., fol. 375*b*, on Job **2** 11; (XI) Add. 21,160, fol. 55*b*, on Gen. **46** 27; (XII) Halle Ochlah Ve-Ochlah II, § 1; (XIII) the printed Massorah on Gen. **18** 21, and (XIV) the same on Job **2** 11. List III, which exhibits the oldest form of this Massorah, alone heads it הבאה ג׳ במעם בכית.

קמ״ד = § 144.

בִּיאָה. *Twelve forms of the verb* בוא *to come are defective of Yod.* The design of this Massorah is to catalogue the Hiphil forms of the verb בוא which are without *Yod*.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Halle Ochlah Ve-Ochlah II, § 1, margin, which I have printed, and (II) the printed Massorah on Jerem. **17** 26. This Rubric again affords a striking proof of the oft-repeated statement that Lists frequently contain simply the first attempt of the Massorites to collect as many of the forms belonging to the same category as they could find; that they left the completion of these Lists to their colleagues who, however, never completed them, and that later Nakdanim mistook these incipient Lists for complete, and hence furnished them with headings, fixing the number of these forms so as to correspond to the instances recorded in the fragmentary attempts. This is evident from the fact that though the heading positively states that there are twelve of these forms and catalogues twelve, there are actually about fifty-five and that no fewer than forty-three are omitted, some of which the Massorah itself records in separate Rubrics.[1] This List II, moreover, confirms our contention, since it simply states on וּמְבָאַי Jerem. **17** 26 that it is one of the forms of the verb בוא which are defective, without specifying any number (חר מן מלין דחסי יוד בלישן ביאה) and records fourteen.

In List I there are the following mistakes: ואבא אתכם Jerem. **35** 4 should be Exod. **19** 4; ואבאם אל המרבר Ezek. **20** 28 should be **20** 10 and ויבאם בבלה Jerem. **24** 1 is both in the MS., and in List II instead of בבל which is the reading in the *textus receptus*. In List II there are the following three additional instances: (1) ואבא אתכם Josh. **24** 8 which, as will be seen from the notes on this passage in my edition of the Bible, is not only the subject of a *Keri* and *Kethiv*, but of a difference between the Easterns and Westerns; (2) ושבבתיך ושאתיך Ezek. **39** 2, and (3) ואבא אתם אל לשכת Jerem. **35** 4, whilst ואבאם אל המרבר Ezek. **20** 10 which is in List I is omitted. Moreover, ואביאם אל ארץ is a mistake for והבאתים אל הארץ Jerem. **25** 9.

[1] Comp. וַתְּבֹאתֵיו Ezek. **39** 2; תָּבֹאתִי Isa. **48** 15; יָבֹא five times (*vide* ב, § 167); יְבֹאתִי twice (ב, § 172); יְבָאתִי Exod. **22** 12; יְבָאתִי six times (ב, § 174); יְבָאתָה twice (ב, § 175); וַתְּבָאתִי Ezek. **11** 24; **43** 5; תְּבָאתִי Jerem. **13** 1; וַתְּבָאתִי twice (ב, § 177); יְבָאוּ 1 Kings **5** 8; יָבֹאוּ 13 times (ב, § 181); יְבָאוּהָ Ezek. **19** 9; וַיְבָאוּהָ 1 Sam. **5** 1; Ezek. **19** 9; 2 Chron. **22** 9; מְבִיאִים Jerem. **17** 26; **33** 11.

קמ״ה = § 145.

הֱבִיאַנִי *he brought me, occurs four times.* The design of this Massorah is to militate against the School of textual redactors which had הֱבִיאַנִי in Ezek. **40** 2 and which had הֱבִיאַנִי in the margin, as is the case in the St. Petersburg Codex of A. D. 916.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117*b*, on Deut. **9** 4, which I have printed; (II) the same MS., Vol. II, fol. 96*a*, on Ezek. **40** 2; (III) the same MS., Vol. II, fol. 260*b*, on Cant. **1** 4; (IV) Arund. Orient. 16, fol. 192*b*, on Ezek. **40** 2; (V) the same MS., fol. 348*b*, on Cant. **1** 4; (VI) Add. 15,451, fol. 126*a*, on Deut. **9** 4, and (VII) the printed Massorah on the same passage.

קמ״ו = § 146.

הֱבִיאתָ *thou hast brought, occurs twice.* As this Hiphil preterite second person singular masculine without and with the prefix *Vav* occurs altogether seventeen times, and is with *Yod* after the *Beth* with *Tzere* in these two instances only, the Massorah safeguards this exceptional spelling. This Rubric, which does not occur in this form in the printed Massorah, is from Arund. Orient. 16, fol. 104*a*, on 2 Kings **9** 2.

קמ״ז = § 147.

וְהֲבִאתִי. [This Hiphil preterite first person singular with *Vav* conjunctive] is always וְהֲבִאתִי except twice; in one instance it is with *Yod* plene after the *Beth* and in one with *Vav* and *Cholem* after the *Aleph*. This Rubric is from Harley 5710—11, Vol. II, fol. 48*a*, on Jerem. **25** 13.

קמ״ח = § 148.

וַהֲבִיאוֹתִיךְ *and I will bring thee, occure twice and is differently written.* This Rubric is from Orient. 1474, fol. 117*a*, on Ezek. **38** 16. The addition at the end ought to be קדמא והבאותך כת׳, תניני והבאותך כת׳. Accordingly in Ezek. **38** 16 this preterite first person singular with suffix second person singular masculine and with the prefix *Vav* is without *Yod* after the *Beth* and with *Vav* after the *Aleph*. This is corroborated by St. Petersburg Codex of A. D. 916 second hand; Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient 2627; the Pesaro edition of the Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17 and the Complutensians. The spelling which is next in authority to it is וַהֲבִיאֹתִיךְ with *Yod* after the *Beth* and without *Vav* after the *Aleph*. This is the reading in the Model Codex Harley 5710—11; the *editio princeps* of the Prophets; the first edition of the Bible, Soncino 1488, and the extremely accurate second edition, Naples 1491—93. The third reading in point of authority is וַהֲבִיאוֹתִיךְ entirely plene, i. e. both with *Yod* after the *Beth* and *Vav* after the *Aleph*. This is exhibited in Add. 15,451; the third edition of the Bible, Brescia 1494, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. As to its orthography in Ezek. **39** 2 it is וַהֲבִאוֹתִיךְ according to the Massorah before us,

that is without the *Yod* both after the *Beth* and after the *Tav*, but with *Vav* after the *Aleph*. This is not only corroborated by the text of the St. Petersburg Codex of A. D. 916, but by its Massorah, which remarks against it that it is defective of both *Yods* (חס' דחס' בתרין יוד), the Complutensian; the margin of the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. וַהֲבִיאֹתִךָ without the *Yod* after the *Tav*, but with it after the *Beth*, is in Harley 5710—11. וַהֲבִיאֹתִיךָ is in the *editio princeps* of the Prophets, Soncino 1485—86, and the first edition of the Bible, Soncino 1488. וַהֲבֹאתִיךָ is in the second edition, Naples 1491—93, whilst the third edition, Brescia 1494, has וַהֲבֹאתִיךָ.

קמ"ט = § 149*a*.

וַהֲבִיאֹתִיו *and I will bring him, occurs twice plene.* That is, this preterite first person singular with the suffix third person singular masculine with *Vav* conversive, which occurs twice only, is in both instances with *Yod* after the *Beth* in contradistinction to the one instance where it is without the prefix *Vav* and is defective of the *Yod* (Isa. **48** 15).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710–11, Vol. I, fol. 94*b*, on Numb. **14** 24, which I have printed; (II) Add. 15,250, fol. 82*a*, on the same passage, and (III) Add. 21,160, fol. 211*a*, also on the same passage. Lists II and III show beyond doubt that the design of this Massorah is to record the two instances in which this preterite with *Vav* conversive occurs, and hence they give the catchwords for the second passage ונראה את סני = 1 Sam. **1** 22 and not אם לא הביאתיו אליך = Gen. **43** 9 which List I gives.

קמ"ט = § 149*b*.

הֲבִיאֹתִיו *I have brought him, occurs four times in the Scriptures in this form.* That is, this preterite with the suffix third person singular masculine, without and with the prefix *Vav*, is in these four instances with *Chirek* under the *Beth* and *Cholem* on the *Aleph*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 53*a*, on Gen. **43** 9, which I have printed; (II) Arund. Orient. 16, fol. 139*b*, on Isa. **48** 15; (III) Add. 21,160, fol. 49*b*, on Gen. **43** 9; (IV) Vienna Codex No. 35 on the same passage; (V) the same Codex on Numb. **14** 24; (VI) Halle Ochlah Ve-Ochlah II, § 1, margin, and (VII) the printed Massorah on Gen. **43** 9. Lists II, III, IV and V head this Rubric ד' ב' מל' וב' חס' because in two instances it is without the *Vav*.

ק"נ = § 150*a*.

שְׁהֲבִיאֹתִיו. *In three instances is this form plene.* That is, in these three instances only is this Hiphil form with *Yod* after the *Beth* with *Tzere* or is plene, whereas all other instances are without this *Yod*. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 349*a*, on Cant. **3** 4, which I have printed, and (II) the printed Massorah on the same passage.

ק"נ = § 150*b*.

הבאה. *Four Hiphil forms of the verb* בוא *are with Yod plene.* This recension of the same Rubric is from the printed Massorah on Isa. **43** 23. This Rubric, therefore, is based upon the more popular recension of the text, which had הֲבִיאַת with *Yod* after the *Beth* in Isa. **43** 23, and this reading is not only confirmed by Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,451; Add. 15,251; the third edition of the Bible, Naples 1491–93; the Lisbon edition of Isa. 1492; the third edition of the Bible, Brescia 1494; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, but by the Massorah on this passage in the MSS., which states that there are two plene instances of this preterite second person singular masculine. (*Vide supra* letter ב, § 146.) That another School of textual redactors had it הֲבֹאת is equally evident from the St. Petersburg Codex of A. D. 916; Orient. 2201; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the Pesaro edition of the Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17, and the marginal reading in the *editio princeps* of the Rabbinic Bible, Venice 1517. This explains the two conflicting Massorahs in § 150*a*—*b*, which as usual emanate from two different Schools of textual redactors, as well as Jacob b. Chayim's remark at the end of this Rubric.

קנ"א = § 151.

הֲבִיאוֹ *he brought him, occurs twice and is plene.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 75*a*, on Levit. **17** 4, which I have printed, and (II) the same MS., Vol. II, fol. 198*a*, on Ps. **88** 71.

קנ"ב = § 152.

הֲבִיאָה *she brought, occurs three times in the Scriptures . . . . . and once it is with the prefix Vav.* That is, in contradistinction to this quinqueliteral with *Kametz* under the *He*, which also occurs three times without and once with the prefix *Vav*, but which is the imperative singular masculine with paragogic *He*. (*Vide infra* letter ב, § 163.)

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 192*b*, on 1 Sam. **25** 35, which I have printed; (II) the same MS., Vol. II, fol. 273*b*, on Esther **5** 12; (III) Arund. Orient. 16, fol. 53*b*, on 1 Sam. **25** 35; (IV) the same MS., fol. 262*b*, on 2 Chron. **9** 12; (V) Add. 15,250, fol. 386*b*, on Esther **5** 12; (VI) Add. 15,251, fol. 406*a*, on the same passage; (VII) Add. 15,451, fol. 199*b*, on 1 Sam. **25** 35; (VIII) Add. 21,160, fol. 311*b*, on Esther **5** 12; (IX) the printed Massorah on the same passage, and (X) the same on 2 Chron. **9** 12. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix *Vav*. (*Vide infra*, letter ו, § 73.)

קנ"ג = § 153.

וְהֵבִיאָה *and he shall bring it, occurs twice in this book.* That is, in Leviticus. As this preterite third person singular masculine with the suffix third person singular feminine and *Vav* conversive not only occurs twice, but is restricted to the same book and begins a verse in both instances, the heading ought more properly to be ב' ובסיפ' ור"ם.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 15,250, fol. 56*a*, on Levit. **2** 2, which I have printed; (II) Orient. 4445, fol. 85*b*, on the same passage; (III) Add. 21,160, fol. 138*a*, also on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 1, margin, and (V) the printed Massorah on Levit. **5** 12. List V heads this Rubric ב' ממיק ה"א, thus emphasising the fact that in these two instances it is with the feminine suffix, but this heading too ought to be ב' וממיק ה"א.

קנ"ד = § 154.

וַהֲבִיאֹתִים *and I will bring them, occurs four times.* This preterite first person singular with suffix third person plural masculine with *Vav* conversive, which occurs four times, is spelt in three different ways. In two instances it is entirely plene (וַהֲבִיאֹתִים Isa. **56** 7; Ezek. **34** 13), in one instance it is entirely defective (וַהֲבֹאתִים Jerem. **35** 9) and in one it is with *Yod* plene and *Vav* defective (וַהֲבִיאֹתִים Neh. **1** 9). Hence the Massorah safeguards this divergent orthography.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 162*b*, on Jerem. **25** 9, which I have printed; (II) the same MS., fol. 379*b*, on Neh. **1** 9; (III) Add. 15,250, fol. 288*b*, on Ezek. **34** 13; (IV) Add. 15,451, fol. 292*a*, on Jerem. **25** 9; (V) the printed Massorah on the same passage, and (VI) the same on Neh. **1** 9. Lists V and VI are not only in conflict with the MS. Lists, but with themselves, as will be seen from the following remarks: Jacob b. Chayim states in List V that in Jerem. **25** 9 it is וַהֲבִיאֹתִים and in Neh. **1** 9 וַהֲבֹאתִים,[1] whilst according to the MS. Lists the reverse is the case; the instance in Jeremiah is entirely defective and in Neh. it is the *Vav* only which is absent. In List VI where Jacob b. Chayim records the two instances alone which are entirely plene, he gives Neh. **1** 9 as the second, which contradicts his own Massorah (List V) where this very passage is given as *entirely defective.*

1 וכן דינן באתיהו ישעי' ויחזקאל והביאותים כתיב מל' דמל' וירמיה והביאתים כתיב חסר וי"ו עזרא והבאתים כתיב חסר י"ד קדמ' והוי"ו.

קנ"ה = § 155.

וְהֵבִיאוּ *and they shall bring, occurs four times in the Scriptures.* That is, in contradistinction to the six instances where this sexeliteral occurs with *Kametz* under the *He* and where it is imperative second person plural masculine. (*Vide infra*, letter ב, § 166.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 31*a*, on Isa. **66** 20,

which I have printed; (II) Add. 15,251, fol. 66*b*, on Levit. **4** 14; (III) the same MS., fol. 73*a*, on Levit. **14** 42; (IV) Add. 21,160, fol. 140*b*, on Levit. **4** 14; (V) Add. 21,160, fol. 160*a*, on Levit. **14** 42, and (VI) the printed Massorah on Levit. **4** 14.

קנ״ו = § 156.

וְהֵבִיאֻם *and they shall bring them, occurs three times, twice plene and once defective.* As this Hiphil preterite third person plural with the suffix third person plural with *Vav* conversive, which occurs three times, is differently spelt, the Massorah safeguards the divergency in the orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 75*a*, on Levit. **17** 5, which I have printed; (II) Orient. 4445, fol. 103*a*, on the same passage; (III) Arund. Orient. 16, fol. 159*b*, on Jerem. **20** 5; (IV) Add. 15,251, fol. 221*a*, on Isa. **14** 2; (V) Add. 15,451, fol. 347*a*, on the same passage; (VI) Add. 21,160, fol. 165*a*, on Levit. **17** 5; (VII) the printed Massorah on the same passage; (VIII) the same on Isa. **14** 2, and (IX) the same on Jerem. **20** 5.

קנ״ז = § 157.

הֲבֵאתֶם *ye have brought, occurs three times.* The design of this Massorah is to exclude the ancient reading הֲבֵאתָ in Numb. **20** 4, which is exhibited in the Septuagint and which is now accepted by most textual critics as preferable to the received text, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 98*b*, on Numb. **20** 4, which I have printed; (II) the same MS., Vol. I, fol. 189*b*, on 1 Sam. **21** 16; (III) the same MS., Vol. II, fol. 108*b*, on Joel **4** 5; (IV) Arund. Orient. 16, fol. 204*b*, on the same passage; (V) Add. 21,160, fol. 222*b*, on Numb. **20** 4, and (VI) the printed Massorah on the same passage.

קנ״ח = § 158.

הֲבִיא *to bring, occurs eight times in the Scriptures.* That is, in contradistinction to the same quadriliteral with *Tzere* under the *He*, which occurs sixteen times and which is the preterite third person singular.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated sixteen Lists, fourteen in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 42*b*, on Jerem. **17** 18, which I have printed; (II) the same MS., Vol. II, fol. 81*b*, on Ezek. **20** 15; (III) St. Petersburg Codex of A. D. 916 on Jerem. **17** 18; (IV) the same Codex on Ezek. **20** 15; (V) Arund. Orient. 16, fol. 68*a*, on 2 Sam. **17** 14; (VI) the same MS., fol. 119*a*, on Isa. **1** 13; (VII) the same MS., fol. 158*a*, on Jerem. **17** 18; (VIII) the same MS., fol. 179*a*, on Ezek. **20** 15; (IX) Add. 15,250, fol. 215*a*, on Isa. **1** 13; (X) Add. 15,251, fol. 178*a*, on 2 Sam. **17** 14; (XI) Add. 15,451, fol. 318*a*, on Ezek. **20** 15; (XII) Add. 21,160, fol. 5*a*, on Gen. **18** 19; (XIII) the same MS., fol. 267*b*, on Deut. **6** 23; (XIV) Halle Ochlah Ve-Ochlah II, § 1; (XV) the printed Massorah on Isa. **1** 13, and (XVI) the same on Ezek. **20** 15.

It is important to remark that twelve out of the sixteen Lists, viz. V—XVI expressly state against the catchwords for Ruth **3** 15 that it is here defective of *Aleph* (הבי דמפתח חס׳ א׳), thus showing that according to the Massorah הָבִי is Hiphil of בוא and not the imperative of יָהַב. That this constituted one of the differences between the Easterns and Westerns, that the former read it הָבִי *Milel* to indicate its being *Kal* imperative from יָהַב, whilst the latter read it הָבִי *Milra* to show its being from בוא, is nowhere stated in the official Lists, which record the variations between these two Schools of textual redactors, nor is it given in the margin of any MS. Moreover, it is the Standard Western Codices and the early editions which have הָבִי *Milel*, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; the second and third editions of the Bible, Naples 1491—93; Brescia 1494; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. הָבִי *Milra* I have found only in Add. 15,250 and Add. 21,160, but in none of the early editions; whilst הָבִי is the unique reading in the *editio princeps* of the Bible, Soncino 1485. The appeal to the printed Massorah Parva on Jerem. **39** 9 in support of the statement that this constituted one of the differences between the Babylonians and Palestinians is unjustifiable. All that is stated here is that nine forms of the verb בוא are defective of *Aleph* and that the instance in Ruth. **3** 15 is disputed (הבי ט׳ חס׳ א׳ בלישׁ׳ ביאה ופלונתא על דין), but this difference refers to the orthography of it since some textual redactors read it הָבִיא with *Aleph*. This is attested by List IX, which states הבי המפתח בתרא׳ חס׳ ורבים מטעין בקריאתו. Accordingly, the accent in Ruth **3** 15, and the note on it in my edition of the Bible are to be corrected as follows: הָבִי כן מלעיל ברוב ספרים כ״י ונמצר עליו הסר א = אֲבִיא ק׳, וכן ד״נ: List XIII heads this Rubric ד״ו, ד״ר ודס״ו: ס״א הָבִי מלרע, וס״א הָבִי וכן ד״ר thus indicating the design of this Massorah, which is to safeguard this quadriliteral with *Kametz* under the *He* against its being mixed up with the one which is with *Tzere* under the *He*.

קנ״ט = § 159.

וְלַהֲבִיא *and to bring, occurs twice in the Scriptures.* This Hiphil infinitive occurs altogether thirty-four times. In thirty-two instances it is without the prefix *Vav* and in two only is it with the prefix. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 299*b*, on Neh. **10** 36.

ק״ס = § 160.

לְהָבִיא *to bring, occurs twice in the Scriptures . . . . and wherever it denotes* ***lion*** *it is likewise so.* That is, in these two instances this quadriliteral is the contracted form of the Hiphil infinitive; everywhere else it is the masculine noun denoting lion (Isa. **30** 6; Joel **1** 6; Nah. **2** 12; Job. **4** 11). This Massorah emanates from the predominant School of textual redactors and is designed to militate against those Codices which had the normal form לְהָבִיא in these two passages, as is attested by the *Sevir* which is given in List III.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 59*b*, on Jerem **39** 7, which I have printed; (II) the same MS., Vol. II, fol. 168*a*, on 2 Chron. **31** 10; (III) St. Petersburg Codex of A. D. 916, on Jerem. **39** 7, which adds at the end תרוי דחוי לתן להביא; (IV) Arund. Orient. 16, fol. 173*b*, on the same passage, and (V) the printed Massorah also on the same passage. Lists IV and V have at the end וכל לשון ארי דכוו׳ במ״א מה אמך לביא, i. e. *wherever it denotes lion it is likewise so except in one passage where it is* ***lioness*** לְבִיא (Ezek. **19** 2). In List IV וכל אוריית׳ is manifestly a clerical error for וכל ארי.

קס״א = § 161.

הָבֵא *bring thou, occurs three times in the Scriptures, twice defective and once plene.* As this Hiphil imperative singular masculine is differently spelt, the Massorah safeguards the orthography in the respective passages.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29*a*, on Gen. **43** 16, which I have printed; (II) the same MS., Vol. I, fol. 36*b*, on Exod. **4** 6; (III) Arund. Orient. 16, fol. 50*a*, on 1 Sam. **20** 40; (IV) Add. 15,250, fol. 28*a*, on Gen. **43** 16; (V) Add. 15,451, fol. 195*b*, on 1 Sam. **20** 40; (VI) Add. 21,160, fol. 50*a*, on Gen. **43** 16; (VII) the same MSS., fol. 68*b*, on Exod. **4** 6; (VIII) the printed Massorah on Gen. **43** 16, and (IX) the same on 1 Sam. **20** 40.

It will be seen that List I has in the catchwords for Exod. **4** 6 אֶל־חִזְקִיָּהוּ instead of חִזְקִיָּהוּ. But as this reading is not supported by any of the other Lists it must be due to a clerical error. List IV omits Exod. **4** 6 and gives in its stead a third instance, which it states is from the Hagiographa,[1] but which I cannot identify. As this, however, is against the import of all the other eight Lists it is evidently due to some confusion on the part of the Nakdan.

1 הבא ג׳ ב׳ חס׳ וא׳ מלי וסימנהן הבא את האנשים הביתה ושבח טבה והכן לך הבא העיר, הבא לחם את א׳ בתור, א׳ בנביאי א׳ בכתוב׳.

קס״ב = § 162.

הֲבִיא *In two instances the Hiphil singular masculine of* בוא *occurs for the feminine.* In one instance it is the preterite (1 Sam. **25** 27) and in one the imperative. The design of this Massorah is to safeguard these abnormal forms against those Codices which read הֲבִיאָה the normal feminine in 1 Sam. **25** 27, as well as to militate against deriving הָבִי in Ruth **3** 15 from יָהַב. From the notes on 1 Sam. **25** 27 in my edition of the Bible, it will be seen that the *Sevir* is הֲבִיאָה, whilst the root יָהַב is actually given in the margin of the Complutensian against הָבִי in **Ruth 3** 15.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter ב, § 23, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 1.

קס״ג = § 163.

הָבִיאָה *bring thou* [masculine], *occurs three times in the Scriptures . . . . and once it is with the prefix Vav . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, this imperative singular masculine with *He* paragogic, in contradistinction to this quinqueliteral with *Tzere* under the *He* which also occurs three times without and once with the prefix *Vav,* but which is the preterite third person singular feminine. (*Vide supra,* letter ב, § 152.)

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 110*a*, on Amos **4** 1, which I have printed; (II) the same MS., Vol. II, fol. 253*b*, on Prov. **23** 12; (III) Arund. Orient. 16, fol. 206*a*, on Amos **4** 1; (IV) the same MS., fol. 345*a*, on Prov. **23** 12; (V) Add. 15,451, fol. 19*a*, on Gen. **27** 7; (VI) the same MS., fol. 378*b*, on Amos **4** 1; (VII) Halle Ochlah Ve-Ochlah II, § 1, and (VIII) the printed Massorah on Gen. **27** 7. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix *Vav.* (*Vide infra,* letter ו, § 73.)

קס״ד = § 164.

הָבִיאִי *bring thou* [feminine], *occurs three times.* The design of this Massorah is to exclude the textual reading or *Kethiv* הָבִיאוּ both in Isa. **16** 3 and **43** 6. That the *Kethiv* in Isa. **43** 6 is הָבִיאוּ and that הָבִיאִי is the *Keri* is attested by the St. Petersburg Codex of A. D. 916 and Harley 5710—11.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 64*b*, on 2 Sam. **13** 10, which I have printed; (II) the same MS., fol. 137*a*, on Isa. **43** 6; (III) Add. 15,250, fol. 171*a*, on 2 Sam. **13** 10, and (IV) the printed Massorah Finalis, letter ב, § 67.

קס״ה = § 165.

הָבִיאוּ *bring ye, occurs three times in the Scriptures.* By fixing the number of this imperative second person plural masculine at three, this Massorah militates against the *Kethiv* in Isa. **16** 3; **43** 6.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated nine Lists, eight in MSS. and one printed; (I) Harley 5710—11, Vol. I, fol. 28*b*, on Gen. **42** 19, which I have printed; (II) the same MS, Vol. II, fol. 49*b*, on Jerem. **27** 12; (III) the same MS., Vol. II, fol. 128*a*, on Mal. **3** 10; (IV) Orient. 4445, fol. 33*a*, on Gen. **42** 19; (V) St. Petersburg Codex of A. D. 916 on Jerem. **27** 12; (VI) Arund. Orient. 16, fol. 164*a*, on the same passage; (VII) Add. 15,451, fol. 287*b*, also on the same passage; (VIII) Halle Ochlah Ve-Ochlah II, § 1, and (IX) the printed Massorah on Gen. **42** 19.

קס״ו = § 166.

וְהָבִיאוּ *and bring ye, occurs six times in the Scriptures.* The design of this Massorah is to distinguish this imperative second person plural which, without and with the prefix *Vav,* occurs altogether nine times (*vide supra,* letter ב, § 165) from the preterite third person plural with *Tzere* under the *He* (הֵבִיאוּ), which occurs thirty times without and with the prefix *Vav.*

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 110*a*, on Amos **4** 4, which I have printed; (II) the same MS., Vol. II, fol. 297*b*, on Neh. **8** 15; (III) Orient. 4445, fol. 33*a*, on Gen. **42** 34; (IV) St. Petersburg Codex of A. D. 916 on Jerem. **27** 12; (V) Arund. Orient. 16, fol. 206*a*, on Amos **4** 4; (VI) the same MS., fol. 275*b*, on 2 Chron. **29** 31; (VII) Add. 15,250, fol. 432*b*, on the same passage; (VIII) Add. 15,451, fol. 287*b*, on Jerem. **27** 12; (IX) Add. 21,160, fol. 48*b*, on Gen. **42** 34; (X) Halle Ochlah Ve-Ochlah II, § 1; (XI) the printed Massorah on Gen. **42** 34, and (XII) the same on 2 Chron. **29** 31. Seven out of the twelve Lists (III, IV, VI—X) combine the preceding Rubric and this in one Massorah with the heading הָבִיאוּ וְהָבִיאוּ ס׳.

קס״ז = § 167.

יָבֹא *he shall bring, is five times defective.* As this Hiphil future third person singular masculine, which occurs altogether thirteen times (see the following Rubric), is plene in eight instances and defective in five, the Massorah safeguards the orthography of the minority. This was deemed necessary since the MSS. of the less dominant School had it יָבִיא plene in Cant. 8 11, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 88*a*, on Numb. **6** 10, which I have printed; (II) the same MS., Vol. II, fol. 197*b*, on Ps. **78** 29; (III) Add. 15,250, fol. 76*b*, on Numb. **6** 10; (IV) Add. 21,160, fol. 308*a*, on Eccl. **12** 14, and (V) the printed Massorah on Cant. **8** 11.

קס״ח = § 168.

יָבִיא *he shall bring, occurs thirteen times, five times defective and eight plene.*

Of this Rubric I collated eighteen Lists, sixteen in MSS. and two printed. Of these I specify the following ten only: (I) Harley 5710—11, Vol. I, fol. 154*a*, on Josh. **23** 15, which I have printed; (II) the same MS., Vol. II, fol. 163*a*, on 2 Chron. **24** 11; (III) Orient. 4445, fol. 123*a*, on Numb. **6** 13; (IV) Arund. Orient. 16, fol. 17*a*, on Josh. **23** 15; (V) the same MS., fol. 161*a*, on Jerem. **27** 11; (VI) the same MS., fol. 303*b*, on Ps. **78** 29; (VII) Halle Ochlah Ve-Ochlah II, § 1; (VIII) Cambridge Add. 465, on Levit. **7** 29, which alone gives the mnemonic sign; (IX) the printed Massorah on the same passage, and (X) the same on Ps. **78** 19.

Though List VII states in the heading that יָבִיא occurs fifteen times, it rightly enumerates thirteen only; List IX is corrupt. Jacob b. Chayim too states in the heading that it occurs fifteen times and attempts to obtain this number by wrongly dividing the catchwords, since המטה is no verse and כי את המטה and יבא במשמט חס׳ כל המעשה, which he gives as two separate catchwords, are one verse (Eccl. **12** 14). Besides המעשה should be מעשה. It is remarkable that המטה is also given as a catchword in List VII. A later Nakdan, however, has erased it and substituted for it ויהי בעת יביא את הארן = 2 Chron. **24** 11.

קס״ט = § 169.

וַיָּבֵא *and he brought, occurs three times in this book.* This quadriliteral with *Pathach* under the *Vav* and *Kametz* under the *Yod* with *Dagesh,* occurs altogether 271 times. In 220 instances it is with *Cholem* on the *Beth,* being the ***Kal*** future third person singular masculine with *Vav* conversive (*vide supra,* letter ב, § 118), and in 51 instances only is it with *Tzere* under the *Beth,* being the ***Hiphil*** future third person singular masculine with *Vav* conversive. Hence, the Massorah in §§ 169—171 safeguards this Hiphil form which is the minority against being confused with the *Kal.* The Rubric before us and the following Rubric show that the Massorites, as is usually the case with long Lists, originally worked on the text of the several books, though the separate registers of the other books have not as yet come to light.

The separate List on Samuel, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Sam. **18** 27. It will be seen that the catchword for 1 Sam. **19** 7 is here אֶל־דָּוִד instead of לְדָוִד as it is in the received text. Whether the Massorite based this Rubric on MSS. which had this reading, or whether it is due to a clerical error in this carefully written Standard Codex is difficult to divine.

ק״ע = § 170.

וַיָּבֵא *occurs ten times in Kings.* Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 95*a*, on 1 Kings **20** 39, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

קע״א = § 171.

וַיָּבֵא *occurs fifty-one times.* That the design of this Massorah is to militate against the Codices of other Schools, which exhibited the *Kal* where we now have the *Hiphil* and *vice versa,* is evident from the following instances. In Gen. **27** 18 the Massoretic reading is וַיָּבֵא the *Kal,* whereas the text from which the Septuagint and Vulgate were made exhibited וַיָּבֵא the Hiphil. Again in Ps. **105** 40 the received text is וַיָּבֵא the Hiphil, whilst the ancient text, according to the Septuagint and Vulgate was וַיָּבֵא the *Kal.*

Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed; (I) Harley 5710—11, Vol. I, fol. 59*b*, on Exod. **37** 5, which I have printed; (II) Arund. Orient. 16, fol. 48*a*, on 1 Sam. **19** 7; (III) the same MS., fol. 111*a*, on 2 Kings **17** 24; (IV) the same MS., fol. 179*a*, on Ezek. **17** 12; (V) the same MS., fol. 260*a*, on 2 Chron. **5** 1; (VI) Add. 15,250, fol. 157*a*, on 1 Sam. **19** 7; (VII) the same MS., fol. 425*a*, on 2 Chron. **15** 18; (VIII) Add. 15,251, fol. 335*a*, on the same passage; (IX) Add. 15,451, fol. 248*b*, on 2 Kings **4** 42; (X) Add. 21,160, fol. 130*b*, on Exod. **38** 7; (XI) Vienna Codex No. 35 on Ezek. **17** 12; (XII) Halle Ochlah Ve-Ochlah II, § 1, and (XIII) the printed Massorah on Exod. **37** 5.

List VII is very instructive, inasmuch as it affords a striking proof of the fact that in the case of lengthy catalogues the beginning only is given. Though the heading states that there are fifty-one such instances, the first ten alone are recorded. List XIII, as is frequently the case with Jacob b. Chayim's Massorah, is incorrect. Thus for instance את הארן and את המשכן, which are given as two passages, are one instance and ought to be את הארן אל־המשכן Exod. **40** 21. The same is the case with ויצעקו אל יי and וישם מאסר which are not two separate passages, but represent one instance and ought to be ויצעקו אל יי וישם מאסל Josh. **24** 7.

קע״ב = § 172.

וַיְבַאֲנִי *and he brought me, is twice defective.* This Hiphil future third person singular masculine with the prefix *Vav* occurs altogether nine times. In seven instances it is plene (Ezek. **40** 17, 28, 32, 35; **41** 1; **44** 4; **46** 19) and in two only is it defective. Hence, the Massorah safeguards the exceptional orthography. This protection was especially necessary, since all the nine instances occur in the same book and the two different spellings occur in the same chapter.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 121*a*, on Ezek. **40** 48, and (II) Add. 15,250, fol. 293*a*, on the same passage.

קע״ג = 173.

וַיְבַאֲנִי *is three times defective in this form.* That is, three forms of the Hiphil future with the prefix *Vav*, one with the suffix first person plural, and two with the suffix third person plural are defective of *Yod*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Deut. **26** 9, which I have printed, and (II) Orient. 2349, fol. 137*b*, on the same passage. From the notes on Jerem. **24** 1 in my edition of the Bible it will be seen why this passage is described in the Massorah before us as being the subject of various reading. These three instances are part of the Rubric which records the defectives of the Hiphil generally. (*Vide supra*, letter ב, § 144.)

קע״ד = § 174.

וַיְבִיאֵהוּ *and he brought him, is five times plene.* That is, in the Law and the Prophets where this Hiphil future third person singular with the suffix third person singular masculine and the prefix *Vav* occurs altogether nine times. It is defective in four instances (1 Sam. **17** 54, 57; Jerem. **37** 14; **52** 11) and plene in five. It will be seen that the Massorah, contrary to its usual method, records here the majority. This is due to the artificial form of the Rubric.

And throughout the Hagiographa it is likewise plene except once. This part of the Rubric is misleading, since it implies that וַיְבִיאֵהוּ is of frequent occurrence in this third division of the Bible. It occurs here three times only and the three instances are restricted to Chronicles, where it is twice plene (2 Chron. **25** 23; **36** 4) and once defective.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 44*a*, on Gen. **29** 13, which I have printed; (II) Arund. Orient. 16, fol. 32*a*, on Judg. **19** 21; (III) the same MS., fol. 45*b*, on 1 Sam. **16** 12; (IV) the same MS., fol. 100*a*, on 2 Kings **4** 20; (V) Add. 15,451, fol. 21, on Gen. **29** 13; (VI) Add. 21,160, fol. 23*b*, on the same passage, and (VII) the printed Massorah also on the same passage. The printed Massorah, which heads it simply ויביאהו ה׳ and adds at the end וכלהון מל׳, is not quite exact, since it suggests that this expression occurs altogether five times apart from Chronicles and is always plene. The second part of this Rubric, however, in Jacob b. Chayim's Massorah וכל דיה דמי בפ״א is better, since it avoids the ambiguity of this part in the other Lists.

קע״ה = § 175.

וַיְבִיאֶהָ *and he brought her, occurs four times twice plene and twice defective.* As the four instances are spelt in two different ways, the design of the Massorah is to safeguard these different spellings.

Of this Rubric I collated ten Lists, six in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 218*b*, on 1 Kings **3** 1, which I have printed; (II) the same MS., Vol. II, fol. 284*a*, on Dan. **9** 14; (III) Arund. Orient. 16, fol. 78*a*, on 1 Kings **3** 1; (IV) the same MS., fol. 371*b*, on Dan. **9** 14; (V) Add. 15,451, fol. 225*b*, on 1 Kings **3** 1; (VI) Add. 21,160, fol. 15*b*, on Gen. **24** 67; (VII) the printed Massorah on Gen. **2** 22; (VIII) the same on Gen. **24** 67; (IX) the same on 1 Kings **3** 1, and (X) the same on Dan. **9** 14. Most of the Lists state that the first two instances are defective and the second are plene. It will thus be seen that it is in Genesis where the primitive orthography has been preserved. List VIII heads this Rubric ב׳ חס׳ and records the two instances only which are defective.

קע״ו = § 176.

תָּבִיא *thou shalt* or *she shall bring, occurs thirteen times.* Here again the Massorah has regard simply to the identity of the spelling, irrespective of the fact that in two out of the thirteen instances it is the future third person singular feminine (Levit. **12** 6; Prov. **31** 14).

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 128*a*, on Deut. **26** 2, which I have printed; (II) the same MS., Vol. II, fol. 44*a*, on Jerem. **18** 22; (III) the same MS., Vol. II, fol. 227*b*, on Job **14** 3; (IV) the same MS., Vol. II, fol. 258*a*, on Prov. **31** 14; (V) Orient. 4445, fol. 64*b*, on Exod. **23** 19; (VI) Arund. Orient. 16, fol. 326*a*, on Job **14** 3; (VII) Add. 15,250, fol. 62*b*, on Levit. **12** 6; (VIII) the same MS., fol. 236*a*, on Isa. **58** 7; (IX) Halle Ochlah Ve-Ochlah II, § 1; (X) the printed Massorah on Exod. **23** 19, and (XI) the same on Isa. **58** 7.

קע״ז = § 177.

וַתְּבִאֵהוּ *and she brought him, is twice defective in the Scriptures . . . . . and once plene.* As these three instances are spelt in two different ways, the Massorah safeguards the respective spelling. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 35*a*, on Exod. **2** 10, which I have printed; (II) Arund. Orient. 16, fol. 35*b*, on 1 Sam. **1** 24; (III) Add. 21,160, fol. 65*b*, on Exod. **2** 10; (IV) the same MS. fol. 289*b*, on 1 Sam. **1** 24; (V) the printed Massorah on Exod. **2** 10 and (VI) the same on 1 Sam. **1** 24.

קע״ח = § 178.

וָאָבִא *and I brought, is twice defective.* This Hiphil future first person singular with *Vav* conversive occurs altogether seven times. As it is plene in five instances (Josh. **24** 8 *Keri;* Judg. **2** 1; 1 Sam. **15** 20; Jerem. **2** 7; **11** 8) and defective in two only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 170*b*, on Jerem. **35** 4, which I have printed, and (II) the printed Massorah on Exod. **19** 4. The printed, Massorah (List II) not only states in the heading that there are three such defective instances (ואבא נ׳ חסרים), but enumerates three, giving ואבא אתכם אל ארץ הכרמל Jerem. **2** 7 as the second of the three instances. This Rubric must, therefore, emanate from a School of textual redactors whose Codices read it וְאָבִא in Jerem. **2** 7.

קע״ט = § 179.

יְבִיאוּ *they shall bring, occurs nine times in the Scriptures.* Of this very popular Massorah I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 273*b*, on Esther **6** 8, which I have printed; (II) the same MS., Vol. I, fol. 75*a*, on Levit. **17** 5; (III) the same MS., Vol. I, fol. 97*b*, on Numb. **18** 13; (IV) the same MS., Vol. I, fol. 220*a*, on 1 Kings **5** 8; (V) the same MS., Vol. II, fol. 299*b*, on Neh. **10** 40; (VI) Arund. Orient. 16, fol. 79*b*, on 1 Kings **5** 8; (VII) the same MS., fol. 147*a*, on Isa. **66** 20; (VIII) the same MS., fol. 361*b*, on Esther **6** 8; (IX) the same MS., fol. 386*b*, on Neh. **10** 40; (X) Add. 21,160, fol. 90*b*, on Exod. **16** 5; (XI) the same MS., fol. 95*a*, on Exod. **18** 22;

(XII) the same MS., fol. 219*b*, on Numb. **18** 13; (XIII) the same MS., fol. 312*a*, on Esther **6** 8; (XIV) Halle Ochlah Ve-Ochlah II, § 1, and (XV) the printed Massorah on Levit. **10** 15. Though most of the Lists remark on the catchwords for 1 Kings **5** 8 that this single instance is defective (חסר), yet Lists XI and XII alone head this Rubric יביאו מ' ח' מל' ואי' חס'.

ק"פ = § 180.

וַיָּבִיאוּ *and they brought, occurs thirty-six times, nineteen* [fourteen] *of these are defective . . . . . two of these have Dagesh in the Aleph.* Of this important Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 62*a*, on Exod. **39** 33, which I have printed; (II) the same MS., Vol. I, fol. 199*a*, on 2 Sam. **4** 8; (III) Arund. Orient. 16, fol. 75*b*, on 1 Kings **1** 3; (IV) the same MS., fol. 79*a*, on 1 Kings **3** 24; (V) the same MS., fol. 245*a*, on 1 Chron. **11** 18; (VI) the same MS., fol. 262*a*, on 2 Chron. **8** 18; (VII) Add. 15,250, fol. 419*b*, on 2 Chron. **5** 7; (VIII) Add. 15,251, fol. 183*a*, on 1 Kings **1** 3; (IX) Add. 15,451, fol. 66*b*, on Exod. **39** 33; (X) the same MS., fol. 490*b*, on 2 Chron. **8** 18; (XI) the same MS., fol. 503*b*, on 2 Chron. **31** 12; (XII) Vienna Codex No. 35, on Gen. **37** 28; (XIII) the same Codex, on 1 Chron. **16** 1; (XIV) Halle Ochlah Ve-Ochlah II, § 1, and (XV) the printed Massorah Finalis, letter ב, § 16.

Twelve of the fifteen Lists say nothing about any of the thirty-six instances being defective, though most of them notice the fact that in two instances וַיְבִיאוּ has *Dagesh* in the *Aleph*. Lists I, XII and XIII, however, state in their respective headings that in a number of passages this Hiphil future third person plural masculine is וַיְבֹאוּ defective. Lists I and XII fix the number at nineteen, whilst List XIII fixes it at fourteen. But as even these three Lists give no indication where it is plene and where defective we have here no clue to the passages. There is, however, another recension of this Massorah which I give in the following Rubric that supplies the clue. It will be seen that though the heading distinctly states that there are thirty-six such instances, the Rubric itself records thirty-five only. But as all the other Lists give thirty-six it is evident that the omission of Ezra 8 18 is due to a scribal error, especially as it is given at the end by way of repetition as one of the two instances with *Dagesh* in the *Aleph*.

קפ"א § 181.

וַיָּבֹאוּ *and they brought, is three times defective.* That is, in the Pentateuch and the Hagiographa. In these two divisions of the Bible it occurs altogether twenty-five times. In twenty-two instances it is plene and in three only is it defective. Here, therefore, the plene is the rule and the defective the exception. Hence the Massorah safeguards here the exceptional orthography.

And throughout the Prophets it is likewise defective except once. In this division, where it occurs eleven times or according to another mode of reckoning twelve times, it is always defective except in one instance. Here the defective orthography is the rule and the plene the exception. Hence the Massorah here safeguards the solitary exception. Accordingly the following fourteen instances are defective in the Bible: Numb. **31** 12, 54; Judg. **21** 12; 1 Sam. **1** 25; **5** 2; **7** 1; 2 Sam. **4** 8; **6** 17; **23** 16; 1 Kings **1** 3; **3** 24; **8** 6; **9** 28; 1 Chron. **11** 18. This agrees with the statement in the heading of List XIII of the preceding Rubric. Hence the number given in the respective headings of Lists I and XII, if it is not due to a clerical error which is hardly likely in two such Model Codies belonging to two different Schools and countries, must be based upon MSS. which exhibited five other plene instances.

Of this important Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Add. 15,251, fol. 320*a*, on 1 Chron. **11** 18, which I have printed; (II) Add. 15,250, fol. 408*b*, on the same passage; (III) Add. 15,451, fol. 114*b*, on Numb. **31** 12, and (IV) Vienna Codex No. 35 on the same passage. Lists I and IV, which add at the end of the second part במ"א, give as the single plene exception in the Prophets Isa. **66** 20. Here, however, it is וָבִיאוּ without the prefix *Vav* which does not belong to the thirty-six instances. Lists II and III simply state וכל נביאים דכו' leaving out במ"א מל' כאשר יביאו בני ישראל and are, therefore, more correct. According to this Massorah וַיְבִיאוּ plene 1 Kings **3** 24 ought to be וַיָּבֹאוּ defective.

קפ"ב = § 182.

וַיְבִיאֻהוּ *and they brought him, occurs seven times in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 155*a*, on Judg. **1** 7, which I have printed; (II) the same MS., Vol. II, fol. 81*a*, on Ezek. **19** 9; (III) St. Petersburg Codex of A. D. 916 on the same passage; (IV) Arund. Orient. 16, fol. 37*b*, on 1 Sam. **5** 1; (V) the same MS., fol. 117*a*, on 2 Kings **23** 30; (VI) the same MS., fol. 164*a*, on Jerem. **26** 23; (VII) Add. 15,251, fol. 153*b*, on 1 Sam. **5** 1; (VIII) Add. 15,451, fol. 182*b*, on the same passage; (IX) Halle Ochlah Ve-Ochlah II, § 1, and (X) the printed Massorah on Jerem. **26** 23.

Eight of the ten Lists simply state in the respective headings that this expression occurs seven times, without any indication whatever whether it is spelt differently in any of these instances. This would naturally suggest that there is no variation in its orthography. Lists IV and VIII, however, have the following important addition at the end that it is וַיְבִיאֻהוּ with *Yod* after the *Beth* in the first instance (Judg. **1** 7) and וַיְבֵאֻהוּ without the *Yod* after the *Beth* in all the other six instances (קדמ' ויביאהו כת' ושאר' ויבאהו כת'). This is confirmed by the Massorah Parva in Arund. Orient. 16; Add. 15,251, on Judg. **1** 7, which remarks against וַיְבִיאֻהוּ with *Yod* after the *Beth* that it is unique in this spelling (ל' כת' כן) as well as in the printed Massorah, which states that it occurs seven times and that in this spelling it does not occur again (ויביאהו ז' ול' כת' כן). The remark in the Massorah Parva of other MSS. on several of the instances to the effect that it is defective seven times refers to the absence of the *Vav* after the *Aleph* in all the seven passages, which is in accordance with the dominant School of textual redactors. In spite, however, of this Massorah the greatest difference in the orthography of this expression is exhibited both in the Standard Codices and in the early editions, as will be seen from the following analysis of the seven instances:

(1) *Judges* **1** 7.

וַיְבִיאֻהוּ Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485—86; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Pesaro edition of the Earlier Prophets 1511; the *editio princeps* of the Rabbinic Bible, Venice 1517; and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

וַיְבֵאֻהוּ the Complutensian.

וַיְבִיאֻהוּ Add. 15,451.

וַיְבִיאֻהוּ the *editio princeps* of the Bible.

(2) *1 Samuel* **5** 1.

וַיְבִיאֻהוּ Orient. 2201 first hand; Add. 15,451; the *editio princeps* of the Prophets; the first and third editions of the Bible; the Pesaro edition of the Earlier Prophets.

וַיְבֵאֻהוּ Orient. 2201, second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; the second edition of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

(3) *2 Kings* **23** 30.

וַיְבֵאֻהוּ Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; the second edition of the Bible; the Pesaro edition of the Earlier Prophets and the Complutensian.

וַיְבִיאֻהוּ Harley 5710—11; the *editio princeps* of the Prophets; the first and third editions of the Bible; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

(4) *Jerem.* **26** 23.

וַיְבִאֻהוּ St. Petersburg Codex of A. D. 916; Orient. 2201 first hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251; the second edition of the Bible; the Lisbon edition of Jeremiah 1492; the Pesaro edition of the Latter Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17; and the *editio princeps* of the Rabbinic Bible.

וַיְבִיאֻהוּ Orient. 2201 second hand; Add. 15,250; Add. 15,451; the *editio princeps* of the Prophets; the first and third editions of the Bible; the Complutensian and the first edition of the Rabbinic Bible with the Massorah.

וַיְבִיאוּהוּ entirely plene, that is with *Yod* after the *Beth* and *Vav* after the *Aleph* so given in the Massorah Parva of Cambridge Add. 465.

(5) *Ezekiel* **19** 4.

וַיְבִאֻהוּ St. Petersburg Codex of A. D. 916; Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; the Pesaro edition of the Latter Prophets; the fourth edition of the Bible; the Complutensian and the *editio princeps* of the Rabbinic Bible.

וַיְבִיאֻהוּ Harley 5710—11; Add. 15,451; the first, second and third editions of the Bible, and the first edition of the Rabbinic Bible with the Massorah.

וַיְבִיאוּהוּ entirely plene, the *editio princeps* of the Prophets.

(6) *Ezekiel* **19** 9.

וַיְבִיאֻהוּ St. Petersburg Codex; Orient. 2201; Add. 15,250; Add. 15,251; the first, second and third editions of the Bible; the Pesaro edition of the Latter Prophets; the fourth edition of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible, and the first edition of the Rabbinic Bible with the Massorah.

וַיְבִיאֻהוּ Harley 5710—11; Arund. Orient. 16; Add. 15,451 and the *editio princeps* of the Prophets.

(7) *2 Chronicles* **22** 9.

וַיְבִיאֻהוּ Orient. 2201; Arund. Orient. 16; Add. 15,251; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

וַיְבִיאֻהוּ Harley 5710—11; Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second, third and fourth editions of the Bible; the Complutensian and the *editio princeps* of the Rabbinic Bible, margin.

This detailed analysis will confirm my oft-repeated statement that the Standard Codices as well as their sundry Massorahs exhibit different recensions which emanate from different Schools of textual redactors, and that the attempt to reduce them to uniformity is simply to obliterate the several traditions which were preserved in the respective Schools. In the List which I have printed, six instances only are enumerated though the heading states that there are seven. There can hardly be any doubt that the omission of Ezek. **19** 9 is due to a clerical error, since it is not only given in all the other Lists, but in List II which is from this very MS.

קס״ג = § 183.

יוּבָא *it shall be brought, occurs five times in the Scriptures.* Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 247*a*, on 2 Kings **12** 5, which I have printed; (II) the same MS., Vol. I, fol. 247*b*, on 2 Kings **12** 17; (III) Orient. 4445, fol. 90*a*, on Levit. **6** 23; (IV) Arund. Orient. 16, fol. 106*b*, on 2 Kings **12** 5; (V) the same MS., fol. 153*b*, on Jerem. **10** 9; (VI) Add. 15,251, fol. 68*a*, on Levit. **6** 23; (VII) Add. 15,451, fol. 72*b*, on the same passage; (VIII) Add. 21,160, fol. 144*b*, also on the same passage; (IX) the same MS., fol. 152*b*, on Levit. **11** 32; (X) the printed Massorah on Levit. **6** 23, and (XI) the same on 2 Kings **12** 5.

קס״ד = § 184.

מוּבָאִים *are brought, occurs three times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 53*b*, on Gen. **43** 18, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. **23** 42; (III) Arund. Orient. 16, fol. 182*a*, on the same passage; (IV) the same MS., fol. 186*a*, on Ezek. **30** 11; (V) Add. 21,160, fol. 50*a*, on Gen. **43** 18; (VI) Halle Ochlah Ve-Ochlah II, § 1, margin, and (VII) the printed Massorah on Ezek. **30** 11.

קס״ה = § 185.

יְבוּזוּ *they shall despise, occurs three times, twice plene and once defective.* As this Kal future third person plural masculine which occurs three times, is not only differently spelt, but varies in its orthography within a few verses of each other (Cant. 8 1, 7), the Massorah safeguards this variation. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 262*b*, on Cant. 8 7, which I have printed, and (II) Add. 21,160, fol. 301*b*, on the same passage. The needless addition of וליח רבותין at the end of the Rubric is simply due to the Scribe who wished to fill up the line.

קס״ו = § 186.

לָבוֹז *to shame, occurs twice in the Scriptures .... and both are plene.* The design of this Massorah is to distinguish this noun with the prefix *Lamed* from the same quadriliteral with *Cholem* on the *Vav*, which also occurs twice and which is the Kal infinitive form בָּזוֹ. (*Vide supra*, letter ב, § 204.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 247*b*, on Prov. **12** 8, which I have printed; (II) Arund. Orient. 16, fol. 340*b*, on the same passage; (III) Add. 15,250, fol. 25*a*, on Gen. **38** 23; (IV) Add. 15,251, fol. 389*a*, on Prov. **12** 8; (V) Orient. 2349, fol. 50*a*, on Gen. **38** 23, and (VI) the printed Massorah on the same passage.

קס״ז = § 187.

בּוֹל *occurs twice in the Scriptures.* That is, in two different senses. In one instance it is the name of the month *Bul* (1 Kings **6** 38) and in the other it denotes *increase, food.*

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 240*a*, on Job **40** 20, which I have printed; (II) Arund. Orient. 16, fol. 335*a*, on the same passage, and (III) Add. 15,251, fol. 188*a*, on 1 Kings **6** 38. The last has the more correct heading בי בתרי לישׁ. This pair form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 248, Vol. II, p. 217 etc.)

קס״ח = § 188.

מִתְבּוֹסֶסֶת *trodden down,* or *weltering, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 176*a*, on Ezek. **16** 22. As both instances do not only occur in the same book, but in the same section, the heading ought more properly to be בי ובענין.

קס״ט = § 189.

בֹּר *pit, is twice defective.* This noun, which occurs twenty-five times, is plene in twenty-three instances and in two only is it defective. Hence the Massorah safeguards the exceptional orthography. This Rubric is from the printed Massorah Finalis, letter ב, § 123, and is designed to exclude the defective reading בֹּר in Exod. **21** 33*a*, which is preserved in the celebrated Hellali Codex, thus making the spelling in the two clauses of the same verse uniform, as will be seen from the notes on this passage in my edition of the Bible. This Rubric emanates from the Eastern School of textual redactors, since it is the *Madinchaī* who read בֹּר defective in Prov. **28** 17 whilst the *Maarbaī* or Westerns, whose text we follow, read it בּוֹר plene.

ק״צ = § 190.

וְהַבּוֹר *and the pit, occurs twice.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 49*b*, on Gen. **37** 24, which I have printed; (II) Orient. 2348, fol. 59*b*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Jerem. **41** 9.

קצ״א = § 191.

בּוֹרוֹ *his pit,* or *cistern, occurs twice.* As this expression, which occurs twice only, is differently spelt in the two parallel passages, being defective in the first instance and plene in the second, this Massorah is designed to safeguard the variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133*b*, on Isa. **36** 16. The Massorah Parva on this expression in the same MS. and in the same place is more distinct, viz. בי א׳ מל׳ וא׳ חס׳.

קצ״ב = § 192.

וּבֹרוֹת *pits,* or *cisterns, without and with the prefixes occurs five times, and the absence of both Vavs is unique .... in Deut.* **6** *11 it is defective of both Vavs, whilst in all the other passages the first Vav only is absent. Throughout Jeremiah, however, the plural is* בארות or בארות *with Aleph.*

To understand this Massorah it is necessary to remark (1) that there are two forms of this noun, viz. בֹּאר with *Aleph* and בּוֹר with *Vav*; (2) that in the case of the singular of the form בּוֹר the absence of the *Vav* is the exception (*vide supra*, letter ב, § 189), whilst in the plural which occurs altogether five times as recorded in the Rubric before us, it is the invariable rule, and (3) that in one instance even the second *Vav* is absent.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 116*a*, on Deut. **6** 11, which I have printed; (II) Arund. Orient. 16, fol. 42*b*, on 1 Sam. **13** 6; (III) the same MS., fol. 273*a*, on 2 Chron. **26** 10; (IV) the same MS., fol. 385*b*, on Neh. **9** 25; (V) Add. 15,250, fol. 152*a*, on 1 Sam. **13** 6; (VI) the same MS., fol. 399*a*, on Neh. **9** 25; (VII) the same MS., fol. 430*b*, on 2 Chron. **26** 10; (VIII) Add. 21,160, fol. 38*b*, on Gen. **37** 20; (IX) the same MS., fol. 267*a*, on Deut. **6** 11, and (X) the printed Massorah on Gen. **37** 20. List III adds at the end of the Rubric קד׳ יבירת בת׳ ישא ברית

כת׳ בארות בארת נשסרים כתי׳ whilst List IX has it הלין ברות כתיבין, וברת חצובים דין חס׳ דחס׳: וב׳ כת׳ כן כי שתים רעות עשה עמי ב׳ בו קד׳ דספוק׳ בארת בתיב תניי׳ דספוקא בארות כתי׳. It will be seen that according to this addition the first instance in Jerem. 2 13 is בארת defective and the second is בארות plene contrary to the received text.

Jacob b. Chayim's note which he appended to his Massorah (List X), is very instructive inasmuch as it fully confirms the fact to which I have often adverted that there is not unfrequently a conflict between the readings in the MSS. and in the statement of the Massorah which is due to the different traditions preserved in the several Massoretic Schools of textual redactors. Thus he tells us:

According to the Spanish Codex and one Massorah both instances in Jerem. 2 13 are בארת defective. Another Massorah states that all the five instances are בארת entirely defective. It moreover remarks that the first instance in Jerem. 2 13 is בארות, the second בארת and all the others are בארות. However in all the MSS. which I examined it is בארות with the second *Vav* except in Deut. 6 11, whereas it is entirely defective in accordance with the statement of the first Massorah. Moreover, in the Tikun Sepher Thorah it is התבארות with the second *Vav* in Gen. 37 20, but in some ancient MSS. I found it התבארת entirely defective with a Massorah thereon that it is twice entirely defective.[1]

1 וב׳ כתי׳ בארת, בארת בארת נשברים, ובספר אספמיי תרויהן חס׳, כך כתו׳ במסר׳ אחת, ומסר׳ אחריתי כתיב ו׳ל ברת ח׳ כתו׳ כן וכותב אלו חנז׳ חס׳ דחס׳ כולם ואומר קדכ׳ דנשברים בארות כתי׳ וחניי׳ בראת? [בארת] כתי׳ ושאר׳ ברות? [ברת] כתי׳, ובכל תספרים ראיתי ברות בוי״ו בתר׳ בר מן ובתי׳ מלאים כל טוב שהוא חסר דחסר בלשון תמסור׳ הראשון וגם בתיקון ס״ת נמצא ונשליכהו באחת חברו׳ בוי״ו בתר׳, וקצת ספרי׳ ישנים מצאתיו חסר דחס׳ ומסור עליו ב׳ חס׳ דחס׳ ויש גימגום בדבר.

קצ״ג = § 193.

בֹּשְׁתִּי *I was ashamed, occurs three times in the Scriptures.* That is, with *Cholem* on the *Shin* being the Kal preterite first person singular, in contradistinction to the instance where the *Shin* is with *Kametz* and where it is a noun with the suffix first person singular and with the prefix *Vav.* (Ps. **69** 20.)

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 291*a*, on Ezra 8 22, which I have printed; (II) Arund. Orient. 16, fol. 377*b*, on the same passage; (III) the printed Massorah on Jerem. **31** 19, and (IV) the same on Ezra 8 22.

קצ״ד = § 194.

בּוֹשׁוּ *they have been,* or *be ye ashamed, is three times plene in the Scriptures.* This expression, which is both the preterite third person plural and the imperative second person plural, occurs altogether nine times. It is defective in six instances (בשו Jerem. **14** 3, 4; **20** 11; **48** 13; Ps. **71** 24; Job. **6** 20) and plene in these three instances only. Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 94*a*, on Ezek. **36** 32, which I have printed; (II) Add. 15,251, fol. 286*b*, on the same passage, and (III) the printed Massorah also on the same passage. Misled by Jacob b. Chayim's Massorah, which gives the longer and wrong catchwords, viz. ואם נבלמו מבל אשר עשו = Ezek. **43** 11, I affixed this reference to the second instance, whereas it ought to be Isa. **45** 16.

קצ״ה = § 195.

וּבֹשׁוּ *and they shall be ashamed, occurs three times.* That is, with *Shurek,* in the other two instances where this preterite third person plural occurs with this prefix, the *Vav* is with *Kametz* (וָבֹשׁוּ Isa. **20** 5; **37** 27). This Rubric I have found in the printed Massorah Finalis only, letter ב, § 129.

קצ״ו = § 196.

בֹּשׁ *to shame, is three times defective.* That is, without and with the prefix *Vav,* since in Jerem. **48** 13 it is not only the preterite third person singular, but is with the prefix *Vav.* In the other two instances it is the infinitive, and the design of the Massorah is to safeguard the spelling in these passages against being made conformable to the three instances in which this infinitive is plene (Judg. **3** 25; Jerem. **6** 15; **8** 12). This Rubric too, I have found in the printed Massorah Finalis only, letter ב, § 125.

קצ״ז = § 197.

וַיֵּבֹשׁוּ *and they were ashamed, occurs twice.* This Kal future third person plural masculine with the prefix *Vav* occurs altogether seven times. In five instances the *Vav* is with *Sheva,* being the copulative (Isa. **26** 11; **45** 24; Hos. **4** 19; Micah **7** 16; Ps. **86** 17) and in two only is it with *Pathach,* being *Vav* conversive. The Massorah, therefore, safeguards the minority. This Rubric, which is from Arund. Orient. 16, fol. 312*b*, on Ps. **109** 28, is incorrect since in Ps. **86** 17 it is וַיֵּבשׁוּ with *Sheva* and this is the reading not only in the Standard Codices, but in this very MS. There can, therefore, be no doubt that the catchwords ויראו שמי ויבשו Ps. **86** 17 are a clerical error for חתו ויבשו 2 Kings **19** 26. Accordingly ויבשו in the heading of this Rubric should be וַיֵּבשׁוּ.

קצ״ח = § 198.

בִּשֵּׁשׁ *he delayed, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 159*a*, on Judg. **5** 28, which I have printed; (II) Arund. Orient. 16, fol. 22*a*, on the same passage; (III) Orient. 2349, fol. 76*a*, on Exod. **32** 1, and (IV) the printed Massorah on the same passage.

קצ״ט = § 199.

תְּבִישֵׁנִי *thou shalt put me to shame, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 315*b*, on Ps. **119** 116.

ר׳ = § 200.

לָבַז *for a prey, occurs three times.* The noun בַּז with the prefix *Lamed* occurs altogether sixteen times apart from the *Keri* (Ezek. **25** 7). In thirteen instances the *Lamed* is with *Kametz* (לָבָז Numb. **14** 3, 31; Deut. **1** 39; Isa. **42** 22; Jerem. **2** 14; **15** 13; **17** 3; **30** 16; **49** 32; Ezek. **7** 21; **34** 8, 22; **36** 5) and in three only is it with *Sheva.* Hence the Massorah safeguards the exceptional vowel-points. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 86*a*, on Ezek. **25** 7. It will be seen that this Rubric, contrary to the method of the Massorah, excludes the *Keri* in Ezek. **25** 7, though the Nakdan put the Rubric on this very passage.

ר״א = § 201.

בָּזָה *he despised, occurs eight times in the Scriptures .... and once it is with the prefix Vav.* Of this popular Massorah I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 253*b*, on 2 Kings **19** 21, which I have printed; (II) the same MS., Vol. II, fol. 17*a*, on Isa. **37** 22; (III) Arund. Orient. 16, fol. 113*b*, on 2 Kings **19** 21; (IV) the same MS., fol. 134*a*, on Isa. **37** 22; (V) the same MS., fol. 177*b*, on Ezek. **17** 16; (VI) the same MS., fol. 289*a*, on Ps. **22** 25; (VII) the same MS., fol. 301*a*, on Ps. **69** 34; (VIII) the same MS., fol. 309*a*, on Ps. **102** 18; (IX) Add. 15,250, fol. 83*a*, on Numb. **15** 31; (X) the same MS., fol. 278*b*, on Ezek. **17** 16; (XI) Add. 15,251, fol. 228*b*, on Isa. **37** 22; (XII) the same MS., fol. 366*a*, on Ps. **102** 18; (XIII) Add. 21,160, fol. 214*a*, on Numb. **15** 31; (XIV) the printed Massorah on the same passage, and (XV) the same on Ezek. **17** 16.

ר״ב = § 202.

וַיָּבֶז *and he despised, occurs twice.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 16*a*, on Gen. **25** 34, which I have printed; (II) the same MS., Vol. II, fol. 272*a*, on Esther **3** 6; (III) Add. 15,250, fol. 17*a*, on Gen. **25** 34; (IV) Add. 21,160, fol. 310*a*, on Esther **3** 6, and (V) the printed Massorah on Gen. **25** 34.

ר״ג = § 203.

בּוֹזֵה *despising, occurs twice, once it is with* ***He*** *at the end and once with* ***Yod.*** That is, this participle construct is once the singular and once the plural. This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 343*b*, on Prov. **19** 16. It is incorrect, since the second instance which is here given is בוזה with *Segol* and is so in this very MS., whereas the design of this Rubric manifestly is to give the pairs with *Tzere.* There can, therefore, be no doubt that the catchwords בוזה אמו = Prov. **15** 20 are a clerical error for בּוֹזֵה דרכיו = Prov. **19** 16 and this is confirmed by the fact that the Rubric before us is actually on this passage. Accordingly the expression in the Rubric should be pointed בּוֹזֵה with *Tzere.* These two forms constitute one of the pairs of words which respectively occur twice with *Tzere,* once ending with *He* and once with *Yod.* (*Vide infra,* letter ה, § 50.)

ר״ד = § 204.

לָבֹז *to seize as prey, occurs three times, twice plene and once defective.* As this infinitive with the prefix *Vav,* which occurs altogether three times, is spelt in two different ways, the design of this Massorah is to safeguard the different spelling.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 360*a*, on Esther **3** 13, which I have printed; (II) the same MS., fol. 269*a*, on 2 Chron. **20** 25; (III) Harley 5710—11, Vol. II, fol. 161*a*, on the same passage; (IV) Add. 21,160, fol. 310*b*, on Esther **3** 13; (V) the printed Massorah on the same passage, and (VI) the same on 2 Chron. **20** 25. Lists IV, V and VI distinctly define the passage in which it is defective by adding קרמא׳ חסר, viz. 2 Chron. **20** 25.

ר״ה = § 205.

וּבַחוּרִים *and the young men, occurs twice, once plene and once defective.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474 on Isa. **40** 30. Its design is twofold. In the first place it militates against those Codices which exhibited the plene orthography in Jerem. **31** 13 (St. Petersburg Codex of A. D. 916; Harley 5710—11) by emphatically stating that it is here defective and in the second place it is against the ancient, but less dominant School of textual redactors which read here בָּחוּרִים without the prefix *Vav* and which is not only preserved in some MSS., but is the reading of the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the Septuagint and the Vulgate. This Rubric is part of the alphabetical List of words beginning with *Vav Beth,* which respectively occur twice. (*Vide infra,* letter ו, § 67.)

ר״ו = § 206.

מִבַּחֻרִים. *This expression, without and with the prefix Mem, is three times defective.* The term בלי׳ *in this form,* is due to the fact that in two instances בָּחֻרִים is the name of a town in the territory of Benjamin (2 Sam. **3** 16; 1 Kings **2** 8), whilst in the third instance, which is also part of the preceding Rubric, it is the plural of the noun בָּחוּר and denotes *young men.*

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 58*b*, on 2 Sam. **3** 16, which I have printed; (II) Add. 15,250, fol. 166*a*, on the same passage; (III) Add. 15,251, fol. 170*a*, also on the same passage; (IV) the same MS., fol. 184*b*, on 1 Kings **2** 8; (V) Add. 15,451, fol. 205*b*, on 2 Sam. **3** 16, and (VI) the printed Massorah on the same passage. The printed Massorah alone (List VI) heads this Rubric ד׳ חס׳ בלי׳ and gives 2 Kings **8** 12 as one of the four instances. But as it is here וּבַחֻרֵיהֶם with the suffix third person plural and as the design of this Massorah is to record the defective instances terminating in ־ִים, all the other Lists rightly exclude this passage. According to this Massorah, therefore, the name בחורים which occurs altogether five times, is defective in two instances only (2 Sam. **3** 16; 1 Kings **2** 8) and plene in three (2 Sam. **16** 5; **17** 18; **19** 17). Hence בָּחוּרִים plene which I give in the margin of 2 Sam. **17** 18 and which is exhibited in Orient. 2201 first hand; Harley 5710—11; Arund. Orient. 16; Add. 21,161 &c. and בַּחֻרִים which I give in the text must change places.

ר״ז = § 207.

וּבַחוּרֵיהֶם *and their young men, occurs four* [three] *times.* That is, this noun with the suffix third person plural masculine without and with the prefix *Vav,* which occurs three times, is defective in the first instance and plene in the other two passages. Hence the Massorah safeguards the two different spellings.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 103*b*, on 2 Kings **8** 12, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 134. The heading in List I, which states that there are four such instances (ד׳), is manifestly due to a clerical error, since the Rubric itself catalogues three instances only. Though the heading of List II, viz. ג׳ ב׳ מלאים is more precise, yet the heading in both the Lists ought more properly to be ג׳ בלי׳ ב׳ מל׳, since one of the instances is with the prefix *Vav.*

ר״ח = § 208.

בְּחוּרוֹתֶיךָ *thy youth, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 267*b*, on Eccl. **11** 9. It will be seen that this Massorah does not say that there is any difference in the spelling of this expression in the two passages. In the Model Codex itself from which I took this Rubric it is בְּחוּרֹתֶיךָ without the second *Vav* in both instances. As the MSS. and the early editions exhibit variations in both passages, I subjoin the following collation:

(1) *Ecclesiastes* ***11*** *9.*

בְּחוּרוֹתֶיךָ with two *Vavs,* Orient. 2201 second hand; Arund. Orient. 16; Add. 15,251; Orient. 4227; the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second and third editions of the Bible (Soncino 1488, Naples 1491—93, Brescia 1494); the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

בְּחוּרֹתֶיךָ without the second *Vav,* Orient. 2201 first hand; Harley 5710—11; Add. 15,250; Add. 21,160, and the *editio princeps* of the Rabbinic Bible, Venice 1517.

(2) *Ecclesiastes* ***12*** *1.*

בְּחוּרֹתֶיךָ without the second *Vav,* Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,160; the second and third editions of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible, and the first edition of the Rabbinic Bible with the Massorah.

בְּחֻרֹתֶיךָ without the first *Vav,* the first edition of the Bible.

בְּחוּרוֹתֶיךָ with both *Vavs,* the *editio princeps* of the Hagiographa.

בְּחֻרֹתֶיךָ without the two *Vavs,* Add. 15,250; Orient. 4227.

From the above analysis it will be seen that its spelling בְּחוּרוֹתֶיךָ with the two *Vavs* in Eccl. **11** 9 and בְּחוּרֹתֶיךָ with the first *Vav* only in **12** 1, which I have adopted in my edition of the Bible, is supported by most of the MSS. and editions. This is corroborated by the Massorah Parva on Eccl. **12** 1 in Arund. Orient. 16, which states on בְּחוּרֹתֶיךָ that it occurs twice and is once defective (ב׳ א׳ חס׳).

ר״ט = § 209.

וּבָחַנְתָּ *and thou hast tried, occurs twice.* This Rubric is from the printed Massorah on Jerem. **12** 3.

ר״י = § 210.

וּבְחַנְתִּים *and I have tried them, occurs twice.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 153*a*, on Jerem. **9** 6, which I have printed; (II) the same MS., fol. 221*b*, on Zech. **13** 9; (III) Add. 15,250, fol. 243*b*, on Jerem. **9** 6; (IV) the printed Massorah on the same passage, and (V) the same on Zech. **13** 9. This Rubric is part of the alphabetical Lists of words beginning with *Vav Beth,* which respectively occur twice. (*Vide infra,* letter ו, § 67.)

ר״יא = § 211.

בָּחֲרוּ *they chose, occurs three times.* That is, with *Kametz* under the *Cheth,* which is due to the pausal accent instead of *Chateph-Pathach.*

Of this popular Rubric I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 242*a*, on Prov. **1** 29, which I have printed; (II) Arund. Orient. 16, fol. 146*b*, on Isa. **66** 4; (III) the same MS., fol. 336*b*, on Prov. **1** 29; (IV) Add. 15,250, fol. 8*a*, on Gen. **6** 2; (V) the same MS., fol. 358*a*, on Prov. **1** 29; (VI) Add. 15,251, fol. 15*b*, on Gen. **6** 2; (VII) the same MS., fol. 239*a*, on Isa. **66** 4; (VIII) the same MS. 386*b*, on Prov. **1** 29; (IX) Add. 15,451, fol. 5*b*, on Gen. **6** 2; (X) the same MS., fol. 370*b*, on Isa. **66** 4; (XI) the printed Massorah on Gen. **6** 2; (XII) the same on Isa. **66** 4, and (XIII) the same on Prov. **1** 9. Lists IV and XI head this Rubric ג׳ קמצ׳ and add at the end א׳ בת׳ א׳ בג׳ א׳ בכ׳ or simply the mnemonic sign אבג denoting that one instance occurs in the Law, one in the Prophets and one in the Hagiographa, whilst Lists VI, VII, VIII and XII simply emphasise the fact that the three instances respectively occur in the three divisions of the Bible.

ר״יב = § 212.

וּבָחוֹר *and to choose, occurs three times in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 174*a*, on 1 Sam. **2** 28, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 317, and (III) the printed Massorah Finalis, letter ב, § 135.

The Rubrics do not state whether any of the instances are defective, whilst the Massorah Parva on the several passages is

most conflicting. The Massoretic remarks clearly show that they proceed from different Schools of textual redactors and that they are based upon different recensions. With the exception of Add. 15,451 all the MSS. and the early editions coincide in reading וּבָחוֹר defective in 1 Sam. 2 28. It is on the second and third passages where the conflict is so glaring, as will be seen from the following analysis:

Isaiah 7 15.

וּבָחוֹר plene, Orient. 2201; Harley 5710—11; Arund. Orient 16; Orient. 4227; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485—86; the first, second and third editions of the Bible (Soncino 1488; Naples 1491—93; Brescia 1494); the Pesaro edition of the Earlier Prophets (1511); the fourth edition of the Bible, Pesaro 1511—17; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah.

וּבָחר defective, St. Petersburg Codex of A. D. 916; Cambridge Add. 465 and the very accurately printed Lisbon edition of Isa. 1492.

Isaiah 7 16.

וּבָחוֹר plene, Orient. 2201; Harley 5710—11; Orient. 4227; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets; the first, second, third and fourth editions of the Bible; the Pesaro edition of the Latter Prophets 1515; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

וּבָחר defective, St. Petersburg Codex of A. D. 916; Arund. Orient. 16 with the remark against it חס׳ in the Massorah Parva, Cambridge Add. 465 and the very accurately printed Lisbon edition of Isaiah.

To these various readings are to be added the conflicting remarks in the Massorah Parva. The Massorah Parva in Arund. Orient. 16 on וּבָחר 1 Sam. 2 28 distinctly states that it occurs three times, twice plene and once defective (ג׳ ב׳ מל׳ ואי חס׳), whilst the printed Massorah Parva on the same passage states as emphatically that it is twice defective and once plene (ג׳ ב׳ חס׳ ואי מל׳).

רי״ג = § 213.

יִבְחָר *he shall choose, is five times with Kametz.* This Kal future third person singular masculine occurs altogether thirty-two times. In twenty-seven instances it is with the normal *Pathach* under the *Cheth*, and in five instances only has it *Kametz*, which is due to the pausal or distinctive accent. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 114*a*, on Deut. **16** 16, which I have printed, and (II) the printed Massorah on Josh. **9** 27. It is necessary to remark that in two instances the accent is *Athnach* (Deut. **31** 11; Isa. **40** 20), in two *Soph-Pasuk* (Josh. **9** 26; Ps. **25** 12), whilst in one instance only is it *Zakeph-Katon* (Deut. **16** 16). This explains the Massorah Parva in Harley 5710—11; Cambridge Add. 1174 and in Jacob b. Chayim's edition, which remarks on Deut. **16** 16 that it is unique with *Zakeph* and *Kametz* (לי׳ זקף קמץ) and the lengthier form of it in Add. 15,251, which states that it is unique with *Zakeph* and that wherever the accent is *Athnach* or *Soph-Pasuk* it is likewise with *Kametz* (לָ וכל אתני וסו׳ פסו׳ כו׳). At the end of List II as well as in the printed Massorah Parva on Josh. **9** 26 the mnemonic sign for the five instances is שׁוּבְהֹם. This consists of the initial letters of the five words which respectively begin the verses wherein these five instances occur.

רי״ד = § 214.

יִבְחַר יְהוָה *Jehovah shall choose, exceptionally occurs nine* [eight] *times in the Pentateuch . . . . in all other instances it is Jehovah thy God shall choose.* This design of this Massorah is twofold. It is to safeguard the future (יִבְחַר) in combination with the Tetragrammaton, and in the second place to protect the minority of passages in which this future is followed by the Tetragrammaton alone, against being confused with the larger number of instances in which it is followed by the formula *Jehovah thy God* (Deut. **12** 18, 21; **14** 24, 25; **16** 6, 7, 11; **17** 8, 15; **26** 2). That the Massorah emphasises the reading יִבְחַר in this combination is evident from the fact that, with the solitary exception of Numb. **16** 7, the Samaritan recension exhibits בָּחַר the preterite in all the other passages. The safeguarding of these passages was deemed all the more necessary since the two phrases are used promiscuously in the same chapters.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 92*a*, on Numb. **16** 7, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 122*a*, on Deut. **15** 20. List II rightly heads this Rubric ח׳ מיחדו׳ בתור׳ and properly omits Deut. **14** 2 where it is בָּחַר יְהוָה the preterite, which is contrary to the scope of this Massorah. It has manifestly been added by a later Nakdan, because in the other three passages where this preterite occurs it is בָּחַר יְהוָה אֱלֹהֶיךָ (Deut. **7** 6; **18** 5; **21** 5). Having mistaken its import and added this passage, the Nakdan, as usual, altered the heading accordingly.

רט״ו = § 215.

יִבְחַר יְהוָה אֱלֹהֵיכֶם *Jehovah your God shall choose, is twice thus combined.* That is, in contradistinction to the other ten instances where יִבְחַר is followed by this longer formula and where it is אֱלֹהֶיךָ with the suffix second person singular masculine. (*Vide supra,* letter ב, § 214.) This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 130*b*, on Deut. **12** 5. Here too the Samaritan recension has בָּחַר the preterite.

רט״ז = § 216.

אֶבְחָרָה *I shall choose, occurs twice.* That is, with paragogic *He*, in contradistinction to the other three instances where this Kal future first person singular occurs and where it is אֶבְחַר (Numb. **17** 20; Isa. **66** 4; Job **29** 25). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 208*a*, on 2 Sam. **17** 1, which I have printed, and (II) Arund. Orient. 16, fol. 324*b*, on Job **9** 14.

רי״ז = § 217.

בְּטִיחָה אֶל־. *The root* בָּטַח *to trust, in its different forms is always combined with* עַל־, *with the exception of ten instances where it is construed with* אֶל־. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 133*a*, on Isa. **36** 7, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 138. On Ps. **4** 6 Jacob b. Chayim refers to אל in the Massorah Finalis where he says he recorded this Rubric. It is, however, not to be found in this place. Against the catchwords אל תבטחו in the List which I have printed, the reference should be Jerem. 7 4 and not Micah 7 5.

רי״ח = § 218.

וְיִבְטְחוּ *and they shall trust, occurs twice.* That is, with this future third person plural masculine which occurs altogether four times with this prefix, the *Vav* has in these two instances *Sheva* and is thus to be distinguished from the other two passages where it is with *Pathach* (Judg. **9** 26; Isa. **31** 1). Of this Rubric I collated two Lists: (I) the printed Massorah on Ps. **9** 11, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 329.

רי״ט = § 219*a*.

בֹּטֵחַ *trusting, is four times defective in this book.* That is, in the Psalter. In the only other instance where this participle singular masculine occurs in the Psalms it is בּוֹטֵחַ plene (Ps. **27** 3).

And throughout the Scriptures it is likewise plene except in three instances. To understand the import of this and the following recensions of this Massorah it is necessary to remark that the participle in question occurs altogether fourteen times and is distributed in the three divisions of the Bible as follows: One in the Pentateuch, five in the Prophets and eight in the Hagiographa. In the Pentateuch the single instance is defective (Deut. **28** 52). In the Prophets it is three times plene (Isa. **37** 10; Jerem. **5** 17; **12** 5) and twice defective (Judg. **18** 10; 2 Kings **19** 10) according to the Westerns; or vice versa twice plene (Isa. **37** 10; Jerem. **12** 5) and three times defective (Judg. **18** 10; 2 Kings **19** 10; Jerem. **5** 17) according to the Easterns; whilst in the Hagiographa the two modes of spelling are equally divided. It is four times defective (Ps. **21** 8; **84** 13; **115** 8; **135** 18) and four times plene (Ps. **27** 3; Prov. **11** 15, 28; **28** 26). List I, therefore, which restricts the heading in the first part to the Psalms is not quite correct in the second part, since it ignores the single plene instance in the Psalter. Hence List II which heads it ה׳ חס׳ is more correct since, as we have seen, apart from the Prophets, it is בֹּטֵחַ defective in five instances only; instead of giving Deut. **28** 52 as one of the five instances, it gives בטח בי״י אשריו Prov. **16** 20, which is not only plene but has the prefix *Vav*.

ריט = § 219b.

בּוֹטֵחַ *is twice plene in the Prophets . . . and throughout the Hagiographa it is likewise so except five times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 134*a*, on Isa. **37** 10, which I have printed; (II) the same MS., fol. 305*b*, on Ps. **84** 13; (III) Add. 15,251, fol. 120*a*, on Deut. **28** 52, and (IV) the printed Massorah on Prov. **28** 25. Lists II and IV reverse the two parts of this Rubric, whilst List III divides it into three parts, giving the one defective instance in the Pentateuch first, then the two plene instances in the Prophets and lastly the five defectives in the Hagiographa. It will be seen that though List I states that there are five defectives in the Hagiographa it records three only, omitting Ps. **21** 8; and **135** 18. As these are duly given not only in List IV, but in List II, which is from the same MS., there can hardly be any doubt that the omission is due to the carelessness of the Scribe. All these four Lists give Prov. **28** 25 as one of the five defectives in the Hagiographa. It is, therefore, evident that this recension also includes the instances of this participle with the prefix *Vav* which occurs once defective in this division of the Bible. The importance of this recension, however, consists in the fact that it emanates from the Eastern School of textual redactors, since, unlike § 219*a*, it excludes Jerem. **5** 17 from the plenes, and since the official Lists testify that the *Madinchai* only read it here בֹּטֵחַ defective. As this defective orthography is also exhibited in some of the Standard Western Codices and in all but two of the early editions, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 1474; Orient. 4227; the *editio princeps* of the Prophets; the first second and third editions of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah, it clearly proves that no argument can be derived from a particular reading that a MS. is of an Eastern or Western recension because it exhibits a reading which according to the official Lists belongs to Eastern or Western Schools of textual redactors. It is important to remark that the Massorah Parva in the St. Petersburg Codex of A. D. 916 or in the so-called Babylonian Codex on Jerem. **12** 5 which states בוטח נ׳ מל׳ בע is not Babylonian, but Palestinian, since according to the Easterns it is בּוֹטֵחַ plene twice only (Isa. **37** 10; Jerem. **12** 5) and בֹּטֵחַ defective in Jerem. **5** 17. Moreover, בע should be בנב.

ריכ = § 220.

בָּטֵחַ *he trusteth, occurs twice, once defective and once plene.* As this participle singular masculine, which occurs twice only, is differently spelt in each case, the Massorah safeguards the difference in its orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 313*a*, on Ps. **112** 7, which I have printed, and (II) the printed Massorah on the same passage. The latter states that the plene instance is in Isa. **26** 3.

רכא = § 221.

יַבְטַח *he shall cause to trust, occurs twice.* In the only other instance where this apocopated Hiphil future third person singular masculine occurs it is with *Vav* conversive. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 2 Kings **18** 30. As it is preceded by אַל in both instances it is also given in the same MSS. as a separate Rubric in combination with this adverb of negation. (*Vide supra*, letter א, § 508.)

רכב = § 222.

בְּטָחוֹן *confidence, occurs three times.* That is, without and with the prefix *He*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 401*a*, on Eccl. **9** 4, which I have printed, and (II) Add. 15,250, fol. 227*a*, on Isa. **36** 4. The latter heads it הבטחון ב׳ ומל׳ and gives the two instances only with the prefix *He*.

רכג = § 223.

בְּבֶטֶן *in the belly, occurs three times in the Scriptures.* That is, with *Pathach* under the *Beth* in contradistinction to the other two instances where the *Beth* is with *Sheva* (Ps. **139** 13; Eccl. **11** 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 31*a*, on Jerem. **1** 5, which I have printed; (II) the same MS., Vol. II, fol. 235*a*, on Job **31** 15; (III) Arund. Orient. 16, fol. 147*b*, on Jerem. **1** 5; (IV) the same MS., fol. 331*b*, on Job **31** 15; (V) Add. 15,25[illegible] fol. 239*b*, on Jerem. **1** 5; (VI) the same MS., fol. 296*b*, on Hos. **12** 4, and (VII) the printed Massorah on the same passage. Lists II and IV which head this Rubric נ׳ רגש׳ indicate the design of this Rubric.

רכד = § 224.

בִּי אֲדֹנָי *Oh my Lord, is seven times thus combined in the Scriptures.* As this particle of entreaty occurs altogether twelve times, and is always combined with two different forms of the same quadriliteral, the design of this Massorah is to safeguard here its combination with the one special form.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 30*a*, on Gen. **44** 18, which I have printed; (II) Arund. Orient. 16, fol. 22*b*, on Judg. **6** 13; (III) the same MS., fol. 35*b*, on 1 Sam. **1** 26; (IV) the same MS., fol. 79*a*, on 1 Kings **3** 26; (V) Add. 15,451, fol. 33*a*, on Gen. **44** 18; (VI) Add. 21,160, fol. 52*a*, on the same passage; (VII) the same MS., fol. 207*b*, on Numb. **12** 11; (VIII) Halle Ochlah Ve-Ochlah, Supplement fol. 131*a*, and (IX) the printed Massorah on Gen. **44** 18.

רכה = § 225.

בִּי אֲדֹנָי *Oh Lord, is five times thus combined in the Scriptures.* That is, in these five instances the quadriliteral is with *Kametz* under the *Nun* in contradistinction to the seven instances in which this combination occurs and in which this quadriliteral is with *Chirek* under the *Nun*, being the suffix first person singular. The safeguarding of these two different forms was deemed necessary since they are used within two verses of each other (Judg. **6** 13, 15).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 36*b*, on Exod. **4** 10, which I have printed; (II) Arund. Orient. 16, fol. 5*a*, on Josh. **7** 8; (III) the same MS., fol. 28*b*, on Judg. **13** 8; (IV) Add. 15,251, fol. 128*a*, on Josh. **7** 8; (V) Add. 21,160, fol. 69*a*, on Exod. **4** 10; (VI) Halle Ochlah Ve-Ochlah I, § 152, and (VII) the printed Massorah on Exod. **4** 10.

רכז = § 226*a*.

בֵּן *son of*, or *consider, occurs three times, twice defective and once plene . . . . . once it is with the prefix Shin, and wherever it is in combination with the name Nun it is likewise so.* That is, with *Chirek* under the *Nun*. The design of this Massorah is to record the instances in which the *Beth* in this expression has abnormally *Chirek* apart from the twenty-nine passages in which it is in construction with the proper name *Nun*, the father of Joshua.[1] It will be seen that in the two instances which are here described as defective as well as the one with the prefix *Shin*, בִּן is the construct of בֵּן, whilst the one which is here called plene is the imperative of בִּין *to understand, to consider*.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. I, fol. 127*b*, on Deut. **25** 2, which I have printed; (II) the same MS., Vol. II, fol. 114*a*, on Jonah **4** 10; (III) Arund. Orient. 16, fol. 344*b*, on Prov. **23** 1; (IV) Add. 15,250, fol. 366*b*, on Prov. **30** 1; (V) Add. 21,160, fol. 293*a*, on Jonah **4** 10; (VI) Orient. 2349, fol. 137*a*, on Deut. **25** 2, and (VII) Orient. 2348, fol. 147*a*, on the same passage.

These seven Lists exhibit two recensions of this Massorah. The first recension to which belong Lists I, III and IV are confined to בֵּן without the prefixes apart from its combination with Joshua. Hence it includes Prov. **23** 1 and excludes Jonah **4** 10 or adds it at the end as outside the simple form. The second recension is strictly confined to this noun construct, without and with the prefixes, of which there are four instances apart from its combination with the name Joshua. Hence it heads this Rubric בן ד׳ בלישׁ׳ it records the following four passages Deut. **25** 2; Jonah **4** 10, 10; Prov. **30** 1 and rightly excludes Prov. **23** 1, which is the imperative of בִּין. To this recension belong Lists II, V, VI and VII. The absence of וכל בן נון רבו׳ at the end of List IV makes this List unintelligible.

[1] Comp. Exod. **33** 1; Numb. **11** 28; **13** 18, 16; **14** 6, 30, 38; **26** 65; **27** 18 **32** 12, 28; **34** 17; Deut. **1** 38; **31** 23; **32** 44; **34** 9; Josh. **1** 1; **2** 1, 23; **6** 6 **14** 1; **17** 4; **19** 49, 51; **21** 1; **24** 29; Judg. **2** 8; 1 Kings **16** 34; Neh. **8** 17.

רכז = § 226*b*.

בֵּין *is seven times defective in this form.* That is, the form בֵּין without and with the prefixes, occurs seven times defective or

is written without the *Yod*. This Rubric, which I have found in the printed Massorah only, on Prov. **23** 1 is incorrect. Jacob b. Chayim himself has appended a note to it in which he states (1) that in the Standard Codices he found four defectives only, viz. Deut. **25** 2; Jonah **4** 10, 10; Prov. **30** 1, and (2) that in Prov. **14** 9, which is here given as the sixth instance, it is וּבִין with *Tzere* and not with *Chirek*. This either exhibits a difference of opinion among the Massorites which is not unfrequently the case, or is due to an error in the Massorah. He, moreover, states that in another Massorah the heading of this Rubric is ד' מל' בלישׁ which is incomprehensible.[1]

The printed Massorah gives this Rubric a second time on Jonah **4** 10 where the heading is simply שבן ד' בלישׁ without the vicious expression חס'. But here too Prov. **14** 9 is given as one of the instances and it is doubtful whether the addition at the end of the Rubric, viz. ד' מנהון חס' הרשע קקיוז אגור is part of the original Rubric or is due to Jacob b. Chayim. The probability is that it is the editor's, for had it been part of the Rubric he would have quoted it in the note on Prov. **23** 1, since it would have removed one of his difficulties. It is, moreover, to be remarked that his comment at the end of this Rubric with regard to Prov. **14** 9 is much more toned down.[2]

The real explanation of the difficulty is to be found in the fact that a later Nakdan, who was misled by the instance בִּין given in the first recension of this Massorah (*vide supra*, § 226*a*), mistook its import as exhibited in the second recension. He, therefore, expanded it by adding to the four instances of בִּין the construct of בִּן; three forms from the root בִּין *to understand*, viz. the infinitive בִּין Prov. **23** 1; the preterite וּבִין Dan. **10** 1 and the wrong catchwords ובין ישרים רצון Prov. **14** 9, instead of the imperative וּבִין בדבר Dan. **9** 23.

1 עכ"ל זאת המסרה וקשיא לי דבספרי' המדוייקים לא אשכחנא כי אם ד' מנהון חס' וסי' הרשע קקיוז אגור ותו קשיא לי דבפסוק של ובין ישרים רצון האי ובין נקוד בצירי ולא בחיוק והכין קרי' ליה בצירי וי"ל דבחס' אולי פליגי בעלי המסר' כראשכחנא בכמה דוכתי או מעות דבמסרה כתיב וכל בן גן דכו' ומיהו יתכן דבקרי' מדמי לתו ולא בכתיב, ובמסר' אחרינא מסר' ד' מל' בלישׁ' ולא נהירא ומה דקרי' ובין ישרים רצון ובין בצירי אולי המסר' פליגא ואליבא הכין קרי' לתו ובן בחיוק.

2 והאי פסוק של ובין .ישרים רצון קשיא לי לפי שבכל הספרי' נקוד בין בצירי ואולי לדעת בעלי חמסר' הוא בחיוק.

רכ"ז = § 227.

בִּינוּ *consider ye, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Deut. **32** 7.

רכ"ח = § 228.

וְיָבֵן *and he shall understand, occurs three times in the Scriptures.* That is, this future third person singular masculine, which occurs altogether seven times with this prefix, has in these three passages *Sheva* under the *Vav*, in contradistinction to the four instances in which it has *Pathach* recorded in the following Rubric.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 285*b*, on Dan. **11** 30, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. **9** 11; (III) Add. 15,251, fol. 244*a*, on Jerem. **9** 11; (IV) the same MS., fol. 297*a*, on Hos. **14** 10; (V) the same MS., fol. 415*b*, on Dan. **11** 30; (VI) Add. 15,451, fol. 273*b*, on Jerem. **9** 11; (VII) the printed Massorah on the same passage, and (VIII) the same on Hos. **14** 10. Lists II, III, IV, VI and VII head this Rubric ג' רפין *it is three times Raphe* which is the usual expression to denote *Sheva*.

רכ"ט = § 229.

וַיָּבֶן *and he understood, occurs four times in the Scriptures.* In contradistinction to the three instances recorded in the preceding Rubric. The prefix *Vav* in the same quadriliteral, has not only *Pathach* in these four passages, but the *Beth* is with *Segol* which is due to this *Pathach*, for which reason the Massorah safeguards it. This Massorah militates against the ancient reading וַיָּבֹא instead of וַיָּבֶן, in Dan. **9** 22, which is still preserved in the Syriac and which is now accepted as more correct.

Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 174*a*, on 1 Sam. **3** 8, which I have printed; (II) the same MS., Vol. I, fol. 204*a*, on 2 Sam. **12** 19; (III) the same MS., Vol. II, fol. 156*a*, on 2 Chron. **11** 23; (IV) Arund. Orient. 16, fol. 36*b*, on 1 Sam. **3** 8; (V) the same MS., fol. 64*a*, on 2 Sam. **12** 19; (VI) the same MS., fol. 264*a*, on 2 Chron. **11** 23; (VII) Add. 15,250, fol. 147*a*, on 1 Sam. **3** 8; (VIII) Add. 15,251, fol. 334*a*, on 2 Chron. **11** 23; (IX) Add. 15,451, fol. 181*b*, on 1 Sam. **3** 8; (X) Halle Ochlah Ve-Ochlah II, § 260, and (XI) the printed Massorah Finalis, letter ב, § 149. It is to be remarked that Lists VII and VIII head this Rubric ריבן ד' קס', in contradistinction to ריבן ג' רפין, thus calling the *Pathach*, ***Kametz***.

רל' = § 230.

הֵבִין *he understood, occurs three times in the Scriptures.* That is, with *Tzere* under the *He*, being the Hiphil preterite third person singular, in contradistinction to the same quadriliteral with *Kametz* under the *He* which is the Hiphil infinitive recorded in the following Rubric.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 13*b*, on Isa. **29** 16, which I have printed; (II) the same MS., Vol. II, fol. 234*a*, on Job **28** 23; (III) Arund. Orient. 16, fol. 130*b*, on Isa. **29** 16; (IV) the same MS., fol. 364*a*, on Dan. **1** 17; (V) Add. 15,250, fol. 376*a*, on the same passage; (VI) Add. 15,251, fol. 408*b*, also on the same passage; (VII) Halle Ochlah Ve-Ochlah II, § 275, and (VIII) the printed Massorah on Job **28** 23. List III gives the following mnemonic sign with it אלהא אמר לדניאל and List VI אלהא רבא לדניאל.

רל"א = § 231.

הָבִין *understanding, is five times with Kametz.* That is, in contradistinction to the three instances in which the *He* is with *Tzere* and which are recorded in the preceding Rubric.

Of this popular Rubric I collated twelve Lists, eight in MSS. and four printed: (I) Arund. Orient. 16, fol. 78*b*, on 1 Kings **3** 11, which I have printed; (II) the same MS., fol. 130*a*, on Isa. **28** 19; (III) the same MS., fol. 143*a*, on Isa. **56** 11; (IV) the same MS., fol. 291*a*, on Ps. **32** 9; (V) the same MS., fol. 344*a*, on Prov. **14** 8; (VI) Add. 15,250, fol. 361*b*, on the same passage; (VII) Add. 15,251, fol. 352*a*, on Ps. **32** 9; (VIII) Halle Ochlah Ve-Ochlah II, § 274; (IX) the printed Massorah on 1 Kings **3** 11; (X) the same on Isa. **28** 19; (XI) the same on Ps. **32** 9, and (XII) the same on Prov. **14** 8. Lists I, V, VII, IX—XII have the mnemonic sign with the catalogue, whilst (I) Harley 5710—11, Vol. I, fol. 219*a*, on 1 Kings **3** 11; (II) the same MS., Vol. II, fol. 27*a*, on Isa. **56** 11, and (III) St. Petersburg Codex of A. D. 916, on the same passage, give the mnemonic sign alone for the identification of the five instances.

רל"ב = § 232.

תִּתְבֹּנָנוּ. There are altogether sixteen forms of this Hithpalel. In thirteen of its forms it is with *Vav* after the *Beth* and in three only is this *Vav* absent. Hence the Massorah safeguards the exceptional orthography. The reason for protecting these exceptions will be seen from the notes on Isa. **43** 18 and Job **30** 20 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 137*b*, on Isa. **43** 18, which I have printed; (II) the same MS., fol. 331*a*, on Job **30** 20; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah also on the same passage.

רל"ג = § 233.

בֵּין בֵּין *between, between. In three verses this preposition occurs twice with two words intervening ..... once in the Law, once in the Prophets and once in the Hagiographa.* Normally when this preposition is thus repeated it has the prefix *Vav* in the second instance. (Comp. Exod. **30** 18; **40** 7, 30; Levit. **11** 47; Judg. **11** 27; 2 Sam. **3** 1, 6; Ezek. **34** 20; **47** 16; **48** 22 etc.) As it is here without the prefix, the Massorah safeguards the exceptional construction. That this is the reading of the predominant School of textual redactors and that the Codices of other Schools had the *Vav* in these passages is attested by the Samaritan, the Septuagint etc. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 106*b*, on Numb. **30** 17.

רל"ד = § 234.

בֵּין, וּבֵין, וּבֵין וּבֵין. *In three verses where this preposition respectively occurs four times, it is without the prefix Vav the first time only and with it in all the other three instances.* In the Samaritan recension it is בין, בין, ובין ובין in Levit. **11** 47, which is probably the cause of this Massorah. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 70*a*, on Levit **11** 47. It will be seen that in Gen. **3** 15 בֵּין is with the suffix second person singular masculine (בֵּינְךָ). There is one verse in the Bible in which בֵּין is followed four times by וּבֵין (2 Kings **11** 17).

רל״ה = § 235.

בֵּין דָּם לְדָם *between blood and blood, is twice thus combined.* That is, and not בֵּין דָּם וּבֵין דָּם. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 160*a*, on 2 Chron. **19** 10, which I have printed; (II) Orient. 2349, fol. 133*a*, on Deut. **17** 8, and (III) Vienna Codex No. 35, on the same passage.

רל״ו = § 236.

בֵּינִי וּבֵינֶיךָ וּבֵין וּבֵין *between me and between thee, and between .. and between, occurs in three verses.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 158*a*, on 2 Chron. **16** 3, which I have printed; (II) Arund. Orient. 16, fol. 50*a*, on 1 Sam. **20** 42; (III) the same MS., fol. 266*b*, on 2 Chron. **16** 3; (IV) Add. 15,250, fol. 158*b*, on 1 Sam. **20** 42; (V) Add. 15,451, fol. 9*b*, on Gen. **13** 8; (VI) the printed Massorah on the same passage, and (VII) the same on 2 Chron. **16** 3. Lists II and III head this Rubric ג׳ פסו׳ רמז אית בהון ביני וכול and add at the end חד בתור׳ חד בנכי׳ חד בכתו׳. List IV has at the end אנך חנך סימן whilst List VII has simply אנך.

רל״ז = § 237.

בֵּינוֹתֵינוּ *between us, occurs three times.* That is, this exceptional preposition with the feminine plural and the suffix first person plural instead of the normal form בֵּינֵינוּ, which occurs eight times (Gen. **26** 28; **31** 53; Josh. **22** 25, 27, 28; Job **9** 33; **34** 4, 37).

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 16*b*, on Josh. **22** 34, which I have printed; (II) the same MS. fol. 27*a*, on Judg. **11** 10; (III) Add. 15,250, fol. 139*a*, on the same passage; (IV) Add. 15,451, fol. 161*a*, on Josh. **22** 34; (V) the same MS., fol. 171*a*, on Judg. **11** 10; (VI) Add. 21,160, fol. 19*a*, on Gen. **26** 28; (VII) Orient. 2349, fol. 42*b*, on the same passage; (VIII) Halle Ochlah Ve-Ochlah, Supplement fol. 130*a*, and (IX) the printed Massorah on Judg. **11** 10. Not only do Lists V, VI, VII and IX head this Rubric ג׳ ב׳ מל׳ וא׳ חס׳, but Lists V, VI and IX indicate that it is the Joshua instance which is defective (מציעא חס׳).

רל״ח = § 238.

בֵּינָתָם *between them, is three times defective of Vav.* Normally the form of this preposition with the suffix third person plural is בֵּינֵיהֶם, which occurs seven times without and with the prefix *Vav* (1 Sam. **17** 3; **26** 13; 2 Sam. **14** 6; Ezek. **20** 12; **43** 8; Job **41** 8; Lament. **1** 17). Hence the Massorah safeguards this exceptional form.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 47*b*, on Jerem. **25** 16, which I have printed, and (II) Orient. 2349, fol. 52*b*, on Gen. **42** 23. As this expression occurs three times only, and is defective in all the three instances, the heading of List II ג׳ וחס׳ is more correct.

רל״ט = § 239.

בִּינָה *understanding,* or *understand thou, consider thou, is twice with the accent.* That is, with the accent on the penultima. This quadriliteral, which occurs altogether twenty-three times, and which is in twenty-two instances a noun and in one instance imperative singular masculine with paragogic *He* (Ps. **5** 2), has in twenty-two instances the accent on the ultima,[1] and in two only is it with the accent on the penultima. Hence the Massorah safeguards the exceptions.

And once it is with the prefix Vav and has the accent on the penultima. With the prefix *Vav* this noun occurs five times. As it has the accent on the ultima four times[2] and on the penultima once only, the Massorah safeguards the solitary instance.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 174*b*, on Ps. **5** 2, which I have printed; (II) the same MS., Vol. II, fol. 237*a*, on Job **34** 16; (III) Arund. Orient. 16, fol. 285*a*, on Ps. **5** 2; (IV) the same MS., fol. 372*a*, on Dan. **10** 1; (V) Add. 15,250, fol. 382*b*, on the same passage; (VI) Add. 15,251, fol. 214*b*, also on the same passage; (VII) the printed Massorah on Ps. **5** 2, and (VIII) the same on Dan. **10** 1. As one of the instances is with the prefix *Vav*, List VI heads it more precisely ביה וביה ג׳ מלע׳, whilst most of the other Lists head simply ג׳ במע׳ or ג׳ מלע׳. These three instances form part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

[1] Comp. בִּינָה with *Soph-Pasuk* Isa. **33** 19; Jerem. **23** 20; Prov. **1** 2; **4** 1, 7; **9** 6, 10; Job **28** 12, 20, 28; **38** 4, 36; Dan. **9** 22; בִּינָה with *Athnach* Isa. **29** 24; Prov. **4** 5; בִּינָה with *Zakeph-Katon* Dan. **1** 20; **8** 15; בִּינָה with *Tipcha* 2 Chron. **2** 12; בִּינָה with *Pashta* 1 Chron. **12** 33; בִּינָה with *Oleh Ve-Yored* Prov. **8** 14; **16** 16.

[2] Comp. וּבִינָה with *Athnach* Prov. **23** 23; וּבִינָה with *Zakeph-Katon* 1 Chron. **22** 12; 2 Chron. **2** 11; וּבִינָה with *Revia* Isa. **11** 2.

רמ״ם = § 240.

בֵּיצִים *eggs* or *Bezai, is always plene with two Yods except in four instances.* This Rubric artificially groups together the plural form of בֵּיצִים *eggs,* which occurs six times, and the proper name בֵּצַי *Bezai* which occurs three times. Of these nine instances five are plene with both *Yods,* one after the *Beth* and one after *Zadi* (Deut. **22** 6, 6; Isa. **10** 14; **59** 5, 5), and four are defective of the first *Yod.* The Massorah, therefore, safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Cambridge Add. 1174 on Deut. **22** 6, which I have printed; (II) British Museum Orient. 2348, fol. 145*b*, on the same passage, and (III) Vienna Codex No. 35 also on the same passage. Though List III omits Neh. **10** 19, which is manifestly due to a clerical error, all the three Lists coincide in stating that in Job **39** 14 it is בֵּצֶיהָ without the first *Yod.* This is confirmed by the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251, as well as by the following early editions; the *editio princeps* of the Hagiographa, Naples 1486—87; the Salonica edition of the Psalms, Proverbs, Job and Daniel 1515; the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. Accordingly בֵּיצֶיהָ plene which is the reading in Add. 15,250; the first, second, third and fourth editions of the Bible (Soncino 1488; Naples 1491—93; Brescia 1494; Pesaro 1511—17) and the *editio princeps* of the Rabbinic Bible, Venice 1517, and which I have adopted in my text, must be altered into בֵּצֶיהָ in harmony with this Massorah.

רמ״א = § 241.

בִּירָנִיּוֹת *fortresses, castles, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 165*a*, on 2 Chron. **27** 4.

רמ״ב = § 242.

הַבַּיִת הַבַּיִת. *The noun* בַּיִת *house, without and with the prefixes, has in four instances Kametz under the Beth.* That is, without having the pausal accent. In three of the instances it is with *Zakeph-Katon,* viz. לַבָּיִת Gen. **17** 12, 27; לַבָּיִת 1 Kings **6** 4 and in one *Tipcha,* viz. הַבָּיִת 1 Kings **5** 31.

And wherever it is with Athnach or Soph-Pasuk it is likewise with Kametz. With *Athnach* בַּיִת, without and with the prefixes occurs forty-five times[1] and with *Soph-Pasuk* forty-one times.[2]

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 220*b*, on 1 Kings **5** 31, which I have printed; (II) Arund. Orient. 16, fol. 80*a*, on the same passage; (III) Add. 15,251, fol. 20*a*, Gen. **17** 12; (IV) Add. 15,451, fol. 11*b*, on the same passage; (V) the same MS., fol. 227*b*, on 1 Kings **6** 4; (VI) Add. 21,160, fol. 4*a*, on Gen. **17** 12; (VII) Orient. 2349, fol. 37*a*, on Gen. **17** 27; (VIII) Halle Ochlah Ve-Ochlah II, § 189; (IX) the printed Massorah on Gen. **17** 27, and (X) the same on 1 Kings **5** 31.

[1] Comp. בַּיִת Gen. **33** 17; Isa. **58** 7; Prov. **24** 3; 1 Chron. **17** 12, 25; בַּבַּיִת Gen. **27** 15; **39** 8; Levit. **14** 44; 2 Kings **4** 2; **5** 24; Esther **7** 8; הַבַּיִת Levit. **14** 38, 45, 48; 2 Sam. **16** 21; **19** 6; 1 Kings **4** 6; **6** 3, 17, 22; **8** 19; **17** 17; **18** 3; 2 Kings **12** 8; **18** 18; Isa. **36** 3; Jerem. **39** 14; Ezek. **9** 3; **10** 4, 18; **43** 4, 12; **44** 11, 14; Hag. **1** 8; 2 Chron. **3** 12; **6** 9; **7** 3; **28** 7; וְהַבַּיִת 2 Chron. **34** 8; מֵהַבַּיִת Ezek. **43** 6; וְלַבַּיִת 2 Kings **11** 11; 2 Chron. **23** 10; מִבַּיִת 1 Kings **6** 15; Ezek. **7** 15.

[2] Comp. בַּיִת Isa. **44** 13; 1 Chron. **14** 1; בַּבַּיִת Gen. **34** 29; **39** 11; Levit. **14** 35; 1 Sam. **6** 10; 1 Kings **3** 17, 18; הַבַּיִת Gen. **43** 19; Levit. **14** 36, 39, 42; 2 Sam. **5** 8; **15** 16; 1 Kings **5** 32; **6** 3, 6; **7** 12; **9** 25; 2 Kings **12** 7, 9; **22** 5, 6; Isa. **22** 15; Ezek. **9** 6; **40** 45, 47; **41** 6; **43** 5, 12; **45** 20; Eccl. **10** 18; Esther **5** 1; 2 Chron. **7** 1; **34** 10; מֵהַבַּיִת Ezek. **40** 9; לַבַּיִת Exod. **12** 3; Ezek. **41** 9; 2 Chron. **3** 13; וְלַבַּיִת Levit. **14** 55; מִבַּיִת 2 Kings **6** 30.

רמ״ג = § 243.

בְּבַיִת *in the house, is six times Raphe.* That is, in these instances the prefix *Beth* is with *Sheva,* in contradistinction to the thirty-two passages in which it is with *Pathach.*

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated seventeen Lists, sixteen in MSS. and one printed. I shall enumerate the following ten only: (I) Harley 5710—11, Vol. I, fol. 42*b*, on Exod. **12** 46, which I have printed; (II) the same MS., Vol. I, fol. 200*b*, on 2 Sam. **7** 6; (III) Orient. 4445, fol. 54*a*, on Exod. **12** 46; (IV) St. Petersburg Codex of A. D. 916, on Isa. **5** 8; (V) the same Codex on Amos **6** 9; (VI) Arund. Orient. 16, fol. 61*a*, on 2 Sam. **7** 6; (VII) Add. 15,250, fol. 216*b*, on Isa. **5** 8; (VIII) Add. 21,160, fol. 85*a*, on Exod. **12** 46; (IX) Halle Ochlah Ve-Ochlah II, § 248, and (X) the printed Massorah on 1 Kings **3** 17.

רמ״ד = § 244.

הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא *in this house which is called, occurs twice.* That this combination required safeguarding is evident from the Septuagint. In the first passage this version exhibits *ἐν τῷ οἴκῳ* = בַּבַּיִת אֲשֶׁר without הַזֶּה and in the second *ὁ οἶκός μου* = בֵּיתִי. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 11*a*, on Jerem. **7** 10. As it is בַּבַּיִת in the first instance where this combination occurs and הַבַּיִת in the second, the heading ought more properly to be ב׳ בלישׁ׳, but this expression, as we have seen, is often omitted.

רמ״ה = § 245.

הַבַּיְתָה *into the house, occurs eighteen* [nineteen] *times.* That is, with paragogic *He* instead of אֶל־הַבַּיִת. The design of this Massorah is to exclude the reading הַבַּיְתָה in 2 Sam. **19** 6, which obtained in some Schools of textual redactors, as is attested by the Standard Codex Harley 5710—11, as well as by the *Keri* הַבָּיְתָה which was preserved in other Schools and which is exhibited in the Massorah Parva of Add. 21,161.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 11*a*, on Gen. **19** 10, which I have printed; (II) the same MS., fol. 40*b*, on Exod. **9** 19; (III) Arund. Orient. 16, fol. 32*a*, on Judg. **19** 15; (IV) the same MS., fol. 66*a*, on 2 Sam. **14** 31; (V) the same MS., fol. 88*b*, on 1 Kings **13** 15; (VI) the same MS., fol. 100*a*, on 2 Kings **4** 32; (VII) the same MS., fol. 104*a*, on 2 Kings **9** 6; (VIII) Add. 15,250, fol. 143*b*, on Judg. **19** 15; (IX) Add. 15,251, fol. 125*b*, on Josh. **2** 18; (X) the same MS., fol. 176*b*, on 2 Sam. **14** 31; (XI) the same MS., fol. 202*a*, on 2 Kings **4** 32; (XII) Add. 15,451, fol. 216*b*, on 2 Sam. **13** 7; (XIII) Add. 21,160, fol. 50*a*, on Gen. **43** 26; (XIV) Halle Ochlah Ve-Ochlah II, § 79, and (XV) the printed Massorah on 1 Kings **13** 15.

Nine of the fifteen Lists (III, V, VI, VII, IX—XIII) emphatically state in the respective headings that there are nineteen such instances, though three only (Lists III, VIII, X) record all the nineteen instances. As is often the case with lengthy Lists, the copyists omitted passages even in these Lists which correctly state in the headings that there are nineteen (Lists V, VI, VII, IX—XIII). Later Nakdanim, however, altered the numbers in the headings to correspond with the recorded instances. As the omission is principally of ב׳ בו in the catchwords ויבא יוסף = Gen. **43** 26, that is the second instance in this verse (Lists I, IV, V, VII, XIV, XV) the Nakdanim altered י״ט into י״ח. It will be seen that in ten instances this expression is הַבַּיְתָה with *Pathach* under the *Beth* and in nine הַבָּיְתָה with *Kametz*, which is due to the pausal accent and that the Massorah takes no notice of this fact.

רמ״ו = § 246.

וּבְתוֹכָהּ *and within the house,* or *and inward, occurs twice.* Of this Rubric I collated two Lists: (I) the printed Massorah on 2 Sam. **5** 9, which I have printed, and (II) Arund. Orient. 16, on the same passage. The heading ב׳ קמץ is not quite correct: it ought either to be ב׳ וקמץ, since it occurs twice only and is with *Kametz* in both instances, or simply ב׳ as it is in List II.

רמ״ז = § 247.

וּבַיִת *and the house of, for which the Sevir in four instances is* וּבְבַיִת *and* ***into*** *the house of.* On referring to the notes on these passages in my edition of the Bible it will be seen that the *Sevir* exhibits the textual reading of some MSS. and editions.

Of this Rubric I collated three Lists: (I) Add. 21,160, fol. 76*a*, on Exod. **8** 20, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on 2 Kings **2** 3 (see also ישיבה בית letter י, § 650).

רמ״ח = § 248.

בְּבַיִת, בַּיִת. *Five words respectively occur twice in the same connection in an exceptional manner, once preceded by* בְּבַיִת *in the house of and once by* בַּיִת *the house of.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 64*b*, on Exod. **12** 29, which I have printed; (II) Arund. Orient. 16, fol. 360*b*, on Esther **5** 1; (III) Add. 21,160, fol. 84*a*, on Exod. **12** 29; (IV) the same MS., fol. 311*a*, on Esther **5** 1; (V) Vienna Codex No. 35, on Exod. **12** 29; (VI) the printed Massorah on Jerem. **37** 16, and (VII) the same on Esther **5** 1.

רמ״ט = § 249.

בֵּית אִישָׁהּ *the house of her husband, occurs twice.* That is, in contradistinction to the combination בֵּית אִשָּׁה *the house of a woman* which occurs once (Josh. **2** 1). Of this Rubric I collated three Lists, one in MS., and two printed: (I) Harley 5710—11, Vol. I, fol. 106*a*, on Numb. **30** 11, which I have printed; (II) the printed Massorah on Ruth **1** 9, and (III) the printed Massorah Finalis, letter א, § 351.

ר״נ = § 250.

בֵּית אֵל. *Beth El is in three instances with Munach under the Beth ... in all the other passages it is with Gaya.* אֵל which, in combination with בַּיִת without and with the prefixes occurs altogether about seventy times, has in sixteen instances the accent *Zakeph-Katon* (אֵל). In thirteen out of these sixteen instances בַּיִת is simply with *Makeph* and the normal *Metheg*,[1] and in three only is it with *Shophar* = *Munach*. Hence the Massorah safeguards the exceptional accent.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 48*a*, on Gen. **35** 16, which I have printed; (II) Arund. Orient. 16, fol. 6*a*, on Josh. **8** 17; (III) Add. 15,250, fol. 121*a*, on the same passage; (IV) Add. 15,451, fol. 26*a*, on Gen. **35** 16; (V) Add. 21,160, fol. 35*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on 1 Kings **12** 32. List II heads this Rubric כל בית אל רוקפ׳ אנקר וקרי בנעיה במ״נ. In List III which heads it נ׳ בגעיה *three times with Gaya,* בנעיה is manifestly a clerical error for במעם׳.

[1] Comp. בֵּית־אֵל Gen. **31** 13; Judg. **21** 2; 1 Sam. **7** 16; **13** 2; 2 King **2** 2; Hos. **10** 15; Amos **3** 14; **5** 5; **7** 10; בְּבֵית־אֵל 1 Kings **12** 32*a*; **13** 4; בֵּית־אֵל Amos **7** 13; לְבֵית־אֵל Josh. **7** 2.

רנ״א = § 251.

בֵּית אֱלֹהִים *house of God, occurs five times in the Scriptures.* In all the other instances in which this combination occurs and which are recorded in the following Rubric it is בֵּית הָאֱלֹהִים with the article. Hence the Massorah safeguards the exceptional instances.

Of this Rubric, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 168*b*, on Judg. **17** 5, which I have printed; (II) the same MS., Vol. II, fol. 186*b*, on Ps. **42** 5; (III) Arund. Orient. 16, fol. 31*a*, on Judg. **17** 5; (IV) the same MS., fol. 279*a*, on 2 Chron. **34** 9; (V) the same MS., fol. 294*a*, on Ps. **42** 5; (VI) Add. 15,451, fol. 175*b*, on Judg. **17** 5; (VII) Halle Ochlah Ve-Ochlah I, § 153; (VIII) the printed Massorah on Gen. **28** 22, and (IX) the printed Massorah Finalis, letter א, § 487. The heading in Jacob b. Chayim's printed Massorah (List VIII) which states that this combination occurs five times in the Law, in the Prophets and in the Hagiographa apart from Chronicles and Ezra (בית אלהי׳ ה׳ בתו׳ ונביא׳ וכתו׳ במר״ה ועזרא) is incorrect, since one of the five instances is in 2 Chron. **34** 9, whilst in Ezra-Nehemiah בית אלהים does not occur at all. Here it is always בֵּית הָאֱלֹהִים with the article. The blundering heading is, as usual, due to an ignorant Nakdan.

רנ״ב = § 252.

בֵּית הָאֱלֹהִים *the house of God, occurs forty-eight times.* The design of this Massorah is to safeguard this combination against being interchanged with the more common phrase בֵּית יְהוָה. The construct בֵּית and לְבֵית is followed both by the Tetragrammaton and by אֱלֹהִים with the prefix *He* (הָאֱלֹהִים) about 243 times. In 195 instances the combination is בֵּית יְהוָה or לְבֵית יְהוָה and in 48 only is it בֵּית הָאֱלֹהִים or לְבֵית הָאֱלֹהִים.[1] Hence the Massorah safeguards

[1] Of 195 instances in which the combination with the Tetragrammaton occurs 181 are בֵּית יְהוָה and 14 are לְבֵית יְהוָה, whilst of the 48 instances in which the combination is with הָאֱלֹהִים 45 are בֵּית הָאֱלֹהִים and 3 לְבֵית הָאֱלֹהִים. It is remarkable that whilst בֵּית with the prefix *Lamed* (לְבֵית) is included in this Rubric the Massorah rigidly excludes this construct with prefix *Beth* (בְּבֵית) although בְּבֵית יְהוָה occurs 35 times, and בְּבֵית הָאֱלֹהִים occurs 7 times only.

the minority. This protection was all the more necessary since the two phrases are promiscuously used in one and the same verse (1 Chron. **23** 28; **25** 6; **28** 12).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 259*a*, on 2 Chron. **4** 19, which I have printed; (II) the same MS., fol. 281*b*, on 2 Chron. **36** 18; (III) Add. 15,451, fol. 451*b*, on Ezra **6** 22, and (IV) Cambridge Add. 465, on 2 Chron. **4** 19. In the preceding Rubric (List VIII) Jacob b. Chayim states that in Chronicles and Ezra-Nehemiah בֵּית אֱלֹהִים occurs forty-eight times and that he has given the List in the Massorah Finalis (ודי"ה ועור' איה בהון מ"ח בית אלהים וס' במסר' רבת'). Not only is this Rubric nowhere given in the printed Massorah, but this statement is incorrect: (1) בית אלהים should be בית הָאֱלֹהִים and (2) the forty-eight instances are not restricted to Chronicles and Ezra-Nehemiah since three occur outside these two books, viz. Judg. **18** 3; Eccl. **4** 17 and Dan. **1** 2.

רנ"ג = § 253.

בֵּית אֱלָהָא דְנָה *this house of God, occurs four times . . . . and in all other passages it is simply with the demonstrative pronoun* דְּךָ. The combination בֵּית אֱלָהָא is in nine instances followed by the demonstrative pronoun. In five instances it is דְּךָ (Ezra **5** 17; **6** 7, 7, 8, 12) and in four it is the emphatic דְּנָה. The Massorah, therefore, safeguards the respective phrases. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 375*a*, on Ezra **5** 13, which I have printed; (II) Vienna Codex No. 35 on Ezra **7** 24, and (III) the printed Massorah Finalis, letter א, § 471.

רנ"ד = § 254.

בֵּית־יִשְׂרָאֵל *the house of Israel, occurs four times* [in the Pentateuch]. יִשְׂרָאֵל is preceded by בֵּית and בְּנֵי about 640 times. In the Pentateuch the phrase בְּנֵי יִשְׂרָאֵל is the rule. In this division of the Bible it occurs about 316[1] times whilst בֵּית־יִשְׂרָאֵל occurs four times only. Hence the Massorah safeguards the exceptional combination. The necessity for safeguarding the respective phrases will be seen on referring to the notes on Exod. **16** 31 whence it is evident that the readings in the received text are those of the dominant School and that the ancient Codices of other textual redactors exhibited בְּנֵי־יִשְׂרָאֵל where the *textus receptus* has בֵּית־יִשְׂרָאֵל and *vice versa*.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 92*a*, on Exod. **40** 38, which I have printed; (II) the same MS., fol. 97*a*, on Levit. **10** 6, and (III) Orient. 2349, fol. 87*a*, on the same passage.

[1] As follows: Genesis 6; Exodus 105; Leviticus 49; Numbers 142; Deut. 14.

רנ"ה = § 255.

בֵּית־יִשְׂרָאֵל *the house of Israel, occurs twenty times . . . . and throughout Jeremiah and Ezekiel it is likewise so except in eighteen instances where it is* בְּנֵי־יִשְׂרָאֵל.

Of this Rubric, which is one of the oldest parts of the Massorah, and which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Arund. Orient. 16, fol. 38*b*, on 1 Sam. **7** 2, which I have printed; (II) the same MS., fol. 60*b*, on 2 Sam. **6** 5; (III) the same MS., fol. 87*b*, on 1 Kings **12** 21; (IV) Orient. 4445, fol. 140*b*, on Numb. **20** 29; (V) Add. 15,251, fol. 272*b*, on Ezek. **12** 9; (VI) the same MS., fol. 288*b*, on Ezek. **29** 12, and (VII) Add. 21,160, fol. 92*a*, on Exod. **16** 31. Lists I, II, IV and V have the same addition at the end of the Rubric. List VII has וכל ירמיה ויחזקאל דכו' במ"ז whilst Lists III and VI have no addition at all, which makes this Rubric unintelligible. It is remarkable that all the Lists which have the addition omit ותרי עשר after Ezekiel though בֵּית־יִשְׂרָאֵל occurs thirteen times in the Minor Prophets.

It will be seen that the twenty instances embrace all the three divisions of the Bible with the exception of three books, viz. Jeremiah, Ezekiel and the Minor Prophets. The reason for it will be seen from the following analysis:

(A) ***The Pentateuch.*** — In this division, as we have already seen, בֵּית־יִשְׂרָאֵל is the rare exception and is safeguarded in a separate Rubric. (*Vide supra*, letter ב, § 254.)

(B) ***The Prophets.*** — An analysis of the occurrence of the respective phrases in the several books in this division will disclose the reason why some of the books are included in this Rubric and why others are excluded form it.

Joshua. — In Joshua where בְּנֵי־יִשְׂרָאֵל occurs 56 times and בֵּית־יִשְׂרָאֵל once only, the solitary instance is included in the List of twenty.

Judges. — In this book, where בְּנֵי־יִשְׂרָאֵל occurs no fewer than 53 times the alternate phrase בֵּית־יִשְׂרָאֵל does not occur at all.

Samuel. — In Samuel בְּנֵי־יִשְׂרָאֵל occurs eleven times and בֵּית־יִשְׂרָאֵל seven times only. Hence the minority are included in the List.

Kings. — In this book, where בְּנֵי־יִשְׂרָאֵל occurs twenty-one times and בֵּית־יִשְׂרָאֵל twice only the exceptions are safeguarded in the List.

Isaiah. — In Isa. בְּנֵי־יִשְׂרָאֵל occurs five times and בֵּית־יִשְׂרָאֵל three times. Hence the minority are included in the List.

Jeremiah. — Here the case is different בֵּית־יִשְׂרָאֵל is the rule. It occurs twenty-one times and בְּנֵי־יִשְׂרָאֵל, which occurs nine times constitutes the minority. Hence the latter is excluded from the List and is safeguarded in a separate Rubric. (*Vide infra*, letter ב, § 256.)

Ezekiel. — The same is the case in Ezekiel. In this book בֵּית־יִשְׂרָאֵל is the rule. It occurs no fewer than sixty-six times, whilst בְּנֵי־יִשְׂרָאֵל is the exception since it occurs nine times only. The former is, therefore, excluded from the List and the latter is safeguarded in a separate Rubric. (*Vide infra*, letter ב, § 256 and § 363.)

The Minor Prophets. — In the Minor Prophets, which the Massorah treats as one book, the arrangement is very artificial as will be seen from the following Rubric. As בֵּית־יִשְׂרָאֵל occurs here thirteen times and בְּנֵי־יִשְׂרָאֵל eleven and, moreover, as one of the combinations prevails in one portion and one in the other, the Minor Prophets are divided into two parts in accordance with the prevalence of the respective phrases. (*Vide infra*, letter ב, § 256.) It is due to this division that the Minor Prophets are excluded from the List before us.

(C) ***The Hagiographa.*** — In the ten books of which the third division of the Bible consists, the occurrence of the respective combinations greatly varies, as will be seen from the following analysis.

The Psalms. — In the Psalter בֵּית־יִשְׂרָאֵל occurs twice and בְּנֵי־יִשְׂרָאֵל does not occur at all. The two instances are, therefore, included in the List.

Proverbs. — In Proverbs neither of the phrases occurs.

Job. — The same is the case with Job.

The Five Megilloth. — In these five books בֵּית־יִשְׂרָאֵל occurs once only (Ruth **4** 11) and בְּנֵי־יִשְׂרָאֵל not at all. The solitary instance is, therefore, included in the List.

Daniel. — In Daniel neither of the phrases occurs.

Ezra-Nehemiah. — In this book בְּנֵי־יִשְׂרָאֵל occurs eight times (Ezra **6** 16, 21; Neh. **1** 6; **8** 14, 17; **9** 1; **10** 40; **13** 2) and בֵּית־יִשְׂרָאֵל not at all. As there are no exceptions to safeguard, there is no separate List which records the instances in this book.

Chronicles. — The same is the case with Chronicles. Here the combination בְּנֵי־יִשְׂרָאֵל exclusively occupies the ground. It occurs twenty-one times (1 Chron. **2** 1; **6** 49; 2 Chron. **5** 10; **6** 11; **7** 3; **8** 2, 8, 9; **10** 18; **13** 12, 16, 18; **28** 3, 8; **30** 6, 21; **31** 1, 6; **33** 2, 9; **35** 17). There is, therefore, no cause for a special List since there are no variations to safeguard.

רנ"ו = § 256.

בֵּית־יִשְׂרָאֵל, בְּנֵי־יִשְׂרָאֵל. *In Jeremiah and Ezekiel it is always the house of Israel except eighteen times where it is the children of Israel.* In these two books, as we have already seen, בֵּית־יִשְׂרָאֵל is the rule. It occurs no fewer than ninety-seven times and בְּנֵי־יִשְׂרָאֵל eighteen times only. Hence the exceptions are safeguarded.

And from Hosea ***1*** *1 to Amos* ***3*** *11 it is likewise the children of Israel except four times where it is the house of Israel.* In this part of the Minor Prophets בְּנֵי־יִשְׂרָאֵל occurs seven times (Hosea **2** 1; **3** 1, 4, 5; **4** 1; Amos **2** 11; **3** 1) and בֵּית־יִשְׂרָאֵל four times only. Hence the minority is safeguarded.

And from Amos ***3*** *12 to the end of the book of Minor Prophets it is likewise the house of Israel except four times where it is the children of Israel.* In this part the contrary is the case, בֵּית־יִשְׂרָאֵל is the rule. It occurs nine times (Amos **5** 1, 25; **6** 1, 14; **7** 10; **9** 9; Micah **1** 5; **3** 1, 9) whilst בְּנֵי־יִשְׂרָאֵל, which occurs four times only, is the exception and hence is safeguarded.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 61*a*, on Jerem. **23** 7, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 29; (III) the printed Massorah on Ezek. **44** 9, and (IV) the printed Massorah Finalis, letter י, § 419. Both Lists III and IV distinctly state that בְּנֵי־יִשְׂרָאֵל occurs seventeen times only in Jeremiah and Ezekiel and List III which duly enumerates this number omits Jerem. **23** 7. As List VII of Rubric 255, which is from a carefully written Model

Codex, also states that there are only seventeen such instances, there can hardly be any doubt that the different Massoretic Schools had different records with regard to the number of the respective phrases.

רנ״ז = § 257.

בֵּית כֶּלֶא *house of restraint,* or *prison, occurs three times.* That is, without and with the prefix, in contradistinction to the other four instances where this combination occurs and where it is בֵּית הַכֶּלֶא with the article (1 Kings **22** 27; Jerem. **37** 15, 18; 2 Chron. **18** 26). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 110*b*, on 2 Kings **17** 4, which I have printed, and (II) Add. 15,250, fol. 208*b*, on the same passage. As כֶּלֶא itself without the prefix *He* only occurs three times, List II heads this Rubric כֶּלֶא נ׳ הַכֶּלֶא to distinguish it from the four instances in which it is הַכֶּלֶא. The reference in the Rubric which I have printed should be 2 Kings **17** 4 and not 1 Kings.

רנ״ח = § 258.

בֵּית־עֵקֶד *shearing house, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 105*b*, on 2 Kings **10** 14.

רנ״ט = § 259.

בְּבֵית *in the house of. Eleven words are respectively preceded once only by this noun in the construct with the prefix Beth.* That is, in this combination the words in question are unique, since in all other instances where they occur preceded by this noun, it is בֵּית without the prefix *Beth.*

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Add. 21,160, fol. 240*b*, on Numb. **30** 4, which I have printed; (II) Orient. 4445, fol. 151*a*, on the same passage; (III) Add. 15,250, fol. 391*a*, on Ezra **6** 5; (IV) Add. 15,451, fol. 237*a*, on 1 Kings **14** 13; (V) the same MS., fol. 451*a*, on Ezra **6** 5; (VI) the same MS., fol. 476*b*, on 1 Chron. **17** 1; (VII) Vienna Codex No. 35 on Numb. **30** 4; (VIII) the printed Massorah on the same passage, and (IX) the printed Massorah Finalis, letter ב, § 169.

Though not explicitly stated so in the heading, the design of this Massorah is not simply to record the unique combinations with בְּבֵית, but those words only which occur again *more than once* preceded by this noun in the construct without the prefix *Beth.* This is evident from the fact that no fewer than twelve unique combinations with בְּבֵית are here excluded because they do not occur in combination with בֵּית[1] and that four unique combinations with בְּבֵית are omitted because they occur once only preceded by בֵּית.[2]

Tested by this canon we see that בְּבֵית הָאֲרָזִים דרברי הימים 1 Chron. **17** 1 which is given in seven out of the nine Lists (I, II, IV, V, VI, VIII, IX) is incorrect, since בֵּית הָאֲרָזִים does not occur and though it already occurs in the ancient Massorah of Orient. 4445 (List II) it is manifestly due to an ignorant Nakdan who mistook it for בְּבֵית אֲרָזִים דשמואל (see the note). Moreover בְּבֵית קֹדֶשׁ does not belong to this Rubric, though it is given in all the Lists, since בֵּית קֹדֶשׁ occurs once only. List IV omits בְּבֵית שָׁאוּל 2 Sam. **3** 6 and makes up the eleven instances by giving בְּבֵית נְגִינָא Ezra **5** 17 and though this instance is also given in Lists V and VIII it is against the import of this Massorah, since בֵּית נְגִינָא does not occur. It is the addition of an ignorant Nakdan. List VIII is hopelessly corrupt and it is difficult to say whether its confusion is due to Jacob b. Chayim or a scribe. It is to be remarked that the oldest form of this Massorah (List II) has as yet no heading.

[1] Comp. (1) בְּבֵית אֶרֶץ Levit. **14** 34; (2) בְּבֵית הָאֲסוּרִים Judg. **16** 21; (3) בְּבֵית חַחֲמָשִׁית 2 Kings **15** 5; (4) בְּבֵית חָזָאֵל Amos **1** 4; (5) בְּבֵית לַעֲקָרָה Micah **1** 10; (6) בְּבֵית מְגוּרַי Ps. **119** 54; (7) בְּבֵית מְיִכָיְהוּ Judg. **17** 4; (8) בְּבֵית מִקְדָּשָׁם 2 Chron. **36** 17; (9) בְּבֵית מִשְׁתֶּרְכֶם Gen. **42** 19; (10) בְּבֵית נְבִרִי Prov. **5** 10; (11) בְּבֵית שְׂמְחָה Eccl. **7** 4; (12) בְּבֵית תְּפִלָּתִי Isa. **56** 7.

[2] Comp. (1) בְּבֵית אֵבֶל Eccl. **7** 4 with בֵּית־אֵבֶל Eccl. **7** 2; (2) בְּבֵית אֲדֹנָיו Gen. **39** 2 with בֵּית אֲדֹנָיו Gen. **40** 7; (3) בְּבֵית הַמּוֹר Exod. **12** 29 with בֵּית הַמּוֹר Jerem. **37** 16; (4) בְּבֵית הַמַּלְכוּת Esther **5** 1 with בֵּית הַמַּלְכוּת Esther **1** 9.

ר״ם = § 260.

בְּבֵית אָבִינוּ *in the house of our father, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 164*a*, on Judg. **11** 2, which I have printed, and (II) Orient 2349, fol. 45*b*, on Gen. **31** 14.

ר״ס = § 261.

בְּבֵית־אֵל *in Beth-El, occurs four* [five] *times in the Scriptures . . . . and from 1 Kings 12 29 to 13 32 it is likewise so with the exception of one instance where it is without the prefix Beth.*

With the prefix *Beth,* this proper name occurs altogether thirteen times. As eight of the instances are restricted to one section (1 Kings **12** 29, 32, 32, 33; **13** 4, 11, 11, 32) and five are outside this section, the Massorah divides the books in which this combination occurs, into two parts, viz. the part in which בְּבֵית־אֵל is the exception and accordingly requires safeguarding and the part in which בֵּית אֵל is the exception and hence requires protection. This Rubric, which I have found in the printed Massorah only, on 2 Kings **23** 15 is incorrect, since בְּבֵית אֵל occurs five times apart from the two chapters in Kings. The omission of 1 Sam. **30** 27 is manifestly due to a clerical error. A later Nakdan, as usual, who found four instances recorded, altered the ה into ר.

ר״ס׳ב = § 262.

בְּבֵית אֱלֹהִים *in the house of God, occurs twice.* That is, without the prefix *He.* The two instances are given in the following Rubric. They are a separate Rubric in Halle Ochlah Ve-Ochlah I, § 153.

ר״ס׳ג = § 263.

בְּבֵית הָאֱלֹהִים *in the house of God, occurs seven times . . . . . and in two instances this combination is without the He.* The design of this Massorah is to safeguard this combination against being interchanged with the more common phrase בְּבֵית יְהוָה which is recorded in the following Rubric, just as בֵּית אֱלֹהִים without the prefix *Beth* is safeguarded against בֵּית יְהוָה (*Vide supra,* letter ב, 252.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 374*a*, on Ezra **3** 9, which I have printed; (II) the same MS., fol. 278*b*, on 2 Chron. **33** 7; (III) Harley 5710—11, Vol. II, fol. 151*a*, on 2 Chron. **4** 11; (IV) Add. 15,451, fol. 498*b*, on 2 Chron. **22** 12, and (V) the printed Massorah Finalis, letter א, § 472.

ר״ס׳ד = § 264.

בְּבֵית יְהוָה *in the house of Jehovah, is thirty-nine times thus combined in the Scriptures.* The design of this Massorah is twofold. In the first place it is to distinguish between those instances in which בְּבֵית is followed by the divine name הָאֱלֹהִים recorded in the former Rubric and the passages in which it is in combination with the Tetragrammaton. And in the second place it is to fix the instances in which the phrase is בְּבֵית יְהוָה, in contradistinction to the 180 instances in which it is בֵּית יְהוָה without the prefix *Beth.* By fixing the number at thirty-nine the Massorah not only militates against the various reading exhibited in some MSS. in 1 Sam. **1** 7 and 2 Kings **22** 13*a*, but against the textual reading or *Kethiv* in 2 Kings **22** 5*a*, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 246*a*, on 2 Kings **11** 10, which I have printed; (II) Arund. Orient. 16, fol. 88*a*, on 1 Kings **12** 27; (III) the same MS., fol. 106*a*, on 2 Kings **11** 10; (IV) the same MS., fol. 118*a*, on 2 Kings **25** 13; (V) the same MS., fol. 159*a*, on Jerem. **20** 1; (VI) the same MS., fol. 164*b*, on Jerem. **28** 5; (VII) the same MS., fol. 216*a*, on Hag. **1** 14; (VIII) the same MS., fol. 254*b*, on 1 Chron. **26** 12; (IX) the same MS., fol. 290*a*, on Ps. **27** 4; (X) the same MS., fol. 318*a*, on Ps. **135** 2; (XI) Add. 15,250, fol. 212*a*, on 2 Kings **21** 4; (XII) Add. 15,451, fol. 263*b*, on 2 Kings **22** 5; (XIII) Add. 21,160, fol. 294*a*, on Zech. **14** 21; (XIV) Halle Ochlah Ve-Ochlah I, § 152 and (XV) the printed Massorah on Ps. **135** 2.

Though all the fifteen Lists state in the respective headings that there are thirty-nine such instances, yet their forms show that they are derived from two different Schools. Lists I, XI and XV possess the same features and manifestly proceed from the same Massorites though List I alone gives all the thirty-nine instances and List XI omits the Psalms and Lamentations, which is apparently due to a want of space, and though List XV like the other twelve Lists omits 2 Cron. **20** 5. All the other twelve Lists not only coincide in omitting this verse, but also in excluding 2 Kings **22** 8 and in making up the thirty-nine instances with two other passages, viz. ויעל המלך בית יהוה = 2 Chron. **34** 30 and ויעמד המלך על עמדו = 2 Chron. **34** 31. In the received text, however, there is בֵּית יְהוָה and not בְּבֵית יְהוָה in the first of

the two passages, whilst in the second there is neither בְּבֵית יְהוָה nor even בֵּית יְהוָה. Jacob b. Chayim, the first editor of the Rabbinic Bible with the Massorah, who printed List XV which as we have seen, belongs to one School of Massorites, had also before him this Rubric in its second form, as exhibited in the twelve Lists. He too testifies to the fact that all the Massorahs which he collated, give these two verses as making up the thirty-nine instances and he declares his inability to explain this mystery.[1] As all these MSS. belong to different ages and to countries far apart, it is evident that this recension of the Massorah is based upon Codices which read הִנַּמְצָא בְּבֵית יְהוָה in 2 Chron. **34** 30 in accordance with the parallel passage in 2 Kings **23** 2 and which repeated this phrase after עַל־הַמָּקוֹם הַזֶּה in verse 31.

Jacob. b. Chayim's remark (ועיין מה דקשיא לי בהכי סימנין במסורה רבתא בערך אדני) at the end of the Rubric on Ps. **135** 2 where he refers to the difficulties connected with these passages and to what he had said in the Massorah Finalis under the Rubric אדני, is of peculiar interest to the Massoretic student. It shows that he printed first the Massorah Finalis before printing the so-called Massorah Marginalis which accompanies the text of the Bible.

[1] אמר המעתיק קש' לי שבכל ספרי המסרה כביא בכלל אלו הסימני' של בבית יי' ויעמד המלך על עמדו ויכרות ובפסוק והוא לא נמצא לא בית יי' ולא בבית יי' ועוד מביאי' ויעל המלך בית יי' דד"ה ובכל הספרים המדוקים תרויהו בית יי' דבפסוק ההוא הם בית יי' ולא בבית יי' כי אם דמלכים תניא דפסוק ואם נשטוט אלו אינם כי אם כ"ח בבית יי' ולא ס"ל וכל ספרי המסר' מונ' ס"ל וכן נראה שלא נשתבשו כולם ואם נאמ' שאחד מבית יי' שיש בפסוק ויעל המלך בית יי' דד"ה הוא בבי' יי' איני יודע לתוכיח איזה הוא אם הוא תניו' דפסוק כמו דמלכים או לא ופסו' ויעמד המלך על עמדו יעמד ג"כ בקשיא למה הביאוהו כל ספרי המסרה לא להגם עכ"ל.

רס״ה = § 265.

בְּבֵית יַעֲקֹב *in the house of Jacob, occurs twice.* The design of this Massorah is to safeguard this phrase in Jerem. **5** 20 where the parallelism requires either בְּיַעֲקֹב in the first clause or בְּבֵית יְהוּדָה in the second which is exhibited in some MSS. of the Septuagint. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 206*a*, on Amos **3** 13.

רס״ו = § 266.

בְּבֵית לָחֶם *in Beth-lehem, is three times thus combined in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II, fol. 137*b*, on 1 Chron. **11** 16, which I have printed; (II) Arund. Orient. 16, fol. 28*a*, on Judg. **12** 10; (III) Add. 15,250, fol. 140*a*; (IV) Add. 15,251, fol. 146*a*, and (V) Add. 15,451, fol. 172*b*, all on the same passage.

רס״ז § 267.

בְּבֵית הַמֶּלֶךְ *in the house of the king, occurs three times . . . . and once it is with the prefix He.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 270*b*, on 2 Chron. **23** 5, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. **38** 7; (III) Add. 15,250, fol. 428*b*, on 2 Chron. **23** 5; (IV) the printed Massorah on Esther **9** 4, and (V) the same on 2 Chron. **23** 5.

רס״ח = § 268.

וּבֵית דָּוִד *and the house of David, occurs twice.* The design of this Massorah is to safeguard this combination in 1 Chron. **17** 24 against being made conformable to 2 Sam. **7** 26 where the phrase is inverted, viz. וּבֵית עַבְדְּךָ דָוִד. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on 1 Chron. **17** 24, which I have printed, and (II) the printed Massorah Finalis, letter ד, § 62.

רס״ט = § 269.

וּבֵית יוֹסֵף *and the house of Joseph, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 13*a*, on Josh. **18** 5, which I have printed; (II) the same MS., fol. 209*a*, on Obad. 18; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah, also on the same passage.

ר״ע = § 270.

וּבֵית הַמֶּלֶךְ *and the house of the king, occurs three times in the Scriptures.* That is, to distinguish it from the other two instances where this combination occurs without the prefix *He.* (Jerem. **27** 18, 21.) This Rubric is from the printed Massorah on 2 Kings **12** 19.

רע״א = § 271.

לְבֵית אֲבוֹתֵיהֶם *after the house of their fathers, occurs seven times.* That is, in this longer form לְבֵית is in forty-five instances followed by this plural noun with the suffix third person plural masculine. In thirty-eight instances the combination is with the shorter form, viz. לְבֵית אֲבֹתָם[1] and in seven only is it with the longer form. Hence the Massorah safeguards the exceptional phrase. It will be seen from the note that the longer form is restricted to Chronicles and that even here it is in the minority since the shorter combination occurs eight times in this book.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 267*a*, on 2 Chron. **17** 14, which I have printed, and (II) Vienna Codex No. 35 on 2 Chron. **31** 17. As one of the instances is ובית (1 Chron. **4** 38) the heading ought more properly to be ו׳ בלישׁ.

[1] Comp. לְבֵית אֲבֹתָם Numb. 1 2, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 2 2, 32; 3 15, 20; 4 2, 22, 29, 40, 42; 17 17, 21; 26 2; 34 14, 14; Ezra 10 16; 1 Chron. 5 15, 24; 7 2, 4; 9 13; 12 31; 24 4; 26 13.

רע״ב = § 272.

לְבֵית הָאֱלֹהִים *for the house of God, occurs three times.* This construct noun with the prefix *Lamed* is followed by the Divine name nineteen times. In sixteen instances it is the Tetragrammaton (לְבֵית יְהוָה 2 Kings **25** 16; Jerem. **52** 17, 20; Zech. **7** 3; Ezra **2** 68; Neh. **10** 36; 1 Chron. **9** 23; **22** 14; **26** 27; 2 Chron. **4** 16; **5** 1; **9** 11; **24** 14; **29** 31; **30** 1; **31** 16) and in three only is it הָאֱלֹהִים. Hence the Massorah safeguards the exceptional combination. This was all the more necessary since the two phrases are used interchangeably in one and the same verse (Ezra **2** 68). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 373*b*, on Ezra **2** 68, the verse which required safeguarding.

רע״ג = § 273.

לְבֵית אִמָּהּ *to the house of her mother, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 24*b*, on Gen. **24** 28, which I have printed; (II) Add. 15,451, fol. 16*b*, on the same passage, and (III) the printed Massorah also on the same passage.

רע״ד = § 274.

לְבֵית יִשְׂרָאֵל *to the house of Israel, is four times thus combined in the Scriptures.* Apart from Ezekiel this combination is the exception and the rule is לִבְנֵי יִשְׂרָאֵל *to the children of Israel,* which occurs twenty-four times. Here, therefore, the Massorah safeguards the exceptional phrase.

And throughout Ezekiel it is likewise לְבֵית יִשְׂרָאֵל *except in one instance.* In Ezekiel, where this phrase is the rule and where it occurs twelve times (Ezek. **3** 17; **4** 3; **12** 6; **24** 21; **29** 6, 16, 21, 22; **33** 7; **36** 37; **40** 4; **45** 8) and בְּנֵי יִשְׂרָאֵל is the exception, the Massorah safeguards the solitary instance.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 110*b*, on Amos **5** 3, which I have printed; (II) the same MS., Vol. II, fol. 204*b*, on Ps. **98** 3; (III) Arund. Orient. 16, fol. 206*b*, on Amos **5** 3; (IV) Add. 15,250, fol. 303*a*, on the same passage; (V) Add. 15,251, fol. 365*b*, on Ps. **98** 3; (VI) Halle Ochlah Ve-Ochlah II, § 29, and (VII) the printed Massorah on Ps. **98** 3.

It will be seen that List I gives Ezek. **37** 21 as the solitary passage where בְּנֵי יִשְׂרָאֵל is used in this book instead of the regular phrase לְבֵית יִשְׂרָאֵל. List V, however, has it יבל יחזקאל דבו׳ במ״א ולבני ישראל חברו thus giving Ezek. **37** 16 as the only exception. As neither of these instances is לִבְנֵי, one being בְּנֵי and the other וְלִבְנֵי, Lists II, VI and VII which simply state יבל יחזקאל דבו׳ without mentioning any exception, are more correct. In Lists III and IV the second part of this Rubric is entirely absent which makes it unintelligible, since it suggests that לְבֵית יִשְׂרָאֵל occurs four times only, whereas it occurs altogether sixteen times.

רע״ה = § 275.

וְלִבְיַת *and to the house of, occurs three times at the beginning of a verse in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 56*b*, on Jerem. **35** 18.

רע״ז = § 276.

וְלִבֵּית *and to the house of, occurs ten times, three of them at the beginning of a verse.* The design of this Massorah is to militate against those Codices which read it לְבֵית without the prefix *Vav* in Numb. **4** 38 and 46, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201*b*, on 2 Sam. **9** 2, which I have printed; (II) the same MS., Vol. I, fol. 86*b*, on Numb. **4** 34; (III) Orient. 4445, fol. 121*a*, on the same passage; (IV) Arund. Orient. 16, fol. 85*b*, on 1 Kings **10** 12; (V) the same MS., fol. 127*b*, on Isa. **22** 21; (VI) the same MS., fol. 143*b*, on Isa. **58** 1; (VII) the same MS., fol. 160*a*, on Jerem. **21** 11; (VIII) the same MS., fol. 171*a*, on Jerem. **35** 18; (IX) the same MS., fol. 262*b*, on 2 Chron. **9** 11; (X) Add. 15,451, fol. 93*b*, on Numb. **4** 34; (XI) the same MS., fol. 233*a*, on 1 Kings **10** 12; (XII) the same MS., fol. 299*b*, on Jerem. **35** 18; (XIII) the same MS., fol. 491*a*, on 2 Chron. **9** 11; (XIV) Add. 21,160, fol. 193*a*, on Numb. **4** 46, and (XV) the printed Massorah on the same passage.

רע״ז = § 277.

וְלֵבֵית אֲבֹתָם *and after the house of their fathers, occurs three times . . . . . in all other passages it is without the prefix* ***Vav.*** As this combination, which occurs altogether twenty times, is in seventeen instances without the prefix *Vav* (לְבֵית אֲבֹתָם Numb. **1** 2, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42; **4** 2, 29, 40, 42) and in these three instances only with the *Vav*, the Massorah safeguards the exceptional phrase. Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 86*b*, on Numb. **4** 34, which I have printed, and (II) Add. 15,251, fol. 84*b*, on the same passage. The addition at the end of List II, viz. ושאי לבית אבתם expresses the design of this Rubric better than the addition at the end of List I which has למשפחתם, since there is a separate Massorah on the combination לְמִשְׁפְּחוֹתָם וּלְבֵית אֲבֹתָם, contrasting it with the inverted combination לְבֵית אֲבֹתָם לְמִשְׁפְּחוֹתָם. (*Vide infra*, letter מ, § 856, Vol. II, p. 250.)

רע״ח = § 278.

מִבֵּית יִשְׂרָאֵל *from the house of Israel, is six times thus combined in the Scriptures.* That is, in contradistinction to the normal phrase מִבְּנֵי יִשְׂרָאֵל *from the children of Israel*, which occurs sixteen times (Levit. **17** 13; **20** 2; Numb. **3** 12; **8** 16; **16** 2; **25** 6; Deut. **23** 18; **24** 7; Josh. **2** 2; **4** 4; Judg. **19** 12; 1 Sam. **9** 2; 2 Sam. **21** 2; 1 Kings **9** 20; Dan. **1** 3; Ezra **7** 7).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 77*b*, on Ezek. **14** 4, which I have printed; (II) Orient. 4445, fol. 103*a*, on Levit. **17** 10; (III) Arund. Orient. 16, fol. 175*a*, on Ezek. **14** 4; (IV) Add. 15,451, fol. 313*b*, on the same passage; (V) Add. 21,160, fol. 165*b*, on Levit. **17** 10; (VI) the same MS. fol. 172*b*, on Levit. **22** 18; (VII) Orient. 2349, fol. 92*b*, on Levit. **17** 3; (VIII) Halle Ochlah Ve-Ochlah II, § 29; (IX) the printed Massorah on Levit. **17** 3, and (X) the printed Massorah Finalis, letter י, § 421. It will be seen that List I, which I have printed, enumerates five instances only, though it states in the heading that there are six. The omission is manifestly due to a clerical oversight of the expression ושלאחרי [= Ezek. **14** 7] after the last instance. This expression and וחבירו are not unfrequently omitted.

רע״ט = § 279.

בֵּיתָה *in the house of, is five times plene in the Pentateuch.* That is, in these instances the construct is abnormally with paragogic *He*. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 39*b*, on Exod. 8 20, which I have printed and (II) the printed Massorah Finalis, letter ב, § 177. By an oversight the fifth instance ויבא ערב כבד ביתה פרעה Exod. 8 20, has dropped out of the List which I have printed. It is remarkable that Gen. **44** 14, where the present text has also בֵּיתָה, is excluded from this List, whilst List II, which also states in the heading that there are five such instances only omits Gen. **43** 17. The heading ought properly to be ובתורה *and* in the Pentateuch, since all the instances are restricted to the Pentateuch.

ר״ם = § 280.

בֵּיתָה יוֹסֵף *the house of Joseph, occurs three times.* The design of this Massorah is to safeguard the two different forms which are used in the two consecutive verses, viz. Gen. **43** 17 and 18. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 37*a*, on Gen. **43** 17.

רמ״א = § 281.

בֵּיתָה פַרְעֹה *the house of Pharaoh, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 39*b*, on Gen. **47** 14.

רמ״ב = § 282.

וּבֵיתוֹ *and his house, occurs six times in the Scriptures.* Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 34*b*, on Exod. **1** 1, which I have printed; (II) the same MS., Vol. I, fol. 197*a*, on 2 Sam. **2** 3; (III) the same MS., Vol. II, fol. 114*b*, on Micah. **2** 2; (IV) the same MS., Vol. II, fol. 163*a*, on 2 Chron. **24** 16; (V) Orient. 4445, fol. 42*a*, on Exod. **1** 1; (VI) Arund. Orient. 16, fol. 54*a*, on 1 Sam. **27** 3; (VII) the same MS., fol. 210*b*, on Micah **2** 2; (VIII) the same MS., fol. 271*b*, on 2 Chron. **24** 16; (IX) Add. 15,451, fol. 204*a*, on 2 Sam. **2** 3; (X) Halle Ochlah Ve-Ochlah II, § 247; (XI) the printed Massorah on Exod. **1** 1, and (XII) the same on 2 Chron. **24** 16.

רמ״ג = § 283.

בָּתִּים לַמַּקְלוֹת *places for staves. Throughout the Pentateuch it is* ***for*** *places for the staves except twice where it is places for staves.* This phrase, which occurs altogether five times, is not only confined to the Pentateuch, but is restricted to one book. In three instances it is with the prefix *Lamed*, viz. לַבָּתִּים לַמַּקְלוֹת (Exod. **25** 27; **30** 4; **37** 27) and in two only is it without this prefix and with *Pathach* under the *Lamed* of the second noun, viz. בָּתִּים לַמַּקְלוֹת (Exod. **37** 14; **38** 5). Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 80*a*, on Exod. **38** 5, which I have printed; (II) Add. 15,250, fol. 53*b*, on the same passage, and (III) the printed Massorah on Exod. **37** 14. As the two passages occur in the same section, Lists II and III simply head this Rubric בָּתִּים לַמַּקְלוֹת כ׳ ובעניין. The punctuation and the references in the Rubric which I have printed, are to be corrected in accordance with those given here.

רמ״ד = § 284.

הַבָּתִּים *the houses, has in three instances two accents.* That is, it is with *Munach* and *Zakeph-Katon*. This Rubric is from the printed Massorah Finalis, letter ב, § 176. Both the MSS. and the early editions give four such instances, but they greatly vary, as will be seen from the following analysis:

(1) ***Exodus 12*** 7.

הַבָּתִּים with two accents is exhibited in Orient. 4445; Orient. 2201; Harley 5710—11; Add. 21,160; Add. 15,451; Orient. 4227; the second edition of the Bible, Naples 1491—93; the Lisbon Pentateuch 1491; the *editio princeps* of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah 1524—25.

הַבָּתִּים with *Zakeph* only Add. 15,250; *editio princeps* of the Pentateuch Bologna 1482; the first edition of the Bible Soncino 1488; the third edition Brescia 1494 and the second quarto, Venice 1521.

(2) ***Isaiah 22*** 10.

הַבָּתִּים Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,451; Add. 15,251; the Lisbon edition of Isaiah 1492; and the Pesaro edition of the Latter Prophets 1515.

הַבָּתִּים Add. 15,250; Orient. 4227; the first, second, third and fourth editions of the Bible; the *editio princeps* of the Rabbinic Bible; the second quarto, and the first edition of the Rabbinic Bible with the Massorah.

(3) ***Zachariah 14*** 10.

הַבָּתִּים Orient. 2201; Arund. Orient. 16; Add. 15,251 and the first edition of the Rabbinic Bible with the Massorah.

הַבָּתִּים Harley 5710—11; Add. 15,451; Add. 15,250; Orient. 4227; the first, second, third and fourth editions of the Bible; the Pesaro edition of the Latter Prophets; the *editio princeps* of the Rabbinic Bible and the second quarto.

(4) *2 Chronicles* **34** *11.*

הַבָּתִּים Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

הַבָּתִּים Add. 15,250; Add. 15,451; the first, second, third and fourth editions of the Bible and the second quarto.

רפ״ה = § 285.

וּבָתִּים *and houses, occurs four times.* Of this Rubric, which does not occur in the printed Massorah, I collated eight Lists: (I) Harley 5710—11, Vol. I, fol. 116*a*, on Deut. **6** 11, which I have printed; (II) the same MS., Vol. II, fol. 4*a*, on Isa. **6** 11; (III) Arund. Orient. 16, fol. 121*b*, on the same passage; (IV) the same MS., fol. 210*b*, on Micah **2** 2; (V) Add. 15,250, fol. 217*a*, on Isa. **6** 11; (VI) the same MS., fol. 306*b*, on Micah **2** 2; (VII) Add. 15,251, fol. 303*a*, on the same passage, and (VIII) Add. 21,160, fol. 267*a*, on Deut. **6** 11.

רפ״ו = § 286.

בִּיתָה *house, is twice written with He.* That is, this emphatic Chaldee noun which is normally with *Aleph* (בִּיתָא Ezra **5** 3, 9, 11; **6** 3) is in these two instances abnormally with *He*, for which reason the Massorah safeguards it. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 290*a*, on Ezra **6** 15. As it is with the prefix *Vav* in the first instance, the heading ought more properly to be ב׳ בלישנא. But this qualifying expression, as we have already seen, is often omitted.

רפ״ז = § 287.

בכיה אל. *The verb* בָּכָה *to weep, to mourn, is always combined with the preposition* -אֶל *except in three instances where it is with* -עַל. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 198*b*, on 2 Sam. **3** 32, which I have printed; (II) Arund. Orient. 16, fol. 59*a*, on the same passage; (III) Vienna Codex No. 35, on Ezek. **27** 31, and (IV) the printed Massorah Finalis, letter ב, § 186. These three instances form part of the long List of words which are exceptionally construed with -אֶל. (*Vide supra*, letter א, § 523.) The note on 2 Sam. **1** 24 in my edition of the Bible will show the reason why the Massorites safeguarded these passages.

רפ״ח = § 288.

בָּכוֹ *to weep, to lament, is five times written with Vav in the Scriptures.* This infinitive absolute, without and with the prefix *Vav*, occurs altogether nine times. In four instances it is with its normal *He* (1 Sam. **1** 10; 2 Sam. **3** 16; **15** 30; Ps. **126** 6) and in five with *Vav*. The Massorah, therefore, safeguards the abnormal orthography. On referring to the notes on the four instances in my edition of the Bible it will be seen that the official *Keri* cancels the *He* in all cases and directs us to read it בָּכוֹ with *Vav*; whilst the notes on Jerem. **22** 10 and Lament. **1** 2 show, on the contrary, that another School of textual redactors have a *Keri* on the instances which are written with *Vav*, directing that they should be read with *He*. The two conflicting Massorahs, therefore, show that they proceed from two different Schools of textual redactors who preserved different traditions about its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 45*a*, on Jerem. **22** 10, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Micah **1** 10; (III) Arund. Orient. 16, fol. 160*b*, on Jerem. **22** 10; (IV) the same MS., fol. 210*b*, on Micah **1** 10; (V) the same MS., fol. 355*b*, on Lament. **1** 2; (VI) Add. 15,251, fol. 402*a*, on the same passage; (VII) Add. 21,160, fol. 315*a*, also on the same passage; (VIII) the printed Massorah on Isa. **30** 19, and (IX) the same on Jerem. **22** 10.

רפ״ט = § 289.

וְאֶבְכֶּה *and I shall weep, occurs twice.* That is, this Kal future first person singular with *Vav* conjunctive, in contradistinction to the three instances in which it is with *Vav* conversive recorded in the following Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 27*b*, on Judg. **11** 37, which I have printed; (II) the same MS., fol. 153*a*, on Jerem. **8** 23, and (III) Add. 15,251, fol. 244*a*, on the same passage.

ר״צ = § 290.

וְאֶבְכֶּה *and I wept, occurs three times in the Scriptures.* By fixing the number at three, the design of this Massorah is to militate against the reading וְאֶעְנֶה in Ps. **69** 11, which is still exhibited in the Septuagint, which is now accepted as more correct and which is supported by Ps. **35** 13. The variation is due to the abbreviation in the original text which was simply וא and which one School of textual redactors resolved into ואבכה and another into ואענה.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 204*a*, on 2 Sam. **12** 22, which I have printed; (II) the same MS., Vol. II, fol. 194*a*, on Ps. **69** 11; (III) Arund. Orient. 16, fol. 300*b*, on the same passage; (IV) Add. 15,251, fol. 359*b*, also on the same passage, and (V) the printed Massorah also on the same passage.

רצ״א = § 291.

יִבְכְּיוּן *they shall weep, is twice plene.* That is, with the paragogic *Nun*. This Kal future third person plural masculine occurs altogether six times. In four instances it has its normal form (Levit. **10** 6; Numb. **11** 13; 1 Sam. **11** 5; Joel **2** 17) and in these two instances only does it exhibit this paragogic ן. Hence the Massorah safeguards the abnormal orthography. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 235*b*, on Job **31** 38, which I have printed; (II) Arund. Orient. 16, fol. 332*a*, on the same passage, and (III) the printed Massorah also on the same passage.

רצ״ב = § 292.

בְּכָה *weeping, occurs seven times . . . . and is always defective except once.* The design of this Massorah is to militate against the extra-official reading or the *Sevir* בְּכִים the plural in Numb. **11** 10, as will be seen from the note on this passage in my edition of the Bible.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 58*a*, on Exod. **2** 6, which I have printed; (II) Arund. Orient. 16, fol. 69*b*, on 2 Sam. **19** 2; (III) the same MS., fol. 103*b*, on 2 Kings **8** 12; (IV) Add. 15,251, fol. 89*a*, on Numb. **11** 10; (V) the same MS., fol. 261*a*, on Jerem. **41** 6; (VI) Add. 21,160, fol. 65*a*, on Exod. **2** 6; (VII) the same MS., fol. 205*a*, on Numb. **11** 10, and (VIII) the printed Massorah on Exod. **2** 6. As two of the instances are with the prefix *Vav*, six of the Lists head this Rubric more precisely בְּכָה וּבָכָה ו׳.

רצ״ג = § 293.

וּבוֹכָה *and weeping, occurs twice, once plene and once defective.* As this participle active singular masculine with the prefix *Vav* which occurs twice only, is differently spelt, the Massorah safeguards this variation in the orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 67*a*, on 2 Sam. **15** 30.

רצ״ד = § 294.

בּוֹכִים *they weeping, is twice plene in the Scriptures.* This participle active masculine plural occurs altogether six times. It is defective in four instances (Numb. **25** 6; Judg. **2** 5; Job **30** 31; Ezra **3** 12) and plene in these two instances only. Hence the Massorah safeguards the minority. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 297*b*, on Neh. **8** 9, which I have printed, and (II) the printed Massorah on Numb. **25** 6.

רצ״ה = § 295.

לְבָכֵר? *[Forms of the root* בָּכַר *which respectively occur once only.]* This List, which does not occur in the printed Massorah and the heading of which I supplied, as indicated by the brackets, is from Orient. 2349, fol. 135*a*, on Deut. **21** 17.

רצ״ו = § 296.

בְּכֹר *firstborn, is seven times defective in the Pentateuch.* This noun occurs altogether forty-six times in the Pentateuch, and once with the prefix *Beth* (בִּבְכֹר Deut. **15** 19). It is plene in forty instances and defective in seven only, including the solitary instance with the prefix *Beth*. The Massorah, therefore, safeguards the exceptional spelling, which in fact exhibits the

primitive orthography. This protection of the several spellings was all the more necessary since they are used indifferently in one and the same chapter (Comp. Numb. **3** 40 and 41 with **3** 12, 13, 13 &c.).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 38*a*, on Exod. **6** 14, which I have printed; (II) Add. 15,250, fol. 16*b*, on Gen. **25** 13; (III) Add. 15,451, fol. 92*b*, on Numb. **3** 40; (IV) Add. 21,160, fol. 16*b*, on Gen. **25** 13; (V) the same MS., fol. 190*a*, on Numb. **3** 40; (VI) Orient. 2349, fol. 99*b*, on Numb. **1** 20, and (VII) the printed Massorah on Gen. **46** 8.

It will be seen that the List which I have printed makes up the seven instances entirely of בְּכֹר without any prefix and gives as one of the instances Gen. **35** 23 which is plene in the received text. The other Lists give six instances only of בְּכֹר omitting Gen. **35** 23 and the solitary instance of בְּבִכְרֹ. Accordingly the heading ought either to be ו׳ חס׳ בליש׳ or ו׳ חס׳ וחד בבכר.

רצ״ז = § 297.

הַבְּכוֹר *the firstborn, is four times plene in the Pentateuch.* In the Pentateuch, where this noun with the prefix *He* occurs altogether ten times and where it is defective in six instances (Gen. **43** 33; **48** 18; Numb. **3** 2; Deut. **21** 15, 16, 17) and defective in four, the Massorah safeguards the minority. By fixing the number at four, the Massorah militates against the Hellali Codex which reads הָעִכּוֹר plene in Gen. **48** 18 as will be seen from the notes on this passage in my edition of the Bible.

And throughout the Prophets and Hagiographa it is likewise plene except once. In these two divisions of the Bible where this noun with the prefix *He* occurs altogether eighteen times, the plene spelling is the rule and the defective the exception. Here, therefore, the Massorah safeguards the solitary instance.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 127*b*, on Deut. **25** 6, which I have printed; (II) the same MS., Vol. I, fol. 28*a*, on Gen. **41** 51; (III) Orient. 4445, fol. 31*b*, on the same passage; (IV) Add. 15,251, fol. 35*b*, also on the same passage; (V) Add. 21,160, fol. 46*b*, also on the same passage; (VI) Orient. 2349, fol. 137*a*, on Deut. **25** 6; (VII) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*; (VIII) the printed Massorah on Gen. **41** 51, and (IX) the same on Deut. **15** 19. Lists II, III and IV have not the second part of this Rubric.

רצ״ח = § 298.

מִבְּכֹר *from the firstborn, is twice defective.* This noun with the prefix *Mem* occurs altogether four times and is restricted to Exodus and Numbers. As it is spelt in two different ways the Massorah here safeguards the two defective instances. This Rubric is from the printed Massorah on Exod. **12** 29.

רצ״ט = § 299.

מִבְּכוֹר *from the firstborn, is twice plene.* Here the Massorah safeguards the other two instances which exhibit a different spelling. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 190*b*, on Numb. **3** 46, which I have printed, and (II) the printed Massorah on Exod. **11** 5.

ש = § 300.

בְּכֹרִי *my firstborn, has in two instances the accent on the penultima.* That is, in contradistinction to the other two instances where this noun with the suffix first person singular occurs with the accent on the ultima (Exod. **4** 22; Micah **6** 7).

Of this Rubric I collated three Lists; two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33*b*, on Gen. **49** 3, which I have printed; (II) Add. 21,160, fol. 290*b*, on Jerem. **31** 9, and (III) the printed Massorah on Gen. **49** 3.

ש״א = § 301.

בְּכֹרְךָ *thy firstborn, occurs twice in the Pentateuch.* That is, with *Segol* under the *Resch* instead of *Sheva* which is due to its pausal or distinctive accent. In the only other instance where it occurs it is with its normal *Sheva* (Gen. **27** 32). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 37*a*, on Exod. **4** 23. The heading ought more properly to be ב׳ ובתור׳ since it does not occur outside the Pentateuch.

ש״ב = § 302.

בְּכוֹרוֹ *his firstborn, is three times plene.* With the suffix third person singular masculine this noun occurs eleven times. It is defective in eight instances (Gen. **10** 15; **22** 21; 1 Kings **16** 34; 1 Chron. **1** 13; **2** 13, 42; **8** 1, 39) and plene in three only. Hence the Massorah safeguards the exceptional orthography.

Of this popular Massorah I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Gen. **38** 6, which I have printed; (II) the same MS., Vol. I, fol. 161*b*, on Judg. **8** 20; (III) the same MS., Vol. I, fol. 197*b*, on 2 Sam. **3** 2; (IV) Arund. Orient. 16, fol. 24*b*, on Judg. **8** 20; (V) the same MS., fol. 58*b*, on 2 Sam. **3** 2; (VI) Add. 15,250, fol. 136*b*, on Judg. **8** 20; (VII) Add. 15,251, fol. 170*a*, on 2 Sam. **3** 2; (VIII) Add. 15,451, fol. 168*b*, on Judg. **8** 20; (IX) the same MS., fol. 205*a*, on 2 Sam. **3** 2; (X) Add. 21,160, fol. 39*b*, on Gen. **38** 6; (XI) the printed Massorah on the same passage, and (XII) the same on Judg. **8** 20.

ש״ג = § 303.

בְּכֹרוֹת *firstlings,* without and with prefixes. This plural occurs five times. In three instances it is entirely defective i. e. without either *Vav* (Comp. וּבְכֹרֹת Deut. **12** 6, 17; **14** 23) and in two instances it has the second *Vav* which is thus indicated by this Rubric. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Gen. **4** 4.

ש״ד = § 304.

בִּכּוּרִים *firstfruits, occurs twice.* That is, in these two instances it is preceded by a noun in construct therewith, in contradistinction to the other two instances where it occurs (Levit. **23** 17; Nah. **3** 12). This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Levit. **2** 14.

ש״ה = § 305.

הַבִּכּוּרִים *the firstfruits, occurs twice, once defective and once plene.* As this noun with the prefix *He*, which occurs twice only, is spelt in two different ways, the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Levit. **23** 20 which is defective.

ש״ו = § 306.

בִּכּוּרִים הַבִּכּוּרִים. Without and with the prefix *He* this plural noun occurs four times in the Pentateuch. The other two instances are outside this division of the Bible (2 Kings **4** 42; Nah. **3** 12). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 83*a*, on Levit. **2** 14, which I have printed, and (II) Orient. 2348, fol. 93*a*, on the same passage.

ש״ז = § 307.

בְּבִכְיִ *in weeping, occurs six times.* The design of this Massorah is indicated in List IV which heads this Rubric ו׳ רפין *six times Raphe,* that is, with *Chirek* under the *Beth*, in contradistinction to the two instances with *Pathach* under the first *Beth* and *Segol* under the second (Isa. **15** 3; **22** 4).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 54*b*, on Gen. **45** 2, which I have printed; (II) Harley 5710—11, Vol. II, fol. 52*b*, on Jerem. **31** 9; (III) Arund. Orient. 16, fol. 309*a*, on Ps. **102** 10; (IV) Add. 15,251, fol. 37*b*, on Gen. **45** 2; (V) Orient. 2348, fol. 64*b*, on the same passage: (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*a*, and (VII) the printed Massorah on Gen. **45** 2. That there must have been some uncertainty about the reading of this quadriliteral in some MSS. is evident from Lists II and III which are in two carefully written Model Codices. Thus List II heads this Rubric בבכי ה׳ בקרי׳ and enumerates four only, omitting Gen. **45** 2 and Ps. **102** 10, whilst List III which is headed בבכי ה׳ and which also gives four instances only, omits Isa. **16** 9 and Jerem. **48** 5. List IV which, like List II, is headed ה׳ רפי׳ gives all the six.

ש״ח = § 308.

בְּכָרַי *Bocheru, occurs twice.* The design of this Massorah is to safeguard this reading of the predominant School of textual

redactors against the Codices of the less dominant School which read it בְּכֹרוֹ *his firstborn*, and which is still exhibited in the Septuagint and the Syriac, as will be seen from the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 244*b*, on 1 Chron. **9** 44.

שי״ט = § 309.

בֵּל, *Bel, occurs three times.* That is, in these three instances Baal has been contracted into Bel. For the reason of this contraction see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 400 &c. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Isa. **46** 1 and (II) on Jerem. **50** 2.

שי״ו = § 310.

וְאֶבְלִינָה *and I become cheerful, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 185*a*, on Ps. **39** 14, which I have printed; (II) Vienna Codex No. 35 on Job **9** 27; (III) the printed Massorah on the same passage.

שי״א = § 311.

בָּלְתָה *she* or *it did not wax old*, or *wear out, occurs twice.* The design of this Massorah is to militate against the reading בָּלוּ the plural, in Deut. **29** 4*b*, which is exhibited in the Samaritan, the Septuagint, the Targum of the so-called Jonathan and some MSS. These have read the last clause וְנַעֲלֵיכֶם לֹא בָלוּ מֵעַל רַגְלֵיכֶם in the plural which is not in harmony with the first part of this verse, but with the following verse.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 15,251, fol. 120*b*, on Deut. **29** 4, which I have printed; (II) Add. 15,250, fol. 112*b*, on the same passage, and (III) Orient. 2349, fol. 139*b*, also on the same passage. As לֹא precedes this verb in both instances, List III is headed לֹא בָלְתָה ב׳.

שי״ב = § 312.

בָּלוּ *they waxed old, occurs four times.* By fixing the number at four, this Massorah militates against the ancient reading בָּלוּ recorded in the preceding Rubric.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Orient. 2349, fol. 139*b*, on Deut. **29** 4, which I have printed; (II) Arund. Orient. 16, fol. 7*a*, on Josh. **9** 13; (III) the same MS., fol. 291*a*, on Ps. **32** 3; (IV) the same MS., fol. 385*b*, on Neh. **9** 21; (V) Add. 15,251, fol. 120*b*, on Deut. **29** 4; (VI) the same MS., fol. 129*b*, on Josh. **9** 13; (VII) Add. 15,451, fol. 151*a*, on the same passage; (VIII) the printed Massorah on Deut. **29** 4; (IX) the same on Ps. **32** 3, and (X) the same on Neh. **9** 21.

שי״ג = § 313.

בָּלוֹ *tribute*, or *in Lo, is four times so written.* It will be seen that in the first instance בְּלוֹ is part of the compound proper name לוֹ דְּבָר *Lo-Debar* with the prefix *Beth* and that in the other three instances it is the noun בֹּלוֹ denoting tribute. The Massorah, however, which has regard only to the identity of the spelling, as usual, groups them together under the same Rubric. The remark in the heading that it is four times so written with *Vav* has special reference to 2 Sam. **17** 27 where this proper name occurs again and where it is לֹא with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 62*a*, on 2 Sam. **9** 4.

שי״ד = § 314.

בַּלְטְשַׁאצַּר, בֵּלְשַׁאצַּר *Belteshazzar, Belshazzar*, sign indicating their respective occurrence. To understand this Massorah it is necessary to remark that this proper name, which occurs altogether seventeen times and is confined to Daniel, is spelt in three different ways, viz.: (1) בַּלְטְשַׁאצַּר with *Teth* after the *Lamed* and silent *Aleph* after the *Shin;* (2) בַּלְשַׁאצַּר without the *Teth*, but still with *Aleph* after the *Shin*, and (3) בַּלְאשַׁצַּר not only without the *Teth*, but with the silent *Aleph* before the *Shin*. Moreover, as these spellings are restricted to certain sections of the book, the Massorah as usual, divides the book into parts in accordance with the prevalence of the respective orthography, safeguarding in each case the exceptional spelling. In Dan. **1** 1—**4** 34 where it occurs eight times it is uniformly בַּלְטְשַׁאצַּר (**1** 7; **2** 26; **4** 5, 6, 15, 16, 16, 16) and hence no exception is here safeguarded, whilst in Dan. **5** 1—**12** 13 where it occurs nine times, the spelling without the *Teth* is the rule and with it the exception. The former occurs seven times (**5** 1, 2, 9, 22, 30; **7** 1; **8** 1) and the latter twice only (**5** 12; **10** 1). Hence the Massorah safeguards in this part the exceptional orthography.

This recension of the Massorah I have printed from Harley 5710—11, Vol. II, fol. 280*b*, on Dan. **4** 16. It will be seen that it refers exclusively to the first and second spelling, viz. with and without the *Teth* and leaves the third spelling in which the *Shin* and *Aleph* are transposed entirely unnoticed. Whether this omission is due to the fact that it is based upon Codices in which this transposition did not occur or whether this School of Massorites simply intended to emphasise the presence and absence of the *Teth* cannot be stated with certainty. A reference to the notes on Dan. **5** 30, **8** 1 and **10** 1 favours the first hypothesis.

Very difficult is the recension of this Massorah in Arund. Orient. 16, fol. 369*a*, on Dan. **5** 30 and Vienna Codex No. 35 on the same passage which seems to state that from Dan. **1** 1 to **5** 30 בַּלְטְשַׁאצַּר is written בַּלְשַׁאצַּר and from Dan. **6** 1 to **12** 13 בַּלְטְשַׁאצַּר is written בַּלְשַׁאצַּר.[1] The difficulty would indeed disappear if we adopted Jacob b. Chayim's version of it on Dan. **5** 30, which divides the book into two parts for the purpose of pointing out that in the first part the name is written with *Shin* before the *Aleph* and in the second the *Aleph* is before the *Shin*.[2] But this not only implies that the recension in both these carefully written Codices is corrupt, but it omits altogether the indication of the places where the first and second spellings occur.

1 מן ראׁ דסׁפ׳ עד בת בלילא בלטשאצר בלשאצר כת׳, ומן בת בלילא עד סוׁפ׳ דסׁפ׳ בלשאצר בלטשאצר כת׳.

2 סימן מן ריש סיפרא עד בת בלילא קמיל בלטשאצר בלשאצר כתיב שי״ן קדים לאל״ף ומן בת בלילא עד סוף סיפרא בלאשצר בלאשצר כתיב אל״ף קדים לשי״ן.

שט״ו = § 315.

לְבַלְעִי *without, occurs three times.* That is, this adverb with the prefix *Lamed*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Job **41** 25.

שט״ז = § 316.

הֲמִבַּלְעֲדֵי *because not? occurs four times.* That is, in these four instances it is used pleonastically in combination with אֵין *not.* instead of simply הֲאֵין which occurs five times (Judg. **14** 3; 1 Kings **22** 7; 2 Kings **3** 11; Jerem. **49** 7; 2 Chron. **18** 6).

Of this Rubric I collated five Lists, four in MSS. and one printed: (1) Arund. Orient. 16, fol. 97*b*, on 2 Kings **1** 6, which I have printed; (II) the same MS., fol. 98*a*, on 2 Kings **1** 16; (III) Add. 15,250, fol. 198*b*, on the same passage; (IV) Add. 21,160, fol. 87*b*, on Exod. **14** 11, and (V) the printed Massorah on the same passage.

שי״ז = § 317.

בְּלִילוֹ *mixture, meslin, occurs three times.* That is, twice without and once with the prefix *Mem*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 329*b*, on Job **24** 6, which I have printed; (II) Add. 21,160, fol. 327*b*, on the same passage and (III) the printed Massorah on Job **6** 5. List III heads this Rubric בְּלִילוֹ ב׳ and duly gives the two instances only without the prefix *Mem*, whilst Lists I and II head it בְּלִילוֹ ג׳ מִבְּלִילוֹ ג׳ or בְּלִילוֹ ג׳ בלישנא. It will thus be seen that these two Lists are based upon Codices which read it in Job **18** 15 as one word.

שי״ח = § 318.

וּבְלִיַּעַל *and worthlessness*, or *worthless, occurs twice.* That is, this compound noun is twice with the prefix *Vav*. The design of this Massorah is to safeguard the reading in 2 Sam. **23** 6 against those Codices which read it here simply בְּלִיַּעַל and connected it with the preceding verse, viz. כִּי לֹא יִצְמַח בְּלִיָּעַל as is evident from the Septuagint ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 195*b*, on 1 Sam. **30** 22, which I have printed, and (II) Arund. Orient. 16, fol. 56*a*, on the same passage.

שי״ט = § 319.

בָּלוּל *mingled. Throughout the Scriptures this Kal participle passive is feminine* (בְּלוּלָה) *except in four instances where it is masculine* (בָּלוּל). This participle passive occurs altogether thirty-three times. In twenty-nine instances it is the feminine and four times only is it masculine. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 88*b*, on Numb. **7** 13, which I have printed; (II) Add. 15,250, fol. 63*b*, on Levit. **14** 21; (III) Add. 21,160, fol. 159*a*, on the same passage; (IV) the same MS., fol. 212*b*, on Numb. **15** 4; (V) Orient. 2349, fol. 90*a*, on Levit. **14** 21; (VI) Vienna Codex No. 35 on Numb. **15** 4 and (VII) the printed Massorah on Exod. **29** 40.

ש״כ = § 320.

וַתִּבְלָעֵנָה *and they devoured, occurs twice in the same section, with He plene in the first instance and without it in the second.* As the only two instances in which this Kal future third person plural feminine with *Vav* conversive occurs, are not only within a few verses of each other, but they exhibit two different spellings, the Massorah safeguards this orthographical phenomenon. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 27*a*, on Gen. **41** 7.

שכ״א = § 321.

יִבְלַע *he shall be swallowed up, occurs twice in the Scriptures, once with Pathach and once with Kametz.* That is, in one instance it has its normal *Pathach* and in the other it is with *Kametz* because of the pausal accent.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 208*b*, on 2 Sam. **17** 16, which I have printed; (II) Arund. Orient. 16, fol. 68*b*, on the same passage, and (III) the printed Massorah on Job. **37** 20. These two instances form part of the alphabetical List of words which respectively occur twice, once with *Pathach* and once with *Kametz*. (*Vide infra*, letter ב, § 600, Vol. II, p. 308.)

שכ״ב = § 322.

מִבַּלְעָדַי *without? occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 112*b*, on 2 Kings **18** 25, which I have printed; (II) the same MS., fol. 133*b*, on Isa. **36** 10; (III) Add. 15,251, fol. 228*a*, on the same passage; (IV) the same MS., fol. 262*b*, on Jerem. **44** 19; (V) Vienna Codex No. 35, on 2 Kings **18** 25, and (VI) the printed Massorah Finalis, letter ב, § 200.

שכ״ג = § 323.

בָּלָק בֶּן צִפּוֹר *Balak the son of Zippor, occurs five times.* That is, in these instances only is his father's name given. In the other thirty-eight instances where his name is mentioned he is simply called *Balak* thirty-six times. Even in the two instances where he is described as *king of Moab* the designation *son of Zippor* is omitted (Numb. **23** 7; Micah **6** 5).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 114*a*, on Numb. **22** 2, which I have printed, and (II) Orient. 2348, fol. 124*a*, on the same passage. It is remarkable that both Lists omit Judg. **11** 25. This can hardly be explained on the hypothesis that it is here with the prefix *Mem* (מִבָּלָק), since in Numb. **22** 4, which is given as one of the five instances, it is also with the prefix (וּבָלָק). It is, therefore, more than probable that in the Codices on which this Massorah is based בֶּן צִפּוֹר was absent.

שכ״ד = § 324.

בִּלְשָׁן *Bilshan, occurs twice.* This Rubric I have found in the printed Massorah only, on Neh. **7** 7.

שכ״ה = § 325.

וּלְבַלְעָדַי *and without, occurs four times in a unique manner.* That is, in these four instances וּלְבַלְעָדַי is exceptionally not preceded by this adverb or preposition without the prefix *Vav* i. e. לְבַלְעָדַי in the same verse.

And wherever it occurs twice in the same verse it is likewise with the prefix Vav in the second instance except once. With the prefix *Vav* (וּלְבַלְעָדַי) it occurs altogether eight times. In four instances, as we have seen in the first part of this Rubric, it is in an exceptional manner not preceded by לְבַלְעָדַי in the same verse. In the other four instances, however, it normally follows לְבַלְעָדַי (Deut. **4** 21; **17** 20; 2 Kings **12** 9; Jerem. **17** 23) with one solitary exception where לְבַלְעָדַי occurs twice in the same verse and is without the prefix *Vav* both times.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 169*b*, on Jerem. **33** 20, which I have printed; (II) the same MS., fol. 170*b*, on Jerem. **35** 9; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Add. 15,251, fol. 257*b*, also on the same passage; (V) Vienna Codex No. 35, also on the same passage, and (VI) the printed Massorah on Ezek. **13** 3. Lists III and IV omit the second part of this Rubric which makes it obscure.

שכ״ו = § 326.

מִבַּלְעָדַי *because not, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 176*a*, on Ezek. **16** 28, which I have printed; (II) Add. 15,250, fol. 277*b*, on the same passage; (III) Orient. 2348, fol. 108*b*, on Numb. **14** 16, and (IV) Orient. 2348, fol. 118*b*, on the same passage.

שכ״ז = § 327.

מֵרַבָּמָה *from the high place, occurs twice.* This Rubric, which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 40*b*, on 1 Sam. **9** 25.

שכ״ח = § 328.

בָּמֹתַי *the high places of, is three times plene.* That is, in three instances the textual reading is בָּמֹתַי for which the marginal reading is בָּמָתַי. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 133*b*, on Deut. **32** 13, which I have printed; (II) the same MS., Vol. II, fol. 27*b*, on Isa. **58** 14; (III) the same MS., Vol. II, fol. 114*b*, on Micah **1** 3; (IV) Arund. Orient. 16, fol. 143*b*, on Isa. **58** 14; (V) the same MS., fol. 210*a*, on Micah **1** 3, and (VI) the printed Massorah on Isa. **58** 14. List II heads it ג׳ כת׳ ו בקרי׳ ולא קרי. The *Keri* is the textual reading not only in St. Petersburg Codex of A. D. 916 in Micah **1** 3, but in other MSS. and in printed editions, as will be seen from the notes on Isa. **58** 14 and Micah **1** 3 in my edition of the Bible.

שכ״ט = § 329.

בְּמֹתָיִךְ *thy high places, occurs three times, twice plene and once defective.* That is, in two instances it is with *Vav* after the *Mem* and in one it is without. Hence the Massorah safeguards this variation in the orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 57*a*, on 2 Sam. **1** 19, which I have printed; (II) the same MS., fol. 157*b*, on Jerem. **17** 3; (III) Add. 15,251, fol. 169*a*, on 2 Sam. **1** 19, (IV) Add. 15,451, fol. 303*b*, on the same passage, and (V) the printed Massorah on Jerem. **17** 3.

ש״ל = § 330.

בְּמוֹ *in, with, by, occurs four times* i. e. in Isaiah. That is, מוֹ is pleonastically annexed to the preposition בְּ and thus forms a separate word in four instances in this book. The design of this Massorah is to exclude the textual reading בְּמֵי *in the waters of*, in Isa. **25** 10 and **43** 2, as will be seen from the notes on these passages in my edition of the Bible. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 224*b*, on Isa. **25** 10, which I have printed, and (II) Add. 15,250, fol. 223*a*, on the same passage.

ש״לא = § 331.

בְּמוֹ *in, with, by, occurs nine times .... in Isa. 25 10 the textual reading is* בְּמֵי, *and there is a difference of opinion about it.* The variations exhibited in Isaiah with regard to the textual reading of this expression which gave rise to the safeguarding of it in that special book, are also the cause for the extension of this Rubric to all the books of the Bible. By this expanded List, the Massorah designs to exclude the textual reading בְּמוֹ in Job **9** 30 for which it substitutes בְּמֵי in the *Keri*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, two in MSS. and two printed: (I) St. Petersburg Codex of A. D. 916, on Isa. **25** 10, which I have printed; (II) the same Codex on Isa. **43** 2; (III) the printed Massorah on Isa. **25** 10, and (IV) the same on Job **37** 8. The addition at the end of Lists III and IV, viz. קרי׳ במי כתיב וקרין במו *in the first instance* (= Isa **25** 10) *the textual reading is* בְּמֵי *and the marginal reading* בְּמוֹ, is of importance to Massoretic terminology, inasmuch as it shows that the expression ופלוני, which is appended to Lists I and II, denotes *Keri*.

של״ב = § 332.

בֶּן *son, begins a verse three times and is with Kametz.* That is, in three instances this expression not only begins a verse, but is with *Tzere* and has a separate accent. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 206. But בֶּן with *Tzere* and a separate accent also begins a verse in Gen. 49 22.

של״ג = § 333.

בֶּךָ *son, is four times with Makeph.* Normally this noun when it is joined by *Makeph* to the following word is with *Segol* (בֶּךָ) except in these four instances. Here though thus joined it is abnormally with *Tzere*. The Massorah, therefore, safeguards this phenomenon.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 190*a*, on 1 Sam. 22 20, which I have printed; (II) Arund. Orient. 16, fol. 51*a*, on the same passage; (III) the same MS., fol. 62*b*, on 2 Sam. 9 12; (IV) the same MS., fol. 177*b*, on Ezek. 18 10; (V) Add. 15,451, fol. 196*b*, on 1 Sam. 22 20; (VI) the same MS., fol. 209*b*, on 2 Sam. 9 12; (VII) Add. 21,160, fol. 25*b*, on Gen. 30 19, and (VIII) the printed Massorah on Gen. 30 19.

של״ד = § 334.

בֶּן *is six times with the accent.* This Massorah catalogues the contrary phenomenon to the one recorded in the previous Rubric. With the accent it is normally with *Tzere* (בֶּן) except in these six instances, where it is abnormally with *Segol*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 63*a*, on Levit. 1 5, which I have printed; (II) Orient. 4445, fol. 110*a*, on Levit. 24 10; (III) Arund. Orient. 16, fol. 122*a*, on Isa. 8 2; (IV) the same MS., fol. 359*a*, on Esther 2 5; (V) the same MS., fol. 383*a*, on Neh. 6 18; (VI) Add. 15,251, fol. 404*b*, on Esther 2 5; (VII) Add. 15,451, fol. 69*a*, on Levit. 1 5; (VIII) the same MS., fol. 196*b*, on 1 Sam. 22 20; (IX) Add. 21,160, fol. 4*a*, on Gen. 17 17, and (X) the printed Massorah on Gen. 30 19. In several of the Lists both of the preceding Rubric (§ 333) and of this Rubric, the two Rubrics are given together as exhibiting two opposite phenomena. List IX deserves special notice. It is not only headed בֶּן הלכן ו׳ בסעם׳, but after enumerating the six instances it continues וכל מבן ומבן דכות׳ פת׳ בין בסעם בין במקף וכל בן במקף בשלש נקודות כמ״ד קמצין. There is another form of this Massorah, given in the Halle Ochlah Ve-Ochlah II, § 29, margin, which has regard to the phenomena in the Pentateuch alone, and hence records the one instance only of the preceding Rubric (§ 333), viz. Levit. 30 19 and the two instances (Levit. 1 5; 24 10) in this Rubric contained in this division of the Bible.[1]

[1] כל בֶּן שבתורה סמוך ומוקף בג׳ נקודות בס״א בן ששי ליעקב וכל בן בסעם ותרש בשתי נקודות בס״ב וסימ׳ וישחט את בֶּן־החבקה וינצו בֶּן הישראלית.

של״ה = § 335.

בֶּן־אָדָם *son of man, occurs thirty-eight times with the accent.* That is, with *Zakeph-Gadol* in Ezekiel. This phrase occurs no fewer than ninety-two times in this book and has twelve different accents.[1] The design of this Massorah, therefore, is to safeguard those instances which have this special accent.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 71*b*, on Ezek. 3 17, which I have printed; (II) Arund. Orient. 16, fol. 185*a*, on Ezek. 28 12, and (III) the printed Massorah Finalis, letter א, § 76. It will be seen that though the heading of the List, which I have printed, expressly states that there are thirty-eight such instances, the Rubric itself records thirty-seven only.

[1] The different accents are as follows: (1) בֶּן־אָדָם *Soph-Pasuk*, viz. one Ezek. 11 4; (2) בֶּן־אָדָם *Athnach* four, viz. Ezek. 8 15; 20 4; 23 2; 47 6; (3) בֶּן־אָדָם *Segolta* two, viz. Ezek. 8 12, 17; (4) בֶּן־אָדָם *Zakeph-Gadol* thirty-one, viz. Ezek. 3 1, 10, 17; 6 2; 8 5, 6; 11 2; 12 2, 9, 18; 13 2; 15 2; 16 2; 17 2; 21 14; 22 18, 24; 23 36; 24 16; 25 2; 28 12, 21; 29 2; 30 2, 21; 31 2; 32 18; 34 2; 35 2; 37 3, 11; (5) בֶּן־אָדָם *Zakeph-Katon* ten, viz. Ezek. 20 27; 21 17, 19; 22 2; 24 25; 27 2; 33 7, 30; 36 1; 38 14; (6) בֶּן־אָדָם *Tipcha* two, viz. Ezek. 8 8; 21 11; (7) בֶּן־אָדָם *Revia* twenty-seven, viz. Ezek. 2 8; 3 4, 25; 7 2; 11 15; 12 3, 22, 27; 13 17; 14 3, 13; 20 3; 21 2, 7, 33; 24 2; 26 2; 29 18; 32 2; 33 2, 10, 12, 24; 36 17; 37 16; 38 2; 43 10; (8) בֶּן־אָדָם *Pastha* seven, viz. Ezek. 2 1, 3; 4 1, 16; 39 1; 43 7, 18; (9) בֶּן־אָדָם *Asla*, or *Gereh* three, viz. Ezek. 5 1; 21 24; 39 17; (10) בֶּן־אָדָם *Pasor* three, viz. 28 2; 40 4; 44 5; (11) בֶּן־אָדָם *Telisha-Gedolah* one, viz. Ezek. 2 6; and (12) בֶּן־אָדָם *Telisha-Ketanah* one, viz. Ezek. 37 9.

From the analysis of the various accents which this phrase has in the text and which I have subjoined in the note, the following facts are disclosed: (1) that there are thirty-one instances only in which this phrase is בֶּן־אָדָם with *Zakeph-Gadol;* (2) that one of the instances either 29 2 or 31 2 is here omitted, as the catchword מרעה may refer to the one or the other passage and the duplicate is probably the cause of its omission, and (3) that no fewer than seven of the instances do not belong to this Rubric, since six of them are בֶּן־אָדָם with *Zakeph-Katon*, viz. Nos. 16, 17, 23, 31, 32, 35 (Ezek. 21 19; 22 2; 24 25; 33 7, 30; 36 1) and one is בֶּן־אָדָם with *Revia*, No. 20 (Ezek. 26 2). As it cannot be supposed that the original compilers of this Massorah intended to include in this List both the instances with *Zakeph-Gadol* and with *Zakeph-Katon*, since in that case they would not have given six only but ten, and moreover, as one of the instances is with *Revia*, it is evident that these seven passages have been added by a later Nakdan who mistook the import of this Massorah and who, as usual, altered the original heading (ל״א = 31 into ל״ח = 38) to agree with the instances thus given in the List. This conclusion is confirmed by Lists II and III which emphatically state in the respective headings that this Rubric consists of thirty-one instances only, and exclusively with *Zakeph-Gadol*, though in enumerating them there are omissions and mistakes, as is frequently the case with long Massoretic Lists, as will be seen from the following description:

List II. — Though the heading states that there are thirty-one instances, twenty-nine only are catalogued. Not only are three instances with *Zakeph-Gadol* omitted, viz. Nos. 6, 8 and 29 (Ezek. 8 6; 12 2; 32 18), but two are given (Nos. 9 and 11 in this List) which are בֶּן־אָדָם with *Revia*, viz. מה המשל הזה = Ezek. 12 22; and ארץ כי תחטא לי = Ezek. 14 13.

List III. — The heading בן־אדם ל״א בסע׳ וקף נדול leaves the import of this Massorah beyond the shadow of a doubt, though it has not the expression בסע׳ which Lists II and III have. The thirty-one catchwords, however, for the passages contain some serious blunders. Thus for instance the catchwords for עבור בתוך העיר No. 2 which is Ezek. 9 4 has no בן־אדם at all. The same is the case with No. 19 לקח את בני Ezek. 37 21 which has no בן־אדם. No. 16 למען למות לב i. e. Ezek. 21 20 or 19 is בֶּן־אָדָם with *Zakeph-Katon*. שא נא עיניך דרך Ezek. 8 5 and היו לי בית ישראל Ezek. 22 18 are omitted; whilst the following are wrong catchwords בן־אדם עמך דקר No. 5 should be בן־אדם רקח Ezek. 3 10; בתוך המרי No. 8 should be בתוך בית המרי Ezek. 12 8; הלוא אמרת No. 9 should be הלא אמרו Ezek. 12 9; חרב חרב חרב No. 15 should be חרב חרב החדדה Ezek. 21 14; and תחתונה No. 30 should be התחיינה Ezek. 37 3.

של״ו = § 336.

בֶּן־אַרְבָּעִים שָׁנָה *a son of forty years* or *forty years old, occurs twice at the beginning of a verse.* That is, to distinguish it from the other two instances where this phrase occurs in the middle of the verse (Gen. 25 20; 26 34). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 197*a*, on 2 Sam. 2 10, which I have printed, and (II) Arund. Orient. 16, fol. 57*b*, on the same passage.

של״ז = § 337.

בֶּן־אִשָּׁה *son of a woman, occurs twice at the beginning of a verse in the Scriptures.* In the other three instances where this phrase occurs it is in the middle of the verse (Levit. 24 10; Judg. 11 1, 2). This Rubric I have found in the printed Massorah only, on 1 King 7 14.

של״ח = § 338.

בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל *the son of Levi the son of Israel, is twice thus combined in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 291*a*, on Ezra 8 18.

של״ט = § 339.

בֶּן־הַבָּקָר *son of the ox, bullock, occurs twice . . . . and once it is with the prefix Vav.* This phrase occurs altogether thirty-two times. In thirty instances it is בֶּן־בָּקָר without the prefix *He* and in these two instances only is it with the *He*. Hence the Massorah safeguards the exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 109*b*, on Numb. 15 9, which I have printed; (II) Harley 5710—11, Vol. I, fol. 63*a*, on Levit. 1 5, and (III) Add. 15,251, fol. 91*b*, on Numb. 15 9.

ש״מ = § 340.

בֶּן־רְעוּאֵל *son of Reuel, occurs twice.* That is, in the Pentateuch since it occurs once outside this division of the Bible. (1 Chron. **9** 8.) This phrase occurs altogether six times in the Pentateuch. In four instances it is בֶּן־דְּעוּאֵל with *Daleth* (Numb. **1** 14; **7** 42, 47; **10** 20) and in these two only is it with *Resch.* Hence the Massorah safeguards the minority. This protection is designed to exclude the reading אֶלְיָסָף בֶּן־דְּעוּאֵל Numb. **2** 14 in conformity with the identical combination in Numb. **1** 14 which is exhibited both in MSS. and the early editions, as will be seen from the notes on this passage in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 84*b*, on Numb. **2** 14, which I have printed, and (II) Orient. 2349, fol. 100*b*, on the same passage. List I omits from the heading the expression בתורה. List II, which exhibits a different recension of this Massorah, renders its import more precise, viz. רעואל ל' כתי' ריש בשמות השבטים ב' כתי' ריש בספר' לחובב, בן רעואל.

שמ״א = § 341.

וּבֶן *and the son of, is in four* [five] *instances the textual reading for which the Sevir is and the sons of.* On referring to the notes on these passages in my edition of the Bible, it will be seen that *Sevir* is the substantive reading not only in MSS. and early editions, but in the ancient Versions. This is fully confirmed by the context.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 242*b*, on 1 Chron. **7** 34, which I have printed, and (II) the printed Massorah on Gen. **46** 23. Though List I states in the heading that there are four instances only, it correctly enumerates five. The ד must, therefore, be a clerical error for ה. List II heads it ו׳ סבורין ובני וק ובן and records six, adding ובן יהונתן מריב בעל. But as this passage occurs twice (1 Chron. 8 34; 9 40) it amounts to seven. As מריב בעל is the name of one person, there can be no doubt that it is the addition of a latter Nakdan who mistook it for two separate persons and hence altered the ה in the heading to ו. It will be seen that with the exception of this blundering addition the two Lists agree.

שמ״ב = § 342.

וּבֶן־אָדָם *and the son of man, is five times thus combined in the Scriptures.* That is, in contradistinction to the numerous instances in which this combination occurs without the prefix *Vav.* (*Vide supra,* letter ב, § 335.)

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 26*a*, on Isa. **56** 2, which I have printed; (II) the same MS., Vol. II, fol. 175*a*, on Ps. **8** 5; (III) the same MS., Vol. II, fol. 232*b*, on Job. **25** 6; (IV) Arund. Orient. 16, fol. 142*b*, on Isa. **56** 2; (V) the same MS., fol. 285*b*, on Ps. **8** 5; (VI) the same MS., fol. 327*a*, on Job. **16** 21; (VII) the same MS., fol. 330*a*, on Job. **25** 6; (VIII) Add. 15,250, fol. 353*a*, on the same passage; (IX) Add. 21,160, fol. 230*a*, on Numb. **23** 19, and (X) the printed Massorah on the same passage.

שמ״ג = § 343.

וְלִבֵן *occurs twice in two different senses.* That is, in the first instance this quadriliteral is the adjective construct of לָבָן with the prefix *Vav,* denoting *and white of,* and in the second the noun construct בֵּן with the prefixes *Vav* and *Lamed,* denoting *and to the son of.*

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33*b*, on Gen. **49** 2, which I have printed; (II) the same MS., Vol. II, fol. 237*b*, on Job. **35** 8; (III) Arund. Orient. 16, fol. 333*b*, on the same passage; (IV) Add. 15,250, fol. 31*b*, on Gen. **49** 12; (V) Add. 21,160, fol. 60*b*, on the same passage, and (VI) the printed Massorah on Job. **35** 8. Lists II, III and VI simply head this Rubric ולבן ב׳ which is not so explicit.

שמ״ד = § 344.

וְלִבֵן *occurs three times in this form, twice with Pathach and once with Kametz.* This Rubric, which is another recension of the former one with the addition of וְלִבֵן Ezek. **44** 25, is from the printed Massorah on Gen. **49** 12. It will be seen that *Segol* is here called *Pathach* and *Tzere* is *Kametz.*

שמ״ה = § 345.

מִבֶּן־שְׁלֹשִׁים שָׁנָה וָמַעְלָה, מִבֶּן־עֶשְׂרִים שָׁנָה וָמַעְלָה *from twenty years and upwards, from thirty years and upwards.* In the two censuses, one of the people and one of the Levites, two different phrases are used. In the census of the people it is *from twenty years and upwards,* which occurs fifteen times in this Section (Numb. **1** 3, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45). In the census of the Levites, however, it is *from thirty years and upwards,* which occurs seven times (Numb. **4** 3, 23, 30, 35, 39, 43, 47). As these two phrases consist of the same number of words and differ in one expression only, both the reader and the copyist would be liable to interchange them. Hence the Massorah safeguards them by describing the Sections to which they are severally restricted. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 83*b*, on Numb. **1** 38.

שמ״ו = § 346.

מִבֶּן שְׁלֹשִׁים שָׁנָה *from thirty years and upwards, has twice this accent.* As this phrase occurs seven times in this Section and is with *Kadma, Mekupach, Pashta* in five instances (מִבֶּן שְׁלֹשִׁים שָׁנָה Numb. **4** 3, 35, 39, 43, 47) and in these two instances only with *Telisha Ketanah, Kadma Ve-Azla,* the Massorah safeguards the exceptional accents.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 86*a*, on Numb. **4** 23, which I have printed; (II) Orient. 2349, fol. 102*a*, on the same passage, and (III) the printed Massorah also on the same passage.

שמ״ז = § 347.

וּמִבֶּן *and from the son of, occurs twice.* That is, to distinguish it from the forty-eight instances in which it is without the prefix *Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists (I) Harley 5710—11, Vol. I, fol. 90*b*, on Numb. **8** 25, which I have printed; (II) Add. 21,160, fol. 201*b*, on the same passage, and (III) Orient. 2349, fol. 106*a*, also on the same passage.

שמ״ח = § 348.

לִמְבֶן עֶשְׂרִים *from twenty, is twice thus combined in the Scriptures.* Normally the phrase is מִבֶּן־עֶשְׂרִים (*vide supra,* letter ב, § 345) without the prefix *Lamed.* Hence the Massorah safeguards this abnormal combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 163*b*, on 2 Chron. **25** 5.

שמ״ט = § 349.

בָּנִים *children, begins a verse three times in this book.* That is, in Deuteronomy. As this plural noun which occurs altogether about 167 times begins a verse in these three instances only, the Massorah safeguards its exceptional position. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 139*a*, on Deut. **28** 41. As all the three instances are restricted to Deuteronomy, the heading ought more properly to be ג׳ ריש׳ פים׳ ובספ׳.

ש״נ = § 350.

בַּבָּנִים *among the children, occurs twice.* That is, this noun absolute with the prefix *Beth.* This Rubric I have found in the printed Massorah only, on Prov. **7** 7.

שנ״א = § 351.

וְהַבָּנִים *and the children, occurs three times in the Scriptures.* That is, with the prefixes *Vav* and *He,* in contradistinction to the other nine instances in which it is simply וּבָנִים with the prefix *Vav* alone. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 40*a*, on Jerem. **13** 14, which I have printed; (II) Add. 15,251, fol. 269*a*, on Ezek. **2** 4; (III) Add. 21,160, fol. 29*a*, on Gen. **31** 43; (IV) Vienna Codex No. 35, on Jerem. **13** 14, and (V) the printed Massorah on Gen. **31** 43.

שנ״ב = § 352.

בְּנֵי *the children of, occurs nineteen times at the beginning of a verse in the Pentateuch.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 116*a*, on Numb. **26** 12. It will be seen that though the heading distinctly states that there are nineteen such instances, seventeen only are recorded in the Rubric itself. One of the two instances omitted is Numb. **26** 38; the other I have been unable to find. In the heading בש׳ is a misprint for בת׳.

שנ"ג = § 353.

בְּנֵי וּבְנֵי *the sons of, and the sons of.* A sign indicating where they respectively begin a verse. This noun plural construct, without and with the prefix *Vav,* begins a verse in Chronicles about one hundred and eleven times. In sixty-four instances it is with the prefix *Vav* including וּבְנֵי with *Kametz* in 1 Chron. **24** 23, whilst in forty-seven it is without the prefix. As in some parts of the book the instances with the prefix prevail and in others those without it predominate, the Massorah divides Chronicles into three sections in accordance with the predominance of these instances and in each case safeguards the minority.

A. From 1 Chron. 1 1 to 22 19, it is וּבְנֵי *with the prefix which begins the verse except in twenty-seven* [thirty] *instances, where it is* בְּנֵי *without the prefix.* In this part where וּבְנֵי begins a verse fifty-seven times[1] and בְּנֵי thirty times, the Massorah safeguards the minority. It will be seen that though the heading of this section states that there are here twenty-seven instances in which בְּנֵי begins a verse, the Rubric itself records twenty-eight and omits two which are in the received text, viz. 1 Chron. **1** 8 and **12** 25. There is, however, no doubt that this omission as well as the alteration of the heading, is due to the carelessness of the Scribe.

B. And from 1 Chron. 23 1 to 27 34 בְּנֵי *likewise begins a verse except three times where it is* וּבְנֵי. In this Section the instances without the prefix are the rule and with it the exception. Here בְּנֵי begins a verse seventeen times[2] and וּבְנֵי three times only. Here, therefore, the Massorah safeguards the exceptional וּבְנֵי. It will be seen that though the heading of this section distinctly states that there are here three such instances, two only are recorded and 1 Chron. **27** 1 is omitted, which is manifestly due to the carelessness of the Scribe. By fixing the number at three, this recension of the Massorah excludes the reading וּבְנֵי in 1 Chron. **24** 23 which is not only the reading of many MSS. and all the early editions except one, but is exhibited in the Septuagint and the Syriac, as will be seen from the notes on this passage in my edition of the Bible.

C. And from 1 Chron. 28 1 to 2 Chron. 36 23 וּבְנֵי *likewise begins a verse.* As there is no instance in which בְּנֵי begins a verse in this Section, since in all the three passages in which this plural noun construct commences the verse it is וּבְנֵי with the prefix *Vav* (2 Chron. **10** 17; **25** 13; **31** 6), there is no exception to safeguard. Here, therefore, the simple statement is sufficient without recording the passages.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 237*b*, on 1 Chron. **1** 5, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 227. The printed Massorah (List II), which also divides this Rubric into three Sections, states in the heading of *A* that there are thirty-two instances in which בְּנֵי begins a verse (במל"ב בני). But this is manifestly due to a clerical error, since there are thirty only which the Rubric itself correctly records. Moreover at the end of the heading of *C* it states that in this Section there is one exception where בְּנֵי without the prefix *Vav* begins a verse (במ"א בני יהודו), viz. 1 Chron. **24** 23. But this too is incorrect, since it is here וּבְנֵי with *Vav*. Besides, the passage does not belong to this Section for it occurs before ויקהל דוד 1 Chron. **28** 1. Against the catchwords בני לוי in the Rubric which I have printed, the reference 1 Chron. **2** 27 is a misprint for **5** 27.

[1] Comp. וּבְנֵי 1 Chron. **1** 6, 7, 9, 32, 33, 38, 39; **2** 6, 7, 8, 9, 30, 31, 32, 33, 42, 43, 47; **3** 15, 16, 17, 19, 22, 24; **4** 7, 13, 15, 16, 19, 20, 26; **5** 1, 11, 23, 28, 29; **6** 3, 10, 12, 29; **7** 2, 3, 7, 8, 10, 17, 20, 31, 33, 34, 38, 39; **8** 12, 35, 39; **9** 41; **19** 15.

[2] Comp. בְּנֵי 1 Chron. **23** 8, 9, 12, 13, 15, 16, 18, 19, 20, 21, 23; **24** 21, 26, 27; **26** 7, 21 22.

שנ"ד = § 354.

בְּנֵי *is in seven instances with the accent in this Section.* That is, בְּנֵי when followed by the tribal name as well as the expression לְמִשְׁפְּחֹתָם *after their families,* and preceded by הָיְתָה or עָלָה or is without it, the tribal name has the accent *Zarka* in these instances. This combination occurs altogether twelve times in Numb. **26** 12—51. In five instances it has two different accents[1] and it is in these passages only that it is uniformly with the same accent. The Massorah, therefore, safeguards them against being interchanged with any of the other accents.

[1] Comp. (1) בני־נפתלי למשפחתם, אלה בני־דן למשפחתם, בְּנֵי יששכר למשפחתם Numb. **26** 23, 42, 48; (2) אלה בני־בנימן למשפחתם, בני יוסף למשפחתם Numb. **26** 28, 41.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **26** 12, which I have printed; (II) Orient. 4445, fol. 146*a*; (III) Add. 15,250, fol. 89*a*; (IV) Add. 15,251, fol. 98*a*; (V) Add. 15,451, fol. 110*b*, all on the same passage; (VI) Add. 21,160, fol. 234*a*, on Numb. **26** 26, and (VII) the printed Massorah on Numb. **26** 12. The sign at the end consists of the initials of the several tribes which have the accent in question. Lists III, V, VI and VII head this Rubric בני פלוני ו' בשע which is more distinct. The mnemonic sign at the end of List IV. is שנו אבאל and of List VII ואב ישאג ורוק which is more ingenious.

שנ"ה = § 355.

בְּנֵי פְלוֹנִי *is seven times with the accent.* That is, in seven instances where בְּנֵי begins a verse and is followed by a proper name, this combination is with *Mercha Tipcha.* In such combinations it is generally בְּנֵי with *Munach* (Gen. **10** 2; **34** 27; **35** 23, 24; Numb. **1** 42 &c.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 98*a*, on Numb. **26** 28. Though it states in the heading that there are seven such instances it records five only. It gives בְּנֵי־אֲשֶׁר Gen. **37** 27 which neither begins the verse nor has this accent, and even if we take the catchword to refer to 1 Chron. **1** 42, which is the only other place where this combination occurs and where it does begin the verse, it does not obviate the difficulty, since it is here בְּנֵי־אָשֵׁר with *Zakeph-Katon.* It omits Numb. **26** 19; Ezra **2** 24, 29; 1 Chron. **1** 41 &c.

שנ"ו = § 356.

בְּנֵי פְלוֹנִי *is twice with the accent in this Section.* That is, with *Mercha Tipcha,* to distinguish it from the other instances in this chapter where this phrase is with different accents. (*Vide supra,* letter ב, § 354.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 110*b*, on Numb. **26** 19.

שנ"ז = § 357.

בְּנֵי פְלוֹנִי *is three times with the accent in this Section.* That is, with *Mehupach Pashta,* in contradistinction to the different accents which this combination has in the other instances where it occurs in this Section recorded in §§ 335, 336. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **26** 23, which I have printed; (II) Orient. 4445, fol. 146*a*; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

שנ"ח = § 358.

בְּנֵי פְלוֹנִי *is five times with Zakeph in this Section, they are misleading.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 130*b*, on 1 Chron. **1** 38, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah Finalis, letter ב, § 224.

Though these Lists do not state it in their respective headings, the design of this Massorah manifestly is to safeguard these accents when this combination begins a verse and either is without or with the prefix *Vav.* In the Section before us (1 Chron. **1** 1—54) the construct בְּנֵי or וּבְנֵי followed by a proper name, begins the verse seventeen times and has no fewer than seven different accents: (1) In five instances it is *Tipcha, Athnach,* viz. 1 Chron. **1** 6, 8, 35, 36, 37; (2) in one place it is בְּנֵי־אָשֵׁר with *Zakeph-Katon,* viz. **1** 42; (3) in one it is *Pashta Zakeph-Katon,* viz. **1** 28; (4) in one (**1** 33) it is *Munach Revia;* (5) in one (**1** 32) *Kadma Ve-Azla;* (6) in three places (**1** 7, 39, 41) it is *Mercha Tipcha* and in five (**1** 5, 9, 17, 38, 40) it is *Munach Zakeph-Katon.* The latter constitute this Rubric.

From this analysis it will be seen that Lists I and II which are identical omit two instances, viz. בְּנֵי יָקְטָן **1** 5 and וּבְנֵי כוּשׁ **1** 9 and make up the five by בְּנֵי אָשֵׁר (**1** 42) which is in the best Model Codices בְּנֵי־אָשֵׁר (Orient. 4445; Harley 5710—11; Arund. Orient. 16; Add. 15,251 &c.) and which I have adopted in my edition of the Bible; and by מִשְׁעָא וְרוּמָה (**1** 30) which is manifestly the addition of an ignorant Scribe who mistook the import of this Massorah, since there is no בְּנֵי in this verse. Still more corrupt is the printed Massorah (List III). It not only omits the same two instances, but makes up the five by three correct ones (1 Chron. **1** 17, 38, 40) and two which occur in the middle of the verse, viz. בְּנֵי יִצְחָק (**1** 34*b*) and וּבְנֵי יִשָׂשכָר (**1** 41*b*).

שנ״ט = § 359.

בְּנֵי אָדָם *the sons* or *children of men, occurs nine times.* That is, apart from the Psalms where it occurs eleven times (**11** 4; **14** 2; **31** 20; **49** 3; **53** 3; **57** 5; **58** 2; **62** 10; **66** 5; **89** 48; **90** 3). Of this Rubric I collated two Lists: (I) The printed Massorah on Prov. **15** 11, which I have printed, and (II) Add. 15,250, fol. 115*a*, on Deut. **32** 8.

In fixing the number at nine, the design of the Massorah is to exclude the Eastern readings בְּנֵי הָאָדָם in Jerem. **32** 19 and מִבְּנֵי אָדָם in Joel **1** 12 which are also exhibited in some MSS. and early editions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric exhibits one of the great difficulties connected with the deciphering of the Massorah. It will be seen that the heading simply states that there are nine such instances only and that the List itself records this number without any qualification. List II is still more puzzling, since it not only states in the heading that there are six such instances in the Scriptures (בני אדם ו׳ בקרי), but gives the following six passages: Deut. **32** 8; 2 Sam. **7** 14; Jerem. **32** 19; Ezek. **31** 14; Joel **1** 12; Dan. **10** 16, without any explanation whatever. This difficulty is duly noticed in a note by Jacob b. Chayim on Prov. **15** 11.[1] The solution of it is that in the recension of this Rubric exhibited in List I those instances are catalogued which occur outside the Psalter and that the Nakdan omitted the remark וכל תהלות דכו׳, whilst in the recension given in List II the instances both in the Psalter and Proverbs are excluded and the Nakdan omitted at the end the qualifying addition וכל תהלות ומשלי דכו׳.

1 בתרבת ספרי׳ מסר׳ לא כספרי׳ כי אם ו׳ בני אדם וחני תלתיתן דמשלי לא מני יתהן וסכת המסר׳ דמסר בני האדם ו׳ וכל קהלת דכו׳ ידענא דשארא אינן בני אדם ואשכחנא דאינן ס׳ וכקצת ספרי מסר׳ אספמיים מני לן ס׳ וכל תהלות דכו׳ בני אדם בס״ב בני האדם וסימ׳ לתהיץ לבני אדם, משמים הבים י״.

ש׳ם = § 360.

בְּנֵי הָאָדָם *the children of men, occurs five* [six] *times . . . and throughout Ecclesiastes it is likewise so.* Of this Rubric I collated **six** Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 43*a*, on Gen. **11** 5, which I have printed; (II) Orient. 2348, fol. 44*a*, on the same passage; (III) Arund. Orient. 16, fol. 54*a*, on 1 Sam. **26** 19; (IV) the same MS., fol. 260*b*, on 2 Chron. **6** 30; (V) Halle Ochlah Ve-Ochlah, Supplement fol. 129*b*, and (VI) the printed Massorah on Ps. **33** 13.

As Lists I and II include Jerem. **32** 19, which is בְּנֵי הָאָדָם according to the Babylonians, it is evident that these two Lists are based upon the Eastern recension of the text. Moreover, as they exclude 2 Chron. **6** 30 it would seem that the Codices on which this Massorah is based exhibited here בְּנֵי אָדָם without the prefix *He*. The ה׳ in the heading of the List, which I have printed, is manifestly due to a clerical error since the List itself duly records six instances. List II which emanates from the same School is correctly headed ו׳ = 6. Lists III—VI exhibit the Western recension. They exclude Jerem. **32** 19 and include 2 Chron. **6** 30. It will be seen that all the Lists give Ps. **145** 12 as one of the instances. As it is לִבְנֵי הָאָדָם, with the prefix *Lamed*, the respective headings ought more properly to be ו׳ בליש׳.

Normally the phrase is בְּנֵי אָדָם, which occurs altogether twenty times (*vide supra*, letter ב, § 359) and בְּנֵי הָאָדָם is the exceptional combination apart from Ecclesiastes. Hence the design of the Massorah is to safeguard the minority. Moreover, as in Ecclesiastes this combination is the invariable rule (Eccl. **1** 13; **2** 3, 8; **3** 10, 18, 19, 21; **8** 11; **9** 3, 12), there is no necessity for specifying the instances. The Massorah, therefore, simply records the fact.

שס״א = § 361.

בְּנֵי אַהֲרֹן הַכֹּהֵן *the sons of Aaron the priest, is three times thus combined.* When the priestly function follows or precedes the phrase *the sons of Aaron*, it is normally בְּנֵי אַהֲרֹן הַכֹּהֲנִים (Levit. **1** 8, 11; **2** 2; **3** 2; Numb. **3** 3; **10** 8; Josh. **21** 19; 2 Chron. **29** 21; **31** 19) or הַכֹּהֲנִים בְּנֵי אַהֲרֹן *the priests the sons of Aaron* (Levit. **21** 1; 2 Chron. **26** 18; **35** 14, 14). As it is in these three instances only where הַכֹּהֵן the singular is abnormally used in connection with this phrase, the Massorah safeguards this exceptional usage and thus militates against the various reading in Levit. **1** 7 and 2 Chron. **31** 19, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 82*b*, on Levit. **1** 7, which I have printed; (II) Orient. 2348, fol. 92*b*, on the same passage, and (III) the printed Massorah Finalis, letter א, § 214. The latter is misleading. It heads this Rubric אהרן הכהן ג׳ בלישנ׳ whereas אַהֲרֹן הַכֹּהֵן occurs about twenty-three times.

שס״ב = § 362.

בְּנֵי הָאֱלֹהִים *the sons of God, occurs four times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 375*a*, on **Job 2** 1, which I have printed; (II) Add. 15,251, fol. 322*a*, on Job. **1** 6; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah on Gen. **6** 2.

שס״ג = § 363.

בְּנֵי יִשְׂרָאֵל *the sons*, or *children of Israel, occurs nine times in Ezekiel.* For the explanation of this Rubric see letter ב, § 256.

שס״ד = § 364.

בְּנֵי נַפְתָּלִי *the sons*, or *children of Naphtali, occurs twice in this book.* That is, in Numbers this phrase begins a verse in two instances. In the other two instances it is preceded by וְעַל־כֻּלָּא מֹשֶׁה or simply by וּלְמַטֵּה (Numb. **10** 27; **34** 28). The design of this Massorah is to exclude the reading לִבְנֵי in Numb. **1** 42 which is not only exhibited in some MSS. and editions, as will be seen from the notes on this passage in my edition of the Bible, but which is in accordance with the diction of this Section where the descendants of the tribes begin the verse with לִבְנֵי. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 84*a*, on Numb. **1** 42.

שס״ה = § 365.

וּבְנֵי. *Throughout this Section* בְּנֵי *begins the verse except three times where it is* וּבְנֵי. That is, in Numb. **26** 1—51 where the descendants of the several tribes begin the verse twelve times with this construct plural noun, it is in nine instances without the prefix *Vav* (בְּנֵי Numb. **26** 12, 15, 19, 23, 26, 28, 38, 44, 48) and in these three instances only is it with the prefix. Hence the Massorah safeguards the exceptional usage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **26** 8.

שס״ו = § 366.

וּבְנֵי *begins a verse three times in Chronicles.* For this Rubric see letter ב, § 353.

שס״ז = § 367.

וּבְנֵי, בְּנֵי. Proper names preceded throughout the Scriptures by this noun plural construct without the prefix *Vav* (וּבְנֵי) except in one instance where it is (וּבְנֵי) with it. The design of this Massorah is to exclude the various reading in Gen. **34** 27, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 22*b*, on Gen. **34** 27.

שס״ח = § 368*a*—*b*.

וּבְנֵי *and the sons of, is in four instances the textual reading, for which the Sevir is and the son of.* That is, the singular instead of the plural. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 242*b*, on 1 Chron. **7** 17, which I have printed; (II) Vienna Codex No. 35, on Numb. **26** 8, and (III) the printed Massorah on Gen. **46** 23. Lists I and III are identical. List II heads this Rubric חד מן ג׳ ראי׳ אסור ובני פלוני בלשון רבים הם על יחיד and records three only, omitting 1 Chron. **7** 17. It is however perfectly evident that these three Lists simply exhibit the first attempt to collect the *Sevirin* and that later Nakdanim as usual, supplied the headings to correspond with the instances given in the respective Lists. This is attested by the fact that since the publication of this short List I have found the following four Lists of a larger recension of this Rubric: (I) Orient. 2348, fol. 65*a*, on Gen. **46** 23, which I have printed in Vol. III, letter ב, § 33; (II) Orient. 2349, fol. 55*a*; (III) Orient. 2350, fol. 99*b*, and (IV) Orient. 1379, fol. 111*a*, all on the same passage. Though these Lists state in their respective headings that there are fourteen such instances, they enumerate fifteen. But even these long Lists do not give all the instances since it is evident that 1 Chron. **2** 7; **7** 14 and **24** 29 belong to this category.

שס״ט = § 369a—d.

וּבְנֵי *and the sons,* or *children of. The following words respectively occur once only in combination with* וּבְנֵי. That is, in being preceded by this noun plural construct with the prefix *Vav* they are unique. In all other instances where these words are preceded by this noun plural construct it is בְּנֵי without the prefix *Vav.*

The four Lists, more or less fragmentary, which I have printed are from the following MSS. and editions. List I marked 369*a* is from Orient. 2349, fol. 48*a*, on Gen. **35** 26; List II marked 369*b* is from the same MS., fol. 124*a*, on Deut. **2** 12; List III marked 369*c* is from Add. 15,451, fol. 34*b* on Gen. **46** 14. Of List IV marked 369*d* I collated two editions; one Paris *Ochlah Ve-Ochlah* § 366, which I have printed and one in the Massorah Finalis, letter ב, § 214. These four Lists again exhibit the gradual development of the Massorah. The first, second and third, as is usually the case with the original attempts, have as yet neither headings specifying the number of these unique combinations, nor the catchwords to facilitate the identification of the passage.

The design of this Massorah is not simply to record the words which are unique in their combination with וּבְנֵי, but those which only occur again more than once in combination with בְּנֵי. This is evident from the fact (I) that no fewer than forty-three unique combinations with וּבְנֵי are excluded from these Lists because they do not occur again preceded by בְּנֵי[1] and (2) that thirteen others are excluded because they occur once only preceded by בְּנֵי[2]. Tested by this canon the following facts are disclosed:

(1) Five combinations recorded in the Lists do not belong to this Rubric, since words do not occur at all preceded by בְּנֵי viz. וּבְנֵי אֵיתָן No. 13 in List 1 and No. 8 in List 11; וּבְנֵי קְרִיַּי No. 31 in List III and No. 16 in List IV; וּבְנֵי הַנֵּקָר No. 20 in List III and No. 23 in List IV; וּבְנֵי עֶלְיוֹן No. 30 in List III and No. 27 in List IV; וּבְנֵי הַלַּוִּי No. 6 in List I and No. 29 in List IV.

(2) וּבְנֵי יִצְהָר No. 12 in List III and IV and וּבְנֵי יְשִׁישַׁי No. 24 in List III and No. 32 in List IV are against the import of this Massorah since these combinations occur once only without the prefix *Vav* (1 Chron. **23** 18, 1 Chron. **1** 42) and, therefore, belong to those instances which are excluded and which are given in the notes. In Gen. **36** 26, 28 it is בְּנֵי דִישָׁן.

(3) the heading of List IV which as usual, has been added by a later Nakdan is therefore misleading. Moreover, the expression פלוני after וּבְנֵי is incorrect since it denotes a proper name whereas several of the combinations are not with proper names.

(4) ובני אליסף No. 12 in List I does not occur and is most probably a clerical error for וּבְנֵי אֶלְיָאָב Numb. **26** 9 which is given in Lists III and IV. Neither does ובני אסר No. 6 in List II occur. בְּנֵי אַסִּר occurs twice Ezra **2** 37, Neh. **7** 40 and it may be that the compiler of this fragment read וּבְנֵי אַסִּר instead of וּמִבְּנֵי אַסִּר in Ezra **10** 20.

[1] Comp. (1) וּבְנֵי אֵלָה 1 Chron. **4** 15; (2) וּבְנֵי אֶלְיוֹעֵינַי 1 Chron. **3** 24; (3) וּבְנֵי אֶלְקָנָה 1 Chron. **6** 10; (4) וּבְנֵי אֵפַיִם 1 Chron. **2** 31; (5) וּבְנֵי אֲרָם Gen. **10** 23; (6) וּבְנֵי אֲחִי 2 Chron. **22** 8; (7) וּבְנֵי בִלְהָן 1 Chron. **7** 10; (8) וּבְנֵי חֹרְאָה 1 Chron. **4** 7; (9) וּבְנֵי חֲצְרוֹן 1 Chron. **2** 9; (10) וּבְנֵי יאשִׁיָּהוּ 1 Chron. **3** 15; (11) וּבְנֵי יָדָע 1 Chron. **2** 32; (12) וּבְנֵי יְהוּדִי 1 Chron. **2** 47; (13) וּבְנֵי יְהוֹיָקִים 1 Chron. **3** 16; (14) וּבְנֵי יְחַלְלְאֵל 1 Chron. **4** 16; (15) וּבְנֵי יִזְרַחְיָה 1 Chron. **2** 33; (16) וּבְנֵי יִזְרַחְיָה 1 Chron. **7** 3; (17) וּבְנֵי יְכָנְיָה 1 Chron. **3** 17; (18) וּבְנֵי יָקִים 1 Chron. **1** 32; (19) וּבְנֵי יְרִיָּהוּ 1 Chron. **24** 23; (20) וּבְנֵי יָתֵר 1 Chron. **7** 38; (21) וּבְנֵי כַּרְמִי 1 Chron. **2** 7; (22) וּבְנֵי לָבִיא Job **4** 11; (23) וּבְנֵי מַרְשָׁה 1 Chron. **2** 42; (24) וּבְנֵי מִשְׁמָע 1 Chron. **4** 26; (25) וּבְנֵי נָדָב 1 Chron. **2** 30; (26) וּבְנֵי עֵדִי 1 Chron. **7** 3; (27) וּבְנֵי עֲזִים 2 Chron. **35** 7; (28) וּבְנֵי עֵיפִי Jerem. **40** 8; (29) וּבְנֵי עֻלָּא 1 Chron. **7** 39; (30) וּבְנֵי עֲשָׁק 1 Chron. **8** 39; (31) וּבְנֵי עֲתְנִיאֵל 1 Chron. **4** 13; (32) וּבְנֵי פְדָיָה 1 Chron. **3** 19; (33) וּבְנֵי פַלּוּא Numb. **26** 8; (34) וּבְנֵי קְנַז 1 Chron. **4** 13; (35) וּבְנֵי רְחַבְיָה 1 Chron. **23** 17; (36) וּבְנֵי־רַעֲשָׁף Job **5** 7; (37) וּבְנֵי שְׁמוּאֵל 1 Chron. **6** 12; (38) וּבְנֵי שִׁיחוֹן 1 Chron **4** 20; (39) וּבְנֵי שְׁכַנְיָה 1 Chron. **3** 22; (40) וּבְנֵי שֵׁפִי 1 Chron. **2** 28; (41) וּבְנֵי שָׁמֶר 1 Chron. **7** 34; (42) וּבְנֵי שֵׁשָׁן 1 Chron. **2** 31; (43) וּבְנֵי תוֹלָע 1 Chron. **7** 2.

[2] Comp. (1) וּבְנֵי אֶלְפָעַל 1 Chron. **8** 12 with בְּנֵי אֶלְפָעַל verse 18; (2) וּבְנֵי בֶכֶר 1 Chron. **7** 8 with בְּנֵי בָכֶר the same verse; (3) וּבְנֵי בָלַע 1 Chron. **7** 7 with בְּנֵי־בָלַע Numb. **26** 40; (4) וּבְנֵי דָן Gen. **25** 3, with בְּנֵי דָדָן Ezek. **27** 15; (5) וּבְנֵי זֶרַח 1 Chron. **2** 6, with בְּנֵי זֶרַח 9 6; (6) וּבְנֵי חֶבְרוֹן 1 Chron. **2** 43, with בְּנֵי חֶבְרוֹן 23 19; (7) וּבְנֵי יִזְרַחְיָה 1 Chron. **7** 10, with verse 11; (8) וּבְנֵי יָשָׁלֹם 1 Chron. **7** 33, with בְּנֵי יָשָׁלֹם in the same verse; (9) וּבְנֵי לוֹטָן 1 Chron. **1** 39, with בְּנֵי־לוֹטָן Gen. **36** 22; (10) וּבְנֵי מוּשִׁי 1 Chron. **24** 29, with בְּנֵי מוּשִׁי **23** 23; (11) וּבְנֵי עַמְרָם 1 Chron. **5** 29, with בְּנֵי עַמְרָם **23** 13; (12) וּבְנֵי צְבְעוֹן 1 Chron. **1** 40, with בְּנֵי־צִבְעוֹן Gen. **36** 24; (13) וּבְנֵי שְׁפַטְיָה 1 Chron. **3** 22, with בְּנֵי שְׁפַטְיָה **26** 7.

ש״ע = § 370.

וּבְנֵי יִשְׂרָאֵל *and the children of Israel, occurs fifteen times in the middle of a verse.* The design of this Massorah is not only to protect this phrase with the prefix *Vav* against the numerous instances in which it is without this prefix (*vide supra*, letter ב, § 254) but to safeguard the reading in 1 Sam. **14** 18, since the Codices from which the ancient Versions were made exhibited here בֶּן בְּנֵי־יִשְׂרָאֵל or אִם בְּנֵי־יִשְׂרָאֵל, as will be seen from the notes on this passage in my edition of the Bible.

And wherever it begins a verse it is likewise so. Apart from the fifteen instances where it is in the middle of the verse, this phrase begins a verse eleven times (Exod. **1** 7; **12** 35; **14** 29; **16** 35; Deut. **10** 6; Judg. **3** 5; 1 Kings **12** 17; **20** 27; 1 Chron. **27** 1; 2 Chron. **10** 17; **31** 6), so that this combination occurs altogether twenty-six times. Why the Massorah did not group them together in one List, but divided them in this artificial manner it is difficult to divine.

Of this popular Rubric I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 102*b*, on Numb. **26** 4, which I have printed; (II) the same MS., Vol. I, fol. 145*b*, on Josh. **12** 6; (III) the same MS, Vol. I, fol. 212*b*, on 2 Sam. **21** 2; (IV) the same MS., Vol. II, fol. 288*a*, on Ezra **3** 1; (V) Arund. Orient. 16, fol. 43*b*, on 1 Sam. **14** 18; (VI) the same MS., fol. 200*a*, on Hos. **2** 2; (VII) the same MS., fol. 263*b*, on 2 Chron. **10** 17; (VIII) Add. 15,250, fol. 153*a*, on 2 Sam. **14** 18; (IX) Add. 15,451, fol. 86*b*, on Levit. **24** 23; (X) the same MS., fol. 153*b*, on Josh. **12** 7; (XI) the same MS., fol. 371*b*, on Hos. **2** 2; (XII) the same MS., fol. 449*a*, on Ezra **3** 1; (XIII) Halle Ochlah Ve-Ochlah II, § 29; (XIV) the printed Massorah on Numb. **26** 4, and (XV) the same on Hos. **2** 2.

Lists V, VI and VII simply head this Rubric ובני ישראל מ״ו without stating that these instances are in the middle of the verse and without giving the second part, which makes this Massorah unintelligible. List XIV omits Neh. **7** 73 which is evidently due to a clerical error, since it rightly states in the heading that there are fifteen such instances. The expression וחברו after Ezra **3** 1, which represents the passage in question, is often overlooked by the Scribes. The phrase מצ׳ מסר which appears in the heading in eleven of the Lists is not quite correct, since in 1 Sam. **14** 18 וּבְנֵי יִשְׂרָאֵל ends the verse. In List XIII מצ׳ מסר is, therefore, more correctly omitted.

שע״א = § 371.

וּבִבְנֵי *and against the children of, occurs four times.* By fixing the number at four, the design of the Massorah is to controvert the reading וּמִבְּנֵי in 1 Chron. **25** which is that of several MSS. several early editions and the ancient versions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 44*a*, on 1 Sam. **14** 47, which I have printed; (II) the same MS., fol. 253*a*, on 1 Chron. **24** 5; (III) the same MS., fol. 255*b*, on 1 Chron. **28** 4; (IV) Harley 5710—11, Vol. II, fol. 60*a*, on Jerem. **40** 11; (V) Add. 15,451, fol. 199*b*, on 1 Sam. **14** 47; (VI) the same MS., fol. 296*a*, on Jerem. **40** 11, and (VII) the printed Massorah on 1 Chron. **24** 5.

שע״ב = § 372.

כִּבְנֵי *as children of, occurs three times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 210*b*, on Ps. **144** 4, which I have printed; (II) the same MS., Vol. II, fol. 112*b*, on Amos **9** 7; (III) Arund. Orient. 16, fol. 208*a*, on the same passage, and (IV) Add. 15,251, fol. 301*a*, also on the same passage.

שע״ג = § 373.

לִבְנֵי *to the sons of, begins a verse three times in this Section.* That is, in contradistinction to the four instances where this dative is with the prefix *Vav* in this very Section (וְלִבְנֵי 1 Chron. **6** 42, 46, 47; **7** 1). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 241*b*, on 1 Chron. **6** 48, which I have printed; (II) the same MS., fol. 242*a*, on 1 Chron. **6** 56; (III) Harley 5710—11, Vol. II, fol. 134*b*, on 1 Chron. **6** 48, and (IV) Add. 15,250, fol. 405*b*, on the same passage.

שע״ד = § 374.

לִבְנֵי פלוני *to the sons of, is in three instances with this accent.* בְּנֵי with the dative *Lamed* without and with the prefix *Vav* and followed by a proper name, begins a verse five times in Josh. **21**. In three instances it is with the accent *Munach* (וְלִבְנֵי Josh. **21** 6, 13, 27) and in two this combination is with *Kadma Ve-Azla* (לִבְנֵי פלוני Josh. **21** 5 7). The Massorah, therefore, safeguards this variation in the accents in the minority of passages.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 53*b*, on Josh. **21** 5. The heading which restricts it to לִבְנֵי or וְלִבְנֵי מלוני is not quite correct, since the third instance shows that the variation in the accents includes also the phrase וּמִמַּטֵּה מלוני which occurs seven times in this chapter at the beginning of a verse (**21** 7, 23, 28, 30, 32, 36, 38) and which has the same accents as וְלִבְנֵי מלוני in one instance only (**21** 32).

שע״ה = § 375.

וְלִבְנֵי *and to the sons of, is in three instances with the accent in this Section.* Exactly the same variation in the accents occurs in the parallel Section in 1 Chron. **6**. Here where לִבְנֵי, without and with the prefix *Vav* followed by a proper name, begins a verse six times, it is in one instance with *Munach* (**6** 42), twice it is with *Zarka* (**6** 56, 62) and three times this combination is with *Kadma Ve-Azla*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 134*a*, on 1 Chron. **6** 48.

שע״ו = § 376.

מִבְּנֵי *from the sons of, begins a verse eight times in this Section.* In Ezra **8**—**10** where the List of the families is given, the respective names are preceded by this expression which begins a verse twenty-four times. In sixteen instances it is with the prefix *Vav* (וּמִבְּנֵי **8** 6, 7, 8, 10, 11, 12, 13, 14; **10** 20, 21, 22, 26, 27, 28, 29, 30) and in eight only is it without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 291*a*, on Ezra **8** 2, which I have printed; (II) Arund. Orient. 16, fol. 377*a*, on the same passage; (III) the same MS., fol. 399*a*, on Ezra **10** 33; (IV) Add. 15,250, fol. 394*a*, on the same passage, and (V) the printed Massorah, also on the same passage. As there are no other instances of this occurrence in any other parts of this book, Lists II—V head this Rubric ח׳ ר״פ בספר׳.

שע״ז = § 377.

מִבְּנֵי וּמִבְּנֵי *from the sons of, without and with the prefix Vav, occurs seven times in this book.* In Chronicles בְּנֵי is normally preceded by מִן׳ without and with the prefix *Vav* when *part* taken out of the whole is expressed. In this combination it occurs no fewer than thirty-seven times.[1] In seven instances, however, it has the partitive *Mem* prefixed to it instead of this preposition. Hence the Massorah safeguards the exceptional usage in this book.

And throughout the Scriptures it is likewise so except four times. For this part of the Rubric, see letter מ § 531, Vol. II, p. 232.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5610—11, Vol. II, fol. 138*b*, on 1 Chron. **12** 32, which I have printed; (II) Arund. Orient. 16, fol. 250*a*, on 1 Chron. **18** 11; (III) Add. 15,250, fol. 412*a*, on the same passage; (IV) Halle Ochlah, Ve-Ochlah II, § 167, and (V) the printed Massorah on 1 Chron. **12** 32. List II has not the second part of this Rubric.

[1] Comp. מִן־בְּנֵי 1 Chron. **4** 42; **5** 18; **9** 3, 4 *(Keri)*, 14; **12** 17, 26, 27; **24** 3, 3, 4; **26** 1, 10; **27** 3, 10, 14; 2 Chron. **20** 14, 19; **29** 12; **34** 12, 12; וּמִן־בְּנֵי 1 Chron. **9** 3, 3, 6, 7, 10, 32; **12** 30, 31; **15** 17; 2 Chron. **8** 9; **20** 19; **29** 12, 13, 13, 14, 14.

שע״ח = § 378.

בָּנַיִךְ *thy sons, occurs eighteen times.* That is, with the suffix second person singular feminine, in contradistinction to the forty-five instances in which it occurs without and with the prefix *Vav*, with the suffix second person masculine, viz. וּבָנֶיךָ׳ בָּנֶיךָ. By fixing the number at eighteen, the Massorah excludes the ancient reading בָּנַי in Zech. **9** 13, which is still exhibited in the Septuagint and which is now accepted by many textual critics as the correct one, whilst it includes the *Keri* וּבָנֶיךָ with the prefix *Vav* instead of the textual reading בָּנֶיכִי in 2 Kings **4** 7.

This Rubric I have found in the printed Massorah Finalis only, letter ב, § 229. It will be seen that though the heading emphatically states that there are eighteen such instances, the Rubric itself records seventeen. This is manifestly due to the Scribe who omitted the official reading in 2 Kings **4** 17. Amongst these eighteen there are three בָּנַיִךְ with *Kametz* under the *Nun* (Isa. **49** 17; **54** 13; **62** 5) which is due to the pausal accents. But the Massorah has no regard to the difference in the vowel-points.

שע״ט = § 379.

וּבָנַיִךְ וּבְנֹתַיִךְ *and thy sons and thy daughters, is three times thus combined.* This combination occurs altogether eight times. In five instances it is without the prefix *Vav* (בָּנַיִךְ וּבְנֹתַיִךְ Deut. **28** 32, 53; 2 Sam. **19** 6; Jerem. **5** 17; Job **1** 18) whilst in these three instances only is it with the prefix. Hence the Massorah records the minority. This safeguarding was deemed especially necessary, since in Gen. **19** 12 the ancient Codices exhibited a various reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 69*a*, on Levit. **10** 14, which I have printed and which omits the third instance; (II) Arund. Orient. 16, fol. 207*b*, on Amos **7** 17, and (III) the printed Massorah Finalis, letter ב, § 230.

ש״ם = § 380.

בְּנוֹ *his son, is in four instances the textual reading for which the official reading is* בָּנָיו *his sons.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 124*a*, on Deut. **2** 33, which I have printed; (II) Add. 15,251, fol. 105*b*, on the same passage; (III) the same MS., fol. 415*b*, on Dan. **11** 10; (IV) Add. 21,160, fol. 258*a*, on Deut. **2** 33; (V) the printed Massorah on the same passage, and (VI) the same on 1 Sam. **30** 6. That there were more than these four instances is evident from the fact that both the Midrash Rabba and the Zohar also give Numb. **21** 35 as an instance which may be seen in the *Minchath Shai* on this passage.

שפ״א = § 381.

בָּנָיו וְנָשָׁיו *his sons and his wives. In two instances his sons are placed before his wives.* Normally when the plural נָשִׁים *wives* with the pronominal suffix is combined with בָּנִים *sons* or *children* with the pronominal suffix, נָשָׁיו and נָשֵׁיהֶם take precedence of בָּנָיו and בְּנֵיהֶם. Thus it is אֶת־נָשָׁיו וְאֶת־בָּנָיו (Gen. **36** 6), נְשֵׁיהֶם וּבְנֵיהֶם (Numb. **16** 27; 1 Sam. **30** 3; Jerem. **14** 16; Neh. **10** 29; 2 Chron. **20** 13; **31** 18) except in these two instances where the position is reversed. That this is the import of this Massorah, which is designed to restrict it to the plural נָשִׁים with the pronominal suffix and not to אִשְׁתּוֹ the singular with the pronominal suffix, is evident from the fact that in the case of the singular there is no fixed precedence. Sometimes it is אִשְׁתּוֹ וְאֶת־בָּנָיו (Exod. **4** 20; 1 Sam. **30** 22 &c.) and sometimes the reverse בָּנָיו וְאִשְׁתּוֹ (Gen. **7** 7; **8** 18; Exod. **18** 5 &c.). That this anomalous combination was preserved in the dominant School of textual critics, and that the less dominant redactors of the text had the normal combination in Gen. **31** 17 will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 45*b*, on Gen. **31** 17, which I have printed; (II) Orient. 2348, fol. 55*b*, on the same passage, and (III) Paris Ochlah Ve-Ochlah § 283.

שפ״ב = § 382.

בָּנָיו עִמּוֹ *his sons with him, occurs four times.* בָּנָיו without and with the prefix *Vav*, is fifteen times followed by the prepositon with the suffix third person singular masculine. In eleven instances it is אִתּוֹ (Gen. **7** 7; **8** 18; **9** 8; **46** 7; Exod. **28** 1, 41; **29** 21, 21; Levit. **8** 2, 30, 30) and in four only is it עִמּוֹ. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 56*a*, on Gen. **48** 1, which I have printed; (II) Orient. 2348, fol. 66*a*, on the same passage, and (III) the printed Massorah also on the same passage. As two of the instances are with the prefix *Vav* (Levit. **25** 41, 54), the heading ought more properly to be בָּנָיו עִמּוֹ וּבָנָיו עִמּוֹ ד׳.

שפ״ג = § 383.

וְלִבְנֵינוּ *and to our children, is twice plene.* The design of this Massorah is to safeguard the reading in Deut. **29** 28 which is marked by the dots as spurious. See my *Introduction to the Massoretico-Critical text of the Bible* p. 330 &c.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Gen. **31** 16, which I have printed, and (II) Add. 15,250, fol. 21*a*, on the same passage. As this expression with the prefix *Vav* occurs twice only, the heading ought more properly to be ב׳ ומל׳. So also the heading of List II should be ב׳ בתו׳ instead of ב׳ ובתו׳ since this expression is restricted to the Pentateuch.

שפ״ד = § 384.

וּבְנֵיכֶם וּבְנֹתֵיכֶם *and your sons and your daughters, occurs twice in this combination.* This phrase occurs altogether five times. In three instances it is without the prefix *Vav* (בְּנֵיכֶם וּבְנֹתֵיכֶם Exod. 32 2; Joel 3 1; Neh. 4 8) and in these two instances it is with the prefix. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 103*b*, on Deut. 12 12.

שפ״ה = § 385.

וּבְנֵיהֶם וּבְנוֹתֵיהֶם *and their sons and their daughters, is three times thus combined in the Scriptures.* That is, in contradistinction to the five instances where this combination occurs without the prefix *Vav* (בְּנֵיהֶם וּבְנֹתֵיהֶם Jerem. 11 22; Ezek. 23 47; 24 25; Ps. 106 38; Neh. 10 29). By fixing the number at three, the design of the Massorah is to controvert the various reading in Jerem. 14 16, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 40*b*, on Jerem. 14 16, which I have printed; (II) the same MS., Vol. I, fol. 195*a*, on 1 Sam. 30 3; (III) Arund. Orient. 16, fol. 156*a*, on Jerem. 14 16; (IV) the same MS., fol. 277*a*, on 2 Chron. 31 18; (V) Vienna Codex No. 35 on Jerem. 14 16, and (VI) the printed Massorah on 2 Chron. 31 18.

שפ״ו = § 386.

בְּנֵיהֶן, לִבְנֵיהֶן *their sons* or *children, occurs three times in this form.* That is, this noun plural without and with prefixes, which occurs numerous times with the suffix third person plural masculine, occurs three times only with the suffix third person plural *feminine.* The design of this Massorah is to controvert the ancient reading לִבְנֵיהֶם in Gen. 31 43 which is still preserved in the Samaritan recension of the text. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 46*a*, on Gen. 31 43.

שפ״ז = § 387.

וְבָנָה *and he shall build, occurs six times in the Scriptures.* בָּנָה occurs altogether forty-six times. In forty instances it is without the prefix *Vav* and in six only is it with this prefix. Hence the Massorah safeguards the exceptional instances. This design of the Massorah is indicated by the addition at the end of the Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 170*b*, on 2 Chron. 33 4.

שפ״ח = § 388.

וּבְנִיתִים *and I will build them, occurs twice, once defective and once plene.* As this Kal preterite first person singular with *Vav* conversive and with the suffix third person plural, which occurs twice only, is spelt differently in the two passages of the same book, the Massorah safeguards this variation in the spelling against being made uniform by the copyists. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. 24 6, which I have printed, and (II) the [illegible]sorah on the same passage.

שפ״ט = § 389.

וּבָנִינוּ *and we shall build, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 456*a*, on Neh. 2 18.

ש״צ = § 390.

וַיִּבֶן *and he built, occurs three times . . . and once it is with Sheva.* That is, in three instances the *Vav* is conversive and in one it is the conjunctive. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 233*b*, on 1 Kings 18 32, which I have printed; (II) Arund. Orient. 16, fol. 273*a*, 2 Chron. 26 6; (III) Add. 15,250, fol. 195*a*, on 1 Kings 18 32, and (IV) the printed Massorah on the same passage.

שצ״א = § 391.

וַתִּבֶן *and she built, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 242*b*, on 1 Chron. 7 24.

שצ״ב = § 392.

נִבְנֶה *we will build, occurs seven times . . . and once it is with Vav conversive* (וְנִבְנֶה). This Rubric I have found in the printed Massorah only, on Numb. 32 16. The addition at the end should be וְנִבְנֶה אֶת הַחוֹמָה Neh. 3 38. It is my mistake.

שצ״ג = § 393.

בּוֹנֶה *building, is five times plene in the Scriptures in this form.* That is, including the one instance in which it is with the prefix *He* (Amos 9 6), in contradistinction to the six instances in which it is defective (Comp. בְּנֵה Gen. 4 17; 1 Kings 6 12; Jerem. 22 13; Ezek. 13 10; Micah 3 10; Habak. 2 12).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 150*a*, on 2 Chron. 2 3, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Amos 9 6; (III) Arund. Orient. 16, fol. 208*a*, on the same passage; (IV) Add. 15,250, fol. 304*b*, also on the same passage; (V) Vienna Codex No. 35 on 2 Chron. 2 3, and (VI) the printed Massorah Finalis, letter ב, § 244. The heading of List II ה׳ מל׳ בע׳ is incorrect since the five instances do not occur in the same section.

שצ״ד = § 394.

הַבּוֹנִים *the builders, occurs five times . . . . and once it is with the prefix Vav.* In the other three instances where this participle plural occurs it is without the prefix *He.* (Ezra 4 1; Neh. 3 33, 35).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 211*a*, on Ps. 118 22, which I have printed; (II) the same MS., Vol. II, fol. 288*a*, on Ezra 3 10; (III) the same MS., Vol. II, fol. 294*b*, on Neh. 3 37; (IV) Vienna Codex No. 35 on Ps. 118 22; (V) the printed Massorah on the same passage, and (VI) the same on Job 3 14. It is remarkable that though this participle plural is plene in three instances (הַבּוֹנִים Ps. 118 22; Neh. 3 37; 4 11) and defective in two (הַבֹּנִים Job 3 14; Ezra 3 10) none of the Lists indicate this variation in the orthography.

שצ״ה = § 395.

בּוֹנֵי, בּוֹנֶה *the builders,* or *the builder of, occurs twice, once with He and once with Yod and is with Tzere.* That is, this Kal participle is in one instance the plural [= with *Yod*] and in the other the singular [= with *He*] and is the construct [= with קָמֶץ i. e. *Tzere*] in both instances.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Add. 15,451, fol. 227*b*, on 1 Kings 5 32, which I have printed; (II) Harley 5710—11, Vol. II, fol. 211*b*, on Ps. 118 22; (III) Arund. Orient. 16, fol. 320*b*, on the same passage; (IV) Add. 15,250, fol. 183*b*, on 1 Kings 5 32; (V) the same MS., fol. 346*a*, on Ps. 147 2, and (VI) the printed Massorah Finalis, letter ב, § 243.

Here too, as in Rubric 394, the Massorah does not notice the variation in the plene and defective orthography of this expression, though in the second instance (Ps. 147 2) it is undoubtedly plene. This is attested by the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c. as well as by all the early editions as will be seen from the notes on this passage in my edition of the Bible. This Rubric constitutes part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra,* letter ו, § 70).

שצ״ו = § 396.

לִבְנָא. Forms of the Chaldee בְּנָה *to build* which are written with *Aleph.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 364*b*, on Dan. 2 21, and (II) the printed Massorah on Dan. 2 9. From these two Lists I separated the forms of בְּנָה. See also letter א, § 22*a*.

שצ״ז = § 397.

בִּנּוּי *Binnui, occurs six times.* The design of this Massorah is to exclude the Eastern reading בָּנוּי in Neh. 7 15 in accordance with the parallel passage in Ezra 2 10.

This Rubric I have found in the printed Massorah Finalis only, letter ב, § 250. It is incorrect since it states in the heading that it occurs six times and enumerates six only whereas it

occurs seven times Ezra 10 38 is omitted. In two of the instances it is with the prefix *Vav* (Ezra 10 30, 38). As these two form part of the alphabetical List of words beginning with *Vav Beth* which respectively occur twice (*vide infra*, letter ו, § 67) it is evident that the omission of Ezra 10 38 is due to a clerical error.

שצ״ח = § 398.

בְּנִי *Bunni, occurs three times.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 299*a*, on Neh. 10 16, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 121. The printed Massorah (List II) which states that it occurs four times is hopelessly corrupt.

שצ״ט = § 399.

בְּנָיָה *Benaiah, occurs seven times in the Scriptures.* This proper name without and with the prefixes occurs altogether forty-two times. In thirty-one instances it is the longer form בְּנָיָהוּ[1] and in eleven instances only is it the shorter form בְּנָיָה. Hence the Massorah safeguards the orthography in the minority of the passages. The statement in the heading that this form occurs seven times only is exclusive of the instances in Ezra where, as we shall see, it occurs four times.

And throughout Ezra it is likewise so. On comparing the books in which the two forms are used it will be seen that this promiscuous occurrence is restricted to three, viz. Samuel, Ezekiel and Chronicles. Here this name occurs altogether twenty-three times and here it is that the longer form is used in sixteen instances and the shorter form in seven only. Here, therefore, the Massorah safeguards the divergent minority. In Kings, where this name occurs fifteen times, it is uniformly the longer form. There is, therefore, no instance to be safeguarded. In Ezra, however, the contrary is the case. Here where this name occurs four times (Ezra 10 25, 30, 35, 43) it is always the shorter form. Hence the bare statement of this suffices without specifying the passages. For the cause of these two forms see my *Introduction to the Massoretico-Critical edition of the Bible* p. 386 &c.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 75*b*, on Ezek. 11 13, which I have printed; (II) the same MS., Vol. II, fol. 137*b*, on 1 Chron. 11 22; (III) the same MS., Vol. II, fol. 147*a*, on 1 Chron. 27 14; (IV) Arund. Orient. 16, fol. 71*b*, on 2 Sam. 20 23; (V) the same MS., fol. 245*b*, on 1 Chron. 11 22; (VI) Add. 15,250, fol. 275*a*, on Ezek. 11 13; (VII) Add. 15,251, fol. 319*b*, on 1 Chron. 11 22; (VIII) Halle Ochlah Ve-Ochlah II, § 49, and (IX) the printed Massorah on 2 Sam. 20 23. Lists I, VI and VIII omit the second part of this Rubric, which makes this Massorah unintelligible. List IV rightly heads the Rubric בניה ובניה ד, since two of the instances have the prefix *Vav* (2 Sam. 20 23; 1 Chron. 4 36).

[1] Comp. בְּנָיָה, without and with the prefixes, 2 Sam. 8 18; 23 20, 22, 30; 1 Kings 1 8, 10, 26, 32, 36, 38, 44; 2 25, 29, 30, 30, 34, 35, 46; 4 4; Ezra 11 1; 1 Chron. 11 24; 15 18, 20, 24; 16 5, 6; 18 17; 27 5, 6, 34; 2 Chron. 31 13.

ת = § 400.

בִּנְיָמִן *Benjamin, is seventeen times plene in the Scriptures.* This proper name, without and with prefixes, occurs altogether about one hundred and sixty-five times. In one hundred and forty-eight instances it is defective i. e. without the *Yod* between the *Mem* and the final *Nun* and in seventeen instances only is it with the *Yod*. Hence the Massorah safeguards this exceptional orthography. The protection of this abnormal spelling was all the more necessary since the Standard Codices of other textual redactors exhibited the normal orthography in several instances, as will be seen from the notes on Gen. 35 18 and 42 4 in my edition of the Bible. The design of this Massorah, moreover, is to exclude the textual reading in 1 Sam. 9 1 and 1 Chron. 27 12.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated seventeen Lists, fourteen in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 300*a*, on Neh. 11 36, which I have printed; (II) Orient. 4445, fol. 40*b*, on Gen. 49 27; (III) Arund. Orient. 16, fol. 15*a*, on Josh. 21 17; (IV) the same MS., fol. 42*b*, on 1 Sam. 13 2; (V) the same MS., fol. 168*a*, on Jerem. 32 8; (VI) the same MS., fol. 201*a*, on Hos. 5 8; (VII) the same MS., fol. 387*a*, on Neh. 11 36; (VIII) Add. 15,251, fol. 31*b*, on Gen. 35 18; (IX) the same MS., fol. 255*b*, on Jerem. 32 8; (X) Add. 15,451, fol. 159*a*, on Josh. 21 17; (XI) the same MS., fol. 373*a*, on Hos. 5 8; (XII) Add. 21,160, fol. 35*a*, on Gen. 35 18; (XIII) the same MS., fol. 47*a*, on Gen. 42 4; (XIV) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*; (XV) the printed Massorah on Gen. 35 18; (XVI) the same on Josh. 21 17 and (XVII) the same on Neh. 11 36.

It will be seen that, though the heading of the List which I have printed (List I) emphatically states that there are seventeen such instances, it enumerates fifteen only. As all the other Lists not only state in their respective headings that there are seventeen, but record this number, it is evident that the omission of Hos. 5 8 and Neh. 11 36 is due to a clerical oversight, which is frequently the case in long Lists. These two instances are not only given in the other Lists, but five of the Rubrics are actually on these passages, as will be seen from the above description.

ת״א = § 401.

וּבִנְיָמִן *and Benjamin, occurs nine times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated eleven Lists: (I) Harley 5710—11, Vol. I, fol. 171*a*, on Judg. 20 39, which I have printed; (II) Orient. 4445, fol. 36*a*, on Gen. 45 14; (III) Arund. Orient. 16, fol. 209*a*, on Obod. 19; (IV) the same MS., fol. 242*b*, on 1 Chron. 7 10; (V) the same MS., fol. 251*a*, on 1 Chron. 21 6; (VI) the same MS., fol. 280*a*, on 2 Chron. 34 32; (VII) Add. 15,251, fol. 317*b*, on 1 Chron. 7 10; (VIII) Add. 15,451, fol. on Gen. 45 14; (IX) Add. 21,160, fol. 54*b*, on the same passage; (X) Vienna Codex No. 35, on 1 Chron. 7 10, and (XI) the same Codex on 2 Chron. 34 32.

The bare statement of the heading that this proper name with the prefix *Vav* occurs nine times without any qualification, which is not only that of the List which I have printed (List I), but that of four other Lists (III, V, VI and IX), is misleading since וּבִנְיָמִן occurs no fewer than twenty-eight times. Its import is indicated by the qualifying addition at the end of the Rubric in List II which exhibits the oldest form of this Massorah. It states that these nine instances are unique, since in all the other passages where it occurs it is either preceded by the name יוֹסֵף or יְהוּדָה[1] as the following analysis will show. In fifteen instances where it occurs it is preceded by *Judah* (Comp. יְהוּדָה וּבִנְיָמִן 1 Kings 12 23; Ezra 1 5; 4 1; 10 9; Neh. 12 36; 2 Chron. 11 1, 3, 12, 23; 15 2, 8, 9; 25 5; 31 1; 34 9) and in four instances it is preceded by *Joseph* (Comp. יוֹסֵף וּבִנְיָמִן Gen. 35 24; 46 19; Deut. 27 12; 1 Chron. 2 2). The printed Massorah mentions this Rubric on Exod. 1 3 and refers to Judg. 29 39 where Jacob b. Chayim states he has given the List, whilst on Judg. 20 29 he refers to the Massorah Finalis for it, but it is nowhere to be found.

[1] ובגימן מ׳ ואינון כתיהדין . . . . . וכל יהודה ויוסף ויוסף ויהודה דכותהון.

ת״ב = § 402.

וּבְבִנְיָמִן *and in Benjamin, occurs twice, once plene and once defective.* As this form of the name which occurs twice only is differently spelt in each instance, the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26*b*, on Judg. 10 19.

ת״ג = § 403.

בִּינָא *Bina, occurs twice in all the Scriptures and is in both instances written with Aleph.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 136*a*, on 1 Chron. 9 43.

ת״ד = § 404.

בָּעֵא *entreating, occurs twice, once written with He, and once with Aleph.* This Chaldee Peal participle active, which occurs twice, is differently spelt within two verses of each other. The Massorah, therefore, safeguards it against being made uniform. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 369*b*, on Dan. 6 14, which I have printed and (II) Add. 15,251, fol. 412, on the same passage.

ת״ה = § 405.

בְּעֹר *Beor, is twice defective.* This proper name occurs altogether ten times. In eight instances it is plene (בְּעוֹר Gen. 36 32; Numb. 22 5; 31 8; Deut. 23 5; Josh. 13 22; 24 9; Micah 6 5; 1 Chron. 1 43) and in these two instances only is it defective.

Hence the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 230*b*, on Numb. **24** 3.

ת״ז = § 406.

בָּעַלְתִּי *I have become a husband, occurs twice.* The design of this Massorah is to exclude the various reading in the early Codices in Jerem. **31** 32, as is attested by the Septuagint which exhibits ἠμέλησα = בָּחַלְתִּי. Modern critics rightly take it that the ב in the Massoretic text was originally ג and that the correct reading, therefore, is גָּעַלְתִּי. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 167*b*, on Jerem. **31** 32.

ת״ח = § 407.

בְּעוּלָה *married,* or *married wife, occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter ב § 252.

ת״ח = § 408.

בְּעָלַת־בַּעַל *married to a husband, occurs twice and is defective.* The expression חס׳ *defective* refers to the participle construct which is plene in the absolute, as will be seen in the preceding Rubric.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 135*b*, on Deut. **22** 22, which I have printed; (II) Orient. 2348, fol. 145*b*, on the same passage; (III) Add. 15,250, fol. 108*b*, also on the same passage; (IV) Vienna Codex No. 35 also on the same passage; (V) the printed Massorah on Gen. **20** 3, and (VI) the printed Massorah Finalis, letter ב, § 253. The heading of List V ב׳ דסמיכ׳ באו׳ ought more properly to be ב׳ דסמיכ׳ ובאו׳, since both the instances are restricted to the Pentateuch.

ת״ט = § 409.

לִבְעָלָיו *to the owner thereof, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 70*a*, on Exod. **21** 34, which I have printed; (II) Arund. Orient. 16, fol. 352*b*, on Eccl. **5** 12; (III) Add. 15,251, fol. 53*b*, on Exod. **21** 34; (IV) Add. 21,160, fol. 101*a*, on Exod. **22** 11; (V) the printed Massorah on Exod. **21** 34, and (VI) the same on Eccl. **5** 12.

ת״י = § 410.

וּבְעָלוֹת *and Bealoth, occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 254. These two words constitute part of the alphabetical List of words beginning with *Vav Beth* which respectively occur twice. (*Vide infra,* letter ו, § 67.)

ת״י״א = § 411.

בַּעֲנָא *Baana, is three times written with Aleph.* This proper name, without and with the prefix *Vav,* occurs altogether twelve times. In nine instances it is with *He* (Comp. בַּעֲנָה 2 Sam. **4** 2, 5, 6, 9; **23** 29; Ezra **2** 2; Neh. **7** 7; **10** 28; 1 Chron. **11** 30) and in these three instances only, is it with *Aleph.* The Massorah, therefore, safeguards the exceptional spelling. This protection was deemed all the more necessary since in 1 Kings **4** 12 some MSS. and editions exhibit a different reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 79*a*, on 1 Kings **4** 12, which I have printed; (II) the same MS., fol. 380*b*, on Neh. **3** 4; (III) the printed Massorah on 1 Kings **4** 16, and (IV) the same on Neh. **7** 7.

ת״י״ב = § 412.

וּבְעֵר *occurs twice in two different senses.* That is, in Exod. **22** 4 it denotes *and he shall feed* and in Levit. **6** 5 *and he shall burn.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,250, fol. 44*a*, on Exod. **22** 4, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Levit. **6** 5.

ת״י״ג = § 413.

וּבְעַרְתָּ הָרָע מִיִּשְׂרָאֵל *and thou shalt put away evil from Israel, is twice thus combined.* The phrase וּבְעַרְתָּ הָרָע which occurs nine times altogether and which is restricted to Deuteronomy, is in seven instances followed by מִקִּרְבֶּךָ *from the midst of thee* (**13** 6; **17** 7; **19** 19; **21** 21; **22** 21, 24; **24** 7) and in two only by מִיִּשְׂרָאֵל *from Israel.* Hence the Massorah safeguards the exceptional combination. This protection was all the more necessary since the two phrases are used promiscuously within a few verses of each other (**17** 7, 12; **22** 21, 22). The addition at the end of the Rubric indicates the design of this Massorah.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 135*b*, on Deut. **22** 22, which I have printed, and (II) Orient. 2348, fol. 145*b*, on the same passage.

ת״י״ד = § 414.

וּבְעַרְתָּ *and they shall burn, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 192*a*, on Ezek. **39** 9*b*. It is remarkable that this Model Codex gives Isa. **1** 31 which is וּבְעָרוּ ***Kal*** in the received text, as the first of the two instances where וּבְעָרוּ the ***Piel*** occurs, instead of Ezek. **39** 9*a*. That this is no Scribal error is evident from the fact that the Massorah Parva of this most carefully written Codex, is not only on Ezek. **39** 9*b*, but gives the catchword for the second instance שנידם = Isa. **1** 31.

ת״ט״ו = § 415.

בְּעֵר בָּאֵשׁ *burning with fire, occurs twice.* That is, in contradistinction to בְּעֵר בָּאֵשׁ (Hos. **7** 6). This Rubric, which I have found in the printed Massorah only, on Deut. **4** 11 affords a striking illustration of the difficulty in deciphering its import which is due to the artificial manner in recording the instances. The phrase בְּעֵר בָּאֵשׁ occurs four times and not twice. As the second instance is in the combination וְהָיָה בְּעֵר בָּאֵשׁ which occurs three times and as these instances are restricted to the same book (Deut. **4** 11; **5** 20; **9** 15), the Massorah, as is not unfrequently the case, treats all the passages in this book as yielding one instance.

ת״ט״ז = § 416.

בְּעִרִים *brutish men, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 180*b*, on Ezek. **21** 36, which I have printed; (II) the same MS., fol. 307*b*, on Ps. **94** 8, and (III) the printed Massorah on Ezek. **21** 36. List II heads this Rubric ב׳ בתרי לישני׳ = *it occurs twice in two different senses.*

ת״י״ז = § 417.

תְּבַעֲתַנִּי *thou shalt,* or *she shall terrify me, occurs three times and with Pathach.* That is, with *Pathach* under the *Tav* in contradistinction to יְבַעֲתֻנִי this Piel future third person with suffix first person singular which is with *Shurek* under the *Tav* (2 Sam. **22** 5; Ps. **18** 5). This Rubric I have found in the printed Massorah Finalis only, letter ב, § 257.

ת״י״ח = § 418.

יְבַעֲתוּהוּ *they shall terrify him, occurs twice defective in the same book.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Job **3** 5. As it occurs twice only and is defective in both instances and, moreover, as the two instances are restricted to the same book, the heading ought more properly to be ב׳ וחס׳ ובספ׳.

ת״י״ט = § 419.

נִבְעַת *he was afraid, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 274*a*, on Esther **7** 6, which I have printed; (II) the same MS., Vol. II, fol. 144*a*, on 1 Chron. **21** 30; (III) Add. 15,250, fol. 413*b*, on the same passage; (IV) Vienna Codex No. 35 also on the same passage, and (V) the printed Massorah on Esther **7** 6.

It is to be remarked that the best Standard Codices (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251 &c.) and several of the early editions have it with *Pathach,* as will be seen from the notes on these passages in my edition of the Bible.

ת״כ = § 420.

בּוֹצֵעַ *greedy, is twice plene.* This participle active singular occurs altogether five times. In three instances it is defective. (בוצע Jerem. **8** 10; Hab. **2** 9; Prov. **1** 19) and in two it is plene

Hence the Massorah safeguards the minority. It will be seen that the two different spellings occur in the same books. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Prov. **15** 27. ומל׳ in the heading is a printing mistake for מל׳.

תכ״א = § 421.

בִּצְעֶךָּ *thy covetousness, occurs twice.* That is, with the suffix second person singular feminine, in contradistinction to the only one instance where this quadriliteral is בִּצְעֵךְ with the suffix second person singular masculine (Jerem. **22** 17). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181*a*, on Ezek. **22** 13.

תכ״ב = § 422.

בְּצוּרוֹת *is twice plene in this form.* That is, both in the first instances where it is the plural of בְּצוּרָה *fenced* place and in the second instance where it is the plural of צוּר *rock* with the prefix *Beth*, it is plene with the two *Vavs*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 190*b*, on Ezek. **36** 35, which I have printed, and (II) Add. 21,160, fol. 277*a*, on the same passage. The heading in List I emphasises the fact that the expression is different in sense, whilst the heading of List II (ב׳ מל׳ דמל׳) lays stress on the fact that it is with the two *Vavs*.

תכ״ג = § 423.

בְּצֻרוֹת *fenced places.* To understand this Massorah it is necessary to remark that the plural of בְּצוּרָה, without and with the prefixes, occurs altogether twenty times and with the Job instance (*vide supra*, letter ב, § 422) twenty-one times. Its normal orthography is בְּצֻרוֹת with the second *Vav* only. In this form it occurs fifteen times (Numb. **13** 28; Deut. **28** 52; Josh. **14** 12; 2 Sam. **20** 6; 2 Kings **18** 13; **19** 25; Isa. **36** 1; **37** 26; Jerem. **33** 3; Hos. **8** 14; Zeph. **1** 16; 2 Chron. **17** 2; **19** 5; **32** 1; **33** 14). The remaining six instances are spelt in three different ways. Two are בְּצוּרֹת with the first *Vav*, but without the second (Deut. **1** 28; Neh. **9** 25); two are בְּצוּרוֹת with both *Vavs* (*vide supra*, letter ב, § 422) and two are בְּצָרוֹת without either *Vav* (Deut. **3** 5; **9** 1). The Massorah, therefore, safeguards the three different abnormal spellings only, as these constitute the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117*b*, on Deut. **9** 1, which I have printed; (II) Add. 21,160, fol. 209*a*, on Numb. **13** 28, and (III) the printed Massorah Finalis, letter ב, § 261. Add. 21,160, has also another recension of this Massorah which is principally designed to safeguard the orthography in Deuteronomy. It is on fol. 258*b*, Deut. **3** 5 as follows: כל אלה הדברים בצורת כתבן וסימנהן אנה אנחנו עלים אחינו המסו וילכדו ערים בצורות, בצורות ישבו מל׳ דמל׳ ושאר׳ בצרות כתבן.

תכ״ד = § 424.

וּבְצוּרֹת *is twice so written.* That is, plene with the first *Vav* and without the second *Vav*. Of this separate Rubric, which safeguards the first two instances recorded in the preceding Massorah, I collated two Lists: (I) Orient. 2349, fol. 123*a*, on Deut. **1** 28, which I have printed, and (II) the printed Massorah on Neh. **9** 25. The catchword ועצמים = Deut. **9** 1 is a mistake for וילכדו ערים Neh. **9** 25.

תכ״ה = § 425.

יִבָּצֵר *it shall be withholden, occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 259.

תכ״ו = § 426.

מִבָּצְרָה *from Bozrah, occurs three times in the Scriptures.* Of this popular Massorah I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 24*a*, on Gen. **36** 33, which I have printed; (II) the same MS., Vol. II, fol. 29*a*, on Isa. **63** 1; (III) the same MS., Vol. II, fol. 130*b*, on 1 Chron. **1** 44; (IV) Arund. Orient. 16, fol. 145*b*, on Isa. **63** 1; (V) Add. 15,251, fol. 32*a*, on Gen. **36** 33; (VI) the same MS., fol. 237*b*, on Isa. **63** 1; (VII) the same MS., fol. 314*a*, on 1 Chron. **1** 44; (VIII) Add. 21,160, fol. 37*a*, on Gen. **36** 33; (IX) the printed Massorah on the same passage, and (X) the same on Isa. **63** 1. As these three instances occur respectively in the Law, the Prophets and the Hagiographa Lists VII, VIII and IX add חד בתו׳ חד׳ בנבי׳ חד בכתו׳ or simply the initials אנך.

תכ״ז = § 427.

וַיִּבָּקַע *and he clave, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 167*b*, on Judg. **15** 19.

תכ״ח = § 428.

בּוֹקֵעַ *cleaving, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 267*a*, on Eccl. **10** 9.

תכ״ט = § 429.

וּבֹקֵעַ *and cleaving, occurs twice.* That is, with the prefix *Vav*. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 345*b*, on Ps. **141** 7, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 263. It will be seen that according to List I not only is Eccl. **9** 1 defective, but it is with the prefix *Vav* contrary to the received text whilst according to List II, which is headed כמו פולח ובוקע בארץ and in which ובקע ב׳ מל׳ בליש׳ is the second instance, Ps. **141** 7 is *plene*, though it is defective in the *textus receptus*.

תל״ = § 430.

נִבְקְעוּ *they were broken up, occurs twice.* This Niphal preterite third person plural which occurs four times, is in these two instances only with *Sheva* under the *Coph*. In the other two passages it is נִבְקָעוּ with *Kametz* (Prov. **3** 20; 2 Chron. **25** 12) which is due to its pausal accent. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 265.

תל״א = § 431.

וַתִּבָּקַע *and she was broken up, occurs four times.* Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 216*b*, on 1 Kings **1** 40, which I have printed; (II) Orient. 4445, fol. 136*a*, on Numb. **16** 31; (III) Arund. Orient. 16, fol. 76*b*, on 1 Kings **1** 40; (IV) the same MS., fol. 117*b*, on 2 Kings **25** 4; (V) Add. 15,250, fof. 84*a*, on Numb. **16** 31; (VI) the same MS., fol. 269*b*, on Jerem. **52** 7; (VII) Add. 15,251, fol. 92*b*, on Numb. **16** 31; (VIII) the same MS., fol. 184*a*, on 1 Kings **1** 40; (IX) the same MS., fol. 215*b*, on 2 Kings **25** 4; (X) Vienna Codex No. 35, on Numb. **16** 31; (XI) the printed Massorah on the same passages, and (XII) the same on 1 Kings **1** 40. List X only has the mnemonic sign.

תל״ב = § 432.

בֶּקַע *a bekah, occurs twice in the Scriptures.* Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 16*a*, on Gen. **24** 22, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 262.

תל״ג = § 433.

בָּקְקוּ. Forms from the root בָּקַק *to make void*, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is, from Harley 5710—11, Vol. II, fol. 67*b*, on Jerem. **51** 2. The heading I have added in accordance with the import of the Rubric וְנִבְקְקָה Isa. **19** 3, which is the only other unique form of בָּקַק, is omitted.

תל״ד = § 434.

בּוֹקֵק *making empty*, or *void, occurs twice.* With the two instances of the Kal participle active singular masculine added to those in the preceding Rubric all the forms of the verb from בָּקַק are exhausted. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202*a*, on Hos. **10** 1, which I have printed, and (II) Add. 15,251, fol. 296*a*, on the same passage. The heading of List II, viz. ב׳ ומל׳ is more precise, since both instances are plene.

תל״ה = § 435.

לְבַקֵּר *to enquire, to consider, occurs twice in the Scriptures . . . . and once it is with the prefix Vav.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 252*a*, on Prov. **20** 25, which I have printed; (II) Arund Orient. 16, fol. 110*b*, on 2 Kings **16** 15; (III) the printed Massorah

on the same passage, and (IV) the printed Massorah Finalis, letter ב, § 266. This Rubric constitutes part of the alphabetical List of words which respectively occur three times, twice without *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

תל״ו = § 436.

יִבְקֵר *he shall seek, occurs twice.* That is, this Piel future third person singular with *Tzere* under the *Coph*, in contradistinction to יְבַקֵּר the Chaldee Pael future with *Pathach* under the *Coph*, which occurs once (Ezra 4 15). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 71*a*, on Levit. 13 36, which I have printed, and (II) the printed Massorah on the same passage. As it is combined with לֹא in both instances, List II heads this Rubric לֹא יִבְקֵר ב׳.

תל״ז = § 437.

בָּקָר וָצֹאן *oxen and sheep, occurs five times.* Normally when these two classes of animals are combined צֹאן *sheep* precedes בָּקָר *oxen*. In this form the phrase occurs about eighteen times. (Comp. צֹאן וּבָקָר Gen. 12 16; 13 5; 20 14; 21 27; 24 35; Exod. 12 38; Deut. 16 2; 1 Sam. 14 32; 15 21; 27 9; 2 Sam. 12 2; 1 Kings 1 9; 8 5; 2 Kings 5 26; Jerem. 31 12; 2 Chron. 5 6; 18 2; 32 29). As it is in these five instances only that the order is reversed, the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 83*a*, on Levit. 27 32.

תל״ח = § 438.

כַּבָּקָר *like the ox, is three times with Dagesh in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 240*a*, on Job. 40 15, which I have printed; (II) Arund. Orient. 16, fol. 146*b*, on Isa. 65 25; (III) the same MS., fol. 335*a*, on Job 40 15; (IV) Add. 15,251, fol. 220*a*, on Isa. 11 7; (V) the printed Massorah on the same passage, and (VI) the same on Job 40 15.

תל״ט = § 439.

בַּבֹּקֶר *in the morning, begins a verse three times.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 269.

ת״מ = § 440.

בַּבֹּקֶר בַּבֹּקֶר *morning by morning,* or *every morning, occurs thirteen times.* Of this popular Massorah I collated seventeen Rubrics, fifteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 66*a*, on Levit. 6 5, which I have printed; (II) the same MS., Vol. II, fol. 101*b*, on Ezek. 46 13; (III) Arund. Orient. 16, fol. 64*b*, on 2 Sam. 13 4; (IV) the same MS., fol. 130*a*, on Isa. 28 19; (V) the same MS., fol. 140*b*, on Isa. 50 4; (VI) the same MS., fol. 197*b*, on Ezek. 46 13; (VII) the same MS., fol. 215*b*, on Zeph. 3 5; (VIII) the same MS., fol. 253*a*, on 1 Chron. 23 30; (IX) the same MS., fol. 265*a*, on 2 Chron. 13 11; (X) Add. 15,250, fol. 171*a*, on 2 Sam. 13 4; (XI) the same MS., fol. 224*a*, on Isa. 28 19; (XII) the same MS., fol. 233*b*, on Isa. 50 4; (XIII) Add. 15,251, fol. 292*b*, on Ezek. 46 13; (XIV) Add. 21,160, fol. 91*b*, on Exod. 16 21; (XV) the same MS., fol. 116*a*, on Exod. 30 7; (XVI) the printed Massorah on Zeph. 3 5, and (XVII) the same on 2 Chron. 13 11.

תמ״א = § 441.

וּבַבֹּקֶר *and in the morning, occurs six times.* That is, in contradistinction to the one hundred and five instances in which it is בַּבֹּקֶר without the prefix *Vav.*

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 8*b*, on Isa. 17 11, which I have printed; (II) the same MS., fol. 201*a*, on Ps. 88 14; (III) the same MS., Vol. II, fol. 271*b*, on Esther 2 14; (IV) Arund. Orient. 16, fol. 126*a*, on Isa. 17 11; (V) the same MS., fol. 359*b*, on Esther 2 14; (VI) the same MS., fol. 361*a*, on Esther 5 14; (VII) Add. 21,160, fol. 91*a*, on Exod. 16 12; (VIII) Halle Ochlah Ve-Ochlah, Supplement fol. 131*a*; (IX) the printed Massorah on Exod. 16 12, and (X) the same on Esther 5 14.

תמ״ב = § 442.

וְלַבֹּקֶר *and to the morning, occurs twice.* The design of this Massorah is to safeguard the peculiar construction in these two passages and thus to exclude the more natural reading בַּבֹּקֶר without the prefix *Lamed* which is required by the parallelism and which is still preserved in the Septuagint. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 181*a*, on Ps. 30 6, which I have printed; (II) Arund. Orient. 16, fol. 244*a*, on 1 Chron. 9 27, and (III) the printed Massorah on Ps. 30 6.

תמ״ג = § 443.

מֵהַבֹּקֶר *from the morning, occurs three times.* That is, to distinguish it from the only other instance where it occurs and where it is מִבֹּקֶר without the prefix *He* (Job 4 20). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 74*b*, on 2 Sam. 24 15, which I have printed; (II) Add. 15,251, fol. 169*b*, on 2 Sam. 2 27, and (III) the printed Massorah on 2 Sam. 24 15.

תמ״ד = § 444.

לַבְּקָרִים *every morning, is four times with Dagesh . . . . and once it is with Chirek.* Normally the phrase for *every morning* is בַּבֹּקֶר בַּבֹּקֶר (*vide supra*, letter ב, § 440). Hence the Massorah safeguards this exceptional expression.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 15*a*, on Isa. 33 2, which I have printed; (II) Arund. Orient. 16, fol. 132*a*, on the same passage; (III) the same MS., fol. 309*a*, on Ps. 101 8; (IV) the same MS., 357*a*, on Lament. 3 23; (V) Add. 15,250, fol. 337*b*, on Ps. 101 8; (VI) the same MS., fol. 374*b*, on Lament. 3 23; (VII) Add. 15,251, fol. 403*a*, on the same passage; (VIII) Add. 15,451, fol. 423*b*, on Ps. 101 8; (IX) the printed Massorah on Isa. 33 2, and (X) the same on Ps. 101 8.

תמ״ה = § 445.

וּבִקַּשְׁתֶּם *and ye shall seek, occurs three times in the Scriptures . . . . . and once it is without the prefix Vav.* By fixing the number at three the design of this Massorah is to exclude the ancient reading וּבִקַּשְׁתָּ *and thou shall seek* which is still preserved in the Samaritan recension in Deut. 4 29 and which is the more correct reading, as is attested by וּמְצָאתָ the next verb of this very clause.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 50*b*, on Jerem. 29 13, which I have printed; (II) the same MS., Vol. I, fol. 96*a*, on Numb. 16 10; (III) Orient. 4445, fol. 134*b*—135*a*, where it is given twice; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 29 13; (V) Arund. Orient. 16, fol. 165*b*, on the same passage; (VI) Add. 15,250, fol. 98*a*. on Deut. 4 29; (VII) the same MS., fol. 254*b*, on Jerem. 29 13; (VIII) Add. 15,251, fol. 92*a*, on Numb. 16 10; (IX) the same MS., fol. 253*b*, on Jerem. 29 13; (X) Add. 15,451, fol. 122*b*, on Deut. 4 29; (XI) Add. 21,160, fol. 215*a*, on Numb. 16 10; (XII) the printed Massorah on the same passage; (XIII) the same on Deut. 4 29, and (XIV) the same on Jerem. 29 13. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times with the prefix *Vav* and once without it. (*Vide infra*, letter ו, § 74.)

תמ״ו = § 446.

בַּקֵּשׁ *seek, occurs three times in the Scriptures . . . . and once it is with the prefix Vav.* It will be seen that in Eccl. 7 25, which the Massorah gives here as the one instance with the prefix *Vav*, בַּקֵּשׁ is not the imperative as in the other three instances, but the infinitive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 183*a*, on Ps. 34 15, which I have printed; (II) the same MS., Vol. II, fol. 215*a*, on Ps. 119 176; (III) Arund. Orient. 16, fol. 39*b*, on 1 Sam. 9 3; (IV) the same MS., fol. 316*b*, on Ps. 119 176; (V) Add. 15,250, fol. 343*a*, on the same passage; (VI) Add. 15,451, fol. 184*b*, on 1 Sam. 9 3 and (VII) the printed Massorah Finalis, letter ב, § 275. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 73.)

תמ״ז = § 447.

וּלְבַקֵּשׁ *and to seek, occurs four times.* This Piel infinitive with the prefix *Lamed*, which occurs altogether twenty-eight times, is in twenty-four instances without the conjunctive *Vav* and with it in four instances only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 192*a*, on 1 Sam. 25 29, which I have printed; (II) the same MS., Vol. II, fol. 124*a*, on Zech. 8 21; (III) the same MS., Vol. II, fol. 206*a*, on Ps. 104 21; (IV) Arund. Orient. 16, fol. 310*a*, on the same passage; (V) the same MS., fol. 360*b*, on Esther 4 8; (VI) Add. 15,251, fol. 405*b*, on the same passage, and (VII) the printed Massorah on Ps. 104 21.

תמ״ח = § 448.

בַּקְּשׁוּ *seek ye, occurs seven times.* This quadriliteral occurs altogether sixteen times. In eight instances it is with *Chirek* under the *Beth* and without *Dagesh* in the *Coph* i. e. בְּקִשׁוּ preterite third person plural (Ps. **54** 5; **86** 14; Lament. **1** 9; Eccl. **7** 29; Esther **6** 2; Ezra **2** 62; Neh. **7** 64; **12** 27) and in seven it is with *Pathach* under the *Beth* and *Dagesh* in the *Coph* i. e. the imperative plural masculine. The Massorah, therefore, records the minority and thus safeguards them against being interchanged.

And once it is with the prefix Vav. With the prefix it is preterite four times (Ezek. **7** 25, 26; Hos. **3** 5; **5** 15) and once only is it the imperative. Hence the Massorah safeguards the single instance.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 119*a*, on Zeph. **2** 3, which I have printed; (II) the same MS., Vol. II, fol. 140*b*, on 1 Chron. **16** 11; (III) Arund. Orient. 16, fol. 55*a*, on 1 Sam. **28** 7; (IV) the same MS., fol. 215*a*, on Zeph. **2** 3; (V) the same MS., fol. 248*b*, on 1 Chron. **16** 11; (VI) the same MS., fol. 290*a*, on Ps. **27** 8; (VII) Add. 15,250, fol. 310*b*, on Zeph. **2** 3; (VIII) Add. 15,251, fol. 322*a*, on 1 Chron. **16** 11; (IX) Add. 15,451, fol. 201*a*, on 1 Sam. **28** 7; (X) the printed Massorah on Zeph. **2** 3, and (XI) the same on 1 Chron. **16** 11.

It is remarkable that List IV, which is from the carefully written Model Codex, not only states in the heading that there are four such instances only, but gives Ps. **22** 27 as the fourth passage (בקשו ד׳ דנש׳ וס׳מ׳ בקשו את י״י נ׳ בפסו׳ בקשו י״י דרשיו). It will thus be seen that this List not only omits 1 Sam. **28** 7; Ps. **27** 8; **105** 4; 1 Chron. **16** 11, but reads בַּקְּשׁוּ in Ps. **22** 27, which *is* יְהַלְלוּ in the received text.

תמ״ט = § 449.

וִיבַקְּשׁוּ *and they shall,* or *but let them seek, is three times Raphe in the Scriptures.* That is, this sexiliteral, which occurs altogether twelve times, is in three instances with *Chirek* under the *Vav,* being the copulative, in contradistinction to the nine instances where it has *Pathach,* being *Var* conversive (Comp. וַיְבַקְּשׁוּ Josh. **2** 22; Judg. **6** 29; 2 Sam. **17** 20; 1 Kings **1** 3; **19** 10, 14; 2 Kings **2** 17; Zech. **6** 7; Esther **2** 21). It will be seen that *Raphe* is here the Massoretic terminology for *Chirek.*

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 239*a*, on 2 Kings **2** 16, which I have printed; (II) the same MS., Vol. II, fol. 153*b*, on 2 Chron. **7** 14; (III) Arund. Orient. 16, fol. 98*b*, on 2 Kings **2** 16, and (IV) the printed Massorah Finalis, letter ב, § 279.

ת״נ = § 450.

בְּרִי *occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 348*a*, on Parv. **31** 2, which I have printed; (II) the same MS., fol. 334*a*, on Job **37** 11, and (III) the printed Massorah on Prov. **31** 2. List III heads this Rubric ב׳ בתרי ליש׳. The same heading Jacob b. Chayim also gives in the Massorah Parva on this passage. But none of the MS. Lists, nor the Massorah Parva in the MSS. which I have collated have this remark. Indeed Jacob b. Chayim himself does not give it in the Massorah Parva on Job **37** 11, where he simply remarks ברי ב׳ as it is in the MSS.

תנ״א = § 451.

וּבַר *and pure, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 180*a*, on Ps. **24** 4.

תנ״ב = § 452.

כְּבַר *as the son of, is twice with Pathach.* That is, in contradistinction to the fifteen instances in which this triliteral is עֵבֶר with *Kametz.* With *Kametz* it is seven instances an adverb denoting *already* &c. (Eccl. **1** 10; **2** 12; **3** 15, 15; **6** 10; **9** 6, 7) and in eight the name of a river (Ezek. **1** 1, 3; **3** 15, 23; **10** 15, 20, 22; **43** 3). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 282*b*, on Dan. **7** 13, which I have printed, and (II) Vienna Codex No. 35 on Dan. **6** 1. In List II the Rubric is more explicit and is as follows: כבר כ׳ פת׳ בסיפור . . . . וכל קרי׳ קמ׳.

תנ״ג = § 453*a*.

בָּרָא *the field, is three times written with Aleph.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 411*a*, on Dan. **4** 12.

To understand the import of this Rubric, it is necessary to remark that this Chaldee emphatic of בַּר *a field* occurs altogether eight times. It is in two instances preceded by בִּרְתָאָא דִּי *in the tender grass of* (Dan. **4** 12, 20*a*) and in six by חֵיַת *the beasts of* (Dan. **2** 38; **4** 9, 18, 20*b*, 22, 29). The Massorah, therefore, as is not unfrequently the case artificially counts all the six combinations with חֵיַת as exhibiting one, and thus obtains the three instances.

תנ״ג = § 453*b*.

בָּרָא *is three times written with Aleph.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 367*b*, on Dan. **4** 18. It will be seen that it is another artificial recension of the preceding Rubric. The three instances are here obtained by (1) giving the solitary exception of בָּרָא *to eat* with *Aleph* instead of the בָּרָה; (2) by counting all the seven instances of בָּרָא *to create* (Gen. **1** 1, 27, 27; **2** 3; Deut. **4** 32; Isa. **40** 26; Jerem. **31** 22) as one, and (3) all the eight of בָּרָא *the field* in Daniel (**2** 38; **4** 9, 12, 18, 20, 20, 22, 29) as one. There is another recension of this Massorah in Orient. 2365, fol. 2*a*, on Gen. **1** 27 which is as follows: כל לשון בריאה כת׳ אלף. וכל לשון אברואי כת׳ הי במ״א כת׳ אלף ולא ברא אתם לחם.

תנ״ד = § 454.

בָּרָא אֱלֹהִים *God created, is three times thus combined.* That is, in contradistinction to the combination בָּרָא יְהוָה *Jehovah created,* which is recorded in the following Rubric.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1*a*, on Gen. **1** 1, which I have printed; (II) Add. 15,250, fol. 5*b*, on the same passage; (III) Add. 15,251, fol. 107*a*, on Deut. **4** 32; (IV) Add. 15,451, fol. 2*b*, on Gen. **1** 1, and (V) the printed Massorah on the same passage. This Rubric forms part of the List of nine words which respectively occur three times combined with אֱלֹהִים. (*Vide supra,* letter א, § 654).

תנ״ה = § 455.

בָּרָא יְהוָה *Jehovah created, is three times thus combined.* That is, in these passages the different forms of the verb בָּרָא precede the ineffable Name, in contradistinction to the other combinations where the verb follows this divine Name (Isa. **40** 28; **42** 5; **43** 1, 15; **45** 8).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 2*b*, on Isa. **4** 5, and (II) the same MS., Vol. II, fol. 53*a*, on Jerem. **31** 22. As in Numb. **16** 30 it is יִבְרָא future and in Isa. **4** 5 it is וּבָרָא with the prefix *Vav,* the heading of List II בריאה יהוה נ׳ דסמ׳ בקר׳ is more correct.

תנ״ו = § 456.

בְּרָה *pure,* or *Barah, is in five instances, written with He.* That is, in contradistinction to the instances in which this triliteral is written with *Aleph,* recorded in letter ב, § 453.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 24*a*, on Judg. **7** 24, which I have printed; (II) Add. 15,250, fol. 136*a*, on the same passage; (III) Add. 15,251, fol. 350*a*, on Ps. **19** 9; (IV) Add. 21,160, fol. 331*a*, on Cant. **6** 9; (V) the printed Massorah on Judg. **7** 24, and (VI) the same on Cant. **6** 9. It will be seen that in two instances this triliteral is part of the proper name בֵּית הָרָה (Judg. **7** 24, 24) and in three the feminine of the adjective בַּר. The Massorah, however, as is frequently the case, has regard simply to the identity of the spelling irrespective of the difference in the sense. List IV adds at the end of the Rubric וכל לשון אכילה דכותהון כתיבין ה״א במ״א כת׳ אלף ולא ברא אתם לחם which leaves it beyond doubt that in 2 Sam. **12** 17 the Massoretic reading is בָּרָא with *Aleph.* In the printed Massorah (Lists V and VI) where the same addition is to be found, Jacob b. Chayim omits the reference to the exceptional instance.

תנ״ז = § 457.

בְּרָאתִיו *I have created him, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 138*b*, on Isa. **45** 8.

תנ״ח = § 458.

בְּרֵא *occurs four times in this form.* The design of this Massorah is to catalogue the triliteral forms without and with the prefixes, with *Kametz* and *Tzere.* Hence the four instances include two Piel imperatives of בָּרָא *to form, to make* (Ezek. **21** 24, 24), one

Piel infinitive with the prefix *Vav* of the same root (Ezek. **23** 47) and one plural construct with the prefix *Lamed* of the adjective בַּר *pure* (Ps. **73** 1). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 94*b*, on Ezek. **21** 24.

תנ״ט = § 459.

בְּרִיאָה *occurs twice in two different senses, once plene and once defective.* That is, in one instance where it is plene it denotes *a creation*, or *unheard of thing* (Numb. **16** 30) and in the other where it is defective, it is the feminine of the adjective בָּרִיא and denotes *fat* (Hab. **1** 16).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 110*b*, on Numb. **16** 30, which I have printed; (II) Add. 15,250, fol. 83*b*, on the same passage; (III) Add. 15,251, fol. 305*b*, on Hab. **1** 16, and (IV) the printed Massorah on Numb. **16** 30. List II, which heads this Rubric בריאה ב׳ בקרי׳ מלא׳, emphatically states that it is plene in both instances. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217.)

ת״ם = § 460.

הַבְּרִיאָה *the fat, the fatlings, occurs twice.* This Rubric I have found in the printed Massorah only, on Ezek. **34** 3.

תס״א = § 461.

בְּרִיאוֹת *the fat ones, is three times plene in this section in this form.* That is, this adjective plural feminine without and with prefixes (= בליש), which occurs altogether six times in this section (= Gen. **41** 1—20), is in three instances plene, whilst in the other three it is defective (Gen. **41** 2, 4, 20). The Massorah, therefore, safeguards this diversity of spelling within such a limited space. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 27*a*, on Gen. **41** 5, which I have printed; (II) Orient. 2348, fol. 61*b*; (III) Orient. 2349, fol. 51*b*; (IV) Vienna Codex No. 35, and (V) the printed Massorah, all on the same passage.

תס״ב = § 462.

הַבְּרִיָּה *the food, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 64*b*, on 2 Sam. **13** 5. As these instances are not only restricted to the same book, but occur within a few verses of each other, the heading ought more properly to be ג׳ ובעינ׳.

תס״ג = § 463.

בָּרַח *fleeing, gliding, is twice defective.* In the only other passage where it is plene and with the prefix *Vav* it is a proper name (1 Chron. **3** 22). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 129*a*, on Isa. **27** 1, which I have printed, and (II) the same MS., fol. 330*a*, Job **26** 13. For another recension of this Rubric see below letter ב, § 469.

תס״ד = § 464.

בְּרִיחִים, בְּרִיחִם *bars, fugitives, is always without the second Yod except twice.* Without and with prefixes this plural noun occurs altogether eleven times. As it is defective nine times (Exod. **26**, 26, 27, 27, 29, 29; **36** 32, 32, 34, 34) and plene in in these two instances, the Massorah safeguards the exceptional orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 56*b*, on Exod. **26** 26, which I have printed, and (II) Arund. Orient. 16, fol. 137*b*, on Isa. **43** 14. This recension includes the instance in which it is בְּרִיחִים with *Kametz* (Isa. **43** 14).

תס״ה = § 465.

בְּרִיחָם *bars, is always without the second Yod except once.* This recension excludes the instance in which it is בְּרִיחִים with *Kametz* and hence gives one plene instance only. Of this form of the Massorah I collated three Lists: (I) Vienna Codex No. 35, on Exod. **26** 26, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Exod. **36** 32.

תס״ו = § 466.

לִבְרֹחַ *to flee, occurs four times, three times defective and once plene.* Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) the Massorah Finalis, letter ב, § 284*b*, which I have printed, and (II) the printed Massorah on Exod. **36** 36. As is frequently the case, Jacob b. Chayim's Lists are incorrect. List I is headed לברח ד׳ נ׳ מל׳ וא׳ חס׳ which is manifestly a mistake and ought to be the reserve נ׳ חס׳ וא׳ מל׳ as I have printed it, since against the third instance only is the remark מל׳. List II is headed לברח נ׳ חס׳ and ויקם יונה מל׳ Jonah **1** 3 is omitted altogether. Moreover, according to the oldest and Standard Codices לִבְרֹחַ in Jonah **1** 3 is defective, viz. St. Petersburg Codex of A. D. 916; British Museum Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,250; Add. 15,251 &c. as well as according to all the early editions.

תס״ז = § 467.

בִּבְרֹחוֹ *when he fled, occurs three times.* Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 34*b*, on Gen. **35** 7, which I have printed, and (II) the printed Massorah on Ps. **57** 1.

תס״ח = § 468.

בְּרִחָה *fleeing, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 34*a*, on Jerem. **4** 29, which I have printed; (II) Arund. Orient. 16, fol. 150*a*, on the same passage, and (III) the printed Massorah on Gen. **16** 8. In List III this Rubric is headed ברחת חד פתח וחד קמץ and Jacob b. Chayim has against it in the Massorah Parva ברחת א״ב מן חד חד פתח וחד קמץ והוא חד מן י״א פתחין דסדר׳ פסד׳ דבראשית. But this is incorrect, since it is with *Pathach* in both instances. This is not only attested by the best MSS., but by the fact that the Massorah gives it in the alphabetical List of words which respectively occur twice with *Pathach*. (*Vide infra*, letter נ, § 539, Vol. II, p. 299.) In Gen. **16** 8 it is with *Pathach* at the end of the verse. Hence it is included in the List of words in Genesis which have *Pathach* with the pausal accent *Soph-Pasuk*. (*Vide infra*, letter נ, § 540, Vol. II, p. 299.)

תס״ט = § 469.

בָּרֹחַ *is three times defective in this form.* That is, in the two passages where it is the adjective and in the one instance where it is the Hiphil participle. In this respect, therefore, this Rubric differs from the one exhibited in letter ב, § 463. The latter simply records the two passages where it is the adjective.

Of this Rubric I collated four Lists, three in MSS. ond one printed: (I) Orient. 2349, fol. 72*b*, on Exod. **26** 28; (II) Add. 21,160, fol. 108*b*; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage. As these three instances respectively occur in one of the three divisions of the Bible List III has at the end of the Rubric חד בתור׳ חד בנביא׳ וחד בכתובי׳.

ת״ע = § 470.

בְּרִיחוֹ *his bar, is twice the textual reading and the official reading is* בְּרִיחָיו *his bars.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 81*b*, on Exod. **39** 33, which I have printed; (II) Add. 15,251, fol. 64*b*, on the same passage, and (III) Vienna Codex No. 35, on Exod. **35** 11. The latter adds at the end ואת כל מברחו כות׳ ושאר׳ מל׳ i. e. *the same is the case in Ezek.* **17** *21 where the Kethiv is* מְבָרְחָו *and the Keri* מִבְרָחָיו *and that in all other instances it is plene.*

תע״א = § 471.

בְּרִיחָהּ *her bars, is twice defective.* That is, in the first instance it is without the second *Yod* and in the second it is without the first *Yod*. On referring to the notes on these passages in my edition of the Bible it will be seen that both the MSS. and early editions vary in the orthography of this expression. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 292*a*, on Jonah **2** 7.

תע״ב = § 472*a*.

בְּרִיחֶיהָ *her bars, occurs four times, three times plene and once defective.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 68*b*, on Jerem. **51** 30, which I have printed; (II) Add. 15,251, fol. 221*b*, on Isa. **15** 5, and (III) the printed Massorah Finalis, letter ב, § 285. All these Lists state without any qualification that three of the instances are plene and do not indicate which is the solitary defective, though List II states in the heading (בריחיה ד׳ נ׳ מל׳ וא׳ חס׳ יוד בתרא׳) that the defective consists in the absence of the second *Yod* i. e. בְּרִיחָהּ.

תע״ב = § 472*b*.

בְּרִיחֶיהָ *which occurs four times varies in its letters, twice it is entirely plene, once it is without the second Yod and once without the first Yod.* According to this recension, therefore, which I have

found in Orient. 1474, only, fol. 67*a*, on Jerem. **51** 30, there are two instances only which are entirely plene, viz. בְּרִיחֶיהָ (Jerem. **51** 30, Lament. **2** 9), one is בְּרִיחָהּ without the second *Yod* (Isa. **15** 5) and one בְּרִיחֶיהָ without the first *Yod* (Jonah **2** 7) and it is this recension which we follow in the received text. With the evidence, however, of the variations indicated in § 471 this recension can only be accepted as emanating from the dominant later School of textual redactors. This is attested by the oldest Codices. Thus Isa. **15** 5, which is בְּרִיחֶיהָ in the *textus receptus*, is בְּרִיחֶיהָ entirely plene in the St. Petersburg Codex of A. D. 916; Add. 15,250; Arund. Orient. 16, first hand and Add. 15,451 also first hand. Again Jonah **2** 7, which is בְּרִחֶיהָ without the first *Yod* in the received text, is בְּרִיחֶיהָ entirely plene in the St. Petersburg Codex of A. D. 916; Add. 15,451; Add. 21,160 &c.

תע״ג = § 473.

בְּרִיתִי אוֹתָם, אוֹתָךְ *covenant with them*, or *with thee, occurs four times.* Normally when בְּרִית is followed אֵת with the suffix third person plural, or with the suffix second person singular it is אִתָּם (Exod. **6** 4; Levit. **26** 44; Deut. **28** 69) and אִתָּךְ (Gen. **6** 18; **17** 4; Ezek. **16** 62). As it is in these instances only where it is abnormally combined with אִתָּם and אִתָּךְ, the Massorah safeguards the exceptional combination. This protection was all the more necessary since the two phrases are promiscuously used within two verses of each other (Ezek. **16** 60, 62). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 116*b*, on Ezek. **37** 26.

תע״ד = § 474.

בְּרִית אֱלֹהִים *the covenant of God, occurs twice.* The design of this Massorah is twofold. In the first place it is to safeguard this combination against being made conformable to the normal phrase בְּרִית יְהוָה *the covenant of Jehovah* (Numb. **10** 33; Deut. **4** 23; **10** 8; **29** 24 &c.) and in the second place it is to record that in these two instances this combination differs even from the exceptional passages in which בְּרִית is followed by the Divine Name אֱלֹהִים, since in the only other four places where this is the case it is with the prefix *He*, viz. בְּרִית הָאֱלֹהִים (Judg. **20** 27; 1 Sam. **4** 4; 2 Sam. **15** 24; 1 Chron. **16** 6).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 303*a*, on Ps. **78** 10. The heading ought more properly to be ב׳ בלישׁ since in one of the instances it is בִּבְרִית (2 Chron. **34** 32). The ה׳ in the MS., is manifestly a clerical error for ב׳, since the Rubric records two passages only which is the correct number.

תע״ה = § 475.

בִּבְרִית *in covenant, occurs three times.* That is, with *Chirek* under the *Beth*, or is *Raphe* as some of the headings have it, in contradistinction to the five instances in which it is with *Pathach* and which are recorded in the following Rubric.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 131*a*, on Deut. **29** 11; (II) the same MS., Vol. I, fol. 188*a*, on 1 Sam. **20** 8, which gives the mnemonic sign only and which I have printed; (III) Arund. Orient. 16, fol. 175*b*, on Ezek. **16** 8; (IV) Add. 15,250, fol. 277*a*, on the same passage; (V) Orient. 2349, fol. 139*b*, on Deut. **29** 11; (VI) Halle Ochlah Ve-Ochlah, Supplement fol. 131*b*; (VII) Paris Ochlah Ve-Ochlah, Add. § 18, which also has the mnemonic sign; (VIII) the printed Massorah on Deut. **29** 11, and (IX) the same on 1 Sam. **20** 8.

תע״ו = § 476.

בַּבְּרִית *in the covenant, is five times with Dagesh.* That is, with *Pathach* under the *Beth* to distinguish it from the preceding form which is with *Chirek*.

Of this popular Massorah I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 235*b*, on 1 Kings **20** 34, which I have printed; (II) the same MS., Vol. II, fol. 56*a*, on Jerem. **34** 10; (III) Arund. Orient. 16, fol. 116*a*, on 2 Kings **23** 3; (IV) the same MS., fol. 170*a*, on Jerem. **34** 10; (V) the same MS., fol. 266*a*, on 2 Chron. **15** 12; (VI) the same MS. fol. 270*b*, on 2 Chron. **23** 1; (VII) Add. 15,250, fol. 196*a*, on 1 Kings **20** 34; (VIII) the same MS., fol. 116*a*, on 2 Kings **23** 3; (IX) Add. 15,251, fol. 214*a*, on the same passage; (X) the same MS., fol. 170*a*, on Jerem. **34** 10; (XI) Halle Ochlah Ve-Ochlah, Supplement fol. 131*b*, and (XII) the printed Massorah on 1 Kings **20** 34.

תע״ז = § 477.

וּבְרִיתִי *and my covenant, occurs twice.* This noun with the suffix first person singular, which occurs altogether forty-nine times, is in forty-seven instances without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 201*b*, on Ps. **89** 29, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 177*b*, on Ezek. **17** 19.

תע״ח = § 478.

בְּרָכָה. Forms of the root בָּרַךְ *to bless* which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah II, § 23. The heading and the catchwords I have added. It will be seen that of the eighteen instances here recorded fourteen are different forms of the verb, one of which is Chaldee (No. 18), and four are of the noun בְּרָכָה with prefixes and suffixes (Nos. 2, 9, 12, 16). That this is simply an incipient List, exhibiting the first attempt to collect these unique forms, is evident from the fact that there are altogether no fewer than fifty-nine forms of the Hebrew verb alone, four of the Chaldee and ten of the noun בְּרָכָה, which respectively occur once only.

תע״ט = § 479.

שִׁמָּה. *A List of unique forms of* בָּרַךְ .... *each one of which has no parallel.* Of this Rubric I collated two Lists: (I) St. Petersburg Codex of A. D. 916, on Isa. **51** 2, which I have printed, and (II) the same Codex on Isa. **65** 16. Though these two Lists record identically the same eighteen instances, List II is not only without the heading, but ends differently, viz. הלין שמה דכל חד ח׳ דלית וונה :כל חד ח׳ לית דכוו׳ בלישׁ׳.

But though this Rubric, like the preceding one also records eighteen instances, eight only are the same, thus showing that the compilers of this List were different from those who put together § 478. The great interest, however, which attaches to this recension is due to its very early date.

ת״ם = § 480.

בְּרֵכָה. *All the forms of the verb* בָּרַךְ *which have the accent on the penultima i. e. on the Beth have simply Sheva under the Resh ..... and all which have the accent on the ultima i. e. the Caph have Chateph-Pathach under the Resh except in one instance.* This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 15,251, fol. 360*a*, on Ps. **72** 15. See also my Introduction to the Massoretico-Critical edition of the Bible p. p. 282, 992, § 21.

תפ״א = § 481.

בְּרוּךְ אֱלֹהִים *blessed be God, occurs twice, once at the beginning of the verse and once at the end of the verse.* Normally when this participle singular masculine is followed by the Divine Name it is the Tetragrammaton. In this form i. e. בְּרוּךְ יְהוָה it occurs about twenty-five times. As it is in these two instances only where it is followed by אֱלֹהִים, the Massorah safeguards the exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 299*b*, on Ps. **66** 20, which I have printed; (II) the same MS., fol. 300*b*, on Ps. **68** 36; (III) Add. 15,250, fol. 331*a*, on the same passage, and (IV) the printed Massorah also on the same passage.

תפ״ב = § 482.

בְּרוּךְ אַתָּה יְהוָה *blessed art thou O Jehova, occurs twice.* That is, with the personal pronoun intervening between בְּרוּךְ and the Tetragrammaton. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 314*a*, on Ps. **119** 12.

תפ״ג = § 483.

בָּרוּךְ הוּא *blessed is he, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174, on Numb. **22** 12.

תפ״ד = § 484.

וּבָרוּךְ *and blessed, occurs seven times, three times at the beginning of a verse.* This participle passive singular masculine, which

occurs altogether sixty-three times, is in fifty-six instances without the prefix *Vav* and in seven only is it with this prefix. The Massorah, therefore, safeguards the minority.

Of this popular Massorah I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 129*a*, on Deut. **28** 3, which I have printed; (II) the same MS., Vol. I, fol. 8*b*, on Gen. **14** 20; (III) the same MS., Vol. II, fol. 178*b*, on Ps. **18** 47; (IV) Arund. Orient. 16, fol. 73*a*, on 2 Sam. **22** 47; (V) the same MS., fol. 288*a*, on the same passage; (VI) the same MS., fol. 301*b*, on Ps. **72** 19; (VII) the same MS., fol. 301*b*, on Ps. **72** 19; (VIII) Add. 15,251, fol. 181*b*, on 2 Sam. **22** 47; (IX) Add. 15,451, fol. 10*a*, on Gen. **14** 20; (X) the same MS., fol. 138*b*, on Deut. **28** 3; (XI) the same MS., fol. 199*b*, on 1 Sam. **25** 23; (XII) the same MS., fol. 221*a*, on 2 Sam. **22** 47; (XIII) Add. 21,160, fol. 1*b*, on Gen. **14** 20; (XIV) Halle Ochlah Ve-Ochlah II, § 23, and (XV) the printed Massorah on Gen. **14** 20. The three instances in which וּבָרוּךְ begins a verse are given in a separate Rubric in (I) Harley 5710—11, Vol. I, fol. 192*b*, on 1 Sam. **25** 33 where it is added that one instance is in the Law, one in the Prophets, one in the Hagiographa (חד בתורה חד בנביא חד בכתוב), and (II) Arund. Orient. 16, fol. 53*a*, on the same passage. These three instances, moreover, constitute part of the Massorah which records twelve words beginning with *Vav*, which respectively begin a verse and which severally occur three times. (*Vide infra*, letter ו, § 72.)

תפ״ה = § 485.

בָּרוּךְ יְהוָה *blessed of Jehovah, occurs twice and in the Pentateuch.* That is, the Tetragrammation is here preceded by this participle passive singular in the construct state. Normally the phrase is בָּרוּךְ יְהוָה with *Kametz* under the *Beth*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 18*a*, on Gen. **26** 29, which I have printed; (II) Add. 21,161, fol. 19*a*, on the same passage, and (III) the printed Massorah also on the same passage.

תפ״ו = § 486.

בְּרֻכִים *ye are blessed, occurs three times, twice plene and once defective.* As this participle passive plural, which occurs three times, is spelt in two different ways, the Massorah safeguards the spelling against being made uniform, especially as the variation in the spelling occurs in the same book.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 197*b*, on 2 Sam. **2** 5, which I have printed; (II) the same MS., Vol. II, fol. 211*a*, on Ps. **115** 15; (III) Arund. Orient. 16, fol. 51*b*, on 1 Sam. **23** 21; (IV) the same MS., fol. 57*b*, on 2 Sam. **2** 5; (V) the same MS., fol. 313*b*, on Ps. **115** 15; (VI) Add. 15,251, fol. 269*b*, on 2 Sam. **2** 5; (VII) the printed Massorah on 1 Sam. **23** 21; (VIII) the same on Sam. **2** 5, and (IX) the same on Ps. **115** 15. The MS. Lists I, II, V, VI distinctly state in the heading that two of the instances are plene and Lists I and III state that 2 Sam. **2** 5, is the defective. When, therefore, the printed Massorah on 1 Sam. **23** 21 heads this Rubric ג׳ ב׳ חס׳, Jacob b. Chayim copied here a clerical error which also exists in the MS. of List IV, viz. ג׳ א׳ מל׳ וב׳ חס׳. In the two other Lists of the printed Massorah Jacob b. Chayim correctly gives it ב׳ מל׳.

תפ״ז = § 487.

בָּרַךְ *he blessed, occurs thirteen times.* The design of this Massorah is to safeguard the reading בֵּרַךְ *he blessed* in 1 Kings **21** 13 and Ps. **10** 3, which the redactors of the text, in accordance with a well known canon, substituted for the original reading קִלֵּל or נִדַּף *to curse, blaspheme*, in order to remove the harsh and impious phrase, *he cursed* or *he blasphemed the Lord*. (Comp. my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 363 &c.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 14*a*, on Gen. **24** 1, which I have printed; (II) Add. 21,160, fol. 97*b*, on Exod. **20** 11, and (III) the printed Massorah on Job **42** 12. For וחבי after ברך נבות for which I have given the reference to Job **2** 9 it is better to give Ps. **10** 3, which is also Piel preterite third person singular masculine, though it is with *Tzere* under the *Resh* instead of *Pathach*. The same principle, however, underlies both the passages. Though List II states in the heading that there are twelve such instances only it records the same thirteen passages. The printed Massorah (List III) states in the heading that there are twelve only and catalogues this number, omitting וחבי after ברך נבות.

תפ״ח = § 488.

וּבָרַךְ *and he blessed, occurs three times . . . . twice in the Law and once in the Prophets.* Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 173*b*, on 1 Sam. **2** 20, which I have printed; (II) the same MS., Vol. I, fol. 116*b*, on Deut. **7** 13; (III) Arund. Orient. 16, fol. 36*a*, on 1 Sam. **2** 20; (IV) Add. 15,251, fol. 152*b*, on the same passage; (V) Add. 15,451, fol. 53*b*, on Exod. **23** 25; (VI) the same MS., fol. 180*b*, on 1 Sam. **2** 20; (VII) Add. 21,160, fol. 268*b*, on Deut. **7** 13; (VIII) the printed Massorah on Exod. **23** 25; (IX) the same on Deut. **7** 13, and (X) the same on 1 Sam. **2** 20. It will be seen that whilst the preceding Rubric includes the instance of the preterite with *Tzere* under the *Resh* (Ps. **10** 3), this Rubric with the prefix *Vav* excludes the one with the same vowel-points (Numb. **23** 20).

תפ״ט = § 489.

בֵּרְכוֹ *he blessed him, occurs four times.* Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 9*b*, on Isa. **19** 25, which I have printed; (II) the same MS., Vol. II, fol. 146*a*, on 1 Chron. **26** 5; (III) Arund. Orient. 16, fol. 254*a*, on the same passages; (IV) Add. 15,451, fol. 19*b*, on Gen. **27** 27; (V) the same MS., fol. 482*a*, on 1 Chron. **26** 5; (VI) Halle Ochlah Ve-Ochlah II, § 23; (VII) the printed Massorah on Gen. **27** 27, and (VIII) the same on Isa. **19** 25. Though in the received text three of the instances are בֵּרְכוֹ with *Chateph-Pathach* under the *Resh* and one only is בֵּרְכוֹ with *Sheva* (1 Chron. **26** 5) yet in the carefully written Model Codex, Harley 5710—11, all the four instances are with *Sheva*. The other MSS. and the early editions are not uniform.

ת׳צ = § 490.

בָּרֵךְ *to bless, occurs four times.* This Rubric, which I have found in Add. 21,160 only, fol. 230*a*, on Numb. **23** 25 is incorrect. This triliteral occurs altogether ten times. It is Piel infinitive in eight instances (Gen. **22** 17; Numb. **23** 11, 20, 25; **24** 10; Deut. **15** 4; Ps. **132** 15; 1 Chron. **4** 10) and imperative in two (Deut. **33** 11; Job **2** 9). It will thus be seen that in the four instances here recorded six instances of the infinitive are omitted. The solution may probably be found in the fact that the original Massorite simply gave the first part of the List and that a later Nakdan mistook it as complete and altered the heading to accord with the passages thus enumerated.

תצ״א = § 491.

לְבָרֵךְ *to bless, occurs nine times in the Scriptures.* That is, the Piel infinitive construct with the prefix *Lamed*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 115*a*, on Numb. **24** 1, which I have printed; (II) Add. 15,451, fol. 207*b*, on 2 Sam. **6** 20; (III) the same MS., fol. 224*a*, on 1 Kings **1** 47; (IV) the same MS., fol. 476*b*, on 1 Chron. **16** 43; (V) the same MS., fol. 477*a*, on 1 Chron. **17** 27; (VI) Add. 21,160, fol. 230*b*, on Numb. **24** 1, and (VII) the printed Massorah on the same passage.

תצ״ב = § 492.

וּלְבָרֵךְ *and to bless, occurs four times.* By fixing the number at four, the Massorah militates against the ancient variation in Deut. **28** 12, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 129*a*, on Deut. **10** 8, which I have printed; (II) Arund. Orient. 16, fol. 252*b*, on 1 Chron. **23** 13; (III) Add. 15,250, fol. 414*a*, on the same passage; (IV) Add. 15,251, fol. 110*b*, on Deut. **10** 8; (V) the same MS., fol. 116*a*, on Deut. **21** 5; (VI) Halle Ochlah Ve-Ochlah II, § 23; (VII) the printed Massorah on Deut. **10** 8, and (VIII) the same on 1 Chron. **23** 13.

תצ״ג = § 493.

וּלְבָרְכוֹ *and to bless him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 62*a*, on 2 Sam. **8** 10, which I have printed; (II) Add. 15,451, fol. 209*a*, on the same passage and (III) Halle Ochlah Ve-Ochlah II, § 23.

תצ״ד = § 494.

וּבָרַךְ *and bless thou, occurs three times in the Scriptures . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, the imperative with the prefix *Vav*, in contradistinction to the same quadriliteral which is וּבֵרַךְ the preterite and which also occurs three times. (*Vide supra*, letter ב, § 488.)

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201*a*, on 2 Sam. **7** 29, which I have printed; (II) the same MS., Vol. II, fol. 181*a*, on Ps. **28** 9; (III) Arund. Orient. 16, fol. 61*b*, on 2 Sam. **7** 29; (IV) the same MS., fol. 290*a*, on Ps. **28** 9; (V) Add. 15,251, fol. 118*b*, on Deut. **26** 15; (VI) the same MS., fol. 351*a*, on Ps. **28** 9; (VII) Add. 15,451, fol. 208*b*, on 2 Sam. **7** 29; (VIII) the same MS., fol. 403*b*, on Ps. **28** 9; (IX) Halle Ochlah Ve-Ochlah II, § 23, and (X) the printed Massorah on Ps. **28** 9.

תצ״ה = § 495.

בָּרְכוּ יְהוָה *bless ye Jehovah, is five times thus combined.* The summons to the people to bless Jehovah occurs altogether eleven times. In six instances the Tetragrammaton is preceded by the sign of the accusative, viz. בָּרְכוּ אֶת־יְהוָה (Ps. **134** 1; **135** 19, 20, 20; Neh. **9** 5; 1 Chron. **29** 20), whilst in the combination before us this accusative is absent. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158*a*, on Judg. **5** 2, which I have printed; (II) the same MS, Vol. II, fol. 205*b*, on Ps. **103** 20; (III) Arund. Orient. 16, fol. 21*b*, on Judg. **5** 2; (IV) the same MS., fol. 309*b*, on Ps. **103** 20; (V) Add. 15,250, fol. 134*a*, on Judg. **5** 2; (VI) Add. 15,451, fol. 165*b*, on the same passage, and (VII) the printed Massorah also on the same passage.

תצ״ו = § 496.

וּבָרְכוּ *and bless ye, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 217*b*, on Ps. **134** 2, which I have printed; (II) Arund. Orient. 16, fol. 71*b*, on 2 Sam. **21** 3; (III) Add. 15,250, fol. 177*b*, on the same passage, and (IV) the printed Massorah on Ps. **134** 2.

תצ״ז = § 497.

וַיְבָרֶךְ *and he shall bless, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 111*a*, on Deut. **1** 11, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 23.

תצ״ח = § 498.

וַיְבָרֶךְ אֱלֹהִים *and God blessed, occurs three times.* This future third person singular masculine with *Vav* conversive is seven times followed by the Divine name. In four instances the combination is וַיְבָרֶךְ יְהוָה *and Jehovah blessed* (Gen. **30** 30; **39** 5; 2 Sam. **6** 11; 1 Chron. **13** 14) and in three only is it אֱלֹהִים. Hence the Massorah records the minority. In this separate form I have found this Rubric in the printed Massorah only, on Gen. **2** 3. It is part of the Rubric, consisting of nine words which respectively occur three times combined with אֱלֹהִים. (*Vide supra*, letter א, § 654.)

תצ״ט = § 499.

וַיְבָרֶךְ אֹתָם *and he blessed them, occurs four times in the Pentateuch.* That is, in contradistinction to the five instances in which וַיְבָרֶךְ has the pronominal suffix third person plural. (Comp. וַיְבָרֲכֵם, Gen. **48** 20; Levit. **9** 22; Josh. **22** 6, 7; Ps. **107** 38.) This Rubric which I have found in the printed Massorah Finalis only, letter ב, § 304, is incorrect. There are five such instances; Gen. **5** 2 is omitted. As all the instances are restricted to the Pentateuch, the heading ought to be ה׳ בתורה.

תק = § 500.

יְבָרֶכְךָ יְהוָה *Jehovah shall bless thee, is three times thus combined in the Scriptures.* That is, without אֱלֹהֶיךָ following the Tetragrammaton.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 53*a*, on Jerem. **31** 23, which I have printed; (II) the same MS., Vol. II, fol. 259*a*, on Ruth **2** 4; (III) Arund. Orient. 16, fol. 167*a*, on Jerem. **31** 23; (IV) the same MS., fol. 317*a*, on Ps. **128** 5; (V) Add. 15,250, fol. 256*a*, on Jerem. **31** 23; (VI) Add. 15,251, fol. 372*b*, on Ps. **134** 3; (VII) the same MS., fol. 395*a*, on Ruth **2** 4; (VIII) Add. 15,451, fol. 95*a*, on Numb. **6** 24; (IX) the same MS., fol. 288*b*, on Jerem. **31** 23; (X) Add. 21,160, fol. 197*a*, on Numb. **6** 24; (XI) the printed Massorah on the same passage, and (XII) the same on Deut. **14** 29.

And throughout the Psalter it is likewise יְבָרֶכְךָ יְהוָה [viz. Ps. **128** 5; **134** 3], whilst *in all the other instances it is* יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ. (Comp. Deut. **14** 24, 29; **15** 10; **16** 10, 15; **23** 21; **24** 19.)

These twelve Lists exhibit two recensions. List I is based upon the ancient recension of the text which reads יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ in Deut. **15** 4, as will be seen from the notes on this passage in my edition of the Bible, and hence it emphatically declares that there are three such instances only, *one in the Law, one in the Prophets and one in the Hagiographa.* The Massorah Parva on Jerem. **31** 23 in Harley 5720, which is one of the oldest and most important Codices, is also based upon this recension, since it explicitly states that there are three such instances. Nine of the other Lists are based upon the recension of the text which reads יְבָרֶכְךָ יְהוָה without אֱלֹהֶיךָ in Deut. **15** 4. They, therefore, head this Rubric יְבָרֶכְךָ יְהוָה ד׳, including the instance in question. Though Lists IV and VI also state in the heading that there are four such instances, yet like List I they both exclude Deut. **15** 4. Besides omitting the Deuteronomy passage, List IV also omits Jerem. **31** 23 and makes up the four instances by including Ps. **128** 5 and **134** 3, whilst List VI includes Ps. **128** 5 only, which yields the four requisite instances. It is also to be remarked that, as is not unfrequently the case, six of the Lists (Nos. I, III—VII) omit the second part of this Massorah, which makes it difficult to understand, since this shorter phrase also occurs twice in the Psalter.

As יְבָרֶכְךָ יְהוָה, which occurs altogether thirteen times, is in seven instances followed by אֱלֹהֶיךָ according to the *textus receptus*, and is six times without it the more natural way would have been to record the minority by simply stating יְבָרֶכְךָ יְהוָה ו׳ מיחדין *it occurs six times by itself.* Still more artificial is the corrupt printed Massorah Parva on Ruth **2** 4, which is based upon another mode of formulating this Rubric. Of the thirteen instances in which this phrase occurs, both in its shorter and longer forms, three are preceded by לְמַעַן (Deut. **14** 29; **23** 21; **24** 19) and two occur in the Psalter. Deducting, therefore, these five passages eight remain. Accordingly Jacob b. Chayim's Massorah Parva ought to be ח׳ וכל למען יברך דאורייתא יכל תהלות דכו׳ instead of יברך ה׳ וכל למען יברך דאורייתי דכו׳.

תק״א = § 501.

וַיְבָרְכֵם *and he blessed them, occurs twice, once at the end of the verse and once at the beginning.* That is, in the same section, the qualifying expression בענינא is omitted. This is evident from the fact that it not only occurs three times more, but that in two of the three instances it begins a verse. (Gen. **48** 20; Levit. **9** 22; Ps. **107** 38.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 15*b*, on Josh. **22** 6.

תק״ב = § 502.

וַאֲבָרְכָה *and I will bless, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 220*a*, on Ps. **145** 1.

תק״ג = § 503.

וַאֲבָרְכֵהוּ *and I blessed him, occurs twice, once with Kametz under the Vav and once with Pathach.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 141*a*, on Isa. **51** 2, which I have printed, and (II) the printed Massorah on Gen. **27** 33. The latter which states ב׳ פתח וא׳ קמץ is incorect, since it occurs only twice altogether. This Rubric constitutes part of the twenty-one words beginning with *Vav Aleph* which respectively occur twice, once with *Pathach* under the *Vav* and once with *Kametz*. (*Vide infra*, letter ו, § 11 f.)

תק״ד = § 504.

מְבָרְכֶיךָ *those who bless thee, occurs twice . . . . and once it is with the prefix Vav.* This Rubric I have found in the printed Massorah only, on Gen. **12** 3.

תק״ה = § 505.

יְבֹרַךְ *he shall be blessed, occurs four times, twice with Kametz and twice with Pathach.* The two instances with *Kametz* under the *Resh* are due to the pausal accent. (Ps. **112** 2; Prov. **22** 9.)

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201*a*, on 2 Sam. **7** 29, which I have printed; (II) Arund. Orient. 16, fol. 61*b*, on the same passage; (III) the same MS., fol. 313*a*, on Ps. **112** 2; (IV) the same MS., fol. 317*a*, on Ps. **128** 4; (V) Add. 15,250, fol. 343*b*, on the same passage; (VI) Add. 15,451, fol. 208*b*, on 2 Sam. **7** 29; (VII) Halle Ochlah Ve-Ochlah II, § 23, and (VIII) the printed Massorah on Ps. **112** 2.

תק״ו = § 506.

תְּבֹרַךְ *she shall be blessed, occurs three times, twice with Kametz and once with Pathach.* The two instances with *Kametz* (Judg. **5** 24*a*; Prov. **20** 21) are due to the pausal accent.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 159*a*, on Judg. **5** 24, which I have printed; (II) the same MS., Vol. II, fol. 252*a*, on Prov. **20** 21; (III) Arund. Orient. 16, fol. 344*a*, on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 23, and (V) the printed Massorah on Judg. **5** 24.

תק״ז = § 507.

מְבֹרָךְ *is blessed, occurs three times and is defective . . . and once it is with the prefix Vav.* Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 100*a*, on Numb. **22** 6, which I have printed; (II) the same MS., Vol. II, fol. 210*a*, on Ps. **113** 2; (III) Orient. 4445, fol. 144*b*, on Numb. **22** 6; (IV) Arund. Orient. 16, fol. 322*a*, on Job **1** 21; (V) Add. 15,251, fol. 375*b*, on the same passage; (VI) Add. 21,160, fol. 226*b*, on Numb. **22** 6; (VII) Halle Ochlah Ve-Ochlah II, § 23; (VIII) the printed Massorah on Numb. **22** 6, and (IX) the same on Ps. **113** 2. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra,* letter ו, § 73.)

תק״ח = § 508.

בִּרְכַּיִם *knees, in all its forms is always with Dagesh in the Caph except in two instances.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 57*b*, on Gen. **50** 23, which I have printed; (II) Arund. Orient. 16, fol. 369*a*, on Dan. **6** 11; (III) Add. 15,251, fol. 142*b*, on Judg. **7** 6; (IV) Halle Ochlah Ve-Ochlah II, § 23 margin, and (V) the printed Massorah on Dan. **6** 11.

תק״ט = § 509.

הַבְּרָכָה *the blessing, is twice with the accent Athnach.* For this Rubric see letter א, § 1253.

תק״י = § 510.

וּבְרָכָה *occurs twice in two different senses.* That is, in 1 Chron. **12** 3, it is the proper name *Berachah* with the prefix *Vav* and in Prov. **11** 26, it is the noun בְּרָכָה denoting *blessing* with the prefix *Vav.* Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 247*a*, on Prov. **11** 26, which I have printed, and (II) the same MS., Vol. II, fol. 138*a*, on 1 Chron. **12** 3. This pair forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter מ, § 428, Vol. II, p. 217 &c.)

תק״יא = § 511.

כִּבִרְכַת *according to the blessing of, occurs twice.* That is, to distinguish it from the quadriliteral בִּבִרְכַת Prov. **11** 11, the only other instance where this noun construct occurs and where the prefix is *Beth.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 132*b*, on Deut. **16** 17, which I have printed; (II) Add. 15,250, fol. 103*b*, on Deut. **12** 15, and (III) the printed Massorah on the same passage.

תק״יב = § 512.

בִּרְכָתִי *my blessing, occurs three times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Add. 15,251, fol. 79*b*, on Levit. **25** 21, which I have printed; (II) Add. 15,451, fol. 80*a*, on Gen. **27** 36; (III) Add. 21,160, fol. 32*a*, on Gen. **33** 11; (IV) the same MS., fol. 178*a*, on Levit. **25** 21; (V) Halle Ochlah Ve-Ochlah II, § 23; (VI) the printed Massorah on Gen. **33** 11, and (VII) the same on Levit. **25** 21.

As it also occurs once with the prefix *Vav* (Comp, וּבִרְכָתִי Isa. **44** 3) this Rubric constitutes part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix *Vav.* (*Vide infra,* letter ו, § 73.)

תק״יג = § 513.

בִּרְכָתְךָ *thy blessing, occurs twice and is defective.* That is, it is in the singular. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 174*b*, on Ps. **3** 9, which I have printed; (II) Arund. Orient. 16, fol. 284*b*; (III) Add. 15,250, fol. 319*b*, and (IV) the printed Massorah, all on the same passage.

תק״יד = § 514.

בְּרָכוֹת *blessing, occurs four times in the Scriptures.* That is, with *Kametz* under the *Resh,* in contradistinction to the two instances with *Tzere* recorded below § 516. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 256*a*, on Prov. **28** 20, which I have printed; (II) Arund. Orient. 16, fol. 305*a*, on Ps. **84** 7; (III) Add. 15,250, fol. 366*a*, on Prov. **28** 20; (IV) Add. 15,251, fol. 350*a*, on Ps. **21** 7; (V) Halle Ochlah Ve-Ochlah II, § 23; (VI) the printed Massorah on Prov. **10** 6, and (VII) the same on Prov. **28** 20. The heading of List VII, viz. ברכות ד׳ קמצי indicates the import of this Massorah.

תקט״ו = § 515.

בְּרָכוֹת *the blessing of, occurs six times, five times defective and once plene.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 179*a*, on Ps. **21** 4, which I have printed; (II) Arund. Orient. 16, fol. 288*b*, on the same passage; (III) Add. 15,250, fol. 322*b*, also on the same passage; (IV) Add. 15,251, fol. 40*b*, on Gen. **49** 25; (V) Add. 15,451, fol. 37*a*; (VI) Orient. 2349, fol. 57*a*, and (VII) the printed Massorah, all on the same passage.

תקט״ז = § 516.

בְּרֵכוֹת *pools, occurs twice.* That is, with *Tzere* under the *Resh,* in contradistinction to the four instances where it is with *Kametz* recorded above in § 514. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 263*b*, on Eccl. **2** 6, which I have printed; (II) Arund. Orient. 16, fol. 350*b*, on Cant. **7** 5, and (III) Vienna Codex No. 35, on the same passage.

תק״יז = § 517.

בְּרֶכְיָהוּ *Berechjahū, occurs four times in the Scriptures.* This proper name occurs altogether eleven times. In seven instances it exhibits the primitive shorter form בֶּרֶכְיָה (Zech. **1** 1; Neh. **3** 4, 30; **6** 18; 1 Chron. **3** 20; **9** 16; **15** 23) and in these four instances it exhibits the later longer form. Hence the Massorah safeguards the minority. This protection is all the more necessary since the two forms are used promiscuously within a few verses of each other. (Zech. **1** 1, 7; 1 Chron. **15** 17, 23.)

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 121*a*, on Zech. **1** 7, which I have printed; (II) the same MS., Vol. II, fol. 133*b*, on 1 Chron. **6** 24; (III) the same MS., Vol. II, fol. 165*b*, on 2 Chron. **28** 12; (IV) St. Petersburg Codex of A. D. 916, on Zech. **1** 7; (V) Arund. Orient. 16, fol. 217*a*, on the same passage; (VI) the same MS., fol. 241*b*, on 1 Chron. **6** 24; (VII) the same MS., fol. 248*a*, on 1 Chron. **15** 17; (VIII) Add. 15,451, fol. 475*b*, on the same passage; (IX) Halle Ochlah Ve-Ochlah II, § 56, and (X) the printed Massorah on Zech. **1** 7. In List IX the ה in the heading is manifestly a clerical error for ד as is attested both by the contents of the Rubric itself, and by all the other Lists. For the reason of changing the shorter form into the longer see my *Introduction to the Massoretico-Critical edition of the Bible p. 386* &c.

תק״יח = § 518.

בָּרָק *the glittering of,* or *Berak, occurs three times.* It will be seen that in two instances this triliteral is the noun construct of בָּרָק *lightning, glittering* (Deut. **32** 41; Hab. **3** 11) and that in one instance it is part of the compound proper name of a place in the tribe of Dan. (Josh. **19** 45). The Massorah, however, as we have often seen, has regard to the identity of the spelling irrespective of the difference in the sense. Of this Rubric I

collated two Lists: (I) Add. 15,251, fol. 123*b*, on Deut. **32** 41, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 306.

תק״ט = § 519.

וּבְרָקִים *and lightnings, occurs twice.* That is, in contradistinction to the other five instances where this plural noun is without the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 47*a*, on Exod. **19** 16.

תק״כ = § 520.

וּבָרָק *and Barak*, or *and lightning, occurs three times in the Scriptures.* The expression בָּרָק, without and with the prefix *Vav*, occurs altogether nineteen times, twelve times as proper name (Comp. בָּרָק Judg. **4** 8, 9, 10, 12, 14, 14, 15, 22; **5** 12, 15; וּבָרָק Judg. **4** 6; **5** 1) and seven times as a noun denoting *lightning*. As it is without the prefix *Vav* in sixteen instances and with it in three only, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 157*b*, on Judg. **4** 16, which I have printed; (II) the same MS., Vol. II, fol. 230*b*, on Job **20** 25; (III) Arund. Orient. 16, fol. 21*a*, on Judg. **4** 16; (IV) Add. 15,250, fol. 133*b*, on the same passage; (V) Add. 15,451, fol. 165*b*, on Judg. **5** 1; (VI) the printed Massorah on Judg. **4** 16, and (VII) the same on Job **20** 25. List III rightly adds at the end ב׳ קרמאי שום אנש, since here too the Massorah has regard simply to the identity of the spelling irrespective of the difference in the sense.

תק״כא = § 521.

בָּרוּר *polished*, or *pure, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 332*b*, on Job **33** 3, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 236*a*, on the same passage. The latter heads it ב׳ ומל׳.

תק״כב = § 522.

הַבְּשׂוֹר *Besor, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 56*a*, on 1 Sam. **30** 9. As the three instances occur in the same section, the heading ought more properly to be ג׳ ובענין. The catchwords for the third passage ויתן כל איש רע ובליעל are 1 Sam. **30** 22 where הַבְּשׂוֹר does not occur. It is manifestly a clerical error for ויבא דוד אל מאתים verse 21 and shows that the Scribes often mistook the catchwords.

תק״כג = § 523.

בְּשׂוֹרָה *glad tidings, is three times defective.* As this noun, which occurs altogether six times, is plene in three instances (2 Sam. **18** 22, 25, 27) and defective in three, the Massorah safeguards this variation in its orthography. This is especially necessary since the two different spellings occur within a few verses of each other. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,251, fol. 178*b*, on 2 Sam. **18** 20, which I have printed; (II) Vienna Codex No. 35, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on 2 Kings **7** 29. At the end of List III Jacob b. Chayim states that in another recension of the Massorah 2 Sam. **18** 22 is substituted for **18** 20 as the second defective instance.[1] The two MS. Lists, however, which I have collated have this Rubric as I have printed it.

[1] ובמסורה אחרתי נמסר במקום לא איש בשורה אתה ולכה אין בשורה מוצאת.

תק״כד = § 524.

מְבֻשָּׁל *sodden, occurs twice with Kametz.* This Rubric I have found in the printed Massorah only, on Exod. **12** 9.

תק״כה = § 525.

וְהַבָּשָׂר *and the flesh, occurs three times in the Pentateuch.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 85*b*, on Levit. **7** 19, which I have printed; (II) Orient. 4445, fol. 91*a*; (III) Add. 15,250, fol. 59*a*; (IV) Add. 21,160, fol. 145*b*, all on the same passage, and (V) the printed Massorah Finalis, letter ב, § 310. As the three instances are restricted to the Pentateuch the heading ought more properly to be ג׳ ובתור׳, but the *Vav*, as we have seen, is frequently omitted in such cases. The heading of List III ג׳ ראש׳ פסו׳ is wrong, since one instance only begins the verse (Levit. **7** 19*a*), the other two are in the middle of the verse, as the Rubric which I have printed correctly states it.

תקכ״ו = § 526.

וּבָשָׂר *and flesh, occurs eight times.* Of this popular Massorah I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 70*b*, on Levit. **13** 18, which I have printed; (II) the same MS., Vol. II, fol. 94*a*, on Ezek. **37** 8; (III) the same MS., Vol. II, fol. 226*a*, on Job **10** 11; (IV) the same MS., Vol. II, fol. 284*b*, on Dan. **10** 3; (V) Arund. Orient. 16, fol. 91*b*, on 1 Kings **17** 6; (VI) the same MS., fol. 325*a*, on Job **10** 11; (VII) the same MS., fol. 372*a*, on Dan. **10** 3; (VIII) Add. 15,250, fol. 290*a*, on Ezek. **37** 8; (IX) Add. 15,251, fol. 14*a*, on Gen. **2** 23; (X) the same MS., fol. 185*b*, on 1 Kings **17** 6; (XI) Add. 15,451, fol. 445*b*, on Dan. **10** 3; (XII) Add. 21,160, fol. 322*a*, on Job **10** 11; (XIII) the printed Massorah on Levit. **13** 18, and (XIV) the same on Ezek. **37** 8.

תקכ״ז = § 527.

בְּשַׂר עָרְלָתוֹ *the flesh of his foreskin, is in two instances not preceded by the accusative* אֶת־. Normally when this phrase follows the verb כָּרַת *to cut off*, it is preceded by the accusative particle (Comp. Gen. **17** 11, 14, 23 25). As it is in these two instances only that אֶת־ is absent, the Massorah safeguards the exceptional combination. The design of this Massorah is to militate against the ancient recension which exhibited אֶת־ in both these passages and which the Samaritan text still preserves. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. **17** 24, which I have printed, and (II) on Levit. **12** 3. The latter which heads this Rubric יומל בשר ערלתו ב׳ חס׳ את בליש׳ is interesting, inasmuch as it shows that it is formulated by a different Massorite.

תקכ״ח = § 528.

כִּבְשַׂר *as the flesh of, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 241*b*, on 2 Kings **5** 14, which I have printed, and (II) Arund. Orient. 16, fol. 101*a*, on the same passage.

תקכ״ט = § 529.

מִבְּשָׂרִי *from my flesh, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 2*b*, Gen. **2** 23. In Job **19** 22, which this Rubric gives as the second instance, the received text is וּמִבְּשָׂרִי with the prefix *Vav*. It is remarkable that the catchwords for this passage in this carefully written Codex is מבשרי לא תשבעו without the prefix. The *Vav* in the Rubric which I have printed has been added by mistake to agree with the *textus receptus*.

תק״ל = § 530.

וּמִבְּשָׂרִי *and from my flesh, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 328*a*, on Job **19** 22. It will be seen that the instance which is given in the preceding Rubric, as being without the prefix *Vav*, is here given as with it.

תקל״א = § 531.

בְּשָׂרִים *occurs twice in two different senses.* That is, in Prov. **14** 30 this quinqueliteral is the plural of בָּשָׂר *flesh* and is metonomically used for *the body*, whilst in Prov. **19** 10 it is the plural of שַׂר *prince* with the prefix *Beth*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 249*a*, on Prov. **14** 30, which I have printed; (II) Arund. Orient. 16, fol. 341*b*; (III) Add. 15,251, fol. 390*a*, and (IV) the printed Massorah, all on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217 &c.)

תקל״ב = § 532.

בְּשֶׁת *in shame, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 434*a*, on 2 Chron. **32** 21, which I have printed, and (II) Arund. Orient. 16, fol. 278*a*, on the same passage.

תקל״ג = § 533.

בָּשְׁתָּם *their shame, occurs four times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 215*b*, on Zeph. **3** 19, which I have printed; (II) the same MS., fol. 293*b*, on Ps. **40** 16; (III) the same MS., fol. 301*a*, on Ps. **70** 4; (IV) the same MS., fol. 312*b*, on Ps. **109** 29;

(V) Add. 15,250, fol. 331*b*, on Ps. **70** 4; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. **109** 29.

תקל״ד = § 534.

בַּת־מֶלֶךְ *daughter of a king, is three times thus combined in the Scriptures.* This combination occurs altogether six times. In three instances it is with the prefix *He* before, מֶלֶךְ i. e. בַּת־הַמֶּלֶךְ (2 Kings **11** 2; 2 Chron. **22** 11, 11) and in three it is without the *He*. Hence the Massorah records this variation in the phrase and thus safeguards it against beeing made uniform. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 245*a*, on 2 Kings **9** 34, which I have printed, and (II) Arund. Orient. 16, fol. 105*a*, on the same passage. As it is with the prefix *Vav* in one of the instances (Dan. **11** 6) the heading ought more properly to be בַּת־מֶלֶךְ ב׳ וא׳ וּבַת־ מֶלֶךְ בַּת־מֶלֶךְ נ׳ בליש׳.

תקל״ה = § 535.

בְּבַתּ *in the daughter, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 23*a*, on Gen. **34** 19, which I have printed; (II) the same MS., Vol. II, fol. 268*b*, on Lament. **2** 5; (III) Halle Ochlah Ve-Ochlah, Supplement fol. 130*b*, and (IV) the printed Massorah on Gen. **34** 19. In the printed Massorah, (List IV) this Rubric is headed ב׳ בתרי לישני which is very difficult to explain, since it has the same sense in both passages. As it is absent in all the MS. Lists, it is more than likely that it is due to a later Nakdan who mistook its import. This Rubric forms part of the alphabetical List of the triliteral words which respectively occur twice. (*Vide supra*, letter א, § 233.)

תקל״ו = § 536.

הַבַּת *the daughter, occurs four times . . . . and wherever it denotes the measure Bath it is likewise so.* This triliteral with *Pathach* under the *He* occurs altogether seven times. In the four instances which constitute this Rubric it denotes *daughter* whilst in the other three instances it is the name of a measure (Ezek. **45** 11, 11, 14). It is the latter which is referred to in the second part of this Rubric.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Orient. 2349, fol. 58*a*, on Exod. **1** 22, which I have printed; (II) Arund. Orient. 16, fol. 167*a*, on Jerem. **31** 22; (III) Add. 15,250, fol. 266*b*, on Jerem. **49** 4; (IV) the same MS., fol. 374*a*, on Lament. **2** 13; (V) Add. 15,251, fol. 255*a*, on Jerem. **31** 22; (VI) Add. 21,160, fol. 64*b*, on Exod. **1** 22; (VII) the printed Massorah on the same passage; (VIII) the same on Jerem. **49** 4, and (IX) the same on Lament. **2** 13.

It is remarkable that List I alone gives the second part of this Rubric which makes its import intelligible. The omission of it in all the other Lists leaves the occurence of this triliteral apart from the four instances in question, unexplained. The heading of List VII ד׳ ורנש and that of List IX ד׳ פתח are due to the fact that this triliteral occurs once with *Chateph-Pathach* (Comp. הֲבַת־ Gen. **17** 17).

תקל״ז = § 537.

וּבַתּ *and the daughter, occurs four times at the beginning of a verse.* That is, in contradistinction to the five instances in which this triliteral is in the middle of the verse. (2 Sam. **14** 27; Ezek. **45** 14; Dan. **11** 6, 17; 1 Chron. **2** 49.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 78*a*, on Levit. **22** 12.

תקל״ח = § 538.

בָּנִים וּבָנוֹת, בָּנוֹת וּבָנִים. *Throughout the Scriptures it is* ***sons and daughters*** *except once where it is* ***daughters and sons.*** The normal phrase בָּנִים וּבָנוֹת occurs twenty-seven times (Gen. **5** 4, 7, 10, 16, 19, 22, 26, 30; **11** 11, 13, 15, 17, 19, 21, 23, 25; Deut. **28** 41; 1 Sam. **30** 19; 2 Sam. **5** 13; Jerem. **16** 2; **29** 6, 6; Ezek. **14** 18, 22; **23** 4; 1 Chron. **14** 3; 2 Chron. **28** 8). As it is in one instance that this regular order is abnormally inverted, the Massorah safeguards this solitary exception. This Rubric I have found in the printed Massorah only, on Gen. **5** 4. In the received text, however, 2 Chron. **24** 3 exhibits no exception to the general rule, since here too it is בָּנִים וּבָנוֹת. This Massorah must, therefore, be based upon a recension which had בָּנוֹת וּבָנִים unless we assume with Heidenheim (שום שכל on Gen. **5** 4) that an ignorant Nakdan wrongly formulated this Rubric, that it ought to be כל קריא ויולד בנים ובנות במ״א ויולד בנים ובנות וישא לו יהודית נשים and that it does not denote the inversion of the phrase at all, but refers to the accents. The phrase ויולד בנים ובנות, which occurs altogether eighteen times is in seventeen instances with *Mercha Tipcha* and with *Tipcha Mercha* in the solitary instance of 2 Chron. **24** 3.

תקל״ט = § 539.

בִּבְנוֹת *occurs three times in the Scriptures.* That is, in two instances it is the noun plural construct of בַּת with the prefix *Beth* and denotes *among the daughters of*, whilst in the third instance it is the infinitive construct with the prefix *Vav* signifying *and in the building of* (Ezek. **17** 17).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 22*b*, on Gen. **34** 1, which I have printed; (II) the same MS., Vol. I, fol. 166*a*, on Judg. **14** 3; (III) Arund. Orient. 16, fol. 29*a*; (IV) Add. 15,250, fol. 140*b*; (V) Add. 15,451, fol. 173*a*, all on the same passage, and (VI) the printed Massorah on Gen. **34** 1. The third instance with the query in the List, which I have printed, is manifestly meant for Ezek. **17** 17, though the catchwords are wrong. בבנות ובבנות דיק דיחזקאל הארץ דיחזקאל ought to be. The other five Lists, including List II from the Massorah in the same MS., head this Rubric בנות ב׳ and give the two instances only.

תק״מ = § 540.

כִּבְנוֹת *like the daughters of, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 210*b*, on Micah **1** 8, which I have printed and (II) the same MS., fol. 336*a*, on Job **42** 15.

תקמ״א = § 541.

בְּנוֹתָיִךְ *thy daughters, is three times plene . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, with *Vav* after the *Nun*. This plural noun with the suffix second person singular masculine, without and with the prefix *Vav*, occurs altogether twelve times. In nine instances it is defective (Comp. בְּנֹתַיִךְ Gen. **19** 15; **31** 41; וּבְנֹתַיִךְ Gen **19** 12; Levit. **10** 14; Deut. **28** 32, 53; 2 Sam. **19** 6; Jerem. **48** 46; Amos **7** 17) and in these three instances only is it plene. The Massorah, therefore, safeguards the exceptional orthography and thus excludes the variation in Gen. **31** 31, which is exhibited in the famous Codex Hallali, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 46*a*, on Gen. **31** 31, which I have printed: (II) Arund. Orient. 16, fol. 321*a*, on Job **1** 18; (III) Add. 21,160, fol. 28*b*, on Gen. **31** 31; (IV) the same MS., fol. 319*a*, on Job **1** 18; (V) the printed Massorah on Gen. **31** 31, and (VI) the same on Job **1** 18.

תקמ״ב = § 542.

וּבְנוֹתָיו *and his daughters, is three times plene in the Scriptures.* With the prefixes this plural noun with the suffix third person singular masculine, occurs altogether eight times. It is defective in five instances (Exod. **34** 6; Numb. **21** 29; **36** 2; Deut. **32** 19; Job **1** 3) and plene in three only. Hence the Massorah safeguards the minority. Of this Rubric I collated four List, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 294*a*, on Neh. **3** 12, which I have printed; (II) Add. 15,251, fol. 38*b*, on Gen. **46** 15; (III) Orient. 2349, fol. 46*a*, on Gen. **32** 1, and (IV) the printed Massorah on the same passage.

תקמ״ג = § 543*a—c*.

בְּנוֹתֶיהָ *her daughters*, or *the villages thereof, is five* [six] *times defective . . . . and throughout the Hagiographa it is likewise so except in five instances.*

The three Rubrics marked § 543*a—c* are simply three different recensions of the same Massorah the design of which is to register the variation in the orthography of this expression. This plural noun with the suffix third person singular feminine, without and with the prefix *Vav*, occurs altogether fifty-two times It is defective in twenty-four instances and plene in twenty-eight. As one of the two spellings, however, occurs more frequently in one division of the Bible and one in the other divisions, the Massorah, or rather the different Massoretic Schools, have more or less artificially formulated these occurences in accordance with their respective predominance in the several divisions.

§ 543*a*. ***The Law and the Prophets.*** — In these two divisions this expression occurs altogether thirty times. Here the plene orthography predominates. It occurs twenty-two times[1] and the defective eight times only. Hence the Massorah here

[1] Comp. וּבְנוֹתֶיהָ, בְּנוֹתֶיהָ Josh. **15** 47, 47; **17** 11, 11, 11, 11, 11, 16; **Judg. 1** 27, 27, 27; 1 Sam. **1** 4; **Ezek. 16** 46, 46, 48, 53, 53, 55, 55; **23** 10; **26** 6; **30** 18.

safeguards the exception. Of this form of the Rubric, which is the oldest, I collated five Lists, four in MSS. and one printed: (I) Harley 5710–11, Vol. I, fol. 108*b*, on Numb. **32** 42, which I have printed; (II) the same MS., fol. 149*b*, on Josh. **17** 11; (III) Orient. 4445, fol. 141*b*, on Numb. **21** 25; (IV) Arund. Orient. 16, fol. 19*a*, on Judg. **1** 27, and (V) the printed Massorah on Numb. **21** 32.

As the only three instances which occur in the Pentateuch are uniformly defective (Numb. **21** 25, 32; **32** 42), Lists I, III and V artificially regard this division of the Bible as furnishing one instance, calling it בל אוריית, which with the five from the second division yield the six requisite instances. Hence ה' חם in the headings of Lists I and V, is a clerical error for י' חס. List III, which is the oldest form of the Massorah, correctly heads it בנחיה י' חסרין וסימנהון אוריתא כוליה תנך וכול', whilst List I, which I have printed, simply states at the end that it is likewise defective in the Hagiographa except in six instances. Lists II, III, IV and V append these six passages.

§ 543*b*. ***The Hagiographa.*** — This Rubric, which is from Harley 5710—11, Vol. I, fol. 156*a*, on Judg. **1** 27, registers the plene instances in the Hagiographa. In this division this expression occurs altogether twenty-two times. Here the defective orthography is the rule and the plene the exception. The former occurs sixteen times[1] and the latter six times only. Here, therefore, the Massorah safeguards the reverse, which is the minority. The necessity for safeguarding these variations arises from the fact that the two different spellings occur in one and the same verse. Thus in 1 Chron. **7** 29, where it occurs four times, it is twice defective and twice plene. In 2 Chron. **13** 19, where it occurs three times, it is twice plene and once defective, whilst in 2 Chron. **28** 18, it is three times plene and once defective. In the heading of this Rubric the expression בקרי is manifestly a clerical error for בכתי.

§ 543*c*. This recension of the Rubric, which is from Arund. Orient. 16, fol. 342*b*, on 1 Chron. **7** 29, is the most simple and correct. It gives the three divisions of the Bible in the inverse order, beginning with the Hagiographa and ending with the Law. Like § 543*b*, and the other Lists which mention the Hagiographa, it emphatically states that in this division of the Bible there are six plene instances only, and duly enumerates the six. Accordingly 1 Chron. **2** 23 and the third instance in 2 Chron. **28** 18, which are plene in my edition of the Bible in common with other editions, must be defective.

[1] Comp. וּכְנֹתֶיהָ Neh. **11** 25, 25, 27, 30, 31; 1 Chron. **2** 23; **7** 28, 28, 28, 28, 29, 29; **8** 12; **18** 1; 2 Chron. **13** 19; **28** 18.

תקמ"ד = § 544.

וּבִבְנוֹתֶיהָ *and in her daughters,* or *villages, occurs four times, twice plene and twice defective.* As this expression, which occurs four times, is spelt in two different ways, the Massorah safeguards the variation in the spelling in the respective passages.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 300*a*, on Neh. **11** 28, which I have printed; (II) Arund. Orient. 16, fol. 27*b*, on Judg. **11** 26; (III) Add. 15,251, fol. 145*b*, on the same passage, and (IV) the printed Massorah Finalis, letter ב, § 239. List II alone indicates which two of the four instances are plene. After giving the catchwords for the two passages in Judg. **11** 26 it adds אילי' ב' מל'.

תקמ"ה = § 545.

מִבְּנוֹתֵינוּ *of our daughters, is four times plene.* That is, with different prefixes. This plural noun with the suffix first person without and with prefixes, occurs altogether twelve times. It is defective in eight instances (Gen. **34** 9, 16, 21; Jerem. **35** 8; Neh. **5** 2, 5, 5; **10** 31) and plene in four only. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 172*a*, on Judg. **21** 7, which I have printed; (II) Arund. Orient. 16, fol. 34*a*; (III) Add. 15,250, fol. 145*a*; (IV) Add. 15,251, fol. 151*a*, all on the same passage, and (V) the printed Massorah on Ps. **144** 12. List V alone has the correct heading ד' מל' בליש', since these instances include the plural form with the different prefixes.

תקמ"ו = § 546.

בְּנֹתֵיהֶם *their daughters, is five times defective.* That is, without and with prefixes, this plural noun with the suffix third person plural, which occurs altogether fifteen times, is in these five instances only, defective in contradistinction to the ten passages where it is plene (Comp. Judg. **3** 6, 6; 2 Kings **17** 17. Jerem. **3** 24; **32** 35; Ezek. **23** 47; **24** 25; Ps. **106** 37, 38; 2 Chron. **31** 18). This Massorah, therefore, excludes the variation which is exhibited in several MSS. and early editions in Ezek. **23** 47, as may be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 120*b*, on Deut. **12** 31, which I have printed; (II) Arund. Orient. 16, fol. 55*b*, on 1 Sam. **30** 3; (III) the same MS., fol. 152*a*, on Jerem. **7** 31; (IV) the same MS., fol. 159*a*, on Jerem. **19** 9; (V) Add. 15,250, fol. 163*b*, on 1 Sam. **30** 3; (VI) Add. 15,251, fol. 112*a*, on Deut. **12** 31; (VII) the same MS., fol. 167*b*, on 1 Sam. **30** 3; (VIII) Add. 15,451, fol. 129*b*, on Deut. **12** 31, and (IX) the printed Massorah on the same passage. It is instructive to note that though this Rubric includes בְּנֹתֵיהֶם without and with the prefix none of the headings have the expression בליש'.

תקמ"ז = § 547.

סימן בְּתוּלוֹת. Sign for the orthography of בְּתוּלוֹת throughout the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 187*a*, on Ps. **45** 15, which I have printed; (II) Arund. Orient. 16, fol. 321*a*, on Ps. **148** 12; (III) Add. 9401, fol. 78*a*, on Exod. **22** 16, and (IV) the printed Massorah on Ps. **148** 12.

To understand this Massorah in its different forms as exhibited in the several Lists, it is necessary to remark that this noun plural, without and with the prefix *He,* which occurs altogether thirteen times, is spelt in four different ways. In four instances, apart from the three in Esther, which are regarded by the Massorah as one, that is, in seven instances, it is the three entirely plene or with both *Vavs* i. e. הַבְּתוּלוֹת, בְּתוּלוֹת (Isa. **23** 4; Ps. **45** 15; **148** 12; Esther **2** 2, 17, 19). In five instances it is without the second *Vav* i. e. הַבְּתוּלֹת, בְּתוּלֹת (Exod. **22** 16; 2 Sam. **13** 18; Ezek. **44** 22; Amos **8** 13; Lament. **2** 10). In one instance it is בְּתֻלוֹת without the first *Vav* (Zech. **9** 17) and in one בְּתֻלֹת without both *Vavs* or entirely defective (Lament. **5** 11).

List I. — According to this analysis List I, which I have printed, duly records the three entirely plene instances apart from Esther, simply refers to Esther as exhibiting the same spelling without specifying the number and states that with the solitary exception in Zech. **9** 17, it is without the second *Vav* in all other passages without giving the number or catchwords. The fault of this Rubric is that it ignores the one instance in Lament. **5** 11 which, as we have seen, is entirely defective.

List II. — This List exhibits quite a different arragement. It states that this plural noun is always defective or is without the second *Vav* except in four instances, counting Esther as one, that in Zech. **9** 17 the Palestinians read it entirely plene whilst the Babylonians read it with one *Vav,* and that in Lament. **5** 11, it is entirely defective.[1]

List III. — Still more different is this List. It states that this plural noun is always written without the second *Vav* except in two instances where it is entirely plene, viz. Isa. **23** 4 and Ps. **45** 15; that it is likewise so throughout Esther; that in Zech. **9** 17 the Babylonians read it entirely plene and the Palestinians write it without the second *Vav* and that in Lament. **5** 11 it is entirely defective.[2]

List IV. — Perfectly unintelligible is this Rubric in the printed Massorah (List IV). The Nakdan who manipulated it mistook its import. It states that this plural noun varies four times in its letters, that the four instances are Isa. **23** 4; Ps. **45** 15, where it is without the first *Vav;* Lament. **5** 11 where it is without both *Vavs* and Zech. **9** 17 where it is with both *Vavs;* and that throughout Esther it is likewise with both *Vavs.* On comparing this statement with the analysis as well as with the contents of the other three Lists, the wonder is that Jacob b. Chayim simply took exception to Ps. **45** 15 being here given without the first *Vav* and that he did not point out the muddle of the whole Rubric.[3]

[1] בתולת הבתולות כל' חס' במ"ד מל' וסימ' לא חלתי ולא ילדתי רוממתי בתולות, בתולות אהריה רעוהיה, בתורים תם בתולות, וכל מגלת אסתר דכו' מל': יין ינובב בתולות בתרי ויי למערבאי ולמדינחאי בחר, נשים בציון ענו בתלת חס' דחס'.

[2] בתולת הבתולות כל' כת' כן בם"ב מל' דמל' וסימ' לא חלתי, בתולות אהריה רעוהיה, וכל מגלת אסתר דכו' מל'; ותירוש ינובב בתולות למדינחאי מל' דמל' למערבא' בתולת כת', נשים בציון ענו בתלת כת'.

[3] בתולות ד' משניין באתיהון וסימ' לא חלתי ולא ילדתי, לרקמות תובל למלך בתולות כתיב' חס' ויו קדמא, ואי חס' דחס' נשים בציון ענו, ואי מל' דמל' ותירוש ינובב בתולות, וכל מגילת אסתר בתולות כתי' מל': — ומלשון זה המסורת יש לי להוכיח אני הצעיר המאסף כי דין בתולות דמסורא דידן בתולת כתי' חס' ו' בתרא דוק ותשכח וקחינא בהאי דוכתי' הכי לפי שבכל הספרים שהיו לפני בתולי' דידן דמזמור' היה מל' דמל' ולדעת הספרה לא יתכן ובספר אחד היה נמסר על הדין דידן ד' מל':

Letter Gimel.

א = § 1.

ג. — The first part of this Rubric, which registers the number of times *Gimel* occurs in the Bible, is taken from the alphabetical Poem given above, letter א, § 224. The second part, which records the number of times *Gimel* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico critical edition of the Bible.* Part I, chap. VII, pp. 110, 111.

ב = § 2.

ג. — The three instances in which *Gimel* has four *Tāgin* are given in the *Vitry Machsor,* Add. 27,021, Vol. II, fol. 209*a*—215*a*, which I have printed in *the Massorah*, letter ח, § 25, Vol. II, pp. 680—701.

ג = § 3*a*—*b*.

ג. The two fragments which record unique words beginning with *Gimel* are respectively from Arund. Orient. 16, fol. 110*a*, on 2 Kings **15** 25, and the same MS., fol. 196*a*, on Ezek. **45** 9. Since the publication of this Rubric I found two other fragments in the ancient Codex Orient. 4445. One is fol. 56*b*, on Exod. **15** and consists of nine such expressions and one fol. 98*b*, on Levit. **19** 9, gives eleven words. The latter exhibits the first part of the alphabet.

ד = § 4.

ג. This List of words beginning with *Gimel* which respectively occur once only, I have compiled myself and arranged alphabetically. The necessity for such a List I have described in letter א, § 12. (*Vide supra,* p. 4.) I need not repeat here the difficulty in collating and arranging upwards of forty-two forms which are unique, or apologise for the mistakes which have crept into this first attempt. Those who have been engaged in a similar task will readily forgive mistakes. The following I have detected since this Rubric has been published:

Omissions:

Deut.	33 14	גֶּרֶשׁ	Ps.	145 12	גְּבוּרֹתָיו
Lament.	2 14	גֵּרַשׁ	Josh.	5 9	גִּלְגָּל קְמֹ

The following words occur more than once:

גִּבֹּר, גִּדַּל, גִּיל, גֵּרַשׁ

ה = § 5.

ג. *An alphabetical List of words ending with Gimel which respectively occur once only.* This List I compiled and arranged alphabetically in accordance with the last letter but one. For the necessity of such a List see letter א, § 12. The following are some corrections:

Omissions:

1 Chron.	12 1	לְצִיקְלָג	1 Sam.	22 8	לְרִיתִ
1 Sam.	27 6	צִקְלָג	1 Chron.	12 20	צִיקְלָג

The following words occur more than once:

תַּשִּׁית, פֶּלֶג, סֶתֶת

ו = § 6.

גְּאוֹדָה *splendour, pride, occurs five times.* This Rubric I have found in the printed Massorah Finalis only, letter ג, § 4.

ז = § 7.

בִּגְאוֹדָה *in pride, occurs twice.* This Rubric too, I have found in the printed Massorah only, on Ps. **31** 19.

ח = § 8.

גְּאוֹן *splendour, pride, occurs three times in the Scriptures.* That is, in contradistinction to the twenty-three instances where this quadriliteral occurs with *Sheva* under the *Gimel,* being in the construct.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 79*b*, on Ezek. **16** 49, which I have printed; (II) the same MS., Vol. II, fol. 240*a*, on Job **40** 10; (III) Arund. Orient. 16, fol. 335*a*, on the same passage; (IV) the same MS., fol. 342*a*, on Prov. **16** 18; (V) Add. 15,250, fol. 357*a*, on Job **40** 10; (VI) Add. 15,451, fol. 315*b*, on Ezek. **16** 49, and (VII) the printed Massorah on the same passage. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra,* letter ו, § 73.)

ט = § 9.

גָּאַל *redeem, occurs three times and is defective . . . . and wherever it is the participle it is likewise defective except in two instances in the Prophets and the Hagiographa.*

The design of this Massorah is to show where this triliteral, which is both the infinitive absolute and the participle active, remains a triliteral. As infinitive (גָּאֹל) it continues a triliteral or is defective in all the three instances in which it occurs. As participle, however, (גֹּאֵל) in which capacity it occurs altogether nineteen times, it ceases to be a triliteral or is plene (גּוֹאֵל) in one instance only. The declaration in the second part of this Rubric that it is plene in two instances, is due to the fact that it includes one instance with the prefix *He* (Ps. **103** 4; *vide infra,* letter ג, § 12), which it indicates by the term בלישנ׳.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 99*a*, on Levit. **27** 13, which I have printed; (II) Orient. 2348, fol. 109*a*, on the same passage, and (III) the printed Massorah also on the same passage. List III has not the second part of this Rubric.

י = § 10.

לִגְאוֹל *to redeem, is twice plene.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 260*a*, on Ruth **4** 6, which I have printed, and (II) Arund. Orient. 16, fol. 284*a*, on the same passage. It will be seen that both these Rubrics emphatically state that this Kal infinitive construct with the prefix *Lamed,* which occurs twice, is plene in both instances. As we are distinctly told in the official List of variations between the Easterns and Westerns that according to the Palestinians it is לִגְאֹל both in the *Kethiv* and *Keri* and that the Babylonians read לִגְאוֹל plene in Ruth **4** 6, it is evident that this Massorah follows the Babylonian recension and that it was formulated at a time when the two Schools of textual redactors were not as yet so strictly divided.

יא = § 11.

גְּאָל *redeem thou, occurs twice and in this book, once with Kametz and once with Pathach.* That is, in Ruth where it occurs twice this imperative masculine singular has two different vowel points. Hence the Massorah safeguards the variation. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 260*a*, on Ruth **4** 4. It is part of the alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach.* (*Vide infra,* letter ג, §§ 600, 602, Vol. II, pp. 307, 309.)

י"ב = § 12.

גּוֹאֵל *redeemer, is three times plene in this form.* That is, without and with the prefix *He*. Of this Rubric I collated two separate Lists: (I) Harley 5710—11, Vol. II, fol. 28*a*, on Isa. **59** 20, which I have printed, and (II) the printed Massorah on Gen. **48** 16. The third instance in the List which I have printed, is the imperative גֹּל from גָּלַל *to roll* and does not belong to this Rubric. It has manifestly been added by a later Nakdan who mistook the import of this Massorah and who altered the ב in the heading into ג to correspond to the number of the instances recorded by him. This is not only confirmed by the independent List II, but by the second part of Rubric 9, where it constitutes the second part of that Massorah.

י"ג = § 13.

גֹּאֲלָם *their redeemer, occurs twice, once at the beginning of a verse and once at the end.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 67*b*, on Jerem. **50** 34.

י"ד = § 14.

גֹּאֲלָם חָזָק *their redeemer is strong, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Prov. **23** 11.

ט"ו = § 15.

נְגֹאֲלוּ *they were defiled, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 144*a*, on Isa. **59** 3.

ט"ז = § 16.

גָּבֵךְ *thy vault,* or *arched cell, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 277*b*, on Ezek. **16** 31.

י"ז = § 17.

גֵּבִי *locusts, occurs twice, once it is defective and with Pathach, and once it is plene and with Kametz . . . . . the latter is plene and with Kametz.* As this expression, which occurs twice only, is spelt differently in each passage, the design of the Massorah is to safeguard the variation in the orthography. This Rubric I have found in the printed Massorah only, of which there are two Lists: (I) the Massorah Finalis, letter נ, § 8, which I have printed, and (II) the Massorah on Amos **7** 1. I have also given this Rubric below נ, § 91.

י"ח = § 18.

גָּבַהּ *he was lifted up,* or *exalted, occurs five times in the Scriptures.* That is, in contradistinction to the triliteral גָּבַהּ the construct of the adjective גָּבֹהַּ which occurs twice and to the adjective גָּבֹהַּ which occurs eighteen times as well as to the noun גֹּבַהּ which occurs three times. (*Vide infra,* letter נ, § 20.)

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 88*a*, on Ezek. **28** 2, which I have printed; (II) the same MS., Vol. II, fol. 165*a*, on 2 Chron. **26** 16; (III) the same MS., Vol. II, fol. 169*a*, on 2 Chron. **32** 25; (IV) the same MS., Vol. II, fol. 217*a*, on Ps. **131** 1; (V) Arund. Orient. 16, fol. 184*b*, on Ezek. **28** 2; (VI) the same MS., fol. 273*b*, on 2 Chron. **26** 16; (VII) Add. 15,251, fol. 282*a*, on Ezek. **28** 2; (VIII) the same MS., fol. 344*a*, on 2 Chron. **32** 25, and (IX) the printed Massorah on Ezek. **28** 2.

י"ט = § 19.

הַגְבַּהּ *exalt thou,* or *to make high, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 180*b*, on Ezek. **21** 31, which I have printed, and (II) the printed Massorah on the same passage.

כ' = § 20.

גֹּבַהּ *height, occurs three times and is defective.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah on Prov. **16** 18, which I have printed; (II) the same on Job **22** 12, and (III) Harley 5710—11, Vol. II, fol. 250*a*, on Prov. **16** 18, which adds at the end והגבה אמה אחת which does not occur and is evidently intended for וְגֹבַהּ אַמָּה אַחַת Ezek. **40** 42; but וְגֹבַהּ occurs twice (Comp. Ezek. **1** 18).

כ"א = § 21.

כְּגֹבַהּ *like the height,* or *exaltation, occurs twice in the Scriptures.* The design of this Massorah is to militate against the reading בְּגֹבַהּ with the prefix *Beth* instead of *Caph* in Ps. **10** 4, which is exhibited in several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible, and which is regarded as preferable.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176*a*, on Ps. **10** 4, which I have printed; (II) Add. 15,251, fol. 299*a*, on Amos **2** 9, and (III) the printed Massorah on Ps. **10** 4.

כ"ב = § 22.

וְגֵבֶל *and the border, is three times defective.* With the prefix *Vav* this noun occurs altogether eighteen times. It is plene in fifteen instances (וּגְבוּל Numb. **34** 6, 6; Josh. **12** 4; **13** 11, 23; **15** 5, 5, 12, 12, 47; **17** 9; **22** 25; Judg. **1** 36; Ezek. **40** 12; **47** 17) and defective in three only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 113*a*, on Deut. **3** 16, which I have printed; (II) Orient. 2348, fol. 134*b*, on the same passage, and (III) Orient. 2349, fol. 124*b*, also on the same passage.

כ"ג = § 23.

הַגְּבֶל *the border, is four times defective.* With the prefix *He* this noun occurs altogether forty-eight times. As it is plene (הַגְּבוּל) in forty-four instances and defective in four only, the Massorah safeguards the exceptions. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Numb. **34** 8, which I have printed, and (II) Orient. 4445, fol. 156*a*, on the same passage. The latter heads it ה' and includes מִגְּבֶל Numb. **21** 13.

כ"ד = § 24.

גְּבֶל *border, is seven times defective in this form.* That is, without and with different prefixes. This Massorah embraces all the passages in the Bible in which this noun without the suffixes is defective. Hence it not only includes the instances contained in the two preceding Rubrics, but the passage where it is without any prefix (גְּבֶל 2 Sam. **21** 5) and the one where it is with the prefix *Mem* (מִגְּבֶל Numb. **21** 13).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 95*a*, on Numb. **21** 13, which I have printed; (II) the same MS., fol. 132*a*, on Josh. **13** 27; (III) Harley 5710—11, Vol. I, fol. 147*a*, on the same passage; (IV) Arund. Orient. 16, fol. 10*b*, also on the same passage; (V) Add. 15,451, fol. 154*b*, also on the same passage; (VI) Add. 21,160, fol. 224*b*, on Numb. **21** 13, and (VII) the printed Massorah on the same passage. Though the List which I have printed (List I) states in the heading that there are nine such instances, it enumerates eight only, omitting Numb. **34** 8, but as this is given in all the other Lists there can hardly be any doubt that its omission is due to a clerical error.

כ"ה = § 25.

גְּבֶלְךָ *thy border, occurs three times.* That is, with *Segol* under the *Lamed* which is due to its pausal accent. In the other four instances where this noun with the suffix second person singular masculine occurs it is with *Sheva* under the *Lamed* (Comp. גְּבָלְךָ Exod. **23** 31; Deut. **12** 20; **16** 4; **19** 8). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Numb. **20** 17, which I have printed, and (II) British Museum Orient. 2349, fol. 113*a*, on the same passage. It is remarkable that both Lists omit Exod. **34** 24. Is it because the Massorite designed to record the three instances only in which it is with *Soph-Pasuk* and hence omitted Exod. **34** 24 because it is here with *Athnach?*

כ"ו = § 26.

גְּבוּלְךָ *thy border, is three times plene in the Pentateuch.* That is, with *Vav* after the *Beth* in contradistinction to the instances in which it is defective recorded in the preceding Rubric. Of this Rubric I collated five Lists, three in MSS. and two printed:

(I) Orient. 2348, fol. 149*a*, on Deut. **28** 40, which I have printed; (II) Orient. 2349, fol. 139*a*, on the same passage; (III) Add. 15,251, fol. 94*b*, on Numb. **20** 16; (IV) the printed Massorah on Exod. **7** 27, and (V) the same on Deut. **28** 40. As all these Lists include Exod. **7** 27, where it is גְּבוּלֶךָ with *Shera* under the *Lamed* it is evident that the design of the Massorah is to emphasise the fact that in these instances this noun is with *Vav* after the *Beth* irrespective of the vowel-point under the *Lamed*. This is confirmed by the Massorah Parva in Add. 21,160 and in Jacob b. Chayim's edition on Exod. **7** 27 which remarks גּ׳ מל׳ בתו׳ בלישׁ׳.

כ״ז = § 27.

גְּבוּלֶךָ *thy border, occurs twice.* That is, with the suffix second person singular feminine in contradistinction to the eleven instances in which it is masculine. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 321*a*, on Ps. **147** 14, which I have printed, and (II) Add. 15,250, fol. 346*b*, on the same passage.

כ״ח = § 28.

גְּבֻלוֹ *his border, is five times defective.* That is, this noun with the suffix third person singular masculine without and with the prefix *Beth*.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710–11, Vol. I, fol. 14*a*, on Gen. **23** 17, which I have printed; (II) Arund. Orient. 16, fol. 27*a*, on Judg. **11** 20; (III) the same MS., fol. 195*a*, on Ezek. **43** 12; (IV) Add. 15,250, fol. 139*a*. on Judg. **11** 20; (V) the same MS., fol. 294*a*, on Ezek. **43** 12; (VI) Add. 15,451, fol. 16*a*, on Gen. **23** 17; (VII) Add. 21,160, fol. 12*a*, on the same passage; (VIII) the same MS., fol. 225*a*, on Numb. **21** 23, and (IX) the printed Massorah on Gen. **23** 17. It is remarkable that the List which I have printed (List I) makes up the five instances by giving Josh. **18** 5, which is plene in the received text, instead of Numb. **21** 23, which is defective. As all the other eight Lists, however, reverse it, giving Numb. **21** 23 and omitting Josh. **18** 5, the Rubric which I have printed must either be based upon a different recension of the text which is not unfrequently the case with the Massorah in this Model Codex, or this inversion is due to a clerical error. Lists III, V and IX head this Rubric more precisely גבלו בגבלו ה׳ חסר׳.

כ״ט = § 29.

גְּבֻלְכֶם *your border, occurs three times, twice defective and once plene.* As this noun with the suffix second person plural masculine, which occurs three times only, is differently spelt, the Massorah safeguards the variation against being made uniform. On referring to the notes in Josh. **1** 4 and Amos **6** 2 in my edition of the Bible, the necessity for protecting the orthography will be apparent. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 130*a*, on Deut. **11** 24, which I have printed; (II) Orient. 2348, fol. 140*a*, on the same passage; (III) Add. 21,160, fol. 272*a*, also on the same passage, and (IV) the printed Massorah Finalis, letter נ, § 16. As one of the instances is with the prefix *Mem* (מִגְּבֻלְכֶם Amos **6** 2) the heading ought more properly to be גבלכם נ׳ בלישׁ׳.

ל׳ = § 30.

גְּבֻלֹת *borders, is twice defective in this form.* That is, in the plural form, without and with the prefix *Beth* it is in two instances entirely defective, or without either *Vav*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 151*b*, on Deut. **32** 8, which I have printed, and (II) Orient. 2349, fol. 141*b*, on the same passage.

ל״א = § 31.

גְּבֻלֹת *borders.* To understand the conflicting statements with regard to the orthography of this word it is necessary to remark that this plural noun which occurs altogether five times, four times without the prefix and once with the prefix *Beth*, is spelt in four different ways as follows:

(1) גְּבֻלֹת entirely defective occurs twice and the two instances are given in the preceding Rubric. This is attested by Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,160 &c.

(2) In one instance it is גְּבוּלוֹת entirely plene (Ps. **74** 17). This is the spelling in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

(3) In one it is גִּבְלוֹת without the first *Vav* (Job **24** 2), as it is in Orient. 2201 first hand; Arund. Orient. 16, with the Massorah Parva against it ל׳ כת׳ כן; Add. 15,250; Add. 15,251; Add. 21,160, with the Massorah Parva against it ל׳ כת׳ כן. In Orient. 2201 second hand, however, and in Harley 5710—11 it is גְּבוֹלוֹת without the second *Vav* and the Massorah Parva in the latter remarks on it ל׳ כת׳ כן.

(4) In one it is גְּבוֹלוֹת without the second *Vav* (Isa. **10** 13). This is the reading in St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

These data will explain the import of the following five Lists, three in MSS. and two printed, which I have collated of this Rubric: (I) Harley 5710–11, Vol. I, fol. 108*b*, on Numb. **32** 33, which I have printed; (II) Arund. Orient. 16, fol. 329*b*, on Job **24** 2; (III) Add. 21,160, fol. 248*b*, on Numb. **32** 33; (IV) the printed Massorah on Numb. **32** 33, and (V) the same on Ps. **74** 17.

It will be seen that List I, which I have printed, omits the Job instance altogether which is the only one that is the subject of a various reading.

List II disposes of the five instances as follows (1) גְּבֻלֹת entirely defective, one Deut. **32** 8; (2) גְּבוּלוֹת entirely plene, one Ps. **7** 4; (3) גִּבְלוֹת without the first *Vav* Numb. **32** 33; Job **24** 2, and (4) גְּבוֹלוֹת without the second *Vav*, one Isa. **10** 13.[1] It will thus be seen that Numb. **32** 33, which List I gives as one of the two entirely defective instances, is here given with the second *Vav* contrary to the MSS.

List III exhibits all the four different spellings in accordance with the MSS. in the following order: two entirely defective (Numb. **32** 33; Deut. **32** 8); one defective of the second *Vav* (Isa. **10** 13) one defective of the first *Vav* (Job **24** 2) and one entirely plene (Ps. **74** 17).[2]

List IV. — In this List, which is couched in less artificial language, the orthography of the five instances is thus described: two entirely defective (Numb. **32** 33; Deut. **32** 8), one entirely plene (Ps. **74** 17) and two defective of the first *Vav* (Isa. **10** 13; Job **24** 2).[3] Accordingly Isa. **10** 13 which has the first *Vav* and is defective of the second *Vav* in Lists I and II in harmony with all the MSS. is here reversed. The addition at the end of this List, which states that in all the other instances apart from these five it is גְּבוֹלוֹת without the second *Vav*, is due to an ignorant Nakdan who probably wanted words to fill up a line, since this plural noun without suffixes does not occur outside these five passages.

List V. — Though differently arranged, this List gives the orthography of the five instances exactly the same as List III, but in the following order: one entirely plene (Ps. **74** 17) two without the first *Vav* (Isa. **10** 13; Job. **24** 2) and two entirely defective (Deut. **32** 8; Numb. **32** 33). It has also at the end the same misleading addition which List III has.[4] The printed Massorah also gives the two instances without the first *Vav* in a separate Rubric on Job **24** 2, which entirely agree with those given in Lists III and IV.[5] Jacob b. Chayim refers to the Massorah on Ps. **74** for the entire Rubric.

1 הארץ לעריה בִּגְבֻלוֹת כת׳, יצב גבלת עמים חס׳ דחס׳, ואסיר גבולת עמים כת׳, אתה הצבת כל גבולות כת׳, גבלות ישיגו גבלות כת׳.

2 הארץ לעריה בגבלת, יצב גבלת עמים כתי׳ חס׳ דחס׳, ואסיר גבולת עמים גבולת כתי׳, גבלות ישיגו עדר גזלו גבלות כתי׳, וכל גבולות ארץ כל דמל׳.

3 לעריה בגבלת ערי הארץ, יצב גבלת עמים חס׳ דחס׳, אתה הצבת כל גבולות מל׳ דמל׳, וב׳ גבלות כתיב חסר ו״ו קדמא וסי׳ ואסיר גבלות עמים, גבלות ישיגו עדר, ושאר׳ גבולת כתיב חסר ו״ו תניין.

4 גבולות ל׳ מל׳ דמל׳ אתה הצבת, וב׳ גבלות כתיב וסי׳ ואסיר גבלות עמים, גבלות ישיגו, וב׳ חס׳ דחס׳ וסי׳ יצב גבלת עמים. ויתן להם משה לבני גד דמטות, ושארא גבולת כתיב חס׳ ו״ו בתרא.

5 גבלות ב׳ כתי׳ כן וסימ׳ ואסיר גבלות עמים, גבלות ישיגו: ועיין בתלים סימן ע״ד.

ל״ב = § 32.

לִגְבֻלֹתֶיהָ *with the borders* or *coasts thereof, occurs four times in the Scriptures.* The two instances in Numbers are defective and the two in Joshua have *Vav* after the *Beth*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5720—11, Vol. I, fol. 150*b*, on Josh. **19** 49, which I have printed; (II) Orient. 4445, fol. 156*b*, on Numb. **34** 2; (III) Arund. Orient. 16, fol. 14*a*, on Josh. **19** 49; (IV) Orient. 2349, fol. 121*b*, on Numb. **34** 2, and (V) the printed Massorah on the same passage. List II, which exhibits the oldest form of this Massorah, rightly adds at the end that the instances in the Pentateuch are defective and those in Joshua are plene

(אוריתא לנבלתיה כתבין, יהושע לנבולתיה כח׳). The same addition is given in **Lists** III, IV and V. This explains the import of the enigmatical **addition** at the end of the Rubric, which I have printed and **which** ought to be נראה לי דאילין ב׳ בתור׳ חס׳ וב׳ בנביאים מל׳, the Scribe **having** carelessly omitted חס׳ after בתור׳ and מל׳ after בנביאים.

ל״ג = § 33.

גֶּבַל *Gebal, occurs twice, once with Kametz and once with Pathach.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 184*a*, on Ezek. **27** 9, which I have printed, and (II) the printed Massorah on Ps. **83** 8. These two instances are part of the alphabetical List of words which respectively occur twice, once with *Pathach* and once with *Kametz*. (*Vide infra*, letter ג, § 595, Vol. II, p. 307).

ל״ד = § 34.

גִּבְעָה, הַגִּבְעָה *a hill, the hill,* or *Gibeah.* Whether as a noun denoting *hill* which occurs eleven times without the prefix *He* and three times with it, or as the proper name of a place in which sense it occurs about forty-seven times, it is always גִּבְעָה with *He*, except once where it is גִּבְעָא with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 131*b*, on 1 Chron. **2** 49. This exceptional expression forms part of the Rubric, recording ten words ending with *Aleph*, which respectively occur once only. (*Vide supra*, letter א, § 21*a*).

ל״ה = § 35.

גִּבּוֹר, *In three instances in which the textual reading is* גִּבּוֹר *the singular, the Sevir* or *extra-official reading, is* גִּבּוֹרֵי *the plural.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 159*a*, on 2 Chron. **17** 16. Against the catchword עֵרֶךְ the reference should be 2 Chron. **13** 3 and not **13** 16.

ל״ו = § 36.

גִּבֹּר *mighty, is three times defective in this form.* That is, this adjective, without and with the prefix *He*, which occurs altogether about forty-eight times, is defective in these three instances only. The safeguarding of this exceptional, but primitive orthography, was all the more necessary since the two modes of spelling occur in two clauses of the same verse (Gen. **10** 9*a* and *b*). This Rubric I have found in the printed Massorah only, on Gen. **10** 8.

ל״ז = § 37.

וְגִבּוֹר *and mighty, occurs three times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 205*b*, on Amos **2** 14, which I have printed, and (II) the printed Massorah Finalis, letter נ, § 23.

ל״ח = § 38.

מִגִּבּוֹר *from,* or *than the mighty, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 342*b*, on Prov. **16** 32.

ל״ט = § 39.

גִּבֹּרִים *mighty man, is seven times defective.* This plural noun, without and with the prefix *Caph*, occurs altogether twenty-one times. It is plene in fourteen instances[1] and defective in seven only. Hence the Massorah safeguards the minority. By fixing the number of גִּבֹּרִים at seven, this Massorah excludes the textual reading, or *Kethiv* in 2 Sam. **23** 9 for which the official reading, or *Keri* substitutes הַגִּבֹּרִים.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 143*b*, on Josh. **10** 2, which I have printed; (II) the same MS., Vol. II, fol. 252*b*, on Prov. **21** 22; (III) Arund. Orient. 16, fol. 7*b*, on Josh. **10** 2; (IV) the same MS., fol. 349*b*, on Cant. **3** 7; (V) Add. 15,451, fol. 151*b*, on Josh. **10** 2; (VI) the printed Massorah on the same passage, and (VII) the same on Cant. **3** 7.

With the exception of List II, which omits Prov. **21** 22 and which is manifestly due to the carelessness of the Scribe, all the other six Lists enumerate the same seven instances in identically the same order. As the catchwords אִישׁ נִפְלוֹ may refer either to 2 Sam. **1** 25 or 27, since it is followed by the noun in question in both these verses, it is at first difficult to decide which of the two instances is here meant. The following collation of the Standard Codices, however, is conclusive. In verse 25 it is not only גִּבֹּרִים defective in Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c., but the Massorah Parva in Arund. Orient. 16 and Add. 15,250 emphatically states that it is one of the seven defective instances (ז׳ חס׳), whilst all these Codices have it גִּבּוֹרִים plene in verse 27. Accordingly 2 Sam. **1** 25 against the catchwords in the List which I have printed, ought to be 2 Sam. **1** 25. As one of the instances is with the prefix *Caph* the heading ought more properly to be ז׳ חס׳ בלישׁ though none of the Lists have it.

And wherever it is with the prefix He (הַגִּבֹּרִים) *it is likewise defective except in six instances.* Of this part of the Rubric I collated eleven Lists: (I) Harley 5710—11, Vol. I, fol. 143*b*, on Josh. **10** 2 where it is the second part of this Massorah; (II) Arund. Orient. 16, fol. 7*b*, on the same passage where it is also the second part of this Massorah and the following nine Lists where this part is given as an idependent Rubric; (III) Arund. Orient. 16, fol. 76*b*, on 1 Kings **1** 8; (IV) the same MS., fol. 204*b*, on Joel **4** 9; (V) the same MS., fol. 245*b*, on 1 Chron. **11** 19; (VI) the same MS., fol. 344*b*, on Prov. **21** 22; (VII) Add. 15,250, fol. 180*a*, on 1 Kings **1** 8; (VIII) Add. 15,251, fol. 320*a*, on 1 Chron. **11** 19; (IX) Add. 15,451, fol. 377*a*, on Joel **4** 9; (X) the printed Massorah on the same passage, and (XI) the same on 1 Chron. **11** 19.

With the prefixes *He* and *He Vav*, where this plural noun occurs altogether twenty-four times, the reverse is the case; it is defective in seventeen instances[1] and plene in seven only. Here, therefore, the defective is the rule and the plene is the exception. Hence the Massorah here safeguards the exceptional orthography. It will be seen that the List, which I have printed (List I) states in the heading that there are six such plene instances only and duly enumerates six, omitting 1 Chron. **28** 1. But as it is given in all the ten Lists and, moreover, as the headings of these Lists are ז׳ מל׳, there can hardly be any doubt that the omission is due to a clerical oversight and that the Nakdan altered the ז׳ in the heading into ו׳ to agree with the contents of the List. It is remarkable that both the Lists in the printed Massorah (Lists X and XI) omit Joel **4** 9 and make up the seven instances by giving כמגדל דוד צוארך Cant. **4** 9 which is contrary to all the MS. Lists. That the Canticle passage is a later addition to make up for the omission of the Joel passage is certain. Not only does the printed Massorah Parva on Joel **4** 9 state that it is one of the seven plene instances (ז׳ מל׳), but List X is on this very passage. The reference 2 Sam. **10** 7 to the catchwords ואת כל הצבא is a mistake for 1 Chron. **19** 8.

[1] Comp. הַגִּבֹּרִים defective Gen. **6** 4; 2 Sam. **10** 7; **16** 6; **20** 7; **23** 8, 9 (*Keri*), 16, 17, 22; Cant. **4** 4; Ezra **7** 28; Neh. **3** 16; 1 Chron. **11** 10 11, 12, 24; וְהַגִּבֹּרִים 1 Chron. **29** 24.

מ׳ = § 40.

בַּגִּבּוֹרִים *among the mighty, occurs four times.* As all the four instances are plene, the heading ought properly to be ד׳ ומלאים.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 205*b*, on Amos **2** 16, which I have printed; (II) the same MS., fol. 246*a*, on 1 Chron. **12** 1; (III) Vienna Codex No. 35 on Amos **2** 16, and (IV) the printed Massorah on Judg. **5** 13. The heading ד׳ מל׳ of Lists III and IV is insufficients inasmuch as it suggests that this expression is in four instances plene and that it is defective in other passages, whereas it occurs altogether four times only.

מ״א = § 41.

הַגִּבּוֹרִים *occurs six* [seven] *times plene.* For this Rubric see above § 39.

מ״ב = § 42.

גִּבּוֹרֵי הַחַיִל *valiant men of might, occurs five times.* That is, with *Pathach* both under the *He* and *Cheth*, in contradistinction to the two instances in which it is גִּבּוֹרֵי הֶחָיִל with *Segol* under the *He* and *Kametz* under the *Cheth* (Josh. **6** 2; **10** 7), which is due to the pausal accent. Apart from these two passages the construct גִּבּוֹרֵי is followed by the singular noun חַיִל eighteen times. In thirteen instances it is without the prefix *He* in this combination[1]

[1] Comp. גִּבּוֹרֵי חַיִל Neh. **11** 14; 1 Chron. **5** 24; **7** 2, 9; **8** 40; **12** 22, 26, 31; **26** 6, 31; 2 Chron. **14** 7; **17** 13, 14.

[1] Comp. גִּבּוֹרִים plene 2 Sam **1** 19, 21, 22, 27; 2 Kings **24** 16; Isa **5** 22; Jerem. **5** 16; **48** 14; Ezek. **32** 12, 21, 27, 27; **39** 18; גִּבּוֹרִים Joel **2** 7.

and in five only is it with this prefix. Hence the Massorah records the minority. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 246*a*, on 1 Chron. **12** 8, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 29.

מ״ג = § 43.

גִּבּוֹרֵי חַיָּלִים *valiant men of might, is four times thus combined.* Normally the construct גִּבּוֹרֵי is followed by this noun in the singular as set forth in the preceding Rubric. As it is in these four instances only that it is in the plural, the Massorah safeguards the abnormal combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 135*a*, on 1 Chron. **7** 11, which I have printed; (II) Add. 15,251, fol. 317*b*, on the same passage, and (III) the printed Massorah Finalis, letter ג, § 30. It will be seen that though the heading of List I, which I have printed, states that this combination occurs four times, five instances are recorded, As it is גִּבּוֹרֵי חַיִל in 1 Chron. **26** 31 and as this instance is not given in the other two Lists, there can hardly be any doubt that it is the addition of an ignorant Nakdan who mistook the import of this Massorah. The heading of the printed Massorah (List III) ד׳ גִּבּוֹרֵי הַחַיָּלִים is also due to a careless Scribe, since it is חַיָּלִים without the prefix *He* in all the four passages. The only instance where it is with this prefix is in the combination וְגִבּוֹרֵי הַחַיָּלִים 1 Chron. **11** 26 which is no part of this Rubric. As all the four instances not only occur in the same book, but are restricted to the same section the heading ought more properly to be ד׳ ובסיפרא or ד׳ ובעניני.

מ״ד = § 44.

בִּגְבֻרָתוֹ The singular noun גְּבוּרָה *might*, with the suffix and without or with the prefix, which is normally plene, is in two forms (בלי״ש) abnormally without the *Vav* after the *Beth*. Hence the Massorah safeguards this exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 22*a*, on Judg. **5** 31.

מ״ה = § 45.

גְּבוּרוֹת *the mighty, occurs twice* [and is] *plene.* Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 339*a*, on Ps. **106** 2, which I have printed, and (II) the printed Massorah on the same passage. As this plural noun, without prefixes and suffixes, occurs twice only and is plene in both instances, the heading ought properly to be ב׳ ומל׳.

מ״ו = § 46.

וּגְבוּרָתְךָ *and thy might, occurs three times in the Scriptures.* That is, this plural noun with the suffix second person singular masculine which occurs altogether three times, twice with the prefix *Vav* and once with the prefixes *Vav Caph,* is plene with *Vav* after the *Beth* in all the three instances.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 220*b*, on Ps. **145** 4, which I have printed; (II) the same MS., Vol II, fol. 29*b*, on Isa. **63** 15; (III) Arund. Orient. 16, fol. 145*b*, on the same passage; (IV) the same MS., fol. 320*a*, on Ps. **145** 4; (V) Add. 15,251, fol. 106*a*, on Deut. **3** 24; (VI) the same MS., fol. 238*a*, on Isa. **63** 15; (VII) Add. 15,451, fol. 369*b*, on the same passage; (VIII) Add. 21,160, fol. 259*b*, on Deut. **3** 24, and (IX) the printed Massorah on the same passage. As one of the instances is with the prefixes וּבִ׳ (Deut. **3** 24) and one is with *Yod* after the *Tav* (וּגְבוּרָתֶיךָ Ps. **145** 4) Lists II, III, V, VI, VIII and IX head this Rubric ג׳ בלי״ש. Moreover, as one of the instances occurs in the Law, one in the Prophets and one in the Hagiographa List II has at the end חד בת׳ חד בנבי׳ חד בכתו׳.

מ״ז = § 47.

גְּבוּרֹתָיו *his powers,* or *mighty acts, occurs three times.* That is, this plural noun with the suffix third person singular without and with the prefix *Beth.* The design of this Massorah is to exclude the various reading in Ps. **150** 2 and to include the marginal reading in Job **26** 14, as will be seen from the notes on these passages in my edition of the Hebrew Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 320*b*, on Ps. **145** 12. As one of the instances is with the prefix *Beth* (Ps. **150** 2) the heading ought more properly to be ג׳ בלי״ש.

מ״ח = § 48*a—d.*

גְּבִעִים *bowls.* These four Lists are simply different forms of the same Massorah. They emanate from different Schools of Massorites and are designed to indicate the spelling of גָּבִיעַ *cup, bowl,* both in the singular and the plural. List 48*a*, which is from Vienna Codex No. 35, on Exod. **37** 19 declares that the plural is always גְּבִעִים without the *Yod* after the *Beth* in the Pentateuch, whilst the singular גָּבִיעַ both with prefix and suffix, is always with *Yod* after the *Beth* and concludes by laying down the general rule that whenever the plural without the suffix precedes a word which begins with the letter *Mem,* it is invariably written גְּבִעִים without the *Yod* after the *Beth.* This implies that in Jerem. **35** 5 where it is followed by a word beginning with *Mem,* it is גְּבִעִים מְלֵאִים. Hence the best MSS. and early editions have it defective, viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 2627; Add. 15,451; Add. 21,161 and the latter has the following Massorah on it ל׳ חס׳ י׳ וכל ואלה שמות מלי׳. For the editions which follow this Massorah see the notes on this passage in my edition of the Bible.

List 48*b* is from Add. 15,251, fol. 63*a*, on Exod. **37** 19. With the exception of including the two instances among the plenes, in which it is the plural with the suffix third person singular feminine, this recension is substantially the same and also declares that wherever it is followed by a word beginning with *Mem* it is written גְּבִעִים. Like the preceding recension, therefore, it lays it down that in Jerem. **35** 5 it is גְּבִעִים without the *Yod* after the *Beth.*

List 48*c*. — Of this form I collated two Lists: (I) Orient. 2349, fol. 72*a*, on Exod. **25** 33, and (II) the printed Massorah on Exod. **37** 19. It will be seen that this recension emphatically declares that the plural without the suffix is invariably גְּבִעִים without the *Yod* after the *Beth,* thus including the Jeremiah passage.

List 48*d*. — This recension I have found in the printed Massorah Finalis only, letter ג, § 18. It explicitly states that the Jeremiah passage is entirely plene, viz. גְּבִיעִים and is thus not only in conflict with the printed Massorah on Exod. **37** 19, but with the Standard Codices and the best early editions. I have, therefore, given it as an alternative reading in my edition of the Bible.

מ״ט = § 49.

גִּבְעוֹת *the hills of, occurs three times twice plene and once defective.* As this noun plural construct which occurs three times, is spelt in two different ways, the Massorah safeguards the difference in its orthography. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 214*a*, on Habak. **3** 6 which I have printed; (II) Add. 15,250, fol. 309*b*, on the same passage; (III) the printed Massorah on Gen. **49** 26, and (IV) the same on Habak. **3** 6. Though none of these Lists state which is the single defective yet the Massorah Parva on Gen. **49** 26 remarks that this is defective. As in all the three instances this noun construct is followed by עוֹלָם, List IV heads this Rubric גִּבְעוֹת עוֹלָם ג׳ דסמיכי בקריאה.

נ׳ = § 50.

יִתְגַּבָּר *he shall strengthen himself, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 324*a*, on Job **15** 25.

נ״א = § 51.

גָּבֶר *a man, is twice with Kametz.* That is, in two instances the *Gimel* has *Kametz* without having the pausal accent *Soph-Pasuk* or *Athnach* which is normally the case in all the seventeen instances when it is with this vowel point. In the other two instances where this noun has *Zakeph-Katon* and *Revia* the *Gimel* is with *Segol.* (Comp. גֶּבֶר Judg. **5** 30; גֶּבֶר Job **14** 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 317*a*, on Ps. **128** 4.

נ״ב = § 52.

גֶּבֶר *a man, occurs eighteen times.* That is, with *Kametz* under *Gimel* in contradistinction to the twenty instances in which it is with *Segol.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 245*a*, on 1 Kings **22** 49, which I have printed; (II) the same MS., fol. 497*b*, on 2 Chron. **20** 36, and (III) the printed Massorah Finalis, letter ג, § 21.

It is very remarkable that all the three Lists expressly state that there are eighteen such instances only, whereas there

are nineteen. But though the heading says eighteen List I gives seventeen only, omitting Job **34** 9. It may, however, be that the catchwords הלאל יסכן נבר are to be divided, viz. הלאל Job **22** 2 and יסכן נבר Job **34** 9, thus yielding eighteen. But even so Prov. **28** 21 is omitted. List II omits Isa. **22** 17; Dan. **8** 15 and 2 Chron. **20** 36, though it also states in the heading that there are eighteen. It, however, gives Prov. **28** 21 with the wrong catchwords הכר פנים במשפט = Prov. **24** 23 instead of הכר פנים לא טוב. This is manifestly due to a clerical error. List III, like List I omits Job **34** 9 and what is remarkable, it gives the same wrong catchwords הכר פנים במשפט for Prov. **28** 21 as List II. Moreover, in this List וראיתי אני should be ויהי בראתי אני Dan. **8** 15. It is to be added that in five of the nineteen instances גֶּבֶר is the second part of the compound proper name עֶצְיוֹן גֶּבֶר *Ezion-geber* (Numb. **33** 35, 36; Deut. **2** 8; 1 Kings **22** 49; 2 Chron. **20** 36).

ג"ג = § 53.

גֶּבֶר *a man, occurs three times.* The design of this Massorah is to safeguard the abnormal Aramaic form גְּבַר for the normal Hebrew גֶּבֶר in Ps. **18** 26 and thus to preclude its being made conformable to the parallel passage in 2 Sam. **22** 26 where it is גִּבּוֹר תָּמִים instead of גֶּבֶר תָּמִים. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 365*a*, on Dan. **2** 25, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage.

ג"ד = § 54.

גְּבִרְתָּהּ *her mistress, occurs four times in the Scriptures . . .. and once it is with the prefix Caph.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241*b*, on 2 Kings **5** 3, which I have printed; (II) the same MS., Vol. II, fol. 257*b*, on Prov. **30** 23; (III) Arund. Orient. 16, fol. 100*b*, on 2 Kings **5** 3; (IV) Add. 15,250, fol. 367*a*, on Prov. **30** 23; (V) Add. 15,451, fol. 11*a*, on Gen. **16** 4; (VI) Add. 21,160, fol. 2*b*, on the same passage; (VII) the printed Massorah also on the same passage, and (VIII) the same on 2 Kings **5** 3.

ג"ה = § 55.

הַגָּגָה *on the roof, occurs twice in the Scriptures, once defective and once plene.* That is, in one instance it is without the paragogic *He* and in one with it. In 1 Sam. **9** 26, where it is without the *He* in the textual reading or *Kethiv*, it is supplied by the official marginal reading or *Keri*. Normally *on the roof* is עַל־הַגָּג (Josh. **2** 6, 8; 1 Sam. **9** 25; 2 Sam. **16** 22 &c.) and as it is in these two instances only that the form with the paragogic *He* is used to express locality, the Massorah safeguards the exceptional use. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 176*b*, on 1 Sam. **9** 26.

ג"ו = § 56.

גַּגּוֹ *his roof, occurs four times.* That is, this noun singular with the suffix third person singular. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 96*b*, on Ezek. **40** 13, which I have printed; (II) Add. 21,160, fol. 130*a*, on Exod. **37** 26; (III) Orient. 2349, fol. 80*a*, on the same passage; (IV) the printed Massorah on Exod. **30** 3, and (V) the same on Ezek. **40** 13. As one of the instances is with the prefix *Lamed* (לְגַנּוֹ Ezek. **40** 13), List II heads this Rubric, גנו לגנו ד'; List IV גנו לגנו ד' בליש' and List V לגנו ל' וג' כת' גנו.

ג"ז = § 57.

גַּגּוֹת *roofs, occurs four times in the Scriptures and is plene.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 65*a*, on Jerem. **48** 38, which I have printed, and (II) the same MS., Vol. II, fol. 216*b*, on Ps. **129** 6.

ג"ח = § 58.

גַּגּוֹתֵיהֶם *their roofs, occurs twice, once plene and once defective.* As this plural noun with the suffix third person plural masculine which occurs in the same book, is differently spelt, the Massorah safeguards the variation in its orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 168*b*, on Jerem. **32** 29, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 33. The addition at the end of List II as well as the Massorah Parva in the MSS. on Jerem. **19** 13, indicates that it is defective in **19** 13 and plene in **32** 29. As both instances occur in Jerem. the heading of this Rubric ought properly to be ב' ובסים'.

נ"ט = § 59.

גַּד *Coriander, occurs twice.* That is, with *Pathach* under the *Gimel* in contradistinction to the sixty-five instances in which this biliteral is with *Kametz*, being the proper name *Gad*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. 1, fol. 92*a*, on Numb. **11** 7, which I have printed; (II) Add. 15,251, fol. 51*a*, on Exod. **16** 31; (III) Add. 15,451, fol. 99a, on Numb. **11** 7, and (IV) the printed Massorah Finalis, letter ג, § 34. Lists II and III indicate the import of this Massorah in the heading, viz. ב' פת'. List IV adds at the end that in one instance it is with the prefix *Lamed* (Isa. **65** 11).

ס' = § 60.

גְּדוֹתָיו *his banks, is four times plene.* By fixing the number at four, the design of the Massorah is to exclude the textual reading or the *Kethiv* גְּדֹתָיו in 1 Chron. **12** 16, and to include the official marginal reading or *Keri* גְּדוֹתָיו in this Rubric.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 139*b*, on Josh. **4** 18, which I have printed; (II) the same MS., Vol. II, fol. 138*b*, on 1 Chron. **12** 16; (III) Arund. Orient. 16, fol, 3*a*, on Josh. **3** 15; (IV) the same MS., fol. 3*b*, on Josh. **4** 18, and (V) the printed Massorah on the same passage. List II heads this Rubric גדותיו ד' which is in direct conflict with the heading of List I from the same MS., and which is manifestly due to the fact that the two Rubrics emanate from two different Massoretic Schools who worked upon different recensions of the text. As this plural noun with the suffix third person singular masculine occurs altogether four times, the heading ought more properly to be גְּדוֹתָיו ד' ומל'.

ס"א = § 61.

הַגְּדוּד *the troop, occurs five times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ג, § 36, is corrupt. There are altogether nine such instances and the following four are omitted viz. 1 Sam. **30** 15, 15, 23; 2 Kings **13** 21. The only solution which I can hazard of this puzzling Rubric is that after the heading originally followed the instance from 2 Kings **13** 21, which has dropped out and that the Rubric finished with וכל שמואל דכות' for which an ignorant Nakdan substituted the solitary instance of the misplaced 1 Sam. **30** 8.

ס"ב = § 62.

גָּדֵל. *A List of unique forms from the root* גדל. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Isa. **51** 18, and hence is one of the oldest parts of the Massorah. It exhibits the first attempt to collect the different forms of the root גָּדַל which respectively occur once only and thus furnishes an instructive illustration of the method which the early Massorites adopted in formulating a Rubric. In analysing this List it will be seen that the twenty-three expressions of which it consists contain the following six varieties of this noot, all mixed up together. (1) Twelve of the instances are forms of the verb גָּדַל which respectively occur once only, viz. Nos. 3, 6, 7, 8, 10, 11, 12, 14, 15, 17, 21, 22. But, as there are altogether forty-one such unique expressions twenty-nine are omitted. (2) Five are forms of the noun גְּדֻלָּה *greatness*, viz. Nos. 1, 2, 5, 13, 23. There are however nine unique forms of this noun, to that four are omitted. (3) Two are forms of the noun גֹּדֶל *greatness*, viz. Nos. 18, 9. Of this class one only is omitted. (4) One is a form of the noun מִגְדָּל *a tower*, viz. No. 16. As there are eight unique forms of it, seven are omitted. (5) Two are of the adjective גָּדוֹל *great*, viz. Nos. 4, 9; but as there are thirteen unique forms of it, eleven are omitted. And (6) one is a proper name viz. No. 20 and the second unique form of it is omitted. It will thus be seen that though these six varieties have altogether seventy-six forms which respectively occur once, the Massorite in the List before us records twenty-three and left it for his colleagues to collect the fifty-three.

ס"ג = § 63.

גָּדֵל *great, is three times defective in this form.* That is, without and with the prefix *Caph*, which is indicated by the expression בליש'.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 190*b*, on Ps. **57** 11, which I have printed; (II) the same MS., Vol. I, fol. 128*a*, on Deut. **26** 8; (III) Orient. 2349, fol. 137*b*, on the same passage; (IV) Vienna Codex No. 35, on Ps. **57** 11; (V) the printed Massorah on Deut. **1** 17; (VI) the same on Ps. **48** 2, and (VII) the same on Ps. **57** 11. The three Lists in the printed Massorah are conflicting. Thus on Deut. **1** 17 and **48** 2 (Lists V and VI) Ps. **108** 5 is given as the third defective instance whilst on Ps. **57** 11 (List VII) Jacob b. Chayim gives **57** 11 as the third passage. From the four MS. Lists, however, it is certain that the latter is the right passage. There can, therefore, be no doubt that this apparent contradiction in the printed Massorah is due to the carelessness of the Scribe who confused the parallel passages עד שמים Ps. **57** 11 with מעל שמים Ps. **108** 5.

ס״ד § 64.

הַגָּדוֹל *the great, is eight times plene in the Pentateuch.* In the Pentateuch this adjective with the prefix *He* occurs altogether twenty-six times. It is defective in eighteen instances and plene in eight only. Hence the Massorah safeguards the minority. The reason why the Pentateuch alone is here safeguarded, is that outside this division of the Bible, where it occurs upwards of eighty times, the later plene orthography uniformly prevails. Hence the Prophets and Hagiographa required no safeguarding.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 143*b*, on Deut. **34** 12, which I have printed; (II) Add. 15,451, fol. 8*a*, on Gen. **10** 21; (III) the same MS., fol. 144*b*, on Deut. **34** 12; (IV) Halle Ochlah Ve-Ochlah II, § 28, fol. 93*b*, margin, and (V) the printed Massorah on Gen. **10** 21.

ס״ה = § 65.

וְגָדוֹל *and great, occurs eight times and is plene.* With the prefix *Vav* this adjective does not occur at all in the Pentateuch, and outside this division of the Bible where it occurs eight times, it invariably exhibits the later plene orthography.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated seventeen Lists, fourteen in MSS. and three printed. I shall, however, enumerate seven only: (I) Harley 5710—21, Vol. I, fol. 199*a*, on 2 Sam. **5** 10, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. **10** 6; (III) Arund. Orient. 17, fol. 53*b*, on 1 Sam. **25** 36; (IV) Add. 15,250, fol. 244*b*, on Jerem. **10** 6; (V) Add. 15,251, fol. 244*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 39, and (VII) the printed Massorah on Job **3** 19.

ס״ו = § 66.

לְמִגָּדוֹל וְעַד־קָטָן *from great to small, occurs twice.* In the only other instance where this phrase occurs it is without the prefix *Lamed* (2 Chron. **34** 30). As the normal phrase is מִקָּטָן וְעַד־גָּדוֹל *from small to great* (Gen. **19** 11; 1 Sam. **5** 9; **30** 2; 2 Kings **25** 26; Jerem. **8** 10; **42** 1; **44** 12) and לְמִקָּטָן וְעַד־גָּדוֹל (2 Kings **23** 2; Jerem. **42** 8), the Massorah safeguards here this abnormal inversion. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 359*a* on Esther **1** 20.

ס״ז = § 67.

גְּדוֹל *great of, occurs three times, twice plene and once defective.* As this adjective in the construct state which occurs three times is spelt differently, the Massorah safeguards the difference in its orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 168*a*, on Jerem. **32** 19, which I have printed; (II) the same MS., fol. 177*a*, on Ezek. **17** 3; (III) Add. 15,250, fol. 278*a*, on the same passage; (IV) Add. 15,451, fol. 289*b*, on Jerem. **32** 19, and (V) the printed Massorah on the same passage. Lists IV and V add at the end קדמא חס׳ which fixes Jerem. **32** 19, as the defective.

ס״ח = § 68.

גְּדוֹלִים *the great,* or *powerful ones, is six times plene in the Scriptures.* Without and with the prefix *He* this adjective plural occurs altogether thirty-six times. In thirty instances it is defective and in six only is it plene. Hence the Massorah safeguards the exceptional orthography. On referring to the notes on Prov. **18** 16 and Eccl. **9** 14 in my edition of the Bible, it will be seen that the design of this Massorah is to militate against the various readings which obtained in the Codices on these passages. In accordance with this Massorah Jerem. **27** 7, which is plene in my edition of the Bible should be גְּדֹלִים defective.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 48*a*, on Jerem **25** 14, which I have printed; (II) the same MS., fol. 141*b*, on 1 Chron. **17** 8; (III) Arund. Orient. 16, fol. 387*a*, on Neh. **11** 14; (IV) Add. 15,251, fol. 427*a*, on the same passage; (V) the printed Massorah on Jugd. **5** 16; (VI) the same on Jerem. **25** 14, and (VII) the same on Neh. **11** 14. As two of the instances are with the prefix *He* (Neh. **11** 14; 1 Chron. **17** 8) Lists III, IV and V head this Rubric more properly הגדולים ו׳ מל׳ גדולים, whilst List VII heads it ו׳ הגדולים מל׳ בלישׁ׳. Though no fewer than eleven out of the thirty-six instances of this adjective plural occur in the Pentateuch, there is not a single plene instance in this division of the Bible.

פ״ט = § 69.

גְּדוֹלָה *great, is four times plene in the Pentateuch.* Without and with the prefix *He* and *Vav* this adjective feminine occurs altogether about one hundred and thirty-two times in the Bible. It is plene in one hundred and one instances and defective in thirty-one. But as the plene orthography prevails in one division and the defective in another, the Massorah has so arranged this Rubric as to safeguard the minority in each case. For this purpose this Rubric is divided into the following three parts:

(A) *The Pentateuch.* — In this division where this adjective occurs twenty-two times, it is defective in eighteen instances[1] and plene in four only. Hence here the Massorah safeguards the plenes.

(B) *And throughout the Prophets and Hagiographa it is likewise plene except seven* [eight] *times.* In these two divisions of the Bible, exclusive of Daniel, it occurs altogether one hundred and four times. Here the plene orthography is the rule and the defective the exception. It is plene in ninety-six instances[2] and defective in eight only. Here, therefore, the Massorah safeguards the defectives.

(C) *And all through Daniel it is likewise so except once.* The reverse in the case in Daniel. Here where it occurs six times, the defective orthography is the rule and the plene the exception, since it is defective in five instances (Dan. **8** 8; **9** 12; **10** 7, 8, **11** 44) and plene in one instance only (Dan. **8** 21). Here, therefore, the Massorah safeguards the solitary plene spelling.

Of this Rubric, which in one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 137*a*, on Deut. **25** 13, which I have printed; (II) Orient. 4445, fol. 142*a*, on the same passage; (III) Arund. Orient. 16, fol. 29*b*, on Judg. **15** 18; (IV) the same MS., fol. 154*b*, on Jerem. **11** 16; (V) Add. 15,250, fol. 394*a*, on Neh. **1** 3; (VI) Add. 15,251, fol. 245*a*, on Jerem. **11**, 16; (VII) the same MS., fol. 422*a*, on Neh. **2** 10; (VIII) Add. 15,451, fol. 275*a*, on Jerem. **11** 16, and (IX) the printed Massorah on Esther **4** 1.

Though all the Lists coincide in recording the same number of plenes and defectives for the different divisions of the Bible, yet Lists I and II alone give the arrangement which I have printed. As it is exhibited in Orient. 4445 it must be the oldest form of this Massorah. במ״ו in heading B, which I have printed, is manifestly a clerical error for במ״ח. This is not only attested by the Rubric itself which duly enumerates eight instances, but by the heading במ״ח of all the other Lists and by their giving the same eight passages. List III exhibits a different recension of this Massorah, though the passages are the same. It gives the two defective instances in the Prophets first, then the four plenes in the Pentateuch and then the six defectives in the Hagiographa apart from Daniel.[3] The other Lists begin with the heading

[1] Comp. גְּדֹלָה defective Gen. **15** 12; **20** 9; **27** 33, 34; **29** 2; **45** 7; Exod. **11** 6; **12** 30; **32** 21, 30, 31; Deut. **7** 23; הַגְּדֹלָה Gen. **10** 12; **29** 16; **39** 9; Exod. **14** 31; Deut. **5** 22; **18** 16.

[2] Comp. גְּדוֹלָה Josh. **6** 5, 20; **10** 2, 2, 10, 20; **24** 26; Judg. **11** 33; **15** 8; 1 Sam. **2** 17; **4** 5, 10, 17; **5** 9; **6** 14, 19; **14** 20, 33; **19** 5, 8; **28** 5; 2 Sam. **13** 15, 15; **18** 7; **23** 10, 12; 1 Kings **1** 40; **19** 11; **20** 21; 2 Kings **4** 8; **6** 23; **17** 21; **22** 13; Jerem. **26** 19; **44** 7; Ezek. **17** 9; **29** 18; Jonah **1** 4, 10, 16; **3** 3; **4** 1, 6; Zech. **1** 14; **8** 2, 2; **14** 4; Job **1** 19; Esther **4** 1; **8** 15; Ezra **3** 11, 13; Neh. **5** 1, 7; **8** 12, 17; **12** 43; **13** 5; 1 Chron. **11** 14; **29** 1, 9, 22; 2 Chron. **16** 14; **21** 14; **28** 5, 5; **30** 21, 26; **34** 21; הַגְּדוֹלָה Judg. **21** 5; 1 Sam. **4** 6; **6** 9, 15, 18; **14** 45; **18** 17; 2 Sam. **13** 16; **18** 9; **20** 8; 1 Kings **3** 4; **7** 9, 12; 2 Kings **4** 38; Jerem. **16** 10; **22** 8; **32** 42; Ezek. **16** 46; **23** 4; **43** 14; Jonah **1** 2; **3** 2; **4** 11; Neh. **6** 3; **13** 27; 2 Chron. **4** 9; וּגְדוֹלָה Eccl. **9** 13.

[3] גדלה חגדלה ב׳ חס׳ וסימ׳ אתה נתת ביד עבדך, לקול חמלה גדלה, וכל אותי׳ דכו׳ חס׳ במ״ד סלא׳ לא יהיה לך כסיסך אבן ואבן, לא יהיה לך בביתך, לעשות קטנה או גדולה, את אשו חגדולה, וכל כתי׳ דכי׳ מל׳ במ״ו חס׳ סימי אכתינו, באשמתנו הגדלה, ברעה גדלה ובחרפה, וירע להם רעה גדלה, רחבת ידים וגדלה, ובצורה גדלה אנחנו, וכל דניאל דכר חס׳ בס״א חזקון הגדולה.

נדלה הגדלה ח' חם' בנב' ובכתו' and continue with the four plenes in the Pentateuch. Lists V, VII and VIII omit the third part, viz. וכל דניאל וכו' which makes it unintelligible. List IV which has it וכל דניאל דכ' מל' בם'א חס' is due to the carelessness of the Scribe, since it ought to be the reverse וכל דניאל דכו' חס' בם'א מל'.

ע' = § 70.

וּגְדוֹלָה *and great, occurs twice, once plene and once defective.* As this adjective feminine with the prefix *Vav* which occurs twice only, is differently spelt in the two passages, the Massorah safeguards this variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710 - 11, Vol. II, fol. 296*b*, on Neh. 7 4, which I have printed; (II) Arund. Orient. 16, fol. 383*a*, on the same passage, and (III) Ad. 15,251, fol. 424*a*, also on the same passage. The instance in Neh. is defective.

ע"א = § 71.

הַגְּדוּלָה *the greatness, occurs four times, three times plene and once defective.* That is, with *Shurek* in the *Vav* and *Dagesh* in the *Lamed*, in contradistinction to the twenty-seven instances where this sextiliteral is with *Cholem*. (*Vide supra*, letter ג § 60 note.) Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Harley 5710—11, Vol. II, fol. 141*b*, on 1 Chron. 17 19, which I have printed; (II) Arund. Orient. 16, fol. 61*a*, on 2 Sam. 7 21; (III) the same MS., fol. 256*b*, on 1 Chron. 29 11; (IV) Add. 15,250, fol. 411*b*, on 1 Chron. 17 19; (V) Add. 15,251, fol. 323*a*, on the same passage, and (VI) Add. 15,451, fol. 208*b*, on 2 Sam. 7 21. Lists II and IV state that the defective is 1 Chron. 29 11.

ע"ב = § 72.

גָּדַל *he became great, occurs three times.* That is, the preterite third person singular masculine, in contradistinction to the three instances in which this triliteral is the Piel and which are recorded in § 75. Of this Rubrice I collated seven Lists, six in MSS. ond one printed: (I) Arund. Orient. 16, fol. 322*a*, on Job 2 13, which I have printed; (II) Add. 15,251, fol. 25*b*, on Gen. 26 13; (III) the same MS., fol. 376*a*, on Job 2 13; (IV) Add. 15,451, fol. 18*b*, on Gen. 26 13; (V) Add. 21,160, fol. 18*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*a*, and (VII) the printed Massorah on Gen. 26 13.

ע"ג = § 73.

גָּדְלָה *she became great, occurs three times in the Scriptures . . . . once in the Law, once in the Prophets and once in the Hagiographa.* Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. 1, fol. 193*b*, on 1 Sam. 26 24, which I have printed; (II) Arund. Orient. 16, fol. 54*a*, on the same passage; (III) the same MS., fol. 378*a*, on Ezra 9 6; (IV) Add. 15,250, fol. 393*a*, on the same passage; (V) Add. 15,251, fol. 420*b*, also on the same passage; (VI) Add. 15,451, fol. 13*a*, on Gen. 19 13; (VII) the same MS., fol. 200*b*, on 1 Sam. 26 24; (VIII) the printed Massorah on Gen. 19 13, and (IX) the same on Ezra 9 6.

ע"ד = § 74.

וַיִּגְדְּלוּ *and they grew, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 164*a*, on Judg. 11 2.

ע"ה = § 75.

גִּדַּל *he exalted*, or *brought up, occurs twice.* That is, with *Pathach* under the *Daleth*. In the only other instance where this Piel preterite third person singular masculine occurs, it is with *Tzere* (גִּדֵּל Isa. 49 21). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 3*b*, on Josh. 4 14, which I have printed; (II) the same MS., fol. 359*b*, on Esther 3 1, and (III) Add. 15,251, fol. 126*b*, on Josh. 4 14.

ע"ו = § 76.

גִּדְּלוֹ *he exalted him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 276*a*, on Esther 10 2, which I have printed, and (II) Arund. Orient. 16, fol. 263*b*, on the same passage. As both instances are in the same book, the heading ought more properly to be ב' ובכתים.

ע"ז = § 77.

גִּדַּלְתִּי *I have made great*, or *brought up, occurs three times . . . . and once it is with the prefix Lamed.* In two instances it is the Piel preterite first person singular (Isa. 1 2; 23 4), whilst in the other two the one without the prefix and the one with it (1 Chron. 25 4, 29) it is a proper name. The Massorah, however, which has regard to the identity of the spelling irrespective of the difference in the sense, groups them together in one Rubric.

Of this Rubric, which does not occur in the printed Massorah but which is one of the oldest parts of the Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. II, fol. 145*b*, on 1 Chron. 25 4, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 1 2; (III) Arund. Orient. 16, fol. 119*a*, on the same passage; (IV) the same MS., fol. 128*a*, on Isa. 23 4; (V) the same MS., fol. 253*b*, on 1 Chron. 25 4; (VI) Add. 15,250, fol. 222*b*, on Isa. 23 4, and (VII) Add. 15,251, fol. 216*b*, on Isa. 1 2.

ע"ח = § 78.

הִגְדִּיל *he made great, is three times defective of Yod.* That is, in these three instances is the Hiphil form abnormally without the *Yod* after the *Daleth* with *Chirek*. Once it is הִגְדִּל the Hiphil preterite third person singular masculine (1 Sam. 12 24, with 20 41 &c.) once יַגְדִּלוּ Hiphil future third person plural with *Vav* conversive (Zeph. 2 10, with 2 8) and once מַגְדִּל the Hiphil participle singular (Ps. 18 51). On referring to the notes on Zeph. 2 10; and Ps. 18 51 in my edition of the Bible, it will be seen that the design of this Massorah is to militate against the plene readings which are exhibited in some MSS. and early editions.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 42*a*, on 1 Sam. 12 24, which I have printed; (II) the same MS., fol. 215*a*, on Zeph. 2 10; (III) Add. 15,451, fol. 187*b*, on 1 Sam. 12 24, and (IV) the printed Massorah on the same passage.

ע"ט = § 79.

וְגָדַל. For this Rubric see letter ה, § 224.

פ' = § 80.

כְּגָדְלָךְ *according to the greatness, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 304*a*, on Ps. 79 11, which I have printed; (II) Add. 15,250, fol. 81*b*, on Numb. 14 19; (III) Vienna Codex No. 35, on Ps. 79 11, and (IV) the printed Massorah on the same passage. The printed Massorah (List IV) which heads this Rubric כגידל ב' חס' is incorrect, since the noun גֹּדֶל in all its forms is invariably defective. It should at least be ב' חס' for it occurs twice only altogether.

פ"א § 81.

בְּגָדְלְךָ *in thy greatness, occurs twice.* That is, with *Segol* under the *Lamed* instead of *Sheva* (Comp. גָּדְלְךָ Deut. 3 24), which is due to its pausal accent. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 186*b*, on Ezek. 31 2, which I have printed; (II) Add. 15,451, fol. 326*a*, on the same passage, and (III) Orient. 2349, fol. 129*a*, on Deut. 9 26.

פ"ב = § 82.

גְּדִלִים *fringes, festoons, occurs twice, and is in both instances defective of the first Yod.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—21, Vol. I, fol. 126*a*, on Deut. 22 12, which I have printed; (II) Orient. 2349, fol. 135*b*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis letter נ, § 47. The heading of List II ב' וסח' ן is more precise, since it indicates that it not only occurs twice, but that it is in both instances without the first *Yod*. The heading of List III ב' חס' יוד קדמ' implies that in these two instances only is it without the first *Yod*, whereas it does not occur anywhereelse. Nor is the heading of List IV ב' כתוב' ן less misleading. It ought more properly to be ב' וכתוב' ן as it is in List II.

ס״ג = § 83.

גְּדַלְיָה *Gedaliah, is four times defective of the Vav in the Scriptures.* Apart from the two instances where it is with the prefix *Vav*, this proper name occurs altogether thirty times. In twenty-six instances according to this List, or in twenty-five according to other Lists, it is the longer form גְּדַלְיָהוּ *Gedaljahū* with *Vav* at the end,[1] whilst in four or in five instances only has it retained the shorter primitive form גְּדַלְיָה without the *Vav*. Hence the Massorah safeguards the exceptional orthography. It is remarkable that in the only two instances where it is with the prefix *Vav*, one exhibits the shorter form (Ezra **10** 18), and one the longer (Jerem. **38** 1). For the reason which underlies this change of the shorter into the longer form see my *Introduction to the Massoretico-Critical edition of the Bible, p. 386 &c.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 60*a*, on Jerem. **40** 5, which I have printed; (II) St. Petersburg Codex of A. D. 916 on the same passage; (III) the same Codex on Jerem. **41** 16; (IV) Arund. Orient. 16, fol. 174*a*, on Jerem. **40** 5; (V) the same MS., fol. 214*b*, on Zeph. **1** 1; (VI) the same MS., fol. 379*a*, on Ezra **10** 18, and (VII) the printed Massorah on Jerem. **40** 5.

Lists II, III, V, VI and VII emphatically state that there are five such instances, giving Zeph. **1** 1 as the fifth passage. List VI heads this Rubric גדליה ה׳ ואי וגדליה; whilst Lists V and VII add at the end the one instance of this shorter form with the prefix *Vav* (Ezra **10** 18). List I, however, which is from the carefully written Model Codex, states as emphatically that there are four such instances only. That this is not due to a clerical error, but to the fact that the Codices on which this List is based exhibited this number only, is attested by List IV. This List, which is from another Standard Codex, emphatically states that there are three such instances only, and duly enumerates this number. It not only omits Zeph. **1** 1, but Jerem. **41** 16, though it gives at the end the one passage of the shorter form with the prefix *Vav*.[2] It is, therefore, evident that the change of the shorter form into the longer was more extensively effected in some Model Codices. The headings of Lists II and III חד מן ה׳ בנביא ought more correctly to be חד מן ה׳ ובנביא, since the shorter form without the prefix *Vav* does not occur apart from the Prophets.

[1] Comp. וְגַדַלְיָהוּ **2 Kings 25** 22, 23, 23, 24, 25; Jerem. **39** 14; **40** 6, 7, 9, 11, 12, 13, 14, 15, 16; **41** 1, 2, 3, 4, 6, 9, 10, 18; **43** 6; 1 Chron. **25** 3, 9; וְגַדַלְיָהוּ Jerem. **38** 1.

[2] גדליה ג׳ וסימי ושבח אל גדליה, ויבא ירמיה, ויבאו אל גדליה, והד ויריב וגדליה.

ס״ד = § 84.

גְּדַלְיָהוּ בֶּן־אֲחִיקָם בֶּן־שָׁפָן *Gedaljahū*, or *Gedaljah the son of Ahikam, the son of Shaphan, occurs seven times.* According to the received text Gedalajah is seven times described as (בֶּן־אֲחִיקָם) *the son of Ahikam* only (Jerem. **40** 14, 16; **41** 1, 6, 10, 16, 18) and seven times as (בֶּן־אֲחִיקָם בֶּן־שָׁפָן) *the son of Ahikam, the son of Shaphan.* As the two forms are promiscuously used, not only in one and the same chapter, but within a few verses of each other and as the Scribes were more liable to employ the shorter phrase, the Massorah safeguards the longer form.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 174*a*, on Jerem. **40** 9, which I have printed; (II) the same MS., fol. 174*b*, on Jerem. **41** 10, and (III) the printed Massorah on Jerem. **40** 9. It will be seen that though the heading states that there are seven such instances, the List itself records six only, that it omits two which are in the received text (Jerem. **41** 2; **43** 6) and that it gives one passage which is the shorter form in the *textus receptus* (Jerem. **41** 10). Precisely so is List II which is in the same Model Codex. List III is the reverse. Though it states in the heading that there are six such instances only, it records seven, and gives as the seventh instance Jerem. **43** 6 which, as we have seen, is omitted both in Lists I and II. But like Lists I and II it not only omits Jerem. **41** 2, but gives Jerem. **41** 10 as one of the instances. That this is not due to the carelessness of a Scribe, but exhibits variations in the text itself, is attested by the note which the first editor of the Massorah appended to this Rubric. Jacob b. Chayim distinctly declares that though he found in the MSS. which he consulted the longer phrase in Jerem. **41** 2 yet all the Massorahs give Jerem. **41** 10 as one of the six passages which have this longer form.[1] There can, therefore, be no doubt that the Massorahs were based upon Codices which read it reversedly in the two verses in question. It is to be remarked that the design of this Rubric is simply to safeguard the respective phrases בֶּן־אֲחִיקָם בֶּן־שָׁפָן and not to record the fact that in one instance it is combined with וְגַדַלְיָהוּ (Jerem. **40** 5) and in the other instances it is גְּדַלְיָהוּ.

[1] ואני הצעיר המאסף מצאתי בכל הספרי׳ אשר לפני בפסוק ויקם ישמעאל בן נתניה גדליהו בן אחיקם בן שפן ופסוק וישב וישמעאל את כל שארית שבביא חסר אין בו בן שפן וכל ספרי חסירה מביא פסוק וישב ישמעאל בבסף חשש גדליהו בן אחיקם בן שפן.

ס״ה = § 85.

וְלִגִדְעוֹן *and to Gideon, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 162*a*, on Judg. **8** 30, which I have printed; (II) Arund. Orient. 16, fol. 23*b*, on Judg. **7** 18; (III) the same MS., fol. 24*b*, on Judg. **8** 30; (IV) Add. 15,251, fol. 142*b*, on Judg. **7** 18; (V) Add. 15,451, fol. 168*a*, on the same passage, and (VI) the printed Massorah Finalis, letter נ, § 53. As the three instances are restricted to the same book, the heading of the Rubric ought properly to be ג׳ ובסים׳. This Rubric is part of the alphabetical List of words which respectively occur four times, three times with the prefix *Vav* and once without it. (*Vide infra*, letter ו, § 74.)

ס״ו = § 86.

גִּדְּפוּ *they have blasphemed, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 113*a*, on 2 Kings **19** 6, which I have printed; (II) the same MS., fol. 134*a*, on Isa. **37** 6; (III) Add. 15,250, fol. 210*b*, on 2 Kings **19** 6, and (IV) the printed Massorah on the same passage.

ס״ז = § 87.

גְּדֹר *Gedor, is twice defective.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 132*a*, on 1 Chron. **4** 4, which I have printed, and (II) the same MS., Vol. II, fol. 132*b*, on 1 Chron. **4** 39. It will be seen that according to this Massorah 1 Chron. **4** 18, which is the only other passage where this proper name occurs, is plene. This, however, is only according to one School of textual redactors. According to another School which is exhibited in the Model Codices Orient. 2201; Harley 5710—11 &c., it is גְּדֹר defective. See the note on this passage in my edition of the Bible.

ס״ח = § 88.

וּגְדֵרֹת *occurs twice.* That is, in two different senses. In the first instance it is the plural of גְּדֵרָה with the prefix *Vav* and denotes *and hedges*, or *sheep-folds* and in the second it is the proper name *Gederah*, a city in the plain of Judah.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 148*b*, on Josh. **15** 41, which I have printed; (II) Arund. Orient. 16, fol. 11*b*, on the same passage; (III) Add. 15,250, fol. 125*b*, also on the same passage; (IV) Add. 15,251, fol. 102*a*, on Numb. **32** 24; (V) Add. 15,451, fol. 156*a*, on Josh. **15** 41; (VI) Orient. 2349, fol. 120*b*, on Numb. **32** 24; (VII) Vienna Codex No. 35 on Josh. **15** 41, and (VIII) the printed Massorah on Numb. **32** 24. Lists II, III, VI and VII head this Rubric more properly ב׳ ביב לישׁ׳, whilst List VII makes it more distinct by the addition חד שום קרתא וחד שום נודר. The printed Massorah (List VIII) simply emphasises the fact that it is defective in both instances, viz. ב׳ חס׳.

ס״ט = § 89.

וַיִּגְבַּר *and he stretched himself, occurs three times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 100*b*, on 2 Kings **4** 34, which I have printed, and (II) the printed Massorah Finalis, letter נ, § 57. As all the three instances are restricted to Kings, the heading ought more properly to be ג׳ ובסים׳.

ע׳ = § 90.

לְגוֹא *into the midst of.* That is, when this construct of גּוֹא *midst*, is with the prefix *Lamed*, which occurs six times (Dan. **3** 6, 11, 15, 21, 23, 24), it is invariably with *Aleph* at the end, but when it is with the preposition *Beth* it is without the *Aleph*. This is the plain meaning of this Rubric which is from the Model Codex Arund. Orient. 16, fol. 366*b*, on Dan. **3** 25. Accordingly all the three instances in which this construct with the preposition *Beth* occurs (Dan. **3** 25; **4** 7; **7** 15) ought to be בְּגוֹ without *Aleph*. Yet in the received text it is one of the three instances where it

is without the *Aleph* (Dan. 7 15), whilst in the other two passages it is מְנוֹא. The notes on Dan. 3 6 and 7 15 in my edition of the Bible show the variations which obtained with regard to the orthography of this construct. The catchword of this Rubric should be לְנוֹא with *Vav*.

צ״א = § 91.

גְּבִי. For this Rubric see above letter ג, § 17.

צ״ב = § 92.

יִנְרְנֵנוּ *he shall press upon*, or *invade him, occurs twice in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 33*b*, on Gen. 49 19, which I have printed; (II) the same MS., Vol. II, fol. 118*b*, on Habak. 3 16; (III) Add. 21,160, fol. 61*a*, on Gen. 49 19; (IV) Orient. 2349, fol. 57*a*, on the same passage; (V) Vienna Codex No. 35 on Habak. 3 16; (VI) the printed Massorah on Gen. 49 19, and (VII) the same on Habak. 3 16.

Six Lists out of the seven simply state in their respective headings that this expression occurs twice. List VI alone heads this Rubric ב׳ א׳ מלא וא׳ חס׳ and in the Rubric itself Habak. 3 16 is described as defective (בתר׳ חסר). On Habak. 3 19, however, where Jacob b. Chayim gives this Rubric a second time (List VII) neither the heading nor the List itself, says anything about the Habakkuk instance being defective. What is still more remarkable is the fact that Jacob b. Chayim gives יְנַרְנֵנוּ pleno in the text. This reading is attested by all the oldest and best MSS., viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,161 &c., as well as by all the early edition which I have given in the note on this passage in my editions of the Bible. The remark פ״א יְנַרְנֵנוּ חסר at the end of the note which is based on List VI in Jacob b. Chayim's Massorah is, therefore to be cancelled, since it is contrary to the unanimous testimony both of the MSS. and the early editions. Accordingly the catchword of this Rubric should be יְנוֹרְנֵנוּ with *Vav*. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide infra*, letter י, § 11.)

צ״ג = § 93.

גְּוָה *exaltation, pride, occurs five times in this form.* That is, without and with the prefix this contracted form with the *Aleph* elided, is in these instances used for the normal גַּאֲוָה. In Job 20 25, however, which is one of the five instances גְּוָה it is abnormally taken to denote *body.* This is rather remarkable, since three of the five instances occur in Job alone, and it is used in its normal sense in the other two passages (22 29; 33 17). It is more probable that some Codices read it מְגֹוָה with *Cholem* instead of *Kametz*, which yields the required sense and that this Massorah is designed to militate against this reading.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 368*a*, on Dan. 4 34, which I have printed; (II) Add. 15,251, fol. 246*a*, on Jerem. 13 17, and (III) the printed Massorah Dan. 4 34. List II states that there are three instances only and catalogues three, omitting Job 20 25 and Dan. 4 34.[1] The omission of the latter may be due to its being Chaldee, whilst that of the former would favour the supposition that it was not pointed מְגֹוָה, but מְגֹוָה.

1 גות ג׳ וסיטנתן כי חשפילו ותאמר גות, וג׳׳ת סנבר יכסת, במסתרים תבכה נפשי מפני גות ודמע תרמע.

צ״ד = § 94.

וְגוֹי *and a nation, occurs four times .... once in the Law and three times in the Prophets.* Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Orient. 2349, fol. 68*b*, on Exod. 19 6, which I have printed; (II) Harley 5710—11, Vol. II, fol. 67*b*, on Jerem. 50 41; (III) Arund. Orient. 16, fol. 142*b*, on Isa. 55 5; (IV) Add. 15,251, fol. 242*b*, on Jerem. 6 22; (V) the some MSS., fol. 266*a*, on Jerem. 50 41; (VI) the printed Massorah on Exod. 19 6; (VII) the same on Isa. 55 5, and (VIII) the same on Jerem. 50 41. The addition at the end of the Rubric would seem to indicate that the design of this Massorah is to emphasise the absence of this noun with the prefix *Vav* from the Hagiographa.

צ״ה = § 95.

לְגוֹי עָצוּם *to a strong nation, is three times thus combined* Normally לְגוֹי is combined with וְרוֹל which occurs five times (Comp. לְגוֹי וְרוֹל Gen. 12 2; 17 20; 21 18; 46 3; Exod. 32 10), or with וְעָצוּם, as well as with וְרוֹל, which occurs three times. (Comp. לְגוֹי וְרוֹל וְעָצוּם Gen. 18 18; Numb. 14 12; Deut. 26 5). As it is in these three instances only where it is not followed by the adjunct וְרוֹל, the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 29*a*, on Isa. 60 22, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Micah 4 7; (III) Arund. Orient. 16, fol. 211*a*, on the same passage; (IV) Add. 15,250, fol. 307*a*, also on the same passage; (V) Add. 15,251, fol. 237*a*, on Isa. 60 22; (VI) the same MS., fol. 303*b*, on Micah 4 7, and (VII) the printed Massorah on Isa. 60 22.

צ״ו = § 96.

מִגּוֹי אֶל־גּוֹי *from nation to nation, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter נ, § 68.

צ״ז = § 97.

גַּוֵּי. *Eight forms of the noun* גַּו *which respectively occur once only.* The design of this Massorah is to catalogue the forms of גַּו with prefixes and suffixes which are unique. Of this Rubric I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 266, which I have printed, and (II) the printed Massorah on Ps. 106 5. They are both more or less fragmentary. List II, which exhibits the first attempt at collecting these unique forms, records three instances only, viz. גַּוֵּךְ Ps. 106 5; לְגוֹיֵהּ which is a mistake for לְגוֹיֵהֶם Gen. 10 31 and וְהָגוֹיִם Isa. 60 12. This primitive fragment is still without a heading and without catchwords and לי *unique* alone follows each instance, as is usually the case in incipient Lists. That List I though larger, is also a fragment, is evident from the fact that it gives seven instances only, whereas there are altogether eleven such instances, four being omitted, viz. בְּגוֹיִם Deut. 15 6; מְגוֹיִם Ezek. 38 12; גַּוֵּךְ Ps. 106 5 which is in the smaller fragment and גַּוֵּיךְ Ezek. 36 13. A later Nakdan, who mistook the import of this Massorah and who regarded the List as complete, added גַּוַּי *my back* Isa. 50 6 which is contrary to the scope of this Rubric, furnished the instances with catchwords instead of leaving the simple לי and supplied the List with the heading, fixing the number in accordance with the instances therein enumerated.

צ״ח = § 98.

וּבַגּוֹיִם *and among the nations, occurs four times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 130*b*, on Deut. 28 65, which I have printed; (II) the same MS., Vol. II. fol. 186*b*, on Ps. 44 12; (III) the same MS., Vol. II, fol. 301*b*, on Neh. 13 26; (IV) Arund. Orient. 16, fol. 294*b*, on Ps. 44 12; (V) the same MS., fol. 389*b*, on Neh. 13 26; (VI) Add. 15,451, fol. 109*a*, on Numb. 23 9, and (VII) the printed Massorah on Deut. 28 65.

צ״ט = § 99.

בַּגּוֹיִם *as the nations, occurs three times with Dagesh and is plene.* That is, in contradistinction to the numerous instances in which this plural noun is with the prefix *Beth* which is so similar in appearance and which is also with *Pathach.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 117*b*, on Deut. 8 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 20 32; (III) Arund. Orient. 16, fol. 110*b*, on 2 Kings 17 11; (IV) the same MS., fol. 179*b*, on Ezek 20 32; (V) Add. 15,250, fol. 208*b*, on 2 Kings 17 11; (VI) Add. 15,251, fol. 109*b*, on Deut. 8 20; (VII) the printed Massorah on 2 Kings 17 11, and (VIII) the same on Ezek. 20 32.

ק׳ = § 100.

לְגוֹיִם *to nations, occurs twice in the Pentateuch.* The only other instance in which it is with *Sheva* under the *Lamed* is Micah 4 3. The design of this Massorah is to safeguard this exceptional form against the fourteen instances in which the *Lamed* is with *Pathach.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 36*b*, on Gen. 17 6.

ק״א = § 101.

גּוֹיֵי *the nations of, is three times plene.* That is, in the Prophets and Hagiographa. In these two divisions of the Bible where this

plural construct occurs altogether seven times, it is defective in four instances (i. e. גֵּי in Jerem. **26** 6; **44** 8; Ezra **6** 21; 2 Chron. **32** 13), and plene with two *Yods* in three. Hence the Massorah safeguards the minority.

And throughout the Pentateuch it is likewise so. In this division where it occurs four times (Gen. **18** 18; **22** 18; **26** 4; Deut. **28** 1) it is uniformly plene. The simple mention of this fact therefore suffices without recording the passages. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol, 169*a*, on Jerem. **33** 9, which I have printed; (II) the same MS., fol. 277*b*, on 2 Chron. **32** 17; (III) Vienna Codex No. 35, on Jerem. **33** 9, and (IV) the printed Massorah on the same passage. Accordingly גֵּיי in Jerem. **44** 8, which is plene in the text of my edition of the Bible, in accordance with Orient. 2201; Harley 5710—11; Add. 15,451, and גֵּי in the notes must change places. In spite of this Massorah there are great variations both in the MSS. and early editions with regard to the orthography of this expression, as will be seen in the notes on Jerem. **26** 6; **44** 8; Ezra **6** 21 and 2 Chron. **32** 13, in my edition of the Bible. This conflict extends even to the Massorah. Thus for instance Jerem. **26** 6, which is rightly גֵּי in the text of St. Petersburg Codex of A. D. 916 in accordance with the Massorah before us, has against it in the Massorah Parva מל׳, thus contradicting the text.

ק״ב = § 102.

גְּוִיּוֹת *the bodies, occurs twice, once plene and once defective . . . the sign thereof* is, the one by מְלֵא *full* Ps. **110** 6, is מלא *full*, or *plene*. As this expression, which occurs twice only, is differently spelt, the Massorah safeguards the variation in the orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 312*b*, on Ps. **110** 6, which I have printed, and (II) the printed Massorah on the same passage. The mnemonic sign is from the latter.

ק״ג = § 103.

לִגְלָה *captivity, is four times defective in this form.* That is, without and with the prefixes. The noun גּוֹלָה without and with the prefixes, occurs altogether forty-three times. In thirty-nine instances it is plene and four only is it defective. The Massorah, therefore, safeguards the exceptional orthography. The notes on Nah. **3** 10 in my edition of the Bible show that this Massorah militates against the variations exhibited in other recensions. It in to be remarked that in Isa. **49** 21 גְּלָה is the participle feminine.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 117*b*, on Nah. **3** 10, which I have printed; (II) Arund. Orient. 16, fol. 140*b*, on Isa. **49** 21; (III) Add. 15,251, fol. 233*b*, on the same passage; (IV) the printed Massorah on Nah. **3** 10, and (V) the same on Esther **2** 6. As רגולה by itself which occurs twenty-five times, is plene in twenty-three instances and defective in two only, Harley 5710—11, Vol. II, fol. 271*b*, on Esther **2** 6, gives these two in a separate Rubric.

ק״ד = § 104.

גּוֹלָן *Golan, is plene.* That is, in Deut. **4** 43 on which this Rubric is given. *In Josh. **20** 8; **21** 27 it is* גָּלָן *and in all other passages it is* גּוֹלָן. The name of this city of refuge occurs altogether four times. In two instances it is spelt גּוֹלָן (Deut. **4** 43; 1 Chron. **6** 56) and in two גָּלָן for which the official reading or *Keri* is גּוֹלָן, making it conformable to the orthography in the other two passages. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 107*b*, on Deut. **4** 43. The expression ושאר כלה׳ *in all other passages*, must not be too strictly interpreted, since this proper name occurs twice only apart from the two instances in Joshua. The pointing of the two different spellings in the Rubric which I have printed, is to be corrected in accordance with that given here. The two instances in Joshua form part of the List of sixty words in which letters are transposed (see letter ם, § 480).

ק״ה = § 105.

וְאֶגְוַע *and I shall give up the ghost, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 326*a*, on Job. **13** 19, which I have printed, and (II) Add. 21,160, fol. 320*a*, on Job **3** 11. As both instances are restricted to the same book, the heading ought more properly to be ב׳ ובסמ.

ק״ו = § 106.

גָּר *he sojourned, is ten times with Kametz.* That is, in contradistinction to the twenty-two instances in which this biliteral is with *Tzere*, being a noun and denoting *sojourner, stranger*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 233*b*, on Job **28** 4. It will be seen that though the heading states that there are ten instances the Rubric itself records eight only, omitting Deut. **18** 6, and Ezra **1** 4. This is manifestly due to the carelessness of the Scribe.

ק״ז = § 107.

גָּרַשָּׁם *he sojourned there, is four times thus combined in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 280*b*, on Ezra **1** 4, which I have printed; (II) Add. 15,250, fol. 24*a*; (III) Add. 15,251, fol. 32*a*; (IV) Add. 15,451, fol. 26*a*; (V) Add. 21,160, fol. 35*b*, all on Gen. **35** 27; (VI) the printed Massorah also on the same passage, and (VII) the same on Ezra **1** 4.

ק״ח = § 108.

גָּר *occurs twice at the beginning of a verse in two different senses.* That is, in Gen. **26** 3, it is the imperative and denotes *sojourn thou*, whilst in Gen. **49** 9 it is a noun and signifies *a lion's whelp*. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 60*b*, on Gen. **49** 9, which I have printed, and (II) the printed Massorah on Gen. **26** 3. As both instances occur in the same book, the heading ought more properly to be ב׳ רא׳ פס׳ בסמ׳ ומב׳ ליש׳.

ק״ט = § 109.

גַּרְתִּי *I have sojourned, occurs twice in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 21*a* on Gen. **32** 5, which I have printed; (II) Add. 21,160, fol. 30*a*, on the same passage, and (III) the printed Massorah on Ps. **120** 5. The heading ב׳ ומב׳ לישן *it occurs twice and in two different senses*, in the Massorah of the Hamburg MS. on Gen. **32** 5, given by Frensdorff (*Ochlah Ve-Ochlah*, § 59, notes p. 18; *Massoretisches Wörterbuch*, p. 44), is not only against the import of the two passages, but is not supported by any of the MS. Massorahs, both Magna and Parva, which I have collated.

ק״י = § 110.

וַיָּגָר *denotes and he was afraid in two instances.* As this Kal future third person singular masculine with *Vav* conversive, which occurs altogether five times, denotes in three instances *and he sojourned* (Gen. **20** 1; **21** 34; Deut. **26** 5) and in these two instances only does it signify *and he was afraid*, the Massorah safeguards the two exceptional passages. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 226*a*, on Numb. **22** 3 and (II) the printed Massorah on the same passage, which I have printed. The expression ס״מ at the end, indicates that the Samuel instance is at the end of the verse.

ק״י״א = § 111.

הַגָּרִים *who sojourn, is four times with Kametz.* That is, with *Kametz* under the *Gimel*, in contradistinction to the three instances where it is with *Tzere*, being the noun plural of גֵּר with the prefix *He* (Ezek. **47** 22; 1 Chron. **22** 2; 2 Chron. **30** 25).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80*a*, on Levit. **25** 6, which I have printed; (II) the same MS., Vol. II, fol. 158*a*, on 2 Chron. **15** 9; (III) Arund. Orient. 16, fol. 198*a*, on Ezek. **47** 22; (IV) the same MS., fol. 266*a*, on 2 Chron. **15** 9; (V) Add. 15,251, fol. 293*a*, on Ezek. **47** 22; (VI) Add. 21,160, fol. 177*a*, on Levit. **25** 6, and (VII) the printed Massorah on Levit. **25** 45.

As one of the instances is with the prefix *Vav* (2 Chron. **15** 9), the heading ought more properly to be ד׳ קמ׳ בליש׳. List II heads it more precisely הגרים נ׳ בקריה .... וחד והגרים.

ק״י״ב = § 112.

מְגֻרֶיהָ *of her whelps, occurs twice and is defective.* As this plural noun with the suffix third person singular feminine which occurs three times, twice with the prefix *Mem* and once without it, and which is restricted to within a few verses of each other, is differently spelt, the Massorah safeguards this variation in

the orthography. It is, however, to be remarked, that this Massorah, which is followed in the *textus receptus*, simply represents one School of textual redactors and though it is supported by Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251, yet another School write it plene in both instances, and this is supported by St. Petersburg Codex of A. D. 916; Add. 15,451 &c. It is remarkable that the Model Codex Harley 5710—11 has it מְגֹרֶיהָ defective in the first instance, and מְגוֹרֶיהָ plene in the second. For the variations in the early editions see the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178*b*, on Ezek. **19** 3.

קי״ג = § 113.

בְּגוֹרָל *by lot, is five times Raphe.* That is, with *Sheva* under the *Beth*. Apart from Numbers this noun with the prefix *Beth*, occurs altogether eleven times. In seven instances the *Beth* has *Pathach*, called in Massoretic terminology *Dagesh* (*vide infra*, § 114) and in four instances only is it *Raphe*. Hence the Massorah records the minority. This Rubric, which I have found in the printed Massorah only, on Josh. **14** 2, is corrupt. Its design is to register the *Raphe* instances apart from Numbers as is evident from the printed Massorah Parva on Judg. **20** 9 where it is correctly stated that it occurs four times and that it is likewise so throughout Numbers (בגורל ד׳ וכל וידבר רבו׳). Accordingly the catchwords ויצו משה וכול׳ (Numb. **34** 13) are out of place here. They are evidently a corruption of וכל וידבר רבו׳ and ought to be at the end of the Rubric. As is often the case, all the instances in one book are counted as one, thus yielding the requisite number five given in the heading. The apparently conflicting remarks in the Massorah Parva on the several passages, viz. ה׳ רמי and ד׳ רמי׳, are due to the fact that the ד׳ = *four* denotes the four instances apart from Numbers and ה׳ = *five* includes Numbers which counts as one. As one of the instances is בְּגוֹרָל with *Pathach* under the *Resh*, the Massorah in Vienna Codex No. 35, on Numb. **34** 13 remarks כל קמ׳ במ״א פת׳.

קי״ד = § 114.

בַּגּוֹרָל *by the lot, is six times with Dagesh in the Scriptures.* That is, with *Pathach* under the *Beth*, in contradistinction to the instances with *Sheva*, recorded in the preceding Rubric. Of this Rubric, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 151*a*, on Josh. **21** 4, which I have printed; (II) the same MS., Vol. II, fol. 134*a*, on 1 Chron. **6** 48, and (III) the printed Massorah on Josh. **21** 4. Both the MS. Lists distinctly state that there are six such instances only, though the catchword במצמה, which is given in both as the sixth passage, cannot be identified. In the *textus receptus*, however, there are seven, viz. 1 Chron. **6** 46, 50 besides the five registered in this Rubric. It is, therefore, difficult to divine which of these two missing passages is intended by the enigmatical במצמה. It is remarkable that the printed Massorah Parva also states in three instances that this expression with *Dagesh* occurs six times. (Comp. Josh. **21** 4, 5, 6). In the heading of List III, which states that it occurs four times only (בגורל ד׳ דגשים), the expression בסיפרא = *in this book*, is omitted as is evident from the fact that the four instances in Joshua only, are recorded. The addition at the end וכלהון חסרים ויו׳ is manifestly a misprint for וכולהון מלאים ויו׳.

קט״ו = § 115.

וְגוֹרָל *and the lot, occurs twice in the Scriptures.* In the other twelve instances where this noun occurs it is without the prefix *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 8*b*, on Isa. **17** 14, which I have printed; (II) Arund. Orient. 16, fol. 126*a*, on the same passage; (III) Add. 21,160, fol. 163*a*, on Levit. **16** 8; (IV) Vienna Codex No. 35 on Isa. **17** 14, and (V) the printed Massorah on Levit. **16** 8. The fact that it is with *Kametz* and plene in both instances explains the different headings of this Rubric. Thus in Lists III and IV it is ב׳ קמ׳ which ought more properly to be ב׳ וקמ׳. Here, therefore, the *Kametz* under the *Resh* is emphasised, whilst in List V which is ב׳ ומל׳ the presence of the *Vav*, in contradistinction to its absence in other instances (*vide infra*, § 117), is laid stress on.

קט״ז = § 116.

גּוֹרָל *the lot of, occurs twice with Pathach in the Scriptures . . . and four times altogether, including prefixes.* That is, in these two instances is this noun without any prefix in the construct state, and in two it is with prefixes.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 216*a*, on Ps. **125** 3, which I have printed; (II) Arund. Orient. 16, fol. 10*b*, on Josh. **14** 2; (III) the same MS., fol. 317*a*, on Ps. **125** 3; (IV) Add. 21,160, fol. 252*a*, on Numb. **36** 3; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Numb. **36** 3; (VII) the same on Josh. **18** 11, and (VIII) the same on Ps. **125** 3 which alone has the mnemonic sign. The mnemonic sign without the List is also given in the Massorah Finalis letter נ, § 120. The heading in List VI, viz. ומגרל ד׳ חס׳ בליש׳ ופתחין is incorrect. It consists of a confusion of the two headings which respectively belong to this Rubric and the following one. Moreover, the catchwords ועל גרל מסה בניו should be ויעל גורל מסה בני בנימן Josh. **18** 11.

קי״ז = § 117.

גַּרְלֹת *lots. Four forms of this noun are defective.* That is, they are abnormally without the *Vav* after the *Gimel*. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 91*b*, on Levit. **16** 8, which I have printed; (II) Arund. Orient. 16, fol. 18*b*, on Judg. **1** 3; (III) Add. 21,160, fol. 163*a*, on Levit. **16** 8; (IV) the same MS., fol. 252*a*, on Numb. **36** 3; (V) Vienna Codex No. 35, on Dan. **12** 13, and (VI) the printed Massorah, on Levit. **16** 8.

קי״ח = § 118.

גֵּז *a fleece, mowing, occurs twice.* In the only other instance where this biliteral occurs it is with *Kametz* (גָּז) and is the preterite of גזז. Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Harley 5710—11, Vol. I, fol. 123*b*, on Deut. **18** 4, which I have printed; (II) Arund. Orient. 16, fol. 301*b*, on Ps. **72** 6; (III) Add. 15,250, fol. 106*b*, on Deut. **18** 4; (IV) Add. 15,451, fol. 133*a*, on the same passage; (V) Vienna Codex No. 35, on Ps. **72** 6, and (VI) Cambridge Add. 465, on Deut. **18** 4. The latter heads this Rubric גז ב׳ ובתרי ליש׳.

קי״ט = § 119.

וַיְגַז *occurs twice in two different senses.* That is, in the first instance it is the future third person singular masculine with *Vav* conversive of גזז and denotes *and he brought up*, and in the second from גזז and signifies *and he shaved*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 222*b*, on Job **1** 20, which I have printed; (II) Arund. Orient. 16, fol. 322*a*, on the same passage; (III) Add. 15,250, fol. 80*b*, on Numb. **11** 31; (IV) Add. 21,160, fol. 319*a*, on Job **1** 20, and (V) the printed Massorah on Numb. **11** 31. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217 &c).

ק׳כ = § 120.

גָּזַל *he robbed, is three times with Kametz.* That is, under the *Zayin* instead of *Pathach*, as in Ezek. **18** 18; Job **20** 19. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 65*b*, on Levit. **5** 23, which I have printed; (II) Orient. 2348, fol. 94*b*; (III) Orient. 2349, fol. 84*b*, and (IV) the printed Massorah, all on the same passage.

Lists II, III and IV state in their respective headings that it occurs twice with *Kametz* ב׳ קמצין, and record two instances only, omitting Ezek. **18** 16. This apparent contradiction is due to the fact that the four Lists exhibit two recension of this Massorah. The one recension records all the instances in which the second radical of this preterite is with *Kametz*, without any regard to the accents, whilst the other emphasises the fact that in two instances only it is abnormally with *Kametz* without the pausal accent, and omits Ezek. **18** 16, because here it is with *Athnach* and *Kametz*, which is normal. This is attested by the Massorah Parva on Levit. **5** 23, which remarks ב׳ קמץ בזקפא, thus restricting the two *Kametz* instances to the none Athnach accent. Rubric IV gives the catchwords מעני השיב ידו, Ezek. **18** 17, as the second of the two instances. Here however, גָּזַל does not occur, and it it manifestly a clerical error for עני ואביון הזנה Ezek. **18** 12, which Jacob b. Chayim has overlooked. On Ezek. **18** 18 the printed Massorah also states that גזל occurs twice with *Kametz*, and gives Ezek. **18** 18 and Eccl. **5** 7 as the two instances. But this manifestly

refers to the noun חָמָס *violence*, which without and with the prefix *Vav*, also occurs twice. The expression קמץ here, as not infrequently elsewhere, is קמץ קטן and denotes *Tzere* in Massoretic terminology. As I have by oversight omitted this Rubric I subjoined it in the foot note[1].

[1] גזל ב' קמצין וסימ' גזל את ואשר לא טוב עשה, תגזל וכשפט [?] וצדק תראה.

קכ״א = § 121.

נִגְזַר *he was cut off, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 273*b*, on 2 Chron. **26** 21, which I have printed; (II) Harley 5710—11, Vol. II, fol. 165*a*, on the same passage; (III) the same MS., Vol. II, fol. 271*b*, on Esther **2** 1; (IV) Add. 15,251, fol. 235*a*, on Isa. **53** 8; (V) Add. 21,160, fol. 309*a*, on Esther **2** 1, and (VI) the printed Massorah Finalis, letter נ, § 69.

קכ״ב = § 122.

גֵּחֲזִי *Gehazi, is four times defective of Yod in the Scriptures.* This proper name, which occurs altogether twelve times and within three chapters of the same book, is in eight instances וַיְחִי with *Yod* after the *Gimel* (2 Kings **4** 12, 14, 25, 27, 29, 36; **5** 20, 21) and in four only is it without the *Yod*. The Massorah, therefore, safeguards the exceptional orthography. On refering to the notes on these passages in my edition of the Bible it will be seen that all the eight plene instances are the subject of various readings. This Rubric I have found in the printed Massorah only, on 2 Kings **4** 31.

קכ״ג = § 123.

גֵּי *the valley of, without and with the prefix Beth, is nine times so written.* That is, without the *Aleph* at the end. Without and with the prefix *Beth*, the construct of גַּיְא occurs altogether thirty-three times. In twenty instances it is with the normal *Aleph* (גַּיְא)[1] and in nine instances only, reckoning Joshua as one instance, is it without the *Aleph* (גַּי). Hence the Massorah safeguards the exceptional orthography. The need for protecting these instances is due to the fact that the two different spellings occur in one and the same verse (Ezek. **39** 11; Zech. **14** 5), and that other Schools of textual redactors had not these variations. Thus the St. Petersburg Codex of A. D. 916; Harley 5710—11; Arund. Orient. 16, have בְּגַיָּא with *Aleph* in Isa. **22** 5, and this reading is exhibited in some of the earliest editions as will be seen from the notes on this passage in my edition of the Bible. In Zech. **14** 5, too the St. Petersburg Codex has גַּיָּא to which the Massoretic annotater takes exception, remarking that in the first part of the verse it is plene and defective in the second (קדמ' גיא כת' מל' ובתר' גי כת' חס). Conflicting readings are also exhibited in 2 Kings **23** 10.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 192*a*, on Ezek. **39** 11, which I have printed; (II) the same MS., fol. 221*b*, on Zech. **14** 5; (III) the same MS., fol. 178*b*, on 2 Chron. **33** 6; (IV) Add. 15,451, fol. 332*a*, on Ezek. **39** 11; (V) Add. 21,160, fol. 295*a*, on the same passage; (VI) Vienna Codex No. 35, on 2 Chron. **33** 6; (VII) the printed Massorah on Josh. **18** 16, and (VIII) the same on Zech. **14** 5.

And throughout Joshua it is likewise so. In Joshua, where this construct occurs altogether six times (**15** 8, 8; **18** 16, 16; **19** 14, 27), it is uniformly defective and hence the whole book, according to the artificial arrangement of the Massorah, is reckoned to yield one instance, which makes the requisite number nine. This treatment is adopted in all the Lists which are practically identical.

[1] Comp. גַּיְא Isa. **22** 1; **28** 1, 4; Jerem. **7** 32; **19** 2; Ezek. **39** 11, 15; Zech. **14** 4, 5; Neh. **11** 30; 1 Chron. **4** 14; 2 Chron. **25** 11; בְּגַיְא 2 Sam. **8** 13; Jerem. **7** 31; **32** 35; Ps. **23** 4; **60** 2; 1 Chron. **18** 12; 2 Chron. **14** 9; **28** 3.

קכ״ד = § 124.

גֵּיא הִנֹּם *the valley of Hinnom, occurs three times.* That is, without בֶּן־ *the son of*, intervening. הִנֹּם *Hinnom*, is thirteen times combined with גֵּיא *the valley of*. In ten instances the phrase is גֵּיא בְּנֵי־הִנֹּם *the valley of the son of Hinnom*,[1] and in three only it is simply גֵּיא הִנֹּם *the valley of Hinnom*, without בֶּן־. Hence the Massorah safeguards the exceptional shorter combination. This protection is all the more necessary since the two forms are not only used within a few verses of each other, but in the very same verse (Josh. **15** 8; **18** 16; Jerem. **19** 2, 6). It is, moreover, designed to exclude the various reading in Josh. **15** 8, which is exhibited in some MSS., early editions and ancient versions, as will be seen from the notes on this passage in my edition of the Bible.

[1] Comp. Josh. **15** 8; **18** 16; 2 Kings **23** 10 *Keri*; Jerem. **7** 31, 32; **19** 2, 6; **32** 35; 2 Chron. **28** 3; **33** 6.

Of this Rubric I collated two Lists: (I) Arund. Orient. **16**, fol. 387*a*, on Neh. **11** 30, which I have printed, and (II) the printed Massorah Finalis, letter נ, § 75. It will be seen that, though the heading emphatically states that there are three such instances, the Rubric itself records two only, omitting Josh. **18** 16*b*. That this omission is due to the carelessness of the scribe is evident from the fact that these three instances are duly given in List II.

קכ״ה = § 125.

בְּנֵי *in the valley, is three times defective with prefixes.* That is, in the absolute this noun is without the *Aleph* with different prefixes. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 143*b*, on Deut. **34** 6, which I have printed; (II) Orient. 2348, fol. 153*b*, on the same passage, and (III) the printed Massorah also on the same passage. It is remarkable that whilst these three instances of the absolute form are included in the List of words which are without *Aleph* in the text, but which are officially read with it (*vide supra*, letter א, § 14*a—d*) the construct form which, as we have seen, occurs nine times or rather fourteen times without this letter (*vide supra*, letter נ, § 123), is excluded from this List.

קכ״ו = § 126.

גַּיְא *valley, is twice with Segol, once it is with Aleph at the end and once with He.* The design of this Massorah is not only to safeguard the abnormal vowel-point *Segol*, but the reading גַּהּ with *Gimel* in Ezek. **47** 13 against the less dominant School of textual redactors which read it גָּהּ, as will be seen from the notes on this passage in my edition of the Bible. Here again the expression פתח is used for סגול. This Rubric I have found in the printed Massorah Finalis only, letter נ, § 126.

קכ״ז = § 127.

הַגְּיָאוֹת *the valleys.* The two plural forms of גַּיְא, viz. גְּיָאוֹת and גַּיָּאוֹת with the *Yod* transposed, occur altogether eight times. In five instances it is גְּיָאוֹת with the *Yod* after the *Aleph* (Ezek. **7** 16; **31** 12; **32** 5; **36** 4, 6) and in three only is it גַּיָּאוֹת with the *Yod* after the *Gimel*. Hence the Massorah safeguards the exceptional form. Though the Rubric before us suggests no other spelling for these instances, there is an official reading or *Keri* which makes them conformable to the majority, as will be seen from the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474 on Ezek. **6** 3. The pointing of these instances should be in accordance with the form גְּיָאוֹת.

קכ״ח = § 128.

גִּידִים *sinews, occurs twice and in the same section.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 280*b*, on Ezek. **37** 6.

קכ״ט = § 129.

גִּיחוֹן *Gihon, is three times thus written.* That is, with *Yod* after the *Gimel*, in contradistinction to the other three instances where it occurs and where it is without the *Yod*. In this separate form the Rubric is from Orient. 2349, fol. 30*a*, on Gen. **2** 13.

ק״ל = § 130.

גִּחוֹן *Gihon, is three times defective.* That is, without the *Yod*. As this proper name without and with the prefix, which occurs altogether six times, is plene in three instances and defective in three, the Massorah safeguards the variation in the orthography. The necessity for this protection will be seen from the notes on 1 Kings **1** 45 in my edition of the Bible. This separate form of the Rubric is from Arund. Orient. 16, fol. 76*b*, on 1 Kings **1** 33.

Of the two Rubrics given in one register I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 278*a*, on 2 Chron. **32** 30; (II) the same MS., fol. 278*b*, on 2 Chron. **33** 14; (III) Add. 15,250, fol. 434*b*, on the same passage; (IV) the printed Massorah on Gen. **2** 13, and (V) the same on 1 Kings **1** 33.

קל״א = § 131.

וַיָּגֶל *occurs twice in two different senses.* That is, in the first instance it is the Hiphil future third person singular masculine, with *Vav* conversive, from of גָּלַל and denotes *and he rolled* (Gen. **29** 10) whilst in the second instance it is the Kal of גִּיל and signifies *and he rejoiced* (Ps. **16** 9).

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,250, fol. 19*b*, on Gen. **29** 10, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Ps. **16** 9. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217 &c.)

קל״ב = § 132.

תָּגִיל *thou shalt*, or *she shall rejoice, occurs twice.* It will be seen that though this quadriliteral is future second person masculine in the first instance, and third person feminine in the second, the Massorah has regard simply to the identity of the spelling, irrespective of the difference in the sense. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 136*b*, on Isa. **41** 16, which I have printed, and (II) the printed Massorah on the same passage.

קל״ג = § 133.

וְתָגֵל *and she shall rejoice, occurs twice.* That is, in Isaiah since apart from this it also occurs three times (Ps. **96** 11; Prov. **23** 25; 1 Chron. **16** 31). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 226*b*, on Isa. **35** 1. We have here another instance of the fact that the Massorah often omits in the headings the qualifying adjunct בסיפרא.

קל״ד = § 134.

נָגִילָה *we will rejoice, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 128*b*, on Isa. **25** 9.

קל״ה = § 135.

גִּיל *joy, gladness, occurs three times.* That is, without the prefix *Vav*. The design of this Massorah is to exclude the textual reading גּוֹל in Prov. **23** 24. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 105*b*, on Hosea **9** 1, which I have printed; (II) Arund. Orient. 16, fol. 201*b*; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage. As it occurs once with the prefix *Vav* and *Sheva* (וְגִיל) this Rubric constitutes part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 73.)

קל״ו = § 136.

הַגִּילֹנִי *the Gilonite, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 66*b*, on 2 Sam. **15** 12, which I have printed; (II) Add. 15,250, fol. 173*a*, on the same passage, and (III) the printed Massorah Parva on 2 Sam. **15** 12. Neither the headings of the respective Lists, nor the two instances, indicate whether this gentile noun is plene in both instances. All the Standard Codices which I have collated (Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.) as well as most of the early editions have הַגִּלֹנִי without the *Yod* in 2 Sam. **23** 34, for which reason I have adopted it in the text of my edition of the Bible. Here too, the qualifying expression ובכתב is omitted from the headings.

קל״ז = § 137.

גִּינַת *Ginath, occurs twice.* That is, as a proper name and with *Yod* after the *Gimel*, in contradistinction to the three instances where it is גִּנַּת, the construct of גַּנָּה (Cant. **6** 11; Esther **1** 5; **7** 7) and is without the *Yod*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 91*a*, on 1 Kings **16** 21. The heading ought more properly to be בי ובענין since the two instances occur in two consecutive verses.

קל״ח = § 138.

לְגַלִּים *to heaps, occurs three times in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 68*b*, on Jerem. **51** 37, which I have printed; (II) the same MS., Vol. II, fol. 228*b*, on Job **15** 28; (III) Add. 15,250, fol. 244*a*, on Jerem. **9** 10, and (IV) the printed Massorah on the same passage.

קל״ט = § 139.

גַּלְגַּל. *A sign for the different vowel-points of this quadriliteral.* To understand the import of this Rubric it is necessary to remark that as this quadriliteral noun does not occur without prefixes in Ezekiel, the Psalms or Ecclesiastes, it is evident that the design of the Massorah is to include all the forms, both without and with the prefix, throughout the Scriptures. Hence it not only includes the noun which denotes *wheel, whirling*, but the proper name of the place near the Jordan. Of all the forty-four instances in which this expression occurs, there are ten only, in four books. As these exhibit two different vowel-points, the Massorah separates them from the rest of the Scriptures for safeguarding. With these preliminary explanations we shall be able to analyse the division and the import of this Rubric.

In Ezekiel, the Psalms and Ecclesiastes for which [יחזקאל, תילתא קהלת =] יחק is the mnemonic sign, *it is always* גַּלְגַּל. In these three books where it occurs altogether eight times. (Ezek. **10** 2, 6, 13; **23** 24; **26** 10; Ps. **77** 19; **83** 14; Eccl. **12** 6) it is invariably with *Pathach* under both *Gimels*.

In Isaiah it is גִּלְגַּל. Here, where it occurs twice (Isa. **17** 13; **28** 28) it is with *Chirek* under the first *Gimel* and *Pathach* under the second. In the received text Isa. **17** 13 is וּכְגַלְגַּל with *Pathach* under the first *Gimel*. But as the Massorite himself furnished it with the vowel-points this Rubric must emanate from a School of textual redactors which read it with *Chirek*.

And in the rest of the Scriptures it is גִּלְגָּל. That is, with *Chirek* under the first *Gimel* and *Kametz* under the second. In the thirty-four instances of the other Scriptures where it is thus pointed, it is inveriably the proper name.[1] This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 79*a*, on Ezek. **10** 2.

[1] Comp. Deut. **11** 30; Josh. **4** 19, 20; **5** 9, 10; **9** 6; **10** 7, 9; **12** 23; **14** 6; **15** 7; Judg. **2** 1; **3** 9; 1 Sam. **7** 16; **10** 8; **11** 14, 15, 15; **13** 4, 7, 8, 12, 15; **15** 12, 21, 23; 2 Kings **2** 1; Hosea **4** 15; **9** 15; **12** 12; Amos **4** 4; **5** 5; Micah **6** 5; Neh. **12** 29.

ק״מ = § 140.

הַגִּלְגָּל *Gilgal as a proper name is always with Kametz.* That is, under the second *Gimel*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Deut. **11** 30.

קמ״א = § 141.

וְהַגִּלְגָּל *and Gilgal, occurs twice.* That is, incontradistinction to the twenty instances where this name is הַגִּלְגָּל, with the prefix *He* and without the *Vav* conjunctive.[1] This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 39*a*, on 1 Sam. **7** 16.

[1] Comp. הַגִּלְגָּל Deut. **11** 30; Josh. **9** 6; **10** 7, 9; **15** 7; Judg. **2** 1; **3** 19; 1 Sam. **10** 8; **11** 14, 15; **13** 4, 8, 12, 15; **15** 12; 2 Kings **2** 1; Hosea **4** 15; Amos **4** 4; **5** 5; Micah **6** 5.

קמ״ב = § 142.

הַגִּלְגָּלָה *to Gilgal, occurs six times.* That is, with the paragogic *He*. Normally when this place is combined with verbs of motion it is either אֶל־הַגִּלְגָּל (Josh. **15** 7) or simply הַגִּלְגָּל without the local *He* (1 Sam. **11** 15; **13** 12; **15** 12). Moreover, the verb בָּא which is in 2 Sam. **19** 16 combined with הַגִּלְגָּלָה, is in 1 Sam. **13** 8 and Hosea **4** 15 followed by הַגִּלְגָּל and the phrase אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה in Josh. **10** 6, 15, 43, is in this very book אֶל־הַמַּחֲנֶה הַגִּלְגָּל (**9** 6). The Massorah, therefore, safeguards the instances before us against being made conformable to the other passages.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 176*a*, on 2 Sam. **19** 41, which I have printed; (II) Cambridge Add. 465, on Josh. **10** 15; (III) the printed Massorah on the same passage, and (IV) the same on 2 Sam. **19** 41.

קמ״ג = § 143.

לְגַלֹּגֶלֶת *for a head, or poll, occurs three times.* That is, in contradistinction to the instances in which it is with the suffix third person plural masculine, recorded in the following Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 84*a*, on Numb. **3** 47, which I have printed; (II) Vienna Codex No. 35 on Exod. **38** 26; and (III) the printed Massorah on Exod. **16** 16. The latter heads it בי חסר.

קמ״ד = § 144.

לְגַלְגַּלְתָּם *by their heads, or polls, occurs seven* [six] *times.* This Rubric, which I have found in the printed Massorah Finalis only, letter נ, § 81, is incorrect. There are six instances only. הקהילו אלי, which is given as the second instance, should be הקהילו באחר לחדש Numb. **1** 18. וישערו הלוים and מבן שלשים, which are given as two instances in two separate lines, are one passage, viz. Numb. **23** 3. These catchwords I have corrected.

קמ״ה = § 145.

גְּלוֹת *the capturing of, occurs twice.* That is, the Kal infinitive construct, in contradistinction to the three passages where this quadriliteral is with *Shurek* under the *Gimel* (גלוּת) being noun feminine plural (1 Kings **7** 41; 2 Chron. **4** 12, 13). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 147*b*, on Jerem. **1** 3, which I have printed, and (II) the printed Massorah Finalis, letter נ, § 86.

קמ״ו = 146

וַיִּגֶל *and he was carried away captive, occurs four times in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 237*b*, on Job **36** 10, which I have printed; (II) Arund. Orient. 16, fol. 333*b*, on the same passage; (III) Add. 15,250, fol. 356*a*, also on the same passage; (IV) Add. 15,251, fol. 267*a*, on Jerem. **52** 27, and (V) the printed Massorah on 2 Kings **25** 21. The printed Massorah (Lists V) omits 2 Kings **25** 21, and gives as the third instance ויגל השאירית רד״ה 2 Chron. **36** 20. This is not only against the received text which has here וַיִּגֶל, but against all the MS. Lists. Some of the Lists add at the end וא׳ וְיִגֶל Job **36** 15; וא׳ יָגֶל Job. **20** 28.

קמ״ז = § 147.

גּוֹלָה *revealing, making bare, migrating, occurs five times in the Scriptures.* That is, with *Segol* under the *Lamed*, in contradistinction to the noun גּוֹלָה which is with *Kametz*, and which is recorded above (letter נ, § 103).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 257*b*, on 2 Kings **24** 14, which I have printed; (II) Arund. Orient. 16, fol. 117*b*, on the same passage; (III) the same MS., fol. 343*b*, on Prov. **20** 19; (IV) Add. 15,251, fol. 391*a*, on the same passage, and (V) the printed Massorah on 2 Sam. **15** 19.

The Rubric, which I have printed (List I) simply emphasises the fact that in these instances the *Lamed* is with *Segol* and that one of the five instances is with the prefix *Vav* (1 Sam. **22** 8*b*). Hence this recension of the Rubric safeguards the vowel-points. The other four Lists, however, which represent another recension have regard to the spelling and lay stress upon the fact that in three instances it is defective (1. Sam. **22** 8, 8; 2 Sam. **15** 19), and plene in two (2 Kings **24** 14; Prov. **20** 19). Hence they head this Rubric ה׳ ב׳ מל׳ ת׳ חס׳, or as Lists V indicates by stating after the first three instances אילן נ׳ קדמאי חס׳; thus safeguarding the variation in the orthography. The heading of this recension ought more properly to be גולה ה׳ וא׳ וגולה נ׳ חס׳.

קמ״ח = § 148.

תִּגָּלֶה *she shall be discovered, occurs three times. . . . . and once it is with the prefix Vav.* That is, in contradistinction to the fourteen instances where this quadriliteral is pointed תִּגְלֶה, being the Piel future second person singular masculine.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 79*b*, on Ezek. **16** 57, which I have printed; (II) the same MS., Vol. II, fol. 255*b*, on Prov. **26** 6; (III) Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 57; (IV) Add. 15,251, fol. 275*b*, on the same passage; (V) Add. 21,160, fol. 98*a*, on Exod. **20** 26; (VI) the printed Massorah on the same passage, and (VII) the same on Ezek. **16** 57. As these three instances respectively occur in the three divisions of the Scriptures, List IV adds at the end חד בתורה חד בנבי׳ וחד בכתו׳, whilst List V heads the Rubric תגלה נ׳ ומש׳ אגר׳.

קמ״ט = § 149.

וַיִּגָּלוּ *and they were discovered, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Arund. Orient. 16, fol. 43*a*, on 1 Sam **14** 11, which I have printed; (II) Add. 15,251, fol. 158*a*, and (III) the printed Massorah, both on the same passage.

ק״נ = § 150.

וַיִּגַל *and he uncovered,* or *opened, occurs twice and both times at the beginning of a verse.* Of this Rubric, which is one of the oldest parts of the Massorah, and which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 10*a*, on Isa. **22** 8, which I have printed; (II) Orient. 4445, fol. 142*b*, on Numb. **22** 31; (III) Arund. Orient. 16, fol. 127*b*, on Isa. **22** 8, and (IV) Orient. 2349, fol. 114*b*, on Numb. **22** 31.

קנ״א = § 151.

וַתִּגַל *and she uncovered, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181*b*, on Ezek. **23** 18.

קנ״ב = § 152.

אֶגְלֶה *I will discover,* or *expose, occurs twice in the Scriptures.* In the only other instance where this quadriliteral occurs it is אֶגְלֶה the Kal (Ruth **4** 4). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 114*b*, on Micah **1** 6.

קנ״ג = § 153.

הָגְלוּ *they were carried away, occurs twice.* That is, with *Kametz* under the *He*, in contradistinction to the three instances in which it is with *Chirek* (הִגְלוּ), being the Hiphil (2 Kings **17** 28, 33; Jerem. **22** 12). This Rubric, which does not occur in the printed Massorah, is from the Vienna Codex No. 35, on 1 Chron. **9** 1.

קנ״ד = § 154.

גָּלִי *is revealed, occurs twice, once it is with Chateph-Pathach, and once with five points.* That is, with Chateph-Segol, which consists of five points. As this Peal participle passive singular masculine which not only occurs twice in the same book, but within the same section, is pointed differently, the Massorah safeguards this variation. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,451, fol. 438*a*, on Dan. **2** 19, which I have printed, and (II) Arund. Orient. 46, fol. 364*b*, on the same passage.

קנ״ה = § 155.

גָּלוּת *springs, is seven times defective.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 82*a*, on 1 Kings **7** 41, which I have printed; (II) the same MS., fol. 11*b*, on Josh. **15** 19; (III) the same MS., fol. 18*b*, on Judg. **1** 15; (IV) Add. 15,251, fol. 133*a*, on Josh. **15** 19; (V) the same MS., fol. 138*b*, on Judg. **1** 15; (VI) Add. 15,451, fol. 155*b*, on Josh. **15** 19; (VII) the printed Massorah on the same passage, and (VIII) the same on 1 Kings **7** 41.

The addition רמלכים קדמ׳ רשם׳ after עמרים שנים shows beyond doubt that the seventh instance is וְגָלוּת (1 Kings **7** 41*a*) with the prefix *Vav* and that the second instance which occurs in this verse, is גְּלוּת plene. As the different spellings of this noun occur in one and the same verse, the Massorah safeguards the variation. The heading ought more properly to be גלת ו׳ חס׳ וא׳ וגלת, since one of the instances is with the prefix *Vav*. We have here another of the comparatively few instances in which the Massorah, contrary to its usual method, records the majority since the plenes are the exception, occurring three times only (1 Kings **7** 41; 2 Chron. **4** 12, 13) and once וְהַגְלוּת (2 Chron. **4** 12).

קנ״ו = § 156.

גְּלִילֵי *rings of, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 358*b*, on Esther **1** 6, which I have printed, and (II) the printed Massorah on Cant. **5** 14. As in Canticles the accent is on the ultima (גלילי) and in Esther on the penultima (גלילי) the Massorah Parva on Cant. **5** 14 in Add. 15,251 remarks ב׳ דין מלר׳ על גלילי בסף מלעי׳.

קנ״ז = § 157.

לְגָלוּתֵנוּ *of our captivity, occurs twice in the Scriptures, and is defective.* The design of this Massorah is to include the plene

reading in Ezek. **33** 21 which is exhibited in the Codices of other Schools of textual redactors, and in some of the early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 96*b*, on Ezek. **40** 1.

קנ״ח = § 158.

גִּלּוּ *roll ye, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8*a*, on Josh. **10** 18, which I have printed, and (II) the printed Massorah on the same passage.

קנ״ט = § 159.

גַּלְמוּד *desolate, emaciated, occurs three times.* This Rubric I have found in the printed Massorah only, where it is given twice: (I) on Job **15** 34, and (II) on **30** 3. As this expression is restricted to Job the heading ought properly to be ג׳ ובכתר.

ק״ס = § 160.

גִּלְעָדָה *to Gilead, occurs three times.* That is, with the paragogic *He*. Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 147*b*, on 1 Chron. **27** 21, which I have printed; (II) Orient. 4445, fol. 154*b*, on Numb. **32** 39; (III) Add. 15,251, fol. 182*b*, on 2 Sam. **24** 6; (IV) Add. 15,451, fol. 483*b*, on 1 Chron. **27** 21; (V) Orient. 2349, fol. 120*b*, on Numb. **32** 39, and (VI) the printed Massorah on 2 Sam. **24** 6.

קס״א = § 161.

שְׁנָיִךְ *which lie along, occurs twice in this book.* That is, in Canticles. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 262*a*, on Cant. **6** 5. As this expression, which occurs twice altogether, is restricted to this book the heading ought properly to be ב׳ ובכתר, but the *Vav*, as we have seen, is often omitted.

קס״ב = § 162.

גַּם *also, begins a verse four times . . . . and all in the Pentateuch.* In the Pentateuch, where this conjunctive begins a verse altogether seventeen times, it is with the prefix *Vav* in thirteen instances, (*vide infra*, § 177) and in four only is it without this prefix. Hence the Massorah safeguards the exceptions. Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 32*b*, on Gen. **7** 3, which I have printed, and (II) Add. 15,251, fol. 105*a*, on Deut. **1** 37.

קס״ג = § 163.

גַּם. *Throughout the Pentateuch, Joshua and Judges* וְגַם *always begins a verse except in five instances, where it is* גַּם. This Rubric, which is an expanded recension of the preceding one, including Joshua and Judges in the catalogue, is misleading. It states in the heading that וְגַם begins a verse throughout Joshua, whereas in this book neither גַּם nor וְגַם ever occurs at the beginning of a verse.

Judges. — In Judges, where this conjunctive begins a verse five times, it is in four instances with the *Vav* conjunctive (וְגַם Judg. **2** 3, 10, 17; **19** 19) and in one instance only, is it without the prefix. Hence its inclusion in this Rubric. This form of the Rubric I have found in the printed Massorah only, where it is given twice: (I) on Exod. **6** 4, which I have printed, and (II) on Deut. **1** 37.

קס״ד = § 164.

גַּם. This Rubric, which allocates the position of the conjunctive without and with the prefix *Vav*, in the remaining Scriptures, combines the several registers of the respective books into a chain of five links. I shall detach the several links and give the register of each book separately as they are in the older Massorahs.

Samuel. — In Samuel up to which the preceding Rubrics furnishes the registers, where this conjunctive occurs altogether ten times at the beginning of a verse, it is without the prefix in six instances, and with it in four only. Hence the Massorah safeguards the minority. (*Vide infra*, letter ג, § 178.)

Kings. — In this book, which forms the first link of the Rubric before us, where this conjunctive begins the verse altogether seventeen times, it is with the *Vav* in sixteen instances[1] and once only is it without the prefix. Hence the Massorah safeguards the solitary exception.

Isaiah. — In Isaiah, which is the second link in the Rubric before us, where this conjunctive occurs altogether eight times at the beginning of the verse, it is five times without the prefix[2] and three times with it. These three instances are, therefore, safeguarded in a separate Rubric. (*Vide infra*, letter ג, § 179.)

Jeremiah. — In Jeremiah, which is still a part of the second link of this concatenation, where it begins a verse fourteen times, it is without the prefix *Vav* in eight instances[3] and in six with it. Hence the Massorah safeguards the minority in a separate Rubric. (*Vide infra*, letter ג, § 180.)

Ezekiel. — In Ezekiel, which is the third link of this concatenation, this conjunctive begins a verse nine times. In six instances it is with the prefix *Vav*[4] and in three only is it without the prefix. The Massorah, therefore, safeguards it in a separate Rubric. Of this separate Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 179*a*, on Ezek. **20** 23; (II) the same MS., fol. 186*b*, on Ezek. **31** 17; (III) the printed Massorah on Ezek. **16** 52, and (IV) the same on Ezek. **20** 23.

The Minor Prophets. — In the Minor Prophets, which constitute here the fourth link, this conjunctive begins a verse altogether eighteen times. Deducting the four instances in which וְגַם is followed by אֲנִי and אֲנִכִי (Amos **4** 6, 7; Micah **6** 13; Mal. **2** 9) which the Massorah artificially excludes from this register, fourteen only remain. Of these nine without the prefix *Vav* begin a verse,[5] and five only are with this prefix at the beginning of the verse. Hence the Massorah safeguards these five both here and in a separate Rubric. (*Vide infra*, letter ג, § 181.)

The Hagiographa. — For the instances in this division of the Scriptures, which is the fifth link in this concatenation, see below letter ג, § 182. The entire Rubric is given in Halle Ochlah Ve-Ochlah II, § 93.

[1] Comp. וְגַם at the beginning of the verse 1 Kings **1** 46, 47, 48; **2** 5; **3** 13; **8** 41; **10** 11; **14** 24; **15** 13; **16** 7; **21** 23; 2 Kings **21** 16; **23** 15, 19, 24; **24** 4.

[2] Comp. גַּם at the beginning of the verse Isa. **14** 8; **28** 29; **43** 13; **48** 8; **66** 4.

[3] Comp. גַּם at in the beginning of a verse Jerem. **2** 16, 34, 37; **8** 7; **33** 21, 26; **46** 21; **51** 49.

[4] Comp. וְגַם in the beginning of a verse Ezek. **8** 18; **9** 10; **20** 12, 15, 25; **21** 22.

[5] Comp. גַּם at the beginning of the verse Hosea **6** 11; **8** 10; **10** 6; Joel **1** 20; Nah. **3** 10, 11; Zeph. **1** 18; **2** 12; Zech. **9** 11.

קס״ה = § 165.

גַּם. *A sign. Throughout the Scriptures this conjunctive is with the prefix Vav after Athnach* (וְגַם) *except in twenty-four instances where it is without it* (גַּם).

This conjunctive begins the sentence immediately after the pausal accent *Athnach* altogether about one hundred and fifty-five times. In eighty-one instances it is (גַּם), without the prefix *Vav*, and in seventy-four it is with it (וְגַם). But as the one is the rule in certain books and the other the exception, whilst in other books the reverse is the case, the Massorah separates those which in each case exhibit the minority and accordingly divides this Rubric into two parts, and thus safeguards the exceptions. The first part of this Rubric, which records the instances where גַּם without the prefix *Vav* exceptionally begins the sentence after *Athnach*, embraces the following books:

Genesis. — In this book, where it begins the sentence after *Athnach* ten times, it is with the prefix *Vav* in seven instances, (**14** 7, 16; **21** 26; **38** 22; **40** 15; **42** 22; **44** 9) and in three only is it without the prefix. Hence the Massorah includes this book in the catalogue of exceptions. It will be seen that the List gives two for Genesis, whereas there are three, Gen. **45** 25 is omitted which as we shall see, is manifestly due to the first attempt on the part of the original compiler who could not find any more.

Exodus. — Here, where it begins the sentence seven times, it is in four instances with the prefix (**2** 19; **3** 9; **4** 14; **18** 23) and in three without it, for which reason this book is included in the catalogue which registers the minority. It will be seen that here too the List records two only, and omits Exod. **10** 24, which is due to the same cause.

Leviticus. — In this book there is not a single instance where either גַּם or וְגַם begins the sentence after *Athnach*.

Numbers. — In this book it begins the sentence four times. It is with the prefix *Vav* in three instances (**13** 27; **24** 24, 25) and is without it once only. Hence Numbers is part of the List which records the exceptions.

Deuteronomy. — It is remarkable that in this book the instances in which it is without the prefix are the majority, and those with it are in the minority. The former occur four times (**1** 37, **23** 3, 4; **32** 25) and the latter twice only (**1** 28; **2** 6). The inclusion of this book in the List of the exceptions of וְגַם is due to the fact that the Massorah treats the Pentateuch as one book. As such the instances without the *Vav* are in the minority, being altogether eleven only, whilst those with it are sixteen. In Deuteronomy the List before us omits two instances, viz. **1** 37; **32** 25, which, as already stated, is due to the incipient state in which the List was left by the original compiler.

Joshua. — In this book, where it occurs altogether four times, it is in three instances with the prefix *Vav* (**2** 24; **7** 11; **22** 7) and in one instance only is it without the prefix. Hence it is included in the List of exceptions.

Judges. — It is difficult to devine why the two instances in Judges are included in the exceptions, since וְגַם with the prefix after *Athnach,* does not occur in this book, except on the supposition that a later Nakdan mistook the import of this Massorah.

Samuel. — In this book, where this conjunctive begins the sentence sixteen times after *Athnach,* it is evenly divided; eight times it is without the prefix (1 Sam. **2** 26; **12** 25; **22** 7; **28** 6, 19, 20; 2 Sam. **3** 17; **12** 14) and eight with it (1 Sam. **4** 17; **14** 21; **23** 17; 2 Sam. **1** 11; **2** 6, 7; **11** 24; **13** 36). It will be seen that in the List five only are recorded without the prefix, and three are omitted, viz. 1 Sam. **28** 6, 19; 2 Sam. **3** 17. This gives us the clue to the Rubric in its present state. A later Nakdan who found an incipient List of these exceptional instances, as is often the case, mistook the catalogue for complete. Hence he not only supplied it with the heading, fixing the number to agree with the instances which this imperfect List exhibited, but included in the first part of the Rubric books which in this incipient form exhibited an apparent minority.

Kings. — Here, where this conjunctive occurs altogether eight times, it is with the prefix in six instances (1 Kings **1** 6; **7** 31; **18** 35; 2 Kings **13** 6; **16** 3; **22** 19) and in two only is it without the prefix. Hence its inclusion in the List.

Ezekiel. — In this book, where it occurs seven times, the instances with the prefix *Vav* are the rule and those without it the exception. The former are five (**5** 11; **16** 29, 43; **23** 35, 37) and the latter two only. These are, therefore, part of the List of exceptions.

Psalms. — In the Psalter this conjunctive begins a sentence after *Athnach* four times. In two instances it is with the prefix (**8** 8; **78** 21) and in two without it (**84** 7; **129** 2). Not only are the latter omitted altogether, but the one instance given in the List, viz. Ps. **132** 12 is incorrect, since גַּם here is not preceded by *Athnach.* As the Nakdan found this single instance representing the Psalms he put the Psalter in the List of exceptions though this instance is incorrect.

Job. — In Job there is no instance of either גַּם or וְגַם following an *Athnach.*

Canticles. — The same is the case in Canticles.

Ruth. — In this book, where it occurs twice, it is once with the prefix (**3** 12) and once without it. Hence this book too is wrongly placed in the List of exceptions.

Chronicles. — In this book, which is the last in the first part of the List, this conjunctive occurs altogether sixteen times. In thirteen instances it is with prefix *Vav* (1 Chron. **10** 13; **12** 39; **29** 9; 2 Chron. **12** 12; **16** 12; **21** 4, 13; **24** 7, 12; **26** 20; **28** 2, 5; **34** 27) and in three only is it without the prefix. The Massorah, therefore, safeguards here the exceptions.

And throughout Jeremiah, Isaiah, the Minor Prophets, Ecclesiastes and Ezra-Nehemiah it is likewise without the Vav with the exception of sixteen instances where it is וְגַם *after Athnach.* In these five books, where this conjunctive begins the sentence after *Athnach* fifty-nine times, it is in forty-two instances without the prefix *Vav* and in sixteen [seventeen] instanses only, is it with the prefix. In these books, therefore, the reverse is the case, גַּם is the rule and וְגַם the exception, as will be seen from the following analysis.

Jeremiah. — In this book, where it occurs sixteen times, it is without the prefix *Vav* in twelve instances (**2** 36; **6** 15; **7** 11; **8** 12; **13** 23; **23** 11; **31** 36, 37; **46** 16; **48** 2; **51** 44, 49) and in four only, is it with it. The List gives three, but this is due to its incompletness. Jerem. **52** 10 must be added.

Isaiah. — Here, where it occurs eight times, without the prefix is the rule and with it is the exception. The former occurs six times (**13** 3; **14** 10; **49** 15; **57** 6, 7; **66** 3) and the latter twice only.

The Minor Prophets. — In the Minor Prophets, which the Massorah treats as one book, where it occurs fourteen times it is without the prefix in nine instances (Hosea **7** 9; **9** 16; **12** 12; Joel **1** 18; Amos **7** 6; Nah. **3** 11; Zech. **8** 6; **9** 12; Mal. **3** 15) and with it in five only.

Ecclesiastes. — In this book, where it occurs sixteen times, it is without the prefix in eleven instances (**2** 7, 19, 23, 24; **3** 11; **4** 4; **5** 9; **6** 9; **7** 14; **8** 10; **9** 1) and in five with it.

Ezra-Nehemiah. — In these two books, which are treated in the Massorah as one, it occurs four times. In three instances it is without the prefix *Vav* (Neh. **6** 1; **13** 22, 26) and once only is it with the prefix.

From the above analysis we obtain the following results: (1) Four of the books which are included in the first part of this Rubric, viz. Judges, Samuel, Psalms and Ruth, do not belong to it, since they do not exhibit a minority of גַּם as contrasted with וְגַם. (2) This leaves five books only which properly belong to this part, viz. the Pentateuch, Joshua, Kings, Ezekiel and Chronicles. And (3) these exhibit nineteen instances of גַּם, adding the four passage omitted in the register, and forty-three of וְגַם, which entitles them to be placed in the first part for safeguarding the minority. With the exception of omitting Jerem. **52** 10, the second part of this Rubric is correct. The five books which it groups together as exhibiting the reverse usage of those given in the first part, contain forty-two instances of גַּם and seventeen only of וְגַם. Here, therefore, the conjunctive without the prefix is the rule, and with the prefix is the exception. Here the latter require safeguarding. Accordingly the heading and the number of books given in the first part are absolutely incorrect, whilst in the heading of the second part בס״ו is simply to be altered into בח״י.

Of this Rubric I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 361, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 102. Jacob b. Chajim's Rubric (List II) states in the heading that there are twenty instances only of גַּם following *Athnach* (גַּם ד׳ בתר׳ אתנח׳) and omits four given in Lists I, viz. Numb. **23** 25; Judg. **5** 4; 1 Sam. **2** 26; **12** 25. This fully confirms our contention that the Lists originally simply exhibited the first attempt to collect these peculiarities, they being still without a heading, and that later Nakdanim, who mistook them for complete, supplied the headings, fixing the number to agree with instances which the incipient Lists recorded. That these two Lists proceed from different Schools is, moreover, attested by the fact that List II has in the second part Jerem. **52** 11, which is omitted in List I, and omits Jerem. **28** 14, which is given in List I.

קס״ו = § 166.

וְגַם, גַּם, גַּם. *Four verses which respectively begin with* גַּם *and in which this conjunctive is twice repeated.* That is, the two conjunctive thus repeated are both without the prefix *Vav.* Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 193*a*, on Isa. **48** 8, which I have printed, and (II) Orient. 4445, fol. 54*a*, on Exod. **12** 32.

קס״ז = § 167.

וְגַם, גַּם, גַּם. *In twelve verses this conjunctive occurs three times.* That is, without the prefix *Vav,* when this prefix would be normal, with the third instance of גַּם in the majority of these passage.

Of this Rubric I collated twelve Lists, eight in MSS. and four printed: (I) Orient. 2349, fol. 40*b*, on Gen. **24** 25, which I have printed; (II) Arund. Orient. 16, fol. 24*b*, on Judg. **8** 22; (III) the same MS., fol. 155*a*, on Jerem. **12** 6; (IV) the same MS., fol. 245*a*, on 1 Chron. **11** 2; (V) Add. 15,451, fol. 32*a*, on Gen. **43** 8; (VI) the same MS., fol. 201*a*, on 1 Sam. **28** 6; (VII) Halle Ochlah Ve-Ochlah II, § 93, margin; (VIII) the same, Supplement, fol. 130*a*; (IX) Paris Ochlah Ve-Ochlah § 356; (X) the printed Massorah on Judg. **8** 22; (XI) the same on Jerem **12** 6, and (XII) the same on Eccl. **9** 6.

List VIII states in the heading that there are thirteen such verses (י״ג פסו׳ בכ׳ אית בהון גם, גם, גם) and gives Eccl. **4** 8 as one of the instances. Its omission in all the other Lists may probably be due to the fact that they are based upon a recension of the text in which the third conjunctive in the verse in question was with the prefix *Vav* (וְגַם) as it is still exhibited in the Septuagint. This Rubric is an expansion of the preceding one. Whilst § 166 is restricted to the instances in which the first of the three conjunctives begins the verse, this Rubric registers all the verses of the Bible in which it occurs three times. Hence this Rubric includes the four instances of the preceding Rubric. This explains the different Massoretic headings in the MSS., some having ד׳ פסו׳ גם גם גם, some י״ב פסו׳ גם גם גם and some י״ג פסו׳ גם גם גם.

קס״ח = § 168.

נַם וְנַם *Nine* [five] *verses in this book in which this conjunctive occurs twice once without the prefix Vav, and once with it.* That is, in Samuel. This Rubric affords another striking illustration of how later Nakdanim ignorantly manipulated the headings of incipient Lists. The original compiler simply put together as many of the verses in Samuel as he could find in which the conjunctive occurs twice once without, and once with the prefix *Vav*, and as usual affixed as yet no heading to it. A later Nakdan who found ט׳ בק׳ in the Massorah Parva against one of the verses in Samuel, which referred to all the instances in the Bible recorded in the following Rubric, mistook it for the instances in this book. Hence he altered בק׳ into בסמ׳ because the three instances here given are in Samuel where there are, however, five such verses. The two instances which the original compiler does not give are 1 Sam. **2** 26 and **12** 14. This explains the apparently conflicting Massorah Parva both in the MSS. and in the printed edition which remark on 1 Sam. **26** 25 ט׳ סמ׳ נם וגם and ה׳ סמ׳ נם וגם and on 2 Sam. **15** 19 ט׳ סמ׳ נם וגם and ה׳ סמ׳ נם וגם.

קס״ט = § 169.

נַם, וְנַם. *Nine verses in which this conjunctive occurs twice, once without the prefix Vav and once with it.* That is, in contradistinction to the four verses in which it also occurs twice, but in which it is the first time with the prefix *Vav* and the second without it (*vide infra*, letter נ, § 187) and to nine verses in which it is both times with the prefix. (*Vide infra*, letter נ, § 188.)

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 66*b*, on 2 Sam. **15** 19, which I have printed; (II) Add. 21,160, fol. 59*b*, on Gen. **48** 19; (III) Paris Ochlah Ve-Ochlah, § 358, and (IV) the printed Massorah Finalis, letter נ, § 100.

ק״ע = § 170.

נַם־אֲנִי *also I, occurs seven* [six] *times in this combination at the beginning of a verse.* This combination begins a verse seventeen times. In eleven instances it is with the prefix *Vav* (וְנַם־אֲנִי)[1] and in six only is it without the prefix. Hence the Massorah safeguards the exceptions. By fixing the number at six, the Massorah militates against the recension which read it with the prefix in Ezek. **20** 23, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*a*, on Judg. **2** 21, which I have printed; (II) Arund. Orient. 16, fol. 301*a*, on Ps. **71** 22; (III) Add. 15,250, fol. 332*a*, on the same passage, and (IV) the printed Massorah on Judg. **2** 21. It will be seen that the List, which I have printed (List I) states in the heading that there are seven such instances, though the headings of the other three Lists state that there are six only, and duly enumerate this number. It is remarkable that the headings in other Lists as well as the remarks of the Massorah Parva in some MSS. also have ו׳. This is the reason why I have reproduced it here as it is in the MS. The omission of the sixth instance here, viz. Prov. **1** 26 is manifestly due to the carelessness of the Scribe as is attested by the fact that it is given in the other Lists.

[1] Comp. וְנַם־אֲנִי at the beginning of the verse Jerem. **13** 26; Ezek. 8 18; **9** 10; **20** 15, 25; **21** 22; Amos 4 6; Micah 6 13; Mal. 2 9; Job **40** 14; Neh. 5 10.

קע״א = § 171.

נַם־אֵת *occurs four times in the Prophets.* That is, apart from Samuel. Normally, when this conjunctive is combined with the sign of the accusative in this division of the Bible, it is וְנַם אֶת with the prefix *Vav*. For this Rubric, which does not occur in the printed Massorah, see below letter נ, § 193.

קע״ב = § 172.

נַם־הֵם *also they, occurs four times in the Prophets.* This conjunctive is combined with the personal pronoun third person plural masculine altogether sixteen times. In twelve instances it is with the paragogic *He* (נַם־הֵמָּה)[1] and in four only according to this Massorah, is it without the paragogic *He*. The Massorah, therefore, safeguards the exceptional combination. This Rubric I have found in the printed Massorah Finalis only, letter נ, § 101. It will be seen that it is based upon recensions which read הֵם without the paragogic *He* in Josh. **9** 4. The *textus receptus*, however, is supported by the Massorah Parva which remarks נ׳ בנבי against Judg. **1** 22; Ezek. **10** 16; **31** 17 in the following MSS. Harley 5710—11; Harley 5720; Arund. Orient. 16, and also by the printed Massorah Parva on Judg. **1** 22; Ezek. **10** 16.

[1] Comp. נַם־הֵמָּה Josh. **1** 15; 1 Sam. **14** 15, 22; **19** 20, 21, 21; 1 Kings **14** 23; Isa. **66** 3; Jerem. **12** 6, 6; **25** 14; **46** 21 and once it is וְנַם־הֵמָּה with the prefix *Vav* (1 Sam. **14** 21).

קע״ג = § 173.

נַם־זֶה הֶבֶל וּרְעוּת רוּחַ *also this is vanity and a striving after wind, occurs three times.* In the other passage where this combination occurs it is נַם־זֶה הֶבֶל וּרְעִיוֹן רוּחַ (Eccl. **4** 16). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Eccl. **2** 26.

קע״ד = § 174.

נַם־עַתָּה *also now, is three times thus combined.* The design of this Massorah is to safeguard the exceptional combination of this conjunctive with the adverb עַתָּה against being mistaken for the normal combination with its homonym אַתָּה *thou* the personal pronoun, which occurs no less than fifteen times.[1] That these two homonyms were not infrequently interchanged will be seen from the notes on Judg. **9** 38; 1 Kings **1** 18; Isa. **64** 7 in my edition of the Bible. (Comp. also the Massorah Vol. III, fol. 375, letter ע, § 58.)

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 180*b*, on 1 Sam. **12** 16, which I have printed; (II) Orient. 2348, fol. 64*a*, on Gen. **44** 10, and (III) Orient. 2349, fol. 54*a*, on the same passage. The following words have dropped out in the Rubric after the third line נם עתה הנה בשמים ערי ושהרי. חדר which makes this Rubric consists of three נַם עַתָּה (Gen. **44** 10; 1 Sam. **12** 16; Job **16** 19) and one וְנַם עַתָּה (Joel 2 12). All the three Lists emphatically state that there are three instances only, of this combination and all coincide in omitting 1 Kings **14** 14 where there is a fourth instance in the *textus receptus*. As these Rubrics belong to different Schools, and to countries far apart, it is, therefore, more than probable that the text from which they were compiled had not these enigmatical words at the end of the verse or read here וּמַה נַּם־אַתָּה (Comp. verse 12).

[1] Comp. נַם־אַתָּה Gen. **24** 44; **43** 8; Exod. **10** 25; **18** 18; Numb. **27** 13; Deut. **1** 37; Judg. **8** 22; 1 Sam. **28** 22; 2 Sam. **15** 19; 1 Kings **21** 19; Isa. **14** 10; Obad. 11, 13; Habak. 2 16; Prov. **26** 4.

קע״ה = § 175.

נַם־תְּמוֹל נַם־הַיּוֹם *both*, or *neither, yesterday and*, or *nor to day, is twice thus combined.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 188*b*, on 1 Sam. **20** 27, which I have printed, and (II) the printed Massorah on Exod. **5** 14.

קע״ו = § 176.

נַם־תְּמוֹל נַם־שִׁלְשֹׁם *both*, or *neither, yesterday and* or *nor the day before, occurs twice.* That is, to distinguish it from the variation of this phrase in Exod. **4** 10 where it is נַם מִתְּמוֹל נַם מִשִּׁלְשֹׁם and נַם־מֵאֶתְמוֹל נַם־שִׁלְשֹׁם which is used soon after the former combination in the very same book (2 Sam. **5** 2). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 137*a*, on 1 Chron. **11** 2.

קע״ז = § 177.

וְנַם *and also, begins a verse thirteen times in the Pentateuch.* In the other four instances where this conjunctive begins a verse in the Pentateuch it is נַם without the prefix *Vav*. (*Vide supra*, letter נ, § 162.) Contrary to its usual method the Massorah records here the rule instead of the exception. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 179*a*, on Levit. **25** 45, which I have printed; (II) the same MS., fol. 7*b*, on Gen. **20** 12, and (III) the printed Massorah on Levit. **25** 45.

קע״ח = § 178.

וְנַם *begins a verse four times in this book.* That is, in Samuel. In the other six instances where this conjunctive begins the verse it is without the prefix *Vav* (1 Sam. **2** 15; **12** 16, 23; **17** 36; 2 Sam. **5** 2; **8** 11).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 212*b*. on 2 Sam. **20** 26,

which I have printed; (II) Arund. Orient. 16, fol. 41*a*, on 1 Sam. **10** 26; (III) the same MS., fol. 45*a*, on 1 Sam. **15** 29; (IV) Vienna Codex No. 35 on 1 Sam. **10** 26, and (V) the printed Massorah Finalis, letter נ, § 92.

קע״ט = § 179.

וְגַם *begins a verse three times in Isaiah.* In the other five instances it is גַּם without the prefix *Vav.* (*Vide supra*, letter נ, § 164.) Of this Rubric I collated three List, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 129*b*, on Isa. **28** 7, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage.

ק״פ = § 180.

וְגַם *begins a verse six times in this book.* That is, in Jeremiah. In the other eight instances it is without the prefix *Vav.* (*Vide supra*, letter נ, § 164.) Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 149*a*, on Jerem. **3** 10, which I have printed; (II) the same MS., fol. 155*b*, on Jerem. **13** 26; which heads this Rubric מ׳ ר״פ including the three instances in Isaiah; (III) St. Petersburg Codex of A. D. 916, on Jerem. **40** 11, which also gives the combined nine instances in Isaiah and Jeremiah, and (IV) the printed Massorah Finalis, letter נ, § 93.

קפ״א = § 181.

וְגַם. *Throughout this book it is without the prefix Vav at the beginning of a verse, except in five instances where it is with the prefix.* That is, in the Minor Prophets, which the Massorah treats as one book, where this conjunctive begins a verse eighteen times, it is without the prefix *Vav* in nine instances and in five only, is it with the prefix, apart from the four instances where it is followed by אֲנִי or אָנֹכִי. (*Vide supra*, letter נ, § 164.)

Of this Rubric I collated five List, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 204*b*, on Joel **2** 12, which I have printed; (II) the same MS., fol. 222*a*, on Zech. **14** 14; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Add. 15,251, fol. 297*b*, on Joel **2** 12, and (V) the printed Massorah Finalis, letter נ, § 94. Lists I, II and III omit at the end the qualifying addition וכל אני ואנכי דסים׳ דכו׳ וגם, which renders the Rubric in apparent conflict with the received text, since it occurs nine times altogether at the beginning of a verse. List IV affords another striking illustration of the ignorance, which later Nakdanim displayed in manipulating the Rubrics. It states in the heading that there are eight instances of וְגַם beginning the verse, divides Joel **4** 4 to represent two separate instances and gives 1 Kings **10** 11 and 1 Sam. **1** 28, which are וגם אני and וגם אנכי, thus making up the eight passages, whilst it omits the four instances of וגם אני and וגם אנכי which occur in this book.[1]

1 וגם ח׳ ראי׳ פסוי׳ וסיכנחון וגם עתה נאם יי׳, וגם על העבדים ועל השפחה, וגם מה אתם לי צור וציידן, הגמול אתם משלמים עלי, הם חמת תגבל בה, וגם יהודה חלחם בירושלם, וגם אני חירם, וגם אנכי השאלתיו.

קפ״ב = § 182.

וְגַם. *Throughout the Hagiographa it is without the prefix Vav* (גַם) *at the beginning of the verse except in twenty instances, where it is with the prefix* (וְגַם). In this division of the Bible this conjunctive begins a verse altogether eighty-three times. It is without the prefix *Vav* in sixty-three instances and in twenty only is it with the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Arund. Orient. 16, fol. 301*a*, on Ps. **71** 18, which I have printed; (II) the same MS., fol. 385*a*, on Job **40** 14; (III) the same MS., fol. 382*b*, on Neh. **6** 7; (IV) the same MS., fol. 246*b*, on 1 Chron. **12** 40; (V) the same MS., fol. 252*b*, on 1 Chron. **23** 26; (VI) the same MS., fol. 261*a*, on 2 Chron. **6** 32; (VII) the same MS., fol. 281*a*, on 2 Chron. **36** 13; (VIII) Harley 5710—11, Vol. II, fol. 160*a*, on 2 Chron. **19** 8; (IX) Add. 15,451, fol. 415*b*, on Ps. **71** 18; (X) Add. 21,160, fol. 300*a*, on Ruth **4** 10; (XI) the printed Massorah on Ruth **2** 16, and (XII) the same on 1 Chron. **12** 40.

קפ״ג = § 183.

וְגַם גַּם. This concatenation gives in three links the respective occurences of this conjunction at the beginning of a verse, with and without the prefix *Vav*, in Samuel, Kings, Isaiah and Jeremiah. As these have already been analysed in § 164 we must refer to this Rubric for the relative position of the conjunctive in these books.

קפ״ד = § 184.

וְגַם. *In three verses this conjunctive with the prefix Vav is the second word.* That is, in these instances, the prefix *Vav* alone attached to the next word without גַם, might have sufficed. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 138*b*, on Isa. **45** 16, which I have printed, and (II) Paris Ochlah Ve-Ochlah, § 360.

קפ״ה = § 185.

וְגַם *is in thirteen verses the third word from the end of the verse.... and in three verses it is the last word but one.* The design of this Massorah is twofold. It is in the first place to safeguard the position of this conjunctive with the prefix when the *Vav* alone, attached to the next word, might in some instances have sufficed; and in the second place it is to militate against those Codices which in some passage read this conjunctive without the *Vav,* as will be seen from the notes on Eccl. **7** 6 in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 79*a*, on Ezek. **16** 28, which I have printed; (II) the same MS., Vol. I, fol. 48*b*, on Exod. **21** 29; (III) Orient. 4445, fol. 63*a*, on the same passage; (IV) Arund. Orient. 16, fol. 269*b*, on 2 Chron. **21** 4; (V) Add. 15,250, fol. 428*a*, on the same passage; (VI) Add. 15,451, fol. 17*a*, on Gen. **24** 46; (VII) the same MS., fol. 508*b*, on 2 Chron. **36** 22; (VIII) Add. 21,160, fol. 99*b*, on Exod. **21** 29; (IX) Halle Ochlah Ve-Ochlah II, § 93, margin; (X) Paris Ochlah Ve-Ochlah, § 357; (XI) the printed Massorah on Exod. **21** 29, and (XII) the same on Ezek. **16** 28.

These twelve Lists represent two recensions. According to the first recension, which is represented by Lists IV—X, there are eleven such instances only. This is not only emphatically stated in all the seven headings, but they record eleven only, omitting Gen. **24** 46 and 2 Sam. **2** 26. The second recension is represented by Lists I, II and XI. They state as emphatically that there are thirteen such instances — the heading of List XI, as we shall see, is due to a clerical blunder — and they enumerate thirteen including the two instances, viz. Gen. **24** 46 and 2 Sam. **2** 26, which are excluded from the other recension. It is remarkable that List III, which exhibits the oldest form of this Massorah, not only states in the heading that there are nine such instances (מ׳ סופי פסוקי וגם ותרין מלין בתרה), but records nine only omitting Gen. **24** 46; Josh. **6** 11; 2 Sam. **2** 26; Ruth **1** 12. This fully corroborates the hypothesis that the Codices differed in their readings, and that these recension are based upon a text which exhibited these variations. Hence the different Massorahs safeguard the several redactions of their respective texts.

At the end of List X which, as we have seen, belongs to the first recension, the Nakdan adds under the heading ולבר ממסורתא *outside this particular recension of the Massorah,* the two instances which are given in the second recension. List XI, which belongs to the second recension, states in the heading that there are fourteen such instances and gives וגם עמי ישראל as one of the instances to make up this number. But this is due to the Nakdan or the editor who did not perceive that these catchwords, which do not occur in the Bible, are manifestly a blunder for וגם משרי ישראל 2 Chron. **22** 4, which has already been given, and hence altered ר into י. The second part of List I, which I have printed, is not given in any of the other Lists, nor does it occur in the printed Massorah. It is more properly the חילוף of the preceding Rubric, viz. § 184.

קפ״ו = § 186.

וְגַם. For this Rubric, which records the instances of וְגַם **after** the accent *Athnach,* see letter נ, § 165.

קפ״ז = § 187.

וְגַם גַּם. *Four verses in which this conjunctive respectively occurs twice, the first time it is with the prefix Vav and the second time without it.* Normally the reverse is the case, the first is without the prefix, and the second is with it. (*Vide supra*, letter נ, §§ 168, 169.) Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 256*b*, on 2 Kings **23** 15, which I have printed; (II) Orient. 2349, fol. 77*b*, on Exod. **34** 3, and (III) Paris Ochlah Ve-Ochlah, § 359.

קפ״ח = § 188.

וְגַם, וְגַם. *Nine verses in which this conjunctive respectively occurs twice and is in both instances with the prefix Vav.* That is, in contradistinction to the instances in which it is the first time without the prefix and the second alone with it, recorded in §§ 168, 169. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 67*a*, on Jerem. **50** 24. It is remarkable that whilst this Rubric records at the end the solitary instance in which וְגַם occurs three times it does not record the only verse in which it occurs five times (Josh. **7** 11).

קפ״ט = § 189.

וְגַם־אִישׁ *and also a man, occurs twice.* In contradistinction to the other two instances where this combination occurs without the prefix *Vav* (Jerem. **6** 11; Ps. **46** 10). Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 77*b*, on Exod. **34** 3, which I have printed; (II) Arund. Orient. 16, fol. 163*a*, on Jerem. **26** 20; (III) Add. 15,250, fol. 51*a*, on Exod. **34** 3; (IV) Add. 21,160, fol. 122*b*, on the same passage, and (V) Vienna Codex No. 35, on Jerem. **26** 20. This Rubric forms part of the five words which respectively occur twice followed by אִישׁ. (*Vide supra*, letter א, § 420.)

ק״צ = § 190.

וְגַם־אֲנִי *and also I, occurs five times in the middle of the verse.* This combination occurs altogether seventeen times. In twelve instances it begins the verse (*vide supra*, letter נ, § 170) and in five only is it in the middle. The Massorah, therefore, safeguards the exceptional position. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 43, which I have printed; (II) the same MS., fol. 163*a*, on Ps. **71** 22, where it is given as a contrast to וְגַם־אֲנִי which begins a verse six times; (III) Add. 15,250, fol. 332*a*, on the same passage, exhibiting the same contrast (*vide supra*, letter נ, § 170), and (IV) the printed Massorah Finalis, letter נ, § 170.

קצ״א = § 191.

וְגַם־אֲנֹכִי *and also I, is five times thus combined.* The design of this Massorah is to safeguard this exceptional combination of וְגַם being followed by אֲנֹכִי, against being made comformable to the normal phrase וְגַם־אֲנִי which occurs seventeen times. (*Vide supra*, letter נ, § 190.) This protection was all the more necessary since in the parallel passages, recording the same event, the two phrases are interchanged (2 Kings **22** 19, with 2 Chron. **34** 27).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 255*b*, on 2 Kings **22** 19, which I have printed; (II) Arund. Orient. 16, fol. 35*b*, on 1 Sam. **1** 28; (III) the same MS., fol. 57*b*, on 2 Sam. **2** 6; (IV) the same MS., fol. 115*b*, on 2 Kings **21** 19; (V) the same MS., fol. 206*a*, on Amos **4** 7; (VI) Add. 15,451, fol. 14*b*, on Gen. **1** 26; (VII) Orient. 1471, fol. 93*b*, on 1 Sam. **1** 28, which has the following mnemonic sign אבימלך שאל עבירתא ומנע שמואתא, and (VIII) the printed Massorah on Gen. **21** 26.

קצ״ב = § 192.

וְגַם אֶת־ *is nine times thus combined.* That is, in the Pentateuch. In this division of the Bible this combination occurs altogether twenty-one times. In twelve instances it is without the prefix *Vav* (Gen. **29** 27, 30, 33; **30** 15; **32** 20, 20, 20; **44** 29; **48** 11; Exod. **33** 17; Deut. **3** 3; **12** 31) and in nine it is with the prefix. Hence the Massorah records the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 10*a*, on Gen. **14** 7. It will be seen that here again the important qualifying term בתורה is omitted from the heading. What is meant by the addition וכל אמר ואמר at the end of the Rubric I cannot divine, since אמר occurs once only in the same verse (Jerem. **28** 14) in all the fifteen instances where this combination occurs apart from the Pentateuch.

קצ״ג = § 193.

וְגַם אֶת־ *occurs twice in the Hagiographa.* In this division of the Bible where this combination occurs altogether five times, it is in three instances without the prefix *Vav* (גַּם אֶת־ Job **2** 10; Eccl. **3** 11; **7** 14) and twice only is it with the prefix. Hence here too, the Massorah safeguards the minority.

And throughout the Prophets it is likewise so except in four instances. That is, in this division it is as a rule also with the prefix *Vav* except in the four instances here specified. This part of the Rubric is incorrect. This combination, which occurs in the Prophets altogether twenty-three times, is in thirteen instances with the prefix *Vav* (וְגַם אֶת Judg. **2** 10; 1 Kings **15** 13; **18** 35; 2 Kings **23** 15, 19, 24; Isa. **7** 20; Jerem. **27** 6; **28** 14; **52** 10; Ezek. **20** 12; **23** 37; Zech. **13** 2) and in ten without it. Besides the four instances recorded in this part of the Rubric, גַּם אֶת־ also occurs in 1 Sam. **17** 36; **28** 19, 19; 2 Sam. **14** 7; **19** 31; 2 Kings **21** 11. There are thus ten instances of גַּם אֶת־ in the Prophets and not four. It is, therefore, manifest that the qualifying phrase וכל שמואל דכו׳ has been omitted at the end of the Rubric. But even this does not explain the omission of 2 Kings **21** 11. It will be seen that without Samuel, where וְגַם אֶת־ does not occur and hence גַּם אֶת־ which is the invariable rule needed not to be safeguarded, the combination without the prefix *Vav* is a very small minority. Hence the Massorah here safeguards the exceptional passages. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on 2 Chron. **21** 13.

קצ״ד = § 194.

וְגַם אַתָּה *and also thou, is three times thus combined in the Scriptures.* This conjunctive is eighteen times combined with the personal pronoun second person masculine. In fifteen instances it is without the prefix (*vide supra*, letter נ, § 174) and in three only, is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 217*a*, on 1 Kings **2** 5, which I have printed; (II) Arund. Orient. 16, fol. 77*a*, on the same passage; (III) the same MS., fol. 218*a*, on Zech. **3** 7; (IV) Add. 15,451, fol. 14*b*, on Gen. **21** 26; (V) Add. 21,160, fol. 9*b*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Zech. **3** 7.

קצ״ה = § 195.

וְגַם־הוּא *and also he, occurs seven times thus combined.* The pronoun הוּא is thirty-four times preceded by this conjunctive. In twenty-seven instances it is without the prefix *Vav*[1] and in seven only is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213*a*, on 2 Sam. **21** 20, which I have printed; (II) the same MS., Vol. II, fol. 143*a*, on 1 Chron. **20** 6; (III) Arund. Orient. **16**, fol. 72*b*, on 2 Sam. **21** 20; (IV) the same MS., fol. 131*a*, on Isa. **31** 2; (V) the same MS., fol. 251*a*, on 1 Chron. **20** 6; (VI) the same MS., fol. 273*b*, on 2 Chron. **26** 20; (VII) Add. 15,250, fol. 32*b*, on Gen. **48** 19; (VIII) Add. 15,451, fol. 220*b*, on 2 Sam. **21** 20; (IX) Add. 21,160, fol. 59*b*, on Gen. **48** 19; (X) the same MS., fol. 232*a*, on Numb. **24** 24; (XI) Halle Ochlah Ve-Ochlah II, § 93 margin, and (XII) the printed Massorah on Numb. **24** 24.

[1] Comp. גַּם־הוּא Gen. **4** 4, 26; **10** 21; **27** 31; **38** 11; **48** 19; Exod. **1** 10; Judg. **3** 31; **6** 35; **9** 19; 1 Sam. **19** 22, 23, 24, 24; **31** 5; 2 Sam. **17** 5; 1 Kings **4** 15; Jerem. **27** 7; **48** 26; Zech. **9** 7; Prov. **11** 25; **21** 13; Job **13** 16; **31** 28; 1 Chron. **10** 5; 2 Chron. **21** 11; **22** 3.

ק״צו = § 196.

וְגַם כָּל־ *and also all, occurs five times.* כָּל־ is preceded by this conjunctive eighteen times. In ten instances it is without the prefix *Vav* and in eight it is with the prefix. Apart from Chronicles the combination without the prefix is the rule. It occurs nine times (Comp. גַּם כָּל־ Deut. **28** 61; Judg. **9** 49, 49; **20** 48; 1 Sam. **31** 6; Isa. **26** 12; Ps. **25** 3; Eccl. **5**, 16, 18) and without it is the exception. Hence here the Massorah safeguards the minority. In Chronicles, however, the reverse is the case. Here where this combination occurs altogether four times, it is in three instances with the prefix *Vav* (Comp. וְגַם כָּל־ 1 Chron. **12** 38; **29** 24; 2 Chron. **24** 7) and in one instance only, is it without the prefix (גַּם כָּל־ 2 Chron. **36** 14). Hence the Massorah here safeguards the solitary exception.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 46*b*, on Exod. **18** 23, which I have printed; (II) Add. 21,160, fol. 95*a*; (III) Orient. 2348, fol. 78*b*; (IV) Orient. 2349, fol. 68*b*, all on the same passage, and (V) the printed Massorah Finalis, letter נ, § 98. Though List I, which I have printed, states in the heading that there are five

such instances, it records four only. But as the fifth instance (וגם כל היהודים Jerem. 40 11) is duly given in all the other Lists its omission is manifestly due to a scribal error. Ezek. 16 28 has inadvertently crept into the references against the last line but one and must be cancelled.

קצ״ז = § 197.

וְגַם לֹא *and also not, occurs five times.* In the other five instances where this combination occurs it is without the prefix *Vav* (Isa. 48 8, 8; Ps. 129 2; Cant. 8 1; Eccl. 9 12). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 370*b*, on Eccl. 9 11.

קצ״ח = § 198.

שֶׁגַּם *that also, occurs three times.* That is, this conjunctive with the prefix *Shin*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 351*a*, on Eccl. 1 17, which I have printed, and (II) the same MS., fol. 354*a*, on Eccl. 8 14. As these three instances are restricted to Ecclesiastes the heading ought more properly to be ג׳ ובמס׳.

קצ״ט = § 199.

גֹּמֶא *a bulrush, occurs three times in the Scriptures . . . and once it is with the prefix Vav.* Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 35*a*, on Exod. 2 3, which I have printed; (II) the same MS., Vol. II, fol. 8*b*, on Isa. 18 2; (III) the same MS., Vol. II, fol. 225*a*, on Job 8 11; (IV) Orient. 4445, fol. 42*b*, on Exod. 2 3; (V) Arund. Orient. 16, fol 126*a*, on Isa. 18 2; (VI) the same MS., fol. 324*a*, on Job 8 11; (VII) Add. 15,451, fol. 38*a*, on Exod. 2 3; (VIII) Halle Ochlah Ve-Ochlah Supplement, fol. 132*a*; (IX) the printed Massorah on Exod. 2 3, and (X) the same on Isa. 18 2. As the three instances without the prefix *Vav* respectively occur in the three divisions of the Bible some of the Lists add at the end חד בתו׳ חד בנב׳ וחד בכתו׳ or have in the heading ג׳ ומש׳ אנך. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra,* letter ו, § 73).

ר׳ = § 200.

גְּמֻלָה *is seven times defective in this form.* That is, the five instances of the noun גְּמוּל *desert*, and the two instances of the Kal participle *passive* (Ps. 131 2, 2) are in the several forms, with prefixes and suffix, defective of the *Vav*. This Massorah, therefore, militates against the recensions which exhibit the plene form in Joel 4 4, 7; and 2 Chron. 32 25, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 208*b*, on Obad. 15, which I have printed; (II) the same MS., fol. 343*b*, on Prov. 19 17; (III) Add. 15,250, fol. 305*a*, on Obad. 15, and (IV) the printed Massorah Finalis, letter נ, § 105. The latter heads this Rubric ו׳ חס׳ בלישׁ׳ and omits one of the two instances in Ps. 131 2, which is evidently due to a clerical error.

ר״א = § 201.

כִּגְמוּל *according to the desert, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 162*b*, on Judg. 9 16, which I have printed, and (II) Arund. Orient. 16, fol. 25*a*, on the same passage. The heading of List II is more precise, inasmuch as it states that one of the instances is plene and one defective (ב׳ א׳ מל׳ וא׳ חס׳) and adds at the end that the instance in Judges is plene and the one in Chronicles is defective, which coincides with the preceding Rubric. As this noun with the prefix *Caph,* which occurs twice only, is differently spelt in each passage, the design of this Massorah is to safeguard the variation.

ר״ב = § 202.

גְּמֻלֵכֶם *your desert,* or *recompence, occurs twice and is defective.* This Massorah, therefore, is designed to exclude the variation in the orthography of these passages exhibited in other redactions of the text, as will be seen in the notes on Joel 4 4, 7 in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 204*b*, on Joel 4 4. As the two instances occur not only in the same book, but within a few verses of each other, the heading ought more properly to be ב׳ חס׳ ובעני׳. The two instances form part of the seven defectives recorded in § 200.

ר״ג = § 203.

גָּמַל *doing good, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 247*a*, on Prov. 11 17.

ר״ד = § 204.

גָּמוּל *occurs twice in the Scriptures.* That is, in two different senses. In the first instance it is Kal participle passive, denoting *weaned,* i. e. *weaned child* (Isa. 11 8) and in the second instance it is part of the proper name *Beth-Gamul,* a city in Moab (Jerem. 48 23).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 64*b*, on Jerem. 48 23, which I have printed, and (II) Add. 15,250, fol. 266*a*, on the same passage. The latter heads this List ב׳ בתרי לישני, which though better, is still not quite precise for it ought more properly to be ב׳ ובתרי לישני. This Rubric is part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter מ, § 428, Vol. II, p. 217.)

ר״ה = § 205.

כְּגַן *like the garden, occurs seven times.* Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 9*b*, on Gen. 13 10, which I have printed, and (II) the printed Massorah on Jerem. 31 12.

ר״ו = § 206.

כְּגַן־יְהוָה *like the garden of Jehovah, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 141*a*, on Isa. 51 3.

ר״ז = § 207.

יִגְנֹב *he shall steal, occurs twice, once plene and once defective.* As this Kal future third person singular masculine which occurs twice, is spelt differently in each passage, the Massorah safeguards the variation in the orthography. It will be seen that in the Pentateuch the archaic orthography is preserved. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 48*b*, on Exod. 21 37, which I have printed; (II) Add. 15,250, fol. 44*a*, on the same passage; (III) the printed Massorah, also on the same passage, and (IV) the same on Prov. 6 30.

ר״ח = § 208.

כַּגַּנָּב *like a thief, occurs three times in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 232*b*, on Job 24 14, which I have printed; (II) the same MS., Vol. II, fol. 234*b*, on Job 30 5; (III) Arund. Orient. 16, fol. 204*a*, on Joel 2 9; (IV) Add. 15,250, fol. 301*a*, on the same passage, and (V) the printed Massorah Finalis, letter נ, § 108.

ר״ט = § 209.

וַיִּגַּר *and he rebuked, occurs twice.* That is, in contradistinction to the only other instance where it occurs with *Sheva* under the *Vav* (Zech. 3 2). Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 27*a*, on Gen. 37 10, which I have printed, and (II) the printed Massorah on the same passage.

ר״י = § 210.

גּוֹעֵר *rebuking, occurs twice.* As this participle, which occurs twice only, is differently spelt in each instance, being plene in Nah. 1 4 and defective in Mal. 2 3, the Massorah safeguards this variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 212*b*, on Nah. 1 4. Though the heading does not state that one of the instances is defective, yet the Massorah Parva of this MS. remarks on Mal. 2 3 where it is defective ב׳ א׳ חס׳.

ריא = § 211.

וַיִּרְגְּזוּ *and they quaked, occurs three times . . . and once it is without the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213*a*, on 2 Sam. 22 8, which I have printed; (II) Arund. Orient. 16, fol. 287*b*, on Ps. 18 8; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah also on the same passage.

ריב = § 212.

גֵּר *a stranger, begins a verse three times in the Scriptures . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, in contradistinction to two other instances where it begins the verse, but where it is with the prefix *Vav* (Exod. 22 20; 23 9).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 35*b*, on Jerem. 7 6, which I have printed; (II) Arund. Orient. 16, fol. 151*b*, on the same passage; (III) the same MS., fol. 314*b*, on Ps. 119 19; (IV) Add. 15,250, fol. 341*b*, on the same passage; (V) Add. 15,251, fol. 23*b*, on Gen. 23 4; (VI) the same MS., fol. 367*b*, on Ps. 119 19; (VII) the printed Massorah on Gen. 23 4, and (VIII) the same on Jerem. 7 6.

ריג = § 213.

כַּגֵּר כְּאֶזְרָח *as well the stranger as the homeborn, is three times thus combined in the Scriptures.* In the other six instances in which these two classes of the commonwealth are mentioned the homeborn precedes the stranger (Exod. 12 49; Levit. 16 29; 17 15; 18 26; Numb. 15 29, 30).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 142*b*, on Josh. 8 33, which I have printed; (II) Arund. Orient. 16, fol. 6*b*, (III) Add. 15,250, fol. 121*a*; (IV) Add. 15,251, fol. 129*a*, all on the same passage; (V) Add. 21,160, fol. 176*b*, on Levit. 24 16; (VI) Vienna Codex No. 35 on the same passage, and (VII) the printed Massorah Finalis, letter נ, § 115.

ריד = § 214.

גֵּרָא *occurs four times in this form.* To understand this artificial Massorah it is necessary to remark that this triliteral not only includes the proper name *Gera*, which is written with *Aleph* (גֵּרָא) and occurs nine times (Gen. 46 21; Judg. 3 15; 2 Sam. 16 5; 19 17, 19; 1 Kings 2 8; 1 Chron. 8 3, 5, 7), but the small weight or coin called *Gerah* which is written with *He* (גֵּרָה) and occurs five times (Exod. 30 13; Levit. 27 25; Numb. 3 47; 18 16; Ezek. 45 12) and the noun denoting *rumination, cud*, also written with *He* (גֵּרָה), which occurs eight times (Levit. 11 3, 4, 5, 6, 7; Deut. 14 6, 7, 8), thus yielding altogether twenty-two instances of this homonym. The four instances specified in the heading of the Rubric and enumerated are then obtained by (1) counting the solitary instance of the Proper name in the Pentateuch as one passage by (2) taking all the passages in which it denotes *weight* or *coin* as representing one (3) all the passages in which it denotes *cud* as one and (4) finally all the instances of the proper name outside the Pentateuch as one. The addition at the end of the Rubric indicates when this homonym is written with *He* and when with *Aleph*. In connection with weights or small coins (מחקלא) and with cattle (בעירא) it is with *He* and as proper name (שמהן דגברי) it is with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 55*b*, on Gen. 46 21. The printed Massorah Parva in the outer margin on this passage simply gives the sign for its orthography.

רטו = § 215.

גַּרְגְּרֹתֶיךָ *thy neck, is twice defective.* This noun feminine plural with the suffix second person singular masculine, without and with the prefix *Lamed*, occurs altogether four times (Prov. 1 9; 3 3, 22; 6 21). As it is differently spelt, the design of the Massorah is to safeguard the variations in its orthography. The difficulty, however, in doing this arises from the fact that different Schools of textual redactors have preserved different traditions with regard to its precise spelling in the respective passages.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 358*a*, on Prov. 1 9, which I have printed; (II) Orient. 2375, fol. 119*a*, on the same passage, and (III) the printed Massorah also on the same passage. According to List II two of the four instances are entirely defective, that is without *Vav* and without *Yod* (גַּרְגְּרֹתָיִךְ Prov. 1 9; 6 21); in one instance it is entirely plene, that is both with *Vav* and *Yod* (גַּרְגְּרוֹתָיִךְ Prov. 3 3) and the other is with *Vav* defective and *Yod* plene (גַּרְגְּרֹתָיִךְ Prov. 3 22).[1]

List III also states that it is entirely defective in Prov. 1 9; 6 21, but Jacob b. Chayim emphatically remarks that most of the Codices which he consulted had גַּרְגְּרֹתָיִךְ without *Vav*, but with *Yod* in Prov. 1 9; that Prov. 6 21 alone was entirely defective, which was not supported by this Massorah; that Prov. 3 22 is גַּרְגְּרֹתָיִךְ with *Yod*, but without *Vav* and that in Prov. 3 3 it is גַּרְגְּרֹתָיִךְ with *Vav* only and without *Yod*.[2] It will be seen that this is in conflict with List II where it is expressly stated that Prov. 3 3 is גַּרְגְּרוֹתָיִךְ entirely plene.

List I. — From the examination of Lists II and III it is evident that List I is incomplete and that something is omitted after the catchwords כתבם על לוח לבך which should describe its spelling in this passage, as well as in Prov. 3 22. The conflict between the two Massorahs (Lists II and III) is still more reflected in the readings of the MSS. and early editions, as will be seen from the following analysis of the four passages:

(1) *Proverbs 1 9.*

לְגַרְגְּרֹתָיִךְ without *Vav*, but with *Yod*, Orient. 2201; Add. 15,250; Orient. 4227; Orient. 2375; the *editio princeps* of the Hagiographa, Naples 1486—87; the Leira edition of Proverbs 1492; the third edition of the Bible, Brescia 1494; the Salonica edition of Proverbs &c. 1515; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

לְגַרְגְּרֹתָיִךְ both without *Vav* and without *Yod*, Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,161; the second edition of the Bible, Naples 1491—93; and the fourth edition of the Bible, Pesaro 1511—17.

לְגַרְגְּרוֹתָיִךְ both with *Vav* and with *Yod*, the *editio princeps* of the Bible, Soncino 1488.

(2) *Proverbs 3 3.*

גַּרְגְּרוֹתָיִךְ both with *Vav* and *Yod*, Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227; Orient. 2375; the *editio princeps* of the Hagiographa; the first, second, third and fourth editions of the Bible; the Salonica edition of Proverbs &c. and the first edition of the Rabbinic Bible with the Massorah.

גַּרְגְּרֹתָיִךְ with *Vav*, but without *Yod*, Add. 15,250.

גַּרְגְּרוֹתָיִךְ without *Vav*, but with *Yod*, Add. 21,161; the Leira edition of Proverbs; the Complutensian and the *editio princeps* of the Rabbinic Bible.

(3) *Proverbs 3 22.*

לְגַרְגְּרֹתָיִךְ without *Vav*, but with *Yod*, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,161; Orient. 4227; Orient. 2375; the *editio princeps* of the Hagiographa; the Leira edition of Proverbs; the Salonica edition of Proverbs; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

לְגַרְגְּרוֹתָיִךְ with both *Vav* and *Yod*, the first, second, third and fourth editions of the Bible.

(4) גַּרְגְּרֹתָיִךְ both without *Vav* and without *Yod*, Harley 5710—11; Arund. Orient. 16; Orient. 2375.

גַּרְגְּרוֹתָיִךְ without *Vav*, but with *Yod*, Orient. 2201; Add. 15,251; Add. 21,161; Orient. 4227; the *editio princeps* of the Hagiographa; the second edition of the Bible; the Salonica edition of Proverbs &c.; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

גַּרְגְּרֹתָיִךְ with *Vav*, but without *Yod*, Add. 15,250.

גַּרְגְּרוֹתָיִךְ both with *Vav* and with *Yod*, the first edition of the Bible; the Leira edition of Proverbs and the third edition of the Bible.

This detailed analysis again confirms my oft-repeated statement that the Standard Codices as well as their sundry Massorahs, exhibit different recensions which emanate from different Schools of textual redactors and that the attempt to reduce them to uniformity is simply to obliterate the different traditions which were preserved in the respective Schools.

[1] גַּרְגְּרֹתָיִךְ ב' חס' ואל תמש, ואל תמש, חסר ואמנת אל יעזבך גרגרותיך מל' ושאר גרגרתיך כת'.

[2] לגרגרתיך ב' חס' החס' וסימ' כי ליות חן לראשך, ענדם על גרגרתיך, וברוב הספרים ראיתי גרגרותיך דליות חן מל' בירך והסר ויו"ג ודעבדם חס' דחס' אמנם לשון זאת המסורה אינו מוכיח כן: וא' מל' ירד לחוד ויהיו חיים לנפשך, והר מל' ויו לחוד וסימ' חסר ואמנת אל יעזבך.

רטז = § 216.

יְנַדֵּד *he will stir up, occurs three times and in this book.* That is, in Proverbs. This Rubric I have found in the printed Massorah only, on Prov. 15 18. The heading according to the *editio princeps* should be ג' וכסים.

ריז = § 217.

תִּתְעָרֶה *thou wilt stir up*, or *excite, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 164*a*, on 2 Chron. **25** 19.

ריח = § 218.

גְּרוֹנָם בִּגְרוֹנָם *their throat, with their throat, occurs three times, it is twice defective.* As this noun with the suffix third person plural, without and with the prefix *Beth*, which occurs altogether three times, is in two instances plene and defective in one instance, the design of this Massorah is to safeguard the different spelling, especially as this difference of spelling occurs in the same book. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 313*b*, on Ps. **115** 7, which I have printed; (II) Add. 15,250, fol. 340*b*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Ps. **149** 6. As all the three instances occur in the Psalter, the heading ought more properly to be ג׳ ובסמ׳. The heading of List IV, viz. בגרונם ג׳, is misleading, since with the prefix *Beth* it occurs twice only. It, however, correctly adds ובסמ׳.

ריט = § 219.

בִּגְרוֹנָם *with their throat, occurs twice.* Whilst in the preceding Rubric the Massorah safeguards the variation in the spelling, in the Rubric before us it simply records the two instances in which this form of the noun has the prefix *Beth*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ps. **115** 7.

ריכ = § 220.

גַּרְזֶן *an ax, occurs four times in this form.* That is, this noun which occurs altogether four times, is once without a prefix and in the other three instances it is with a different prefix in each instance. Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 125*a*, on Deut. **20** 19, which I have printed; (II) the same MS., Vol. I, fol. 220*b*, on 1 Kings **6** 7; (III) the same MS., Vol. II, fol. 5*b*, on Isa. **10** 15; (IV) Add. 15,251, fol. 115*a*, on Deut. **19** 5; (V) Orient. 2349, fol. 184*a*, on the same passage, and (VI) the printed Massorah, on Isa. **10** 15. The addition at the end of List II וכל חד מנהון לי׳ כותי and the heading of List III ד׳ בליש׳ בקרי׳ וכל חד חד לי׳ דכו׳, as well as the heading of List VI ד׳ מיחדין בליש׳ בקרי׳ express in different language that the design of this Massorah is to record the fact that this noun exhibits a unique form in each of the four passages.

ריכא = § 221.

גֶּרֶם *a bone, occurs three times.* That is, with *Kametz* under the *Gimel*, which is due to its pausal accent. It is remarkable that the Massorah does not notice the enigmatical גרם in 2 Kings **9** 13 which the Septuagint simply transliterates (*γαρὲμ* = גָּרֶם). This Rubric I have found in the printed Massorah Finalis only, letter ג, § 121.

ריכב = § 222.

הַגְּרָנוֹת *the threshing-floors, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 51*a*, on 1 Sam. **23** 1, which I have printed; (II) the same MS., fol. 204*b*, on Joel **2** 24, and (III) Add. 15,451, fol. 197*b*, on 1 Sam. **23** 1.

ריכג = § 223.

וְתִגְרַע *and thou shalt diminiah, occurs twice.* The design of this Massorah is to safeguard this peculiar reading in these two passages which obtained in the dominant School of textual redactors, against the ancient reading וְתִגַּע without the *Resh*, which is still exhibited in the Septuagint and which is preferable. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Job **15** 4. The heading ought more properly to be ב׳ ובסמ׳, since the instances are restricted to Job. Apart from this book where this Kal future second person singular masculine occurs twice, it is both times without the prefix *Vav* (Deut. **13** 1; Jerem. **26** 2).

ריכד = § 224.

מִתְגּוֹרֵר *sojourning, sweeping, occurs twice.* It is now generally admitted that this sextiliteral is in the first instance the Hithpalel participle from גּוּר *to sojourn* and in the second the Hithpoel participle of גָּרַר and denotes *sweeping*. This Massorah, however, does not aid us in the separation of these two roots. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 166*b*, on Jerem. **30** 23.

רכה = § 225.

גָּרֵשׁ *drive thou away*, or *to drive, occurs three times.* Though this triliteral is the imperative in the first instance and the infinitive in the second and third passages the Massorah, as usual, groups them together under one Rubric. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 252*b*, on Prov. **22** 10, which I have printed; (II) Orient. 4445, fol. 52*a*, on Exod. **11** 1; (III) Arund. Orient. 16, fol. 344*b*, on Prov. **22** 10; (IV) Add. 15,250, fol. 14*a*, on Gen. **21** 10; (V) Add. 21,160, fol. 8*b*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Prov. **22** 10.

רכו = § 226.

וַיְגָרֶשׁ *and he drove out, occurs three times at the beginning of a verse.* This Piel future third person singular masculine with *Vav* conversive, occurs altogether seven times. In four instances it is in the middle of the verse (Exod. **10** 11; Deut. **33** 27; Judg. **9** 41; 1 Kings **2** 27) and in three only, is it at the beginning of the verse. Hence the Massorah safeguards the position of the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31*a*, on Gen. **3** 24, which I have printed, and (II) Orient. 2348, fol. 41*a*, on the same passage.

רכז = § 227.

גֵּרְשׁוֹן, *Gershon, occurs twice in this book . . . . and throughout the Scriptures it is likewise so except in four instances where it is* גֵּרְשֹׁם *Gershom.*

To understand this artificial Massorah it is necessary to remark that this proper name occurs altogether thirty-one times in the Bible, that in seventeen instances it is with *Nun* at the end (גֵּרְשׁוֹן) and in fourteen with *Mem* (גֵּרְשֹׁם). But as these two forms respectively prevail in different parts of the Bible, this Rubric is so arranged as to safeguard the minority in each case.

Chronicles. — In Chronicles which constitutes the first part of this Rubric and where this proper name occurs twelve times, the *Mem* form is the rule and the *Nun* form the exception. The former occurs ten times (1 Chron. **6** 1, 2, 5, 28, 47, 56; **15** 7; **23** 15, 16; **26** 24) and the latter twice only. Here, therefore, the Massorah safeguards the two exceptional instances.

All the other Scriptures. — In all the other books, which constitute the second part of this Rubric and where this proper name occurs nineteen times, the *Nun* form is the rule and the *Mem* form the exception. The former occurs fifteen times (Gen. **46** 11; Exod. **6** 16, 17; Numb. **3** 17, 18, 21, 25; **4** 22, 38, 41; **7** 7; **10** 17; **26** 57; Josh. **21** 6, 27) and the latter four times only. Here, therefore, the Massorah safeguards the exceptional *Mem* form. In fixing the number of the *Nun* instances in Chronicles at two and the *Mem* instances in the other Scriptures at four, the design of the Massorah is to militate against the Eastern recension which reads גֵּרְשׁוֹם with *Mem* in 1 Chron. **5** 27.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 144*b*, on 1 Chron. **23** 6, which I have printed; (II) Orient. 4445, fol. 59*b*, on Exod. **18** 3; (III) Arund. Orient. 16, fol. 32*a*, on Judg. **18** 30; (IV) the same MS., fol. 252*b*, on 1 Chron. **23** 6; (V) the same MS., fol. 377*a*, on Ezra **8** 2; (VI) Add. 15,451, fol. 176*b*, on Judg. **18** 30; (VII) Add. 21,160, fol. 93*b*, on Exod. **18** 3; (VIII) Halle Ochlah Ve-Ochlah II, § 65; (IX) the printed Massorah on Exod. **2** 22, and (X) the same on Ezra **8** 2. These ten Lists exhibit two different forms of this Massorah. Lists I and IV are as I have printed it, whilst in Lists II, III, V—X the arrangemeent is different. They begin with גֵּרְשֹׁם ד׳ and continue with וכל ד״ה דכו׳ במ״ב, the two parts being reversed.

It is important to remark that whilst seven of the Lists simply safeguard the *Mem* and *Nun* forms, three emphasise the fact that all the four, or three out of the four instances, which according to one recension constitute the second part of this Rubric, or according to another recension are the first part, are defective. Thus List VII heads this Rubric גרשם ד׳ וחמ׳, List IX

נרשם ר׳ חס׳, whilst List X not only states in the heading that three only are defective (נרשום ר׳ נ׳ חס׳ ואי מל׳), but emphatically declares that in Ezra 8 2, it is גֵּרְשֹׁם plene (בתרא מל׳). This Rubric must, therefore, be based upon a recension of the text which reads the Ezra instance with *Vav*, and this reading is supported by Add. 15,251, and the carefully printed second edition of the Bible, Naples 1491—93. It will be seen that the *Mem* form in the Pentateuch is always defective, which is probably due to the etymology assigned to it in Exod. 2 2, viz. גֵּר שָׁם. Hence the Septuagint transliteration of it *Γηρσὰμ*. Apart from the Pentateuch, however, or the Pentateuch and the solitary instance in Ezra, where the *Mem* form occurs ten times, all in Chronicles, these ten Rubrics do not indicate whether any of the ten instances are differently spelt. But the important Model Codex Harley 5710—11, Vol. II, fol. 133*b*, on 1 Chron. 6 1, has a separate Rubric on the defective orthography of the *Mem* form in the Hagiographa, which states that it is twice defective (גֵּרְשֹׁם) in this division of the Bible, viz. 1 Chron. 6 1, 28.[1] Accordingly all the other eight instances are plene. Hence 1 Chron. 15 7, which is defective in my edition, must be גֵּרְשׁוֹם plene. This is supported by the best Standard Codices, and some of the early editions, viz. Orient. 2201; Harley 5710—11; Arund. Orient, 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Hagiographa, Naples 1486—87; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494 and the Complutensian. The defective גֵּרְשֹׁם, which I have adopted in my edition, is supported by Add. 15,451; the second and fourth editions of the Bible, Naples 1491—93; Pesaro 1511—17; the *editio princeps* of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

[1] גרשם ב׳ חסרי בכתובי׳ וסמנתן בני לוי גרשם קהת, בני יחת בן גרשם בן לוי.

רכ״ח § = 228.

גֹּשְׁנָה *unto Goshen, occurs twice.* That is, with the paragogic *He*. Normally when this region is described it is אֶרֶץ גֹּשֶׁן *the land of Goshen*, and we should, therefore, expect here אַרְצָה גֹּשֶׁן as it is at the end of verse 28. Hence the Massorah safeguards these two exceptional forms. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient, 2349, fol. 55*b*, on Gen. 46 28, which I have printed; (II) Orient. 4445, fol. 37*b*, and (III) the printed Massorah, both on the same passage.

רכ״ט = § 229.

גַּת *Gath*, or *winepress, without and with prefixes, is always with Pathach and there is not a single instance with Kametz.* The import of this Rubric is given more precisely in Orient. 1478, fol. 16*b*, on 1 Sam. 27 11, where it is as follows גת בנת מנת כל ליש׳ מת׳ בין באתנ׳ בין בסו׳ מפו׳ ודבו׳ כל מם לפם, *without and with the prefixes, this noun or proper name is always with Pathach, whether it is with Athnach or Soph-Pasuk. The same is the case with the noun* מַס *tribute, without and with the prefix.* The design of this Massorah, therefore, is to fix the vowel-points of these expressions with the pausal accents, so that in the seven passages where it is with *Athnach* (גַּת 1 Sam. 17 4; 27 4; 2 Sam. 21 20, 22; 1 Kings 2 39; 1 Chron 20 6, 8) and in the eight where it is with *Soph-Pasuk* (גָּת 1 Sam. 21 11, 13; 27 2; 1 Kings 2 39, 40; Isa. 63 2; Ps. 56 1; 1 Chron. 8 13), the *Pathach* is not changed into the normal *Kametz*.

Letter Daleth.

א' = § 1.

ד. — The first part of this Rubric, which registers the number of times *Daleth* occurs in the Bible, is taken from the alphabetical Poem, given above, letter א, § 224. The second part, which records the number of times *Daleth* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Bible,* Part I, chap. VII, p. 110 &c.

ב' = § 2.

ד. — *One Daleth is with one Tāg.* This is from Harley 5710—11, Vol. I, fol. 43*a*, on Exod. **13** 14.

ג' = § 3.

ד. — *Four Daleths have respectively two Tāgin.* This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ד' = § 4*a*.

ד. — *Ten Daleths have respectively three Tāgin.* This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ד' = § 4*b*.

ד. — *Nine Daleths are respectively with four Tāgin.* This Rubric is from the *Machsor Vitry,* Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ת, § 25, Vol. II, p. 680 &c.

ה' = § 5.

ד. — *Words beginning with Daleth which respectively occur once only.* From the following List, whence it will be seen that there are upwards of 140 such unique expressions, there can be no doubt that the eleven forms which constitute this Rubric exhibit the first attempt to collect these forms and that the original compiler left it to his colleagues gradually to complete the register. This incipient List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 163*a*, on Jerem. **26** 3. The bracketed heading is my addition.

ו' = § 6.

ד. — *An alphabetical List of words beginning with Daleth which respectively occur once only.* This List I have compiled, since no other form of the incipient register given in the preceding List has as yet come to light. For the words which are given in this List as unique, but which occur more than once, see the Additions at the end of this Volume p. 752, § 6.

ז' = § 7.

ד. — *Two words which are defective of Daleth in the middle, are officially read with it.* That is, the textual reading or the *Kethiv* is without this letter, but the official reading or the *Keri* supplies it. It will be seen that in the first instance the design of the *Keri* is to harmonise 1 Kings **9** 18 with the passage in 2 Chron. **8** 4, whilst in the second instance it is to remove an archaic form. On referring to the notes on these passages in my edition of the Bible it will be seen that the *Keri* has found its way as the substantive reading into the text of both MSS. and early editions. This Rubric, which does not occur in the printed Massorah, is from Paris Ochlah Ve-Ochlah § 181.

ח' = § 8.

ד. — *Words ending with Daleth which respectively occur once only.* This incipient List, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 65*b*, on Jerem. **49** 5. From the six words which constitute this first attempt at registering these unique forms, it will be seen that they all end in דד, so that the plan thus adopted was strictly alphabetical. The List, however, even of the words ending with דד, has not been completed, since there are altogether upwards of thirty such unique expressions, as will be seen from the following Rubric.

ט' = § 9.

ד. — *An alphabetical List of words ending with Daleth which respectively occur once only.* This List I have compiled myself. It will aid students in deciphering any other fragmentary registers which may yet be found in some MSS. I have detected the following omissions since the Rubric has been published:

Omissions:

Ezek.	27	23	כִּלְמַד	1 Chron.	2	29	מוֹלִיד	1 Chron.	27	6	עַמִּיזָבָד
1 Chron.	4	18	מָרָד	Neh.	3	14	וַיַּעֲמִיד	Zech.	3	2	אוּד
Gen.	10	8	נִמְרֹד חס'	„	13	15	צָיִד קמ'	Gen.	4	16	נוֹד
1 Chron.	8	15	יַעֲרָד	Josh.	19	12	מִשָּׂרִיד	Jerem.	50	21	פְּקוֹד

For the words which occur more than once see the Appendix to this Volume, p. 752, § 9.

י' = § 10.

ד. — *Two words are written in the text with* ***Daleth*** *for which the official reading,* or *Keri substitutes* ***Resh.*** Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 250*a*, on 2 Kings **16** 6, where it is given as the converse of the instances written with *Resh,* but read with *Daleth;* (II) the Massorah Finalis of Add. 15,251, fol. 241*b*; (III) Paris Ochlah Ve-Ochlah § 123, and (IV) the printed Massorah Finalis, letter ד, § 3. On referring to the notes on these passages in my edition of the Bible, it will be seen that the *Keri* is the substantive reading both in MSS. and in early editions.

י"א = § 11*a*.

ד, ד. — *Words which respectively occur twice, once with* ***Daleth*** *and once with* ***Resh.*** It is important to notice that this fragment, which is from Orient. 2349, fol. 48*a*, on Gen. **35** 11, and which registers five pairs only, is not as yet arranged according to the alphabet, and has no heading. The same is the case with the larger fragment in the ancient Codex Orient. 4445, fol. 127*a*, on Numb. **8** 16, which I have found since the publication of this List. This shows conclusively that the Lists were gradually developed and that the headings were added at a later period.

י"א = § 11*b*.

ד, ד. — *An alphabetical List of words which respectively occur twice, once with* ***Daleth*** *and once with* ***Resh*** *and they are all unique.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 178*a*, on Ps. **18** 43, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **4** 4; (III) the same Codex on Jerem. **5** 26; (IV) the Massorah Finalis of Add. 15,251, fol. 443*b*; (V) Add. 15,451,

fol. 81*b*, on Levit. 11 14; (VI) the same MS., fol. 338*b*, on Ezek. 47 5; (VII) the same MS., fol. 408*a*, on Ps. 42 4; (VIII) Halle Ochlah Ve-Ochlah I, § 7; (IX) the *editio princeps* of the Rabbinic Bible, Venice 1517, Vol. II, at the end; (X) Paris Ochlah Ve-Ochlah, § 7, and (XI) the printed Massorah Finalis, letter ך, § 1.

Though this List is an expansion of the incipient registers recorded in § 11*a*, it must not be taken as complete nor indeed did the compilers of it intend it as such. This is attested by the two oldest recensions of it in the St. Petersburg Codex. The first, which heads it an alphabet (List II), gives eighteen pairs only, whilst the second (List III) gives thirty-eight such pairs or one more than the List which I have printed, viz. יָרֵיחַ Isa. 4 4 and יָרֵחַ Job 39 25. It will be seen that though all the Lists head this Rubric as exhibiting the alphabet, seven of the longest of them only register fourteen letters, since ג, ד, ח, ם, נ, ק and ר are not represented.

On comparing 2 Sam. 22 43 with Ps. 18 43; 87 1 with 110 3 or some of the other pairs and referring to the notes on these passages in my edition of the Bible, the design of this Massorah will be apparent.

ב״ = § 12.

זֹאת *this, without and with the prefix Lamed, is always written with Aleph.* That is, in all the six instances in which it occurs (Dan. 4 27; 5 6, 6; 7 3, 8, 8), in contradistinction to חָדָה *one*, with which this Massorah contracts the orthography of this feminine pronoun and which is always witten with *He* according to this Rubric. (*Vide infra* letter ח, § 43.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 281*b*, on Dan. 7 1.

נ״ = § 13.

דָּאֲבָה *she sorrowed, occurs twice.* That is, the preterite third person singular feminine. In the only other instance where this quadriliteral occurs, it is a noun with *Sheva* under the *Daleth* and *Kametz* under the *Aleph* (דְּאָבָה Job 41 14). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, fol. 53*a*, on Jerem. 31 25, which I have printed, and (II) Arund. Orient. 16, fol. 167*a*, on the same passage.

ד״ = § 14.

וְדָאַג *and he take thought, occurs twice, once Milĕl and once Milra.* That is, in the first instance the accent is under the *Daleth* and in the second under the *Aleph.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 39*b*, on 1 Sam. 9 5, which I have printed; (II) the same MS., fol. 40*b*, on 1 Sam. 10 2, and (III) Add. 15,451, fol. 184*b*, on the same passage. As the two passages occur in the same book, the heading ought more properly to be ב׳ ובמם׳.

מ״ו = § 15.

יִדְאֶה *he shall fly, without and with the prefix Vav, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 130*a*, on Deut. 28 49, which I have printed, and (II) Add. 15,250, fol. 112*a*, on the same passage.

מ״ז = § 16.

דֹּאֵג *Dor, is four times written with Aleph in the Scriptures.* That is, the textual reading or the *Kethiv* is with *Aleph*, but the official reading or *Keri* is with *Vav.* That this is the import of this Massorah is attested by the Model Codex Harley 5710—11, which has in the Massorah Parva on Josh. 17 11, and 21 32, the official דור ק׳, whilst in 1 Kings 4 11 דאר is altered in the text itself into דור. This textual reading here is supported by Add. 21,161, and the Splendid Model Codex Oriental 2627. And though the remarkable MS. of the Paris National Library No. 1—3 has in the text דאר it has the official דור ק׳ in the Massorah Parva, as it is in Josh. 11 2; 12 23; 23; Judg. 1 27; 1 Sam. 28 7; 1 Chron. 7 29.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 219*b*, on 1 Kings 4 11, which I have printed; (II) Arund. Orient. 16, fol. 305*a*, on Ps. 83 11; (III) Add. 15,451, fol. 159*b*, on Josh. 21 32; (IV) Halle Ochlah Ve-Ochlah, Supplement fol. 129*b*; (V) the printed Massorah on Josh. 17 11, and (VI) the same on Ps. 83 11.

י״ז = § 17.

דְּבֹרִים *bees, occurs three times without and with prefixes, twice plene and once defective.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 123*b*, on Deut. 1 44, which I have printed; (II) Orient. 2348, fol. 133*b*, on the same passage; (III) Arund. Orient. 16, fol. 29*a*, on Judg. 14 8; (IV) Add. 15,451, fol. 173*b*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Ps. 118 12.

These six Lists exhibit two distinct recensions. Lists I and II, which represent the first recension, emphatically state in the heading that two of the instances (Judg. 14 8; Ps. 118 12) are plene and one (Deut. 1 44) is defective, whilst Lists IV, V and VI, which exhibit the second recension, as emphatically declare that all the three instances are defective (ל׳ חס׳ בליש׳). As both recensions agree that it is defective in the first instance (Deut. 1 44), I subjoin the analysis of the MSS. and early editions of the other two instances only.

(2) *Judges 14 8.*

דְּבוֹרִים plene, Orient. 2201; Harley 5710—11; Arund. Orient. 16, on which the Massorah Parva remarks ב׳ מל׳, viz. this passage and Ps. 118 12; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible Soncino 1488; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; and the *editio princeps* of the Rabbinic Bible, Venice 1517.

דִּבֹרִים defective, Add. 15,451; the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25 in which the Massorah Parva remarks against it that it is unique in this plene instance and that it is defective in all the three instances without and with the prefixes ל׳ ת׳ חס׳ בליש׳. This, it will be seen, is in direct conflict with the Massorah Parva in Arund. Orient. 16, on the same passage.

(3) *Psalm 118 12.*

כִּדְבוֹרִים plene, Orient. 2201, second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,250, on which the Massorah Parva remarks here ב׳ מל׳, viz. this passage and in Judg. 14 8; Add. 15,251, Add. 15,451, on which the Massorah Parva remarks ג׳ חס׳ בליש׳ though in the text it is the plene; the *editio princeps* of the Hagiographa; the second, third and fourth editions of the Bible; the Salonica edition of the Hagiographa, 1515; the Complutensian and the *editio princeps* of the Rabbinic Bible.

כִּדְבֹרִים defective, Orient. 2201 first hand; the first edition of the Bible and the first edition of the Rabbinic Bible with the Massorah.

From the above analysis it will be seen that the first recension which I have printed, is supported by the best Standard Codices and early editions and that כִּדְבוֹרִים Ps. 118 12 in my edition of the Bible ought to be כִּדְבֹרִים plene. As these three instances severally occur in the three divisions of the Bible, Lists IV—VI add אוֹךְ in the headings. These conflicting Massorahs afford another striking illustration of the repeated fact that they are based upon different recensions of the text which were preserved in the several Schools of textual redactors in accordance with their respective traditions.

י״ח = § 18.

לִדְבִיר *occurs twice, once plene and once defective.* That is, in two different senses. In the first instance where it is defective it is the proper name of a place *Debir* with the prefix *Lamed* and in the second which is plene it is the noun with the prefix *Lamed* denoting *an oracle.* This Rubric I have found in the printed Massorah Finalis only, letter ך, § 5. These two expressions are part of the alphabetical List of words which respectively occur twice in two different senses (*Vide infra*, letter ם, § 428, Vol. II, p. 217 &c.)

י״ט = § 19.

דְּבִרָה *to Debir, without and with the prefix Lamed, occurs three times and is defective.* As this proper name, which occurs altogether thirteen times, is in these three instances only with the paragogic *He*, the Massorah safeguards the exceptional form. This is all the more necessary since in one of the passages (Josh. 10 39) the *He* is superfluous.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 144*b*, on Josh. 10 38, which I have printed; (II) Arund. Orient. 16, fol. 8*b*; (III) Add. 15,250, fol. 123*a*; (IV) Add. 15,251, fol. 130*b*, and (V) the printed Massorah, all on the same passage.

כ׳ = § 20.

דִּבְלָיִם *Diblaim, occurs twice.* This Rubric, which is from Vienna Codex No. 35 on Hosea 1 3, is corrupt. This proper name of Hosea's father-in-law occurs once only and in 2 Sam. 11 27, which is indicated by the catchwords as the second instance, there is not the remotest approach to such a name.

כ״א = § 21.

דָּבְקָה *she cleaveth, occurs twice.* That is, in these two instances only, is it followed immediately by the prefix *Lamed*, in contradistinction to the other four passages where this preterite third person feminine occurs. (Ps. 63 9; 102 6; Job 19 20; Ruth 1 14.) In Ps. 102 6 there is the intervention of a noun. This Rubric I have found in the printed Massorah only, on Ps. 44 26.

כ״ב = § 22.

תִּדְבָּקִין *thou shalt keep fast, occurs twice in this book and is plene.* That is, with paragogic *Nun*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 259*b*, on Ruth 2 21, which I have printed, and (II) Arund. Orient. 16, fol. 288*b*, on the same passage. As these two instances are restricted to Ruth the heading ought more properly to be ב׳ וכמ׳.

כ״ג = § 23.

וַיִּדְבְּקוּ *and they pursued, occurs twice.* In contradistinction to the three instances where this Hiphil future third person plural with *Vav* conversive, is וַיַּדְבִּיקוּ, recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 31*b*, on Judg. 18 22. As this form does not occur apart from Judg. the heading ought properly to be ב׳ וכמ׳.

כ״ד = § 24.

וַיַּדְבִּיקוּ *and they pursued, occurs three times.* As this Hiphil future third person plural with *Vav* conversive which occurs altogether five times, exhibits two forms, viz. the normal form וַיַּדְבִּיקוּ, which constitutes the preceding Rubric as well as the second part of this Rubric, and the abnormal וַתִּדְבְּקוּ, the Massorah safeguards these two different forms. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 244*b*, on 1 Chron. 10 2, which I have printed; (II) Add. 15,250, fol. 407*b*, on the same passage, and (III) the printed Massorah Finalis, letter ר, § 5. Lists II and III do not give the second part of this Rubric.

כ״ה = § 25.

יִדָּבְקוּ *they shall be joined,* or *cleave together, occurs twice.* That is, this Pual future third person plural masculine, in contradistinction to the other two instances where this quinqueliteral is תִּדְבַּקְנָה Kal future (Numb. 36 7, 9). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 239*a*, on Job 38 38, which I have printed, and (II) the printed Massorah on Job 41 9. As these two instances are restricted to Job the heading ought properly to be ב׳ וכמ׳.

כ״ו = § 26.

דָּבֵק *adhering,* or *he adhered, occurs twice in the Scriptures.* It will be seen that in the first instance it is the preterite third person singular masculine and that the *Tzere* under the *Beth* is due to its pausal accent *Athnach*, whilst in the second instance it is an adjective. The Massorah, however, as usual, groups them under the same Rubric because the vowel-points are identical. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 239*b*, on 2 Kings 3 3, which I have printed, and (II) Arund. Orient. 16, fol. 99*a*, on the same passage.

כ״ז = § 27.

דִּבּוּר בֵּאלֹהִים *to speak against God, occurs twice in this form.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 113*b*, on Numb. 21 5.

כ״ח = § 28.

דִּבּוּר אֶל־כָּל־יִשְׂרָאֵל *to speak unto all Israel, occurs four times.* When the message or address is to the people of Israel, the phrase דבר אל־ is normally followed by בְּנֵי יִשְׂרָאֵל. In this form it occurs no fewer than thirty-nine times in the Pentateuch.[1] In four instances, however, the expression כָּל־ *all*, is used instead of בְּנֵי *the children of*. Hence the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 111*a*, on Deut. 1 1. As all the instances are restricted to Deuteronomy, the heading ought more properly to be ד׳ וכמ׳. But these qualifying expressions, as we have seen, are frequently omitted. As bearing upon this Rubric see letter א, § 571.

[1] Comp. דבר אל־בני ישראל Exod 6 9; 14 2, 15; 19 6; 25 2; 30 31; 31 13; 34 34; Levit. 1 2; 4 2; 7 23, 29; 11 2; 12 2; 15 2; 18 2; 23 2, 10, 24, 34, 44; 24 23; 25 2; 27 2; Numb. 5 6, 12; 9 4, 10; 15 2, 18, 38; 17 17, 21; 19 2; 27 8; 33 51; 35 10; Deut. 1 3; 4 45.

כ״ט = § 29.

דִּבֶּר אֶל־כָּל־בְּנֵי יִשְׂרָאֵל *to speak unto all the children of Israel, occurs five times in the Pentateuch.* This Rubric, which I have found in the printed Massorah Finalis only, letter ר, § 486, is hopelessly corrupt. This combination occurs once only, viz. Numb. 14 39. In Exod. 16 10, which is here given as the first instance, it is דבר ... אל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל, whilst the other three instances (Deut. 1 1; 31 1; 32 45) are not only without בְּנֵי, but form part of the preceding Rubric. It is evident that an ignorant Nakdan who found an incipient register of the fully given List, recorded in the preceding Rubric, added the two instances and supplied the erroneous heading and that Jacob b. Ch[illegible] printed this confused Rubric without examining its contents.

ל׳ = § 30.

דִּבֶּר אֹתוֹ אִתָּם אִתָּךְ *Whenever the verb* דבר *is combined with the preposition* (את) *and these suffixes, it is with Dagesh except in nine instances where it is Raphe.* That is, normally these three combinations, which occur altogether thirty times, are (1) דבר אתו in twenty-two passages (2) דבר אתם in six, and (3) דבר אתך or אתך in two.[1] In the nine instances, however, which are recorded in this Rubric דבר is abnormally combined with אתו אתם and אתך. Hence the Massorah safeguards this exceptional combination.

And throughout Ezekiel it is likewise Raphe. As the normal combination does not occur in Ezekiel and as it is invariably *Raphe* in all the five instances (Ezek. 2 1; 3 22, 27; 14 4; 44 5), the simple mention of the fact without specifying the passages, was deemed sufficient. It is to be remarked that the passages in which אתו is the pronoun in this combination and precedes the verb דבר (Numb. 22 35, 38; 24 13; 1 Kings 22 14), are excluded because they do not exhibit any anomaly.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 102*b*, on Numb. 26 3, which I have printed; (II) the same MS., Vol. I, fol. 237*b*, on 1 Kings 22 24; (III) the same MS., fol. II, fol. 56*a*, on Jerem. 35 2; (IV) Orient. 4445, fol. 146*a*, on Numb. 26 3; (V) Arund. Orient. 16, fol. 149*b*, on Jerem. 4 12; (VI) the same MS., fol. 268*a*, on 2 Chron. 18 23; (VII) Add. 15,251, fol. 97*b*, on Numb. 26 3; (VIII) Add. 15,451, fol. 14*a*, on Gen. 21 2; (IX) the same MS., fol. 146*b*, on 1 Kings 22 24; (X) the same MS., fol. 496*a*, on 2 Chron. 18 23; (XI) Add. 21,160, fol. 8*a*, on Gen. 21 2; (XII) the same MS., fol. 233*a*, on Numb. 26 3; (XIII) Halle Ochlah Ve-Ochlah II, § 10; (XIV) the printed Massorah on Gen. 21 2, and (XV) the same on 2 Chron. 18 23.

It is remarkable that in Lists II and III the second part of this Rubric is as follows וכל דבור ויזוקאל דכו׳ רש׳ במ״א לכן דבר אתם *and all through Ezekiel it is also Raphe except once where it is* דבר אתם *Ezek. 14 4.* It is, therefore, evident that these two Lists are based upon the redaction of a text which exhibited אִתָּם in this passage and not אִתָּם as it is in the received text. The heading in the Rubric which I have printed, should be דבר אתם אתך in accordance with that given above.

[1] Comp. דבר אתו Gen. 17 3, 22, 23; 34 6; 35 13, 14, 15; 45 15; Exod. 31 18; 34 29, 32, 34, 35; Numb. 7 89; 2 Sam. 3 27; 2 Kings 25 6, 28; Jerem. 23 28; 39 5; 52 9, 32; 2 Chron. 10 10. For the six instances of דבר אתם see § 31. דבר אתך or אתך Exod. 25 22; Jerem. 38 25.

ל״א = § 31.

דבור אתם *to speak unto them, occurs six times.* The design of this Massorah is to exclude the reading דבר אתם in Ezek. **14** 4 which obtained in the less dominant School of textual redactors and which is registered in the Massorah of this School, recorded in the preceding Rubric. As this Rubric is restricted to the combination of the verb with אתם, the phrase with the noun intervening, viz. דברי־יהוה אתם Jerem. **27** 18, is excluded.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 152*b*, on Josh. **22** 15; (II) Arund. Orient. 16, fol. 16*a*; (III) Add. 15,250, fol. 129*b*; (IV) Add. 15,451, fol. 160*b*, all on the same passage; (V) Orient. 2349, fol. 39*b*, on Gen. **23** 8; (VI) the same MS., fol. 78*a*, on Exod. **34** 33; (VII) the printed Massorah on Gen. **42** 7, and (VIII) the printed Massorah Finalis, letter ד, § 7.

ל״ב = § 32.

דבור בם *In two instances is the verb* דבר *to speak, combined with* בם *them.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 130*a*, on Deut. **11** 19.

ל״ג = § 33.

דבור עם *to speak with, occurs six times in the Pentateuch.* In this division of the Bible the verb דבר *to speak,* is generally followed by the preposition אל *unto,* with the different suffixes, viz. דבר אליך (Exod. **6** 29; **14** 12; **29** 42 &c.), דבר אליכם (Gen. **45** 12; Deut. **1** 43; **4** 12, 15; **10** 4), דבר אלי (Gen. **24** 30), דבר אלינו (Deut. **1** 6; **5** 24). In the six instances, however, which constitute this Rubric, it is twice דבר עמך or עמך (Exod. **19** 9; Numb. **11** 17), twice דבר עמכם (Exod. **20** 19; Deut. **5** 4) and twice דבר עמנו (Exod. **20** 16, 16). Hence the Massorah safeguards this combination. This Rubric I have found in the printed Massorah only, on Deut. **5** 4.

ל״ד = § 34.

ודבר *and speaking, occurs five times defective in the Scriptures.* By fixing the number at five, the design of this Massorah is to militate against the ancient reading ודברי in Prov. **16** 13 which was in the recension of the text from which the Septuagint was translated and which is now accepted by Biblical critics as preferable to the present Massoretic recension.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 15*a*, on Isa. **33** 15, which I have printed; (II) the same MS., Vol. II, fol. 110*b*, on Amos **5** 10; (III) St. Petersburg Codex of A. D. 916 on the same passage; (IV) Arund. Orient. 16, fol. 132*b*, on Isa. **33** 15; (V) the same MS., fol. 342*a*, on Prov. **16** 13; (VI) Add. 21,160, fol. 314*b*, on Esther **10** 3; (VII) the printed Massorah on Ps. **15** 2, and (VIII) the same on Prov. **16** 13. As this Kal participle active with the prefix *Vav* which occurs five times, is defective in all the instances, Lists V, VI, VII and VIII head this Rubric more correctly ה׳ חמ׳.

ל״ה = § 35.

ודברי *they speaking,* or *those who are speaking of, occurs four times, three times defective and once plene.* As this plural participle construct, which occurs four times, is differently spelt in the same book, the Massorah safeguards the variation in the spelling. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 190*b*, on Ps. **58** 4, which I have printed; (II) Arund. Orient. 16, fol. 285*a*, on Ps. **5** 7; (III) the same MS., fol. 290*a*, on Ps. **28** 3, and (IV) the printed Massorah on the same passage.

ל״ו = § 36.

ודברות *occurs twice in the Scriptures.* That is, in two different senses. In the first instance it is the active participle plural feminine and denotes *they are speaking* (Numb. **27** 7), whilst in the second it is a feminine noun plural of דברה and signifies *floats, rafts.*

Of this Rubric, whinh does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 220*a*, on 1 Kings **5** 23, which I have printed; (II) Arund. Orient. 16, fol. 80*a*, on the same passage; (III) Add. 15,250, fol. 183*a*, also on the same passage; (IV) Add. 21,160, fol. 236*a*, on Numb. **27** 7, and (V) Vienna Codex No. 35, on the same passage. Lists II—V rightly head this Rubric ב׳ בתרי לישׁ׳. As one of the instances is defective and one plene the heading of List IV properly safeguards this variation in the spelling viz. ב׳ בתרי לישׁ׳ א׳ חס׳ דחס׳ ואׁ מל׳ רו בתרא. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter ת, § 428.)

ל״ז = § 37.

דבר *he spake, occurs twice at the beginning of the verse.* As this Piel preterite third person singular masculine, which occurs upwards of two hundred times, begins a verse in two instances only, the Massorah safeguards this peculiar position. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 261*b*, on Jerem. **42** 19, which I have printed; (II) Add. 21,160, fol. 48*b*, on Gen. **42** 30, and (III) the printed Massorah on the same passage.

ל״ח = § 38.

דבר, דבר *Whenever this Piel preterite third person singular masculine has a conjunctive* or *non-pausal accent, it is with Segol* (דִּבֶּר) *and when it is with the pausal accent Athnach or Soph-Pasuk it is with Tzere* (דִּבֵּר)[1] *except in one instance where it is with Tzere without the pausal accent.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 162*a*, on 2 Chron. **23** 3. The expression מפל to denote *the conjunctive* or *non-pausal accents* is an important contribution to the Massoretic terminology.

[1] דִּבֵּר with *Athnach* occurs ten times Exod. **12** 25; Numb. **12** 2; 1 Kings **2** 24; **8** 20, 56; 2 Kings **20** 9; Isa. **1** 2; Jerem. **9** 7; **40** 3; 2 Chron. **6** 10; and דִּבֵּר with *Soph-Pasuk* seventeen times Gen. **21** 1; **44** 2; 1 Kings **14** 11; **22** 38; 2 Kings **2** 22; Isa. **1** 20; **21** 17; **22** 25; **23** 8; **38** 7; **40** 5; **58** 14; Jerem. **13** 15; Ezek. **22** 28; Joel **4** 8; Obad. 18; Micah **4** 4.

ל״ט = § 39.

דברטוב על *he hath spoken good concerning, occurs twice in this combination.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 274, on Esther **7** 9, which I have printed: (II) the same MS., Vol. I, fol. 92*a*, on Numb. **10** 29; (III) Arund. Orient. 16, fol. 362*a*, on Esther **7** 9; (IV) Add. 21,160, fol. 204*b*, on Numb. **10** 29; (V) Orient. 2349, fol. 106*b*, on the same passage, and (VI) the printed Massorah also on the same passage.

מ׳ = § 40.

דבר יהוה אל־משה *Jehovah hath spoken unto Moses, occurs six times in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 35*b*, on Exod. **4** 30. As this phrase also occurs twice in Joshua (**11** 23; **14** 6) there can be no doubt that בקריה in the heading is a scribal error for באוריתה *in the Pentateuch.* (See also letter א, § 1189.)

מ״א = § 41.

דבר יהוה ביד־משה *Jehovah hath spoken by the hand of Moses, occurs four times.* As the phrase is normally צוה יהוה ביד־משה, *Jehovah hath commanded by the hand of Moses* (Exod. **35** 29; Levit. **8** 36; Numb. **15** 23; **36** 13; Josh. **14** 2; **21** 2, 8; Judg. **3** 4; Neh. **8** 14), the Massorah safeguards the exceptional combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 111*a*, on Numb. **17** 5, which I have printed; (II) Add. 15,250, fol. 38*a*, on Exod. **9** 35, and (III) the printed Massorah on the same passage. List II heads this Rubric ד׳ בספר׳ which is manifestly a clerical error for ד׳ בקרי׳.

מ״ב = § 42.

דבר יהוה עליו *Jehovah hath spoken concerning him, occurs three times.* The phrase דבר יהוה is in four instances followed by the preposition אל־ *unto* with the suffix third person singular masculine (אליו) and in three instances by the preposition על with the same suffix. Hence the Massorah records the minority. This safeguarding is all the more necessary since these two prepositions are not infrequently interchanged (*vide supra,* letter א, § 514) and since in two of the passages which constitute this Rubric, אליו seems more natural. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 253*b*; on 2 Kings **19** 21.

מ״ג = § 43.

דבר עלי *he hath spoken concerning me, occurs three times.* Normally this Piel preterite third person singular masculine is followed

by the preposition אֶל with the suffix first person (אֵלַי) in which combination it occurs five times (Gen. 24 30; Deut. 2 1; 1 Sam. 15 16; 1 Kings 13 18; Ezek. 2 2). The Massorah, therefore, safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 77*a*, on 1 Kings 2 4, which I have printed, and (II) Add. 15,250, fol. 181*b*, on the same passage.

מ״ד = § 44.

דִּבֶּר עָלַיִךְ *he hath spoken concerning thee, occurs three times.* That is, in contradistinction to the combination דִּבֶּר אֵלַיִךְ (Deut. 13 3; 1 Sam. 3 17; 1 Kings 13 22; 2 Kings 5 13; Jerem. 38 25). The design of this Rubric, like that of §§ 42 and 43, is to safeguard the homonymous prepositions in combination with the Piel preterite דִּבֶּר. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 252*a*, on 1 Chron. 22 11, which I have printed; (II) the same MS., fol. 268*a*, on 2 Chron. 18 22, and (III) Add. 15,250, fol. 426*b*, on the same passage. It is remarkable that all the three Lists omit the instance in Jerem. 11 17, where it is דִּבֶּר עָלַיִךְ with the feminine suffix.

מ״ה = § 45.

וְדִבַּרְתָּ אֵלָיו *and thou shalt speak unto him, is four times thus combined.* Normally the combination is וְאָמַרְתָּ אֵלָיו *and thou shalt say unto him,* which occurs twelve times (Exod. 7 16, 26; 8 16; 9 13; 13 14; Numb. 8 2; Deut. 26 3; 2 Sam. 13 5; Isa. 7 4; Jerem. 34 2; Ezek. 32 2; Zech. 6 12). By fixing the number at four, the design of the Massorah is to exclude the reading וְאָמַרְתָּ אֵלָיו in Exod. 9 1, in accordance with 8 16, which obtained in other Schools of textual redactors as is evident from the Samaritan recension, the Septuagint and the Syriac.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 236*a*, on 1 Kings 21 19, which I have printed; (II) Orient. 4455, fol. 49*b*, on Exod. 9 1; (III) Arund. Orient. 16, fol. 96*a*, on 1 Kings 21 19; (IV) Add. 15,451, fol. 43*a*, on Exod. 9 1; (V) the printed Massorah on Exod. 4 15; (VI) the same on Exod. 9 1, and (VII) the same on 1 Kings 21 19.

מ״ו = § 46.

דִּבַּרְתִּי *I spake, occurs twice at the beginning of a verse.* That is, in contradistinction to the other two instances where this Piel preterite first person singular begins a verse and is with the prefix *Vav* (Jerem. 1 16; Hosea 12 11). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 160*b*, on Jerem. 22 21, which I have printed; (II) the same MS., fol. 451*a*, on Eccl. 1 16; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah also on the same passage. These two expressions form part of the List of fourteen words which respectively occur twice at the beginning of a verse without the prefix *Vav.* (*Vide infra*, letter ו, § 62.)

מ״ז = § 47.

דִּבַּרְתִּי וְעָשִׂיתִי *I have spoken and have done, occurs four times.* That is, without any other expression intervening. Hence Ezek. 24 14, in excluded. For this Rubric see letter א, § 952.

מ״ח = § 48.

בְּדַבֵּר *when speaking, occurs twice, . . . and once it is with the prefix Vav.* As this Piel infinitive construct occurs five times with the prefix *Caph* and twice only with *Beth,* and moreover as these two letters are almost identical in the MSS., the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 253*b*, on Prov. 23 16, which I have printed; (II) Orient. 2349, fol. 42*b*, on Gen. 27 5, and (III) the printed Massorah on the same passage. The latter heads this Rubric בדבר ג׳ which is incorrect, since it occurs twice only without the prefix *Vav.* It ought either to be ב׳ חד וכדבר or ג׳ בלישנא as it is in List I. This Rubric is part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

מ״ט = § 49.

וְדַבֵּר *and speak* or *and to speak, occurs eleven times.* דַּבֵּר or דִּבֶּר with *Makeph,* which is both the Piel Imperative and the Infinitive, occurs altogether about eighty-seven times. In seventy-six instances it is without the prefix *Vav* and in eleven only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS., and two printed: (I) Arund. Orient. 16, fol. 97*b*, on 2 Kings 1 3, which I have printed; (II) the same MS., fol. 385*a*, on Neh. 9 13; (III) Add. 15,451, fol. 245*a*, on 2 Kings 1 3; (IV) Add. 21,160, fol. 291*b*, on Isa. 58 9; (V) Vienna Codex No. 35, on 2 Kings 1 3; (VI) the printed Massorah on the same passage, and (VII) the same on Neh. 9 13. It will be seen that these eleven instances consist of three Imperatives (2 Sam. 19 8; 2 Kings 1 3; Ezek. 37 21) and eight Infinitives (2 Kings 2 11; Isa. 58 9, 13; 59 4; Jerem. 7 13; 25 3; 35 14; Neh. 9 13), and that two have *Segol* instead of *Tzere* (Isa. 58 9; 59 4) which is due to the *Makeph* (דִּבֶּר־).

נ׳ = § 50.

דַּבֵּר *to speak,* or *speak thou,* is *twice with Pathach.* That is, in these two instances this triliteral, which is either the Infinitive or Imperative, has *Segol* under the *Beth,* called *Pathach* in Massoretic terminology instead of *Tzere* which is due to the *Makeph.*

And wherever it is followed by נָא *it is likewise so.* In combination with this particle of entreaty in which this Imperative occurs four times, it is always דַּבֶּר־נָא with *Segol* (Exod. 11 2; 2 Sam. 13 13; 2 Kings 18 26; Isa. 36 11).

This Rubric, which I have found in the printed Massorah only, both Finalis letter ר, § 34 and Parva on Isa. 59 13, is incorrect, since apart from its combination with נָא this triliteral is דִּבֶּר־ with *Segol* in four instances and not in two, Exod. 20 16 and Ezek. 14 4 being omitted. On Jerem. 9 4 the Massorah Parva in Add. 15,251, remarks דַּבֶּר־נ׳ וכל דבר נא כו׳. The printed Massorah Parva remarks on this passage דַּבֶּר־ נ׳ וכל נא דכו׳. Accordingly there are three such instances apart from its combination with נָא. As is often the case these conflicting Massorahs are due to the variations in the respective recensions which obtained in the several Massoretic Schools. This is attested by the Massorah Parva in the Model Codex Orient. 2626 on Exod. 20 16, which remarks that the *Mugah* reads here דִּבֶּר with *Tzere.* Hence the Massorah Parva both in Add. 15,251, and in Jacob b. Chayim's edition, which states that דִּבֶּר־ with *Segol* occurs three times apart from דַּבֶּר־נָא, is based upon the recension represented by the Mugah Codex, the three instances being Isa. 49 13; Jerem. 9 4; Ezek. 14 4, and Jacob b. Chayim's Rubric in the Massorah Finalis, which I have reproduced, must be corrected accordingly.

נ״א = § 51.

דִּבְרִי *speak,* or *my speaking, occurs three times in the Scriptures.* That is, this Imperative singular feminine or Infinitive with suffix first person singular, in contradistinction to this quadriliteral which occurs thirteen times as a noun with suffix first person singular and is pointed דִּבְרִי denoting *my word.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 53*a*, on Jerem. 31 20, which I have printed; (II) the same MS., Vol. II, fol. 231*a*, on Job. 21 3; (III) St. Petersburg Codex of A. D. 916, on Jerem. 31 20; (IV) Arund. Orient. 16, fol. 21*b*, on Judg. 5 12; (V) the same MS., fol. 167*a*, on Jerem. 31 20; (VI) the same MS., fol. 328*b*, on Job 21 3; (VII) Add. 15,251, fol. 255*a*, on Jerem. 31 20, and (VIII) the printed Massorah on Job 21 3. List III, which heads this Rubric דברי חד מן ג׳ דגש *one of the three instances with Dagesh* or *Sheva* under the *Beth,* shows that the design of this Massorah is to distinguish these three instances from those in which this quadriliteral is *Raphe* or is with *Kametz* under the *Beth.*

נ״ב = § 52.

וּבְדַבְּרוֹ *and as he was speaking, occurs three times in the Scriptures.* The design of this Massorah is to safeguard the variation in the phrase which occurs four times in this book and which is in three instances וּבְדַבְּרוֹ עִמּוֹ with the prefixes *Vav Beth* and וּכְדַבְּרוֹ עִמּוֹ with *Vav Caph* in the fourth passage. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, fol. II, fol. 283*b*, on Dan. 8 18, which I have printed; (II) the same MS., Vol. II, fol. 284*b*, on Dan. 10 11; (III) Arund. Orient. 16, fol. 372*b*, on the same passage, and (IV) the printed Massorah on Dan. 8 18. As all the three instanses occur in Daniel the heading ought to be ג׳ ובסיפ׳. That of List IV is more correct.

נ״ג = § 53.

דַּבֵּר *speak, has four times the accent in this book.* That is, in Leviticus this Imperative is in four instances with *Tevir.* The Imperative וַיְדַבֵּר which occurs altogether nineteen times in Leviticus and which with the solitary exception of 16 1 always begins a verse, has no fewer than seven different accents. The prevailing accent, however, is *Gershayim* which it has in eight instances (Comp. וַיְדַבֵּר Levit. 1 2; 4 2; 12 2; 19 2; 23 2, 10; 25 2; 27 2). This is the reason why the Massorah safeguards the passages with *Tevir.*

Of this Rubric, I collated five Lists, four in MSS., and one printed: (I) Orient. 2349, fol. 85*b*, on Levit. 7 23, which I have printed; (II) Orient. 2328, fol. 95*b*, on the same passage; (III) Add. 15,251, fol. 78*a*, on Levit. 23 34; (IV) Vienna Codex No. 35, on Levit. 23 24, and (V) the printed Massorah on Levit. 7 23.

נ״ד = § 54.

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו *speak unto Aaron and unto his sons, occurs three times in the Pentateuch.* The design of this Massorah is to safeguard the three instances where Moses is ordered to speak exclusively to Aaron and to his sons against being made conformable to the two instances where he is commanded to speak to Aaron and to his sons *and to all the children of Israel* (וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל Levit. 17 2; 22 18).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 66*a*, on Levit. 6 18, which I have printed; (II) Orient. 2348, fol. 95*a*, on the same passage, and (III) Orient. 2349, fol. 85*a*, also on the same passage.

נ״ה = § 55.

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל *speak unto the children of Israel, is twice with the accent Zarka in the Pentateuch.* That is, when this Imperative is followed by אֶל־בְּנֵי יִשְׂרָאֵל, thus distinguishing it from the other two instances where one is דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל (Exod. 25 2) and the other וַיְדַבֵּר Numb. 17 17 which is part of the following Rubric. Hence Levit. 16 2, which is the only other instance where it is וַיֹּאמֶר with *Zarka,* is excluded. This Rubric I have found in the printed Massorah only, on Exod. 14 2.

נ״ו = § 56.

דַּבֵּר | אֶל־בְּנֵי יִשְׂרָאֵל *speak unto the children of Israel, is twice with the accent in this book.* That is, in Numbers where this Imperative is followed by אֶל־בְּנֵי יִשְׂרָאֵל it is in two instances with *Legarmeh,* once in the beginning of the verse and once in the middle. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 97*a*, on Numb. 17 17, which I have printed; (II) Add. 15,250, fol. 85*a*, on Numb. 19 2; (III) Add. 15,251, fol. 93*a*, on Numb. 17 17, and (IV) Add. 21,160, fol. 220*b*, on Numb. 19 2. As there are two altogether which have this accent and as these are restricted to Numbers, the heading ought more properly to be ב׳ במע׳ ובמים׳ or simply ב׳ במע׳ as the other three Lists have it.

נ״ז = § 57.

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל *speak unto the children of Israel, is in six instances without the adjunct* לֵאמֹר *saying.* In explanation of this Massorah it is necessary to remark that the phrase דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל which occurs altogether twenty-eight times, is in nine instances followed by the adjunct לֵאמֹר *saying* (Exod. 31 13; Levit. 4 2; 7 23, 29; 12 2; 23 24, 34; Numb. 9 10; Josh. 20 2)[1] and in thirteen instances it has the longer adjunct וְאָמַרְתָּ אֲלֵהֶם *and thou shalt say unto them* (see the following Rubric), whilst in the six instances which constitute this Rubric it is even without the shorter addition of the infinitive לֵאמֹר. Hence the Massorah safeguards the exceptional shorter formula. By fixing the number at six, the Massorah excludes the reading לֵאמֹר in Numb. 5 6 which obtained in some Codices, as is attested by the Samaritan recension.

[1] The Hebrew recension which the Septuagint followed had a tenth instance of this phrase in Numb. 25 16, as is evident from its rendering of this verse *Καὶ ἐλάλησε Κύριος πρὸς Μωυσῆν, λέγων, λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων* = וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר׃ It will be seen that its omission in the present Massoretic *textus receptus* is due to the homoeoteleuton לֵאמֹר . . . . . לֵאמֹר.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 50*a*, on Exod. 25 2, which I have printed; (II) Add. 21,160, fol. 220*b*, on Numb. 19 2; (III) Orient. 2348, fol. 81*b*, on Exod. 25 2; (IV) Orient. 2349, fol. 71*b*, on the same passage, and (V) the printed Massorah on Exod. 14 2.

נ״ח = § 58.

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם *speak unto the children of Israel and say unto them, is thirteen times thus combined in the Pentateuch.* That is, in contradistinction to the shorter formula which has simply the adjunct לֵאמֹר as well as to the phrase without any adjunct, recorded in the preceding Rubric.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 95*b*, on Numb. 15 2, which I have printed; (II) the same MS., Vol. I, fol. 75*a*, on Levit. 18 2; (III) Add. 15,251, fol. 65*a*, on Levit. 1 2; (IV) Add. 15,451, fol. 69*a*, on the same passage; (V) Add. 21,160, fol. 173*b*, on Levit. 23 2; (VI) the same MS., fol. 212*b*, on Numb. 15 2; (VII) the same MS., fol. 248*a*, on Numb. 33 51, and (VIII) the printed Massorah on Levit. 1 2.

נ״ט = § 59.

דַּבְּרוּ *speak ye, occurs four times in the Pentateuch, three times at the beginning of a verse and once in the middle.* Apart from this division of the Bible this imperative plural masculine also occurs nine times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 73*a*, on Levit. 15 2, which I have printed; (II) Add. 15,251, fol. 73*b*, on the same passage; (III) Add. 21,160, fol. 151*a*, on Levit. 11 2; (IV) Orient. 2349, fol. 87*b*, on the same passage, and (V) the printed Massorah on Exod. 12 3. List IV heads this Rubric ג׳ ריש׳ פים׳ בתו׳ and gives the three instances only which begin a verse in the Pentateuch. Outside the Pentateuch it begins a verse twice (Judg. 9 2; Isa. 40 2).

ס׳ = § 60.

וַיְדַבֵּר אֱלֹהִים *and God spake, is three times thus combined.* Normally when וַיְדַבֵּר is followed by the Divine name it is the Tetragrammaton, viz. וַיְדַבֵּר יְהוָה *and Jehovah spake.* In this combination it occurs about one hundred times. The Massorah, therefore, safeguards this exceptional combination. This protection is directed against the recension which reads וַיְדַבֵּר יְהוָה in Exod. 6 2, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 38*a*, on Exod. 6 2, which I have printed; (II) Orient. 4445, fol. 61*a*, on Exod. 20 1; (III) Add. 21,160, fol. 71*b*, on Exod. 6 2; (IV) the same MS., fol. 97*a*, on Exod. 20 1; (V) Halle Ochlah Ve-Ochlah I, § 53; (VI) the printed Massorah on Gen. 8 15, and (VII) the same on Exod. 6 2. This Rubric forms part of the List of nine words which respectively occur three times combined with the Divine name אֱלֹהִים. (*Vide supra,* letter א, § 654.)

ס״א = § 61.

וַיְדַבֵּר יְהוָה *and Jehovah spake, is four times with the accent Zarka.* Of this Rubric I collated three Lists: (I) Orient. 2349, fol. 111*b*, on Numb. 18 8, which I have printed; (II) Orient. 2348, fol. 121*b*, on the same passage, and (III) the printed Massorah also on the same passage. All the three Lists are hopelessly corrupt as וידבר יהוה occurs twice only with *Zarka* (Exod. 6 13; Numb. 18 8). Of these one instance only is given in the Lists, viz. Numb. 18 8. In the first two instances (Numb. 11 21; 16 28) the accent *Zarka* does not refer to יְהוָה which does not occur in these verses, but to וַיֹּאמֶר and these two passages are duly given in the Rubric which treats on וַיֹּאמֶר with this accent. (*Vide supra,* letter א, §§ 846, 877.) In the fourth passage where the Tetragrammaton is with *Zarka* the phrase is not וַיְדַבֵּר יְהוָה, but וַיֹּאמֶר יְהוָה (Numb. 20 12). Yet both Lists I and II head this Rubric וַיְדַבֵּר, וידבר יי אל אהרן ב׳ במעמ׳ זרקא יְהוָה ר׳ במע׳ זרקא. Though List III heads it thus restricting the instances in which it is יְהוָה to two, it gives וידבר יי דעל ין ושכר אל תשת אתה Levit. 10 8 as the first passage (where, however, it is וַיְדַבֵּר יְהוָה with *Munach Zakeph Katon*) and omits Exod. 6 13 which is one of the two instances. Indeed this List does not actually refer to the accents, and the expression במעמ׳ זרקא in the heading is the addition of an ignorant Nakdan. (*Vide infra,* letter ר, § 65.)

ס״ב = § 62.

וַיְדַבֵּר יְהוָה *is three times with the accent.* That is, with *Darga Tevir.* Of this recension, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 169*b*, on 2 Chron. **33** 10, which I have printed; (II) Orient. 2348, fol. 97*b*, on Levit. **11** 1; (III) Orient. 2349, fol. 87*b*, on the same passage, and (IV) Vienna Codex No. 35 on 2 Chron. **33** 10. We have here another striking illustration of the artificial manner in which the Massorah arranges some of the Rubrics in accordance with the three divisions of the Bible. The Law, which contains five of these passages, is treated as one so as to harmonise with the Prophets and the Hagiographa which respectively contribute one instance each. This explains the Massorah Parva in Add. 15,250, which remarks on Exod. 6 29 ג׳ במע, in Harley 5710—11 on 2 Chron. **33** 10 which has the same statement and in Cambridge Add. 1174 on Levit. **11** 1 which also says ג׳ במע׳.

ס״ג = § 63.

וַיְדַבֵּר יְהוָה *is seven times with the accent Tevir.* The seven instances which have artificially been reduced to three in the preceding Rubric, are here given in detail. Normally this phrase is with *Mercha Tipcha.* Out of the seventy-nine instances in which it occurs altogether, it is with these accents seventy-two times, and in seven instances only is it with *Targa Tevir.*[1] Hence the Massorah safeguards the exceptional accents. This simple Rubric is not so popular in the MSS. as the artificial recension recorded in the preceding Rubric. I have found it once only in the MSS., viz. Vienna Codex No. 35 on Deut. **4** 12, which I have printed. In Jacob b. Chayim's Massorah, however, it occurs four times: (I) on Exod. **6** 29; (II) on Levit. **11** 1; (III) on Numb. **33** 50, and (IV) on 2 Kings **21** 10. In List II 2 Kings **21** 10 is omitted.

[1] The exceptional accents in the other passages are as follows: (1) וַיְדַבֵּר יְהוָה Levit. **1** 1; **16** 1; **25** 1; Numb. **3** 14; Deut **32** 48; 1 Chron. **21** 9; (2) וַיְדַבֵּר יְהוָה Levit. **10** 8; **13** 1; **14** 33; **15** 1; Numb. **2** 1; **4** 1, 17; **14** 26; **16** 20; **19** 1; (3) וַיְדַבֵּר יְהוָה Exod. **33** 1; (4) וַיְדַבֵּר יְהוָה Numb. **1** 1; (5) וַיְדַבֵּר יְהוָה Numb. **9** 1 and (6) וַיְדַבֵּר יְהוָה recorded in § 61.

ס״ד = § 64.

וַיְדַבֵּר יְהוָה *and Jehovah spake, occurs four times in the Prophets and Hagiographa.* In these two divisions of the Bible the Tetragrammaton is normally preceded by וַיֹּאמֶר, viz. וַיֹּאמֶר יְהוָה *and Jehovah said.* In this combination it occurs about ninety-one times in the Prophets and Hagiographa. As it is in these four instances only that the Tetragrammation is combined with וַיְדַבֵּר, the design of the Massorah is to safeguard this exceptional combination. The need for this protection will be apparent when it is borne in mind that these four exceptional instances are restricted to three books, viz. to Joshua where וַיֹּאמֶר יְהוָה occurs twelve times (**1** 1; **3** 7; **4** 1, 15; **5** 9; **6** 2; **7** 10; **8** 1, 18; **10** 8; **11** 6; **13** 1) and וַיְדַבֵּר יְהוָה is the solitary exception; to Kings where the normal phrase occurs nine times (1 Kings **8** 18; **9** 3; **11** 11; **19** 15; **22** 17, 20, 21; 2 Kings **10** 30; **23** 27) and the abnormal once only; and to Chronicles where the regular combination occurs six times (1 Chron. **11** 2; **21** 27; 2 Chron. **6** 8; **18** 16, 19, 20) and the irregular twice.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 413*a*, on 1 Chron. **21** 9, which I have printed, and (II) the printed Massorah Finalis, letter א, § 137. Jacob b. Chayim's Massorah (List II) is incorrect. The heading ד׳ נבי׳ is manifestly a careless blunder and ought to be ד׳ נבי׳ ובכתו׳, since two of the instances occur in Chronicles. The addition at the end of the Rubric וכל אוריית דכו׳ is also incorrect and ought properly to be וכל אוריית דכו׳ במ׳, since in three instances וַיְדַבֵּר is followed by אֱלֹהִים in the Pentateuch. (*Vide supra*, letter ד, § 60.)

ס״ה = § 65.

וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן *and Jehovah spake unto Aaron, occurs twice.* That is, to Aaron alone, in contradistinction to the instances in which Jehovah spake to him in conjunction with his brother Moses, recorded in § 67. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Halle Ochlah Ve-Ochlah I, § 154, which I have printed; (II) Orient. 4445, fol. 137*b*, on Numb. **18** 8, and (III) the printed Massorah on the same passage. The addition in the heading of the printed Massorah (List III) במע׳ זרקא is due to an ignorant Nakdan who mistook the import of this Rubric which is not to record the accent (*vide supra*, letter ד, § 61), but the fact that in these two instances Jehovah by way of exception spoke to Aaron alone.

ס״ו = § 66.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה *and Jehovah spake unto Moses, is in ten instances without the adjunct* לֵאמֹר *saying.* To understand this Rubric it is necessary to remark that this phrase occurs altogether about eighty times and that in seventy instances לֵאמֹר *saying* follows immediately after מֹשֶׁה, whilst in the ten instances which constitute this Rubric this infinitive is either wholly absent (Exod. **32** 7; **33** 1; Levit. **16** 1) or some words intervene between מֹשֶׁה and לֵאמֹר (Levit. **25** 1; Numb. **1** 1; **3** 14; **9** 1; **33** 50; **35** 1; Deut. **32** 48).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 99*b*, on Numb. **1** 1, which I have printed; (II) Orient. 4445, fol. 74*b*, on Exod. **32** 7; (III) Add. 15,451, fol. 117*a*, on Numb. **33** 50; (IV) Add. 21,160, fol. 121*a*, on Exod. **33** 1; (V) the same MS., fol. 184*a*, on Numb. **1** 1; (VI) Orient. 2348, fol. 109*b*, on Numb. **1** 1; (VII) Halle Ochlah Ve-Ochlah I, § 154, and (VIII) the printed Massorah on Exod. **33** 1.

Lists II and VII simply head this Rubric ו׳ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה or מ׳ without דחם׳ לֵאמֹר which is misleading, since this phrase occurs altogether eighty times. Lists III, V and VII state in their respective headings that there are nine such instances only and omit Numb. **35** 1, but this is manifestly due to the careless absence of וחבריו or וחביבו, an expression which the Nakdan not infrequently overlooked and then altered the number in the heading to agree with the instances given in the defective Rubric.

That the design of this Massorah is to militate against the ancient Codices which had this adjunct in some of these passages, is attested by the Samaritan and the Septuagint. Thus in both passages (Exod. **32** 7; **33** 1) the Samaritan recension has לאמר, whilst the Septuagint exhibits it in the first instance.

ס״ז = § 67.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן *and Jehovah spake unto Moses and unto Aaron, is eleven times thus combined.* That is, in these instances Jehovah spake to both conjointly, in contradistinction to the numerous occasions in which He spake to Moses alone and to the two exceptional instances in which He spoke to Aaron alone, recorded in § 65.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 38*a*, on Exod. **6** 13, which I have printed; (II) Orient. 4445, fol. 100*b*, on Levit. **14** 33; (III) Add. 15,250, fol. 64*a*, on the same passage; (IV) Add. 21,160, fol. 72*a*, on Exod. **6** 13; (V) the same MS., fol. 190*b*, on Numb. **4** 1; (VI) the same MS., fol. 216*a*, on Numb. **16** 20; (VII) Orient. 2349, fol. 87*b*, on Levit. **11** 1; (VIII) Orient. 2348, fol. 97*b*, on the same passage; (IX) Halle Ochlah Ve-Ochlah I, § 154, and (X) the printed Massorah on Numb. **19** 1.

List IX heads this Rubric חד מן י״ב and records twelve, giving וידבר יי׳ כי ידבר אלכם פרעה Exod. **7** 9 as one of the twelve instances. This recension of the Massorah is manifestly based upon a recension of the text which reads here וַיְדַבֵּר יהוה instead of וַיֹּאמֶר יהוה in the *textus receptus* as is attested by the Samaritan. The design of the current Massorah is, therefore, apparent. It is to militate against the less popular text. The printed Massorah, which also states in the heading that there are twelve such instances, enumerates eleven only omitting Exod. **7** 9 in harmony with all the other Lists, though it is in conflict with its heading.

ס״ח = § 68.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי *and Jehovah spake unto Moses in the wilderness of Sinai, is three times thus combined.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174 on Numb. **3** 14, which I have printed; (II) Add. 21,160, fol. 184*b*, on Numb. **1** 1, and (III) the printed Massorah Finalis, letter א, § 128.

ס״ט = § 69.

וַיְדַבֵּר יְהוָה אֵלַי *and Jehovah spake unto me, is unique in the Pentateuch.* As the normal phrase is וַיֹּאמֶר יְהוָה אֵלַי *and Jehovah said unto me,* which occurs no less than eleven times in this very book (Deut. **1** 42; **2** 2, 9, 31; **3** 2, 26; **5** 25; **9** 12, 13; **10** 11; **18** 17), the Massorah safeguards this solitary combination and thereby

militates against the recension which reads it here too וַיֹּאמֶר, as is attested by the Samaritan. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Deut. 2 17. As this phrase is unique, the heading ought more properly to be ל' ובתו or ל' ובסם.

ע' = § 70.

וַיְדַבֵּר מֹשֶׁה אֶל־יְהוָה *and Moses spake unto Jehovah, is unique.* That is, in contradistinction to the normal phrase which is וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה *and Moses said unto Jehovah.* (*Vide supra,* letter א, § 878.) This Rubric, which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah I, § 154.

ע"א = § 71.

וְתְדַבֵּר *and she shall* or *and thou shalt speak, is three times with Shurek in the prefix Vav.* The quadriliteral תְּדַבֵּר which is both the Piel future third person singular feminine and the second person singular masculine, occurs nineteen times with the prefix *Vav.* In sixteen instances this *Vav* is with *Pathach* or is *Vav* conversive, which in Massoretic terminology is called *Dagesh,* whilst in three instances only it is with *Shurek* called *Raphe.* Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 192*a*, on 1 Sam. 25 24, which I have printed; (II) Arund. Orient. 16, fol. 53*a*, on the same passage; (III) the same MS., fol. 183*a*, on Ezek. 24 27; (IV) Add. 15,250, fol. 229*b*, on Isa. 40 27; (V) the same MS., fol. 283*b*, on Ezek. 24 27; (VI) Add. 15,451, fol. 199*a*, on 1 Sam. 25 24; (VII) Halle Ochlah Ve-Ochlah II, § 292; (VIII) the printed Massorah on 1 Sam. 25 24, and (IX) the same on Isa. 40 27. Lists I and IV indicate the import of this Massorah by the heading ג' רפ', whilst List I alone has the mnemonic sign. This sign without the List of the passages is also given in Harley 5710—11, Vol. II, fol. 85*b*, on Ezek. 24 27.

ע"ב = § 72.

תְּדַבְּרִי *thou shalt speak, occurs twice.* That is, the future second person singular feminine, in contradistinction to the second person singular masculine (תְּדַבֵּר) which occurs twenty-five times. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 13*a*, on Isa. 29 4.

ע"ג = § 73.

וַאֲדַבְּרָה *and I will speak, occurs four times in the Scriptures ... and once it is without the prefix Vav.* This Piel future first person singular with the prefix *Vav* and paragogic *He* occurs altogether thirteen times. In nine Instances the *Beth* is with *Sheva* (וַאֲדַבְּרָה) and in four only, is it with *Tzere* which is due to its pausal or disjunctive accent. Without the prefix *Vav* it occurs altogether nine times, of which eight are with *Sheva* and one only is with *Tzere.* Hence the Massorah safeguards the minority in each case.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 185*b*, on Ps. 40 6, which I have printed; (II) Arund. Orient. 16, fol. 293*b*, on the same passage; (III) the same MS., fol. 296*a*, on Ps. 50 7; (IV) Add. 15,451, fol. 142*a*, on Deut. 32 1; (V) Halle Ochlah Ve-Ochlah II, § 9, margin; (VI) the printed Massorah on Gen. 18 30, and (VII) the same on Deut. 32 1.

ע"ד = § 74.

וַאֲדַבְּרָה *and I will speak, is always with Pathach except once where it is with Kametz.* That is, this sexteliteral, which occurs altogether nine times, has always *Pathach* under the *Vav,* except once where it is with *Kametz.* Without the paragogic *He,* however, where this Piel future first person singular with the prefix *Vav* occurs six times, the reverse is the case. In this form the *Vav* is five times with *Kametz* (Deut. 1 43; Jerem. 7 13; 25 3; Ezek. 11 25; 24 18) and once only with *Pathach.* The Massorah, therefore, safeguards in each case the solitary exception. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 372*b*, on Dan. 10 16, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

ע"ה = § 75.

וַתְּדַבֵּרְנָה *and they,* or *and ye spake, occurs three times in the Scriptures.* It will be seen that though this quadriliteral with the prefix *Vav,* is in two instances the future third person plural feminine with *Vav* conversive (1 Sam. 4 20; 1 Kings 3 22) and in once instance the second person plural feminine with *Vav* conversive (Jerem. 44 25), yet all the three instances are here grouped together because of their identity in the spelling.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 175*b*, on 1 Sam. 4 20, which I have printed; (II) Arund. Orient. 16, fol. 37*b*, on the same passage; (III) the same MS., fol. 78*a*, on 1 Kings 3 22; (IV) Add. 15,250, fol. 182*b*, on the same passage; (V) the printed Massorah on 1 Sam. 4 20; (VI) the same on 1 Kings 3 22, and (VII) the same on Jerem. 44 25.

ע"ו = § 76.

הַמְדַבֵּר *that is speaking, occurs four times in the Scriptures.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 105*b*, on 2 Sam. 14 10, which I have printed; (II) the same MS., Vol. II, fol. 25*a*, on Isa. 52 6; (III) the same MS., Vol. II, fol. 283*a*, on Dan. 8 13; (IV) Arund. Orient. 16, fol. 141*b*, on Isa. 52 6; (V) the same MS., fol. 371*a*, on Dan. 8 13; (VI) Halle Ochlah Ve-Ochlah II, § 10, margin where it is given twice; (VII) the printed Massorah on Gen. 45 12, and (VIII) the same on Dan. 8 13.

ע"ז = § 77.

מְדַבֵּר *from speaking,* or *speaking with, occurs eight times.* That is, with *Chirek,* Massoretically called *Dagesh,* in contradistinction to the twenty-five instances in which this quadriliteral is with *Raphe* or with *Sheva* (מְרַבֵּר), being the Piel participle. It will be seen that though this quadriliteral is in five instances the Piel infinitive construct and in three the Hithpael participle singular masculine (Numb. 7 89; Ezek. 2 2; 43 6) yet the Massorah has regard simply to the identity of the spelling.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twenty Lists, eighteen in MSS. and two printed. I shall, however, specify the following nine only: (I) Harley 5750—11, Vol. I, fol. 90*a*, on Numb. 7 89, which I have printed; (II) the same MS., Vol. II, fol. 98*b*, on Ezek. 43 6; (III) the same MS., Vol. II, fol. 183*a*, on Ps. 34 14; (IV) the same MS., Vol. II, fol. 189*a*, on Ps. 52 5; (V) the St. Petersburg Codex of A. D. 916, on Ezek. 2 2; (VI) the same Codex on Ezek. 43 6; (VII) Halle Ochlah Ve-Ochlah II, § 10; (VIII) the printed Massorah on Gen. 31 29, and (IX) the same on Ezek. 43 6. List VI which heads this Rubric ח' רנש' indicates its design. Lists II, IV and V state in the heading that there are nine such instances. This is due to the inclusion of 2 Sam. 14 13 where it is with the prefix *Vav.*

ע"ח = § 78.

דָּבָר, דְּבַר *This noun in the absolute is always with Kametz and whenever the Daleth is with Sheva, the Beth is always with Pathach* (דִּבַּר) *except in one instance where it is* דְּבַר. The single exception is when it forms part of the proper name of a town in Gilead, viz. לו' דְּבַר or לא' דְּבַר (2 Sam. 9 4, 5; 17 27, *vide infra,* letter ר, § 110). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 154*a*, on 2 Chron. 8 15.

ע"ט = § 79.

דְּבַר רָע *wicked thing, is five times thus combined.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 241*b*, on 2 Kings 4 41.

פ' = § 80.

בַּדָּבָר הַזֶּה *in this word,* or *matter, occurs eight times ..... and twice it is with the prefix Vav.* The design of this Massorah is twofold. In the first place it is to exclude the reading הַדָּבָר in 1 Kings 13 34, which obtained in the less dominant School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible; and in the second place to safeguard this phrase against being confused with the more frequent combination וּבַדִּבְרֵיהֶם which occurs seventeen times, as the prefixes ב and כ are almost identical in many MSS.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 113*b*, on Deut. 3 26, which I have printed; (II) the same MS., Vol. I, fol. 204*a*, on 2 Sam. 12 14; (III) the same MS., Vol. II, fol. 292*b*, on Ezra 10 13; (IV) Arund. Orient. 16, fol. 55*a*, on 1 Sam. 28 10; (V) the same MS., fol. 64*a*, on 2 Sam. 12 14; (VI) the same MS., fol. 74*a*, on 2 Sam. 24 3; (VII) the same MS., fol. 378*b*, on Ezra 10 13, and (VIII) the printed Massorah on 1 Kings 13 34.

ס״א = § 81.

הַדָּבָר *the word, is four times with this accent in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 59*b*, on Jerem. **40** 1, which I have printed; (II) Arund. Orient. 16, fol. 174*a*, on the same passage, and (III) the printed Massorah on Jerem. **51** 59.

הַדָּבָר which begins a verse seventeen times in Jeremiah, is with four different accents. In six instances it is with *Pashta* (הַדָּבָר **7** 1; **11** 1; **18** 1; **30** 1; **44** 1; **46** 13); in five which constitute the following Rubric, it is with *Tevir* and in two it is with *Revia* (הַדָּבָר **45** 1; **50** 1). As the prevailing accent is *Pashta* this Massorah safeguards the minority. That this Massorah is restricted to the instances which begin a verse, is attested by the fact that apart from this position it has also twice this accent (Numb. **36** 6; Hag. **2** 5). The heading, therefore, in List I ought properly to be ד׳ במע׳ ר״פ בקרי׳. The same ought to be the heading in List II viz. ד׳ במע׳ ר״פ instead of simply ד׳ במע׳. The printed Massorah (List III) which escapes the difficulty by heading it ד׳ במעמ׳ נרישׁ בס׳, obscures the design of this Massorah.

ס״ב = § 82.

הַדָּבָר *the word, is five times with this accent.* That is, at the beginning of the verse. Apart from beginning the verse and outside Jeremiah it has this accent in no fewer than nine instances (comp. הַדָּבָר Gen. **22** 11; Levit. **9** 6; Numb. **22** 20, 35; Deut. **17** 11; 1 Sam. **21** 3; 2 Sam. **11** 27; Esther **2** 4; **5** 14). As in the preceding Rubric, sc here the design of the Massorah is to record the minority of the passages in Jeremiah in which הַדָּבָר has not the prevailing accent *Pashta*.

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 170*a*, on Jerem. **34** 8, which I have printed; (II) the same MS., fol. 170*b*, on Jerem. **35** 1; (III) Harley 5710—11, Vol. II, fol. 44*b*, on Jerem. **21** 1, and (IV) the printed Massorah on Jerem. **35** 1. Accordingly the heading in List I ought to be ד׳ במע׳ ר״פ and that of Lists II, III and IV ה׳ במע׳ ר״פ ובסם׳. The expression ר״פ should be in all the headings.

ס״ג = § 83.

הַדָּבָר אֲשֶׁר צִוָּה יְהוָה *the word,* or *thing which Jehovah hath commanded,* is in four instances without the adjunct לֵאמֹר *saying.* That is, without לֵאמֹר following immediately after יְהוָה as is the case in Exod. **35** 4; Levit. **17** 2. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Exod. **16** 16, which I have printed, and (II) Cambridge Add. 1174 on the same passage.

ס״ד = § 84.

הַדָּבָר הַגָּדוֹל הַזֶּה *this great thing, occurs three times.* That is, in contradistinction to the numerous instances in which the phrase is simply הַדָּבָר הַזֶּה without the adjunct הַגָּדוֹל. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 125*b*, on Deut. **3** 26.

ס״ה = § 85.

הַדָּבָר הָרָע הַזֶּה *this wicked thing, is five times thus combined.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 124*a*, on Deut. **19** 20, which I have printed; (II) Arund. Orient. 16, fol. 389*a*, on Neh. **13** 17; (III) Add. 15,250, fol. 401*b*, on the same passage, and (IV) the printed Massorah Finalis, letter ר, § 22. Both the headings of these MS. Lists, viz. הַדָּבָר הָרָע הַזֶּה ה׳ and of the printed Massorah, viz. הַדָּבָר הָרָע הַזֶּה ה׳, are not strictly correct, since three of the instances in this combination are הַדָּבָר (Exod. **33** 4; Deut. **17** 5; Neh. **13** 17) and two are בַּדָּבָר (Deut. **13** 12; **19** 20). Strictly, therefore, the heading ought to be ה׳ בלישׁ.

ס״ו = § 86.

וְהַדָּבָר *and the thing,* or *matter, occurs three times.* That is, in contradistinction to the six instances where it is וְדָבָר. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 188*b*, on 1 Sam. **20** 23, which I have printed; (II) the same MS., Vol. I, fol. 235*a*, on 1 Kings **20** 9; (III) Arund. Orient. 16, fol. 49*b*, on 1 Sam. **20** 23; (IV) the same MS., fol. 94*b*, on 1 Kings **20** 9; (V) Add. 15,451, fol. 119*b*, on Deut. **1** 17; (VI) the same MS., fol. 195*a*, on 1 Sam. **20** 23; (VII) the same MS., fol. 242*a*, on 1 Kings **20** 9, and (VIII) the printed Massorah Finalis, letter ר, § 9.

ס״ז = § 87.

דְּבַר אֱלֹהִים *the word of God, is three times thus combined.* That is, in contradistinction to the other two instances where it is דְּבַר הָאֱלֹהִים, recorded in the following Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*b*, on Judg. **3** 20, which I have printed; (II) Add. 15,251, fol. 140*a*, on the same passage, and (III) the printed Massorah on 1 Sam. **9** 27. This Rubric forms part of the nine groups of words which respectively occur three times followed by אֱלֹהִים. (*Vide supra,* letter א, § 654.)

ס״ח = § 88.

דְּבַר הָאֱלֹהִים *the word of God, occurs twice.* The design of this Massorah is to militate against the recension, which reads דְּבַר יְהוָה *the word of Jehovah,* in 1 Kings **12** 22, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 87*b*, on 1 Kings **12** 22.

ס״ט = § 89.

דְּבַר יְהוָה *the word of Jehovah, occurs four times.* By fixing the number at four, the design of the Massorah is to exclude the ancient reading in 1 Kings **12** 22, of the less dominant School of textual redactors. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 135, on Isa. **39** 5.

ע׳ = § 90.

בִּדְבַר יְהוָה *by the word of Jehovah, is five times thus combined.* With the prefixes ב and כ, which are almost identical in the MSS. the phrase דְּבַר יְהוָה occurs altogether thirty-eight times. In twenty-six instances it is בִּדְבַר יְהוָה and in twelve only is it כִּדְבַר יְהוָה. But even as this minority is unequally divided, since seven out of this number occur in one chapter and thus become the minority in this section, leaving five only for the rest of the Scriptures, the Massorah divides this Rubric into two. In this part, therefore, the exceptional five phrases are safeguarded. By fixing the number at five for this part, the design of the Massorah is to militate against the reading כִּדְבַר in 1 Sam. **3** 21, and 2 Chron. **30** 12, as will be seen from the notes on these passages in my edition of the Bible.

*And from 1 Kings **13** 1 to 33 it is likewise with the prefix Beth except once.* In this chapter the reverse is the case, כִּדְבַר יְהוָה is the rule. It occurs no less than seven times (1 Kings **13** 1, 2, 5, 9, 17, 18, 32) and בִּדְבַר יְהוָה once only. Here, therefore, the Massorah safeguards the solitary exception.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*a*, on 1 Sam. **3** 21, which I have printed; (II) the same MS., Vol. I, fol. 229*a*, on 1 Kings **13** 17; (III) the same MS., Vol. II, fol. 167*b*, on 2 Chron. **30** 12; (IV) the same MS., Vol. II, fol. 182*b*, on Ps. **33** 6; (V) St. Petersburg Codex of A. D. 916, on Jerem. **8** 9; which alone has the mnemonic sign; (VI) Arund. Orient. 16, fol. 37*a*, on 1 Sam. **3** 21; (VII) the same MS., fol. 152*b*, on Jerem. **8** 9; (VIII) Halle Ochlah Ve-Ochlah I, § 152, and (IX) the printed Massorah on Jerem. **8** 9. The words at the end of the first part of this Rubric in the List which I have printed, viz. סימן הוא מעיני מסיפור, I cannot explain.

ע״א = § 91.

בִּדְבַר הַמֶּלֶךְ *by the command of the king, occurs three times.* In the only other instance where this combination occurs it is with the prefix *Caph.* (Comp. כִּדְבַר הַמֶּלֶךְ Esther **5** 8). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 360*a*, on Esther **3** 15, which I have printed; (II) Add. 21,160, fol. 310*b*, on the same passage, and (III) the printed Massorah on Esther **1** 12. As all the three instances are restricted to the same book, the heading ג׳ בספר is more precise though it also ought to be ג׳ וכספר.

ע״ב = § 92.

וְדָבָר *and the word of, occurs eighteen times.* That is, in contradistinction to the numerous instances in which this construct

occurs without the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 101*a*, on Numb. **23** 8.

צ״ג = § 93.

וּדְבַר יְהוָה *and the word of Jehovah, occurs seven times.* In the other four instances where this phrase occurs it is without the prefix *Vav*. (*Vide supra*, letter ר, § 89.)

Of this Rubric, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 74*a*, on 2 Sam. **24** 11, which I have printed; (II) the same MS., fol. 92*a*, on 1 Kings **17** 24; (III) the same MS., fol. 211*a*, on Micah **4** 2; (IV) Add. 15,250, fol. 215*b*, on Isa. **2** 3; (V) Add. 15,251, fol. 182*b*, on 2 Sam. **24** 11; (VI) Vienna Codex No. 35, on 2 Sam. **24** 11; (VII) the same Codex on Isa. **2** 3, and (VIII) the printed Massorah on 1 Kings **17** 24.

צ״ד = § 94.

כִּדְבַר יְהוָה *according to the word of Jehovah, is four times with Zakeph in this book.* Of this phrase which occurs twenty-six times altogether, there are seventeen in Kings alone. According to the received text these seventeen instances have no fewer than seven different accents which I subjoin in the order of their respective numbers. Five are with *Munach Katon* כִּדְבַר יְהוָה (1 Kings **15** 29; **16** 34; **17** 16; 2 Kings **10** 17; **24** 2); four with *Mercha Soph-Pasuk* (כִּדְבַר יְהוָה׃) 1 Kings **12** 24; 2 Kings **4** 44; **7** 16; **9** 26); three with *Mehupach Pashta* (כִּדְבַר יְהוָה) 1 Kings **14** 18; **16** 12; 2 Kings **14** 25); two with *Mercha Tipcha* (כִּדְבַר יְהוָה) 1 Kings **13** 26; **22** 38); one is with *Munach Athnach* (כִּדְבַר יְהוָה) 1 Kings **17** 5); one with *Munach Revia* (כִּדְבַר יְהוָה) 2 Kings **23** 16) and one with *Munach Legarmeh* (כִּדְבַר־יְהוָה) 2 Kings **1** 17). With this analysis before us we shall be able to test the Massorah on the passages which constitute this Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 231*a*, on 1 Kings **15** 29, which I have printed; (II) Arund. Orient. 16, fol. 117*a*, on 2 Kings **24** 2; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah also on the same passage. Though all these four Lists coincide in stating in their respective headings that there are four such instances only, it is wheu analysing the instances which they severally record that we encounter the difficulty.

Thus List I gives אלידו as the third instance. As this may either be the catchword for 1 Kings **17** 16, or for 2 Kings **10** 17 it is difficult to say which of these two passages is meant to be included in the four and which is to be excluded.

List II, which also records four, gives ביד אלידו as the third instance, which undoubtedly shows that 1 Kings **17** 16 is meant and renders it probable that List I also designed this as the third passage.

List III, which simply heads this Rubric כדבר יהוה ד׳ בסים, is misleading since, as we have seen, this phrase occurs seventeen times in this book. It is, therefore, manifest that the omission בטעם is due to the carelessness of the Scribe. But though the heading states there are four such instances, the Rubric itself records three only, omitting אלידו altogether which may either be 1 Kings **17** 16 or 2 Kings **10** 17.

List IV, which also states that there are four such instances and which duly records four, gives אשר דבר אל אלידו 2 Kings **10** 17 as the third passage and omits 1 Kings **17** 16.

The greatest conflict prevails in the Massorah Parva on these passages, both in the MSS. and in the *editio princeps*, as will be seen from the following analysis. On 1 Kings **15** 29, Harley 5720, and Arund. Orient. 16, have ה׳ בטעם whilst the printed Massorah has ד׳ בטע. On 1 Kings **16** 34, Arund. Orient. 16, and the *editio princeps* have ה׳ בטע בסים, whilst Harley 5710—11 and Harley 5720 have ד׳ בסע. On 1 Kings **17** 16, Add. 15,250, and the *editio princeps* have ה׳ בטע כסים, whilst Harley 5720 has ד׳ בטע. On 2 Kings **10** 17 the *editio princeps* has ה׳ בטעם בסים, whilst Harley 5710—11; Harley 5720 and Add. 15,250 have ד׳ בטעם. On 2 Kings **24** 2, both the MSS. (Harley 5720; Add. 15,250) and the *editio princeps* coincide in remarking ד׳ בטע בסים.

As to the text in the Codices, whilst Arund. Orient. 16; Add. 15,250; Add. 15,251; and Add. 15,451 have כִּדְבַר יְהוָה in 1 Kings **15** 29, Harley 5710—11, has כִּדְבַר יְהוָה. In 1 Kings **16** 34, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451, have כִּדְבַר יְהוָה, whilst Add. 15,250 has כִּדְבַר יְהוָה. In 2 Kings **24** 2, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; and Add. 15,451 have כִּדְבַר יְהוָה, whilst the Model Codex Harley 5710—11 has כִּדְבַר יְהוָה on which the Nakdan has the following instructive remark פלוני כי מסורת מצאתי ד׳ בטע׳ ולפי ה׳ המסות. רוא מנון כך כִּדְבַר יְהוָה נם מצאתיהו נקוד כך. There can, therefore, be no doubt that the different Massoretic Schools preserved different traditions with regard to these accents, that according to one School of textual redactors there are four such instances only, whilst according to another School there are five and that this explains the conflicting Massorahs. The reason why the headings of the respective Rubrics add the expression בסם is that apart from this book this phrase also occurs with the same accents in Josh. **8** 27.

צ״ה = § 95.

לִדְבַר־יוֹם בְּיוֹמוֹ *as every day's work required, is three times thus combined.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 322*b*, on 1 Chron. **16** 37, which I have printed, and (II) Vienna Codex No. 35 on the same passage. As all the three instances are restricted to Chronicles, the heading ought properly to be ג׳ רס׳ ובסם׳.

צ״ו = § 96.

מִדְּבַר *from the word of, occurs three times.* That is, as a noun in the construct with the prefix *Mem*, in contradistinction to the instances in which this quadriliteral is differently pointed (*vide supra*, letter ר, § 77). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 70*b*, on Exod. **23** 7, which I have printed; (II) Add. 15,250, fol. 176*b*, on 1 Sam. **19** 44, and (III) the printed Massorah on 2 Kings **10** 10.

צ״ז = § 97.

דִּבְרִי *my word, occurs thirteen times.* This quadriliteral occurs altogether forty-two times. In twenty-nine instances the *Resh* is with *Pathach* (דִּבְרִי), being the plural with the suffix first person singular and in thirteen instances the *Resh* is with *Chirek* (דִּבְרִי), being the singular with the same suffix. Hence the Massorah safeguards the minority. By fixing the number at thirteen, the Massorah militates against those Codices which read דִּבְרִי in Jerem. **1** 12; **23** 28, 29; Jonah **4** 2, as is evident from the Septuagint.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated no fewer than thirty Lists, twenty-eight in MSS. and two printed. I specify however the following eleven Lists only: (I) St. Petersburg Codex of A. D. 916, on Isa. **66** 2, which I have printed; (II) the same Codex on Jerem. **23** 28; (III) the same Codex on Jerem. **29** 10; (IV) Orient. 4445, fol. 130*a*, on Numb. **11** 23; (V) Harley 5710—11, Vol. I, fol. 92*b*, on the same passage; (VI) the same MS., Vol. I, fol. 220*b*, on 1 Kings **6** 12; (VII) the same MS., Vol. II, fol. 31*b*, on Jerem. **1** 12; (VIII) the same MS., Vol. II, fol. 234*b*, on Job **29** 22; (IX) Halle Ochlah Ve-Ochlah II, § 10; (X) the printed Massorah on Numb. **11** 23, and (XI) the same on 1 Kings **6** 12. Though the heading of List IV states that there are ten such instances only, the List itself records identically the same thirteen passages. י must therefore be a clerical error for יג.

צ״ח = § 98.

כִּדְבָרֶךָ *according to thy words, is three times defective of Yod in the Pentateuch.* That is, in these three instances it is not the pausal form of the singular כִּדְבָרְךָ, but is the plural כִּדְבָרֶיךָ with *Yod* defective. This Rubric, which records the defective orthography of this noun in the Pentateuch alone, I have found in the printed Massorah only, on Gen. **30** 34. In the addition at the end of this Rubric, Jacob b. Chayim states that these three instances in the Pentateuch are part of the thirteen passages in the Bible, which exhibit the same anomaly and that he has given the full List in the Massorah Finalis. The same reference he gives in Gen. **47** 30. On Ps. **119** 9, 45, however, he states that he has given it on Pericope ויצא = Gen. **30** 34. But this Rubric is nowhere to be found in the printed Massorah.

צ״ט = § 99.

דִּבָרֶךָ *thy words, is in thirteen instances defective of Yod.* That is, in these instances it is not to be taken as the pausal form of the singular דִּבָרְךָ, but as the defective plural, viz. דִּבָרֶיךָ. On referring to the notes on these passages in my edition of the Bible, it will be seen that in nearly all the instances many of the MSS., the early editions and the ancient Versions actually exhibit the plural דִּבָרֶיךָ as the textual readings.

Of this Rubric, which does not occur in the printed Massorah, I collated ten Lists: (I) Harley 5710—11, Vol. I, fol. 32*b*, on Gen. **47** 30, which I have printed; (II) the same MS., Vol. II, fol. 212*a*, on Ps. **119** 9; (III) Arund. Orient. 16, fol. 314*a*, on the same passage; (IV) Add. 15,251, fol. 28*b*, on Gen. **30** 34; (V) the same MS., fol. 91*a*, on Numb. **14** 20; (VI) the same MS., fol. 369*b*, on Ps. **119** 9; (VII) the same MS., fol. 371*a*, on Ps. **119** 107; (VIII) Add. 21,160, fol. 211*a*, on Numb. **14** 20; (IX) Halle Ochlah Ve-Ochlah I, § 114, and (X) Paris Ochlah Ve-Ochlah, § 130. As these thirteen instances include four only without any prefix (דְּבָרְךָ Ps. **119** 16, 17, 101, 105), one with the prefix *Beth* (בִּדְבָרְךָ Ps. **119** 42) and eight with the prefix *Caph* (כִּדְבָרְךָ Gen. **30** 34; **47** 30; Numb. **14** 20; Ps. **119** 9, 25, 28, 65, 107) it is remarkable that List IV alone should have the correct heading ר"ג חס' בליש'.

List V has the important addition at the end stating that according to the Eastern recension there are fifteen such instances and that Judg. **13** 12 and 1 **Kings 3** 12 are two of the List (ולמדרשאי מ"ו הנה עשיתי, ואמר מנוח עתה). The design, therefore, of this Massorah is to exclude the Eastern recension.

ק = § 100.

וְדִבְרִים *and words, occurs twice.* This plural noun occurs altogether twenty-eight times. In twenty-six instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exception.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 304*a*, on Eccl. **5** 6, which I have printed; (II) Add. 15,250, fol. 9*b*, on Gen. **11** 1; (III) Add. 15,451, fol. 8*a*, on the same passage, and (IV) the printed Massorah also on the same passage.

ק״א = § 101.

דִּבְרֵי יְהוָה *the words of Jehovah.* For this Rubric see letter א, § 1254.

ק״ב = § 102.

דִּבְרֵי יִרְמְיָהוּ *the words of Jeremiahū, occurs four times.* By fixing the number at four, the Massorah safeguards the shorter form of the superscription of Jeremiah against the longer form דִּבְרֵי־אֱלֹהִים אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ, which is preserved in the Septuagint (*τὸ ῥῆμα τοῦ θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν*) in conformity with Hosea **1** 1; Micah **1** 1; Zeph. **1** 1.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 147*b*, on Jerem. **1** 1, which I have printed, and (II) Add. 15,250, fol. 239*a*, on the same passage. As this combination does not occur apart from this book, the heading ought properly to be ר' ובסמ'.

ק״ג = § 103.

וְדִבְרֵי *and the words of, occurs five times.* By fixing the number at five, the Massorah excludes the reading הוֹדֵךְ וְדַבְּרוּ in Ps. **145** 5, which is exhibited in the ancient versions and which is now accepted by many as preferable, as will be seen from the notes on this passage in my edition of the Bible. It, moreover, safeguards 2 Chron. **12** 15 against being made conformable to the parallel passage in 1 Kings **14** 29 where it is וְיֶתֶר דִּבְרֵי.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 220*b*, on Ps. **145** 5, which I have printed; (II) Arund. Orient. 16, fol. 257*a*, on 1 Chron. **29** 29; (III) the same MS., fol. 264*b*, on 2 Chron. **12** 15; (IV) Add. 15,250, fol. 417*b*, on 1 Chron. **29** 29; (V) Halle Ochlah Ve-Ochlah II, § 10; (VI) the printed Massorah on Ps. **109** 3, and (VII) the same on 1 Chron. **29** 29. List VI adds in the heading that three of the instances begin a verse (ג' מנהון ר"פ). They are Ps. **109** 3; 1 Chron. **29** 29 and 2 Chron. **12** 15 and form part of the Rubric, recording twelve words, which respectively occur three times at the beginning of the verse. (*Vide infra*, letter ו, § 72.)

ק״ד = § 104.

וְדִבְרִי *and my words, occurs twice.* This plural with the suffix first person singular, without and with the prefix *Vav*, occurs altogether thirty-eight times. As it is דְּבָרַי or דִּבְרִי in thirty-six instances, and twice only וְדִבְרִי the Massorah safeguards the two exceptional instances. That variations obtained in ancient times with regard to the precise reading in these two passages is attested by the Septuagint. Whilst the predominant School of textual redactors took this quadriliteral as a complete word another School regarded it as an abbreviation and resolved it in the first instance into וְדִבְרִים (= *καὶ τὰ ῥήματά*). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 144*a*, on Isa. **59** 21.

ק״ה = § 105.

דְּבָרֶיךָ *thy words, is in eight instances the textual reading, for which the official reading is,* ***thy word.*** That is, in these passages the *Kethiv*, which has the plural, is cancelled by the *Keri*, which directs us to read the singular, and in this respect, therefore, this Rubric is the converse of § 99. By fixing the number at eight, the design of this Massorah is to militate against the Eastern recension which reads דְּבָרְךָ without variation in Judg. **13** 17. On referring to the notes on 1 Kings 8 26; and Jerem. **15** 16, it will be seen that the *Keri* is the substantive reading also in these passages.

Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 166*a*, on Judg. **13** 17; (II) the same MS., on the same passage; (III) the same MS., Vol. I, fol. 223*a*, on 1 Kings 8 26; (IV) the same MS., Vol. II, iol. 214*b*, on Ps. **119** 147; (V) Arund. Orient. 16, fol. 28*b*, on Judg. **13** 17; (VI) the same MS., fol. 83*a*, on 1 Kings 8 26; (VII) the same MS., fol. 156*b*, on Jerem. **15** 16; (VIII) the same MS., fol. 316*a*, on Ps. **119** 147; (IX) Add. 15,251, fol. 28*b*, on Gen. **30** 34 where it is given as the converse of § 99; (X) the same MS., fol. 189*a*, on 1 Kings 8 26; (XI) Add. 15,451, fol. 230*b*, on the same passage; (XII) Halle Ochlah Ve-Ochlah I, § 115; (XIII) Paris Ochlah Ve-Ochlah, § 131, and (XIV) the printed Massorah Finalis, letter ך, § 21. It is remarkable that though four of the instances only are דבריך without the prefix (Judg. **13** 17; 1 Kings 8 26; **22** 13; Jerem. **15** 16) and the other four are with different prefixes (1 Kings **18** 36; Ps. **119** 147, 161; Ezra **10** 12) yet none of the Lists state in their respective headings ח' בליש', thus showing that this important qualifying expression is often omitted.

ק״ו = § 106.

דְּבָרָיו *his words, is in two instances the textual reading and ought to be* ***his word.*** That is, in these two passages the plural noun with the suffix third person singular which is the *Kethiv*, the *Keri* or the official reading substitutes the singular. In spite, however, of this Massoretic declaration the Codices, the early editions and the ancient versions greatly vary in their respective readings with regard to these expressions, as will be seen from the notes on these passages in my edition of the Bible. This Rubric I have found in the printed Massorah Finalis only, letter ך, § 35.

ק״ז = § 107.

וְדִבְרָיו *and his words, occurs five times.* This plural noun with the suffix third person singular occurs altogether about twenty-seven times. In twenty-two instances it is without the prefix *Vav* and in five only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the most popular parts of the Massorah, I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 114*b*, on Deut. **4** 36, which I have printed; (II) the same MS., Vol. II, fol. 157*a*, on 2 Chron. **13** 22; (III) the same MS., Vol. II, fol. 354*b*, on Eccl. **9** 16; (IV) Arund. Orient. 16, fol. 265*b*, on 2 Chron. **13** 22; (V) the same MS., fol. 280*b*, on 2 Chron. **35** 27; (VI) the same MS., fol. 333*b*, on Job **34** 35; (VII) the same MS., fol. 354*b*, on Eccl. **9** 16; (VIII) Add. 15,451, fol. 508*a*, on 2 Chron. **35** 27; (IX) Add. 21,160, fol. 262*b*, on Deut. **4** 36; (X) Halle Ochlah Ve-Ochlah II, § 11, margin; (XI) the printed Massorah on Deut. **4** 36; (XII) the same on Job **34** 35, and (XIII) the same on 2 Chron. **35** 27.

ק״ח = § 108.

דְּבָרֶיךָ *thy words, occurs three times in the Alphabet.* That is, in the 119th Psalm. Not only does each of the twenty-two groups or stanzas begin with one of the letters of the alphabet, but each of the eight verses which constitute each group begins with the same letter. Hence this Psalm exhibits an octuple alphabet. For this reason the Massorah calls it the Alphabet or the great Alphabet i. e. the Eight-fold Alphabet.

By fixing the number at three, the design of this Massorah is to indicate that in the other four instances in which this expression occurs in this Psalm it is דְּבָרְךָ without the *Yod* after the *Resh* or is the pausal form of the singular (Ps. **119** 16, 17, 101, 105), thus militating against the Codices which read it דְּבָרֶיךָ as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 316*a*, on Ps. **119** 139, which I have printed, and (II) the printed Massorah on the same passage.

ק״מ = § 109.

כִּדְבָרֵיכֶם *according unto your words, occurs three times.* In the only other passage where this plural noun with the suffix second person plural occurs with a similar prefix it is כְּדִבְרֵיכֶם *Beth* (Mal. **2** 17). Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 61*b*, on Jerem. **42** 4, which I have printed; (II) Arund. Orient. 16, fol. 2*b*; on Josh. **2** 21; (III) Add. 15,251, fol. 261*b*, on Jerem. **42** 4; (IV) Add. 15,451, fol. 33*a*, on Gen. **44** 10; (V) Add. 21,160, fol. 51*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 9, margin, and (VII) the printed Massorah on Gen. **44** 10.

ק״י = § 110.

דְּבָר *Debar, is three times with Kametz.* With *Sheva* under the *Daleth*, this triliteral has normally *Pathach* under the *Daleth* i. e. דַּבַּר and is the construct of the noun דָּבָר. In these three instances, however, the *Beth* is with *Kametz*, which is due to its being part of the proper name of a town in Gilead. Hence the Massorah, which has regard simply to the fact that the *Kametz* abnormally follows the *Sheva* in this expression, records the fact. (*Vide supra*, letter ר, § 78.)

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 202*a*, on 2 Sam. **9** 4, which I have printed; (II) Arund. Orient. 16, fol. 62*a*, on the same passage, and (III) Add. 15,250, fol. 169*a*, also on the same passage.

ק״יא = § 111.

דְּבֹרָה *Deborah, is three times defective.* This proper name occurs altogether ten times. In seven instances it is plene (Judg. **4** 4, 5, 9, 10; **5** 1, 7, 12) and in three only is it defective. Hence the Massorah safeguards the orthography of the minority. This protection is all the more necessary since the two different spellings occur not only in the same book, but within a few verses of the same chapter.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 48*a*, on Gen. **35** 8, which I have printed; (II) Orient. 2348, fol. 58*a*; (III) Add. 15,251, fol. 31*b*; (IV) Add. 21,160, fol. 34*b*; (V) the printed Massorah, all on the same passage, and (VI) the printed Massorah on Judg. **4** 14. Lists III and V alone have not the mnemonic sign.

ק״יב = § 112.

דִּבְרָתִי *the manner of*, or *my cause, occurs twice.* It is generally supposed that in Ps. **110** 4 the *Yod* is not the suffix first person singular as in Job **5** 8, which is the only other instance where this form occurs, but is paragogic. In Add. 21,161, fol. 163*b*, which is one of the oldest Codices extant דִּבְרָת is the textual reading and the Massorah Parva remarks against it תי ק׳. Being preceded by עַל we should normally expect the phrase to be עַל־דִּבְרָת as it is in Eccl. **8** 18; **7** 14 and Dan. **2** 30. Hence the Massorah safeguards the anomalous form, which obtained in the predominant School, and thus militates against the Massorah of the rival School of textual redactors.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 323*a*, on Job **5** 8, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage.

ק״יג = § 113.

וְהַדָּגָה *and the fish, occurs twice.* Of this Rubric, which is one of the most ancient parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 74*b*, on Exod. **7** 21, which I have printed; (II) Orient. 4445, fol. 48*a*, on the same passage, and (III) the printed Massorah Finalis, letter ר, § 52. These two instances form part of the alphabetical List of words beginning with *Vav* which respectively occur twice in the same book. (*Vide infra*, letter ו, § 66.) Accordingly the heading of this Rubric ought more correctly to be ב׳ ובמם׳.

ק״יד = § 114.

דֶּגֶל מַחֲנֵי בְנֵי *the standard of the camp of the children of, occurs three times.* In describing the standards of the different tribes two phrases are used. In five instances it is simply דֶּגֶל מַחֲנֵי without the adjunct בְּנֵי (Numb. **2** 3, 10, 18, 25; **10** 18) and in three only is it with the addition בְּנֵי. Hence the Massorah safeguards the minority. That some Codices read דֶּגֶל מַחֲנֵי בְּנֵי in Numb. **10** 18 is attested by the Samaritan recension of the text. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 106*b*, on Numb. **10** 25, which I have printed, and (II) Vienna Codex No. 35 on the same passage. יהו׳ in the heading is the abbreviation of יְהוּדָה and אֶפְרַיִם the three tribes in connection with which the adjunct בְּנֵי is used.

ק״טו = § 115.

דָּגֵשׁ. For this Rubric see letter ג, § 523 &c. Vol. II, p. 296.

ק״טז = § 116.

דַּדַּי *the breasts of, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181*b*, on Ezek. **23** 3. As the two instances not only occur in the same book, but are restricted to the same section the heading ought more properly to be ב׳ ובעי׳.

ק״יז = § 117.

דְּדָן *Dedan, occurs twice.* This Rubric, which I have found in the printed Massorah Finalis only, letter ר, § 53, is difficult to explain, since this proper name occurs six times without the prefix (Gen. **25** 3, 3; Jerem. **25** 23; **49** 8; Ezek. **27** 15, 20). Heidenheim's suggestion that the design of this Massorah is to record the two instances in which the *Daleth* is without *Dageshֿ* (comp. שים שכל on Gen. **25** 3) contrary to the rule of two similar letters, is too ingenious. It may be that the Massorah intends to record the only two instances in which this proper name is preceded by בְּנֵי without and with the prefix *Vav* and that the heading ought to be בְּנֵי דְדָן ב׳. This seems to be supported by the printed Massorah Pasva, which has ב׳ on Ezek. **27** 15 where the text is בְּנֵי דְדָן.

ק״יח = § 118.

וְדָהָבָה *gold, is three times written with He.* The emphatic of the Chaldee דְּהַב, without and with the prefix *Vav*, occurs altogether nineteen times. In Daniel where it occurs sixteen times, it is uniformly with *Aleph* (וְדַהֲבָא), whilst in Ezra, where it occurs three times it is with *He* (וְדָהֲבָה). Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 376*b*, on Ezra **7** 18, which I have printed; (II) the printed Massorah on Dan. **3** 22, and (III) the same on Ezra **6** 5. As all the three instances are in Ezra the heading ought to be ב׳ ובמפ׳.

ק״יט = § 119.

דּוֹאֵג *Doeg, occurs three times.* This name of the Edomite, who was the chief of Saul's herdsmen, occurs altogether six times and is spelt in two different ways. In the three instances which constitute this Rubric, it is with *Aleph* (דואג or דואג) and in three it is with *Yod* (דויג *Doyeg* 1 Sam. **22** 18, 18, 22). The Massorah regards the spelling with *Aleph* as correct and hence formulates it as exhibiting the standard orthography. For this reason the *Keri* or official reading substitutes דואג with *Aleph* in each of the three instances in which the textual reading is דויג with *Yod*.

Of this Rubric I collated two Lists: (I) the printed Massorah Finalis, letter ר, § 55, and (II) Add. 21,161, fol. 1*b*, on 1 Sam. **21** 8. Notwithstanding this definite Massorah it can only be regarded as proceeding from one School of textual redactors, since another School preserved a different tradition. This is attested by the Massorah Parva in the Model Codex Harley 5710—11, which remarks on 1 Sam. **21** 8 דויג כת׳ דואג ק׳. It will be seen that this Massorah does not indicate whether any of the three instances with *Aleph* are דואג plene, or דואג defective. The Massorah Parva,

however, in Add. 15,250 remarks on ויצא 1 Sam. 21 8 ג' חד מל' וב' חס' As the Massorah Parva in Harley 5710—11 and Arund. Orient. 16 on Ps. 52 2 remarks ויצא ל' מל' it is evident that the two defective instances are 1 Sam. 21 8; 22 9 and that the one plene is Ps. 52 2. This is supported by the best MSS. and the early editions. Accordingly ויצא 1 Sam. 21 8 in my edition of the Bible ought to be ויצא notwithstanding the Massoretic remark in Harley 5710—11 and the reading in Orient. 2201 first hand, which I followed.

קי"ב = § 120.

דוד *love, beloved,* or *friend, is twice defective.* As this noun, which occurs altogether six times, is plene in four instances and defective in two only, the Massorah safeguards the exceptional orthography. This Rubric I have found in the printed Massorah only, where it is given three times: (I) on Levit. 10 4, which I have printed; (II) Esther 2 15, and (III) the Massorah Finalis, letter ד, § 56.

קכ"א = § 121.

דודי *my love,* or *friend, is three times defective.* With the suffix first person this noun occurs altogether twenty-three times. As it is plene in twenty instances and defective in three only, the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 168*a*, on Jerem. 32 8. As all the three instances are not only restricted to the same book but to the same section, the heading ought to be ג' חס' ובעני'.

קכ"ב = § 122.

דודי *my love,* or *friend, occurs five times, three times defective and twice plene.* This is one of the artificial Rubrics which make the decipherment of the Massorah so difficult. We have seen in the preceding Rubric that this form of the noun with the suffix first person occurs no less than twenty-three times and not five as here stated. As four instances are in the Prophets and nineteen in the Song of Songs, the Massorah obtains the number five by artificially counting all the instances in the Song as one, and thus makes up the five. This artificial counting is, moreover, applied to the two plenes. The nineteen instances in Canticles, which are uniformly plene are regarded as one, and the single plene instance in Isa. 5 1 makes up the two plenes.

Of this Rubric, which is one of the oldest parts of the Massorah and which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 41*b*, on Jerem. 32 8, which I have printed, and (II) St. Petersburg Codex of A. D. 916 on the same passage. List II is corrupt.[1] ואקנה should be קנה Jerem. 32 8, ואתן should be ואקנה Jerem. 32 9, the first ושל' אחריו = ושל' is Jerem. 32 12 and the second ושל' should be חס', thus giving the three defectives first.

[1] דודי חד מן ח' וסימנ' ואקנה ואתן ושל' ושל' אשורית ושיר מלי'.

קכ"ג = § 123.

דודו *his uncle,* or *Dodo, is five times plene.* In explanation of this Rubric it is necessary to remark: (1) that this expression is both a noun with the suffix third person singular denoting *uncle,* and a proper name *Dodo,* (2) that in this double sense it occurs altogether eleven times, and (3) that it is spelt in two different ways, being defective in six instances (Levit. 20 20; 25 49, 49; 2 Sam. 23 24; 2 Kings 24 17; Esther 2 7) and plene in five. Hence the Massorah, which has regard to the identity of the spelling irrespective of the difference in the sense, safeguards the orthography of the minority, consisting of two nouns with the suffix (1 Sam. 10 16; Amos 6 10) and the proper names (Judg. 10 1; 1 Chron. 11 12, 26).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 26*a*, on Judg. 10 1, which I have printed; (II) the same MS., fol. 245*a*, on 1 Chron. 11 12; (III) Add. 15,251, fol. 145*a*, on Judg. 10 1; (IV) Add. 15,451, fol. 170*b*, on the same passage; (V) Vienna Codex No. 35, and (VI) the printed Massorah, both on the same passage. As all the six Lists emphatically state that there are five such instances only and coincide in omitting 2 Sam. 23 9, it is evident that they are based upon a recension of the text, which did not recognise the *Keri* in the *textus receptus.*

קכ"ד = § 124.

דודים *love, occurs four times in the Scriptures, three times defective and once plene.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 78*b*, on Ezek. 16 8, which I have printed; (II) the same MS., Vol. II, fol. 84*b*, on Ezek. 23 17; (III) the same MS., Vol. II, fol. 245*a*, on Prov. 7 18; (IV) the same MS., Vol. II, fol. 261*b*, on Cant. 5 1; (V) Arund. Orient. 16, fol. 181*b*, on Ezek. 23 17; (VI) the same MS., fol. 338*b*, on Prov. 7 18; (VII) Add. 15,250, fol. 372*b*, on Cant. 5 1, and (VIII) the printed Massorah on Prov. 7 18.

Though all the eight Lists coincide in their statement in the respective headings that one instance is plene, Lists I, IV, V and VII do not specify which is the solitary plene, whilst the other four Lists are most conflicting. Thus List II says it is Prov. 7 18; Lists III and IV declare that it is Cant. 5 1 and List VIII as emphatically states that it is Ezek. 16 8. On referring to the notes on Ezek. 23 17 in my edition of the Bible it will be seen that several MSS. and early editions give this passage as the plene. It is, therefore, evident that there were different traditions in the different Schools of textual redactors as to the orthography of this expression.

קכ"ה = § 125.

דודי *my love,* or *Dodai, occurs twice once plene and once defective.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 147*a*, on 1 Chron. 27 4, which I have printed; (II) Arund. Orient. 16, fol. 255*a*, on the same passage, and (III) Vienna Codex No. 35, also on the same passage. Lists II and III head this Rubric more precisely, viz. ב' בחרי ליש' חד מל' וחד חס' This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter מ, 428, Vol. II, p. 217.)

קכ"ו = § 126.

דויד *David, without and with the prefixes, is five times plene.* In the nine books, which belong to this part of the Rubric by virtue of their exclusion from the second part, this proper name without and with the prefixes, occurs no fewer thou 796 times.[1] As it is defective in 791 instances and plene in five only, the Massorah safeguards the extremely rare exceptions.

And throughout the twelve Minor Prophets, Chronicles and Ezra-Nehemiah it is likewise plene. In these three books where this proper name occurs about 281 times; 9 in the Minor Prophets, 11 in Ezra-Nehemiah and 261 in Chronicles, it is uniformly plene. Hence the simple mention of the fact suffices as a guide for the Scribe. It will thus be seen that of 1077 times in which this name occurs it has retained its primitive orthography in 791 instances and that in 286 instances only has the later plene spelling been introduced.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 227*a*, on 1 Kings 11 36, which I have printed; (II) the same MS., Vol. II, fol. 92*b*, on Ezek. 34 23; (III) Arund. Orient. 16, fol. 78*a*, on 1 Kings 3 14; (IV) the same MS., fol. 86*a*, on 1 Kings 11 4; (V) the same MS., fol. 87*a*, on 1 Kings 11 36; (VI) the same MS., fol. 189*a*, on Ezek. 34 23; (VII) the same MS., fol. 394*a*, on Cant. 4 4; (VIII) the printed Massorah on 1 Kings 11 4, and (IX) the same on Ezek. 34 23. Lists III and IV have at the end וכל תרי עשר ודיה and וכל תרי עשר ועורא ודמי omitting עורא, whilst List V has it ודמי and omits ודיה. But these omissions are manifestly due to clerical carelessness. List II has at the end ומים' תרש', which are the initials of תרי עשר דיה עורא, the three books in which the plene orthography uniformly prevails.

[1] They are as follows: (1) In Samuel it occurs 577 all defective; (2) in Kings 96, of which 93 are defective and 3 plene; (3) Isaiah 10 all defective; (4) Jeremiah 15 all defective; (5) Ezekiel 4, of which 3 are defective and 1 plene; (6) Psalms 88 all defective; (7) Proverbs 1 defective; (8) Job 1 defective and the Five Megilloth 4, of which 3 are defective and 1 plene.

קכ"ז = § 127.

דויד איש האלהים *David the man of God, occurs three times in the Scriptures thus combined.* For other persons who are thus distinguished see letter א, § 425. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11 Vol. II, fol. 300*b*, on Neh. 12 24, which I have printed; (II) Arund. Orient. 16, fol. 388*a*, on Neh. 12 36; (III) Add. 15,250, fol. 401*a*, on Neh. 12 24; (IV) Add. 15,251, fol. 427*b*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 2 Chron. 8 14.

קכ״ח = § 128.

הַמֶּלֶךְ דָּוִד *the king David* and *David the king*. For this Rubric see letter מ, § 486, Vol. II, p. 280.

קכ״ט = § 129.

דָּוִד עוֹד *David yet more, is four times thus combined in the Scriptures.* The adverb עוֹד *yet more*, is combined with דָּוִד nine times. In five instances it precedes the proper name (comp. עוֹד דָּוִד 1 Sam. **20** 3; **23** 4; 2 Sam. **6** 1; 1 Chron. **14** 14; **17** 18) and in four the order is inverted. Hence the Massorah safeguards the minority. By fixing the number at four, the design of this Massorah is to exclude the reading of those Codices in which the two parallel passages, viz. 2 Sam. **7** 20 and 1 Chron. **17** 18 are the same, as will be seen from the notes in 2 Sam. **7** 20 in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 199*b*, on 2 Sam. **5** 13, which I have printed; (II) Arund. Orient. 16, fol. 60*a*, on the same passage; (III) the same MS., fol. 247*a*, on 1 Chron. **14** 3; (IV) Add. 15,251, fol. 171*a*, on 2 Sam. **5** 13; (V) Vienna Codex No. 35 on the same passage, and (VI) the printed Massorah Finalis, letter ר, § 71.

It is remarkable that not only do all the six Lists emphatically state that there are four instances only, in which this adverb follows the proper name David, but they coincide in omitting 1 Sam. **18** 29 where the received text has also דָּוִד עוֹד. List VI omits the second instance in 1 Chron. **14** 3*b* and gives in its place ומה יוסיף דוד דרי״ה 1 Chron. **17** 18, thus harmonising by a reverse process the two parallel passages (2 Sam. **7** 20; 1 Chron. **17** 18). That this is not due to the first editor of the Massorah, but that the Rubric in this form proceeds from a School of Massorites which had this reading in their Codices, is evident from the following remark appended to it by Jacob b. Chayim אמר המעתיק וברוב הספרי׳ שלנו ראי׳ דרי״ה קרים עוד לדוד ע״כ.

קל׳ = § 130.

כְּדָוִד *as David, occurs three times.* That is, with the prefix *Caph*, in contradistinction to the sixteen instances in which it is with the prefix *Beth*.

And wherever it is preceded by the verb to do it is likewise with this prefix. Preceded by עָשָׂה it occurs six times and is uniformly עָשָׂה כְּדָוִד (1 Kings **11** 6, 33; **15** 11; 2 Kings **14** 3; **16** 2; 2 Chron. **28** 1). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710–11, Vol. I, fol. 190*a*, on 1 Sam. **22** 14, which I have printed; (II) Arund. Orient. 16, fol. 207*a*, on Amos **6** 5; (III) Add. 15,251, fol. 311*b*, on Zech. **12** 8; (IV) Add. 15,451, fol. 196*b*, on 1 Sam. **22** 14, and (V) the printed Massorah on Amos **6** 5.

Lists I, II and IV, though emanating from different Schools and from countries far apart, are identical. They take no notice of the fact that some of the instances are plene and some defective, since this is outside the scope of this Massorah. List III, however, heads this Rubric כדוד נ׳ מל׳ and as it is without the second part it is evident that its design is to record the three instances in which this name with the prefix *Caph* is plene, in contradistinction to the six in which it is defective. But though its statement that כְּדָוִד is three times plene is quite correct, yet the first instance which it gives ומי בכל עבדיך כדויד נאמן 1 Sam. **22** 14, is in conflict with the received text. In the *textus receptus* the three plene instances are Amos **6** 5; Zech. **12** 8 and 2 Chron. **28** 1. It is, therefore, evident that either a later Nakdan who found this Rubric without its second part, mistook its import and hence altered the heading into נ׳ מל׳, or if the Rubric as it is actually proceeded from the original Massorites themselves, it is based upon a recension of the text in which 1 Sam. **22** 14 was plene and 2 Chron. **28** 1 defective. The printed Massorah (List IV), which has the second part וכל דכוי׳ כדויד is manifestly corrupt and ought to be וכל עשייה דכוי׳ כדוד, as is attested by Lists I and II.

קל״א = § 131.

לְדָוִד *to, or of David, is twice with the accent Pazar in this book.* That is, in the Psalter and when it begins the Psalm, in contradistinction to the seven instances in which it is with a different accent in this position, recorded in the following Rubric. This Rubric I have found in the printed Massorah only, on **Ps. 25** 1. The heading ought more properly to be ב׳ ר״פ בטעם פור בסים׳, since apart from its beginning the verse it also occurs with the same accent in **Ps. 132** 11.

קל״ב = § 132.

לְדָוִד *is in seven instances with the accent.* That is, with *Azla* before *Legarmeh*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 180*b*, on Ps. **26** 1, which I have printed; (II) Add. 15,251, fol. 351*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Ps. **103** 1. The addition at the end of the Rubric is needless and affords another illustration of the fact that the Nakdanim added phrases which are no part of the Massorah, simply to fill out the line.

קל״ג = § 133.

לְדָוִד, *Throughout this book it is* [a Psalm] *of David except in seven instances where it is Of David a Psalm.* As the expression מִזְמוֹר normally precedes לְדָוִד in which combination this phrase occurs twenty-seven times (*vide infra*, letter מ, § 264, Vol. II, p. 207) and as it is in these seven instances only where the order is inverted, the Massorah safeguards the exceptional inversion. By fixing the number at seven, the design of the Massorah is to militate against those textual redactors who read מִזְמוֹר לְדָוִד in Ps. **40** 1, as will be seen from the notes on this passage in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Ps. **24** 1. That the design of this Massorah is to contrast the abnormal phrase לְדָוִד מִזְמוֹר with the normal combination מִזְמוֹר לְדָוִד and that the expression מִזְמוֹר has been carelessly omitted in the heading before לְדָוִד, is attested by the heading of this Rubric on Ps. **109** 1 where it is דקרים דוד למזמור ז׳ and where Jacob b. Chayim refers for the List to Ps. **24** 1.

קל״ד = § 134.

דָּוָה *sick, occurs three times in the Scriptures . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, the feminine form with *Kametz* under the *Vav*, in contradistinction to the only instance where this triliteral adjective occurs and where it is with *Segol* under the *Vav*, being the masculine (Lament. **5** 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 14*a*, on Isa. **30** 22, which I have printed; (II) Arund. Orient. 16, fol. 131*a*, on the same passage; (III) Add. 15,250, fol. 373*b*, on Lament. **1** 13; (IV) Add. 15,251, fol. 76*b*, on Levit. **20** 18; (V) Add. 21,160, fol. 170*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Isa. **30** 22.

קל״ה = § 135.

יָדִיחוּ *they shall wash, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193*b*, on Ezek. **40** 38, which I have printed, and (II) the same MS., fol. 259*a*, on 2 Chron. **4** 6.

קל״ו = § 136.

דָּוֶה *faint, sick at heart, occurs three times in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 268*b*, on Lament. **1** 22, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **1** 5; (III) Arund. Orient. 16, fol. 119*a*, on the same passage; (IV) the same MS., fol. 356*a*, on Lament. **1** 22; (V) Add. 15,451, fol. 273*a*, on Jerem. **8** 18; (VI) the printed Massorah on Isa. **1** 5, and (VII) the same on Lament. **1** 22.

קל״ז = § 137.

דּוֹמֶמָה *silent, occurs four times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 326*a*, on Ps. **39** 3, which I have printed; (II) Orient. 2375, fol. 29*a*, on the same passage; (III) Cambridge Add. 465, also on the same passage, and (IV) the printed Massorah on Ps. **62** 2.

The conflict between these Lists and the contradictory remarks in the Massorah Parva, both in the MSS. and in the printed edition, on the respective passages are due to the fact that these Lists emanate from different Massoretic Schools and that they are based upon different redactions of the text, as will be seen from the following analysis.

Lists II and III head this Rubric ד׳ ב׳ מל׳ וב׳ חס׳ and give the first and last instance (Ps. **22** 3; **65** 2) as defective and the

second and third (39 3; 62 2) as plene. Not only is the text in Orient. 2375 where List II is given in harmony with this recension, but Orient. 2212 and Orient. 2376 fully coincide therewith. This is moreover corroborated by the Massorah Parva in Add. 15,250 and Orient. 2376, on Ps. 22 3; by Harley 5710—11 and Arund. Orient. 16, on Ps. 39 3; by Harley 5710—11 and Cambridge Add. 465, on Ps. 62 2, all of which remark on these passages that it occurs four times, twice plene and twice defective (ד׳ ב׳ מל׳ וב חס׳). In accordance with this Massorah Arund. Orient. 16, Add. 15,251; Add. 15,451 second hand; Orient. 4227; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the fourth edition, Pesaro 1511—17 and the *editio princeps* of the Rabbinic Bible Venice 1517 read it דְּמִיָּה defective in Ps. 22 3; and in accordance with this Massorah also Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227; the first, third and fourth editions of the Bible; the Salonica edition of the Psalms &c. 1515; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25 have it דְּמִיָּה defective in Ps. 65 2.

The second recension of this Rubric is exhibited in List IV. The heading of this Rubric states that דְּמִיָּה, which occurs four times, is defective in one instance only (ד׳ א׳ חס׳) and emphatically specifies Ps. 22 3 as the solitary defective (קדמא חס׳), thus excluding Ps. 65 2, which according to this is plene. This recension is followed by Orient. 2201 first hand; Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the accurately-printed second edition of the Bible, Naples 1491—93 and the Complutensian. It is remarkable that though the Massorah Parva on Ps. 65 2 repeats the statement that it occurs four times, three times plene and once defective (ד׳ ג׳ מל׳ וא׳ חס׳) Jacob b. Chayim has here דְּמִיָּה defective, which is in conflict with List IV, given in his own edition of the Massorah. The addition at the end of the Rubric which I have printed, viz. קדמ׳ מל׳ ובתרא חס׳, is manifestly due to a clerical error and should be קדמ׳ ובתרא חס׳, without the expression מל׳, as is attested by the Massorah Parva on Ps. 22 3 in this very MS. In accordance with the first recension of this Rubric the margin and the text in Ps. 22 3 in my edition of the Bible, must now change places.

קל״ח = § 138.

דּוֹמָם *dumb, silent, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 139*a*, on Isa. 47 5. As the only other instance in which this adverb with the termination *Mem* occurs is with the prefix *Vav* (Lament. 3 16), this Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

קל״ט = § 139.

לָדִין *to judge, occurs three times in the Scriptures.* That is, the Kal infinitive with the prefix *Lamed*, in contradistinction to the other two instances in which this quadriliteral occurs where it is once לָדִין, the noun דִּין with the prefix *Lamed* (Deut. 17 8) and once לָדִן, the noun דִּן with the prefix (1 Sam. 24 15).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 265*b*, on Eccl. 6 10, which I have printed; (II) Arund. Orient. 16, fol. 120*a*, on Isa. 3 13, and (III) the printed Massorah on Ps. 50 4.

קמ׳ = § 140.

דָּן *occurs three times.* That is, as a verb denoting *to judge.* Though this biliteral is in one instance the preterite third person singular masculine (Jerem. 22 16) and in two instances the active participle (Gen. 15 14; Jerem. 30 18), yet the Massorah groups all the three together under one Rubric because of their identity in spelling.

And wherever it is the proper name of a man it is likewise so. This part of the Rubric is incorrect. The biliteral דָּן, which occurs fifty-five times, is the proper name of a man in forty-five instances only, and in the other ten it is the name of a place (Gen. 14 14; Deut. 34 1; Josh. 19 47; Judg. 18 29; 1 Kings 12 30; 15 20; Amos 8 14; 1 Chron. 21 2; 2 Chron. 16 4; 30 5). It ought, therefore, to be וכל שום איש וקרוא דמו as it is in List VII.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 36*a*, on Gen. 15 14, which I have printed; (II) Orient. 2348, fol. 46*a*, on the same passage; (III) Arund. Orient. 16, fol. 160*b*, on Jerem. 22 16; (IV) Add. 15,251, fol. 250*a*, on the same passage; (V) Add. 21,160, fol. 2*a*, on Gen. 15 14; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. 22 16. Lists III, IV, V and VI have not this second part of the Rubric. But as they head the Rubric ג׳ בליש׳ דין or בליש משמע, they restrict the instances to the verb and hence could without ambiguity omit the notice of this biliteral as a proper name.

קמ״א = § 141.

כַּדּוֹנֵג *as wax, occurs three times, twice with Pathach and once with Kametz.* As this noun with the prefix *Caph*, which occurs altogether three times, has in one instance a *Kametz*, owing to the pausal accent (Ps. 22 15), the Massorah safeguards this variation in the graphic signs. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 308*b*, on Ps. 97 5, which I have printed; (II) Add. 15,250, fol. 337*a*; (III) Add. 15,251, fol. 365*b*, and (IV) the printed Massorah, all on the same passage.

קמ״ב = § 142.

כַּדּוּר *as a circle, or ball, occurs twice.* The only other instance in which this noun occurs it is without the prefix *Caph* (Ezek. 24 5). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 127*b*, on Isa. 22 18.

קמ״ג = § 143a.

דּוֹר וָדוֹר *generation and generation, is four times plene in the Hagiographa.* The following explanatory remarks will show the design of this Massorah in the three forms in which it is exhibited in § 143*a*—*c*. The expression דּוֹר *generation* or as the proper name of a place *Dor*, without and with the prefixes, which occurs fifty-three times, is normally plene. Of the fifty-three times in which it occurs by itself, it is דּוֹר with the *Vav* in fifty-one instances and twice is it דֹר defective. (*Vide infra*, § 143*c*.) It is when immediately repeated, viz. דּוֹר וָדוֹר or לְדוֹר וָדוֹר &c. that the orthography of the expression varies in this reduplication. In some instances the first of the two is plene and the second defective; in some the reverse is the case; in some both are plene and in some both are defective. As these variations are in one division of the Bible the exception and in the other the rule, the different Schools of Massorites have safeguarded the minorities in separate Rubrics. In § 143*a* the exceptional orthography in the third division is recorded. Here where this reduplication occurs altogether twenty-two times, both expressions are defective in fourteen instances (Ps. 10 6; 33 11; 45 18; 61 7; 77 9; 85 6; 89 2; 90 1; 100 5; 102 13; 106 31; 119 90; 135 13; 146 10). In one instance the first expression is defective (Ps. 89 5) and in three instances the second is defective (Ps. 49 12; 79 13; 145 13). As it is in four instances only that both are plene in this reduplication, the Massorah safeguards the exceptional passages.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 275*b*, on Esther 9 28, which I have printed, and (II) the printed Massorah on Ps. 145 4. The heading in the printed Massorah ה׳ כ׳ מל׳ בליש׳ בכתוב׳ is more precise, since by the addition of the expression בליש׳ it rightly indicates that this reduplication has different prefixes. The statement, however, of this List that there are five such plene instances in the Hagiographa and the inclusion of Eccl. 1 4 as the fifth instance is not quite correct, since in this passage another word (הלך) intervenes between דּוֹר וְדוֹר and though it is also given in § 143*c* it is rightly excluded in List I.

It will be seen that the reduplication in Ps. 79 13 is not only excluded in these Lists from the instances in which both expressions are plene, but is one of the four instances of this reduplication in which the first expression alone is plene and the second defective recorded in §§ 143*b*—*c*. Accordingly וָדוֹר plene in this passage, which I have adopted in my edition of the Bible, in accordance with Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second and third editions of the Bible. (Soncino 1488, Naples 1491—93; Brescia 1494); the Salonica Psalms &c. 1515; the *editio princeps* of the Rabbinic Bible 1517; and the first edition of the Rabbinic Bible with the Massorah, must be וָדֹר defective, in accordance with the oldest and best Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,161; Orient. 4227 and with the Complutensian.

קמ״ג = § 143b.

דּוֹר וָדוֹר *generation and generation, is four times thus written.* That is, in this reduplication the first expression alone is plene and the second is defective. By fixing the number at four, the design of this Massorah is to militate against the recensions of the text which read וְדוֹר plene in Jerem. 4 39, as will be seen from the notes on this passage in my edition of the Bible.

Throughout the Prophets &c. This part of the Rubric records the orthography of the reduplication in the Prophets, apart from the solitary instance in Jerem. 50 39 included in the first link of this concatenation, and in the Hagiographa. In the Prophets, where it occurs eight times (Isa. 13 20; 34 10, 17; 58 12; 60 15; 61 4; Joel 2 2; 4 20), both the expressions in the reduplication are uniformly plene. Hence the Massorah simply states the fact without specifying the passages. As to the instances in the Hagiographa which are exceptionally also plene, these constitute the preceding separate Rubric, whilst the two last instances are the abnormally defective orthography of דּוֹר by itself. It will be seen that one of the two (Josh. 17 11) is part of a proper name of the place *En-Dor.*

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. 50 39, which I have printed, and (II) the printed Massorah on Ps. 49 12. The heading in the printed Massorah ד׳ דסמיכי כתיב בן דור קדמ׳ מל׳ ותניין חס׳ leaves the import of this Rubric beyond the shadow of a doubt. It emphatically declares that in these four instances the first of the reduplication alone is plene and that the second is defective. This List, however, does not give the second part of the Rubric.

קמ״ג = § 143c.

דּוֹר *all the forms* דּוֹר *when by itself &c.* This Rubric safeguards the orthography of the expression דּוֹר both when it occurs by itself and when it is reduplicated throughout the Scriptures, in a chain of six links. As each link has a separate heading I shall explain the import of each in the order in which it is exhibited in this concatenation.

(A) *All the forms of* דּוֹר. That is, whether denoting *generation* or as a proper name of a place are always plene with the exception of two instances. (*Vide supra*, letter ר, § 143*a*.)

(B) *And in all the forms in which it is reduplicated.* That is, wherever it is repeated with the different prefixes (בלישנ׳) it is likewise defective in both members of this reduplication in the Hagiographa, with the exception of five instances. It will be seen that here too, Eccl. 1 4 is given as one of the instances, which is rightly excluded from the first form of this Rubric. (*Vide supra*, letter ר, § 143*a*.)

(C) *And throughout the Prophets it is likewise so.* That is, in the second division of the Scriptures it is likewise plene in both members of the reduplication. (*Vide supra*, letter ר, § 143*b*.)

(D) *In four instances the first of the reduplication alone is plene and the second defective.* (*Vide supra*, letter ר, § 143*b*.)

(E) *In one instance the reverse is the case the first is defective and the second plene* (Ps. 89 5).

(F) *And in four instances the singular is spelt with Aleph.* That is, דּאֹר instead of דּוֹר. (*Vide supra*, letter ר, § 16.) This Rubric, which does not occur in the printed Massorah, is from Frensdorff's *Massoretisches Wörterbuch*, p. 48, note 1, communicated by Heidenheim from a MS.

The above analysis discloses the following result; that this reduplication, which occurs altogether thirty-four times, is entirely defective in seventeen instances (Exod. 3 15; 17 16; Deut. 32 7; Ps. 10 6; 33 11; 45 18; 61 7; 77 9; 85 6; 89 2; 90 1; 100 5; 102 13; 106 31; 119 90; 135 13; 146 10); in twelve it is entirely plene (Isa. 13 20; 34 10, 17; 58 12; 60 15; 61 4; Joel 2 2; 4 20; Ps. 145 4; Prov. 27 24; Lament. 5 19; Esther 9 28); in one instance the first of the reduplication only is defective (Ps. 89 5) and in four instances the second alone is defective (Jerem. 50 39; Ps. 49 12; 79 13; 145 13). Accordingly Ps. 145 13 in my edition of the Bible, ought to be וְדוֹר defective.

קמ״ד = § 144.

וְדוֹר *and generation, occurs twice in the Scriptures and is plene.* That is, with *Shera* under the *Vav*, in contradistinction both to the thirteen instances in which it is plene and the *Vav* is with *Kametz* and to the seventeen defective instances also with *Kametz*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 263*a*, on Eccl. 1 4, which I have printed; (II) Add. 15,250, fol. 11*b*, on Gen. 15 16; (III) Add. 15,251, fol. 19*b*, on the same passage, and (IV) the printed Massorah also on the same passage. The heading ב׳ דסמ׳ in the printed Massorah (List IV), is manifestly a clerical error for ב׳ בקרי׳.

קמ״ה = § 145.

לְדוֹר דּוֹרִים *from generation to generation, occurs three times in this form.* That is, in these instances only is דּוֹר, without and with the prefix (בלישׁ׳), followed by the plural דּוֹרִים instead of the singular. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 234*b*, on Isa. 51 8.

קמ״ו = § 146.

דּוֹרֹתֵינוּ *our generations, occurs twice, once plene and once defective.* As this expression which not only occurs twice but in two successive verses, is spelt differently, the design of this Massorah is to safeguard this variation in the spelling. By plene is meant that it is דּוֹרוֹתֵינוּ with *Vav* after the *Resh* alone and not דּוֹרוֹתֵינוּ with two *Vavs*. This is attested both by the oldest MSS. and the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251 and the best early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 16*b*, on Josh. 22 27.

קמ״ז = § ~~147~~.

לְדֹרֹתֵיכֶם *throughout*, or *in your generations, occurs five times at the end of the verse in the Pentateuch.* Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 82*b*, on Numb. 15 21, which I have printed, and (II) the printed Massorah Finalis, letter ך, § 77. With the exception of the heading in which List II omits the expression בתורה, the two Lists give identically the same five passages. As there are nine instances in which לדרותיכם ends the verse, I cannot divine why these five only are recorded and the following four are omitted Exod. 16 33; 30 8, 31; Numb. 10 8.

קמ״ח = § 148.

לָדוּשׁ *to thresh, occurs twice.* That is, once defective (2 Kings 13 7) and once plene (Hosea 10 11). The design of this Massorah is twofold. As this infinitive with the prefix *Lamed*, which occurs twice only, is differently spelt the Massorah in the first place safeguards the variation in its orthography. And secondly it is directed against the School of textual redactors which exhibited לָדִישׁ as the textual reading in Hosea 10 11, with the *Keri* לָדוּשׁ in the margin, as is attested by the Model Codex, Harley 5710—11.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202*b*, on Hosea 10 11, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 247*b*, on 2 Kings 13 7. The heading of List II ב׳ חד חס׳ וחד מל׳ is more precise.

קמ״ט = § 149.

תָּדוּשׁ *thou shalt thresh, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 214*b*, on Habak. 3 12, which I have printed, and (II) Add. 15,251, fol. 230*a*, on Isa. 41 15.

ק״נ = § 150.

מִדֶּדֶת *from falling, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ps. 56 14. As both instances are in the Psalter the heading ought more properly to be ב׳ ובסם׳.

קנ״א = § 151.

נָדַחַף *he hastened, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 274*a*, on Esther 6 12, which I have printed; (II) the same MS., Vol. II, fol. 165*a*, on 2 Chron. 26 20; (III) Vienna Codex No. 35, on the same passage; (IV) the printed Massorah on Esther 6 12, and (V) the same on 2 Chron. 26 20. List IV heads this Rubric ב׳ ופתח.

קנ״ב = § 152.

דַּי *sufficient, enough, occurs six times in the Scriptures . . . . and once it is with the prefix Vav.* That is, with *Tzere* in contra-

distinction to the numerous instances in which this biliteral is with *Chirek*, being the Chaldee relative pronoun, or a sign of the genitive. In the only other instance in which the Hebrew biliteral occurs, it is דִּי with *Kametz*, being with the pausal accent (Mal. **3** 10).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 19*a*, on Isa. **40** 16, which I have printed; (II) Add. 15,451, fol. 130*b*, on Deut. **15** 8, and (III) the printed Massorah on Levit. **12** 8. The latter heads it ו' בקרוי. As it enumerates the same six instances only and adds at the end ואו ודי חלב וכולי (Prov. **27** 27), it is evident that the number seven in the heading is meant to include the instance with *Vav* and that ואו at the end stands for ואו מנחון *and one of the seven is &c.*

קנ״ג = § 153.

מִדֵּי עָבְרוֹ *as often as he passed, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 99*b*, on 2 Kings **4** 8, which I have printed, and (II) the same MS., fol. 130*a*, on Isa. **28** 19.

קנ״ד = § 154.

מִדֵּי שָׁנָה בְּשָׁנָה *from year to year, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 30*a*, on 1 Sam. **7** 16, which I have printed, and (II) Add. 15,250, fol. 149*a*, on the same passage.

קנ״ה = § 155.

דַּיָּם *enough*, or *sufficient for them, occurs three times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 79*a*, on Exod. **36** 7, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **49** 9; (III) Arund. Orient. 16, fol. 208*b*, on Obad. 5; (IV) Add. 15,250, fol. 305*a*, on the same passage; (V) Add. 15,251, fol. 301*b*, also on the same passage; (VI) Add. 15,451, fol. 301*b*, on Jerem. **49** 9; (VII) the printed Massorah on Exod. **36** 7, and (VIII) the same on Jerem. **49** 9.

קנ״ו = § 156.

דִּיבוֹן *Dibon, is three times plene.* That is, with *Vav*. This proper name without and with the prefixes, occurs altogether eleven times. As it is defective in eight instances (Numb. **21** 30; **32** 3, 34; **33** 45, 46; Josh. **13** 17; Isa. **15** 2; Neh. **11** 25) and plene in three only, the Massorah safeguards the exceptional later orthography. By fixing the number at three, the design of this Massorah is to exclude the reading וְדִיבֹן in Isa. **15** 2, which was exhibited in the text of another School of Massorites, as is attested by Orient. 2201, second hand; Harley 5710—11, first hand; Add. 15,250; Add. 15,451; Orient. 4227; Orient. 1478, and all the early editions except one.

That the earlier reading in Isa. **15** 2 was וְדִיבֹן defective is attested by St. Petersburg Codex of A. D. 916; Orient. 2201, first hand; Harley 5710—11, second hand with the remark of the Massorah Parva on it חס׳; Arund. Orient. 16, Add. 15,251 &c. To these Standard Codices is to be added the extremely accurate Lisbon edition of Isaiah 1492, and the fact that though Orient. 1478 has it plene, the Nakdan remarks in the Massorah Parva כן מל׳ ובמונה נמצא חס׳ ואו, from which we learn that the celebrated Mugah Codex also exhibited the defective reading.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 10*a*, on Josh. **13** 9, which I have printed, and (II) the printed Massorah Finalis, letter ר, § 80.

קנ״ז = § 157*a*.

דִּישׁוֹן *Dishon*, or *the pygarg, bison, is always without Vav except once.* This expression, which occurs altogether eight times is restricted to the Pentateuch and Chronicles, between which it is equally divided. In the Pentateuch, where it occurs four times, it is normally without the *Vav* (Gen. **36** 25, 30*a*; Deut. **14** 5) and in one instance only is it with the *Vav* (Gen. **36** 21*a*). Hence here the Massorah safeguards the solitary exception.

And throughout Chronicles it is likewise entirely plene except in one instance. Here where it also occurs four times the reverse is the case. It is with the *Vav* in three instances (1 Chron. **1** 41, 41, 42) and in one instance only is it without the *Vav* (1 Chron. **1** 38*a*). Here, therefore, the Massorah safeguards the defective spelling.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 26*b*, on Gen. **36** 21, which I have printed; (II) Add. 21,160, fol. 36*b*, on the same passage, and (III) the printed Massorah also on the same passage. The heading וכל ד״ה דכו׳ מל רמל׳ in List I, is due to the fact that in Chronicles it is both with *Yod* and *Vav* except in one instance. List II makes this point more clear, inasmuch as it heads the first part כל דִּשׁן דאוריתא דשן כתי׳ חס׳ דחס׳.

קנ״ח = § 157*b*.

סִימָן דִּשׁוֹ, דִּישָׁן. *A sign to indicate where this name is* דִּשׁן *Dishon and where* דִּישָׁן *in this Section.* That is, in Gen. **36** 21—30. Within ten verses of this chapter this name occurs promiscuously seven times in two different forms. In three instances it is with *Cholem* (דִּשׁן **36** 21*a*, 25, 30*b*) and in four with *Kametz* (דִּישָׁן **36** 21*b*, 26, 28, 30*a*). Moreover as these two forms are used in one and the same verse (**36** 21, 30), the Massorah safeguards the respective forms.

And the sign is that on the day whereon the Law is read it is דִּשׁן *and the others are* דִּישָׁן, *beginning with the Sabbath day.* As the seven instances correspond to the seven days of the week, the mnemonic sign indicates that on the three days when the Lesson from the Pentateuch is read, viz. the Sabbath, Monday and Thursday, answering to the first, third and fifth instances, the name is with *Cholem* and in the other four, which correspond to the four days in which the Law is not read, it is without *Cholem* i. e. with *Kametz*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 26*b*, on Gen. **36** 21, which I have printed; (II) Add. 21,160, fol. 36*b*, on the same passage, and (III) the printed Massorah also on the same passage. The sixth instance, viz. **36** 30*a* should be דִּשׁן and the seventh **36** 30*b* דִּישָׁן.

קנ״ט = § 157*c*.

דִּשׁן. *Throughout the Pentateuch it is* דִּשׁן *defective.* That is, in the two instances in the Pentateuch where this name occurs without the prefix *Vav*, it is defective of *Vav* (Gen. **36** 25, 30*a*).

And wherever it is with the prefix Vav in the Pentateuch it is with Vav plene except once. Considering that with the prefix this name occurs once only in the Pentateuch (Gen. **36** 21*a*) and that in Deut. **14** 5 where it is defective it denotes a species of antelope, this heading of the second part of the Rubric is misleading, since it suggests that וְדִשׁן is of frequent occurrence in the Pentateuch.

And all through Chronicles it is plene except once. For this part of the Rubric see letter ר, § 157*a*.

וְדִשׁן *and Dishon, occurs four times in this form.* That is, without and with the prefix *Vav* it occurs four times in the Pentateuch, three times defective and once plene.

And all through Chronicles it is likewise plene except once. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 48*b*, on Gen. **36** 21, which I have printed; (II) Orient. 2348, fol. 58*b*, on the same passage, and (III) the printed Massorah on Deut. **14** 5, which gives the second part of this Rubric only.

קנ״ט = § 158.

דֵּךְ, דָּךְ *this. From Ezra* **1** *1 to* **5** *15 the expression used is* דֵּךְ *and from* **5** *16 to the end of the Chaldee [i. e.* **6** *18] it is* דָּךְ. This Chaldee demonstrative pronoun occurs altogether thirteen times. In six instances it is דֵּךְ with *Tzere*, being the masculine (Ezra **5** 16, 17; **6** 7, 7, 8, 12) and in seven it is דָּךְ with *Kametz*, the feminine (Ezra **4** 13, 15, 15, 16, 19, 21; **5** 8). It will be seen from this analysis that these two forms not only occur in the same book, but that they are severally restricted to a different part of the book. Hence the Massorah summarily indicates the two parts in which they respectively occur.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 375*b*, on Ezra **5** 16, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

קנ״ט = § 159.

דַּכָּא *a crushing, broken* or *contrite, occurs three times.* Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 126*b*, on Deut. **23** 2, which I have printed; (II) the same MS., Vol. II, fol. 27*a*, on Isa. **57** 15; (III) the same MS., Vol. II, fol. 202*a*, on Ps. **90** 3; (IV) Arund.

Orient. 16, fol. 143*a*, on Isa. **57** 15; (V) the same MS., fol. 307*a*, on Ps. **90** 3; (VI) Add. 15,250, fol. 109*a*, on Deut. **23** 2; (VII) Add. 15,251, fol. 236*a*, on Isa. **57** 15; (VIII) Add. 15,451, fol. 427*b*, on Ps. **90** 3; (IX) Orient. 2348, fol. 146*a*, on Deut. **23** 2; (X) Orient. 2349, fol. 136*b*, on the same passage; (XI) the printed Massorah also on the same passage, and (XII) the same on Isa. **57** 15. These Lists represent two different recensions of the text and emanate from two different Schools of textual redactors.

Recension I. To this recension belongs List VII, which heads it דקה נ' ב' בתו' א' דין כתו' ה' and in the text of this Model Codex it is דקה with *He* in Deut. **23** 2. This reading is supported by Orient. 2201; and the Complutensian and was originally the reading of the Mugah Codex, which was afterwards altered in דקא according to the testimony of the Massorah Parva in this MS. במג' הזה כתו' בה' ונחקן בא'.

Recension II. To this recension belong Lists IV, IX and X. They head the Rubric נ' וכתו' א'. Accordingly the Deuteronomy instance is also דקא with *Aleph*. This is supported by the textual reading of Harley 5710—11, Add. 15,250; Add. 15,451; Orient. 2348; Orient. 2349, and all the early editions except the Complutensian.

The other eight Lists cannot with safety be assigned to either of these recensions since they simply state that דקא occurs three times and do not indicate the spelling. The Massorah Parva in Cambridge Add. 465, on Deut. **23** 2, viz. דקא נ' וכתו' א', ואינם דכתיב דין ברא לא סבי לן, shows the conflicting views of the Massorites. Most of the Lists have either אגל at the end or חד בתו' חד בגבי חד בכתו' indicating thereby that the three instances respectively occur in the Law, the Prophets and Hagiographa.

קס׳ = § 160.

דִּכִּיתָ *thou hast broken, occurs twice once with Aleph and once with Yod.* Though these two expressions belong to two different roots, one being the Piel of דקא, and the other the Piel of דקה, the Massorah treats them as identical and hence safeguards the variation in the spelling in the two instances in which it occurs. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 296*b*, on Ps. **51** 10. As both instances occur in the Psalter the heading ought more properly to be ב' ובסם'.

קס״א = § 161.

דֵּכֶּה *this, occurs three times.* That is, this lengthier form of the demonstrative pronoun, in contradistinction to the shorter דֶּךְ. (*Vide supra*, letter ר, § 158.) Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 365*a*, on Dan. **2** 31, which I have printed; (II) Add. 15,251, fol. 409*b*, on the same passage; (III) Vienna Codex No. 35, also on the same passage, and (IV) the printed Massorah Finalis, letter ר, § 83.

קס״ב = § 162.

דכרין ונקבות. *Eight words, which are masculine are read as feminine.* For this Rubric, see below letter ו, § 88.

קס״ג = § 163.

דַּל *poor, weak,* or *door, is twelve times with Pathach.* That is, in these instances the noun דל without and with the prefixes, as well as the Kal preterite third person plural and the Niphal future third person singular without and with the prefix *Vav*, of the root דלל, the *Daleth* has *Pathach*, in contradistinction to those instances in which it is with *Kametz*. By fixing the number at twelve, the design of the Massorah is to exclude the reading דַּל with *Pathach* in Ps. **82** 3, which is exhibited in some MSS.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated no fewer than twenty Lists. I shall however specify the following thirteen only: (I) Harley 5710—11, Vol. I, fol. 205*a*, on 2 Sam. **13** 4, which I have printed; (II) Orient. 4445, fol. 98*b*, on Levit **14** 21; (III) Arund. Orient. 16, fol. 64*b*, on 2 Sam. **13** 4; (IV) the same MS., fol. 319*b*, on Ps. **141** 3; (V) the same MS., fol. 323*a*, on Job **5** 16; (VI) the same MS., fol. 344*b*, on Prov. **22** 22; (VII) the same MS., fol. 347*a*, on Prov. **28** 11; (VIII) Add. 15,451, fol. 166*b*, on Judg. **6** 15; (IX) the same MS., fol. 348*a*, on Isa. **17** 4; (X) the same MS., fol. 434*b*, on Ps. **141** 3; (XI) Halle Ochlah Ve-Ochlah II, § 23, margin; (XII) the printed Massorah on Judg. **6** 6, and (XIII) the same on Ps. **141** 3.

The oldest form of this Massorah (List II) as well as Lists III—V, VIII—XIII, add at the end of this Rubric, יבל דסמיך לאבין דכו' *and whenever* דל *the poor, is combined with* ואביון *it is likewise with Pathach.* In this combination it occurs twice (Ps. **72** 13; **82** 4). The omission of this second part of the Rubric in Lists I, VI and IX, is manifestly due to the carelessness of the Scribe.

קס״ד § 164.

וָדָל *and the poor, occurs twice.* The only other instance in which it occurs it is וְדַל with *Kametz*, which is due to the pausal accent (Zeph. **3** 12). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 343*a*, on Prov. **19** 4.

קס״ה = § 165.

דַּלּוֹת *poor, occurs three times in this form.* That is, without and with prefixes. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 51*b*, on Gen. **41** 19, which I have printed; (II) Orient. 2348, fol. 61*b*, on the same passage, and (III) Add. 15,250, fol. 370*a*, on Jerem. **52** 15. As ,two of the instances are וּמִדַּלּוֹת, List III heads this Rubric ומדלות ב' and simply records these two.

קס״ו = § 166.

לְדָלְיָהוּ *Delajahū, occurs three times.* That is, in this lengthened form, in contradistinction to the four instances in which the primitive shorter form דְּלָיָה *Delajah*, has been preserved (Ezra. **2** 60; Neh. **6** 10; **7** 62; 1 Chron. **3** 24). For the cause of this change see my *Introduction to the Massoretico-Critical edition of the Bible* p. 386 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 253*b*, on 1 Chron. **24** 18, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **36** 12, and (III) the printed Massorah on the same passage. As the three instances are with prefixes, List III, more properly heads this Rubric דלהו נ' בלישׁ בקריא.

קס״ז = § 167.

דַּלּוֹתִי *I was brought low, occurs twice, once with the accent on the ultima and once on the penultima.* This Rubric I have found in the printed Massorah only, on Ps. **143** 7. Though it simply safeguards the different position of the accents in these two instances where this Piel preterite first person singular occurs, yet there is also a difference in the orthography of it, which this Massorah leaves unnoticed. In Ps. **116** 6 it is דַּלֹּתִי defective. This is attested by Orient. 2201 first hand; Harley 5710—11, Arund. Orient. 16; Add. 15,250; Add. 15,251, and Orient. 4227. It is, however, to be remarked that Orient. 2201 second hand and Add. 15,451, have it plene דַּלּוֹתִי and this is the reading in the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second and third editions of the Bible (Soncino 1488, Naples 1491—93, Brescia 1494); the Salonica edition of the Psalms &c. 1515; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. This Rubric forms part of the alphabetical List of words which respectively occur twice, once Milra and once Milēl. (*Vide infra*, letter ם, § 194.)

קס״ח = § 168.

דָּלְלוּ *they fail, occurs twice, once with the accent on the ultima and once on the penultima.* The design of this Massorah, therefore, is to safeguard the different position of the accent in the only two instances in which this preterite third person plural occurs.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 380*b*, on Job **28** 4, which I have printed; (II) Add. 15,250, fol. 353*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis, letter ר, § 86. This Rubric forms part of the alphabetical List of words which respectively occur twice, once Milra and once Milēl. (*Vide infra*, letter ם, § 194.)

קס״ט = § 169.

דַּלְפָּה *she droppeth,* or *weepeth, occurs twice in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 212*b*, on Ps. **119** 28, which I have printed: (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage.

ק״ע = § 170.

יִדְלַף *it shall drop, leak*, or *Jidlaph, occurs twice, once Milra and once Milel.* That is, once it is with *Kametz* and once with *Cholem.* It will be seen that with *Kametz* this quadriliteral is a proper name (Gen. **22** 22) and that with *Cholem* it is the future third person singular masculine. This Rubric I have found in the printed Massorah only, on Gen. **22** 22. It is part of the alphabetical List of words which respectively occur twice, once with a long vowel and once with a short vowel. (*Vide infra*, letter ו, § 606, Vol. II, p. 310 &c.)

קע״א = § 171.

דְּלָתוֹת *leaves, boards, occurs three times in the Scriptures.* The design of this Massorah is to safeguard the plural דלתות when it is in the absolute (דְּלָתוֹת) and when in the construct (דַּלְתוֹת). The two forms occur altogether twenty-five times. In seventeen instances it is with *Sheva*, being in the construct and in six only is it with *Kametz*, as it is Massoretically called i. e. in the absolute. But as this minority in all the rest of the Scriptures is the majority in one book, the Massorah divides this Rubric into two parts for the purpose of safeguarding the exceptions in each case.

In all the rest of the Scriptures where the two forms occur altogether nineteen times, it is דַּלְתוֹת in the construct in sixteen instances (Judg. **3** 23 24 25; **19** 27; 1 Sam. **3** 15; **21** 14; 1 Kings **6** 31, 32, 34; 2 Kings **18** 16; Isa. **45** 2; Ps. **107** 16; Neh. **6** 10; 2 Chron. **28** 24; **29** 3, 7) and in three only is it with *Kametz.* Hence the Massorah safeguards here the exceptions.

And throughout Ezekiel it is likewise so except twice. In this book where the two forms occur six times, the reverse is the case. The absolute דְּלָתוֹת occurs four times (**41** 23, 24, 24, 24) and the construct twice only. Here, therefore, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 57*a*, on Jerem. **36** 23, which I have printed; (II) the same MS., Vol. II, fol. 151*a*, on 2 Chron. **4** 9; (III) Arund. Orient. 16, fol. 171*b*, on Jerem. **36** 23; (IV) Add. 15,250, fol. 396*b*, on Neh. **6** 1; (V) Add. 15,251, fol. 424*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 280, and (VII) the printed Massorah Finalis, letter ר, § 88. List V heads this Rubric דלתות ג׳ קמ׳ *it is three times with Kametz* = the absolute. The expression בקרי *in the Scriptures*, in the heading of List I is not to be taken strictly, but as denoting the Bible apart from Ezekiel. It will be seen that though the Rubrics include the instance with the prefix *Vav* (וְדַלְתוֹת 2 Chron. **4** 9) they exclude the instances with the prefixes ב, ה and ל.

קע״ב = § 172.

דָּם לְדָם *blood and blood.* For this Rubric, see letter ב, § 235.

קע״ג = § 173.

דַּם־הַנָּקִי *the innocent blood, is three times thus combined.* That is, with *Pathach* under the *Daleth* and with *He* before נָקִי, in contradistinction to all the eleven instances where it is simply דָּם נָקִי with *Kametz* under the *Daleth* and is not followed by the prefix *He.* (Deut. **19** 10; **21** 8; **27** 25; 2 Kings **21** 16; **24** 4; Isa. **59** 7; Jerem. **26** 15; Joel **4** 19; Jonah **1** 14; Ps. **106** 38; Prov. **6** 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 257*b*, on 2 Kings **24** 4, which I have printed; (II) Add. 15,250, fol. 107*a*, on Deut. **19** 13; (III) Add. 15,251, fol. 249*b*, on Jerem. **22** 17; (IV) Orient. 2349, fol. 134*a*, on Deut. **19** 13; (V) Vienna Codex No. 35 on 2 Kings **24** 4; (VI) the printed Massorah on Deut. **19** 13, and (VII) the same on 2 Kings **24** 4.

קע״ד = § 174.

דָּמִי *my blood, occurs twice ... and once it is with the prefix Vav.* The design of this Massorah is to safeguard this triliteral which is the noun דָּם *blood*, with the suffix first person singular, against being confused with the triliteral דָּמִי *rest, silence*, in which the *Yod* is part of the noun and the *Daleth* is with *Chateph-Kametz*, recorded below letter ד, § 186. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 54*a*, on 1 Sam. **26** 20, which I have printed, and (II) the printed Massorah Finalis, letter ד, § 92. This Rubric, is part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

קע״ה = § 175.

בְּדָמֶיךָ *in thy blood, occurs twice.* That is, in the singular, in contradistinction to the other three instances in which this noun with the prefix *Beth* and the suffix second person feminine, is in the plural. (Comp. בְּדָמַיִךְ Ezek. **16** 6, 6, 6). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 180*b*, on Ezek. **22** 4.

קע״ו = § 176.

מִדָּמָהּ *from her blood, occurs six times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 245*a*, on 2 Kings **9** 33, which I have printed; (II) Orient. 4445, fol. 138*b*, on Numb. **19** 4; (III) Arund. Orient. 16, fol. 104*b*, on 2 Kings **9** 33; (IV) Add. 15,251, fol. 94*a*, on Numb. **19** 4; (V) Add. 21,160, fol. 141*a*, on Levit. **4** 30; (VI) the same MS., fol. 221*a*, on Numb. **19** 4; (VII) Orient. 2349, fol. 84*a*, on Levit. **4** 30, and (VIII) the printed Massorah on the same passage. As five out of the six instances occur in the Pentateuch, List VII heads this Rubric ה׳ בתו׳ and enumerates the five only. This explains the heading of List IV, viz. מדמה ה׳, which would otherwise seem in conflict with the other Lists, as the expression בתו׳ has here manifestly been omitted.

קע״ז = § 177.

הַדָּמִים *the bloods, occurs twice.* This Rubric, which is from Vienna Codex No. 35, on Ezek. **24** 9, is difficult to explain, since this expression occurs five times, Ezek. **22** 2; 2 Sam. **16** 7; **21** 1 being omitted. בכמ׳, which I have added in brackets, does not remove the difficulty, since one of the omitted instances occurs in this book. בעני׳ would remove the difficulty better as the two instances which constitute this Rubric occur in the same section.

קע״ח = § 178.

דְּמֵי *bloods*, or *blood of, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31*a*, on Gen. **4** 10, which I have printed, and (II) Orient. 5404, fol. 30*a*, on the same passage. As it is בִּדְמֵי in 2 Chron. **24** 25 it is clear that this Rubric embraces the plural construct without and with the prefix *Beth.* In these two forms, however, it occurs no fewer than fourteen times. In twelve instances it is דְּמֵי (Gen. **4** 10, 11; Levit. **12** 5; 2 Sam. **16** 8; 1 Kings **2** 5, 5, 31; 2 Kings **9** 7, 26, 26; Isa. **4** 4; Hosea **1** 4) and in two בִּדְמֵי (Levit. **12** 4; 2 Chron. **24** 25). It is, therefore, difficult to divine why this Massorah records three instances only. The Massorah Parva in Add. 15,250, which remarks on Gen. **4** 10, that it occurs five times (דְּמֵי ה׳), does not aid us in solving the problem and probably refers to the five which constitute the following Rubric. It may be that these three instances, as is sometimes the case, are selected to represent the three divisions of the Bible, each of which as a whole is taken to furnish one example.

קע״ט = § 179.

דְּמֵי *the plural construct, for which the Sevir* [the extra-official reading] *is five times* דָּם *the singular.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31*a*, on Gen. **4** 10, which I have printed, and (II) Orient. 5404, on the same passage.

קפ׳ = § 180.

דָּמֶיהָ *her blood, is three times plene.* That is, with *Yod* after the *Mem.* With the suffix third person singular feminine, דָּם occurs altogether ten times. In seven instances it is in the singular with this suffix or without *Yod* (comp. דָּמָהּ Levit. **4** 30, 34; **10** 18; **15** 25; Numb. **19** 5; Ezek. **24** 7, 8) and in three only is it with the *Yod* or in the plural. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 2710—11, Vol. I, fol. 70*a*, on Levit. **12** 7, which I have printed; (II) the same MSS., Vol. II, fol. 12*a*, on Isa. **26** 21; (III) Arund. Orient. 16, fol. 129*a*, on the same passage; (IV) Add. 15,250, fol. 62*a*, on Levit. **12** 7, and (V) the printed Massorah on the same passage.

קמ״א § 181.

דָּמָה *he was like, occurs twice.* That is, this preterite third person singular masculine, in contradistinction to the seven instances in which this triliteral is with *Dagesh* in the *He.* (*Vide supra*, letter ר, § 180.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Ezek. **31** 8, which I have printed, and (II) the same Codex on Ps. **144** 4.

קמ״ב = § 182.

דָּמִיתִי *I have likened,* or *I am like, occurs twice . . . . and once it is with the prefix Vav.* That is, the Kal preterite first person singular, in contradistinction to the other two instances where this quinqueliteral is דִּמִּיתִי the Piel, recorded in Rubric 184.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 34*b*, on Isa. **14** 14, which I have printed; (II) Arund. Orient. 16, fol. 151*a*, on the same passage, and (III) Add. 15,250, fol. 242*a*, also on the same passage. This Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without the prefix *Vav*, and once with it. (*Vide infra*, letter ו, § 70.)

קמ״ג = § 183.

דְּמֵה *be thou like, without and with the prefix Vav, occurs twice in the sense of* **to be like** *and is written with He . . . . and whenever it denotes* **the blood of,** *it is written with Yod.* The addition at the end indicates the import of this Massorah, which is to fix the orthography of the triliteral homonym with *Sheva* and *Tzere.* When it is the imperative and denotes *be like* it is spelt with *He* at the end and when it is the plural construct of דָּם *blood,* it is with *Yod.*

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 349*a*, on Cant. **2** 17, which I have printed, and (II) the printed Massorah on Cant. **8** 14. These two Lists afford a striking illustration of the fact that the same textual phenomena were differently elaborated by the several Massoretic Schools. The instances which constitute this Rubric are part of the alphabetical List of words, which respectively occur twice, once without and once with the prefix *Vav.* (*Vide infra*, letter ו, § 37.)

קמ״ד = § 184.

דִּמִּיתִי *I have thought, occurs twice.* That is, in contradistinction to this quinqueliteral, which is pointed דָּמִיתִי, which also occurs twice and which is recorded in § 182.

Of this Rubric, which is one of the oldest parts of the Massorah, but, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 125*a*, on Isa. **14** 24, which I have printed; (II) Orient. 4445, fol. 156*a*, on Numb. **33** 56; (III) Add. 15,250, fol. 94*a*, on the same passage; (IV) the same MS., fol. 220*a*, on Isa. **14** 24, and (V) Add. 21,160, fol. 248*b*, on Numb. **33** 56.

קמ״ה = § 185.

אֲדַמֶּה *I shall liken, occurs twice.* In contradistinction to the only other instance in which the future first person of דָּמָה *to become like,* occurs where it is אֶדָּמֶה the *Hithpael* Isa. **14** 14.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 203*a*, on Hosea **12** 11, which I have printed; (II) the same MS., fol. 356*b*, on Lament. **2** 13; (III) St. Petersburg Codex of A. D. 916, on Hosea **12** 11, and (IV) Vienna Codex No. 35, on Lament. **2** 13.

קמ״ו = § 186.

דְּמִי *silence, rest, occurs three times in the Scriptures.* The design of this Massorah is to safeguard this triliteral with *Chateph-Kametz* under the *Daleth* against being confused with דְּמִי *my blood,* which is recorded in § 174.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 29*b*, on Isa. **62** 6, which I have printed; (II) the same MS., fol. 199*b*, on Ps. **83** 2; (III) Add. 15,250, fol. 237*a*, on Isa. **62** 6; (IV) Add. 15,251, fol. 237*b*, on the same passage, and (V) the printed Massorah Finalis, letter ר, § 95.

קמ״ז = § 187.

דַּמִּים *Dammim, occurs twice with Dagesh.* That is, in these two instances this quadriliteral has *Dagesh* in the *Mem*, which is due to the *Pathach* under the *Daleth*, being part of the proper name of a place, in contradistinction to the twenty instances in which it is דָמִים with *Mem Raphe*, being the plural of דָּם *blood.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 46*b*, on 1 Sam. **17** 1.

קמ״ח = § 188.

דֹּם *stand thou still, be silent, occurs three times in the Scriptures, twice plene and once defective.* As this imperative, which occurs three times only, is spelt in two different ways, the design of this Massorah is to safeguard the variation in the spelling.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 85*b*, on Ezek. **24** 17, which I have printed; (II) the same MS., Vol. II, fol. 184*a*, on Ps. **37** 7; (III) St. Petersburg Codex of A. D. 916, on Ezek. **24** 17; (IV) Arund. Orient. 16, fol. 182*b*, on Ezek. **24** 17; (V) Add. 15,250, fol. 283*a*, on the same passage; (VI) the same MS., fol. 325*a*, on Ps. **37** 7; (VII) Add. 15,451, fol. 322*a*, on Ezek. **24** 17, and (VIII) the printed Massorah Finalis, letter ר, § 94. List VI heads this Rubric דום ב׳ and enumerates two instances only. But this apparent conflict is due to the fact that this List records the plenes alone and hence excludes Ezek. **24** 17, which is defective.

קמ״ט = § 189.

דֹּמּוּ *be ye still, occurs twice . . . . . and once it is with the prefix Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 43*a*, on 1 Sam. **14** 9 which I have printed, and (II) the same MS., fol. 127*b*, on Isa. **23** 2. The latter heads it ב׳ חס׳. This Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

ק״נ = § 190.

יִדֹּם *he shall be still* or *silent, occurs twice . . . . . and once it is with the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 111*a*, on Amos **5** 13, which I have printed; (II) the same MS., Vol. II, fol. 181*b*, on Ps. **30** 13; (III) Add. 15,251, fol. 300*a*, on Amos **5** 13, and (IV) the printed Massorah on Ps. **30** 13.

קנ״א = § 191.

וַיִּדֹּם *and he was silent, occurs twice with Dagesh . . . . . and once it is* וַיֶּחֱם *with Sheva.* That is, in these two instances it is with *Pathach* under the *Vav* followed by *Dagesh* in the *Yod*, being the future third person singular with *Vav* conversive, and in the third instance it is with *Sheva* as the *Vav* is the conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 68*b*, on Levit. **10** 3, which I have printed; (II) Orient. 4445, fol. 93*b*; (III) Add. 15,250, fol. 60*b*; (IV) Orient. 2349, fol. 87*a*, and (V) the printed Massorah, all on the same passage. With the exception of List I all the other Lists simply head this Rubric either וידם ב׳ or וידם ב׳ חס׳.

קנ״ב = § 192.

וְדָן *occurs twice.* That is, in two different senses. In the first instance it is the proper name of a man, with the prefix *Vav* and denotes *and Dan*, and in the second it is the name of a city and the *Vav* is part of the name i. e. *Vedan.*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 184*a*, on Ezek. **27** 19, which I have printed; (II) Add. 15,451, fol. 323*b*, on the same passage, and (III) the printed Massorah also on the same passage.

Lists II and III, head this Rubric more properly ודן ב׳ בתרי ליש׳ and these two expressions are part of the alphabetical List of words, which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217 &c.)

קנ״ג = § 193.

דָּנִיֵּאל *Daniel is three times without Yod.* That is, in these three instances the name is defective in the text or *Kethiv* and the official reading or *Keri* is דָּנִיאֵל. The design of this Massorah is to make these three exceptional instances in which the primitive orthography of this proper name has survived, conformable to all the instances in which the later pronunciation has been introduced. Originally the name was either דָּנִיאֵל *judge of God* or דָּנִיאֶל = דָּנִי אֵל *my judge is God.* But to safeguard the Divine name אֵל *God*, the ancient redactors of the text pointed and pronounced it דָּנִיֵּאל Dani-iel, thus obliterating the name אֵל. Hence this remarkable phenomenon in the MSS. and in the

printed editions, of the silent *Aleph* and the *Yod* not only having the *Tzere* but *Dagesh*. (Comp. my *Introduction to the Massoretico-Critical text of the Bible* p. 396 &c.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 175*a*, on Ezek. **14** 20, which I have printed; (II) Cambridge Add. 465, on Ezek. **14** 14; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah also on the same passage. List II heads this Rubric, דָּנִיֵּאל כל כתי' בן והיוד בדג' במ"נ חס' יוד והא בצרי, in which the Massoretic Canon is laid down that with the exception of these three instances in which it is without *Yod* and the *Aleph* is with *Tzere*, in all the other passages the *Yod* is with *Dagesh* and has the *Tzere*.

קצ"ד = § 194.

וּלְדָנִיֵּאל *and to Daniel, occurs twice.* That is, in contradistinction to the eighteen instances in which this name has the prefix *Lamed* alone without the *Vav*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 282*a*, on Dan. **6** 24.

קצ"ה = § 195.

דַּעְתִּי *my knowledge,* or *opinion, occurs four times.* In the other three instances in which this triliteral occurs the *Daleth* is with *Sheva* (דְּעִי), being the imperative feminine (1 Sam. **25** 17; Jerem. **2** 23; **3** 13). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 332*a*, on Job **32** 6, which I have printed; (II) Add. 15,250, fol. 355*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Job **32** 10. As all the instances are restricted to the same book, the heading ought more properly to be ד' ובספ'.

קצ"ו = § 196.

וְדַעַת אֱלֹהִים *and the knowledge of God, occurs three times.* That is, with and without the prefix *Vav* this phrase occurs three times only. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 336*b*, on Prov. **2** 5, which I have printed; (II) Add. 15,250, fol. 298*a*, on Hosea **4** 1; (III) Vienna Codex No. 35, on Hosea **6** 6; (IV) the printed Massorah on the same passage, and (V) the same on Prov. **2** 5. As this phrase is in two instances with the prefix *Vav* (Hosea **6** 6; Prov. **2** 5) and in one passage without it (Hesea **4** 1), Lists IV and V head this Rubric more correctly ג' בל"ש.

קצ"ז = § 197.

וְדַעַת *and knowledge, occurs four times in the Scriptures.* As this infinitive construct, or substantive, which occurs altogether eighteen times with the prefix *Vav*, is in fourteen instances with *Sheva* and in four only with *Kametz*, the Massorah safeguards the exceptional vowel-points.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 253*a*, on Prov. **22** 20, which I have printed; (II) Arund Orient. 16, fol. 132*a*, on Isa. **33** 6; (III) Add. 15,251, fol. 370*a*, on Ps. **119** 66; (IV) the printed Massorah on Isa. **33** 6; (V) the same on Ps. **119** 66, and (VI) the same on Eccl. **1** 16. As three of the instances are with *Kametz* under the *Daleth*, which is due to the pausal accent, and one is with *Pathach*, being with the non-pausal accent (וְדַעַת Ps. **119** 66), Lists II, IV—VI head this Rubric more precisely ד' ג' קמצ' וא פתח.

קצ"ח = § 198.

וּבְדַעַת *and in knowledge, occurs five times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5410—11, Vol. II, fol. 257*a*, on Prov. **24** 4, which I have printed; (II) Arund. Orient. 16, fol. 340*a*, on Prov. **11** 9; (III) the same MSS., fol. 345*a*, on Prov. **24** 4; (IV) the same MS., fol. 351*b*, on Eccl. **2** 21; (V) Orient. 2349, fol. 75*b*, on Exod. **31** 3; (VI) the printed Massorah on the same passage, and (VII) the same on Exod. **35** 31.

קצ"ט = § 199.

דַּקָּה *slight, thin, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 94*a*, on 1 Kings **19** 12, which I have printed, and (II) the printed Massorah on Levit. **16** 12.

ר' = § 200.

מְדֻקָּרִים *they being pierced,* or *thrust through, occurs twice . . . and once it is with the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 518*a*, on Jerem. **37** 10, which I have printed; (II) Arund. Orient. 16, fol. 172*a*, on the same passage; (III) the same MS., fol. 357*b*, on Lament. **4** 9, and (IV) the printed Massorah on Jerem. **37** 10.

ר"א = § 201.

וְדַרְדַּר *and the thistle, occurs twice.* That is, with *Pathach* under the *Daleth* in both instances. By fixing the number at two, the design of this Massorah seems to be to militate against the Codices, which exhibit וְדַרְדַּר with *Kametz*, in Gen. **3** 18, as is the case in Harley 1528; Add. 15,250; Add. 15,451 &c. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 202*a*, on Hosea **10** 8, which I have printed, and (II) the printed Massorah Finalis, letter ר, § 103.

ר"ב = § 202.

תִּדְרֹךְ *thou shalt,* or *she shall tread, occurs five times.* It will be seen that though this quadriliteral is in three instances the future second person singular (Deut. **33** 29; Micah **6** 15; Ps. **91** 13) and in two the third person feminine (Deut. **11** 24, Josh. **1** 3) yet the Massorah groups them together because of its identity of spelling without any regard to the difference in sense.

This Rubric is one of the most popular parts of the Massorah. I collated no fewer than twenty Lists of it, but I shall specify the following seven only: (I) Harley 5710—11, Vol. I, fol. 137*a*, on Josh. **1** 3, which I have printed; (II) the same MS., Vol. II, fol. 116*b*, on Micah **6** 15; (III) the same MS., Vol. II, fol. 202*b*, on Ps. **91** 13; (IV) Arund. Orient. 16, fol. 6, on Josh. **1** 3; (V) the same MS., fol. 307*a*, on Ps. **91** 13; (VI) the printed Massorah on Deut. **11** 24, and (VII) the same on Josh. **1** 3. Many of the Lists head it ה' וחמ'.

ר"ג = § 203.

הֲדְרִיכוּהוּ *they trode him down, occurs twice in the Scriptures, once defective and once plene.* As this Hiphil preterite third person plural with the suffix third person singular masculine, which occurs twice only, is spelt differently in each passage, the design of this Massorah is to safeguard the variation in the spelling.

Of this Rubric I collated six Lists, four in MSS. and two printed; (I) Harley 5710—11, Vol. II, fol. 233*b*, on Job **28** 8, which I have printed; (II) Arund. Orient. 16, fol. 34*a*, on Judg. **20** 43; (III) the same MSS., fol. 330*b*, on Job **28** 8; (IV) Vienna Codex No. 35, on Judg. **20** 43; (V) the printed Massorah on Job **28** 8, and (VI) the printed Massorah Finalis, letter ך, § 109.

Lists II, III and V distinctly add that it is defective in the first instance (קרמ' חס') i. e. Judg. **20** 43 and this is the case in the majority of MSS. But that this is the reading of one School of Massorites and that another School read it without the *Vav* in both instances, is attested by Orient. 2201 first hand; Harley 5710—11, and by nearly all the early editions, as will be seen from the notes on Job **28** 8 in my edition of the Bible. It is remarkable that though the printed Massorah (List V) emphatically states that the plene instance is in Job 28 8 (בתרא מל'), yet Jacob b. Chayim reads it here הֲדִרִיכוּהוּ defective, thus exhibiting one of the conflicts between the Massorah and his text.

ר"ד = § 204.

דֶּרֶךְ הַדָּרוֹם *the way of,* or *towards the south, occurs six* [seven] *times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 289*a*, on Ezek. **40** 24, which I have printed: (II) St. Petersburg Codex of A. D. 916, on the same passage, and (III) the printed Massorah also on the same passage.

It will be seen that, though List I states in the heading that there are six such instances only, the Rubric itself records seven. That the heading is not a scribal error, but that the original Massorah contained simply six such instances, is attested by the oldest form of this Rubric, which is exhibited in List II. Not only does it state in the heading that there are six only (דרך הדרום חד מן ו'), but the Rubric gives six only, omitting Ezek. **40** 44.

ר״ה = § 205.

דֶּרֶךְ יָם *the way of the sea*, or *towards the west, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 194*a*, on Ezek. **41** 12.

ר״ו = § 206.

דֶּרֶךְ הַצָּפוֹן *the way of*, or *towards the north, is six times thus combined in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 97*a*, on Ezek. **40** 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. **40** 44; (III) Add. 15,250, fol. 292*b*, on Ezek. **40** 20, and (IV) the printed Massorah on the same passage.

ר״ז = § 207.

דֶּרֶךְ שִׁבְעַת יָמִים *a way*, or *journey of seven days, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 99*a*, on 2 Kings **3** 9, which I have printed, and (II) Add. 21,160, fol. 28*a*, on Gen. **31** 23.

ר״ח = § 208.

בְּדֶרֶךְ מִצְרַיִם *in the way*, or *after the manner of Egypt, occurs three times.* Though this Rubric is one of the oldest parts of the Massorah, I have found it in St. Petersburg Codex of A. D. 916 only, on Isa. **10** 24.

ר״ט = § 209.

וּבְדֶרֶךְ *and in the way of, occurs four times in the Scriptures.* That is, in the construct. In the only other instance in which this quinqueliteral occurs, it is וּדְרָכִים in the absolute (Jerem. **6** 25).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 238*a*, on 1 Kings **22** 53, which I have printed: (II) the same MS., Vol. II, fol. 174*a*, on Ps. **1** 1; (III) Arund. Orient. 16, fol. 97*b*, on 1 Kings **22** 53; (IV) the same MS., fol. 284*b*, on Ps. **1** 1; (V) Add. 15,251, fol. 347*a*, on the same passage; (VI) Add. 21,160, fol. 202*b*, on Numb. **9** 13, and (VII) the printed Massorah on the same passage.

ר״י = § 210.

כְּדַרְכּוֹ *as the way*, or *after the manner of, occurs twice in the Pentateuch.* That is, in contradistinction to many instances wherein this noun is with the prefix *Beth*, which is almost identical in appearance in most MSS. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 13*b*, on Gen. **19** 31, which I have printed; (II) Add. 15,451, fol. 13*b*, on the same passage, and (III) the printed Massorah Finalis, letter ך, § 105. As this expression also occurs once with the prefix *Vav* (comp. וּכְדַרְכּוֹ Numb. **11** 31), this Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

ר״יא = § 211.

לְדֶרֶךְ *in the way of, occurs three times in the Scriptures.* That is, in these three instances the *Lamed* has *Sheva* or is *Raphe*, in contradistinction to the five instances in which it is with *Pathach* (Gen. **42** 25; **45** 21, 23; Josh. **9** 11; Isa. **49** 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 200*b*, on Ps. **85** 14, which I have printed; (II) Arund. Orient. 16, fol. 305*b*, on the same passage, and (III) the printed Massorah on Jerem. **2** 18. Lists II and III head this Rubric נ רפין, which, as is often the case, denotes *Sheva*.

ר״יב = § 212.

דַּרְכּוֹ *his way*, is in four instances the textual reading or *Kethiv*, for which the official reading or *Keri* is דְּרָכָיו *his ways*. That is, the noun דֶּרֶךְ with the suffix third person singular masculine, without and with the prefixes, is in the singular in the text, whilst according to the official marginal reading it is the plural. On referring to the notes on these passages in my edition of the Bible it will be seen that both MSS. and early editions are in conflict with this Massorah.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 286*a*, on Ps. **10** 5, which I have printed; (II) Add. 15,251, fol. 348*b*, on the same passage; (III) Add. 15,451, fol. 193*a*, on 1 Sam. **18** 14, and (IV) the printed Massorah on Ps. **10** 5. Whilst List I, which I have printed, emphatically states in the heading that there are four instances only and duly enumerates four, Lists II, III and IV as emphatically declare that there are five and two of the Lists (II and III) give Job **26** 14 as the fifth instance. List IV however gives הן אלה משש דרכו Job 8 19 as the fifth passage; but this may be simply a mistake on the part of Jacob b. Chayim for הן אלה קצות. As the List which I have printed is from the splendid Model Codex, it is evident that this Massorah is based upon Codices which exhibited four instances only, whilst the other Lists emanate from a Schol of textual redactors which preserved five, as will be seen from the notes on Job **26** 14 in my edition of the Bible.

ר״יג = § 213.

דְּרָכֶיךָ *thy ways, is three times defective in the Scriptures.* According to this Massorah the noun דֶּרֶךְ exhibits the same phenomenon with the suffix second person singular masculine which the preceding Rubric records in connection with the suffix third person. Here the textual reading in three instances is דַּרְכְּךָ *thy way* and the official reading or *Keri* directs us to read it with *Yod* i. e. דְּרָכֶיךָ *thy ways*. On referring to the notes on these passages in my edition of the Bible, it will be seen that the MSS. and editions vary with regard to the reading in these instances.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 212*b*, on Ps. **119** 37, which I have printed; (II) Orient. 4445, fol. 76*a*, on Exod. **33** 13; (III) Arund. Orient. 16, fol. 1*b*, on Josh. **1** 8; (IV) Add. 18,251, fol. 60*b*, on Exod. **33** 13; (V) the same MS., fol. 370*a*, on Ps. **119** 37; (VI) Add. 21,160, fol. 122*b*, on Exod. **33** 13; (VII) the printed Massorah on the same passage, and (VIII) the same on Josh. **1** 8. Some of these Lists add at the end א׳ בתר׳ א׳ בנבי וא׳ בכתו׳ or simply אנ״ך, indicating thereby that one of the instances is in the Law, one in the Prophets and one in the Hagiographa.

ר״יד = § 214.

דַּרְכְּמֹנִים *darics, occurs twice, in the Scriptures.* That is, in these two instances it is defectiye, in contradistinction to the other two passages in which it is plene, viz. Ezra **2** 69; Neh. **7** 70. That this is the import of this Rubric, which I have found in Harley 5710—11 only, Vol. II, fol. 279*a*, on Neh. **7** 69, is attested by the Massorah Parva in Harley 5710—11, and Arund. Orient. 16, which state on Neh. **7** 70 that it is one of the two plene instances (כי מל׳), the other being in Ezra **2** 69. The order of the three instances in Neh. are **7** 69 defective, 70 plene and 71 defective. The text and the margin in Neh. **7** 70 in my edition of the Bible must, therefore, change places according to this Massorah, though some MSS. and most of the early editions support the text.

רט״ו = § 215.

דָּרַשׁ *he sought out, searched, occurs twice in the Scriptures.* This Rubric, which I have found in the printed Massorah only on Levit. **10** 16, affords another illustration of the difficulties connected with deciphering the Massorah. דָּרַשׁ occurs five times (Levit. **10** 16; 1 Chron. **10** 14: 2 Chron. **16** 12; **17** 3; **22** 9) and not twice. But in accordance with the peculiar method of the Massorites the whole of Chronicles is regarded as exhibiting one instance and the Pentateuch another and in this artificial manner the two instances are obtained.

רט״ז = § 216.

דָּרַשׁ *he sought out, searched. Whenever this preterite third person singular masculine occurs it is with* ***Pathach*** *except once where it is with* ***Kametz.*** It will be seen from the preceding Rubric that דָּרַשׁ with *Pathach* under the *Resh* occurs five times. In one instance, however, it is דָּרָשׁ with *Kametz*. Hence the Massorah safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 162*a*, on 2 Chron. **22** 9.

ר״יז = § 217.

דְּרַשְׁנֻהוּ *we sought him, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35,

on 1 Chron. 15 13. As both instances are restricted to Chronicles, the heading ought more properly to be ב' וכמים.

ריח § = 218.

דָּרַשׁ *to search out, occurs twice.* That is, the infinitive absolute; the only other instances in which the infinitive occurs it is דְּרֹשׁ the construct (Deut. 22 2). This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174, on Deut. 23 22. The instance in Levit. 10 16, according to the Massorah, is the central word in the Pentateuch, which is indicated by the peculiar form of the letter *Daleth*, as will be seen from the notes on this passage in my edition of the Bible. These notes are from Add. 15,282 and Orient. 2696.

ריט = § 219.

לִדְרוֹשׁ *to search out, to seek.* This infinitive with the prefix *Lamed*, occurs altogether thirty times. In seventeen instances it has preserved its defective orthography לִדְרֹשׁ and in thirteen it is לִדְרוֹשׁ plene. As one of these two kinds of spelling prevails in the different parts of the Bible, the Massorah for the purpose of indicating it, records this predominance in accordance with the three great divisions, the Law, the Prophets and the Hagiographa, beginning with the Prophets.

The Prophets. — In the Prophets this infinitive occurs ten times. Here the plene is the rule, and the defective the exception. The former occurs eight times (1 Kings 14 5; 22 8; 2 Kings 1 3, 6, 16, 16; 22 18; Ezek. 20 1) and the defective twice only. Hence the Massorah safeguards here the exceptions, and thus excludes the plene spelling in 2 Kings 1 3 and 6, which obtained in other Schools of textual redactors.

The Hagiographa. — *Throughout the Hagiographa it is likewise plene except in seven instances.* In this division of the Bible, where it occurs altogether eighteen times, it is plene in eleven instances (Eccl. 1 13; 1 Chron. 10 13; 22 19; 2 Chron. 12 14; 14 3; 15 12; 18 7; 20 3; 30 19; 34 3, 26) and defective in seven only. Here, therefore, the plene is the rule and the defective the exception. Hence the Massorah safeguards the defective orthography in this division.

The Pentateuch. — In the Pentateuch, where it occurs twice only (Gen. 25 22; Exod. 18 15), it has preserved its defective primitive orthography in both instances. As there are no exceptions here the simple record of the fact is sufficient without specifying the passages.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 202*b*; on Hosea 10 12, which I have printed; (II) the same MS., fol. 251*b*, on 1 Chron. 21 30; (III) the same MS., fol. 273*a*, on 2 Chron. 26 5; (IV) the printed Massorah on Ezra 6 21, and (V) the same on 1 Chron. 21 30. The two Lists in the printed Massorah (Lists IV and V) are corrupt, as will be seen from the following analysis: List IV is headed לדרוש ו' חס, which ought manifestly to be ו' חס בנביאים and though it gives six instances it states that in וכן במליצי שרי ב' בו' 2 Chron. 32 31 there are two instances, which is incorrect, since לִדְרֹשׁ occurs once only in this verse and omits 2 Chron. 19 3. Moreover, the addition at the end וכל אוריתא דכו' חס' במ"ב מל' is unquestionably an error for וכל נביאים דכו' חס' במ"ב מל'. Though the heading of List V is correct, the instances which it records are not quite correct, since it also states in 2 Chron. 32 31 the expression לִדְרֹשׁ occurs twice (וכן במליצי שרי ב' במסוק). Moreover, it has the erroneous addition at the end וכל אוריתא דכו' חס' במ"ב מל' instead of וכל נביאים, which in this case is more glaring, since the two exceptions are here recorded and they are both in the Prophets. It is difficult to say whether these blunders are primarily due to Jacob b. Chayim or to the carelessness of the Nakdan.

ריכ = § 220.

לִדְרוֹשׁ אֱלֹהִים *to enquire of God, is four times thus combined . . . . and twice it is with the prefix He.* Normally when this infinitive is followed by the Divine name, denoting to enquire of the Supreme Being, the phrase is לִדְרֹשׁ אֶת־יְהוָה *to enquire of Jehovah.* In this combination it occurs nine times (Gen. 25 22; 1 Kings 22 8; 2 Kings 22 18; Ezek. 20 1; Hosea 10 12; 2 Chron. 12 14; 14 3; 15 12; 18 7). As it is in these four instances only where it is followed by אֱלֹהִים and in two where it is combined with הָאֱלֹהִים, the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 46*b*, on Exod. 18 15, which I have printed; (II) the same MS., Vol. I, fol. 178*a*, on 1 Sam. 9 9; (III) Arund. Orient. 16, fol. 40*a*, on the same passage; (IV) the same MS., fol. 251*b*, on 1 Chron. 29 30; (V) Halle Ochlah Ve-Ochlah I, § 153; (VI) the printed Massorah on Exod. 18 15, and (VII) the same on 1 Sam. 9 9. Lists II, IV—VI have not the second part of this Rubric. It is to be remarked that List VI not only wrongly heads this לדרש האלהים ד', but adds at the end וכל אורי' חס' במ"ב, which is manifestly a repetition of the blundering addition to § 220.

רכא = § 221.

לִדְרֹשׁ לַיהוָה *to seek Jehovah, occurs four* [three] *times.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 139. The fact that it records three instances only, and that all the three are לִדְרֹשׁ, shows that the Massorah is restricted to the combination of this infinitive with the Tetragrammaton and that it excludes the instance in 2 Chron. 15 13 where לַיהוָה is preceded by יִדְרֹשׁ, the future third person singular masculine. Accordingly ד' in the heading, which is in conflict with the contents of the Rubric, is manifestly a clerical error for ג'.

רכב = § 222.

דִּרְשׁוּ יְהוָה *seek ye Jehovah, is three times thus combined.* That is, in contradistinction to the other three instances where it is דִּרְשׁוּ אֶת־יְהוָה (2 Kings 22 13; Amos 5 6; 2 Chron. 34 21). This Rubric I have found in the printed Massorah only where it occurs twice: (I) on Isa. 55 6, and (II) on Ps. 105 4.

רכג = § 223.

יִדְרוֹשׁ, תִּדְרוֹשׁ *he will seek, thou shalt seek, is always defective except in three instances.* The future third and second person of דָּרַשׁ, without and with the prefix *Vav*, occurs altogether twelve times. As it is defective in nine instances (comp. יִדְרֹשׁ Isa. 8 19; Ps. 10 4; 2 Chron. 15 13; וְיִדְרֹשׁ 2 Chron. 24 22; וַיִּדְרֹשׁ 2 Sam. 11 3; 2 Chron. 31 9; תִּדְרֹשׁ Deut. 12 30; 23 7; Ps. 10 13) and plene in three only, the Massorah safeguards the exceptional orthography. On referring to the notes on Ps. 10 15 and Job 10 6 in my edition of the Bible, it will be seen that the design of this Massorah is to militate against the variations which other Schools of textual redactors exhibit in these passages.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Deut. 23 7, which I have printed, and (II) Add. 15,251, fol. 117*a*, on the same passage.

רכד = § 224.

תִּדְרֹשׁ *thou shalt seek, occurs four times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ד, § 120, is incorrect, since there are five instances of this future second person, the fifth instance occurs in Ps. 10 13. Though three of the instances are defective (*vide supra*, letter ד, § 223) and two plene (Ps. 10 15; Job 10 6) this Rubric takes no notice of the variation in the spelling.

רכה = § 225.

אֲדָרוֹשׁ *is three times plene in this form.* That is, the future of this verb is plene in different forms. This Rubric simply records futures of דָּרַשׁ which are exceptionally plene. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 82*b*, on Ezek. 20 40, which I have printed; (II) Add. 15,250, fol. 280*b*; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

רכו = § 226.

דּוֹרֵשׁ *seeking, enquiring, is four times plene in the Scriptures.* This participle occurs altogether eleven times. It is defective in seven instances (Deut. 11 12; Jerem. 30 17; 38 4; Ps. 9 13; 14 2; 53 3; Esther 10 3) and plene in four only. Hence the Massorah safeguards the exceptional spelling. By fixing the number at four, the Massorah militates against the variation in Micah 6 8, as will be seen from the note on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 219*b*, on Ps. 142 5, which I have printed; (II) the same MS., Vol. II, fol. 92*a*, on Ezek. 34 6; (III) the same MS., Vol. II, fol. 148*a*, on 1 Chron. 28 9;

(IV) St Petersburg Codex of A. D. 916, on Ezek. **34** 6; (V) Arund. Orient. 16, fol. 188*a*, on the same passage; (VI) the same MS., fol. 286*a*, on 1 Chron. **28** 9; (VII) Add. 15,251, fol. 285*a*, on Ezek. **34** 6, and (VIII) the printed Massorah on the same passage.

רכ״ז = 227.

וְדֹרֵשׁ *and seeking, occurs three times and is defective.* With the prefix *Vav* this participle has uniformly retained its primitive defective orthography. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 124*a*, on Deut. **18** 11, which I have printed; (II) the same MS., Vol. II, fol. 8*a*, on Isa. **16** 5; (III) Arund. Orient. 16, fol. 340*b*, on Prov. **11** 27; (IV) Add. 15,250, fol. 361*a*, on the same passage; (V) Add. 15,251, fol. 222*a*, on Isa. **16** 5; (VI) Add. 15,451, fol. 132*b*, on Deut. **18** 11; (VII) the printed Massorah on the same passage, and (VIII) the same on Isa. **16** 5. Lists II and IV add at the end that the three instances occur respectively in the Law, the Prophets and the Hagiographa.

רכ״ח = § 228.

בְּדָת *in the law of, occurs twice.* That is, to distinguish it from the two instances where it is with the prefix *Caph*, which greatly resembles it in the MSS. (Dan. **6** 9, 13). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 281*b*, on Dan. **6** 6, which I have printed, and (II) Arund. Orient. 16, fol. 376*b*, on Ezra **7** 14.

רכ״ט = § 229.

דָּתָן וַאֲבִירָם *and Dathan and Abiram, occurs three times.* These two names occur together seven times. In four instances דָּתָן is without the prefix *Vav*, viz. דָּתָן וַאֲבִירָם (Numb. **16** 24, 25, 27; **26** 9) and in three it is with it. Hence the Massorah safeguards the minority. This protection was deemed all the more necessary since the two forms are used promiscuously in one and the same verse (Numb. **16** 27; **26** 9). That other recensions exhibited variations is attested by the Samaritan text, which has דָּתָן וַאֲבִירָם without the prefix *Vav* in Numb. **26** 9 in both clauses.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 116*a*, on Numb. **26** 9, which I have printed; (II) Orient. 2348, fol. 126*a*, on the same passage; (III) Add. 21,160, fol. 214*b*, on Numb. **16** 1; (IV) the printed Massorah on the same passage, and (V) the printed Massorah Finalis, letter ר, § 121.

Letter He.

א' = § 1.

ה׳. — This part of the Rubric, which registers the number of times ***He*** occurs in the Bible, is taken from the alphabetical Poem given above, letter א, § 224. The second part, which records the number of times ***He*** occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-critical edition of the Bible*, Part I, chap. VII, p. 110 &c.

ב' = § 2.

ה׳. — *One **He** is with one Tāg.* This is from the Massorah Parva of Harley 5710—11, Vol. I, fol. 114*a*, on Deut. **4** 26.

ג' = § 3.

ה׳. — *Eighteen **Hes** in the Pentateuch have respectively one Tāg and are closed at the top.* This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ח, § 25, Vol. II, pp. 680 &c.

ד' = § 4.

ה׳. — *Nine **Hes** have respectively two Tāgin.* This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ה' = § 5.

ה׳. — *The following **Hes** have respectively three Tāgin.* This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ו' = § 6.

ה׳. — *The following three hundred and sixty **Hes** in the Pentateuch are not closed at the top and have respectively four Tāgin each.* This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ח, § 25, p. 680 &c.

ז' = § 7.

ה׳. — *An alphabetical List of words beginning with **He** which respectively occur once only.* That the Massorites of the different Schools made attempts to elaborate such alphabetical catalogues of unique expressions is attested by the fragmentary remains which are found in the Massorah of sundry MSS., as is seen from the incipient Lists given below in §§ 8*a*—*d*. In order to facilitate the identification by the student of the unique forms beginning with ***He***, I compiled this alphabet. Since its publication, however, I have discovered sundry mistakes which were unavoidable in a first attempt to find out and alphabetically to arrange over 2700 words beginning with ***He*** which occur once only. These mistakes as far as I could detect them I have pointed out in the Additions at the end of this Volume p. 752, § 7*a*—*c*.

ח' = § 8*a*—*d*.

ה׳. — *[Words beginning with **He**, which respectively occur once only.]* The four incipient catalogues of unique words beginning with ***He*** are from the following MSS. List I (§ 8*a*), which registers four words, is from Arund. Orient. 16, fol. 106*b*, on 2 Kings **12** 12. List II (§ 13*b*), which records fifteen such expressions, is from the same MS., fol. 178*a*, on Ezek. **18** 25. List III (§ 8*c*) is from Orient. 1471, fol. 202*a*, on 1 Kings **18** 30 and List IV (§ 8*d*) is from the same MS., fol. 207*b* on 1 Kings **21** 20.

These four incipient catalogues are of great importance, inasmuch as they disclose the method which the Massorites followed in elaborating the different Rubrics. In the fragment which constitutes List I, the instances are from the same book, whilst those in List II as yet follow no order. Lists III and IV, however, show that they afterwards arranged them alphabetically and that owing to the excessive space which such an alphabet would occupy, the Massorites catalogued the instances in separate members, following the alphabetical sequence of the second letter. Hence List III exhibits the instances in which the second letter is *He*, whilst List IV exhibits those in which the second letter is *Mem*. The three Lists which I have found since the publication of the catalogues before us, and which I have printed in Volume III, p. 341 &c., exhibit respectively *Beth*, *Nun* and *Shin;* whilst the List in the printed Massorah on Job **38** 34 not only records the instances with *Tav* with a separate heading, but distinctly states at the end that they form part of an alphabetical catalogue, which Jacob b. Chayim says will be found in the Massorah Finalis under letter *He*, but which is nowhere to be found. There can, therefore, be no doubt that the rest of the alphabet will still be found in MSS. to which I have not as yet had access. That these Lists are imperfect will be seen by comparing them with the alphabetical List of words beginning with *He*, which I have compiled and given in the preceding Rubric.[1] It is these incipient Lists, which later Nakdanim mistook for complete and which they furnished with headings, fixing the number in accordance with the instances recorded in each fragment and thus introducing the great difficulties in explaining the Massorah.

[1] The rudimentary character of these separate Lists will best be seen from an analysis of the six letters, which have as yet come to light: (1) ב of which 12 instances are given, has no fewer than 105 unique forms; (2) ה of which 14 are recorded has 34; (3) מ of which 19 are given has 313; (4) נ of which 9 are given has 163; (5) ש of which 29 are given has 222, and (6) ת of which 9 are given has 171.

ט' = § 9.

ה׳. — *Thirteen words are defective of **He** at the beginning.* That is, in these instances the respective words are in the text without the *He* and the official reading or *Keri* supplies the missing letter. The design of this Massorah is to militate against the Babylonian recension which reads אָרֶץ without a *Keri* in Jerem. **10** 13, in accordance with **12** 12 and **51** 16. It is remarkable that the so-called Babylonian Codex i. e. St. Petersburg Codex of A. D. 916, which is supposed to exhibit the Eastern recension, has הָאָרֶץ in the text, contrary to the official List, which distinctly declares that the Babylonians read it אָרֶץ without a *Keri* and that the Massoretic annotator of this Codex, for reasons best known to himself, attempts to make it conformable to the Eastern recension by remarking that it is one of the three instances in which the *He* is absent (ג' רחם' הי הרארץ).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 182*a*, on 1 Sam. **14** 32, which I have printed; (II) Arund. Orient. 16, fol. 43*a*, on the same passage; (III) the same MS., fol. 73*b*, on 2 Sam. **23** 9; (IV) the same MS., fol. 79*a*, on 1 Kings **4** 7; (V) the same MS., fol. 154*a*, on Jerem. **10** 13; (VI) the same MS., fol. 178*a*, on Ezek. **18** 20; (VII) the same MS., fol. 355*a*, on Eccl. **10** 20; (VIII) Halle Ochlah Ve-Ochlah I, § 90; (IX) Paris Ochlah Ve-Ochlah, § 165, and (X) the printed Massorah on 2 Sam. **23** 9.

The fact that List IX gives ויקח את שרי המאיות, תני רמ' 2 Kings **11** 19 instead of וישמח כל עם הארץ 2 Kings **11** 20 and that the addition of תני רמ' to the catchwords precludes its being due to the carelessness of the Scribe shows that different Codices exhibited different expressions in which the *He* was absent at the beginning of the word.

That this Massoretic List does not exhaust all the passages, but that the instances here adduced are simply typical which may easily be multiplied, has been shown by Graetz. Thus in Gen. **4** 13 the *He* is absorbed by the *He* with which the preceding word (יְהוָה) ends, and the expression ought to be הֲנָדוֹל *Is my iniquity too great to bear?* or *to be forgiven?* This interrogative indicates contrition and repentance and it is due to it that God grants Cain pardon and protection in verse 15. In 1 Sam. **22** 15 and 2 Sam. **19** 23 הַיּוֹם should be הֲהַיּוֹם, the *He* at the beginning is absorbed by the second *He*. Both the Authorised Version and the Revised Version acknowledge this in their respective renderings. For other examples where the *He* is missing at the beginning of words, I must refer to Graetz. (*Monatsschrift für Geschichte und Wissenschaft des Judenthums*, Vol. XXIX, p. 2 &c. Krotoschin 1880.)

Seven words, on the contrary, have a superfluous ***He*** *at the beginning, which is cancelled by the official Keri.* That these seven instances are also typical and that others can easily be shown where the *He* at the beginning of words is principally due to dittography may be seen in the same Essay by Graetz.

Of this part of the Rubric, which in some MSS. forms the second part of the Massorah before us, and in some MSS. and editions constitutes a separate Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 182*a*, on 1 Sam. **14** 32; (II) Arund. Orient. 16, fol. 73*b*, on 2 Sam. **23** 9; (III) the same MS., fol. 355*a*, on Eccl. **10** 20. In these three it is the converse part; (IV) Arund. Orient. 16, fol. 108*a*, on 2 Kings **14** 7; (V) Add. 21,160, fol. 307*a*, on Eccl. **10** 20; (VI) Halle Ochlah Ve-Ochlah I, § 91; (VII) Paris Ochlah Ve-Ochlah § 166, and (VIII) the printed Massorah Finalis, letter ה, § 24.

י = § 10*a—e*.

ה׳ — *Words beginning with* ***He*** *interrogative, which respectively occur once only.* The five fragments, which respectively occur in Add. 15,451, fol. 320*a*, on Ezek. **22** 14; the same MS., fol. 398*a*, on Ps. **5** 11; Arund. Orient. 16, fol. 177*a*, on Ezek. **17** 10; Orient. 1474, fol. 13*b*, on Jerem. **7** 19 and Orient. 2349, fol. 31*a*, on Gen. **4** 9, like those exhibited in § 8*a—d*, again show that the Massorites gradually collected the unique forms and recorded them in short catalogues before they obtained a sufficient number of instances to arrange them either according to the sequence of the books or in alphabetical Lists. It will be seen that even in the fifth fragment (§ 10*e*), which consists of seventeen instances, no attempt was as yet made to furnish it with a heading or to arrange the instances according to order of the books or the alphabet.

יא = § 11*a*.

ה׳ — *An alphabetical List of words beginning with* ***He****, which respectively occur once only.* The four Lists which I have here given, exhibit different recensions of the same Rubric and are all designed to give a selection of unique words beginning with interrogative *He* in alphabetical order, though none of them are quite correct; since they include words where the *He* is not interrogative.

Of this Rubric, which exhibits the longer recension, I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 225*a*, on Job **7** 12, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 66; (III) Paris Ochlah Ve-Ochlah § 65, and (IV) the printed Massorah Finalis, letter ה, § 3. It will be seen that this List is already in a developed form and that half of the alphabet is represented by two or more examples of the same letter, so that instead of consisting of twenty-two it is made up of forty words. It is also to be remarked that in three of the examples, viz. הַוּת (Micah **7** 3), הַזְכִּיר (2 Sam. **18** 18) and הַמְּצֻבָּת (Deut. **27** 9) the *He* is not interrogative. Their introduction into this List is due to the fact that *Vav, Zāyin* and *Samech* furnish no instance of being preceded by interrogative *He*, and that they were required to complete the alphabet.

List II consists of thirty-nine examples and differs from List I in the following respects: It omits four, viz. הַאַל (Job 8 3), הֲלָמוֹת (Isa. **58** 5), הֲלְמַתִּים (Ps. 88 11) and הֲתִשְׁלַח (Job **38** 35), whilst it gives three new ones, viz. הֲלְנַצֵּח (2 Sam. 2 26); הֲיִצָּב (Jerem. **22** 28) and הֲרִאשׁוֹן (Job **15** 7), הההירו is a clerical mistake for הֲהֵרִימוּ as is evident from the catchwords. List III is the largest. It gives forty-six examples and also differs from List I. It adds in the heading that the instances are unique with *Pathach* (וכל חד לי פת׳). Besides having the three which List II adds, it has three others, viz. הַכֹּל (Isa. 28 24) הַמַּשְׁחִית (Ezek. 9 8) and הָצֹם (Zech. **7** 5), the last is added by a later hand. List IV gives forty-two examples. It too exhibits variations. In the first place it states in the heading that this alphabetical List records the unique instances of words beginning with *He* ***interrogative*** (א׳ב מן חד חד ה׳ בריש תיבותא בתמיה). It gives two new instances which none of the other Lists contain, viz. הֲיִנָּמוֹר (Jerem. **3** 5) and הֲמַעֲרֶת (Jerem. **7** 11); it omits הֲהֵיטִיבָם (Judg. 8 19), הֲלָוָה (Isa. **58** 5), הֲלְמַתִּים (Ps. 88 11), and הַמַּשְׁחִית (Ezek. 9 8). It has the same clerical error הההירו for הֲהֵרִימוּ, which List II exhibits and also has הלמלך, which is another scribal blunder for הַמֶּלֶךְ (Micah **4** 9).

יא = § 11*b*.

ה׳ — *An alphabetical List of words, which respectively occur once Raphe and once with Pathach ..... Every one of them is unique beginning with* ***He*** *interrogative.* That is, in each case the *He* is either with *Chateph-Pathach* or *Pathach* and the following letter is without *Dagesh*. This List, which is from St. Petersburg Codex of A. D. 916 on Jerem. **7** 9, exhibits the oldest form of this Massorah and hence contains one example only for each letter of the alphabet. Like the other Lists, therefore, it gives הַזְכִּיר, הַוּת and הַמְּצֻבָּת to represent the letters *Vav, Zayin* and *Samech*, which explains the addition רמ׳ ופתח׳ of the heading, thus showing that though these three expressions begin with *Pathached He,* the following letter is *Raphe* and is thus in apparent conflict with the remark at the end of the Rubric, which states that in every instance the *He* is interrogative.

יא = § 11*c*.

ה׳ — *An alphabet of words each being in the interrogative .... These are all unique with the interrogative.* This Rubric, which I have also found in St. Petersburg Codex only, is another of the earliest recensions of this Massorah. It will be seen that it differs from the preceding one (§ 11*b*) in giving other examples for *Beth, Gimel, Cheth, Teth* and *Mem,* in omitting *Vav* and in giving two for *He,* thus making up the number twenty-two.

יא = § 11*d*.

ה׳ — *An alphabetical List of unique words beginning with* ***He****.* This Rubric also which I have found in St. Petersburg Codex only, on Habak. **3** 8 and which, therefore, exhibits the oldest recension of this Massorah, varies somewhat from the other two Rubrics in the same Codex. Not only are the two letters *Aleph* and *Beth* differently represented, but *Shin* is unrepresented altogether and the alphabet is thus one letter short. These different recensions conclusively prove my contention that the alphabetical Lists are frequently made up of selections only, according to the idiosyncrasies of the several Massoretic Schools and that they were never meant to exhaust all the instances.

יב = § 12.

ה׳ — *Three* ***Hes*** *in the Pentateuch seem to be interrogatives, but they are not so.* That is, in these three instances the emphasis of the interrogative does not rest upon the word which begins with *He,* but upon the next clause. Accordingly the **first** passage denotes *judge of all the earth shall he not do right?* **the** second *this one fellow who came to sojourn here, and will he needs be a judge?* and the third, *one man is the sinner, and wilt thou be wrath with all the congregation?* (Comp. Rashi האיש האחד, הוא החוטא ואתה על כל העדה תקצוף). This Rubric I have found in the printed Massorah only, on Gen. **18** 25.

יג = § 13*a—c*.

ה׳ — *Words commencing with* ***He****, which respectively occur once only at the beginning of a verse.* That is, in contradistinction to those passages where they occur again, but where they are with the prefix *Vav.*

The three incipient Lists (§ 13*a—c*), which are respectively from Harley 5710—11, Vol. II, fol. 258*b*, on Ruth **1** 13; Orient. 2349, fol. 73*b*, on Exod. **27** 14, and Add. 21,160, fol. 221*b*, on Numb. **19** 11, again exhibit the first attempts on the part of the Massorites to collect the unique instances which later Massorites gradually succeeded in completing, and which are recorded in § 13*d* and 13*e*.

י"ג = § 13*d*.

ה. — *Twelve words commencing with* ***He*** *respectively occur once only at the beginning of a verse.* Of this Rubric, which is a further development of the three incipient Lists recorded in § 13*a*—*d*, I collated three Lists: (I) Orient. 2349, fol. 47*b*, or Cambridge Add. 1174, on Gen. **34** 21, which I have printed; (II) Orient. 5404, fol. 46*b*, on the same passage, and (III) Orient. 4445, fol. 39*b*, on Gen. **48** 16.

Lists II and III state in the heading that there are ten such instances only, but as they enumerate twelve there can hardly be any doubt that the ב has carelessly been omitted after י. As there are fifteen such instances, it is evident that the List originally simply recorded the passages which the first compiler of this Rubric was able to find and that a later Nakdan who mistook it for complete added the heading, fixing the number. This is confirmed by List III, which exhibits the earliest record of this phenomenon. Though it too, enumerates twelve instances only, it has as yet no heading It omits הַנַּעַר (1 Sam. **20** 41) and gives הַמֶּלֶךְ (Ezek. **7** 27) as one of twelve passages.

י"ג = § 13*e*.

ה. — *Fifteen verses respectively begin with* ***He*** *.... and in all the rest of the Scriptures they have* ***Vav.*** This is not only the fully developed Rubric, but the addition at the end indicates its import. Accordingly its design is to register those expressions only which begin the verse without the *Vav*. and which occur again at the beginning of the verse with the prefix *Vav*.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Add. 21,160, fol. 33*b*, on Gen. **34** 21, which I have printed; (II) the same MS., fol. 59*b*, on Gen. **48** 16; (III) the same MS., fol. 198*a*, on Numb. **7** 19; (IV) Arund. Orient. 16, fol. 216*a*, on Zeph. **3** 15; (V) Add. 15,451, fol. 25*a*, on Gen. **34** 21; (VI) Paris Ochlah Ve-Ochlah § 174; (VII) the printed Massorah on Gen. **48** 16, and (VIII) the printed Massorah Finalis, letter ה, § 8.

With the exception of List VIII all the Lists emphatically state in their respective headings that there are fifteen such instances only, and barring List V, enumerate fifteen. List VIII, however, not only heads it י"ו רש"מ משמשין ה', but records sixteen, giving הַמְנֻחָה Ezek. **44** 29 as one of the sixteen passages. But as this expression with the prefix *Vav* (וְהַמְנֻחָה) never begins a verse, it is contrary to the manifest design of this Rubric and is, therefore, rightly not given in any of the other Lists. It is the addition of a later Nakdan who mistook the import of this Massorah. List V affords a striking illustration of the oft-repeated statement that the Nakdanim frequently shortened the Rubrics, when the lines alloted to the Massorah were full. Though the heading of this List distinctly states that there are fifteen such instances, it records the first five only, since the line would not admit of any more.

י"ד = § 14.

ה. — *Nine words beginning and ending with* ***He*** *respectively occur once only.* This Rubric is from the printed Massorah Finalis, letter ה, § 1. It is manifestly an incipient List, which a later Nakdan who mistook it for complete, has supplied with the heading, fixing the number at nine to coincide with the instances therein enumerated. This is evident from the fact that there are upwards of 370 unique expressions which both begin and end with *He*, as will be seen from the alphabetical List of words beginning with *He*, which respectively occur once only. (*Vide supra*, letter ה, § 7.) This is corroborated by the fact that since the publication of this Rubric I have found in the ancient Codex Orient. 4445, two alphabetical Lists recording this phenomenon. As usual these alphabets consist of a limited selection, the one on Levit. **3** 9 (fol. 86*b*) being less perfect, whilst the one on Numb. **31** 36 (fol. 152*b*) is more orderly. Both catalogue instances which are not given in this Rubric, as will be seen from the subjoined note.[1]

[1] העצה ל, הירצה ל, תאירה ל, הבנויה ל, הדה ל, התיתה ל, הויה ל, התרמה ל, חמסאה ל, הכזונה ל, העלה ל, הצדא ל, התחתונה ל, חשעירתה ל, הנרצחה ל, חמסאה ל, הזונית ל. The first two and the last three examples are obviously out of order, whilst הצדא which is selected to represent צ, does not end in *He*. More orderly is the second alphabet, which is as follows: האירה ל, הכנויה ל, הדה ל, התיתה ל, הויה ל, חזונית ל, החרמה ל, חמסאה ל, הירצה ל, הכזונה ל, חלמתים ל, חמחצה ל, הנרצחה ל, חשעירתה ל, העלה ל, הפרה ל, הצדא ל, חשבה ל, התחתתה ל, אלין אלפבית דרא' חיב' חי וסוף חי. As letter א yields 17 examples; ב 14; ג 17; ד 7; ה 8; ו 13; ז 6; ח 17; ט 6; י 22; כ 7; ל 9; מ 42; נ 22; ס 10; ע 24; פ 18; צ 12; ק 21; ר 27; ש 28 and ת 20, it will be seen that these two Lists simply give a selection and that many more alphabets might be produced by different combinations.

ט"ו = § 15.

ה. — *Eight words begin with* ***He*** *and have* ***Yod*** *in the middle.* That is, these expressions which begin with *He*, have a needless or silent *Yod* after the *Tzere* in the middle of the word. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 5. It is incorrect, since the sixth instance given is יָעִיד (Eccl. **10** 20), which does not begin with *He*. Neither is הַגְּנָבִים, which occurs in the same verse and which I have substituted for it, correct, both because the *Keri* cancels the *He* at the beginning, and because the *Yod* is not quiescent. Moreover there are two instances which belong to this category, viz. הַעֲנִיק (Deut. **15** 14) and הַמֵּבִיא (2 Kings 8 21) and which are omitted.

ט"ז = § 16*a*—*k*.

ה. — *Words which respectively occur twice, once without the prefix* ***He*** *and once with it.* These ten incipient Lists, which are respectively from Add. 15,451, fols. 99*a*, 307*b*, 315*a*, 371*a*, 354*b*, 470*a*, on Numb. **11** 12; Ezek. **2** 10; **16** 22; Isa. **32** 12; Ezek. **66** 10 1 Chron. **7** 18, and Arund. Orient. 16, fol. 163*a*, on Jerem. **26** 3; (comp. also the printed Massorah on Gen. **42** 23; Job **30** 7); again show how the Massorites gradually collated the different links so as ultimately to unite them into one chain. I have selected these fragments from many others in the different MSS. because they exhibit an attempt at an alphabetical arrangement.

י"ז = § 17.

ה. — *An alphabetical List of words which respectively occur twice, once without the prefix* ***He*** *and once with it and are all unique.* It will be seen that whilst the longest catalogue of the preceding fragments records eighteen such pairs only, this Rubric gives no fewer than thirty-four, and that later Massorites furnished each example with catchwords to facilitate the identification of the respective passages.

Of this Rubric I collated three Lists, one MS. and two printed: (I) Halle Ochlah Ve-Ochlah I, § 8, which I have printed; (II) Paris Ochlah § 8, and (III) the printed Massorah Finalis, letter ה, § 36. As seven of the letters, viz. ו, ז, מ, י, ל, ע and ר are not represented, List II adds in the heading the expression דלות, indicating thereby that the alphabet is *incomplete*. List III has one pair more, viz. נְקֻדוֹת (Cant. **1** 11) and הַנְּקֻדוֹת (Gen. **30** 35). אתה No. 14 in this List, is manifestly a mistake for מתה and צביעים and הצביעים No. 29 or No. 28 in Lists I and II, are mistakes for הַצֹּבְעִים and צֹבְעִים.

י"ח = § 18.

ה. — *Fourteen words, which respectively occur twice in the same connection, are without the prefix* ***He*** *in the first instance and with it in the second.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists, one in MS. and one printed: (I) Orient. 4445, fol. 70*a*, on Exod. **28** 24, and (II) the printed Massorah Finalis, letter ה, § 12, which I have printed. List I, which I have found since the publication of my Massorah, is more simple. It heads this Rubric, יד וזין בחד ענין קדמא' לא אית בהון הי ותיני' אית בהון הי. It is as yet without catchwords and though it gives the same fourteen pairs, the order is more in accordance with the sequence of the books in the Hebrew Bible.

י"ט = § 19.

ה. — *An alphabetical List of words beginning with* ***He****, which respectively occur twice.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 2*b*—3*a*, on Gen. **2** 21, which I have printed; (II) Add. 15,451, fol. 104*b*, on Numb. **17** 28; (III) the same MS., fol. 221*b*, on 2 Sam. **23** 17; (IV) the same MS., fol. 281*b*, on Jerem. **22** 11; (V) Halle Ochlah Ve-Ochlah I, § 65; (VI) Paris Ochlah Ve-Ochlah § 64, and (VII) the printed Massorah Finalis, letter ה, § 2. Though Lists I and III respectively give seventy-nine pairs, the former gives הַמְּסוֹת as the forty-fifth example, which the latter omits, whilst the latter gives הַנִּמְצָאוֹת (Gen. **19** 15; Judg. **20** 48) as No. 48, which the former omits. List II exhibits a very limited alphabet. It gives eighteen pairs only and breaks off with letter *Nun*. All the other Lists (II—V) have the catchwords added to them, which are of a later origin.

כ' = § 20.

ה. — For this Rubric see letter א, § 654.

כ"א = § 21.

ה. — *Pairs of words in which the second expression is abnormally without the prefix* ***He***. That is, in these instances alone is the phrase without the article before the second word whilst in all other passages where it occurs, it is with it. Of this Rubric I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 188, which I have printed, and (II) the printed Massorah on Exod. **25** 30. It will be seen that the List which I have printed gives twenty-four such combinations, whilst List II records eleven only though both have the same heading. There can, therefore, be no doubt that List I, is a later development with additional pairs.

כ"ב = § 22.

ה. — *Seven pairs of words in which the second expression is abnormally with the prefix* ***He***. That is, in these instances only is the phrase with the article before the second word, whilst in all others passages where the several combinations occur, they are without the *He*. This Rubric, which does not occur in the printed Massorah, is from Paris Ochlah § 189, where it is given as the reverse (תלוף) to the preceding Rubric. The third instance viz. רִגְמֵי רְעִים is incorrect, since the *textus receptus* in Ezek. **39** 27 is הָרִגְמִים רְעִים without the *He* before the second word. It is the addition of a later Nakdan who mistook the import of this Massorah and added this passage because the phrase הָרִגְמִים רְעִים is unique, overlooking the fact that the design of this Rubric is to record the combinations which have abnormally *He* before the second word and not before the first.

כ"ג = § 23a.

ה. — *Combinations of two words, both of which are with the prefix* ***He*** *and which respectively occur once only.* These three Lists again show the gradual manner in which the Massorites collated the materials for the respective Rubrics. § 23*a*, which is from Orient. 2349, fol. 105*a*, on Numb. **7** 85, records six such instances only, being all that the first compiler succeeded in finding. In this incipient form this Rubric is as yet without a heading and without catchwords.

כ"ג = § 23b.

ה. — This Rubric, which is still without a heading, is a further development of the preceding one. Of it I collated five Lists: (I) Add. 15,451, fol. 75*b*, on Levit. **11** 19, which I have printed; (II) the same MS., fol. 97*a*, on Numb. **7** 85; (III) the same MS., fol. 315*a*, on Ezek. **16** 32; (IV) the same MS., fol. 391*a*, on Zech. **4** 10, and (V) the ancient Codex Orient. 4445, fol. 126*a*, on Numb. **7** 85.

List II records twenty-five instances only, i. e. three less than List I. It omits Nos. 17, 18 and 27. Though List III records eighteen only, omitting Nos. 1, 2, 7, 13, 15, 17, 18, 19, 24, 26 and 28, it gives one, viz. הַצִּיץ הַקֹּדֶשׁ (2 Kings **23** 17) not recorded in Lists I and II. The differences in List IV are still more marked. It records nineteen, but the omissions are not quite the same as in List III, being Nos. 1, 3, 9, 13, 17, 18, 21, 22, 23 and 28, and like List III, it gives the instance from 2 Kings **23** 17, not recorded in Lists I and II. The oldest form of this Rubric is exhibited in List V. It records the following twelve instances only: Nos. 2, 3, 5, 6, 7, 8, 10, 12, 14, 22, 25, 27.

כ"ג = § 23c.

ה. — *The following pairs of words are unique in this combination.* That is, both words of the phrase taking the prefix *He*. Of this recension I collated three Lists: (I) Paris Ochlah Ve-Ochlah, § 371, which I have printed; (II) Add. 15,451, fol. 497*a*, on 2 Chron. **20** 12, and (III) the printed Massorah Finalis, letter ה, § 4.

My reason for printing these two Lists separately, is that they alone have already headings affixed to them and are arranged according to the sequence of the books in the Bible. List I, moreover, is also furnished with lengthy catchwords which always indicates a later development. Though this recension records twenty-nine pairs and the first recension (§ 23*b*) twenty-eight, a close comparison of the two will disclose that the first recension has ten which the second has not (Nos. 1, 13, 15, 16, 17, 18, 19, 24, 26, 28) and that the second has eleven which are not recorded in the first (Nos. 1, 10, 11, 12, 13, 18, 19, 21, 22, 26, 28). By adding the ten of the first recension to the twenty-nine of the second and the instance in 2 Kings **23** 17 recorded in Lists III and IV of the first recension, we obtain forty such pairs. But even this does not exhaust the number, since הָאִשָּׁה הָאֲחֹתִית (1 Kings **3** 22) and הָאָמֶן הָאֻמָּנִי (Zech. **4** 10) &c. belong to this category. Moreover it will be seen that List II has this Rubric on הָרֶכֶב הַחֹזֶה (2 Chron. **20** 12) thus adding another pair which are not in the other Lists.

The heading, which is both in Add. 15,451 and in Jacob b. Chayim's printed Massorah Finalis, or in Lists II and III of this recension, viz. יד מלין מן ה' בריש תיבותא has still to be noticed. Not because of its unintelligibleness, but because it confirms the oft-repeated statement that the number has frequently been added by a later Nakdan who mistook the import of the Massorah, and fixed the number of the incipient List to correspond with the instances therein recorded.

כ"ד = § 24a—ee.

ה. — *[Pairs which respectively occur twice, once without the prefix* ***He*** *before the second word and once with it.]* The twenty-nine separate links which were afterwards united into one great alphabetical chain and which I have given in Rubric 24*a—ee* are respectively from the following MSS.: *(a)* Orient. 2348, fol. 32*a*, on Gen. **6** 4; *(b)* the same MS., fol. 69*a*, on Exod. **20** 20; *(c)* the same MS., fol. 73*b*, on Exod. **28** 15; *(d)* the same MS., fol. 134*b*, on Deut. **20** 8; *(e)* Harley 5710—11, Vol. I, fol. 24*b*, on Gen. **38** 3; *(f)* Arund. Orient. 16, fol. 28*a*, on Judg. **12** 7; *(g)* the same MS., fol. 119*b*, on Isa. **2** 7; *(h)* the same MS., fol. 121*b*, on Isa. **6** 13; *(i)* the same MS., fol. 178*b*, on Ezek. **20** 6; *(k)* Add. 15,451, fol. 155*b*, on Josh. **15** 18; *(l)* mislaid the reference; *(m)* Add. 15,451, fol. 247*b*, on Ps. **112** 1; *(n)* mislaid the reference; *(o)* Add. 15,451, fol. 434*a*, on Ps. **139** 15; *(p)* the same MS., fol. 316*a*, on Ezek. **17** 7; *(q)* the same MS., fol. 341*b*, on Isa. **2** 11; *(r)* the same MS., fol. 58*b*, on Exod. **29** 39; *(s* and *t)* mislaid the reference; *(u)* Add. 15,451, fol. 33*b*, on Gen. **44** 28; *(v)* the same MS., fol. 288*b*, on Jerem. **31** 29; *(x)* the same MS., fol. 355*a*, on Isa. **34** 3; *(y)* the same MS., fol. 382*b*, on Jonah **4** 8; *(z)* the same MS., fol. 85*a*, on Levit. **23** 28; *(aa)* the same MS.; *(bb)* the same MS., fol. 421*a*, on Ps. **81** 29; *(cc)* the same MS., fol. 50*a*, on Exod. **18** 14; *(dd)* Orient. 4445, fol. 50*a*, on Exod. **9** 8, and *(ee)* Add. 15,451, fol. 43*a*, on Exod. **9**, 8.

These incipient Lists dispersed through the MSS. are of importance. They indicate how the different Schools of Massorites collated the materials and that in their original fragmentary state these Lists were without heading and without catchwords. They, moreover, enable us to control the several members of the longer Lists after they had been put together alphabetically or arranged according to the order of the books in the Bible.

כ"ד = § 24ff.

ה. — *[An alphabetical List of pairs which respectively occur twice, once without the prefix* ***He*** *before the second word and once with it.]* This Rubric exhibits a united chain of the sundry links dispersed throughout the MSS.

Of this alphabetical Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 174*a*, on Ps. **1** 1, which I have printed; (II) Add. 21,160, fol. 175*a*, on Levit. **23** 27; (III) the same MS., fol. 200*b*, on Numb. **8** 8; (IV) Halle Ochlah Ve-Ochlah I, § 3; (V) Paris Ochlah Ve-Ochlah, § 3, and (VI) the printed Massorah Finalis, letter ה, § 11.

List I exhibits the oldest form of this entire Massorah. It is as yet without catchwords and instead of the heading it gives the import of it at the end where it states that the whole forms an alphabet, one phrase of which is with *He* and one is without it, and they are unique in the Scriptures. It will be seen that though it consists of sixty-three such duplicate phrases, six letters are not represented in this alphabetical List, viz. ר, ט, נ, ם, צ and ת, and that one member of the duplicates No. 21, viz. נא הַגְּבִיל has no reference. This is due to the fact that it does not exist in the *textus receptus*. But as this duplicate pair is also given in Nos. 15 and 16 of the incipient Lists, as well as in Lists III and IV of the alphabetical Lists, there can hardly be any doubt that the text from which these Massorahs were compiled had this reading.

Though List II is headed אלפא ביתא מן תרתין חבתין חד נסיב היא בראש תיבותא חד לא נסיב היא it breaks off with letter כ and is manifestly planned upon a more limited scale, since it gives fewer examples for each letter. Instead of forty-six duplicate pairs, which List I has up to this letter, List II gives twenty-one only, viz. Nos. 1—14, 20, 24, 26, 35, 40, 41 and 46.

List III indicates the incompleteness of this alphabet in the heading, by stating אלפא ביתא בדלת וכול׳. It breaks off at letter *Zayin* and is also designed to exhibit a more contracted List, since it records twenty-nine such duplicate pairs up to this letter, against the thirty-five in List I, omitting Nos. 14—18, and 34. It, however, has the duplicate וַה נָבוּל and נָא הַגְּבוּל.

List IV. — Though like List I, this List records sixty-three of these duplicates, it omits No. 55 עִם אֱלֹהִים, עִם הָאֱלֹהִים and gives בִּימֵי שָׁמִים, בִּימֵי הַשָּׁמַיִם (Ps. 89 30; Deut. 11 21), which is also given in No. 26 of the incipient List, as well as in Lists V and VI.

List V. — This List records sixty-two duplicate pairs only. It omits two which are in List I, viz. No. 21 (וַה נָבוּל, נָא הַגְּבוּל) and 26 (הַבָּקָשׁ אֶחָד, הַבָּקָשׁ הָאֶחָד) and gives the pair בִּימֵי שָׁמִים, בִּימֵי הַשָּׁמַיִם, which as we have seen, are also given in No. 26 of the incipient List as well as in List VI.

List VI. — Like Lists I and IV, this List records sixty-three. It omits, however, No. 21 (וַה נָבוּל, נָא הגבול) of List I and has בִּימֵי שָׁמִים, בִּימֵי הַשָּׁמַיִם not in List I, and thus makes up the sixty-three.

We have still to remark on the omission of הַבָּקָשׁ אֶחָד ל׳, הַבָּקָשׁ הָאֶחָד ל׳ in List V. In the *textus receptus* הַבָּקָשׁ הָאֶחָד occurs twice, viz. Exod. 29 39 and Levit. 14 12. Accordingly its presence would be contrary to the scope of this Rubric which is to record unique phrases. As this duplicate pair, however, is not only given in the three incipient Lists (Nos. 15, 16, 17), but in all the other five alphabetical Lists, it is evident that this Massorah must be based upon MSS. which read בָּקָשׁ הָאֶחָד in Levit. 14 12. As is often the case with these Lists they do not claim to exhaust all the examples. This we have seen is the case in Lists II and III, which give more contracted alphabets as far as they go. Hence letter *Aleph* alone might be increased by אֲמַר קֹהֶלֶת, אֲמַר הַקֹּהֶלֶת (Eccl. 1 2; 12 8) אַתֶּם בָּאִים, אַתֶּם הַבָּאִים (Ezra 9 11; Ezek. 20 29) &c.

כ״ה = § 25.

ה׳. — *Seven duplicate phrases in which the same word occurs once with the prefix* **He** *and once without it.* For this Rubric see letter ש, § 678, Vol. II, p. 637.

כ״ו = § 26.

ה׳. — *Three words are respectively without* **He** *in the middle in the textual reading* or *Kethiv, and are with it in the official reading* or *Keri . . . . And in the two the reverse is the case the textual reading is with He in the middle, which the official reading cancels.* The design of this Massorah is to militate against the Babylonian or Eastern recension, which has לְנִיד (2 Kings 9 15) as the substantive reading without a *Keri.*

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 186*a*, on 1 Sam. 18 1, which I have printed; (II) the same MS., Vol. I, fol. 243*a*, on 2 Kings 7 12; (III) Arund. Orient. 16, fol. 47*a*, on 1 Sam. 18 1, which gives the first part only; (IV) the same MS., fol. 104*a*, on 2 Kings 9 15; (V) the same MS., fol. 132*a*, on Isa. 32 15; (VI) Add. 15,251, fol. 161*a*, on 1 Sam. 18 1, which gives the first part only; (VII) Halle Ochlah Ve-Ochlah I, § 92; (VIII) Paris Ochlah Ve-Ochlah §§ 109, 110, and (IX) the printed Massorah Finalis, letter ה, § 25.

Of the second part of this Rubric there are also two separate Lists: (I) Arund. Orient. 16, fol. 102*b*, on 2 Kings 7 12 and (II) the printed Massorah on Eccl. 6 10. The latter, after giving the two instances, adds חד מלינא עליה שתתקיף, מה שהיה כבר נקרא שמו ונודע. This is due to the fact that the Eastern recension reads שָׁתַקִּיף and does not recognise any *Keri* here. Accordingly the second part of this Rubric as given in the Lists, is based upon this recension. In List IX, however, Jacob b. Chayim has the following heading for this part וחילופיהן ה׳ כתיב ה׳ במצעות חיבות׳ ולא קריין and duly enumerates five instances. Besides the two given in all the other Lists, we have here שהתקיף (Eccl. 6 10) כשהסכל (Eccl. 10 3) and שהשמם (Lament. 5 18). But though two of these constitute differences between the Easterns and Westerns, as will be seen from the notes on these passages in my edition of the Bible, no notice is taken of this in this part of the Rubric.

כ״ז = § 27.

ה׳. — *Five words are defective of* **He** *in the middle.* That is, in these passages the respective forms are abnormally without the *He:* (1) In 1 Sam. 1 24 נִּמְלֻתִּי should be נִּמְלֻתִּיהוּ as in Prov. 31 12; (2) in 1 Kings 13 28 וַתָּמֹר should be וַתֶּחְמֹר as in verse 24 where the same two animals *the ass and the lion* are described; (3) in Jerem. 27 20 גָּלוּתוֹ should be גָּלוּתוֹ comp. Ezek. 39 28; (4) in Prov. 24 17 וּבִכָּשְׁלוֹ should be וּבְהִכָּשְׁלוֹ comp. Dan. 11 34, and (5) in Lament. 2 11 בָּעָמָּץ should be בְּהֶעָמֵץ.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 50*a*, on Jerem. 27 20. It is of great importance, inasmuch as it proves that the Massorah at a very early period treated on grammatical forms.

כ״ח = § 28.

ה׳. — *Six words respectively occur once only without* **He** *in the middle.* The design of this Massorah is to record the Hiphil infinitives construct with the prefix *Lamed,* which are contracted in one instance only, and which occur again without this contraction. This is attested by the fact that four out of the five contracted infinitives here recorded, respectively occur again without this contraction and that six contracted forms, which are unique, but of which no full forms occur, are excluded, viz. לַאֲרִיב (1 Sam. 2 33); לְחֵלֵק (Jerem. 37 12); לְלַבֵּן (Dan. 11 35); לְמַחוֹת (Prov. 31 3); לְעִיר (2 Sam. 18 3); לְצַוּוֹת (Numb. 5 22) &c. and that לְבִיא is not included because it occurs twice (Jerem. 39 7; 2 Chron. 31 10); for the same reason לְמֵרוֹת (Isa. 3 8; Ps. 78 17) is excluded. Tested by this canon the following forms are omitted; לְחַטִּיא (Eccl. 5 5 comp. לְהַחֲטִיא 1 Kings 16 19); לְנַחֲתָם (Exod. 13 21 with לְהַנְחֹתָם Neh. 9 19); לְעַבִּיר (2 Sam. 19 19 with לְהַעֲבִיר Levit. 18 21 &c.); whilst לְסַתִּיר ought to be excluded since לְהַסְתִּיר does not occur and לְנִי, which is a noun does not properly belong to this Rubric. לְנִיד (2 Kings 9 15) is not included though לְהַנִּיד occurs in Esther 4 8, because the official reading is לְהַנִּיד. This Rubric, which does not occur in the printed Massorah, is from the Paris Ochlah Ve-Ochlah § 176.

כ״ט = § 29.

ה״ ח׳. — *Fifteen words respectively occur twice, once written with* **He** *and once with Cheth.* For this Rubric see letter ח, § 15.

ל׳ = § 30.

ה״ כ׳. — *Two words are written with* **He** *in the middle and are read with Caph.* That is, in these two instances the official reading or *Keri* substitutes *Caph* which is here the suffix second person for the textual reading or the *Kethiv He* which is the suffix third; or בָּם for הֶם. On referring to the notes on these passages in my edition of the Bible it will be seen that there is a great conflict in the MSS. and the early editions with regard to the *Kethiv* and *Keri.* In the recension which the Septuagint translators had before them, the expression in the first instance was entirely omitted, whilst in the second instance the *Keri* is exhibited.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Paris Ochlah Ve-Ochlah § 151, which I have printed; (II) Arund. Orient. 16, fol. 160*a*, on Jerem. 21 12; (III) the MS. Massorah Finalis in Add. 15,251, fol. 441*a*; (IV) Halle Ochlah Ve-Ochlah I, § 139, and (V) the printed Massorah Finalis, letter ה, § 32. List II, which heads this Rubric ב׳ כת׳ מעלליהם וק׳ מעלליכם, is misleading, since one only is מַעַלְלֵיהֶם and the other is מַעַלְלֵיכֶם.

ל״א = § 31.

ה׳. — *A List of twenty-three words read with* **He** *which are unique in this form.* Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) the St. Petersburg Codex of A. D. 916 on Ezek. 24 23, which I have printed, and (II) Orient. 4445, fol. 73*b*, on Exod. 30 36. The latter, which exhibits the older form of this Rubric, records twenty-two only, omitting בְּמַחְלֶהָלָה (Prov. 5 11) and does not as yet fix the number of these instances, but simply adds at the end מלין דקרין הי ולית בלישנהון.

ל״ב = § 32*a*—*c*.

ה׳. — *[Words which respectively occur once only spelt with* **He.***]* That is, in contradistinction to the other passages where similar forms are written with ***Cheth.***

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Add. 15,451, fol. 17*b*, on Gen. 24 60, which I have printed; (II) St. Petersburg Codex of A. D. 960, on Isa. 52 11; (III) the same Codex on Isa. 62 9; (IV) the same Codex on Ezek. 7 11; (V) the same Codex on Ezek. 23 24; (VI) the same Codex on

Amos. 4 3; (VII) Halle Ochlah Ve-Ochlah II, § 147; (VIII) Paris Ochlah Ve-Ochlah, § 211, and (IX) the printed Massorah Finalis, letter ה, § 7.

List I exhibits the oldest form of this Massorah. It records twenty-eight such instances and in this respect Lists IV and VI are like it. List II, though from the same MS. as Lists IV and VI, has already the heading שמה חד מן ל"א קריין הי כל חד וח' ליח דכוו', which fixes the number at thirty-one, whilst Lists III and V, which have no heading, add at the end the same statement, which constitutes the heading of List II. All these six Lists, however, are as yet without catchwords. Lists VII, VIII and IX, which exhibit a later development, have the catchwords supplied.

As to their contents five of the Lists only, record thirty-one instances (Lists II, III, V, VI, VIII). The three instances which List I has not, but which the other Lists give are הִמְּיִן (Isa. 16 4) הַיָּם (Isa. 56 10), given in Lists II, III, IV, V and VI, but not in Lists VII, VIII and IX, and הַמּוֹת (Ezek. 7 16), recorded in all the Lists except List VII.

שָׁמָתָּיו, which is given in all the five Lists of the St. Petersburg Codex (Lists II—VI), is evidently a mistake for שָׁמוּ (Ezek. 7 20), which is duly given in Lists I, VII and IX, since שָׁמַתָּיו occurs twice (Ezek. 19 5; 24 7). It is equally evident that נגה, which the same five Lists record, is a mistake for יְגֵהּ, which is rightly given in the other four Lists. List IV omits הַמָּקֹם (Isa. 64 1). List VIII omits הַיָּם, which as we have seen, is also omitted in Lists I, VIII and IX. List VIII makes up this omission by giving at the end אַחֲרָא (Ezra 8 31) as the thirty-first instance, but this is in conflict with the Massorah and is manifestly the addition of an ignorant Nakdan; since this expression occurs three times (*vide supra,* letter א, § 159), and is rightly absent in all the other Lists. Though List IX states in the heading that there are thirty-one such instances, it records thirty only, for like Lists I, VII aud VIII, it omits הַיָּם (Isa. 56 10). List VIII alone indicates the design of this Massorah in the heading, by stating that (וכל דכוי כתבין ח') in all other places the similar forms are written with *Cheth.* Hence the Massorah safeguards the expressions spelt with ה and ח against being interchanged, since these two letters are almost identical in many MSS.

ל"ג = § 33.

ה. — *Twenty-nine words are without* ***He*** *at the end in the textual reading* or *Kethiv, which the official reading* or *Keri supplies.* These are simply typical instances and by no means exhaust all the examples, as will be seen in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 144 &c.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Arund. Orient. 16, fol. 52*a*, on 1 Sam. 24 19, which I have printed; (II) the same MS., fol. 105*a*, on 2 Kings 9 37; (III) the same MS., fol. 285*a*, on Ps. 6 4; (IV) the same MSS., fol. 358*a*, on Lament. 5 21; (V) the same MS., fol. 365*a*, on Dan. 2 40; (VI) Add. 15,250, fol. 295*a*, on Ezek. 45 3; (VII) the Massorah Finalis in Add. 15,251, fol. 436*b*; (VIII) Add. 21,160, fol. 318*a*, on Lament. 5 1; (IX) Halle Ochlah Ve-Ochlah I, § 93; (X) Paris Ochlah Ve-Ochlah, § 111, and (XI) the printed Massorah Finalis, letter ה, § 28.

That the number given in the heading is simply intended to correspond to the instances enumerated in the Rubric, is attested by the heading in List VI, which is אלין מלין חסרי' ה' בסוף תיבותא וקרי'. Here, therefore, the number is not as yet fixed. The same is the case in the corrupt List preserved in *Sopherim* VII 2. It is also to be remarked that List V gives רביעא Dan. 2 40 as one of the instances, though this is not included in the other Lists.

ל"ד = § 34.

ה. — *Twenty words are written with* ***He*** *at the end, which the official reading* or *Keri cancels . . . . and with regard to one there is a difference of opinion.* By fixing the number at twenty, which have this superfluous *He* at the end, the design of this Massorah is to militate against the Babylonian recension, which reads וְאָרָא in the text and has וְאָרְאֶה with *He* as the *Keri.* It is to be remarked that List III, which is from the St. Petersburg Codex of A. D. 916, or the so-called Babylonian Codex, has the *Kethiv* and *Keri* in accordance with the Palestinians, thus affording another conclusive proof that this Codex does not exhibit the Babylonian recension.

Of this important Rubric I collated thirteen Lists, eleven in MSS. and two printed; (I) Harley 5710—11, Vol. II, fol. 121*b*, on Zech. 1 16, which I have printed, the *Keri* being my addition; (II) the same MS., Vol. I, fol. 141*b*, on Josh. 7 21; (III) St. Petersburg Codex of A. D. 916, on Jerem. 3 7; (IV) Arund. Orient. 16, fol. 149*a*, on the same passage; (V) the same MSS., fol. 339*a*, on Prov. 8 17; (VI) the same MS., fol. 375*a*, on Ezra 5 15; (VII) Add. 15,250, fol. 264*a*, on Jerem. 43 11; (VIII) the same MS., fol. 18*a*, on Gen. 27 3; (IX) the Massorah Finalis, in Add. 15,251, fol. 436*b*; (X) Add. 15,451, fol. 149*b*, on Josh. 7 21; (XI) Halle Ochlah Ve-Ochlah I, § 94; (XII) Paris Ochlah Ve-Ochlah § 112, and (XIII) the printed Massorah Finalis, letter ה, § 28.

Though Lists II and III state in their respective headings that there are twenty such instances, they enumerate twenty-one, giving צידה Gen. 27 3 as the last instance. But this is manifestly due to the omission against it of the remark בחר' מלית' עליה or מלונתא דרב נחמן, as the other Lists have it, since the orthography of this expression was a subject of controversy between the different Schools of textual redactors. The separate heading ולבר ממסורת', by which this expression is introduced in List XII, I have found nowhere else and is probably the addition of a later editor, as is often the case in the Paris Ochlah Ve-Ochlah. The printed Massorah on Gen. 27 3 goes to the other extreme and describes it as one of the twenty-one instances where the *He* is superfluous צידה חד מן כ"א תיבון כתי' ה' בסוף תיבות' ולא קרי'. The List in *Sopherim* VII 2 is hopelessly corrupt.

ל"ה = § 35*a*.

ה. — *The following words are written with* ***He*** *at the end and are unique.* The design of the Massorah is to safeguard the words which occur once only written with *He* at the end and which in all other passages where they occur, are written with *Aleph* at the end. Of this important Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,451, fol. 442*b*, on Dan. 10 14, which I have printed, and (II) Halle Ochlah Ve-Ochlah I, § 75, margin.

On collating the instances recorded therein with the received text it will be seen that this Rubric must be based upon Codices which exhibited various readings. (1) לִבְשָׂה occurs twice in the same verse, but according to the import of this Rubric it is with *He* in 1 Kings 10 19*b* and לִבְשָׂא with *Aleph* in the first part of the verse. (2) לְהַחֲבָה, which also occurs twice (*vide infra,* letter ח, § 20) is with *He* in 2 Kings 7 12 only, and לְהַחֲבָא with *Aleph* in 1 Kings 22 25. Yet the various reading with regard to its orthography is on 2 Kings 7 12, as will be seen from the notes on this passage in my edition of the Bible. (3) וּמִשְׁרָה occurs twice (*vide infra,* letter מ, § 333) and is with *He* in Dan. 2 7 only, and with *Aleph* וּמִשְׁרָא in Dan. 5 12, and (4) הֲוָה occurs altogether eight times with *He* in the received text (*vide infra,* letter ה, § 104). But according to this Massorah it should not only be הֲוָה in Dan. 6 11, but הֲוָא with *Aleph* in all the other instances. The contrast to וְנָחֲבָה is וְנָחְבָא (Judg. 9 5) and to כַּבָּסָה is הַכָּבָּסָא (Prov. 7 20). It is also to be remarked that, contrary to its usual method, the Massorah here records in two instances the *Kethiv* instead of the *Keri,* viz. הֲלוֹ (Deut. 3 11) and בָּה (Ezek. 14 4).

ל"ה = § 35*b*.

ה. — *Thirteen words are written with* ***He*** *at the end, which are everywhere else written with* ***Aleph.*** This Rubric, which I have found in the Paris Ochlah Ve-Ochlah only, § 180, is simply a later recension of the preceding Rubric. A later Nakdan added in the heading the number thirteen to correspond with the instances therein recorded, though this is in conflict with the eleven other passages given in the second part of the List. By the omission of the two expressions וּמִשְׁרָא and הֲוָה, which as we have seen, respectively occur more than once, the compiler of this List brought it more in harmony with the received text. He, however, still left לְהַחֲבָה and gave both the instances of לִבְשָׂה, which is contrary to the import of this Massorah, and added the new instance מַלְבָּה, thus making up the number thirteen.

And apart from this Massorah. — This supplementary List of eleven more instances is by a later editor. Though it supplies additional expressions, which in one instance only are written with *He* at the end and which occur again with *Aleph,* it shows that the compiler mistook the import of this Massorah, as will be seen from the following analysis: (1) עֻזָּה with *He,* occurs twice, once as a proper name, which is here recorded and once as a noun denoting *help* (Ps. 46 2). That the Massorah has regard to the spelling, irrespective of the difference in the sense is attested by חֲשׁוּפָה, which the compiler gives here as the eighth instance. In Ezek. 4 7 it is the participle, whilst its contrast חֲשׂוּפָא with *Aleph* (Ezra 2 43;

Neh. 7 46) is a proper name; (2) וּמַלְכוּתָה (Dan. **2** 44) is wrong in spite of the catchwords. It ought manifestly to be מַלְכוּתָה, which occurs once only with *He* at the end (Dan. **7** 24) and in contrast with מַלְכוּתָא with *Aleph*, which occurs many times; (3) עַקְתָא with *Aleph* (Dan. **5** 5) is not only against the import of this Massorah which deals with unique words ending in *He*, but occurs several times (Dan. **3** 15; **4** 30; **5** 5). As for דְּנָה, it is uniformly written with *He* at the end, whilst דְּנָא with *Aleph* does not occur.

לי = § 36*a*.

ה׳. — *[Words which respectively occur once only with audible He.]* This incipient List, which does not occur in the printed Massorah, is from Orient. 2349, fol. 105*b*, on Numb. **8** 4. It exhibits the first attempt to collect the unique instances with audible *He* at the end. The five instances are already arranged according to the alphabet, though imperfectly.

לי = § 36*b*.

ה׳. — *An alphabetical List of words which respectively occur once only with audible He at the end.* Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 26*b*, on Gen. **40** 10, which I have printed; (II) the same MS., Vol. II, fol. 84*a*, on Ezek. **22** 24; (III) Orient. 4445, fol. 122*b*, on Numb. **5** 27; (IV) St. Petersburg Codex of A. D. 916, on Jerem. **30** 18; (V) the same Codex on Ezek. **22** 24; (VI) the same Codex on Ezek. **29** 19; (VII) Arund. Orient. 16, fol. 181*a*, on Ezek. **22** 24; (VIII) the same MS., fol. 338*a*, on Prov. **5** 3; (IX) the same MS., fol. 370*a*, on Dan. **7** 11; (X) Halle Ochlah Ve-Ochlah I, § 43; (XI) Paris Ochlah Ve-Ochlah, § 42, and (XII) the printed Massorah Finalis, letter ה, § 13.

As is often the case, this is simply a limited alphabetical List of unique words, which exhibit the same phenomenon. This is attested by the fact that the earlier Lists (I—VI, VIII) are restricted to one example to represent each letter, whilst the later redactors of Lists IX—XII have not only added the catchwords, but added more examples for some of the letters and thus exceeded the twenty-two letters of the alphabet. Thus Lists VII, IX and X, which are the first with catchwords, consist of twenty-five examples. They give two more for letter *Vav* (וְהוֹדַעְתָּהּ Ezek. **22** 2; וְנָלְתָה Zech. **4** 2) and an additional one for *Mem* (מָדָה Job **11** 9). List VIII, which is one of the earlier Lists and is restricted to a single example for each letter, gives מָדָה alone for *Mem* instead of מָכְרָה and שָׂדָה instead of שִׂימָהּ to represent *Samech*, though שָׂדָה occurs twice (2 Kings **8** 3, 5), whilst List XI, which exhibits the latest development, has twenty-seven examples. It gives four for *Vav*, adding וְחַלָּה (Gen. **47** 13), the same two for *Mem* as Lists VII, IX and X with an additional one for *Tav* (שָׁבְתָה Ruth **2** 7). On referring to the Lists of words which respectively occur once ending with *He*, which I compiled (*vide infra*, letter ה, § 66), it will be seen that there are a large number of such expressions and that the alphabet may be greatly increased.

לי = § 37.

ה׳. — *A List of eighteen words which abnormally end with silent He.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 35*a*, on Exod. **2** 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. **14** 4; (III) Arund. Orient. 16. fol. 13*b*, on Josh. **19** 13; (IV) the same MSS., fol. 181*a*, on Ezek. **22** 24; (V) the Massorah Finalis in Add. 15,251, fol. 436*b*—437*a*; (VI) Halle Ochlah Ve-Ochlah I, § 44; (VII) Paris Ochlah Ve-Ochlah § 43, and (VIII) the printed Massorah Finalis, letter ה, § 15. With exception of List II, which omits מוֹסָרָה (Isa. **30** 32) and makes up the eighteen instances by giving וּשְׁעָרָה (Levit. **13** 4), which is not in any of the other seven Lists, all the Lists give the same eighteen examples. The absence of נְבָלָה or נְבָלָא (Ezek. **36** 5) is manifestly due to the carelessness of the Scribe. This is not only attested by the heading of this List, which emphatically states that there are eighteen such instances, but by the fact that all the other seven Lists give it.

As to its design, the fact that in two thirds of the instances the *He* is the suffix third person singular feminine, indicates that the Massorites originally intended to record in this Rubric those expressions only which are abnormally without the *Dagesh*, viz. ה֫ instead of ה֬ and that later Nakdanim have added instances which are outside its scope. This is more apparent from the the three Lists in the ancient Codex Orient. 4445, fols. 42*b*, 50*b*, 85*b*, on Exod. **2** 3; **9** 18 and Levit. **1** 15 where a number of different expressions have been inserted in each List simply because they end in ה֫. It remains to be added that all the Lists include in these eighteen instances גָּבָה (Ezek. **14** 4) which is the *Kethiv* and with the exception of the printed Massorah (List VIII), the *Keri* גְּבֹלָה (Ezek. **36** 5). The addition זמבעין בהון in the heading of List VIII shows that certain Codices head it with *Dagesh* in some of the passages, as will be seen from the notes on Jerem. **20** 17 in my edition of the Bible. The note appended to List VII, which the learned Frensdorff states is in the same handwriting as the MS. itself, does not properly explain the import of this Massorah. In List II עתה לי is manifestly a clerical error due to dittography.

לי = § 38.

ה׳. — *Eleven words respectively occur twice, once with audible He at the end and once with silent He.* That is, in one instance it is the feminine suffix third person singular and in the other it is either the paragogic *He* or the simple feminine termination. The design of this Massorah is to exclude the reading וּשְׁעָרָה, which is that of the Eastern recension, as is attested by the Model Codex No. 1—3 in the Paris National Library, which states in the Massorah on Levit. **13** 4 למרחא ושערה מפ׳ ה׳. It is also designed to militate against the various readings of other recensions, as will be seen from the notes on Ps. **48** 14 in my edition of the Bible.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 16*a*, on Gen. **25** 31, which I have printed; (II) Orient. 4445, fol. 104*a*, on Levit. **13** 4; (III) St. Petersburg Codex of A. D. 916, on Isa. **18** 5; (IV) the same Codex on Isa. **23** 17; (V) the same Codex on Hosea **9** 10; (VI) the same Codex on Zeph. **3** 7; (VII) the same Codex on Zech. **9** 4; (VIII) Arund. Orient. 16, fol. 126*a*, on Isa. **18** 5; (IX) the same MS., fol. 202*a*, on Hosea **9** 10; (X) the same MS., fol. 332*a*, on Job **33** 5; (XI) the same MS., fol. 337*b*, on Prov. **5** 3; (XII) Vienna Codex No. 35, on Gen. **25** 31; (XIII) Halle Ochlah Ve-Ochlah I, § 45; (XIV) Paris Ochlah Ve-Ochlah § 44, and (XV) the printed Massorah Finalis, letter ה, § 14.

Lists I—VII and X are the oldest form of this Rubric. They are as yet without catchwords, whilst II which is the oldest of all, exhibits the first attempt to collect these instances and records five pairs only, viz. Nos. 2, 3, 6, 7 and 9. With the exception of List XII they all state that there are eleven such pairs and they enumerate them in almost identically the same order. List XII, however, emphatically states in the heading that there are twelve such pairs (יב זוגין מן ב׳ב חד ממ׳י ה׳א חד רמ׳י) and though it breaks off with No. 10 it gives עָצָה (Deut. **20** 19) and עָצָה (Jerem. **6** 6) as the seventh pair, which is not given in any of the other Lists; whilst List XIV adds at the end under the separate heading וחד לבר ממסורתא the pair מִחָתָה (Prov. **9** 2) and מַכָּתָה (Ps. **44** 23). But even these two additional pairs by no means exhaust the number. Including verbs there are the following pairs הוֹצִיאָה (Ezek. **24** 6) and הוֹצִיאָה (Ps. **142** 8); וְהִקְרִיבָה (Levit. **2** 8) and וְהִקְרִיבָה (Numb. **15** 27); מוֹנָה (Isa. **45** 18) and מוֹנָה (Ps. **90** 17); לְחַזְקָה (Ezek. **30** 21) and לְחַזְקָה (2 Kings **12** 13); פְּרָחָה (Numb. **8** 4) and פְּרָחָה (Job **30** 12); צְדָקָה (Isa. **62** 1) and צְדָקָה (Jerem. **3** 11).

It will be seen that no fewer than five of the Lists are from the so-called Babylonian Codex. As all these Lists give וּשְׁעָרָה (Levit. **13** 20) and וּשְׁעָרָה *Raphe* (Levit. **13** 4) as the second of the eleven pairs, and moreover, as according to the Babylonians it is וּשְׁעָרָה with *Dagesh* in Levit. **13** 4, we have here additional evidence that this Codex does not exhibit the Babylonian recension.

לי = § 39.

ה׳. — *Three verses wherein every word which ends with He has Dagesh in the He.* Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 48*a*, on Exod. **21** 10, which I have printed; (II) the same MS., Vol. II, fol. 103*b*, on Hosea **2** 13; (III) Arund. Orient. 16, fol. 200*a*, on the same passage; (IV) the same MS., fol. 330*b*, on Job **28** 27; (V) Add. 15,251, fol. 53*a*, on Exod. **21** 10; (VI) Add. 21,160, fol. 329*a*, on Job **28** 27; (VII) the printed Massorah on Exod. **21** 10; (VIII) the same on Job **28** 27, and (IX) the printed Massorah Finalis, letter ה, § 40.

As in these three verses which respectively contain, three, five and four words ending with *He*, all the *Hes* have not only *Dagesh*, but all the Dageshed *Hes* closely follow one another, Lists VII and IX add מורדמן in their respective headings. Moreover

as these three verses severally occur in the three great divisions of the Bible, Lists II, V and VI add חד בתו' חד בנבי' חד בכת' or simply אגר. The addition וחד מוסף, at the end of the Rubric which I have printed, probably refers to Deut. 21 14 or to Isa. 5 14 in which five words ending with Dageshed *He* occur. But as these verses also contain words ending with non-Dageshed *He* and moreover, as these intervene between the Dageshed *Hes*, they are outside this category. The mnemonic sign I have found in the printed Massorah only with Lists VIII and IX. List VII is corrupt and must be corrected by the MS. Lists.

מ' = § 40a.

ה. — *An alphabetical List of words* [ending with *He*] *which respectively occur once with the accent on the penultima.* Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in this form in the printed Massorah, I collated four Lists: (I) St. Petersburg Codex of A. D. 916, on Habak. 3 11, which I have printed; (II) the same Codex on Ezek. 23 8; (III) Orient. 4445, fol. 43*b*, on Exod. 3 1, and (IV) the same MS., fol. 136*b*, on Numb. 17 15.

As is often the case with the oldest recensions, these four Lists simply exhibit limited alphabets of the same characteristics, selected from a larger number of instances. This accounts for their variations. In Lists I and II, which are from the same Codex, these variations are limited to two. For letter א List II gives אַלְקָה (Isa. 38 10) instead of אֲוִירָה and for ב it has בְּהַרְקָה (Prov. 24 31) instead of בְּשִׁחָתָה. It is in List III, which is from a still older Codex, that the variations are most numerous. Not only does it give an additional instance for *Cheth*, but no fewer than eleven letters or half of the alphabet, are represented by different examples, as will be seen from the subjoined note.[1] Though List IV, which is from the same ancient MS., does not exhibit so extensively different an alphabet, still it shows that the selection of the examples depended upon the idiosyncrasies of the Massorite. Thus this List not only gives twenty-four examples for the twenty-two letters, two additional for *Nun*, viz. נַעֲצָרָה (Numb. 17 15) and נִכְרָתָה (Ps. 37 38), but אַשְׁלָקָה (Jonah 2 10) instead of אֲוִירָה for *Aleph* and צָלְחָה (Jerem. 12 1) instead of צְעָרָה for *Tzadi*.

[1] אגוה ל, בעֲרָה ל, גתוכה ? דתוכה ? (גרחיכה) ל, הפתחה ל, (והיכה) ל, ומחרה ל, זקלה ל, חלבה ל, חפצה ל, טבחה ל, יאוה ל, כרחה ל, לחבה ל, מרחה ל, נעצה ל, סלחה ל, עזבה ל, פשחה ל, צערה ל, קבצה ל, רבצה ל, שבחה ל, תבואתה ל, אלין אלפבית כל חד וחד ל, כתיי.

מ' = § 40b.

ה. — *An alphabetical List of words ending in He which respectively occur once with the accent on the penultima.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 88*b*, on Exod. 14 25, which I have printed; (II) Harley 5710—11, Vol. I, fol. 43*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah I, § 33; (IV) Paris Ochlah Ve-Ochlah § 32, and (V) the printed Massorah Finalis, letter ה, § 37.

This recension is a further development of the more concise alphabet given in the preceding Rubric. The original Lists (I and II), as we have seen, are limited to one example for each letter. Even Lists III and IV of the first recension, have simply one or at the most three additional words, so that they severally give twenty-three and twenty-five such instances. Now the Lists of the developed alphabet in the recension before us give a minimum of thirty-five and a maximum of forty examples. The older List (I) gives thirty-five instances. Lists II, III and V record respectively the same thirty-seven instances and in precisely the same order, with the only difference that List II is without catchwords. The two additional instances are מוֹרָקָה (Esther 9 8) written with *He* in Lists II and III and מוֹרָקָא with *Aleph* in List V, as well as פַּרְמַשְׁקָא (Esther 9 9). The spelling with *Aleph* would exclude these two names from this Rubric which expressly states in the heading that this Massorah records the expression ending with *He*. List IV, which exhibits the latest form of this Rubric and which gives forty instances, makes up this number by the addition of אֲחִיזָה (Judg. 14 12), וְשִׁמְשָׁה (Numb. 21 20) and צְפָתָה (2 Chron. 14 9), as well as by the two names מוֹרָקָא and פַּרְמַשְׁקָא. The latter, as we have seen, are in conflict with the import of this Massorah and are rightly absent in List I.

מ"א = § 41.

ה. — *An alphabetical List of words ending in He with Kametz which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 34 12. Its design manifestly is to safeguard the *Kametzed He* when it is preceded by a silent *Yod*, thus indicating that it is the plural suffix third person feminine (ָיה) and is not to be confused with the silent *He* and *Kametzed Yod* (ָיה) as is the case with שביה in Isa. 1 27 where the Massoretic text has it שְׁבִיָּה and the Septuagint, Syriac &c. read it שְׁבִיָּה. As is not infrequently the case, this ancient Rubric has suffered at the hands of copyists. Thus for instance אַרְמָה, which is the example for *Aleph*, is hopelessly corrupt. אַחֲזָה, which I have suggested for it, does not meet the difficulty, since the import of this Massorah is to record an alphabet ending in ָיה and אַחֲזָיָה is not unique. (Comp. Isa. 66 10; Lament. 1 2). For the same reason וְזִוָּדָה, the first example for letter *Vav*, is to be excluded. It is the addition of a later Nakdan and is clearly against the structure of the Rubric, which uniformly furnishes one example only for each letter. As for מְמֻשָּׁה, which represents letter *Teth* and which does not end in יה, the Massorite was obliged to use this expression to complete the alphabet, since there is no unique word beginning with ט and ending with (ָיה) the plural suffix third person singular feminine. The same is almost the case with יְשֻׁעָה, which represents letter *Yod*. When it is borne in mind that there are upwards of 2000 unique words beginning with *Yod* and that there is one expression only ending with יה, viz. יְסוֹדוֹתֶיהָ (Ps. 80 12), as יְסוֹדוֹתֶיהָ occurs twice, once plene and once defective (Ezek. 30 4; Lament. 4 11), the original compiler of this Rubric may easily be excused for not being able to find it and for adopting יְשֻׁעָה to represent *Yod*. The corruptions due to the copyists, moreover, may be seen in אחיזה, which represents letter א and which is manifestly a blunder for פְּתוּחָה and in the omission of an example for letter ר. On referring to § 66 it will be seen that the Rubric before us is simply a selection of unique expressions and that several more alphabets may easily be compiled which exhibit the same characteristics.

מ"ב = § 42.

ה. — *An alphabetical List of words with Segol* [ending in *He*] *which respectively occur once only.* That is, in contradistinction to those ending in silent *He* preceded by *Tzere*, which are recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Ezek. 18 7.

מ"ג = § 43.

ה. — *Fifteen words are severally unique.* That is, they end with *He* preceded by *Tzere*, whereas in the other instances where they occur the vowel-point is *Segol*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916 on Isa. 55 4, which I have printed; (II) Orient. 4445, fol. 64*a*, on Exod. 22 22; (III) Arund. Orient. 16, fol. 158*a*, on Jerem. 17 17; (IV) the same MS., fol. 168*a*, on Jerem. 32 23; (V) the same MS., fol. 343*b*, on Prov. 19 17; (VI) Add. 21,160, fol. 153*a*, on Levit 11 42; (VII) Orient. 2349, fol. 88*a*, on the same passage; (VIII) Vienna Codex No. 35 on Exod. 22 22; (IX) Halle Ochlah Ve-Ochlah II, § 113, margin and (X) the printed Massorah Finalis, letter ך, § 96.

With the exception of List II, which has as yet no heading and the printed Massorah (List X), all the Lists emphatically state in their respective headings that there are fifteen such instances and duly record the same fifteen in practically the same order. As the List which I have printed also states that there are fifteen (יד in the heading is a printers mistake for יה) and enumerates fourteen only, it is evident that חָרָה (Jerem. 31 10), which all the Lists give as the eighth instance, has here been carelessly omitted. The carelessness and the ignorance of the copyist are attested not only by the blundering vowel-points with which he furnished many of the words and by giving תראה twice (Nos. 6 and 14), the first being manifestly a scribal error for חָרָה (1 Kings 18 1), which is given as No. 6 in all the other Lists, but by writing תחיא for חָחָיָא, which I have corrected in accordance with the Lists.

The heading of List III עי' מיתרין בלישׁ' בל חד וחד ל' קמץ קטן clearly indicates the import of this Massorah. It is designed to record fifteen words which are exceptionally with *Tzere* and which, as List V adds at the end (וכל קריית חלוף מרפה מרפה), are in all other parts of the Scriptures with *Segol*. From the fact that Lists IV, V, VI and VIII simply head it ל' קמץ בלישׁ' whilst List III calls the vowel-point קמץ קטן, it is evident that in Massoretic terminology *Tzere* is interchangeably called *Kametz*, or *Small Kametz*. Hence

the heading of List VII מ"ו מלין בקמץ קטן והוא צרי, whilst List IX heads it מ"ו מלין מיחדין צרי. It will be seen that two of the fifteen instances end with *Aleph* and not *He*, viz. וַתִּקְרָא and תּוֹבָא. As regards the latter many of Kennicott's MSS. read it תּוֹבָה with *He* and some which have תּוֹבָא as the *Kethiv*, give תּוֹבָה as the *Keri* or the official reading. Hence the *editio princeps* of the Hagiographa, Naples 1486—87 and the first edition of the Bible, Soncino 1488, have תּוֹבָה as the textual reading and hence it is so given in List X. It is, therefore, to be presumed that וַתִּקְרָא was also originally written וַתִּקְרָה with *He* in the MSS. upon which this Rubric is based, since it is difficult to suppose that it would be the solitary exception to all the instances which are with *He*.

We have still to consider the printed Massorah (List X), which has given so much trouble to Massoretic experts. This Rubric is not only headed כ"ה מלין קמצי, but records twenty-five instances. After enumerating the fifteen instances which are given in all the other Lists in almost identically the same order, it gives without any break the following ten: הָוָה (Numb. 8 7); מָשָׂה (Deut. 15 2); הָעֲלָה (Habak. 1 15); העביר, which is a mistake for הֶעֱבִרְתָּ (Josh. 7 7); יָשָׂר (Prov. 3 6); יָלָד (Prov. 27 1); פָּתָן (Ezek. 18 14); וָעָר (Jerem. 29 23); חָבָל (Isa. 66 7) and פָּתָח (Ps. 119 130).

On comparing these ten with the fifteen which alone constitute this Rubric in all the other Lists and the design of which is to record the instances ending with *He* preceded exceptionally by *Tzere*, it will be seen that they are utterly at variance with the scope of this Massorah. There can hardly, therefore, be any doubt that this addition is due to a later Nakdan, who as is often the case, mistook the import of this Rubric and who altered the י"ה of the original heading into כ"ה to agree with the number of instances therein enumerated. That there were other instances besides the fifteen, which some Massorites thought belonged to this Rubric, is evident from the following addition at the end of List VIII ואית דמוסיפין אלין ויכה רודה, העשה אלה ובוזה וירכיו. It is equally evident that in its incipient state this Rubric was not as yet properly defined. This is attested by its earliest form in the ancient Codex Orient. 4445, which is here List II and which I subjoin in the note.[1]

[1] עָנָה ל, הראה ל, מחסף ל, מרעה ל, למרבה ל, מרבה ל, ומצוה ל, ותקרא ל, מזרה ל, תהיה ל, מעפה ל, העשה ל, ונעשה ל.

מ"ד = § 44.

ה. — *Throughout the Scriptures every construct is with Tzere . . . and every absolute is with Segol.* The design of this Massorah is to safeguard the different vowel-points in the same expressions ending in *He*. It lays down the rule that when the same noun or participle is in the construct state the graphic sign before the *He* is *Tzere* and when in the absolute state it is *Segol*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 105*a*, on Numb. 8 4, which I have printed; (II) Orient. 5404, fol. 104*a*, on the same passage; (III) the Treatise in the St. Petersburg Codex of A. D. 1009, given in my *Introduction to the Massoretico-Critical edition of the Bible*, Appendix II, § 28, p. 995; (IV) Tzufut Kali MS. Massorah § 32, which I have given in Vol. III, p. 325, and (V) Dikduke Ha-Teamim § 39, p. 37, by Baer and Strack, Leipzig 1879.

מ"ה = § 45.

ה. — *Twelve words of the same root are exceptionally written with He.* For this Rubric see letter ר, § 231.

מ"ו = § 46.

ה. — *All words ending in He in Aramaic are with Pathach.* That is, when they are with the suffix third person singular feminine. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 282*a*, on Dan. 7 4. עִלָּה should be עִלָּה with *Pathach*, which is the *Keri* in both instances and מָנָה 3 20 &c. should be מָנָה 7 24, יתנוה is a mistake for יתנוה with *Pathach*.

מ"ז = § 47.

ה. — *Sixteen words in the Pentateuch are written with He at the end for which the official reading* or *the Keri is Vav.*

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 143*b*, on Dent. 34 7, which I have printed; (II) Orient. 2348, fol. 153*b*, on the same passage, and (III) Harley 5710—11, Vol. I, fol. 92*a*, on Numb. 10 36. Though all the three Lists state in their respective headings that there are sixteen such instances in the Pentateuch, they enumerate fifteen only. The instance omitted is עָרְעָה (Exod. 32 17) and its omission on the part of the Scribe is probably due to its resemblance to עֲשִׂירֹה, which immediately preceded it in the List. With the exception of אֹזֶה, which occurs twice in close proximity, this Rubric records those instances only which are unique in the spelling in the Pentateuch. Hence it does not include אֲהָלָה, which occurs four times and which has a separate Rubric for itself. (*Vide supra*, letter א, § 171.)

It will be seen that these sixteen expressions consist of ten in which the ה_ is the archaic suffix third person singular masculine instead of the normal ו_ and that six are the Kal infinitive of verbs in which this letter is part of the root. In their endeavor to remove ה_ as the remnant of the archaic suffix, the predominant School of textual redactors have also cancelled it when it expresses the infinitive of verbs *Lamed He*, especially in cases where this form is unique or at most occurs twice only. Hence in the Rubric before us, which is restricted to the Pentateuch, every instance of both these categories is alike furnished with *Keri* or an official marginal reading, which cancels the ה_ and substitutes ו_. That this principle was also applied to proper names ending in ה_ will be seen from the notes on the following Rubric.

מ"ח = § 48.

ה"ו. — *These are written with He at the end of the word and are read with Vav.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Hosea 1 2. It is an incipient List of the other Scriptures in which the ה_ is officially cancelled and ו_ is substituted in the infinitives absolute of verbs *Lamed He*. As I have not found the complete List of the Prophets and the Hagiographa in any of the MSS., I subjoin the instances of the *Keri* given in the Massorah Parva against the expression terminating in ה_, in which we are directed to cancel it and read ו_. They embrace three classes: (1) the archaic suffix third person singular masculine; (2) the infinitive absolute of verbs *Lamed He*, and (3) proper names.

(1) The Archaic suffix:

Ezek.	48	18	תְּבוּאָתֹה	Jerem.	17	24	בֹּה	Josh.	11 16	וּמִשְׁלָחֹה
„	„	21	בְּתוֹכֹה	„	22	18	הוֹדֹה	Judg.	9 49	שׁוֹכֹה
Habak.	3	4	עָזֹה	Ezek.	12	14	עֶזְרֹה	2 Kings	6 10	וְחִזַּחְתִּיהָ
Ps.	10	9	בְּסֻכֹּה	„	31	18	חֲמוֹנֹה	„	9 25	שָׂלְשֹׁה
„	27	5	בְּסֻכֹּה	„	32	31	חֲמוֹנֹה	„	19 28	קְצֹה
„	42	9	שִׁירֹה	„	„	32	חֲמוֹנֹה	„	20 13	גְּלָחֹה
Dan.	11	10	סָעָתֹה	„	39	11	חֲמוֹנֹה	Isa.	39 2	גְּלָחֹה
				„	48	15	בְּתוֹכֹה	Jerem.	2 3	תְּבוּאָתֹה

and seventeen or eighteen times הֶבֶל, which the Massorah gives in a separate Rubric. (*Vide infra*, letter כ, § 308.)

(2) Infinitives absolute of verbs Lamed He:

Ps.	40	2	קָוֹה	Hosea	4	2	אָלֹה	Exod.	3 7	רָאֹה
„	118	13	דָּחֹה	„	10	15	נִדְמֹה	1 Sam.	20 7	חָרֹה
				Hag.	1	9	פָּנֹה	1 Kings	8 13	בָּנֹה
				Zech.	11	17	נָחֹה	Hosea	1 2	זָנֹה

(3) Proper names:

1 Kings	4	10	שׂוֹכֹה	Josh.	15	51	גִּלֹה	Gen.	49 10	שִׁילֹה
„	16	34	יְרִיחֹה	1 Sam.	17	1	שׂוֹכֹה	Josh.	15 35	שׂוֹכֹה
Prov.	27	20	וַאֲבַדֹּה	„	„	1	שׂוֹכֹה	„	„ 48	וְשׂוֹכֹה
				2 Sam.	15	12	גִּלֹה	„	„ 50	וְאֶשְׁתְּמֹה

The only alteration which the redactors of the text have uniformly carried through is in the first class, where they have consistently given the *Keri* against the expressions with the archaic suffix. In the second class they have been inconsistent. Though עָמֹה the infinitive absolute occurs once only (Isa. 22 17) there is no *Keri* עָמוֹ against it. In the unique form הָנֹה (Isa. 59 11) the absence of the *Keri* is still more remarkable, since in the other two instances where this infinitive absolute occurs (Prov. 25 4, 5) ה has been altered in the text itself into ו. (*Vide infra*, letter ה, § 75.) The same applies to the unique form הָרֹה (Job 15 35) which has no *Keri*, though in the only other instance where this infinitive occurs, ו has taken the place of ה in the text itself (Isa. 59 4). In the case of רָאֹה, which occurs altogether four times and is in two instances ה (Exod. 3 7; 1 Sam. 1 11) and in two ו (Gen. 26 28;

Isa. 6 9; *vide infra*, letter ר, § 80), the Massorites furnished it with the *Keri* in one instance only (Exod. 3 7) and left רָאֹה in 1 Sam. 1 11, without any note. That these irregularities are due to different Schools of textual redactors who had different traditions with regard to the orthography of the text, is attested by the conflicting Massoretic notes on עָבֹה. This infinitive absolute, which occurs altogether nine times, is in four instances written with ה and in five with ו. Whilst one School of Massorites cancels the *He* another School cancels the *Vav* (*vide supra*, letter ב, § 228 and the notes on 2 Kings 20 13; Ezek. 48 18 &c. in my edition of the Bible). In some cases the infinitive absolute of verbs *Lamed He* has uniformly retained the ה_ without a *Keri* (comp. עָלֹה Amos 5 5; 7 11 17) and in others again the *Keri* is even on the infinitive construct, viz. רָאוֹת Gen. 48 11) קָמוֹת (Prov. 16 16).

In the third class consistency was more attainable, since with the exception of שִׁילֹה עֶרְוָה and שִׁלְמָה ending in ה, all the proper names terminating in ם are written with ו.[1] The unique instance of יְרֻחֹה has, therefore, a *Keri* cancelling the *He* and substituting the normal *Vav*. In the other cases the *Vav* is substituted for the *He* to make them conformable to the rest of the proper names which end in ו_. For the *Keri* on שִׁילֹה (Gen. 49 10) I cannot account, since in none of the other twenty-two instances where this name is written with *He*, has the Massorah made an attempt to cancel the *He* and substitute *Vav*, which it has in ten instances.

[1] Comp. יַחְדּוֹ 1 Chron. 5 14; יִתְרוֹ Exod. 3 1 &c.; סְגָנוֹ Josh. 12 21 &c.; נְבוֹ Isa. 46 1; נְכוֹ 2 Chron. 35 20 &c.; עִדּוֹ Zech. 1 1 &c.

מ״ט = § 49.

ו ה״. — *Fourteen words are written with* ***He*** *at the end for which the official reading* or *Keri substitutes* ***Vav.*** That is, in these instances the suffix in the textual reading is in the singular and the *Keri* or official marginal reading is in the plural. By fixing the number at fourteen, the design of this Massorah is to militate against the Eastern recension, which has עֵינֵיהוּ the plural as the textual reading in Lament. 4 17, and no *Keri*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists, seventeen in MSS. and three printed. I shall, however, specify the following ten only: (I) Harley 5710–11, Vol. I, fol. 77*b*, on Levit. 21 5, which I have printed; (II) the same MS., Vol. I, fol. 125*b*, on Deut. 21 7; (III) Orient. 4445, fol. 106*b*, on Levit. 21 5; (IV) Arund. Orient. 16, fol. 97*a*, on 1 Kings 22 49; (V) the same MS., fol. 148*a*, on Jerem. 2 15; (VI) the same MS., fol. 160*a*, on Jerem. 22 6; (VII) Halle Ochlah Ve-Ochlah I, § 95; (VIII) Paris Ochlah Ve-Ochlah § 113; (IX) the printed Massorah on 2 Kings 24 10, and (X) the same on Lament. 4 17. For the second part of this Rubric see below, letter ו, § 148.

נ = § 50.

ו ה״. — *Five words respectively occur twice, once ending with* ***He*** *and once with Yod.* That is, these pairs which are with *Tzere* and in the construct state, are severally in one instance in the singular and in the other in the plural. The design of this Massorah is to safeguard the singular and plural forms of these expressions against the various readings, which the MSS. of the less dominant School exhibited, as will be seen from the notes on Deut. 7 15; 28 60; Jerem. 4 29; Ps. 64 9, in my edition of the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710–11, Vol. II, fol. 271*a*, on Esther 1 14, which I have printed; (II) Orient. 4445, fol. 111*b*, on Levit. 25 34; (III) St. Petersburg Codex of A. D. 916, on Jerem. 4 29; (IV) the same Codex, on Mal. 1 6; (V) Arund. Orient. 16, fol. 150*a*, on Jerem. 4 29; (VI) the same MS., fol. 299*a*, on Ps. 64 9; (VII) the same MS., fol. 358*b*, on Esther 1 14; (VIII) Add. 21,160, fol. 178*b*, on Levit. 25 34; (IX) Orient. 2348, fol. 107*b*, on the same passage; (X) Orient. 2349, fol. 97*b*, also on the same passage; (XI) Halle Ochlah Ve-Ochlah I, § 77; (XII) Paris Ochlah Ve-Ochlah, § 94; (XIII) the *editio princeps* of the Rabbinic Bible, Venice 1517 at the end of Vol. II, and (XIV) the printed Massorah on Prov. 19 16.

The fourteen Lists exhibit two recensions. The first recension records five instances only and is exhibited in eight Lists (I, III, IV, V, VI, VII, XI, XIII) four of which (I, III, V, XIII) have the mnemonic sign, whilst the second is exhibited in six Lists (II, VIII, IX, X, XII, XIV), which are respectively headed ר תנן and duly record six such pairs, adding וְשָׂדָה (Levit. 25 34) and וְשָׂדַי (2 Sam. 1 21). Three of these (Lists IX, X, XII) have the mnemonic sign. The addition וקמצין, in the heading of List XIV, stands for קמץ קטן, which in Massoretic terminology denotes *Tzere*. (*Vide supra*, letter ה, § 43.)

נ״א = § 51.

ה״. — *Words ending with* ***Aleph He*** *which respectively occur once only.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 81*b*, on Exod. 25 40, which I have printed, and (II) Orient. 2349, fol. 71*b*, on the same passage. Though this List is evidently designed to record those instances only which end in אה with *Segol* (אֶה), it is incipient even in this form, since there are no fewer than fifteen such unique expressions, as will be seen from ה, § 66.

נ״ב = § 52*a*—*e*.

ה״. — *[List of words ending with* ***Beth He*** *which respectively occur once only.]* That is, with ***He*** Raphe preceded by *Beth* with *Kametz*. These five Lists are respectively from: (I) Orient. 2349, fol. 78*b*, on Exod. 36 2; (II) the same MS., fol. 115*b*, on Numb. 25 8; (III) Vienna Codex No. 35, on Exod. 36 2; (IV) the printed Massorah on Isa. 50 11, and (V) the printed Massorah Finalis, letter ב, § 12. It will be seen that though they are severally designed to record the same phenomenon, the shortest of these Lists consists of four examples, whilst the longest records nineteen only. That they simply exhibit unfinished attempts to collect the unique words ending in בה with *Kametz* which are Raphe (בָּה), will be seen from ה, § 66 where there are nearly seventy such instances.

נ״ג = § 53*a*—*c*.

ה״. — *Words ending with* ***Cheth He*** *which respectively occur once only.* That is, with *He* Raphe preceded by *Cheth* with *Kametz*. These three Lists are: (I) from Orient. 2349, fol. 53*b*, on Gen. 43 21; (II) Harley 5710—11, Vol. I, fol. 124*b*, on Deut. 20 11, and (III) the printed Massorah Finalis, letter ח, § 3.

When it is borne in mind that there are upwards of ninety expressions which occur once only ending in חה with *Kametz*, and are Raphe חָה (*vide infra*, letter ה, § 66), it will be seen that even the longest List, consisting of twenty-seven examples, is simply an attempt to collect these instances.

List III (the printed Massorah) again affords a striking illustration of the oft-repeated fact that later Nakdanim frequently mistook the import of the Rubrics and not only added instances which are in conflict with their design, but furnished the unpointed expressions with wrong catchwords. Thus in three instances, viz. (1) פֻּחָה (Prov. 31 26), the catchwords are for פּוּחָה (Zech. 3 9), (2) פֻּרָה (Job 30 12) or פֻּרָה (Cant. 7 13), the catchwords are for פּוּרָה (Numb. 8 4) and (3) for קֻטָּה (Isa. 48 8) the catchwords are וּקְטָרָה (Ezek. 40 38), which are in conflict with the import of the Rubric, since its design is to record the expressions terminating in *He* Raphe (הָה). Moreover נְקֻלָה occurs twice (Deut. 1 22; 1 Chron. 13 2) and is, therefore, against the scope of this Massorah which tabulates unique forms. פְּלֻאָה (Neh. 10 25), which ends with *Aleph* in the received text and is, therefore, in conflict with the heading of this Rubric, may be based upon MSS. which exhibited פְּלֻאָה with *He*.

The Lists for words ending in *He* Raphe preceded by *Gimel* with *Kametz* (גָה), by *Daleth* with *Kametz* (דָה), by *He* with *Kametz* (הָה), by *Vav* with *Kametz* (וָה) and by *Zain* with *Kametz* (זָה), I have not as yet been able to find in the MSS., though unique forms of each of these letters occur, as will be seen from letter ה, § 66.

נ״ד = § 54.

ה״. — *[Words ending with* ***Teth He*** *which respectively occur once only.]* That is, with *He* Raphe preceded by *Teth* with *Kametz*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 46*a*, on Gen. 15 17, which I have printed, and (II) Orient. 2349, fol. 36*a*, on the same passage. The latter adds at the end בולה׳ ליח בוחי בקר׳. Like the preceding Lists this simply exhibits the first attempt to collect the instances of words ending in טָה, as is evident from the fact that it records eleven only whereas there are upwards of forty such words.

נ״ה = § 55*a*.

ה״. — *[Words ending with* ***Yod He*** *which respectively occur once only.]* This Rubric, which does not occur in the printed

Massorah, is from Orient. 2349, fol. 122*a*, on Numb. 25 22. As ten out of the fourteen examples which constitute this incipient List, terminate in הָ, it is evident that the design of the original compiler was to record those instances only in which the *He* is preceded by *Yod* with *Kametz*, in contradistinction to the alphabetical List of words ending in *He*, which are preceded by silent *Yod*, (*vide supra*, letter ה, § 41), and that a later Nakdan who disregarded this fact, added here the four instances with *Kametz* under the *He*. At the end of this Rubric is added כולה ליח כוי, which I have inadvertently omitted.

נ״ה = § 55*b*.

הָ. — *[Words ending in* ***Yod He*** *which respectively occur once only.]* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 94*b*, on Levit. 21 13. It will be seen that seven of the eleven examples, which constitute this fragmentary List, are with Kametzed *He* preceded by a silent *Yod* and a Segoled *Lamed* (לֵיהָ). There can, therefore, hardly be any doubt that the four instances of לָהָ without the *Yod* are a later addition.

נ״ו = § 56*a*.

הָ. — *[Words ending in* ***Caph He*** *which respectively occur once only.]* That is, with *He* Raphe preceded by *Caph* with *Kametz*. This incipient Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 42*b*, on Gen. 27 7. As the design of this Massorah evidently is to record words ending in *He* Raphe, וְדִרְכָּה, which I pointed וְדִרְכָּהּ (Job 28 23) should be וְדִרְכָּהּ (Josh. 14 9). On referring to ה, § 66, it will be seen that there are more than 110 such instances.

נ״ז = § 56*b*.

הָ. — *[Words ending in* ***Caph He*** *which respectively occur once only.]* This fragmentary List, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 126*b*, on Deut. 23 2. It will be seen that out of nine instances here recorded, five only end in *He* Raphe preceded by Kametzed *Caph*, one ends in כָא and three end in כָה, thus showing the incipient Lists begun by the first compilers have been added to irrespective of the original design

נ״ז = § 56*c*.

הָ. — *Twenty words respectively end in* ***He.*** That is, in these instances the silent *He* follows the Kametzed *Caph*, which is here the second person singular masculine, contrary to the normal form of this suffix which is simply *Caph* without the *He* (ךָ).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, twelve in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 48*a*, on Exod. 13 16, which I have printed; (II) Orient. 4445, fol. 48*b*, on Exod. 7 29; (III) the same MS., fol. 142*b*, on Numb. 22 33; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 7 27; (V) the same Codex on Ezek. 40 4; (VI) Arund. Orient. 16, fol. 35*b*, on 1 Sam. 1 26; (VII) the same MS., fol. 92*b*, on 1 Kings 18 10; (VIII) the same MS., fol. 152*a*, on Jerem. 7 27; (IX) the same MS., fol. 319*a*, on Ps. 139 5; (X) Add. 21,160, fol. 75*a*, on Exod. 7 29; (XI) the same MS., fol. 282*b*, on 2 Sam. 22 30; (XII) Halle Ochlah Ve-Ochlah I, § 74; (XIII) Paris Ochlah Ve-Ochlah, § 92; (XIV) the printed Massorah, on Exod. 7 29, and (XV) the printed Massorah Finalis, letter ה, § 21.

The List which I have printed (List I) is exceedingly interesting. It shows that a Rubric is not infrequently made up of two different forms of the same Massorah, the one consisting of longer catchwords which are designed to facilitate the identification of the passages, and the other of single words only, which is the earlier form and hence is more difficult to decipher, being as it were a mnemonic sign, and is explained by the first.

At the end of List XIII וְאַקְרִבֶכָּה (Gen. 27 7) is given as another instance under the separate heading וחד לבר מסורתא, whilst List XV states in the heading that there are twenty-one such instances (חד מן כ״א מלין דמתי כה) and includes this expression as a part of the Massorah itself, though it is excluded in all the other thirteen Lists. It is remarkable that though List III gives the same twenty instances, it is yet without any heading, fixing the number of these abnormal forms. Six of the Lists (II, III, X, XI, XIII, XV) have the expression וודאי or ודאי = *certainly, plainly* i. e. these words are plainly, or certainly so written. (*Vide supra*, letter א, § 115.)

נ״ז = § 57*a—c*.

הָ. — *[Words ending in* ***Lamed He*** *which respectively occur once only.]* That is, with *He* Raphe preceded by *Lamed* with *Kametz*. These Lists too, which are from Orient. 2349, fol. 35*a*, on Gen. 13 9, and fol. 47*a*, on Gen. 33 14, exhibit the first attempts on the part of the Massorites to collect the expressions which end with *He* Raphe preceded by a Kametzed *Lamed*. Accordingly וַתְּמָלָה (1 Sam. 1 23) is in conflict with the design of this Rubric.

נ״ז = § 57*d*.

הָ. — *Words which end in* ***He*** *preceded by* ***Lamed.*** Though this List, which is from the printed Massorah Finalis, letter ל, § 18, records thirty-one such instances, it is still simply a fragmentary catalogue of the words which end in לָה. A reference to letter ה, § 66 will show that there are about 220 such expressions.

This Rubric again shows that later Nakdanim have not only added instances to it which are contrary to its import, but furnished the unpointed expressions with catchwords which are in direct conflict with the Massorah. Thus for instance עָמְלָה (Prov. 16 26) is given twice as the eighth and fifteenth instance. The latter is probably a mistake for נָמְלָה (Prov. 6 6) with the wrong catchword attached to it. קָלָה (Job 7 9) the thirteenth instance, which is given as unique, occurs no fewer than nine times and is manifestly קָלָה (Dan. 4 32) furnished with the wrong catchwords. The same is the case with חָלָה (Isa. 66 8) the fourteenth instance, which as the Massorah itself states, occurs three times (*vide infra*, letter ח, § 63) and which is a mistake for חָלָה (2 Chron. 33 12) or חָלָה (Numb. 15 20), furnished with the wrong catchwords. אֻמְלָלָה (No. 28), which is here recorded as unique (1 Sam. 2 5) occurs twice (also Joel 1 12).

נ״ח = § 58.

הָ. — *[Words ending in* ***Mem He*** *which respectively occur once only.]* That is, with *He* Raphe preceded by *Mem* with *Kametz*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Cambridge Add. 1174, on Exod. 1 10, which I have printed; (II) Orient. 2348, fol. 68*a*, on the same passage, and (III) Orient. 2349, fol. 58*a*, also on the same passage.

Of the thirteen instances which constitute this Rubric, eleven are with *Kametz* under the *Mem*. There can, therefore, be no doubt that the design of this Massorah is to record those instances only which end with מָה and that the two instances with מָה are a later addition. Indeed Lists II and III omit נִדְמָה (Hosea 10 7) though they have דּוֹמָה (Cant. 2 9), which, however, may be דּוֹמָה (Micah 2 3). Like all the other Lists of this kind this simply exhibits the first attempt at collecting these unique expressions, as is attested by the fact that there are altogether more than 150 words ending in מָה which respectively occur once only. (*Vide supra*, letter ה, § 66.)

נ״ט = § 59*a*.

הָ. — *Words ending in* ***He*** *preceded by* ***Nun*** *with Kametz and Dagesh* (נָּה) *are singular throughout the Scriptures;* and *those preceded by Kametzed* ***Nun*** *without Dagesh* (נָה) *are plural except in three instances.*

Of this Rubric, which is one of the oldest parts of the Massorah, and constitutes a section in Ben-Asher's Treatise, I collated six Lists: (I) Orient. 2349, fol. 30*b*, on Gen. 2 21, which I have printed; (II) Ben-Asher's Treatise § 15, p. 989, in my *Introduction to the Hebrew Bible;* (III) the same Treatise given in letter ב, § 246, p. 658; (IV) the same in my Massorah, Vol. III, p. 298, § 19; (V) the same in Vol. III, p. 323, § 28, and (VI) the same in Baer and Strack's edition p. 43, § 55.

נ״ט = § 59*b*.

הָ. — *Eight words ending in* ***He*** *preceded by* ***Nun*** *with Dagesh* (נָּה) *respectively occur once only.* Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Add. 21,160, fol. 144*a*, on Levit. 6 14, which I have printed; (II) Add. 15,451, fol. 6*a*, on Gen. 6 16; (III) Halle Ochlah Ve-Ochlah II, § 277; (IV) Paris Ochlah Ve-Ochlah § 369; (V) the printed Massorah on Gen. 6 16, and (VI) the same on Levit. 6 14.

According to Heidenheim in שם שכל and מסורת on Gen. 6 16, the design of this Massorah is to safeguard these eight expressions

which are ambiguous, against being taken as plurals. Hence the *Nun* is with Dagesh and they are defective of *Yod*. Accordingly Micah 7 10 ought to be תִּרְאֶנָּה, which is exhibited in Harley 5710—11; Add. 15,451 second hand; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494.

נ״מ = § 59c.

ה׳. — *Words ending in* **He** *preceded by Dagesh* **Nun** *with Kametz, which respectively occur once.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 32*a*, on Gen. 6 16. It will be seen that these eleven instances are restricted to those which begin with *Tav* and hence exhibit an attempt at an alphabetical List of words which end with נָּה. That these are simply a fragment is evident from the fact that there are twenty-six words beginning with ת and ending in נָּה and that without Dagesh in the *Nun* (נָה) there are about sixteen more, as will be seen from ה׳, § 66.

נ״מ = § 59d.

ה׳. — *Words ending in* **He** *preceded by Kametzed* **Nun**, *which respectively occur once only.* This Rubric, which records nineteen words, is from the printed Massorah Finalis, letter ם, § 5. It is simply a fragment of the unique expressions ending in the suffix נָה with and without Dagesh, as will be seen from ה׳, § 66. A similar fragment, which catalogues thirteen only, is given in the ancient Codex Orient. 4445, fol. 90*a*, on Levit. 6 14.

ס׳ = § 60.

ה׳. — *Words ending in silent* **He** *preceded by Kametzed* **Ayin**, *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 47*a*, on Gen. 33 12. As there are more than 110 expressions ending in *He* Raphe preceded by *Kametzed Ayin* (*vide infra*, letter ה׳, § 66), it is evident that these eleven instances simply exhibit a fragmentary attempt to collect these unique forms. וְאֶלְעָזָרָה, the last instance, is contrary to the import of this Rubric and is manifestly the addition of a later Nakdan. The List recording the unique words ending in קָה I have not as yet been able to find, though there are about thirty, as will be seen from ה׳, § 66.

ס״א = § 61.

ה׳. — *Words ending in silent* **He** *preceded by Kametzed* **Pe**, *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 409*a* on Dan. 2 15. There are altogether over eighty expressions ending in silent *He* preceded by *Pe* with *Kametz* (פָה) as will be seen from ה׳, § 66. It is, therefore, evident that these eight forms simply exhibit a first attempt to collect these unique words.

ס״ב = § 62.

ה׳. — *Words ending in silent* **He** *preceded by Kametzed* **Tsadi**, *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 119*b*, on Numb. 31 36. This List of eight such words, like its predecessors, is simply an incipient fragment, since there are over fifty such unique forms. (*Vide infra*, letter ה׳, § 66.)

ס״ג = § 63*a—d*.

ה׳. — *Words ending in silent* **He** *preceded by Kametzed* **Coph**, *which respectively occur once only.* These fragmentary Lists are from Orient. 2349, fol. 137*a*, on Deut. 25 9; Harley 5710—11, Vol. I, fol. 108*b*, on Numb. 33 28 and Orient. 1471, fol. 204*a*, on 1 Kings 19 20. The seventh instance, viz. צְדָקָה (Isa. 62 1) in § 63*a*, is contrary to the scope of this Massorah, which is to record the unique instances of silent *He* preceded by Kametzed *Coph* (קָה). For this reason צְדָקָה, the seventh instance in § 63*b*, which I have pointed צְדָקָה and given the reference to Isa. 62 1, should be צְדָקָה Jerem. 3 11.

ס״ג = § 63*e*.

ה׳. — *Words ending in silent* **He** *preceded by* **Coph**, *which respectively occur once only.* This Rubric is from the printed Massorah Finalis, letter ק, § 2. It will be seen that this List records twenty-one instances, or two less than § 63*a*. Both, however, are fragmentary, since there are altogether about sixty-five such unique forms. (*Vide infra*, letter ה׳, § 66.)

ס״ד = § 64*a*.

ה׳. — *Words ending in silent* **He** *preceded by Kametzed* **Resh**, *which respectively occur once only.* This Rubric is from Orient. 2349, fol. 60*b*, on Exod. 6 3. As its design is to record the unique instances of words ending in silent *He* preceded by Kametzed *Resh*, two of the eleven expressions, viz. וָאֵרָא (Exod. 6 3), which ends in *Aleph* and וְעָשָׂרָה (Isa. 34 9), which is with Dagesh in the *He*, are manifestly out of place.

ס״ד = § 64*b*.

ה׳. — *Words ending in Dagesh* **He** *preceded by* **Resh** *with Kametz, which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 89*a*, on Levit. 13 20. As there are about forty-four such instances (*vide infra*, letter ה׳, § 66), it is manifest that this List is simply a fragment.

ס״ד = § 64*c*.

ה׳. — *Words ending in silent* **He** *preceded by* **Resh** *with Kametz, which respectively occur once only.* This List, which is from the printed Massorah Finalis, letter ר, § 3, is a further development of § 64*a*. Though it records nearly three times as many examples it is fragmentary, since there are about 271 unique words ending in *He* Raphe preceded by *Resh* with Kametz. (*Vide infra*, letter ה׳, § 66.) With the solitary exception of לְשַׁחֲרָה (Ezek. 39 14), which is with Dagesh, all the other twenty-seven words end in *He* Raphe, which clearly shows the design of this Rubric. There can, therefore, be no doubt that this expression is the addition of a Nakdan who mistook the import of this Massorah. To the same Nakdan is probably due the insertion of נְגָרָה in this List as unique, since it occurs twice (Ps. 77 3; Lament. 3 49).

ס״ה = § 65*a—b*.

ה׳. — *Words ending in silent* **He** *preceded by* **Tav**, *which respectively occur once only.* These two incipient Lists, which do not occur in the printed Massorah, are from Orient. 2349, fol. 45*b*, on Gen. 31 27 and the same MS., fol. 69*a*, on Exod. 19 23. It is remarkable that though there are about 215 words which respectively occur once only, ending in *He* Raphe and being preceded by *Tav* with Kametz (תָה), as will be seen from letter ה׳, § 66, yet in the first of these two fragments consisting of eight expressions, there are two ending in *Aleph* and in the second, consisting of twelve instances, there are two with Dagesh in the *He* (ה) and one with Kametz (ה). This is due to the carelessness of a later Nakdan who ignored the import of these Lists. Of the unique expressions which end in *He* Raphe preceded by *Shin* with Kametz (שָה) and of which there are about eighty (*vide infra*, letter ה׳, § 66), I have not been able to find any List.

ס״ו = § 66.

ה׳. — *An alphabetical List of words ending in* **He**, *which respectively occur once only.* This List I have compiled myself. Its importance will be appreciated by Massoretic students when it is stated that most of the preceding Rubrics, which consist of single unique expressions without vowel-points and without catchwords, I could not possibly have identified without this compilation. Even with its aid the difficulties are not quite overcome; since the same unpointed letters are capable of different graphic signs and may stand for several unique forms in the absence of catchwords in the MS. Massorahs. The mistakes which I have detected since the publication of this List, I have pointed out in the Additions at the end of Volume I, p. 753, § 66*a—c*.

When it is borne in mind that this List alone contains over 4000 unique words ending in *He* which I had to find out, the student will readily understand how this comparatively small number escaped my detection. I have no doubt that there are still mistakes, which I have been unable to detect and shall be grateful if they are pointed out.

ס״ז = § 67.

הָא *lo! occurs three times.* The only other instance in which this biliteral interjection occurs it is הָא with *Kametz* (Dan. 3 25).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 32*b*, on Gen. **47** 28, which I have printed; (II) the same MS., Vol. II, fol. 79*b*, on Ezek. **16** 43; (III) Orient. 4445, fol. 38*b*, on Gen. **47** 28; (IV) St. Petersburg Codex of A. D. 916, on Ezek. **16** 43; (V) Arund. Orient. 16, fol. 365*b*, on Dan. **2** 43; (VI) Orient. 2349, fol. 56*a*, on Gen. **47** 23, which alone has the mnemonic sign; (VII) Halle Ochlah Ve-Ochlah II, § 284; (VIII) the printed Massorah on Gen. **47** 23; (IX) the same on Ezek. **16** 43, and (X) the same on Dan. **2** 43. As these three instances respectively occur in the Law, the Prophets and Hagiographa, several of the headings and the end of the Rubric add אגך.

ס״ח = § 68.

וַיֶּהְבְּלוּ *and they became vain, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 111*a*, on 2 Kings **17** 15.

ס״ט = § 69.

הֶבֶל הֲבָלִים *vanity of vanities, is three times thus combined.* This Rubric I have found in the printed Massorah only, on Eccl. **1** 2. As all the three instances are restricted to the same book, the heading ought more properly to be ג׳ ובסמ׳.

ע׳ = § 70.

וְהֶבֶל *and vain* or *and Abel, occurs three times in the Scriptures.* That is, this quadriliteral so pointed. It will be seen that though in the first instance it is a proper name with the prefix *Vav* and in the other two instances it is a noun or adjective with the prefix *Vav*, yet the Massorah, which has regard to the identity of the spelling only, irrespective of the difference in the meaning, groups the three instances together under the same Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 23*b*, on Isa. **49** 4, which I have printed; (II) the same MS., Vol. II, fol. 258*a*, on Prov. **31** 30; (III) Arund. Orient. 16, fol. 140*a*, on Isa. **49** 4; (IV) the same MS., fol. 348*b*, on Prov. **31** 30; (V) Add. 15,250, fol. 233*a*, on Isa. **49** 4; (VI) the printed Massorah on Gen. **4** 4, and (VII) the same on Isa. **49** 4. Of the seven Lists two only indicate that there is any difference in the sense of this quadriliteral, viz. List VI, which heads it ג׳ בלישני׳ and List IV, which adds at the end קרמ׳ שום אנש. As one of the instances occurs in the Law, one in the Prophets and one in the Hagiographa, Lists I, VI and VII add אגך.

ע״א = § 71.

הַבְלֵי־שָׁוְא *lying vanities, is twice thus combined in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 113*b*, on Jonah **2** 9, which I have printed, and (II) Arund. Orient. 16, fol. 290*b*, on Ps. **31** 7.

ע״ב = § 72.

בְּהַבְלִי *with vanities of, occurs twice.* The design of this Massorah is to safeguard this reading in Jerem. **8** 19, where it normally ought to be וּבְהַבְלֵי with the prefix *Vav* as it is exhibited in the Septuagint. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 246*b*, on Jerem. **14** 22. As the two instances occur in the same book, the heading ought more properly to be ב׳ ובסמ׳.

ע״ג = § 73.

בְּהַבְלֵיהֶם *with their vanities, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 91*a*, on 1 Kings **16** 13, which I have printed; (II) the same MS. fol. 91*b*, on 1 Kings **16** 26; (III) Add. 15,251, fol. 195*b*, on 1 Kings **16** 13; (IV) Vienna Codex No. 35, on the same passage; (V) the printed Massorah on Deut. **32** 21, and (VI) the same on 1 Kings **16** 13.

ע״ד = § 74.

הָגָה *occurs three times Raphe.* For this Rubric see below, letter י, § 74.

ע״ה = § 75.

הָגֹה *to mourn, to take away, occurs three times, twice it is written with Vav and once with He.* As this infinitive absolute, which occurs three times, is differently spelt, the Massorah safeguards the variation in its orthography. For the changes in the spelling of the infinitive of verbs *Lamed He*, see letter ה, § 48.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 345*b*, on Prov. **25** 4, which I have printed; (II) the same MS., fol. 144*a*, on Isa. **59** 11, and (III) the printed Massorah on the same passage.

ע״ו = § 76.

הִגָּיוֹן *Higgaion, occurs twice and is plene.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 176*a*, on Ps. **9** 17, which I have printed, and (II) the printed Massorah on the same passage. As the two instances are restricted to the Psalter the heading ought more properly to be ב׳ ומל׳ ובסמ׳.

ע״ז = § 77.

הַהַגְרִיאִים *the Hagarites, occurs three times, twice plene and once defective.* As the plural of הַגְרִי *Hagri*, which occurs altogether four times, is not only spelt without the *Aleph* (comp. הָעֲרִים Ps. **83** 7), but in three instances where it is with *Aleph*, it is without *Yod* after the *Resh* the first time (1 Chron. **5** 10) and with it the second and third times within a few verses of each other, the Massorah safeguards this variation in the spelling.

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 133*a*, on 1 Chron. **5** 10, which I have printed; (II) Arund. Orient. 16, fol. 240*b*, on the same passage; (III) Add. 15,251, fol. 316*a*, also on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 56. As the three instances with *Aleph* occur in the same section, the heading ought more properly to be ג׳ ובענ׳.

ע״ח = § 78.

הֲדָפוֹ *he thrust*, or *overthrew him, occurs twice.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 122*a*, on Numb. **35** 22, which I have printed; (II) Add. 15,250, fol. 95*b*; (III) Add. 15,251, fol. 103*b*; (IV) Add. 21,160, fol. 251*a*, and (V) the printed Massorah, all on the same passage.

ע״ט = § 79.

הֲדוֹרָם *Hadoram, occurs four times, three times plene and once defective.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 34*a*, on Gen. **10** 27, which I have printed; (II) Orient. 2348, fol. 44*a*, on the same passage; (III) Add. 15,250, fol. 402*a*, on 1 Chron. **1** 21, and (IV) the printed Massorah Finalis, letter ה, § 58.

These four Lists exhibit two recensions of this Massorah. According to one recension, which is exhibited in Lists I, II and IV, this form of the proper name beginning with *He* occurs four times only, and hence the Rubric is designed to militate against reading הֲדוֹרָם in 1 Kings **12** 18. The second recension, which is exhibited in List III, emphatically states in the heading that it occurs five times, three times plene and twice defective, and gives 1 Kings **12** 18, as the fourth instance and the parallel passage in 2 Chron. **10** 18 as the fifth.[1]

[1] הֲדוֹרָם ה׳ ג׳ מלא׳ וב׳ חסר׳ וסימנהון את הדורם ואת אחל, ואת הדורם ואת אחל ואת, וישלח את הדורם בנו דדברי הימים, וישלח המלך רחבעם, והברו דדברי הימים.

ס׳ = § 80.

וְהַדְרַת *and thy majesty, occurs twice.* That is, with *Sheva* under the *Resh*, in contradistinction to the instance which immediately precedes it and which is with *Segol*, being in pause (Ps. **45** 4 with 5). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 295*a*, on Ps. **45** 5, which I have printed, and (II) Vienna Codex No. 35, on Ps. **90** 16.

פ״א = § 81.

הַדְרַת *her glory, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 268*a*, on Lament. **1** 6.

ס"ב = § 82.

הוּא *is four times misleading in the Pentateuch.* That is, in these four instances the pronoun third person singular masculine (הוּא) is abnormally combined with a feminine noun in the text, for which the *Sevir* substitutes the normal feminine pronoun הִיא, in accordance with the usual construction. (*Vide infra*, letter ה, § 87.)

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 74*b*, on Exod. **29** 28, which I have printed; (II) Orient. 4445, fol. 72*a*, on the same passage; (III) the same MS., fol. 111*b*, on Levit. **25** 34; (IV) Harley 5710—11, Vol. I, fol. 54*b*, on Exod. **29** 28; (V) Add. 21,160, fol. 114*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 225, and (VII) the printed Massorah on Exod. **29** 28.

With the exception of the printed Massorah (List VII) all the MS. Lists coincide in stating both in their respective headings and in enumerating the identical four instances only. There can, therefore, hardly be any doubt that the addition of Levit. **18** 23 in Jacob b. Chayim's List, is due to a later Nakdan who also altered the ד in the heading into ה. The headings, however, of the several Lists are an important contribution to the terminology of the class of various readings called technically *Sevirin*, inasmuch as they indicate the value which the different Schools of textual redactors attached to them. Whilst List V, which is from the Model Codex Add. 21,160, heads this Rubric הוא דסבירין היא ד', Lists I—IV and VI head it הוא ד' דמסתין and List VII heads it הוא ה' דמסתין דסבירין היא, thus combining the opinions of the two Schools (*vide supra*, letter א, §§ 729, 742 and my *Introduction to the Hebrew Bible*, pp. 187 770 &c).

ס"ג = § 83.

הוּא הִיא. *In three instances the textual reading is the pronoun third person singular masculine* (הוּא), *for which the official marginal reading is the feminine* (הִיא). That is, apart from the Pentateuch where the feminine form is always with *Vav* (הִוא) except in eleven instances. (*Vide infra*, letter ה, § 113.)

In five instances the reverse is the case, the textual reading is the feminine (הִיא) *and the official marginal reading is the masculine* (הוּא).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 14*b*, on Isa. **30** 33, which I have printed; (II) Arund. Orient. 16, fol. 256*b*, on 1 Chron. **29** 16; (III) the same MS., fol. 302*a*, on Ps. **73** 16; (IV) the same MS., fol. 381*b*, on Job **31** 11; (V) Halle Ochlah Ve-Ochlah I, § 133; (VI) the printed Massorah on Ps. **73** 16, and (VII) the printed Massorah Finalis, letter ה, § 81.

ס"ד = § 84.

הוּא הוּא. *Two verses which are misleading, wherein* הוא *occurs twice.* That is, in both these verses the *Sevir* substitutes the feminine הִיא הִיא for the textual masculine reading הוּא הוּא. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 207*b*, on Amos **7** 13, which I have printed, and (II) Paris Ochlah Ve-Ochlah, § 342. Here again the expressions דמסתין and דסבירין express the two different opinions held by the several Schools of textual redactors with regard to this class of various readings. In List I the heading describes it דמסתין, whilst List II has דסבר' הִיא הִיא. (*Vide supra*, letter א, §§ 729, 742).

ס"ה = § 85*a—b*.

הוּא הוּא. *Five*, or *four verses, in which respectively* הוא *occurs twice.* List 85*a*, is from the printed Massorah Finalis, letter ה, § 63 and § 85*b*, is from Add. 15,451, fol. 31*a*, on Gen. **42** 6. It will be seen that these two recensions have three instances only in common (Gen. **29** 12; Amos **7** 13; Habak. **2** 19), that List I has two, which are not in List II (Hosea **13** 15; Prov. **24** 12) and that List II has one (Gen. **42** 6), which is not given in List I.

Though these two Lists are manifestly designed to record the same phenomenon, I cannot divine their import, since there are no fewer than twenty-five verses in the Pentateuch alone, in which this pronoun occurs twice. (Comp. Gen. **2** 14; **48** 19; Exod. **4** 14, 16; **12** 42; **29** 18; Levit. **8** 21; **11** 4, 5, 7; **13** 15, 30, 39, 40, 41, 44; **14** 13; Numb. **35** 19; Deut. **1** 38; **14** 8; **24** 15; **28** 44; **31** 8; **32** 6, 47.) As two of the five or four instances given in both Lists constitute Rubric 84, which describes them as *Sevirin*, it may be that the Rubric before us exhibits a larger catalogue of the same class.

ס"ו = § 86.

הוּא *he, the same*, or *this is, is five times used in connection with the righteous .... and conversely five times in conjunction with the wicked.* That is, by way of emphasis, or explanation. This Rubric, which does not occur in the printed Massorah, and which has its origin in the Hagada, is from Halle Ochlah Ve-Ochlah I, § 132 margin.

ס"ז = § 87.

הוּא, הוּא. *A sign.* Six feminine nouns, which are normally combined with the feminine pronoun (הִיא) are respectively in one instance combined with the masculine pronoun (הוּא). It will be seen that four of the six instances constitute Rubric ה, § 82, and are there the subject of *Sevirin*. It is, therefore, probable that the remaining two also belong to this class.

Of this Rubric I collated two Lists: (I) the printed Massorah on Exod. **29** 28, which I have printed, and (II) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*b*.

ס"ח = § 88.

הוּא, הִוא. As this triliteral pronoun, which without and with the prefix *Vav*, occurs fifteen times in the Section comprising Levit. **13** 1—24, is in six instances pointed הוּא, being the masculine (**13** 3, 11, 13, 15, 15, 17) and in nine הִוא, being the feminine (**13** 4, 6, 8, 10, 11, 20, 21, 22, 23) and, moreover, as each of these forms prevails in certain portions of the Section, the Massorah in order to more effectually safeguard them against being interchanged, divides the Section into four parts and indicates the prevalence of the respective forms in each subdivision.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 89*a*, on Levit. **13** 3, which I have printed, and (II) Orient. 2348, fol. 99*a*, on the same passage.

ס"ט = § 89.

סימן הוּא, הִוא. *A sign.* To indicate where this triliteral pronoun is feminine and where masculine in Leviticus.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, two in MSS. and two printed: (I) Add. 15,451, fol. 69*b*, on Levit. **2** 6, which I have printed; (II) Orient. 4445, fol. 97*b*, on Levit. **13** 11; (III) the printed Massorah on Levit. **2** 6, and (IV) the printed Massorah Finalis, letter ה, § 82.

The protection, which the preceding Rubric accords to one Section of Leviticus with regard to this pronoun, this Massorah extends to the whole book. The pronoun הוא occurs altogether 134 times in Leviticus. In 55 instances it is feminine and is pointed הִוא and in 79 it is masculine and is pointed הוּא. As each of these forms is of more frequent occurrence in certain portions of the book, the Massorah, in accordance with its usual method, divides it into seven parts, so as in every case to safeguard the minority.

(A) The first portion embraces Levit. **1** 1—**13** 3. In this part הוא occurs altogether forty-three times. In twenty-nine instances it is masculine and is therefore pointed הוּא (**1** 13, 17; **3** 1, 7; **4** 21, 24; **5** 9, 19, 24; **7** 1, 5, 6; **8** 21, 21, 28; **10** 3; **11** 4, 4, 5, 5, 7, 7, 12, 20, 23, 37, 38, 41; **13** 3) and in fourteen only, is it feminine and is pointed הִוא. Hence the Massorah here safeguards the minority. צו את אהרן Levit. **6** 2 is here omitted, but as it is given in the other Lists it is evident that the omission is due to the carelessness of the Scribe. It is remarkable that Lists III and IV also give Levit. **11** 39 as one of the instances in which it is written הוּא, whereas we are distinctly told that it is one of the eleven written with *Yod* in the Pentateuch. (*Vide infra*, letter ה, § 113.) The heading of List IV (סימן היא והוא דחדרת כהנים מן ריש ויקרא עד ואם כדרת הוא בסמיו היא) makes the import of this part of the Rubric much clearer, inasmuch as it emphatically excepts the fifteen or rather the fourteen passages in which it is הִוא in this part of Leviticus.

(B) The second member of the chain embraces Levit. **12** 1—**13** 3, which is identical with the first (A). Accordingly the heading here ought either to be ומן ריש ספר' עד ואם כדרת הוא בסמיו הִוא, since it is properly the heading to A or ומן ראשו דסים is a mistake for מן ראש פרשת, as List II has it, which exhibits the oldest form of this Massorah. Hence this link of the chain embraces Levit. **12** 1—**13** 3 where הוא occurs once (**13** 3) and הִוא not at all. This fully coincides with the heading.

(C) Levit. 13 4—11*a*. In this member the reverse is the case, הוּא occurs four times (13 4, 6, 8, 11*a*) and הוּא not all. Hence the statement in the heading.

(D) Levit. 13 11*b*—17. In this link again הוּא occurs five times (13 11*b*, 13, 15, 15, 17) and הוּא not at all. Hence its separation from the rest of the Section.

(E) Levit. 13 18—28. In this portion again הוּא occurs eight times (13 20, 22, 23, 25, 25, 27, 28, 28) and הוּא not all which is the reason for its being made into a separate link.

(F) Levit. 13 29—41. In this portion again הוּא entirely occupies the field. It occurs ten times (13 30, 30, 36, 37, 39, 39, 40, 40, 41, 41) and הוּא not at all. Hence its title to being a separate link.

(G) Levit. 13 42—27 34. The heading here emphatically states that with the exception of five instances, the pronoun throughout this portion is הוּא. But this statement, though also made in List III, is manifestly a mistake. This triliteral pronoun occurs altogether sixty-five times in the section before us. In thirty-five instances it is הוּא (13 44, 44, 46, 49, 51, 55; 14 13, 13, 21, 44; 15 2, 23; 17 11, 14; 18 23; 19 7; 20 17; 21 7, 8; 22 7, 11; 23 27, 28, 32; 24 9; 25 16, 34, 41, 54; 27 8, 10, 26, 28, 30, 33) and in no fewer than thirty instances is it הִוא (13 42, 52, 55, 57; 14 44; 15 3, 23, 25; 17 11, 14; 18 7, 8, 11, 12, 13, 14, 15, 16, 17, 22; 20 14, 21; 22 12; 23 3, 36; 25 10, 11, 12, 33; 27 4). List IV obviates the difficulty by dividing this link into three members with separate headings as follows:

(1) Levit. 13 42—17 10 where it states it is always הוּא except seven times, viz. 13 42, 52, 55; 15 3, 23, 25; 16 31.[1] Accordingly the other twelve instances in this section are הוּא (13 44, 44, 46, 49, 51, 55; 14 13, 13, 21, 44; 15 2, 23). It will be seen that as תִּרְצָה occurs twice in this section in combination with הִוא (13 42, 57) one is here omitted, whilst שבת שבתון 16 31 where it is הִוא with *Yod*, is given to make up the seven, which must be a mistake.

(2) וכל עריית הוא = Levit. 18 6—23. In this Section where this triliteral occurs ten times, it is uniformly הִוא (18 7, 8, 11, 12, 13, 14, 15, 16, 17, 22).

(3) Levit. 18 23—27 34. In this section where this triliteral occurs altogether thirty-one times it is הוּא in twenty-one instances (18 23; 19 7; 20 17; 21 7, 8; 22 7, 11; 23 27, 28, 32; 24 9; 25 16, 34, 41, 54; 27 8, 10, 26, 28, 30, 33) and הִוא in ten only. Hence the Massorah here safeguards the minority. The statement that the exception consists of fifteen instances instead of ten and the addition of five more (Levit. 19 20; 20 17, 18; 21 9; 23 30), are due to a later Nakdan who mistook the import of this Massorah, since two (וְהִיא 20 17; הִיא 21 9) are written with *Yod* and belong to ה, § 113; two are with the prefix *Vav* (וְהוּא 19 20; 20 18) and one is with the prefix *He* (הַהִוא 23 30), which occurs three times more in this Section (19 8; 20 6; 22 3).

From the above analysis it is evident that the heading ומן וכי יהיה סד סוף ס׳ספרא in List I, which I have printed, is a clerical error and must be corrected into ומן וכי יהיה עד סוף דפרשתא and that בר מן די היא פרחה, ממארת, ממארתי, ישבת, שבת שבתון קדמא ought to be ב״ם פחתת ממארת, מחתת, מפארת חני, פחתת, פרחה, in accordance with the oldest form of this Massorah, which is exhibited in List II, since this part of the Rubric does not refer to all the instances of הוּא and הִוא up to the end of Leviticus, but simply to end of the Pericope.

1 ומן וכי סיה בקרחת עד כי נפש הבשר בדם כלהון הוא במ״ו חיא ויהסניהון פרחת היא, פחתת היא, צרעת ממארת היא, ממאתו היא, אשר היא ישבת עליו, ואשה כי יזוב זוב דמה, שבת שבתון היא קדמי דסיפר.

צ׳ = § 90.

הוּא אֱלֹהִים *he is God, occurs five times.* The pronoun הוּא is seventeen times followed by this divine name. In thirteen instances it is with the prefix *He* (הוּא הָאֱלֹהִים Deut. 4 39; 7 9; 2 Sam. 7 28; 1 Kings 8 60; 18 24, 39, 39; 2 Kings 19 15; Isa. 37 16; 45 18; Ezra 1 3; 1 Chron. 17 26; 2 Chron. 33 13) and in four only is it without the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 137*b*, on Josh. 2 11, which I have printed; (II) the same MS., Vol. II, fol. 204*b*, on Ps. 100 3; (III) Arund. Orient. 16, fol. 2*a*, on Josh. 2 11; (IV) the same MS., fol. 153*b*, on Jerem. 10 10; (V) Add. 15,451, fol. 146*a*, on Josh. 2 11; (VI) Halle Ochlah Ve-Ochlah I, § 153; (VII) the printed Massorah on Josh. 2 11; (VIII) the same on Jerem. 10 10; and (IX) the same on Ps. 100 3. List VIII heads this Rubric ה׳ בגביאים and apparently enumerates five instances. But this only affords another striking illustration of the oft-repeated statement that later Nakdanim frequently misunderstood the import of the Massorah. Having wrongly divided the catchwords for Josh. 2 11, into two separate instances, the Nakdan forthwith altered the ד in the heading into ה, to agree with the supposed five. Whether the addition of בגביאים in the heading is due to the same Nakdan or to Jacob b. Chayim, it is difficult to say. But it is remarkable that the latter should have allowed it to pass, since two of the instances are in the Hagiographa (Ps. 100 3; 2 Chron 20 6) and since the corrupt List is in glaring contradiction to the other two Lists (VII and IX) printed by Jacob b. Chayim himself, which are quite correct.

צ״א = § 91.

הוּא וְכָל־עַמּוֹ *he and all his people.* For this Rubric see letter ב, § 266, Vol. II, p. 42.

צ״ב = § 92.

הוּא הַנִּלְחָם לָכֶם *he that fighteth for you, occurs three times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 113*b*, on Deut. 3 22, which I have printed; (II) Arund. Orient. 16, fol. 16*b*, on Josh. 23 3; (III) Add. 15,250, fol. 130*a*, on the same passage, and (IV) Add. 15,451, fol. 161*a*, also on the same passage.

צ״ג = § 93.

וְהוּא *and he, begins a verse thirty-three times in the Scriptures.* By fixing the number at thirty-three, the design of the Massorah is to militate against the reading הוּא in Zech. 6 13, which was preserved in the less dominant Schools of textual redactors and which is still exhibited in St. Petersburg Codex of A. D. 916; Add. 21,161 second hand &c.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 123*a*, on Zech. 6 13, which I have printed; (II) Add. 15,451, fol. 84*a*, on Levit. 21 13; (III) Add. 21,160, fol. 171*a*, on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 61. That the instances in which this pronoun with the prefix *Vav* begins a verse in the respective books of the Bible, were at first collected and recorded in separate Rubrics and that they were afterwards grouped together in one catalogue, is attested by the ancient Codex Orient. 4445, fol. 107*a*, where the three passages in the Pentateuch alone in which it begins the verse, are given on Levit. 21 13 with the following heading והוא ג׳ ראש פסוק בתורה.

צ״ד = § 94.

וְהוּא *and he. Three verses have respectively seven words of which three are on each side and this pronoun with the prefix Vav is in the middle .... one of these verses is in the Law, one in the Prophets and one in the Hagiographa.*

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 14*b*, on Isa. 32 8, which I have printed; (II) Arund. Orient. 16, fol. 330*b*, on Job 28 23; (III) Add. 15,251, fol. 227*a*, on Isa. 32 8; (IV) Add. 15,451, fol. 36*b*, on Gen. 49 20; (V) Add. 21,160, fol. 61*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah I, § 150 margin; (VII) the printed Massorah on Gen. 49 20, and (VIII) the same on Isa. 32 8.

צ״ה = § 95.

וְהוּא *and he. Eleven words respectively occur once only preceded by this pronoun with the prefix Vav.* The design of this Massorah is to record not only the words which are unique in their combination with וְהוּא, but which occur again preceded by this pronoun without the prefix *Vav* (הוּא). This is attested by the fact that there are altogether upwards of 120 words which occur once only preceded by והוא, and that at least 110 are excluded from this Rubric because they do not occur again in combination with הוּא. As a proof of this I adduce those only which begin with *Aleph* וְהוּא אֲרַמִּי 1 Sam. 16 12; וְהוּא אֶרֶץ 1 Kings 20 40; וְהוּא אֱלֹהֶיךָ Deut. 10 21; וְהוּא אָמַר Jerem. 40 1; וְהוּא אִשָּׁה Levit. 21 13; וְהוּא אֶת Ezek. 18 11.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, one in MS. and two printed: (I) Paris Ochlah Ve-Ochlah § 264, which I have printed; (II) Orient. 4445, fol. 33*a*, on Gen. 42 38, and (III) the printed Massorah Finalis, letter ה, § 65. The latter is headed יא והוא ולית להון זוגא וכל קרייא הוא, which explicitly states the design of this Massorah. Accordingly the following instances, which belong to

this Rubric, are omitted: (1) וְהוּא אַחֲרָיו Gen. 18 10 comp. with הוּא אַחֲרָיו Judg. 6 35; (2) וְהוּא מָמָא Levit. 5 2 with הוּא מָמָא Levit. 13 44, 44; (3) וְהוּא כְּסִיל Prov. 19 1 with הוּא כְּסִיל Prov. 10 18; 28 26; (4) וְהוּא עֹבֵר 2 Kings 6 30 with הוּא עֹבֵר Deut. 31 3; 2 Kings 4 19; (5) וְהוּא עָוֹן Job 31 11 with הוּא עָוֹן Job 31 26; (6) וְהוּא פָקִיד Jerem. 20 1 with הוּא פָקִיד 2 Kings 25 19; (7) וְהוּא שָׁאוּל 2 Kings 6 5 with הוּא שָׁאוּל 1 Sam. 1 28; whilst the following three, which are included in this Rubric, do not belong to.it: וְהוּא יָתֵן Gen 49 20; וְהוּא הוֹלֵךְ 2 Sam. 15 30 and וְהוּא עֹלֶה 2 Kings 2 23, since they do not occur in combination with יהוּא. List II, which gives nine instances only, rightly omits וְהוּא עֹלֶה, but it also omits וְהוּא נַעֲשָׂה Ps. 37 5. It has, however, no heading and does not fix the number of these unique combinations. From the above analysis it is evident that the heading in Lists I and III, fixing the number at eleven, is wrong. It is the addition of a later Nakdan, who made it correspond to the number of instances therein enumerated.

צ״ו = § 96.

וְהוּא, הוּא. *Eight verses in which this pronoun respectively occurs twice, the first time with the prefix Vav and the second without it.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 270*b*, on 2 Chron. 22 9, which I have printed; (II) the same MS., fol. 94*b*, on 1 Kings 20 12; (III) the same MS., fol. 201*b*, on Hosea 8 6; (IV) Add. 15,251, fol. 197*a*, on 1 Kings 20 12; (V) Vienna Codex No. 35, on the same passage; (VI) Paris Ochlah Ve-Ochlah, § 341, and (VII) the printed Massorah on 2 Chron 22 9.

צ״ז = § 97.

וְהוּא, וְהוּא. *Eight verses in which this pronoun with the prefix Vav respectively occurs twice.* The design of this Massorah is to militate against the reading הוּא in Zech. 6 13, which is still exhibited in ancient MSS. of the less dominant School of textual redactors. (*Vide supra*, letter ה, § 93.)

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 234*b*, on 1 Kings 19 19, which I have printed; (II) Arund. Orient. 16, fol. 31*a*, on Judg. 17 7; (III) the same MS., fol. 77*a*, on 1 Kings 2 8; (IV) the same MS., fol. 94*a*, on 1 Kings 19 19; (V) the same MS., fol. 122*a*, on Isa. 8 13; (VI) the same MS., fol. 201*b*, on Hosea 7 9; (VII) the same MS., fol. 219*a*, on Zech. 6 13; (VIII) the same MS., fol. 238*b*, on 1 Chron 2 21; (IX) Paris Ochlah Ve-Ochlah, § 340; (X) the printed Massorah on Judg. 17 7; (XI) the same on 1 Kings 19 19, and (XII) the same on Hosea, 7 9.

It will be seen that the List which I have printed emphatically states in the heading that there are eight such verses and gives 1 Chron. 22 10 as the eighth instance. And though Lists II and V state in their respective headings that there are seven such verses only, they omit Hosea 7 9 and give 1 Chron. 22 10 as a parallel to Zech. 6 13. These three Lists must, therefore, be based upon a recension of the text which exhibited וְהוּא יִבְנֶה in 1 Chron. 22 10. The printed Massorah (List X) affords an illustration of the oft-repeated statement that later Nakdanim altered the headings of Rubrics when they misunderstood their import. The Nakdan or Jacob b. Chayim mistook אתו תקרישו והוא יבנה as the catchwords for one instance and hence altered the heading ו׳ מפוקי into ו׳ מפוקי, since in this undivided form six instances only appear, whereas אתו תקרישו refers to Isa. 8 13 and והוא יבנה to Zech. 6 13.

צ״ח = § 98.

וְהוּא *and he, occurs twice.* That is, with *Kametz* under the *Vav*, in contradistinction to the numerous instances where this pronoun with the prefix *Vav*, is with *Sheva*. This Massorah is based upon the official reading or *Keri*, since the *Kethiv* or the textual reading in 1 Kings 17 15 is וְהִיא with *Yod*.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 51*b*, on Gen. 41 11, which I have printed; (II) Add. 21,160, fol. 44*a*, on the same passage, which is more properly headed ב׳ קמ׳, and (III) Harley 5710—11, Vol. I, fol. 232*b*, on 1 Kings 17 15.

צ״ט = § 99.

וְהוּא יִהְיֶה *and he shall be, occurs six times.* In the other seven instances where this combination occurs it is והוא יהיה without the prefix *Vav* (Gen. 44 17; 48 19; Exod. 4 16; Deut. 28 44; 31 8; Eccl. 3 14; 1 Chron. 22 9). This Rubric, which does not occur in the printed Massorah is from Orient. 2349, fol. 36*a*, on Gen. 16 12.

ק׳ = § 100.

הִוא *she, occurs three times in the Pericope.* That is, in Gen. 1 1—6 8. This triliteral pronoun occurs altogether fifteen times in Pericope *Bereshith*. In twelve instances it is masculine and hence is pointed הוּא (2 11, 13, 14, 14, 19; 3 6 15; 4 4, 20, 21, 26; 6 3) and in three instances only is it feminine and is pointed הִוא. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 30*b*, on Gen. 3 12.

ק״א = § 101.

דּוֹדוֹ *his glory, occurs five times.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. 221*b*, on Ps. 148 13, which I have printed; (II) Arund. Orient. 16, fol. 214*a*, on Habak. 3 3; (III) the same MS., fol. 321*a*, on Ps. 148 13; (IV) the printed Massorah on Jerem. 22 18, and (V) the printed Massorah Finalis, letter י, § 73.

The design of this Massorah is to safeguard the only instance in which the archaic suffix ה for the third person singular masculine has survived in the text in connection with this noun. (Jerem. 22 18.) In the other four passages in which it occurs with the suffix third person, later redactors have successfully substituted for it the normal וֹ_. Though the List which I have printed does not indicate in the heading nor in the enumeration of the passages that there is any difference in its orthography, all the other Lists distinctly say in their respective headings that it is four times with *Vav* and once with *He*. The absence of this indication in List I is due to the fact that the compiler of it based this Rubric upon MSS. which exhibited the normal reading וֹ_ also in Jerem. 22 18 in accordance with the official *Keri*. This official marginal reading or *Keri* is given in St. Petersburg Codex of A. D. 916 and in the Model Codex Harley 5710—11 on Jerem. 22 18. For an analysis of the passages in which this archaic form of the suffix has been preserved see letter ה, §§ 47, 48.

ק״ב = § 102.

הָוֵא *be thou, occurs twice in the Scriptures, once it is written with He and once with Aleph.* As this Kal imperative singular masculine, which occurs twice, is differently spelt, the Massorah safeguards the respective spellings. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 238*a*, on Job 37 6, which I have printed; (II) Arund. Orient. 16, fol 334*a*, on the same passage, and (III) the printed Massorah Finalis, letter ה, § 72. These two words form part of the eleven expressions which respectively occur twice, once ending with *Aleph* and once with *He*. (*Vide supra*, letter א, § 23.)

ק״ג = § 103.

הָוָא *occurs three times in the same verse.* That is, with *Aleph*. As this Chaldee Peal preterite singular masculine which occurs eight times in the same verse, is three times spelt with *Aleph* and five times with *He*, the Massorah safeguards the minority, recording that in the first and the last two instances it is with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 281*a*, on Dan. 5 19.

ק״ד = § 104.

הָוָה *is twice written with He.* The design of this artificial Massorah is to safeguard the instances in which this Peal preterite is written with *He*, in contradistinction to the passages in which it is with *Aleph*, recorded in the preceding Rubric. With *He* it occurs altogether eight times (Dan. 4 26; 5 19, 19, 19, 19, 19; 6 4, 15). The Massorah, however, artificially makes it into two by giving Dan. 4 26 as one and reckoning all the instances from Dan. 5 19 as exhibiting another, excepting the first, seventh and eighth instances which are given in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 367*b*, on Dan. 4 26. (*Vide supra*, letter ה, § 35*a*.)

ק״ה = § 105.

הָוֶה *being, occurs twice in the Scriptures.* That is, as participle active singular masculine from הָוָה with *Segol* under the *Vav*, in

contradistinction to the three instances in which this triliteral is a noun with *Kametz* under the *Vav* (הָוָה), denoting *mischief* (Isa. 47 11; Ezek. 7 26, 26).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 264*a*, on Eccl. 2 22, which I have printed; (II) the same MS., Vol. II, fol. 296*a*, on Neh. 6 6; (III) Arund. Orient. 16, fol. 351*a*, on Eccl. 2 22; (IV) the same MS., fol. 382*b*, on Neh. 6 6; (V) Add. 15,251, fol. 424*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 343, margin, and (VII) the printed Massorah Finalis, letter ה, § 71.

ק״ו = § 106.

דָּיֵתָ *occurs twice.* That is, the Chaldee Peal preterite *second* person singular masculine, in contradistinction to this quadriliteral which occurs thirteen times and is pointed דָּיֵת, being the preterite *first* person singular. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 365*a*, on Dan. 2 31.

ק״ז = § 107.

תִּהְוֶא *he* or *she shall be, is three times written with He.* This Peal future third person singular occurs altogether seven times. In four instances it is written with *Aleph* (תֶּהֱוֶא Dan. 2 40, 42; 7 28; Ezra 6 8) and in three with *He.* Hence the Massorah safeguards the minority. This protection is all the more necessary since the two forms occur in one and the same verse. (Dan. 2 42.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 276*b*, on Dan. 2 41, which I have printed; (II) Arund. Orient. 16, fol. 365*b*, on the same passage, and (III) the printed Massorah also on the same passage. The latter heads it ג׳ כתי׳ ה׳ בסיפרא, which is misleading, since it suggests that it is also so written apart from this book. It ought properly to be ובסיפרא.

ק״ח = § 108.

הַוּוֹת *wickedness, destruction, is twice defective.* This plural or abstract noun, occurs altogether ten times. In eight instances it is with two *Vavs* (הַוּוֹת Ps. 5 10; 38 13; 52 4; 55 12; 57 2; 91 3; 94 20; Job 6 30) and with one *Vav* in these two instances only. Hence the Massorah safeguards the exceptional orthography.

This Rubric I found in the printed Massorah only, of which it gives two conflicting Lists: (I) on Prov. 19 13, which I have printed, and (II) on Numb. 32 4. The first Rubric states that there are two such defective instances and records two only, whilst the second states there are three and gives Job 6 30 as the third instance, adding however that there is a difference of opinion about the Job passage.[1]

1 כל הוותיהם חס׳ וכל הוות סל׳ בס״נ חס׳ וסי׳ הות לאביו בן בסיל, שקר מזון, אם חבי לא יבין הות, בתר׳ פליג׳.

ק״ט = § 109.

הוֹשַׁעְיָה *Hoshaiah, occurs three times in the Scriptures.* This is one of the few proper names ending with the Divine name יָהּ, which the redactors of the text have not attempted to safeguard by lengthening it into *jahū* (יָהוּ). (Comp. my *Introduction to the Massoretico-Critical edition of the Bible,* p. 386 &c.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 300*b*, on Neh. 12 32, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 42 1; (III) the same Codex on Jerem. 43 2; (IV) Add. 15,250, fol. 401*a*, on Neh. 12 32; (V) Vienna Codex No. 35 on the same passage, and (VI) the printed Massorah Finalis, letter ה, § 74.

ק״י = § 110*.

הוֹשֵׁעַ בִּן־נוּן *Hosea the son of Nun, occurs three times.* (Numb. 13 8, 16; Deut. 32 44).[1] That is, the name which the successor of Moses bore before this great Lawgiver changed it to Joshua (comp. Numb. 13 16), in contradistinction to the normal combination יְהוֹשֻׁעַ בִּן־נוּן ***Joshua** the son of Nun,* which occurs about twenty-seven times.

This Rubric, which does not occur in the printed Massorah, is from Orient. 4445, fol. 131*b*, on Numb. 13 8. This ancient Codex has been acquired by the British Museum since the publication of the text of the Massorah. Hence the absence of this Rubric in this place. As all the three instances are restricted to the Pentateuch, the heading ought properly to be ג׳ בתורה.

1 הושע בן־נון ג׳ לספה אפרים, ויקרא משה, ויבא משה.

ק״י = § 110.

בְּהוֹשֵׁעַ *in Hoshea, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 110*b*, on 2 Kings 17 4.

קי״א = § 111.

וַתְּהֹם *and she was moved,* or *disturbed, occurs three times and is defective.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 282*b*, on Ruth 1 19, which I have printed; (II) Harley 5710—11, Vol. I, fol. 175*a*, on 1 Sam. 4 5; (III) Add. 15,250, fol. 147*b*, on the same passage; (IV) Vienna Codex No. 35 on 1 Kings 1 45, and (V) the printed Massorah on 1 Sam. 4 5.

קי״ב = § 112.

הִוא *she, begins a verse three times in the Scriptures.* This pronoun third person singular feminine which begins a verse seven times, is in four instances with the prefix *Vav* (וְהִוא Josh. 2 6; Judg. 4 5; 1 Sam. 1 10; Hosea 2 10) and in three without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 75*b*, on Ezek. 10 20, which I have printed; (II) Add. 15,251, fol. 272*a*, on the same passage; (III) Add. 21,160, fol. 40*b*, on Gen. 38 25; (IV) Orient. 2349, fol. 50*a*, on the same passage; (V) Vienna Codex No. 35 on Ezek. 10 20; (VI) the printed Massorah on Gen. 38 25, and (VII) the same on Ezek. 10 20.

קי״ג = § 113.

הִיא *is in eleven instances written with **Yod** in the Pentateuch.* That is, without and with the prefixes. This pronoun third person which is used in the Pentateuch both for the masculine and the feminine, and which occurs altogether about 209 times, is in these eleven instances exceptionally written *Yod,* in contradistinction to the 198 passages where it is written with *Vav.*[1]

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 77*a*, on Levit. 21 9, which I have printed; (II) Orient. 4445, fol. 106*b*, on Levit. 20 17; (III) Add. 15,251, fol. 71*a*, on Levit. 11 39; (IV) Add. 21,160, fol. 170*a*, on Levit. 20 17; (V) the same MS., fol. 194*a*, on Numb. 5 13; (VI) Halle Ochlah Ve-Ochlah I, § 131; (VII) the printed Massorah on Gen. 38 25, and (VIII) the same on Levit. 13 21.

The reason for the normal orthography הוּא in the Pentateuch, which is abnormal in the Prophets and the Hagiographa (*vide supra,* letter ה, § 83), is most probably to be found in the fact that, like in the Phoenician, the Moabite and old Aramaic Inscriptions, this pronoun was originally written הא for both persons and must have been pronounced ***hū*** or ***hī*** according as the masculine or feminine was required by the context. When the *plena scriptio* was introduced it was almost every where expanded into הוּא irrespective of gender. At a later period, however, the *Yod* was introduced for the feminine. But owing to the peculiar sanctity with which the Law of Moses was regarded, the redactors of the text scrupled to extend this orthography to the Pentateuch, where, however, it has penetrated into the eleven instances which constitute this Rubric.

That the orthography of הוּא and הִיא to indicate the respective genders, was not finally settled among the different Schools of textual redactors and that some recensions exhibited variations, is attested both by ancient records and Biblical MSS. Thus for instance we are told that even the Standard Temple Codices differed with regard to the number of the instances in which הִיא as the feminine occurred in the Pentateuch. (Comp. my *Introduction to the Massoretico-Critical edition of the Bible,* p. 408 &c.) The Samaritan recension of the Hebrew text uniformly has הִיא for the feminine throughout the Pentateuch, and the celebrated Hellali Codex read הִיא in Gen. 20 5*b*, as will be seen from the notes on this passage in my edition of the Bible. The Massorah itself records instances in the Prophets and Hagiographa where the textual reading is הוּא, which ought to be הִיא and *vice versa*

1 (1) Without the prefixes (הוּא) it occurs 131 times in the Pentateuch, viz. 42 times in Genesis; 7 times in Exodus; 56 times in Leviticus; 16 times in Numbers and 10 times in Deuteronomy; (2) with the prefix *He* (הַהוּא) 56 times, viz. 10 in Genesis; 4 in Exodus; 7 in Leviticus; 8 in Numbers and 27 in Deuteronomy, and (3) with the prefix *Vav* (וְהוּא) 11 times, viz. 4 in Genesis; none in Exodus; 4 in Leviticus; 3 in Numbers and none in Deuteronomy.

where הוּא should be הִיא. (*Vide supra*, letter ה, § 83.) It, moreover, states that in one instance at least where the Palestinians read הוּא the Babylonians have הִיא and in one the reverse is the case (see notes on Ezek. **1** 13, Nah. **2** 12 in my edition of the Bible), and in no fewer than thirty-one instances the St. Petersburg Codex of A. D. 916 retains הוּא without and with the prefixes instead of the later הִיא, which is the reading of the present *textus receptus*, viz. Isa. **39** 1; Jerem. **3** 17; **8** 1; **22** 16; **25** 13; **28** 1, 17; **31** 1; **33** 15; **45** 4; **50** 4, 20; Ezek. **11** 7; **14** 17; **16** 46, 48; **18** 20; **21** 19; **26** 17; **30** 18; **32** 16; Hosea **2** 4; Joel **4** 1; Amos **5** 13*b*; Micah **3** 4; Nah. **3** 10; Zeph. **1** 12; **3** 19; Hag. **2** 6; Zech. **3** 9; **5** 6.

The whole of this question is ably discussed by Delitzsch, *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, Vol. I, p. 393 &c., Leipzig 1880; Gesenius-Kautzsch, Hebrew Grammar, p. 107, Oxford 1898; Driver, *Critical notes on Leviticus*, p. 25 &c., in the Sacred Books of the Old Testament edited by Paul Haupt, London 1894.

קי״ד = § 114.

הִוא. *In five instances the textual reading is* הִיא *and the official reading is* הוּא. For this Rubric see letter ה, § 83.

קט״ו = § 115.

הִוא *she, without and with the prefix Vav, occurs seven times with the accent in the Scriptures.* That is, with *Zakeph-Gadol.* The design of this Massorah is simply to safeguard the accent on the pronoun third person feminine. Hence no notice is taken of its orthography, being in four instances with *Yod* (הִיא Levit. **13** 10; Josh. **11** 10; Judg. **18** 28; Ezek. **1** 13) and in three with *Vav* (הִוא Gen. **38** 14; Levit. **20** 18; **22** 12).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Gen. **38** 14, which I have printed; (II) Add. 15,251, fol. 77*b*, on Levit. **22** 12, and (III) the printed Massorah on Gen. **38** 14. These three Lists give identically the same seven instances and are based upon the same recension of the text. According to another recension הִיא is also with the same accent in Judg. **5** 29. This is attested by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 1471; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25. It is, however, הִיא with *Tevir* in Add. 15,451; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the second and third editions, Naples 1491—93; Brescia 1494 and the Pesaro edition of the Earlier Prophets 1511. It is to be remarked that Lists II and III in the catchwords for הִיא Josh. **11** 10 read here לְכָל- in accordance with several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

קט״ז = § 116.

הִוא, הִוא. *Two verses are misleading in the same section, in the first verse the feminine pronoun precedes the masculine and in the second the reverse is the case the masculine precedes the feminine.* In these two verses this pronoun third person occurs four times, twice in each verse and is twice masculine and twice feminine. And though each verse has one feminine and one masculine form, their position is not the same. In verse 11 the feminine precedes the masculine form, whilst in verse 14 the reverse in the case, the masculine form stands first and the feminine second. As the two feminines are outside and the two masculines are in the middle, this is indicated by the mnemonic verse from Jerem. **31** 22 *the feminine surround the masculine.* It is this alternate position which is misleading both to the reader and the Scribe and which this Massorah safeguards.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 92*b*, on Levit. **17** 11, which I have printed; (II) Orient. 4445, fol. 103*b*, on Levit. **17** 14; (III) Orient. 2348, fol. 102*b*, on Levit. **17** 11; (IV) Halle Ochlah Ve-Ochlah II, § 226, and (V) the printed Massorah on Levit. **17** 11. List II heads this Rubric ד׳ פסוק דמתרין לבני אנשא, which is manifestly a mistake for ד׳ בחד ענין, as List IV has it, since the four pronouns occur in two verses of the same section and not in four separate verses.

קי״ז = § 117.

הָיָה *he was, is in three instances with the accent Mercha and on the penultima? [ultima].* That is, contrary to the rule of נסיגת אחור they have the accent on the ultima instead of the penultima. Of this Rubric, I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter ה, § 88, which I have printed, and (II) Orient. 2369, fol. 149*b*, on 1 Kings **17** 7. The latter, which gives identically the same three passages, heads this Rubric ד׳ במע׳ הָיָה, thus showing that the expression ולעי׳ in List I is a mistake for מלרע. List II, which gives the third instance בחדש הרביעי בהשנה פליגין, emphatically states that with regard to Jerem. **52** 6 the Codices are divided.

קי״ח = § 118.

הָיָה *is five times with the accent on the penultima.* This Rubric I have found in the printed Massorah Finalis only, letter ה, § 101. With exception of 2 Kings **5** 1, הָיָה in all the other four passages which constitute this Rubric has not only the accent *Mercha*, but is *Milra* and two of these are given in the preceding Rubric as *Milra*. There can, therefore, be no doubt that the expression לעיל in the heading, is there also a mistake for מלרע and the catchwords היה איש גדול = 2 Kings **5** 1, where הָיָה is not with *Mercha*, ought to be ולא היה לחם Jerem. **52** 6, which is given in the preceding Rubric, as the third instance. Accordingly this Rubric is simply another recension of § 117.

קי״ט = § 119.

דְּוִיָּה לָהֶם *to be to them, occurs four times in this form in the Scriptures.* That is, the forms וְהָיְתָה the Kal preterite third person singular feminine with the prefix *Vav*, תִּהְיֶה the future third person singular feminine or second person singular masculine and מִהְיֹת the infinitive construct, are in these four instances only, followed by לָהֶם in the Pentateuch.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 75*b*, on Exod. **30** 21, and (II) Orient. 2349, fol. 85*b*, on the same passage. The expression בקרי׳ in the heading, is manifestly a mistake for באורי׳, since this combination occurs many times apart from the Pentateuch (comp. Ezek. **3** 26; **44** 28; **48** 12). That the design of this Massorah is to restrict this combination of לָהֶם with the verb היה to these three forms only, is evident from the fact that in combination with other forms of this verb לָהֶם occurs many times (comp. Gen. **11** 3; **41** 54; Exod. **29** 45; Levit. **26** 45 &c.). Exod. **40** 15, is excluded from this Rubric because לִהְיֹת intervenes between וְהָיְתָה and לָהֶם.

By fixing the number at four, the design of this Massorah is to militate against the ancient reading לָהֶם in Numb. **19** 21, which is exhibited in the Samaritan recension of the text, the Chaldee, the Septuagint and the Syriac, as will be seen from notes on this passage in my edition of the Bible.

ק״כ = § 120.

דְּוִיתִי לְרוּחַ *to become wind, or spirit, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 8*a*, on Jerem. **5** 13.

קכ״א = § 121.

דְּוִיָּה שָׁמָּה *to be there, occurs three times.* The verb הָיָה is combined with this adverb about forty times. In about thirty-seven instances this adverb is simply שָׁם in this combination, and in three only is it שָׁמָּה with paragogic *He*. The Massorah, therefore, safeguards this exceptional combination. This protection was all the more necessary since within a few verses of one and the same chapter where the identical phrase is used, it is in one instance וַתְּהִי־שָׁמָּה רוּחַ and in the other וַתְּהִי שָׁם רוּחַ (Ezek. **1** 12, 20). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 71*b*, on Ezek. **1** 12.

קכ״ב = § 122.

הָיָה. *In seven instances is the verb* הָיָה *in the singular in the textual reading and the plural in the official reading or Keri.* That is, according to the headings of several Rubrics, it is in these instances with *He* at the end and is read with *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5720—11, Vol. I, fol. 148*a*, on Josh. **15** 4, which I have printed; (II) the same MS., Vol. I, fol. 149*b*, on Josh. **18** 12; (III) Orient. 4445; fol. 156*a*, on Numb. **34** 4; (IV) Arund. Orient. 16 fol. 11*a*, on Josh. **15** 4; (V) the same MS., fol. 870*a*, on Deut. **7** 8;

(VI) Add. 15,451, fol. 157*a*, on Josh. **18** 12; (VII) Add. 21,160, fol. 249*a*, on Numb. **34** 4; (VIII) Halle Ochlah Ve-Ochlah I, § 96; (IX) Paris Ochlah Ve-Ochlah § 114; (X) the printed Massorah, on Numb. **34** 4, and (XI) the same on Josh. **15** 4.

These eleven Lists exhibit two recensions. Recension I, which is represented by seven Lists (I—VI, XI) records all the forms of this verb in the singular, for which the official reading is the plural. As there are altogether seven such instances, viz. five consisting of the preterite third person singular with the prefix *Vav* (וַתְּהִי Numb. **34** 4; Josh. **15** 4; **18** 12, 14, 19), one without the prefix (תְּהִי Jerem. **50** 6) and one the future third person (תִּהְיֶה Ezek. **37** 22), this Recension gives all these instances and hence states in the respective headings that there are seven such instances. Recension II, which is represented by four Lists (VII—X) has regard to those five instances only which are identical in form, i. e. the preterite with the prefix *Vav* (וַתְּהִי) and hence heads this Rubric ה' מלין בחד לישן בת' ה' וק' ו' and records these five instances alone, as the two other forms are part of the Rubric, which records fourteen words written with *He* at the end and read with *Vav*. (*Vide supra*, letter ה, § 49.) List X affords another striking illustration of the oft-repeated statement that later Nakdanim frequently mistook the import of the Massorah and altered the headings. This List, as we have seen, exhibits the second recension which catalogues the five instances. The Nakdan mistook the catchwords נחל מצרים ויהודה דיועבר עצמונה = Josh. **15** 4 to represent two separate instances and hence he, or Jacob b. Chayim, not only put a full stop between נחל מצרים ויהודה and דיועבר עצמונה, but altered the ה' in the heading into ו'. List III, which exhibits the oldest form of this Massorah, states at the end of the Rubric that in one instance (Ezek. **47** 12) the reverse is the case, the textual reading of this verb is the plural (וְהָיוּ) and the official the singular וְהָיָה.[1]

[1] וזהר חלוף ועל חנחל יעלה על שפתו.

קכ"ג = § 123.

הָיְתָה *the singular is in two instances in the Pentateuch rendered in the Targum by the plural.* That is, as if like the preceding, it ended in *Vav* (הָיוּ) instead of *He* (הָיָה). This is the rendering of the so-called Jerusalem Targum. This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 50*b*, on Gen. **13** 5.

קכ"ד = § 124.

הָיָה בְמָלְכוֹ *he was when he began to reign, occurs seven times in the Scriptures.* In recording the ages of the respective kings when they began to reign, בְּמָלְכוֹ is used thirty-eight times. In thirty-one instances, this infinitive with the suffix third person singular masculine alone is used,[1] and in seven only is it preceded by הָיָה. Hence the Massorah safeguards this exceptional combination. This protection was all the more necessary since the two descriptions are promiscuously used in one and the same chapter. (Comp. 2 Kings **8** 17, 26; 2 Chron. **21** 5, 20; **27** 1, 8.)

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161*b*, on 2 Chron. **21** 20, which I have printed, and (II) the printed Massorah on 2 Kings **15** 33. The ו in the heading is a mistake for ז.

[1] Comp. 1 Sam. **13** 1; 2 Sam. **2** 10; **5** 4; 1 Kings **14** 21; **22** 42; 2 Kings **8** 26; **13** 1; **16** 2; **21** 1, 19; **22** 1; **23** 31, 36; **24** 8, 18; Jerem. **52** 1; 2 Chron. **12** 13; **20** 31; **21** 5; **22** 2; **24** 1; **26** 3; **27** 1; **28** 1; **33** 1, 21; **34** 1; **36** 2, 5, 9, 11.

קכ"ה = § 125.

וְהָיָה *and it shall come to pass, occurs four times with this accent.* That is, with *Gershayim*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43*a*, on Exod. **13** 11, which I have printed; (II) Add. 21,160, fol. 86*a*; (III) Orient. 2348, fol. 75*a*; (IV) Orient. 2349, fol. 65*a*; (V) Orient. 5404, fol. 64*a*, all on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 18, margin, and (VII) the printed Massorah on Exod. **12** 25.

These seven Lists vary more or less both in their respective headings and in the number of the instances which they severally record. To enable us to test the conflicting statements, it is necessary to give all the instances in which וְהָיָה occurs in the Bible with this accent and to point out the position which it occupies in the respective verses. With this accent it occurs altogether twenty times, twelve times in the Pentateuch of which six begin a verse (Exod. **12** 25; **13** 11, 14; Levit. **13** 19; Deut. **6** 10; **21** 14) and six are in the middle of the verse (Gen. **38** 9; Exod. **1** 10; **18** 22; Levit. **25** 50; Deut. **20** 11; **24** 1) and eight times in the Prophets where it is always at the beginning of the verse (Josh. **6** 5; **8** 8; 1 Sam. **25** 20; 1 Kings **18** 12; Isa. **23** 17; Jerem. **17** 8; **31** 28) except once (Zech. **12** 8).

List I. — Tested by these facts it is evident that the List which I have printed, though it does not state it in the heading, is restricted to the Pentateuch, and is apparently designed to record those instances only which begin a verse. It is equally evident that it is incorrect, since as we have seen, there are in the Pentateuch six instances where וְהָיָה begins a verse and not four and that two are omitted (Levit. **13** 19; Deut. **6** 10).

List VII. — From the above analysis it is also evident that the printed Massorah, which heads this List והיה ה' בטעם נריש ורים בתורה and which is repeated in the printed Massorah Parva, outer margin, on Exod. **13** 11, is incorrect, since there are six such instances in the Pentateuch. Not only is Levit. **13** 19 omitted, but this List gives אבנים נדולות Deut. **27** 2 as the fifth instance where it is וְהָיָה with *Revia*, so that it really records four only, for it also omits Deut. **6** 10. The suggestion that אבנים נדולות may be a mistake for ערים נדלות (Deut. **6** 10) is against the regular order of the passages which is very strictly observed in this Rubric. It is to be remarked that in the catchwords for Exod. **13** 11 Jacob b. Chayim gives כי יביאך יי אלהיך, the expression אלהיך does not occur.

List II. — The heading of this List (וְהָיָה ד' ראי מסו' בטעמא בספרא), which restricts the four instances where it begins the verse with this accent to Exodus is also incorrect, since it occurs three times only in this book at the beginning of a verse with *Gershayim*, and in the fourth instance והיה כל הדבר הנדל יביאו אליך, which is here given, viz. וְהָיָה, it is in the middle of the verse. However by restricting it to Exodus instead of extending it to the whole Pentateuch, as is done in the preceding Rubrics, this List indicates the clue to the solution of the difficulty, and shows that ראי מסו' is the addition in the heading by an ignorant Scribe.

Lists III, IV and V. — These three Lists, which respectively head this Rubric והיה ד' בטע' מרחה בכפ' emphatically show that the design of this Massorah is to record the four instances in which וְהָיָה is with *Gershayim* in Exodus, irrespective of its position in the verse. Hence it rightly gives Exod. **18** 22 as the fourth instance and excludes Deut. **21** 14 given in Lists I and VII.

List VI. — This List is of peculiar interest, inasmuch as it shows how later Nakdanim who mistook the import of Massorahs, added these passages. This Rubric, like Lists III, IV and V, is rightly headed והיה ד' בטע' and enumerates the same four passages in Exodus, recorded in the Lists, which restrict וְהָיָה to this book. A later Scribe, however, added the above והיה אם לא חמצת = Deut. **31** 14, which is both in conflict with the number given in the heading and with the design of this Massorah. It will be seen that גְּרָשַׁיִם or *Double Gersh*, is called מֻרְחֶה in Lists III, IV and V.

קכ"ו = § 126.

וְהָיָה׀ *has eight times the accent Legarmeh in this book.* That is, in Isaiah. In the only other instance where it occurs it is with the simple *Munach* (וְהָיָה Isa. **5** 5) without *Legarmeh*.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 5*b*, on Isa. **10** 20, which I have printed, and (II) Arund. Orient. 16, fol. 123*b*, on the same passage.

קכ"ז = § 127.

וְהָיָה׀ *is six times with the accent in this book.* That is, with *Munach Legarmeh*, in the Minor Prophets, which are treated in the Massorah as one book. In the other five instances where it occurs in this part of the Scriptures it is with the simple *Munach* (וְהָיָה (Joel **3** 1; Obad. 17; Zeph. **2** 7; Zech. **12** 3; **14** 7).

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Hosea **2** 23, which I have printed, and (II) the printed Massorah Finalis, letter י, § 151. The heading in the printed Massorah (List II), viz. והיה ביום ו' בטעם בתריסר and the fact that Jacob b. Chayim placed this Rubric under letter י, show that he misunderstood its import. He evidently took it that these accents refer to the combination וְהָיָה בְּיוֹם. That the design of this Massorah is to record the instances in which it is וְהָיָה׀ with *Munach Legarmeh* followed by any words with *Munach Revia*, is attested by וְהָיָה׀ בְּאַחֲרִית (Micah **4** 1) and וְהָיָה׀ שְׁאֵרִית (Micah **5** 6). The printed Massorah, moreover, wrongly gives והיה ביום ההוא נאם יי תקראי Hosea **2** 8 as the first instance, whereas it is here וְהָיָה with *Mehupach* and omits והיה ביום ההוא יצאו Zech. **14** 8.

קכ״ח = § 128.

וְהָיָה *is thirteen times with the accent Pazer in the Scriptures.* This Rubric I have found in the printed Massorah only, on Josh. 2 19. There are fourteen such instances where this preterite with the prefix *Vav* is with *Pazer*. The instance here omitted is in Judg. 21 22. It will be seen that this Rubric includes the *Keri* in Ezek. 45 5. The note of Jacob b. Chayim appended to the catchwords for Judg. 7 4 in this List, to the effect that והיה is here with *Zakeph* and that it is not included in this Rubric in some Massorahs, is enigmatical.[1] All the Model Codices which I have examined (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.), and all the early editions without exception have it with *Pazer*.

1 ואני התעיר המאסף נראות לי שזה אינו כן חכנין כי הוא בוקע כי לא נכתוב אלא יית בכסורת במעם פזר ואח״כ ברוב ספרים ישנים ברקתי ג״כ והוא בפזר ויש נכתבים ובכסס׳ אחרית לא נכתוב זה כן כנין חפזרים.

קכ״ט = § 129.

וְהָיָה *is three times with the accent in this book.* That is, with *Revia* in Exodus. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 87*a*, on Exod. 33 8, which I have printed; (II) Orient. 2349, fol. 77*a*, on the same passage, and (III) Orient. 5404, fol. 76*a*, also on the same passage.

As וְהָיָה is also three times with *Revia* in Genesis (12 12; 30 41; 44 31), there can hardly be any doubt that a Rubric to this effect may yet be found in some MSS. which will show that the design of this Massorah is to indicate the minority of the passages where וְהָיָה is with *Revia* in these two books, compared with the number of instances in which it occurs in the other three books of the Pentateuch. Thus in Numbers it occurs five times (15 24; 16 7; 17 20; 21 9; 33 56) and in Deuteronomy nine times (8 19; 11 13, 29; 18 19; 21 16; 25 6; 27 2; 28 1, 15), whilst in Leviticus there is not a single instance.

קל׳ = § 130.

וְהָיָה *the singular is in nine instances in the Pentateuch rendered in the Targum by the plural.* That is, as if it were וְהָיוּ instead of וְהָיָה. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 80*a*, on Gen. 2 10, which I have printed, and (II) Orient. 5404, fol. 29*a*, on the same passage.

קל״א = § 131.

וְהָיָה הָאִישׁ הַהוּא *and that man was, occurs twice.* That is, in this combination, in contradistinction to the phrase וְהָיָה הָאִישׁ אֲשֶׁר (Numb. 16 7; 17 20; Deut. 18 19; 1 Sam. 17 25). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 159*b*, on Jerem. 20 16, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Job 1 1.

קל״ב = § 132.

וְהָיָה יְהוָה *and Jehovah was,* or *shall be, is six times thus combined in the Scriptures.* In the only two other passages where וְהָיָה is followed by the divine Name, it is אֱלֹהִים or הָאֱלֹהִים (Gen. 48 21; 1 Kings 18 24).

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 156*b*, on Judg. 2 18, which I have printed; (II) the same MS., Vol. I, fol. 251*b*, on 2 Kings 18 7; (III) Arund. Orient. 16, fol. 19*b*, on Judg. 2 18; (IV) the same MS., fol. 52*a*, on 1 Sam. 24 15; (V) the same MS., fol. 112*a*, on 2 Kings 18 7; (VI) the same MS., fol. 221*b*, on Zech. 14 9; (VII) Add. 21,160, fol. 28*a*, on Gen. 28 21; (VIII) Halle Ochlah Ve-Ochlah I, § 152, and (IX) the printed Massorah Finalis, letter ה, § 151.

קל״ג = § 133.

וְהָיָה בַיּוֹם הַהוּא *and it shall come to pass on that day, occurs thirteen times thus combined in this book.* That is, in Isaiah. Apart from this book this phrase occurs altogether eighteen times (Jerem. 30 8; Ezek. 38 10, 18; 39 11; Hosea 1 5; 2 18, 23; Joel 4 18; Amos 8 9; Micah 5 9; Zeph. 1 10; Zech. 12 3, 9; 13 2, 4; 14 6, 8, 13).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 5*a*, on Isa. 7 18.

קל״ד = § 134.

וְהָיָה בְּיוֹם *and it shall be in the day of, is five times thus combined.* וְהָיָה is followed thirty-nine times by this noun with the prefix *Beth*. In thirty-five instances it is וְהָיָה בְּיוֹם with *Pathach* under the *Beth* and in these five only, is it with *Sheva*. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 181*b*, on 1 Sam. 13 22, which I have printed; (II) Arund. Orient. 16, fol. 43*a*, on the same passage; (III) Add. 15,251, fol. 157*b*, also on the same passage; (IV) Orient. 2349, fol. 135*a*, on Deut. 21 16; (V) the printed Massorah on the same passage, and (VI) the same on Zeph. 1 8.

קל״ה = § 135.

שֶׁהָיָה *who was, occurs three times.* That is, apart from Ecclesiastes, this form of the preterite third person singular masculine with the prefix *Shin*, is exceptionally used in two instances only instead of אֲשֶׁר־הָיָה.

And throughout Ecclesiastes it is likewise so except in three instances. This abnormal form is the rule in Ecclesiastes. Here it occurs six times (1 9; 2 9; 3 15; 6 10; 7 24; 12 9) and once it is שֶׁשָּׁהָיָה (12 7), whilst אֲשֶׁר־הָיָה, which is normally used in all the other Scriptures, is here the exception, occurring three times only.

This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 111, is incorrect. It states in the heading that there are three such instances, whereas there are two only apart from Ecclesiastes. And as the Rubric itself duly gives the two, the ג is manifestly a clerical mistake for ב. Still more corrupt is the second part of this Rubric, which gives apparently four instances where אֲשֶׁר־הָיָה occurs in this book, but which are really only three, since the catchwords הגדלתי והוספתי for the first instance and לפני, אשר היה לפני the catchwords for the third, are both in Eccl 1 16. I have, therefore, omitted the first catchwords.

קל״ו = § 136.

הָיְתָה *she was, begins a verse five times in the Scriptures.* This preterite third person singular feminine stands at the beginning of a verse altogether thirty-seven times. In thirty-two instances it is with the prefix *Vav*[1] and in five only is it without this prefix. Hence the Massorah safeguards this rare exception.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 94*b*, on Ezek. 37 1, which I have printed; (II) the same MS., Vol. II, fol. 186*a*, on Ps. 42 4; (III) Arund. Orient. 16, fol. 190*b*, on Ezek. 37 1; (IV) Add. 15,251, fol. 286*b*, on the same passage; (V) the same MS., fol. 394*b*, on Prov. 31 14; (VI) the printed Massorah on Ezek. 37 1, and (VII) the same on Prov. 31 14.

1 Comp. וַתְּהִי at the beginning of the verse Gen. 9 16; Exod. 11 6; Levit. 16 29, 34; 24 9; 25 6; Numb. 19 21; 25 13; Deut. 17 19; 28 26; Josh. 6 17; 1 Sam. 13 21; 2 Kings 9 37 *Keri*; Isa. 11 16; 13 19; 19 17; 28 4; Jerem. 7 33; 25 11; 33 9; 42 16; 49 17, 33; 50 10; 51 37; Ezek. 5 15; 13 9; 29 9; 44 28; 46 12; Micah 7 13; Zeph. 2 6.

קל״ז = § 137.

הָיְתָה *she was, occurs four times.* That is, with *Kamets* under the *Yod* instead of the normal *Sheva*, which is due to its pausal accents, being in two instances *Zakeph-Katon* (Isa. 14 24; 64 9) and in two *Athnach* (Lament. 1 8; 2 Chron. 15 19).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 7*b*, on Isa. 14 24, which I have printed; (II) the same MS., Vol. II, fol. 158*a*, on 2 Chron. 15 19; (III) the same MS., Vol. II, fol. 286*a*, on Lament. 1 8; (IV) St. Petersburg Codex of A. D. 916, on Isa. 14 24; (V) the same Codex on Isa. 64 9; (VI) Arund. Orient. 16, fol. 266*a*, on 2 Chron. 15 19; (VII) Add. 21,160, fol. 315*a*, on Lament. 1 8; (VIII) Halle Ochlah Ve-Ochlah II, § 18, margin, and (IX) the printed Massorah, on Isa. 14 24. List II, which heads it ד׳ קמצ׳ and adds at the end ושאר׳ קריה היוחה, indicates the import of this Massorah.

קל״ח = § 138.

הָיְתָה. *Wherever it is with this accent it has Gaya without variation.* Accordingly, as it occurs five times with *Gerhayim*, it must be וַתְּהִי in all the five instances (Levit. 13 24; Numb. 19 10; 1 Sam. 13 21; 2 Kings 9 37 *Keri*; Zeph. 2 6).

And wherever it is וְהָיִיתָה *with this accent it is without Gaya except once.* As it occurs five times altogether with *Telisha-Gedolah* the other four instances must be וְהָיִתָה (Exod. **40** 15; Levit. **25** 6; Numb. **19** 9; Isa. **19** 17) without *Gaya.*

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 120*b*, on Numb. **32** 22, which I have printed, and (II) Orient. 5404, fol. 119*b*, on the same passage.

קל״ט = § 139.

וְהָיִתָה *throughout the Pentateuch is with the accent Geresh except once.* Apparently this statement might mean that with one exception וְהָיִתָה throughout the Pentateuch, where it occurs upwards of thirty times, is always with the accent *Gershayim.* This, however, is not its meaning as is attested by the fact that it has nine different accents and the preceding Rubric mentions those instances in which it is with *Telisha-Gedolah.* By comparing the two parts of this Rubric it will be seen that its design is restricted to two accents only, in connection with וְהָיִתָה, which are exhibited in the different parts of the Bible, viz. *Gershayim* and *Kadma Ve-Azla.* In the Pentateuch *Gershayim* prevails. Here it occurs twice (Levit. **13** 24; Numb. **19** 10) and with *Kadma Ve-Azla* once only. Here, therefore, the Massorah safeguards the solitary instance.

And throughout the rest of the Scriptures it is likewise so except three times. As outside the Pentateuch these two accents are equally divided, since וְהָיִתָה also occurs three times only (Isa. **28** 4; Jerem. **7** 33; Ezek. **5** 15 *Keri*), the rule and the exception are here inapplicable in this artificial Rubric.

In this artifical form this Rubric does not occur in the printed Massorah. I collated three Lists of it in the following MSS.: (I) Orient. 2349, fol. 117*a*, on Numb. **27** 11, which I have printed; (II) Orient. 5404, fol. 116*a*, on the same passage, and (III) Add. 15,451, fol. 111*b*, also on the same passage. In the ancient Codex Orient. 4445, fol. 148*a*, on the same passage, the first part of this Rubric only is given, viz. כל אוריתא וְהָיִתָה בר מן חד וְהָיִתָה לבני ישראל לחקת משפט, whilst the printed Massorah, on 2 Kings **9** 37, and Zeph. **2** 6 gives the second part.

ק״מ = § 140.

וְהָיִתָה *is three times with the accent in the Prophets.* That is, with *Azla* and *Teres* or *Kadma Ve-Azla.* This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 116, is corrupt. It omits Ezek. **5** 15, which is one of the three instances and gives Zeph. **2** 6, which the printed Massorah itself gives as one of the three instances with *Gershayim,* recorded in the preceding Rubric. That this corruption is not due to Jacob b. Chayim, is evident from the note which he appended to the Rubric, and which I give below.[1] He, however, could not find the third instance and was inclined to think that there were only two.

[1] אמר המעתיק קא קשה לי כי והיתה חבל הים הוא נסמא בחשבון חג׳ והיתה בסע׳ שני גרשי׳ וכן הוא בכל הספרי׳ שלנו הדין דחבל הים בסע׳ שני גרשי׳ ואולי כי הוא מעות ואינם אלא ב׳ בסע׳ קדמא אזלא ציצת נובל וגבלת חעם ומיהו על היתה דציצת נובל והזבלת חעם בעל חספרים נסמר על כל חד ג׳ בסעם בסמר׳ קסנת עכיל.

קמ״א = § 141.

וְהָיִיתָה. As this preterite second person singular masculine with and without the prefix *Vav*, is spelt in three different ways, the Massorah by this sign indicates the passages where this variation obtains. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 67*a*, on 2 Sam. **15** 33, and (II) the printed Massorah on Judg. **11** 6.

קמ״ב = § 142.

וְהָיִיתָה is twice plene. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 27*a*, on Judg. **11** 6, which I have printed, and (II) the same MS., fol. 59*b*, on 2 Sam. **5** 2. It will be seen that these two instances are part of the preceding Rubric.

קמ״ג = § 143.

וְהָיִית *and thou shalt be, occurs twice.* That is, the second person singular feminine. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 97.

קמ״ד = § 144.

וְהָיִיתִי לָהֶם לֵאלֹהִים *and I will be their God, occurs three times.* That is, in contradistinction to the phrase וְהָיִיתִי לָהֶם לֵאלֹהִים *and I will be your God,* which occurs three times (Exod. **6** 7; Levit. **26** 12; Jerem. **7** 23). This Rubric I have found in the printed Massorah Finalis, letter א, § 435. It is incorrect since there are four such instances. (Comp. Jerem. **31** 33.)

קמ״ה = § 145.

וַיְהִי *they were, begins a verse twice* [three times]. This preterite third person plural begins a verse altogether thirty-three times. In thirty instances it is with the prefix *Vav*[1] and in three only is it without this prefix. Hence the Massorah safeguards this exceptional position.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 201*a*, on Hosea **5** 10, which I have printed; (II) Add. 15,251, fol. 402*a*, on Lament. **1** 5; (III) Add. 21,160, fol. 315*a*, on the same passage; (IV) Vienna Codex No. 35 also on the same passage, and (V) the printed Massorah Finalis, letter ה, § 120. It is remarkable that List I, which is from the carefully written Model Codex and which I have printed, not only states in the heading that there are two such instances, but enumerates two only. But as all the other five Lists state in their respective headings that there are three and give Jerem. **51** 43 as one of the three, List I is either based upon Codices which exhibited וַיְהִי in Jerem. or it may be due to a clerical error.

[1] Comp. וַיְהִי at the beginning of the verse Gen. **1** 15; Exod. **19** 11; **25** 20; **26** 25; **28** 43; **36** 29, 30; Numb. **35** 3, 12, 29; **36** 3; Deut. **6** 6; **28** 23, 46, 66; Josh. **18** 21; Isa. **19** 10; **33** 12; **49** 23; Jerem. **19** 13; **25** 33; **30** 20; **32** 38; **49** 32; Ezek. **14** 14; **37** 20; **44** 11; Zech. **10** 5, 7; Mal. **3** 17.

קמ״ו = § 146.

וַיְהִי *they were, is in two instances supposed to be* וַיְהִי *he was.* That is, in these two passages the extra-official reading is the preterite third person singular instead of the plural, which is the textual reading. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 95*b*, on Ezek. **22** 13. For the interchangeable use of דחזו and דסבירין see letter א, §§ 729; 742.

קמ״ז = § 147.

ג׳ זוגין מן ב׳ קדמ׳ וַיְהִי ותנ׳ וַתְּהִי. *Two phrases respectively occur twice in the same Section, the first time the verb is in the plural, and the second in the singular.* As this variation obtains not only in identically the same phrases, but in the same connection, the design of the Massorah is to safeguard this phenomenon. The necessity for this protection will be seen on referring to the notes on Gen. **41** 48, 53 in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Arund. Orient. 16, fol. 252*b*, on 1 Chron. **23** 22, which I have printed; (II) the same MS., fol. 253*b*, on 1 Chron. **24** 28; (III) Orient. 4445, fol. 31*b*, on Gen. **41** 48; (IV) Add. 21,160, fol. 46*a*, on the same passage; (V) the same MS., fol. 302*b*, on Eccl. **2** 7; (VI) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*; (VII) Paris Ochlah Ve-Ochlah § 238; (VIII) the printed Massorah on Gen. **41** 53, and (IX) the same on 1 Chron. **24** 28.

קמ״ח = § 148.

וַיְהִי. *For this textual reading the Sevir,* or *the extra-official reading is twice* וַיְהִי. This Rubric I have found in the printed Massorah only, on Exod. **36** 29. It will be seen that the *Sevir* makes this phrase conformable to the parallel passage in Exod. **26** 24. The second catchwords והיו שמנה קרשים ואדניהם כסף may either refer to Exod. **26** 25 or **36** 30. As Exod. **26** 24 is וְיִהְיוּ תאמים, it is more probable that it is intended for **26** 25 so as to make verses 24 and 25 uniform. Besides if the immediately following verse were intended by the Massorah, viz. Exod. **36** 20, 30, the Massorah would not give these lengthy catchwords for it, but would denote it by the ordinary expression ושלאחריו (*vide supra*, letter ב, § 130).

קמ״ט = § 149.

הֱיִיתֶם *ye have been, is twice defective.* That is, this preterite second person plural masculine, without and with the prefix *Vav*, which occurs upwards of thirty times and is normally spelt with two *Yods*, is in these two instances only with one *Yod.* Hence the Massorah safeguards the exceptional spelling.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 141*a*, on Deut. **31** 27, which I have printed; (II) Arund. Orient. 1*s*, fol. 42*a*, on 1 Sam. **12** 14; (III) Add. 15,250, fol. 114*b*, on Deut. **31** 27; (IV) Add. 15,451, fol. 126*a*, on the same passage, and (V) the printed Massorah Finalis, letter ה, § 96. As one of the instances is with the prefix *Vav* (1 Sam. **12** 14), Lists III and IV head this Rubric more properly ב' חס' בליש', whilst List II heads it היחם הי"ת ג' חס'.

קנ"ן = § 150.

הָיֹה *to be, is twice written with He.* In the other four instances in which this infinitive absolute occurs, it is with *Vav*. They are given in the following Rubric. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 90. The Massorah Parva in Add. 21,161 on both these passages remarks הָיֹה ק', thus making it conformable to the other four instances.

קנ"א = § 151.

הָיוֹ *to be, occurs six times with Vav.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Jerem. **15** 18. It will be seen that it emphatically states in the heading that all the six instances are with *Vav*, which is according to the *Kerí* and that at the end of the Rubric it adds *two of the instances are in the Kethiv with He.* For the substitution of *Vav* for *He* see above, letter ה, §§ 147, 148.

קנ"ב = § 152.

לִהְיוֹת *to be, is eight times defective in this form.* That is, the infinitive form with the prefixes *Beth, Lamed* and *Mem*, which occurs over 100 times altogether and which is normally with *Vav* plene, is in these eight instances only, without the *Vav*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 59*a*, on Exod. **36** 18, which I have printed; (II) Orient. 4445, fol. 50*b*, on Exod. **9** 28; (III) Add. 15,451, fol. 63*b*, on Exod. **40** 15; (IV) Add. 21,160, fol. 128*a*, on Exod. **36** 18; (V) the same MS., fol. 135*b*, on Exod. **40** 15; (VI) Halle Ochlah Ve-Ochlah II, § 18 margin, and (VII) the printed Massorah on Exod. **19** 16.

קנ"ג = § 153.

וְלִהְיוֹת *and to be, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Esther **8** 13. As both instances are plene, the heading ought more properly to be ב' ומל'. This Rubric shows beyond doubt that the statement of the printed Massorah that וְלִהְיוֹת occurs once only (*vide infra*, letter ו, § 17*h*, where it is among the unique words beginning with *Vav Lamed*), is incorrect.

קנ"ד = 154.

מִהְיוֹת *from to be, is three times plene in this form . . . all in this book.* That is, in Exodus the infinitive form with the prefixes *Beth, Lamed* and *Vav*, is in these three instances exceptionally plene. (*Vide supra*, letter ה, § 152.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 63*b*, on Exod. **12** 4, which I have printed, and (II) Orient. 5404, fol. 62*b*, on the same passage.

קנ"ה = § 155.

בִּהְיוֹתָן *while he was, is three times defective.* This infinitive construct, with the suffix third person singular masculine and with the prefix *Beth*, which occurs altogether seven times, is in four instances plene (Isa. **55** 6; Ezek. **15** 5; Ps. **63** 1; **142** 1) and in three defective. Hence the Massorah safeguards the orthography of the minority. This protection was necessary, since in some redactions of the text it was plene in Jerem. **39** 15, as is attested by the St. Petersburg Codex of A. D. 916 where a later Nakdan remarked against it חס' כת'.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 155*a*, on 2 Chron. **10** 6, which I have printed; (II) Arund. Orient. 16, fol. 87*b*, on 1 Kings **12** 6; (III) the same MS., fol. 173*a*, on Jerem. **39** 15, and (IV) the printed Massorah on 2 Chron. **10** 6.

קנ"ו = § 156.

וְהָיְתָה *and be thou*, or *and thoushalt be*, occurs six times. That is, with *Sheva* under the *He* and not with *Chateph-Segol* (וְהָיָה), as is attested by the best Standard MSS., viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 10*a*, on Gen. **17** 1, which I have printed; (II) Add. 15,250, fol. 142*b*, on Judg. **17** 10; (III) Add. 15,451, fol. 9*a*, on Gen. **12** 2; (IV) the printed Massorah on the same passage, and (V) the same on Judg. **17** 10.

קנ"ז = § 157.

הֱיוּ *be ye, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 215*b*, on Numb. **16** 16, which I have printed, and (II) Add. 15,250, fol. 83*a*, on the same passage.

קנ"ח = § 158.

וְהֱיוּ *and be ye, occurs seven times in the Scriptures.* That is, in contradistinction to this quadriliteral which is וְהָיוּ. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 197*a*, on 2 Sam. **2** 7, which I have printed; (II) the same MS., Vol. I, fol. 205*a*, on 2 Sam. **13** 28; (III) the same MS., Vol. II, fol. 65*a*, on Jerem. **48** 28; (IV) St. Petersburg Codex of A. D. 916, on the same passage; (V) Arund. Orient. 16, fol. 57*b*, on 2 Sam. **2** 7; (VI) the same MS., fol. 106*b*, on 2 Kings **11** 8; (VII) the same MS., fol. 270*b*, on 2 Chron. **23** 7; (VIII) the printed Massorah on 2 Sam. **2** 7; (IX) the same on Jerem. **48** 28, and (X) the same on 2 Chron. **23** 7. List IV, which is the oldest form of this Rubric and is headed והיו חד מן ד' רשין, indicates the design of this Massorah.

קנ"ט = § 159.

יִהְיֶה *he* or *it shall be, is twice misleading.* That is, in these two instances the extra-official reading is יִהְיוּ the plural instead of יִהְיֶה the singular. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 100*b*, on Ezek. **44** 30. For the interchangeable expressions ממעין and מבחוץ see above, letter א, §§ 729, 742.

ק"ם = § 160.

יִהְיֶה *he*, or *it shall be, is eight times misleading.* That is, in these passages the extra-official reading is different. What the *Sevir* substitutes for this Kal future third singular *masculine*, the Rubric itself does not say. From the first two instances, however, which are avowedly corrupt, it would seem that it is תִּהְיֶה *the feminine*. But this does not suit all the passages, since it not only requires זֶרַע in Ps. **89** 37 and 1 Chron. **17** 11 to be taken as feminine, but is inadmissable in the other passages. I must, therefore, leave the explanation of this Rubric to more expert Massorites, and will only point out that we have here references to Babylonian and Palestinian variations which have hitherto been unknown. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 86*a*, on Ezek. **16** 16.

קס"א = § 161.

שֶׁיִּהְיֶה *which shall be, occurs four times in Ecclesiastes.* That is, this abnormal form instead of the normal אֲשֶׁר יִהְיֶה, which occurs twenty-six times in the other Scriptures and once in Eccl. (8 12). The design of this Rubric is to militate against the ancient reading שֶׁהָיָה in Eccl. **10** 14 which is preserved in the Septuagint and the Syriac and which is now accepted as preferable to שֶׁיִּהְיֶה. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 121. It is both misleading and incorrect, since it occurs five times. Not only is Eccl. **3** 22 omitted, but the statement in the heading that it occurs four times in Ecclesiastes (ד' בקהלת) implies that it also occurs apart from this book, whereas שֶׁיִּהְיֶה occurs nowhere else.

קס"ב = § 162.

יְהִי וַיְהִי *occurs three times in this form.* That is, in the singular where the plural might be expected. This appears to be the import of this enigmatic Rubric of which I collated two Lists: (I) Orient. 2349, fol. 29*b*, on Gen. **1** 14, which I have printed, and (II) Orient. 5404, fol. 28*b*, on the same passage.

קס"ג = § 163.

יְהִי יְהוָה *Be Jehovah, occurs twice.* That is, followed by אֱלֹהֶיךָ בָּרוּךְ. *Be Jehovah thy God blessed.* In the other three instances where יְהִי יְהוָה occurs it is followed by אֱלֹהֵינוּ עִמָּנוּ (1 Kings **8** 57) or simply by עִמָּנוּ (Jerem. **42** 5) or עִמָּךְ (1 Chron. **22** 11). This Rubric is from Arund. Orient. 16, fol. 85*b*, on 1 Kings **10** 9. The catchwords אלהינו עמנו 1 Kings 8 57 are manifestly a clerical error for אלהיך בריך. This is attested by the fact that this Massorah is

on 1 Kings 10 9 and that the phrase יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ alone occurs twice, otherwise this Rubric has no meaning since, as we have seen, יְהִי יְהוָה occurs five times.

קס״ד § 164.

וְהָיָה *and it shall be, occurs thirty-two times in the Scriptures, four of these are in the Minor Prophets.* That is, this apocopated future with the prefix *Vav*, in contradistinction to the numerous instances in which this quadriliteral is pointed וַיְהִי and with which it is not infrequently interchanged, as will be seen from the notes on 1 Kings 13 33; 14 5 in my edition of the Bible (comp. Gesenius-Kautzsch *Hebrew Grammer*, § 112*h*). This Rubric, which does not occur in this separate form in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 107*a*, on Hosea 14 7. It shows that the Massorites originally arranged their materials in accordance with the several books.

קס״ה = § 165.

וְהָיָה *occurs thirty-two times.* The instances which were at first recorded on the separate books are here collected together in one List.

Of this popular Massorah I collated seventeen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Orient. 2349, fol. 62*b*, on Exod. 9 22, which I have printed; (II) Arund. Orient. 16, fol. 40*b*, on 1 Sam. 10 5; (III) Orient. 5404, fol. 61*b*, on Exod. 10 21; (IV) Add. 21,160, fol. 80*b*, on the same passage; (V) Vienna Codex No. 35, on Ps. 9 10; (VI) Halle Ochlah Ve-Ochlah II, § 18, and (VII) the printed Massorah Finalis, letter ה, § 108.

It will be seen that though List I states in the heading that there are thirty-two such instances, it enumerates thirty-one only, omitting 1 Chron. 22 16. But as this is duly given in the other Lists its omission is manifestly due to a clerical error. To the catchword כי No. 11 I give the reference 1 Sam. 20 13, but as this is already given on עמך No. 9, 1 Chron. 14 15 should be substituted for it. The printed Massorah (List VII) gives חשך נטה ידך על Exod. 10 21 twice, as Nos. 4 and 6, which is evidently a scribal error.

קס״ו = § 166.

וַיְהִי *and it came to pass, is five times with this accent in this book.* That is, with *Gershayim* in Genesis. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 84*a*, on Gen. 10 19, which I have printed; (II) Add. 15,251, fol. 17*b*, on the same passage; (III) Add. 21,160, fol. 7*b*, on Gen. 20 13; (IV) the same MS., fol. 50*a*, on Gen. 43 21; (V) Vienna Codex No. 35, on Gen. 10 19; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 129*b*, and (VII) the printed Massorah on Gen. 10 19. Lists III and IV head this Rubric ה׳ רא׳ מסי׳ בשעטא which is incorrect, since one of the instances (Gen. 39 5) is in the middle of the verse.

קס״ז = § 167.

וַיְהִי *is twice with this accent in this book.* That is, with *Gershayim* in Samuel. This Rubric is from Arund. Orient. 16, fol. 37*b*, on 1 Sam. 4 18. Against each of these two passages the Massorah Parva also states that there are two such instances with this accent (ב׳ בשע׳ בסם׳).

As there are six such instances (*vide infra*, letter ח, § 168), there can hardly be any doubt that this Rubric records the two only which occur in the same section and that the qualifying expression בעניא must be supplied in the heading.

קס״ח = § 168.

וַיְהִי *is six times with the accent in this book.* That is, with *Gershayim* in Samuel. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1471, fol. 139*a*, on 2 Sam. 4 4, which I have printed, and (II) Orient. 2210, fol. 95*b*, on the same passage.

Between Genesis and Samuel I have not as yet been able to find any Lists, recording the instances in which וַיְהִי is with *Gershayim*. From a careful collation, however, it occurs as follows: once in Exodus (40 17); none in Leviticus; once in Numbers (10 11); none in Deuteronomy; four times in Joshua (8 14; 10 11, 27; 16 5); and once in Judges (11 39).

קס״ט = § 169.

וַיְהִי *is nine times with Gershayim in this book.* That is, in Kings where it also always begins a verse. By fixing the number at nine, this Massorah militates against the *Sevir* which is וַיְהִי in 2 Kings 13 21. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 219*a*, on 1 Kings 3 18, which I have printed, and (II) the same MS., Vol. I fol. 228*a*, on 1 Kings 12 20.

ק״ע = § 170.

וַיְהִי *is three times with this accent in this book.* That is, in Ezra-Nehemiah. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 294*b*, on Neh. 3 33, which I have printed; (II) the same MS., Vol. II, fol. 295*a*, on Neh. 4 9; (III) Add. 15,250, fol. 395*b*, on the same passage, and (IV) Add. 15,251, fol. 421*b*, on Neh. 1 4. As these three instances respectively begin a verse, the latter heads it ג׳ בשע׳ רא׳ מסי׳. Between Kings and Ezra-Nehemiah וַיְהִי occurs once only with this accent (Ezek. 33 21). This accounts for the apparent gap between Kings and Ezra-Nehemiah.

קע״א = § 171.

וַיְהִי *is five times with this accent in this book.* That is, in Chronicles, where four of the instances begin a verse and one is in the middle of the verse (1 Chron. 2 3). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 180*b*, on 1 Chron. 2 3, which I have printed; (II) the same MS., Vol. II, fol. 155*a*, on 2 Chron. 10 2; (III) the same MS., Vol. II, fol. 156*a*, on 2 Chron. 12 2, and (IV) Vienna Codex No. 35, on the same passage.

קע״ב = § 172.

וַיְהִי *is five times with this accent in this book.* That is, with *Pashta* in Judges, and always begins the verse. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 141*b*, on Judg. 16 4. It is incorrect, since there are altogether ten such instances in this book and all begin the verse. Judg. 1 28; 3 18; 9 42; 15 17 and 21 4 are omitted. It probably exhibits the first attempt to collect these instances and a later Nakdan, who mistook the incipient List for complete, prefixed the heading to agree with the tentative number enumerated in the Rubric. Moreover the catchwords מער נא לבבך Judg. 19 8 are manifestly a clerical error for מער לבך 19 5.

קע״ג = § 173.

וַיְהִי *occurs twenty-one [twenty] times with this accent at the beginning of a verse.* That is, with *Tevir*. In the only other instance three instances where it occurs with this accent it is in the middle of the verse (comp. וְהִי Josh. 19 10; Judg. 8 27; 1 Sam. 25 2).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated thirteen Lists, twelve in MSS. and one printed: (I) Orient. 2349, fol. 119*b*, on Numb. 31 37, which I have printed; (II) Orient. 4445, fol. 152*b*, on the same passage; (III) Arund. Orient. 16, fol. 174*b*, on Jerem. 41 4; (IV) the same MS., fol. 219*a*, on Zech. 8 1; (V) the same MS., fol. 264*b*, on 2 Chron. 12 11; (VI) Add. 15,251, fol. 89*a*, on Numb. 10 35; (VII) the same MS., fol. 196*b*, on 1 Kings 18 17; (VIII) the same MS., fol. 334*a*, on 2 Chron. 11 11; (IX) Add. 15,451, fol. 99*a*, on Numb. 10 35; (X) Add. 21,160, fol. 243*b*, on Nmb. 31 37; (XI) the same MS., fol. 278*a*, on Josh. 5 8; (XII) Orient. 2360, fol. 5*b*, on the same passage, and (XIII) the printed Massorah on 2 Chron. 12 11.

Though the heading in the List which I have printed states that there are twenty-one such instances, and though this is also stated both in the heading of List II and in the Massorah Parva of this ancient Codex, they enumerate twenty instances only, which is the correct number and is rightly so given both in the headings and contents of all the other Lists. Owing to the expression וחב׳ against No. 19, which may either be ובתרי = Zech. 7 4 and 8 1 or וחבריו = Zech. 7 4; 8 1 and 18 where it is וְהִי with this accent in all the three instances, some confusion has arisen in the Lists. Against Zech. 8 1 in my List is to be added 8 18. In my edition of the Bible וְהִי 1 Kings 5 2 is a mistake for וְהִי.

קע״ד = § 174.

וַיְהִי *the singular, is six times misleading.* That is, in these six instances the *Sevir* or extra-official reading, is וְהִי the plural in accordance with Gen. 5 4, 5, 8, 11, 14, 17, 20, 27; 11 32; 35 28.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 36*b*, on Gen. 17 1, which I have printed; (II) Orient. 5404, fol. 35*b*, on the same passage, and (III) the printed Massorah on Gen. 47 28. Lists I and II are

identical, only that the latter adds the expression דמיש in the heading for which List III has the equivalent דמעתין. It will be seen that though the heading emphatically states there are six such instances, the Rubric itself records five only. As List III, which also states that there are six, gives נח [= Gen. 9 29] as the second instance, and moreover as this List is practically as the other two, it is certain that its omission in Lists I and II is due to a later Nakdan who followed the recension of the text recorded below in § 186 irrespective of the fact that by so doing he produced a conflict between the heading and the instances catalogued in the List.

What is remarkable about these Lists is that they give אברם or אברהם Gen. 17 6 and ישעיהו or ישעיה 2 Kings 20 4 as two of the six passages where the reading וַיְהִי the plural is impossible, and omit חנוך Gen. 5 23 and למך Gen. 5 31 for which the *Sevir* on both these passages actually is וַיִּהְיוּ.

קע״ה = § 175.

וַיְהִי *is in nine instances rendered in the Targum by* וַהֲוָה. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 34*b*, on Gen. **35** 5.

קע״ו = § 176.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה *and it came to pass after these things, occurs three times.* This phrase occurs altogether eight times and always begins a verse. In five instances the preposition is אַחַר (Gen. **22** 1; **39** 7; **40** 1; 1 Kinge **17** 17: **21** 1) and in three only, is this preposition אַחֲרֵי the plural construct. Hence the Massorah safeguards the minority. This protection was necessary since the two combinations are used promiscuously in one and the same chapter (Gen. **22** 1, 20) and since the Samaritan recension has uniformly אַחַר.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 39*b*, on Gen. **22** 20, which I have printed; (II) Orient. 4445, fol. 39*a*, on Gen. **48** 1; (III) Harley 5710—11, Vol. I, fol. 32*b*, on the same passage; (IV) Add. 21,160, fol. 11*a*, on Gen. **22** 20; (V) the same MS., fol. 58*b*, on Gen. **48** 1; (VI) Halle Ochlah Ve-Ochlah II, § 18; (VII) the printed Massorah on Gen. **22** 20, and (VIII) the same on Josh. **24** 29. The mnemonic sign I have found in Cambridge Add. 465 and in the printed Massorah on Gen. **22** 20. The latter has it in the outer margin.

קע״ז = § 177.

וַיְהִי אַחֲרֵי מוֹת *and it came to pass after the death of, is four times thus combined.* That is, in this combination in these three instances the words immediately follow each other, in contradistinction to the other two passages where other expressions intervene between וַיְהִי and אַחֲרֵי (comp. 2 Kings **14** 17; 2 Chron. **25** 25).

Of this popular Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 137*a*, on Josh. **1** 1, which I have printed; (II) Arund. Orient. 16, fol. 1*b*, on the same passage; (III) the same MS., fol. 18*b*, on Judg. **1** 1; (IV) Add. 15,451, fol. 17*b*, on Gen. **25** 11; (V) the same MS., fol. 162*b*, on Judg. **1** 1; (VI) Add. 21,160, fol. 16*b*, on Gen. **25** 11; (VII) the printed Massorah on the same passage, and (VIII) the same on Josh. **1** 1. All these Lists give the mnemonic sign.

קע״ח = § 178.

וַיְהִי אִישׁ אֶחָד *and there was one man, occurs twice.* In the other four instances where וַיְהִי אִישׁ occurs, it is without אֶחָד (Judg. **17** 1; **19** 1; 2 Sam. **21** 20; 1 Chron. **20** 6) and once וַיְהִי is followed by הָאִישׁ (Job **1** 1). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 28*a*, on Judg. **13** 2, which I have printed; (II) the same MS., fol. 35*a*, on 1 Sam. **1** 1, and (III) Add. 15,250, fol. 145*b*, on the same passage.

קע״ט = § 179.

וַיְהִי גְּבוּל נַחֲלָתָם *and the border of their inheritance was, occurs twice.* In Joshua **19**, which describes the territories of the several tribes, three different phrases are used. In the case of **Zebulun** and Dan the lengthier formula which heads this Rubric is used. With regard to Simeon the shorter form וַיְהִי נַחֲלָתָם *and their inheritance was*, is used (**19** 1) whilst with regard to Issachar, Asher and Naphtali the phrase וַיְהִי גְּבוּלָם *and their border was*, is used (**19** 18, 25, 33). Hence the Massorah safeguards the different phrases. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 14*a*, on Josh. **19** 41. In the mnemonic sign זגד, which stands in the MS. before the last line just as I have printed it, the second letter is partly erased. It is, therefore, intended for the initials of זבלון and דן and ought to follow immediately after דן.

ק״פ = § 180.

וַיְהִי דְבַר, וְאַתָּה בֶן־אָדָם *and the word of-came . . . . and thou son of man, occurs five times.* To understand this Massorah it is necessary to remark that the formula וַיְהִי דְבַר יְהוָה *and the word of Jehovah came*, is thirty-eight times followed by *son of man*. In thirty-three instances it is simply בֶּן־אָדָם[1] and in five only is בֶּן־אָדָם preceded by וְאַתָּה the pronoun second person with the prefix *Vav*. In the only other instance where בֶּן־אָדָם is preceded by the pronoun in this connection it is אַתָּה without the prefix *Vav* (**3** 16). Hence the Massorah safeguards this exceptional occurrence against its being made uniform with the normal phrase. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 102*a*, on Ezek. **27** 1.

[1] Comp. Ezek. **6** 1; **11** 14; **12** 1, 8, 17, 21, 26; **13** 1; **14** 2, 12; **15** 1; **16** 1; **17** 1; **20** 2; **21** 1, 6, 13; **22** 17, 23; **23** 1; **24** 1, 15; **25** 1; **28** 1, 11, 20; **30** 1; **33** 1, 23; **34** 1; **35** 1; **36** 16; **38** 1.

קפ״א § 181.

וַיְהִי דְבַר יְהוָה צְבָאוֹת *and the word of Jehovah of hosts was*, or *came, occurs four times.* Normally the phrase is וַיְהִי דְבַר יְהוָה. As it is in these instances only, that צְבָאוֹת follows the Tetragrammaton, the Massorah safeguards the exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 264*b*, on Zech. **8** 1, which I have printed, and (II) St. Petersburg Codex of A. D. 916 on Zech. **7** 4. The contents of List I show that this Rubric, in spite of its heading, refers simply to the phrase דְּבַר יְהוָה צְבָאוֹת without וַיְהִי which occurs four times. List II, which exhibits the oldest form of this Massorah, rightly therefore states in the heading that with וַיְהִי this phrase occurs three times only, and omits the Isaiah passage where it is שָׁמַע and not וַיְהִי. As all the three instances are restricted to one book, the heading ought properly to be נ׳ ובמים׳.

קפ״ב = § 182.

וַיְהִי הֵמָּה *and it came to pass as they, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 65*a*, on 2 Sam. **13** 30, which I have printed, and (II) Add. 15,250, fol. 171*b*, on the same passage.

קפ״ג = § 183.

וַיְהִי בַּיּוֹם הַהוּא *and it came to pass on that day, occurs twice.* That is, in contradistinction to the phrase וַיְהִי בָּעֵת הַהִיא *and it came to pass at that time*, which occurs three times and is recorded below ה, § 191. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 42*b*, on Gen. **26** 32, which I have printed, and (II) the printed Massorah on the same passage.

קפ״ד = § 184.

וַיְהִי מִיָּמִים *and it came to pass after days, occurs three times thus combined.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 164*a*, on Judg. **11** 4, which I have printed; (II) Arund. Orient. 16, fol. 26*b*, on the same passage; (III) the same MS., fok 29*b*, on Judg. **15** 1, and (IV) the printed Massorah on Josh. **23** 1.

קפ״ה = § 185.

וַיְהִי בִּימֵי *and it came to pass in the days of, occurs five times.* Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I specify the following ten only, six in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 8*a*, on Gen. **14** 1, which I have printed; (II) the same MS., Vol. II, fol. 31*a*, on Jerem. **1** 3; (III) the same MS., Vol. II, fol. 270*b*, on Esther **1** 1; (IV) St. Petersburg Codex of A. D. 916, on Isa. **7** 1; (V) the same Codex on Jerem. **1** 3; (VI) Halle Ochlah Ve-Ochlah II, § 18; (VII) the printed Massorah on Gen. **14** 1; (VIII) the same on Jerem. **1** 3; (IX) the same on Ruth **1** 1, and

(X) the same on Esther 1 1. In his Critical Annotations on Isa. 7 1 in the Babylonian Codex, Strack quotes a List of this Rubric from Codex Tzufut Kale No. 81, which has at the end ופרשו מסיפין בימי חזר = 2 Sam. 21 1.

קס״ו = § 186.

וַיְהִי כָּל־יְמֵי *and all the days of* [Enoch or Lamech] *was, occurs twice .... and the mnemonic sign is* חֵלֶד לָמֶךְ = חל. That is, in connection with Enoch and Lamech the verb is וַיְהִי the singular, whereas in all the other eight instances where this phrase occurs, seven in this Section (Gen. 5 5, 8, 11, 14, 17, 20, 27) and one in 9 29, it is the plural וַיִּהְיוּ.

And all the Nakdanim are misleading, for they remark that the mnemonic sign is חֵלֶד לָמֶךְ, נֹחַ = חלן. That is, with Enoch, Lamech and Noah, it is וַיְהִי the singular.

But this is their mistake. The sign is חל *and in the case of Noah* (Gen. 9 29) *the best Codices read* וַיִּהְיוּ, *till Elijah cometh.* That is, it must remain so till the great Prophet comes who will decide all doubtful questions.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4*a*, on Gen. 5 23, which I have printed; (II) Add. 15,451, fol. 5*b*; (III) Orient. 2348, fol. 41*b*; (IV) Orient. 2349, fol. 31*b*; (V) Orient. 5404, fol. 30*b*, and (VI) the printed Massorah, all on the same passage.

With the exception of List I, all the Lists coincide in their statement that there are three such instances and they include Gen. 9 29. Moreover List II which is from a Model Codex, gives in the heading the mnemonic sign חלן which the compiler of List I deprecates. The solution of these conflicting Massorahs is to be found in the fact that Gen. 9 29 is one of the six instances which are the subject of *Sevirin* (*vide supra*, letter ה, § 174) and which, as is often the case, is the substantive reading in some MSS., whilst in others these extra-official readings are relegated to the margin. Hence List I is based upon a recension of the text which excludes the *Sevir*. This is supported by Orient. 2201; Add. 15,251; Add. 15,451 second hand; the first edition of the Bible, Soncino 1488 and the second edition, Naples 1491—93, whilst the Massorah exhibited in the other Lists, is based upon a recension of the text, which has the *Sevir* as the substantive textual reading. This is the reading not only of the Samaritan recension, but of the following MSS. and early editions: Harley 5710—11, which exhibits in the text the deprecated וַיִּהְיוּ; Add. 15,250; Add. 15,451, first hand; Add. 9401; Orient. 2348; Orient. 2349; Orient. 4227; Orient. 5404; the *editio princeps* of the Pentateuch, Bologna 1482; the third edition of the Bible, Brescia 1494; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

קס״ז = § 187.

וַיְהִי־כֵן *and it was so, occurs eight times thus combined, six times in the Law and twice in the Prophets.* In fixing the number of times this phrase occurs in the Pentateuch and its exact position in the several verses, the design of this Massorah is to militate against the ancient recension of the text which is still exhibited in the Septuagint. According to this recension וַיְהִי־כֵן not only occurs seven times in the account of the creation, but in one instance this formula occupies a different and more correct position. The Septuagint shows that וַיְהִי־כֵן also occurred in Gen. 1 20 where we should naturally expect it in harmony with its uniform use after each creative behest. The same applies to its position at the end of verse 6 in the Septuagint instead of at the end of verse 7, as it is in the received text in accordance with the direction of this Massorah. It will be seen that in all the other five instances where this formula occurs, it invariably follows the Divine fiat, viz. וַיֹּאמֶר אֱלֹהִים *and God said let it be so* ... וַיְהִי־כֵן *and it was so* (comp. Gen. 1 9, 11, 15, 24, 30). Its position, therefore, after the declaration of what *God made*, is not only contrary to the usage of this formula in the narrative, but has no meaning.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 1*a*, on Gen. 1 7, which I have printed, and (II) the printed Massorah Finalis, letter ה, § 103. The latter heads this Rubric ח׳ בספר בראשי׳ and gives the six instances only, which occur in Genesis. This is manifestly a mistake for ו׳ בספר בראשית.

קס״ח = § 188.

וַיְהִי כְּנֻחַ *and it came to pass as soon as rested, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 107*b*, on Numb. 11 25, which I have printed, and (II) Orient. 2348, fol. 117*b*, on the same passage. It is remarkable that though both these Lists emphatically state that this Kal infinitive construct with the prefix *Caph* is in both instances preceded by וַיְהִי, the *textus receptus* has וְהָיָה in Josh. 3 13. It may be that as כְּנֻחַ by itself occurs twice only (*vide infra*, letter נ, § 134, Vol. II, p. 275), an ignorant Nakdan mistook this Massorah to refer to the whole phrase, instead of to the single word.

קס״ט = § 189.

וַיְהִי בְּנָסְעַ *and it came to pass when moved, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 3*a*, on Josh. 3 14.

ק׳צ = § 190.

וַיְהִי־עֶרֶב *and it was evening, occurs three times at the beginning of a verse in this Section.* This phrase, which occurs altogether six times and is always in conjunction with וַיְהִי בֹקֶר *and it was morning*, is restricted to the first chapter of Genesis. In this Section it is in three instances the second part of the verse and in three it begins the verse, that is, the whole formula forms a separate verse. Hence the Massorah safeguards the variation in the position of this identical phrase in one and the same Section against its being made uniform.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 29*b*, on Gen. 1 23, which I have printed, and (II) Orient. 5401, fol. 28*b*, on the same passage.

קצ״א = § 191.

וַיְהִי בָּעֵת הַהִיא *and it came to pass at that time, is three times thus combined.* That is, in contradistinction to the phrase וַיְהִי בַּיּוֹם הַהוּא *and it came to pass on that day*, which occurs three times. (*Vide supra*, letter ה, § 183.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Gen. 38 1, which I have printed; (II) the same MS., fol. 227*a*, on 1 Kings 11 29; (III) Arund. Orient. 16, fol. 86*b*, on the same passage; (IV) Add. 15,250, fol. 189*a*, also on the same passage; (V) Add. 15,451, fol. 14*b*, on Gen. 21 22, and (VI) the printed Massorah on the same passage.

קצ״ב = § 192.

וַיְהִי מִקֵּץ *and it came to pass at the end of, occurs six times at the beginning of the verse.* This Rubric, the reference to which I have mislaid, is incorrect, since this phrase occurs twelve times and always begins the verse. The following six instances are omitted Exod. 12 41; Deut. 9 11; Judg. 11 39; Jerem. 13 6; 42 7, and 2 Chron. 8 1. As is not infrequently the case (*vide infra*, letter ה, § 200), it exhibits the first attempt to collect these instances and a later Nakdan instead of completing the List, mistook it for complete and prefixed the heading with the number to correspond to the recorded instances.

קצ״ג = § 193.

וַיְהִי מִקֵּץ יָמִים *and it came to pass after days, occurs twice.* That is, without being followed by רַבִּים *many*, as it is in the only other instance where this combination occurs (Jerem. 13 6). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 91*b*, on 1 Kings 17 7, which I have printed; (II) Vienna Codex No. 35, on the same passage; (III) the printed Massorah on Gen. 4 3, and (IV) the printed Massorah Finalis, letter י, § 159.

קצ״ד = § 194.

וַיְהִי מִקְצָה *and it came to pass at the end of, is five times thus combined in the Scriptures.* Normally וַיְהִי is in this combination followed by מִקֵּץ. As such this phrase occurs twelve times. (*Vide supra*, letter ה, § 192.) In these five instances, however, it is abnormally followed by מִקְצָה. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 72*a*, on Ezek. 3 16, which I have printed; (II) Arund. Orient. 16, fol. 103*a*, on 2 Kings 8 3; (III) Add. 15,250, fol. 271*b*, on Ezek. 3 16; (IV) Orient. 2349,

fol. 51*a*, on Gen. 41 1; (V) Halle Ochlah Ve-Ochlah II, § 18; (VI) the printed Massorah on 1 Kings 9 10, and (VII) the same on 2 Kings 8 3. The heading of List IV indicates the design of this Massorah, viz. כל קרי ויהי מקץ במה ויהי מקצה.

קצ״ה = § 195.

וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב *and it came to pass when he saw the captains of the chariots, occurs twice.* That is, with the accent *Pazer*. In the other two instances where this phrase occurs it is וְיְהִי with *Revia* (1 Kings 22 33; 2 Chron. 18 32). This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 336*b*, on 2 Chron. 18 31.

קצ״ו = § 196.

וַיְהִי *and it was, occurs twice.* That is, this apocopated future with the prefix *Vav* and *Segol* under the *Yod* which is due to the pausal accent *Athnach*. In the only other instance where this form occurs, it is without the prefix *Vav* (Ezek. 16 15). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 176*a*, on Ezek. 16 19.

קצ״ז = § 197.

תְּהִי־יָדְךָ *let thy hand be, occurs twice.* That is, in contradistinction to the two instances in which תְּהִי is followed by the particle of entreaty and which are recorded in the next Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 316*a*, on Ps. 119 173.

קצ״ח = § 198.

תְּהִי נָא יָדְךָ *let thy hand I pray thee be, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on 1 Chron. 21 17.

קצ״ט = § 199.

וְתִהְיִי *and she shall,* or *thou shalt be, occurs fourteen times in the Scriptures.* That is, in contradistinction to the numerous instances in which this quadriliteral is pointed וְתִהְיִי for which reason the oldest forms of this Rubric head it ריד רמץ.

Of this Rubric, which is one of the ancient and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 15*a*, on Gen. 24 51, which I have printed; (II) the same MS., Vol. I, fol. 186*b*, on 1 Sam. 18 21; (III) Orient. 4445, fol. 101*a*, on Levit. 15 24, where it is given twice; (IV) St. Petersburg Codex of A. D. 916, on Isa. 30 8; (V) Arund. Orient. 16, fol. 48*a*, on 1 Sam. 18 21; (VI) Halle Ochlah Ve-Ochlah II, § 18, and (VII) the printed Massorah on 1 Sam. 18 21. Lists II, III and VII head this Rubric ריד רמץ which indicates the import of this Massorah. It will be seen that in two instances וְתִהְיִי is the second person (2 Kings 19 25; Isa. 37 26). The Massorah, however, as usual has regard to the identity of the spelling only, irrespective of the difference in the sense.

ר = § 200.

וְאֶהְיֶה *and I was, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 324*a*, on Job 7 20. It is incorrect, since this Kal future with the prefix *Vav* occurs ten times and not three (comp. also 2 Sam. 7 9; 22 24; Hosea 11 4; Ps. 102 8; Prov. 8 30*b*; 1 Chron. 17 5, 8). Like § 192 it must, therefore, exhibit the first attempt only, to collate these instances to which a later Nakdan who mistook this Rubric for complete, furnished a heading with the number. Its design is to record the normal form of this future with the prefix, in contradistinction to the apocopated וָאֶהִי which occurs twelve times.

ר״א = § 201.

יִהְיוּ תַמִּים *they shall be complied, occurs twice.* The verb יִהְיוּ or הָיוּ is four times followed by this participle plural. In two instances it is spelt תְּמִמִם with *Aleph* and in two תַּמִּים. As these different forms are used in the two clauses of the same verses, the Massorah safeguards the variation in its orthography against being made uniform. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 108*a*, on Exod. 26 24.

ר״ב = § 202.

וְיִהְיוּ *and they shall be, is eleven times Raphe in the Scriptures.* That is, with *Sheva* under the *Vav*, in contradistinction to the numerous instances where this quinqueliteral is וַיִּהְיוּ with Pathach. The design of this Massorah is twofold. It is to exclude both the textual reading וַיִּהְיוּ in Josh. 19 29 and וְהָיוּ in Jerem. 18 23 and is to militate against the extra-official reading or the *Sevir* in Exod. 26 24 and Josh. 9 21.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated over twenty Lists. I shall, however, specify the following nine only, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 224*b*, on 1 Kings 8 59, which I have printed; (II) the same MS., Vol. II, fol. 62*a*, on Jerem. 42 17; (III) Orient. 4445, fol. 48*a*, on Exod. 7 19; (IV) the same MS., fol. 68*a*, on Exod. 26 24, (V) the same MS., fol. 136*a*, on Numb. 17 3; (VI) St. Petersburg Codex of A. D. 916, on Jerem. 18 23; (VII) the same Codex on Jerem. 42 17; (VIII) Halle Ochlah Ve-Obhlah II, § 18, and (IX) the printed Massorah on Exod. 26 24, which adds at the end ואי דמטעי ביה דסבי דיהיו בשוא תחת הדי״ו והוא ויהיו בפתח תחת היהיו ויאמרו לדם הנשואים יהי ידלו חסבי עצים בפתח תחת הדי״ו [= Josh. 9 21]. On Numb. 31 3, where the printed Massorah mentions this Rubric, it is headed ויהיו י״א מלרע *it occurs eleven times Milra.* For מלרע denoting *Sheva* see letter ב, § 11.

ר״ג = § 203.

וַיִּהְיוּ יְמֵי. *Throughout this section and the book it is and all the days of . . . were, except in three instances where it is and the days of . . . were.* Normally the formula, describing the years which the several Patriarchs lived is וַיִּהְיוּ כָּל־יְמֵי. In this form it occurs seven times, as recorded in the following Rubric. In these three instances, however, it is without the expression כָּל־. Hence the Massorah safeguards the exceptional phrase.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 31*a*, on Gen. 5 4, which I have printed; (II) Orient. 2348, fol. 41*b*, on the same passage; (III) Orient. 5404, fol. 30*b*, also on the same passage, and (IV) the printed Massorah Finalis, letter י, § 158.

ר״ד = § 204.

וַיִּהְיוּ כָּל־יְמֵי *and all the days of, occurs seven times thus combined in this Section.* In the other three instances where כָּל־יְמֵי is preceded by this verb, it is וַיְהִי in the singular. (*Vide supra*, letter ה, § 186.) Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 5*a*, on Gen. 5 5, which I have printed, and (II) the printed Massorah on the same passage.

ר״ה = § 205.

וַיִּהְיוּ פְקוּדֵיהֶם *and those that were numbered were, occurs five times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 86*b*, on Numb. 4 36, which I have printed, and (II) Orient. 4445, fol. 121*a*, on the same passage. Numb. 4 40 should precede 4 48 in the catchwords for מררי, since this phrase occurs twice in connection with *Merari;* ושמנה אלפים ought properly to be ושמנת אלפים. List II has for it simply מררי ושלאחריו. It is remarkable that both Lists state that there are five instances and record five only, and both omit Numb. 26 62, which is a sixth instance.

ר״ו = § 206.

תִּהְיֶינָה *they shall be, is ten times so written in the Pentateuch.* That is, with two *Yods* after the *He* and with paragogic *He*, in contradistinction to the other eight instances in which this future third person plural feminine occurs in this division of the Bible where it is תִּהְיֶין without the paragogic *He* (Gen. 41 36; 49 26; Exod. 25 27; 26 3; 27 2; 28 21, 21; Deut. 21 15).

In the Prophets and Hagiographa it is also written with the paragogic He except in the following five instances. In these two divisions where it occurs altogether twenty-three times without and with the prefix *Vav*, the spelling with the paragogic *He* is also the rule. It is eighteen times תִּהְיֶינָה with the *He* at the end[1] and in five instances only, is it without it. Hence the Massorah safeguards the exceptional orthography. This Rubric, however, exhibits the orthography which obtained in one School of textual redactors, as will be seen from the following Massorah.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 174*a*, on Levit. 23 17, which I have printed, and (II) the printed Massorah on the same. The latter gives the first part of this Rubric only, and omits the qualifying expression בדוגמה from the heading which is misleading, since it implies that the form תִּהְיֶינָה occurs ten times only.

[1] Comp. תִּהְיֶינָה Josh. 21 40 [42]; Isa. 16 2; 17 2; Jerem. 48 9; 49 13; Ezek. 30 7; 34 22; 35 10; 36 38; Ps. 139 2; וְתִהְיֶינָה Jerem. 18 21; 48 6; תִּהְיֶינָה Judg. 15 14; 2 Sam. 20 3; Jerem. 44 6; Ezek. 23 4; 34 5, 8; and once וְתִהְיֶינָה with one *Yod* only 1 Chron. 7 15.

ר״ז = § 207.

תֵּדָעֵין *they shall be, so written, occurs five times in the Prophets.* As it is normally תִּהְיֶינָה with the paragogic *He* in this division of the Bible (*vide supra*, letter ה, § 206), the Massorah safeguards here the exceptional orthography. That this spelling exhibits the reading of the predominant School of textual redactors and that other Schools read it תִּהְיֶנָּה, is attested by the St. Petersburg Codex of A. D. 916; Add. 21,161, which read it with paragogic *He* in both Ezek. 7 4 and 9, the latter having in the Massorah Parva against both Ezek. 7 4 and 9 ה׳ ק׳. This separate Rubric I have found in the printed Massorah only, on Ezek. 29 12. We have seen in the preceding Rubric that Jerem. 18 21 is differently spelt by the different textual redactors.

ר״ח = § 208.

וַתְּהִיֶנָּה *and they were, is twice defective of Yod in all the Scriptnres.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 135*a*, on 1 Chron. 7 15. In most of the MSS. and in the editions Numb. 36 11 is וַתִּהְיֶנָה with two *Yods*. But as this Massorah emphatically states that it is וַתִּהְיֶנָה with one *Yod* and moreover as this is supported by Add. 15,451, it shows that we have here again the variations which obtained among the different Massoretic Schools of textual redactors.

ר״ט = § 209.

וַנִּהְיֶה *and we were, occurs twice.* This Kal future first person plural with *Vav* conversive occurs altogether four times. Twice it is the normal form and in two instances, which are recorded in the following Rubric, it is the apocopated form. Hence the Massorah safeguards the two different forms of the same future. The only other instance where this future occurs it is וְנִהְיֶה with *Sheva* under the *Vav* (Gen. 47 19).

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 63*b*, on 2 Sam. 11 23, which I have printed; (II) Harley 5710—11, Vol. 204*b*, on the same passage; (III) the printed Massorah on Jerem. 44 17, and (IV) the printed Massorah Finalis, letter ה, § 113.

ר״י = § 210.

וַנְּהִי *and we were, occurs twice.* That is, in this apocopated form, in contradistinction to the normal form recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 93*b*, on Numb. 13 33, which I have printed, and (II) Add. 21,160, fol. 209*b*, on the same passage.

ר״י״א = § 211.

נְהָיָה *occurs eight times with Kametz.* That is, in contradistinction to the five instances where it is נִהְיָה with *Segol*, being the Kal future first person plural. In thus safeguarding this quadriliteral with *Kametz*, the Massorah, as usual, has regard simply to the identity of the spelling irrespective of the difference in the sense. Hence it groups together the six instances in which נִהְיָה is Niphal preterite third person singular masculine (1 Kings 1 27; 12 24; Joel 2 2; Zech. 8 10; Neh. 6 8; 2 Chron. 11 4), the one instance in which it is the participle feminine (Prov. 13 19) and the one in which it is a feminine noun denoting *lamentation* (Micah 2 4).

Of this Rubric I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 248*a*, on Prov. 13 19, which I have printed; (II) the same MS., Vol. II, fol. 296*a*, on Neh. 6 8; (III) Arund. Orient. 16, fol. 76*a*, on 1 Kings 1 27; (IV) the same MS., fol. 87*b*, on 1 Kings 12 24; (V) the same MS., fol. 210*b*, on Micah 2 4; (VI) Halle Ochlah Ve-Ochlah II, § 18, and (VII) the printed Massorah on 1 Kings 1 27.

ר״י״ב = § 212.

וְהֵיכָל *and the temple, occurs twice, once with Kametz and once with Pathach.* That is, in one instance it is in the absolute and once it is in the construct. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 417*b*, on Ezra 3 6. These two instances form part of the alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach*. (*Vide infra*, letter ו, § 596, Vol. II, p. 307.)

ר״י״ג = § 213.

בְּהֵיכְלֵי *in the temples* or *palaces of, occurs twice.* Normally this noun when in the construct and with the prefix *Beth*, is in the singular (בְּחֵיכַל). In this form it occurs twelve times. As it is in these two instances that it is in the plural, the Massorah safeguards the exceptions. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 124*b*, on Isa. 13 22, which I have printed; (II) Add. 15,250, fol. 219*b*, on the same passage, and (III) the printed Massorah on Prov. 30 28.

ר״י״ד = § 214.

הֵילֵל *Lucifer*, or *wail thou, lament, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 220*a*, on Isa. 14 12. It is remarkable that though according to the Septuagint, the Chaldee, Vulgate, Rashi, Ibn Ezra and modern expositors הֵילֵל in Isa. 14 12 is a noun, denoting *brilliant star* i. e. *Lucifer* and in Zech. 11 2 it is the Hiphil imperative singular masculine of יָלַל, signifying *wail thou*, or *lament*, the Massorah does not remark against it ב׳ ובתרי לישׁ׳, which it generally states in such cases. Neither is it given in the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ב, § 248, Vol. II, p. 217.) This would seem to favour the rendering of the Syriac, Aquila and St. Jerome, which regard it in Zech. 11 2, also, as the imperative of יָלַל.

ר״ט״ו = § 215.

הַיְמִם *Hayemim, is twice defective in this form.* That is, this plural form is abnormally without the *Yod* between the two *Mems* in these two instances. From the fact that in Numb. 6 5 it is the plural of יוֹם with the prefix *He* it would seem that the Massorah regarded הַיְמִם in Gen. 36 24 as a derivative of יוֹם. The Samaritan recension of the Hebrew reads הָאֵימִים *the Emim*, or *giants* in Gen. 36 24 which is also the rendering of the Chaldee (וְגִבָּרַיָּא). Owing to this uncertainty of its etymology I placed this quadriliteral under *He* according to its initial letter, though it might more properly be in י. This Rubric I have found in the printed Massorah only, on Gen. 36 24.

ר״ט״ז = § 216.

הַלּוּלִים *thanksgiving festivals, occurs twice and is plene.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 93*b*, on Levit. 19 24, which I have printed; (II) Orient. 2348, fol. 103*b*, on the same passage, and (III) the printed Massorah Finalis, letter ה, § 191.

ר״י״ז = § 217.

הֲלִיכוֹת *ways, occurs four times in the Scriptures.* By fixing the number at four, the design of the Massorah is to exclude the textual reading הֵילְכוֹת or הֵילֻכוֹת in Prov. 31 27. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 193*b*, on Ps. 68 25, which I have printed; (II) Arund. Orient. 16, fol. 314*a*, on Habak. 3 6; (III) Add. 15,250, fol. 381*a*, on Ps. 68 25; (IV) Add. 15,251, fol. 306*a*, on Habak. 3 6; (V) the same MS., fol. 359*a*, on Ps. 68 25, and (VI) the printed Massorah also on the same passage.

The MS. Lists coincide in treating all the four instances as plene, that is הָלִיכוֹת with *Vav*. This is also the reading in Job 6 19 in some of the Standard Codices (Orient. 2201; Harley 5710—11; Add. 15,250) and all the early editions prior to the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah. Other Standard MSS., however, of equal importance read the Job instance הֲלִיכָה defective, viz. Arund. Orient. 16; Orient. 4227; Add. 15,251. As this reading is not only exhibited in Jacob b. Chayim's text, but as the Massorah Parva expressly remarks on it that it occurs four times and that this is the only defective instance (ד׳ ולי חס׳), it is evident that different traditions obtained in the several Massoretic Schools with regard to its orthography in Job.

List VI ends as follows: צופיה הילכות ביתה כן כתיב׳ חבקוק הלכות כתיב׳ איוב הליכת כתיב׳ ושאריהן הליכות כתיב, which states that the four instances exhibit three different spellings. In Prov. 31 27 it is הֵילְכוֹת or הֵילֻכוֹת. In Habak. 3 6 it is הֲלָכוֹת without the *Yod* after the *Lamed*.

In Job **6** 19 it is הֲלִיכֹת without the *Vav* and in the other instances it is הֲלִיכוֹת. As Ps. **68** 23 is the only other instance, it is evident that the expression ושאריהן is here loosely used for the singular. This List, therefore, whilst supporting the reading without *Vav* in Job **6** 19, shows that according to another School of textual redactors it was הֲלִכֹת without the *Yod* in Habak. **3** 6.

רי״ח = § 218.

הָלְאָה *further, yonder, occurs twice.* In the other eleven instances where this adverb occurs it is with the prefix *Vav* (וְהָלְאָה). Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. **19** 9, and (II) the Massorah Finalis, letter ה, § 153.

רי״ט = § 219.

מֵהָלְאָה *begond, occurs twice.* This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 154, is incorrect, since this adverb with the prefix *Mem* occurs three times, and Jerem. **22** 19 is omitted.

ר״כ = § 220.

הליכה את־האלהים *to walk with God, occurs three times in this form.* That is, with the Hithpael form both in the future third person singular masculine with *Vav* conversive and with preterite third person. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 31*b*, on Gen. **5** 24, which I have printed; (II) Orient. 2348, fol. 41*b*, on the same passage, and (III) Orient 5404, fol. 30*b*, also on the same passage.

רכ״א = § 221.

הליכה שָׁמָּה *to go thither, occurs three times.* The verb הָלַךְ or יָלַךְ *to go,* is normally combined with the adverb שָׁם. In this combination it occurs about seven times (1 Sam. **9** 6; **19** 23; **30** 31; Jerem. **45** 5; Ezek. **37** 21; Nah. **2** 12; Ezra **10** 6). As it is in these three instances only that the adverb is with paragogic *He* (שָׁמָּה), the Massorah safeguards the exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 111*a*, on 2 Kings **17** 27, which I have printed, and (II) Add. 15,250. fol. 209*a*, on the same passage. As the verb in combination with this adverb is of different forms, List II heads this Rubric more correctly הליכה שמה נ׳ בליש׳.

רכ״ב = § 222.

הָלוֹךְ *to go, is four times defective.* Apart from Jeremiah this infinitive occurs thirty-one times. In twenty-seven instances it is plene (הָלוֹךְ) and in four only is it defective. Hence the Massorah safeguards the exceptional orthography.

And throughout Jeremiah it is likewise defective except six times. In Jeremiah, where it occurs altogether fourteen times, it is defective in eight instances (**2** 2; **3** 12; **17** 19; **19** 1; **34** 2; **35** 13; **37** 9; **41** 6) and plene in six only. Here, therefore, the reverse is the case, the defective is the majority and the plene the minority. Hence the Massorah safeguards the minority in this book.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 176*b*, on 1 Sam. **6** 12, which I have printed; (II) Arund. Orient. 16, fol. 21*a*, on Judg. **4** 9; (III) the same MS., fol. 126*b*, on Isa. **20** 2; (IV) Add. 15,250, fol. 221*b*, on the same passage; (V) Add. 15,451: fol. 23*a*, on Gen. **31** 30; (VI) Add. 21,160, fol. 28*b*, on the same passage, and (VII) the printed Massorah also on the same passage. List IV omits the second part, which makes the Rubric unintelligible. The second part of the Rubric is given as a separate Massorah: (I) Add. 15,251, fol. 253*a*, on Jerem. **28** 13, and (II) the printed Massorah on the same passage. In the former it is simply headed ו׳ מל׳ which is misleading. In the latter the heading is correctly given ו׳ מל׳ בסם׳, which restricts the six to Jeremiah.

That these Rubrics record the orthography of one School of textual redactors and that other Schools preserved different traditions with regard to the spelling of this infinitive, is attested by the St. Petersburg Codex of A. D. 916. In this ancient MS. no fewer than four instances are plene in Jeremiah (**3** 12; **34** 2; **35** 13; **41** 6) which are defective according to this Massorah.

רכ״ג = § 223.

הָלוֹךְ *is four times plene in the Pentateuch.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 32*b*, on Gen. **8** 3, which I have printed, and (II) the printed Massorah on the same passage. As the only other instance in which this infinitive occurs in the Pentateuch is defective (לָלֶכֶת Gen. **31** 30), it will be seen that the Massorah, contrary to its usual method, records here the majority.

רכ״ד = § 224*a—c*.

הָלוֹךְ וְגָדֵל *going on and great,* or *increasing, is three times thus combined.* In the description of the continually-increasing greatness of six eminent worthies, the expression הָלַךְ or הֹלֵךְ is followed by the same adjective in two different forms. With regard to three the combination is הלך וגדל and of three it is said הלוך וגדול. The Massorah, therefore, safeguards the respective phrases against being made uniform. For the first three the mnemonic sign is יִשׂ which are the initials of יִצְחָק *Isaac,* שְׁמוּאֵל *Samuel* and יְהוֹשָׁפָט *Jehoshaphat;* for the second three it is מֹרְדְּ which are the initials of מֹשֶׁה *Moses,* דָּוִד *David* and מָרְדְּכַי *Mordecai.*

Of this form of the Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 174*a*, on 1 Sam. **2** 26, which I have printed; (II) Arund. Orient. 16, fol. 267*a*, on 2 Chron. **17** 12, and (III) the printed Massorah on Gen. **26** 13. All the three Lists emphatically state that הלוך וגדול occurs three times, and give the mnemonic sign מֹרְדְּ for the three names in connection with which this phrase occurs. They must, therefore, be based upon a recension of the text which exhibited משה הלוך וגדול in Exod. **11** 3. It is to be remarked that the Massorah in Harley 5710—11, Vol. I, fol. 199*b*, on 2 Sam. **5** 10, which gives the second part of this List only and which is הלוך וגדול נ׳ רמס׳ וסימנהון משה. דוד מרדכי, supports this hypothesis.

Rubric 224*b*, which is from Orient. 1379, fol. 71*b*, on Gen. **26** 13, exhibits a different form of this Massorah. The method adopted by this Massorite in formulating it is not following the order of the books in which these instances respectively occur, but arranging it so that הֹלֵךְ the participle and הָלוֹךְ the infinitive alternately follow each other. It will be seen that this List gives five names only, leaving out Moses, and is therefore based upon the *textus receptus.*

Rubric 224*c*. — Of this Rubric I collated four Lists: (I) Orient. 2349, fol. 42*a*, on Gen. **26** 13, which I have printed; (II) Add. 15,451, fol. 181*a*, on 1 Sam. **2** 26; (III) Add. 21,160, fol. 18*a*, on Gen. **26** 13, and (IV) Halle Ochlah Ve-Ochlah II, § 39. As these three instances are preceded by הלך and are part of § 224*a*, I have placed them here instead of recording them in letter נ, § 79.

רכ״ה = § 225.

הליכה ונדולה. *With regard to five* [worthies] *it is written they went on and became great.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 71*a*, on Gen. **26** 13. It is another recension of §§ 224*a* and *b*. As it emphatically states in the heading that it is in connection with five only that this phrase occurs, and leaves out Moses both in the enumeration of the names and in the mnemonic sign which is here דִּם instead of מֹרְדְּ, it is undoubtedly based upon the received text. Its form shows that it proceeds from a different Massoretic School.

רכ״ו = § 226.

לָהָלוֹךְ *to go, occurs four times, three times defective and once plene.* The only other instance in which this quadriliteral occurs it is לְהֹלֵךְ the participle (Jerem. **22** 10).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 36*a*, on Exod. **3** 19, which I have printed; (II) Arund. Orient. 16, fol. 333*a*, on Job **34** 23; (III) the same MS., fol. 353*a*, on Eccl. **6** 8; (IV) Add. 15,451, fol. 108*a*, on Numb. **22** 13; (V) Add. 21,160, fol. 68*a*, on Exod. **3** 19; (VI) the printed Massorah on the same passage, and (VII) the same on Eccl. **6** 8.

Nothing can be more emphatic than the statement in the List which I have printed, that in Job **34** 23 this infinitive is לְהָלוֹךְ plene. Yet all the other Lists as emphatically state that it is defective in all the four instances, and this is supported by the Standard Codices (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 1525) and all the early editions. The List, therefore, which I have printed must be based upon a recension of the text which exhibited לַהֲלוֹךְ, but which was not favoured by the predominant School of textual redactors.

רכ״ז = § 227.

הוֹלֵךְ *going, is nine times plene in the Pentateuch . . . and once it is with the prefix Vav.* This participle occurs altogether fourteen times in the Pentateuch, and is defective in five instances only (Gen. **18** 16; **24** 42; **32** 7; Exod. **13** 21; Numb. **14** 14). It will thus be seen that the Massorah, contrary to its usual method, safeguards here the majority. The one instance with the prefix *Vav* is not the participle but the imperative of יָלַךְ.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 88*a*, on Levit. **11** 27, which I have printed; (II) Add. 15,250, fol. 61*b*, on the same passage; (III) the same MS., fol. 87*a*, on Numb. **22** 22; (IV) Add. 15,251, fol. 70*b*, on Levit. **11** 27; (V) Add. 15,451, fol. 51*a*, on Exod. **19** 19; (VI) Add. 21,160, fol. 23*a*, on Gen. **28** 20; (VII) the same MS., fol. 152*a*, on Levit. **11** 27; (VIII) Hallo Ochlah Ve-Ochlah, Supplement, fol. 130*a*, and (IX) the printed Massorah on Gen. **25** 32.

רכ״ח § = 228.

הוֹלֵךְ *is three times plene in this book.* That is, in Samuel. In Samuel, where this participle occurs altogether thirteen times, it is defective in ten instances (1 Sam. **2** 26; **17** 7, 15 41; 2 Sam. **3** 1, 31; **6** 4; **12** 23; **15** 30; **16** 13) and plene in three only. Hence the Massorah safeguards the exceptional orthography. This protection is all the more necessary since the two different spellings occur within a few verses of the same chapter (comp. 2 Sam. **15** 20 with 30).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 66*b*, on 2 Sam. **15** 20.

רכ״ט = § 229.

הוֹלֵךְ *is three times defective in this book.* That is, in the Minor Prophets, which are Massoretically treated as one book. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 209*a*, on Jonah **1** 13. It will be seen that the third instance is with the prefix *He* (הַהוֹלֵךְ Habak. **1** 6). The heading ought, therefore, more correctly to be ג׳ מל׳ בלישׁ׳. This Rubric, however, is to be regarded as exhibiting the orthography of one School of textual redactors only. This is attested by the fact that the following MSS. Orient. 2201; Harley 5710—11, Add. 15,451 and all the early editions with the exception of one, read הוֹלֵךְ in Micah **2** 9 הוֹלֵךְ plene is the reading of the St. Petersburg Codex of A. D. 916; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86; the first second third and fourth editions of the Bible (Soncino 1488, Naples 1491—93; Brescia 1494; Pesaro 1511—17) and the *editio princeps* of the Rabbinic Bible, Venice 1517.

ר״ל = § 230.

הוֹלֵךְ *is ten times plene in this form in the Prophets.* That is, the participle form, without and with the prefixes *He* and *Caph*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 131*b*, on Isa. **30** 29, which I have printed; (II) the same MS., fol. 213*b*, on Habak. **1** 6; (III) Add. 15,251, fol. 305*a*, on the same passage and (IV) the printed Massorah Finalis, letter ה, § 160.

The design of this Massorah is to exclude the textual reading הוֹלֵךְ in Josh. **6** 13. It will be seen that this Rubric, which records the plene instances in the Prophets, includes here the preceding two Rubrics. It is based upon the same recension of the text as those two Rubrics are. List I, which I have printed, states in the heading ה׳ מל׳ בלישׁ׳ בנבי׳, but as it records ten instances I have corrected the ה׳ which is a manifest clerical error, into י׳. List II, however, which is from the same MS., rightly heads it י״א מל׳ בנביא׳ and duly records eleven instances, supplying the expression וחברי [= Jonah **1** 13] after כי הים which is not infrequently omitted.

רל״א = § 231.

הוֹלֵךְ *is twice plene in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 275*a*, on Esther **9** 4. The expression בקריה is manifestly a clerical error for בספרא. As this participle, which occurs twice only in Esther, is plene in both instances the heading ought more properly to be ב׳ בספרא ומל׳.

רל״ב = § 232.

הוֹלֵךְ *is four times defective in this book.* That is, in Ecclesiastes. In Ecclesiastes, where this participle occurs altogether nine times, it is plene in five instances (**1** 6, 6; **2** 14; **3** 20; **6** 6) and defective in four, the Massorah records the minority. This safeguarding of the variation in its orthography is necessary since the two spellings occur within a few verses of each other (comp. **1** 4, 6, 6).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 266*b*, on Eccl. **9** 10, which I have printed; (II) the same MS., Vol. II, fol. 267*b*, on Eccl. **12** 5; (III) Arund. Orient. 16, fol. 351*a*, on Eccl. **1** 4, and (IV) Add. 21,160, fol. 301*b*, on the same passage.

רל״ג = § 233.

הוֹלֵךְ *is seven times defective in the Hagiographa.* This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 160, is corrupt. It omits three instances in the Hagiographa, which are defective (Ps. **101** 6; Job **31** 26; 2 Chron. **17** 12) in the Standard Codices and the best editions, and records three instead which are plene (Cant. **7** 10; Esther **9** 4, 4), two of which are expressly given as such in a separate Massorah. (*Vide supra*, § 231.)

And two instances are plene in the Psalms. The only other instance in which this participle occurs in the Psalter it is defective (Ps. **101** 6). As the Psalter is part of the Hagiographa it is difficult to say why it is thus exempted.

רל״ד = § 234.

הַהֹלֶכֶת *that goeth, occurs three times, twice defective and once plene.* As this feminine participle, which occurs three times only, in differently spelt, the Massorah safeguards it against being made uniform. It will be seen that the original defective orthography is retained in the Pentateuch.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Hartey 5710—11, Vol. I, fol. 96*a*, on Levit. **11** 27, which I have printed; (II) Arund. Orient. 16, fol. 388*a*, on Neh. **12** 38; (III) Add. 15,251, fol. 428*a*, on the same passage; (IV) Add. 15,451, fol. 24*a*, on Gen. **32** 21; (V) Add. 21,160, fol. 152*b*, on Levit. **11** 27; (VI) the printed Massorah on Gen. **32** 21, and (VII) the same on Levit. **11** 27.

רל״ה = § 235.

הלכות ההלכות *were going, that were going, is twice so written.* That is, in these two instances it is written with *Vav* after the *Caph*. This participle plural, which occurs altogether four times, three times without the prefix *He* and once with it, is spelt in three different ways. In one instance it is הלכת entirely defective (Exod. **2** 5), in one it is הולכות entirely plene (Neh. **6** 17) and in the two instances which constitute the Rubric before us, it is partly defective and partly plene, that is הלכות without the first *Vav*, but with the second. This Massorah therefore, which is from Arund. Orient. 16, fol. 53*b*, on 1 Sam. **25** 42, is designed to safeguard the two instances which are alike in their orthography. That this is the spelling of these two instances, will appear from the following analysis:

(1) *1 Sam. 25 42.* — ההלכות with the second *Vav* only, is the reading of Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 second hand; Orient. 1478 second hand; the second edition of the Bible, Naples 1491—93; the Pesaro edition of the Former Prophets, 1511; the Complutensian and the *editio princeps* of the Rabbinic Bible, Venice 1517.

ההלכת without the *Vav*, which I have adopted in my edition, is the reading of Harley 5710—11; Add. 15,451, first hand; Orient. 1478 first hand and Jacob b. Chayim's first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. This reading, therefore, is not supported by the majority of the Standard Codices and the best editions. ההולכות with both *Vavs*, which is exhibited in the *editio princeps* of the Prophets, Soncino 1485—86, and in the first and third editions of the Bible, Soncino 1488, Brescia 1494, is not supported by any of these MSS.

(2) *2 Chron. 9 21.* — הלכות with the second *Vav* only, is the reading of Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227 and all the early editions.

(3) *Exodus 2 5.* — הלכת entirely defective, is the reading here of all the MSS. and early editions.

(4) *Nehemiah 6 17.* — הולכות entirely plene is the reading of Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251 and all the early editions without exception. הלכות without the first *Vav* is the reading of Orient. 2201 first hand and Add. 15,250.

This analysis will enable us to test two other recensions of this Rubric which I have found, one in MS. and one printed.

The MS. recension is in Add. 21,160, fol. 65*a*, on Exod. **2** 5. It states that הלכת is three times defective, or is defective in

three different ways: (1) הלכת in Exod. **2** 5 and תהלכת Neh. **12** 31 are entirely defective; (2) הלכות in 2 Chron. **9** 21 is defective of the first *Vav*, and (3) הולכת Neh. **6** 17 is defective of the second *Vav*.[1] It will be seen that this Rubric not only omits התלכות 1 Sam. **25** 42, but imports the plural noun תהלכת and declares that it is הולכת without the second *Vav* in Neh. **6** 17, which is in direct conflict with all the MSS. and early editions.

Jacob b. Chayim gives us two different Lists of this Rubric in his printed Massorah on Exod. **2** 5. The first List is rightly restricted to the four instances of this plural participle, and the only variation in it is that it describes the Samuel passage as התלכת which, as we have seen, is not supported by the majority of the Standard MSS. and early editions. The second List is quite at variance with the first. It not only gives 2 Chron. **9** 21 as הלכת entirely defective, which is contrary to the MSS. and early editions, but omits התלכות 1 Sam. **25** 42 and makes up the four defectives by inserting the plural noun תהלכת (Neh. **12** 31) and the feminine participle singular התלכת (Neh. **12** 38). Even in the directions which Jacob b. Chayim appends to these two Lists with regard to the orthography as the result of his collation of ancient Codices and in which he includes תהלכת and התלכת (Neh. **12** 31, 38), he gives the instance in 1 Sam. **25** 42 as entirely defective.[2] This is not only in conflict with the Massorah, but as we have seen, is against the majority of the Standard Codices and early editions.

1 הלכת ג' חס' בלוש, וסימנהון ונערתיה הלכת, ותהלכת ליכין הלכות תרשיש הלכות כת', הולכת על מוביה הולכת כת'.

2 הלכת חס' דחס' וסי' ונערתיה הלכת, וחד ההלכת, ההלכת לרגלה, הולכות על מוביה כן כתיב. הלכות תרשיש כן כתיב, ובמסר' אחריתי מצאתי נמסר הלכת ד' חס' ואי מלא וסי' ונערתיה הלכת, הלכת תרשיש, ותהלכת ליכין, ההלכת למואל, ואגרותיהם הולכות על מוביה מלאים. ובספרים המדויקי' ישנים שראוי לסמוך עליה' כך דינם, ונערתיה הלכ' הס' דחס', ההלכת לרגלה חס' דחס', הולכות על מוביה מלא דמלא ותהלכת ליכין חס' דחס', התולכת למואל מלא, הלכות תרשיש כן כתיב.

רל״ו = § 236.

הָלַכְתִּי *I have gone,* or *walked, occurs three times, twice with Pathach and once with Kametz.* That is, in two instances it has the normal *Pathach* under the *Lamed* and once it is with *Kametz,* which is due to its pausal accent *Soph-Pasuk.* The design of this Massorah is to safeguard this quinqueliteral, which in these three instances is the Piel preterite first person singular, against being mixed up with the Kal הָלַכְתִּי which occurs six times, five times with *Pathach* (Jerem. **2** 23; Ps. **26** 1; Job **31** 5; Ruth **1** 21; Neh. **2** 16) and once with *Kametz* (Gen. **35** 3), which is also due to its pausal accent *Soph-Pasuk.* The protection is all the more necessary since the Kal and the Piel have the same sense, and are so used in the same books.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 184*b*, on Ps. **38** 7, which I have printed; (II) the same MS., Vol. II, fol. 217*a*, on Ps. **131** 1; (III) the same MS., Vol. II, fol. 235*a*, on Job **30** 28; (IV) Arund. Orient. 16, fol. 293*a*, on Ps. **38** 7; (V) Add. 15,250, fol. 325*b*, on the same passage, and (VI) the printed Massorah on Job **30** 28.

רל״ז = § 237.

הָלְכוּ *they go,* or *cause to go, occurs twice in the Scriptures.* That is, as Piel preterite third person plural, in contradistinction to the numerous instances in which this quadriliteral is הָלְכוּ the Kal.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 270*b*, on Lament. **5** 18, which I have printed; (II) Arund. Orient. 16, fol. 329*b*, on Job **24** 10; (III) Vienna Codex No. 35 on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah Finalis, letter ה, § 184. Lists IV and V head this Rubric ב' דגשי' and the latter adds at the end ואי רפה, giving the reference for the Raphe instance to Jerem. **51** 50 where it is הָלְכוּ without *Dagesh* in the *Lamed,* being the Kal imperative plural.

רל״ח = § 238.

יְהַלֵּךְ *he shall go, occurs three times in the Scriptures.* That is, as Piel future third person singular masculine, in contradistinction to the five instances where this quadriliteral is יְהַלֵּךְ the Kal.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 80*b*, on Ezek. **18** 9, which I have printed; (II) the same MS., Vol. II, fol. 200*b*, on Ps. **85** 14; (III) Arund. Orient. 16, fol. 177*b*, on Ezek. **18** 9; (IV) Add. 15,251, fol. 276*a*, on the same passage, and (V) the printed Massorah on Prov. **6** 28

רל״ט = § 239.

יְהַלְּכוּן *they shall go,* or *walk, occurs three times in the Scriptures* This Piel future third person plural masculine, occurs altogether seven times. In four instances it is the normal form יְהַלְּכוּ (Habak. **3** 11; Ps. **81** 14; **115** 7; Eccl. **8** 10) and in three it is with the paragogic *Nun.* Hence the Massorah records the minority.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 201*b*, on Ps. **89** 16, which I have printed; (II) Arund. Orient. 16, fol. 306*b*, on the same passage; (III) the same MS., fol. 310*a*, on Ps. **104** 10; (IV) the printed Massorah on Ps. **89** 16, and (V) the same on Ps. **104** 26.

ר״מ = § 240.

וְהִתְהַלֵּךְ (Exod. **21** 19). *There is a difference of opinion between Ben-Asher and Ben-Naphtali about this expression here. Ben-Asher points it* וְהִתְהַלֵּךְ *with Tzere and with the accent on the ultima, whilst Ben-Naphtali points it* וְהִתְהַלֶּךָּ *with Segol and with the accent on the ante penultima and it is with Makeph.* This Rubric is from the printed Massorah on Exod. **21** 19. The expression קמץ קמן = קמץ denotes *Tzere* and פתח or פתחה signifies *Segol.*

ר״מ״א = § 241.

וְהִתְהַלַּכְתִּי *and I have walked, occurs twice in this book* [the Scriptures]. This Hithpael preterite first person singular occurs altogether nine times. In seven instances it is without the prefix *Vav* and in two only is it with the prefix. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 71*a*, on Levit. **26** 12. בסיפרא is manifestly a Scribal error for בקריה.

ר״מ״ב = § 242.

וַיִּתְהַלֶּךְ *and he walked,* or *went, occurs three times at the beginning of a verse.* That is, in contradistinction to the other two instances where this Hithpael future third person singular masculine with *Vav* conversive occurs in the middle of the verse (2 Sam. **11** 2; 1 Chron. **21** 4).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 4*a*, on Gen. **5** 22, which I have printed; (II) the same MS., Vol. II, fol. 81*a*, on Ezek. **19** 6; (III) Add. 15,250, fol. 279*b*, on the same passage; (IV) Add. 15,451, fol. 5*b*, on Gen. **5** 22; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. **19** 6.

רמ״ג = § 243.

מְהַלְכִין *they walking, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 368*a*, on Dan. **4** 34. As this Chaldee Aphel participle plural is restricted to Daniel, the heading ought more properly to be ב' ובסים'.

רמ״ד = § 244.

הֹלֵךְ *flowing, a wayfarer, occurs twice.* The design of this Massorah is to militate against the variation which obtained with regard to 1 Sam. **14** 26, as is attested by the Septuagint. Originally the text must have been הָלַכוּ דְבֹרִים = הלכ' דב' *the bees had gone,* which was wrongly resolved into הֹלֵךְ דָּבָשׁ. This is now admitted by some of the best textual critics. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 43*b*, on 1 Sam. **14** 26, which I have printed, and (II) the same MS., fol. 63*b*, on 2 Sam. **12** 4.

רמ״ה = § 245.

הַלְלִי *praise thou, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 320*b*, on Ps. **147** 12, which I have printed, and (II) Vienna Codex No. 35, on Ps. **146** 1. As both these instances of the Piel imperative singular feminine are restricted to the Psalter, the heading ought more properly to be ב' ובסים'.

רמ״ו = § 246.

הַלְלוּיָהּ. *Eight Psalms begin and end with Hallelujah.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol II, fol. 221*a*, on Ps. **148** 1. The thirteen

Psalms which end with *Hallelujah* are given in a separate Rubric in Codex Bodley No. 71 (comp. *the Massorah*, Vol. III, p. 4). For the discussion on the exact position of this expression in the several Psalms, as well as on its orthography, see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 376 &c.

רמ״ז = § 247.

וַיְהַלְלוּ *and they praised, occurs four times.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 8*a*, on Gen. **12** 15, which I have printed; (II) the same MS., Vol. I, fol. 168*a*, on Judg. **16** 24; (III) the same MS., Vol. II, fol. 295*b*, on Neh. **5** 13; (IV) Arund. Orient. 16, fol. 382*a*, on the same passage; (V) the printed Massorah on Gen. **12** 15; (VI) the same on Judg. **16** 24, and (VII) the same on Neh. **5** 13.

רמ״ח = § 248.

יְהַלְלוּהוּ *they shall praise him, occurs twice in the Psalter.* This Rubric I have found in the printed Massorah Finalis only, letter ה, § 195. As the two instances are restricted to this book, the heading ought properly to be ב׳ ובסמ׳.

רמ״ט = § 249.

מְהֻלָּל *praised, occurs three times and is defective in the Scriptures.* This participle Pual singular masculine, occurs altogether seven times. In four instances it is with the prefix *Vav* (וּמְהֻלָּל Ps. **48** 2; **96** 4; **145** 3; 1 Chron. **16** 25) and in three it is without the prefix. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213*a*, on 2 Sam. **22** 4, which I have printed; (II) the same MS., Vol. II, fol. 177*b*, on Ps. **18** 4; (III) Arund. Orient. 16, fol. 287*b*, on Ps. **18** 4; (IV) the same MS., fol. 313*a*, on Ps. **113** 3, and (V) the printed Massorah, on Ps. **18** 4. It is remarkable that both Lists III and IV head this Rubric מהלל ב׳ and enumerate two instances only, viz. 2 Sam. **22** 4 and Ps. **113** 3. But this is manifestly due to the omission חסרו [= Ps. **18** 4] after מהלל אקרא.

רנ״ן = § 250.

יְהוֹלֵל *he shall make foolish, occurs three times and is plene.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 22*a*, on Isa. **44** 25, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Add. 15,251, fol. 232*a*, also on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 193.

רנ״א = § 251.

תִּתְהַלֵּל *thou shalt,* or *she shall rejoice* or *praise, occurs twice.* This quinqueliteral, which is both Hithpael future second person singular masculine and third person singular feminine, occurs altogether five times. In three instances it is תִּתְהַלֵּל with *Tzere* under the *Lamed* (Ps. **34** 3; **52** 3; Prov. **27** 1) and in two with *Kametz,* which is due to its pausal accent *Soph-Pasuk.* Hence the Massorah safeguards the minority. It will be seen that the Massorah here, as also elsewhere, has regard to the identity of the spelling, irrespective of the difference in the sense. In Isa. **41** 16 it is second person masculine, whereas in Prov. **31** 30 it is third person feminine.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 19*b*, on Isa. **41** 16, which I have printed; (II) Arund. Orient. 16, fol. 136*b*; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on the same passage, and (V) the printed Massorah on Prov. **31** 30.

רנ״ב = § 252.

וְיִתְהַלְלוּ *and they shall glory, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 299*a*, on Ps. **64** 11.

רנ״ג = § 253.

הָלְמוּ *they broke, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 125*b*, on Isa. **16** 8.

רנ״ד = § 254.

הֵלֹם *here, hither, occurs twelve times and is defective.* That is, in contradistinction to the assonant חֲלוֹם *a dream,* which is always plene. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 9*b*, on Gen. **16** 13, which I have printed, and (II) the printed Massorah on Exod. **3** 5.

As the catchwords for the sixth instance denote 1 Sam. **14** 16 where it is וְהֵלֹם with the prefix *Vav,* and moreover, as the heading of these Lists is neither הֵלֹם וְהֵלֹם י״ב i. e. הֵלֹם without and with the prefix *Vav* which occurs twelve times, nor הֵלֹם י״ב בליש׳ which is normally to be expected, it may be that this Rubric includes הֵלֹם which was originally in this passage and which has been corrupted into וַיֵּלֶךְ, as is attested by the Septuagint. But whether the Massorah means to indicate הֵלֹם before וְהֵלֹם or not, it is certain that the received text is impossible and grammatically untranslateable. It is now accepted by the best textual critics that נסוג הֵלֹם וְהֵלֹם, which is preserved by the Septuagint, exhibits the original recension.

רנ״ה = § 255.

הֵם *they, these &c., ends the verse twelve times.* This personal pronoun third person plural ends a verse forty times altogether. In twenty-eight instances it is with the paragogic *He*[1] and in twelve only is it without this paragogic *He.* Hence the Massorah safeguards the minority. This safeguarding was especially necessary, since the same phrase ending two verses, one after another, is once כי קדש הם and once כי קדש הוא (Exod. **29** 33, 34) and in other two verses it is once בית מרי הם and once בית מרי הַמָּה (Ezek. **12** 2, 3).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 161*a*, on Judg. **8** 24, which I have printed; (II) the same MS., Vol. II, fol. 76*b*, on Ezek. **12** 2; (III) the same MS., Vol. II, fol. 297*a*, on Neh. **7** 61; (IV) Orient. 4445, fol. 29*b*, on Gen. **40** 12; (V) the same MS., fol. 115*b*, on Numb. **1** 15; (VI) Arund. Orient. 16, fol. 94*a*, on 1 Kings **20** 3; (VII) the same MS., fol. 373*a*, on Ezra **2** 59; (VIII) the same MS., fol. 383*b*, on Neh. **7** 61; (IX) Halle Ochlah Ve-Ochlah II, § 106, and (X) the printed Massorah on Exod. **18** 26. Lists V, VII, IX and X head this Rubric כל סוס׳ דקר׳ המה במ״ב הם *throughout the Scriptures* הַמָּה *ends the verse except twelve times where it is* הֵם, which indicates the import of this Massorah. The addition at the end of the List which I have printed is important. It conclusively proves the statement which I have often made, that the Nakdanim fixed beforehand the number of lines of the Massorah with which they intended to furnish the respective MSS. both in the upper and lower margins, and when the Rubrics were too long and would exceed this number they often curtailed them, and when they were not long enough to fill up the requisite number of lines, they as often added phrases which are no part of the Rubric or found it necessary to add an explanation why the lines are fewer.

[1] Comp. הַמָּה at the end of the verse Numb. **13** 3; Josh. **2** 4; **7** 3; 1 Sam. **12** 21; **19** 20, 21; **25** 11; 1 Kings **9** 20; 2 Kings **7** 10; Jerem. **5** 10; **6** 28; **7** 4; Ezek. **2** 6, 7; **3** 7, 9, 26, 27; **10** 20; **12** 3; Hosea **2** 6; Zeph. **2** 12; Ps. **9** 7; **25** 6; **119** 111; Prov. **19** 7; 1 Chron. **26** 6; 2 Chron **8** 7.

רנ״ו = § 256.

הֵם חַיִּים *they live, occurs three times.* For this Rubric see letter א, § 1168

רנ״ז = § 257.

הֵם, הֵם. *This personal pronoun third person plural is always with Segol when it is with the prefix Beth, Shin, Lamed or Mem and with Tzere when it is with the prefix He, Caph or Vav except once, viz.* כָּהֵם 2 Kings **17** 15. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 133*b*, on 1 Chron. **6** 3. It is part of the Treatise which is attributed to Ben-Asher. (*Vide infra*, letter מ, p. 658, § 22.)

רנ״ח = § 258.

וְהֵם *and they, begins a verse nine times.* The design of this Massorah is primarily to safeguard the phrase וְהֵם מְבִיאִים *and they brought,* which begins the verse in 2 Chron. **9** 24, against being made conformable to the parallel passage וְהַמָּה מְבִיאִים which also begins the verse in 2 Kings **10** 25.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists, but I shall specify

the following eight only, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 52*b*, on Exod. **28** 5, which I have printed; (II) the same MS., Vol. II, fol. 153*a*, on 2 Chron. **9** 24; (III) the same MS., Vol. II, fol. 293*a*, on Neh. **1** 10; (IV) Orient. 4445, fol. 69*b*, on Exod. **28** 5; (V) Arund. Orient. 16, fol. 263*a*, on 2 Chron. **9** 24; (VI) Halle Ochlah Ve-Ochlah II, § 105; (VII) the printed Massorah on Prov. **1** 18, and (VIII) the same on 2 Chron. **9** 24.

Lists V and VI head this Rubric כל ראׄ פס׳ דקריא הֵם במ״ט וְהֵם whilst List IV, which exhibits the oldest form of this Massorah, adds at the end ושאר׳ קרייה הֵם which is substantially the same. Accordingly the design of this Massorah apparently is to record the exceptional instances in which this personal pronoun with the prefix *Vav* (וְהֵם) begins a verse, in contrast to all the other Scriptures where it begins a verse and is normally (הֵם) without the prefix *Vav*. Strictly interpreted, therefore, this heading is misleading. This is attested by the fact that וְהֵם normally begins a verse, whilst וְהֵם begins a verse six times only *throughout the Scriptures*. (Gen. **44** 4; Exod. **6** 27; Deut. **32** 21; Judg. **19** 11; 2 Sam. **20** 8; Hosea **8** 4.) The printed Massorah (List VII) which heads this Rubric הם והם מ׳ ר״פ is incorrect, since it is וְהֵם alone which begins the verse nine times.

רנ״ט = § 259.

וְהֵם לֹא יָדְעוּ *and they knew not, occurs three times . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, in contradistinction to the less emphatic phrase וְלֹא יָדְעוּ which denotes the same thing and which is recorded in letter ל, § 179.

ר״ס = § 260.

שָׁהֵם *for they, occurs twice in the Scriptures.* That is, this personal pronoun plural masculine with the prefix *Shin* and *Segol* under it, in contradistinction to the only instance where this triliteral occurs with *Sheva* under the *Shin* and is with *Makeph* (שֶׁהֵם־ Eccl. **3** 18). Of this Rubric I collated three Lists, **two** in MSS. and one printed: (I) Harley 5710—11, Vol. II, **fol.** 270*a*, on Lament. **4** 9, which I have printed; (II) Arund. **Orient.** 16, fol. 357*b*, on the same passage, and (III) the printed **Mas**sorah, also on the same passage.

רס״א = § 261.

הֵמָּה *they, begins a verse nineteen times.* That is, without the **prefix** *Vav*, in contradistinction to the twelve instances where it **begins** the verse with this prefix, recorded below ה, § 266.

Of this popular Massorah I collated twenty Lists, but shall specify the following nine only, eight in MSS. and one printed: (I) Orient. 2349, fol. 32*b*, on Gen. **7** 14, which I have printed; (II) Arund. Orient. 16, fol. 32*b*, on Judg. **19** 22; (III) Add. 15,250, fol. 8*a*, on Gen. **7** 14; (IV) Add. 15,251, fol. 291*a*, on Ezek. **44** 16; (V) Add. 21,160, fol. 223*a*, on Numb. **20** 13; (VI) the same MS., fol. 327*b*, on Job **24** 13; (VII) Cambridge Add. 465 on Gen. **7** 14 which alone has the mnemonic sign; (VIII) Halle Ochlah Ve-Ochlah II, § 106, margin, and (IX) the printed Massorah Finalis, letter ה, § 200. In Jacob b. Chayim's printed Massorah (List IX) the catchwords for No. 8, viz. המה את ערלים ישכבו Ezek. **32** 29 are wrong, since הֵמָּה is here in the middle of the verse. They ought to be המה עלים במעלה העיר 1 Sam. **9** 11. The catchwords for No. 9 המה ירדים במעלה הדר should be המה יורדים בקצה העיר 1 Sam. **9** 27.

רס״ב = § 262.

הֵמָּה *they, occurs four times in this book.* That is, in Proverbs. In Proverbs this personal pronoun third person plural without and with the prefix *Vav*, occurs altogether ten times. In six instances it is without the paragogic *He* (**1** 9, 18; **4** 22; **18** 8; **26** 22; **30** 24) and in four it is with the paragogic *He*. Hence the **Massorah** safeguards the minority. This protection is all the more necessary since the two forms are used in one and the same verse (**30** 24). This Rubric, which does not occur in the printed **Massorah**, is from Harley 5710—11, Vol. II, fol. 257*b*, on **Prov. 30** 18.

רס״ג = § 263.

הֵמָּה עֹשִׂים *they are making*, or *doing, occurs five times.* This **participle** plural is fourteen times preceded by the personal pronoun third person plural. In nine instances it is הֵם עֹשִׂים without the paragogic *He* (Exod. **5** 8; 2 Kings **12** 16: **17** 34, 40, 41; **22** 7; Ezek. **8** 6 (*Keri*), 9; 2 Chron. **34** 16) and in five only it is with the paragogic *He*. Hence the Massorah safeguards the exceptional combination. By fixing the number at five, this Massorah militates against the textual reading הֵם in Jerem. **7** 17, which is exhibited in Codex Reuchlin No. 2 (comp. Baer, *critical Notes* on this passage).

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710 – 11, Vol. I, fol. 59*a*, on Exod. **36** 4, which I have printed; (II) the same MS., Vol. II, fol. 36*a*, on Jerem. **7** 17; (III) the same MS., Vol. II, fol. 74*a*, on Ezek. **8** 13; (IV) Arund. Orient. 16, fol. 39*a*, on 1 Sam. **8** 8; (V) the same MS., fol. 152*a*, on Jerem. **7** 17; (VI) the printed Massorah on Exod. **36** 4; (VII) the same on Jerem. **7** 17, and (VIII) the same on Ezek. **8** 13.

רס״ד = § 264.

בְּהֵמָּה *by, or in them, occurs three times.* That is, as pronoun third person plural with paragogic *He* and the prefix *Beth*, in contradistinction to the numerous instances in which this quadriliteral is pointed בְּהֵמָה with *Sheva* under the *Beth* and without *Dagesh* in the *Mem*, being a feminine noun and denoting *beast, cattle.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 118*a*, on Habak. **1** 16, which I have printed; (II) Orient. 4445, fol, 72*b*, on Exod. **30** 4; (III) the same MS., fol. 79*a*, on Exod. **36** 1; (IV) Arund. Orient. 16, fol. 213*b*, on Habak. **1** 16; (V) Orient. 2349, fol. 75*a*, on Exod. **30** 4; (VI) Halle Ochlah Ve-Ochlah II, § 106 margin, and (VII) the printed Massorah on Exod. **30** 4.

רס״ה = § 265.

הָהֵמָּה *those, occurs twelve times.* This personal pronoun with the prefix *He*, occurs altogether fifty-eight times. In forty-six instances it is without the paragogic *He* and in twelve only is it with it. Hence the Massorah safeguards the exceptional form. By fixing the number at twelve, the Massorah militates against the Eastern recension of the text, which reads הֵמָּה in Jerem. **50** 20, and which is exhibited in the St. Petersburg Codex of A. D. 916. The protection of these instances was moreover necessary, since the same phrases are not only used promiscuously with the two different forms of this pronoun, but in one and the same book. Thus for instance הָאֲנָשִׁים הֵמָּה and הָאֲנָשִׁים הָהֵמָּה Numb. **9** 7; **14** 38; **16** 14; הַיָּמִים הָהֵמָּה and הַיָּמִים הֵמָּה 2 Kings **18** 4; 1 Kings **3** 2. (*Vide infra*, letter י, § 254.)

Of this popular Massorah I collated twenty Lists and shall specify the following twelve only, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 91*a*, on Numb. **9** 7, which I have printed; (II) Arund. Orient. 16, fol. 112*a*, on 2 Kings **18** 4; (III) the same MS., fol. 149*a*, on Jerem. **3** 16; (IV) the same MS., fol. 156*a*, on Jerem. **14** 15; (V) the same MS., fol. 204*b*, on Joel **3** 2; (VI) Add. 15,250, fol. 209*b*, on 2 Kings **18** 4; (VII) the same MS., fol. 401*b*, on Neh. **13** 15; (VIII) Add. 21,160, fol. 202*a*, on Numb. **9** 7; (IX) Halle Ochlah Ve-Ochlah II, § 106, margin; (X) the printed Massorah on Numb. **9** 7; (XI) the same on Jerem. **14** 15, and (XII) the same on Neh. **13** 15. It will be seen that though List I, which I have printed, rightly states in the heading that there are twelve such instances, it enumerates eleven only, omitting Jerem. **5** 18. But as this instance is duly given in the other Lists, there can be no doubt that its omission in List I is due to a clerical error.

רס״ו = § 266.

וְהֵמָּה *and they, begins a verse ten times.* That is, with the paragogic *He*, in contradistinction to the nine instances in which this pronoun with the prefix *Vav* begins a verse and is without the paragogic *He*, recorded above, letter ה, § 258.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 170*a*, on Judg. **18** 27, which I have printed; (II) the same MS., Vol. II, fol. 71*a*, on Ezek. **2** 5; (III) Add. 15,251, fol. 320*b*, on 1 Chron. **12** 21; (IV) the printed Massorah on Isa. **63** 10, and (V) the same on Micah **4** 12.

רס״ז = 267.

וְהֵמָּה *and they, occurs twice in the Pentateuch.* This personal pronoun third person plural with the prefix *Vav*, occurs altogether eighteen times in the Pentateuch. In sixteen instances it is without the paragogic *He* (comp. וְהֵם Gen. **14** 13; **42** 8, 23;

Exod. **24** 2; **28** 5; **36** 3; **38** 17; Levit. **26** 43; Numb. **1** 50; **15** 25; **18** 23; Deut. **1** 39; **9** 29; **33** 3, 17, 17) and in two only, is it with the paragogic *He*. Hence the Massorah safeguards the exceptional orthography in this division of the Bible. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb. **11** 26.

רס״ח = § 268.

הָמְמוּ *they made a noise, they are troubled, occurs four times.* That is, without the prefix *Vav*. This Rubric I have found in the printed Massorah only, on Zech. **9** 15. It is based upon a recension of the text which reads הָמְמוּ without the prefix *Vav* in Zech. **9** 15. This is supported by St. Petersburg Codex of A. D. 916; Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251 and most of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

רס״ט = § 269.

וְהָמְמוּ *and they make a noise*, or *roar, occurs three times.* That is, in these three instances this Kal preterite third person plural is with the prefix *Vav*. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 209. It is based upon a recension of the text which reads וְהָמְמוּ with the prefix *Vav* in Zech. **9** 15 and this reading is followed in Harley 5710—11; Add. 15,451; Orient. 4227 and three of the early editions, as will be seen from the notes on this passage in my edition of the Bible. In these two Rubrics, therefore, viz. § 268 and § 269, we have a conclusive proof of the oft-repeated statement that apparently conflicting Massorahs are due to their being based upon different recensions of the text, which were preserved by the different Schools of Massorites. According to one recension this preterite is four times without the prefix *Vav* and twice with it, whilst according to the other it is three times without the prefix and three with it.

ר״ע = § 270.

יֶהֱמִיוּן *they shall make a noise, occurs three times in the Scriptures.* This future third person plural masculine occurs altogether seven times. In four instances it is the normal form יֶהֱמוּ (Isa. **16** 11; **Ps. 46** 4; **59** 7, 15) and in these three it is with the paragogic *Nun*. The Massorah, therefore, safeguards the variation in its orthography, which is especially necessary since the forms are restricted to the same books.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 2710—11, fol. 8*b*, on Isa. **17** 12. which I have printed; (II) Arund. Orient. 16, fol. 251*a*, and (III) the printed Massorah, all on the same passage. Though the three Lists coincide in stating that this form occurs three times and enumerate the same instances, yet in the oldest alphabetical Lists of words which respectively occur once only, beginning with *Yod* and ending with *Vav Nun*, the passage in Ps. **83** 3 is given as the unique instance in which יֶהֱמִיוּן occurs. (*Vide infra*, letter י, § 9*c* and *e*.) These Massorahs must, therefore, be based upon a recension of the text which exhibited the normal form יֶהֱמוּ in Isa. **17** 12 and Ps. **39** 7.

רע״א = § 271.

הוֹמִיָּה *making a noise, occurs three times.* As this participle feminine, which occurs three times, is once plene (הוֹמִיָּה Isa. **22** 2) and twice defective (הֹמִיָּה Prov. **7** 11; **9** 13) the Massorah safeguards the variation in its spelling.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 10*a*, on Isa. **22** 2, which I have printed; (II) the same MS., Vol. II, fol. 245*a*, on Prov. **7** 11; (III) the same MS., Vol. II, fol. 246*a*, on Prov. **9** 13; (IV) Arund. Orient. 16, fol. 338*b*, on Prov. **7** 11; (V) Add. 15,251, fol. 223*a*, on Isa. **22** 2; (VI) the same MS., fol. 387*b*, on Prov. **7** 11; (VII) the printed Massorah on Isa. **22** 2, and (VIII) the same on Prov. **7** 11. Not only do Lists II, III, IV, V, VI and VIII emphatically state in their respective headings that two of the instances are defective (בי׳ חס׳), but Lists II and VIII state at the end that the Isaiah instance is the plene (קדמא מל׳). The printed Massorah, therefore (List VII), which states in the heading that it is twice plene and once defective and gives Prov. **7** 11 as the only defective,[1] is both at variance with the other Lists and is in conflict with the Rubric which it records on Prov. **7** 11 (List VIII).[2] It may, however, be that the two conflicting Rubrics are due to their being based upon different recensions of the text.

[1] On Isa. **22** 2 the printed Massorah is as follows: תומיה ג׳ ב׳ כל׳ וא׳ חס׳ וסימ׳ תשואות מלאת, תומיה היא ושורת, אשת כסילות תומיה דשורת חס׳.

[2] On Prov. **7** 11 it is as follows: תומיה ג׳ ב׳ חסרי׳ וחד כל׳ וסימ׳ תשואו׳ מלאת, חמיה היא ושורת, אשת כסילות, קדמא מל׳.

רע״ב = § 272.

הֵמָּן *they, occurs three times.* This Chaldee personal pronoun third person masculine plural, which corresponds to the Hebrew הֵם, occurs altogether twelve times and is restricted to Daniel and Ezra. In the nine instances in Ezra it is הֵמּ without the *Nun* at the end (**4** 10, 23; **5** 5, 11, 12, 14, 14, 15; **7** 17) and in the three Daniel instances it is with the *Nun*. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 277*b*, on Dan. **2** 34, which I have printed; (II) the same MS., on Dan. **3** 22; (III) Add. 15,251, fol. 409*b*, on Dan. **2** 34, and (IV) the printed Massorah on the same passage.

רע״ג = § 273.

הֲמוֹנוֹ *his multitude, occurs three times plene.* This noun with the suffix third person singular masculine, occurs altogether seven times. In four instances this suffix is ה, (*vide infra*, letter ה, § 274) and in three it is *Vav*. The Massorah, therefore, safeguards the spelling of the minority. For the discussion on the archaic suffix ה֗ instead of the later form ֹו see letter ה, § 48.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 21*a*, on Judg. **4** 7, which I have printed; (II) Harley 5710—11, Vol. II, fol. 90*a*, on Ezek. **31** 2; (III) Add. 15,250, fol. 133*b*, on Judg. **4** 7, and (IV) the printed Massorah on the same passage. As one of the instances is וַהֲמוֹנוֹ with the prefix *Vav* and, moreover, as without the prefix this noun occurs twice only, the heading ought more properly to be הֲמוֹנוֹ ב׳ וא׳ וַהֲמוֹנוֹ.

רע״ד = § 274.

הֲמוֹנָהּ *is the textual reading* or *the Kethiv in four instances and the official reading* or *Keri is* הֲמוֹנוֹ (see the preceding Rubric). Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists: (I) St. Petersburg Codex of A. D. 916, on Ezek. **31** 18, which I have printed, and (II) the printed Massorah on Ezek. **39** 11.

רע״ה = § 275.

הֲמוּלָה *a tumult, occurs twice.* That is, once plene and once defective. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 154*b*, on Jerem. **11** 16. Though the heading does not state that one of the instances is plene (Jerem. **11** 16) and one is defective (Ezek. **1** 24), yet the Massorah Parva in Add. 15,250 and in Add. 15,251, on Jerem. **11** 16, as well as in 15,251 and in the *editio princeps* on Ezek. **1** 24, emphatically states that one is plene and one defective (בי׳ א׳ מל׳ וא׳ חס׳) and this recension of the text is exhibited in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251 and all the early editions except two. According to another recension, however, it is plene in both passages. This is the reading in the St. Petersburg Codex of A. D. 916; Add. 15,451; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488 and the third edition, Brescia 1494.

רע״ו = § 276.

וְהָמָם *occurs twice, once with Kametz and once with Pathach.* With *Kametz* it is from הום and the final *Mem* in וְהָמָם is the suffix third person plural masculine denoting *and he shall destroy them*, whilst with *Pathach* it is from הָמַם and the final *Mem* is the radical denoting *and he shall put in motion*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 127*b*, on Deut. **7** 23, which I have printed; (II) Add. 15,251, fol. 109*a*, on the same passage, and (III) Add. 21,160, fol. 269*c*, also on the same passage. The latter heads this Rubric והמם ב׳ א׳ קמץ כלו וא׳ חציו קמץ חציו פת׳.

רע״ז = § 277.

לְהָמָם *to destroy them, occurs twice and is defective.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 112*a*, on Deut. **2** 15,

which I have printed; (II) Arund. Orient. 16, fol. 363*a*, on Esther 9 24; (III) Add. 15,250, fol. 97*a*, on Deut. 2 15, and (IV) Add. 21,160, fol. 257*a*, on the same passage.

רע״ח = § 278.

וַיָּהָם *and he troubled*, or *discomfited, occurs twice in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I. fol. 43*b*, on Exod. **14** 24, which I have printed; (II) Arund. Orient. 16, fol. 21*a*, on Judg. **4** 15, and (III) the printed Massorah on Exod. **14** 24.

רע״ט = § 279.

וַיְהֻמֵּם *and he discomfited them, occurs three times .... In the second instance the textual reading is* וַיָּהָם, *and they have no parallel in all the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177*b*, on Ps. **18** 15, which I have printed; (II) Arund. Orient. 16, fol. 287*b*, on the same passage; (III) Vienna Codex No. 35 on Josh. **10** 10; (IV) the same Codex on Ps. **18** 15, and (V) the printed Massorah on 1 Sam. **7** 10.

It will be seen that the List which I have printed omits 1 Sam. **7** 10 and not only gives 2 Sam. **22** 15 as the second instance, which is the *Kethiv* in the *textus receptus*, but states that the *Kethiv* or textual reading is וַיָּהָם and consequently the official reading or the *Keri*, according to this Massorah, is וַיְהֻמֵּם. The needless ולית רכותהון בכל הקריה at the end of the Rubric, is simply added to fill up the line. The other four Lists coincide in giving 1 Sam. **7** 10 as the second instance and in omitting the *Kethiv* וַיְהֻמֵּם in 2 Sam. **22** 15. It is, therefore, probable that List I is based upon a different recension of the text, since the Massorah in this MS. is most carefully compiled and the MS. itself is a Model Codex. Moreover it is more likely that the *Keri* in 2 Sam. **22** 15 would make this passage conformable to the parallel passage in Ps. **18** 15 and not make it designedly at variance therewith.

ר״ם = § 280.

בָּהֶן *in* or *with them, occurs fifteen times in the Scriptures.* That is, with *Tzere* under the *He*. The design of this Massorah is to safeguard this feminine pronoun third person plural against the variations exhibited in some recensions which read בָּהֶם the masculine in several of these passages, as will be seen from the notes on Exod. **25** 29; Levit. **11** 21 in my edition of the Bible.

Of this Rubric which, in this form, is one of the oldest parts of the Massorah, I collated six Lists: (I) Orient. 2349, fol. 45*a*, on Gen. **30** 26, which I have printed; (II) Orient. 4445, fol. 66*b*, on Exod. **25** 29; (III) Add. 15,250, fol. 53*a*, on Exod. **37** 16; (IV) Add. 15,251, fol. 270*a*, on Jerem. **4** 29; (V) Add. 21,160, fol. 203*a*, on Numb. **10** 3, and (VI) Halle Ochlah Ve-Ochlah II, § 70, margin.

ר״ם א = § 281.

בָּהֶן *is in three instances with Pathach.* That is, in Massoretic terminology with *Segol* under the *He*. By fixing the number at three, this Massorah excludes the reading בָּהֵן in Gen. **30** 37 which is exhibited in Harley 5710—11; Orient. 4227 and in the second edition of the Bible, Naples 1491—93.

Of this separate Rubric I collated six Lists: (I) Harley 5710—11, Vol. I, fol. 196*a*, on 1 Sam. **31** 7, which I have printed; (II) Add. 15,250, fol. 228*b*, on Isa. **38** 16; (III) Add. 15,251, fol. 229*b*, on the same passage; (IV) the same MS., fol. 290*a*, on Ezek. **42** 14; (V) Orient. 2626—28, Vol. II, fol. 64*b*, on 1 Sam. **31** 7, and (VI) Halle Ochlah Ve-Ochlah II, § 70. List V has the following mnemonic sign in the heading ושים׳ בלשו׳ תרגם פלשתאי לחוקדו שמשון.

These two Rubrics, viz. § 280 and § 281 constitute one Rubric in some Massorahs with the heading בהן יח פ׳ו קמצין ונ׳ פסחי, or בהן פ׳ו צרוין....ונ׳ פתחי. Of this form I collated four Lists, three in MSS. and one printed: (I) Add. 15,451, fol. 22*a*, on Gen. **30** 26; (II) Arund. Orient. 16, fol. 135*a*, on Isa. **38** 16; (III) Add. 21,160, fol. 160*a*, on Levit. **14** 40, and (IV) the printed Massorah Finalis, letter ה, § 219. The latter, however, is imperfect, since Jacob b. Chayim's List gives thirteen instances only, with *Tzere*. Levit. **11** 21 and **14** 40 are omitted, though the heading expressly states that there are fifteen such instances.

ר״ם ב = § 282.

מֵהֶן *than they, occurs twice.* The design of this Massorah is to militate against the reading מֵהֶם, which obtained in some Codices, as is attested by Orient. 4227 and the *editio princeps* of the Rabbinic Bible, Venice 1517, in Ezek. **16** 47. The latter has also מֵהֶם in the margin of verse 52. As to the pointing of this triliteral, Orient. 2201, which is one of the oldest dated MSS. has it מֵהֵן with *Tzere* under the *He*, with the remark in the Massorah Parva against it בן נתקן בהללי. This is also the pointing in Add. 15,251; the Complutensian and the first edition of the Rabbinic with the Massorah. However, Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,151 and the majority of the early editions have it מֵהֶן with *Segol*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 176*b*, on Ezek. **16** 47.

רס״ג = § 283.

הֵן אֲנִי *behold I, is four times thus combined in the Scriptures.* The personal pronoun אֲנִי is eleven times preceded by this interjection. In seven instances the interjection is with the paragogic *He*, viz. הִנֵּה אָנִי (*vide infra*, letter ה, § 302) and in these four instances it is without the paragogic *He*. Hence the Massorah safeguards the exceptional phrase.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 24*a*, on Isa. **49** 21, which I have printed; (II) the same MS., Vol. II, fol. 236*a*, on Job **33** 6; (III) Arund. Orient. 16, fol. 142*b*, on Isa. **56** 3; (IV) Add. 15,250, fol. 36*a*, on Exod. **6** 30; (V) Add. 15,251, fol. 483*a*, on Job **33** 6; (VI) the printed Massorah on Exod. **6** 30, and (VII) the same on Isa. **56** 3.

רס״ד = § 284.

הֵן *lo, behold, is five times with Segol in the Scriptures.* That is, when this interjection is combined by *Makeph* with the next word, because, as one of the Lists adds at the end, in such a combination the first letter of the word combined therewith takes the accent (לפי שהטעם באות ראשונה של תיבה הסמוכה להן). By fixing the number at five, the design of the Massorah is to exclude the variation which is exhibited in Job **31** 35, as will be seen in the notes on this passage in my edition of the Bible.

And when it is followed by כֹּל *or* אֵל *or* אֵלֶּה *it is likewise so.* הֵן־כֹּל occurs twice (Job **13** 1; **33** 29); הֵן־אֵל four times (Job 8 20; **36** 5, 22, 26) and הֵן־אֵלֶּה once (Job **26** 14).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 235*b*, on Job **31** 35, which I have printed; (II) Orient. 4445, fol. 143*b*, on Numb. **23** 9; (III) Arund. Orient. 16, fol. 324*a*, on Job 8 19; (IV) the same MS., fol. 332*a*, on Job **31** 35; (V) the same MS., fol. 332*b*, on Job **33** 12; (VI) Add. 15,251, fol. 382*b*, on Job **31** 35; (VII) Add. 15,451, fol. 109*a*, on Numb. **23** 9; (VIII) Add. 21,160, fol. 230*a*, on Numb. **23** 24; (IX) Halle Ochlah Ve-Ochlah, Supplement fol. 131*b*; (X) the printed Massorah on Numb. **23** 9; (XI) the same on Job 8 19, and (XII) the same on Job **31** 35.

List VI has the following mnemonic sign at the end וסימן בלש׳ תרגו׳ עמא וחבריהון צריקיא חדו בספרא and List IX adds the the explanation which I have given above.

רס״ה = § 285.

וְהֵן *and behold*, or *and if, occurs five times in the Scriptures, two of these are at the beginning of a verse.* With *Tzere* and *Segol* this interjection and conjunctive occurs altogether about 115 times both in Hebrew and Chaldee. In 110 instances it is without the prefix *Vav* and with it five times only. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 276*b*, on Dan. **2** 6, which I have printed; (II) the same MS., Vol. II, fol. 278*b*, on Dan. **3** 18; (III) Arund. Orient. 16, fol. 261*b*, on 2 Chron. **7** 13; (IV) the same MS., fol. 366*b*, on Dan. **3** 18; (V) Add. 21,160, fol. 68*b*, on Exod. **4** 1; (VI) the printed Massorah on the same passage, and (VII) the same on Dan. **3** 18. It will be seen that the three Daniel instances are not only Chaldee, but conjunctive, whilst the two Hebrew are interjection. The two passages where וְהֵן begins the verse are Dan. **2** 6 and **3** 18.

רס״ו = § 286.

בְּהֵמָּה *therein, occurs three times.* Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 65*a*, on Levit. **5** 22, which I have printed; (II) the same MS., Vol. II, fol. 34*b*, on Jerem. **5** 17; (III) Arund. Orient. 16, fol. 150*b*, on the same passage; (IV) the printed Massorah on Levit. **5** 22; (V) the same on Numb. **13** 19, and (VI) the same on Jerem. **5** 17.

רס״ו = § 287.

וְהֵנָּה *and they, occurs three times in the Scriptures.* That is, with *Sheva* under the *Vav*, in contradistinction to the *Vav* instances where it is וְהִנֵּה with *Kametz* (Josh. 8 20; 1 Sam. 20 21; 1 Kings 20 40; 2 Kings 2 8, 14). By fixing the number at three, this Massorah militates against the recension of the text which exhibits וְהִנֵּה in 2 Sam. 4 6, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 90*a*, on Ezek. 30 17, which I have printed; (II) Arund. Orient. 16, fol. 59*b*, on 2 Sam. 4 6; (III) the same MS., fol. 173*a*, on Jerem. 38 22; (IV) the same MS., fol. 186*b*, on Ezek. 30 17; (V) Add. 15,251, fol. 258*a*, on the same passage, and (VI) the printed Massorah on 2 Sam. 4 6.

רס״ח = § 288.

לָהֵנָּה *to these, occurs four times in the Scriptures .... and once it is with the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 70*b*, on Ezek. 1 23, which I have printed; (II) Add. 15,251, fol. 268*b*, on the same passage; (III) Add. 21,160, fol. 285*a*, on Ezek. 1 5, and (IV) the printed Massorah Finalis, letter ה, § 224. This Rubric forms part of the alphabetical List of words, which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 75.)

רס״ט = § 289.

מֵהֵנָּה *from, or of these, occurs seven times.* Of this popular Massorah I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 64*a*, on Levit. 4 2, which I have printed; (II) the same MS., Vol. II, fol. 16*a*, on Isa. 34 16; (III) the same MS., Vol. II, fol. 183*a*, on Ps. 34 21; (IV) Arund. Orient. 16, fol. 133*a*, on Isa. 34 16; (V) the same MS., fol. 150*a*, on Jerem. 5 6; (VI) the same MS., fol. 176*b*, on Ezek. 16 51; (VII) the same MS., fol. 291*b*, on Ps. 34 21; (VIII) the printed Massorah on Levit. 4 2; (IX) the same in Jerem. 5 6, and (X) the same on Ezek. 42 5.

ר״צ = § 290.

הִנֵּה *behold, begins a verse seven times in this book.* That is, in Genesis. In Gen. this interjection begins a verse altogether eighteen times. In eleven instances it is הִנֵּה with the prefix *Vav* (Gen. 15 4; 28 13, 15; 37 7; 41 2, 3, 6, 18, 19, 23; 45 12) and in seven only it is without this prefix. Hence the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 40*a*, on Gen. 24 13, which I have printed: (II) Add. 15,250, fol. 50*b*, on the same passage, and (III) the printed Massorah, on Gen. 37 7.

רצ״א = § 291.

הִנֵּה *begins a verse four times in this book.* That is, in Samuel. Here this interjection begins a verse altogether twelve times. In eight instances it is וְהִנֵּה with the prefix *Vav* (1 Sam. 11 5; 20 21; 26 24; 2 Sam. 3 22; 14 7; 15 24; 18 31; 19 42) and in four only is it without this prefix. Hence the Massorah safeguards the minority. By fixing the number at four, the Massorah militates against the reading וְהִנֵּה in 2 Sam. 15 36, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Arund. Orient. 16, fol. 36*a*, on 1 Sam. 2 31, which I have printed; (II) the same MS., fol. 67*a*, on 2 Sam. 15 36; and (III) the same MS., fol. 68*a*, on 2 Sam. 17 9.

רצ״ב = § 292.

הִנֵּה *begins a verse ten times in this book.* That is, in Ezekiel. Here this interjection begins a verse altogether twenty-two times. In twelve instances it is וְהִנֵּה with the prefix *Vav* (Ezek. 4 8; 8 4; 9 2, 11; 13 12; 14 22; 16 27; 17 10; 18 14; 22 13; 40 5; 43 2) and in ten it is without the prefix. The Massorah, therefore, records the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176*b*, on Ezek. 16 44, which I have printed; (II) the same MS., fol. 186*b*, on Ezek. 31 3; (III) St. Petersburg Codex of A. D. 916, on Ezek. 22 6; (IV) the same Codex on Ezek. 39 8; (V) Add. 15,281, fol. 283*a*, on Ezek. 31 3, and (VI) the printed Massorah on Ezek. 28 3. Lists III and IV indicate the import of this Massorah in the respective headings, viz. כל יחזקאל ראשי אם׳ והנה במ׳.

רצ״ג = § 293.

הִנֵּה *begins a verse three times in Chronicles.* In this book this interjection begins a verse eleven times altogether. In eight instances it is וְהִנֵּה with the prefix *Vav* (1 Chron. 22 14; 28 21; 2 Chron. 2 9; 13 12; 16 11; 19 11; 20 11; 29 9) and in three only is it without the prefix. Hence the Massorah safeguards the exceptional occurrence. This separate Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 161*b*, on 2 Chron. 21 14. בקריה in the heading is manifestly a clerical error for בריה.

רצ״ד = § 294.

הִנֵּה, וְהִנֵּה. This Rubric, which allocates the position of the interjection without and with the prefix *Vav* in the different books of the Scriptures, combines the several registers of the respective books into a chain of four links. I shall detach the several links and give the register of each book separately, as they are in the older Massorahs.

(1) הִנֵּה *behold, begins a verse seven times in this book.* That is, in Genesis.

Genesis. — In Genesis, where this interjection begins a verse altogether eighteen times, the minority is without the prefix *Vav*. Hence הִנֵּה is safeguarded. For this Rubric see above, letter ה, § 290.

(2) *And throughout the rest of the Pentateuch it is likewise so, as well as throughout Joshua and Judges except in six instances where it is* וְהִנֵּה *with the prefix Vav.* As this second link of the artificial concatenation comprises the remainder of the Pentateuch, Joshua and Judges, it will be more easily explained by separating each of the constituent parts.

The rest of the Pentateuch. — That is, Exodus-Deuteronomy.

Exodus. — In this book where this interjection begins a verse twice, it is in both instances (הִנֵּה) without the prefix *Vav* (9 3; 23 20).

Leviticus. — In this book, neither הִנֵּה nor וְהִנֵּה ever begins a verse.

Numbers. — In Numbers, where this interjection begins a verse four times, it is twice (הִנֵּה) without the prefix *Vav* (22 11; 23 20) and twice (וְהִנֵּה) with it. (*Vide infra*, letter ה, § 304.)

Deuteronomy. — In this book this interjection begins a verse once only and is (וְהִנֵּה) with the prefix *Vav* (22 17). It will thus be seen that this interjection, which begins a verse altogether seven times in the Pentateuch apart from Genesis is in the majority of instances without the prefix *Vav* and with it in the minority. This is the reason why the Massorah includes the rest of the Pentateuch among the exceptions of וְהִנֵּה beginning a verse.

Joshua. — In Joshua this interjection begins a verse three times, twice it is (הִנֵּה) without the prefix *Vav* (2 18; 3 11) and once with it. (*Vide infra*, letter ה, § 305). Hence it is included in this constituent part where וְהִנֵּה is the exception.

Judges. — In this book this interjection begins a verse five times. In three instances it is (הִנֵּה) without the prefix *Vav* and in two it is (וְהִנֵּה) with it. (*Vide infra*, letter ה, § 305.) Hence it is included among the books in which וְהִנֵּה is the minority.

(3) *And throughout Samuel it is likewise so except in four instances.* That is, in Samuel, too, the rule is וְהִנֵּה and the exception is הִנֵּה at the beginning of a verse. For this Rubric, which is here the second link in the chain, see letter ה, § 291.

(4) *And throughout Kings, Isaiah and Jeremiah this interjection without the prefix Vav is the rule at the beginning of a verse and with the prefix it occurs eight times only.* For the exceptional eight instances of וְהִנֵּה in this fourth link in the chain, which are here mentioned but not recorded, see the following Rubric.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 13*a*, on Gen. 24 13, which I have printed, and (II) the same MS., fol. 45*a*, on Gen. 41 29. The latter gives links one and two only of this chain.

רצ״ה = § 295.

הִנֵּה, וְהִנֵּה. This Rubric exhibits a more complete concatenation of the separate links recording the instances in the several books in which this interjection begins the verse without the prefix *Vav* and in which it is with the prefix. It consists of eight links. These I shall detach so as to give separately

the books in which one form of this interjection or the other predominates at the beginning of the verse.

Of this complete Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 117*a*, on Josh. **1** 1, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 89, and (III) the printed Massorah Finalis, letter ה, § 228.

(1) *Throughout Joshua and Judges* הִנֵּה *begins a verse except six times where it is* וְהִנֵּה. This link which is the first here, is the second in the preceding chain (§ 294), as is attested by its contents. Accordingly the heading ought to be the same and the words וכל שאר אוריית' וכו' have dropped out at the beginning of the heading. They are properly given in Lists II and III. For the analysis of this part see No. 1 of § 294.

(2) *And throughout Genesis* וְהִנֵּה *begins a verse.* This heading, which is here the second link, is a corruption of the heading of the first link in § 294 and ought to be כל ספר בראשית ר"פ הִנֵּה בס"ו וְהִנֵּה, as it is rightly given in List II. For the analysis of this link see § 294, No. 1.

(3) *And throughout Samuel* וְהִנֵּה *begins a verse except in four instances where it is* (הִנֵּה) *without the prefix Vav.* For the analysis of this link see § 294, No. 3.

(4) *And throughout Kings, Isaiah and Jeremiah where this interjection begins a verse it is* (הִנֵּה) *without the prefix Vav except in eight instances where it is* (וְהִנֵּה) *with the prefix Vav.*

Kings. — In Kings where this interjection begins a verse ten times, it is five times (הִנֵּה) without the prefix *Vav* (**1** Kings **1** 14; **3** 12; **2** Kings **1** 14; **19** 11; **20** 17) and five times with it. (*Vide infra*, letter ה, § 306.) As the instances are evenly divided it is difficult to say why הִנֵּה is placed as the rule and וְהִנֵּה as the exception. It may be that by fixing the number at five in Kings, as is done in List III, the design of the Massorah is to exclude the reading וְהִנֵּה in **1** Kings **1** 14, as will be seen from the notes on this passage in my edition of the Bible.

Isaiah. — In Isaiah this interjection begins a verse twenty-four times. Without the prefix *Vav* (הִנֵּה) is here the rule and with it (וְהִנֵּה) is the rare exception. The former occurs twenty-two times (**8** 18; **10** 33; **12** 2; **13** 9; **22** 17; **24** 1; **28** 2; **30** 27; **36** 6; **37** 11; **38** 17; **39** 6; **40** 10; **41** 15; **47** 14; **48** 10; **49** 12; **52** 13; **54** 16 *Keri*; **62** 11; **65** 6, 14), and the latter twice only. Hence its inclusion in the Lists for safeguarding.

Jeremiah. — In Jeremiah this interjection begins a verse twenty times. It is without the prefix *Vav* (הִנֵּה) in nineteen instances (**4** 13; **7** 8; **8** 19; **9** 24; **17** 15; **23** 5, 19; **30** 23; **31** 27, 31, 38; **32** 7, 24, 27; **33** 14; **49** 19, 22; **50** 41, 44) and once only is it (וְהִנֵּה) with the prefix (**38** 22). Hence its inclusion in the List for safeguarding. It is remarkable that the solitary exception is omitted. But as it is duly given in Lists II and III its omission here is manifestly due to the carelessness of the Scribe.

(5) *Ezekiel.* — *Throughout Ezekiel it is with the prefix Vav* (וְהִנֵּה) *at the beginning of a verse except ten times where it is* (הִנֵּה) *without the prefix.* In this book the interjection begins a verse twenty-two times. In twelve instances it is (וְהִנֵּה) with the prefix *Vav* (**4** 8; **8** 4; **9** 2, 11; **13** 12; **14** 22; **16** 27; **17** 10; **18** 14; **22** 13; **40** 5; **43** 2) and in ten (הִנֵּה) without it. Hence the minority is recorded.

(6) *The Minor Prophets.* — *Throughout the Minor Prophets it is* (הִנֵּה) *without the prefix at the beginning of the verse except twice where it is* (וְהִנֵּה) *with the prefix.* In the twelve Minor Prophets, which the Massorah treats as one book, this interjection begins a verse fourteen times. In twelve instances it is (הִנֵּה) without the prefix *Vav* (Amos **2** 13; **8** 11; **9** 8, 13; Obad. 2; Nah. **2** 1; **3** 13; Habak. **2** 4; Zech. **9** 4; **12** 2; **14** 1; Mal. **3** 23) and twice only is it (וְהִנֵּה) with the prefix. Hence its position in this Rubric for safeguarding.

(7) *Chronicles.* — *And throughout Chronicles this interjection is with the prefix Vav* (וְהִנֵּה) *at the beginning of the verse except three times where it is* (הִנֵּה) *without the prefix.* In Chronicles this interjection begins a verse eleven times. It is with the prefix (וְהִנֵּה) in eight instances (1 Chron. **22** 14; **28** 21; 2 Chron. **2** 9; **13** 12; **16** 11; **19** 11; **20** 11; **29** 9) and three times without it (הִנֵּה). Hence the Massorah in this Rubric, safeguards the minority.

(8) *In all the rest of the Hagiographa this interjection without the prefix Vav* (הִנֵּה) *begins the verse excepting six times where it is* (וְהִנֵּה) *with the prefix.* The rest of the Hagiographa which, apart from Chronicles, comprises ten books, or six if the Five Megilloth are taken as one. In this division the interjection begins a verse altogether thirty-three times. In twenty-seven instances it is (הִנֵּה) without the prefix *Vav* (Ps. **7** 15; **33** 18; **39** 6; **52** 9; **54** 6; **55** 8; **59** 8; **73** 12; **119** 40; **121** 4; **123** 2; **127** 3; **128** 4; **132** 6; Job **3** 7; **4** 3; **5** 17, 27; **13** 18; **32** 20; **33** 2, 7; **40** 15, 16; Cant. **3** 7; Eccl. **5** 17; Neh. **9** 36) and in six only is it (וְהִנֵּה) with the prefix. Hence the Massorah safeguards here the exceptional occurrence. (*Vide infra*, letter ה, § 307.)

It will thus be seen that this interjection begins a verse in the Bible 167 times, that it is הִנֵּה without the prefix *Vav* 114 times and וְהִנֵּה with the prefix *Vav* 53 times.

רצ"ו = § 296.

הִנֵּה *behold, is four times misleading in the Pentateuch.* That is, in these four instances the *Sevir* or extra-official reading is וְהִנֵּה with the prefix *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 77*a*, on Exod. **32** 34, which I have printed; (II) Orient. 2348, fol. 87*a*; (III) Orient. 5404, fol. 76*a*; (IV) Vienna Codex No. 35, and (V) the printed Massorah, all on the same passage.

We have here in the respective headings of this Rubric a striking proof that the expressions דמטען and דסבירין are used interchangeably according to the opinion of the several Massoretic Schools with regard to the value of these extra-official readings. Whilst the four MS. Lists head this Rubric דמטען, the printed Massorah on all the four instances has it דסבירין והנה. The MS. Massorah Parva in Add. 15,250 both on Exod. **32** 34 and Numb. **32** 23 also heads it דסבירין והנה. This is also the heading in the Massorah Parva in Add. 21,160 on Numb. **22** 5 and **32** 23; whilst Add. 19,776 on both these passages has it דמטע' דסבור' והנה, thus combining the two terms. That the *Sevir* represents the reading exhibited in some MSS. will be seen from the notes on Numb. **22** 5 in my edition of the Bible and from the discussion in letter א, § 742.

רצ"ז = § 297.

הִנֵּה. *Seven words are once only preceded by this interjection.* That is, in these seven instances only are these words combined with this interjection without the prefix *Vav*, whereas in all other instances they are preceded by וְהִנֵּה. It is to be remarked that the design of this Massorah is to record those words which are not only unique in their combination with וְהִנֵּה, but which occur again more than once combined with הִנֵּה and in this respect this Rubric differs from the following one. This Rubric I have found in the printed Massorah only, on Judg. **7** 13. The incipient List in Orient. 4445, fol. 30*b*, on Gen. **41** 29 gives unique combinations principally with הִנֵּה including these also in the number.

רצ"ח = § 298.

הִנֵּה. *Eleven words respectively occur twice, one preceded by this interjection without the prefix Vav* (הִנֵּה) *and once with it* (וְהִנֵּה). Whilst the preceding Rubric registers the words which are unique in their combination with הִנֵּה, but which occur again several times combined with וְהִנֵּה, this Rubric records the words which respectively occur twice, once preceded by הִנֵּה and once by וְהִנֵּה. In § 297 the combination with וְהִנֵּה alone is unique, in this Rubric both the combinations, the one with הִנֵּה and the one with וְהִנֵּה, are unique. וְהִנֵּה בן occurs twice, once with *Segol* under the *Beth* והנה־בֶן (Gen. **15** 3) and once with *Tzere* והנה־בֵן (Gen. **18** 10). As the unique combination of הִנֵּה is with בֶּן־, the Massorah here distinguishes between בֵּן and בֶּן־ and gives והנה בֶּן־ as the pair to הנה בֶּן־. For this reason הנה יָד with *Pathach* (Exod. **9** 3) and והנה יָד with *Kametz* (Dan. **10** 10) are omitted. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 233.

As there are five other words which respectively occur once only preceded by הִנֵּה and once by וְהִנֵּה[1] it is evident that the List was originally without the heading, fixing the number and that a later Nakdan added the י"א to correspond with the instances recorded in the Rubric.

[1] Comp. (1) הִנֵּה בְנֵי **1** Sam. **13** 35 with וְהִנֵּה בְנֵי **2** Sam. **13** 36; (2) הִנֵּה חָטָאתֶם Numb. **32** 23 with וְהִנֵּה חֲטָאתֶם Deut. **9** 16; (3) הִנֵּה יָצָא **2** Kings **19** 9 with וְהִנֵּה יָצָא Gen. **38** 29; (4) הִנֵּה לֹו **1** Sam. **20** 2 *Kethiv* with וְהִנֵּה־לֹו **1** Sam. **25** 36; (5) הִנֵּה עַבְדְּךָ Gen. **33** 21 with וְהִנֵּה עַבְדְּךָ **2** Sam. **19** 38.

רצ"ט = § 299.

הִנֵּה וְהִנֵּה. *Five verses in which this interjection occurs twice the first time without the prefix Vav* (הִנֵּה) *and the second* (וְהִנֵּה) *with the prefix.* Of this Rubric I collated three Lists: (I) Orient. 2349, fol. 49*a*, on Gen. **37** 9, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 339, and (III) the printed Massorah on Gen. **31** 51.

ש = § 300.

הִנֵּה־אִישׁ *behold a man, occurs twice.* אִישׁ is sixteen times preceded by this interjection. In fourteen instances it is הִנֵּה אִישׁ with the prefix *Vav* (Gen. 42 35; Numb. 25 6; Josh. 5 13; Judg. 7 13; 19 16; 1 Sam. 17 23; 2 Sam. 1 2; 18 24; 1 Kings 13 1; 20 39; Ezek. 40 3; Zech. 1 8; 2 5; Dan. 10 5) and in two only, is it without the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Zech. 6 12.

ש״א = § 301.

הִנֵּה אֱלֹהֵיכֶם *behold your God, occurs twice.* By fixing the number at two, the design of the Massorah is to militate against the reading הִנֵּה אֱלֹהֵינוּ *behold our God* in Isa. 35 4, which is preserved in the Septuagint *(ἰδοὺ ὁ Θεὸς ἡμῶν)*. This variation is due to the fact that originally the text had simply the abbreviated word אלהי, which one School of textual redactors resolved into אֱלֹהֵיכֶם in harmony with Isa. 40 9, whilst another School resolved it into אֱלֹהֵינוּ in accordance with Isa. 25 9. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133*a*, on Isa. 35 4.

ש״ב = § 302.

הִנֵּה אָנִי *behold I, occurs seven times.* This interjection is thirty-eight times combined with the personal pronoun first person singular. In thirty-one instances the combination is הִנֵּה אָנֹכִי[1] and in seven only is it הִנֵּה אָנִי. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 190*b*, on Ezek. 37 5, which I have printed; (II) the same MS., fol. 257*b*, on 2 Chron. 2 3; (III) Add. 21,160, fol. 280*b*, on Ezek. 37 5; (IV) Vienna Codex No. 35, on the same passage; (V) the printed Massorah, on Jerem. 32 27; (VI) the same on Ezek. 37 5, and (VII) the same on 2 Chron. 2 3.

[1] Comp. הִנֵּה אָנֹכִי Gen. 24 13, 43; 25 32; 48 21; 50 5; Exod. 3 13; 4 23; 7 17; 8 25; 19 9; 23 20; 34 10; Numb. 22 32; Josh. 14 10; Judg. 6 37; 1 Sam. 3 11; 24 4; 2 Sam. 24 17; Isa. 8 18; 54 11, 16 *Keri;* Jerem. 6 19; 18 11; 50 9; Hosea 2 16; Amos 2 13; 9 9; Zech. 11 16; 12 2; Mal. 3 23; 1 Chron. 17 1.

ש״ג = § 303.

הִנֵּה לֹא *behold not, is three times thus combined in the Scriptures.* This interjection is followed fifteen times by the negative. In twelve instances the combination is וְהִנֵּה לֹא with the prefix *Vav* (Exod. 7 16; 9 7; Levit. 13 32, 34, 53, 55; 14 48; Judg. 21 8; 1 Kings 3 21; 10 7; Ezek. 30 21; Neh. 6 12) and in three only is it without the prefix. Hence the Massorah safeguards the exceptional combination. By fixing the number at three, the Massorah, moreover, includes the textual reading or *Keri* in 1 Sam. 20 2.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 215*b*, on Ps. 121 4, which I have printed; (II) Arund. Orient. 16, fol. 147*b*, on Jerem. 1 6; (III) Add. 15,251, fol. 239*b*, on the same passage; (IV) Vienna Codex No. 35, on Ps. 121 4, and (V) the printed Massorah on the same passage.

ש״ד = § 304.

וְהִנֵּה *and behold, begins a verse twice in this book.* That is, in Numbers. In the other two instances where it begins a verse it is without the prefix *Vav.* (*Vide supra,* letter ה, § 294.)

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. I, fol. 107*b*, on Numb. 32 14, which I have printed; (II) Add. 15,250, fol. 88*a*, on Numb. 25 6; (III) the same MS., fol. 93*a*, on Numb. 32 14, and (IV) Vienna Codex No. 35, on the same passage.

ש״ה = § 305.

וְהִנֵּה *Throughout Joshua and Judges this interjection without the prefix Vav* (וְהִנֵּה) *begins a verse except three times where it is* וְהִנֵּה *with the prefix.* (*Vide supra,* letter ה, § 294.) This separate Rubric I have found in the printed Massorah Finalis only, letter ה, § 226.

ש״ו = § 306.

וְהִנֵּה *begins a verse five times in this book.* That is, in Kings. (*Vide supra,* letter ה, § 85.) Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 77*a*, on 1 Kings 1 22, which I have printed; (II) the same MS., fol. 88*a*, on 1 Kings 13 1; (III) the same MS., fol. 88*b*, on 1 Kings 13 25; (IV) the same MS., fol. 94*b*, on 1 Kings 20 13; (V) Add. 15,250, fol. 180*a*, on 1 Kings 1 22; (VI) Add. 15,251, fol. 183*b*, on the same passage, and (VII) the printed Massorah, also on the same passage.

ש״ז = § 307.

וְהִנֵּה *begins a verse six times in the Hagiographa.* (*Vide supra,* letter ה, § 295.) This separate Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 259*a*, on Ruth 2 4.

ש״ח = § 308.

וְהִנֵּה וְהִנֵּה וְהִנֵּה. *Two verses in which this interjection with the prefix Vav respectively occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 49*a*, on Gen. 37 7, which I have printed, and (II) Orient. 2348, fol. 59*a*, on the same passage. It is remarkable that the heading of both Lists simply gives וְהִנֵּה twice. But this is due to the carelessness of the Scribe, as is evident from the fact that in these two verses only, does וְהִנֵּה occur three times, whilst there are no fewer than eleven verses in which it occurs twice (comp. Gen. 18 12; 37 7; Judg. 3 25; 4 22; 2 Sam. 1 6; 1 Kings 3 21; Isa. 5 7; Jerem. 14 18; Ezek. 2 9; 37 2; Amos 7 1) apart from the verse in which it occurs twice with וְהִנֵּה intervening (Judg. 7 13).

ש״ט = § 309.

וְהִנֵּה. *Thirteen words respectively occur once only preceded by this interjection with the prefix Vav.* The design of this Massorah is to safeguard the words which occur once only in combination with וְהִנֵּה and which occur more than once combined with הִנֵּה. This Rubric, therefore, is the converse of § 298, which records unique pairs, or words once combined with וְהִנֵּה and once with הִנֵּה.

This Rubric I have found in the printed Massorah Finalis only, letter ה, § 231. It is incorrect. וְהִנֵּה בְחוֹ does not belong to this Rubric, since הִנֵּה בְחוֹ does not occur; neither has וְהִנֵּה לָהֶם a companion, since הִנֵּה לָהֶם does not occur, whilst וְהִנֵּה בְנֵי occurs once only and hence וְהִנֵּה בְנֵי and its unique companion הִנֵּה בְנֵי do not belong to this Rubric, but to § 298; whereas וְהִנֵּה אַרְנִי, which occurs once only (Amos 7 7) and which is הִנֵּה אֲרֹנָי in all other instances (Isa. 8 7; 40 10; Zech. 9 4) is omitted. וְהִנֵּה נתנו Ezek. 4 8 in Jacob b. Chayim's Massorah, is a manifest scribal error for וְהִנֵּה נָתַתִּי, as is evident from the catchwords. I have, therefore, corrected it accordingly. It will be seen that וְהִנֵּה בֶן with *Tzere* under the *Beth* is here properly included, since הִנֵּה־בֵן occurs twice with *Tzere* (1 Kings 13 2; 1 Chron. 22 9, *vide supra,* letter ה, § 298).

ש״י = § 310.

וְהִנֵּה אֲנַחְנוּ *and behold we, is three times thus combined* אֲנַחְנוּ, the pronoun first person plural, is preceded by this interjection altogether eight times. In five instances the combination is הִנֵּה אֲנַחְנוּ *behold we,* without the prefix *Vav* (Josh. 2 18; 1 Sam. 14 8; 23 3; Neh. 9 36, 36) and in three only is it with the prefix. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. I, fol. 99*a*, on Numb. 20 16, which I have printed; (II) the same MS., Vol. II, fol. 295*a*, on Neh. 5 5; (III) Arund. Orient. 16, fol. 382*a*, on the same passage; (IV) Add. 15,251, fol. 423*a*, also on the same passage; (V) Add. 15,451, fol. 106*b*, on Numb. 20 16; (VI) the printed Massorah on Gen. 37 7, and (VII) the same on Neh. 5 5.

ש״י״א = § 311.

וְהִנֵּה אֵינֶנּוּ *and behold he was* or *they were not, is three times thus combined.* Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 20*b*, on Gen. 31 2, which I have printed; (II) the same MS., Vol. II, fol. 184*a*, on Ps. 37 36; (III) the same MS., Vol. II, fol. 184*b*, on the same passage; (IV) Arund. Orient. 16, fol. 20*b*, on Judg. 3 25; (V) the same MS., fol. 293*a*, on Ps. 37 36; (VI) Add. 21,160, fol. 27*a*, on Gen. 31 2; (VII) Halle Ochlah Ve-Ochlah II, § 89, margin; (VIII) the printed Massorah on Gen. 31 2; (IX) the same on Judg. 3 25, and (X) the same on Ps. 37 36. As these three instances respectively occur in the three divisions of the Bible, several of the Lists either add חד בתו׳ חד בנבי׳ וחד בכתו׳ or simply the abbreviation אינ׳.

שי״ב = § 312.

וְהִנֵּה אָנֹכִי *and behold I, is five times thus combined in the Scriptures.* This interjection is thirty-six times combined with the personal pronoun first person singular. In thirty-one instances it is הִנֵּה אָנֹכִי without the prefix *Vav* (*vide supra*, letter ה. § 302) and in these five instances only is it with the prefix. Hence the Massorah safeguards the exceptional combination. It is remarkable that וְהִנֵּנִי does not occur, though הִנֵּנִי without the prefix *Vav* occurs seven times. (*Vide supra*, letter ה, § 302.)

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5719—11, Vol. I, fol. 153*b*, on Josh. **23** 14, which I have printed; (II) the same MS., Vol. II, fol. 125*a*, on Zech. **11** 6; (III) Arund. Orient. 16, fol. 23*b*, on Judg. **7** 17; (IV) the same MS., fol. 220*b*, on Zech. **11** 6; (V) Add. 15,250, fol. 150*b*, on 1 Sam. **10** 8; (VI) Add. 15,251, fol. 27*a*, on Gen. **28** 15; (VII) Halle Ochlah Ve-Ochlah II, § 89, margin, and (VIII) the printed Massorah on Gen. **28** 15. The catchwords for the second instance in Jacob b. Chayim's Massorah (List VIII) viz. והנה אנכי הולך בדרך כל are manifestly a mistake for והנה אנכי הולך היום Josh. **23** 14.

שי״ג = § 313.

וְהִנֵּה דְבַר־יְהוָה אֵלָיו *and behold the word of Jehovah came unto him, occurs twice in this combination.* That is, with this interjection instead of the normal וַיְהִי. Comp. 1 Kings **19** 9, which is one of the two abnormal phrases with **17** 2 and 8 of the same book.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 234*a*, on 1 Kings **19** 9, which I have printed; (II) Arund. Orient. 16, fol. 93*b*, on the same passage, and (III) Add. 15,250, fol. 11*a*, on Gen. **15** 4.

שי״ד = § 314.

וְהִנֵּה־הוּא *and behold he, is five times thus combined.* The design of this Massorah is twofold. It is in the first place to include the official reading וְהִנֵּה־הוּא, thus militating against the textual reading וְהִנְּהוּ or וְהִנֵּהוּ in Jerem. **18** 3. And in the second place to distinguish these five instances with the prefix *Vav* from the eight passages in which this combination is הִנֵּה הוּא without the prefix (Gen. **20** 16; Exod. **4** 14; 1 Sam. **10** 22; 2 Sam. **9** 4; Jerem. **38** 5; Job **2** 19; Ruth **3** 2; Ps. **48** 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 165*a*, on 2 Chron. **26** 20, which I have printed; (II) Arund. Orient. 16, fol. 158*a*, on Jerem. **18** 3; (III) the same MS., fol. 273*b*, on 2 Chron. **26** 20; (IV) Add. 15,251, fol. 36*a*, on Gen. **42** 27; (V) the same MS., fol. 248*a*, on Jerem. **18** 3; (VI) Add. 15,451, fol. 135*a*, on Deut. **22** 17, and (VII) the printed Massorah on Gen. **42** 27. Jacob b. Chayim's Massorah (List VII), which heads this Rubric והנה הוא ד׳ affords another striking illustration of my oft-repeated statement that later Nakdanim not infrequently mistook the import of the respective Rubrics. Having mistaken the catchwords וידי בבקר בורח וארר בית היוצר as representing one passage and hence thought that the Rubric records four instances only, the Nakdan forthwith altered the ה in the heading into ד׳ when the catchwords ought to be divided, since they represent two instances, viz. Judg. **9** 33 and Jerem. **18** 3. Besides וידי בבקר is incorrect and should be והיה.

שט״ו = § 315.

וְהִנֵּה־זֶה *and behold this, occurs twice.* That is, in contradistinction to the three instances in which it is הִנֵּה־זֶה without the prefix *Vav* (Ezek. **16** 49; Cant. **2** 8, 9). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 157*b*, on Isa. **21** 9.

שט״ז = § 316.

וְהִנֵּה יְהוָה *and behold Jehovah, is four times thus combined in the Scriptures.* The Tetragrammaton is fifteen times preceded by this interjection. In eleven instances the combination is הִנֵּה יְהוָה without the prefix *Vav* (1 Sam. **20** 23; 2 Kings **7** 2; Isa. **19** 1; **22** 17; **24** 1; **26** 21; **62** 11; **66** 15; Amos **6** 11; Micah. **1** 3; 2 Chron. **21** 14) and in five only is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 243*b*, on 2 Kings **7** 19, which I have printed; (II) Arund. Orient. 16, fol. 93*b*, on 1 Kings **19** 11; (III) Add. 15,251, fol. 27*a*, on Gen. **28** 13; (IV) Add. 21,160, fol. 22*b*, on the same passage; (V) Halle Ochlah Ve-Ochlah I, § 152; (VI) the printed Massorah on Gen. **28** 13, and (VII) the same on 1 Kings **19** 11. All the Lists coincide in giving Amos **7** 7, as one of the four instances where וְהִנֵּה יְהוָה occurs, though the *textus receptus* has וְהִנֵּה אֲדֹנָי. For the frequent substitution of אֲדֹנָי for יְהוָה see letter א, § 107—115.

שי״ז = § 317.

וְהִנֵּה כֻל *and behold all, is five times thus combined in the Scriptures.* Here we have one of the comparatively few exceptions where the Massorah safeguards the majority, since הִנֵּה כֻל, the combination without the prefix *Vav*, occurs twice only (Ezek. **16** 44; Job **1** 12).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 211*b*, on 2 Sam. **19** 42, which I have printed; (II) Arund. Orient. 16, fol. 217*a*, on Zech. **1** 11; (III) Vienna Codex No. 35 on Ezek. **8** 10; (IV) the same Codex on Zech. **1** 11, and (V) the printed Massorah on 2 Kings **7** 15.

שי״ח = § 318.

וְהִנֵּה נָתַן *and behold he had given, occurs twice.* That is, in contradistinction to the three instances where this combination is הִנֵּה נָתַן without the prefix *Vav* (1 Kings **1** 23; **22** 23; 2 Chron. **18** 22). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 42*a*, on 1 Sam **12** 13.

שי״ט = § 319.

וְהִנֵּה פָשָׂה *and behold it spread, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest parts of this Corpus, I collated two Lists: (I) Orient. 2349, fol. 90*b*, on Levit. **14** 39, which I have printed, and (II) Orient. 4445, fol. 99*b*, on the same passage. The heading ought more properly to be ג׳ ובסם, since all the three instances occur in the same book.

ש״כ = § 320.

וְהִנֵּה שְׁלֹשָׁה *and behold three, occurs twice thus combined.* This Rubric I have found in the printed Massorah only, on Gen. **40** 16. As the two instances are restricted to the same book, the heading ought more properly to be ב׳ דסמיכ׳ ובסם.

שכ״א = § 321.

הִנְנִי עָלַיִךְ *behold I am against thee, occurs three times.* That is, with the suffix second person singular feminine. The only other instance where this phrase occurs it is הִנְנִי עָלַיִךְ with the suffix second person masculine (Ezek. **29** 3). Normally when this interjection with the suffix first person singular is used in such combination, it is followed by the preposition אֶל with the suffix second person masculine or feminine. Thus for instance הִנְנִי אֵלַיִךְ (Jerem. **50** 31; **51** 25; Ezek. **29** 10; **35** 3; **38** 3) and הִנְנִי אֵלַיִךְ (Jerem. **21** 13; Ezek. **21** 8; Nah. **2** 14). As it is in these three instances that it is followed by the preposition עַל, with the suffix second person feminine, apart from the solitary instance where it is with the masculine suffix, the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 185*a*, on Ezek. **28** 22. As the three instances occur in the same book, the heading ought more properly to be ג׳ ובסם.

שכ״ב = § 322.

הִנֵּנִי *behold me*, or *here am I, occurs twice with Dagesh.* That is, with *Segol* under the *Nun*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 43*a*, on Gen. **27** 18, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 89, margin; (III) the printed Massorah on Gen. **27** 18, and (IV) the printed Massorah Finalis, letter ה, § 243.

שכ״ג = § 323.

וְהִנֵּנִי *and behold I, occurs three times.* This interjection with the suffix first person singular, occurs altogether about 165 times. It is in 162 instances without the prefix *Vav* (הִנֵּנִי) and in these three only is it with the prefix. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4*b*, on Gen. **6** 13, which

I have printed; (II) the same MS., Vol. I, fol. 220*a*, on 1 Kings 5 19; (III) Arund. Orient. 16, fol. 79*b*, on the same passage; (IV) Add. 15,451, fol. 6*a*, on Gen. 6 13; (V) Vienna Codex No. 35 on 1 Kings 17 12, and (VI) the printed Massorah on Gen. 6 13.

שכ״ד = § 324.

הִנֵּה *behold he, occurs twice in the Scriptures and once with the prefix Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 222*b*, on Job 2 6, which I have printed; (II) Arund. Orient. 16, fol. 245*b*, on 1 Chron. 11 25; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah on Numb. 23 17. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without *Vav* at the beginning and once with it. (*Vide infra*, letter ו, § 70.)

שכ״ה = § 325.

הִנֵּנוּ *behold we, occurs four times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. 292*a*, on Ezra 9 15, which I have printed; (II) Arund. Orient. 16, fol. 7*b*, on Josh. 9 25; (III) the same MS., fol. 149*b*, on Jerem. 3 22, and (IV) the same MS., fol. 378*a*, on Ezra 9 15. The heading ד׳ דגש of List II is manifestly a clerical error. The Dageshed instances are recorded in the following Rubric.

שכ״ו = § 326.

הִנֵּנוּ *behold we, is three times with Dagesh in the Pentateuch.* The only other instance where it occurs it is הִנְנוּ with *Tzere* under the *Nun* (Job 38 35). Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 80*a*, on Gen. 44 16, which I have printed; (II) Orient. 4445, fol. 133*b*, on Numb. 14 40; (III) Add. 15,250, fol. 29*b*, on Gen. 44 16; (IV) Add. 15,451, fol. 102*a*, on Numb. 14 40; (V) Halle Ochlah Ve-Ochlah II, § 89, margin; (VI) the printed Massorah on Gen. 44 16, and (VII) the same on Numb. 14 40. As the three instances are restricted to the Pentateuch, the heading ought more properly to be ג׳ דגש ובחו׳. List II, which exhibits the oldest form of this Massorah, adds at the end וחד ויאמרו לי הנני רמי ושאריא דגש, thus calling the *Tzere* instance the *Raphe.*

שכ״ז = § 327.

וְהִנְּכֶם *and behold ye, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 42*a*, on Jerem. 16 12 which I have printed, and (II) Arund. Orient. 16, fol. 157*a*, on the same passage. These two instances are part of the alphabetical List of words beginning with *Vav He*, which respectively occur twice. (*Vide infra*, letter ו, § 68.)

שכ״ח = § 328.

הִנָּם כְּתוּבִים *behold they are written, occurs five times in the Prophets.* In recording the acts of the several Kings the narrator sums up the narratives by a reference to the official archives from which he derived his information and uses three different formulas in this appeal. In Kings, where it occurs thirty-four times, the formula begins in twenty-nine instances with the interrogative הֲלֹא הֵמָּה or הֲלֹא הֵם *are they not?* with the paragogic *He*[1] and in five only does it begin with הִנָּם *behold they.* Hence the Massorah here safeguards the exceptional formula.

And throughout Chronicles it is likewise so with the exception of three passages. In Chronicles and Esther the reverse is the case. Here where this appeal to the public records occurs altogether sixteen times, the formula beginning with הִנָּם is the rule and the one with הֲלֹא הֵם the exception. The former occurs thirteen times without and with the prefix *Vav*[2] and the latter three times only. Hence here the Massorah safeguards the exceptional הֲלֹא הֵם formula.

Of this Rubric, which does not occur in the printed Massorah, I collated eight Lists: (I) Arund. Orient. 16, fol. 89*b*, on 1 Kings 14 19, which I have printed; (II) the same MS., fol. 109*a*, on 2 Kings 15 15; (III) the same MS., fol. 109*b*, on 2 Kings 15 31; (IV) the same MS., fol. 264*b*, on 2 Chron. 12 15; (V) the same MS., fol. 368*b*, on Esther 10 2; (VI) Harley 5710—11, Vol. II, fol. 156*b*, on 2 Chron. 12 15; (VII) Add. 15,250, fol. 424*a*, on the same passage, and (VIII) Add. 21,160, fol. 314*b*, on Esther 10 2. Lists II and III give the first part only of this Rubric, whilst Lists IV—VIII reverse the order of the two parts. See also letter ל, § 126 and § 127, Vol. II, p. 129.

[1] Comp. הֲלֹא־הֵם 1 Kings 11 41; 15 7, 31; 16 5, 14, 20, 27; 22 39, 46; 2 Kings 8 23; 10 34; 12 20; 13 8, 12; 14 15, 18, 28; 15 6, 21, 36; 16 19; 20 20; 21 17, 25; 23 28; 24 5; הֲלֹא חֵפֶץ 1 Kings 14 29; 15 23; 2 Kings 1 18.

[2] Comp. הִנָּם 1 Chron. 29 29; 2 Chron. 16 11; 20 34; 24 27; 25 26; 27 7; 28 26; 32 32; 33 19; 35 27; 36 8 וְהִנָּם 1 Chron. 9 1; 2 Chron. 35 25.

שכ״ט = § 329.

וְהִנָּם כְּתוּבִים *and behold they are written, is twice thus combined in all the Scriptures.* This formula, which as we have seen, occurs altogether eighteen times, is in these two instances only with the prefix *Vav*, which is the reason for its being safeguarded. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 136*a*, on 1 Chron. 9 1.

ש״ל = § 330.

דֻּם *be silent, is twice with Kametz and Zakeph.* That is, *Zakeph-Katon.* This imperative, which occurs altogether six times, is three times with *Pathach* and three with *Kametz.* As the third *Kametz* instance is with the accent *Soph-Pasuk* (דֹּם Amos 8 3), whilst two of the *Pathach* instances are with *Mercha* (דֻּם Habak. 2 20; Zech. 2 17) and one with *Zakeph-Godol* (דֻּם Zeph. 1 7), the Massorah safeguards the exceptional *Pathach* with the accent *Zakeph.*

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 157*a*, on Judg. 3 19, which I have printed; (II) Arund. Orient. 16, fol. 20*b*, on the same passage; (III) Add. 15,451, fol. 164*b*, also on the same passage; (IV) Vienna Codex No. 35, on Amos 6 10; (V) the printed Massorah on the same passage, and (VI) the printed Massorah Finalis, letter ה, § 245. Both Lists in Jacob b. Chayim's Massorah (Lists IV, V), which are headed הם ב׳ קמצי are doubly incorrect. In the first place there are three instances in which it is with *Kametz* and in the second place Amos 8 3, which is here given as one of the two instances, is with *Pathach* and *Soph-Pasuk,* as will be seen from the above analysis. Moreover, השליך הע in List V is a mistake for השליך הם.

של״א = § 331.

הִסִּיכָה. *All the following forms of the verb* נָסַךְ *to turn, are unique.* This Rubric, which is one of the oldest parts of the Massorah, I have found in St. Petersburg Codex of A. D. 916 only, on Hosea 7 8. It strikingly confirms my oft-repeated statement that the Lists of the compilers of the Massorah are frequently incipient. The first Massorites collected as many of the examples as they could find and left the Lists to be gradually completed by their colleagues and successors who not infrequently mistook them for complete and furnished them with headings, fixing the number to agree with the instances recorded in these rudimentary catalogues. It will be seen that apart from the last instance, which occurs twice, viz. Levit 13 16 and Prov. 17 20 and is manifestly the addition of a later Nakdan, since it is contrary to the avowed import of the Rubric, this catalogue registers eight forms only, whereas there are thirty-eight such unique forms of the verb נָסַךְ[1].

[1] The following thirty unique forms of נָסַךְ are absent: (1) חָסָכָם Job 9 5; (2) חָסְכָה Levit. 13 10; (3) חָסַכְתִּי Amos 4 11; (4) חָסְכוּ Ps. 78 9; (5) חָסַכְתֶּם Amos 6 12; (6) וְחָסַכְתֶּם Jerem. 23 36; (7) חָסוּךְ Prov. 12 7; (8) בָּחַשְׂךָ Gen. 19 29; (9) וְלָחַשְׂתָּ 1 Chron. 19 3; (10) חָסְכִי Gen. 19 21; (11) וְלָחָסְכָה 2 Sam. 10 3; (12) יַחְשֹׂךְ Lament. 3 3; (13) 1 Sam. 10 9; (14) וַיַּחְסְכֵהוּ Judg. 7 13; (15) וַתַּחְשֹׂךְ 2 Chron. 9 12; (16) אַחְשֹׂךְ Zeph. 3 9; (17) וַיַּחְסְכוּ Job 12 15; (18) וַיַּחְסְכוּ 1 Sam. 25 12; (19) וְחָשׂךְ Amos 5 8; (20) תַּחְסְכִים Ps. 114 8; (21) תַּחְסְכִי Amos 5 7; (22) נָחְשַׂךְ Job 20 14; (23) נַחְשְׂכָה Lament. 5 2; (24) וְנַחְשַׂכְתָּ 1 Sam. 10 6; (25) נַחְשֶׂכֶת Jerem. 2 21; (26) וַיַּחְסְכוּ Exod. 7 20; (27) נַחְשָׂכָה Jonah 3 4; (28) תַּחְשֹׂךְ Job 38 14; (29) חָשׂךְ Ezek. 16 34; (30) לְחָשׂךְ Ezek. 16 34.

של״ב = § 332.

נֻהַפְכוּ *they were turned, occurs twice.* That is, with *Segol* under the *He* and *Pe* Raphe. This Niphal preterite third person plural, occurs altogether five times. As it is with simple *Sheva* under the *He* and with *Dagesh* in the *Pe* in the other three instances (נֻהַפְכוּ Ps. 78 57; Job 19 19; 41 20), the Massorah safeguards the orthography of the minority. This Rubric I have found in the printed Massorah only, on Dan. 10 16.

של״ג = § 333.

יֻהַפָּךְ *it shall be turned, occurs twice.* The only other instance in which this quadriliteral occurs, it is יֻהָפַךְ the Kal future third person (Lament. 3 3). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 204*b*, on Joel 3 4, which I have printed, and (II) Add. 15,250. fol. 301*b*, on the same passage

של״ד = § 334.

וַיֵּהָפֵךְ *and it was turned, occurs twice.* That is, the Niphal in contradistinction to the eight passages in which this quinqueliteral is יֵהָפֵךְ the Kal. Of this Rubric 1 collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 65*b*, on Exod. **14** 5, which I have printed; (II) Add. 15,259, fol. 237*b*, on Isa. **63** 10; (III) Add. 15,251, fol. 238*b*, on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 246.

של״ה = § 335.

תֵּהָפֵךְ *thou shalt be turned, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 234*b*, on Job **30** 21.

של״ו = § 336.

מִתְהַפֵּךְ *turning oneself, tumbling, occurs twice.* Of this Rubric, I collated two Lists: (I) Arund. Orient. 16, fol. 23*a*, on Judg. **7** 13, which I have printed, and (II) the printed Massorah on Job **37** 12.

של״ז = § 337.

הַר הָאֱלֹהִים *the mountain of God, is seven times thus combined.* That is, in contradistinction to the other seven instances in which it is הַר יְהוָה *the mountain of Jehovah* (Gen. **22** 14; Numb. **10** 33; Isa. **2** 3; **30** 29; Micah **4** 2; Zech. **8** 3; Ps. **24** 3).

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 234*a*, on 1 Kings **19** 8, which I have printed; (II) the same MS., Vol. II, fol. 88*b*, on Ezek. **28** 16, and (III) Orient. 4445, fol. 43*b*, on Exod. **3** 1.

של״ח = § 338.

בְּהַר־יְהוָה *in the mountain of Jehovah, is three times thus combined . . . . once in the Law, once in the Prophets and once in the Hagiographa.* In the only other instance where בְּהַר is followed by the Divine name it is הָאֱלֹהִים (Exod. **4** 27).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 14*b*, on Isa. **30** 29, which I have printed; (II) the same MS., Vol. II, fol. 180*a*, on Ps. **24** 3; (III) Arund. Orient. 16, fol. 131*b*, on Isa. **30** 29; (IV) the same MS., fol. 289*a*, on Ps. **24** 3; (V) Add. 15,251, fol. 23*a*, on Gen. **22** 14, which alone has the mnemonic sign; (VI) Halle Ochlah Ve-Ochlah I, § 152, and (VII) the printed Massorah on Gen. **22** 14. The word אברהם has inadvertently dropped out of the text before סלק in the mnemonic sign.

של״ט = § 339.

הַר בֵּית יְהוָה *the mountain of the house of Jehovah, occurs three times.* This Rubric, which is one of the oldest parts of the Massorah, I have found in the St. Petersburg Codex of A. D. 916 only, on Isa. **2** 2, where, however, the catchwords for the third instance are ובכל המקומות, which is a mistake for ובכל המובחות and which I have duly corrected.

ש״מ = § 340.

וּבָהָר *and in the mountain, occurs twice, once at the beginning of a verse and once at the end.* As the noun absolute with the prefix *Beth* occurs altogether forty-two times, and is with the prefixes *Vav Beth* (וּבָהָר) in these two instances only, the Massorah safeguards this rare occurrence.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 128*a*, on Deut. **8** 7, which I have printed; (II) Arund. Orient. 16, fol. 11*b*, on Josh. **15** 48; (III) Add. 15,250, fol. 125*b*, on the same passage, and (IV) the printed Massorah also on the same passage. This Rubric forms part of the alphabetical List of words beginning with *Vav Beth*, which respectively occur twice. (*Vide infra*, letter ו, § 67.)

שמ״א = § 341.

וְהָהָר *and the mountain, occurs three times.* That is, in contradistinction to the numerous instances in which it is הָהָר without the prefix *Vav*. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 264*b*, on Deut. **5** 20, which I have printed, and (II) the printed Massorah on Deut. **4** 11. As the three instances are restricted to the same book, the heading ought more properly to be ג׳ בספא.

שמ״ב = § 342.

כְּהַר *as the mountain, occurs twice.* This Massorah is designed to militate against the recension of the text which reads it בְּהַר with *Beth* in both these instances. This reading is exhibited in Add. 21,161 on Ps. **125** 1; the *editio princeps* of the Prophets, Soncino 1485—87 in Isa. **28** 21; and the *editio princeps* of the Bible, Soncino 1488 in Ps. **125** 1; the Syriac, Symmachus and Theodotion.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 130*a*, on Isa. **28** 21, which I have printed; (II) the same MS., fol. 317*a*, on Ps. **125** 1; (III) the printed Massorah on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 259. This Rubric forms part of the alphabetical List of words consisting of three letters, which respectively occur twice. (*Vide supra*, letter א, § 233.)

שמ״ג = § 343.

הָהָרָה *to the mountain, occurs thirteen times.* That is, with local *He* to express motion to the mountain, instead of עלה or הלך אל־ההר (Exod. **24** 1, 18; Hag. **1** 8) or עלה בָּהָר (Exod. **19** 12, 13; Deut. **5** 5; Josh. **18** 12). This safeguarding was especially necessary since in Exod. **24** 12 and 13 the two phrases are used interchangeably.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 138*a*, on Josh. **2** 16, which I have printed; (II) Arund. Orient. 16, fol. 2*a*, on the same passage; (III) the same MS., fol. 19*a*, on Judg. **1** 34; (IV) Add. 15,250, fol. 96*a*, on Deut. **1** 41; (V) Add. 15,251, fol. 126*a*, on Josh. **2** 16; (VI) Add. 21,160, fol. 256*a*, on Deut. **1** 41; (VII) Halle Ochlah Ve-Ochlah II, § 81, and (VIII) the printed Massorah Finalis, letter ה, § 260.

שמ״ד = § 344.

הֹר הָהָר *mount Hor, is five times thus combined.* That is, without any prefix. In the other seven instances in which this combination occurs it is in four instances with the prefix *Beth* (בְּהֹר הָהָר Numb. **20** 23; **33** 37, 39; Deut. **32** 50) and in three with the prefix *Mem* (מֵהֹר הָהָר Numb. **21** 4; **33** 41; **34** 8).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 109*a*, on Numb. **34** 7, which I have printed; (II) Orient. 2349, fol. 113*a*, on Numb. **20** 22; (III) Orient. 5404, fol. 112*a*, on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 266. Lists II and III add at the end that in one instance it is with the prefix *Vav* (והר ים מים והר ההר Micah **7** 12) where, however, the received text is וְהַר הָהָר. The printed Massorah (List IV) is incorrect. Some ignorant Nakdan added a sixth passage, viz. מֵהֹר ההר תחאו Numb. **34** 8, apparently not knowing that with the prefix *Mem* this combination occurs three times, and forthwith altered the ה in the heading into ו.

שמ״ד = § 344*.

בְּהָרֵי *in the mountains of, is in three instances in the cities of, according to the Sevir.* That is, in these three instances the extra-official reading is בְּעָרֵי. This Rubric is from the Massorah Parva in Add. 15,451, fol. 288*a*, on Jerem. **31** 5, fol. 331*a*, on Ezek. **37** 22 and fol. 498*a*, on 2 Chron. **21** 11.

This Rubric is of importance to textual criticism inasmuch as it affords additional evidence that the *Sevir* represents the actual reading of MSS. This is attested by the fact that one of these three *Sevirin* (2 Chron. **21** 11) is not only the textual reading in this Model Codex, but is in the *editio princeps* of the Hagiographa, Naples 1486—87 and is exhibited in the Septuagint and the Vulgate. (*Vide supra*, letter א, § 729 and § 742.)

שמ״ה = § 345.

וְהָרָגֻנִי *and he will kill me, occurs three times in the Scriptures.* The only other instance in which this sextiliteral occurs it is with *Shurek* under the *Gimel* (וְהָרָגוּנִי), being the third person plural (1 Kings **12** 27).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 233*a*, on 1 Kings **18** 12, which I have printed; (II) Arund. Orient. 16, fol. 45*a*, on 1 Sam. **16** 2; (III) the same MS., fol. 92*b*, on 1 Kings **18** 12; (IV) Add. 15,250, fol. 154*b*, on 1 Sam. **16** 2, and (V) the printed Massorah on 1 Kings **18** 12.

שמ״ו = § 346.

וַהֲרָגֻנִי *and they will kill me, occurs twice, once plene and once defective.* This Massorah is in accordance with the Hillali Codex which exhibits וַהֲרָגוּנִי plene in Gen. **20** 11. According to the Jerusalem Codex, however, it is here וַהֲרָגֻנִי defective. It will thus be seen that the two celebrated Standard Codices which emanate from two different Schools of textual redactors, vary in the orthography of this expression.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 228*a*, on 1 Kings **12** 27, which I have printed; (II) Add. 15,251, fol. 192*b*, on the same passage; (III) Add. 15,451, fol. 14*a*, on Gen. **20** 11, and (IV) the printed Massorah on the same passage. This Rubric forms part of the alphabetical List of words beginning with *Vav He,* which respectively occur twice. (*Vide infra,* letter ו, § 68.)

שמ״ז = § 347.

הָרֹג *to kill, occurs three times . . . . and once it is with the prefix Vav.* In the only other instance where this triliteral occurs with *Cholem* on the *Resh* it is with *Chateph-Pathach* under the *He* (הֲרֹג), being the imperative (Judg. **8** 20).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 92*a*, on Numb. **11** 15, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Isa. **22** 13; (III) Add. 15,250, fol. 222*a*, on Isa. **22** 13; (IV) Add. 15,251, fol. 223*b*, on the same passage; (V) Add. 15,451, fol. 129*b*, on Deut. **13** 10; (VI) Orient. 2349, fol. 107*a*, on Numb. **11** 15, and (VII) the printed Massorah on the same passage. Lists V and VI emphatically state that all the three instances are defective (ג׳ חס׳), whilst List III as emphatically states in the heading that two only are defective and one is plene (ג׳ ב׳ חס׳ ואי מל׳), but it does not indicate which of the three is plene. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra,* letter ו, § 73.)

שמ״ח = § 348.

הָרוֹג *is four times plene in this form.* That is, four forms of the verb הָרַג ending with *Cholem* are plene. One is אֶהֱרוֹג the future first person singular (see below ה, § 350); one הָרוֹג the infinitive with the prefix *Vav* (Esther **9** 16) and two are לְהָרוֹג the infinitive with the prefix *Lamed* (Eccl. **3** 3; Esther **7** 4).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 363*a*, on Esther **9** 16, which I have printed; (II) the same MS., fol. 205*b*, on Amos **2** 3; (III) the same MS., fol. 361*b*, on Esther **7** 4; (IV) St. Petersburg Codex of A. D. 916 on Amos **2** 3; (V) Add. 15,250, fol. 368*a*, on Eccl. **3** 3; (VI) Add. 21,160, fol. 312*b*, on Esther **7** 4, and (VII) the printed Massorah Finalis, letter ה, § 270. As the latter gives precisely the same four instances which are recorded in the other Lists, it is evident that its heading ג׳ מל׳ בלי״ש is due to the carelessness of the Scribe. In the ancient form of this Rubric (List IV) בע׳ בלי״ש in the heading is manifestly a scribal error for בלי״ש, as is attested by the Massorah Parva in this Codex.

שמ״ט = § 349.

לַהֲרָגֶךָ *to kill thee, occurs three times in the Scriptures.* In the only other instance where this infinitive with the suffix second person singular masculine occurs, it is לַהֲרָגְךָ (1 Sam. **24** 10), according to Ben-Asher, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 296*a*, on Neh. **6** 10, which I have printed; (II) Add. 15,250, fol. 19*a*, on Gen. **27** 42; (III) Orient. 2349, fol. 43*b*, on the same passage and (IV) the printed Massorah, also on the same passage.

ש״נ = § 350.

אֶהֱרֹג *I will kill, occurs twice, once plene and once defective* As this future first person singular not only occurs twice in the same book but is spelt differently in the two instances, the Massorah safeguards the variation in its orthography. This Rubric I have found in the printed Massorah only, on Amos **9** 1.

שנ״א = § 351.

וָאַהֲרָגֵהוּ *and I killed him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 246*a*, on 2 Kings **10** 9, which I have printed, and (II) Arund. Orient. 16, fol. 59*b*, on 2 Sam. **4** 10. In both instances the *He* is with *Sheva* according to the majority of the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451 &c. 2 Kings **10** 9, where it is וָאַהֲרָגֵהוּ with *Segol* in accordance with Add. 15,250, is to be corrected.

שנ״ב = § 352.

יַהֲרָגֻנִי *they will kill me, is three times defective in this form.* That is, in these three instances of the plural form is the *Vav* absent between the *Resh* and the *Nun.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 25*b*, on Gen. **26** 7.

שנ״ג = § 353.

הֲרוּגִים *the slain, occurs twice, once plene and once defective.* As this participle passive plural which occurs twice, is not only restricted to the same book, but is differently spelt, the Massorah safeguards the variation in its orthography. That this variation obtained in the predominant School and that other textual redactors read it plene in both instances, is attested by the St. Petersburg Codex of A. D. 916 which has it הֲרוּגִים plene in Isa. **14** 19; the *editio princeps* of the Prophets, Soncino 1485—86, and the first edition of the Bible, Soncino 1488.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 123*a*, on Isa. **10** 4, which I have printed, and (II) the same MS., fol. 125*a*, on Isa. **14** 19. As the two instances are restricted to Isa. the heading ought more properly to be ב׳ וכסם׳.

שנ״ד = § 354.

הֲרוּגָיִךְ *her slain, occurs twice, once defective and once plene.* This participle passive plural with the suffix third person singular feminine, is differently spelt in each of the two instances. Hence the design of this Massorah is to safeguard the variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 388*a*, on Prov. **7** 26, which I have printed, and (II) Arund. Orient. 16, fol. 129*a*, on Isa. **26** 21.

שנ״ה = § 355.

הֶרֶג *slaughter, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 86*b*, on Ezek. **26** 15.

שנ״ו = § 356.

וְהָרָה *occurs twice, once it is written with Aleph and once it is written with He and in two different senses.* In 1 Chron. **5** 26, where this quadriliteral is written with *Aleph,* it is the proper name Hara of a region of Assyria with the prefix *Vav,* whilst in Ps. **7** 15 it is the preterite of הָרָה *to conceive* with the prefix *Vav.*

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 175*a*, on Ps. **7** 15, which I have printed; (II) Arund. Orient. 16, fol. 240*b*, on 1 Chron. **5** 26; (III) Add. 15,251, fol. 316*a*, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage. This Rubric forms part of the List of eleven words which respectively occur twice, once ending with *Aleph* and once with *He.* (*Vide supra,* letter א, § 23.)

שנ״ז = § 357.

וַתַּהַר וַתֵּלֶד וַיִּקְרָא *and she conceived and she bare and he called, occurs three times.* Normally when a mother is described as having conceived and given birth to a child it is she who names the child and not the father. (Comp. וַתַּהַר וַתֵּלֶד וַתִּקְרָא Gen. **29** 32; **30** 18, 20, 24; **38** 4, 5; 1 Sam. **1** 20 &c.) As it is in these three instances only where וַיִּקְרָא follows וַתַּהַר וַתֵּלֶד and moreover as the two phrases are promiscuously used in Gen. **38** 3 and 4, the Massorah safeguards this abnormal combination. That this exceptional phrase, however, simply exhibits the reading of the predominant School of Massorites and that other Schools of textual redactors had here the normal phrase, is attested by the extra-official reading or *Sevir,* as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 94*b*, on Gen. **38** 3, which I have printed; (II) Harley 5710—11, Vol. I, fol. 25*b*, on the same passage; (III) Orient. 2349, fol. 58*b*, on Exod. **2** 22; (IV) Halle Ochlah Ve-Ochlah II, § 35; (V) the same, Supplement fol. 130*b*, and (VI) the printed Massorah Finalis, letter ק, § 135. (*Vide infra*, letter י, § 323; letter ק, § 263.)

שנ״ח = § 358.

וַתַּהַר עוֹד *and she conceived again, occurs six times.* That is, in contradistinction to the eleven instances in which this future third person singular feminine with *Vav* conversive is followed immediately by וַתֵּלֶד, viz. וַתַּהַר וַתֵּלֶד (Gen. **4** 1, 17; **21** 2; **30** 17; 23; **38** 3; 1 Sam. **2** 21; Isa. **8** 3; Hosea **1** 3, 8; 1 Chron. **7** 23). As it is in these instances only that the adverb עוֹד intervenes between these two verses, the Massorah safeguards the minority.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 25*a*, on Gen. **30** 7, which I have printed, and (II) the printed Massorah on Gen. **29** 33. It is remarkable that the List which I have printed not only emphatically states in the heading that there are six such instances, but enumerates six, leaving out יְהוּדָה (Gen. **29** 35) where the received text has וַתַּהַר עוֹד. As this List is in a carefully-written Model Codex, it is difficult to say whether the absence of יְהוּדָה is due to its absence in the text of the Codices upon which this Massorah is based, or to the carelessness of the Nakdan. List II has all the seven instances in accordance with the *textus receptus.*

שנ״ט = § 359.

סימן וַתַּהַר עוֹד. *A sign for the accents of this phrase.* As וַתַּהַר וַתֵּלֶד, which occurs seven times in the Pentateuch, has no fewer than six different accents, the Massorah indicates them here so as to safeguard them against being made uniform by the Nakdanim. In the case of Simeon and Levi (Gen. **29** 33, 34) the phrase is with *Munach Zarka.* In connection with Judah (**29** 35) it is with *Kadma Ve-Azla.* As these are above the two words (לעיל) the Massorah gives the mnemonic sign *Judah shall go up* (Judg. **1** 2) i. e. the accents must be above. In connection with Naphtali (Gen. **30** 7) the phrase has *Munach Zakeph-Katon;* with Zebulun (Gen. **30** 19) *Mehupach Pashta;* whilst in connection with Onan (Gen. **38** 4) it is with *Marḳa Tipcha.*

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 25*a*, on Gen. **30** 7. It will be seen that יְהוּדָה (Gen. **29** 35), which is omitted in List I of § 358, is here included, though the two Massorahs are from the same MS.

ש״ם = § 360.

חָרָן *Haran, occurs three times in this form.* That is, this name without and with the prefix *Vav,* occurs three times. To obtain the three instances, the whole of Genesis, where it occurs six times and where it is both the name of the brother of Abraham (Gen. **11** 26, 27, 27, 28, 29) and of a place (Gen. **11** 31), is artificially reckoned as yielding one instance. In the second instance it is part of the compound name Beth-Haran (Numb. **32** 36), whilst in the third instance it is the name of one of the sons of Shimei (1 Chron. **23** 9). The addition at the end indicates that חָרָן in the compound בֵּית חָרָן in Numb. **32** 36, is חָרָם with *Mem* in the compound בֵּית חָרָם in Josh. **13** 27.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 34*b*, on Gen. **11** 26, which I have printed; (II) Orient. 5404, fol. 33*b*, on the same passage, and (III) the printed Massorah Finalis, letter ה, § 274. Lists I and II are identical, whilst List III not only exhibits a different recension and a totally different arrangement, but is in conflict with the other Lists. It states that Haran occurs twice as the proper name of a place, viz. Numb. **32** 36; Josh. **13** 27 and is always so when it is the proper name of a person, with the exception of two instances in 1 Chron. **2** 46 where it is חָרָן with *Cheth* instead of *He,* twice in the same verse.[1]

1 חרן ב׳ וסימניתן ואת בית נמרה, ובעמק בית חרן׳ וכל שום בר נש דכו׳ חרן במם חרן וסימניתן פלגש כלב ב׳ בפסוק.

שס״א = § 361.

בְּהָרְרֵי *in the mountains of, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 188*b*, on Ps. **50** 10.

שס״ב = § 362.

מֵהָרְרֵי *from,* or *than the mountains of, occurs three times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 114*b*, Numb. **23** 7, which I have printed; (II) Add. 15,251, fol. 361*a*, on Ps. **76** 5; (III) Add. 15,451, fol. 108*b*, on Numb. **23** 7; (IV) Add. 21,160, fol. 229*a*, on the same passage, and (V) the printed Massorah on Ps. **76** 5.

ש״סג = § 363.

וְלַהֲרוֹס *and to destroy, is three times plene in this form.* That is, three forms of this verb which normally end in ים, are with *Vav* between the *Resh* and *Samech* (רוֹם). This, however, is in accordance with the predominant School of textual redactors. That other Schools exhibited here the normal defective orthography, is attested by St. Petersburg Codex of A. D. 916, which has וְלַהֲרֹם in Jerem. **1** 10 and the Model Codex Add. 21,160, first hand, which has יַהֲרֹם in Job **12** 14.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 31*b*, on Jerem. **1** 10, which I have printed; (II) Arund. Orient. 16, fol. 147*b*, on the same passage; (III) the same MS., fol. 325*b*, on Job **12** 14; (IV) Add. 15,250, fol. 350*a*; (V) Add. 21,160, fol. 322*b*, and (VI) the printed Massorah, also on same passage.

Letter Vav.

א = § 1.

ו — This part of the Rubric, which registers the number of times *Vav* occurs in the Bible, is taken from the alphabetical Poem given above, letter א, § 224. The second part, which records the number of times *Vav* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible.* Part I, chap. VII, p. 110 &c.

ב = § 2.

ו — *Twenty-three Vavs in the Pentateuch have respectively one Tag.* This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ג = § 3.

ו — *Thirty-eight Vavs in the Pentateuch are thicker at the top and curved round to the front at the bottom.* This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, p. 209—215, which I have printed in letter ח, § 25, Vol. II, p. 680 &c.

ג = § 3°.

ו — Two *Vavs* in the Scriptures are elongated, the *Vav* in וְיָתֵן *the belly* (Levit. **11** 42) and the *Vav* in וַיְחָחֵא *Vajezatha* (Esther **9** 9). This Rubric, which does not occur in the printed Massorah, is from Orient. 2375, fol. 249*b*, on Esther **9** 9. These two words form part of the alphabetical List of majuscular letters in the Bible. (*Vide supra*, letter א, § 227.)

ד = § 4.

ו — *Twelve words which are respectively without Vav at the beginning in the text are officially read with it.* That is, though the textual reading or *Kethiv* is without the *Vav*, the official reading or *Keri* is with it.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 240*a*, on 2 Kings **4** 7, which I have printed; (II) the same MS., Vol. II, fol. 256*a*, on Prov. **27** 24; (III) St. Petersburg Codex of A. D. 916 on Isa. **55** 13; (IV) the Massorah Finalis of Add. 15,251, fol. 437*a*; (V) Halle Ochlah Ve-Ochlah I, § 103; (VI) Paris Ochlah Ve-Ochlah § 117; (VII) the printed Massorah Finalis, letter ו, § 16, and (VIII) the same letter ו, § 60. On referring to the notes on the respective passages in my edition of the Bible, it will be seen that the *Keri* or the marginal reading, is the textual reading in most of these instances both in MSS. and early editions.

ה = § 5.

ו — *Eleven words which are respectively written with Vav at the beginning in the text are officially read without it.* This Rubric records the instances in which the converse is the case. The textual reading is with *Vav* at the beginning of the respective words which the official reading or *Keri* cancels. It will be seen from the notes on these passages in my edition of the Bible that the official marginal reading is the textual reading in many cases both in MSS. and early editions.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 222*b*, on 1 Kings **7** 36, which I have printed; (II) the same MS., Vol. I, fol. 246*a*, on 2 Kings **11** 1; (III) Arund. Orient. 16, fol. 82*a*, on 1 Kings **7** 36; (IV) Massorah Finalis of Add. 15,251, fol. 437*a*; (V) Halle Ochlah Ve-Ochlah I, § 104; (VI) Paris Ochlah Ve-Ochlah, § 118; (VII) the printed Massorah on Dan. **9** 5, and (VIII) the printed Massorah Finalis, letter ו, § 17. It is remarkable that Lists V, VII and VIII give the catchwords for the first instance ויאמר ידוד מה לי ולכם 2 Sam. **16** 10, whilst it is in the received text ויאמר המלך

ו = § 6.

ו, י — *Ten words which are respectively written with* ***Vav*** *at the beginning in the text and are officially read with* ***Yod.*** Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, eight in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 204*a*, on 2 Sam. **12** 22, which I have printed; (II) the same MS., Vol. II, fol. 250*b*, on Prov. **17** 27; (III) St. Petersburg Codex of A. D. 916, on Isa. **5** 29; (IV) Arund. Orient. 16, fol. 121*a*, on the same passage; (V) the same MS., fol. 197*a*, on Ezek. **46** 15; (VI) the same MS., fol. 272*a*, on 2 Chron. **24** 27; (VII) the same MS., fol. 336*b*, on Prov. **2** 7; (VIII) Halle Ochlah Ve-Ochlah I, § 119; (IX) Paris Ochlah Ve-Ochlah § 135; (X) the printed Massorah on Prov. **11** 3; (XI) the same in the square enclosing the first word of Hosea, and (XII) the same in the square enclosing the first word of Chronicles.

By fixing the number at ten, the design of this Massorah is to militate against the Eastern recension which reads וָלָד with *Vav* in the text in 2 Sam. **6** 23 and for which the official marginal reading or the *Keri* is יָלַד with *Yod*, as well as against the textual reading וְכָפְרוּ with *Vav* in Ezek. **43** 26 of the same recension and the *Keri* יְכַפְּרוּ with *Yod*, which would make this Rubric to consist of twelve instances, as will be seen from the notes on these passages in my edition of the Bible. In the Rubric which I have printed nine instances only are enumerated, though the heading states that there are ten. As all the other Lists which also head this Rubric י כתי ו בראי חיבי וקי י duly record ten instances, giving וְעָשׂוּ Ezek. **46** 15 as one of the ten, it is evident that its omission here is due to a clerical error. List II, which is from the same Codex, not only records this passage, but gives the *Keri* alone of all the instances and thus differs from all the other Lists.

ז = § 7.

ו — *In three instances is the Vav with Pathach.* This Rubric, which is from Harley 5710—11, Vol. II, fol. 215*a*, on Ps. **119** 163, I cannot understand. It appears to me that the design of this Massorah is to record the three instances in the **119**th Psalm, in which words beginning with *Vav Aleph*, are with *Pathach* under the *Vav* (וַא), in contradistinction to those which have *Kametz*, recorded in the following Rubric. If this be the import of this enigmatical Rubric, the word חמיד after ואני must be omitted and the reference is to Ps. **119** 87, which is the only passage in the Great Alphabet where this personal pronoun with the prefix *Vav* occurs. I must, however, leave it to more expert students of the Massorah to explain the phraseology of the heading.

ח = § 8.

ו — *Throughout the Great Alphabet the Vav in words beginning with Vav Aleph, is with Sheva* or *Pathach except in eight instances where it is with Kametz.* The first person future with the prefix *Vav* (וְא) occurs altogether twenty-nine times in Ps. **119**. In nineteen instances it is with *Sheva* (וְא), being the conjunctive (Ps. **119** 15, 17, 18, 27, 33, 34, 34, 42, 44, 45, 47, 48, 48, 88, 115, 117, 125, 134, 146), in two it is with *Pathach* (וַא), being *Vav*

conversive (Ps. **119** 46, 163) whilst in eight instances only is it with *Kametz* (אָ) also being conversive. Hence the Massorah records the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 213*a*, on Ps. **119** 52, which I have printed; (II) Arund. Orient. 16, fol. 316*a*, on Ps. **119** 158, and (III) the printed Massorah on Ps. **119** 52.

As the mnemonic sign at the end of the Rubric וו חנק קרש refers to the respective letters in the Great Alphabet where the *Vav* with *Kametz* occurs, and as these eight instances are in letters ו where two occur (Ps. **119** 52, 55); ח (ver. 59); ק (ver. 106); ם (ver. 131); ק (ver. 147); ר (ver. 158) and ש (ver. 167), it will at once be seen that וו, the first word of the sign, is a clerical error for וו and that קרש, the third word, is a mistake for קרש. Accordingly the sign in the printed Massorah (List III) וו חנם״ם ר״ש should be וו חנם״ק ר״ש.

ט׳ = § 9.

וְ. — *Words beginning with Vav having Sheva and followed by a consonant with Shurek which are unique.* That is, three Hophels and seven Pual forms. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 51*a*, on Jerem. **29** 22. וְדֻדֹת the eighth instance, is manifestly a clerical error for וְרַדְתָּ Isa. **17** 13. The List is incipient and hence has no heading.

י׳ = § 10.

וְ. — *Sixteen words beginning with Vav which respectively occur twice, once with Sheva* or *its substitute and once with Pathach* or *Kametz.* For the expressions מלרע and מלעל denoting these graphic signs see letter ב, § 11.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 222*b*, on Job **2** 9, which I have printed; (II) Add. 15,451, fol. 227*a*, on 1 Kings **5** 11; (III) the same MS., fol. 395*a*, on Zech. **14** 4; (IV) Halle Ochlah Ve-Ochlah I, § 47; (V) Paris Ochlah Ve-Ochlah § 46; (VI) the printed Massorah Finalis, letter ו, § 3, and (VII) the same letter ו, § 64. List V heads this Rubric י״א זוגין and yet it not only enumerates the same sixteen pairs, but adds one pair as outside this recension (ולבר ממסורתא), viz. וַיִּשְׁבָּע (Isa. **44** 16) and וַיִּשָּׁבַע (2 Chron. **24** 15), whilst List VII has י״ב זוגין, but gives exactly the same sixteen pairs as in the List which I have printed and in precisely the same order. It will be seen that eleven of these pairs begin with *Vav Yod* (וי) and in five different letters follow the *Vav*, viz. Nos. 1, 10, 11, 12 and 13. It may, therefore, be that originally this Rubric recorded those instances only which commenced with *Vav Yod*, that later Nakdanim added the five in which other letters follow the *Vav*, and that the י״א and י״ב represent the original headings.

כ״ד—י״א = § 11—24.

וְ. — *An alphabetical List of words beginning with Vav which respectively occur once only.* The following Lists, more or less fragmentary, exhibited in § 11—24, I have collated from different MSS. As they respectively begin with *Vav* I have arranged them in alphabetical order in accordance with the letter which immediately follows the *Vav*. They are of the utmost importance to the study of the Massorah, inasmuch as they show that the original Massorites simply grouped together as many of the unique words which exhibit the same peculiarities, without furnishing them with headings, since they expected their colleagues to complete these incipient Lists. Later Nakdanim, however, not infrequently mistook these fragments for complete Registers and supplied them with headings, fixing the number of the respective instances to answer to the number of words recorded in the incipient Lists.

י״א = § 11*a—c*.

וְא. — *Words beginning with* ***Vav Aleph*** *which respectively occur once only.* The first fragment (List 11*a*) which records nine words beginning with *Vav Aleph*, is from Arund. Orient. 16, fol. 179*a*, on Ezek. **20** 10. The sixth instance ואשש I cannot identify as there is no such quinqueliteral in the Bible.

List 11*b*, which records sixteen such unique words, is from Harley 5710—11, Vol. I, fol. 31*b*, on Gen. **46** 16. ואצם which is here the twelfth instance, does not occur. It will be seen that the two fragments do not record the same words. As these two incipient Lists are from two Standard Codices which emanate from two different Schools of Massorites and from countries far apart, it shows how these Lists were originally compiled.

List II*c*, which records nine such words, is also from Harley 5710—11, Vol. I, fol. 77*a*, on Levit. **20** 23. It will be seen that all the words here have *Vav* with *Kametz* and that they, therefore, properly belong to the alphabetical List which registers this characteristic. (*Vide infra*, letter ו, § 26.)

י״א = § 11*d—e*.

וְא. — *Words beginning with* ***Vav Aleph*** *which respectively occur twice, once with Sheva* or *its substitute under the Vav and once with Kametz* or *Pathach.* For the expressions *Milra* and *Milel* denoting these graphic signs see letter ב, § 11.

List II*d*, which records seven such pairs, is from Orient. 2349, fol. 41*a*, on Gen. **24** 48, and List II*e* which gives six, is from Harley 5710—11, Vol. II, fol. 125*b*, on Zech. **11** 13. It will be seen that these fragments exhibit the first attempt to collect the pairs which exhibit this peculiarity. They are, therefore as yet without headings.

י״א = § 11*f*.

וְא. — *Twenty words beginning with* ***Vav Aleph*** *which respectively occur twice are once with Sheva* or *its substitute under the Vav and once with Kametz.* This is a fully developed List of the phenomena recorded in the two preceding fragments. It is already furnished with a heading describing the import of this Massorah and fixing the number of the pairs which belong to this category.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 57*a*, on Exod. **33** 17, which I have printed; (II) Arund. Orient. 16, fol. 371*a*, on Dan. **8** 27; (III) Add. 15,451, fol. 61*a*, on Exod. **33** 13; (IV) the same MS., fol. 277*a*, on Jerem. **15** 16; (V) Halle Ochlah Ve-Ochlah I, § 48; (VI) Paris Ochlah Ve-Ochlah § 47, and (VII) the printed Massorah Finalis, letter ו, § 65.

With the exception of List VI, all the Lists coincide in fixing the number of these pairs in their respective headings at twenty, and in recording them in exactly the same order. Though List VI also states in the heading that there are twenty such pairs, it not only enumerates them in a different order, but adds at the end that outside this recension of this Massorah (ולבר ממסורתא) there is another pair, viz. וְאָשְׁמָה (Numb. **9** 8) and וְאָשַׁמְתָּה (Dan. **8** 13). On comparing these Lists with the first fragment (§ 11*d*), it will be seen that it gives another pair, viz. וְאָבְתֹּב (Deut. **10** 2) and וָאֶכְתֹּב (Jerem. **32** 10) which is not given in any of the six Lists. Since the publication of my Massorah I have found two other fragments of this Rubric in the ancient Codex Orient. 4445. The first of these incipient Lists is (fol. 76*a*) on Exod. **33** 17. It records six pairs which are Nos. 2, 9, 11, 12, 14, 15 in the full Rubric. The second fragment is (fol. 127*b*) on Numb. **9** 8. It records eight pairs, six of which are Nos. 19, 13, 18, 7, 20 and 4, in the full Lists, one is the same given in List VI as apart from the recension of this Massorah, viz. וְאָשְׁמָה (Numb. **9** 8 and וְאָשַׁמְתָּה (Dan. **8** 13) and one is the same given in fragment § 11*d*, viz. וְאָבְתֹּב (Deut. **10** 2) and וָאֶכְתֹּב (Jerem. **32** 10). We have thus twenty-two such pairs according to the different recensions of the Massorah itself. But even these by no means exhaust the number. I have found three other pairs, viz. וְאֶרֶז (1 Kings **6** 18) and וָאֶרֶז (1 Kings **7** 11); וְאֶחֱזֵי (Jerem. **3** 19) and וָאֶחֱזֵי (Josh. **24** 3); וְאֶחֱזֵךְ (Ezek. **5** 14) and וָאֶחֱזֵךְ (Ezek. **16** 27). It is, therefore, evident that none of the Lists are complete and that the heading which fixes the number at twenty proceeds from later Nakdanim who simply fixed this number in accordance with the instances enumerated in the Lists.

All the instances of words beginning with *Vav Aleph* which do not occur again, contained in § 11*a—f* amount to about 70, whereas there are altogether about 957 unique forms of words commencing with וא. (*Vide infra*, letter ו, § 28.)

י״ב = § 12*a—c*.

וְב. — *Words beginning with* ***Vav Beth*** *which respectively occur once only.* These three fragmentary Lists, which do not occur in the printed Massorah, are respectively: (I) from Arund. Orient. 16, fol. 194*a*, on Ezek. **41** 6; (II) from the same MS., fol. 185*b*, on Ezek. **29** 7, and (III) from the same MS., fol. 194*a*, on Ezek. **40**. Though these incipient Rubrics together record twenty-five such unique expressions, they in fact amount to twenty only, since List I has four which are also given in List II, viz. Nos. 3, 4, 5 and 10, whilst No. 3 of List III is No. 2 in List II. It is important

to notice here that not only are these fragments without any heading, but that they are not as yet arranged either according to the alphabet or according to the order of the books.

ב"י = § 12d.

וב. — *Words from an alphabetical List of words beginning with* ***Vâv Beth.*** This List, which does not occur in the printed Massorah, is from Add. 15,451, fol. 476*a*, on 1 Chron. **16** 22. It will be seen that the sixteen unique expressions beginning wiih *Vav Beth*, recorded in this fragment are already arranged alphabetically, the alphabet being exhibited after the *Vav Beth*, and that six letters are represented, viz. נ, ם, ע, צ and ק. There can, therefore, be no doubt that other fragments may yet be found in MSS., which will not only complete the alphabet, but which will show that different alphabets of words beginning with *Vav Beth*, were formed by the different Schools of Massorites, some having fewer and some more examples in each link. This is corroborated by the fact that since the publication of the Massorah I have found another fragment in Orient. 4445, fol. 105*b*, on Levit. **20** 5. This ancient Codex catalogues eleven words of letter *Mem*[1] alone and thus exhibits a link of a much more extensive alphabet. It will be seen that וּבַפָּרָרִים, which is No. 10 in the List I have printed and which is expressly described as unique (לי) occurs twice in the received text.

[1] **They are as follows: (1)** וּבִמְשָׁפָטִיו ל' כות' **Levit. 20** 5; **(2)** וּבִמְשׁוּבֹתָיו ל' כות' **Neh. 9 29; (3)** וּבְמוֹט **Ps. 46** 3; **(4)** וּבְמוֹרָא ל' כות' **Jerem. 32** 21; **(5)** וּבְמִלְחֲמוֹת ל' כות' **Isa. 30 32; (6)** וּבְמִכְתָּב ל' כות' **2 Chron. 35** 4; **(7)** וּבְמִצְוֹתָיו ל' כות' **2 Chron. 17** 4; **(8)** וּבְמַגֵּפוֹת ל' כות' **Isa. 32** 18; **(9)** וּבְמַדְבְּרִים ל' כות' **Josh. 24** 14; **(10)** וּבְפָרָרִים ל' כות' **Zech. 10** 9; **(11)** וּבְמַעֲלוֹת ל' כות' **Ezek. 40** 22.

ב"י = § 12e.

וב. — *An alphabetical List of words beginning with* ***Vav Beth*** *which are unique.* This List, which does not occur in the printed Massorah, is from Add. 15,451, fol. 504*b*, on 2 Chron. **31** 21. With the exception of the solitary letter *Gimel*, which for some reason is not represented, we have here the whole alphabet. On comparing it with the contents of the fragments recorded in List 12*d* and in the note to it, it will be seen conclusively that sundry alphabets of varying scales were issued by different Massoretic Schools. In the six corresponding letters in § 12*d* and in 12*e*, the former fragment gives sixteen examples and the latter ten only. Of these eight only are the same, so that the fragment (§ 12*d*) contains half as many again as the corresponding letters in the full alphabet and must, therefore, be part of an alphabet formed on a much larger scale. This is still more visible when the examples of the single letter *Mem* from the ancient Codex given in the note are compared with those recorded in the corresponding letter of the complete alphabet. The former gives eleven examples whilst the latter gives three only, which are entirely different. It is, therefore, evident that the letter *Mem* in the note is a link of a much larger alphabet. As the full alphabet also gives וּבַפָּרָרִים as unique, it is more than probable that these Lists are based upon a recension of the text in which it occurred once only.

ב"י = § 12f.

וב, וכ. — *Words which respectively occur twice,once beginning with* ***Vav Beth*** *and once with* ***Vav Caph.*** The design of this Massorah is to safeguard the words beginning ***Vav Beth*** against being confused with the same expressions which begin with ***Vav Caph***, since the *Beth* and *Caph* are almost identical in many MSS. and as this similarity has been a fruitful source of various readings. (*Vide supra*, letter ב, § 14.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 295*b*, on 2 Kings **17** 34.

As all the instances beginning with וב recorded in § 12*a—f* amount to about 63 and as there are altogether about 745 such unique forms (*vide infra*, letter ו, § 28), it is evident that a small fraction only of this category has been selected by the Massorites for these incipient Lists.

There are about 131 words which occur once only beginning with וג and about 102 beginning with וד, but of these I have not as yet found any List or fragment in the MSS.

ג"י = § 13a—e.

וה. — *Words beginning with* ***Vav He*** *which respectively occur once only.* **The five fragments simply exhibit different attempts to record this peculiarity. The first marked § 13*a*,** which catalogues six instances, is from Arund. Orient. 16, fol. 181*a*, on Ezek. **22** 15. The second marked § 13*b*, which records four instances, is from the same MS., fol. 194*b*, on Ezek **41** 6. The third marked § 13*c*, which records three instances, is also from the same MS., fol. 120*a*, on Isa. **3** 6. The fourth marked § 13*d*, which records twenty instances, is from Harley 5710—11, Vol. I, fol. 39*b*, on Exod. **8** 25; whilst the fifth marked § 13*e*, which records six instances, is the only one from the printed Massorah, on Levit. **11** 30. Not only have the fragments from the MSS. no headings, but they are not arranged either alphabetically or according to the sequence of the books. The fragment from the printed Massorah, however, confines the instances to one chapter in Leviticus. It will be seen that וְהִתְנַשָּׂפָת the fifth instance, which is here described as unique, occurs twice.

ג"י = § 13f.

וה. — *An alphabetical List of words beginning with* ***Vav He*** *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. **43** 15. This is simply a selection from over 1000 words beginning with *Vav He* arranged alphabetically. The alphabet is exhibited after the וה or in the third letter of the respective words. Why the letter *Vav* is represented by two examples and the letter *Zayin* is not represented at all, or why the Massorites selected these particular words for an alphabetical distinction I cannot divine.

ג"י = § 13g.

וה. — *An alphabetical List of words beginning with* ***Vav He*** *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 444*a*, on Dan. **8** 3. It manifestly emanates from another School of Massorites who, owing to certain traditions preserved by them, selected another set of unique words beginning with *Vav He* for alphabetical distinction. For reasons known only to the Massorites, some of the letters are represented by two, three and even four examples, whilst four letters, viz. ו, ז, י and ל are entirely unrepresented.

ג"י = § 13h.

וה. — *Five words beginning with* ***Vav He*** *respectively occur twice, once in the singular and once in the plural.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 67.

ג"י = § 13i.

ול, וה. — *Four words respectively occur twice, once beginning with* ***Vav He*** *and once with* ***Vav Lamed.*** This Rubric I have found in the printed Massorah Finalis only, letter ו, § 68.

As there are no fewer than 1089 words beginning with *Vav He* which occur once only (*vide infra*, letter ו, § 28), it is evident that those selected by the Massorites and exhibited in the incipient Lists and in the alphabets of § 13*a—i*, constitute a very small fraction of these unique forms.

There is only one word beginning with *Vav Vav*, which is unique, but of words beginning with *Vav Zayin*, which respectively occur once only, there are about 98. Of these, however, I have not found any kind of List in the MSS.

ד"י = § 14a—b.

וח. — *Words beginning with* ***Vav Cheth*** *which respectively occur once only.* The List marked 14*a*, which records five such unique words and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 124*a*, on Isa. **13** 9 and the List marked 14*b*, which records six instances and which also does not occur in the printed Massorah, is from the same MS., fol. 186*b*, on Ezek. **31** 3.

Since the publication of the Massorah I found another List in St. Petersburg Codex of A. D. 916, on Ezek. **47** 9. This List, which registers eight instances and which I have given in the Supplement (Vol. III, p. 5, letter ו, § 14*c*), is remarkable because it is not only furnished with a heading, but fixes the number of these unique expressions at eight. When it is stated that there are no fewer than 274 words beginning with וח, which respectively occur once only (*vide infra*, letter ו, § 28), this heading can only be accounted for by its being the addition of a later Nakdan, who fixed the number to agree with the number of instances recorded in this fragment.

There are in all 48 unique words beginning with וט, but of these I have not found any List in the MSS.

ט"ו = § 15a—b.

ויו. — *Words beginning with* ***Vav Yod*** *which respectively occur once only.* List I marked § 15*a*, which records five instances and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 110*a*, on 2 Kings **16** 6 and List II, which records thirteen instances and which also does not occur in the printed Massorah, is from Orient. 2349, fol. 32*b*, on Gen. 8 2.

With the solitary exception of the first expression in List I (§ 15*a*), all the examples terminate in *Vav* or consist of the third person plural with *Vav* conversive. It is, therefore, manifest that the design of the Massorites in collecting these incipient Lists, was to safeguard the plural forms with the ***Pathached*** *Vav* called Massoretically *Dagesh,* against being written with *Sheva* or *Raphe,* which is the design of the following Rubric.

ט"ו = § 15c.

ויו. — *Forty-eight* [five] *words beginning with* ***Vav Yod*** *are Raphe and each one is unique.* That is, the *Vav* is with *Sheva* or is conjunctive. The design of this Massorah is not only to record the futures third person plural which respectively occur once only with *Sheva* under the *Vav,* but which occur again more than once with *Pathach* under the *Vav* or are in all other instances with *Vav* conversive. Hence וַיֶּאֶמְנוּ Gen. **42** 20; וַיֶּבָּחֲנוּ Gen. **42** 16; וַיְנִעוּ Job **36** 12; וַיֵּדְעוּ Gen. **48** 15; וַיִּשְׂמְחוּ Ps. **66** 4; וַיֵּרְקוּ Josh. **18** 4; and many others which are unique, are excluded because they do not occur again with *Pathach* under the *Vav.* Hence too וַיְנַוְּרוּ Levit. **22** 2; וַיִּכְתְּבוּ Josh. **18** 4; וַיְנַהֲגוּ 1 Sam. **30** 22; and many others are excluded because though unique, they occur once only again with Pathached *Vav* and, therefore, belong to the List of words beginning with *Vav Yod* which respectively occur twice only, once with *Sheva* and once with *Pathach.* (*Vide infra,* § 15*h*—*n*.)

Tested by this canon we see that three words with *Sheva* are wrongly included in this List, viz. וַיִּסְחֲרוּ Gen. **34** 21; וַיִּתְכַּסּוּ Jonah 3 8, and וַיַּעַבְרוּ Job **36** 11, because they do not occur with *Pathach* and that two words with *Sheva,* viz. וַיְפִרוּ Isa. **45** 8 and וַיִּשְׁקְטוּ Ps. **37** 29 do not belong to this Rubric because they respectively occur once only with *Pathach* (comp. וַיִּפְרוּ Gen. **47** 27; and וַיִּשְׁקְטוּ Gen. **25** 18), but to the List of words beginning with *Vav Yod* which respectively occur twice only, once with *Sheva* and once with *Pathach;* whilst וַיַּעַבְרוּ Job **34** 20 and וַיְעַבְּרוּ Neh. 8 15, which belong to this Rubric (comp. וַיַּעַבְרוּ Josh. 4 10; Micah 2 13; וַיַּעַבְרוּ Exod. **36** 6; 2 Kings **17** 17 &c.), and others are omitted.

Since the publication of the Massorah I found an alphabetical List of words beginning with *Vav Yod* which respectively occur once only with *Sheva,* in the ancient Codex Orient. 4445, fol. 51*a*, on Exod. **10** 7. This Massorah is remarkable for two reasons. It shows in the first place that the Massorite simply made a limited selection of twenty-four words from the numerous unique expressions which exhibit this future to frame this Alphabet, and in the second place that he incorporated in it both words which do not occur again with *Pathach* under the *Vav* and words which occur again either once, twice or more times with *Pathach.* The principle by which he was guided in the selection of these particular words for this alphabetical distinction I cannot divine. As some other Massoretic expert may be able to discover it I give the Alphabet in the note.[1]

[1] ויאמנו ל, ויבחנו ל, וינועו ל, וידעו ל, ויהפכו ל, ויוסיפו ל, ויזמרו ל, ויחנו ל, ויסללנו ל, וישורו ל, ויכלו ל, וימלאו ל, וניחהו ל, ויסגו ל, ויצרו ל, ויעבדו ל, ויעידוהו ל, ויפרחו ל, ויצברו ל, ויקבצו ל, וירבו ל, וישלחו ל, ויתלבנו ל, אלפביח.

It will be seen that whilst ל is omitted, ע is represented by three examples and ם by two. On comparing this Alphabet with the Rubric which I have printed (§ 15*c*), it will be seen that eight of the examples are identical in both Lists.

ט"ו = § 15d.

ודה, ויו. — *Words beginning with* ***Vav Yod*** *and ending in* ***He Vav*** *which respectively occur once only.* That is, futures third person with *Vav* conversive ending with the suffix third person singular masculine, which are unique. This incipient List which is from Orient. 2349, fol. 49*b*, on Gen. **37** 14 and which records nine such instances, is not as yet arranged either alphabetically or in accordance with the order of the books.

ט"ו = § 15e—f.

ודה, ויו. — These two Lists, the one recording sixteen instances and the other twenty-seven, are respectively from Add. 15,451, fol. 47*b*, on Exod. **14** 25 and from the same MS., fol. 74*b*, on Levit. **9** 15. Fragmentary as they are, they already exhibit a development of this Rubric, since they are both arranged alphabetically. In the first fragment seven letters are not represented, viz. נ, ק, ם, מ, ל, ו and ר; whilst two letters are respectively represented by two examples each, viz. ב and ש. Though the second fragment consists of twenty-seven expressions yet it omits six letters, viz. נ, ו, כ, ל, מ and ק; whilst ח is represented by two examples, מ by two, ע by three, ש by five and ת by two. It is remarkable that both these fragmentary Lists give וימצאהו which may either be וַיִּמְצָאֻהוּ or וַיִּמְצָאוּהוּ as representing מ. But as both these forms occur several times and, moreover, as this expression may from its position, represent the absent letter ל, it may be a clerical error for וַיִּלְכְּדֻהוּ (2 Chron. **22** 9) which is given in the following more developed Rubric of this alphabet.

ט"ו = § 15g.

ודה, ויו. — *An incomplete alphabetical List of words beginning with* ***Vav Yod*** *and ending with* ***He Vav.*** This List, which contains forty-seven examples and which I have found in the printed Massorah Finalis only, letter ה, § 37, exhibits the most complete form of this Massorah. All the letters of the alphabet but one are represented, and most of them by several examples. Thus ב is represented by two: ח by two; ט by three; ל by three; נ by two; ם by two; ע by eight; פ by two; צ by two; ק by two; ר by three and ש by seven. The only letter not represented is ו, which is due to an oversight of the compiler of this alphabet, since וַיּוֹצִיאֻהוּ occurs once only (2 Kings **12** 12) and would, therefore, have yielded the requisite example. The non-representation of ו arises from the fact that no such example occurs in the Bible.

ט"ו = § 15h—m.

ול, ויו. — *Words beginning with* ***Vav Yod*** *and ending in* ***Vav*** *which respectively occur twice, once* ***Milel*** *and once* ***Milra.*** That is, futures third person plural masculine with the prefix *Vav,* in which the *Vav* is in one instance with *Pathach [= Milel]* or is conversive and in one with *Sheva* [= *Milra*] or is conjunctive. For *Milel* and *Milra* denoting respectively *Pathach* and *Sheva* see letter ב, § 11.

Fragment I marked § 15*h* which records five such pairs, is from Orient. 2349, fol. 74*a*, on Exod. **28** 28. Fragment II marked § 15*i*, which gives seven pairs, is from the same MS., fol. 95*a*, on Levit **22** 2. Fragment III marked § 15*k*, which has also seven pairs, is from Harley 5710—11, Vol. I, fol. 29*b*, on Gen. **43** 33. Fragment IV marked § 15*l*, which gives thirteen pairs, is from the same MS., Vol. II, fol. 40*b*, on Jerem. **15** 1, and Fragment V marked § 15*m*, which records sixteen pairs, is from Add. 15,451, fol. 18*a*, on Gen. **25** 18.

These five incipient Lists are an important contribution to the study of the development of the Massorah. They show that the first Massorites collected the materials for the respective Rubrics in fragments, and that these were gradually added to and that they were at last furnished with headings indicating their scope and fixing the number in accordance with the instances recorded in them, and with catchwords to facilitate the references. וַיֹּאכְלֻהוּ with its companion which is with the suffix third person singular, though given in Fragments I, II, III, and V, does not belong to this Rubric, the design of which is to record futures third person plural masculine without suffixes. It is, therefore, rightly omitted in Fragment IV. That later Nakdanim carelessly added instances which are contrary to the real scope of Massorahs, is evident from Fragment III, which gives וַיִּרַע, וַיּוֹשִׁישֻׁם and וַיִּרְמֻם. The fourth pair in Fragment II marked § 15*i*, viz. וְינקוֹל and וַינקוֹל are manifestly a clerical error for וַיִּצְקוּ 1 Kings **18** 34 and וַיִּצְקוּ 2 Kings **4** 40. No fewer than six similar fragmentary Lists of more or less lengths, I have found in the ancient Codex Orient. 4445 on the different pairs in the Pentateuch, which I here record: (I) fol. 34*b*, on Gen. **44** 4; (II) fol. 49*a*, on Exod. 8 8; (III) fol. 64*b*, on Exod. **23** 12; (IV) fol. 70*a*, on Exod. **28** 28; (V) fol. 82*b*, on Exod. **39** 21; (VI) fol. 110*a*, on Levit. **22** 2. A fragment recording six pairs is also given in the St. Petersburg Codex of A. D. 916, on Ezek. **37** 9, which makes the interesting statement at the end that it belongs to an alphabetical List of words which respectively occur twice once ***Milel*** and once ***Milra.***[1]

[1] ויהאו ל, ויהתו ל, ויתמהו ל, ויתורו ל, ויחפכו ל, ויהפכו ל, ויהיו ל, ויחיו ל, יסגו ל, אל"פ כן ב' זוגין חד כלעל וח' טולרי.

ט״ז = § 15n.

ו, וי. — *The following words ending in* ***Vav*** *and beginning with* ***Vav Yod*** *respectively occur twice, once with Pathach, and once with Sheva.* This is the fully developed Massorah of which the preceding five incipient Lists are the first attempt to collect the pairs exhibiting this charaeteristic.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29*b*, on Gen. **41** 35, which I have printed; (II) Massorah Finalis of Add. 15,251, fol. 422*b*; (III) Add. 21,160, fol. 133*b*, on Exod. **39** 21; (IV) Halle Ochlah Ve-Ochlah I, § 46; (V) Paris Ochlah Ve-Ochlah § 45, and (VI) the printed Massorah Finalis, letter ו, § 69.

With the exception of List I, all the Lists emphatically state in their respective headings that there are twenty-two such pairs (כ״ב זוגין) and though the heading of List I does not specify the number, the Rubric itself coincides with the other Lists in recording identically the same twenty-two pairs. List V, however, adds at the end that there is another pair outside this recension of the Massorah (ולבר ממסורתא), viz. וַיִּשְׁבָּעוּ (Ps. **22** 27) and וַיִּשָּׁבְעוּ (Hosea **13** 6) which Jacob b. Chayim incorporated in his Massorah (List VI) without altering the heading and thus produced a conflict between the number specified in the heading and the instances recorded in the Rubric itself. The heading of List II חד מן כ״ב זוגי' מן חד פת' וחד חטף and מלרע are here synonymous with *Pathach* and *Tzere*. All the Lists give וַיִּתְּנוּ with its companion, which is not a future *plural* and וַיִּסְפְּדוּ with its companion, which is with the suffix third person singular and which are contrary to the scope of this Massorah; whilst they omit the pair וַיִּכְתְּבוּ (Exod. **39** 30) and וַיִּכְתְּבוּ (Josh. **18** 4) which belong to this Rubric.

ט״ז = § 16a.

וכ. — *Words beginning with* ***Vav Caph*** *which respectively occur once only.* This fragmentary attempt to collect the unique instances of words beginning with *Vav Caph*, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 184*a*, on Ezek. **26** 19. וּכְשׁוֹר Joel **1** 15 should be וְכָשׁוּךְ Ezek. **26** 19.

ט״ז = § 16b.

וכ. — *An alphabetical List of words beginning with* ***Vav Caph*** *which are unique.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 281*b*, on Dan. **6** 11. Why the Massorites should have selected these twenty-two expressions for alphabetical distinction from the 310 words beginning with *Vav Caph* which respectively occur once only, I cannot divine.

י״ז = § 17a—f.

ול. — *Words beginning with* ***Vav Lamed*** *which respectively occur once only.* Fragment I marked § 17*a*, which records nine instances, does not occur in the printed Massorah. It is from Arund. Orient. 16, fol. 117*b*, on 2 Kings **24** 14. Fragment II marked § 17*b*, which records six instances, is from the printed Massorah on Ezek. **23** 33. Fragment III marked § 17*c*, which catalogues fifty, is from Add. 15,451, fol. 83*a*, on Levit. **20** 3. Fragment IV marked § 17*d*, which gives ten, is from the same MS., fol. 474*a*, on 1 Chron. **12** 33. Fragment V marked § 17*e*, which gives eleven, is also from the same MS., fol. 496*b*, on 2 Chron. **19** 2. Fragment VI marked 17*f*, which records twenty-three instances, is also from the same MS., fol. 480*b*, on 1 Chron. **23** 29. Besides these I have found seven incipient Lists of different lengths in the ancient Codex Orient. 4445 recording the unique expressions which begin with *Vav Lamed:* (I) on Gen. **43** 32, fol. 34*a*; (II) on Gen. **45** 8, fol. 36*a*; (III) on Gen. **47** 34, fol. 38*b*; (IV) on Exod. **13** 16, fol. 54*b*; (V) on Levit. **7** 37, fol. 91*a*; (VI) on Levit. **9** 1, fol. 92*b*, and (VII) on Numb. **29** 39, fol. 150*b*. These conclusively show that the later lengthy Massoretic Lists were at first collected in separate fragments which were afterwards linked together.

י״ז = § 17g.

ול. — *The following proper names of men beginning with* ***Vav Lamed*** *respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 15*a*, on Gen. **25** 13. By simply stating in the heading "the following proper names &c." without specifying the number, the compiler of this Rubric indicates that the catalogue is incomplete and that he left it to his colleagues to gradually complete the incipient List. They, however, failed to do it, as is attested by the fact that there are no fewer than thirty-two proper names beginning with *Vav Lamed* which are omitted. As the original Massorite enumerated the instances according to the order of the Biblical books I shall give the omissions in the same order: (1) וּלְשֶׁת Gen. **4** 26; (2) וּלְאֶלְעָזָר Levit. **10** 6; (3) וּלְאִיתָמָר Levit. **10** 6; (4) וְלִקְהָת Numb. **3** 27; (5) וּלְמָכִיר Deut. **3** 15; (6) וּלְעֶר Deut. **33** 20; (7) וּלְדָן Deut. **33** 22; (8) וּלְאָשֵׁר Deut. **33** 24; (9) וְלִצְלָפְחָד Josh. **17** 3; (10) וּלְמְנַשֶּׁה Josh. **17** 17; (11) וּלְיוֹנָתָן 1 Sam. **13** 22; (12) וּלְמִיכַל 2 Sam. **6** 23; (13) וּלְצִיבָא 2 Sam. **9** 10; (14) וּלְדָוִד 1 Kings **2** 33; (15) וּלְטוֹבִיָּה Zech. **6** 14; (16) וְלִידַעְיָה Zech. **6** 14; (17) וּלְחֵן Zech. **6** 14; (18) וּלְנָעֳמִי Ruth **2** 1; (19) וּלְמָרְדֳּכַי Esther **8** 7; (20) וּלְמִישָׁאֵל Dan. **1** 7; (21) וְלַעֲזָרְיָה Dan. **1** 7; (22) וְלִמְשֻׁלָּם Ezra **8** 16; (23) וְלִיהוּדָה Neh. **7** 6; (24) וּלְשֵׁשָׁן 1 Chron. **2** 34; (25) וְלַעֲדָה 1 Chron. **4** 21; (26) וְלִקְחִי 1 Chron. **7** 19; (27) וּלְעֶבֶר אָדָם 1 Chron. **26** 4; (28) וְלִשְׁמַעְיָה 1 Chron. **26** 6; (29) וּלְעֹבַדְיָה 2 Chron. **17** 7; (30) וְלִנְתַנְאֵל 2 Chron. **17** 7; (31) וּלְמִיכָיְהוּ 2 Chron. **17** 7; (32) וְלִעֲזַרְיָהוּ 2 Chron. **23** 1.

י״ז = § 17h.

ול. — *One hunared and eighteen words beginning with* ***Vav Lamed*** *respectively occur once only.* This Rubric I have found in the printed Massorah Finalis only, letter ל, § 12. We have here a most conclusive proof of the oft-repeated statement that many of the Massoretic Lists are simply incipient and that later Nakdanim, who mistook them for complete, wrongly specified the number of the instances and frequently furnished the single words of the original Rubrics with misleading catchwords: (1) The heading positively states that there are 118 such unique expressions. On referring to § 28 it will be seen that there are no fewer than 592 words beginning with *Vav Lamed* which respectively occur once only. (2) This List itself enumerates 134 such instances and is thus in conflict with the number specified in the heading. It is, therefore, evident that a later Nakdan added sixteen instances to the original List without altering the number given in the heading. (3) וְלִהְיוֹת, which is here given as unique (Esther 8 13), the Massorah itself states occurs twice. (*Vide supra*, letter ה, § 153.) And (4) the later Nakdan furnished some of the instances with wrong catchwords, viz. For וּלְהָקִים the catchwords לבעבור סבב ought to be להעביר המלכה 2 Sam. **3** 10. For וְלִשְׁלוֹם the catchwords ויאמר אוריה 2 Sam **11** 11 ought to be ויבא אוריה אליו 2 Sam. **11** 7. For וְלִמְוֹאָב the catchwords על כן למואב ought to be על כן על מואב Jerem. **48** 31, and for וְלִמָּרְדֳּכַי the catchwords היהודי אל תקף Esther **9** 29 ought to be היהודי הנה בית Esther **8** 7.

י״ח = § 18a—c.

ומ. — *Words beginning with* ***Vav Mem*** *which respectively occur once only.* The three fragments marked 18*a*—*c*, which do not occur in the printed Massorah, exhibit the first attempt to collect the 705 unique expressions which begin with *Vav Mem*. Fragment I, which records nine instances, is from Orient. 2349, fol. 90*a*, on Levit. **14** 17; (II) which records eleven instances, is from Arund. Orient. 16, fol. 149*a*, on Jerem. **3** 3, and (III) which gives ten, is from the same MS., fol. 149*b*, on Jerem. **4** 7. The second and last expressions in Fragment I, I cannot identify.

י״ח = § 18d.

ומ. — *An aphabetical List of words beginning with* ***Vav Mem*** *which respectively occur once only.* From the earliest periods the Massorites of the different Schools not only tried to collect the vast number of unique words beginning with *Vav Mem*, but to arrange the incipient Lists alphabetically. As the linking together of the examples which each letter yields into one alphabetical chain, would have exceeded the amount of space allotted to the Massorah for each page, the instances which constituted the several letters had to be given separately and hence were dispersed throughout the Codices. Besides some Massoretic Schools only succeeded in collecting and registering more or less unique expressions for one, two or three letters of the Alphabet. Hence it is that in some of the oldest MSS. we find Lists which record examples of a few separate letters only, as we shall see from the following analysis.

Of the Rubric in which the whole alphabet is represented I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, which I have printed; (II) Orient. 4445, fol. 44*b*, on Exod. **3** 22; (III) Paris Ochlah Ve-Ochlah § 18, and (IV) the

printed Massorah Finalis, letter מ. The alphabetical Lists in Halle Ochlah Ve-Ochlah I, § 19, begin with ל. The List which I have printed, viz. § 18*d*—*l*, I have linked together from the Model Codex.

י"ח = § 18*d**.

ומא. — *Words beginning with* ***Vav Mem Aleph*** *which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 37*b*, on Exod. 5 23, which I have printed: (II) the corresponding letter in Paris Ochlah Ve-Ochlah § 18, and (III) the printed Massorah Finalis, letter מ, § 6. List II gives eighteen examples only, seventeen of which are identical with those in List I and one is new, viz. וּמַאֲכָלוֹ (Habak. 1 16), whilst List III records twenty-seven instances of which twenty-six are identical. It omits וּמַאמַר (Dan. 4 14) and gives וּמַאֲכָלוֹ the Habakkuk instance instead, thus making up the twenty-seven. ומאכלו No. 21 is a mistake for וּמַאֲכָלָךְ Ezek. 4 10, as is evident from the catchwords. On referring to § 28 it will be seen that there are altogether 35 unique words beginning with ומא. The longest List, therefore, omits eight.

י"ח = § 18*e*.

ומב ומג ומד ומה. — *Words beginning with* ***Vav Mem Beth, Vav Mem Gimel, Vav Mem Daleth*** *and* ***Vav Mem He*** *which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 142*a*, on 1 Chron. 27 17, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 18, and (III) the printed Massorah Finalis, letter מ, § 7—9. The four letters of the alphabet which it groups together are represented by forty-one examples as follows: ב by 13, ג by 11, ד by 11 and ה by 6. In the corresponding links in Lists II and III it will be seen that List II gives 5 examples for ומב, 2 for ומג, 3 for ומד and 4 for ומה of which וּמֵהַר (Zeph. 1 14) is new and that List III gives 13 for ומב making up this number by giving וּמָנָן (Hosea 9 11) which is wrong, since it occurs twice (comp. Job 31 18) and omitting וּמֵאַרְתִּי (2 Sam. 8 8). For ומג it gives 13 adding וּמָגֵרַת (Exod. 3 22). It omits ומד altogether and gives for ומה 9 examples i. e. three more than in List I, viz. וּמֵהַר (Zeph. 1 14) which is also given in the former List, וּמֵהֵמִּנָּם (Isa. 31 4) and וּמֵהֲמוֹרָה (Ezek. 43 14). It will be seen that these four letters are represented in the Rubric before us by 41 examples whereas there are altogether 90 such instances, viz. ב 24; ג 21; ד 26 and ה 19. (*Vide infra*, § 28.)

י"ח = § 18*f*.

ומז ומח ומט ומי. — *Words beginning with* ***Vav Mem Vav, Vav Mem Zayin, Vav Mem Cheth, Vav Mem Teth*** *and* ***Vav Mem Yod*** *which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 261*b*, on Cant. 4 7, which I have printed; (II) Paris Ochlah Ve-Ochlah § 18, and (III) the printed Massorah Finalis, letter מ, § 10 and 11. This Rubric is from Harley 5710—11, Vol. II, fol. 261*b*, on Cant. 4 7. The five letters which it groups together are represented by 46 examples, as follows: ו by 12; ז by 5; ח by 19; ט by 4 and י by 6. In List II ו is represented by 3 examples only, of which one (ומוקדי Ps. 18 8) is new; ז by 4 of which one (וּמִזְרֵעוֹ 2 Sam. 4 8) is new; ח by 9, of which two וּמֵחֶלְבֵהֶן (Gen. 4 4, and וּמַחֲרוּץ Prov. 3 14) are new; ט by 5, of which one (וּמִטָּעָם Ezra 6 14) is new and י by 4, of which three (ומיום Levit. 22 27; וּמִיָּשָׁר 1 Kings 7 10; וּמִיָּדֵיעִי 2 Kings 10 11) are new. In List III ט and י are not represented at all. ז is identical with those in List I; ח is represented by 22 of which three (וּמֵחֶלְבָּן Gen. 4 4; וּמַחֲרוּץ Prov. 3 14; וּמַחִיק Ezek. 43 14) are new, two of these occur also in List I. On referring to § 28 it will be seen that these five letters yield no fewer than 130 unique examples, viz. ו 26; ז 16; ח 52; ט 15 and י 21.

י"ח = § 18*g*.

ומכ ומל ומם. — *Words beginning with* ***Vav Mem Caph, Vav Mem Lamed*** *and* ***Vav Mem Mem*** *which respectively occur once only.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 183*a*, on Ps. 34 20, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 19, which however begins with the instances for ומל; (III) Paris Ochlah Ve-Ochlah § 18, and (IV) the printed Massorah Finalis, letter מ, § 12 and § 13.

It will be seen that List I gives forty-eight instances for these three letters, viz. כ 12; ל 20 and מ 16. List II, in which letter כ is absent, records thirty-one for *Lamed* and *Mem*, viz. ל 16, of which fourteen are identical with those in List I and two (ומַלְכוּתוֹ Ps. 103 19; ומַלְכוּתוֹ Eccl. 9 15) are new and for מ 15, omitting וּמִמַּצְתֵּיהֶם (Prov. 1 31). List III records forty-two examples for the three letters, viz. כ 6; ל 18 and מ 18, six of which (וּמִכְבַּדוֹ 2 Sam. 12 3; וּמִכְבָּדוֹ Prov. 14 31; וּמַלְכוּתוֹ Ps. 103 19; וּמַלְמַ Eccl. 9 15; וּמִמְּחֻצָּתוֹ Ezek. 8 2, and וּמִמְּחֻצָּתוֹת 1 Chron. 6 51) are new, two of these are also given in List II.

List IV is of peculiar interest, inasmuch as it shows whence Jacob b. Chayim derived the materials for his edition of the Massorah. At the end of the List which records the instances of words beginning with ומכ, he states *that all the Lists of words in this alphabet, beginning with* ומא *up to* ומכ *he collected himself from different Massoretic works, that there exists a complete large Alphabet, which he could not find, that the one which he found simply extended from* ל *to* ת, *that the other parts he collected in separate Lists and that he, therefore, did not know whether they were defective or not.*[1] Now the part of this alphabetical List from ומל to ומת is in the Halle Ochlah Ve-Ochlah I, § 19, and it is this which Jacob b. Chayim printed with very slight alterations. His List for ומל gives the same sixteen instances, in the same order and with the same catchwords. The same fourteen are identical with those in List I and the same two instances are new. For ומם his List also gives fifteen instances only, fourteen of which are not only identical with those in the Halle Ochlah Ve-Ochlah, but are practically in the same order and with the same catchwords. The only difference in the two Lists is that the Ochlah Ve-Ochlah List omits וּמִמַּצְתֵּיהֶם (Prov. 1 31) and Jacob b. Chayim's List omits the next word to it, viz. וּמִמַּצְקוֹתֵיהֶם Ps. 107 28. For ומל I have also found the following incipient Lists: (I) in the ancient Codex Orient. 4445, fol. 39*b*, on Gen. 48 6; (II) the same Codex, fol. 54*a*, on Exod. 12 44; (III) Add. 15,451, fol. 46*a*, on the same passage, and (IV) the same MS., fol. 353*b*, on Isa. 30 4. And on ומם (I) Add. 15,451, fol. 476*b*, on 1 Chron. 17 5; (II) the printed Massorah on Ps. 69 15, and (III) the same on Ps. 107 28.

It will be seen that the longest List (I) gives 47 instances for the three letters, viz. ומכ 12; ומל 20; ומם 15, whereas there are altogether 114 such instances, viz. ומכ 29; ומל 48 and ומם 37. (*Vide infra*, § 28.)

[1] אמ' המעתיק כל אלו השטוי דמשמשין ומח בא"ב כמא' ועד ל' כולהון לקמתי' מספרי המסרי זעיד שם זעיר שם אבל היא כולה א"ב גדולה אחת דמשמשת ומא' עד התי"ו ולא הגיע לידה מכמ' ביחד כי אם מל' ועד תי"ו ושאר לקמתי' שמה שמה ולא ידענא אם חס' או לא עכ"ל.

י"ח = § 18*h*.

ומנ ומס ומע ומפ. — *Words beginning with* ***Vav Mem Nun, Vav Mem Samech, Vav Mem Ayin*** *and* ***Vav Mem Pē*** *which respectively occur once only.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 168*a*, on 2 Chron. 31 3, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 19; (III) Paris Ochlah Ve-Ochlah, § 18, and (IV) the printed Massorah Finalis, letter מ, § 13. List I gives 37 examples for these four letters, viz. ומנ 6; ומס 11; ומע 13 and ומפ 7. List II gives thirty-nine of which two are new, viz. וּמְנָאֲתָ (Amos 5 11) and וּמַפָּלָא (Judg. 13 19). List III gives 43, viz. ומנ 6; ומס 14; ומע 14 and ומפ 9. It omits one (וּמִפָּאתִי Job 31 23) which is given in Lists I and II and records the following seven which are not in List I וּמִשְׁרֵי (Levit. 27 28); וּמִשָּׁאת (Amos 5 11) which is also given in List II; וּמִשְׁנֵאי (Ps. 18 18); וּמִשָּׂא (2 Chron. 19 7); וּמַעֲבֹן (Gen. 5 29); וּמַפָּלָא (Judg. 13 19) which is also given in List II and וּמַפְרִים (Isa. 11 11). With the exception of the usual mistakes in the printed Massorah, List IV, as is to be expected from what has already been pointed out, is identical with List II both in the instances which it records and in the catchwords. The only difference between the two Lists is that Jacob b. Chayim gives וּמַשָּׂאת (Amos 5 6) twice and omits וּמַשָּׂךְ (Exod. 8 7) which are manifestly due to carelessness. Besides these four Lists separate incipient fragments occur in sundry parts of the Massorah in the different MSS. Thus for instance fragments of the four letters which constitute this Rubric are given: (I) in Add. 15,451, fol. 370*a*, on Isa. 65 13; (II) the same MS., fol. 377*a*, on Joel 4 18; (III) the same MS., fol. 430*b*, on Ps. 119 110; (IV) Add. 15,250, fol. 249*a*, on Jerem. 19 14; (V) in the ancient Codex Orient. 4445, fol. 47*a*, on Exod. 6 9; (VI) the same Codex fol. 48*b*, on Exod. 8 7; (VII) the same fol. 158*b*, on Numb. 36, and (VIII) the printed Massorah on Levit. 18 26.

It will be seen that the longest List (III) gives 43 instances for the four letters, viz. ומנ 6; ומס 14; ומע 14 and ומפ 9, whereas there are altogether 120 such instances, viz. ומנ 26; ומס and ומש 34, ס and ש being treated in the Massorah as the same; ומע 45 and ומפ 15. (*Vide infra*, § 28.)

י״ח = § 18*i*.

ומצ ומק. — *Words beginning with* ***Vav Mem Tzadi*** *and* ***Vav Mem Coph*** *which respectively occur once only.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 15,451, fol. 401*b*, on Ps. **20** 3, which I have printed; (II) Harley 5710—11, Vol. I, fol. 125*b*, on Deut. **22** 3; (III) Halle Ochlah Ve-Ochlah I, § 19; (IV) Paris Ochlah Ve-Ochlah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

It is remarkable that both Lists I and II give וּמַצְדִּיק as one of the instances, since this Hiphil participle singular with the prefix *Vav* does not occur in the present text. From Lists I and II which have no catchwords, it is difficult to divine whether the Massorite based this List upon a recension which exhibited וּמַצְדִּיק with the prefix *Vav* in Prov. **17** 15. List II, however, gives the catchwords for it רשע עקב שחר = Isa. **5** 23 where the received text has מַצְדִּיקֵי. This certainly cannot be explained on the supposition that the Massorite found here וּמַצְדִּיקֵי with the prefix *Vav*, for in that case it would not be unique as this form occurs in Dan. **12** 3, which is here given as occurring once only. Lists III and V solve the difficulty by omitting מַצְדִּיק altogether. List IV records sixteen examples for ומצ, giving three new ones, viz. וּמִצְאֹתָיו (Micah **5** 1); וּמִצְרֵי (Ps. **116** 3) and וּמִצְאוּ (Prov. **30** 12) which is also given in List II. But even this longer List which gives 29 instances for these two letters, is simply a fragment; since there are altogether 74, viz. ומצ 47 and ומק 27. (*Vide infra*, § 28).

Besides the four Lists there are the following fragments cataloguing these unique expressions: (I) Orient. 4445, fol. 38*a*, on Gen. **47** 2; (II) Add. 15,451, fol. 402, on Ps. **22** 22; (III) the same MS., fol. 403*b*, on Ps. **28** 7; (IV) the same MS., fol. 419*a*, on Ps. **81** 7, and (V) the same MS., fol. 478*a*, on 1 Chron. **20**.

י״ח = § 18*k*.

ומר. — *Words beginning with* ***Vav Mem Resh*** *which respectively occur once only.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Add. 15,451, fol. 49*b*, on Exod. **17** 7, which I have printed; (II) Orient. 4445, fol. 59*a*, on the same passage; (III) Halle Ochlah Ve-Ochlah I, § 19; (IV) Paris Ochlah Ve-Ochlah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

On collating the four Lists with the one which I have printed (List I) the following variations are disclosed; List II which records thirteen examples, has two new ones (וּמֵרֹאשׁ Levit. **13** 25, וּמֵרֹאשׁ Numb. **12** 8) and omits three (וּמֵרֹאשׁ Josh. **15** 44; וּמֵרָאשׁוֹת Ezek. **43** 3; וּמֵרֵאשִׁית Prov. **3** 9). In Lists III and IV there are no variations, whilst List V registers thirteen instances only. It omits וּמֵרְחוֹק (Jo̊b **39** 25) and records two new ones, viz. וּמֵרֹאשׁ (Numb. **12** 8), which is also given in List II and וּמֵרָעָב (Job **22** 7). All these Lists, however, are simply incipient, since there are no fewer than 40 unique words beginning with ומר, as will be seen in § 28.

י״ח = § 18*l*.

ומש ומת. — *Words beginning with* ***Vav Mem Shin*** *and* ***Vav Mem Tav*** *which respectively occur once only.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 15*b*, on Gen. **25** 14, which I have printed; (II) Add. 15,451, fol. 269*b*, on Jerem. **4** 7; (III) Halle Ochlah Ve-Ochlah I, § 19; (IV) Paris Ochlah Ve-Ochlah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

With the exception of List IV the other four Lists are practically identical. The variations in List IV consist in its omitting no fewer than seven instances in ומש, viz. וּמָשׁוּחַ (2 Sam. **3** 39); וּמָשׁוּחַ (Jerem. **22** 14); וּמָשָׁה (Ezra **6** 9); וָמֶשׁ (Gen. **10** 23); וּמֶשׁ (Zech. **14** 4); וּמָשְׁלוּ (Zech. **9** 10); ומשלו (Jerem. **30** 21) and it gives two new ones, viz. וּמָשָׁל (1 Sam. **30** 19) and וּמָשָׁא (Neh. **10** 32). It, moreover, records one new one for ומת, viz. וּמִתִּימָן (Josh. **12** 3).

The identity of Jacob b. Chayim's List (V) with that of the Halle Ochlah Ve-Ochlah (List III) is here established beyond the shadow of a doubt. It will be seen that the second instance given in this Rubric is ומשמן. As Lists I and II are without vowel-points and without catchwords, this quinqueliteral may either be וּמִשְׁמָן (Isa. **17** 4) or וּמִשְׁמָן (Exod. **29** 21) since both these forms are unique. Lists III, IV and V, however, have been supplied with catchwords by later Nakdanim which indicate the passages and thus decide the vowel-points. Now the Paris Ochlah Ve-Ochlah gives ולקחת מן הדם = Exod. **29** 21, thus taking it for וּמִשְׁמָן, whilst the Halle Ochlah Ve-Ochlah gives והיה ביום ההוא ידל כבוד = Isa. **17** 4, which is וּמִשְׁמָן and Jacob b. Chayim gives identically the same catchwords.

Here again I have to point out that all the five Lists are simply fragmentary. The longest gives 26 for ומש and 2 for ומת, whereas it will be seen from § 28 that there are altogether no fewer than 102, viz. ומש 68 and ומת 34, deducting the forms of ומש which the Massorah reckons under ומם. These Lists were never meant to record all the forms. They simply exhibit the words which the different Massoretic Schools, for reasons which cannot now be divined, selected from a large mass of unique expressions for distinction. This is attested by the fact that though there are no fewer than 705 words beginning with ומ which respectively occur once only, yet not only does the extensive Alphabet exhibited in the links marked § 18*a*—*b* give simply 273 examples, but there are actually sundry complete Alphabets which consist of 22 examples. The following is the oldest form of these Alphabets which is from the ancient Codex Orient. 4445, fol. 44*b*, on Exod. **3** 22.

Esther	3	8	וּמִטָּרֵד ל׳	Josh.	9	5	וּמִמְּלֹאת ל׳	Isa.	41	9	ל׳	וּמֵאֲצִילֶיהָ		
Josh.	9	4	וּמִצְּרִרִים ל׳	Levit.	14	17	וּמִיִּתֵר ל׳	„	56	5	ל׳	וּמִנָּגוֹת		
Exod.	12	11	וּמִקֻּלְכֶם ל׳	Zeph.	2	9	וּמִכְרֵה ל׳	Exod.	3	22	ל׳	וּמִצָּרַת		
Deut.	33	15	וּמֵרֹאשׁ ל׳	2 Sam.	23	2	וּמִלָּתוֹ ל׳	Cant.	4	3	ל׳	וּמִדְבָּרָה		
Jerem.	4	7	וּמִשִּׁחִית ל׳	Ps.	69	15	וּמִמַּעֲמַקֵּי ל׳	Isa.	16	5	ל׳	וּמִתֹּר		
Ezek.	28	8	וָמָוֶת ל׳	Isa.	65	12	וּמָנִיתִי ל׳	Dan.	6	11	ל׳	וּמִזְּרָא		
			אלין אלסבוית.	Amos	6	10	וּמְסָרְפוֹ? ל׳	Job	12	21	ל׳	וּמְוִסַּר		
				Levit.	22	24	וּמָעוּךְ ל׳	Ezek.	26	9	ל׳	וּמְהָי		

י״ט = § 19*a*.

ונ. — *Words beginning with* ***Vav Nun*** *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 82*b*, on Levit. **1** 4. On closely examining the twenty-one instances here recorded, it will be seen that they were originally arranged alphabetically and that later scribes, as is not infrequently the case, not only transposed several of the words, but ignorantly added וְלֹבֶת (Ezek. **44** 25) which begins with *Vav Lamed,* contrary to the import of this Rubric.

י״ט = § 19*b*.

ונ. — *An alphabetical List of words beginning with* ***Vav Nun*** *which respectively occur once only.* Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest constituent parts of it, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 60*b*, on Jerem. **40** 15, which I have printed; (II) Orient. 4445, fol. 150*b*, on Numb. **29** 31, and (III) Orient. 2375, fol. 170*a*, on Cant. **1** 5.

It will be seen that the Alphabet of List I consists of twenty-four examples instead of twenty-two. This is due to the fact that both צ and ק are severally represented by two examples instead of one. List II, which exhibits the oldest form of an Alphabet, gives eighteen examples only. Four letters are unrepresented, viz. ט, מ, נ and ם, four are represented by different expressions, viz. ד by וְנִרְמוּ (Jerem. **25** 37); י by וַיִּירָא (Josh. **9** 24); ע by וְנָעוּה (Prov. **12** 8) and צ by וְנָצוּמָה (Ezra **8** 23). In List III two letters are not represented, viz. כ and ע and as in List II, צ is represented by וְנָצוּמָה. Both these Lists, however, clearly show that the enigmatical expression וגום, which is given in List I for ו, is וְגוּחַ Ps. **68** 13. When it is stated that there are more than 500 words beginning with *Vav Nun* which occur once only (*vide infra*, § 28) and that innumerable Alphabets might be obtained by different combinations, it will at once be seen that the selection of twenty-two expressions on the part of the Massorites to be thus distinguished, must be due to some recondite cause.

Though there are upwards of 90 words beginning with *Vav Samech* which respectively occur once only, I have not found in the MSS. an incipient List which records any of them.

כ׳ = § 20*a*—*b*.

וע. — *Words beginning with* ***Vav Ayin*** *which respectively occur once only.* These two fragments, one recording five words and the other eleven, which do not occur in the printed Massorah, are respectively from Arund. Orient. 16, fol. 179*a*, on Ezek. **19** 10 and the same MS., fol. 191*a*, on Ezek. **37** 19. There are altogether more than 320 unique expressions beginning with וע. (*Vide infra*, § 28).

כ״א = § 21*a*—*b*.

ופ. — *Words beginning with* ***Vav Pe*** *which respectively occur once only.* These two fragments, which do not occur in the printed

Massorah, are from Arund. Orient. 16, fol. 121a, on Isa. 5 14, and fol. 190b, on Ezek. 37 9. There are altogether about 139 words beginning with *Vav Pe* which are unique. Though there are about 87 unique words beginning with וע (*vide infra*, § 20), I have not found any of them recorded in the MSS.

כ״ב = § 22.

וק. — *Words beginning with* ***Vav Coph*** *which respectively occur once only.* This fragment, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190b, on Ezek. 37 6. There are upwards of 160 words beginning with וק which are unique. (*Vide infra*, § 28.) Of unique words beginning with ור, of which there are about 188, I have found no incipient List in the MSS.

כ״ג = § 23.

וש. — *Words beginning with* ***Vav Shin*** *which respectively occur once only.* This incipient List, which records seven such instances and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 191a, on Ezek. 38 4. Its fragmentary character will be seen when it is stated that there are altogether about 388 unique expressions beginning with וש. (*Vide infra*, § 28.) In Orient. 2375, fol. 162b, on Eccl. 9 7 there is the following Rubric with regard to three words beginning וש which are peculiarly pointed וּשְׂבַע שביך (Eccl. 9 7) וּשְׂבָה כלב טוב (Judg. 5 12) ושָׁלַח לקראתם (2 Kings 9 17) בולה׳ מתקרי כך במשיכה.

כ״ד = § 24a—d.

ות. — *Words beginning with* ***Vav Tav*** *which respectively occur once only.* The four fragments, which do not occur in the printed Massorah, are respectively from: (I) Arund. Orient. 16, fol. 124a, on Isa. 13 13; (II) the same MS., fol. 190a, on Ezek. 36 32; (III) the same MS., fol. 189b, on Ezek. 36 3, and (IV) the same MS., fol. 128a, on Isa. 22 23. As usual, their importance consists in the fact that they exhibit the first attempt of the Massorites to collect the 624 unique words beginning with ות. (*Vide infra*, § 28.)

כ״ד = § 24e.

ות. — *Sixteen words beginning with* ***Vav Tav*** *are unique and they are all Raphe.* That is, they are all futures second person singular masculine or third person singular feminine with *Sheva* under the *Vav* or *Vav* conjunctive, in contradistinction to those futures with *Pathach* or *Vav* conversive which are recorded in § 24h. This Rubric, which is one of the oldest parts of the Massorah, but, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Hosea 2 4. It will be seen that though the heading distinctly states that there are sixteen such instances, the List itself records fifteen only. Moreover וְתָשֹׁב the last instance but one occurs twice (1 Kings 13 6; Job 10 16) and is, therefore, in conflict with the heading. There can hardly be any doubt that it is a clerical error for וְתָשֹׁם, which I have printed in accordance with § 24f.

On referring to § 28 it will be seen that there are numerous such unique futures with *Vav* conjunctive. The question, therefore, is whether the List is simply the first attempt to collect these unique forms to which a later Nakdan, who mistook it for complete, added the heading fixing the number to accord with the instances therein enumerated, or whether the design of this Massorah is to record those futures only, which in all other instances are with *Pathach* or with *Vav* conversive. The latter hypothesis is favoured by the fact that twelve of the fifteen instances which constitute this Rubric, occur again more than once with *Pathach*. Accordingly the three instances which do not occur with *Vav* conversive וְתִבְוָאֵהוּ וְתִרְאֶה and וְתָנוּחַ, as is often the case, have been added by a Nakdan who mistook the import of this Massorah.

כ״ד = § 24f.

ות. — *The following words beginning with* ***Vav Tav*** *respectively occur once only with Sheva under the Vav.* This Rubric, which does not occur in the printed Massorah, is from Paris Ochlah Ve-Ochlah § 368. It is a later development of the preceding List and though it records twenty-nine such futures, it is far from cataloguing all. as will be seen from § 28. It is developed on the same lines as the preceding List. The remarks, therefore, made on the one apply still more to the other, since in the List before us an additional difficulty arises from the introduction of a future with the suffix (וְתַחֲלִימֵנִי Isa. 38 16).

כ״ד = § 24g.

ות. — *Words beginning with* ***Vav Tav*** *which respectively occur once only with Sheva.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 346b, on Isa. 13 13. Like the one marked § 24e, it is sinply a fragment with this advantage, however, that a Nakdan has not furnished it with a heading fixing the number of the instances. Though it records fourteen such futures only, eleven alone are identical with the former and the three new ones are in the longer List marked § 24f.

כ״ד = § 24h.

ות. — *An alphabetical List of words beginning with* ***Vav Tav*** *which respectively occur once only.* That is, these futures are with *Vav* conversive, in contradistinction to those with *Vav* conjunctive recorded in § 24e—g. The third letter in each of the words follows the alphabetical order. Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 90b, on Ezek. 32 2, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 13.

It will be seen that in List I ת alone is represented by three examples, the two at the end are most probably the addition of a later Nakdan, since they disturb the uniformity of the alphabet, making it to consist of twenty-four links instead of twenty-two. List II differs from List I in the following respects, (1) it heads the Rubric אלפבית מן חד וחד לשון נקבה וז בריש תיבותא; (2) it records eighteen examples only, ק, ר, ש and ת, are not represented and (3) four letters, viz. נ, י, כ and ם are represented by different examples, נ by וַתִּנַּע Exod 4 25; י by וַתְּיַשְּׁרֵהוּ Judg. 16 19; כ by וַתִּכְלֶ Exod. 39 32 and ם by ותמסי which does not occur and may be a corruption of וַתִּפְשְׁקִי Ezek. 16 25 given in List I. Why these words have been selected from the multitute of the unique expressions beginning with *Vav Tav* for these alphabetical distinctions it is difficult to divine. The variations, however, in the Lists show that the different Massoretic Schools must have preserved different traditions which guided them in their respective selections.

כ״ד = § 24i.

ות. — *Eleven words beginning with* ***Vav Tav*** *respectively occur twice, once with Sheva under the Vav and once with Pathach.* That is, in one instance the future is with *Vav* conjunctive and in one with *Vav* conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Halle Ochlah Ve-Ochlah I, § 51, which I have printed; (II) Orient. 4445, fol. 114a, on Levit. 26 43; (III) St. Petersburg Codex of A. D. 916, on Isa. 8 10; (IV) Massorah Finalis of Add. 15,251, fol. 443a; (V) Add. 15,451, fol. 402a, on Levit. 26 43; (VI) Paris Ochlah Ve-Ochlah § 50; (VII) the printed Massorah Finalis, letter ו, § 74, and (VIII) the same letter ש, § 6.

Of these eight Lists five only (I, III, VI, VII, VIII) give all the eleven pairs, and though List IV also states in the heading that there are eleven pairs, it records six. The absence of the five pairs is manifestly due to the carelessness of the Scribe. To the same cause is to be ascribed the omission in List VIII of the first number of one of the pairs, viz. וְתֵרֵץ Levit. 26 43. Here וְתֵרֵץ Ps. 50 18, the second number, stands alone without its companion.

It is important to notice that List II, which exhibits the oldest form of this Rubric, and List V which is from the splendid Model Codex, have not as yet any heading fixing the number of these pairs and that they respectively record nine only. This shows conclusively that the Lists were simply tentative and were left open to be gradually completed. Other Massorites found two more pairs, and later Nakdanim, who mistook these Lists for complete, not only furnished them with the headings, but fixed the number to agree with the pairs recorded therein. This is, moreover, attested by the fact that there are more than eleven such pairs and that the following belong to this Rubric (1) וְתַחֲבֹר Job 15 5 and וַתַּחְבְּרֵ Job 7 15; (2) וְתִחַב Ps. 71 21 and וַתַּחֲבֵ 1 Kings 2 15; (3) וְתַפַּלְּטֵנִי Ps. 71 2 and וַתְּפַלְּטֵנִי 2 Sam. 22 44. For the terms *Milra* and *Milel* denoting *Sheva* and *Pathach* see letter ב, § 11. It is in accordance with this usage that List IV heads this Rubric י״א זונין חר פת׳ וחר חטף.

כ"ד = § 24k.

וֹת. — *An alphabetical List of unique feminine futures beginning with Vav Tav.* This Rubric exhibits another recension of the Alphabet recorded above in § 24h where it is analysed.

כ"ה = § 25.

ו. — *An alphabetical List of words beginning with Vav which respectively occur once only at the beginning of a verse.* That is, words beginning with *Vav* which not only commence a verse once, but do not occur again in any other position.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 134*b*, on Deut. **33** 8, which I have printed; (II) Orient. 4445, fol. 82*a*, on Exod. **38** 28; (III) St. Petersburg Codex of A. D. 916, on Isa. **11** 6; (IV) Arund. Orient. 16, fol. 189*a*, on Ezek. **34** 19; (V) Add. 21,160, fol. 283*b*, on Isa. **11** 2; (VI) Halle Ochlah Ve-Ochlah I, § 40; (VII) Paris Ochlah Ve-Ochlah, § 39; (VIII) the printed Massorah Finalis letter ו, § 1, and (IX) the same letter ו, § 55.

That this alphabet simply gives a selection of unique words with the prefix *Vav* which begin a verse is attested by List II. This Lists, which exhibits the oldest form of this Massorah, gives וְחַמְרָה Isa. **24** 23 for ח and omits כ altogether, whilst List III gives וחמת for ח which does not occur in the present text. It is remarkable that whilst Lists III and VII omit ו altogether, List II which is the oldest and Lists I, IV, VI, VIII and IX give וְיִם Exod. **38** 28 to represent this letter and thus afford another proof of the fact that words were not infrequently introduced in Lists to make up the alphabet, though they are not in accordance with the import of the respective Massorahs. (*Vide supra*, letter ר, § 11.) Though the expression וְיִם is unique it does not begin the verse. The additions at the end of List II, viz. אלין אלף בית דרא' תיבות' וא' כל חד וחד ליה דכות' and List III, viz. כל חד וחד ליה דכותיה indicate the import of this Rubric, showing that these expressions not only occur once at the commencement of the verse, but that they are unique altogether.

כ"ו = § 26a—b.

ו. — *Words beginning with Kametzed Vav which respectively occur once only.* The two fragments, the one marked § 26*a*, which records four instances, and the other marked § 26*b*, which gives fifteen, are respectively from Arund. Orient. 16, fol. 125*a*, on Isa. **14** 22, and Orient. 2349, fol. 34*b*, on Gen. **11** 30. They exhibit the first attempt to collect the unique expressions beginning with *Kametzed Vav*. In this incipient state they are not as yet arranged either according to the order of the books of the Bible or according to the alphabet.

כ"ו = § 26c.

ו. — *Words beginning with Kametzed Vav which respectively occur once only.* Of this recension of the Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 62*b*, on Exod. **9** 15, which I have printed; (II) Orient. 2348, fol. 72*b*, on the same passage; (III) Orient. 1474, fol. 52*b*, on Jerem. **40** 7, and (IV) Orient. 5404, fol. 61*b*, on Exod. **9** 15.

In the List which I have printed the letter ר is not represented. But as it is in the other three Lists, which exhibit identically the same recension and two of which (List II and IV) even include the enigmatical expression וְיִם, they have ר' לי'. There cannot be any doubt that its absence in List I is due to the carelessness of the Scribe. As there are no fewer than eleven unique words beginning with וְר, viz. וְלִבּוֹ Gen. **49** 23; וְרַד 1 Kings **18** 44; וְרַחַם Gen. **49** 25; וְרִיק Isa. **30** 7; וְרָקַע Gen. **1** 24; וְרָקָן Ps. **32** 9; וְרֵעַ Ps. **88** 19; וְרֵעַי Ps. **55** 6; וְרֵק Neh. **5** 13; וְרֹק Isa. **50** 6 and וְרַקָּם 1 Chron. **7** 16, it is difficult to say which of these is intended by this abbreviation to represent the ר. It is important to notice that this recension is strictly confined to recording one example only for each letter of the alphabet. This probably is due to the fact that though there are several examples to represent each of the other letters, ו, י and ת are the only letters which respectively yield one example only. Hence the Massoretic School which formulated this Rubric simply selected one example for each letter to conform to those letters which yielded one only. The only variations in List III is that it omits to represent י and that it gives וְכֹה (Exod. **2** 12) for כ instead of וְכָרַם (Numb. **16** 14).

כ"ו = § 26d.

ו. — *An alphabetical List of unique words beginning with Kametz.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. **19** 6.

Though still restricted to one example only for each letter of the alphabet, this Rubric exhibits a different recension, as is evident from the fact that seven of the letters, viz. ה, ח, ב, נ, ע, and ת are represented by different expressions and that וְהִוא occurs twice (Isa. **40** 17; **41** 29) which is in conflict with the import of this Massorah. The Rubric, however, shows that the different Massorites, for reasons which obtained in their respective Schools, selected particular words for this alphabetical distinction.

כ"ו = § 26e.

ו. — *An incomplete alphabetical List of words beginning with Kametzed Vav which respectively occur once only.* Of this expanded recension I collated four Lists, two in MSS. and two printed: (I) St. Petersburg Codex of A. D. 916 on Isa. **12** 4, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 24, margin; (III) Paris Ochlah Ve-Ochlah, § 71, and (IV) the printed Massorah Finalis, letter ו, § 5. The relationship of these four Lists to each other will best be seen from a comparison of the separate links of which they respectively consist, with List I.

List II. — This List consists of twenty-seven representative words. ד is represented by two examples, one of which וְיִשַׁי (Jerem. **47** 6) is new. ה is represented by וְהָיָה (Ezek. **2** 10) which is not in List I. ל is represented by two, one of which (וְלָיְלָה Gen. **11** 30) is not in List I. מ is represented by two, both of which are in List I. נ by וְנִבְלָ (Isa. **5** 12) which is not in List I; ע by two, both of which are in List I; ק by two, one of which וְקָמוּ (Isa. **49** 7) is not in List I. ר is represented by וְרִחַם (Gen. **49** 25) which is not in List I and ש is represented by two, one of which וְשָׁבוּ (Exod. **32** 27) is not in List I.

List III. — This List consists of fifty-two examples, or nine more than List I. It omits eleven which are in List I, viz. (1) וְאִישׁ; (2) וְאַשְׁתָּרָה; (3) וְגֹמֶא; (4) וְהַב; (5) וְזָכָרִם; (6) וְלִישׁ; (7) וְנָכַר; (8) וְעָשָׂר; (9) וְפַלָּא; (10) וְקָדָם and (11) וְרָמַשׂ and gives the following twenty which are not in List I: (1) וְבָטַן Josh. **19** 25; (2) וְבֵעֵר Ps. **49** 11; (3) וְדַד Ps. **10** 18; (4) וְהָיָה Ezek. **2** 10; (5) וְזֵרֵע Jerem. **35** 9; (6) וְחָם Gen. **8** 22; (7) וְחוּצָה Numb. **35** 4; (8) וְחֵי Ezek. **47** 9; (9) וְלַד Gen. **11** 30; (10) וְנִבְלָ Isa. **5** 12; (11) וְעֵץ 1 Chron. **22** 15; (12) וְעֵרֶב Ps. **65** 9; (13) וְקֶרֶן Jerem. **40** 10; (14) וְקָמוּ Isa. **49** 7; (15) וְרֹאשׁ Lament. **3** 19; (16) וְרַחַם Gen. **49** 25; (17) וְשׁוּבוּ Exod. **32** 27; (18) וְשָׁבוּ Zech. **10** 9; (19) וְשָׁקֶר Micah **2** 11, and (20) וְשֹׁשׁ (Esther **1** 6).

List IV. — This List consists of forty-seven representative words of which twenty-eight only are the same as in List I. It omits fourteen, nine of which are also omitted in List III where they are marked Nos. 2, 3, 4, 5, 6, 8, 9, 10, 11 and five, viz. וְקוֹל וְנָפַל וְלִבּוֹ וְבָאוּ and וְרֵעַ are restricted to this List. It records twenty which are not in List I. Of these ten are also given in List III where they are marked Nos. 3, 4, 6, 8, 9, 10, 14, 15, 16 and 17, and three are neither in List I nor List III, viz. וְחָרָם Isa. **30** 30; וְנָסַךְ Joel **1** 13 and וְרַד 1 Kings **18** 44. Four occur more than once, viz. וְיָם Ezek. **44** 15 with Ezek. **5** 17; **28** 23; **44** 7; וְהָיָה 1 Kings **20** 40 with Josh. **8** 20; 1 Sam. **20** 21; 2 Kings **2** 8, 14; וְלֹו Ps. **29** 1 with Ps. **96** 7; 1 Chron. **16** 28; וְצָדָק Ps. **119** 121 with Deut. **25** 15, 15; Eccl. **5** 7. Two are with *Pathach* under the *Vav*, viz. וַיּוֹר 2 Kings **13** 17 and וַנֵּן Numb. **10** 34 and hence are contrary to the import of this Massorah: whilst ותו אלהים מחסה לנו Ps. **46** 2 is manifestly a mistake for וְתָו Levit. **7** 23, furnished with a wrong catchword by a later Nakdan. It is remarkable that in the heading of List I the *Kametz* is called *Milel*. (*Vide supra*, letter ב, § 11.)

Besides these four Lists, I have also found two in the ancient Codex Orient. 4445. The one on Levit. **7** 27, fol. 90*b*, gives an alphabet of twenty-six representative words, omitting, however, letter צ, and the one on Levit. **14** 42, fol. 100*a*, gives a more expanded alphabet of thirty examples which I subjoin in the note.[1]

[1] וְאַף ל, וְבַטַן ל, וְגֹמֶא ל, וְדַן ל, וְהָרַג ל, וְחֵב ל, וְחֵי ל, וְיָם ל, וְלַד ל, וְנָחוֹ ל, וְעֵר ל, וְפַז ל, וְקָרַם ל, וְלִישׁ ל, וְרַד ל, וְשָׁב ל, וְתֵבֶל ל, וְסוּף ל, וְעֵרֶן ל, וְצֵץ ל, וְקָדָם ל, וְרַחַם ל, וְלֹגוּ ל, וְשׁוּב ל, וְשָׁבוּ ל, וְשׁוּבוּ ל, וְתוֹ.

וְאַף ל, וְבַטַן ל, וְגֹמֶא ל, וְדַן ל, וְהָרַג ל, וְחֵם ל, וְיָם ל, וְחֵר ל, וְחוֹחַ ל, וְסָף ל, וְיַי ל, וְיַשׁ ל, וְלַח ל, וְלָחַם ל, וְמוּת ל, וְנָפַל ל, וְעֵר ל, וְסָכַךְ ל, וְעוֹף ל, וְצָו ל, וְפַחַר ל, וְצָאָה ל, וְקָמוּ ל, וְקוֹל ל, וְרַב ל, וְרַק ל, וְרֵעַ ל, וְרָמַשׂ ל, וְשָׁבוּ ל.

It will be seen that in this List two words are given, one with *Sheva* under the *Vav* (וְסָף Levit. 14 42) and one with *Pathach* (וַיּ 2 Kings 9 33) which are in conflict with the scope of this Massorah.

One thing is perfectly evident i. e. that these sundry fragmentary Lists and different alphabets have not been compiled by the same Massorites and that they do not belong to the same age or country.

כ״ז = § 27a—f.

ו והי — *Words beginning with the prefix Vav which respectively occur twice, once without being followed by He and once with it.* That is, these nouns occur twice only with this conjunctive and are in one instance without the definite article and in one with it.

The interest of the six fragments marked § 27a—f, as usual, consists in the fact that they show the gradual manner in which the Massorites collected the materials for the respective Rubrics. These incipient Lists, which do not occur in the printed Massorah, are from the following MSS.: (I) marked § 27a, which records eight pairs, is from Orient. 2349, fol. 30b, on Gen. 3 1; (II) marked § 27b, which records twelve, is from Arund. Orient. 16, fol. 123a, on Isa. 10 23; (III) marked § 27c, which gives four, is from the same MS., fol. 218b, on Zech. 6 1; (IV) marked § 27d, which gives three, is from Vienna Codex No. 35 on Isa. 10 33; (V) marked § 27e, which gives four, is from the same Codex on Zech. 3 8, and (VI) marked § 27f, which also gives four, is from Harley 5710—11, Vol. II, fol. 132a, on 1 Chron. 3 20. Besides these, there are also incipient Lists in the ancient Codex Orient. 4445, fol. 57b, on Exod. 16 7, fol. 98a, on Levit. 13 55 &c.

כ״ז = § 27g.

ו והי — *An alphabetical List of words which respectively occur twice, once beginning with Vav and once with Vav He.* The foregoing fragmentary Lists and others dispersed throughout the MSS., are here arranged in alphabetical order of twenty-eight representative pairs.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, five in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 45a, on Exod. 16 7, which I have printed; (II) Orient. 4445, fol. 118b, on Numb. 3 25; (III) St. Petersburg Codex of A. D. 916, on Isa. 30 24; (IV) Add. 15,451, fol, 354a, on the same passage; (V) Halle Ochlah Ve-Ochlah I, § 9; (VI) Paris Ochlah Ve-Ochlah § 9; (VII) the printed Massorah on 1 Chron. 3 20; (VIII) the printed Massorah Finalis, letter ה, § 18, and (IX) the same letter ו, § 66. Five of the Lists (I, VI, VII, VIII, IX) give identically the same twenty-eight pairs: three (II, III, V) record twenty-seven, omitting the eighth pair, viz. וְהִגְבֹּהַּ וְגָבוֹהַּ (Ps. 138 6; Ezek. 21 31); whilst List IV records twenty-three only. Besides omitting the eighth pair, which the other Lists omit, it omits No. 13 וְחֻמִּים וְהֲחֻשִׁים; Nr. 14 וְיָמְלֹא וְהַמְּלֹא; Nr. 27 וְתוֹרוֹת וְהַתּוֹרוֹת and No. 28 וְתִרְיוֹמָה וְהַתִּרְיוֹמָה. It will be seen that this alphabet is incomplete, since five letters, viz. ו, ט, י, מ and כ are not represented: yet List VI alone indicates this incompleteness by the addition of the expression דלת in the heading.

כ״ח = § 28.

ו — *An alphabetical List of words beginning with Vav which respectively occur once only.* This List I compiled myself. The preceding Rubrics, which exhibit different catalogues of unique words beginning with *Vav* and which are in the MSS. without vowel-points and without catchwords, show that without this alphabetical List it would be almost impossible to identify these expressions since many of them are spelt in exactly the same way. In this first attempt to find out and to arrange about 9000 words beginning with *Vav* which respectively occur once only,[1] many mistakes must necessarily have crept into the List. These the student who understands the difficulty of such a task will readily forgive and easily correct.

[1] As far as I could find them they are as follows: א 957; ב 745; ת 131; ד 102; ה 1089; ז 1; ח 98; ט 274; י 48; כ 1494; ל 810; מ 529; נ 705; ס 507; ע 326; פ 139; צ 87; ק 162; ר 188; ש 388 and ת 624. — 9000.

כ״ט = § 29.

ו — *An alphabetical List of words beginning with Vav which respectively occur once only at the beginning of a verse.* For this Rubric see above, letter ו, § 25.

ל = § 30.

ו — *Twenty-two words respectively begin a verse without the Vav.* That is, in these passages only they abnormally begin the verse without the prefix *Vav*, whilst in all other instances where they severally occupy this position they have normally the *Vav*.

Of this Rubric, which does not occur in the printed Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 56a, on 1 Sam. 30 14, which I have printed; (II) the same MS., fol. 199a, on Ezek. 48 34; (III) the same MS., fol. 367a, on Dan. 4 1; (IV) Add. 15,251, fol. 410b, on the same passage; (V) Add. 15,451, fol. 273a, on Jerem. 9 5; (VI) the same MS., fol. 340a, on Ezek. 48 34; (VII) the same MS., fol. 414b, on Ps. 68 29; (VIII) Add. 21,160, fol. 232b, on Numb. 25 11, and (IX) Paris Ochlah Ve-Ochlah § 175. That these are not all the instances which exhibit this peculiarity is evident from List IX, which adds at the end under the heading apart from the recension of the Massorah (ולבר ממסורתא), the following two expressions: אֲשֶׁר Deut. 3 14, and הֲנִיאֵל Neh. 10 7.

ל״א = § 31.

ו — *All the verses throughout the book of Ruth begin with Vav except eight.* This book consists altogether of eighty-five verses, seventy-seven of which begin with the prefix *Vav*. As eight verses only are without this prefix, the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 260a, on Ruth 3 13. The three expressions which form the mnemonic sign are made up of the first letters of the words with which the respective verses begin.

ל״ב = § 32.

ו י — *Twenty-two verses in the Scriptures in which neither Vav nor Yod occurs.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 105a, on Numb. 7 20, which I have printed; (II) Arund. Orient. 16, fol. 310b, on Ps. 105 11; (III) Add. 15,250, fol. 78a, on Numb. 7 20; (IV) Add. 15,251, fol. 87a, on the same passage; (V) Add. 15,451, fol. 154a, on Josh. 12 13; (VI) Orient. 2348, fol. 115a, on Numb. 7 20; (VII) Orient. 5404, fol. 104a, on the same passage, and (VIII) the printed Massorah also on the same passage.

The fact that Exod. 20 13 is here given as one verse shows that this Massorah is not based upon the system which divided this verse into four verses, otherwise there would be twenty-five verses in which neither *Vav* nor *Yod* occurs. For the different verse-division of the Decalogue see my *Introduction to the Massoretico-Critical edition of the Bible* p. 76. The heading of List VIII alone calls the *Vav* אריך and the *Yod* יעיר. Numb. 8 14 and Numb. 13 44 in the Rubric which I have printed are mistakes for 7 14 and 7 44.

ל״ג = § 33.

ו — For this Rubric see below, letter ו, § 62.

ל״ד = § 34.

ו — *An alphabetical List of words which respectively occur twice, once without the prefix Vav and once with it.* From time immemorial the Massorites endeavoured to collect the words which respectively occur twice only, once without the prefix *Vav* and once with it. The earliest efforts necessarily yielded a limited number of examples. Hence the different Massoretic Schools at first arranged the scanty materials into restricted alphabetical Lists in which each letter was represented by one pair only. As one guild of Massorites found some expressions which exhibited this phenomenon and other guilds discovered others, different limited alphabets were compiled some of which are recorded below (see letter ו, Rubrics 54, 55 &c.). In the course of time, however, most of the expressions which belong to this category were collected, and thus the alphabetical Lists were expanded to such an extent that the space of the Marginal Massorah in the Biblical Codices would not admit of their being recorded. To obviate the difficulty the different letters of the alphabet which exhibit this feature were separated and made into separate Rubrics which are dispersed throughout the MSS., on passages where the several margins afforded the requisite space. These expanded Rubrics, each of which records the pairs belonging to one of the letters in the alphabet, are here given in alphabetical sequence in the following twenty Lists (§§ 34—53).

ל״ד = § 34a.

א וא — *Words which respectively occur twice only in the Scriptures, once beginning with Aleph and once with Vav Aleph.*

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 17*b*, on Gen. **27** 19, which I have printed; (II) the same MS., Vol. II, fol. 132*a*, on 1 Chron. **4** 11; (III) Add. 15,451, fol. 19*b*, on Gen. **27** 19; (IV) the same MS., fol. 95*a*, on Numb. **6** 27; (V) the same MS., fol. 369*a*, on Isa. **63** 6; (VI) the same MS., fol. 416*b*, on Ps. **74** 4; (VII) the same MS., fol. 435*a*, on Ps. **144** 1; (VIII) the same MS., fol. 441*a*, on Dan. **5** 4; (IX) Halle Ochlah Ve-Ochlah I, § 1; (X) Paris Ochlah Ve-Ochlah § 1; (XI) the printed Massorah on Exod. **1** 1 in the inner square enclosing the first word, and (XII) the printed Massorah Finalis, letter א, § 13.

Lists I, II, IX and X give the same twenty-three pairs in exactly the same order. List XI has one pair more, viz. אפלל (1 Chron. **2** 37) and ואפלל (1 Chron. **2** 37) not instead of אצערה, as stated by Frensdorff (*Nachweise &c.* to his edition of the Paris Ochlah Ve-Ochlah No. I), but in addition to it; whilst List XII catalogues twenty-five pairs. Besides giving the additional pair in List XI, it records אלקטה (Ruth **2** 7) and ואלקטה (Ruth **2** 2). Lists III IV, V and VI, however, respectively record eighteen, eight, sixteen and seventeen pairs only, which as far as they go, are identical with those in the longer registers. But even the longest List is not intended to be exhaustive. This is attested by the fact that there are many other pairs which belong to this category and which are not recorded, viz. אבדתי (Jerem. **15** 7) and ואבדתי (Ezek. **6** 3); אביני (Exod. **23** 11) and ואביוני (Isa. **29** 19); אברכך (Ps. **145** 2) and ואברכך (Gen. **26** 3); אנמי (Isa. **19** 10) and ואנמי (Isa. **14** 23); אגרע (Ezek. **5** 11) and ואגרע (Ezek. **16** 27); אגרש (Judg. **2** 3) and ואגרש (Judg. **6** 9); אדרם (1 Kings **12** 18) and ואדרם (2 Sam. **20** 24); אהבו (Ps. **31** 24) and ואהבו (Amos **5** 15); אהבתם (Amos **4** 5) and ואהבתם (Deut. **10** 19) and many others which the student may easily find out by comparing the alphabetical List of words which respectively occur once only (א, § 12) with the alphabetical List of unique words beginning with *Vav* (ו, § 28). The heading of this Rubric in the printed Massorah on Cant. **7** 8, fixing the number at twenty-three (כ״ג זוגין חד נסיב א׳ וחד וא) is the addition of a later Nakdan and is in conflict with Lists XI and XII, which Jacob b. Chayim printed himself.

It is from the first pair of this alphabetical List, viz. אכלה and ואכלה that the two independent Massoretical Compilations (the one in the Paris National Library, edited by Frensdorff, Hanover 1864, and the other still in MS. in the Halle University Library which begin with this Rubric), derive their name *Ochlah Ve-Ochlah.* (Comp. my *Introduction to the Massoretico-Critical edition of the Bible* p. 463 &c.)

ל״ה = § 35.

ב וב. — *Words which respectively occur twice only in the Scriptures, once beginning with* **Beth** *and once with* **Vav Beth.** Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 74*a*, on Levit. **16** 1, which I have printed; (II) the same MS., Vol. II, fol. 161*a*, on 2 Chron. **20** 26; (III) Orient. 4445, fol. 84*b*, on Exod. **40** 36; (IV) the same MS., fol. 101*b*, on Levit. **16** 1; (V) Add. 15,451, fol. 422*b*, on Ps. **95** 9; (VI) Add. 21,160, fol. 202*b*, on Numb. **9** 22; (VII) Halle Ochlah Ve-Ochlah I, § 1; (VIII) Paris Ochlah Ve-Ochlah § 1, and (IX) the printed Massorah Finalis, letter ב, § 7.

Lists I and II record identically the same eighteen pairs in identically the same order, the only difference in the two Lists is the addition at the end which in List II is כל אילין י״ח זוגין לית דכות׳ בכל הקרי׳, which, however, does not fix the number at eighteen, but simply states that the above eighteen pairs are without parallel in the Scriptures. Lists III and IV, which are from the oldest Codex and which, therefore, represent the first attempt to collect these pairs, respectively record ten instances only. In List III these, as far as they go, are identical with those recorded in Lists I and II. But in List IV nine only are the same as in the other Lists and one of the pair is ברכו ל׳, וברכו ל׳, of which the first alone occurs in the received text (1 Chron. **26** 5) and the second is not to be found. Lists V, VI, VII and VIII respectively register seventeen pairs, which with the exception of List VI are, as far as they go, identical with those recorded in Lists I and II. They all omit the seventeenth pair, viz. בקשתי ובקשתי; whilst List VI also omits the eighteenth pair, viz. בשפטים ובשפטים and makes up the seventeen by a new pair which is not in any of the other Lists, viz. בהאריך ל׳ (Numb. **9** 22) and ובהאריך ל׳ (Numb. **9** 19). It is List IX which registers nineteen pairs. Though it also omits the seventeenth pair, it makes up the nineteen by two new pairs, which are not in any of the other eight Lists, viz. במזרה (Jerem. **15** 7); ובמזרה (Isa. **30** 24) and בעבדתנו (Ezra **9** 8) ובעבדתנו Ezra **9** 9). But though it records nineteen, the List states in the heading that there are seventeen only (י״ז זוגין חד ב׳ וחד וב׳). This heading, however, which is in conflict with the contents of the Rubric, must have been added by Jacob b. Chayim from another List giving this number, since he tells us at the end of the Rubric that it is part of an alphabetical List of words which respectively occur twice, once without the prefix *Vav* and once with it, and that he divided it himself into separate Rubrics and dispersed them according to the several letters of the Alphabet.[1] On comparing these Lists together it will be seen that they record more than twenty such pairs. But even this does not exhaust the number, as a collation of the alphabetical Lists of unique words beginning with *Beth* (ב, § 5) and of those beginning with *Vav* (ו, § 28) will disclose. Having thus indicated how the numbers of the pairs given in the separate Lists can be tested, I shall simply specify in the following Rubrics, which complete this alphabet, the MSS. which I have collated for these registers.

[1] וחד מן א״ב חד א׳ וחד וא׳ ואנו חלקנו כל הא״ב אשה אל אחותה וכל דרשה בחדשה ימצאנה עכ״ל המעתיק.

ל״ו = § 36.

ג וג. — *Words which respectively occur twice only in the Scriptures, once beginning with* **Gimel** *and once with* **Vav Gimel.** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 77*a*, on Levit. **20** 18, which I have printed; (II) Add. 15,451, fol. 83*b*, on the same passage; (III) the same MS., fol. 317*a*, on Ezek. **18** 18; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah § 1, and (VI) the printed Massorah Finalis, letter ג, § 2. The latter is the only one which furnishes this Rubric with a heading (ה׳ זוגין מיחדין חד ג׳ וחד וג), fixing the number at five. But as Jacob b. Chayim states that he broke up this alphabetical List into separate Rubrics, he must have supplied the heading. All the six Lists record identically the same five pairs.

ל״ז = § 37.

ד וד. — *Words which respectively occur twice only, once beginning with* **Daleth** *and once with* **Vav Daleth.** Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 272*b*, on Esther **3** 15, which I have printed; (II) Add. 15,451, fol. 317*a*, on Ezek. **18** 18; (III) Halle Ochlah Ve-Ochlah I, § 1; (IV) Paris Ochlah Ve-Ochlah § 1; (V) the printed Massorah on Cant. **8** 14, and (VI) the printed Massorah Finalis, letter ד, § 2. The two Lists of the printed Massorah (V and VI) have again a heading (ו׳ זוגין מיחדין חד ד׳ וחד וד׳) fixing the number of the pairs at six, which has manifestly been supplied by Jacob b. Chayim. All the six Lists record identically the same pairs in the same order.

ל״ח = § 38.

ה וה. — *Words which respectively occur twice only in the Scriptures, once beginning with* **He** *and once with* **Vav He.** Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 20*a*, on Gen. **30** 40, which I have printed; (II) Orient. 4445, fol. 45*a*, on Exod. **4** 12; (III) the same MS., fol. 134*b*, on Numb. **15** 27; (IV) Arund. Orient. 16, fol. 328*a*, on Job **19** 9; (V) Halle Ochlah Ve-Ochlah I, § 1; (VI) Paris Ochlah Ve-Ochlah, § 1, and (VII) the printed Massorah Finalis, letter ה, § 19.

With the exception of omitting the ninth pair, Lists V and VI are identical with List I. The two oldest forms of this Massorah, which are exhibited in Lists II and III in this Rubric, are in a very incipient state. The former records ten pairs only and the latter eleven. And though the two Lists do not record quite the same examples, they are, as far as they go, identical with those in List I. In the same incipient state is List IV, which heads the fragment אלין מלין מיחדין, and records eleven pairs of which one is new, viz. הפשיט (Job **19** 9) and והפשיט (Levit. **1** 6). It is the printed Massorah Finalis (List VII) which gives the longest catalogue. It records twenty-three pairs, three of which are not in List I, viz. הטי (Gen. **24** 14) and (והטי Ps. **45** 11); הפשיט והפשיט which are also given in List IV; החיתם (Judg. **8** 19) and והחיתם (Josh. **2** 13); הצליחה (Ps. **118** 25) and והצליחה (Neh. **1** 11). But even this expanded List does not exhaust all the pairs. Thus we have האמונה (Jerem. **7** 28) and והאמונה (Isa. **11** 5); המשלח (Ps. **104** 10) and והמשלח (Levit. **16** 26); הפשיטו (Micah **3** 3) and והפשיטו (Ezek. **16** 39) and compare the alphabetical List of unique words beginning with *He* (ה, § 27) with that of the unique words beginning with *Vav* (ו, § 28).

ל״ט = § 39.

ז וז. — *Words which respectively occur twice only in the Scriptures, once beginning with* **Zayin** *and once with* **Vav Zayin.** Of this

Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 26*b*, on Gen. **40** 14, which I have printed; (II) Orient. 4445, fol. 29*b*, on the same passage; (III) Add. 15,451, fol. 435*b*, on Ps. **146** 8; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah on Prov. **23** 21. These six Lists record identically the same four pairs. The printed Massorah alone furnishes this Rubric with the heading (חר מן ד' וזנין חר י' וחר ח') fixing the number at four.

מ' = § 40.

ח וחֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Cheth*** *and once with* ***Vav Cheth.*** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 22*a*, on Gen. **33** 11, which I have printed; (II) Orient. 4445, fol. 29*b*, on Gen. **40** 14; (III) Add. 15,451, fol. 435*b*, on Ps. **146** 8; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah Finalis, letter ח, § 4.

List II, which exhibits the first attempt at collecting these pairs, records six only, but these, as far as they go, are identical with those in List I. With the exception of List VI the other three Lists (III, IV, V) record the same nine pairs in precisely the same order. It is List VI which not only furnishes this Rubric with a heading, but states that there are twelve such pairs (י"ב וזנין מיחדין חד ח' וחד וח') and duly enumerates this number. The three additional pairs are חוֹבֵר (Ps. **58** 6) and וְחֹבֵר (Deut. **18** 11); חַטָּאוֹת (2 Kings **12** 17) and וְחַטָּאוֹת (Job **13** 2) — the *Kethiv* חַטָּאוֹת in Dan. **9** 24 the Massorah as usual does not recognise, as the *Keri* or official reading is חַטָּאת — and חֲנִיאֵל (Numb. **34** 23) and וְחַנִיאֵל (1 Chron. **7** 39).

מ"א = § 41.

42

ט וטֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Teth*** *and once with* ***Vav Teth.*** Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29*b*, on Gen. **43** 16, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 1; (III) Paris Ochlah Ve-Ochlah, § 1, and (IV) the printed Massorah Finalis, letter ט, § 1. The latter is the only List which supplies this Rubric with the heading (ג' וזנין חר מית וחד ומית) fixing the number of these pairs.

מ"ב = § 42.

י וִי. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Yod*** *and once with* ***Vav Yod.*** Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 21*a*, on Gen. **31** 51, which I have printed; (II) Orient. 4445, fol. 35*a*, on Gen. **44** 13; (III) the same MS., fol. 59*b*, on Exod. **18** 9; (IV) Arund. Orient. 16, fol. 380*b*, on Neh. **3** 7; (V) Add. 15,250, fol. 395*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah I, § 1; (VII) Paris Ochlah Ve-Ochlah, § 1, and (VIII) the printed Massorah Finalis, letter י, § 1.

Lists II and III, which respectively record eleven and twelve pairs, exhibit the first attempt on the part of the Massorites to collect these instances. Though ten of the pairs in List II are identical with those recorded in List I; yet even this incipient catalogue gives one new pair, viz. יַעֲקֹם (Ps. **68** 20) and וַיַּעֲקֹם (Gen. **44** 13). The twelve pairs in List III are, as far as they go, identical with those in List I. The first heading appears in List V which is שמה מן חד וחד חר י' וחר וי' and registers ten pairs only, all of which are contained in List I; whilst Lists IV, VI and VII are the same as List I. It is List VIII which exhibits variations. Though it states in the heading that there are eighteen such pairs (י"ח וזנין חר יוד וחר ויוד), it records twenty-six. The three new pairs are יִשְׁרְצוּ (Gen. **1** 20) and וַיִּשְׁרְצוּ (Exod. **1** 7); יַעֲרֹךְ (Isa. **44** 2) and וַיַּעֲרֹךְ (Gen. **49** 25); יִתְעַנֵּב (2 Sam. **19** 4) and וַיִּתְעַנֵּב (2 Sam. **19** 4). But even this expanded List does not exhaust all the instances, as will be seen from the following: יֹאכְלוּהָ (Levit. **6** 9) and וַיֹּאכְלוּהָ (Prov. **30** 17); יִכְּשָׁא (Levit. **5** 4) and וַיִּכָּשֵׁא (Ps. **106** 33); יִמְנַע (Ps. **84** 12) and וַיִּמְנַע (1 Chron. **7** 35); יַקִּירָא (Dan. **2** 11) and וַיַּקִּירָא (Ezra **4** 10) &c. &c. Comp. the alphabetical List of unique words beginning with *Yod* (י, § 10) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

מ"ג = § 43.

כ וכֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Caph*** *and once with* ***Vav Caph.*** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 78*b*, on Levit. **22** 24, which I have printed; (II) Orient. 4445, fol. 72*a*, on Exod. **29** 33; (III) the same MS., fol. 84*a*, on Exod. **40** 13; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah Finalis, letter כ, § 5.

List II alone exhibits this Rubric in its incipient state. It records eleven pairs only, but it gives one pair which is not in List I, viz. כְּשׁוּב (2 Sam. **17** 3) and וּכְשׁוּב (1 Sam. **17** 57). This pair is also given in all the other Lists. List III gives also כֹּהֵן (1 Chron. **5** 36) and וְכֹהֵן (Exod. **40** 13). List VI is the only one which heads it מ"ו וזנין חר כ' וחד וכ' בריש' and duly enumerates fifteen pairs, making up this number by כֹּהֵן וְכֹהֵן which is also in the ancient List III. But even this List does not give all the pairs which exhibit this characteristic. Comp. כְּרִים (1 Kings **18** 34) and וְכָרִים (Judg. **7** 16) and the alphabetical List of unique words beginning with *Caph* (כ, § 19) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

מ"ד = § 44.

ל ולֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Lamed*** *and once with* ***Vav Lamed.*** Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 1*a*, on Gen. **1** 5, which I have printed; (II) the same MS., Vol. II, fol. 142*a*, on 1 Chron. **18** 3; (III) the same MS., Vol. II, fol. 157*b*, on 2 Chron. **15** 5; (IV) Arund. Orient. 16, fol. 249*b*, on 1 Chron. **18** 3; (V) Halle Ochlah Ve-Ochlah I, § 1; (VI) Paris Ochlah Ve-Ochlah, § 1, and (VII) the printed Massorah Finalis, letter ל, § 8.

Lists I and III alone record identically the same fifteen pairs. Lists II and V record fourteen, whilst List IV records twelve only. All the Lists, however, which record less than fifteen, give exactly the same pairs as Lists I and III as far as they go. It is List VII which has not only a heading (אלין וזנין חר ל' וחר ול'), but records seventeen pairs, the two new ones are לִימֹד (2 Chron. **31** 7) and וְלִימֹד (Isa. **51** 16); לְשַׁלֵּשׁ (Levit. **25** 21) and וְלִשְׁלֹשׁ (1 Sam. **13** 21). But even this expanded List does not exhaust all the instances, as will be seen from a comparison of the alphabet of unique words beginning with *Lamed* (ל, § 14) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

מ"ה = § 45.

מ ומֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Mem*** *and once with* ***Vav Mem.*** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 122*a*, on Deut. **16** 13, which I have printed; (II) the same MS., Vol. II, fol. 166*a*, on 2 Chron. **29** 6; (III) Orient. 4445, fol. 112*a*, on Levit. **15** 47; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah Finalis, letter מ, § 5.

List III, which is the oldest form of this Rubric, exhibits it in its incipient state, since it records ten pairs only; but these, as far as they go, coincide with the other Lists. It is remarkable that though all the other five Lists give the same eighteen pairs and though List VI heads this Rubric י"ח וזנין חר' מ' וחר ומ', fixing the number at eighteen, yet there are others which belong to this Rubric and which are not recorded. Comp. מְרָמָה (1 Chron. **2** 49) and וּמִרְמָה (Josh. **15** 31); מֵיָד (Numb. **11** 26) and וּמִיָּד (Numb. **11** 27); מַמָּתַי (Jerem. **10** 19) and וּמַמָּתַי (Jerem. **15** 18) and the alphabetical List of unique words beginning with *Mem* (מ, § 13) with the alphabetical List of unique words beginning with *Vav* which respectively occur once only (ו, § 28).

מ"ו = § 46.

נ ונֵ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Nun*** *and once with* ***Vav Nun.*** Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol I, fol. 63*a*, on Levit. **1** 4, which I have printed; (II) the same MS., Vol. I, fol. 33*a*, on Gen. **47** 30; (III) the same MS., Vol. II, fol. 164*a*, on 2 Chron. **25** 16; (IV) Orient. 4445, fol. 39*a*, on Gen. **47** 30; (V) the same MS., fol. 85*a*, on Levit. **1** 4; (VI) Arund. Orient. 16, fol. 183*a*, on Ezek. **25** 14; (VII) Halle Ochlah Ve-Ochlah I, § 4; (VIII) Paris Ochlah Ve-Ochlah, § 1, and (IX) the printed Massorah Finalis, letter נ, § 1.

Lists IV and V, which are from the oldest Codex and which as usual exhibit the first attempts to collect these pairs, respectively record ten and thirteen only. These, as far as they go, are identical with those in List I. Of the same incipient

nature is List II which gives six only, all of which coincide with those in List I. The other five Lists, viz. III, VI, VII, VIII and IX, record identically the same fifteen pairs as List I, the only difference being that List IX has a heading (מ"ז זוגין חד ג' וחד וג' ול' דכו') which fixes the number at fifteen.

מ"ז = § 47.

ם וּם. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Samech*** *and once with* ***Vav Samech.*** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 73*b*, on Levit. **15** 13, which I have printed; (II) Orient. 4445, fol. 47*a*, on Exod. **6** 22; (III) the same MS., fol. 85*a*, on Levit. **1** 4; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah Finalis, letter ם, § 1.

With the exception of List III, which omits the third pair, all the other Lists record identically the same five pairs in almost the same order. The printed Massorah alone furnishes the Rubric with the heading ה' זוגין חד ס' וחד וס'. It will be seen that two of the pairs are words with *Sin* (ש). This is due to the fact that ם and ש are frequently treated by the Massorah as the same letter.

מ"ח = § 48.

ע וְע. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Ayin*** *and once with* ***Vav Ayin.*** Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 31*a*, on Gen. **45** 20, which I have printed; (II) Orient. 4445, fol. 36*b*, on the same passage; (III) the same MS., fol. 45*a*, on Exod. **4** 21; (IV) Halle Ochlah Ve-Ochlah I, § 1; (V) Paris Ochlah Ve-Ochlah, § 1, and (VI) the printed Massorah Finalis, letter ע, § 1.

Lists II and III, which exhibit the oldest form of this Rubric, respectively record ten and seven pairs only, but these as far as they go, coincide with those in List I, whilst Lists IV and V give identically the same eleven pairs as List I. The printed Massorah (List VI) again affords a striking illustration of the untrustworthiness of the heading. This List records eight pairs only and omits the last three pairs which were absent in the MS. because as is often the case, there was no more space at the end of the line. Jacob b. Chayim, finding eight instances only, mistook it for complete and hence furnished it with the heading ח' זוגין חד ע' וחד וע' ול' דכו'. Even the eleven pairs recorded in the three Lists (I, IV, V) are not meant to exhaust the number. Comp. עֻזּוֹ (Ps. **24** 8) and וְעֻזּוֹ (Isa. **43** 17); עֲנָיָה (Neh. **10** 24) and וַעֲנָיָה (Neh. **8** 4) and the alphabetical List of unique words beginning with *Ayin* (ע, § 16) with the alphabetical List of words which respectively occur once only beginning with *Vav* (ו, § 28).

מ"ט = § 49.

פ וּפ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Pe*** *and once with* ***Vav Pe.*** Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 98*a*, on Numb. **19** 2, which I have printed; (II) Add. 15,451, fol. 105*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah I, § 1; (IV) Paris Ochlah Ve-Ochlah, § 1, and (V) the printed Massorah Finalis, letter ף, § 1. The latter is the only List which has a heading to this Rubric ד' זוגין חד פ' וחד וּפ', fixing the number of the pairs at four which is misleading, since there are more than this number. Comp. פְּקָדֵנִי (Ps. **106** 4) and וּפְקָדֵנִי (Jerem. **15** 15); פְּקֻדָּתְךָ (Micah **7** 4) and וּפְקֻדָּתְךָ (Job **10** 12) and the alphabetical List of unique words beginning with *Pe* (פ, § 18) with the alphabetical List of words beginning with *Vav* which respectively occur once only (ו, § 28).

נ' = § 50.

צ וְצ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Tzadi*** *and once with* ***Vav Tzadi.*** Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 156*b*, on 2 Chron. **13** 4, which I have printed; (II) Add. 15,421, fol. 105*b*, on Numb. **19** 2; (III) Halle Ochlah Ve-Ochlah I, § 1; (IV) Paris Ochlah Ve-Ochlah, § 1, and (V) the printed Massorah Finalis, letter ץ, § 1. Though all these Lists coincide in recording the same two pairs, List V alone has a heading (ב' זוגין חד צ' וחד וצ') which fixes the number at two. But this addition, which is due to Jacob b. Chayim, is incorrect, since there are more than two such pairs. Comp. צְמִיתֻת (Isa. **44** 3) and וְצִמְצֻמֵיךָ (Job **5** 25); צָמִיד (Numb. **19** 15), וְצָמִיד (Numb. **31** 50) and the alphabetical List of unique words beginning with *Tzadi* (צ, § 14) with the alphabetical List of words beginning with *Vav* which respectively occur once only (ו, § 28).

נ"א = § 51*a*.

ק וְק. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Coph*** *and once with* ***Vav Coph.*** Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 6*a*, on Gen. **9** 13, which I have printed; (II) Add. 15,451, fol. 105*b*, on Numb. **19** 2; (III) Halle Ochlah Ve-Ochlah I, § 1; (IV) Paris Ochlah Ve-Ochlah, § 1, and (V) the printed Massorah Finalis, letter ק, § 1.

Lists I, II and III give identically the same four pairs in exactly the same order. List IV gives five pairs, adding קְרֻבָה (Deut. **15** 9) and וְקָרְבָה (Deut. **5** 11). List V which also gives five pairs makes up this number by adding a different pair, viz. קִימוֹ (Gen. **19** 28) and וְקִימוּהוּ (Ps. **148** 8). This List, however, affords another illustration of the incorrectness and misleading nature of the headings. It is the first Rubric with a heading, viz. ה' זוגין משמשין חד ק' וחד וק' ולית דכו', thus fixing the number at five, whereas there are many more such pairs. Comp. קָבַל (Esther **4** 4) and וְקִבֵּל (Esther **9** 23); קִבֵּץ (Ezek. **22** 19) and וְקִבֵּץ (Prov. **13** 11); קְדֵרָה (Ezek. **27** 19) and וְקִדָּרָה (Ezek. **30** 24); קִדֵּשׁ (1 Kings **8** 64) and וְקִדֵּשׁ (Numb. **6** 11) &c. &c. and see the alphabetical List of unique words beginning with *Coph* (ק, § 8) with the alphabetical List of words beginning with *Vav* which respectively occur once only (ו, § 28)

נ"א = § 51*b*.

ר וְר. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Resh*** *and once with* ***Vav Resh.*** Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 6*a*, on Gen. **9** 13, which I have printed; (II) Add. 15,451, fol. 355*b*, on Isa. **34** 5; (III) the same MS., fol. 417*b*, on Ps. **78** 9; (IV) the same MS., fol. 439*b*, on Dan. **7** 9; (V) Halle Ochlah Ve-Ochlah I, § 1; (VI) Paris Ochlah Ve-Ochlah, § 1, and (VII) the printed Massorah Finalis, letter ר, § 1.

With the exception of List VI, all the Lists record the same nine pairs. List IV is the only MS. List which gives catchwords to these pairs. List VI adds a tenth pair, viz. רַקָּה (Ezek. **24** 11) and וְרַקָּה (Isa. **29** 8). But even this List is incipient, since there are many other pairs, viz. רְאֵמוֹת (Job **28** 18) and וְרְאֵמוֹת (Ezek. **27** 16); רֹבַע (Numb. **23** 10) and וְרֹבַע (2 Kings **6** 25); רִמְּתִי (Isa. **23** 4) and וְרִמָּתִי (Isa. **1** 2); רָחֲצָה (Ezek. **23** 40) and וְרָחַצְתְּ (Ruth **3** 3); רְחֹק (2 Kings **5** 13) and וְרָחֹק (2 Sam. **11** 8); רִיבְכֶם (Isa. **41** 21) and וְרִיבְכֶם (Deut. **1** 12); רִיבוֹת (Deut. **17** 8) and וְרִיבוֹת (Job **13** 6); רֵיחוֹ (Cant. **1** 12) and וְרֵיחוֹ (Jerem. **48** 11) &c. Comp. the alphabetical List of unique words beginning with *Resh* (ר, § 10) with the alphabetical List of words beginning with *Vav* which respectively occur once only (ו, § 28). This shows the misleading nature of the heading of List VII מ' זוגין משמשין חד ר', וחד וּר' ול' דכו', fixing the number of these pairs at nine, which is manifestly due to Jacob b. Chayim.

נ"ב = § 52.

שׁ וְשׁ. — *Words which respectively occur twice only in the Scriptures, once beginning with* ***Shin*** *and once with* ***Vav Shin.*** Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 4*b*, on Gen. **6** 16, which I have printed; (II) Orient. 4445, fol. 117*b*, on Numb. **2** 16; (III) Add. 15,451, fol. 91*a*, on the same passage; (IV) the same MS., fol. 355*b*, on Isa. **34** 5; (V) Halle Ochlah Ve-Ochlah I, § 1; (VI) Paris Ochlah Ve-Ochlah, § 1, and (VII) the printed Massorah Finalis, letter שׁ, § 1.

In List II, which exhibits the earliest attempt at collecting these pairs, six only are recorded, the last two being absent; but it gives instead שמה which can only be שָׁמָּה (1 Sam. **19** 13) or שָׁמָּה (Ezra **5** 14) and וְשָׁמָּה (Jerem. **13** 16) neither of which, however, yields a proper pair. And though all the other six Lists record identically the same seven pairs yet they are fragmentary and simply exhibit the instances which the Massorite could find who formulated this Rubric, as is attested by the fact that there are many more, viz. שְׂאֵרִי (Ps. **73** 26) and וּשְׂאֵרִי (Jerem. **51** 35); שְׂאֵרְתֵּךְ (Ezek. **5** 10) and וּשְׂאֵרִיתֵךְ (Isa. **14** 30); שָׂרֵי (Cant. **1** 13) and וְשָׂרֵי (Cant. **8** 10); שׁוּחַ (Gen. **25** 2) and וְשׁוּחַ (1 Chron. **1** 32); שָׁוִיב (Dan. **6** 28) and וְשָׁוִיב (Dan. **3** 28) &c. Comp. the alphabetical List of unique words beginning with *Shin* (ש, § 11) with the

alphabetical List of words which respectively occur once only beginning with *Vav* (ו, § 28). The vicious heading ד׳ וזנין חד ש׳ והד וש׳ in the printed Massorah (List VII) again shows that the number seven was added to agree with the instances recorded in the incipient List which Jacob b. Chayim mistook for complete.

נ״ג = § 53.

ת ות. — *Words which respectively occur twice only in the Scriptures, once beginning with Tav and once with Vav Tav.* Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 14*b*, on Gen. **24** 20, which I have printed; (II) Orient. 4445, fol. 50*b*, on Exod. **9** 23; (III) Add. 15,451, fol. 100*b*, on Numb. **12** 14; (IV) the same MS., fol. 367*a*, on Isa. **57** 9; (V) Halle Ochlah Ve-Ochlah I, § 1; (VI) Paris Ochlah Ve-Ochlah, § 1; (VII) the printed Massorah on Gen. **19** 19, and (VIII) the printed Massorah Finalis, letter ת, § 2.

Lists II and III are very fragmentary and respectively record ten pairs only which, as far as they go, are identical with those in List I. Still more incipient is List VII which gives five pairs. More expanded is List IV which gives sixteen pairs. Lists V, VI and VIII record twenty-four pairs which are identically the same and thus have one more pair than List I, viz. תַּעֲלֻמָה (Judg. **13** 16) and וַתַּעֲלֻמָה (Dan. 8 8). But even these expanded Lists are not complete. Thus we have תְּבוֹאֵהוּ (Ps. **35** 8) and וְתָבוֹאֵהוּ (Ps. **109** 17); תּוֹחֲלֹתִי (Ps. **39** 8) and וְתוֹחַלְתִּי (Lament. **3** 18); תּוֹשִׁפוֹת (Job **22** 25) and וְתוֹשָׁפוֹת (Ps. **95** 4); תִּירוֹשִׁי (Judg. **9** 13) and וְתִירוֹשִׁי (Hos. **2** 11); תְּכוּנָתוֹ (Job **23** 3) and וְתָכוּנָתוֹ (Ezek. **43** 11); תִּכֵּן (Ezek. **45** 11) and וְהָכֵן (Exod. **5** 18) &c. Accordingly the heading in the printed Massorah (כ״ד וזנין מיחדין חד ת׳ וחד ות׳), which restricts these pairs to twenty-four, is incorrect and has been added by the editor to correspond to the contents of the Rubric.

נ״ד = § 54.

ו. — *An alphabetical List of words which respectively occur twice only, once without the prefix Vav and once with it.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Jerem. **10** 19.

It is one of many limited alphabets which consist of selections only from the large number of words exhibiting this peculiarity and which are recorded in the above twenty Rubrics marked §§ 34—53. This alphabet, however, is incomplete. Thus whilst letter ה alone is represented by three pairs, letters ו, ם and צ are not represented at all. That these letters furnish the requisite pairs will be seen from Rubrics 39, 48 and 49. I have already adverted to the fact that different Massoretic Schools compiled different alphabets made up of various pairs which belong to this category. This is not only attested by the three following Rubrics and by another List which I subjoin in the note,[1] but by the fact that some of these are arranged according to the principle of the extensive alphabet technically called Ochlah Ve-Ochlah, the name given to the independent Massoretical Treatises.[2]

1 אהבם ל׳, ואוהבם ל׳, בברזל ל׳, ובברזל ל׳, גלחה ל׳, וגלחה ל׳, דשן ל׳, ודשן ל׳, הקריבה ל׳, והקריבה ל׳, זרועם ל׳, וזרועם ל׳, חלק ל׳, וחלק ל׳, טה ל׳, וטה ל׳, יך ל׳, ויך ל׳, כפר ל׳, וכפר ל׳, לחשך ל׳, ולחשך ל׳, מלאו ל׳, ומלאו ל׳, נרצה ל׳, ונרצה ל׳, ספר ל׳, וספר ל׳, ערך ל׳, וערך ל׳, פרה ל׳, ופרה ל׳, צרת ל׳, ותצרת ל׳, רפאים ל׳, ורפאים ל׳, שר ל׳, ושר ל׳, הרא ל׳, והרא ל׳, fol. 375*b*, on Hosea **10** 7. This alphabet is from Add. 15,451,

2 אכלה ל׳, ואכלה ל׳, אמרה ל׳, ואמרה ל׳, אחיה ל׳, ואחיה ל׳, בחנוני ל׳, ובחנוני ל׳, בקרבתם ל׳, ובקרבתם ל׳, גלחה ל׳, וגלחה ל׳, גאלי ל׳, וגאלי ל׳, דשן ל׳, ודשן ל׳, דמה ל׳, ודמה ל׳, הקריבה ל׳, והקריבה ל׳, זרועם ל׳, וזרועם ל׳, חלק ל׳, וחלק ל׳, טהרתי ל׳, וטהרתי ל׳, טה ל׳, וטה ל׳, יך ל׳, ויך ל׳, ירדו ל׳, וירדו ל׳, כסכף ל׳, וכסכף ל׳, כחני ל׳, וכחני ל׳, לציס ל׳, ולציס ל׳, מטהר ל׳, ומטהר ל׳, This incomplete alphabet is from the same MS., fol. 396*b*, on Mal. **3** 10. Its incomplete state is due to the fact that the last pair finish the line and the space allotted to the Massorah in the upper margin, which the Scribe could not exceed

נ״ה = § 55.

ו. — *An alphabetical List of words which respectively occur twice only, once without the prefix Vav and once with it.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 301*b*, on Jerem. **49** 11. With the exception of letter ת, which is represented by two examples, all the other letters are represented by one pair only.

נ״ו = § 56.

ו. — *An incomplete alphabetical List of words which respectively occur twice only, once without the prefix Vav and once with it.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 310*b*, on Ezek. **9** 5. It will be seen that this alphabet begins with ה and omits ת and that five of the letters, viz. ה, ו, ל, מ and נ, are respectively represented by two pairs each and in this respect it differs from the preceding alphabet which is from the same MS.

נ״ז = § 57.

ו. — *An alphabetical List of words which respectively occur twice only, once without the prefix Vav and once with it.* This is another of those alphabets which are restricted to one pair of examples for each letter. With the exception of letter *Vav* for which no pair exists, it is quite complete.

נ״ח = § 58.

ו. — *Eight words respectively occur twice in the same section* or *connection, in the first instance without the prefix Vav and in the second with it.* On referring to the parallel passages which are the subject of this Massorah, it will be seen that not only is there no need for this variation, but that in some instances it actually mars the even flow of the sentence and is not supported by MS. authority (comp. Exod. **25** 6; Ezra **2** 6). As the predominant School of textual redactors, however, found these readings in their recension, they deemed it necessary to safeguard them against being made conformable to the more normal readings which obtained in the less dominant School of redactors.

Of this Rubric, I collated nine Lists, five in MSS. and four printed: (I) Arund. Orient. 16, fol. 383*a*, on Neh. **7** 61, which I have printed; (II) Add. 15,251, fol. 19*a*, on Gen. **14** 1; (III) the same MS., fol. 416*a*, on Ezra **2** 59; (IV) Add. 15,451, fol. 10*a*, on Gen. **14** 1; (V) Halle Ochlah Ve-Ochlah II, § 138; (VI) Paris Ochlah Ve-Ochlah § 247; (VII) the printed Massorah on Gen. **14** 1; (VIII) the printed Massorah Finalis, letter ו, § 25, and (IX) the same letter ו, § 56.

The heading, fixing the number at eight, simply refers to the pairs which the compilers of this Rubric were able to find. This explains the fact that similar variations are absent, e. g. וְלֵךְ־בֹּא (Ezek. **3** 4) and אֱמֹרָה (Prov. **9** 4) and וְאֶמְרָה (Prov. **9** 16); (Ezek. **3** 11) &c. The compilers of List IX could only find four such pairs and hence not only record four, but head the Rubric ד׳ וזנין תינינא נסיב ו׳ בענין וקדמא לא נסיב ו׳, whilst the framers of List II rightly fix no number, but simply head this Rubric סימן קדמא אמרפל חניי ואמרפל וכולי׳.

נ״ט = § 59.

ו. — *Nineteen words respectively occur twice in the same section* or *connection, in the first instance with the prefix Vav and in the second without it.* This Rubric records the converse phenomenon of the one catalogued in the preceding Rubric. That the variations safeguarded in this Massorah are those of the predominant School only, and that other recensions did not exhibit many of these variations is attested by the notes on Gen. **41** 23; **42** 32; Exod. **28** 7; **31** 3, **35** 31; Numb. **3** 3; **26** 51; **31** 43; Deut. **3** 6; **10** 20; Jerem. **8** 10 &c. in my edition of the Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 54*a*, on Jerem. **32** 32, which I have printed; (II) Orient. 4445, fol. 32*a*, on Gen. **42** 13; (III) Add. 15,250, fol. 84*b*, on Numb. **18** 23; (IV) Add. 15,451, fol. 131*a*, on Deut. **15** 12; (V) Add. 21,160, fol. 220*a*, on Numb. 18 23; (VI) Halle Ochlah Ve-Ochlah II, § 137; (VII) Paris Ochlah Ve-Ochlah § 246, and (VIII) the printed Massorah Finalis, letter ו, § 24.

By an unfortunate accident in the printing, the greater part of this Rubric has dropped out of the text so that the first five pairs alone are given, whilst the following fourteen are omitted:

Deut.	6	13	וְאֹתוֹ	Numb.	20	17	וְלֹא נִשְׁתֶּה	Exod.	31	3	וּבִתְבוּנָה
„	10	20	אֹתוֹ	„	21	22	לֹא נִשְׁתֶּה	„	35	31	בְּתְבוּנָה
„	15	12	וַעֲבָדֶךָ	„	22	4	יִלְּקֹ	Levit.	6	10	וְנָאשָׂם
„	„	18	עַבְדֶּךָ	„	„	10	נָּלֶק	„	7	7	נָּאשָׂם
Jerem.	2	26	וְכֹהֲנֵיהֶם	„	26	34	וּשְׁבָּע	Numb.	3	2	וְאֵלֶּה
„	32	32	כֹּהֲנֵיהֶם	„	„	51	שָׁבַע	„	„	3	אֵלֶּה
„	6	13	וּמִנְבִּיא	„	31	36	וְשָׁבָעַת	„	8	25	וְלֹא יִעֲבֹר
„	8	10	מִנְבִּיא	„	„	43	שָׁבָעַת	„	„	26	לֹא יַעֲבֹר
				Deut.	2	34	וַחֲנָשִׁים	„	18	23	וּבְתוֹךְ
				„	3	6	חֲנָשִׁים	„	„	24	בְּתוֹךְ

It is remarkable that List III heads this Rubric יא וזנין and records eleven pairs only, omitting וְחֹבֵר חֹבֶר and the last seven pairs of this Rubric. That even the nineteen pairs do not exhaust all the instances, may be seen from the fact that וּבְרָאֲרִיךְ (Numb. 9 19) and בְּרָאֲרִיךְ (Numb. 9 22); וְיוֹקֵשׁ (1 Chron. 7 8) and יוֹקֵשׁ (1 Chron. 27 28) are omitted.

ס' = § 60.

ו. — *Two words which respectively occur twice have* ***Yod*** *in the middle when they begin with the prefix* ***Vav*** *and are without the* ***Yod*** *when they do not begin with the* ***Vav***. To understand this artificial Massorah it is necessary to remark that its design is to safeguard the unique defective spelling of הַצְּעָרָה without the *Yod* in 1 Sam. **9** 21 and the abnormal orthography of the plural חָצֵי without the *Yod* after the *Tzadi* in Ps. **58** 8. Neither of these two expressions with this defective spelling begins with the prefix *Vav*, whilst in the only instance in which either of them occurs with the *Vav* it is with the regular *Yod*. Hence the Massorah indicates that when these two expressions begin with *Vav* their spelling is plene and when they are defective they are without this prefix. On referring to the notes on Ps. **58** 8 in my edition of the Bible it will be seen that this Massorah militates against the various readings which obtained in other Schools of textual redactors. This Rubric, which does not occur in this separate form in the printed Massorah, is from Paris Ochlah Ve-Ochlah § 249. (*Vide infra*, letter ו, § 64.)

ס"א = § 61*a*.

ו. — *Words which respectively occur twice at the beginning of a verse, once without the prefix* ***Vav*** *and once with it.* Of this Rubric, which does not occur in this incipient state in the printed Massorah, I collated four Lists: (I) Orient 2349, fol. 124*b*, on Deut. **3** 9, which I have printed; (II) Orient. 4445, fol. 78*a*, on Exod. **35** 9; (III) Orient. 2348, fol. 134*b*, on Deut. **3** 9, and (IV) Orient. 5404, fol. 123*b*, on the same passage.

With the exception of omitting the second pair הגרתי והגרתי, which List I erroneously gives twice, Lists III and IV give identically the same seven pairs. List II, which exhibits the oldest attempt to collect these pairs, records eleven. Of these five only are identical with the first five in Lists I, III and IV, whilst the following six are new: (1) אֲבָנִי Exod. **25** 7 and וְאַבְנֵי Exod. **35** 9; (2) בְּהִתְקַבֵּץ Ps. **102** 23 and וּבְהִתְקַבֵּץ Esther **2** 19; (3) לִקְצָת Dan. **4** 26 and וְלִקְצָת Dan. **4** 31; (4) הֵיָם Ps. **114** 3 and וְהֵיָם Neh. **9** 11; (5) נִשְׁמְרוּ Ps. **83** 11 and וְנִשְׁמְרוּ Hosea **10** 8, and (6) הֱיֵה Ps. **71** 3 and וֶהְיֵה Exod. **34** 2. They are all, however, given in the following Rubric.

ס"א = § 61*b*.

ו. — *Twenty-five words which respectively occur twice at the beginning of a verse, once without the prefix* ***Vav*** *and once with it.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 27. It professes to give all the pairs of words which belong to this category in the Bible. It will be seen that though the heading emphatically states that there are twenty-five such pairs, the Rubric itself records twenty-four only. As Lists I, II and IV record one pair (וְאִיר and אִיר) which is not given in this expanded Rubric, this would make up the twenty-five.

ס"ב = § 62.

ו. — *Fourteen words respectively occur twice at the beginning of a verse without the prefix* ***Vav*** *and in all the other Scriptures they are with* ***Vav***. That is, when they occupy this position at the beginning of the verse throughout the Scriptures they are normally with the prefix *Vav*.

The design of this Rubric is to safeguard the abnormal absence of the prefix *Vav* and thus to militate against those Codices which in many instances exhibit the normal prefix or read differently, as will be seen from the notes on Numb. **2** 7; **29** 24, 37; Ps. **4** 18; Eccl. **8** 4 in my edition of the Bible. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Halle Ochlah Ve-Ochlah II, § 95, which I have printed; (II) Orient. 4445, fol. 150*a*, on Numb. **29** 24; (III) Paris Ochlah Ve-Ochlah, § 171, and (IV) the printed Massorah Finalis, letter ו, § 21.

Lists I and IV are absolutely identical. They afford another proof that Jacob b. Chayim used the Halle Ochlah Ve-Ochlah for his edition of the Massorah. List III, which also states in the heading that this Rubric consists of fourteen pairs (י"ד זוגין), omits the thirteenth pair, viz. וְהִפְרִיתִי and makes up the number by giving נָתַתָּה (Ps.. **4** 8 and **60** 6) as the eighth pair. List II, which is from the ancient Codex Orient. 4445 and which, therefore, exhibits the oldest form of this Massorah, emphatically states in the heading that there are eleven such pairs only (י"א זוגין מן כ"ב ראשי פסוקים לא נסבין הא בראש תיבות וכל קרייה נסבין אע"ג) and duly records eleven. It omits אָמְרוּ (Ps. **74** 8; **83** 5); נָתַתָּ (Ps. **79** 2; **119** 110) and דִּבֶּר (Gen. **42** 30; Jerem. **42** 19), thus showing that at this early period the readings of the present text were not as yet fixed.

ס"ג = § 63.

ו. — *On the contrary fourteen words respectively occur twice at the beginning of a verse with the prefix* ***Vav*** *and in all the Scriptures they are without the* ***Vav***. That is, when these expressions begin the verse in all the other parts of the Bible, they are without this prefix.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 375*b*, on Ezra **5** 17, which I have printed; (II) Add. 21,160, fol. 286*a*, on Ezek. **1** 23; (III) Halle Ochlah Ve-Ochlah II, § 96; (IV) Paris Ochlah Ve-Ochlah § 172, and (V) the printed Massorah Finalis, letter ו, § 4. The latter rightly heads this Rubric י"ד זוגין. When the printed Massorah, therefore, on Esther **1** 18 heads it כ"ב ר"ם מן כ"ב נסבין ו' ברישי and refers to the Massorah Finalis for the List, it is manifest that כ"ב is a printers error for י"ד. (*Vide infra*, letter ו, § 65.)

ס"ד = § 64*a*.

ו. — *Nine words which respectively occur twice in the Scriptures are alike in this that in one instance they begin with* ***Vav*** *and in the other they are with* ***Vav*** *in the middle.* That is, when they severally are with the prefix *Vav* they are defective and when they are without this prefix they are plene.

This recension of the Rubric, which records nine such pairs only and which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 30*b*, on Isa. **66** 3. The plene חוֹם, which is the second member of the last pair, does not occur in the present Massoretic text. This noun, which occurs five times (1 Sam. **11** 11; **21** 7; Jerem. **17** 8; Job **24** 19; Neh. **7** 3), is invariably defective. The compilers of this Massorah must, therefore, have based it upon a recension which had it abnormally plene in one instance. But as the Rubric is without catchwords it is now impossible to identify the solitary exception.

The ancient Codex Orient. 4445, fol. 76*a*, on Exod. **33** 6, also gives another recension of this short List. It records ten such pairs of which the first five only are identical, whilst the second five are different, viz. תָּמוּת ל' מל' (Judg. **16** 30) and וְתָמֹת ל' חס' (Isa. **50** 2); נאוד ל' מל' (Judg. **4** 19) and וְנֹאד ל' חס' (1 Sam. **16** 20); אוֹנִיוֹת ל' מל' (Ps. **58** 6) and חֹבֵר ל' חס' (Deut. **18** 11); מְצוּרָע ל' מל' (2 Chron. **8** 18) and וְנָגְעוֹת ל' חס' (Isa. **60** 9); וּמְצֹרָע ל' חס' (2 Chron. **26** 23) and וּמְצֹרָע ל' חס' (2 Sam. **3** 29). With the exception of the first pair all are in the expanded Lists.

ס"ד = § 64*b*.

ו. — *Twenty words which respectively occur twice are alike in this that in one instance they are with* ***Vav*** *in the middle of the word and in one they have* ***Vav*** *at the beginning of the word.* Of this recension of the Rubric, which is an expanded development of the preceding Massorah, I collated three Lists, one in MS. and two printed: (I) St. Petersburg Codex of A. D. 916, on Malachi **3** 1, which I have printed; (II) Paris Ochlah Ve-Ochlah § 248, and (III) the printed Massorah Finalis, letter ו, § 59. On comparing the three Lists of the longer recension with each other and with two of the shorter recension (§ 64*a*) the following variations are disclosed:

List I. — Though this List states in the heading that there are twenty such pairs, it records nineteen only. It omits three which are given in List I of the shorter recension, viz. (1) חֻמַּת חֻמָּת; (2) לְיָבוֹחַ וְלִיבוֹחַ; (3) חוֹם וָחֹם and one of List II of the same recension, viz. מְצֹרָע וּמְצֹרָע.

List II. — This List states in the heading that there are twenty-eight such pairs (כ"ח זוגין), but enumerates twenty-four only, With the exception of omitting חוֹם וָחֹם in List I of the short recension and חָמוֹת וְתָמֹת in List II of the same recension, as well as in List I of the long recension, it gives all the twenty-one pairs of the preceding Lists and adds three new pairs (1) יָרֹעַ Josh. **23** 13, וְיָרֵעַ Jerem. **9** 23; (2) נוֹלָה 2 Kings **24** 14, וְנִלָּה 1 Sam. **22** 8, and (3) חוֹלָה Neh. **2** 2, וְחִלָּה Mal. **1** 8.

List III. — Though this List states in the heading that there are twenty-five pairs (כ"ה זוגין), it records twenty-six. But this is due to a confusion, since Jacob b. Chayim incorporated into this List two pairs (הַצְּעָרָה וְהַצְּעִידָה and וְתָשֹׁוּ וְתָשׁוּ) which belong to a different Rubric. (*Vide supra*, letter ו, § 69.) By deducting these two and adding לְיָבוֹחַ וְלִיבוֹחַ, which Jacob b. Chayim omitted but which is given in List I of the short recension and List II of the long recension, we obtain the requisite number of twenty-five pairs.

ס"ה = § 65.

ו. — *The following words in the Scriptures* [beginning with *Vav*] *respectively occur twice at the commencement of a verse and they have no parallel.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 106*b*, on Numb. **10** 9, which I have printed, and (II) Orient. 5404, fol. 105*b*, on the same passage. As seven of the twelve pairs here recorded are the same given in § 63, it would seem that they exhibit two different forms of the same Massorah.

ס"ו = § 66.

ו. — *An alphabetical List of words beginning with Vav which respectively occur twice and in the same book.* That is, these duplicates do not all occur in one book, but are severally restricted to one or another book of the Bible. They are not, however, restricted to any position of the verse and thus differ from the pairs recorded in § 63 where the pairs severally begin the verse.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 38*b*, on Exod. **7** 18, which I have printed; (II) Arund. Orient. 16, fol. 297*a*, on Ps. **55** 13; (III) Add. 15,451, fol. 341*b*, on Isa. **1** 30; (IV) Halle Ochlah Ve-Ochlah I, § 62; (V) Paris Ochlah Ve-Ochlah § 61, and (VI) the printed Massorah Finalis, letter א, § 25.

With the exception of List III, which breaks off with letter ב because it finishes the space-limit allotted to the Massorah, all the Lists record identically the same twenty-two pairs. As the Scriptural text yields no pair for letter ו they all coincide in making up the twenty-two by giving the same two examples for letter ה. It will be seen that the alphabet is exhibited in the first letter following the prefix *Vav* and thus differs from the alphabets recorded in the following Rubrics. Lists II and V add בריש after ואי in the heading which makes the import of this Massorah clearer.

ס"ז = § 67*a*.

ובש. — *Five words beginning with Vav Beth Shin respectively occur twice only.* This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 15,250, fol. 424*b*, on 2 Chron. **14** 10. It is another proof of the gradual development of the Massorah, inasmuch as it shows that the numbers of the lengthy alphabetical List recorded in the following Rubric, were at first collected separately, that in their incipient state they were furnished with separate headings and that the sundry links were afterwards coupled together into one alphabet. (*Vide infra*, letter ו, § 68.)

ס"ז = § 67*b*.

וב. — *An alphabetical List of words beginning with Vav Beth which respectively occur twice only.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 180*b*—181*a*, on Ps. **26** 1, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 63; (III) Paris Ochlah Ve-Ochlah, § 62, and (IV) the printed Massorah Finalis, letter ב, § 8.

Lists I and IV record identically the same sixty-seven pairs in practically the same order. They both give וּבְאֵר שָׁבַע *and Beer-Sheba* (Josh. **15** 28; Amos **5** 5) as the seventh pair and וּבְמוֹרַאִם as the thirty-sixth pair. In the received text, however, this plural with the prefixes *Vav Beth* occurs once only (Deut. **4** 34). But as List II also states that it occurs twice, it is probable that these three independent Rubrics are based upon a recension of the text which had it twice. List II records sixty-five pairs only, omitting וּבְהַיָּעַ the twelfth pair and וּבַלְבָנוֹן the twenty-sixth pair, whilst List III gives sixty-six pairs. It omits two pairs which are in all the other Lists, viz. וּבְאֵר שָׁבַע and וּבְמוֹרַאִם and makes up the sixty-six by adding וּבְנָהֳרַיִם (Isa. **43** 2; Ps. **89** 26).

It is remarkable that in all the four Lists the two instances in which the Tetragrammaton occurs in the *textus receptus* with the prefixes וב are not given under ובי, which is their proper position according to the alphabetical sequence, but under ובא as if they were וּבאֲרֹנָי. This is probably due to the traditional pronunciation of the Ineffable Name.

ס"ח = § 68.

וה. — *An alphabetical List of words beginning with Vav He which respectively occur twice.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 18*b*—19*a*, on Gen. **28** 22, which I have printed; (II) Add. 15,451, fol. 459*a*, on Neh. **3** 25; (III) Orient. 1471, fol. 99*b*—101*b*, on 1 Sam. **9** 16; (IV) Halle Ochlah Ve-Ochlah I, § 64; (V) Paris Ochlah Ve-Ochlah § 63, and (VI) the printed Massorah Finalis, letter ה, § 20. On comparing the five Lists with the one which I have printed the following facts are disclosed:

List II. This List, which has no heading nor catchwords, exhibits a limited alphabet consisting of thirty-five pairs only in which נ and ק alone are not represented, but those which are represented are all in List I.

List III. This List, which has the same heading as List I and which is furnished with scanty catchwords, records fifty-six pairs or two less than List I. It omits the following three pairs: (1) וְהַקְּמָמִים; (2) וְהִתְחַלְּחֲמָם, and (3) וְהִתְאַוָּה, but has וְהִתְעַדִּי which is not given in List I, thus making up the fifty-six pairs.

List IV. This List records fifty-seven pairs or one less than List I. It omits two pairs, viz. (1) וְהַבְּרִיאוֹתִיךָ and (2) וְהוֹסַפְתִּי, but gives וְהִתְחַדִּי which, as we have seen, is also given in List III, thus making up the fifty-seven.

Lists V and VI. With the exception of the heading of List V which is א"ב מן ב' ב' והא' דלונ and the heading of List VI which is א"ב מן ב' ב' וה בריש תיבותא, these two Lists are identical. They respectively record the same sixty pairs, or two more than List I. The two additional are וְהִרְבָּה (Ps. **78** 38; Job **9** 17) and וְהִתְחַדִּי which is also given in Lists III and IV. I have already adverted to the fact that these long Lists are a later development and that they are made up of different Rubrics which originally consisted of one link only with a separate heading. (*Vide supra*, letter ו, § 67*a*.) A striking illustration of this fact is the link of this alphabet preserved in the printed Massorah Parva. On וְהַצּוֹר Gen. **37** 24 the outer margin has the following heading ו' זונין דאית בהון והב בתחלת התיבה, thus showing that the six pairs of this alphabet which represent letter ב, originally formed a separate Rubric with a separate heading.

ס"ט = § 69.

וי. — *An alphabetical List of words beginning with Vav Yod which respectively occur twice with* **Pathach.** That is, futures with *Vav* conversive, in contradistinction to those in which the *Vav* is with *Sheva* or is conjunctive, recorded in § 15*c*.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II, fol. 212*a*, on Ps. **118** 27, which I have printed; (II) Add. 15,451, fol. 73*b*, on Levit. 8 11; (III) Add. 21,160, fol. 148*a*, on Levit. 8 30; (IV) Halle Ochlah Ve-Ochlah I, § 69, and (V) Paris Ochlah § 68.

It will be seen that whilst י and ל are not represented in List I, six of the letters (ש, ע, כ, ת, ה, א) are represented by two examples. List II records twenty-two pairs only, breaking off with ק because it finishes the allotted space for the Massorah. List III is a limited alphabet giving one pair for each letter. Hence it records twenty pairs י and ל not being represented. List IV records twenty-four only and omits two pairs, viz. וַיָּקָם and וַיַּצֵּל; whilst List V records twenty-eight or two pairs more than List I. They are וַיִּלְכּוּ (2 Kings **6** 22; **17** 27) and וַיִּקַּר (Ps. **49** 9; **72** 14) and are indicated as being a later addition. They prove the oft-repeated statement that these additions are due to the Nakdanim who misunderstand the import of the Massorah. These two pairs are with *Sheva* or with *Vav* conjunctive, whilst the manifest design of this Rubric is to record the instances in which the *Vav* is with *Pathach* or is conversive.

ע' = § 70*a*.

ו. — *An alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it.* This incipient Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. **37** 16. Though it states in the heading that it is an alphabetical List, it gives five letters only. Its interest, however, consists in the fact that it shows that originally this alphabet gave one example for each letter, whereas it will be seen from the following Rubric, that later Massorites largely expanded this alphabet. The materials for this alphabet increased to such an extent that the Massorites gave the examples for some of the letters in separate Rubrics with separate headings. For letter מ the printed Massorah Finalis has preserved a separate List with a distinct heading (letter מ, § 4), which I have given in Vol. III, p. 5, § 70.

ע' = § 70*b*.

ו. — *An alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it.* Of this expanded

alphabet I collated four Lists, two in MSS. and two printed: (I) Orient. 1471, fol. 42*b*—44*a*, on Josh. **11** 21, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 14; (III) Paris Ochlah Ve-Ochlah, § 13, and (IV) the printed Massorah Finalis, letter ו, § 6.

Whilst List I gives eighty-eight such words, List II records ninety-one. The additions consist of three more examples representing letter ת: (1) חֹרֶם Job **17** 4; Prov. **14** 34 and וַיַּרְתֵּם Ps. **107** 25; (2) חֵפֶץ Prov. **22** 28; **23** 10 and וְחָפֵץ Micah **6** 14; (3) חָבוּאַי Cant. **4** 8; Ruth **3** 17 and וַיָּבוֹאוּ Ezek. **16** 7. Though List III, like List II, records ninety-one they are made up somewhat differently. In י it omits יְשָׁדֵד and gives יִתְצָב (Job **41** 2; Prov. **22** 29) and וַיִּתְיַצְּבוּ (1 Sam. **3** 10) instead of יִתְיַצְּבוּ, adds another instance in ק, viz. קִבְּצוּ (1 Sam. **7** 5; Joel **2** 16) and וְקִבְּצוּ (2 Chron. **24** 5) which is not in Lists I and II and gives the additional three examples which are also given in List II. A longer catalogue is exhibited in List IV which records ninety-eight such representatives. It gives three more for letter א, viz. (1) אֶשְׁמְרָה Gen. **4** 14; Job **13** 20 and וְאֶשְׁתַּר Ps. **55** 13; (2) אֶשְׁמְרָה Jerem. **4** 21; Ps. **85** 9 and וְאֶשְׁמְרָה Numb. **9** 8; (3) אַרְמוֹנִי Gen. **25** 25; 1 Sam. **16** 12 and וְאַרְמוֹנִי 1 Sam. **17** 42. It records one more for ה, viz. הִצּוּנִי Prov. **23** 35; Cant. **5** 7 and וְהִצּוּנִי Gen. **34** 30, three more for מ, viz. (1) מְשׁוּנִים Deut. **18** 14; Judg. **9** 37; and וּמְשׁוּנִים Micah **5** 11; (2) מָלֵא Ezra **4** 14; **6** 9 and וּמָלֵא Ezra **7** 22; (3) מַפִּיל 2 Kings **6** 5; Jerem. **38** 26 and וּמַפִּיל Dan. **9** 20. It adds the three examples for letter ת, which are given in Lists II and III and gives for י the expression יִתְצָב instead of יִתְיַצְּבוּ, agreeing with List II.

But even the more expanded List (IV) is far from being exhaustive, as will be seen from the following omissions: אָרֹם Isa. **63** 2; Zech. **1** 8 and וְאָדֹם Cant. **5** 10; בְּגִבְעָה Gen. **34** 1; Judg. **14** 3 and וּבְגִבְעָה Ezek. **17** 17 (comp. ב, § 539); מוֹקֵשׁ Isa. **63** 12; Eccl. **10** 9 and וּמוֹקֵשׁ Ps. **141** 7; וְיָדִים Ezek. **37** 6, 8 and וְיָדִים Job **10** 11 (comp. ג, § 128); הֲמוֹנוֹ Judg. **4** 7; Ezek. **31** 2 and וַהֲמוֹנוֹ Isa. **5** 13 (comp. ה, § 273). These omissions may largely be multiplied.

The remarkable feature in the four Lists is the fact that they all give the same ten examples for letter ו, which begin with *Vav;* whereas according to the express statement in the heading, the design of this Massorah is to record the words which respectively occur three times, twice *without Vav* and once only with it. The only explanation which I can give is that driven by a desire to have all the letters of the alphabet represented and since letter *Vav* yields no proper examples, the Massorites resorted to these artificial means in order to complete the alphabetical List and indicated the difference in each case between the two instances and the one, by the two having *Pathach* or being with *Vav* conversive and the one being with *Sheva* or with *Vav* conjunctive. It will also be seen that three of the four examples which all the Lists give for מ are with שׁ. This is due to the fact that the Massorah treats these two letters as identical.

ע״א = § 71.

ו — *The converse. An incomplete alphabetical List of words which respectively occur three times, twice with the prefix Vav and once without it.* Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Orient. 1471, fol. 44*a*, on Josh. **11** 21, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 15; (III) Paris Ochlah Ve-Ochlah, § 14; (IV) the printed Massorah on Exod. **39** 3, and (V) the printed Massorah Finalis, letter ו, § 7.

Lists I, II and III are identical. They record the same twenty-four examples in exactly the same order. Lists IV and V record twenty-five examples, giving an additional one for letter ב, viz. וּבְהַקְהֵל Esther **2** 8, 19 and תַּקְהֵל Ps. **102** 23. The alphabet is called incomplete (דילוג) because six of the letters (ש, צ, ם, ע, ט, ד) are not represented. It will be seen that the same artificial device which the Massorites adopted in the representation of ו in the preceding Rubric, they have also adopted in the three instances which represent this letter in the Rubric before us.

ע״ב = § 72.

ו — *Twelve words which begin with Vav respectively occur three times at the beginning of a verse, whereas they are without it in all the other Scriptures.* That is, throughout the Scriptures when these expressions begin a verse they are normally without this prefix.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 312*a*, on Ps. **109** 3, which I have printed; (II) the same MS., fol. 327*b*, on Job **17** 15; (III) Add. 21,160, fol. 105*b*, on Exod. **25** 19; (IV) Halle Ochlah Ve-Ochlah II, § 97; (V) Paris Ochlah Ve-Ochlah, § 173, and (VI) the printed Massorah Finalis, letter ו, § 22.

With the exception of the printed Massorah (List VI) all the Lists not only state in the heading that there are twelve such words only, but enumerate the same twelve. The printed Massorah, however, which also states in the heading that there are twelve enumerates *thirteen*, giving וַיָּקָם (Gen. **33** 19; **47** 20; 1 Kings **16** 24) as the second group. But though this expression begins the verse in all the three passages, וַיָּקָם without the prefix *Vav* does not occur. And as the heading emphasises the fact that the words which constitute this Rubric occur again without this prefix at the beginning of the verse (וכל קרי׳ לא נסבין ו׳), there can be no doubt that a later Nakdan who mistook the import of this Massorah, added this expression which is not only in conflict with the heading, but with the scope of the Rubric. It will be seen that the catchwords for the third instance in which וְדִבְרֵי occurs (Ps. **109** 3) in the List which I have printed (List I), are furnished with an inverted *Segol.* This is frequently the case in the Massorah, especially of the splendid Model Codex Arund. Orient. 16, to indicate thereby that the Rubric in question is on the words thus distinguished.

ע״ג = § 73.

ו — *An alphabetical List of words which respectively occur three times without the prefix Vav and once with it.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah I, § 16, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 15, and (III) the printed Massorah Finalis, letter ו, § 8.

List II records forty-six such groups or three more than List III, viz. one more in letter מ (מְרָבִּים Exod. **36** 5; Eccl. **6** 11; Neh. **6** 17 and וּמְרֻבִּים 1 Chron. **8** 40); one in letter נ (נָתַנּוּ Ezek. **27** 19; Lament. **5** 6; 1 Chron. **29** 14 and וְנָתַנּוּ Gen. **34** 16) and one in letter ס (סְגֻלָּה Ps. **140** 8; Lament. **3** 43, 44 and וְסַגְתָּ Exod. **40** 3). Whilst List III records forty-five or two more than List I, viz. one for א, אֶקְוֶה 2 Sam. **3** 21; Job **9** 18; Cant. **3** 2 and וְאֶקְוֶה 2 Sam. **17** 1 and one for מ, viz. מְרֻבִּים, which is also given in List II. All these Lists, however, only represent the instances which the respective compilers could find and are by no means intended to be exhaustive, as is attested by the fact that many more examples are to be found for each letter of this alphabet. Comp. וּבֵרַכְתִּי Gen. **27** 36; **33** 11; Levit. **25** 21 and וּבֵרַכְתִּי Isa. **44** 3; וָחָמוּ 2 Sam. **15** 30; Jerem. **14** 4; Esther **7** 8 and וָחָמוּ Jerem. **14** 3; חָרַשׁ Exod. **4** 11; Levit. **19** 14; Ps. **58** 5 and וְחָרַשׁ Isa. **42** 19; יְהַלֵּךְ Ezek. **18** 9; Ps. **85** 14; Prov. **6** 28 and וַיְהַלֵּךְ 1 Kings **21** 27; יַעֲלֶה Exod. **20** 26; Ezek. **16** 57; Prov. **26** 26 and וַיַּעֲלֶה Ezek. **16** 36, (*vide supra*, letter ג, § 148) and many others. Like all the other long Lists, the several links of this alphabet were at first collected separately and furnished with distinct headings. Later Massorites connected these into one chain. One member of this concatenation representing letter י with a separate heading which is preserved in the printed Massorah Finalis, letter י, § 28, I have given in Vol. III, p. 5, § 73*.

ע״ד = § 74.

ו — *The converse. An incomplete alphabetical List of words which respectively occur three times with the prefix Vav and once without it.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah I, § 17, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 16, and (III) the printed Massorah Finalis, letter ו, § 9.

Though the heading states that this Rubric consists of an incomplete (דילוג) alphabet yet we were not prepared to find that seven letters only (א, ב, ה, ח, ט, י, ל) would be represented and that no fewer than fourteen (ג, ד, ו, כ, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת) would be absent. For ו, as usual, the Biblical text yields no example; but for four letters at all events (ג, ז, נ, ש) there are certainly examples. Comp. (1) וְעָלִיתִי Jerem. **33** 6; Ezek. **16** 37; Nah. **3** 5 and גָּלִיתִי Jerem. **49** 10; (2) וָחֵרֶם Deut. **33** 2; Isa. **58** 10; Eccl. **1** 5 and וָחֵרֶם Isa. **60** 1; (3) וְנֶחֱרָצָה Isa. **10** 23; **28** 22; Dan. **9** 27 and נֶחֱרָצָה Dan. **11** 36; (4) וְשָׁכְנוּ Isa. **13** 21; Ezek. **17** 23; Zech. **8** 8 and שָׁכְנוּ Ps. **68** 7. Yet all the three Lists record identically the same twelve examples only and in precisely the same order.

ע״ה = § 75*a*.

ו — *An incomplete alphabet of words which respectively occur four times without the prefix Vav and once with it.* This fragment, which exhibits three letters only of the alphabet in question, is from Arund. Orient. 16, fol. 116*b*, on 2 Kings **23** 22. The

reason for its breaking off with ה is, as usual, to be found in the fact that the Nakdan could not exceed the number of lines assigned in this Codex to the Massorah.

ע"ה = § 75b.

ו. — *An incomplete alphabetical List of words which respectively occur four times without the prefix Vav and once with it.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah I, § 18, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 17, and (III) the printed Massorah Finalis, letter ו, § 10.

List I. — It will be seen that though the eighteen groups in this List extend from א to ע they give examples of ten letters only and that four letters (ג, ד, מ, נ) are not represented.

List II. — The portion of this List which corresponds to List I and which extends from א to ע records twenty-six groups. The nine new examples consist of one addition to letter ב, viz. בְּאֳנִיּוֹת Deut. **28** 68; 1 Kings **22** 50; Isa. **43** 14 and וּבָאֳנִיּוֹת Dan. **11** 40; one to letter ה, viz. הֲרַע Exod. **5** 23; 2 Kings **21** 11; Ps. **74** 3; Ruth **1** 21 and וַהֲרַע Josh. **24** 20; two to letter י, viz. יָשִׁישׁ Deut. **28** 63; Isa. **62** 5; Zeph. **3** 17; Ps. **19** 6 and וַיָּשִׁישׁ Job **39** 21; יָחֻם Exod. **13** 17; Judg. **2** 18; 1 Sam. **15** 29; Ps. **110** 4 and וַיִּנָּחֵם Jerem. **26** 13; one to letter מ, viz. מְמַר Deut. **11** 14; **28** 12, 24; Isa. **30** 23 and וּמָמַר Zech. **10** 11; two to letter נ, viz. נוֹאָשׁ Isa. **57** 10; Jerem. **2** 25; **18** 12; Job **6** 26 and וְנוֹאָשׁ 1 Sam. **27** 1; נֶחֱלוּ Josh. **14** 1; **17** 6; Jerem. **16** 19; Prov. **14** 18 and וְנֶחֱלוּ Exod. **32** 13 and two to ם = שׁ, viz. שָׁם Deut. **28** 63; **30** 9; Isa. **64** 4; Ps. **119** 162 and וְשָׁשׁ Isa. **66** 14; שָׁמוּ Ezek. **17** 4, 5; Ps. **81** 6; **105** 21 and וְשָׁמוּ Levit. **6** 3. And it omits one example for ל, viz. לְהָבָה Ezek. **1** 23, 23, 23; **42** 9 and וְלַהֲבָה Zech. **5** 9.

List III. — Though like List I, this List also records eighteen groups, it differs from the former in the following respects: It omits letter מ, but gives an additional example for letter י, viz. יָחֻם which is also given in List II, and has one for letter נ, viz. נֶחֱלוּ which is also given in List II, but which in this List (III) is wrongly placed after ו.

ע"ה = § 75c.

ו. — This part of the alphabet which gives an additional example for letter ע and the concluding letters of the alphabet, is to be found in List II only. Many other examples may easily be added to the several letters which constitute this alphabetical List.

ע"ו = § 76.

ו. — *An alphabetical List of two combined words which are respectively without the prefix Vav and are misleading.* The design of this Massorah is to safeguard the readings in these passages against the Codices which exhibited the prefix *Vav* before the first or second word in these combinations. The expression דמסתין in the heading denotes the rejection by the predominant School of textual redactors of the alternative or extra-official readings which obtained in the Codices of the less dominant School and which they indicated by the term סבירין (*vide supra*, letter א, § 742). On referring to the notes in my edition of the Bible on Numb. **8** 4; Josh. **1** 14; 1 Sam. **9** 10; 2 Sam. **5** 4; 2 Kings **5** 23; Isa. **5** 12; **61** 10; **63** 1; Habak. **3** 4, 11; Ps. **115** 1; 1 Chron. **5** 16 &c. it will be seen that the ancient recensions exhibited the prefix *Vav* in most of the passages which constitute this Rubric.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 18*a*, on Gen. **27** 33, which I have printed; (II) Arund. Orient. 16, fol. 60*a*, on 2 Sam. **5** 4; (III) Add. 15,451, fol. 248*a*, on 2 Kings **4** 42; (IV) the same MS., fol. 367*b*, on Isa. **58** 8; (V) the same MS., fol. 387*a*, on Habak. **3** 11; (VI) Add. 21,160, fol. 287*b*, on the same passage; (VII) Halle Ochlah Ve-Ochlah I, § 31; (VIII) Paris Ochlah Ve-Ochlah, § 30, and (IX) the printed Massorah Finalis, letter ו, § 11.

With the exception of List VIII which adds another example for ר, viz. נִיב וְחֶסֶד Neh. **9** 17, all the Lists coincide in giving the same twenty-four examples in precisely the same order. It is, however, to be observed that in this alphabet the words which are without the *Vav* are arranged in alphabetical sequence. As it is not always the first of the two words in which the *Vav* is absent, the alphabetical order is sometimes represented in the second word. Thus in וְשִׂיחָם שִׂפְתָם and שִׁמְשׁ יָרֵחַ which stand before כְּבוֹד יְהוָה, it is the second words i. e. שִׂפְתָם and יָרֵחַ which exhibit the order because they are without the required *Vav* and hence rightly precede כְּבוֹד. The same is the case with לְהָבָה נֶלֱהָה and מְעִיל תְּלַדְ שָׁרִים which follow or letter מ. Here נֶלֱהָה which represents נ and שָׁרִים which represents ם are without the *Vav* and hence rightly follow מ and precede ע. The only disturbance in the alphabetical order are חֶסֶד לְאַבְרָהָם and נֶחֱתַ וְיָנָא, since it is וְיָנָא which is without the required *Vav* and represents י which ought to precede חֶסֶד. Yet with the exception of List VIII, which is a later form of this Rubric, all the Lists exhibit this order. It will be seen that for ה the List which I have printed gives הַמָּנָרִים וְהַדָּשָׁן which fixes הַמָּנָרִים to be without the *Vav*. This is also given in Lists V, VI and VIII. But Lists IV, VII and IX give הַמָּסָק הַמָּנָרִים. Lists V, VII and IX add דלות in the heading which describes this alphabet as incomplete. As the only letter which is not represented is *Vav*, this expression must refer to its absence, though *Vav* hardly ever yields an example. It is remarkable that Lists III, IV and V give for לְהָבָה נֶלֱהָה the catchwords הנה באו 1 Sam. **9** 5 instead of ויאמר שאול לנערו בארץ צוף 1 Sam. **9** 10.

ע"ז = § 77.

ו. — For this Rubric see letter א, § 653. לא נסב ו which occurs in the MS., is manifestly a mistake for נסב ה.

ע"ח = § 78.

ו. — *Sixteen pairs of words both of which are without the prefix Vav and are severally unique in this combination.* In all other instances where this combination occurs, the second word is normally with the prefix *Vav*. Comp. Gen. **7** 21; **8** 17; **9** 18 &c.

Of this Rubric I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 252, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 32. Though the latter also states in the heading that there are sixteen such pairs, it records fifteen only. It omits two, viz. שֵׁם חָם (Gen. **10** 1) and גְּדֵלוֹת בְּצִרוֹת (Josh. **14** 12) and gives one (דָּנֵן תִּירוֹשׁ 2 Chron. **31** 5) which is not in List I. Both headings, however, are incorrect and are the addition of a later Nakdan who fixed the number at sixteen to coincide with the instances enumerated in the Rubric. This is attested by the fact that the very next Rubric gives some which are here omitted, viz. הַחֲסִידָה הָאֲנָפָה (Levit. **11** 19); דִּכְרִין אִמְּרִין (Ezra **7** 17); comp. also רְאוּבֵן שִׁמְעוֹן (Exod. **1** 2).

ע"ט = § 79.

ו. — *Five pairs of words respectively occur twice, in one instance both are without the prefix Vav and in the other both are with this prefix.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, one in MS. and two printed: (I) Paris Ochlah Ve-Ochlah, § 251, which I have printed; (II) Orient. 4445, fol. 94*b*, on Levit. **11** 19, and (III) the printed Massorah Finalis, letter ו, § 34. List II, which exhibits the oldest form of this Rubric, is still without a heading and does not fix the number of the pairs, though it records the same five.

פ' = § 80.

ו. — *An alphabetical List of pairs of words, the first word of which is with the prefix Vav and which are severally without this prefix in all the other Scriptures.* That is, in all other parts of the Scriptures where these two words are thus combined the first word of this combination is without the prefix *Vav*.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 47*a*, on Exod. **19** 18, which I have printed; (II) Add. 15,451, fol. 316*b*, on Ezek. **17** 18; (III) the same MS., fol. 436*b*, on Job **1** 1; (IV) Halle Ochlah Ve-Ochlah I, § 32; (V) Paris Ochlah Ve-Ochlah, § 31, and (VI) the printed Massorah Finalis, letter ו, § 2. This Rubric is incorporated in the Variations given in the *editio princeps* of Bomberg's Rabbinical Bible, Venice 1517. Here it is treated under the title כל קריה and is not arranged alphabetically. Though it records sixteen of these pairs, thirteen only are identical with those given in the alphabetical Lists and the following three are new: וְנָשָׂא אֶחָד (Numb. **34** 18); וְתָלַךְ אֶחָד (Ezek. **37** 22) and וְעֵר אֶחָד (Numb. **35** 30).

פ"א = § 81*a—d*.

ו. — *Words beginning with the prefix Vav and combined with Jehovah which respectively occur once only.* The four fragmentary Lists marked § 81*a—d* exhibit the first attempts made by the different Massorites to collect the words beginning with the prefix *Vav* which are followed by the Tetragrammaton and which in this combination occur once only. These incipient catalogues again show the gradual expansion of what afterwards became long Lists which later Nakdanim furnished with headings or subscriptions and catchwords.

Fragment I. — This fragment, which is marked 81*a* and which records six instances, is from Orient. 2349, fol. 107*a*, on Numb. **10** 34. The first example is incorrectly given here, since וְעָשָׂה יְהוָה occurs twice and belongs to the Rubric which records the two instances of words beginning with *Vav* and followed by the Tetragrammaton where it is rightly given. (*Vide infra*, letter ו, § 83.) וְהוֹכִיחַ יְהוָה the sixth example is altogether a mistake, since the combination with the prefix *Vav* does not occur. הוֹכִיחַ יְהוָה without the prefix, which does occur (Gen. **24** 44), is outside the scope of this Rubric. It is probably a clerical error for וְהִכָּה יְהוָה 1 Kings **14** 15.

Fragment II. — This fragment, which is marked § 81*b*, and which records ten examples, is from Arund. Orient. 16, fol. 120*b*, on Isa. **19** 21. זֹרֵעַ יְהוָה the second example, is against the design of this Massorah which is to register the unique instances with the prefix *Vav* and is manifestly a mistake for זֶרַע יְהוָה Isa. **53** 1.

Fragment III. — This fragment, which is marked § 81*c* and which registers eight examples, is from Harley 5710—11, Vol. I, fol. 119*b*, on Deut. **11** 23.

Fragment IV. — This fragment, which is marked § 81*d* and which records twenty-two, or more properly twenty-one such examples, is from the same MS., viz. Harley 5710—11, Vol. II, fol. 47*a*, on Jerem. **25** 4. It will be seen that וְעִבְדֵי יְהוָה is given twice, both as the twelfth example and the twenty-second.

Besides these four incipient Lists I have also collated three others in the ancient Codex Orient. 4445: (I) on Exod. **12** 23, fol. 53*b*, which records twelve examples; (II) fol. 54*a*, which gives sixteen examples, and (III) on Numb. **14** 3, fol. 132*a*, which also catalogues sixteen examples. With the exception of the few mistakes which I have pointed out in Fragments I, II and IV, all the instances both in those which I have printed and in the three in Orient. 4445, are embodied in the following developed List.

ס"א = § 81*e*.

ו — *Words beginning with Vav and combined with Jehovah all of which have no parallel in the Scriptures.* Of this expanded Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 131*b*, on Deut. **30** 3, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 152; (III) Paris Ochlah Ve-Ochlah § 187, and (IV) the printed Massorah, on Judg. **1** 1 in the outer square enclosing the first word of the book.

It will be seen that List I has no heading, but adds a subscription at the end which often serves as a heading, indicating the import of the Rubric, and that it records forty instances. List II, which records the same forty instances, is already furnished with a heading fixing the number at forty (חד מן מ' מן וחד ב' מלין נסב ו'), as well as with catchwords. Here, however, the twenty-sixth instance, ובחר יי, is manifestly a clerical error for וְחָר יי (Zech. 8 3), as is evident from the faulty catchwords לכן כה אמר יי שבתי, List III records identically the same forty instances as List I and is furnished with a much better heading than List II (מ' מלין דנסבין ו' בריש תיבו' ואינן סמיכין ליי וכל חד ליה דסמיך). Though List IV also states in a somewhat different heading (מ' מלין מן א' א' קדם' נסיב ו' ואינן קריבין ליי) that it contains forty such examples, it records forty-one adding וקויי יי יחליפו כח (Isa. **40** 31). But as וְקַנֵּי יְהוָה also occurs in Ps. **37** 9 it is in conflict with the import of this Massorah, which records unique instances. It is manifestly the addition of a later Nakdan who was misled by the various reading in Isa. **40** 31.

ס"ב = § 82*a*.

ו — *Words followed by Jehovah which respectively occur twice, once without the prefix Vav and once with it.* This fragment which exhibits the first attempt to collect these combinations and which records two such pairs only, is from Orient. 2349, fol. 107*a*, on Numb. **10** 34. The second pair are incorrect, since אֶת יְהוָה occurs many times, whilst the design of this Massorah is to record unique combinations with the Tetragrammaton. Another incipient List, recording seven of these pairs, I have found in the ancient Codex Orient. 4445, fol. 46*b*, on Exod. **6** 8. They are identical with those incorporated in the expanded List § 82*b*.

ס"ב = § 82*b*.

ו — *Eleven words which respectively occur twice are unique.* That is, they are followed by the Tetragrammaton and in this combination are once without the prefix *Vav* and once with it.

Of this expanded Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 37*b*, on Exod. **6** 8, which I have printed; (II) the same MS., Vol. I, fol. 230*a*, on 1 Kings **14** 14; (III) Add. 15,451, fol. 237*b*, on the same passage, (IV) the same MS., fol. 349*a*, on Isa. **19** 21; (V) the same MS., fol. 365*a*, on Isa. **51** 9; (VI) Halle Ochlah Ve-Ochlah I, § 152; (VII) Paris Ochlah Ve-Ochlah § 186, and (VIII) the printed Massorah Finalis, letter א, § 107.

Though all the eight Lists coincide in giving eleven pairs only, yet List II omits לֹא יְהוָה וְלֹא יְהוָה, the fifth pair, and gives in its place יִנְצֹר יְהוָה ל' (Zech. 3 2) וְיִנְצֹר יְהוָה (Zech. 3 2). As Lists II, III and V have no headings and do not fix the number of these pairs, this additional pair does not conflict with any others which may still be found belonging to the same category.

The five Lists which are furnished with headings materially differ in their respective wording, and thus afford a striking proof that they emanate from different Massoretic Schools. Besides the unmeaning heading of List I, which I have printed, List IV heads it י"א וגין מן ב"ב מלין דמין חד נסב ו' וחד לא נסב ו' ומלה תנינא סמיכי לאדכרא which admirably states the import of this Rubric. List VI heads it חד מן י"א וגין מן ב"ב תרין מלין קדמ' לא נסב ו' ותנינא נסב ו' סמיכי לאדכרא, which is less intelligible, because of the absence of . The same is the case with List VII which heads it י"א וגין מן חד וחד חד לא נסיב ו' וחד נסיב ו'. Though expressed in different words List VIII, like List IV properly indicates the design of this Massorah, viz. י"א וגין מיחדין חד לא נסיב ו' וחד נסיב ו' ובתריהון י"י. The mere exhibition of these variations is enough to show that they are the compilations of different Massorites.

ס"ג = § 83.

ו — *Nine words which begin with the prefix Vav and are followed by Jehovah respectively occur twice.* That is, in contradistinction to the pairs recorded in the preceding Rubric which in this combination are once only with the prefix *Vav*.

With the exception of List V all the Lists coincide in stating in their respective headings that there are nine such pairs and in recording the same nine examples, only that List II gives the third pair (וּמִן־יְהוָה) twice, which is manifestly due to a clerical oversight. The printed Massorah, however (List V), states in the heading that there are eleven such pairs (חד מן י"א וגין) and duly records eleven, adding וְהִשְׁלָה יְהוָה (Exod. 9 4; Deut. 28 59) and וְהוֹתִירְךָ יְהוָה (Deut. 28 11; **30** 9). This would seem to indicate that the headings of all the other Lists which are from MSS. of different Schools of Massorites and from countries far apart, are wrong and that the number was added to agree with the instances enumerated in the respective Rubrics, or that in the case of the two pairs recorded in List V, this Rubric was based upon Codices which exhibited אֲדֹנָי or אֱלֹהִים after the verb and not יְהוָה. It is also to be remarked that List V enumerates the first eleven instances in which this combination occurs with their respective catchwords separately and the second with their catchwords separately and not in pairs.

The headings of the different Lists again show that they emanate from different Massoretic Schools. Of List I the heading is seen in the Rubric, which I have printed. List II is headed מ' וגין דמין חד מן ב"ב מלין דסמיכי לאדכרא. List III is headed חד מן מ' וגין מן ב"ב תרין מלין; List IV חד מן י"א וגין מן ב' ב' נסבין ויי and List V מ' וגין מן ב' ב' תרין מלין בריש תיבו' ובתריהון אדכריה.

ס"ד = § 84.

ו — *Pairs of words which respectively occur twice only, once with the prefix Vav before the second word and once without it before both words.* This Rubric is from Add. 15,451, fol. 66*a*, on Exod. **39** 18. The heading I have supplied, since the Rubric in the Massorah is without a heading. In the Massorah Parva, however, on the same folio on תַּרְשִׁישׁ שׁוֹהַם it is stated ל' דסמ' י"א וגי' קדמ' נסב ו' תנינא לא נסב ו'. Accordingly there ought to be eleven such pairs, yet the Rubric itself records fifteen. Even if we deduct the thirteenth pair, for שבע המאות does not occur in the *textus receptus*, we have still fourteen and the conflict between the Massorah Magna and the Massorah Parva on this passage remains. It will be seen that the instances are restricted to the Pentatench.

ס"ה = § 85*a—b*.

ו — *Pairs of words which respectively occur twice only, once without the prefix Vav before the first word and once with this prefix before both words.* The two incipient Lists marked § 85*a*, and § 85*b*, the one recording seven pairs and the other five, are (I) from Orient. 2349, fol. 30*b*, on Gen. **3** 18, and (II) from the

same MS., fol, 33*b*, on Gen. **9** 18. A still more ancient fragment which registers seven pairs, is given in Orient. 4445, fol, 114*a*, on Levit. **26**. They exhibit the earliest attempt to collect the instances which belong to this category and in this respect are interesting to the study of the gradual development of the Massorah.

פ״ה = § 85*c*.

ו. — *Thirty-six pairs of words which are alike and which occur twice only, once with the prefix Vav before both words and once without this prefix before the first word.* This Rubric is from Add. 15,451, fol. 392*b*, on Zech. 8 10. According to the heading, which fixes the number of these pairs at thirty-six, this List professes to register all the instances which belong to this category. That it records twenty-eight only, is due to the fact that the space allotted in this Codex to the marginal Massorah does not admit the rest of the Rubric and hence the Nakdan had to break off in the middle of the twenty-eighth pair. The remaining eight instances, however, the Nakdan has recorded in another part of the Massorah.

פ״ה = § 85*d*.

ו. — *Pairs of words which respectively occur twice only, once without the prefix Vav before the first word and once with this prefix before both words.* This Rubric is from the same MS., Add. 15,451, fol. 457*b*, on Neh. **5** 10. On collating this List with the former it will be seen that it records the eight instances which are wanted in § 85*c* to make up the thirty-six pairs. They are in this List Nos. 4, 6, 7—11 and 13. It often happens that when the Nakdan had to break off in the middle of a Rubric the rest of the List is contained in another part of the Massorah. Though it records twenty-one pairs there are really twenty only, since Nos. 3 and 21 are duplicates.

פ״ה = § 85*e*.

ו. — *Fifty pairs of words which respectively occur twice only, once with the prefix Vav before both words and once without this prefix before the first word.* This developed Rubric, which is already furnished with catchwords, is from the printed Massorah Finalis, letter ו, § 33. Though the heading emphatically states that there are fifty such pairs, the Rubric itself records forty-eight only. It is in conflict with § 85*c* where it is distinctly stated that there are thirty-six pairs. Whether this discrepancy is due to the compiler of Rubric 85*e* having been more successful in collecting the different incipient Lists and connecting them into one chain, or whether it arises from the fact that the two Rubrics are based upon different redactions of the text which exhibited various readings, it is now difficult to determine.

The pairs which are wrongly transposed in Jacob b. Chayim's List I have corrected, but the blundering catchwords I have indicated by asterisks that they may testify to the oft-repeated statement that they cannot always be relied upon, having been supplied by later Nakdanim.

פ״ו = § 86.

ו. — *Four groups which respectively occur three times in the same Section are in the first instance without the prefix Vav and in the second and third instances with this prefix.* The design of this Massorah is to militate against the various readings which obtained in other recensions and which exhibited the *Vav*, as will be seen from the notes on Levit. **25** 25 in my edition of the Bible and in the Septuagint on Isa. **43** 12; **44** 8; Ezek. **38** 6.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 178*b*, on Levit. **25** 25, which I have printed; (II) Orient. 4445, fol. 111*b*, on the same passage; (III) the same MS., fol. 112*a*, on Levit. **25** 35; (IV) Paris Ochlah Ve-Ochlah, § 239, and (V) the printed Massorah Finalis, letter ו, § 37. List IV states in the heading that there are three such groups only (ג׳ זוגין) and records three, omitting the third group (אתם ערי) which is due to the fact that the compiler of this Rubric could find this number only. List III, which exhibits the oldest form of this Massorah, not only records identically the same four groups, but adds at the end that this Rubric is from the celebrated Codex Mugah (מן ספר מוג׳).

פ״ו = § 87.

ו. — *Four groups which respectively occur three times in the same Section are in the first instance with the prefix Vav and without it in the second and third instances.* The design of this Massorah, which records the converse phenomenon, is the same as that of the preceding Rubric, as will be seen from the notes on Jerem. **5** 29; **9** 8; Job **38** 3.

Of this Rubric I collated three Lists, one in MS., and two printed: (I) Arund. Orient. 16, fol. 81*b*, on 1 Kings **7** 18, which I have printed; (II) Paris Ochlah Ve-Ochlah § 240, and (III) the printed Massorah Finalis, letter ו, § 40.

פ״ח = § 88.

ו. — *Six groups which respectively occur three times in the same Section are with the prefix Vav in the first and the second instances and without it in the third instance.*

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 102*b*, on 2 Kings **7** 1, which I have printed; (II) the same MS., fol. 141*a*, on Isa. **51** 11; (III) the same MS., fol. 193*b*, on Ezek. **40** 36; (IV) the same MS., fol. 304*b*, on Ps. **80** 20; (V) Add. 15,251, fol. 204*b*, on 2 Kings **7** 1; (VI) Paris Ochlah Ve-Ochlah, § 241, and (VII) the printed Massorah, on Ezek. **40** 36.

פ״ט = § 89*a—e*.

ו. — *Pairs of words which respectively occur once only with the prefix Vav before both words.* The design of these Lists is to record those combinations only in which the first word is abnormally with the prefix *Vav*.

The five fragments marked § 89*a—e*, which do not occur in the printed Massorah, are respectively: (I) from Orient. 2349, fol. 97*b*, on Levit. **25** 44; (II) the same MS., fol. 101*b*, on Numb. **3** 46; (III) Add. 15,451, fol. 49*b*, on Exod. **17** 12; (IV) the same MS., fol. 54*a*, on Exod. **24** 21, and (V) the same MS., fol. 65*b*, on Exod. **38** 25. To these I have now to add three more incipient Lists from the ancient Codex Orient. 4445, which I have found since the publication of Volume I and which I shall here give as Nos. VI, VII and VIII in order to identify them in the collation. Fragment VI, which records ten instances, is on Gen. **46** 9, fol. 37*a*; VII, which records twenty-six, is on Exod. **30** 9, fol. 73*a*, and VIII, which records twelve, is on Levit. **25** 44, fol. 112*b*. These incipient Lists exhibit the first attempts on the part of the Massorites to collect the instances which belong to this category and which were afterwards grouped together into one catalogue. Their relation to the fully-developed Rubric will be discussed in the analysis of the following List.

פ״ט = § 89*f*.

ו. — *Seventy-four pairs occur once only with the prefix Vav before both words.* Of this fully-developed Rubric, which I have not found in any MS. I collated two Lists, both printed: (I) Paris Ochlah Ve-Ochlah, § 253, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 31. In the collation of these two Lists with each other and with the eight MS. fragments I take List I, which I have printed, as the standard and describe the variations from it according to the numerical sequence followed therein.

List II. — This List which states in the heading that there are sixty-two such examples (ס״ב יחידאין ב׳ מלין נסבין ו׳ ולית וזנה) records sixty-five, so that the heading and the contents are in conflict. This is probably due to the fact that a later Nakdan added three more instances which he was able to find and did not alter the heading. As to its contents it gives five instances which are not in List I, viz. (1) וְאִישׁ וְאִשָּׁה 1 Sam. **27** 11; (2) וּשְׁלֹשִׁים וְאַחַת 2 Kings **22** 1, but as it also occurs in 2 Chron. **34** 1 it is contrary to the scope of this Massorah; (3) וְהַזַּלְעָר וְגִבּוֹל Josh. **13** 11; (4) וּשְׁלֹשִׁים וְאַרְבָּעָה (1 Chron. **7** 7) and (5) וְאַבְרָהָם וְשָׂרָה Gen. **18** 11, and omits no fewer than fourteen, which are recorded in List I, viz. Nos. 6, 15, 23, 24, 26, 31, 33, 41, 42, 46, 47, 58, 62 and 69.

Fragment I. — Though this fragment records five instances only, it gives one which is neither in List I nor List II, viz. וְכִמְנוּחָה וְכִשְׁמָן Ezek. **45** 25.

Fragment II. — This fragment, which catalogues four instances, gives the same new one as fragment I.

Fragment III. — This fragment, which records ten instances, also gives one which is not contained in Lists I and II, viz. וְהַחֲסִידָה וְהָאֲנָפָה Deut. **14** 18. As the first instance in this incipient List occurs twice, it does not belong to this category.

Fragment V. — Records thirty-two instances, three of which are not given in List I. One is in List II, viz. וְאִישׁ וְאִשָּׁה and two are new, וְהַזַּלְעָר וְהַקֶּשֶׁת 2 Chron. **11** 13, and וְהַכֹּהֲנִים וְהַלְוִיִּם 2 Kings **10** 33

Fragment VI. — All the ten instances recorded in this ancient fragment are given in Lists I and II. At the end of this incipient List the Massorite added תרין מלין ל׳.

Fragment VII records twenty-six instances, three of which are not in List I, viz. (1) וּפֶסֶל וּמַצֵּבָה Levit. **26** 1; (2) אִישׁ וְאִשָּׁה which is also given in List II and Fragment V, and (3) וְהַנַּעֲרָ וְהַכֶּשֶׂף which is also contained in Fragment V.

Fragment VIII, which records twelve instances, gives the same three which are not in List I, but are in Fragment VII.

The result of this analysis shows that the longest catalogue (List I), which gives the number at seventy-four, does not exhaust all the instances which belong to this category. The explanation which Frensdorff gives for the omission of these instances (Paris Ochlah Ve-Ochlah, Notes p. 50 &c.), that the design of this Massorah is not simply to record the unique instances in which the first word in this combination has the prefix *Vav,* but those only which occur again without this prefix, is not sustained by a careful examination of all the passages and is certainly precluded by the contents of the most ancient incipient Lists.

צ׳ = § 90*a*.

ו. — *Nine verses are alike in having respectively four words at the end of the verse.* That is, in these verses the same word occurs twice with one word intervening and one ending the verse, thus making four, and the repeated word is abnormally without the *Vav* conjunctive. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 217*a*, on Zech. **1** 13, which I have printed, and (II) the printed Massorah on the same passage. Though List I states in the heading that there are nine such instances, it enumerates eight only. List II, which also records eight verses, states in the heading that there are eight only (ח׳ מסו׳ מסורתא מיכא ומיכא דלא נסבין ו׳ ומלה במצע). The two Lists, however, do not give the same eight instances. The former omits Ps. **46** 11 and the latter 2 Sam. **7** 8. The addition of סוף פסו׳ in the heading of List I is important, inasmuch as it defines the import of this Massorah by restricting these instances to the end of the verse and thus accounting for the omission of נַם־יֹאחֲמוֹל (2 Sam. **5** 2), אֶת־עַמִּי אֶת־יִשְׂרָאֵל (2 Sam. **7** 7) &c.

צ׳ = § 90*b*.

ו. — *Nine verses are alike having four words which are without the prefix Vav.* Of this form of the Rubric I collated two Lists, both in MSS.: (I) Arund. Orient. 16, fol. 295*a*, on Ps. **45** 7, which I have printed, and (II) Vienna Codex No. 35 on the same passage. Though the heading of this Rubric, which is exactly the same in both Lists, states in which these nine verses are alike i. e. in the absence of the *Vav* conjunctive, it omits to define the position of the four words in question and thus leaves the import of this Massorah uncertain. Both Lists record the same nine verses in exactly the same order. By the inverted *Segol* on the catchwords for Ps. **45** 7, the Nakdan indicates that the Massorah in the MS. is on this passage.

צ״א = § 91.

ו. — *Twelve verses are alike, they respectively begin with a word without the prefix Vav, which is repeated with one expression only intervening and which is unlike the one at the beginning of the Verse, inasmuch at it is with the prefix Vav.* That is, in twelve instances a word which begins the verse without the *Vav* conjunctive, is immediately repeated with it, one word only intervening between the reduplication.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 118*b*, on Deut. **10** 21, which I have printed; (II) Add. 15,451, fol. 291*b*, on Jerem. **34** 19; (III) Add. 21,160, fol. 40*b*, on Gen. **38** 25; (IV) the same MS., fol. 270*b*, on Deut. **10** 21; (V) Halle Ochlah Ve-Ochlah, fol. 9*a*, margin, and (VI) the printed Massorah Finalis, letter ו, § 42.

Though five of the six Lists state in their respective headings that there are twelve such verses, two only (Lists I and VI) record this identical number in precisely the same order. Lists III and IV give ten, omitting Hag. **2** 8 and Eccl. **1** 4. List II states in the heading that there are eleven such verses only. It omits two (Ps. **60** 9; Eccl. **1** 4) and makes up the eleven by giving as No. 2 אלהי אברהם ואלהי נחור (Gen. **31** 53) which belongs to this category, though none of the other Lists give it. This unquestionably shows that these Rubrics emanate from different Massoretic Schools and are based upon different recensions of the text. The different wording of the respective headings accentuate this fact. Besides the complicated heading of List I which I have printed, List II has it י״א פסוקים דמין קדמא ומלה דמסוקא חליתא מלין דמין מלה תלותאה נסיב ו׳ ברישא׳ ומלה קדמאה קדמא. Lists III and IV have it י״ב פסוקים דמין דא פסוק לא נסיב ויו ומלה תליתא׳ נסב ויו. List V has it י״ב יחידין מסרת מכא ומסר׳ מכא ומלה בניהון over which a second hand wrote י״א פסו׳; whilst List VI heads it י״ב ר״ם דמין מן ב׳ מלין דמין מסורתא מכא קדמא לא נסיב ו׳ ותנינא נסיב ו׳. The simple exhibition of these variations suffices to show that they do not belong to the same Massorites.

צ״ב = § 92.

ו. — *Eight words are unique in that they respectively occur twice in the middle of the verse with one word only intervening first with the prefix Vav and then without this prefix.* This Massorah records the converse of the phenomenon registered in the preceding Rubric. Here the reverse is the case. The reduplicated words are not only in the middle of the verse, but have the prefix *Vav* in the first instance and are without it in the second. That this Massorah is designed to militate against various readings will be seen from the notes on Isa. **45** 14 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 10*b*, on Gen. **19** 4, which I have printed; (II) Halle Ochlah Ve-Ochlah, fol. 9*a*, margin where it is given as the converse (וחליפהון) of the preceding Rubric, and (III) the printed Massorah Finalis, letter ו, § 43. The heading of List II indicates the import of this Massorah more explicitly, viz. ח׳ יחידאין באמצא פסוק מם׳ מכא ומם׳ מכא וחדא מלה בניהון.

צ״ג = § 93.

ו. — *Eight verses in which the same word occurs twice, once at the beginning of the verse and once immediately after with one expression only intervening and both are with the prefix Vav.* In this respect, therefore, this Massorah differs from Rubric 91 where the first of the duplicate which begins the verse is without the *Vav* conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 123*b*, on Zech. **7** 6, which I have printed; (II) St. Petersburg Codex of A. D. 916, and (III) the printed Massorah on Ezek. **46** 7. List II rightly omits the second וכל בגד וכל Numb. **31** 20 because וכל occurs twice more in this verse, and correctly gives in its place והאמה מזה והאמה מזה Exod. **26** 13. List III, which also omits the Numbers passage, records seven instances only, though it states in the heading that there are eight.

צ״ד = § 94.

ו. — *Thirteen verses in which the same word occurs twice in the middle of the verse, with one expression only intervening and both are with the prefix Vav.* The phenomenon which the preceding Rubric records with regard to the reduplication *at the beginning* of the verse this Massorah registers as occurring in *the middle* of the verse.

On examining the passages which constitute this Rubric, it will be seen that in some instances the duplicate expression is redundant, whilst in others various readings are exhibited in the Codices of the less dominant Schools of textual redactors, as is shown in the notes on Esther **4** 16, and 2 Chron. **8** 9 in my edition of the Bible. The design of the Massorah, therefore, is to militate against these variations. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol 273*a*, on Esther **4** 16, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Jerem. **20** 6.

צ״ה = § 95.

ו. — *Twenty-eight verses in which the same word occurs twice with one expression only intervening and both words are with the prefix Vav.* The design of this Massorah is to record all the instances in the Bible in which the same word is repeated with one expression only intervening, and in which both the words have the prefix *Vav,* irrespective of the position which this reduplication occupies in the several verses. Hence this register necessarily includes the three Rubrics which are designed to indicate the position which these reduplications occupy in the several verses. (§§ 93, 94 and 96.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 15,451, fol. 385*b*, on Nah. **1** 12, which I have printed; (II) the same MS., fol. 73*a*, on Levit. **7** 24; (III) the same MS., fol. 256*b*, on 2 Kings **14** 26; (IV) the same MS., fol. 339*b*, on Ezek. **48** 22, and (V) the printed Massorah Finalis, letter ו, § 44.

It is remarkable that though all the four MS. Lists state in their respective headings that there are twenty-eight such instances, Lists I and II record twenty-nine, whilst Lists III and IV record twenty-seven. Moreover, List II omits the third instance, viz. וְאַבְנֵי שֹׁהַם וְאַבְנֵי (Exod. **35** 9) and makes up this number by giving וְחָם ויפת וְחָם (Gen. **9** 18) which none of the other Lists give. The absence of the last two instances in Lists III and IV, which reduces the number to twenty-seven, is manifestly due to the fact that the space allotted to the Massorah was exhausted. It is in Jacob b. Chayim's Rubric (List V) where the confusion arises. It states in the heading that there are thirty-five such verses (חד מן ל"ה פסו' וכול') and it records twenty-five only. Of these the following three are not contained in any of the MS. Lists: (1) וּבֶן רֹעִי וּבֶן רֵעֵךְ Gen. **13** 8; (2) וְחָרְשֵׁי עֵץ וְחָרְשֵׁי אבן 2 Sam. **5** 11, and (3) וְלֹא תשחחוו וְלֹא תוכחו 2 Kings **17** 36, whilst the seven or rather the eight verses which form the first part of the MS. Rubric are entirely omitted. This exclusion is manifestly due to the fact that these verses constitute a separate Rubric (*vide supra*, letter ו, § 93); but why the compiler of Jacob b. Chayim's List did not for the same reason omit the middle thirteen and the last eight verses which also constitute separate Rubrics (*vide supra*, letter ו, § 94 and *infra*, letter ו, § 96) and why he did not indicate this exclusion in the heading, but left the puzzling number *thirty-five* (ל"ה) it is difficult to divine.

In comparing the contents of these five Lists we obtain the following results. The four MS. Lists record thirty such verses; the printed List adds three new ones, whilst all the five Lists omit two which belong to this category, viz. וְהָאָמָּה מזה וְהָאָמָּה מזה Exod. **26** 13 and וְחָרְשֵׁי קיר וְחָרְשֵׁי עצים 1 Chron. **14** 1. Putting these together we actually have the thirty-five mentioned in the heading of List V. Though the puzzling heading of Jacob b. Chayim's List (V) may thus be explained, I can suggest no solution of the different headings in the printed Massorah by which it is referred to. On Gen. **19** 26 it is described as כ"ה פסו' דמ' and on 2 Sam. **21** 20 as ל"ב פסוקים.

צ"ו = § 96.

ו. — *Eight verses are alike, the same words occur twice with one expression only intervening, at the end of the verse and both words have the prefix* ***Vav.*** The phenomenon which § 93 records with regard to the reduplication at *the beginning* of the verse, this Massorah registers as occurring at *the end* of the verse.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, all in MSS.: (I) Harley 5710—11, Vol. II, fol. 43*b*, on Jerem. **19** 1, which I have printed; (II) Orient. 4445, fol. 132*a*, on Numb. **13** 23; (III) Arund. Orient. 16, fol. 38*a*, on 1 Sam. **6** 5; (IV) Add. 15,250, fol. 148*b*, on the same passage; (V) Add. 15,251, fol. 248*b*, on Jerem. **19** 1; (VI) Add. 15,451, fol. 183*a*, on 1 Sam. **6** 5, and (VII) Add. 21,160, fol. 209*a* on Numb. **13** 23.

With the exception of List II all the others state in the their respective headings that there are eight such verses and record identically the same eight. List II, however, which exhibits the oldest form of this Massorah, not only heads it ו' פסוקים דמן מסורתא בחדה מילה ומסורתא בתריה מילה ואית בהון ווין וסוף פסוקן, but records seven, omitting the last instance, viz. Prov. **26** 10, which is probably due to the various reading in this passsage, as will be seen in the notes in my edition of the Bible.

Since the publication of the Massorah I found a Rubric in this ancient Codex (Orient. 4445, fol. 67*b*), on Exod. **23** 13, recording nine verses in Exodus in which the same word occurs twice, once at the beginning of the verse and once in the middle, both having the prefix ***Vav.*** I give them in the order in which they are registered in the Rubric, as will be seen from the foot-note.[1] Exod. **36** 13; **12** 16; **34** 22; **25** 5; **35** 7; **23** 9; **31** 5; **35** 33; **23** 16. The difference between this Rubric and § 93 is that the former fixes the precise position of the second word in the reduplication, whilst this Massorah does not fix its position; simply stating that it is the middle of the verse.

1 ט' פסוק בסיפרא אית בחון ב' מלין חד בראש פסוק וחד באמצע פסוק והאמה מזה והאמה, וביום הראשון מקרא וביום, וחג שבעות, ועירת אילם מארמים, וחבירו, ואבני שהם בתרא, ובחרשת אבן למלאת, וחבירו, וחג הקציר בכורי מעשיך.

צ"ז = § 97*a*.

ו. — *Seven verses are unique, they respectively begin with a word with the prefix* ***Vav,*** *which is repeated without this prefix.* The design of this Massorah is to militate against the various reading in Numb. **5** 10, as will be seen in the notes on this passage in my edition of the Bible.

Of this recension of the Rubric, which is not in the printed Massorah, but which is one of the oldest parts of this Corpus, I collated six Lists: (I) Harley 5710—11, Vol. I, fol. 173*a*, on 1 Sam. **1** 7, which I have printed; (II) Orient. 4445, fol. 120*b*, on Numb. **4** 16; (III) Add. 15,451, fol. 111*a*, on Numb. **26** 33; (IV) Add. 21,160, fol. 191*b*, on Numb. **4** 16; (V) the same MS., fol. 194*a*, on Numb. **5** 10, and (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*b*.

Lists I, II, V and VI alone give the same seven instances in practically the same order. List III states in the heading that there are six such verses (ו' פסוקים) and not only records six, but omits two instances, viz. Ezek. **34** 24; **40** 18, which are given in Lists I, II and V. It however makes up the six by giving Numb. **26** 33 (צְלָפְחָד בן־חפר . . . . צְלָפְחָד) which the other Lists do not record. List IV also states in the heading that there are six such verses only and omits 1 Sam. **1** 7.

צ"ז = § 97*b*.

ו. — *Twelve verses which respectively have the same word twice, once at the beginning of the verse with the prefix* ***Vav*** *and once in the middle of the Verse without the* ***Vav.*** This expanded List I have found in the printed Massorah only, on Numb. **4** 16. Though it records five more instances than the preceding List, it omits Numb. **26** 33, which is given in List III of the shorter recension.

צ"ח = § 98.

ו. — *In fifteen verses the same word occurs twice, once at the beginning of the verse with the conjunctive* ***Vav*** *and once at the end of the verse without the* ***Vav.*** Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 274*a*, on Esther **7** 7, which I have printed; (II) Orient. 2348, fol. 86*b*, on Exod. **32** 16; (III) Orient. 2349, fol. 76*b*, on the same passage, and (IV) the printed Massorah on 1 Kings **22** 48.

Lists I and IV alone give identically the same fifteen instances: whilst Lists II and III record sixteen, adding וידיו תאמים Exod. **26** 24. The heading, therefore, ט"ו of these two Lists must be a mistake for ט"ז.

צ"ט = § 99.

ו. — *Twelve verses respectively begin with the same word which is repeated twice in the middle of the verse and all the three words are without the conjunctive* ***Vav.*** Of this Rubric, which does not occur in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. I, fol. 91*a*, on Numb. **9** 22, which I have printed; (II) the same MS., Vol. II, fol. 119*a*, on Zeph. **2** 2; (III) Arund. Orient. 16, fol. 136*a*, on Isa. **40** 24; (IV) the same MS., fol. 215*a*, on Zeph. **2** 2; (V) the same MS., fol. 374*b*, on Ezra **4** 15; (VI) Add. 15,451, fol. 450*a*, on the same passage, and (VII) Orient. 2349, fol. 106*b*, Numb. **9** 22.

With the exception of List II, all the other Lists state in their respective headings that there are twelve such verses and apart from List III, which by a clerical error omits Zeph. **2** 2 and Ezra **4** 15, record identically the same twelve instances. List II, however, heads this Rubric י"ד פסו' בקרי and duly records fourteen, adding מעט שנות מעט תנומת וחבירו, viz. Prov. **6** 10 and **24** 33, which none of the other Lists give.

ק' = § 100.

ו. — *Ten verses in which respectively the same word occurs three times, in the first and second instances it is without the conjunctive* ***Vav*** *and in the third it is with the conjunctive.* On referring to the notes in my edition of the Bible, on Deut. **17** 8; Jerem. **34** 17; Obad. 13 and Neh. **9** 6 it will be seen that the design of this Massorah is twofold. It is in the first place to militate against the various readings which some recensions of the text exhibited and in the second place to exclude the textual reading or *Kethiv* in Neh. **9** 6.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 4710—11, Vol. I, fol. 123*a*, on Deut. **17** 8, which I have printed; (II) Orient. 4445, fol. 41*a*, on Gen. **49** 31; (III) Add. 15,451, fol. 37*a*, on Gen. **49** 31; (IV) Add. 21,160, fol. 66*b*, on Exod. **3** 2, and (V) the printed Massorah Finalis, letter ו, § 48.

All the MS. Lists emphatically state in their respective headings that there are ten such verses and they all coincide in enumerating the same ten only. Jacob b. Chayim's List, however, states in the heading that there are eleven such verses (י"א פסוקי) and records twelve. The two additional ones are

אלה אלה ואלה הבה אלה = Gen. 47 19 and ארמתנו ארמתנו ואדמתנו, למה נמות דישעיה, where דיחזוקאל is manifestly a scribal error for Isa. 49 12. The י״א of the heading, which is in conflict with instances recorded in the List itself must, therefore, also be due to the carelessness of the Scribe. It ought to be י״ב. The heading י׳ מסו׳ in the printed Massorah on Gen. 49 31, where this Rubric is mentioned but not given, is not a mistake, but is in accordance with all the MS. Lists.

ק״א = § 101.

ו. — *In ten verses the same word respectively occurs three times, the first and third time it is without the conjunctive* ***Vav*** *and the middle one is with the* ***Vav****; three of these instances begin a verse and seven are in the middle of the verse.* It will be seen that the Rubric is divided into two parts; the three instances in which the first word of these triplets begins the verse are given in the first part and the seven are recorded in the second part. For the sake of perspicuity, however, I have united the two headings into one in the translation. Of this entire Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 5*b*, in Gen. 9 5, which I have printed; (II) Add. 15,451, fol. 7*a*, on Gen. 9 5; (III) the same MS., fol. 23*b*, on Gen. 31 53, and (IV) the printed Massorah on Isa. 49 21.

List II heads it ח׳ מסוקי and records seven only, omitting Gen. 31 53; 1 Sam. 12 5 and Jerem. 14 12. List III, which is headed י״ב מסוקים דמין, registers eight only. It omits three, viz. 1 Sam. 12 3, 5, and Isa. 49 21; whilst it adds אל ואל אל, אל יתהלל חכם Jerem. 9 22, which is neither in List I nor List II. It is remarkable that whilst List IV like List II is headed ח׳ מסוקי it records twelve such instances, adding לא ולא לא Judg. 13 23 which is not in the other Lists and אל ואל אל which is also given in List III. It is, therefore, evident that the heading of List III belongs to the recension of this Massorah which is exhibited in List IV. The catchwords אז ואז אז in the printed Massorah (List IV) are a clerical error for אל ואל אל Josh. 20 6.

The three verses which constitute the first part of the List which I have printed (List I) are also given in the Massorah as a separate Rubric. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 156*b*, on Jerem. 14 12; (II) the same MS., fol. 307*b*, on Ps. 92 4; (III) Add. 21,160, fol. 29*b*, on Gen. 31 53; (IV) Vienna Codex No. 35, on Jerem. 14 12, and (V) the printed Massorah on Gen. 31 53. As these three verses respectively occur in the Law, the Prophets and the Hagiographa, Lists III and IV add at the end the mnemonic sign אוך.

The notes on 1 Sam. 12 3; Isa. 49 21, and Jerem. 9 22 in my edition of the Bible clearly show that the design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors with regard to these passages.

ק״ב = § 102.

ו. — *In eight verses the same word respectively occurs three times, the first which begins the verse is with the conjunctive* ***Vav*** *and the second and third are without the* ***Vav****.*

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 4*b*, on Gen. 6 19, which I have printed; (II) the printed Massorah, on Gen. 36 17, and (III) the same on Ezek. 41 24. Though List I states in the heading that there are eight such instances it records seven only. It omits Dan. 4 2, which is evidently due to the carelessness of the Scribe. List II heads the Rubric ה׳ ראשי מסו׳ דמין אית בהון ג׳ מלין קדמ׳ ריש ונסיב ו׳ ושאר לא נסיב ו׳, stating that there are five such verses and that the first of the triplet begins the verse. In accordance with the statement of the heading this List records five such verses only. It omits three which are in List I (Gen. 6 19; 1 Kings 3 13; 1 Chron. 24 20) and gives one (וְלָךְ מרדין לָךְ לָךְ Dan. 4 22) which is omitted in List I. אלם אלה at the end of the catchwords for the first instance is manifestly a misprint for אֵלֶּה אֵלֶּה. Though List III also states in the heading that there are five such verses only (חד מן ה׳ ריש חיראין), yet it duly records all the eight, giving the Daniel instance which is also given in List II, but which is omitted in List I.

ק״ג = § 103.

ו. — *Eight verses in which the same word respectively occurs three times, the first and third are with the* ***Vav*** *conjunctive and the second is without it.* The notes on Judg. 19 19 in my edition of the Bible show that the design of this Rubric is to militate against the Codices which exhibit variations with regard to the use of the conjunctive in these triplets.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 281*a*, on Dan. 6 5, which I have printed; (II) Arund. Orient. 16, fol. 156*b*, on Jerem. 14 12; (III) the same MS., fol. 307*b*, on Ps. 92 4; (IV) Add. 21,160, fol. 29*b*, on Gen. 31 53; (V) the printed Massorah on the same passage, and (VI) the same on Judg. 19 19.

Contrary to the usual method of the Massorah, two only of the six Lists (Lists I, VI) are on the passages which constitute this Rubric, whilst four are given on verses outside this Rubric. This is due to the fact that in these four instances the Rubric is given on the three verses which form the first part of § 101 as the converse of it and hence are recorded on those passages.

ק״ד = § 104.

ו. — *Six verses in which the same word respectively occurs three times, the first which begins the verse is without the* ***Vav*** *conjunctive whilst the second and third are with it.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 49. It will be seen that in the Proverbs passage the third is וּמָה with *Segol* whilst the first and second are מָה וּמָה with *Pathach.*

ק״ה = § 105.

ו. — *In ten verses in the Scriptures a word respectively begins the verse with the conjunctive* ***Vav*** *and the same word is repeated twice also with the conjunctive* ***Vav****.* That is, all three expressions, the one beginning the verse and the two in the middle of the verse are with the prefix ***Vav****.* The design of this Massorah is to militate against the various readings which obtained in other Codices with regard to some of these passages, as will be seen from the notes on Deut. 22 3; Obad. 12 and 1 Chron. 2 31 in my edition of the Bible.

Of this Rubric which I have found in the printed Massorah only, I collated two Lists: (I) on Ezek. 3 13, which I have printed, and (II) on Obad. 12.

ק״ו = § 106*a*.

ו. — *Six verses in which the same word respectively occurs four times, in the first three instances it is without the* ***Vav*** *conjunctive and the fourth time it is with the* ***Vav****.* This recension of the Rubric is from Harley 5710—11, Vol. I, fol. 115*a*, on Deut. 5 7. This Rubric is based upon the Palestinian division of the Decalogue into ten verses. Hence what is in the current editions three verses in Exodus, viz. 20 3, 4 and 5 and three in Deuteronomy, viz. 5 7, 8 and 9, is according to this division respectively one verse only i. e. Exod. 20 3 and Deut. 5 7. For the reason of this division see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 76 and *vide infra,* letter ו, § 109.

ק״ו = § 106*b*.

ו. — *Four verses in which the same word respectively occurs four times, in the first three instances it is without the* ***Vav*** *conjunctive and in the fourth it is with the* ***Vav****.* Of this recension, which is one of the oldest parts of the Massorah, I collated three Lists: (I) the printed Massorah on Ps. 27 9, which I have given in Vol. III, p. 5, § 106*b*; (II) Orient. 4445, fol. 60*b*, on Exod. 18 21, and (III) the same MS., fol. 60*b*, on Exod. 18 25. These three Lists coincide in giving identically the same four verses.

ק״ז = § 107.

ו. — *Seven verses are alike, they have respectively the same four words, which in the first, second and fourth instances are without variation, whilst in the third instance the word varies in form.*

It will be seen that the variation, which consists in the presence of the ***Vav*** conjunctive in the third instance, applies to two of the seven verses only (Gen. 41 26; Isa. 30 16), and that in five verses the difference in the third expression consists in its form. Thus in Deut. 1 31 it is בַּאֲשֶׁר, whilst the other three are אֲשֶׁר. In Josh. 21 15 the third instance is אֵת without the *Vav* conjunctive according to this Massorah and against the *textus receptus,* whilst in the other three instances in this verse it is וְאֵת with the *Vav.* In 1 Sam. 9 4 and Ezra 8 16 all the four expressions are with the *Vav* conjunctive and the difference consists in the third word alone being in the plural (וַיַּעַבְרוּ) in the one verse and in the other passage where the same name occurs

four times, it is the shorter form (וּלְאָחָן) in the third instance, whilst in the other three instances it is the longer form (וּלְאָחָיו). In Ezek. **48** 16 the third alone has the prefix *Mem* (וּמִקְּדֶם) as well as the prefix *Vav*, whilst in the other three instances this expression in this verse is either without any prefix or is simply with the prefix *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 15,421, fol. 30*a*, on Gen. **41** 26, which I have printed; (II) Orient. 4445, fol. 30*b*; (III) Orient. 2348, fol. 61*b*; (IV) Orient. 2349, fol. 51*b*, all on the same passage; (V) Paris Ochlah Ve-Ochlah, § 296, and (VI) the printed Massorah, on Gen. **41** 26. List I and the ancient List II not only state in their respective headings that there are seven such verses, but record identically the same seven in exactly the same order.—Though Lists III and IV state in their respective headings that there are six such verses only, they record eight. They give ושבע השרות Gen. **41** 27 as the first instance instead of שבע פרה Gen. **41** 26, give the other six instances in the same order as Lists I and II and add an eighth, viz. מתאבל 1 Sam. **16** 1, which is not recorded in Lists I and II. The remarkable part, however, in connection with these two Lists is the heading, which is as follows: ו' מיסו' מן ד' מלין משני קדמ' וחלתא שווי' תניני' ורביעא שוין. This wrong heading is manifestly due to the fact that the first example here given is wrong, viz. Gen. **41** 27, where the first and third are actually וְשֶׁבַע and the second and fourth are שֶׁבַע. Hence the Nakdan who took this verse as exhibiting the import of this Massorah, expressed it so in the heading. List V, which is headed סימן ח' מסוקים דמין, adds Isa. **31** 1 (עַל עַל וְעַל עַל) which none of the MS. Lists record and which is manifestly the addition of a later Nakdan. List VI, which is also headed ח' מסו' מן ד' מלין דמיין, makes up the eight by giving עד מתי אתה מתאבל 1 Sam. **16** 1 which, as we have seen, is also given in Lists II and III. The fact that it is here אֶל־ אֶל־ עַל אֶל־ shows that some Massorites took the expression משני to denote not simply different in form, but different *radically*. The words which I exhibited as constituting the variations as well as two of the references attached to the catchwords in the Rubric, which I have printed, must be corrected in accordance with the explanation which I have given of the import of this Massorah.

ק"ח = § 108.

ו — *In six verses the same word respectively occurs four times, the first and second times without the* ***Vav*** *conjunctive and the third and fourth with the* ***Vav.*** This Rubric I have found in the printed Massorah only, on Hosea **11** 9.

ק"ט = § 109.

ו — *In five verses the same word respectively occurs four times, the first is without the conjunctive* ***Vav*** *and the other three are with the* ***Vav.*** Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 81*a*, on Exod. **39** 3, which I have printed; (II) Orient. 2348, fol. 91*a*, on the same passage, and (III) Orient. 5404, fol. 80*a*, also on the same passage.

List II furnishes an important contribution to textual criticism. It will be seen that the third example given in this Rubric is based upon the division of the Decalogue into ten verses according to which the quadruple לֹא וְלֹא וְלֹא וְלֹא are all in one verse, viz. Deut. **5** 17. But though the twofold division of the verses in the Decalogue is indicated in the Massoretic text by the double accents (*vide supra*, letter ו, § 106*a*), we have not known that this was peculiar to one School of textual redactors. This, however, is now disclosed in List II where it is emphatically stated that this division is according to the Palestinians, viz. לא תרצח דמשנה שהוא מסוקא חד למערבא and hence not according to the Babylonians.

ק"י = § 110.

ו — *In twenty-eight verses in the Pentateuch the same word respectively occurs four times, first without the conjunctive* ***Vav*** *and then three times with it.* Of this Rubric, which does not occur in this form in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 119*b*, on Numb. **31** 28, which I have printed; (II) Orient. 2348, fol. 129*b*, on the same passage; (III) Orient. 5404, fol. 118*b*, also on the same passage, and (IV) Add. 21,160, fol. 216*b*, on Numb. **16** 32.

Though all the four Lists emphatically state in their respective headings that there are twenty-eight such verses, they enumerate twenty-seven only. The missing verse is Exod. **31** 7. The nineteen verses of this Rubric which refer to the particle אֶת־ constitute a Rubric by themselves (*vide supra*, letter א, § 1235).

קי"א = § 111.

ו — *Eighteen verses are alike, they have respectively the same word four times, the first of the quadruple is without the conjunctive* ***Vav*** *and the other three are with the* ***Vav.*** Whilst the preceding Rubric registers the verses in the Pentateuch alone, which belong to this category, the Rubric before us records the verses which occur throughout the Scriptures. The Massorah, however, excludes from this catalogue the nineteen verses in the Pentateuch which exhibit the same phenomenon with regard to the particle אֶת־, recorded in the preceding Rubric and which also constitute a Rubric by themselves. (*Vide supra*, letter א, § 1235.)

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 144*b*, on Isa. **60** 17, which I have printed; (II) the same MS., fol. 376*b*, on Ezra **7** 22; (III) Orient. 4445, fol. 82*b*, on Exod. **39** 3; (IV) the same MS., fol. 109*b*, on Levit. **23** 38; (V) Add. 15,451, fol. 86*a*, on the same passage; (VI) Add. 21,160, fol. 132*a*, on Gen. **39** 3; (VII) Halle Ochlah Ve-Ochlah, Supplement, fol. 133*b*, and (VIII) the printed Massorah Finalis, letter ו, § 29.

With the exception of Lists II and VIII all the MS. Lists emphatically state in their respective headings that there are eighteen such verses (י"ח מסוקים) and four of the Lists (III, IV, V, VI) record identically the same eighteen instances. When, therefore, List I records fifteen only, and omits three which are given in all the other seven Lists, viz. מְשֻׁפְחֹת וּמִשְׁפְּחֹת וּמִשְׁפְּחֹת Numb. **3** 27; אֶל־ וְאֶל־ וְאֶל־ אֶל־ Hosea **4** 15 and עַד־ וְעַד־ וְעַד־ Ezra **7** 22, it is manifest that this omission is due to the carelessness of the Scribe. List II, which is from the same MS. as List I, states that there are seventeen such verses (י"ז מסוקים) and records seventeen only, omitting Dan. **5** 19 evidently because יי occurs five times in this verse, twice without and three times with the prefix *Vav* (יי יי וְיי וְיי וְיי). As it is given in the other six Lists, including the two from the oldest MS. (Lists II and III) it is evident that the Massorites of this School referred it to the whole phrase וַיְיַתֵּן צָבָא which occurs four times in this verse, first without the prefix *Vav* and then three times with it. Though List VII also states in the heading that there are eighteen such verses (י"ח מסוק), it records fifteen only, omitting Ezek. **34** 4; Dan. **5** 19; 1 Chron. **6** 56. But the omission is evidently a scribal error. We have still to consider the printed Massorah (List VIII), which states in the heading that there are twenty such verses (כ' מסור) and which records twenty. The two new ones are Numb. **35** 5 and 1 Kings **7** 5. As the verses in which the particle אֶת־ occurs in the Pentateuch are excluded from this Rubric, the first of these additional two instances could only be admitted if we assume that it refers to the combination אֶת־הָאֵת־ which occurs four times in the verse, first without the prefix *Vav* and then three times with it, which is the case with the Daniel instance. There is no difficulty about the second, viz. 1 Kings **7** 2, which refers to שָׁלֹשָׁה וּשְׁלֹשָׁה וּשְׁלֹשָׁה וּשְׁלֹשָׁה. From their position, however, at the end of the Rubric it will be seen that they are out of order and that they are the addition of a later Nakdan who altered the ancient heading י"ח into כ' to agree with the expanded number.

קי"ב = § 112.

ו — *Seven verses in which respectively four words occur, the first is without the conjunctive* ***Vav*** *and the other three are with the* ***Vav.*** That is, in these verses four nouns which have the article *He*, immediately follow each other and three are exceptionally with the conjunctive *Vav*. In this respect, therefore, this Rubric differs from the preceding three Rubrics. This Rubric which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 85*b*, on Numb. **3** 31.

קי"ג = § 113.

ו — *In three verses four words immediately follow one another, the first which begins the verse and the second are without the* ***Vav*** *conjunctive, whilst the third and fourth are with the* ***Vav.*** Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 122*a*, on Numb. **35** 15, which I have printed, and (II) Orient. 5404, fol. 121*a*, on the same passage. Though both these Lists state in their

respective headings that there are three such verses only which begin a verse, and record three, there are four, the fourth instance is 1 Chron. 22 16. Hence the addition at the end of the following Rubric ד׳ מנהי׳ ראֹ׳ סם׳.

קי״ד = § 114.

ו. — *In fourteen verses four words immediately follow one another, the first and second are without the* ***Vav*** *conjunctive whilst the third and fourth are with this* ***Vav*** *..... four of these begin the verse.*

The preceding Rubric records those instances only which begin a verse, whilst this Rubric registers all the verses in the Scriptures which belong to this category. The design of this Massorah is to safeguard the abnormal absence and presence of the conjunctive in these combinations and thus to militate against the redactions which exhibit variations, as is attested by the notes on 1 Kings 2 3; Jerem. 2 26; 14 16; 1 Chron. 22 16 in my edition of the Bible.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 110*a*, on Numb. 35 15, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 45. The latter in very incorrect. Thus חקיו ought to be חֻקָּיו 1 Kings 2 3; מלכיה שריה וסדיה ונביאיה ought to be מַלְכֵיהֶם שָׂרֵיהֶם וְכֹהֲנֵיהֶם וְנִבְיאֵיהֶם Jerem. 2 26; הקירות הסמוך ought to be הַקְּרוֹת הַסְּמוּכִים 2 Chron. 3 7 and חרב משמט ought to be חרב שָׁמוּט 2 Chron. 20 9.

קט״ו = § 115.

ו. — *Eleven verses are unique, they respectively begin with a word which is with* ***Vav*** *conjunctive and which is immediately followed by three words also with this* ***Vav.*** That is, in each of these verses the first four words are all with *Vav* conjunctive. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 46.

The last passage for which I have given the reference Jerem. 44 22 I have marked with an asterisk because it is simply the nearest approach, since the combination as given in this Rubric does not occur in the Bible. The expression וּלְשָׁמָה occurs only three times altogether (Jerem. 29 18; 42 18; 44 22) and in the first instance the phrase is לְאָלָה וּלְשָׁמָה וְלִקְרֻקָה וּלְחֶרְפָּה; in the second לְאָלָה וּלְשָׁמָה וְלִקְלָלָה and in the third לְחֶרְפָּה וּלְשָׁמָה וְלִקְלָלָה. But these combinations do not exhibit four consecutive words with the *Vav* conjunctive, nor does any one of them begin the verse, conditions which are absolutely required by this Rubric. The last passage, therefore, as is not infrequently the case, must have been added by a later Nakdan who mistook the import of this Massorah and who accordingly altered the original י in the heading into יא. By fixing the number of these instances at ten, the design of the Massorah is to militate against the variation which obtained with regard to Josh. 15 32, as will be seen in the notes on this passage in my edition of the Bible.

קט״ז = § 116.

ו. — *Five verses are alike in recording the same names, but vary in the letters.* That is, in these five verses two in the Pentateuch and three in Chronicles, the same four names of the sons of Kohath are recorded in precisely the same order yet they differ with regard to the position of the *Vav* conjunctive. Leaving עַמְרָם *Amram*, the first name which is necessarily without this conjunctive, the difference obtains with regard to three names. Thus in Exod. 6 18 and 1 Chron. 6 3, all the three names have the prefix *Vav*. In Numb. 3 19 the first and third have it. In 1 Chron. 5 28 the second and third have it; whilst in 1 Chron. 23 12 the third alone has it. On comparing the Samaritan recension of the Hebrew text on Exod. 6 18 and the notes on Numb. 3 19 in my edition of the Hebrew Bible, it will be seen that the design of this Massorah is to militate against the variations which obtained in some ancient Codices with regard to these passages.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 60*b*, on Exod. 6 18, which I have printed; (II) Harley 5710—11, Vol. II, fol. 133*a*, on 1 Chron. 5 28; (III) Arund. Orient. 16, fol. 241*a*, on the same passage; (IV) Add. 15,451, fol. 480*a*, on 1 Chron. 23 12; (V) Add. 21,160, fol. 72*b*, on Exod. 6 18; (VI) the same MS., fol. 189*a*, on Numb. 3 19; (VII) Paris Ochlah Ve-Ochlah, § 288, and (VIII) the printed Massorah on Exod. 6 18. Jacob b. Chayim (List VIII) omits Numb. 3 19 which is manifestly due to an oversight.

קי״ז = § 117.

ו. — *A sign about the daughters of Zelophehad.* The design of this Massorah is to safeguard the promiscuous use of the conjunctive ***Vav*** in connection with the enumeration of Zelophehads five daughters, which is given in four different verses. Leaving מַחְלָה *Mahlah*, the first name which is necessarily without this conjunctive, this promiscuous presence and absence of the *Vav* is exhibited in the four names. Thus in Numb. 26 33 and Josh. 17 3 the second and fourth names have the prefix *Vav*. In Numb. 27 1 the third, fourth and fifth, whilst in Numb. 36 11 the order of the names is reversed and though here also the last three have the *Vav* they are not exactly the same names.

That the present position of the *Vav* simply exhibits the reading of one School of redactors and that the text of other Schools exhibited variations, is attested by the Model Codex No. 1—3 in the Paris National Library where the Massorah on וְתִרְצָה Numb. 26 33 states that this is according to the Palestinians and that the Babylonians read it תִּרְצָה without the *Vav* (כן למערבאי, בספר בבל תרצה). In Numb. 27 1 both the Samaritan recension and the Septuagint read וְנָעָה with *Vav* instead of נָעָה and in Josh. 17 3 several MSS. the Septuagint, the Syriac, the *editio princeps* of the Prophets, Soncino 1486; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494 read וּמַלְכָּה with *Vav*.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 122*b*, on Numb. 36 11, which I have printed; (II) Orient. 4445, fol. 147*b*, on Numb. 27 1; (III) Harley 5710—11, Vol. I, fol. 103*b*, on Numb. 26 33; (IV) Add. 21,160, fol. 234*a*, on the same passage; (V) Paris Ochlah Ve-Ochlah, § 275; (VI) the printed Massorah on Numb. 26 33, and (VII) the same on Numb, 36 11.

The heading of List II, viz. ד׳ סם׳ דמטע׳ is of importance. From the above analysis it will be seen that דמטע׳ is undoubtedly the condemnatory expression of one School for דסבירין of another School and that the latter represents alternative readings of MSS. (*Vide infra*, letter א, § 742.) The mnemonic sign after each line consists of the initials of the respective names without and with the prefix *Vav*.

קי״ח = § 118.

ו. — *In two verses the same word occurs five times, the first and fifth are without the conjunctive* ***Vav*** *whilst the three middle are with this conjunctive.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 117*a*, on Numb. 27 17, which I have printed; (II) Orient. 5404, fol. 116*a*, on the same passage, and (III) Add. 21,160, fol. 236*b*, also on the same passage.

קי״ט = § 119.

ו. — *Six verses are alike in that they have respectively five words immediately following each other the first being without the* ***Vav*** *conjunctive and all the other four having this conjunctive.* That the unnecessary conjunctive before all the four consecutive expressions was not exhibited in all the MSS. and that this Massorah, therefore, is designed to militate against the variations, may be seen from the Samaritan recension of the Hebrew on Deut. 14 26. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 121*b*, on Deut. 14 26, the very passage which required safeguarding.

ק״כ = § 120.

ו. — In Gen. 24 35 and 32 6 where Jacob's and Abraham's possessions are respectively described in almost similar language, not only does the order of the words vary but the position of the conjunctive *Vav* greatly varies. In the case of Jacob, where five expressions are used, two only are without the *Vav* (שור and שׂה = צאן), whilst in the case of Eliezer, who describes Abraham's possessions and where eight expressions are used, all but one have the prefix *Vav*. The Massorah, therefore, safeguards the order of the words and indicates which of the expressions are with the prefix *Vav*. This Rubric, which is from Orient. 1379, fol. 84*b*, on Gen. 32 6, is not quite explicit. British Museum Orient. 2349 on the same passage is more distinct, viz. סימ׳ דויהי לי שור וחמור צאן ועבד ושפחה סימ׳ שׂה צעקה, אבימלך (אליעזר) וגמלים וחמורים סימ׳ צק סע מש נא, דויהי לי שור שׂה קרחי, ושא׳ דפיסו׳ אליעזר אעצ בה כולהו ווין.

קכ״א = § 121.

ו. — In Gen. 12 16 and 20 14 Pharaoh's presents to Abram and Abimelech's presents to the same patriarch are described.

The List of the former consists of seven varieties whilst that of the latter contains four items. The shorter List as far as it goes, is contained in the longer which has three additional items. The design of this Massorah, therefore, is to safeguard the respective Lists against being made uniform, by indicating the several items in a mnemonic sign, but more especially to declare that with the exception of the first item all the expressions in both the longer and shorter Lists have the *Vav* conjunctive. The Samaritan recension of the Hebrew text and the Septuagint show that this Massorah militates against the variations which obtained in some Schools of textual redactors with regard to these two passages. This Rubric is from Orient. 1379, fol. 50*a*, on Gen. **12** 16.

קכ״ב = § 122.

ו. — *Five verses are alike in that they have respectively six words, the first, third and fifth of which are without the* ***Vav*** *conjunctive, whilst the second, fourth and sixth are with this* ***Vav.*** That this promiscuous position of the *Vav* simply represents the readings of the predominant School of textual redactors and that the Codices of other Schools exhibited variations is attested by the notes on Exod. **35** 16; **39** 39 and Deut. **20** 17 in my edition of the Hebrew Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 58*a*, on Exod. **35** 16, which I have printed, and (II) the same MS., Vol. I, fol. 124*b*, on Deut. **20** 17. It will be seen that these two Lists safeguard the passages in which there are the variations.

קכ״ג = § 123.

ו. — *Three verses are alike, they severally repeat a word six times without the* ***Vav*** *conjunctive and the first instance begins the verse.* That the abnormal absence of the *Vav* before all the expressions was not in all the Codices and that this Massorah is designed to militate against the redactions which exhibited variations will be seen from the notes on Exod. **22** 8 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Halle Ochlah Ve-Ochlah I, § 159, margin, which I have printed; (II) Add. 21,160, fol. 100*b*, on Exod. **22** 8; (III) the same MS., fol. 171*b*, on Levit. **21** 20, and (IV) the printed Massorah on Exod. **22** 8.

קכ״ד = § 124.

ו. — *In two verses where six words immediately follow each other the second and sixth alone are with* ***Vav*** *conjunctive, whilst all the others are without the Vav.* The design of this Massorah is to militate against the variations which the redactions of other Massoretic Schools exhibited with regard to the position of the *Vav* in these two verses, as will be seen from the notes in my edition of the Bible. The safeguarding is all the more necessary since in the received text itself where the identical six gentile names are given, the position of the *Vav* conjunctive varies (comp. Deut. **20** 17 with Josh. **9** 1 and *vide supra*, letter ו, § 122).

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 242*b*, on Numb. **31** 22, which I have printed, and (II) the printed Massorah on the same passage. The heading ought manifestly to be תניני ושיתאה נסב׳ ו׳ וכל שארה לא נסב׳ ו׳.

קכ״ה = § 125.

ו. — *In three verses where six words immediately follow each other the first two are without the* ***Vav*** *conjunctive and the remaining four are with the* ***Vav.*** That this Massorah is according to the readings of the predominant School of textual redactors and that other Schools exhibited variations will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. 67*a*, on Levit. **7** 37, which I have printed, and (II) Add. 15,251, fol. 68*b*, on the same passage. List I states at the end that two passages are added to this Massorah, viz. Judg. **3** 5, and 1 Chron. **28** 1[1] whilst List II, which also states in the heading that there are three such verses, omits 2 Chron. **18** 7 and gives in its place 2 Chron. **28** 1, which List I gives in the addition.[2] In the List which I have printed ב׳ has accidentally dropped out before קדמ׳.

1 ותרי׳ סס׳ מוסיפו׳ על המסורת ובני ישראל ישבו בקרב, ויקהל דויד את כל שרי ישראל.

2 ב׳ פסו׳ דאית בהון ו׳ מליו ב׳ קדמא׳ לא נסב׳ ואו וסימנהון זאת התורה, ויקהל דוד את כל שרי, ועתה אלהינו האל.

קכ״ו = § 126.

ו. — *In three verses the seven Canaanitish tribes are given.* For this Rubric see letter ר, § 634, Vol. II, p. 411.

קכ״ז = § 127.

ו. — *In two verses where nine words immediately follow each other the first alone is without the* ***Vav*** *conjunctive, whilst the rest are with the* ***Vav*** *conjunctive.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 107*b*, on Numb. **32** 3.

קכ״ח = § 128.

ו. — *Forty-eight words respectively occur once only defective of* ***Vav.*** That is, normally they are with *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) the printed Massorah Finalis, letter נ, § 28, which I have printed; (II) Add. 21,160, fol. 14*b*, on Gen. **24** 39; (III) the same MS., fol. 273*b*, on Deut. **12** 11; (IV) the same MS., fol. 281*b*, on 2 Sam. **22** 5, and (V) Add. 15,451, fol. 481*a*, on 1 Chron. **26** 24.

With the exception of the printed Massorah (List I) all the MS. Lists head this Rubric: *the following words are unique with* ***Vav*** *defective* (אלין מלין חס׳ ו׳ בחידאה) without specifying the number. Lists II and IV record identically the same forty-seven instances in the same order as List I. They both register two new instances which are not in List I, viz. פְּקֻדֵי הַחֵיל 2 Kings **11** 15 שְׁבִי בְתוּלַת יִשְׂרָאֵל Jerem. **31** 21, and both omit three which are in List I, viz. בָּשְׂמוּ 2 Sam. 8 13, וְאֻכָל Prov. **30** 1 and וְשֻׁכָאֵל 1 Chron. **26** 24. List III records forty-three instances only, but this is due to the space assigned to the Massorah being exhausted. It, however, registers the two new instances given in Lists II and IV and omits the same three. List V records forty-six instances in the same order as all the other Lists. It gives one of the new instances (שְׁבִי Jerem. **31** 21) and omits one of the three (וְאֻכָל Prov. **30** 1) omitted in Lists II, III and IV as well as two (וְאָשָׁב Zech. **6** 1; אָשֻׁר 1 Chron. 5 6) which all the other Lists record.

The importance of this Massorah to the orthography of the text is as follows: (1) וְהָקֵן בחסר Isa. **16** 5 is supported by Lists I, II, III and IV which give the lengthier catchwords וְהָקֵן בחסר כמא, thus showing that it is here defective and וְהוּקַן plene in Nah. 2 6, whilst List V alone has the catchwords וְהָקֵן המכך Nah. **2** 6 which I have given as the alternative in List I; (2) חרצים is not חֲרָצִים Prov. **13** 4, but חֲרָצִים, Job **14** 5, as is attested by all the four MS. Lists which give the catchwords אם חֲרָצִים ימי. Accordingly the latter is defective and the former plene; (3) וּמְשֵׁי defective is 1 Chron. **6** 4 which List I leaves uncertain, since the addition דבני מרדי דר״ה may either be 1 Chron. **6** 4 or 1 Chron. **24** 26, but which Lists II, III and IV leave beyond the shadow of a doubt by the addition of מחלי ומשי קרמ׳ דר״ה, though List V gives this Massorah on 1 Chron. **24** 26 and the Nakdan alters ומושי here into וּמְשֵׁי, and (4) all the Lists state that the reading in 1 Kings **9** 9 is וַיַּעַבְדֻם defective, in accordance with the Mugah Codex, as will be seen from the notes on this passage in my edition. The alteration of אלין, which is the heading of the MS. Lists, into מ״ח in the printed Massorah (List I), is due to a later Nakdan and is incorrect, since there are more than forty-eight such instances, as is evident from Rubric 132.

קכ״ט = § 129.

ו. — *An alphabetical List of defectives which respectively occur once only.* This alphabetical List, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. **33** 18. Whilst the preceding Rubric not only records words which are defective in one instance but which occur again as plene, this restricted alphabet is made up of defectives, irrespective of the fact whether they occur again as plenes or not. Hence ten of the letters in this alphabet are also given in the preceding Rubric and others again are here recorded which do not occur as plene, viz. לְבָאם, בְּנֵי &c. Four are defective of *Yod* and not of *Vav* i. e. those which represent *He*, *Vav*, *Lamed* and *Shin*, whilst those which represent *Nun* and *Coph*, viz. נצב and קָרֵב defective, do not occur in the *textus receptus*. The first may either be a scribal error for נָצָא (Jerem. **48** 9) or נִצְּבִי (1 Sam. **10** 5) and the second may be קָרֵב the infinitive in Ps. **32** 9 which some Codices read without the *Vav* in accordance with בְּקָרֵב Ps. **27** 2. ד and צ are not represented.

קל = § 130.

ו. — *An alphabetical List of defectives which respectively occur once only.* This alphabetical List, which does not occur in the

printed Massorah, is from St. Petersburg Codex of A. D. 916 on Jerem. 13 21. With the exception of letter *Daleth* all the alphabet is here represented. Four of the letters, viz. *He, Samech, Resh* and *Tav* represent words which are defective of *Yod.* וְיצלחו = וַיַּצְלִחוּ (Jerem. 5 28) or וַיַּצְלִיחוּ (2 Chron. 14 6), is plene in the *textus receptus;* whilst צְרֵרֹת occurs twice (Exod. 12 34; 2 Sam. 20 3). The examples, therefore, for *Vav* and *Tzadi* must be from Codices in which the first instance was defective and the second was plene in one of the two passages. It will be seen that two letters only (ו and מ) are here represented by the same examples which are given in the preceding alphabet, whilst four (viz. ח, ם, ק and ש) are registered in the long List of Rubric 128.

קל״א = § 131.

ו. — *An alphabetical List of words defective of* ***Vav*** *which respectively occur once only . . . . All these are unique expressions defective of* ***Vav.*** This Rubric too, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 2 10. This third alphabet differs from the preceding two alphabets, which are from the same Codex, inasmuch as it consistently records those words only which are defective of *Vav.* It will be seen that (1) ע and ש are the only two letters unrepresented; that (2) two of the Letters only (א and מ) are represented by the same examples as in the first alphabet; that (3) three letters (ם, נ and ק) are the same as in the second alphabet and that (4) three letters only (א, ם and ק) are the same as in the List of Rubric 128.

קל״ב = § 132.

ו. — *Proper names of persons which are defective of* ***Vav.*** Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 79*a*, on 1 Kings 4 14, which I have printed; (II) the same MS., fol. 387*b*, on Neh. 12 3; (III) Add. 15,250, fol. 415*b*—416*a*, and (IV) the printed Massorah Finalis, letter ו, § 62.

The design of this Massorah manifestly is not only to record the proper names of persons, without and with prefixes, which are abnormally defective in one instance but which occur again plene in exactly the same form. Tested by this principle two out of the seven names with the prefix *Vav* do not belong to this category, since וְיִשְׁבוֹאֶל and וְיֵאשׁ *plene* do not occur. With regard to the orthography of the name אֲחַשְׁוֵרוֹשׁ or אֲחַשְׁוֵרֹשׁ it will be seen from the notes on Esther 10 1 that this constitutes one of the differences between the Eastern and Western recensions of the text. Six of the names in this List are contained in Rubric 128, viz. עֵבֶר וְשָׁבְאֵל, וּמֶשׁ, אַשּׁוּר, אֲרַי and רֵחַם; one (נְבִיוֹת) is in the second alphabetical List (§ 130) and one (יֵאשׁ) in the third alphabetical List (§ 131).

Lists I and II record the same eighteen names in precisely the same order. List III records seventeen only, omitting רֵחַם the last name; whilst the printed Massorah (IV) which also registers the same seventeen and omits the same name, suffers from serious mistakes. Thus ועבר ב׳ בפסוק ought to be וְעַנָ ב׳ בפסוק (1 Kings 4 19) and עבריה העמוני תניא ought to be וְסַנְבַּיָה הָעַמּוֹנִי (Neh. 2 19).

קל״ג = § 133.

ו. — *The following proper names of persons respectively occur once only with* ***Vav*** *plene.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 106*b*, on Numb. 10 24. The design of this Massorah is not only to record the proper names ending in ני and preceded by *Vav* which are unique in this plene form, but those only which occur again without the *Vav.* This is attested by the fact that גֶּרְשֹׁנִי is without the *Vav* in the other four passages where it occurs (Numb. 1 11; 2 22; 7 60, 65); הַגִּבְעֹנִי occurs again without the *Vav* in Neh. 3 7 and the same is the case with לַשְׁמָעֹנִי (Numb. 25 14). Hence הָאֲשְׁקְלוֹנִי (Josh. 13 3); הַגִּוֹנִי (1 Chron. 11 34); הָעֲקְרוֹנִי (Josh. 13 3); הַמּוֹנִי (Numb. 26 23); הַצַּלְמוֹנִי (1 Chron. 4 3); הַשִּׁרוֹנִי (1 Chron. 27 29) &c. are omitted; because, though being unique with this plene termination (וֹנִי_), they do not occur without the *Vav.* Tested by this canon we see that לחובב (Numb. 10 29) is a clerical error for לחצרן, the catchword Numb. 26 6 where הַחֲצְרוֹנִי with *Vav* preceding the termination נִי occurs, in contradistinction to הַחֶצְרֹנִי without the *Vav.* We thus obtain the only four names ending in וֹנִי with *Vav* plene, which occur again without the *Vav.*

קל״ד = § 134.

ו. — *The following proper names of persons respectively occur once only with* ***Vav*** *in the middle of the word.* That is, in these instances only are they plene, whilst in all other passages where they occur they are defective. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 62. As it includes גֶּרְשֹׁנִי it is evident that the design of this Massorah is to record all the names which occur once only with *Vav* plene, in contradistinction to the preceding Rubric which is restricted to those ending in וֹנִי_. But it also shows that it is incipient, since it does not give the other unique names with this termination.

קל״ה = § 135*a*.

ו. — *The following words are with* ***Vav*** *plene and without parallel.* That is, these forms which are mostly participles and which are normally without *Vav,* respectively occur once only with *Vav* after the first radical.

Of this expanded form of the Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter ו, § 26, which I have printed; (II) Add. 15,451, fol. 79*b*, on Levit. 15 10, and (III) the printed Massorah, on Gen. 41 8. It will be seen that List I records twenty-five such instances. List II, however, registers twenty-seven. It omits אוֹנֵךְ (Jerem. 4 14) and has three which are not in List I, viz חוֹרֵב (Exod. 33 6); וְהִנּוֹשָׂא (Levit. 15 10) and זוֹבֵחַ (Isa. 66 3). It is remarkable that though List III, like List I, occurs in the printed Massorah it is not a duplicate. It omits three instances which are recorded in Jacob b. Chayim's first List, viz. אוֹנֵךְ which, as we have seen, is also omitted in the MS. List; וְנוֹשֵׂר (Nah. 1 2) and הַיְלֵלִי (Zeph. 1 9) which are given in List II. It moreover records five which are not in List I, the three which List II gives and two new ones, viz. עוֹרֵף (Isa. 66 3), which it states is the third instance in this verse belonging to this category (ג׳ בפסוק), and נוֹטֵל 2 Sam. 24 12. But even this expanded recension is not exhaustive, as will be seen from the following two Rubrics.

קל״ה = § 135*b*.

ו. — *The following plene words are unique.* This shorter recension of the same Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 300*a*, on Jerem. 46 25. It exhibits the first attempt to collect the anomalous forms which belong to this category and shows the method which the different Massoretic Schools adopted in elaborating the same materials. Though the School from which it emanates were able to collect twenty of these instances only, this Rubric records three which none of the expanded Lists of the preceding recension give, viz. שׁוֹאֵנ (Ezek. 22 25) עֲקוֹצֵי (Amos 9 13) and וֹרֵחַ (Eccl. 1 5). That these Rubrics are designed to militate against the variations exhibited in other redactions of the text will be seen from the notes on Isa. 66 3; Jerem. 46 25; Ezek. 4 9; Amos 9 13 etc. in my edition of the Bible.

קל״ו = § 136.

ו. — *An alphabetical List of words with* ***Vav*** *plene which respectively occur once only.* As is usually the case with these alphabets, this is simply a selection from a large number of words which severally occur once only with *Vav* plene. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) which I have printed and have mislaid the reference to the MS. from which I have taken it, and (II) St. Petersburg Codex of A. D. 916, on Jerem. 33 8.

On collating the two Lists the following differences are disclosed (1) in List I the letter ם is not represented, whilst List II represents it by מָהוֹר Hab. 1 13, which excludes the *Kethiv* מְהוֹר in Prov. 22 11. (2) for ה List II gives two examples, the one in List I and also הַנּוֹאֵל (Ps. 103 4). (3) for ע List II gives עָנוּתֵי (Ps. 130 8) instead of עָנוּתָי in List I, and (4) for ת List II has twice תּוֹלְדוֹת (Gen. 2 4; Ruth 4 18) instead of וְתוֹלְדוֹת with the prefix *Vav* (Neh. 9 13). The second תּוֹלְדוֹת in List II is manifestly the addition of a later Nakdan who found that this plene expression occurs twice. The remarkable feature in both Lists is the fact that they give for ש the expression שְׁלוֹשִׁים Esther 4 11, thus showing that they are based upon a recension of the text which exhibited שְׁלֹשִׁים without the *Vav* in 2 Chron. 16 12.

קל״ז = § 137.

ו. — *Eight words respectively occur twice in Exodus, once defective and once plene.* For this Rubric see letter ם, § 400, Vol. II, p. 214.

קל״ח = § 138.

ו. — *The following words respectively occur twice, once with Pathach and once with* ***Vav.*** That is, they severally occur in the

same section or connection and are in the first instance a feminine noun singular in the construct or in Massoretic terminology without *Vav*, and in the second with *Vav* or the plural in the absolute. The design of this Massorah is to militate against the variations which obtained in some Schools of textual redactors with regard to Ps. **53** 7; Cant. **5** 13, and **6** 2, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which does not occur in Jacob b. Chayim's Massorah, I collated four Lists: (I) Orient. 1471, fol. 134*a*, on 1 Sam. **31** 12, which I have printed; (II) Arund. Orient. 16, fol. 75*a*, on the same passage; (III) Add. 15,451, fol. 203*b*, also on the same passage, and (IV) Paris Ochlah Ve-Ochlah, § 207.

קל״ט = § 139.

ו — *The following words have a superfluous* ***Vav*** *and are with Chateph-Kametz.* That is, in these thirty-three words which are in the text or *Kethiv* read with *Vav* and *Cholem* (וֹ), the official reading or *Keri* cancels the *Vav* altogether as superfluous and substitutes *Chateph-Kametz* or *Kametz*. This, however, represents the reading of the dominant School of textual redactors only. Other Schools exhibited in two thirds of these instances either no *Vav* at all or no various reading with regard to the *Vav* (= וֹ); whilst in three instances at least the presence or absence of the *Vav* (וֹ or ֻ) constituted differences between the Eastern and Western recensions (Ezek. **44** 3; Ps. **101** 5; Ruth **4** 6). This is attested by the notes on Deut. **12** 13; 1 Sam. **25** 31; Isa. **18** 4; **44** 17; **58** 14; Jerem. **1** 5; **33** 8; Ezek. **21** 28; **43** 3; Hosea **8** 12; Amos **7** 8; **8** 2; Micah **1** 3; Neh. **1** 3; Ps. **10** 15; **89** 29; **101** 5; **145** 8; Ruth **4** 6; 1 Chron. **7** 34; **18** 10, in my edition of the Bible.

This Rubric I have found in the printed Massorah Finalis only, letter נ, § 30. With the exception of לקמום Ezek. **21** 26, which Jacob b. Chayim wrongly gives instead of בקמום verse 28 of the same chapter, the List is perfectly correct. The addition of המעמין in the heading i. e. that these words are with *Chateph-Kametz*, is against the majority of the Standard Codices where they are simply with *Kametz*. It must, therefore, be taken as representing a minority of textual purists.

ק״מ = § 140.

ו — *Fourteen words are respectively written with two* ***Vavs.*** That is, two *Vavs* following each other in the middle of the word.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 59*b*, on Exod. **37** 8, which I have printed; (II) Orient. 4445, fol. 80*b*, on the same passage; (III) Add. 15,451, fol. 250*b*, on 2 Kings **7** 9; (IV) the same MS., fol. 284*a*, on Jerem. **25** 27; (V) the same MS., fol. 461*a*, on Neh. **9** 14; (VI) the same MS., fol. 478*b*, on 1 Chron. **21** 8; (VII) Add. 21,160, fol. 132*b*, on Exod. **39** 4; (VIII) Paris Ochlah Ve-Ochlah, § 184; (IX) the printed Massorah on Exod. **39** 4, and (X) the same on Esther **4** 8. These ten Lists exhibit two recensions of this Massorah.

Recension I. — The oldest form of this Massorah is that exhibited in Lists I and II. According to these Lists there are fourteen such instances and though List II heads this Rubric י״א פסוק׳ כתב תרתין ווין and records eleven, the addition at the end וכל פחוות כות׳ makes up the number fourteen which List I registers in detail.

Recension II. — Lists III—X exhibit the second recension. They coincide in ignoring the three instances in which פְּתָוֹת is written with two *Vavs*, but differ in their respective headings. Lists III, V—VIII state in their respective headings that there are twelve such instances (י״ב מלין) and record twelve, whilst Lists IV, IX and X state that there are thirteen (י״ג מלין) and duly record thirteen. The י״ב in the heading of List X is manifestly a mistake for י״ג, since it records thirteen and is identical with List IX. Those which record twelve add הָעֲשׁוּמִים לבעל (2 Kings **23** 4) which is not in the oldest recension (Lists I and II) and those which record thirteen add also מְנָוֹת ברמה (1 Sam. **20** 1).

On referring to the notes on Exod. **37** 8; **39** 4; 1 Sam. **20** 1; 1 Sam. **25** 18; Isa. **3** 16; Jerem. **25** 27 in my edition of the Bible, it will be seen that these words are the subject of textual and official variations or *Keri* and *Kethiv*. Pinsker in his *Einleitung in das Babylonisch-Hebräische Punktationssystem* p. 122 &c., has shown that some of the variations constitute differences between the Eastern and Western recensions of the text. In my edition of the Bible I have followed the oldest recension of this Massorah, which exhibits no variation on 2 Kings **23** 4.

קמ״א = § 141.

ו, ו — *The following words respectively occur twice, once with* ***Vav*** *and once with* ***Yod.*** The design of this Massorah is to militate against the variations exhibited in other Schools of textual redactors, in Jósh. **2** 14; Ps. **59** 10; Prov. **4** 21; Ezra **2** 50, as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 1379, fol. 247*b*, on Numb. **3** 9, which I have printed; (II) Orient. 2348, fol. 111*a*; (III) Orient. 2349, fol. 101*a*, and (IV) Orient. 5404, fol. 100*a*, all on the same passage.

קמ״ב = § 142.

ו, ו — *Four words respectively occur twice, once with* ***Vav*** *and once with* ***Yod.*** That is, these expressions severally occur in the same section or connection with this variation.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 194*b*, on Numb. **5** 18, which I have printed; (II) Add. 15,451, fol. 94*a*, on Numb. **3** 9; (III) Vienna Codex No. 35, on Gen. **4** 18; (IV) Paris Ochlah Ve-Ochlah, § 237, and (V) the printed Massorah on Numb. **8** 16.

A close analysis of these Lists shows that they proceed from different Massoretic Schools.

List I. — This List states in the heading that there are four such pairs (the ו is a misprint for ר) and duly records four only.

List II. — Though this List also states in the heading that there are four such pairs (ד׳ זוגין מן כב בעניא) and duly registers four, yet the four are made up differently. It omits נתונם נתונם רמה לו (Numb. **3** 9; **8** 16) and gives תַּעֲרִי and תַּעֲרִי (Josh. **2** 14, 20) as one of the four pairs.

List III. — This List not only states in the heading that there are eight such pairs (ח׳ זוגין קדמ׳ ו תניי יחיד) but records eight. It gives the four recorded in List I as well as the pair תַּעֲרִי and תַּעֲרִי of List II and adds two new ones, viz. קְרִיאֵי הַשָּׁרָה and תַּעֲרִי הַשָּׁרָה (Numb. **1** 16; **26** 9) both of which are according to the official reading or *Keri;* נִלַּת עֲלִיוֹת and נִלַּת עֲלִיוֹת Josh. **15** 19; Judg. **1** 15 and נִלַּת תַּחְתִּיוֹת and נִלַּת תַּחְתִּיוֹת (Josh. **15** 19; Judg. **1** 15).

List IV. — This List states in the heading that there are six such pairs (ו׳ זוגין מן תרין בעניא), but records five only. It gives the four of List I and adds תַּעֲרִי and תַּעֲרִי which are also given in Lists II and III.

List V. — This List states in the heading that there are seven pairs (ז׳ זוגין מתחלפין) and registers seven. It gives the four in List I, also gives the pair תַּעֲרִי and תַּעֲרִי given in Lists II, III and IV, and makes up the seven by two new pairs which are not recorded in the other four Lists, viz. בְּאֵשׁ קְנָאתִי and בְּאֵשׁ קִנְאָתִי (Zeph. **1** 18; **3** 8); and אֵל יְלִידוֹ and אֵל יְלִידוֹ (Prov. **3** 21; **4** 21).

קמ״ג = § 143*a—b*.

ו, ו — *An incomplete alphabetical List of words which are respectively written with Vav in the middle and are read with* ***Yod.*** That is, these words are in the text or *Kethiv* with ***Vav*** for which the official reading or *Keri* substitutes ***Yod*** in the margin. The design of this Massorah is to record those words only which occur once with *Vav* instead of *Yod*. Hence the words which occur more than once exhibiting the same peculiarity, are here excluded. They are given in separate Rubrics. (*Vide infra*, § 144 and § 145.)

Of this Rubric, which is one of the oldest parts of the Massorah and is already given in a very corrupt form in *Sopherim* **7** *4*, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 26*a*, on Gen. **39** 20, which I have printed; (II) Arund. Orient. 16, fol. 151*a*, on Jerem. **6** 7; (III) the same MS., fol. 287*a*, on Ps. **17** 17; (IV) Add. 15,451, fol. 501*a*, on 2 Chron. **26** 21; (V) Halle Ochlah Ve-Ochlah I, § 72; (VI) the *editio princeps* of the Rabbinical Bible, Venice 1517, Vol. II, at the end; (VII) Paris Ochlah Ve-Ochlah, § 81, and (VIII) the printed Massorah Finalis, letter י, § 6.

With the exception of List IV, which records a limited alphabet of thirty-two words, all of which are contained in List I, the other six Lists register two instances which are not given in List I, viz. אוּלַי = אוּלַי (2 Kings **24** 15) and צְוִיחַ = צְוִיחַ (Ezek. **4** 15). There can, therefore, hardly be any doubt that the omission of these two expressions is due to the carelessness of the scribe. This is confirmed by the fact that the fragmentary List, marked § 143*a*, which is from the same MS. (Harley 5710—11, Vol. I, fol. 5*b*, on Gen. **8** 17) gives אולי. There are thus seventy-five instances altogether. Lists II, III, V, VI and VIII record

identically the same seventy-five examples in practically the same order. List VII, however, records eighty. Besides the two which are omitted in List I but which, as we have seen, are given in the other Lists, it registers five which none of the other Lists give, two for ה, viz. הַיּוֹרֵד = הַיּוֹרֵד (1 Sam. **30** 24); הָעֲשׁוּמִים = הָעֲשׁוּמִים (2 Kings **23** 4); one for ל, viz. לְמַלּוֹכִי = לְמַלּוֹכִי (Neh. **12** 14); one for ע, viz. עֲרָרִים = עֲרָרִים (Isa. **30** 6) and one for צ, viz. צְלִיל = צְלִיל (Judg. **7** 13). The first two are marked by Frensdorff as later additions.

List VI, which exhibits the first printed form of this Massorah and which, as we have seen, coincides in giving the same seventy-five examples as are recorded in the MS. Lists, suffers from the following printers errors, nearly all of which are in the catchwords; מימי for מֵימֶיהָ Jerem. **6** 7; בליכתם for בַּהֲלוּכָתָם Nah. **2** 6; וגיל for וְגִיל Prov. **23** 24; תבצור for הַבָּצוֹר Zech. **11** 2; ואצוה for וָאוֹצְאָה Ezra **8** 17; אליו for אֵלַי Jerem. **25** 7; למה for לָמָּה Ps. **74** 11; והיה כבואם for וַיְהִי בְּבוֹאָם 1 Sam. **18** 6; ויבא for וַיִּשְׁלַח 2 Sam. **3** 15; חריב for חָרוּף Neh. **10** 20 and נלכדה for נִשְׁבָּרָה Jerem. **48** 4.

Lists IV, V, VII and VIII add the expression חלוט *incomplete,* in their respective headings. This is due to the fact that five of the letters, viz. ו, ב, מ and ר are not represented in this alphabet. The notes in my edition of the Bible on the respective expressions which constitute this Massorah, show the variations in the MSS. and early editions with regard to these textual and official readings or *Kethiv* and *Keri.*

קמ״ד = § 144.

ו, ו — *Five words respectively occur twice written with* ***Vav*** *in the middle for which the official reading is Yod.* That is, in these expressions the official reading substitutes *Yod* for the textual *Vav.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 96*a*, on Numb. **16** 11, which I have printed; (II) Orient. 4445, fol. 135*a*, on the same passage; (III) Arund. Orient. 16, fol. 246*a*, on 1 Chron. **12** 19; (IV) Add. 15,451, fol. 399*a*, on Ps. **9** 19; (V) Add. 21,160, fol. 90*b*, on Exod. **16** 7; (VI) the same MS., fol. 215*a*, on Numb. **16** 11; (VII) Halle Ochlah Ve-Ochlah I, § 123; (VIII) Paris Ochlah Ve-Ochlah, § 139, and (IX) the printed Massorah Finalis, letter י, § 19.

In List I we have another example of two separate forms of a Rubric being combined into one. The first form, which is the older of the two, consisted simply of the words which are the subject of the *Keri,* whilst the second gave the catchwords only. A later Nakdan, however, as is not infrequently the case in the Massorah of this Codex, combined the two into one Rubric. In the printed Massorah (List IX) the two examples of עִוִּים are wrongly given as עִוִּים. It is to be remarked that this Rubric is according to the Eastern recension of the text. According to the Westerns there are six such pairs, since they have עִוֵּי as *Kethiv* and עִוֶּה as *Keri* in Job **24** 4 which forms a pair with Amos 8 4, as will be seen from the notes in my edition of the Hebrew Bible.

קמ״ה = § 145.

ו, י — *Two words respectively occur three times with* ***Vav*** *in the middle for which the official reading is* ***Yod.*** Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 23*b*, on Gen. **36** 5 where it is given as the converse of י, § 26, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 125; (III) Paris Ochlah Ve-Ochlah, § 141; (IV) the printed Massorah on Job **39** 12, and (V) the printed Massorah Finalis, letter י, § 21. These two groups also constitute two separate Rubrics in letter ש, viz. § 189, and § 190. (*Vide infra,* Vol. II, fol. 610.)

קמ״ו = § 146.

ו — *Eighteen words are defective of* ***Vav*** *at the end of the word.* That is, in the text they are without the suffix, but in the official reading or *Keri* they are supplied with the *Vav.* It will be seen that in fourteen instances the respective verbs are in the singular in the *Kethiv* and that the *Keri* directs us to read them as plural.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eighteen Lists. I shall, however, specify the following eight only, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 172*b*, on Judg. **21** 20, which I have printed; (II) Arund. Orient. 16, fol 39*a*, on 1 Sam. **7** 9; (III) Add. 15,451, fol. 32*b*, on Gen. **43** 28; (IV) Add. 21,160, fol. 50*b*, on the same passage; (V) Halle Ochlah Ve-Ochlah I, § 105; (VI) Paris Ochlah Ve-Ochlah, § 119; (VII) the printed Massorah, on 1 Kings **1** 1, in the square enclosing the first word and (VIII) the printed Massorah Finalis, letter ו, § 18.

Though all the Lists emphatically state in their respective headings that there are eighteen such instances and record identically the same examples, the List in *Sopherim* **7** *1,* which exhibits the oldest form of this Rubric, does not as yet specify the number, but simply says the following words are written without *Vav* (אלו כותבין חסר ואו) and enumerates thirteen only. It omits ויצו, one אחרי and the three instances of וישתחו. But even the expanded number must simply be taken as typical instances. Both אחרי and וישתחו constitute separate Rubrics. (*Vide supra,* letter א, § 318 and *infra,* letter ש, § 306.)

קמ״ז = § 147.

ו — *Eleven words are respectively written with* ***Vav*** *at the end which is not read.* That is, in the text they are with the plural suffix according to the *Kethiv* or textual reading which the *Keri* or the official reading cancels.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 143*a*, on Josh. **9** 7, which I have printed; (II) the same MS., Vol. I, fol. 140*b*, on Josh. **6** 7; (III) the same MS., Vol. I, fol. 183*b*, on 1 Sam. **15** 16; (IV) Arund. Orient. 16, fol. 4*a*, on Josh. **6** 7; (V) the same MS., fol. 108*b*, on 2 Kings **14** 13; (VI) the same MS., fol. 110*a*, on 2 Kings **16** 15; (VII) the same MS., fol. 197*a*, on Ezek. **46** 9; (VIII) the same MS., fol. 381*a*, on Neh. **3** 15; (IX) Halle Ochlah Ve-Ochlah I, § 106; (X) Paris Ochlah Ve-Ochlah § 120, and (XI) the printed Massorah on 1 Kings **12** 3.

Though List XI, like all the MS. Lists, distinctly states in the heading that there eleven such instances only, (יא מלין כתיב ו׳ בסוף תיבותא ולא קרינן) yet it records thirteen. The two additional ones are ויאמרו ישראל אל נדעון משל בנו Judg. **8** 22, which is וַיֹּאמֶר according to the extra-official reading, and וקבלו היהודים את אשר החלו Esther **9** 23, which is וְקִבֵּל without the suffix in the *textus receptus,* but which is with the suffix in several MSS., as will be seen from the notes on these passages in my edition of the Bible. There can, therefore, hardly be any doubt that either Jacob b. Chayim or some Nakdan added these two passages because according to some Codices, they belonged to this category, though none of the MS. Lists include them and though they are in conflict with the heading of the List itself. The List in *Sopherim* **7** *1,* which does not specify the number of these instances, is very corrupt. It is to be added that the three instances in which וַיֹּאמְרוּ is officially read וַיֹּאמֶר constitute a separate Rubric. (*Vide supra,* letter א, § 889.)

קמ״ח = § 148.

ו, ה — *Eight words are written with* ***Vav*** *at the end for which the official reading* or *Keri substitutes* ***He.*** Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 77*b*, on Levit. **21** 5, where it is given as the converse of ה, § 49, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **2** 24; (III) Arund. Orient. 16, fol. 32*a*, on Judg. **19** 3; (IV) the same MS., fol. 370*a*, on Dan. **7** 8; (V) Add. 15,251, fol. 413*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah I, § 97; (VII) Paris Ochlah Ve-Ochlah, § 115, and (VIII) the printed Massorah, on Dan. **5** 5.

The design of this Massorah is to militate against the Babylonian recension of the text which has לְהַשִּׁיבוֹ, with the suffix third person singular *masculine* in Judg. **19** 3, without the *Keri* לְהַשִּׁיבָהּ, with the suffix third person *feminine* which is the official reading of the Palestinians. As List II, which is from the so-called Babylonian Codex, coincides with the other seven Lists in giving this passage as one of the eight instances which are officially read with *He* at the end, we have here another proof that this Codex does not exhibit the Babylonian recension.

קמ״ט = § 149.

ו, י — *Nineteen words in the Hagiographa are respectively written with* ***Vav*** *at the end for which the official reading* or *Keri substitutes* ***Yod.*** Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 278*a*, on Dan. **3** 19, which I have printed; (II) Arund. Orient. 16, fol. 309*b*, on Ps. **102** 24, and (III) the same MS., fol. 366*b*, on Dan. **3** 19.

The יח in the heading is manifestly a clerical error for יט = 19. This is attested by the fact that the Rubric itself records nineteen instances, as well as by the headings of the other two Lists which have יט and which record the same nineteen words in identically the same order.

קנ = § 150.

ו, י. — *Forty-four words are respectively written with* ***Vav*** *at the end for which the official reading* or *Keri substitutes* ***Yod.*** Whilst the preceding Rubric records the instances in the Hagiographa only, which belong to this category, this Rubric registers all the words in the whole Bible which exhibit the same peculiarity.

Of this Rubric I collated ten Lists, seven in MSS., and three printed: (I) Harley 5710—11, Vol. I, fol. 115*a*, on Deut. 5 10, which I have printed; (II) Arund. Orient. 16, fol. 139*a*, on Isa. 47 13; (III) the same MS., fol. 201*b*, on Hosea. 8 12; (IV) the same MS., fol. 315*a*, on Ps. 119 79; (V) the same MS., fol. 379*a*, on Ezra 10 37; (VI) Add. 21,160, fol. 285*b*, on Ezek. 1 8; (VII) Halle Ochlah Ve-Ochlah I, § 120; (VIII) Paris Ochlah Ve-Ochlah, § 136; (IX) the printed Massorah, on 1 Sam. 1 1 in the square enclosing the first word, and (X) the same on Jerem. 1 1 also in the square enclosing the first word.

As six of the MS. Lists (II—VII) emphatically state in their respective headings that there are forty-four instances (מ״ד מלין) and duly record this number and moreover as List I, which I have printed, also records the same forty-four words only and in identically the same order, there can hardly be any doubt that the מ״ו in the heading of this List is a clerical error for מ״ד. But though these headings coincide in stating that there are forty-four and in giving identically the same number and the same words, they practically give forty-eight. This apparent discrepancy is due to the artificial Massoretic method of counting all the instances as one which occur in the same book, section or verse, belonging to the same category. Hence Jerem. 51 34, where there are five instances in the same verse and where Lists III, IV, V, VII, IX and X have ה׳ בספר or ה׳ בו after the word אכלני בלעני or after אכלני בלעני, is counted as one.

List VIII heads this Rubric מ״ו מלין and records forty-seven which is due to resolving the Massoretically one instance in Jerem. 51 34 into five. It, moreover, gives עָשׁוּ Isa. 16 3 instead of עֲשׂוּ against all the MS. Lists and gives תקעו Josh. 6 9 at the end of the Rubric as an instance apart from the Massorah (ולבר מסורתא).

List IX is headed חד מן מ״א מלין. As it records forty-five, of which forty-four are identical with the MS. Lists and one is the Joshua instance given in List VIII as outside this Massorah, it is evident that the מ״א is a clerical error for מ״ה.

List X. — Though this List is simply headed אילן מלין דכתיב ויו, without fixing the number, it records identically the same words in the same order as the MS. Lists.

As all the headings distinctly state that the design of this Massorah is to register those words only which ***end*** in *Vav* according to the *Kethiv*, but which according to the *Keri* ***end*** in *Yod*, בָּנָיו 2 Sam. 12 9 and רִיקָלִי 1 Kings 5 17 are manifestly against the import of this Rubric, since both these expressions retain the *Vav* at the end and the *Yod* is inserted before the *Vav*, viz. בָּנָיִו and רִיקָלִיו.

קנא = § 151.

ו, י. — *Words written with* ***Vav*** *at the end which are with* ***Yod*** *defective in Aramaic.* That is, these eight preterites third person plural are without the *Yod* after the graphic sign *Chirek*, in contradistinction to those forms which have the *Yod* when the second radical is with *Chirek*. This Rubric I have found in the printed Massorah only, on Dan. 3 22.

קנב—קסז = § 152—167.

ו. — *Words which respectively occur once only ending in* ***Vav.*** The different links which constitute this incomplete alphabetical chain I collated from sundry MSS. They are specified under the respective fragments.

קנב = § 152*a—b*.

אֹו. — The two fragmentary Lists, recording the unique words ending in *Vav* preceded by ***Aleph,*** the one registering fourteen instances and the other four, are respectively from Arund. Orient. 16, fol. 332*b*, on Job 33 21 and Vienna Codex No. 35 on Numb. 8 21. On referring to ו, § 168, it will be seen that there are altogether about 135 such examples.

Of words ending in ***Beth Vav, Gimel Vav*** and ***Daleth Vav,*** which respectively occur once only, I have as yet not found any fragmentary Lists, though the unique forms are as follows: בִּו 145; גִּו 40 and דִּו 189 times.

קנג = § 153*a—i*.

הּו. — The nine incipient Lists of words ending in *Vav* preceded by ***He,*** exhibit the first attempts made by the different Schools of Massorites, to collect the forms with the suffix third person singular masculine which respectively occur once only. They are from the following MSS.:

(I) the first fragment, which is marked § 153*a* and which gives nine examples, is from Orient. 2349, fol. 49*b*, on Gen. 37 14. I have also given it under the words beginning with *Vav Yod* which respectively occur once only. *Vide supra*, letter ו, § 15*d*; (II) the second marked § 153*b* containing nine, is from the same MS., fol. 51*a*, on Gen. 40 23; (III) the one marked § 153*c*, which registers six, is from the same MS., fol. 51*b*, on Gen. 41 14; (IV) the one marked § 153*d*, giving seven, is from the same MS., fol. 58*b*, on Exod. 2 10; (V) § 153*e*, which records sixteen instances, is from the same MS., fol. 66*a*, on Exod. 15 2. It will be seen that this List gives two examples of words terminating in הו which are proper names, viz. לִרְחַבְיָהוּ 1 Chron. 24 21 and וּזִיָּהוּ 2 Chron. 20 37; (VI) § 153*f* which records eleven words, is from the same MS., fol. 141*b*, on Deut. 32 10. This List also includes two proper names, viz. וְיִשְׁיָהוּ 1 Chron. 12 6 and לִרְחַבְיָהוּ which is also given in § 153*e*; (VII) § 153*g*, which records five words only, is from Arund. Orient. 16, fol. 29*a*, on Judg. 14 17; (VIII) § 153*h* giving nine instances, is from the same MS., fol. 30*a*, on Judg. 16 16, and (IX) § 153*i*, which also records nine, is from the same MS., fol. 165*a*, on Jerem. 28 10.

To these are to be added the fragmentary Lists of unique words which end in הו but which uniformly begin with י. These the Massorah formulates in different Rubrics which are given above in letter ו, § 15*e—g*.

קנג = § 153*k*.

הּו. — *Words which end in Vav preceded by* ***He*** *and which respectively occur once only.* This Rubric I have found in the printed Massorah Finalis only, letter ה, § 38. From the fact that it includes the proper name וַעֲתַלְיָהוּ (2 Chron. 22 10) it is evident that its design is to record indiscriminately the unique words ending in הו whether this termination is the suffix third person singular masculine or not. But though it registers thirty-two such instances it is simply to be regarded as a larger fragment than the preceding incipient Lists. This is evident from the fact that there are upwards of 350 expressions with this ending which respectively occur once only, as will be seen from letter ו, § 168.

Of words ending in *Var Vav* and ***Zayin Vav*** which respectively occur once only, I have not as yet found any fragmentary Lists, though the unique forms are as follows: זִו 11 and חִו 37.

קנד = 154.

חּו. — *Words ending in Vav preceded by* ***Cheth*** *which respectively occur once only.* The design of this Massorah is to record those words only in which the *Vav* is with *Cholem* (חוֹ) or is practically the suffix third person singular masculine, in contradistinction to the 101 instances in which it is חו, normally the suffix third person plural.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 107*a*, on Numb. 10 36; (II) Orient. 2348, fol. 117*a*, on the same passage, and (III) Orient. 5404, fol. 106*a*, also on the same passage. Though all the three Lists record identically the same fifteen instances and in exactly the same order, yet this Rubric simply exhibits the first attempt to collect the unique words ending in חו. This is evident from the fact that there are altogether about thirty-five expressions which belong to this category and that no less than twenty are not registered, as will be seen from ו, § 168. וּבְנֻחֹה (Numb. 10 36) with *He*, is the textual reading or *Kethiv*, whilst the official reading is וּבְנֻחוֹ with *Vav*. (*Vide supra*, letter ה, § 47.) Hence its inclusion here. For וּרְדִיחוֹ = וּרְדִיחוּ Deut. 13 14 which List I exhibits, Lists II and III have וְרִדִיחוּ Josh. 6 1. This is in accordance with the design of the Massorah which registers the unique expressions ending in חו.

קנ״ה = § 155.

טו. — *Words ending in Vav preceded by* ***Teth*** *which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 235*b*, on 1 Kings **20** 33. Its design is to record those words only which end in טוֹ with *Shurek* or with the suffix third person plural, in contradistinction to טו with *Cholem* or the suffix third person singular. The List is simply a fragment, since there are altogether about 60 words ending in טו which respectively occur once only. (*Vide infra*, letter ו, § 168.) Its interest consists in the fact that it exhibits the Eastern recension of 1 Kings **20** 33, as will be seen from the notes on this passage in my edition of the Bible and in the *Introduction to the Massoretico-Critical edition of the Bible* pp. 158, 438.

Of words ending in ***Yod Vav*** I have not as yet found any fragmentary List. As there are upwards of 400 such expressions (*vide infra*, letter ו, § 168) it may be that the Massorites were deterred from giving any register which would far exceed the marginal space allotted in MSS. to the Massorah.

קנ״ו § = 156.

כו. — *Words ending in Vav preceded by* ***Caph*** *which respectively occur once only.* This fragment, which records three examples only, is from Cambridge Add. 1174 on Exod. **9** 32. The incipient state of this first attempt to record the unique words ending in כוֹ will be understood when it is stated that there are more than 120 expressions which belong to this category. (*Vide infra*, letter ו, § 168.)

קנ״ז = § 157*a—d*.

לו. — *Words ending in Vav preceded by* ***Lamed*** *which respectively occur once only.* The four incipient Lists, marked § 157*a—d* are from the following MSS.: (I) marked § 157*a* which records fifteen instances, is from Orient. 2349, fol. 30*a*, on Gen. **2** 1. As the triliteral כלו with *Dagesh* in the *Lamed*, stands for two different forms each of which is unique, viz. כָּלּוּ with *Pathach* under the first radical, being the Piel imperative masculine plural (Exod. **5** 13) and כָּלּוּ with *Kametz*, being Pual preterite third person plural for כְּלוּ (Ps. **72** 20), and moreover as this List is without catchwords, it is impossible to say whether the sixth or the thirteenth instance is intended for one or the other. At all events one of these two ought to be printed כָּלּוּ and the reference should be Exod. **5** 13; (II) List II marked § 157*b*, which records eighteen instances, is from the same MS., fol. 86*b*, on Levit. **8** 31. Here, too, we have a similar difficulty which is due to the absence of catchwords, a common feature in the earliest forms of the Massorah. The quadriliteral בשלו may be בָּשְׁלוּ with *Kametz* under the first radical, being Kal preterite third person plural Ezek. **24** 5; בָּשְׁלוּ with *Pathach*, Piel imperative plural masculine Levit. 8 31 or בַּשְּׁלוּ with *Tzere* under the *Shin*, being the imperative in pause Exod. **16** 23, each of which occurs once only. As two only are here represented, it is difficult to say which is the one that is omitted; (III) List III marked § 157*c*, which records seven instances, is from Arund. Orient. 16, fol. 345*b*, on Prov. **24** 17. It will be seen that whilst the two preceding Lists are restricted to unique instances in which the *Vav* is with *Kibbutz* (וּ) being the third person plural, this fragment has regard simply to those which terminate in לו irrespective of their being indicative of the plural (לוּ) or the suffix third person singular (לוֹ); (IV) the fragment marked § 157*d*, which records three instances only, is from Vienna Codex No. 35, on Levit. **8** 31.

קנ״ז = § 157*e*.

לו. — *Words which end in Vav preceded by* ***Lamed.*** This Rubric, which has already a heading and is furnished with catchwords, is from the printed Massorah Finalis, letter ל, § 18. Though it records twenty-nine examples, they are practically twenty-six only, since three of the expressions respectively occur twice: (1) וַיִּטְּלוּ for which Jacob b. Chayim erroneously gives וַיִּבְלוּ, as is evident from the catchwords יחד יבאו נרחיו Job **19** 12 which also occurs in Job **30** 12; (2) יִשְׁקְלוּ for which the catchwords give Isa. **10** 33, also occurs in Isa. **40** 4, and (3) תִּרְקְלוּ for which the reference is given to Ps. **62** 11 also occurs in Job **27** 12. But even this expanded List is simply a fragment, since there are altogether upwards of 280 words ending in לו which respectively occur once only, as will be seen from letter ו, § 168.

קנ״ח = § 158*a*.

מו. — *Words ending in Vav with Cholem preceded by* ***Mem*** *which respectively occur once only.* Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 142*b*, on Deut. **32** 33, which I have printed, and (II) Orient. 2348, fol. 152*b*, on the same passage. These two Lists record the same thirteen words in exactly the same order.

קנ״ח = § 158*b*.

מו. — *The following words end in* ***Mem Vav.*** This Rubric, which is already furnished with a heading and catchwords, is from the printed Massorah Finalis, letter מ, § 21.

Though this List records fourteen instances only, or one more than the preceding List, three alone are in common in the two Lists, viz. תּוֹרֵשָׁמוֹ (Exod. **15** 9), מִסְרוֹתֵימוֹ (Ps. **2** 3) and אֲלֵימוֹ (Ps. **2** 5), whilst eleven exhibit different examples. It is also to be remarked that עָלֵימוֹ which this List gives as unique, viz. Job **27** 23 occurs ten times more (Deut. **32** 23; Ps. **5** 12; **55** 16; **64** 9; Job **6** 16; **20** 23; **21** 17; **22** 2; **30** 2, 5), and is manifestly intended for בָּשִׁימוֹ in the same verse which occurs once only. בְּשׂוֹמוֹ the last instance, for which the catchwords refer to Prov. 8 29 also occurs in Isa. **27** 9.

The ancient Codex Orient. 4445, fol. 57*a*, on Exod. **15** 9 gives another List which materially differs from the preceding two Lists. It records twenty instances of which the following seven are new שַׁלְשַׁלְמוֹ (Cant. **3** 7); וְתִשְׁעֲמוֹ (Exod. **15** 17); בְּחֵמוֹ (Job **6** 17); בְּעֵימוֹ (Ps. **58** 7); עֵינֵמוֹ (Ps. **73** 7); וְשָׁמוֹ (Levit. **6** 3), and וְאָשְׁחֵמוֹ (Josh. **15** 50). It will be seen that two of these new instances are מה with *He* at the end in the *textus receptus*. It is also to be remarked that this List also gives בְּשׂוֹמוֹ as unique. Hence this ancient form of the Massorah must be based upon Codices which exhibited בָּשִׁימוֹ with *Yod* in Isa. **27** 9, as is the case in the Cambridge MS. Add. 465.

But even this expanded List is simply an attempt to collect these expressions since there are more than 70 words ending in מו which respectivelv occur once only, as will be seen from ו, § 168.

קנ״ט = § 159*a*.

נו. — *Words ending in Vav with* ***Cholem*** *preceded by* ***Nun,*** *which respectively occur once only.* That is, in contradistinction to those ending in ני. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 43*b*, on Gen. **9** 24, which I have printed, and (II) Orient. 2349, fol. 33*b*, on the same passage.

Though both Lists record identically the same fourteen instances, they exhibit simply the first attempt to collect the unique words ending in נו, as is attested by the fact that there are about 66 such expressions. (*Vide infra*, letter ו, § 168.) As the design of this Rubric is to register those words only which terminate in נו with *Cholem*, the quadriliteral כלנו which I have printed כָּלְנוֹ (2 Sam. **21** 5), ought more properlyto be כָּלְנוֹ (Isa. **10** 9).

קנ״ט = § 159*b—d*.

נו. — *Words ending in Vav with* ***Kibbutz*** *preceded by* ***Nun,*** *which respectively occur once only.* The three fragmentary Lists are respectively from the following MSS. (I) marked § 159*b*, which records six such examples, occurs in Orient. 2348, fol. 62*b*, on Gen. **42** 11, and Orient. 2349, fol. 52*b*, on the same passage; (II) § 159*c*, which registers five, is from the same two MSS., the one fol. 73*a*, and the other fol. 63*a*, both on Exod. **10** 9, and (III) § 159*d*, is from Harley 5710—11, Vol. II, fol. 218*a*, on Ps. **136** 23.

The longest List, which records fifteen instances and which adds at the end that the above words have no parallel in all the Scriptures, is simply a fragment. It will be seen from ו, § 168 that there are about 783 such expressions.

Of words ending in ***Samech Vav*** I have as yet not been able to find any fragmentary List, though there are 50 such instances. (*Vide infra*, letter ו, § 168.)

ק״ס = § 160.

עו. — *Words ending in Vav preceded by* ***Ayin*** *which respectivelv occur once only.* This incipient List, which records three such instances only, is from Harley 5710—11, Vol. I, fol. 61*a*, on Exod. **39** 3. From ו, § 168 it will be seen that there are altogether about 145 words which belong to this category.

קס״א = § 161.

אֵפ. — *Words ending in Vav preceded by Pĕ which respectively occur once only.* This fragmentary List also, which registers four instances only, is from Harley 5710—11, Vol. II, fol. 109*a*, on Amos 2 1. There are altogether about 94 such words, as will be seen from ו, 168.

קס״ב = § 162*a—c*.

צוֹ. — *Words ending in Vav preceded by Tzadi which respectively occur once only.* The three fragmentary Lists are respectively from the following MSS.: (I) § 162*a*, which records ten instances, is from Orient. 2349, fol. 29*b*, on Gen. 1 20; (II) § 162*b*, which records eleven, is from Harley 5710—11, Vol. II, fol. 139*a*, on 1 Chron. 13 2, and (III) § 162*c*, which gives five, is from Orient. 1471, fol. 76*a*, on Judg. 10 8. The third fragment gives וַיֵּחָצוּ which occurs twice (2 Kings 2 8, 14). It may be a mistake for וְחָצוּ Exod. 21 35. The fragmentary nature of these Lists will be seen when it is stated that there are altogether about 102 such words. (*Vide infra*, letter ו, § 168.)

קס״ג = § 163*a—d*.

כֹּן. — *Words ending in Vav preceded by Coph which respectively occur once only.* The four fragmentary Lists which register the unique expressions belonging to this category, are respectively from the following MSS.: (I) § 163*a*, which records thirteen instances, is from Orient. 2349, fol. 66*b*, on Exod. 15 25; (II) § 163*b*, which gives ten, is from Arund. Orient. 16, fol. 10*b*, on Josh. 14 5; (III) § 163*c*, which records nine, is from the same MS., fol. 93*a*, on 1 Kings 18 34, and (IV) § 163*d*, which gives eleven, is also from the same MS., fol. 137*b*, on Isa. 43 9.

It will be seen that the longest List records thirteen instances only, whereas there are altogether about 123 which belong to this category. (*Vide infra*, letter ו, § 168.) Since the publication of the text of my edition of the Massorah I found a List in the ancient Codex Orient 4445, fol. 57*b*, on Exod. 15 25 which records sixteen. As this List shows that these instances began to be collected by the different Massoretic Schools from the earliest periods I give it in the foot note.[1]

[1] נִמְחֲקוּ לִ, פָּרְקוּ לִ, נֶחְתְּרוּ לִ, לָקְחוּ לִ, פָּרְקוּ לִ, הִעְתִּיקוּ לִ, חָנְטָקוּ לִ, וּנְתָקוּ לִ, חִתְּשָׁקוּ לִ, פָּרְקוּ לִ, חִתְּכָרְקוּ לִ, לָלְקוּ לִ, שָׁרְקוּ לִ, הִצְמִיקוּ לִ, וְלִבְּקָקוּ לִ, וְיִתְרְקוּ לִ, כֹּל חַד וְחַד לֵית כְּוָתֵיהּ.

קס״ד = § 164*a—d*.

רֹן. — *Words ending in Vav preceded by Resh which respectively occur once only.* The four fragmentary Lists are respectively from the following MSS.: (I) § 164*a*, which records thirteen words, is from Orient. 2349, fol. 119*a*, on Numb. 31 5; (II) § 164*b*, which gives ten, is from Arund. Orient. 16, fol. 6*b*, on Josh. 9 4; (III) § 164*c*, which records four, is from the same MS., fol. 329*b*, on Job 23 11, and (IV) § 164*d*, which registers six instances, is from Harley 5710—11, Vol. II, fol. 62*b*, on Jerem. 43 10.

Though the longest List records thirteen such instances, there are altogether about 374, as will be seen from ו, § 168.

קס״ה = § 165.

שׁוֹן. — *Words ending in Vav preceded by Shin which respectively occur once only.* This fragmentary List, which records four instances only, is from Harley 5710—11, Vol. I, fol. 135*b*, on 1 Kings 20 20. From ו, § 168, it will be seen that there are altogether about 168 such unique forms.

קס״ו = § 166*a*.

תֹּו. — *Words ending in Vav with Cholem preceded by Tav which respectively occur once only.* The design of this fragmentary List is not to register the unique forms ending in תו of which there are altogether about 319, but those only which end in תֹו with *Tav* Raphe. As there are about 26 such instanses (*vide infra*, letter ו, § 168), it will be seen that this List which is from Harley 5710—11, Vol. I, fol. 72*b*, on Levit. 14 32, and which records eight only, exhibits simply the first attempt to collect the words belonging to this category.

קס״ו = § 166*b*.

תּוֹ. — *Words ending in Vav preceded by Dageshed Tav which respectively occur once only.* That is, in contradistinction to the preceding Rubric, which registers the instances with *Tav* Raphe. This Rubric, which is from Harley 5710—11, Vol. I, fol. 76*b*, on Levit. 20 5, again exhibits the first attempt to collect these instances. It will be seen from ו, § 168, that there are about 57 such unique forms.

קס״ו = § 166*c*.

תֹּו. — *Words ending in Tav Vav.* This Rubric is from the printed Massorah Finalis, letter ת, § 9. It is simply a later form of § 166*a*, and is already furnished with a heading and catch-words, and though it records eighteen such examples it is merely a fragment, as is attested by the fact that there are altogether about 262 words ending in תֹו. It is remarkable that in the case of מוּתוֹ (Gen. 49 11) the *Keri* מוּתוֹ with *Vav* is intended, whilst in the case of חתיתו (Ezek. 32 32) the *Keri* חִתִּיתִי is ignored and חִתִּיתוֹ the *Kethiv* with *Vav* is given.

קס״ז = § 167.

וֹ. — *An alphabetical List of words ending in Vav which respectively occur once only.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 235*a*, on 1 Kings 20 20, which I have printed; (II) Orient. 4445, fol. 61*a*, on Exod. 22 29; (III) the same MS., fol. 81*b*, on Exod. 38 4; (IV) Add. 15,451, fol. 105*b*, on Numb. 19 2; (V) the same MS., fol. 368*a*, on Isa. 59 13; (VI) Halle Ochlah Ve-Ochlah I, § 84; (VII) Paris Ochlah Ve-Ochlah, § 33, and (VIII) the printed Massorah Finalis, letter ו, § 12.

These eight Lists exhibit two different recensions of this limited alphabet. To understand the principle upon which they are based, it is necessary to state that there are altogether about 873 words ending in *Vav* with *Cholem* (וֹ), viz. א 11; ב 153; ג 14; ד 6; ה 40; ו 245; ז 4; ח 24; ט 1; י 22; כ 41; ל 83; מ 98; נ 14; ס 2; ע 29; פ 14; צ 6; ק 10; ר 15; ש 28; ת 13 = 873.

The first recension which is exhibited in List IV gives twenty-two words or one example for each letter of the alphabet,[1] whilst the Lists of the second recension give respectively thirty-one (Lists III, V) thirty-two (List I), thirty-three (Lists II, VI) and thirty-four examples (List VIII). These are made up by giving an additional example for six letters, viz. א, ג, ו, ם, נ, and ת and two additional ones for ב and ל. Lists II, IV, V, VI and VIII give also an additional example for ק, viz. קָרְתוֹ which is manifestly due to its occurring in the same verse as the one which already represents this letter (Ps. 147 17). List VIII is the only one which gives an additional example for א, viz. אִמְרוֹ (Job 20 29). List VII we shall discuss separately.

From a careful analysis of the number of instances which the respective letters yield for such alphabets of unique words ending in *Vav* with *Cholem* (וֹ), it will be seen that ם is the only letter which furnishes one example, and that the first recension (List IV) is based upon this single example. This is the reason why the compiler of this List selected one example only from the other letters to make up an alphabet of single words in order that they may harmonise with this single example. The Massorites who expanded the List of the first recension made their additions principally to harmonise with letter ם which yields two examples. The third example for letters ב and ל, for which there is no prototype in the number of these letters, since ב, as we have seen, yields 153 words and ל 83, is the addition of a later Nakdan. In List III, which is from the ancient Codex Add. 4445, תְּשַׁלְּחוֹ the third example for ב and לַחוֹ the first of the three for ל, are absent, whilst it has two examples for ב, viz. קָרְתוֹ בְּרִיחָבוֹ (Exod. 38 4) as well as בְּרִיתוֹ and two for ק, viz. קָרְתוֹ (Ps. 147 17) as well as קִרְתוֹ, which brings this List more in harmony with the alphabet of two examples.

There are four words in this alphabetical List which require elucidation: (1) בָּנֹה with *He* is apparently in conflict with the import of this Massorah which according to the respective headings, records unique expressions ending in *Vav* with *Cholem*.

[1] As it is with this recension that the Lists of the second and more expanded recension are compared I give it here so that the additions to it may easily be seen.

אישו לִ כות׳, בחירו לִ כות׳, גדולתו לִ כות׳, דודו לִ כות׳, חרו לִ כות׳, וחצנו לִ כות׳, זממו לִ כות׳, חגו לִ כות׳, טרפו לִ כות׳, יקראו לִ כות׳, כרתו לִ כות׳, לידידו לִ כות׳, מקדשו לִ כות׳, נוראו לִ כות׳, סברו לִ כות׳, פרחו לִ כות׳, צדקו לִ כות׳, קרחו לִ כות׳, קרתו לִ כות׳, רידו לִ כות׳, שיתו לִ כות׳, תחנו לִ כות׳.

It will be seen that ץ is the only letter not represented which is manifestly due to the a scribal oversight, whilst ק has two examples, owing to the fact that both occur in the same verse (Ps. 147 17).

In referring, however, to the notes on 1 Kings 8 13 in my edition of the Bible, it will be seen that this is the *Kethiv* and that the *Keri* is בָּנוֹ with *Vav*; (2) לֵרֹא (1 Sam. 18 29) which ends in א and which, with the exception of List IV, all the Lists exhibit, is a real difficulty, and is probably an abbreviation exhibiting the first three letters of לְרָאוֹתוֹ (2 Sam. 13 6) or לְרֹאשׁוֹ (Ps. 21 4), both of which occur once only; (3) צדקו, which according to the catchwords, is צַדְקוֹ in Isa. 42 21, occurs also twice in the Psalms (50 6; 97 6). But as the Massorah not infrequently regards an expression as unique when it does not occur in any other book but one, it may be Massoretically described as צדקו ל׳ וכל תהלות דכו׳, which is actually the case with No. 4. It may, however, be that this quadriliteral is intended for צַדְקוֹ which is really unique (Job 32 2) and that the catchwords which are absent in the oldest forms of this Massorah, have wrongly been assigned to it by a later Nakdan, and (4) תִּתּוֹ the second example for ת, which is here given as unique, viz. Deut. 2 30 also occurs twice in Jerem. (10 13; 51 16). Yet on referring to the printed Massorah Parva on Deut. 2 30 it is described as *unique* (ל׳) by which is meant that it does not occur again outside Jeremiah, as is attested by the Massorah on this passage in Harley 5710—11, Add. 21,160 and Cambridge Add. 1174 which remarks ל׳ וכל ירמיה דכו׳. This may be the alternative explanation of No. 3. It is, however, to be remarked that תִּתּוֹ is absent in Lists III, IV, V and VII and that the latter gives תָּקְפּוֹ (Esther 10 2) in its stead.

קס״ח — § 168.

ו. — *An alphabetical List of words ending in Vav which respectively occur once only.* This List, I compiled myself. Its importance is attested by the aid which its gives in the analysis of the preceding Rubrics.

Letter Zayin.

א' = § 1.

ז. — The first part of this Rubric, which registers the number of times ***Zayin*** occurs in the Bible, is from the celebrated Poem given above, letter א, § 224. The second part, which records the number of times ***Zayin*** occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* Part I, chap. VII, pp. 110, 111.

ב' = § 2.

ז. — The five instances in which the ***Zayin*** has three Tāgin are from Harley 5710—11 on the respective passages.

ג' = § 3.

ז. — *In fourteen instances the* ***Zayin*** *is in the middle.* That is, between two semicircles. This Rubric is from the *Sepher Tāgin* in the *Vitry Machsor,* Add. 27,021, Vol. II, fols. 209*a*—215*a*, which I have printed in the Massorah, letter ת, § 25, Vol. II, pp. 680—701.

ד' = § 4.

ז. — *In fourteen instances the* ***Zayin*** *is not in the middle.* That is, the semicircle is on the right only. This Rubric is from the *Sepher Tāgin,* p. 7, ed. Barges, Paris 1866.

ה' = § 5.

ז. — *In nine instances the* ***Zayin*** *is not in the middle but is curved on the top.* This Rubric is from *Sepher Tāgin,* p. 8, ed. Barges.

ו' = § 6.

ן ז. — *Three words are according to the textual reading written with* ***Zayin*** *for which the official reading* or *Keri substitutes* ***Nun.*** This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Jerem. **39** 13. Accordingly in two out of the three instances which occur in this ancient MS., the Massorah Parva has a *Keri.* Thus in Isa. **44** 14, where the textual reading is אֶרֶז with *Zayin,* the Massorah Parva has against it ק ן i. e. אֶרֶן. The same is the case in Jerem. **39** 13, where the textual reading is וְנִבּוּשַׁזְבָּן with *Zayin* and where the Massorah Parva directs us to read it with *Nun,* being one of the three words written with *Zayin* for which the official reading substitutes *Nun* (בין ק נ׳ מלין דכתי בן וק בנן). The identity of the letters *Zayin* and *Final Nun* in the oldest MSS. of the Bible (see my *Introduction to the Massoretico-Critical Text* pp. 473, 475) has been the cause of other variations. In a Massorah preserved in the Reuchlin Codex No. 2 on Judg. 6 26 we see that variations obtained in the different Schools of textual redactors in three other passages, that the Nehardai read הַמָּעוֹן with *Zayin* both in Judg. 6 26 and Dan. 11 31 and נִכְחוּ with *Zayin* in 2 Kings 17 31, and that the Surai read these three words with *Nun.*[1] The Massorites, however, whose redaction we follow, whilst admitting that the form of the letter in the three expressions which constitute § 6, is that of *Zayin,* maintain that it is intended for a small final *Nun* and hence safeguard it by placing these three words in the alphabetical List of minuscular Letters. (*Vide supra,* letter א, § 229.)

[1] נ׳ כולן פליגי נהרדעאי וסוראי בין נרן ובין זין, ראש חמנת, לנהרדעאי בזין לסוראי בנרן; במקדש חמנת, לסוראי בנרן; את נבחו לנהרדעאי בזין סוראי בנרן; Comp. Baer, *Critical notes* on Judg. 6 26, p. 95.

ז' = § 7.

ז. — *Words beginning with* ***Zayin*** *which respectively occur once only.* This fragment, which exhibits the first attempt on the part of the Massorites to collect the unique forms beginning with *Zayin* and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 117*b*, on 2 Kings **24** 14.

ח' = § 8.

ז. — *An alphabetical List of words beginning with* ***Zayin*** *which respectively occur once only.* This List I compiled myself. The following words occur more than once זְכָה, זִכְרִי, זֶרַח, זֶרַע, whilst זְבוּלֻן plene (Judg. **1** 30) is omitted.

ט' = § 9.

ז. — *An alphabetical List of words ending in* ***Zayin*** *which respectively occur once only.* This List also I compiled myself. The following corrections are to be made: בָּז occurs several times, whilst מָרוּז (Judg. 5 23); נִבְחָז (2 Kings **17** 31) and אֶרֶז (Job **26** 9) are to be added.

י' = § 10.

שׁ ז. — *Three words which respectively occur twice in the same combination, are in the first instance with* ***Zayin*** *and in the second with* ***Shin*** . . . . . *And the converse three which respectively occur twice in the same combination, are in the first instance with* ***Shin*** *and in the second with* ***Zayin.*** This does not mean that the variation in the case of each group is restricted to the single letters *Zayin* and *Shin* and *vice versa,* but that the predominant feature in the expressions used in the same combination is indicated by these letters.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 169*b*, on Judg. **18** 29, which I have printed; (II) Orient. 4445, fol. 61*b*, on Exod. **20** 8; (III) Arund. Orient. 16, fol. 32*a*, on Judg. **18** 29; (IV) the same MS., fol. 270*b*, on 2 Chron. **23** 1; (V) the same MS., fol. 294*a*, on Ps. **42** 10; (VI) Halle Ochlah Ve-Ochlah II, § 133; (VII) Paris Ochlah Ve-Ochlah, § 203, and (VIII) the printed Massorah on Exod. **20** 8. Lists VII and VIII record the first part of this Rubric only.

י"א = § 11.

וְזַבְדִּי *Zabdi, without and with the prefix Vav, occurs three times in the Hagiographa.* Apart from this division of the Bible this name occurs also three times (Josh. **7** 1, 17, 18). The design of this Massorah is to safeguard it against its being confused with the quadriliteral וְזִכְרִי *Zichri.*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 243*a*, on 1 Chron. **8** 19, which I have printed; (II) Add. 15,250, fol. 406*b*, on the same passage, and (III) the printed Massorah Finalis, letter ז, § 9. Jacob b. Chayim's Massorah (List III) is incorrect. By the omission of the expression בכתובים in the heading, it states that this name occurs three times only, whereas it occurs six times. Moreover the reference חבריו for the third instance is meaningless.

י"ב = § 12.

זְבַדְיָה *Zebadjah, occurs six times in the Scriptures.* As this is one of the proper names which occur in duplicate form, the one terminating in *jah* (יה) and the other in *jahū* (יהו), the design of

this Massorah is to safeguard the instances in which this name has retained its primitive shorter form. This recension of the Rubric, which exhibits the traditions of one School of textual redactors, I have found in Harley 5710—11 only, Vol. II, fol. 291*a*, on Ezra 8 8. For the reason of this duplicate-spelling see my *Introduction to the Massoretico-Critical text of the Hebrew Bible*, p. 386 &c.

There is, however, another recension of this Massorah from a different School of Massorites which does not recognise the two different spellings of this name. The Rubric from this School emphatically states in the heading that all the nine instances in which this name occurs without and with the prefix *Vav*, uniformly exhibit the primitive form זִבְדִיָה.

Of this recension, which is the more popular one, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 243*a*, on 1 Chron. 8 15; (II) the same MS., fol. 254*a*, on 1 Chron. **26** 2; (III) the same MS., fol. 255*a*, on 1 Chron. **27** 7; (IV) the same MS., fol. 277*a*, on Ezra **8** 8; (V) Add. 15,250, fol. 406*b*, on 1 Chron. **8** 15; (VI) Vienna Codex No. 35 on Ezra 8 8; (VII) Halle Ochlah Ve-Ochlah II, § 45, and (VIII) the printed Massorah on 1 Chron. **26** 2. All these Lists coincide in heading this List זבדיה חסריה ס׳. They enumerate the nine instances without any indication whatever that it is זִבְדִיָה in any one of these passages. When it is borne in mind that the non-essential *Vav* conjunctive is specially mentioned in the heading, it will hardly be supposed that the essential difference in the ending would be entirely ignored if that difference obtained in the School of redactors from which this Massorah proceeds.

י״ג = § 13.

זְבַדְיָהוּ *Zebadjahū, occurs three times without and with the prefix Vav.* That is, in contradistinction to the six instances in which this name retained its primitive short form, recorded in the first recension of the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 146*a*, on 1 Chron. **26** 2, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah on 2 Chron. **19** 11. This shows that in the School of textual redactors where the duplicate form of this proper name obtained, each form was duly safeguarded in a separate Rubric.

י״ד = § 14.

זְבֻלוֹן *Zebulun, is so written in ten instances.* That is, with *Vav* after the *Lamed*. To understand this Massorah it is necessary to remark that this proper name, without and with the prefixes, which occurs altogether forty-three times in the Bible, is spelt in two different ways, viz. זְבוּלֻן with *Vav* after the *Beth* and זְבֻלוֹן with *Vav* after the *Lamed*. As the one spelling prevails in the Law and the Prophets and the other in the Hagiographa, the Massorah divides this Rubric according to these divisions, so as in each case to safeguard the minority.

The Law and the Prophets. — In these two divisions this name occurs altogether thirty-three times. In twenty-four instances it is זְבוּלֻן (Gen. **49** 13; Exod. **1** 3; Numb. **1** 9, 30, 31; **2** 7, 7; **7** 24; **10** 16; **13** 10; **26** 26; **34** 25; Deut. **27** 13; **33** 18, 18; Josh. **19** 10, 16; Judg. **1** 30; **4** 10; **5** 14; **12** 12; Ezek. **48** 26, 27, 33) and זְבֻלוֹן in nine instances only. Hence the Massorah safeguards here the orthography of the minority.

The Hagiographa. — In this division, where this proper name occurs altogether ten times, the reverse is the case. זְבֻלוֹן is the rule. It is so spelt in nine instances (Ps. **68** 28; 1 Chron. **2** 1; **6** 48, 62; **12** 34, 41; 2 Chron. **30** 10, 11, 18) and זְבוּלֻן the exception. It is spelt in this way in one instance only. Here, therefore, the Massorah safeguards the orthography of the solitary exception.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158*b*, on Josh. **19** 27, which I have printed; (II) the same MS., Vol. I, fol. 31*b*, on Gen. **46** 14; (III) Arund. Orient. 16, ~~fol. 14*a*~~, on Josh. **19** 27; (IV) the same MS., fol. 21*a*, on Judg. **4** 6; (V) the same MS., fol. 23*a*, on Judg. **6** 35; (VI) Add. 15,451, fol. 158*a*, on Judg. **19** 27; (VII) Add. 21,160, fol. 25*b*, on Gen. **30** 20; (VIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 131*a*, and (IX) the printed Massorah on Gen. **46** 14. List VIII omits the second part of this Rubric which makes it unintelligible.

ט״ו = § 15.

וּזְבוּלֻן. *In the Pentateuch this name is spelt* זְבוּלֻן *with the Vav after the Beth except in three instances where it is* זְבֻלוֹן *with the Vav after the Lamed.* In the Pentateuch, where this name occurs eighteen times (*vide supra*, letter ו, § 14), it is in fifteen instances זְבוּלֻן and in three only זְבֻלוֹן. Hence the Massorah safeguards the exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Numb. **1** 8.

ט״ז = § 16.

וּמִזְּבוּלֻן *and from Zebulun, occurs twice in the Scriptures.* The design of this Massorah is simply to record the two instances in which this proper name is with the prefixes וּמִ. Hence the variation in the position of the *Vav* in the middle of the word is not adverted to. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 167*b*, on 2 Chron. **30** 11, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

י״ז = § 17.

הַזְּבוּלֹנִי *the Zebulonite, occurs three times and is defective.* That is, without the *Vav* after the *Lamed*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 103*a*, on Numb. **26** 27, which I have printed; (II) the same MS., Vol. I, fol. 165*b*, on Judg. **12** 11; (III) Arund. Orient. 16, fol. 28*a*, on the same passage, and (IV) the printed Massorah Finalis, letter נ, § 28.

י״ח = § 18.

זְבִיחָה לִפְנֵי יְהוָה *to sacrifice before Jehova, is four times thus combined in the Scriptures.* Normally the phrase is זבח לַיהוָה *to sacrifice to Jehovah:* In this combination it occurs about twenty-six times (comp. Exod. **3** 18; **5** 3, 17; **8** 4, 22, 23, 24, 25; **13** 15; Levit. **17** 5; **19** 5; **22** 29; Deut. **15** 21; **16** 2; **17** 1; Judg. **2** 5; 1 Sam. **1** 3, 21; **6** 15; **15** 15, 21; **16** 2; Jonah **1** 16; 1 Chron. **29** 21; 2 Chron. **11** 16; **15** 11). As it is in these four instances only that לִפְנֵי יְהוָה is used after the verb זבח *to sacrifice*, instead of לַיהוָה, the Massorah safeguards the abnormal combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 224*b*, on 1 Kings 8 62, which I have printed; (II) the same MS., Vol. II, fol. 153*a*, on 2 Chron. **7** 4; (III) Arund. Orient. 16, fol. 84*a*, on 1 Kings 8 62; (IV) Add. 21,160, fol. 149*a*, on Levit. **9** 4, and (V) the printed Massorah Finalis, letter א, § 133.

י״ט = § 19.

וְלִזְבֹּחַ *and to sacrifice, occurs twice, once it is plene at the beginning and once it is plene in the middle.* That is, of this infinitive with the prefix *Lamed* which occurs fifteen times, there are two unique forms. In one instance only is it with the *Vav* conjunctive (וְלִזְבֹּחַ 1 Sam. **1** 3), which the Massorah denotes by *plene at the beginning*. In the other instance in which it is without the prefix *Vav*, it has the *Vav* after the *Beth* (לִזְבֹּחַ 2 Chron. **11** 6) which it describes by the term *plene in the middle*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 35*a*, on 1 Sam. **1** 3.

כ׳ = § 20.

וְיִזְבְּחוּ *and they shall sacrifice, occurs twice.* This Kal future third person plural masculine with the prefix *Vav* occurs altogether fifteen times. In thirteen instances the *Vav* is with *Pathach*, being conversive and in two instances only is it with *Sheva*, being conjunctive. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 75*a*, on Exod. **8** 4, which I have printed, and (II) the printed Massorah on Ps. **107** 22.

כ״א = § 21.

זֹבְחֵי *the sacrificers of, occurs twice and is defective.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 133*b*, on Deut. **18** 3, which I have printed; (II) Add. 15,250, fol. 106*b*, on the same passage, and (III) the printed Massorah on Hosea **13** 2.

כ״ב = § 22.

זֶבַח שְׁלָמִים *a sacrifice of peace offerings, occurs four times .... and twice it is with the prefix Lamed.* This phrase, without and with the prefix ל or וּל, occurs altogether twenty-seven times. In twenty-one instances שְׁלָמִים is with the article, viz. זֶבַח הַשְּׁלָמִים (Levit. **4** 10, 26, 31; **7** 11, 21; **9** 18; Numb. **6** 18; **7** 88, or וּלְזֶבַח הַשְּׁלָמִים Levit. **7** 37; Numb. **7** 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83), and in these six instances only, is it without the article. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 76*a*, on Levit. **19** 5, which I have printed; (II) Orient. 4445, fol. 104*b*, on the same passage; (III) Add. 15,250, fol. 56*b*, on Levit. **3** 1; (IV) Add. 15,251, fol. 66*a*; (V) Add. 15,451, fol. 70*a*; (VI) Add. 21,160, fol. 139*a*; (VII) the printed Massorah, all on Levit. **3** 1, and (VIII) the printed Massorah on Numb. **6** 17.

As all the passages are in the Pentateuch, List VII heads this Rubric ו׳ בתורה. Moreover as two of the six instances are with the prefix *Lamed*, Lists VI and VIII are headed ו׳ בלישׁ׳. In the oldest form of this Rubric which is exhibited in the ancient Codex Orient. 4445 (List II), the heading is simply זבח שלמים ד׳ and the four instances only are recorded.

כ״ג = § 23.

זֶבַח תּוֹדַת שְׁלָמָיו *the sacrifice of his peare offering for thanksgiving, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 35, on Levit. **7** 13, which I have printed; (II) Orient. 2348, fol. 95*b*, and (III) Orient. 2349, fol. 85*b*, both on the same passage. Lists II and III are headed תודת שלמיו ב׳ בתורה without זבח.

כ״ד = § 24.

לְזֶבַח *for*, or *to the sacrifice, occurs twice.* That is, with *Pathach* under the *Lamed*, in contradistinction to the four instances in which the *Lamed* is with *Sheva* (Levit. **3** 6; **23** 19; Josh. **22** 26, 28).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 184*a*, on 1 Sam. **16** 5, which I have printed; (II) Add. 15,251, fol. 91*b*, on Numb. **15** 5; (III) Orient. 2349, fol. 109*b*, on the same passage, and (IV) the printed Massorah Finalis, letter ז, § 26. List II heads this Rubric ב׳ רגש, whilst Lists III and IV head it ב׳ קמצ׳. These two words form part of the alphabetical List of words beginning with Pathached *Lamed* (לַ or לָ) which respectively occur twice. (*Vide infra*, letter ל, § 17, Vol. II, p. 109.)

כ״ה = § 25.

זְבָחִים וְעֹלוֹת *sacrifices and burnt offerings, is twice thus combined.* That is, in contradistinction to the two instances in which the combination is זְבָחִים וְתוֹדוֹת *sacrifices and thank offerings* (2 Chron. **29** 31, 31).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 41*a*, on Exod. **10** 25, which I have printed; (II) the same MS., Vol. I, fol. 246*a*, on 2 Kings **10** 24; (III) Vienna Codex No. 35, on Exod. **10** 25, and (IV) the printed Massorah on the same passage.

כ״ו = § 26.

זִבְחֵי שְׁלָמִים *sacrifices* [of] *peace offerings, occurs twice.* That is, instead of the normal phrase זִבְחֵי שְׁלָמִים which occurs six times (Levit. **17** 5; Josh. **22** 23; 1 Sam. **10** 8; Prov. **7** 14; 2 Chron. **30** 22; **33** 16) and which was the original reading in Exod. **24** 5, as is attested by the Samaritan recension. In 1 Sam. **11** 15 the Septuagint exhibits וְזִבְחִים וּשְׁלָמִים.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 71*a*, on Exod. **24** 5, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 179*b*, on 1 Sam. **11** 15.

כ״ז = § 27.

זִבְחֵי־צֶדֶק *sacrifices of righteousness, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 153*b*, on Deut. **33** 19, which I have printed; (II) Orient. 2349, fol. 143*b*, on the same passage, and (III) Orient. 5404, fol. 142*b*, also on the same passage.

כ״ח = § 28.

זֶבַח וְצַלְמֻנָּע *Zebah and Zalmunna, occurs four times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 24*a*, on Judg. **8** 15. It is incorrect, since the combination of these two names with the *Vav* conjunctive before the second name alone, occurs five times, Judg. **8** 5 being omitted. In the only other instance where this combination occurs, both names are with the *Vav* conjunctive (Judg. **8** 10). In the other three passages the combination is אֶת־זֶבַח וְאֶת־צַלְמֻנָּע (Judg. **8** 7, 12, 21). As all the instances are not only in the same book but in the same section, the heading ought more properly to be ח׳ ובפנ׳.

כ״ט = § 29.

זֵדִים *the proud, occurs four times in the Scriptures . . . . . and in all the verses in the Great Alphabet beginning with the words* נוֹגְשֵׂיהֶם זֵדִים פָּקֵד בִּשְׁנֵה אָרֹר (being the initial of וְעֵרֶךְ זֵדִים פָּקֵד Ps. **119** 21, 51, 69, 78, 85, 122) *it is likewise so.* The design of this Massorah is to exclude the reading זֵדִים in Ps. **54** 5 which obtained in the Schools of other textual redactors and which is confirmed by the parallel passage in Ps. **86** 14, as will be seen from the notes on Ps. **54** 5 in my edition of the Bible.

Of this artificial recension of the Rubric, which is the more popular, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 213*b*, on Ps. **86** 14, which I have printed; (II) Arund. Orient. 16, fol. 124*a*, on Isa. **13** 11; (III) the same MS., fol. 223*b*, on Mal. **3** 15; (IV) the same MS., fol. 305*b*, on Ps. **86** 14; (V) the same MS., fol. 315*a*, on Ps. **119** 69; (VI) Halle Ochlah Ve-Ochlah II, § 174; (VII) the printed Massorah on Isa. **13** 11, and (VIII) the same on Mal. **3** 15.

It will be seen that not only does the term *all the Scriptures* exempt here one book, but a section of a book. The exemption is usually described in the second part of the Rubric after the categorical statement in the first part. But this exemption is not infrequently omitted, as is the case here in List II which makes this Rubric apparently to state that זֵדִים occurs altogether four times only. For אלף בית רבתא denoting Ps. **119** see letter ר, § 108.

ל׳ = § 30.

זֵדִים *the proud, occurs ten times in the Scriptures.* This simple recension of the Rubric which registers in plain words the passages, is not so popular as the preceding artificial one. I have found one List only of it in Harley 5710—11, Vol. II, fol. 200*b*, on Ps. **86** 14, which I have printed.

ל״א = § 31.

זֶה׀ *this, is three times with the accent.* That is, at the beginning of the verse with *Munach Legarmeh*, without being preceded by the simple *Munach*, thus distinguishing it from the five instances in which this demonstrative is with the same accent and is followed by *Munach* and does not begin the verse (Exod. **32** 1, 23; Deut. **2** 7; Judg. **7** 4; Isa. **63** 1).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 266*b*, on Eccl. **9** 3, which I have printed; (II) Orient. 4445, fol. 73*a*, on Exod. **30** 13; (III) Arund. Orient. 16, fol. 7*a*, on Josh. **9** 12; (IV) the same MS., fol. 354*a*, on Eccl. **9** 3; (V) Add. 15,250, fol. 49*b*, on Exod. **30** 13; (VI) Add. 15,251, fol. 59*a*, on the same passage; (VII) Add. 15,451, fol. 151*a*, on Josh. **9** 12; (VIII) Add. 21,160, fol. 306*a*, on Eccl. **9** 3; (IX) the printed Massorah on Exod. **30** 13, and (X) the same on Josh. **9** 12.

With the exception of List I all the Lists emphasise the fact that these three instances begin the verse (ג׳ רים). As each occurs in one of the three divisions of the Bible, Lists VII—X add at the end of the Rubric אגך, which List I resolves into חד בתורה חד בנביאים חד בכתובים *one occurs in the Law, one in the Prophets and one in the Hagiographa.* Lists III and IV add at the end that in one instance this demonstrative with the prefix *Vav* has the same accent at beginning of the verse in Ezra **7** 11 (וזה פרשנן הנשתוון) but here it is followed by the simple *Munach.*

ל״ב = § 32.

זֶה אֶל־זֶה *one to the other, is twice thus combined in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43*b*, on Exod. **14** 20, which I have printed; (II) Arund. Orient. 16, fol. 121*a*, on Isa. **6** 3; (III) Add. 15,250, fol. 40*a*, on Exod. **14** 20; (IV) Add. 21,160, fol. 88*a*, on the same passage, and (V) the printed Massorah also on the same passage.

ל״ג = § 33.

הֲזֶה *is this? is four times Raphe.* That is, with *Chateph-Pathach* under the *He*, being the interrogative. As this demonstrative occurs about 698 times with the prefix *He* and is with *Pathach* in about 694 instances and with *Chateph Pathach* in these four passages only, the Massorah safeguards these rare exceptions.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 189*b*, on 1 Sam. **21** 16, which I have printed; (II) the same MS., Vol. II, fol. 7*b*, on Isa. **14** 16; (III) Arund. Orient. 16, fol. 125*a*, on the same passage; (IV) the same MS., fol. 355*a*, on Eccl. **11** 6; (V) Add. 21,160,

fol. 307*a*, on the same passage; (VI) Orient. 2349, fol. 53*b*, on Gen. 43 29; (VII) the printed Massorah on the same passage, and (VIII) the same on Eccl. 11 6. With the exception of List VII all the Lists have the mnemonic sign.

ל״ד = § 34.

הַזֶּה *this, is three times with the accent Pazer .... and once this demonstrative without the prefix He has this accent.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 36. When it is borne in mind that הַזֶּה occurs about 694 times and זֶה 315 times, the stupendous labours of the Massorites in finding out that this demonstrative has this accent in four instances only, will be fully appreciated. I have carefully analysed the accents on all the 1009 instances in which הַזֶּה and זֶה occur and found this Massorah absolutely correct.

ל״ה = § 35.

וְזֹאת *and this, begins a verse twenty-three times in the Scriptures.* This demonstrative with the prefix *Vav* occurs altogether fifty-one times. In twenty-eight instances it is in the middle of the verse and in twenty-three it begins the verse. The Massorah, therefore, records the position of the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 105*b*, on Numb. 8 4, which I have printed; (II) Harley 5710—11, Vol. I, fol. 123*b*, on Deut. 18 3; (III) Arund. Orient. 16, fol. 198*a*, on Ezek. 47 15; (IV) the same MS., fol. 376*b*, on Ezra 7 11; (V) Add. 21,160, fol. 326*b*, on Job 21 25; (VI) Halle Ochlah Ve-Ochlah II, § 100, margin, and (VII) the printed Massorah on Ezek. 47 15.

ל״ו = § 36.

וְזֶה דָּבָר *and this is the word of, is three times thus combined and begins a verse.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 225*a*, on 1 Kings 9 15, which I have printed; (II) Arund. Orient. 16, fol. 84*b*, on the same passage, and (III) the printed Massorah also on the same passage.

ל״ז = § 37.

וְזֶה הַדָּבָר *and this is the word, occurs four times at the beginning of a verse.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 139*b*, on Josh. 5 4, which I have printed; (II) Orient. 4445, fol. 71*a*, on Exod. 29 1; (III) Arund. Orient. 16, fol. 3*b*, on Josh. 5 4; (IV) Add. 15,250, fol. 48*a*, on Exod. 29 1; (V) Add. 15,251, fol. 57*b*, on the same passage; (VI) Add. 15,451, fol. 148*a*, on Josh. 5 4; (VII) the printed Massorah on Exod. 29 1, and (VIII) the same on Josh. 5 4. As this combination with the prefix *Vav* occurs altogether four times only, the heading ought more properly to be ד׳ וראי פס׳ *four times and at the beginning of the verse.*

ל״ח = § 38.

כָּזֹה *as this, occurs five times.* That is, in contradistinction to three passages where this triliteral is כָּזֶה with *Cholem.* (*Vide infra*, § 42.) Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 143*a*, on Isa. 56 12, which I have printed; (II) the printed Massorah on Gen. 41 38, and (III) the same on Jerem. 5 29.

ל״ט = § 39.

לָזֹה *to this, occurs three times.* The design of this Massorah is to safeguard the abnormal combination אֲשֶׁר לָזֶה in the first clause of 1 Sam. 25 21 against being made conformable to the normal phrase אֲשֶׁר־לוֹ in the second clause of the same verse, and in the verse immediately following.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 192*a*, on 1 Sam. 25 21, which I have printed; (II) Arund. Orient. 16, fol. 50*a*, on 1 Sam. 21 12; (III) the same MS., fol. 53*a*, on 1 Sam. 25 21; (IV) Add. 15,250, fol. 158*b*, on 1 Sam. 21 20; (V) Add. 21,160, fol. 304*b*, on Eccl. 6 5; (VI) the printed Massorah on 1 Sam. 21 12, and (VII) the same on Eccl. 6 5.

מ׳ = § 40.

הַלָּזֶה *this, occurs twice in the Pentateuch.* This demonstrative pronoun occurs altogether nine times. In seven instances it is the apocopated form הַלָּז (Judg. 6 20; 1 Sam. 14 1; 17 26; 2 Kings 4 25; 25 17; Zech. 2 8; לְהַלָּז Dan. 8 16) and in these two instances only, is it with the *He* at the end. Hence the Massorah safeguards the exceptional orthography, and thus militates against the School of textual redactors which exhibited the normal shorter form, as is attested by the Samaritan recension which has אלז in both these passages

Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 24*b*, on Gen. 37 19, which I have printed, and (II) the printed Massorah on Gen. 24 65. As the two instances are not only restricted to the Pentateuch but to the same book the heading ought more properly to be ב׳ ובמפ׳ or ב׳ ובתור׳.

מ״א = § 41.

זֹה *this, occurs ten times, twice it is with Vav* (וזו). That is, with *Cholem.* On referring to the notes in my edition of the Bible, on the passages which constitute this Rubric, it will be seen that in almost all the instances where the textual reading is זה with *He* the official reading substitutes for it זו with *Vav*, in conformity with the two instances in which it is so written in the *textus receptus*. This is distinctly declared in the heading of List VII ח׳ כתיב ה׳ וקריין ו׳. Accordingly the Massorah Parva in Add. 21,161 has against זה in Eccl. 2 2, 24 and 5 18 ז׳ ק׳. In the other three instances in the same book where the *textus receptus* reads זה (Eccl. 5 18; 7 23; 9 13) in accordance with this Rubric, this Codex reads זֶה with *Segol.* Cambridge Add. 465 has the *Keri* as the textual reading (זו) in 2 Kings 6 19; Eccl. 2 2 and 5 15? For the official substitution of *Vav* for *He* in words ending in ה see letter ה, § 48.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 102*a*, on 2 Kings 6 19, which I have printed; (II) the same MS., fol. 317*b*, on Ps. 132 12; (III) the same MS., fol. 358*a*, on Eccl. 5 15; (IV) Add. 15,250, fol. 201*b*, on 2 Kings 6 19; (V) Add. 15,251, fol. 400*b*, on Eccl 7 23; (VI) Halle Ochlah Ve-Ochlah I, § 98, and (VII) the printed Massorah on 2 Kings 6 19. In List VI the catchwords ויאמר להם should be ויאמר אלי זה 2 Kings 6 19 and ויאמר אלהם אלישע should be הלשכה וְזֶה אלי זה Ezek. 40 45. It is remarkable that Jacob b. Chayim's Massorah (List VII) has also the first mistake.

מ״ב = § 42.

כָּזֹה וְכָזֶה *thus and thus, occurs three times.* That is, in contradistinction to the three instances where this phrase is used in the same sense and where it is כָּזֹאת וְכָזֹאת (2 Sam. 17 15; 2 Kings 5 4; 9 12).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 31*a*, on Judg. 18 4, which I have printed; (II) the same MS., fol. 63*b*, on 2 Sam. 11 25; (III) Add. 15,250, fol. 142*b*, on Judg. 18 4; (IV) Add. 15,251, fol. 148*b*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 2 Sam. 11 25.

It is, however, to be remarked that כָּזֹה with *Cholem* by itself occurs three times only and that the Massorah Parva in Add. 21,161 has against it ו׳ ק׳ in 2 Sam. 11 25 and 1 Kings 14 5, in accordance with the preceding Rubric.

מ״ג = § 43.

זֹאת *this, is seven times rendered in the Targum by* דין [= זה] *in the Pentateuch.* That is, this pronoun demonstrative feminine is translated as if it were זֶה the masculine. This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 55*a*, on Gen. 17 10.

מ״ד = § 44.

זֹאת חֻקַּת הַתּוֹרָה *this is the ordinance of the law, occurs twice.* That is, in contradistinction to the three instances where this phrase is simply זֹאת הַתּוֹרָה without חֻקַּת (Levit. 7 37; 14 54; Numb. 19 14).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 112*a*, on Numb. 19 2, which I have printed; (II) Harley 5710—11, Vol. I, fol. 106*b*, on Numb. 31 21; (III) Add. 15,250, fol. 92*a*, on the same passage, and (IV) Add. 21,160, fol. 220*b*, on Numb. 19 2. As the two instances are not only restricted to the Pentateuch but to the same book the heading ought more properly to be ב׳ ובתור׳ or ב׳ ובמפ׳.

מ״ה = § 45.

בְּזֹאת *in this, occurs twice at the beginning of the verse.* This Rubric, which I have found in the printed Massorah only, on Gen. 42 15, is incorrect, since it also begins the verse in Ps. 41 12. The heading ought properly to be ב׳ ריש בתורה.

מ״ו = § 46.

זֹאת *in this, occurs four times in the Pentateuch.* This Rubric, which I have found in the printed Massorah Finalis only, letter ו, § 7, is incorrect. זֹאת occurs eight times in the Pentateuch and not four. Gen. **42** 33; Exod. **7** 17; Levit. **26** 27 and Numb. **16** 28 are omitted. It may be as Frensdorff suggests (*Massoretisches Wörterbuch*, p. 238) that בתורה is a mistake for ד׳ בספ׳ and that the design of this Massorah is to record the four instances only which occur in Genesis. If this is so then the catchwords בזאת יבא אדרבן should be בזאת אדע כי Gen. **42** 33.

מ״ז = § 47.

בְּזֹאת *in this, occurs three times in the Scriptures ... and once it is with the prefix Vav.* This pronoun demonstrative feminine *with the prefix Beth* occurs altogether eighteen times. In fifteen instances the *Beth* is with *Sheva* (בְּ) and in three only is it with *Kametz*. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 127*b*, on Mal. **3** 10, which I have printed; (II) the same MS., Vol. II, fol. 147*b*, on 1 Chron. **27** 24; (III) Arund. Orient. 16, fol. 223*b*, on Mal. **3** 10; (IV) Add. 15,251, fol. 313*b*, on the same passage; (V) the same MS., fol. 327*a*, on 1 Chron. **27** 24, and (VI) the printed Massorah on Mal. **3** 10. This group forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 73.)

מ״ח = § 48.

הֲזֹאת *is this? occurs five times in the Scriptures.* As this quadriliteral, which occurs altogether 273 times, is in 268 instances הֲזֹאת with *Pathach* under the *He* and in five only הָזֹאת with *Chateph-Pathach*, the Massorah safeguards the exceptions.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 10*b*, on Isa. **23** 7, which I have printed; (II) Add. 15,251, fol. 403*a*, on Lament. **2** 15; (III) Add. 21,160, fol. 298*b*, on Ruth **1** 19; (IV) Vienna Codex No. 35, on Lament. **2** 15, and (V) the printed Massorah on Job **20** 4. List III indicates the design of this Massorah by heading it ת׳ רפין. As three of the five instances begin a verse (Isa. **23** 7; Job **20** 4; **35** 2), List IV adds at the end ג׳ ראי׳ מסו׳ וב׳ מצע׳ מס׳.

מ״ט = § 49*a*.

וְזֹאת *and this, occurs twelve times at the beginning of the verse in the Pentateuch .... and once in the middle of the verse.* This pronoun demonstrative feminine begins a verse altogether thirty-three times in the Pentateuch. In twenty-one instances it is without the prefix *Vav* (comp. זאת Gen. **17** 10; Levit. **7** 35, 37; **11** 46; **13** 59; **14** 2, 32, 54; **15** 32; Numb. **4** 4, 24, 28, 33; **5** 29; **6** 21; **7** 84; **8** 24; **16** 6; **19** 2, 14; Deut. **14** 4) and in twelve only is it with this prefix. Hence the Massorah records the minority. By fixing the number at twelve, the design of the Massorah is to exclude the reading זאת in Deut. **4** 44 which obtained in other Schools of textual redactors, as is attested by the Septuagint, Syriac and Vulgate, and which is now adopted by critics as preferable.

This form of the Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 196*a*, on Numb. **6** 13. As this demonstrative with the prefix *Vav* occurs only once more in the Pentateuch apart from the passages in which it begins the verse, the Massorah records the solitary instance.

מ״ט = § 49*b*.

וְזֹאת *and this, occurs twenty-five times, sixteen of which begin a verse ... and nine are in the middle of the verse.* This Rubric is an expansion of the preceding Massorah. Whilst the former safeguards the instances in the Pentateuch only, this one records all the passages in the Bible in which וְזֹאת occurs both at the beginning and in the middle of the verse. By fixing the number in which it begins a verse at sixteen, this Massorah not only militates against the variation which obtained with regard to Deut. **4** 44, but against the textual reading וְזֶה of other Schools of textual redactors in Jerem. **44** 29. This is attested by the important Standard Codex Harley 5710—11 which has וְזֶה here in the text with the Massoretic remark against it ס״א זאת.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 88*a*, on Numb. **6** 13, which I have printed; (II) the same MS., Vol. II, fol. 126*b*, on Zech. **14** 12; (III) Orient. 4445, fol. 123*a*, on Levit. **7** 1; (IV) Arund. Orient. 16, fol. 222*a*, on Zech. **14** 12; (V) the same MS., fol. 284*a*, on **Ruth 4** 7; (VI) Add. 15,451, fol. 124*a*, on Deut. **4** 44; (VII) Add. 21,160, fol. 105*a*, on Exod. **25** 3; (VIII) the same MS., fol. 144*b*, on Levit. **7** 1; (IX) Orient. 2349, fol. 143*a*, on Deut. **33** 1; (X) Halle Ochlah Ve-Ochlah II, § 100; (XI) the printed Massorah on Exod. **25** 3, and (XII) the same on Ruth **4** 7.

The design of this Massorah is to safeguard the passages in which this demonstrative with the prefix *Vav* (וזאת) begins the verse against those in which it is without this prefix (זאת) at the beginning of the verse. This is not only clearly set forth in the heading of the oldest form of this Rubric (List III), viz. כל ראשי פסוקיא דקריה וזאת בר מן ייו וזאת but in the headings of Lists V, VIII and X. This demonstrative occurs altogether forty-nine times at the beginning of the verse. According to the predominant School of textual redactors which the *textus receptus* follows, it is without the prefix *Vav* in thirty-three instances and with it in sixteen only. Hence the Massorah records the minority. Of the thirty-three without the *Vav* twenty-one occur in the Pentateuch. These I have given in the preceding form of this Rubric. The twenty-two in the Prophets and Hagiographa are as follows: Josh. **9** 20; **13** 2, 28; **15** 20; **19** 16, 23, 31, 39, 48; Isa. **14** 26; Ezek. **43** 12; **45** 13; **48** 29; Zeph. **2** 10, 15; Zech. **14** 19; Ps. **109** 20; **119** 50, 56; **132** 14; Cant. **7** 8; Lament. **3** 21.

Lists VIII, XI and XII emphatically state in their respective headings that there are seventeen instances in which וְזֹאת begins the verse, and coincide in giving וזאת התרומה אשר תרימו Ezek. **45** 13 as one of the seventeen. In the face of the MS. List (VIII) it will hardly be maintained that Jacob b. Chayim's Massorah (Lists XI and XII) is due to an error. It is more probable that these three Lists are based upon Codices which exhibited וְזֹאת in Ezek. **45** 13. We have seen that the first recension of this Rubric (§ 49*a*), which confines itself to the twelve instances in the Pentateuch, adds at the end that the only other instance of וְזֹאת in this division is in the middle of the verse (וא׳ מצע׳ מסוק), viz. Gen. **49** 28. Afterwards when this Rubric was expanded by the addition of the four instances from the Prophets and the Hagiographa, this last line of the shorter recension was still left to finish the longer recension. This solves the enigma exhibited by the addition of וא׳ מצע׳ מסוק at the end of List VIII and the printed Massorah Parva on Deut. **33** 1 וזאת ייו ריש בתור׳ וחד מצעי׳ פסו׳ where, however, בתור׳ is manifestly a clerical error for בקרי׳ which, as we have seen, is not infrequently the case.

י׳ = § 50.

וְזֹאת תִּהְיֶה *and this shall be, occurs twice.* This combination occurs altogether five times. In three instances it is without the prefix *Vav* (זאת תִּהְיֶה Levit. **14** 2; Numb. **34** 12; Zech. **14** 19) and in two with it. The Massorah, therefore, records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 101*a*, on Levit. **15** 3, which I have printed; (II) Orient. 2349, fol. 91*a*, on the same passage, and (III) Orient. 5404, fol. 90*a*, also on the same passage.

נ״א = § 51.

וְכָזֹאת וְכָזֹאת *and thus and thus, occurs twice.* As in the other three instances where this phrase occurs, it is without the prefix *Vav* (comp. כָּזֹאת וְכָזֹאת 2 Sam. **17** 15, 2 Kings **5** 4; **9** 12) the Massorah safeguards the minority. This protection was necessary, since the two forms are alternately used in the same verse (2 Sam. **17** 15). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5*b*, on Josh. **7** 20.

נ״ב = § 52.

לְזֹאת *to this, occurs twice.* That is, the pronoun demonstrative feminine singular with the prefix *Lamed* with *Sheva*, in contradistinction to the three instances where it is with *Kametz* recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 2*b*, on Gen. **2** 23, which I have printed; (II) the same MS., Vol. II, fol. 238*a*, on Job **37** 1, and (III) the printed Massorah on Gen. **2** 23. The latter heads it ב׳ רמ׳, which is manifestly a clerical error for ב׳ רמ׳ *twice with Sheva*. These two instances form part of the alphabetical List of words beginning with *Lamed* and *Sheva* which respectively occur twice. (*Vide infra*, letter ל, § 18, Vol. II, p. 109.)

נ״ג = § 53.

לָזֹאת *to this, occurs three times.* That is, with *Kametz* under the *Lamed*. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed:

(I) Harley 5710—11, Vol. II, fol. 14*a*, on Isa. **30** 7, which I have printed; (II) Orient. 4445, fol. 48*b*, on Exod. 7 23; (III) Arund. Orient. 16, fol. 131*a*, on Isa. **30** 7; (IV) the same MS., fol. 150*a*, on Jerem. 5 7; (V) Halle Ochlah Ve-Ochlah II, § 314; (VI) the printed Massorah on Exod. 7 23, and (VII) the same on Isa. **30** 7. Lists IV and VI head this Rubric ג׳ קמצין and thus indicate more distinctly the import of this Massorah.

נ״ד = § 54.

זָהָב *gold, is twice with the accent.* That is, with *Talisha Gedolah.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 111*a*, on Exod. **28** 15.

נ״ה = § 55.

זָהָב סָגוּר *pure gold, occurs four times.* That is, in contradistinction to the other adjuncts with which זָהָב is combined and which are recorded below §§ 56, 58 and 59.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 159*a*, on Exod. **25** 17. As this phrase occurs twenty-four times in Exodus, the Massorah obtains the number four by artificially counting the whole of Exodus as yielding one instance which with the three in Chronicles make up the four.

נ״ו = § 56.

זָהָב טוֹב *good,* or *fine gold, occurs twice in all the Scripture.* The design of this Massorah is to safeguard this abnormal combination which obtained in the Codices of the predominant School of textual redactors against the normal reading זָהָב סָגוּר exhibited in the MSS. of the less dominant School, as will be seen from the notes on these two passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 150*b*, on 2 Chron. **3** 5.

נ״ז = § 57.

זָהָב וָכֶסֶף וּנְחֹשֶׁת *gold and silver and brass, occurs three times thus combined.* Normally זָהָב *gold,* is followed by וָכֶסֶף *and silver* alone. In this combination it occurs eleven times (comp. זָהָב וָכֶסֶף 1 Kings **10** 22; Ezek. **16** 13; **28** 4; Habak. **2** 19; Zech. **14** 14; Ps. **119** 72; Esther **1** 6; 1 Chron. **29** 3; 2 Chron. **9** 14, 21; **24** 14). As it is in these three instances only that זָהָב *gold,* is not only followed by וָכֶסֶף *and silver,* but also by וּנְחֹשֶׁת *and brass,* the Massorah safeguards the exceptional combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 50*b*, on Exod. **25** 3, which I have printed; (II) Arund. Orient. 16, fol. 250*a*, on 1 Chron. **18** 10; (III) Add. 15,250, fol. 412*a*, on the same passage; (IV) Add. 15,251, fol. 323*b*, also on the same passage, and (V) the printed Massorah on Exod. **25** 3. The headings in Lists II and V which state that זָהָב וָכֶסֶף alone occurs three times, are manifestly due to a clerical error, as is attested by the above analysis.

נ״ח = § 58.

זָהָב סָגוּר *locked up gold, occurs eight times.* As this peculiar phrase is used in these passages to denote precious, unadulterated or pure gold, the Massorah safeguards it against being made conformable to the more simple designation זָהָב סָגוּר recorded in § 55.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 80*b*, on 1 Kings **6** 20, which I have printed; (II) the same MS., fol. 82*b*, on 1 Kings **7** 49; (III) the same MS., fol. 259*a*, on 2 Chron. **4** 20; (IV) the same MS., fol. 263*a*, on 2 Chron. **9** 20; (V) Add. 15,250, fol. 184*a*, on 1 Kings **6** 20; (VI) Vienna Codex No. 35, on the same passage, and (VII) the printed Massorah Finalis, letter ו, § 41.

נ״ט = § 59.

זָהָב שָׁחוּט *beaten gold, occurs five times.* With the exception of Exodus, all the three descriptions of the different kinds of gold recorded in §§ 55, 56 and in this Rubric, are restricted to Kings and Chronicles. The Massorah, therefore, minutely defines the exact terms used in each passage so as to safeguard them against being interchanged.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 85*b*, on 1 Kings **10** 16, which I have printed; (II) the sams MS., fol. 262*b*, on 2 Chron. **9** 15, and (III) the printed Massorah Finalis, letter ו, § 40. The expression ושל אחריו in List I denotes both instances, the second in 2 Chron. **9** 15 and the one in verse 16, which immediately follow each other. In List III, which is correctly headed זהב שחוט ה׳ and which records four only, ב׳ בו is omitted after the catchwords מאתים צנה רדיה.

ס׳ = § 60.

כַּזָּהָב *as gold, occurs three times in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 127*b*, on Mal. **3** 3, which I have printed; (II) the same MS., Vol. II, fol. 232*a*, on Job **23** 10; (III) Arund. Orient. 16, fol. 223*a*, on Mal. **3** 3; (IV) Add. 15,251, fol. 380*b*, on Job **23** 10; (V) the printed Massorah on Mal. **3** 3, and (VI) the same on Job **23** 10. Lists II, IV, V and VI head this Rubric ג׳ רגש.

ס״א = § 61.

זְהַב *the gold of, occurs four times in the Scriptures . . . and once it is with the prefix Vav.* That is, in the construct, in contradistinction to the numerous instances in which it is זָהָב in the absolute.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 150*b*, on 2 Chron. **3** 6, which I have printed; (II) Orient. 4445, fol. 126*a*, on Numb. **7** 86; (III) the same MS., fol. 153*a*, on Numb. **31** 52; (IV) Arund. Orient. 16, fol. 253*b*, on 2 Chron. **3** 6; (V) Add. 15,451, fol. 115*a*, on Numb. **31** 52; (VI) the printed Massorah on Exod. **38** 24, and (VII) the same on 2 Chron. **3** 6.

The heading of List IV which states that this quadriliteral is in four instances with *Sheva* under the *Zayin* (זהב ד׳ רפין), indicates the design of this Massorah, which is to distinguish it from the numerous instances in which it is with *Kametz* (רגש). It will thus be seen that *Sheva* and *Kametz* are Massoretically called *Raphe* and *Dagesh.* The heading of List VI זהב ד׳ חטפין פתחין בקריה expresses the same thing, only that here the *Sheva* is denoted חטף which is another term for this graphic sign. (*Vide supra*, letter ו, § 15*n* and ו, § 24*i*). This Rubric forms one of the links in the alphabetical chain of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

ס״ב = § 62.

נִזְהָר *is warned, occurs three times with Kametz.* This Rubric, which I have found in the printed Massorah Finalis only, letter ו, § 45 is incorrect, since this Niphal participle singular masculine, occurs six times and is always with *Kametz* (Ezek. **3** 21; **33** 4, 5, 5, 6; Ps. **19** 12). It is incorrect even on the supposition that the design of this Rubric is to record those instances only in which it is with *Zakeph* as it is also נִזְהָר in Ezek. **33** 4, which is here omitted.

ס״ג = § 63.

וְהִזְהַרְתָּה *and thou shalt teach,* or *warn, occurs three times, twice defective and once plene.* As this Hiphil preterite second person singular masculine, with *Vav* conversive which occurs altogether three times is spelt differently, in the first instance with *He* at the end, and in the two passages in Ezekiel without the *He*, the Massorah safeguards the variation in its orthography. This protection is designed to militate against the recension of the rival Codices which exhibited וְהִזְהִיר without the *He*, also in Exod. **18** 20, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, 46*b*, on Exod. **18** 20, which I have printed; (II) Add. 15,250, fol. 271*b*, on Ezek. **3** 17; (III) Add. 21,160, fol. 94*b*, Exod. **18** 20; (IV) the printed Massorah on the same passage, and (V) the same on Ezek. **33** 7.

ס״ד = § 64.

וַיָּזוּבוּ *and they gushed out, occurs three times in the Scriptures, twice plene and once defective . . . and once without the prefix Vav.* Though the phrase is identically the same in all the three instances, viz. וַיָּזוּבוּ מָיִם, yet the verb is differently spelt in one instance (וַיָּזֻבוּ Isa. **48** 21). The Massorah, therefore, safeguards it against being made conformable to the other two passages. The Massorah also adds at the end of the Rubric that in the only instance

where this Kal future third person plural masculine occurs without the *Vav* conversive and without being followed by מֵהֶם, it is also defective (יַעַזְבוּ).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 197*b*, on Ps. **78** 20, which I have printed; (II) Arund. Orient. 16, fol. 140*a*, on Isa. **48** 21; (III) Vienna Codex No. 35, on Ps. **105** 41; (IV) the printed Massorah on Ps. **78** 20 and (V) the same on Lament. **4** 9. List II heads this Rubric ויזבן ב׳, and records Isa. **48** 21 and Ps. **78** 20. Though the heading of this Rubric does not state whether these two instances are plene or defective, the Massorah Parva of this Codex emphatically states that they are both defective (ב׳ חס׳). On Ps. **78** 20, however, the Massorah Parva of the same MS., states ב׳ מל׳. List III simply states that it occurs three times with the prefix *Vav* and once without it, without referring to any variation in its orthography. List IV is headed ויזבו ב׳ מל׳ and duly records the two plene instances (Ps. **78** 20; **105** 41), only that the heading ought more properly to be ב׳ מל׳ ובסם׳ since both are restricted to the Psalter, whilst List V heads it וַיַּעַזְבוּ ויזבו ד׳ מל׳ בליש׳, and records all the four instances as plene, the three with the prefix *Vav* and the one without it.

From the following analysis of the readings exhibited in the MSS. and the early editions, it will be seen that the Rubric which I have printed is correct, that the conflicting Massorah given by Jacob b. Chayim (List V) is without authority and that the contradictory remarks in the Massorah of several of the MSS. are due to the carelessness of the Scribes.

(1) *Isaiah* ***48*** *21* — וַיַּעַזְבוּ *defective*, is the reading in the St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11, Arund. Orient. 16, Add. 15,250; Add. 15,251, the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Pesaro edition of the latter Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17; the Complutensian; the *editio princeps*, of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

וַיַּעֲזֹבוּ *plene*, is Add. 15,451; Orient. 4227; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and in the Lisbon edition of Isaiah 1492.

(2) *Psalm* ***78*** *20* — וַיַּעֲזֹבוּ *plene*, is the reading in all the MSS. and early editions.

(3) *Ps.* ***105*** *41* — וַיַּעֲזֹבוּ *plene*. Here too, all the MSS., and early editions have it plene. These are the three instances with the prefix *Vav*.

(4) *Lamentations* ***4*** *9* — יָעֻבוּ *defective*, is Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,160, second hand, and Orient. 4227.

This analysis explains to a great extent the apparently contradictory Massorahs which puzzled Jacob b. Chayim. When the Massorah remarks ויזבו ב׳ without or with the adjunct חס׳, and without or with the addition בליש׳, on either Isa. **48** 21 or Lament. **4** 9, it denotes that it is defective in these two passages. When it states ויזבו ב׳, without or with the adjunct מל׳, on Ps. **78** 20 or **105** 41, it denotes that the two instances in Psalms are plene. When it states ויזבו ג׳ it signifies that it occurs three times with the prefix *Vav* without any reference to its being plene or defective. When it states ויזבו ד׳, without or with the addition בליש׳, it denotes that this Kal future third person plural masculine without and with the prefix *Vav*, occurs altogether four times without noticing the plene and defective orthography. When it states ויזבו ל׳ on Isa. **48** 21, it denotes that this future with the *Vav* conversive is unique as defective. And finally when the Massorah on Lament. **4** 9 states יזבו ל׳, it signifies that this future third person plural masculine does not occur again either as plene or defective. Accordingly List II, which gives two instances only, is to be corrected by the Massorah Parva on Ps. **78** 20 in the same MS. and the addition of the expression מל׳ in List V, as is often the case in Jacob b. Chayim's Massorah, is to be ascribed to the carelessness of the Nakdan.

ס״ה = § 65.

מִזִּבְחִי *from his issue, occurs three times and is plene.* That is, with the prefix *Mem* and the suffix third person masculine. In all the other instances where this noun is with the masculine suffix third person and is also plene, it is either without the prefix (comp. זִבְחִי Levit. **15** 2, 3, 33) or is with the prefix *Beth* (בְּזִבְחִי Levit. **15** 3).

The design of this Massorah is to militate against the School of textual redactors which, besides other expressions, exhibited מִזִּבְחִי twice in Levit. **15** 3, as is attested by the Samaritan recension of the Hebrew text and the Septuagint and all the early editions of the Bible, except the *editio princeps* of the Prophets.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 91*a*, on Levit. **15** 3, which I have printed; (II) Add. 15,250, fol. 64*b*, on Levit. **15** 13; (III) Add. 21,260, fol. 161*b*, on Levit. **15** 3; (IV) Orient. 2348, fol. 101*a*, on the same passage, and (V) Orient. 5404, fol. 90*a*, also on the same passage. List II, which heads this Rubric מזובו ג׳ א׳ חס׳ וב׳ מלא׳, exhibits one of those conflicting Massorahs which can only be explained on the theory that they are based upon a different recension of the text. The Rubric itself does not indicate which of the three instances is defective. The Massorah Parva, however, of this MS. has against מְזוֹבוֹ, both in Levit. **15** 13 and 15, ב׳ מל which leaves Levit. **15** 3 as the defective. Yet in the text itself it is here מְזוֹבוֹ *plene*. As all the three instances not only occur in the same book, but are restricted to the same section, the heading ought properly to be ג׳ בעניני.

ס״ו = § 66.

זוֹבָהּ *her issue, occurs twice, once plene and once defective.* As this expression, which occurs twice within a few verses of each other, is spelt differently, the Massorah safeguards the variation in its orthography. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Levit. **15** 19, which I have printed; (II) Orient. 4445, fol. 101*a*, on the same passage, and (III) the printed Massorah, also on the same passage.

ס״ז = § 67.

הַזִּידוּ *they dealt proudly*, or *acted wickedly, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 30.

ס״ח = § 68.

יָזֵד *he shall presume, occurs twice, once defective and once plene.* As this Hiphil future third person singular masculine which occurs twice only, is spelt differently in each passage, the Massorah safeguards the variation in its orthography.

That this variation obtained in one School of textual redactors only, and that the redaction of other Schools did not exhibit it, is attested by the Samaritan recension of the Hebrew text which has it plene in both instances.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 48*a*, on Exod. **21** 14, which I have printed; (II) Add. 15,250, fol. 43*b*, on the same passage, and (III) Add. 21,160, fol. 99*a*, also on the same passage.

ס״ט = § 69.

בְּזָוִיוֹת *as the corners*, or *corner columns, occurs twice.* According to the Standard Codices both instances are defective. With regard to the instance in Zech. **9** 15 there is no question about its being defective, but with regard to Ps. **44** 12 there is a difference about its orthography. Add. 15,250; Add. 15,451; the first edition of the Bible, Soncino 1488; the Salonica edition of the Psalms 1515 and the Complutensian have it בְּזָוִיוֹת plene. The best Standard Codices and early editions, however, have it בְּזָוִית defective, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,251; Orient. 4227; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the fourth edition, Pesaro 1511—17; the first edition of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 220*a*, on Ps. **144** 12, which I have printed, and (II) Vienna Codex No. 35, on the same passage.

ע׳ = § 70.

וְזִיזָא *and Ziza, occurs twice, once it is written with* ***Aleph*** *and once with* ***He.*** That is, with the prefix *Vav*. Without this prefix וְזִיזָא with *Aleph* also occurs in 2 Chron. **11** 20.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 144*b*, on 1 Chron. **23** 11, which I have printed, and (II) Arund. Orient. 16, fol. 240*a*, on 1 Chron. **4** 37. This Rubric forms part of the Massorah recording eleven or twelve words which respectively occur twice, once ending in *Aleph* and once

in *He* (*vide supra*, letter א, § 17), as well as of the alphabetical List of words beginning with *Vav* which respectively occur twice in the same book. (*Vide supra*, letter ו, § 66.)

ע״א = § 71.

וּזְלֻתָךְ *beside three, occurs twice.* That is, with *Sheva* under the *Tav*, in contradistinction to the other three passages where it occurs with *Segol*, which is due to the pausal accent (comp. וּזלתֶךָ 2 Sam. 7 22; Isa. **26** 13; 1 Chron. **17** 20).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 260*a*, on Ruth **4** 4, which I have printed; (II) Arund. Orient. 16, fol. 28 4*a*, on the same passage, and (III) Add. 21,160, fol. 300*a*, also on the same passage.

It will be seen that the Massorah here distinguishes between וּזלתֶךָ in Isa. **64** 3 and וּזלתְךָ in 2 Sam. 7 22 which has the *Sakeph* on the *Tav*. Hence the Standard Codices point the Isaiah instance with *Sheva*, so Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

ע״ב = § 72.

זָרוּ *they are pressed out, they are estranged, occurs twice.* That is, in contradistinction to this triliteral with *Kametz* under the *Zayin*, recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MS. and one printed: (I) Arund. Orient. 16, fol. 119*a*, on Isa. **1** 6, which I have printed; (II) the same MS., fol. 297*b*, on Ps. **58** 4, and (III) the printed Massorah Finalis, letter ו, § 80. List II heads it בּ׳ בתרי לישני׳. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ם, § 428.)

ע״ג = § 73.

זָרוּ *they were estranged, occurs twice.* That is, in contradistinction to the two instances in which this triliteral is with *Cholem* on the *Zayin*, recorded in the preceding Rubric. This Rubric I have found in the printed Massorah only, on Job **19** 13.

ע״ד = § 74.

זָרוּ *they are estranged, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. **14** 5.

ע״ה = § 75.

זָךְ *pure, occurs three times.* That is, with *Kametz* under the *Zayin*. This adjective occurs altogether eight times without and with the prefix *Vav*. According to the received text it is זָךְ with *Pathach* in five instances (Prov. **16** 2; **20** 21; Job 8 6; **11** 4; **33** 9) and in one instance where it is וְזָךְ with the prefix *Vav* (Prov. **21** 8) it is also with *Pathach*. As the instances with *Kametz* are the exception, the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 325*a*, on Job **11** 4, which I have printed; (II) Add. 21,160, fol. 110*a*, on Exod. **27** 20, and (III) the printed Massorah on Levit. **24** 2. It will be seen that List I not only states in the heading that there are three such instances, but records three giving Job **11** 4, which is in the *textus receptus* with *Pathach* (זָךְ) as the third passage. It is remarkable that the Model Codex Harley 5710—11, has it זָךְ with *Kametz*. Lists II and III, however, head this Rubric בּ׳ קמ׳ and give Exod. **27** 20 and Levit. **24** 2 as the only two, omitting the Job passage. This is confirmed by the text of Orient. 2201; Add. 15,250; Add. 15,251; Orient. 4227, and the early editions, which exhibit זָךְ with *Pathach* in Job **11** 4.

ע״ו = § 76.

זַכָּה *pure, occurs three times ... two of which are in the Pentateuch.* That is, the feminine form of זָךְ. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 79*b*, on Levit. **24** 7, which I have printed; (II) the same MS., Vol. II, fol. 229*a*, on Job **16** 17; (III) Orient. 4445, fol. 73*b*, on Exod. **30** 34; (IV) Arund. Orient. 16, fol. 327*b*, on Job **16** 17; (V) Add. 15,451, fol. 59*b*, on Exod. **30** 34; (VI) Add. 21,160, fol. 117*b*, on the same passage: (VII) the printed Massorah also on the same passage; (VIII) the same on Levit. **24** 7, and (IX) the same on Job **16** 17.

ע״ז = § 77.

זַכּוּ *pure, occurs three times in the Scriptures.* The only other instance where this triliteral occurs it is the Chaldee זַכּוּ *innocency* (Dan. **6** 23). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 232*b*, on Job **25** 5, which I have printed; (II) the same MS., Vol. II, fol. 270*a*, on Lament. **4** 7; (III) Arund. Orient. 16, fol. 330*a*, on Job **25** 5; (IV) Add. 15,250, fol. 353*a*, on the same passage, and (V) the printed Massorah on Job **15** 15.

ע״ח = § 78.

זַכַּי *Zaccai, occurs twice with Zakeph Kametz.* That is, in contradistinction to Neh. **3** 20 where the official reading or *Keri* is זַכַּי with *Pathach* and *Tipcha* for the textual reading זַבַּי *Zabbai*. This Rubric I have found in the printed Massorah only, on Neh. **7** 14.

ע״ט = § 79.

זָכַרְתִּי *I remembered, is in two instances the textual reading* or *Kethiv and the official reading* or *Keri is* זָכַרְתְּ *thou hadst remembered, second person singular feminine.* This Rubric I have found in the printed Massorah Finalis only, letter ו, § 56.

פ׳ = § 80.

וְזִכַרְתֶּם *and ye shall remember, occurs four times.* This Rubric is from Cambridge Add. 1174, on Numb. **15** 39.

פ״א = § 81.

זָכוֹר *to remember* or *remember thou, begins a verse five times.* In the other three instances in which this Kal infinitive absolute, used also as an imperative, occurs, it is in the middle of the verse (Exod. **13** 3; Deut. **7** 18; Jerem. **31** 20). This Rubric I have found in the printed Massorah Finalis only, letter ו, § 55.

פ״ב = § 82.

זָכֹר *to remember, is twice defective.* As this infinitive absolute, which occurs altogether eight times, is plene in six instances and defective in two only, the Massorah safeguards the exceptional orthography.

And wherever it is the imperative it is likewise defective (זְכֹר) *except in one instance.* As imperative with *Cholem* it occurs altogether seventeen times. Here it is defective in sixteen instances (Exod. **32** 13; Deut. **9** 7, 27; **32** 7; 2 Kings **9** 25; Jerem. **14** 21; **18** 20; Ps. **25** 6; **74** 2, 22; **89** 51; **137** 7; Job **7** 7; **36** 24; **40** 32; Lament. **5** 1) and once only it is plene. Here therefore, the Massorah safeguards the solitary exception.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 116*b*, on Deut. **7** 18, which I have printed; (II) Arund. Orient. 16, fol. 167*a*, on Jerem. **31** 20; (III) Add. 15,250; fol. 100*b*, on Deut. **7** 18; (IV) the same MS., fol. 256*a*, on Jerem. **31** 20; (V) Add. 21,160, fol. 269*a*, on Deut. **7** 18; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. **132** 1. Lists II, III and IV do not give the second part of this Massorah.

פ״ג = § 83.

זְכָר־ *remember thou, is twice with Kametz ... and wherever it is joined with Makeph to* זֹאת, אֵלֶּה or נָא *it is likewise with Kametz.* אזן at the end of this Rubric are the initials of these four expressions.

This imperative occurs altogether twenty-eight times. In sixteen instances it is זְכֹר with *Cholem* which are given in the preceding Rubric, and in twelve it is זְכָר־ with *Kametz*. Normally this *Kametz* is due to its combination by *Makeph* with one of the above-named four expressions (comp. (1) זְכָר־אֵלֶּה Isa. **44** 21; (2) זְכָר־אֵלֶּה Ps. 89 48; (3) זְכָר־זֹאת Ps. **74** 18, and (4) זְכָר־נָא 2 Kings **20** 3; Isa. **38** 3; Micah **6** 5; Job **4** 7; **10** 9; Neh. **1** 8). As it is in these two instances only, that זְכָר־ is abnormally combined in one passage with לִי and in the other with אֵלַי, the Massorah safeguards this exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 180*a*, on Ps. **25** 7, which I have printed; (II) the same MS., Vol. II, fol. 269*b*, on Lament. **3** 19; (III) Halle Ochlah Ve-Ochlah II, § 198, margin, and (IV) the printed Massorah on Lament. **3** 19. These four Lists exhibit two different recensions of this Massorah. Lists I and II exhibit one recension. According to this recension there are two such exceptions and Ps. **119** 49 is וְכָר with *Cholem*. This is not only the reading in the text itself of this Model Codex, but also of Arund. Orient. 16; Add. 21,161; Orient. 2375 &c. The second recension is exhibited in Lists III and IV. These two Lists not only emphatically state in their respective headings that there are three such instances with *Kametz* (בּ׳ קמצ׳) and give Ps. **119** 49 as one of the three, but List III gives the following mnemonic sign מובא דעבוא מיטעא, and this reading is supported by Orient. 2201; Add. 15,250; Add. 15,251; Add. 15,451 and Orient. 4227.

ס״ד = § 84.

וַיִּזְכֹּר אֱלֹהִים *and God remembered, occurs four times in the Pentateuch.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 38*a*, on Gen. 19 29, which I have printed; (II) Add. 15,250, fol. 20*a*, on Gen. 30 22; (III) Add. 15,251, fol. 28*a*; (IV) Add. 21,160, fol. 25*b*, all on the same passage; (V) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*a*; (VI) the same fol. 130*b*; (VII) the printed Massorah on Gen. 8 1, and (VIII) the same on Gen. 19 29. The heading ought more properly to be ד׳ ובתורה since this phrase is restricted to the Pentateuch.

ס״ה = § 85.

תִּזְכֹּר *thou shalt remember, is always defective except twice.* As this future second person, which occurs altogether eight times, is defective in six instances and plene in two only, the Massorah safeguards the exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 116*b*, on Deut. 7 18.

ס״ו = § 86.

תִּזָּכַרְנָה *they shall be remembered, occurs twice.* This Rubric, which I have found in Vienna Codex No. 35 only, on Ezek. 3 20, is against the best Codices, which have תִּזָּכְרֶנָּה with the paragogic *He* in Isa. 65 17. This is the reading in St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c.

This Niphal future third person plural feminine occurs altogether six times and with the exception of the solitary instance in Isaiah (65 17) all the others are restricted to Ezekiel (3 20; 18 24; 33 13, 16), and it is with regard to two Ezekiel instances that some MSS. and editions exhibit a variation in its orthography. Thus in Ezek. 31 20; St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; read it תִּזָּכַרְנָה without the paragogic *He*, whilst in Add. 21,161 which had it originally תִּזָּכְרֶנָּה with the *He*, the Nakdan altered the textual reading into תִּזָּכַרְנָה and put against it in the margin ה׳ ק׳. The second instance is in Ezek. 33 13. Here Orient. 2201, which is the second oldest dated MS. of the whole Bible, reads תִּזָּכַרְנָה without the paragogic *He*, and this reading is supported by the Pesaro edition of the latter Prophets, 1515; the fourth edition of the Bible, Pesaro 1511—17; Complutensian and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25. Accordingly the catchwords ולא תוכרן הראשנות ought to be כל צדקתו לא תוכרן. That this, however, is the reading of one School of textual redactors only, and that the Codices of the predominant School read it here תִּזָּכְרֶנָּה with the paragogic *He*, is attested by St. Petersburg Codex of A. D. 916; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c., for which reason I have adopted it in my edition of the Bible.

ס״ז = § 87.

זִכְרוֹ *his remembrance, is unique and throughout the Minor Prophets it is always so except in one instance.* That is, this quadriliteral with *Cholem* is unique in Job, whereas in the Minor Prophets, where this quadriliteral occurs three times, it is twice זִכְרִי (Hosea 12 6; 14 8) and once only with *Shurek* (זְכִרוּ Mal. 3 22). This Rubric is from the printed Massorah on Job 18 17. It forms part of the List of words which respectively occur once only in one book of the Scriptures, whilst in all other books they are the rule with one exception. (*Vide infra*, letter ת, § 449, Vol. II, p. 227.)

ס״ח = § 88.

זכר ונקבה. — *Eight words are masculine and are read as feminine.* That is, in these eight instances the proper names דָּוִד *David* (1 Sam. 18 21; 2 Sam. 13 39); יִשְׂרָאֵל *Israel* (1 Sam. 17 21; 2 Sam. 24 9); מוֹאָב *Moab* (Judg. 3 30); קֹהֶלֶת *Coheleth* (Eccl. 7 27) which are masculine, and אָרוֹן *ark* (1 Sam. 4 17; 2 Chron. 8 11) are treated as feminine, being combined with feminine verbs. This Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 63*b*, on Judg. 3 30.

ס״ט = § 89.

נקבה וזכר. — *Four words are feminine and are used as masculine.* In these four instances the reverse is the case, the normally feminine is abnormally treated as masculine. All the four instances refer to אִיתָּךְ. (*Vide supra*, letter א, § 1427.) This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 1474, fol. 62*b*, on Jerem. 49 16.

צ׳ = § 90.

זִכָּרוֹן *a memorial, is three times defective.* Without and with the prefixes this noun occurs altogether eighteen times. In fifteen instances it is plene and in these three instances only, has it retained its original defective orthography. In some Codices however, the process of substituting the later plene spelling has been more uniformly carried through, as is attested by the Samaritan recension of the Hebrew text in which all the three instances are plene. Hence the Massorah safeguards the defectives.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 1379, fol. 164*b*, on Exod. 28 12, which I have printed; (II) Add. 21,160, fol. 111*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis, letter ן, § 49. As one of the instances is with the prefix *Lamed* and, moreover, as all the three instances not only occur in the same book, but are restricted to the same section, the heading ought more properly to be ג׳ חס׳ בליש׳ ובענ׳.

צ״א = § 91.

לְזִכָּרוֹן *for a memorial, occurs seven times two of which are defective.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 55*a*, on Exod. 30 16, which I have printed; (II) the same MS., Vol. I, fol. 139*a*, on Josh. 4 7; (III) Orient. 4445, fol. 69*b*, on Exod. 28 12; (IV) Arund. Orient. 16, fol. 8*a*, on Josh. 4 7; (V) the same MS., fol. 219*a*, on Zech. 6 14; (VI) Add. 15,250, fol. 118*b*, on Josh. 4 7, and (VII) the printed Massorah on Zech. 6 14.

These Lists exhibit two different headings. List I states that there are seven such instances only, which is perfectly correct since it records the passages in which this noun is with the prefix *Lamed* alone. The other Lists which head this Rubric לזכרון ח׳ include the one instance in which it is ולזכרון (Exod. 13 9). This is rendered beyond doubt by the heading of List II לזכרון ח׳ ב׳ מנחן חס׳ and the addition at the end היה לך לאות חד מנחן ולזכרון.

צ״ב = § 92.

וְזִכְרוֹן זִכְרוֹן. — *Throughout the Scriptures it is* זִכְרוֹן *with Kametz under the Caph except in one instance where it is with Sheva, whilst in Ecclesiastes it is always with Sheva except in one instance where it is with Kametz.* That is, this noun in the absolute is the rule and in the construct is unique apart from Ecclesiastes, whereas in Ecclesiastes the construct is the rule and the absolute is unique. Of this Rubric I collated two Lists, both in the printed Massorah: (I) on Zech. 6 4, and (II) on Eccl. 1 11. It forms part of the List of words which respectively occur once only in one book of the Scriptures, whilst in all the other books they are the rule with one exception. (*Vide infra*, letter ת, § 449, Vol. II, p. 227.)

צ״ג = § 93.

זִכָּרוֹן *remembrance of, occurs three times in the Scriptures and is plene.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 268*b*, on Eccl. 2 16, which I have printed; (II) Add. 21,160, fol. 302*b*, on the same passage; (III) Orient. 2348, fol. 106*b*, on Levit. 23 24, and (IV) Orient. 2349, fol. 96*a*, on the same passage. List II heads this Rubric ג׳ רמ״ that is, with *Sheva* under the *Caph*.

צ״ד = § 94.

זְכַרְיָהוּ *Zecharjahū, occurs twice in the Scriptures.* That is, excluding Chronicles. This name without and with prefixes, occurs altogether 43 times in the Scriptures. As it exhibits two forms, viz. the shorter form ending in יָה *jah* and the longer form ending in יָהוּ *jahū* and, moreover, as the former is the rule outside Chronicles and the exception in Chronicles, the Massorites divided this Rubric into two parts so as to safeguard the exceptions in each case.

In the Scriptures with the exception of Chronicles, where this name occurs altogether twenty-two times, it is the shorter form זְכַרְיָה which occurs in twenty instances (2 Kings 14 29; 15 11; 18 2;

Zech. 1 1, 7; 7 1, 8; Ezra. 5 1; 6 14; 8 3, 11, 16; 10 26; Neh. 8 4; 11 4, 5, 12; 12 16, 35, 41) and in two instances only is it the longer form. Here, therefore, the Massorah safeguards the rare exception.

And throughout Chronicles it is likewise Zecharjahū except seven times. In this book, where it occurs altogether twenty-one times, it is the longer form וְזַכַרְיָהוּ in fourteen instances (1 Chron. 5 7; 15 18, 24; 24 25; 26 2, 11, 14; 27 21; 2 Chron. 20 14; 21 2; 26 5; 29 1, 13; 35 8) and the shorter form וְזַכַרְיָה in seven only. Here, therefore, the Massorah safeguards the shorter form which is the minority. For the reason of this duplicate spelling see my *Introduction to the Massoretico-Critical text of the Bible*, p. 386 &c.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 249*a*, on 2 Kings 15 8, which I have printed; (II) the same MS., Vol. II, fol. 4*b*, on Isa. 8 2; (III) Arund. Orient. 16, fol. 109*a*, on 2 Kings 15 8; (IV) the same MS., fol. 132*a*, on Isa. 8 2; (V) the same MS., fol. 248*a*, on 1 Chron. 15 20; (VI) the same MS., fol. 267*a*, on 2 Chron. 17 7; (VII) Add. 15,251, fol. 219*a*, on Isa. 8 2; (VIII) the same MS., fol. 349*b*, on 2 Chron. 24 20; (IX) Halle Ochlah Ve-Ochlah II, § 59, and (X) the printed Massorah on 1 Chron. 16 5. Lists VIII and X give the second part of this Rubric only. Lists I and II give ורוח יהוה לבשה as the catchwords for 2 Chron. 24 20 and not ורוח אֱלֹהִים as it is in the *textus receptus*.

צ״ה = § 95.

זְמוֹרָה *branch, without and with the prefix He, is plene, whilst with the suffix it is defective.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb. 13 23.

צ״ו = § 96.

הַזְּמוֹרָה *the branch, occurs twice plene.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 157*b*, on Ezek. 15 2, which I have printed, and (II) the printed Massorah on the same passage. As both instances are not only plene, but are restricted to the same book, the heading ought properly to be בי ומל׳ ובמס׳. The addition, therefore, of ומל׳ alone in the heading of List II is not sufficient.

צ״ז = § 97.

תְּזַמֵּר *is four times defective in this form.* That is, forms derived from the root זָמַר, two being the future second person singular (תְּזַמֵּר Levit. 25 3, 4); one the construct of זְמוֹרָה *a branch* (זְמֹרַת Isa. 17 10) and one the same noun with the suffix third person plural (זְמֹרֵיהֶם Nah. 2 3).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2348, fol. 107*a*, on Levit. 25 3, which I have printed; (II) Orient. 2349, fol. 97*a*; (III) Orient. 5404, fol. 96*a*; (IV) Harley 5710—11, Vol. I, fol. 80*a*, all on the same passage, and (V) the printed Massorah Finalis, letter ז, § 63.

Lists I, II and III are practically the same and give identically the same four instances. List IV, however, emphatically states in the heading that there are five such instances (תומר ה׳ חס׳ בלישתו), and gives כתו אתיכם לתרבות Joel 4 10 as one of the five, which agrees with our text where וּמְזֻמְּרֹתֵיכֶם is duly defective. Though List V, like Lists I, II and III, states in the heading that there are four defectives only (ד׳ חסרי בלישני) and records four, yet one is different from these Lists. Instead of זְמֹרֵיהֶם Nah. 2 3 it gives ויכרתו משם זְמֹרָה Numb. 13 23 which is plene in the *textus receptus*, and though it is also plene in Jacob b. Chayim's text (Venice 1524—25), yet the Massorah Parva against it is ה׳ חס׳ בליש׳, thus affording another instance of conflict between the text and certain Massorahs.

צ״ח = § 98.

זְמִרוֹת *songs, occurs four times in the Scriptures.* In the only other instance in which this plural occurs it is with the prefix *Beth* (בְּזִמְרוֹת Ps. 95 2) which some of the Massorahs duly mention.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 214*a*, on 2 Sam. 23 1, which I have printed; (II) the same MS., Vol. II, fol. 213*a*, on Ps. 119 54; (III) Arund. Orient. 16, fol. 128*b*, on Isa. 24 16, which states וא׳ זִמְרוֹת; (IV) the same MS., fol. 314*b*, on Ps. 119 54; (V) the same MS., fol. 333*b*, on Job 35 10; (VI) Vienna Codex No. 35, on Isa. 24 16; (VII) the printed Massorah on 2 Sam. 23 1; (VIII) the same on Ps. 95 2, and (IX) the same on Job 35 10.

List II heads this Rubric ד׳ ני מל׳ חד חסר, thus showing that three of the instances are with *Vav* plene and one (Isa. 24 16) is זְמֹרַת without the *Vav*. This is expressed in different language but still more emphatically in the heading of List VI זמרות ד׳ ני׳ חס׳ יוד׳ וא׳ חס׳ דחס׳. This is supported by the best Standard Codices, which have זְמֹרַת in Isa. 24 16. Thus Orient. 2201 where the Massorah Parva remarks on לי׳ חס׳ דחס׳; Harley 5710—11; Arund. Orient. 16 with the Massorah on it לי׳ חס׳ דחס׳; Add. 15,250; Add. 15,251 with the Massorah on it לי׳ חס׳ דחס׳; Add. 15,451 &c. When, therefore, it is זְמִרוֹת entirely plene in St. Petersburg Codex of A. D. 916, it must be based upon a recension of the text preserved in some Schools of textual redactors which exhibited this reading. The Nakdan of this ancient Codex struck through the *Yod* and remarked against it חס׳ כת׳, but left it זְמִרוֹת with *Vav* plene.

צ״ט = § 99.

זָמַם *he thought*, or *devised, occurs twice.* This Rubric, which is not in the printed Massorah, is from Arund. Orient. 16, fol. 217*a*, on Zech. 1 6. In the *textus receptus* this triliteral is זָמַם with *Pathach* under the *Mem* in Zech. 1 6 and with *Kametz* in Lament. 2 17. The Massorah must therefore mean to emphasise the fact that this preterite third person singular occurs twice without any regard to the variation in the graphic signs.

ק׳ = § 100.

זַמֹּתִי *I have thought, occurs twice . . . one is with the accent on the ultima.* That is, Ps. 17 3. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 287*a*, on Ps. 17 3.

ק״א = § 101.

מְזֻמָּנִים *appointed, occurs twice and is defective.* In the only other instance where this Pual participle plural occurs it is the feminine (מְזֻמָּנוֹת Neh. 13 31). This Rubric I have found in the printed Massorah only, on Neh. 10 35.

ק״ב = § 102.

וַתִּזְנֶה *and she committed adultery, occurs twice, once at the beginning of the verse and once at the end of the verse.* This future third person singular feminine with *Vav* conversive, occurs altogether four times. In two instances it is the full form and in two the apocopated form, the Massorah safeguards here the two which exhibit the full form. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 32*a*, on Judg. 19 2, which I have printed, and (II) the same MS., fol. 143*a*, on Isa. 57 3.

ק״ג = § 103.

וַתִּזֶן *and she committed adultery, occurs twice.* That is, in this apocopated form. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 149*a*, on Jerem. 3 8, which I have printed, and (II) the same MS., fol. 181*b*, on Ezek. 23 5.

ק״ד = § 104.

זוֹנָה *whoring, occurs twice in the Scriptures, once plene and once defective.* As this participle active masculine which occurs twice only, is spelt differently in each case, the Massorah safeguards the variation in its orthography. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 195*b*, on Ps. 73 27, which I have printed; (II) Arund. Orient. 16, fol. 302*a*, on the same passage, and (III) the printed Massorah also on the same passage.

ק״ה = § 105.

הַזּוֹנָה *occurs three times in this form.* That is, the form of the active participle masculine without and with the prefix *He* which is in one instance only defective (Hosea 4 15). And wherever it is plural it is plene with the second *Vav*. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 76*a*, on Ezek. 6 9.

ק״ו = § 106.

זֹנָה *a whore, is three times defective.* This participle feminine occurs altogether nineteen times. As it is plene in sixteen instances and defective in three only, the design of this Massorah is to safeguard the exceptional spelling, and thus to militate against the School of textual redactors which exhibited the normal orthography. This is attested by the Samaritan recension of the Hebrew text, which has both the instances in Levit. plene, and by the St. Petersburg Codex of A. D. 916 which has זוֹנָה in Jerem. 2 20, as well as by some of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 77*b*, on Levit. **21** 7, which I have printed; (II) Arund. Orient. 16, fol. 148*b*, on Jerem. **2** 20; (III) Orient. 2349, fol. 94*b*, on Levit. **21** 7; (IV) Add. 15,451, fol. 84*a*, on the same passage, and (V) the printed Massorah also on the same passage.

קי״ז = § 107.

לְזוֹנָה *to* or *for a harlot, occurs twice.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Gen. **38** 15, which I have printed, and (II) the printed Massorah on the same passage.

קי״ח = § 108.

וַיִּנַּח *he hath cast off, occurs three times in the Scriptures.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 105*b*, on Hosea **8** 3, which I have printed, and (II) the printed Massorah on the same passage.

קי״ט = § 109.

וְעֵם *he hath indignation, occurs twice.* Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 229*a*, on Numb. **28** 8, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 67.

This triliteral with *Pathach* under the *Ayin*, occurs altogether six times. As it is also with *Pathach* under the *Zayin*, in four instances, being a noun (comp. וָזַעַם *rage, wrath*, Isa. **10** 25; **30** 27; Jerem. **15** 17; Dan. **11** 36) and in two only with *Kametz*, being the preterite third person singular, the Massorah safeguards the graphic signs of the minority. As a verb this triliteral has the accent on the ultima and as a noun the accent is on the penultima. Hence List II heads this Rubric וזעם ב׳ מלרע.

קי״י = § 110.

וְעֻפִים *they are sad, is twice defective.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 408*b*, on Dan. **1** 10, which I have printed; (II) Arund. Orient. 16, fol. 364*a*, on the same passage; (III) Add. 15,250, fol. 26*a*, on Gen. **40** 6, and (IV) the printed Massorah on the same passage. As this participle plural masculine, which occurs twice only, is defective in both instances, the heading ought more properly to be ב׳ וחסר׳.

קי״א = § 111.

וְזַעֲקוּ *and cry ye, is three times with Pathach.* This quinqueliteral occurs altogether six times. In three instances it is with *Kametz* under the *Zayin*, being the preterite third person plural (comp. וְזָעֲקוּ Jerem. **11** 11, 12; **47** 2) and in three with *Pathach*, being the imperative plural masculine. The Massorah, therefore, safeguards them against being interchanged.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 164*b*, on Judg. **10** 14, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **25** 34, which gives the mnemonic sign only; (III) Arund. Orient. 16, fol. 26*b*, on Judg. **10** 14; (IV) the same MS., fol. 163*a*, on Jerem. **25** 34; (V) the same MS., fol. 203*b*, on Joel **1** 14, which gives the mnemonic sign only; (VI) the printed Massorah on Judg. **10** 14, and (VII) the same on Joel **1** 14. Lists III and VII alone give both the three instances and the mnemonic sign.

קי״ב = § 112.

וַיִּזְעַק *and he cried out, called out,* or *called together, occurs four times in the Scriptures.* With *Tzere* under the *Ayin* this quinqueliteral occurs seven times. As it is in four instances with *Pathach* under the *Yod* and *Sheva* under the *Zayin*, being the Hiphil, and in three with *Chirek* and *Kametz*, being the Niphal, the Massorah in this Rubric and in the following one, safeguards the respective forms.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 157*b*, on Judg. **4** 10, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jonah **3** 7; (III) the same Codex on Zech. **6** 8; (IV) Arund. Orient. 16, fol. 21*a*, on the same passage; (V) the same MS., fol. 209*b*, on Jonah **3** 7; (VI) Vienna Codex No. 35, on Zech. **6** 8, and (VII) the printed Massorah on Judg. **4** 10.

קי״ג = § 113.

וַיִּזָּעֵק *and he came together,* or *was assembled.* That is, to distinguish it from the other three instances where the verb used in this sense in this very book is וַיִּצָּעֵק with *Tzadi* instead of *Zayin* (Judg. **7** 23, 24; **12** 1 and comp. letter צ, § 173, Vol. II, p. 316).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 182*a*, on 1 Sam. **14** 20, which I have printed; (II) Arund. Orient. 16, fol. 23*a*, on Judg. **6** 34; (III) the same MS., fol. 43*b*, on 1 Sam. **14** 20, and (IV) the printed Massorah Finalis, letter ו, § 72.

קי״ד = § 114.

וַעֲקַת *the cry of, occurs three times in the Scriptures.* The design of this Massorah is to safeguard the three instances of this noun in the construct with *Zayin* against being made conformable to the majority of passages in which it is with *Tzadi* (comp. צְעָקַת Exod. **3** 9; Jerem. **25** 36; **48** 5; Ps. **9** 13; Job **24** 38; Neh. **5** 1).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 88*a*, on Ezek. **27** 28, which I have printed; (II) Arund. Orient. 16, fol. 125*a*, on Isa. **15** 5; (III) the same MS., fol. 184*b*, on Ezek. **27** 28; (IV) Add. 15,251, fol. 221*b*, on Isa. **15** 5, and (V) the printed Massorah on Gen. **18** 20.

קט״ו = § 115.

מִזַּעֲקַת *from the cry of, occurs three times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 65*a*, on Jerem. **48** 34, which I have printed; (II) the same MS., Vol. II, fol. 252*a*, on Prov. **21** 13; (III) the same MS., fol. 267*a*, on Eccl. **9** 17; (IV) Arund. Orient. 16, fol. 344*a*, on Prov. **21** 13; (V) Add. 15,251, fol. 391*b*, on the same passage; (VI) the printed Massorah on Jerem. **48** 34, and (VII) the same on Prov. **21** 13.

קט״ז = § 116.

זָקַנְתָּ *thou art old, occurs twice, once plene and once defective.* The design of this Massorah is to militate against the Eastern recension of the text which exhibits זָקַנְתָּה plene in Josh. **13** 1.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 146*b*, on Josh. **13** 1, which I have printed; (II) Arund. Orient. 16, fol. 9*b*, on the same passage, and (III) Add. 15,250, fol. 149*a*, on 1 Sam. **8** 5.

קי״ז = § 117.

זָקַנְתִּי *I am old, occurs four times.* This Rubric, which I have found in the printed Massorah only, on Gen. **18** 13 is incorrect. This Kal preterite first person singular occurs six times, and two instances, viz. Josh. **23** 2; Ruth **1** 12, are omitted. Frensdorff's explanation (*Massoretisches Wörterbuch*, p. 58) that in these four instances the Pathach is retained even with the pausal accent (ר׳ פתחין בהפסק) is inadmissible, since it is only in two out of the four instances that זָקַנְתִּי is with *Soph-Pasuk* (Gen. **18** 13) and *Athnach* (Gen. **27** 2), in the other two it is זָקַנְתִּי with *Munach* (1 Sam. **12** 2) a non-pausal accent, and זָקַנְתִּי *Olē Ve-Yored* (Ps. **37** 25), and though the latter is a pausal accent the two instances which are omitted, viz. זָקַנְתִּי with *Zakeph-Katon* (Josh. **23** 2) and זָקַנְתִּי with *Tipcha* (Ruth **1** 12) are also pausal accents. The printed Massorah here, as is often the case elsewhere, is incorrect.

קי״ח = § 118.

יִזְקַן *he shall become old, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 344*b*, on Prov. **22** 6, which I have printed; (II) the same MS., fol. 326*a*, on Job **14** 8, and (III) the printed Massorah on the same passage.

קי״ט = § 119.

הַזָּקָן *the beard, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa.* This quadriliteral, which occurs altogether nine times, is in six instances with *Tzere* under the *Coph* and denotes *the old, the aged* (זְקֵנִים Gen. **43** 27; Judg. **19** 17, 20, 22; 1 Kings **13** 25, 29) and in three only is it with *Kametz*. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 71*a*, on Levit. **13** 30, which I have printed; (II) the same MS., Vol. II, fol. 217*a*, on Ps. **133** 2; (III) Arund. Orient. 16, fol. 122*a*, on Isa. **7** 20; (IV) the same MS., fol. 318*a*, on Ps. **133** 2; (V) Add. 15,251, fol. 218*a*, on Isa. **7** 20; (VI) the printed Massorah on Levit. **13** 30, and (VII) the same on Ps. **133** 2.

קי"כ = § 120.

זְקֵן *occurs twice in two different senses.* In the first instance it is the construct of זָקֵן and denotes *the elder of* (Gen. 24 2) and in the second it is the construct of זָקֵן and denotes *the beard of* (Ps. 133 2).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 217*a*, on Ps. 133 2, which I have printed; (II) Arund. Orient. 16, fol. 318*a*, on the same passage; (III) Add. 15,251, fol. 372*b*, also on the same passage; (IV) Add. 15,451, fol. 16*a*, on Gen. 24 2; (V) Add. 21,160, fol. 12*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Ps. 133 2. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 248, Vol. II, p. 217.)

קכ"א = § 121.

זָקֵן בָּא בַּיָּמִים *he was old, stricken in years, occurs four times.* For this Rubric, which I have found in the printed Massorah only, on Gen. 24 1, see letter ב, § 71.

קכ"ב = § 122.

וְזִקְנָיו *and his elders, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 310*b*, on Ps. 105 22, which I have printed, and (II) Vienna Codex No. 35, on Josh. 8 33.

קכ"ג = § 123.

זְקֵנִים *old age, occurs twice and is defective.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 24*b*, on Gen. 37 3, which I have printed; (II) Add. 21,160, fol. 52*a*; on Gen. 44 20, and (III) the printed Massorah on Gen. 37 3. As both instances are not only restricted to the Pentateuch but to the same book, the heading ought more properly to be ב' חס' ובמס' or ב' חס' ובתור'. This Rubric forms part of the alphabetical List of words which respectively occur twice in the same sense. (*Vide infra*, letter ם, § 427, Vol. II, p. 216.)

קכ"ד = § 124.

לִזְקֻנָיו *in his old age, occurs twice plene.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 38*b*, on Gen. 21 2. As the two instances occur in the same section the heading ought to be ב' חס' ובעי'.

קכ"ה = § 125.

זֵרֶה *winnowing, occurs twice.* Of this Rubric I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 259*b*, on Ruth 3 2, which I have printed; (II) the printed Massorah on the same passage, and (III) the printed Massorah Finalis, letter ו, § 82. Lists II and III head this Rubric ב' חס'.

קכ"ו = § 126.

זֵרוּ *they have scattered, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 217*b*, on Zech. 2 2, which I have printed, and (II) the printed Massorah on the same passage. The latter heads the Rubric ב' חס' ובעזן. Though ובעזן more correctly specifies the two instances, חס' is incorrect, since the Piel preterite third person plural from זָרָה could not be plene.

קכ"ז = § 127.

אֲזָרֶה *I will scatter, occurs three times in the Scriptures.* That is, the Piel future first person singular with *Segol* under the *Resh* in all the three instances. This is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 15,451 &c. The fact that the St. Petersburg Codex of A. D. 916 reads this quadriliteral אֲזָרֶה the Kal instead of אֲזָרֶה the Piel, is no reason for taking it as constituting one of the differences between the Orientals and Occidentals unless we are prepared consistently to regard the numerous variations in this Codex as exhibiting the Babylonian recension of the text which no sober critic will now maintain (see my contribution *On Relationship of the so-called Codex Babylonicus of A. D. 916 to the Eastern Recension of the Hebrew Text p. 149 &c.* in the Festschrift zu Ehren Prof. Chwolson's, Berlin 1899). I have, therefore, simply given it as a variant in the notes on these passages in my edition of the Bible, as it is neither in the official List of Variations, nor have I found it in any MS. marked as such.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 76*b*, on Ezek. 12 14, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 12 14 which however reads it אֲזָרֶה; (III) Add. 15,250, fol. 275*b*, on the same passage; (IV) Add. 15,251, fol. 270*b*, on Ezek. 5 12; (V) Add. 21,160, fol. 181*b*, on Levit. 26 33; (VI) Orient. 2349, fol. 98*b*, on the same passage; (VII) the printed Massorah also on the same passage, and (VIII) the same on Ezek. 5 12.

קכ"ח = § 128.

בִּזְרוֹעַ *with the arm, is three times plene in this form in the Pentateuch.* That is, this noun without and with the different prefixes, is in these instances only plene in this division of the Bible, in contradistinction to the other five passages where it is defective (Numb. 6 19; Deut. 5 15; 7 19; 18 3; 26 8).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 38*a*, on Exod. 6 6, which I have printed; (II) Add. 15,250, fol. 116*a*, on Deut. 33 20, and (III) the printed Massorah on the same passage.

קכ"ט = § 129.

בִּזְרֹעַ *with the arm* or *to sow, is three times defective.* That is, in the Prophets this expression with *Cholem* on the *Resh* and with the prefix, as is evident from the fact that in Isa. 28 24 it is the infinitive with the prefix *Lamed* of זָרַע *to sow.* This Rubric, which gives the instances in the Prophets in a separate Massorah, does not occur in the printed Massorah. I have found it in Arund. Orient. 16 only, fol. 177*a*, on Ezek. 17 9.

ק"ל = § 130.

בִּזְרוֹעַ *is three times plene in the Pentateuch.* This Rubric, which is one of the oldest and popular parts of the Massorah, is another recension of the preceding two Rubrics combined into one. It safeguards the minority or the exceptional orthography of the noun זְרוֹעַ, without and with the prefixes, in the three divisions of the Bible.

The Pentateuch. — In the Pentateuch, where this noun occurs altogether eight times, the defective orthography is the rule. (*Vide supra*, § 128.) Here, therefore, the Massorah safeguards the plene spelling.

The Prophets. — In this division, where it occurs altogether thirteen times, the reverse is the case, the plene orthography occurs eleven times (2 Kings 17 36; Isa. 44 12; 51 9; 52 10; 53 1; 62 8; 63 12; Jerem. 21 5; Ezek. 20 33, 34; 30 21) and the defective twice only, and with the infinitive לִזְרֹעַ three times. (*Vide supra*, § 129.) Here, therefore, the Massorah safeguards the exceptional defectives.

The Hagiographa. — In the Hagiographa, where this noun occurs fourteen times (Ps. 10 15; 77 16; 83 9; 89 11, 14; 98 1; 136 12; Job 22 8; 26 2; 35 9; 38 15; 40 9; Dan. 11 6; 2 Chron. 32 8), it is uniformly plene. The heading וכל נביאי וכתובי דס' מל' בס"ג חס' is not quite correct, since the three defective instances do not extend to the Hagiographa where there is not a single defective instance according to the Palestinians. This Rubric must therefore emanate from the Babylonians which read it defective in Dan. 11 6, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 44*a*, on Exod. 6 6, which I have printed; (II) Orient. 4445, fol. 46*b*, on the same passage; (III) Orient. 2349, fol. 148*b*, on Deut. 33 20; (IV) Add. 15,451, fol. 41*a*, on Exod. 6 6; (V) Add. 21,160, fol. 71*b*, on the same passage; (VI) the same MS., fol. 264*a*, on Deut. 5 15, and (VII) the printed Massorah on 1 Sam. 2 31. It is remarkable that List II, which exhibits the oldest form of this Massorah, simply heads the second part of the Rubric וכל נביאיא מח' מל' בר מן ד' חס', leaving out the objectionable expression וכתובי and making up the fourth instance by stating ונרשתי את זרעך ב' במשק. It thus includes זַרְעֲךָ with the suffix which belongs to § 134 and which is incorrect here, since with the suffix it occurs four times defective in the Prophets.

קל"א = § 131.

וּזְרוֹעִי אֶל *The noun* זְרוֹעַ *arm, is normally combined with* עַל *except in one instance where it is abnormally combined with* אֶל. This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 1474, fol. 201*b*, on Isa. 51 5. This Rubric forms part of the List of words which are exceptionally combined with אֶל. (*Vide supra*, letter א, § 523.)

קל"ב = § 132.

וְזֵרֹעִי *my arm, is twice plene in this form.* That is, this form with the suffix first person singular without and with the prefix,

in contradistinction to the other two instances where it is defective (Isa. **51** 5; **63** 5). This Rubric I have found in the printed Massorah Finalis only, letter נ, § 89.

By fixing the number at two, the design of this Massorah is to exclude the plene orthography of this expression in Isa. **63** 5 which is exhibited in the recension of the text by the less dominant School of redactors, as will be seen from the notes on this passage in my edition of the Bible.

קל״ג = § 133.

זְרוֹעֲךָ *thy arm, occurs twice.* This Rubric, the reference to which I have mislaid, is enigmatical, since this noun with the suffix second person singular occurs four times and two passages are omitted, viz. 1 Sam. **2** 31 which is defective and Ps. **71** 18.

קל״ד = § 134.

זְרוֹעֲךָ *thy arm, is five times defective in this form.* That is, the form of this noun with the suffix second person singular masculine, without and with the prefixes, is in these five instances without the *Vav*. With this suffix this noun occurs altogether eleven times. As it is plene in six instances (Exod. **15** 16; Ps. **44** 4; **71** 18; **79** 11; Cant. **8** 6; 2 Chron. **6** 32) and defective in five, the Massorah records the minority. The design of this Massorah is to militate against the recensions of the text which exhibited variations with regard to the orthography of these eleven instances. Thus in Exod. **15** 16 the celebrated Jerusalem Codex reads זְרֹעֲךָ defective. In Deut. **9** 29 the Samaritan recension of the Hebrew text reads וּבִזְרוֹעֲךָ plene, whilst in Jerem. **32** 17 not only does St. Petersburg Codex of A. D. 916 read it וּבִזְרוֹעֲךָ plene, but several of the early editions, as will be seen from the notes on these passages in my edition of the Bible. In Ezek. **4** 7, where the St. Petersburg Codex originally had זְרֹעֲךָ defective, the Nakdan corrected it into זְרוֹעֲךָ plene.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Orient. 2349, fol. 129*a*, on Deut. **9** 29, which I have printed; (II) Harley 5710—11, Vol. I, fol. 118*a*, on the same passage; (III) the same MS., Vol. II, fol. 72*a*, on Ezek. **4** 7; (IV) Arund. Orient. 16, fol. 36*a*, on 1 Sam. **2** 31; (V) the same MS., fol. 168*a*, on Jerem. **32** 17; (VI) Add. 15,251, fol. 110*a*, on Deut. **9** 29; (VII) Add. 21,160, fol. 265*a*, on the same passage; (VIII) the printed Massorah also on the same passage, and (IX) the same on Ezek. **4** 7.

With the exception of List IX all the Lists not only state in their respective headings that there are five such defectives, but record identically the same five passages, which conclusively shows that they proceed from the same Massoretic School. List IX, which professes to register the four instances of the Prophets and Hagiographa only, is hopelessly corrupt: (1) there is no instance in the Hagiographa where this noun with the suffix second person is defective, neither does the List itself record one; (2) it omits two instances which all the other Lists give, viz. 1 Kings **8** 42; Jerem. **32** 17, and (3) it gives two instances which are incorrect, viz. לִזְרֹעַ the infinitive of זָרַע (Isa. **28** 24) which is contrary to the scope of this Massorah and בִּזְרוֹעַ (Ezek. **17** 9) which is not only against the import of this Rubric but which is plene.[1]

[1] זרעך ד׳ חס׳ בליש׳ בנביאים ובכתובים וסימ׳ תנדעתי את זרעך ואת זרע, הכל חיום יחרוש החורש לזרוע, וזרעך חשופה, ולא בזרוע גדולה ובעם רב, וכל אוריה׳ דכוו׳ חס׳ בס״נ בליש׳ בקרי׳ וסי׳ וגאלתי אתכם בזרוע נטויה ובמשפטים, במטות באתות ובמופתים ובמלחמה, וברוח זרוע עף קרקר: ליש׳ אחרינא וזרעך ה׳ חס׳ בקריאה וסימ׳ בסדר עקב.

קל״ה = § 135.

זְרֹעֹת *arms.* A sign fixing its orthography. This plural noun, which occurs altogether nine times without and with prefixes, is spelt in three different ways. In one instance it is entirely defective (Deut. **33** 27); in one it is entirely plene (Ps. **37** 17), whilst in seven instances it is partly defective and partly plene i. e. without the first *Vav* but with the second (Ezek. **30** 24, 24, 25, 25; Job **22** 9; Dan. **11** 15, 22). Hence the Massorah safeguards the two instances in which it is exceptionally spelt. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 143*b*, on Deut. **33** 27.

קל״ו = § 136.

זְרוֹעֹתָיו *his arms.* With the plural suffix third person singular masculine, this noun occurs five times, four times without the prefix *Vav* and once with it. As it is spelt in three different ways, once entirely plene (Judg. **15** 14), once partly plene and partly defective (Hosea **11** 3), whilst in the other three instances it is entirely defective (Judg. **16** 12; Ezek. **30** 22; Dan. **10** 6), the Massorah safeguards the two instances each of which is exceptionally spelt. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 202*b*, on Hosea **11** 3.

קל״ז = § 137.

וַיָּזָרַח *and he arose, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa, and once it is without the prefix Vav.* In the only other instance where it occurs without the prefix *Vav* it is וְזָרַח with *Kametz* under the *Resh* (Isa. **60** 1), which is due to the pausal accent *Soph-Pasuk*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 134*b*, on Dent. **33** 2, which I have printed; (II) the same MS., Vol. II, fol. 27*b*, on Isa. **58** 10; (III) the same MS., Vol. II, fol. 263*a*, on Eccl. **1** 5; (IV) Arund. Orient. 16, fol. 351*a*, on the same passage; (V) Add. 15,250, fol. 236*a*, on Isa. **58** 10; (VI) Orient. 2349, fol. 143*a*, on Deut. **33** 2, and (VII) the printed Massorah Finalis, letter נ, § 83.

קל״ח = § 138.

וַתִּזְרַח *she rose, occurs four times in the Scriptures . . . and once it is with the prefix Vav.* Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 240*a*, on 2 Kings **3** 22, which I have printed; (II) the same MS., Vol. II, fol. 165*a*, on 2 Chron. **26** 19; (III) Orient. 4445, fol. 63*a*, on Exod. **22** 2; (IV) St. Petersburg Codex of A. D. 916, on Nah. **3** 17; (V) Arund. Orient. 16, fol. 99*b*, on 2 Kings **3** 22; (VI) the same MS., fol. 213*b*, on Nah. **3** 17; (VII) the same MS., fol. 273*b*, on 2 Chron. **26** 19; (VIII) the printed Massorah on Exod. **22** 2; (IX) the same on 2 Kings **3** 22, and (X) the same on Nah. **3** 17.

This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra,* letter נ, § 75.)

קל״ט = § 139.

לַזַּרְחִי *to, or of the Zarhite, occurs twice.* That is, with the prefix *Lamed*, in contradistinction to the other four instances where this patronymic occurs and where it is with the prefix *He* (Numb. **26** 13, 20; Josh. **7** 17, 17). The second reference in this Rubric should be 1 Chron. **27** 13 and not **27** 3.

ק״מ = § 140.

תִּזְרַע *thou shalt sow, is twice with Zakeh.* This future second person singular masculine, which occurs altogether ten times, is in eight instances with the normal *Pathach* under the *Resh* and in two instances only is it with *Kametz*, which is due to the disjunctive accent *Zakeph-Katon*. Hence the Massorah safeguards this exceptional vowel-point and accent.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Deut. **22** 9, which I have printed, and (II) the printed Massorah on Levit **25** 4. This Rubric is part of the List of words which respectively occur twice with *Zakeph-Kametz*. (*Vide infra,* letter ז, § 614, Vol. II, p. 313.)

קמ״א = § 141.

זוֹרֵעַ *sowing, is twice plene.* Without and with the prefixes this active participle occurs altogether six times. It is defective in four instances (Gen. **1** 29, 29; Isa. **55** 10; Prov. **11** 18) and plene, in two only. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated two Lists: (I) Add. 15,250 fol. 267*a*, on Jerem. **50** 16, which I have printed, and (II) the printed Massorah on the same passage.

קמ״ב = § 142.

תִּזְרָעוּ *ye shall sow, occurs twice.* That is, with *Kametz* under the *Resh*, though it is with *Pashta* in one instance (Jerem. **35** 7). In the only other passages where this future second person plural masculine occurs, it is with *Sheva* (תִּזְרְעוּ Jerem. **4** 3). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 170*b*, on Jerem. **35** 7.

קמ״ג = § 143.

זָרוּעַ *that which is sown, occurs three times in this form . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, the three forms consisting of the noun זָרוּעַ in the singular, without the suffix, and in the plural with the suffix third person singular feminine, as well as the Kal participle passive singular masculine, are respectively unique. This Rubric I have found in the printed Massorah only, on Ps. **97** 11. The design of this

Massorah is to militate against the reading זֶרַח in Ps. 97 11 which was exhibited in some Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

קמ״ד = § 144.

זֶרַע *seed, begins a verse four times ... and once it is with the prefix Vav.* The design of this Massorah is to safeguard the reading זֶרַע in Ps. 22 31 against the Codices which exhibited וְזֶרַע, as is attested by the Septuagint and the Vulgate and which is now regarded by textual critics as preferable.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 139*a*, on Deut. 28 38, which I have printed; (II) Orient. 2348, fol. 149*a*; (III) Orient. 5404, fol. 138*a*, and (IV) Vienna Codex No. 35, all on the same passage. It is remarkable that List IV not only states in the heading that there are two instances only in which this noun begins a verse, but records two, viz. Deut. 28 38 and Ps. 22 31, omitting Ps. 105 6, and 1 Chron. 16 13.

קמ״ה = § 145.

זֶרַע בֵּית יִשְׂרָאֵל *the seed of the house of Israel, occurs twice in this form.* That is, without and with the preposition *Mem* before בֵּית. Normally the phrase is simply זֶרַע יִשְׂרָאֵל *the seed of Israel*, without בֵּית *the house of*. In this form this combination occurs seven times (2 Kings 17 20; Isa. 45 25; Jerem. 31 36, 37; Ps. 22 24; Neh. 9 2; 1 Chron. 16 13). As this abnormal phrase occurs in these two instances only, the Massorah safeguards the exceptional combination and thus militates against the recensions which exhibited the normal phrase in these two passages also, which is attested by the Septuagint. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 28*a*, on Jerem. 23 8.

קמ״ו = § 146.

מִזֶּרַע הַמְּלוּכָה *from the seed royal, occurs four times.* The only other instance where it occurs, מִזֶּרַע is followed by הַמֶּלֶךְ, viz. מִזֶּרַע הַמֶּלֶךְ *from the seed of the king.* (1 Kings 11 14).

Of this Rubric, I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 118*b*, on 2 Kings 25 25, which I have printed; (II) the same MS., fol. 174*b*, on Jerem. 41 1; (III) the same MS., fol. 177*a*, on Ezek. 17 13; (IV) Add. 15,251, fol. 216*a*, on 2 Kings 25 25; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. 17 13.

In the *textus receptus* Dan. 1 3 is וּמִזֶּרַע with the prefix *Vav*. Hence List V heads this Rubric בלישׁ׳ ר׳. The other five Lists, however, simply have it ר׳ מִזֶּרַע הַמְּלוּכָה without stating that one of the instances is with the prefix *Vav*. This would seen to favour the reading in the Daniel passage without the prefix which is exhibited in the splendid Codex Add. 15,451 and many of the early editions, as will be seen from the notes on Dan. 1 3 in my edition of the Bible.

קמ״ז = § 147.

וּלְזַרְעֲךָ עַד־עוֹלָם. — *Three verses vary.* That is, they vary in their phraseology. וְזַרְעוֹ with different prefixes, is in three several verses combined with עוֹלָם, which is preceded by different adjuncts, thus yielding three different forms of this phrase. Yet they practically denote the same thing, viz. *and to,* or *upon thy seed for ever*. The design of this Massorah, therefore, is to safeguard the respective forms against being made uniform. As stress is here laid upon the fact that וְזַרְעוֹ is preceded by prefixes, the phrase וּבְנֵיו וְזַרְעוֹ עַד־עוֹלָם 1 Sam. 20 42 is excluded.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 101*b*, on 2 Kings 5 27, which I have printed; (II) Add. 15,451, fol. 9*b*, on Gen. 13 15; (III) the same MS., fol. 139*a*, on Deut. 28 46; (IV) Paris Ochlah Ve-Ochlah § 268, and (V) the printed Massorah on Deut. 28 46. The latter heads this Rubric כ׳ מסוקי ממעין, which shows that in some Codices these variations did not exist. That this is the import of ממעין will be seen in letter א, § 729 and § 742.

קמ״ח = § 148.

וְזַרְעוֹ *and his seed, occurs seven times in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33*a*, on Gen. 48 19, which I have printed; (II) the same MS., Vol. I, fol. 94*b*, on Numb. 14 24; (III) the same MS., Vol. II, fol. 45*b*, on Jerem. 22 28; (IV) Orient. 4445, fol. 144*a*, on Numb. 24 7; (V) Arund. Orient. 16, fol. 161*a*, on Jerem. 22 28; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*, and (VII) the printed Massorah on Numb. 24 7.

קמ״ט = § 149.

וְזָרַק עַל־הַמִּזְבֵּחַ *to sprinkle on the altar, is six times without round about.* Normally the phrase וְזָרַק עַל־הַמִּזְבֵּחַ has the adjunct סָבִיב. In this form it occurs twelve times (Exod. 29 16, 20; Levit. 1 5, 11; 3 2, 8, 13; 7 2; 8 19, 24; 9 12, 18). As it is in these passages only that סָבִיב is absent, the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 50*a*, on Exod. 24 6, which I have printed; (II) Orient. 4445, fol. 65*b*, on the same passage; (III) Orient. 2348, fol. 81*d*, and (IV) Orient. 2349, fol. 71*a*, all on the same passage. The ו, in the heading is a misprint for ר׳.

ק״נ = § 150.

וְזָרַק *it was not sprinkled, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 85*b*, on Numb. 19 20.

קנ״א = § 151.

וְזָרְקוּ סימן. — *A sign for the accents of* זָרְקוּ. *The phrase* זָרְקוּ בְּנֵי אַהֲרֹן *and the sons of Aaron shall sprinkle,* occurs four times in this Section. In two instances it is the full formula, viz. זָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים *and the sons of Aaron, the priests, shall sprinkle* (Levit. 1 11; 3 2) and in two it is the shorter formula, viz. זָרְקוּ בְּנֵי אַהֲרֹן *and the sons of Aaron shall sprinkle,* without the expression הַכֹּהֲנִים (Levit. 3 8, 13). As the phrases have different accents, the Massorah indicates here that when it is the full phrase the verb זָרְקוּ is with *Pazer* (Levit. 1 11; 3 2) and when it is the shorter phrase the verb is זָרְקוּ with *Telisha-Gedolah* (Levit. 3 8, 13). This Rubric I have found in the printed Massorah only, on Levit. 3 2. קמנה in the Rubric which I have printed is a mistake for גדולה. Accordingly the accent in the second line should be זָרְקוּ.

Letter Cheth.

א = § 1.

ח. — The first part of this Rubric, which registers the number of times ***Cheth*** occurs in the Bible, is from the celebrated Poem given above, letter א, § 224. The second part, which records the number of times ***Cheth*** occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part I, chap. VII, pp. 110, 111.

ב = § 2.

ח. — *In six instances the **Cheth** is curved below the left shaft.* This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ג = § 3.

ח. — ***Cheth** is curved below on the left shaft inwardly in the following words.* This Rubric I compiled from the Massorah Parva of Orient. 1379 on the respective passages where the Massorah remarks against each word ח עקום. The remark of the Nakdan on Gen. 11 8 which I have given, is accompanied by these two forms of the *Cheth* ח and ח.

ד = § 4.

ח. — *In the following words the **Cheth** has one Tag.* This Rubric I compiled from the Massorah Parva of Harley 5710—11, on the respective passages.

ה = § 5.

ח. — *In the following words the **Cheth** has two Tagin.* This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ו = § 6.

ח. — *In the following words the **Cheth** has three Tagin.* This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ז = § 7.

ח. — *In fourteen instances **Cheth** has a shaft in the middle.* This Rubric is from the *Sepher Tagin* in the *Machsor Vitry*, Add. 27,021, Vo l.II, fols. 269*a*—215*a*, which I have printed in the Massorah, letter ח, § 25, Vol. II, pp. 680—701. Though it states that there are fourteen such instances, the remaining thirteen are not given.

ח = § 8.

ח. — *In twenty-eight instances in the Pentateuch the **Cheth** has three Tagin, two to the right and one to the left.* This Rubric is from the *Sepher Tagin* of the *Machsor Vitry* given in letter ח, § 25.

ט = § 9.

ח. — *In thirty-seven instances in the Pentateuch the **Cheth** is broad* or *widened out.* This Rubric is from the *Sepher Tagin* in the *Machsor Vitry*, given below, letter ח, § 25.

י = § 10.

ח. — *Four words are read with **Cheth** though it is not in the text.* This Rubric I have found in the printed Massorah only, on 2 Kings 17 21. It is not quite correct, since in 2 Kings 17 21 we are not simply to read the word with a *Cheth* which is not in the text, but we have to cancel the *Aleph*, thus substituting וַיַּדַּח for וַיַּדְּא, whilst in 2 Kings 20 4 three letters are cancelled (הע׳) and two others are substituted, ז as well as ח, so that הָעִיר becomes חָזָה. The notes on these passages in my edition of the Bible will show the conflicting readings of the words which constitute this Rubric.

With regard to Jerem. 42 6 we are distinctly told in the official List of Variations, which obtained between the Easterns and Westerns, that the former did not insert ח in שמ or that both the *Keri* and *Kethiv* are alike שָׁמְעוּ, whilst the latter have שָׁמְעוּ in the text for which the *Keri* substitutes שָׁמַעְנוּ. Yet the so-called Babylonian Codex, which is supposed to exhibit the Eastern recension, emphatically states in the Massorah Parva on this word אשרנו ק׳, thus furnishing another proof that this MS. is of the Palestinian and not Babylonian School.

יא = § 11.

ח, ה. — *Four words which are written with **Cheth** are read with **He**.* Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 205*b*, on 2 Sam. 13 37, which I have printed; (II) the same MS., Vol. II, fol. 252*a*, on Prov. 20 21; (III) the same MS., Vol. II, fol. 261*a*, on Cant. 1 17; (IV) Arund. Orient. 16, fol. 344*a*, on Prov. 20 21; (V) the same MS., fol. 349*a*, on Cant. 1 17; (VI) Halle Ochlah Ve-Ochlah I, § 107; (VII) Paris Ochlah Ve-Ochlah, § 121; (VIII) the printed Massorah on Prov. 20 21, and (IX) the same on Cant. 1 17. For the variations which are exhibited in the MSS. and editions with regard to the *Kethiv* and *Keri* see the notes on these passages in my edition of the Hebrew Bible.

יב = § 12.

ח. — *Words beginning with **Cheth** which respectively occur once only.* This incipient List of unique words beginning with *Cheth*, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 188*a*, on Ezek. 33 12.

יג = § 13.

ח. — *An alphabetical List of words beginning with **Cheth** which respectively occur once only.* This List I compiled myself. The following words given in this List as unique occur more than once; חָנֵק, חָכַם, חָלָה, חָסִידִיךְ, חָפְרוּ, חָצוּ, חָקוּ, חֹרִי, חֹרִי, חָרַם, חֹרֶשׁ. The following words are omitted:

Isa.	63	7	חַסְדֵי	Lament.	2	8	חֵל	Isa.	44	11	חֲבֵרָיו
Jerem.	44	30	חָפְרָע	Job	31	20	חָלְצוּ כת׳	1 Kings	16	19	חֲשׂוּחָיו
„	48	5	חוֹרֹנַיִם מל׳	„	16	16	חֲמַרְמֶרֶת כת׳	Ps.	30	4	חִיִּיתָנִי מת׳
				Lament.	2	11	חֲמַרְמְרוּ	„	119	93	חִיִּיתָנִי קמ׳

יד = § 14.

ח. — *Twenty-two words respectively occur once only with **Cheth**.* That is, in all other instances they are written with ***He***. This Rubric safeguards the converse phenomenon of the one recorded in letter ה, § 32.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah II, § 148, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 212, and (III) the printed Massorah Finalis, letter ך, § 2.

Though Lists I and III emphatically state in their respective headings that there are twenty-two such words, they record identically the same twenty-one instances only. List II, which by the addition in the heading of the words וכל דבוי כתיב ה׳ indicates the design of this Massorah, gives חִוִּי Judg. 21 14 as one of the instances, thus making up the twenty-two. But this is in conflict with the heading, which emphatically states that in all other passages the words in question are written with *He*, since חִוִּי does not occur. A later Nakdan added at the end of List I that

the catalogue is one less. The printed Massorah has the following mistakes in the catchwords: (1) ויאמר ought to be וַיֹּאמְרוּ 2 Kings 7 9; (2) ונבואתי ought to be וְהִנַּבֵּאתִי Ezek. 37 10; (3) ואקח ought to be וָאֶגְדַּע Zech. 11 14, and (4) אלה בני should be וְאֵלֶּה בְּנֵי 1 Chron. 8 6.

ט״ז = § 15a.

ח, ה. — *Fifteen words respectively occur twice, once written with* ***Cheth*** *and once with* ***He.*** Of this form of the Rubric, which definitely states in the heading that there are fifteen such pairs and which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 181*b*, on Ezek. **23** 21, which I have printed; (II) Orient. 4445, fol. 156*b*, on Numb. **34** 27; (III) the same MS. on the same folio and on the same passage in the outer margin; (IV) Add. 21,160, fol. 249*b*, also on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 149; (VI) Paris Ochlah Ve-Ochlah, § 213, and (VII) the printed Massorah on 1 Chron. 8 7. These seven Lists record the same instances.

ט״ז = § 15b.

ח, ה. — *Words which respectively occur twice, once with* ***Cheth*** *and once wih* ***He.*** This recension of the Rubric is also one of the oldest parts of the Massorah, as it is from the St. Petersburg Codex of A. D. 916 on Isa. **41** 7. It will be seen that the heading fixes no number to these pairs and that it records eighteen.

On a collation of this Rubric with § 15*a* the following variations are disclosed. The pair constituting No. 7 in § 15*a* which are apparently omitted in this Rubric, are really represented by No. 9. The enigmatical חרון and הרון are manifestly a scribal error for חֹרֶם and הֹרֶם so that we have here all the fifteen pairs of § 15*a*, and the eighteen are made up by three new pairs, viz. (1) בְּחָלָה Zech. **11** 8. פָּהָלָה its companion Levit. **26** 16 has been omitted by the carelessness of the Nakdan, as is attested by the following Rubric, (2) הָחֳרָם and הַהֳרָם, and (3) חולם and הוֹלָם.

ט״ז = § 15c.

ח, ה. — *Thirteen* [fourteen] *words are alike in that they respectively occur twice only, once with* ***Cheth*** *and once with* ***He.*** Of this Rubric, which definitely gives a less number in the heading than § 15*a* and which is also one of the oldest parts of the Massorah, I collated three Lists: (I) St. Petersburg Codex of A. D. 916, on Ezek. **32** 18, which I have printed; (II) Orient. 4445, fol. 40*b*, on Gen. **49** 26, and (III) the same MS., fol. 107*a*, on Levit. **21** 18.

It will be seen that though List I states in the heading that there are thirteen such pairs, it records fourteen. There can, therefore, be no doubt that י״ג in the heading is a clerical error for י״ד. This is, moreover, attested by the headings of Lists II and III which have י״ד. On comparing this List with § 15*a* we see that it omits three pairs given in the former, viz. No. 3 חמותי and חֲמוֹתִי, No. 4 וְנָחָה and וְנָהָה and No. 8 יחלמון and יַחְלְמוֹן, making up the fourteen by the addition of פָּהָלָה and בְּהָלָה, הָחֳרָם and הַהֳרָם.

Lists II and III record identically the same fourteen pairs. They omit No. 4 of § 15*a*, viz. וְנָחָה and וְנָהָה which, as we have seen, are also omitted in List I; but they differ from the latter in giving יַחְלְמוֹן and יחלמון instead of הָחֳרָם and הַהֳרָם.

ט״ז = § 16a—b.

לח. — *Words ending in* ***Lamed Cheth*** *which respectively occur once only.* These fragments, which do not occur in the printed Massorah, are from Arund. Orient. 16, fol. 327*a*, on Job **16** 13. When it is borne in mind that there are altogether about 58 such words, it will be seen that these fragments simply exhibit the first attempt on the part of the Massorites to collect and alphabetically to arrange these unique forms.

י״ז = § 17.

נח. — *Words ending in* ***Nun Cheth*** *which respectively occur once only.* This fragment is from the printed Massorah on Ezek. **41** 9. There are altogether about thirteen words terminating in נח which are unique.

י״ח = § 18.

ח. — *An alphabetical List of words ending in* ***Cheth*** *which respectively occur once only.* This List I compiled myself. The following words given in this List as unique, occur more than once

זָבַח, חָבַח, וְחַפּוּחַ, תִּשְׁבַּח, וַתִּשְׁבַּח, שָׁלַח, תִּשְׁלַח, זָרַח.

The following are omitted

וַיִּזַּח 2 Chron. 21 11; צְרֻנָח 1 Chron. 12 20; תּוֹחַ 1 Chron. 6 19; לְשׁוּחָלַי Numb. 26 35; מְשׁוּחָלַי Gen. 5 21.

י״ט = § 19a.

חביה. — *Three forms of* חָבָה or חָבָא *are defective of Aleph.* That is, the proper name נַחְבִי which according to this Massorah is from חָבָא and ought to be נַחְבִיא (Numb. **13** 14); the preterite second person masculine with the prefix *Vav* וַנַּחְבֹתָם (Josh. **2** 16) which should be וַנַּחְבֵאתֶם, and חֲבִי the imperative singular feminine (Isa. **26** 20) which according to this Massorah ought to be חֲבָא.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 108*a*, on Numb. **13** 14, which I have printed; (II) Orient. 2348, fol. 118*a*, on the same passage; (III) Orient. 5404, fol. 107*a*, also on the same passage, and (IV) the printed Massorah Finalis, letter ח, § 6. The latter heads it וְנַחְבָּה לא יוכל ד׳ חסרי בלישני׳ and gives Jerem. **49** 10 as the fourth instance. But this is not quite correct, since this infinitive is not defective of *Aleph* as the *He* takes its place. This Rubric forms part of the List of words which are defective of *Aleph.* (*Vide supra*, letter א, § 14.)

י״ט = § 19b.

סימן חבא. — This recension of the Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 90*a*, on Numb. **13** 14. It is simply an expansion of the preceding Rubric by the addition of two Hiphils of חָבָא which are abnormally without *Yod* and which this form exhibits in all the other instances. (Comp. Josh. **6** 25; 1 Kings **18** 4; Isa. **49** 2.)

כ׳ = § 20.

לְהֶחָבֵה *to hide thyself, occurs twice.* That is, with *He.* This is in accordance with the received text, and is designed to safeguard it against being made conformable to the parallel passage (2 Chron. **18** 24) where this Niphal infinitive is לְהֵחָבֵא with *Aleph.* This Rubric is from Cambridge Add. 465 on 1 Kings **22** 25 and represents the predominant School of Massorites. Other Schools of textual redactors, however, read it לְהֵחָבֵא with *Aleph* in 2 Kings **7** 12, as is attested by the Splendid Codex Add. 15,451, Add. 21,161, the *editio princeps* of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488. It is to be added that the *editio princeps* of the Prophets, the first, second and third editions of the Bible read it also לְהֵחָבֵא with *Aleph* in 1 Kings **22** 25; whilst the Massorah Parva in Arund. Orient. 16; Add. 15,250; Add. 15,251 and in the *editio princeps* of the Rabbinic Bible remark on נ׳ בת׳ ה׳א which is in conflict with the received text. For further discussion on this Rubric see letter ה, § 35.

כ״א = § 21.

לְחַבֵּל *to destroy, occurs three times.* This Rubric I have found in the printed Massorah only, on Isa. **13** 5. As all the three instances are restricted to Isaiah, the heading ought properly to be ג׳ ובסם׳.

כ״ב = § 22.

מֵחֵבֶל *from the line,* or *Chebel, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 150*a*, on Josh. **19** 9, which I have printed; (II) Arund. Orient. 16, fol. 13*b*, on the same passage, and (III) the same MS., fol. 14*a*, on Josh. **19** 29. As the two instances are restricted to Joshua, the heading ought more properly to be ב׳ ובסם׳.

This Massorah makes no distinction in the vowel-points of these two expressions and the Standard Codices from which this Rubric is taken point them both alike, viz. מֵחֶבֶל with *Segol* under the *Cheth.* This is also the pointing in Add. 15,251; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian; and the *editio princeps* of the Rabbinic Bible, Venice 1517. The Massorah Parva of Add. 15,251, however, remarks on the textual reading מַחְבֶּל (Josh. **19** 29) that the Hellali Codex has it with *Tzere* (בהללי מַחֵבֶל קמץ קטן) and this is also the pointing in Orient. 2201; Add. 15,250; Add. 15,451; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the Pesaro edition of the Earlier Prophets (1511); the alternative marginal reading in the first edition of the Rabbinic Bible (1517) and Jacob b. Chayim's first edition of the Rabbinic Bible with the Massorah 1524—25.

כ״ג = § 23.

בְּחַבְלֵי *with cords of, occurs four times.* That is, to distinguish it from the two instances in which this quinqueliteral is בְּהַבְלֵי with *He.* (*Vide supra*, letter ה, § 72.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 383*b*, on Job **36** 8.

כ"ד = § 24.

חִבְּקוּ *they embraced, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 329*b*, on Job **24** 8, which I have printed; (II) the same MS., fol. 357*b*, on Lament. **4** 5; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah on Job **24** 8.

כ"ה = § 25.

חִבֵּק *folding, occurs twice and is defective and in the same book.* This Rubric I have found in the printed Massorah only, on Prov. **24** 33.

כ"ו = § 26.

חֲבַקּוּק *Habakkuk, occurs twice.* That is, once without the prefix *Lamed* and once with it. This orthography with *Pathach* under the *Beth* and *Dagesh* in the *Coph* is in accordance with the predominant School of textual redactors and is exhibited in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and all the early editions except one. According to another School, however, it is חִבְקֻוק with *Kametz* under the *Beth* and without *Dagesh* in the *Coph.* This is the reading in Add. 21,161; Orient. 4227; Erfurt Codex No. 3; Erfurt Codex No. 4 and the Complutensian. This Rubric I have found in the printed Massorah only, on Habak. **3** 1.

כ"ז = § 27.

חֲבֵרִים *companions,* or *charmers, occurs twice.* The design of this Massorah is simply to safeguard the *Kametz* under the *Beth* against its being made conformable to the other two instances where this quinqueliteral is with *Tzere* which are recorded in the following Rubric. Hence no notice is taken of its being with *Pathach* and *Dagesh* in one instance and with *Chateph-Pathach* and *Raphe* in the other, nor of the difference in the sense of these two expressions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 335*b*, on **Job 40** 30.

כ"ח = § 28.

חֲבֵרִים *companions, occurs twice.* That is, with *Tzere* under the *Beth,* in contradistinction to the two instances with *Kametz* recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 33*a*, on Judg **20** 11.

כ"ט = § 29.

חֲבֵרָו *his companions, occurs four times in the Scriptures.* That is, though the form is without the *Yod* in three out of the four instances in the text, it is not חֲבֵרוֹ *his companion* the singular as in Eccl. **4** 10, but is חֲבֵרָיו the plural according to the *Kerí* or official marginal reading.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 94*b*, on Ezek. **37** 16, which I have printed; (II) Arund. Orient. 16, fol. 138*a*, on Isa. **44** 11; (III) the same MS., fol. 191*a*, on Ezek. **37** 16, and (IV) the printed Massorah on Isa. **44** 11. According to the addition at the end of the Rubric (List I) two of the instances are plene or are חֲבֵרָיו (Isa. **44** 11; Ezek. **37** 19) and two are defective (Ezek. **37** 16, 16). But the headings of the other three Lists emphatically state that three are defective and one only is plene (רי נ׳ חס׳ ואי מלא). It is, therefore, probable that List I is based upon a recension which exhibited חֲבֵרָיו in Ezek. **37** 19.

ל׳ = § 30.

חֶבְרוֹנָה *to Hebron, occurs nine times, eight times plene and once defective.* That is, with the paragogic *He.* The only instance in which it is defective is 2 Sam. **2** 1.

Of this popular Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 144*b*, on Josh. **10** 36, which I have printed; (II) the same MS., Vol. II, fol. 137*a*, on 1 Chron. **11** 1; (III) Arund. Orient. 16, fol. 8*b*, on Josh. **10** 36; (IV) the same MS., fol. 57*b*, on 2 Sam. **2** 1; (V) the same MS., fol. 59*b*, on 2 Sam. **5** 1; (VI) the same MS., fol. 244*b*, on 1 Chron. **11** 1; (VII) the same MS., fol. 246*b*, on 1 Chron. **12** 23; (VIII) Add. 15,451, fol. 152*b*, on Josh. **10** 36, and (IX) the printed Massorah on the same passage.

ל"א = § 31.

חֲבשׁ *to bind,* or *bind thou, occurs three times, twice defective and once plene.* In one instance it is the infinitive construct (Isa. **30** 26) and in two instances it is the imperative singular masculine. As it is differently spelt in the two passages in which it is the imperative, being in one instance plene (Ezek. **24** 17) and in the other defective (Job **40** 13) like the infinitive, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 85*b*, on Ezek. **24** 17, which I have printed; (II) the same MS., fol. 240*a*, on Job **40** 13; (III) Arund. Orient. 16, fol. 131*a*, on Isa. **30** 26; (IV) the same MS., fol. 182*b*, on Ezek. **24** 17; (V) the same MS., fol. 335*a*, on Job **40** 13; (VI) the printed Massorah on Isa. **30** 26, and (VII) the same on Job **40** 13.

The retention of the primitive defective orthography in the two instances is in accordance with the best Standard Codices, viz. Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250; Add. 15,251, though it is at variance with the spelling of the imperative in the Ezekiel passage. The less dominant School of textual redactors, however, made the two imperatives uniform by having them both plene. This is attested by Orient. 2201, first hand; Harley 5710—11; Add. 21,161; Orient. 4227 and by all the early editions, as will be seen from the notes on Job **40** 13 in my edition of the Bible.

ל"ב = § 32.

חַג *a feast, is three times with Pathach.* That is, this noun which, is both absolute and construct is in these three instances only with *Pathach,* without being followed either by a noun with the prefix *He* or by the Tetragrammaton with the prefix *Lamed.*

And wherever it is combined with **He** or *the ineffable name with* **Lamed** *it is likewise with Pathach.* To understand this Massorah it is necessary to remark that חַג occurs altogether twenty-six times. From these we have to deduct the four instances in which the combination is חַג יְהוָה and which constitute the following Rubric, as well as the three which form the first part of this Rubric, so that nineteen only remain. Now in thirteen of these, חַג is followed by a noun with the prefix *He,* viz. חַג הַמַּצּוֹת six times (Exod. **23** 15; **34** 18; Levit. **23** 6; 2 Chron. **30** 13, 21; **35** 17); חַג הַסֻּכּוֹת six times (Levit. **23** 34; Deut. **16** 13; Zech. **14** 16, 18, 19; Ezra **3** 4) and חַג הַפֶּסַח once (Exod. **34** 25); whilst in six instances it is combined with לַיהוָה (comp. חַג לַיהוָה Exod. **12** 14; **13** 6; **32** 5; Levit. **23** 41; Numb. **29** 12; Deut. **16** 10). It will be seen that in the sixth instance the expression שֶׁבְעֹת intervenes between חַג and לַיהוָה. This explains the meaning of this part of the Rubric.

This Rubric I have found in the printed Massorah Finalis only, letter ח, § 11. It suffers from two serious mistakes and it is difficult to say whether they are due to Jacob b. Chayim or to the faulty MS., which he copied. (1) The catchwords וְחַג שבעות ימים תעשה לך Exod. **34** 22 ought to be חַג שבעות ימים Ezek. **45** 21. This is evident from the fact that this Rubric treats of חַג without the prefixes, otherwise it would include וְחַג in Exodus and exclude the legitimate Ezekiel passage which is חַג without the prefix. Besides if this Massorah had intended to include חַג with the prefix (וְחַג) the heading would have been בליש׳ פתחי׳ נ׳. And (2) the heading of the second part of this Rubric, viz. וכל דסמי׳ ליי׳ ולאדכר׳ דכו׳ פתחי׳ is manifestly a blunder for וכל דסמי׳ לה׳ ולאדכר׳. An ignorant Scribe mistook לה׳ for ליי׳. This is not only attested by the above analysis, but by the fact that אדכרא by itself denotes the Tetragrammaton and that ליי ולאדכרא would mean *and wherever* חַג *is combined with the Tetragrammaton and the Tetragrammaton,* which is nonsense and leaves the combination with *He* altogether unnoticed, thus making the import of the Rubric unintelligible.

ל"ג = § 33.

חַג יְהוָה *a feast unto Jehovah, is four times thus combined.* That is, in contradistinction to the combination חַג לַיהוָה which denotes the same and which occurs six times, as will be seen from the analysis in the preceding Rubric. The design of this Massorah is to militate against the School of textual redactors which read חַג לַיהוָה in Judg. **21** 19 and which is exhibited in Harley 5710—11; Arund. Orient. 16; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 79*b*, on Levit. **23** 39, which I have printed; (II) the same MS., Vol. I, fol. 172*b*, on Judg. **21** 19; (III) Arund. Orient. 16, fol. 202*a*, on Hosea **9** 5; (IV) Add. 21,160, fol. 80*a*, on Exod. **10** 9; (V) Orient. 2349, fol. 63*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Levit. **23** 39.

ל״ד = § 34.

חָגָב *the grasshopper, occurs twice in two different senses.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 69*b*, on Levit. 11 22, which I have printed; (II) Arund. Orient. 16, fol. 355*b*, on Eccl. 12 5, and (III) Add. 21,160, fol. 152*a*, on Levit. 11 22.

List I adds at the end that it occurs twice in two different senses, whilst List III heads this Rubric ב׳ בחרי לישׁ׳. This manifestly proceeds from the School of Massorites who took חגב in Eccl. 12 5 to stand for עב denoting the *virile member* (see my *Commentary on Coheleth* on this passage).

ל״ה = § 35.

חֲגָבִים *as grasshoppers, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 93*b*, on Numb. 13 33, which I have printed; (II) Arund. Orient. 16, fol. 136*a*, on Isa. 40 22, and (III) Add. 21,160, fol. 209*b*, on Numb. 13 33.

ל״ו = § 36.

חַגְבָא *Chagaba, occurs twice, once with Aleph and once with He.* In this separate form I have found this Rubric in the printed Massorah only, on Neh. 7 48. It forms part of the List of words which respectively occur twice, once ending in *Aleph* and once in *He*. (*Vide supra*, letter א, § 23.)

ל״ז = § 37.

בְּחַגְוֵי *in the clefts of, occurs three times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 208*b*, on Obad. 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 49 16, and (III) the printed Massorah Finalis, letter ח, § 13. List II adds at the end the important statement that in Jerem. 49 16 the textual reading is בְּחַגְוֵי and that it constitutes a variation (קרי׳ בחגוי כד׳ יחול׳) though the text itself has it בְּחַגְוֵי as it is in the *textus receptus*. This shows that the design of this Massorah is to militate against this variation which was exhibited in other Codices.

ל״ח = § 38.

חֲגוֹר *a girdle*, or *gird thou, occurs four times in the Scriptures . . . : and once it is with the prefix Vav.* It will be seen that in two instances this expression is a noun (2 Sam. 20 8; Prov. 31 24) and in three the imperative singular masculine (2 Kings 4 29; 9 1; Ps. 45 4). The Massorah, however, in accordance with its usual method, simply groups together homonyms without regarding the difference in the sense.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 244*a*, on 2 Kings 9 1, which I have printed; (II) Arund. Orient. 16, fol. 295*a*, on Ps. 45 4; (III) Add. 15,251, fol. 202*a*, on 2 Kings 4 29; (IV) Vienna Codex No. 35, on Ps. 45 4; (V) the printed Massorah on 2 Sam. 20 8, and (VI) the same on Ps. 45 4. Though three of the instances are plene (2 Sam. 20 8; Ps. 45 4; Prov. 31 24) and two defective (2 Kings 4 29; 9 1) none of the Lists record the variation in the orthography of this expression. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

ל״ט = § 39.

חֲגוֹרָה *a girdle, is twice plene and both instances occur in the same book.* The orthography of this noun, which occurs altogether four times, twice without the prefix *Vav* (2 Kings 3 21; Isa. 3 24) and twice with it (2 Sam. 18 11; Isa. 32 11) constitutes one of the variations between the Easterns and Westerns. According to the Babylonian recension it is defective in three instances (2 Sam. 18 11; 2 Kings 3 21; Isa. 32 11) and plene in one passage and the plene instance is Isa. 3 24; whilst according to the Palestinians which also have it defective in three instances and once plene, the plene is in Isa. 32 11 and not 3 24. This is attested both by the official List of Variations between these two Schools of textual redactors and the best Standard Codices. Thus Orient. 2201 which is one of the oldest dated MSS. of the Bible; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 &c. all read חֲגוֹרָה plene in Isa. 32 4. Moreover חֲרָה defective in Isa. 3 24, is the reading in St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,250.

According to the Rubric before us which does not occur in the printed Massorah and which is from Orient. 1474, fol. 186*b*, on Isa. 3 24, both the Isaiah instances are plene. The great interest, however, which attaches to this orthographical variation consists in the unquestionable fact that the Babylonians read it חֲגוֹרָה plene and the Palestinians חֲרָה defective in Isa. 3 24 and that the St. Petersburg Codex of A. D. 916 exhibits the Palestinian reading, thus affording an additional proof that this so-called *Babylonian Codex* exhibits the Palestinian text.

מ׳ = § 40.

חָגֵר *girding, occurs twice.* That is, the active participle in contradistinction to the two instances where this triliteral in the same book is the imperative (חֲגֹר 2 Kings 4 29; 9 1). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 99*b*, on 2 Kings 3 21. As both instances occur in Kings the heading ought more properly to be ב׳ ובמם׳.

מ״א = § 41.

חֲגֻרִים *girded, occurs three times in the Scriptures, twice defective and once plene.* As this participle passive plural masculine, which occurs three times only, is spelt in two different ways, the Massorah safeguards the variation in its orthography. The plene instance is in Judg. 18 16.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. 42*a*, on Exod. 12 11, which I have printed; (II) the same MS., Vol. I, fol. 169*a*, on Judg. 18 16; (III) the same MS., Vol. II, fol. 284*b*, on Dan. 10 5; (IV) Arund. Orient. 16, fol. 31*b*, on Judg. 18 16; (V) the same MS., fol. 372*a*, on Dan. 10 5; (VI) Add. 21,160, fol. 82*b*, on Exod. 12 11, and (VII) the printed Massorah on the same passage.

מ״ב = § 42.

חֲדָדָה *sharp*, or *Chaddah, occurs five times in the Scriptures.* Though this triliteral is a feminine adjective in four instances and in one passage a part of the compound proper name En-Haddah (Josh. 19 21), the Massorah according to its usual method groups them together because it has regard to the identity of the spelling irrespective of the difference in the sense.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 23*b*, on Isa. 49 2, which I have printed; (II) the same MS., Vol. II, fol. 243*b*, on Prov. 5 4; (III) Arund. Orient. 16, fol. 13*b*, on Josh. 19 21; (IV) the same MS., fol. 297*b*, on Ps. 57 5; (V) the same MS., fol. 337*b*, on Prov. 5 4; (VI) Add. 15,451, fol. 158*a*, on Josh. 19 21, and (VII) the printed Massorah on the same passage. The latter is the only List which adds at the end that it is the name of a town in the first instance (קרמאה שום קרוא).

The design of this Massorah is to safeguard this triliteral feminine adjective against the six instances in which it is pointed חֲדָה, the feminine of חַד, the Chaldee numeral *one* (Dan. 2 9; 6 18; 7 1; Ezra 5 13; 6 2, 3).

מ״ג = § 43.

חַד, חָדָא, לְחָדָא. — The numeral חַד *one*, which as we have seen in the preceding Rubric, occurs six times, is always written with *He* at the end, whilst חָדָא the pronoun demonstrative, without and with the prefix *Lamed*, which also occurs six times (Dan. 4 27; 5 6, 6; 7 3, 3, 8), is always written with *Aleph*.

This separate Rubric, which prescribes the orthography of these two expressions, does not occur in the printed Massorah. It is from Harley 5710—11, Vol. II, fol. 281*b*, on Dan. 7 1. See also letter ד, § 12.

מ״ד = § 44.

הִתְחַדְּדָה *she is sharpened, occurs three times in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 83*a*, on Ezek. 21 14, which I have printed; (II) Arund. Orient. 16, fol. 180*a*, on the same passage, and (III) the printed Massorah also on the same passage. As the three instances in which this Hophal preterite third person singular feminine occurs, are not only restricted to the same book but to the same section, ג׳ בקרי׳ in the heading ought more properly to be ג׳ ובעגינא. List III, therefore, rightly adds at the end תלתיהון בחר עגינא דא בתר דא.

מ״ה = § 45.

וַיֶּחְדַּל *and he ceased, occurs twice in the Scriptures.* That is, in contradistinction to the *Keri* וַיֶּחְדַּל Job 10 20. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley

5710—11, Vol. II, fol. 188*a*, on Ps. **49** 9, which I have printed; (II) Arund. Orient. 16, fol. 295*b*, on the same passage; (III) Orient. 2349, fol. 106*a*, on Numb. **9** 13, and (IV) the printed Massorah on Ps. **49** 9. The superfluous וליח דכותהון at the end of the Rubric, is simply the addition of the Nakdan to fill up the line.

מ״ו = § 46.

הֶחֱדַלְתִּי *shall I leave, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 25*a*, on Judg. **9** 9, which I have printed, and (II) Add. 15,250, fol. 137*b*, on the same passage. As all the three instances are not only restricted to the same book but to the same section, the heading ought more properly to be ג׳ ובעניא.

It is important to state that this pointing הֶחֱדַלְתִּי with *Chateph-Kametz* under the *Cheth* is exhibited in nearly all the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 2210 &c. הֶחְדַּלְתִּי I have found in Orient. 4227 only.

מ״ז = § 47.

חֲדָלוּ *cease,* or *forbear, occurs twice.* That is, in contradistinction to the only other instance where this imperative plural occurs and where it is חֲדָלוּ (Zech. **11** 12), due to its pausal accent. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 119*a*, on Isa. **1** 16.

מ״ז = § 47*.

וַיֶּחֱדָלוּ *and they ceased, occurs twice.* Of this Rubric, which I have printed in Vol. III, letter ח, § 5, p. 347, I collated five Lists, three in MSS. and two printed: (I) Add. 15,250, fol. 9*b*, on Gen. **11** 8; (II) the same MS., 37*b*, on Exod. **9** 33; (III) Vienna Codex No. 35, on the same passage; (IV) the printed Massorah on Gen. **11** 8, and (V) the same on Exod. **9** 33.

מ״ח = § 48.

הַחֲדָר *into* or simply *the chamber, occurs twice* The design of this Massorah is to safeguard the two different forms of the noun חֶדֶר in 2 Sam. **13** 10 against being made uniform. As הַחֲדָר without the paragogic *He* already expresses direction towards, viz. *into, to,* in the first clause, the Scribe would naturally make the form of the second clause, which expresses precisely the same sense, conformable to the first, viz. הֶחָדְרָה. By fixing the instances of הַחֲדָר at two, the Massorah precludes such an alteration. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 64*b*, on 2 Sam. **13** 10.

מ״ט = § 49.

חֲדַד *Chadad, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 130*a*, on 1 Chron. **1** 30, which I have printed, and (II) Arund. Orient. 16, fol. 237*b*, on the same passage.

Not only do these two Lists emphatically state that it is הַדַּד with *Daleth* at the end in both passages, but all the Standard Codices have it so in both instances, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,160 &c. For this reason I have adopted it in my edition of the Bible. The reading חֲדַר with *Resh*, which is exhibited in 4227 in Gen. **25** 15, is in conflict with the Massorah Parva of the same MS., on 1 Chron. **1** 30, where it remarks on חֲדַד with *Daleth* that it occurs twice (ב׳). Accordingly the *Resh* in the heading of this Rubric must be corrected into *Daleth*, viz. חֲדַד and the Rubric ought to follow immediately after § 41.

נ׳ = § 50.

הֶחֱדָרָה *into the chamber, occurs twice.* That is, with *Segol* under the *He* and *Kametz* under the *Cheth*, being in the first instance with the pausal accent *Athnach* and in the second with *Soph-Pasuk*, in contradistinction to the other two instances where it is הַחֲדָרָה (Gen. **43** 30; 1 Kings **1** 15) with the non-pausal accent. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 18.

נ״א = § 51.

חֲדָשָׁה *new, occurs fourteen times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ח, § 22 is doubly incorrect: (1) the heading emphatically states that it occurs fourteen times, yet the Rubric itself records thirteen only. The catchwords for 2 Sam. **21** 16 are erroneously divided into two passages though they represent one instance, and (2) חֲדָשָׁה occurs altogether seventeen times and not fourteen or rather thirteen and four are omitted, viz. 1 Kings **11** 29; Jerem. **31** 31; Ezek. **18** 31; **36** 26.

נ״ב = § 52.

חֹדֶשׁ. — *In two verses the expression* ***month*** *is absent.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 100*b*, on Ezek. **26** 1. In the first instance (Ezek. **26** 1) the absence and presence of this expression is a matter of controversy between the different Schools of textual redactors according to this Massorah, but there is no question about its absence in Ezek. **32** 17. As I have not found this variation in any of the Standard Codices to which I have had access, and moreover, as this Massorah is in a Yemen MS., this various reading must have obtained in one of the branches of the Eastern School, unless some expert Massoretic Student can evolve a different sense from this Rubric.

נ״ג = § 53.

חֹדֶשׁ בְּחָדְשׁוֹ *month by month, occurs twice.* That is, in contradistinction to the only other instance where this phrase occurs and where it is without the suffix (comp. חֹדֶשׁ בְּחֹדֶשׁ 1 Chron. **27** 1). This Rubric I have found in the printed Massorah only, on Numb. **28** 14.

נ״ד = § 54.

בַּחֹדֶשׁ *in the month, begins a verse seven times.* In the other five instances where it occupies this position it is with the prefix *Vav*. By fixing the number at seven, the design of this Massorah is to militate against the recension which read it בְּחֹדֶשׁ without the prefix in Numb. **28** 16, as is attested by the Samaritan text.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 69*a*, on Jerem. **52** 6, which I have printed; (II) Orient. 4445, fol. 108*b*, on Levit. **23** 5; (III) Arund. Orient. 16, fol. 276*b*, on 2 Chron. **31** 7; (IV) the same MS., fol. 360*a*, on Esther **3** 7; (V) Add. 21,160, fol. 173*b*, on Levit. **23** 5; (VI) the printed Massorah on Exod. **19** 1, and (VII) the same on Zech. **1** 1. It is remarkable that Lists V, VI and VII have the same mistake הרביעי דמלכים instead of הרביעי דירמיה, as it is correctly given in the oldest forms of this Massorah.

נ״ה = § 55.

וּבַחֹדֶשׁ *and in the month, occurs five times at the beginning of a verse.* That is, with the prefix *Vav* in contradistinction to the seven instances where it occupies this position without the *Vav,* recorded in the preceding Rubric. This is one of the few instances where the Massorah safeguards both the minority and majority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 118*a*, on 2 Kings **25** 8, which I have printed; (II) Orient. 2348, fol. 127*b*, on Numb. **28** 16; (III) Orient. 2349, fol. 117*b*, on the same passage; (IV) Orient. 5404, fol. 116*b*, also on the same passage; (V) Vienna Codex No. 35, on 2 Kings **25** 8; (VI) the printed Massorah on Numb. **28** 16, and (VII) the same on Jerem. **52** 12.

נ״ו § = 56.

לַחֹדֶשׁ *of the month. In the book of Esther this quadriliteral is uniformly* לְחֹדֶשׁ *with* ***Sheva*** *under the Lamed, whilst in all the other Scriptures it is as uniformly* לַחֹדֶשׁ *with* ***Pathach.*** This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Esther **8** 12.

נ״ז = § 57.

לַחֹדֶשׁ בָּעֶרֶב *of the month at even, is four times thus combined.* Normally the day of the month alone is specified when any event is to take place. As it is in these four instances only that the evening is added, the Massorah safeguards this emphatic combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 42*a*, on Exod. **12** 18, which I have printed: (II) the same MS., Vol. I, fol. 79*a*, on Levit. **23** 32; (III) the same MS., Vol. II, fol. 140*a*, on Josh. **5** 10; (IV) Arund. Orient. 16, fol. 4*a*, on the same passage; (V) Add. 21,160, fol. 278*b*, also on the same passage; (VI) Orient. 2349, fol. 64*a*, on Exod. **12** 18, and (VII) the printed Massorah on the same passage.

נ״ח = § 58.

בְּחָדְשׁוֹ *in his* or *its month, occurs twice.* That is, with the suffix third person singular masculine, in contradistinction to the only other instance where it is בְּחָדְשָׁהּ with the suffix third person singular feminine (Jerem. **2** 24). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 147*a*, on Isa. **66** 23. *Vide supra,* § 53, where the Massorah treats of this expression in the peculiar combination of the phrase.

נ״ט = § 59.

לְחָדְשֵׁי הַשָּׁנָה *throughout the months of the year, is twice thus combined.* The design of this Massorah is to safeguard this combination against being made conformable to that of 1 Chron. **27** 1 where identically the some meaning is expressed by the phrase לְכָל חָדְשֵׁי הַשָּׁנָה.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 41*b*, on Exod. **12** 2, which I have printed, and (II) Add. 21,160, fol. 82*a*, on the same passage.

ס׳ = § 60.

חוּג *a circle, occurs twice.* In the only other instance where it occurs it is with the prefix *Vav* (Job **22** 14). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 135*b*, on Isa. **40** 22, which I have printed, and (II) Add. 15,250, fol. 229*b*, on the same passage.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra,* letter ו, § 70.)

ס״א = § 61.

וְהַחַוָּה *is always written with* ***He*** *at the end except twice where it is written with* ***Aleph*** *. . . . and in all other instances it is with* ***He.*** This Rubric, which I have found in the printed Massorah only, on Dan. **2** 7, is hopelessly corrupt. As far as I can make it out the design of this Massorah is to indicate the orthography of the two Pael forms from the Chaldee root חֲוָא or חֲוָה *to declare, to show,* which respectively end in א with *Aleph* (Dan. **2** 4, 24) and the two Aphels which end in ה with *He* (Dan. **2** 7; **5** 12). In recording, however, this variation in the spelling, the Rubric specifies the *Aleph* instances, which it safeguards as the exception, and summarily states that in all other instances which constitute the rule the spelling is with *He.* As there are four instances only altogether, and as these are evenly divided between the *Aleph* and the *He,* it will at once be seen that the artificial wording of this Rubric is misleading. Moreover the catchwords for the two *Aleph* instances which are given in the printed Massorah, viz. ומלתא יתהובר, קרא מלכא are corrupt, and ought to be מלכא לעלמין, קדם מלכא (Dan. **2** 4, 24).

ס״ב = § 62.

הַחִּוִּי וְהַיְבוּסִי *the Hivite and the Jebusite, occurs seven times.* That is, in contradistinction to all the other six instances where these two gentile names occur together and where both are with the prefix *Vav,* viz. וְהַחִוִּי וְהַיְבוּסִי. The design of this Massorah is to militate against the Codices which exhibit variations in this combination, as will be seen from the notes on Exod. **23** 23; **33** 2; Deut. **20** 17 in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 57*a*, on Exod. **33** 2, which I have printed; (II) Orient. 2348, fol. 87*a*; (III) Orient. 2349, fol. 77*a*; (IV) Orient. 5404, fol. 76*a*, all on the same passage; (V) Orient. 1471, fol 58*b*, on Josh. **24** 11; (VI) the printed Massorah on Exod. **33** 2, and (VII) the same on Josh. **12** 8. List VI heads this Rubric ו׳ דסמיכ׳ and records six only, omitting Exod. **23** 23. This is not only contrary to all the MS. Lists which duly give the same seven instances, but to List VII where the printed Massorah correctly heads it ו׳ and gives all the seven passages. It affords an additional proof of the oft-repeated statement that the number in the heading is frequently altered to agree with the defective number of instances in the List.

ס״ג = § 63.

חָלָה *she travailed, is three times with the accent on the penultimate.* This is due to the fact that in these instances it is the Kal preterite third person singular feminine from חול, in contradistinction to the nine in which it is the preterite third person singular masculine from חָלָה (1 Kings **14** 1; **15** 23; **17** 17; 2 Kings **13** 14; **20** 1, 12; Isa. **38** 1; **39** 1; 2 Chron. **32** 24).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 146*b*, on Isa. **66** 8, which I have printed; (II) the same MS., fol. 210*b*, on Micah **1** 12; (III) Add. 15,251, fol. 239*a*, on Isa. **66** 8, and (IV) the printed Massorah on the same passages. In letter ה, § 57*d*, the printed Massorah erroneously gives Isa. **66** 8, which is one of the three instances, as unique. (*Vide supra,* p. 288.)

ס״ד = § 64.

חוֹלָלְתִּי *I was brought forth, occurs three times in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 245*b*, on Prov. **8** 24, which I have printed; (II) Arund. Orient. 16, fol. 339*a*, on the same passage, and (III) the printed Massorah also on the same passage.

ס״ה = § 65.

מִתְחוֹלֵל *whirling, travailing with pain, occurs twice in the Scriptures in two different senses.* That is, in Jerem. **23** 19 this Hithpalel participle denotes the whirling of a tempest and in Job **15** 20 the travailing with pain of a human being. The design of this Massorah is to safeguard Jerem. **23** 19 against being made conformable to the parallel passage in **30** 23 where it is סַעַר מִתְחוֹלֵל instead of סַעַר מִתְגּוֹרֵר.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 46*a*, on Jerem. **23** 19, which I have printed; (II) Arund. Orient. 16, fol. 326*b*, on Job **15** 20; (III) Add. 21,160, fol. 324*a*, on the same passage, and (IV) the printed Massorah also on the same passage. In Lists II, III and IV בב׳ ליש׳ is absent from the heading, whilst List IV alone has ב׳ מל׳ which is misleading, since it implies that apart from these two instances it is defective. It ought more properly to be ב׳ ומל׳.

ס״ו = § 66.

הַחוֹל *occurs twice in two different senses.* That is, in Levit. **10** 10, where it is defective, it denotes *the unholy* and in Prov. **27** 3, where it is plene, it means *the sand.*

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 255*b*, on Prov. **27** 3, which I have printed; (II) Arund. Orient. 16, fol. 346*b*, on the same passage; (III) Orient. 2349, fol. 87*a*, on Levit. **10** 10; (IV) Vienna Codex No. 35 on Prov. **27** 3; (V) Cambridge Add. 465 on Levit. **10** 10; (VI) the printed Massorah on the same passage, and (VII) the same on Prov. **27** 3. The heading in List V, viz. ב׳ ובת׳ ליש׳ א׳ חס׳ ואי מל׳, is the most accurate. This Rubric forms part of the alphabetical of words which respectively occur twice in two different senses. (*Vide infra,* letter ם, § 428.)

ס״ז = § 67.

וְכָחוֹל *occurs twice in two different senses.* That is, in Gen. **22** 17 it denotes *and as the sand* and in Job **29** 18 *and as the phoenix.*

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 39*b*, on Gen. **22** 17, which I have printed; (II) Harley 5710—11, Vol. II, fol. 234*a*, on Job **29** 18; (III) Arund. Orient. 16, fol. 331*a*, on the same passage; (IV) my MS. No. 1, Vol. I, fol. 33*b*, on Gen. **22** 17; (V) the printed Massorah on the same passage, and (VI) the same on Job **29** 18.

List V is an important contribution to textual criticism. It states that according to the School of Nehardai or the Easterns וְכָחוֹל with *Cholem* in Gen. **22** 17 is unique, that in Job **29** 18 it is וְכָחוּל with *Shurek* and is the name of *a bird* but that according to the Westerns it is וְכָחוֹל with *Cholem* in both instances.[1]

[1] וכחול אשר על שפת הים לנהרדעי ליה כותיה וקורין וכחול ארבה יטים והוא שם עוף ולמערבאי ב׳ וסימנהן אשר על שפת הים, וכחול ארבה יטים.

ס״ח = § 68.

חֹמָה *wall, is three times defective in the Pentateuch.* In the Pentateuch, where this noun occurs althogether six times, the defective spelling and the plene are evenly divided, the three plene instances are Exod. **14** 22; Levit. **25** 29, and Deut. **3** 5. As, however, the two kinds of spelling are used promiscuously within a few verses of each other (Exod. **14** 22, 29; Levit. **25** 29, 30, 31) the Massorah safeguards the primitive orthography. Apart from these three defective instances in the Pentateuch חֹמָה does not occur again. Hence the following Rubrics are simply headed ג׳ חסרי׳ without the adjunct בתורה and record these three instances only: (I) Harley 5710—11, Vol. I, fol. 44*a*, on Exod. **14** 29; (II) Add. 15,251, fol. 40*b*, on the same passage; (III) the same MS.,

fol. 70*b*, on Levit. **25** 30, which correctly heads it נ' חס' בקרי, and (IV) the Massorah Parva in Add. 15,251, fol. 49*b*, on **14** 29, which not only states נ' חס', but gives the mnemonic sign נסקן מיא לשוריא.

And throughout Kings it is likewise defective except in two instances where it is plene. To understand this later expansion of the Rubric it is necessary to remark that unlike the original form which is exhibited in the first part of this Massorah and which is restricted to חֹמָה alone without any prefix, this second part includes both חֹמָה and הַחֹמָה with the prefix *He*. Without and with the prefix *He* this noun occurs altogether seven times in Kings. It is defective in five instances (הַחֹמָה 2 Kings **3** 27; **6** 26, 30; **18** 26, 27) and plene in two only. Here the defective is the rule and the plene the exception. Hence the Massorah safeguards here the exceptional orthography. Apart from Kings this noun without and with the prefix *He* is uniformly plene and hence there is no necessity for mentioning any other book.

Of this Rubric in its expanded form, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80*b*, on Levit. **25** 31, which I have printed; (II) Orient. 4445, fol. 111*b*, on the same passage; (III) Add. 15,251, fol. 49*b*, Exod. **14** 29; (IV) Add. 21,160, fol. 89*a*, on the same passage, and (V) the printed Massorah also on the same passage.

ס"מ = § 69.

חוֹמוֹת *walls, occurs eight times in the Scriptures.* The design of this Massorah is to safeguard the passages in which this noun terminating in *Tav* (ת), is the ***plural*** and is preceded by *Cholem* against those instances in which it is the ***singular*** in the construct and is preceded by *Pathach*. Apart from Jeremiah חוֹמַת the construct, without and with prefixes, occurs altogether twenty-six times[1] and חוֹמוֹת the plural, without and with prefixes, eight times only. Hence the Massorah safeguards the exceptions. The variations in the defective and plene orthography of this plural noun is outside the scope of this Rubric. They are discussed below in §§ 70 and 71.

And throughout Jeremiah it is likewise the plural (מת) *except in three instances where it is the construct singular* (מָת). In this book, however, where the termination of this noun in ת occurs eight times without and with the prefixes, the reverse is the case. Here it is the plural (מת) in five instances (**1** 18; **39** 8; **51** 12, 58; **52** 14) and the singular construct (מָת) in three only. Here, therefore, the Massorah safeguards the singular.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 258*a*, on 2 Kings **25** 10, which I have printed; (II) the same MS., Vol. II, fol. 86*b*, on Ezek. **26** 4; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Arund. Orient. 16, fol. 129*a*, on Isa. **26** 1; (V) the same MS., fol. 183*b*, on Ezek. **26** 4; (VI) the same MS., fol. 296*b*, on Ps. **51** 20; (VII) the same MS., fol. 356*b*, on Lament. 2 7; (VIII) the same MS., fol. 380*a*, on Neh. **2** 13; (IX) Add. 15,250, fol. 223*b*, on Isa. **26** 1; (X) Halle Ochlah Ve-Ochlah II, § 171, and (XI) the printed Massorah on Ezek. **26** 4.

Lists VI, X and XI alone give both parts of this Rubric with both the mnemonic signs. Lists I, III, V and VII give the sign for the second part only, whilst Lists IV, VIII and IX give simply the first part, the latter adding the mnemonic sign, which makes this Rubric unintelligible since the plural, as we have seen, occurs more than eight times if Jeremiah is not exempted. It is remarkable that all the Lists coincide in giving identically the same instances, leaving out Cant. **5** 7 which is הַחֹמוֹת in the received text. The second part of this Massorah is given in a separate Rubric in the St. Petersburg Codex of A. D. 916 on Jerem. **15** 20.

[1] Comp. Josh. **6** 5; 1 Sam. **31** 10, 12; 1 Kings **3** 1; **9** 15; 2 Kings **14** 13; Amos **1** 7, 10, 14; **7** 7; Zech. **2** 9; Lament. **2** 8, 18; Neh. **1** 3; **2** 8, 17; **3** 15, 27, 35; **12** 27; 2 Chron. **25** 23; **26** 6, 6, 6; **27** 3; **36** 19.

ע = § 70.

חוֹמוֹת *walls, is three times plene.* That is, of the ten instances in which this plural noun occurs, without prefixes and suffixes, these three alone are entirely plene. Hence the Massorah safeguards this exceptional orthography. Of this Rubric I collated two Lists: (I) Orient. 1474, fol. 164*a*, on Isa. **26** 1, which I have printed, and (II) the printed Massorah, on Ps. **51** 20. The addition at the end of List II, viz. וה' כתיב חמות חס' ויו קרמא and the contradictory statement in the printed Massorah Finalis, letter ח, § 25, viz. חמות ח' כתוב בן בקרי נסבי ויו קדמ', are due to Jacob b. Chayim's misunderstanding the import of § 69.

ע"א = § 71.

חוֹמוֹת. — *Walls.* On analysing the import of this Rubric it is necessary to remark that though this plural noun occurs altogether fourteen times, without and with the prefixes, the only prefix included in this Massorah, according to § 69, is the *Beth* (בְּ). Accordingly we have here to account for the orthography in eleven passages, since in the other three instances the prefixes are respectively *He* (הַחֹמוֹת Cant. **5** 7); *Lamed* (לְחוֹמוֹת Neh. **4** 1) and *Vav Lamed* (וּלְחוֹמוֹת Jerem. **1** 18). As it is spelt in three different ways in these eleven instances, the design of this Massorah is to indicate and safeguard the variation in its orthography in the respective passages.

(1) חומת without the second or plural *Vav*, is its spelling in five instances, three without and two with the prefix, viz. 2 Kings **25** 10; Jerem. **51** 12; Lament. **2** 7; Neh. **2** 13, and Isa. **56** 5. As the whole of this Rubric treats of this noun without suffixes, the fifth instance וּבְחוֹמָתַי, with plural suffix first person, is out of place here and is probably the addition of a later Nakdan. This is indicated by the fact that it is against the sequence of the books. We have thus really four only of the eleven instances recorded here. The reference 1 Kings **3** 1, which I have given to the first instance in the printed Rubric, should be 2 Kings **25** 10.

(2) In three instances it is חומות entirely plene (Isa. **26** 1; 2 Chron. **8** 5; Ps. **51** 20). These, it will be seen, fully coincide with those recorded in the separate Rubric (§ 70), thus accounting for seven out of the eleven passages.

(3) *And the rest are written* חמות. That is, without the first *Vav* but with the second. According to the above analysis the rest are naturally the four instances, viz. Jerem. **39** 8; **51** 58; **52** 14 and Ezek. **26** 4, making up the eleven. That Ezek. **26** 4 is included in this number is attested by the best Standard Codices which exhibit חמות without the first, but with the second *Vav*, viz. St. Petersburg Codex of A. D. 916; Orient. 2201, second hand; Harley 5710—11; Arund, Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227, as well as by nearly all the old editions, as will be seen in the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 262*a*, on 2 Chron. **8** 5.

ע"ב = § 72.

חֹמֹתַיִךְ *thy walls, occurs twice, once defective and once plene.* That is, with the suffix second person singular masculine, in contradistinction to the eight instances in which it is with the suffix second person singular feminine (Isa. **49** 16; **60** 10, 18; **62** 6; Ezek. **26** 10, 12; **27** 11, 11).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 139*a*, on Deut. **28** 52, which I have printed; (II) Orient. 2348, fol. 149*a*, on the same passage, and (III) Orient. 5404, fol. 138*a*, also on the same passage. All the three Lists indicate that the Isaiah instance is plene. For the variations on this passage see the notes in my edition of the Bible.

ע"ג = § 73.

תָּחֹס *she shall spare, is four times defective in this form.* That is, the future form, third person singular feminine without and with the prefix *Vav*, is in four instances defective, in contradistinction to the eleven passages in which it is תָּחוֹס plene.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 54*b*, on Gen. **45** 20, which I have printed, and (II) Orient. 5404, fol. 53*b*, on the same passage. These two Lists coincide in including the two instances with the prefix *Vav* in the four with *Cholem* on the *Cheth* (וְתָחֹס). As they are with *Kametz* (וְתָחָס) in the received text in accordance with the following Rubric, and, moreover, as the *Cholem* Lists are from the Massorah of Yemen Codices, we have here additional evidence that the Yemen MSS. not infrequently exhibit a different recension from the Palestinian School of textual redactors. The printed Massorah, on Gen. **45** 20 heads this Rubric תָּחֹס ב' חסרים and simply records the two instances without the prefix *Vav*.

ע"ד = § 74.

וַתָּחָס *and she spared, occurs twice in the Scriptures.* The design of this Massorah is twofold. It is in the first place to militate against the ancient recension which exhibited וַתָּחֹס in 1 Sam. **24** 10, as will be seen from the notes on this passage in my edition of the Bible, as well as in the *Introduction to the Massoretico-*

Critical text p. 291 &c. And in the second place it is directed against the School of textual redactors which read וַיָּקָם with *Cholem* in both these passages, recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 82*a*, on Ezek. **20** 17, which I have printed, and (II) Arund. Orient. 16, fol. 179*a*, on the same passage.

ע״ה = § 75.

בַּחוּץ *outside*, or *in the street, occurs twice at the beginning of a verse.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 136*b*, on Deut. **24** 11, which I have printed; (II) Orient. 5404, fol. 135*b*, on the same passage, and (III) the printed Massorah on Job **31** 32.

ע״ו = § 76.

מִחוּץ *without*, or *from outside, occurs twice at the beginning of a verse.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 142*a*, on Deut. **32** 25.

ע״ז = § 77.

חוּצָה *without, abroad, occurs four times, three times plene and once defective.* This Rubric, which I have found in the printed Massorah only, on Exod. **12** 46, affords an instructive illustration of the treatment which the Massorah suffered at the hands of later Nakdanim. There are altogether seven such instances and not four. The omission of the three is due to a want of space at the end of the line. This is seen from the sequence of the passages. Chronicles, as is well known, begins the Hagiographa in many of the Standard Codices. After enumerating four of the seven instances the space was manifestly exhausted with the first passage from Chronicles, viz. 2 Chron. **24** 8 and hence 2 Chron. **29** 16; **33** 15; Prov. **5** 16 which naturally follow in the regular sequence, the Scribe had to omit. A later Nakdan, however, who found that the Rubric recorded four instances only, altered the original heading ד׳ נ׳ מל׳ ו׳ ח׳ into ד׳ נ׳ מל׳ וא׳ חס׳ to agree with the instances given in the incomplete List.

ע״ח = § 78.

הַחוּצָה *without, abroad, occurs sixteen times in the Scriptures.* That is, in contradistinction to all the other passages where this adverb is חוץ and חוּצָה, as one of the Lists has it (ישא׳ חוץ חוצה).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 165*a*, on Judg. **12** 9, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. **34** 21; (III) Arund. Orient. 16, fol. 40*b*, on 1 Sam. **9** 26; (IV) the same MS., fol. 259*b*, on 2 Chron. **5** 9; (V) Halle Ochlah Ve-Ochlah II, § 80; (VI) the printed Massorah on Judg. **12** 9, and (VII) the same on 2 Chron. **5** 9. List V omits Gen. **39** 12 and makes up the sixteen by giving ועליה כתנת פסים כי כן 2 Sam. **13** 18, making the two verses, viz. 17 and 18 uniform.

ע״ט § = 79*a*.

הַחוּצוֹת *streets, open spaces, is twice defective.* That is, without the first *Vav* apart from Jeremiah. According to this form of the Massorah, this plural noun, without and with the prefixes *Beth* and *Vav Beth*, which occurs altogether sixteen times apart from Jeremiah, is in fifteen instances entirely plene or is written with both *Vavs*[1] and in two only is it without the first *Vav*. Hence the Massorah safeguards the exceptional orthography in these two passages.

And throughout Jeremiah it is likewise so except once where it is entirely plene. That is, in this book where this noun without and with the prefixes *Beth* and *Vav*, occurs ten times, it is in nine instances also without the first *Vav* (**7** 17; **11** 6, 13; **14** 16; **33** 10; **44** 6, 9, 17, 21) and once only is it with the *Vav*. Here, therefore, the Massorah safeguards the solitary exception.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 101*a*, on Numb. **22** 39, which I have printed; (II) the same MS., Vol. I, fol. 235*b*, on 1 Kings **20** 34; (III) Arund. Orient. 16, fol. 95*a*, on the same passage; (IV) the same MS., fol. 150*a*, on Jerem. **5** 1, and (V) Add. 21,160, fol. 228*b*, on Numb. **22** 39.

List III heads the first part of this Rubric כל קריה חוצות במ״ב and the second part וכל ירמיה כותי חס׳ במ״א מל׳, whilst List IV reverses the order of the two parts. It heads the first כל ירמיה חצות בחצות כת׳ במ״א מל׳ and the second וכל קרי׳ דכו׳ כת׳ חוצות במ״ב. With the exception, however, of these minor variations in the wording, all the five Lists record identically the same passages. All these Lists give חֲצוֹת Numb. **22** 39, which is part of a compound proper name, as one of the two defective instances, and all exclude Isa. **5** 25, which in some editions is not only defective but is with *Dagesh* (חֲצוֹת), contrary to the Standard Codices, viz. St. Petersburg Codex of A. D. 916; Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 &c.

ע״ט = § 79*b*.

חֲצוֹת *streets, open spaces, is twice so written.* That is, without the first *Vav*. Of this form of the Rubric I collated two Lists: (I) Add. 15,451, fol. 108*b*, on Numb. **22** 39, and (II) the printed Massorah on the same passage. The difference between this Rubric and the preceding one is not only in the wording but in that it registers the only instance in which this noun plural is without the *Vav* plural (בְּחוּצֹת 2 Sam. **1** 20). On referring to the notes on 2 Sam. **1** 20; Jerem. **7** 17 and **14** 16 in my edition of the Bible, it will be seen that the design of the two forms of this Massorah is to militate against the recensions which exhibited variations in the orthography of this noun.

פ׳ = § 80.

וְחוּצוֹת *and streets, occurs twice.* That is, this plural noun with the prefix *Vav* which occurs twice only, is one instance plene (Prov. **8** 26) and in one defective (1 Kings **20** 34). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 95*a*, on 1 Kings **20** 34, which I have printed; (II) the same MS., fol. 339*a*, on Prov. **8** 26; (III) Harley 5710—11, Vol. II, fol. 245*b*, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage. The latter rightly heads it ב׳ א׳ מל׳.

פ״א = § 81.

חוּצוֹתֶיהָ *is three times thus written in this form.* That is, the plural form with the prefixes and without and with the suffixes, is in these three instances defective of the second *Vav*. This plural, without and with the prefixes and suffixes, occurs altogether forty-one times. In thirty-eight instances it is with the second *Vav* or the plural *Vav*, and in three only is it without this *Vav*. Hence the Massorah safeguards its abnormal absence.

This Rubric I have found in the printed Massorah only, on Ezek. **11** 6. The second part of this Rubric, viz. וכל ירמיה דכו׳ חצות כתיב which is meaningless here, properly belongs to the two forms of the preceding Rubric. It has been added here by a later Nakdan who mistook the import of this Massorah. When Jacob b. Chayim who quotes this Rubric in the Massorah Finalis, letter ח, § 31, states that חוצתיה occurs twice only in this form and refers to the Massorah on Ezek. **11** 6 for the passages,[1] he means the two instances with the suffixes apart from the one without the suffix (2 Sam. **1** 20).

[1] חוצתיה ב׳ כתובים כן בלישנו׳ וסימנו׳ נמסר ביחזקאל סימן י״א.

פ״ב = § 82.

חֹר *a hole, occurs twice in the Scriptures.* By fixing the number at two, this Massorah militates against the School of textual redactors which also read it חוֹר with *Cholem* instead of חֹר with *Shurek*, in Isa. **11** 8 as shown in the following Rubric.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 74*b*, on Ezek. **8** 7, which I have printed, and (II) the printed Massorah Finalis, letter ח, § 32. The latter heads it חור ב׳ חס׳ which is misleading, since it suggests that it is plene in other passages, whereas it does not occur again. The heading ought properly to be ב׳ חס׳.

פ״ג = § 83.

חֹר *a hole*, or *Hor, is six times defective in this form.* That is, this expression without and with prefixes (בליש׳) which in four instances denotes *a hole*, and which in two is a part of a proper name of a place (Numb. **33** 32, 33), is defective in all these passages, or is without *Vav*.

Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Cambridge Add. 1174 on Numb. **33** 22, which I have printed; (II) Orient. 2348, fol. 131*a*; (III) Orient. 2349, fol. 121*a*; (IV) Orient. 5404, fol. 120*b*; (V) Add. 15,251, fol. 102*b*, all on the same passage, and (VI) Orient. 1474, fol. 78*a*, on Ezek. **8** 7.

Not only do Lists II—VI emphatically state in their respective headings that all the six instances are defective

[1] Viz. חוצות thirteen times (2 Sam. **22** 43; Isa. **5** 25; **10** 6; **51** 20; Amos **5** 16; Micah **7** 10; Nah. **3** 10; Zech. **9** 3; **10** 5; Ps. **18** 43; Job **5** 10; Lament. **2** 19, 21; **4** 1; וחוצות once (Prov. **8** 26).

(י חס׳ בליש), but they all include Cant. 5 4 as one of the defectives. This is supported by some of the best Standard Codices and early editions. Thus Orient. 2201, which is one of the earliest dated MS. of the whole Bible; Arund. Orient. 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Hagiographa, Naples 1486—87; the third edition of the Bible, Brescia 1494; the Complutensian; and the first edition of the Rabbinic Bible, Venice 1517, all read חֹר without the *Vav*. Hence חֹחוֹר plene, which I have adopted in my edition of the Bible in accordance with Harley 5710—11; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the second edition, Naples 1491—93 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, must be relegated into the margin as an alternative reading.

Both Lists I and IV add to the catchwords for חֹר in Isa. 11 8 that there is a difference of opinion (מילנ) about it in the different Schools of textual redactors. Whether this difference is with regard to its defective or plene spelling (חֹר or חוֹר), or whether one School read it חֹר with *Cholem* in accordance with the two other instances in which it occurs as recorded in the preceding Rubric, and the other read it חֻר with *Shurek*, this Massorah does not explain. Judging, however, from the fact that in the case of all the other five instances which constitute this Massorah, regard is had to the spelling חֹר defective, in contradistinction to חוֹר plene, it is natural to conclude that the difference in the Schools referred to the graphic signs חֹר or חֻר in the Isaiah passage, and not to the defective or plene spelling.

ס״ד = § 84.

חֳרֵי יְהוּדָה *the nobles of Judah, occurs four times.* Normally the phrase for the nobles of Judah is שָׂרֵי יְהוּדָה. It occurs no fewer than eleven times, five of which are in Jeremiah (Jerem. 24 1; 26 10; 29 2; 34 19; 52 10; Hosea 5 10; Ps. 68 28; Neh. 12 31; 32; 2 Chron. 22 8; 24 17). As it is in these four instances that this exceptional phrase is used, the design of the Massorah is to safeguard it against being interchanged, which in one instance has actually taken place (comp. Jerem. 39 6 with 52 10).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists: (I) St. Petersburg Codex of A. D. 916, on Jerem. 27 10, and (II) the printed Massorah Finalis, letter י, § 113.

ס״ה = § 85.

חֹרִי *Hori, or white, occurs three times in the Scriptures.* This triliteral occurs altogether eight times. As it is in five instances with *Tzere* under the *Cheth* (חֳרֵי Jerem. 27 20; 39 6; Job 30 6; Neh. 6 17; 13 17) being the plural construct of חֹר and in three with *Chirek*, the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 26*b*, on Gen. 40 16, which I have printed, and (II) the same MS., Vol. I, fol. 24*a*, on Gen. 36 22. The latter heads this Rubric בי בתו׳ and records the two instances only which occur in the Pentateuch.

ס״ו = § 86.

חַוְרָן *Havran, occurs twice and in the same Section.* That is, in contradistinction to the other two instances in which this quadriliteral also occurs twice in another Section where it is pointed חוֹרֹן and is part of the compound name *Beth Horon* (Josh. 10 10, 11). This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Ezek. 47 16.

ס״ז = § 87.

חֻשָׁם *Husham, occurs four times, twice plene and twice defective.* As this proper name, which occurs four times only and which is restricted to two books of the Bible, is spelt differently in the duplicate record given in these books, the Massorah safeguards the variation in its orthography against being made uniform.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 130*b*, on 1 Chron. 1 45, which I have printed; (II) Add. 15,251, fol. 314*b*, on the same passage; (III) Vienna Codex No. 35, also on the same passage, and (IV) the printed Massorah Finalis, letter ח, § 35. It will be seen that the two Pentateuch instances retain their primitive defective spelling.

ס״ח = § 88.

חֻשָׁם, חוּשִׁים. — A sign for the orthography of these two names. *Throughout Ezra the name is* חֻשָׁם [Ezra 2 19; 10 33; Neh. 7 22; 8 4; 10 19], *and in all the rest of the Scriptures it is* חוּשִׁים *plene* [1 Chron. 8 8, 11] except in one instance where it is חֻשִׁים *defective.* This is manifestly the import of this artificial Rubric which I have found in Cambridge Add. 465 only, on Ezra 7 22. Accordingly וכל קרי׳ חושם as I have printed it ought to be וכל קרי׳ חושים.

ס״ט = § 89.

חֻשִׁים *occurs twice, in two different senses.* In the first instance this quadriliteral is a proper name, *Hushim* and in the second it is the participle passive masculine plural denoting *hasty, quick.* In the only other passage where the proper name occurs without the prefix it is a triliteral (חֻשָׁם 1 Chron. 7 12).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 93*a*, on Numb. 32 17, which I have printed; (II) Orient. 2348, fol. 130*a*, on the same passage; (III) Orient. 2349, fol. 120*a*, also on the same passage, and (IV) the printed Massorah on Gen. 46 23.

צ׳ = § 90.

חוֹתָם *a seal, is three times defective.* That is, in the same section or connection. This Massorah is based upon the Hellali Codex and militates against the Jerusalem Codex which exhibited חוֹתָם plene in Exod. 28 11. The Samaritan recension of the Hebrew text reads חוֹתָם plene in Exod. 39 14.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 81*a*, on Exod. 39 14, which I have printed; (II) Orient. 2348, fol. 91*a*, on the same passage; (III) Orient. 5404, fol. 80*a*, also on the same passage; (IV) Add. 15,250, fol. 47*b*, on Exod. 28 11, and (V) Add. 21,160, fol. 111*a*, on the same passage. List IV heads it more correctly בי חס׳ בעניני, since in the other three instances where it occurs in the same section or connection, it is חוֹתָם plene Exod. 28 21; 39 6, 30.

צ״א = § 91.

חוֹתָם *seal, is always plene except in seven instances where it is defective in this form.* That is, the form חתם without and with prefixes and suffixes, is in seven instances without the *Vav*.

This Rubric I have found in the printed Massorah only, on Exod. 28 11. The expression בליש׳ in the heading, is due to the fact that this Rubric contains the three instances in which this noun is without any prefix or suffix, recorded in the preceding Rubric, one instance in which it is with the suffix second person singular masculine (חֹתָמְךָ Gen. 38 18), one in which it is with the prefix *Beth* and the suffix third person singular masculine (בְּחֹתָמוֹ 1 Kings 21 8), one future third person singular feminine with *Vav* conversive (וְחֹתָמָה) also in 1 Kings 21 8 which is indicated by בי בפסוק and one the feminine noun חוֹתֶמֶת with the prefix *He* (הַחוֹתֶמֶת Gen. 38 25). As the catchwords בני תהיין על שמת (הטבעים Exod. 28 21 which Jacob b. Chayim gives for the defective instance, is plene, and moreover as all the Lists give Exod. 39 14, as one of three defectives in the preceding Rubric, it is manifest that the expression תהיין is due to a clerical error. I have, therefore, omitted it.

צ״ב = § 92.

כַּחוֹתָם *as a seal, occurs three times and is plene in the Scriptures.* The design of this Massorah is to militate against those Codices which read וְכַחֹתָם with the prefix *Vav* in Cant. 8 6*b*, as is the case in Add. 21,161 &c.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 120*b*, on Hag. 2 23, which I have printed; (II) Arund. Orient. 16, fol. 217*a*, on the same passage; (III) the same MS., fol. 350*b*, on Cant. 8 6; (IV) Add. 15,251, fol. 398*a*, on the same passage; (V) Add. 15,160, fol. 301*b*, also on the same passage; (VI) the printed Massorah, on Hag. 2 23, and (VII) the printed Massorah Finalis, letter ח, § 258.

צ״ג = § 93.

חֲזֵה *see thou, or was seen, occurs three times in the Scriptures.* That is, this triliteral thus pointed occurs as a verb three times. In two instances it is the imperative singular masculine (Isa. 33 20; 48 6) and in one instance it is the Chaldee Peal passive (Dan. 3 19).

And wherever it is followed by a wave-offering it is likewise so. That is, in this combination when it is a noun in the construct denoting *the breast of*, which occurs four times (Exod. 29 27; Levit. 7 34; 10 14; Numb. 6 20) this triliteral has the same graphic signs.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 278*b*, on Dan. **3** 19, which I have printed; (II) Arund. Orient. 16, fol. 132*b*, on Isa. **33** 20; (III) the same MS., fol. 139*b*, on Isa. **48** 6, and (IV) the printed Massorah Finalis, letter ח, § 36. List II heads this Rubric חזה ב׳ and gives the two Hebrew imperatives only, whilst List IV omits the second part altogether, which makes the Rubric unintelligible, since חָזָה occurs altogether seven times.

צ״ד = § 94.

אֶחֱזֶה *I shall see, occurs four times in the Scriptures .... and once it is with the prefix Vav.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177*b*, on Ps. **17** 15, which I have printed; (II) the same MS., Vol. II, fol. 237*a*, on Job **34** 32; (III) Arund. Orient. 16, fol. 287*b*, on Ps. **17** 15; (IV) Add. 15,250, fol. 321*b*, on the same passage, and (V) the printed Massorah on Job **19** 26.

This Rubric is part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

צ״ה = § 95.

וַיֶּחֱזוּ *and they saw, occurs twice in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 269*a*, on Lament. **2** 14, which I have printed; (II) Orient. 4445, fol. 65*b*, on Exod. **24** 11; (III) Arund. Orient. 16, fol. 356*b*, on Lament. **2** 14; (IV) Add. 15,250, fol. 45*b*, on Exod. **24** 11, and (V) the printed Massorah on the same passage.

צ״ו = § 96.

חֲזוֹאֵל *Hazael, occurs six times plene in the Scriptures .... and in all the other passages it is defective.* This name occurs altogether twenty-three times. In seventeen instances it is spelt חָזָאֵל (1 Kings **19** 15, 17; 2 Kings **8** 9, 12; **9** 14, 15; **10** 32; **12** 18, 18, 19; **13** 3, 3, 22, 24, 25; Amos **1** 4; 2 Chron. **22** 5) and in six only is it חֲזָאֵל with *He* after the *Zayin*. The Massorah, therefore, safeguards the orthography of the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 243*b*, on 2 Kings **8** 8, which I have printed; (II) the same MS., Vol. II, fol. 162*a*, on 2 Chron. **22** 6; (III) Arund. Orient. 16, fol. 104*a*, on 2 Kings **8** 29; (IV) the same MS., fol. 270*a*, on 2 Chron. **22** 6; (V) Add. 15,251, fol. 338*b*, on the same passage, and (VI) the printed Massorah, on 2 Kings **8** 8.

There are two recensions of this Massorah. One is exhibited in the Rubric I have printed (List I), which emphatically states in the heading that there are six such examples and duly records this number, giving 2 Kings **8** 28 as the fourth instance. The reading חֲזָאֵל is supported by some of the best Codices and early editions, viz. Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16 second hand; Add. 15,250; Add. 15,251; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the second edition, Naples 1491—93, for which reason I have adopted it in the text of my edition of the Bible.

The second recension of this Massorah is exhibited in Lists II—VI. According to this recension there are five instances only in which this longer form of the name has survived, and 2 Kings **8** 28 למלחמה עם, is חֲזָאֵל without the *He*.

The cause which underlies the existence of the duplicate forms of proper names compounded with Divine names is fully set forth in my *Introduction to the Massoretico-Critical text of the Hebrew Bible* p. 367 &c. As to the application of the canon in question to the name before us it is quite obvious. The original name חֲזָהאֵל may either denote *he beheld God*, or *God beheld him* i. e. cared for him. That this regicide, the despoiler of the Temple treasures at Jerusalem, should be distinguished by such an honourable name was intolerable. Hence later redactors of the text eliminated the *He* and thus disguised the meaning *he saw*, implying thereby that חז may be a form of אָחַז *to lay hold of, to seize, to despoil*, i. e. *he despoiled God*, i. e. *God's Sanctuary*. (Comp. Levy, *Neuhebräisches Wörterbuch* &c. s. v. אחז.)

צ״ז = § 97.

חֲזוֹן *the vision of, occurs twice at the beginning of a verse.* That is, both at the beginning of the verse and at the beginning of the book, it is in construct with names of the Prophets who saw the respective visions, in contradistinction to the only other instance where this combination חֲזוֹן נָחוּם occurs, but where it does not begin the verse, being preceded by מַשָּׂא נִינְוֵה סֵפֶר (Nah. **1** 1).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 208*a*, on Obad. 1, and (II) the printed Massorah on the same passage.

צ״ח = § 98.

לַחֲזִיז *to the lightening of, occurs twice in the Scriptures and is plene.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 239*a*, on Job **38** 25.

צ״ט = § 99.

חֲזִיתָה *thou sawest, occurs five times, twice plene and three times defective.* As this Chaldee Peal preterite second person singular masculine, which occurs altogether five times and which is not only restricted to the same book, but with one exception to the same section, is differently spelt within a few verses, being in **2** 41, 41 with *He* at the end and in **2** 43, 45; **4** 17 without the *He*, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 278*a*, on Dan. **2** 41, which I have printed, and (II) the printed Massorah on the same passage. The latter adds at fhe end בי קרמאי מלי, defining the two plene instances.

ק׳ = § 100.

חָזַק *he was strong, he prevailed, occurs five times with Kametz.* That is, under the *Cheth*, in contradistinction to the seventeen instances in which it is with *Chateph-Pathach*, being the imperative singular masculine. In the only other instance in which this preterite third person singular masculine occurs, it is חָזָק with *Kametz* under the *Zayin*, which is due to its pausal accent *Soph-Pasuk* (2 Chron. **26** 15).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 155*b*, on Judg. **1** 28, which I have printed; (II) the same MS., Vol. II, fol. 143*a*, on 1 Chron. **21** 4; (III) Arund. Orient. 16, fol. 99*b*, on 2 Kings **3** 26; (IV) Add. 15,251, fol. 35*b*, on Gen. **41** 57; (V) Add. 15,451, fol. 31*a*; (VI) Halle Ochlah Ve-Ochlah II, § 40, margin, and (VII) the printed Massorah, all on the same passage. List III not only states in the heading that there are four such instances only (חוק ד׳ פתח) but records four, omitting 2 Kings **3** 26. But as the Massorah is on this very passage, it is evident that the omission is due to the carelessness of the Scribe and that a later Nakdan who found that four instances only are recorded altered the ד׳ in the heading into ו׳.

ק״א = § 101.

חָזְקוּ *they waxed strong, they prevailed, occurs three times.* That is, the Kal preterite third person plural, in contradistinction to חִזְּקוּ the Piel preterite third person plural, which occurs four times and which is recorded below § 106.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 12*b*, on Josh. **17** 13, which I have printed; (II) Add. 15,451, fol. 156*b*, on the same passage, and (III) the printed Massorah on 1 Kings **20** 23. The latter heads it ג׳ רמין, which indicates the import of this Massorah.

ק״ב = § 102.

חֲזַק וֶאֱמָץ *be strong and of a good courage, occurs three times in the Scriptures.* This Rubric, which I have found in Add 15,250 only, fol. 113*b*, on Deut. **31** 7, is incorrect, since this phrase occurs seven times and not three. The following four passages are omitted Deut. **31** 23; Josh. **1** 18; 1 Chron. **22** 13; **28** 20. It is probably an incipient List which a later Nakdan furnished with a heading, fixing the number to agree with the instances recorded.

ק״ג = § 103.

וַיֶּחֱזַק *and he waxed strong, occurs fifteen times in the Scriptures.* That is, the Kal future third person singular masculine with *Vav* conversive, in contradistinction to the instances in which this quinqueliteral is יְחַזֵּק, the Piel future, recorded below § 111.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall however, specify the following seven only: (I) Harley 5710—11, Vol. I, fol. 28*b*, on Gen. **41** 56, which I have printed; (II) the same MS., Vol. I, fol. 38*b*, on Exod. **7** 22; (III) St. Petersburg Codex of A. D. 916 on Jerem. **52** 6; (IV) Arund. Orient. 16, fol. 47*a*, on 1 Sam. **17** 50; (V) Add. 15,251, fol. 332*a*, on 2 Chron. **8** 3; (VI) Halle Ochlah Ve-Ochlah II, § 40, margin, and (VII) the printed Massorah on 1 Sam. **17** 50.

The Massorah Parva in several of the MSS. remarks against Isa. **39** 1, which is one of these fifteen passages, that it is unique (לי). This apparent conflict is due to the fact that in this single instance it is with *Kametz* under the *Zayin* instead of the normal *Pathach*, owing to its pausal accent *Soph-Pasuk*, which is not within the scope of the general Rubric to notice.

ק״ד = § 104.

תֶּחֱזַקְנָה *they shall be strengthened, occurs twice.* That is, in Zechariah. Outside this book this future third person plural feminine also occurs three times (Judg. **7** 11; 2 Sam. **2** 7; Ezek. **22** 14). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 314*a*, on Zech. **8** 13. The expression בסמ׳ is manifestly omitted in the heading, which is not infrequently the case.

ק״ה = § 105.

וְחִזַּקְתִּי *and I will harden* or *make strong, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43*a*, on Exod. **14** 4, which I have printed; (II) the same MS., Vol. II, fol. 90*a*, on Ezek. **30** 24; (III) Add. 21,160, fol. 87*a*, on Exod. **14** 4, and (IV) the printed Massorah on Ezek. **30** 24. As both these instances begin a verse, List (III) is more properly headed ב׳ ראׁ מסו׳, only ראׁ ought to be וראׁ.

ק״ו = § 106.

חִזְּקוּ *they have hardened* or *strengthened, occurs four times in the Scriptures.* This quadriliteral with *Chirek* under the *Cheth* occurs altogether twelve times. In eight instances it is חִזְקוּ without *Dagesh* in the *Zayin*, being the imperative plural masculine (Deut. **31** 6; Josh. **10** 25; 2 Sam. **13** 28; Isa. **35** 4; Ps. **31** 25; 2 Chron. **15** 7; **19** 11; **32** 7) and in four it is חִזְּקוּ with *Dagesh*, being the Piel preterite third person plural masculine. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 163*a*, on Judg. **9** 24, which I have printed; (II) the same MS., Vol. II, fol. 34*a*, on Jerem. **5** 3; (III) the same MS., Vol. II, fol. 286*b*, on Ezra **1** 6; (IV) Arund. Orient. 16, fol. 106*b*, on 2 Kings **12** 7; (V) Halle Ochlah Ve-Ochlah II, § 40, and (VI) the printed Massorah on 2 Kings **12** 7. Lists III and VI head this Rubric ד׳ רנש׳ which indicates its import.

ק״ז = § 107.

חִזְקוּ וְאִמְּצוּ *be ye strong and of a good courage, occurs three times.* That is, in the plural, in contradistinction to the seven instances in which this phrase is in the singular, recorded in § 102.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 132*a*, on Deut. **31** 6, which I have printed; (II) the same MS., Vol. II, fol. 168*b*, on 2 Chron. **32** 7; (III) Arund. Orient. 16, fol. 8*a*, on Josh. **10** 25; (IV) the same MS., fol. 277*b*, on 2 Chron. **32** 7; (V) Add. 15,250, fol. 113*b*, on Deut. **31** 6; (VI) Add. 15,451, fol. 141*b*, on the same passage, and (VII) the printed Massorah, also on the same passage.

ק״ח = § 108.

וּלְחַזֵּק *and to give strength, occurs three times.* With the prefix *Lamed* this Piel infinitive occurs altogether twelve times. In nine instances it is without the *Vav* conjunctive and in three only is it with the *Vav*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 1474, fol. 83*a*, on Ezek. **13** 22, which I have printed; (II) Cambridge Add. 465 on the same passage; (III) Vienna Codex No. 35 on 1 Chron. **29** 12, and (IV) the printed Massorah Finalis, letter ח, § 48.

ק״ט = § 109.

חֲזַק *be thou strong, to make strong, occurs four times.* Though in three instances this expression is the imperative (Deut. **1** 38; Nah. **2** 2; Neh. **6** 9) and in one the infinitive (2 Kings **12** 9), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the meaning, in accordance with its usual method groups them together in the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 123*b*, on Deut. **1** 38, which I have printed; (II) Arund. Orient. 16, fol. 107*a*, on 2 Kings **12** 9; (III) the same MS., fol. 212*b*, on Nah. **2** 12; (IV) the same MS., fol. 382*b*, on Neh. **6** 9; (V) Add. 15,250, fol. 205*b*, on 2 Kings **12** 9; (VI) Add. 15,251, fol. 207*b*, on the same passage, and (VII) the printed Massorah on Deut. **1** 38.

ק״י = § 110.

וְחִזַּקְתִּיו *and encourage him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 203*b*, on 2 Sam. **11** 25, which I have printed; (II) Arund. Orient. 16, fol. 63*b*, on the same passage, and (III) Add. 21,160, fol. 260*a*, on Deut. **3** 28.

ק״יא = § 111.

וַיְחַזֵּק *and he encouraged,* or *strengthened, occurs five times in the Scriptures .... and wherever it is combined with the Tetragrammaton it is likewise so.* This quinqueliteral with *Pathach* under the *Vav* occurs altogether twenty-six times. In fifteen instances it is the Kal and in eleven the Piel. As the former have already been safeguarded in a separate Rubric (*vide supra*, § 103), the Massorah now indicates the instances in which it is the Piel. Of the eleven instances, however, in which it is the Piel six are uniformly combined with the Tetragrammaton (Exod. **9** 12; **10** 20, 27; **11** 10; **14** 8; Judg. **3** 12) and five are followed by different persons. Hence the Massorah records these exceptions.

Of this Rubric, which is one of the popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 190*a*, on 1 Sam. **23** 16, which I have printed; (II) the same MS., Vol. II, fol. 19*b*, on Isa. **41** 7; (III) Arund. Orient. 16, fol. 51*b*, on 1 Sam. **23** 16; (IV) the same MS., fol. 277*b*, on 2 Chron. **32** 5; (V) Orient. 2349, fol. 63*b*, on Exod. **10** 27; (VI) Halle Ochlah Ve-Ochlah II, § 40, and (VII) the printed Massorah on Neh. **3** 19. List V reverses the order of this Rubric in the heading which is as follows: כל ויחזק דסמ׳ לאדכר׳ בקמץ קטן וכל דסמ׳ לשא׳ קר׳ פת׳ ב׳מ ה׳, thus indicating where it is the Piel and where the Kal. It will be seen that the *Tzere* is here called *small Kametz.*

ק״יב = § 112.

וַיִּתְחַזְּקוּ *and they strengthened, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 294*a*, on Neh. **2** 18.

ק״יג = § 113.

וַתַּחֲזֵיקָהוּ *and she caught hold, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 245*a*, on Prov. **7** 13, which I have printed; (II) Add. 15,250, fol. 110*a*, on Deut. **25** 11; (III) the printed Massorah on the same passage; (IV) the same on Prov. **7** 13, and (V) the printed Massorah Finalis, letter ח, § 51.

ק״יד = § 114*a*.

הַחֲזִיק *to take hold, to hold fast, is six times defective in this form.* That is, this Hiphil form with prefixes and suffixes, is in six instances without the normal *Yod*.

Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 383*a*, on Dan. **11** 6, which I have printed, and (II) the printed Massorah on Dan. **11** 32. It will be seen that though the List which I have printed emphatically states in the heading that there are six such instances, it records five only. As List II, however, which also states in the heading that there are six, duly enumerates this number, giving קדרתי שמה הֶחֱזַקְתָּנִי Jerem. **8** 21 as one of the six instances, there can hardly be any doubt that its omission in List I is due to the carelessness of the Scribe and to the fact that the immediately preceding instance is הֶחֱזַקְתָּנִי Jerem. **6** 24.

ק״יד = § 114*b*.

יַחֲזִיקוּ וַיַּחֲזִיקוּ *they shall hold, and they caught hold, is three times defective.* That is, the Hiphil future third person plural masculine, is three times without the normal *Yod*. In one instance it is without the prefix *Vav* (Dan. **11** 32) and in two instances it is with *Vav* conversive (2 Sam. **2** 16; 1 Kings **9** 9).

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Dan. **11** 32. It will be seen that whilst the preceding Rubric includes two preterites third

person singular, one with the suffix third person singular (חֲזָקַתְנִי Jerem. 8 21) and one with the suffix first person plural (חֲזָקַתְנוּ Jerem. 6 24) as well as the Hiphil participle with the suffix third person singular feminine (מַחֲזִיקָהּ Dan. 11 6), this form of the Rubric is restricted to the future alone.

קמ״ו = § 115.

וַיַּחֲזִיקוּ *and they took hold, occurs six times, four times plene and twice defective.* As this Hiphil future third person plural with *Vav* conversive, which occurs six times, is differently spelt, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 24*a*, on Judg. 7 20, which I have printed; (II) the same MS., fol. 58*a*, on 2 Sam. 2 16; (III) Add. 15,250, fol. 136*a*, on Judg. 7 20; (IV) Add. 15,251, fol. 143*a*, on the same passage, and (V) the printed Massorah, on Gen. 19 16. List IV heads this Rubric ויחזיקו ד׳ and records the four plene instances only. List V remarks against the catchwords for 2 Sam. 2 16; 1 Kings 9 9 that they are defective.

קמ״ז = § 116.

וַיִּתְחַזֵּק *and he strengthened himself, occurs eight times . . . . and twice it is with Pathach.* As this Hithpael future third person singular masculine with *Vav* conversive which occurs altogether ten times, has in eight instances *Tzere* under the *Zayin* and in two *Pathach*, the Massorah safeguards the respective graphic signs.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Arund. Orient. 16, fol. 33*a*, on Judg. 20 22, which I have printed; (II) the same MS., fol. 257*a*, on 2 Chron. 1 1; (III) the same MS., fol. 264*b*, on 2 Chron. 12 13; (IV) the same MS., fol. 265*b*, on 2 Chron. 13 21; (V) Add. 15,251, fol. 328*b*, on 2 Chron. 1 1; (VI) Add. 21,160, fol. 58*a*, on Gen. 48 2; (VII) the printed Massorah, on Judg. 20 22; (VIII) the same on 1 Sam. 30 6, and (IX) the same on 2 Chron. 1 1.

And it is always הִתְחַזֵּק. That is, the Hithpael preterite third person singular which occurs four times (2 Chron. 13 7; 15 8; 23 1; 25 11), or the imperative which occurs once (1 Kings 20 22), is invariable with *Pathach* under the *Zayin*. The two instances of the future with the *Vav* conversive form part of the alphabetical List of words beginning with *Vav Yod* which respectively occur twice. (*Vide supra*, letter ו, § 69.)

קי״ז = § 117.

חֲזָקִים *they are strong, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 169*a*, on Judg. 18 26, which I have printed; (II) the same MS., Vol. II, fol. 72*a*, on Ezek. 3 8; (III) the same MS., Vol. II, fol. 238*b*, on Job 37 18; (IV) Arund. Orient. 16, fol. 31*b*, on Judg. 18 26; (V) the printed Massorah on Ezek. 3 8, and (VI) the same on Job 37 18.

קי״ח = § 118.

וְחָזָק *and strong, occurs twice in the Scriptures.* That is, with *Tzere* under the *Zayin*, in contradistinction to the other two instances where this adjective with the prefix *Vav* is with *Kametz* (comp. וְחָזָק 1 Kings 19 11; Amos 2 14).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 198*a*, on 2 Sam. 3 1, which I have printed, and (II) Arund. Orient. 16, fol. 58*b*, on the same passage.

קי״ט = § 119.

וּכְחָזְקָתוֹ *and as his strength*, or *and when he was strong, occurs three times in the Scriptures.* The design of this Massorah, is to militate against the reading וּבְחָזְקָתוֹ with *Beth*, as will be seen from the notes on Dan. 11 2 in my edition of the Bible. Indeed the reading with *Beth* is preferable in all the three passages. The interchange between ב and כ is due to their being practically identical in many of the MSS.

Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Harley 5710—11, Vol. II, fol. 285*a*, on Dan. 11 2, which I have printed; (II) the same MS., Vol. II, fol. 156*a*, on 2 Chron. 12 1; (III) the same MS., Vol. II, fol. 165*a*, on 2 Chron. 26 16; (IV) Arund. Orient. 16, fol. 264*a*, on 2 Chron. 12 1; (V) the same MS., fol. 372*b*, on Dan. 11 2, and (VI) Add. 15,251, fol. 340*b*, on 2 Chron. 26 16.

ק״כ = § 120.

בְּחָזְקָה *with strength*, or *force, occurs four times . . . and once it is with the prefix Vav.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158*a*, on Judg. 4 3, which I have printed; (II) Arund. Orient. 16, fol. 20*b*, on the same passage; (III) the same MS., fol. 24*a*, on Judg. 8 1; (IV) the same MS., fol. 209*b*, on Jonah 3 8; (V) Add. 15,250, fol. 133*b*, on Judg. 4 3; (VI) Vienna Codex No. 35, on Jonah 3 8, and (VII) the printed Massorah Finalis, letter ח, § 50.

קכ״א = § 121.

חִזְקִיָּה *Hezekijah, occurs three times in the Scriptures.* To understand this Massorah, and the various forms into which the materials constituting its contents, have artificially been elaborated by different Massoretic Schools, it is necessary to state (1) that this proper name which occurs altogether 87 times without and with prefixes, has two different forms, one ending in *jah* and the other in *jahū;* (2) that in nine instances the shorter form is used without prefixes, in one with the prefix *Vav* and two with the prefix *Lamed;*[1] (3) that in 75 instances the longer form is used, seventy-three of which are without any prefix and two are with the prefix *Lamed,*[2] and (4) that of the ten instances in which the shorter form without the prefixes occurs, seven are not only restricted to Kings but to the same Section, and three only occur in all the rest of the Scriptures. This explains the first part of the Rubric.

And from 2 Kings 18 1 to verse 17 it is likewise the longer form except once. In Kings, as will be seen from the subjoined notes, this name occurs altogether thirty-seven times. Here it is the longer form in thirty-six instances and the shorter form in one single instance. Here, therefore, the Massorah safeguards the solitary exception.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 254*b*, on Prov. 25 1, which I have printed; (II) the same MS., Vol. I, fol. 252*a*, on 2 Kings 18 9; (III) Arund. Orient. 16, fol. 111*b*, on the same passage; (IV) the same MS., fol. 345*b*, on Prov. 25 1; (V) Vienna Codex No. 35 on 2 Kings 18 9; (VI) Halle Ochlah Ve-Ochlah II, § 41; (VII) the printed Massorah on Zeph. 1 1, and (VIII) the same on Prov. 25 1.

These eight Lists exhibit three different forms of this Massorah. The most popular one is that which I have printed. Lists IV, VI, VII and VIII are identically the same. The second form which is that of Lists III and V, I cannot understand. I give it in the note, for experts in the Massorah to decipher.[3] The third form consists of the following sign שמן מן ויהי בשנת שלש להושע בן אלה ער וישלח מלך אשור את תרתן חזקה במ״ב (במא) ויהי בשנה הרביעית למלך חזקיהו, which simply states that with the exception of one instance (2 Kings 18 9) it is the shorter form in 2 Kings 18 1—17.

From this analysis we see that the instances with the prefixes, the one with the *Vav* (וְחִזְקִיָּה 1 Chron. 3 23) and the two with the prefix *Lamed* (לְחִזְקִיָּה 2 Kings 18 10; Neh. 7 21), are excluded from this Rubric, otherwise the statement in the first part of this Massorah that the shorter form occurs three times only, apart from Kings, would be incorrect, since with the Nehemiah and Chronicles instances it would make it five. Moreover all these Lists coincide in stating that in 2 Kings 18 1—17 there is one exceptional instance only of the longer form, viz. 18 9. This is confirmed by the best Codices and some of the early editions. Thus Orient. 2201; Harley 5710—11 second hand; Arund. Orient. 16 second hand; Add. 15,250; Add. 15,251; Add. 15,451 second hand; the second edition of the Bible, Naples 1491—93 and the Complutensian exhibit חִזְקִיָּה. The longer form חִזְקִיָּהוּ which I have adopted in my text in accordance with the original reading in Harley 5710—11; Arund. Orient. 16; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the third edition, Brescia 1494; the Pesaro edition of the Former Prophets, 1511; the fourth edition of the Bible, Pesaro 1511—17; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25, must be relegated into the margin and the shorter form חִזְקִיָּה given in the text. For the cause of the two forms of this name see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 386 &c.

[1] Comp. חִזְקִיָּה 2 Kings 18 1, 14, 14, 15, 16, 16; Zeph. 1 1; Prov. 25 1; Neh. 10 18; וְחִזְקִיָּה 1 Chron. 3 23; לְחִזְקִיָּה 2 Kings 18 10; Neh. 7 21.

[2] Comp. חִזְקִיָּהוּ 2 Kings 16 20; 18 9, 13, 17, 19, 22, 29, 30, 31, 32, 37; 19 1, 3, 5, 9, 10, 14, 14, 15, 20; 20 1, 3, 5, 8, 12, 12, 13, 13, 14, 14, 15, 16, 19, 20, 21; 21 3; Isa. 36 1, 2, 4, 7, 14, 15, 16, 18, 22; 37 1, 3, 5, 9, 10, 14, 14, 15, 21; 38 1, 2, 3, 5, 22; 39 1, 2, 2, 3, 3, 4, 5, 8; Jerem. 26 18, 19; 1 Chron. 3 13; 2 Chron. 29 18, 27; 30 24; 32 15; לְחִזְקִיָּהוּ Isa. 38 9; 2 Chron. 32 23.

[3] חזקיה י״ב ומן ויהי בשנת שלש להושע בן אלה ער וישלח מלך אשור את תרתן חזקיה במ״א ויהי בשנת הרביעית למלך חזקיהו, וכל קרי דכו׳ חזקיה וטמ׳ דבר י״י אשר היה אל צפניה, גם אלה משלי שלמה אשר העתיקו עזר אסר חזקיה.

קכ״ב = § 122.

חִזְקִיָּהוּ *Hezekijahū, occurs five times in this book.* That is, in Chronicles. Normally when this name ends in *Vav* it begins with *Yod* in Chronicles, i. e. יְחִזְקִיָּהוּ. In this lengthened form it occurs thirty-five times without the prefixes in this book.[1] As it is in these five instances only where it is without the *Yod* at the beginning, the Massorah here safeguards the exceptions.

And throughout the Prophets it is likewise the shorter form with the Yod except in three instances. In the Prophets the reverse is the case, חִזְקִיָּהוּ without the *Yod* at the beginning is the rule. Here it occurs about seventy-four times (see the note to the preceding Rubric) and יְחִזְקִיָּהוּ with the *Yod* at the beginning occurs three times only. Here, therefore, the Massorah safeguards the exception.

Of this popular Massorah I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 131*b*, on 1 Chron. **3** 13, which I have printed: (II) Arund. Orient. 16, fol. 119*b*, on Isa. **1** 1; (III) the same MS., fol. 156*b*, on Jerem. **15** 4; (IV) the same MS., fol. 199*b*, on Hosea **1** 1; (V) the same MS., fol. 239*a*, on 1 Chron. **3** 13; (VI) the same MS., fol. 275*b*, on 2 Chron. **29** 27; (VII) Add. 15,251, fol. 216*b*, on Isa. **1** 1; (VIII) Halle Ochlah Ve-Ochlah II, § 41; (IX) the printed Massorah on Isa. **1** 1, and (X) the same on 2 Chron. **29** 27. Lists II, III, IV, VII, VIII and IX give the two parts of this Rubric in the reverse order, recording the instances of יְחִזְקִיָּהוּ in the Prophets first and those of חִזְקִיָּהוּ in Chronicles second as I have printed it in letter י, § 283.

[1] Comp. יְחִזְקִיָּהוּ 1 Chron. **4** 41; 2 Chron. **28** 27; **29** 1, 20, 30, 31, 36; **30** 1, 18, 20, 22; **31** 2, 8, 9, 11, 13, 20; **32** 2, 8, 9, 11, 12, 16, 17, 20, 22, 24, 25, 26, 26, 30, 30, 32, 33; **35** 3.

קכ״ג = § 123.

לְחִזְקִיָּהוּ *of,* or *to Hezekijahū, occurs twice.* This Rubric is from Arund. Orient. 16, fol. 383*a*, on Neh. **7** 21. In the received text 2 Chron. **32** 23 is לִיחִזְקִיָּהוּ with *Yod* after the *Lamed.* (*Vide infra,* letter י, § 285.)

קכ״ד = § 124.

חָטִידָה *to sin, is five times defective of Aleph.* That is, in five instances is the verb חטא without the radical א in different forms in the text, or according to the *Kethiv* which the *Keri* or the official marginal reading supplies. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on 2 Kings **13** 6. It is part of the List of words in which the *Aleph* is absent, recorded in letter א, § 14.

קכ״ה = § 125.

חָטְאָה. — *Forms of the verb* חטא *which respectively occur once only.* This fragmentary List, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Exod. **34** 7. It exhibits the first attempt to collect the unique forms of this verb, as is attested by the fact that there are upwards of forty such forms which respectively occur once only.

קכ״ו = § 126.

חָטְאָה *she has sinned, occurs twice in the Scriptures.* That is, with *Kametz* under the *Teth* which is due to its pausal accents, *Soph-Pasuk* and *Athnach,* in contradistinction to the only other instance where this preterite third person singular feminine occurs and is חָטְאָה with *Sheva* (Lament. 1 8). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 80*a*, on Ezek. **16** 51.

קכ״ז = § 127.

חָטְאוּ *they have sinned, occurs three times.* That is, with *Kametz* under the *Teth.* This preterite third person plural occurs altogether nineteen times. In sixteen instances it is with the normal *Sheva* and in these three instances only it is with *Kametz,* which is due to the pausal accents *Soph-Pasuk* and *Athnach.* Hence the Massorah safeguards the exceptions.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 89*b*, on 1 Kings **14** 22, which I have printed; (II) the same MS., fol. 329*b*, on Job **24** 19; (III) Add. 15,250, fol. 192*a*, on 1 Kings **14** 22, and (IV) the printed Massorah on the same passage.

קכ״ח = § 128.

מֵחֲטֹא *from sinning, occurs three times, once it is with Teth Aleph at the end, once with Teth Vav and once with Teth Vav Aleph. . . . It occurs once in the Law, once in the Prophets and once in the Hagiographa.* As this infinitive construct with the prefix *Mem* which occurs three times only, is differently spelt in each instance, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 181*a*, on 1 Sam. **12** 23, which I have printed; (II) the same MS., Vol. II, fol. 185*a*, on Ps. **39** 2; (III) Arund. Orient. 16, fol. 42*a*, on 1 Sam. **12** 23; (IV) the same MS., fol. 293*a*, on Ps **39** 2; (V) the printed Massorah on Gen. **20** 6; (VI) the same on 1 Sam. **12** 23, and (VII) the same on Ps. **39** 2.

קכ״ט = § 129.

תֶּחֱטָאוּ *ye shall sin, occurs twice.* That is, with *Chateph-Segol* under the *Cheth* and *Kametz* under the *Teth* which is due to the pausal or distinctive accents, in contradistinction to the other two instances where this future second person plural masculine occurs and is תֶּחֱטְאוּ (Gen. **42** 22; 1 Sam. **14** 34).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 174*b*, on Ps. **4** 5, which I have printed; (II) Arund. Orient. 16, fol. 281*b*, on the same passage; (III) Add. 15,250, fol. 43*b*, on Exod. **20** 20; (IV) the same MS., fol. 319*b*, on Ps. **4** 5; (V) Add. 21,160, fol. 98*a*, on Exod. **20** 20, and (VI) the printed Massorah on the same passage.

ק״ל = § 130.

חֹטֵא כַּחֹטֵא *sinner, as the sinner, is three times defective.* As this participle active masculine which occurs altogether thirteen times without and with the prefixes, is in ten instances plene (Isa. **65** 20; Habak. **2** 10; Prov. **11** 31; **13** 22; **14** 21; **19** 2; **20** 2; Eccl. **2** 26; **7** 26; **9** 18) and defective in three only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 354*a*, on Eccl. **8** 12, which I have printed; (II) Add. 21,160, fol. 306*a*, on Eccl. **9** 2; (III) Vienna Codex Nr. 35, on the same passage, (IV) the printed Massorah on Isa. **1** 4, and (V) the same on Eccl. **9** 2.

קל״א = § 131.

וְחוֹטֵא *and sinning, occurs three times in this form, twice plene and once defective.* That is, this participle which according to this Rubric occurs three times, is twice without the prefix *Vav* and once with it. But חוֹטֵא also occurs in Prov. **13** 22; **14** 21, and **19** 2; whilst וְחוֹטֵא besides Habak. **2** 10 also occurs in Prov. **11** 31 and in Eccl. **7** 26. I have mislaid the reference to the MS. in which this enigmatical Rubric occurs.

קל״ב = § 132.

חוֹטֵא *is thus written with Segol throughout Ecclesiastes except once,* viz. *Eccl. 7 26 and in all the other Scriptures it is likewise with Tzere except once where it is with Segol,* viz. *Isa. 65 20.*

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 266*a*, on Eccl. **7** 26, which I have printed; (II) Cambridge Add. 465, on the same passage, and (III) Vienna Codex No. 35 also on the same passage. According to this Massorah וְחוֹטֵא Eccl. **7** 26 is the only instance where this participle is with *Tzere* and in all the other four instances where it occurs in this book it is with *Segol,* viz. **2** 26; **8** 12; **9** 2, 18. That this simply represents one School of textual redactors and that other Schools exhibited variations in the graphic signs of this participle will be seen from the following analysis of the five passages.

(1) *Ecclesiastes 2 26.*

וְלַחוֹטֶה with *Segol,* it is exhibited in Orient. 2201; Arund. Orient. 16; Add. 15,250, Add. 21,160; Orient. 4227 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25.

וְלַחוֹטֵא with *Tzere,* Harley 5710—11; Add. 15,251 and all the early editions except one, as will be seen from the notes on this passage in my edition of the Bible.

(2) *Ecclesiastes 8 12.*

חֹטֵא with *Segol,* Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,160; Orient. 42?7; the *editio princeps* of the Bible, Soncino 1488; the second edition, Naples 1491—93; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah.

חֹטֵא with *Tzere,* none of the MSS., but the third edition of the Bible, Brescia 1494 and the Complutensian.

(3) *Ecclesiastes 9 2.*

חֹטֵא with *Tzere,* Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 21,160; the Complutensian and the *editio princeps* of the Rabbinic Bible with the Massorah.

חָטָא with *Segol*, Add. 15,251; Orient. 4227; the first, second and third editions of the Bible, and the first edition of the Rabbinic Bible.

(4) *Ecclesiastes* **9** *18*.

חוֹטֵא with *Segol*, Orient. 2201; Arund. Orient. 16; Add. 15,251; Orient. 4227; the first and second editions of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible, and the first edition of the Rabbinic Bible with the Massorah.

חוֹטֵא with *Tzere*, Harley 5710—11; Add. 15,250; Add. 21,160, and the third edition of the Bible.

קל״ג = § 133.

וְחוֹטֵא *and the sinner, occurs twice and is plene.* That is, in Ecclesiastes, since this participle with the prefix *Vav* and plene also occurs in Habak. **2** 10 and Prov. **11** 31. The qualifying expression בסס׳, as is not infrequently the case, is omitted in the heading. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 267*a*, on Eccl. **9** 18. Though it is חוֹטֵא with *Tzere* in the first instance and חוֹטֵא with *Segol* in the second, this Massorah does not indicate the variation in the graphic signs.

קל״ד = § 134.

הַחוֹטֵאת *that sinneth, occurs twice.* That is, the participle active feminine with the prefix *He*, in contradistinction to the numerous instances in which this quinqueliteral is הַחַטָּאת noun feminine with this prefix. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178*a*, on Ezek. **18** 20. As the two instances are restricted to the same section, the heading ought more properly to be ב׳ ומל׳ ובעני׳.

קל״ה = § 135.

וְחִטֵּאתָ *and thou shalt purge*, or *cleanse, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 39*a*, on Ezek. **43** 20, which I have printed; (II) the same MS., Vol. II, fol. 101*a*, on Ezek. **45** 18; (III) Arund. Orient. 16, fol. 195*b*, on Ezek. **43** 20; (IV) Add. 15,251, fol. 58*b*, on Exod. **29** 36; (V) the printed Massorah on the same passage; (VI) the same on Ezek. **43** 20, and (VII) the same on Ezek. **45** 18.

קל״ו = § 136.

וַתַּחֲטֵא *and thou hast made to sin, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 90*b*, on 1 Kings **16** 2, which I have printed, and (II) Add. 15,250, fol. 192*b*, on the same passage.

List II heads this List ב׳ חסר׳, which shows that it is without the *Yod* in both passages. Accordingly וַתַּחֲטִיא plene which I have adopted in the text in 1 Kings **16** 2 in accordance with Orient. 2201; Add. 15,451, first hand; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494 and the Pesaro edition of the Former Prophets, 1511, must be relegated into the margin as a variant and וַתַּחֲטֵא be regarded as the textual reading, as it is in Harley 5710—11; Arund. Orient. 16; Add. 15,150; Add. 15,251; Orient. 4227; the third edition of the Bible, Naples 1491—93; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

קל״ז = § 137.

חטאה ועשייה. *In eight verses the combination is* ***the sin done.*** Normally the phrase is חָטָא חֵטְא or חַטַּאת חָטָא *the sin sinned*, the verb being of the same root as the noun. In this combination it occurs numerous times (Exod. **32** 30; Levit. **4** 3, 23, 28, 35; **5** 6, 10, 13; **19** 22; Deut. **9** 18; **19** 15 &c.). As it is in these eight instances only that the verb עָשָׂה *to do*, is abnormally combined with חָטָא, the Massorah safeguards this exceptional combination. This protection was deemed especially necessary, since the two phrases are not only used promiscuously in the same section, but in two different parts of the same verse (comp. Deut. **9** 18, 21; 1 Kings **16** 13*a*, *b*; Ezek. **18** 14, 24).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 87*a*, on Numb. **5** 7, which I have printed; (II) the same MS., Vol. I, fol. 257*b*, on 2 Kings **24** 3; (III) Add. 21,160, fol. 194*a*, on Numb. **5** 7; (IV) Orient. 1474, fol. 90*b*, on Ezek. **18** 14; (V) Orient. 2349, fol. 128*c*, on Deut. **9** 21; (VI) the printed Massorah on Numb. **5** 7, and (VII) the same on Ezek. **18** 14. In Jacob b. Chayim's Massorah (Lists VI and VII) there are several mistakes: (1) in the catchwords for 1 Kings **15** 3 חאבי׳ה is a mistake for חאבים in both Lists; (2) חמאתו in the catchwords for 1 Kings **16** 19 should be חמאתיו in List VI; (3) כי על אף יי 2 Kings **24** 10; Isa. **53** 3 should be אף על פי יי Ezek. **18** 14 in both Lists; (4) והנה הזולין בן פריץ in List VI and והנה הולד פריץ in List VII should be והנה הולידי בן and והנה הולידי בן פריץ without Ezek. **18** 14.

קל״ח = § 138.

חַטָּא *a sin, occurs four times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 135*a*, on Deut. **21** 22, which I have printed, and (II) Orient. 5404, fol. 134*a*, on the same passage. This enigmatical Massorah I cannot understand, since there are altogether fifteen instances and not four in which חַטָּא occurs. The following eleven are omitted Levit. **19** 17; **22** 9; Numb. **18** 22, 32; Deut. **15** 9; **19** 15; **23** 22, 23; **24** 15; Isa. **31** 7; Hosea **12** 9. It may be an incipient List exhibiting the first attempt to collect the instances in which this noun occurs, and which a later Nakdan erroneously furnished with a heading fixing the number to agree with the instances recorded in the fragment.

קל״ט = § 139.

הַחַטָּאִים *the sinners, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 44*b*, on 1 Sam. **15** 18, which I have printed, and (II) Vienna Codex No. 35 on Numb. **17** 3.

ק״מ = § 140.

וְחַטָּאִים *and sinners, occurs four times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed; (I) Harley 5710—11, Vol. II, fol. 1*b*, on Isa **1** 28, which I have printed; (II) the same MS., Vol. II, fol. 189*a*, on Ps. **51** 15; (III) Arund. Orient. 16, fol. 284*b*, on Ps. **1** 5; (IV) the same MS., fol. 296*b*, on Ps. **51** 15; (V) Add. 15,250, fol. 10*b*, on Gen. **13** 13; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. **51** 5.

קמ״א = § 141.

וְחַטָּאָה *and sin, occurs three times in this form.* That is, the feminine of חַטָּא without and with the prefixes which is with *Pathach* under the *Cheth* and *Dagesh* in the *Teth*, occurs three times, in contradistinction to the feminine noun חַטָּאָה with *Chateph-Pathach*, which occurs eight times without and with prefixes. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 77*b*, on Exod. **34** 7.

קמ״ב = 142.

חַטָּאת הוּא *it is a sin offering, occurs four times.* The noun חַטָּאת is in seven instances followed by the pronoun third person singular. In three instances it is combined with הִיא or הוּא the feminine (Levit. **5** 11, 12; Numb. **19** 9) and in four with הוּא the masculine. The Massorah, therefore, safeguards this variation. Here we have another of the few instances in which the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 53*b*, on Exod. **29** 14; (II) Add. 15,250, fol. 48*b*, on the same passage; (III) the same MS., fol. 57*b*, on Levit. **4** 24; (IV) Add. 15,251, fol. 66*b*, on the same passage; (V) Orient. 2349, fol. 74*b*, on Exod. **29** 14; (VI) the same MS., fol. 84*a*, on Levit. **5** 9, and (VII) the printed Massorah on Exod. **29** 14. The heading of List VI which is כל קרי חמאת היא בממ׳ חמאת הוא indicates the design of this Massorah, though the wording of it suggests that the combination חמאת היא is the rule and חמאת הוא the exception. The headings of Lists II and III are remarkable. Though both these Lists are from the same MS., the former is headed ד׳ בקרי׳ and the latter ד׳ בסיפר׳ which is manifestly a mistake for בקרי׳. It proves what I have often stated that the Scribes by mistake not infrequently wrote בקרי׳ instead of בספר׳.

קמ״ג = § 143.

כְּחַטָּאת *as the sin offering, occurs four times.* This Rubric I have found in the printed Massorah only, on Levit. **7** 7.

קמ״ד = § 144.

חַטַּאת *the sin offering of, is seven times with Pathach.* That is, in these instances it is in the construct. Apart from the Minor Prophets, this noun occurs altogether forty-six times. In thirty-nine instances it is חַטָּאת with *Kametz* under the *Teth*, being in the absolute, and in seven only is it חַטַּאת with *Pathach* or is in the construct. Hence the Massorah safeguards the minority.

And throughout the Minor Prophets it is likewise so except once. In the Minor Prophets, which the Massorah regards as one book, this noun occurs five times. In four instances it is חַטָּאת with *Pathach* or the construct (Hosea **4** 8; **10** 8; Micah **6** 7; Zech. **14** 19) and once only is it with *Kametz* חָטָאת or the construct. Here, therefore, the *Pathach* instances are the rule and the *Kametz* is the exception. Hence the Massorah safeguards here the solitary exception.

Of this popular Massorah I collated twenty-five Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 64*b*, on Levit. **4** 21, which I have printed; (II) the same MS., Vol. I, fol. 183*b*, on 1 Sam. **15** 23; (III) Arund. Orient. 16, fol. 45*b*, on the same passage; (IV) the same MS., fol. 298*a*, on Ps. **59** 13; (V) Halle Ochlah Ve-Ochlah II, § 184; (VI) the printed Massorah on Exod. **30** 10, and (VII) the same on 1 Sam. **2** 17.

קמ״ד = § 144*.

לַחַטָּאת *for a sin offering of, occurs six times with Pathach in all the Scriptures.* With the prefix *Lamed* with *Sheva*, this noun occurs altogether forty-four times. In thirty-eight instances it is with *Kametz* under the *Teth* or is in the absolute and in six only is it with *Pathach* or is the construct. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 152*b*, on 2 Chron. **6** 25, which I have printed in Vol. III, fol. 5, § 144*; (II) Arund. Orient. 16, fol. 83*b*, on 1 Kings **8** 36; (III) the same MS., fol. 221*b*, on Zech. **13** 1; (IV) the same MS., fol. 260*b*, on 2 Chron. **6** 25; (V) Add. 15,251, fol. 331*a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 218, and (VII) the printed Massorah on Zech. **13** 1.

It is remarkable that though it is in the absolute in Zech. **13** 1, not only do the Standard Codices read it here לְחַטָּאת with *Pathach* which, according to the vowel-points, is the normal form of the construct, but Lists III and VII are on this passage, thus showing that the design of this Massorah is to safeguard this very irregularity. Probably the original reading was simply לְחַטָּאת סָרָה which was considered a heinous sin.

קמ״ה = § 145.

חַטָּאוֹת. — As sign for the different prepositions in connection with חטאות in 2 Kings **10** 31—**15** 28.

2 Kings **10** 31—**15** 28 gives nine instances in which both monarchs and people continued to do evil in the sight of the Lord and refused to depart from the sins of their predecessors, and uses in the description of the same conduct five different prepositions with חַטָּאוֹת. In three instances the expression חַטָּאוֹת has the prefix *Mem* (מֵחַטָּאוֹת 2 Kings **13** 6; **15** 9, 24), whilst in the case of the other six no fewer than four different prepositions precede this expression: Thus (1) in connection with Jehu and Menahem (2 Kings **10** 31; **15** 18) it is מֵעַל חַטָּאוֹת; (2) with Jehu (**13** 2) אַחַר חַטָּאוֹת; (3) with Joash and Jeroboam (**13** 11; **14** 24) מִכָּל־חַטָּאוֹת, and (4) with Pekah (**15** 28) מִן־חַטָּאוֹת. Hence the Massorah safeguards this variation. That it required protection will be seen from the notes on 2 Kings **15** 18 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 107*a*, on 2 Kings **13** 11, which I have printed; (II) Harley 5710—11, Vol. I, fol. 249*b*, on 2 Kings **15** 24; (III) Halle Ochlah Ve-Ochlah II, § 128, and (IV) the printed Massorah on 2 Kings **13** 11.

קמ״ו = § 146.

מֵחַטָּאתוֹ *for his sin, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 67*a*, on Levit. **4** 26, which I have printed; (II) Add. 15,250, fol. 57*b*, on the same passage, and (III) the printed Massorah Finalis, letter ח, § 76.

As the Rubric is here given which is the same in all the three Lists, it is incorrect, since מֵחַטָּאתוֹ occurs six times. Besides these three instances it also occurs in Levit. **19** 22; 2 Kings **21** 16 and Ezek. **33** 14. Nor does the heading of List II, which is ג׳ באוריתא, solve the difficulty, since one of the three omitted instances is in Levit. **19** 22. The design of this Massorah evidently is not to state how many times the form מֵחַטָּאתוֹ occurs, but to record the instances in which it is combined with the phrase וְכִפֶּר עָלָיו הַכֹּהֵן in contradistinction to the other three instances in which עַל־חַטָּאתוֹ follows after וְכִפֶּר עָלָיו הַכֹּהֵן and which occur in this very book (**Levit 4** 35; **5** 13; **19** 22). This is established beyond a doubt by the Massorah recorded in letter ב, § 429.

קמ״ז = § 147.

חַטָּאתְךָ *thy sin,* or *sin offering, occurs twice.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 64*a*, on 2 Sam. **12** 13, which I have printed; (II) Add. 15,250, fol. 60*a*, on Levit. **9** 7; (III) Add. 15,251, fol. 69*b*; (IV) Add. 21,160, fol. 149*a*, and (V) the printed Massorah, all on the same passage.

Lists IV and V add at the end that it also occurs once with the prefix *Vav*. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70.)

קמ״ח = § 148.

חַטָּאוֹת *sins, occurs three times in this form.* That is, this plural form, without and with prefixes, is plene in three instances. The design of this Massorah is to exclude the textual reading or the *Kethiv* חַטָּאות in Dan. **9** 24 which is that of some MS., editions and ancient Versions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 107*a*, on 2 Kings **12** 17, and (II) the printed Massorah on the same passage.

קמ״ט = § 149.

חַטֹּאת *the sins of, is six times defective.* This plural construct, without and with the prefixes, occurs altogether twenty-six times. In twenty instances it is plene and in six only is it defective. Hence the Massorah safeguards the orthography of the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 87*a*, on Nnmb. **5** 6, which I have printed; (II) the same MS., Vol. I, fol. 257*a*, on 2 Kings **24** 3; (III) Orient. 4445, fol. 121*b*, on Numb. **5** 6; (IV) Arund. Orient. 16, fol. 117*a*, on 2 Kings **24** 3; (V) the same MS., fol. 178*a*, on Ezek. **18** 14; (VI) Add. 21,160, fol. 194*a*, on Numb. **5** 6, and (VII) the printed Massorah on the same passage.

Though List I emphatically states in the heading that there are six such instances, it enumerates five only, omitting Ezek. **18** 14; but as it is given in all the other Lists, its omission is manifestly due to the carelessness of the Scribe. List II is not only headed חטאת בחטאת ה׳ חס׳ בליש׳, but records five. It omits 2 Kings **13** 2 and must, therefore, be based upon a recension of the text which had it here plene.

That different Schools of textual redactors differed with regard to the orthography of this expression, is attested by the Massorah of the Madrid Codex No. 1 on 1 Kings **10** 31. The Massorah of this magnificent MS. which is No. 59 in my description (comp. *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 771 &c.), states למערבא חטאות כת׳ חטאת כ׳, למרי חטאת כת׳ וק׳. Accordingly the Rubric before us, by fixing the number of defectives at six, not only militates against the Eastern recension, but excludes the official reading or the *Keri* on this passage, which is contrary to the usual method of the received Massorah.

קנ׳ = § 150.

חַטֹּאת יָרָבְעָם *the sins of Jeroboam, occurs five times without the son of Nebat.* The phrase חַטֹּאות יָרָבְעָם which occurs altogether fifteen times without and with prefixes, is in ten instances followed by בֶּן־נְבָט (1 Kings **16** 31; 2 Kings **3** 3; **10** 29; **13** 2, 11; **14** 24; **15** 9, 18, 24, 28) and in five instances only, is this adjunct omitted. Hence the Massorah safeguards the exceptional occurrence of this shorter phrase.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 89*b*, on 1 Kings **14** 16, which I have printed, and (II) Add. 15,250, fol. 193*a*, on 1 Kings **15** 30.

קנ״א = § 151.

חַטֹּאתֶיךָ *thy sins, is three times plene.* That is, without and with prefixes, this plural noun with the suffix second person masculine, is in three instances with *Vav* after the *Aleph*. In Micah **6** 13, where it is also with *Vav* it is without the *Yod*, whilst in all other passages it is uniformly without the *Vav*, but with the *Yod*. This is the plain statement of this Rubric, which I have found in the printed Massorah only, on Jerem. **15** 13. Considering that with the suffix second person masculine, this plural noun occurs altogether five times and that the orthography of four is here specified, the addition at the end of the Rubric that in all the other passages it is without the *Vav*, is misleading when

there is only one instance left. This, however, is not the only difficulty. The orthography here indicated is in conflict with some of the Standard Codices and early editions and can at best be regarded as exhibiting the reading of one School of Massorites only. This is attested by the following analysis:

(1) *Isaiah 43 24.*

בְּחַטֹּאתֶיךָ with *Vav*, St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,151 second hand; Orient. 4227; the second edition of the Bible, Naples 1491—93; the Lisbon edition of Isaiah 1492; the Pesaro edition of the latter Prophets 1515; the Complutensian; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Masorah, Venice 1524—25.

בְּחַטֹּאתֶיךָ without the *Vav*, Add. 15,250; Add. 15,251 originally; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the third edition Brescia 1494.

(2) *Isaiah 44 22.*

חַטֹּאתֶיךָ without the *Vav*, St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,251 originally; Add. 15,451; Orient. 4227 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible. This is the reason why I have it in the text.

חַטֹּאתֶיךָ with *Vav*, Arund. Orient. 16; Add. 15,250 and Add. 15,251 second hand, but none of the early editions.

(3) *Jeremiah 15 13.*

חַטֹּאתֶיךָ with *Vav*, Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 1545 and all the early editions except two.

חַטֹּאתֶיךָ without *Vav*, St. Petersburg Codex of A. D. 916, with the Massorah on it (חס' בוו) expressly stating that it is without *Vav;* Orient. 4227; the *editio princeps* of the Prophets and the first edition of the Bible.

(4) *Micah 6 13.*

חַטֹּאתֶךָ both without *Vav* and without *Yod*, St. Petersburg Codex of A. D. 916 with the Massorah on it stating that it is entirely defective (חס' דחס'); Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,261.

חַטֹּאתֶיךָ both with *Vav* and with *Yod*, Harley 5710—11; Add. 15,451 and the first edition of the Bible with the Massorah. The readings of the other early editions are given in the notes on this passage in my edition of the Bible.

רנ"ב = § 152.

חַטֹּאתֶיךָ *thy sins, occurs five times in the Scriptures and is defective in this form.* That is, the plural form of this noun with the suffix second person singular feminine, without and with the prefix *Beth*, which occurs five times only, is uniformly without the *Vav* after the *Aleph*.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 51*b*, on Jerem. **30** 14, which I have printed; (II) the same MS., Vol. II, fol. 270*a*, on Lament. **4** 22; (III) St. Petersburg Codex of A. D. 916, on Jerem. **30** 15, and (IV) Orient. 1474, fol. 87*b*, on Ezek. **16** 51. The fact that in two instances it is with *Kametz* (חַטֹּאתֶיךָ Jerem. **30** 14, Lament. **4** 22), which is due to its pausal accent *Soph-Pasuk*, is not noticed because it is outside the scope of this Massorah. The addition at the end of List III ושאי מליי בת', is misleading, since this form does not occur again apart from these five instances.

קנ"ג = § 153.

חַטֹּאתָיו *his sins, occurs three times.* The design of this Massorah is twofold. It is in the first place to exclude the textual reading or *Kethiv* which is חַטָּאתוֹ *his sin*, in the singular in Ezek. **18** 21; **33** 16 and uphold the official reading or *Keri* חַטֹּאתָיו *his sins*, the plural. And in the second place it is to militate against the Eastern recension which has חַטָּאתוֹ the singular also in 1 Kings **16** 19, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 91*a*, on 1 Kings **16** 19, which I have printed, and (II) the printed Massorah on the same passage.

קנ"ד = § 154.

וְחַטֹּאתֵינוּ *and our sins, is twice plene.* Without and with the prefixes this plural occurs altogether six times with the suffix first person plural. In four instances it is without the *Vav* after the *Aleph* (1 Sam. **12** 19; Ezek. **33** 10; Ps. **79** 9; 2 Chron. **28** 13) and in two it is with the *Vav*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 144*a*, on Isa. **59** 12, which I have printed; (II) the same MS., fol. 386*a*, on Neh. **9** 37; (III) Add. 15,250, fol. 339*b*, on the same passege, and (IV) the printed Massorah Finalis, letter ח, § 65.

This Rubric affords another striking proof of my repeated statement that Massorahs in many cases can only be regarded as proceeding from one School of Massorites and that they are based upon Codices which were current in that particular School; that the Massorahs of other Schools vary because they are based upon different Codices which obtained in their Schools and exhibited variations in the text. Though all the three MS. Lists emphatically state that there are two plene instances of the noun which constitutes this Rubric and record precisely the same two passages, yet we are distinctly told that this is according to the Mugah Codex and that according to the Hellali Codex it is וְחַטֹּאתֵינוּ defective, in Isa. **59** 12, as will be seen from the notes on this passage in my edition of the Bible. This explains the various readings in the Model Codices, some of which follow one School and some another School. Thus Arund. Orient. 16; Add. 15,251 and Orient. 4227 read it וְחַטֹּאתֵינוּ plene in accordance with the Mugah and with Schools from which this Massorah emanates, whilst St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 15,250 and 15,451 read it וְחַטֹּאתֵינוּ defective, in accordance with the School from which the Hellali Codex proceeded. Whether Jacob b. Chayim's Massorah (List IV) which heads this Rubric חטאתינו נ' מל' and gives 2 Chron. **28** 13 as the third instance where it is plene, is based upon another recension, or whether it is a mistake I cannot tell. The MSS. which I have collated have it חַטֹּאתֵנוּ, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227 or חַטֹּאתֵינוּ Add. 15,250; Add. 15,451, but all coincide in exhibiting it without *Vav* after the *Aleph*.

קנ"ה = § 155.

חַטֹּאתֵיכֶם *your sins, is four times plene.* With the suffix second person plural masculine, this plural noun occurs altogether ten times without and with prefixes. In six instances it is without the *Vav* after the *Aleph* (Levit. **16** 30; **26** 18, 21, 24, 28; Amos **5** 12) and in four it is with the *Vav*. The Massorah, therefore, safeguards the minority. On referring to the notes on Isa. **59** 2 and Ezek. **21** 29 in my edition of the Bible, the reason for this protection will at once be apparent.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 180*b*, on Ezek. **21** 29, which I have printed; (II) Orient. 4445, fol. 102*b*, on Levit. **16** 30; (III) Add. 15,251, fol. 74*b*, en the same passage; (IV) the printed Massorah also on the same passage, and (V) the same on Josh. **24** 19. Both Lists II and III state that about the instance in Isa. **59** 2 the Massoretic Schools are divided, some reading it plene and some defective (הסתירו מנים פולג).

קנ"ו = § 156*a*.

חַטֹּאתָם *their sins, occurs three times .... and wherever it is combined with* ***visit*** *and* ***remember*** *or* ***with the sacrificial slaughter*** *in Pericope Achrē Moth it is likewise so.* That is, in Jeremiah **14** 10; Hosea **8** 13; **9** 9 where it is preceded by יִזְכֹּר יִפְקֹד or Levit. **16** 16, 21, 34 where it is Pericope אחרי מות in connection with the perforating or slaughtering of animals, thus making in all nine instances where this plural noun with the suffix third person plural occurs.

The design of this Massorah is to safeguard this quinqueliteral with *Cholem* on the *Teth* which is the plural, against being confused with the same quinqueliteral which is with *Kametz* and which is the singular (Exod. **32** 32, 34; Levit. **10** 19; Numb. **5** 7; **18** 9; Ps. **85** 3). This design is plainly indicated in the form of this Massorah on Levit. **16** 16 in Orient. 2348, fol. 102*a*; Orient. 2349, fol. 92*a* and Orient. 5404, fol. 91*a*, which is as follows: כל אחרי מות חַטֹּאתם וכל יזכור ויפקוד כוותי' ושאר' כל קרי' חַטֹּאתם כמ"נ חַטֹּאתם.

Of this form of the Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 117*a*, on Micah **7** 19, which I have printed; (II) Orient. 4445, fol. 102*b*, on Levit. **16** 34; (III) St. Petersburg Codex on Micah **7** 19; (IV) Arund. Orient. 16,

fol. 212b, on the same passage; (V) Add. 15,250, fol. 308a, also on the same passage; (VI) Halle Ochlah II, § 177, and (VII) the printed Massorah on Numb. **16** 26.

List V, which heads this Rubric חמאתם ג' מל' and records the same three instances, affords another striking illustration of the ignorance of later Nakdanim. As here given it is without the addition at the end, which states in an artificial form the other passages where חַמּאתָם occurs, and which is here omitted for want of space. The Nakdan, however, who remembered that it occurs more than three times came to the conclusion that these three instances are plene and hence inserted in the heading the expression מל' after ג'. Instead of נחירא at the end of List I, the oldest forms of this Massorah have מרשת.

קנ״ו = § 156b.

חַמּאתָם *their sins, occurs nine times.* This form of the Rubric, which is a later development and is divested of the artificial arrangement exhibited in the preceding Rubric, states in simple language that חַמּאתָם occurs altogether nine times. Besides safeguarding it against being made conformable to the same quinque literal which is pointed חַמּאתָם, the design of this Massorah is to exclude the reading חַמּאתַינוּ with the suffix first person plural in Micah **7** 19. That this was the reading in some of the ancient Codices is attested by the Septuagint, the Syriac and the Vulgate. And though it is here rejected by the Massorites on the authority of a later recension which obtained in their particular School, it is demanded by the corresponding expression עֲוֹנֹתֵינוּ in the preceding clause and is now accepted as the correct reading by some of the best textual critics. The various reading, as is often the case, is due to an abbreviation. Originally the text was simply חמא' or חמאת' which one School of textual redactors resolved into חמאתינו and another into חמאתם.

As is usually the case, this form of the Rubric which is not artificial is less popular. I have found only two Lists of it: (I) Add. 21,160, fol. 163b, on Levit. **16** 16, which I have printed, and (II) the printed Massorah on Isa. **58** 1. The addition at the end states that when it is with the prefix *Beth* or with *Vav Beth* it is likewise with *Cholem* on the *Teth* i. e. it is also the plural. As it occurs twice only with the prefix *Beth* (1 Kings **14** 22; **16** 2) and not at all with the prefixes *Vav Beth*, the expression וּבְחַמּאתָם which is at the end of both Lists is superfluous.

קנ״ו = § 156c.

חַמּאתָם *their sins, occurs ten* [nine] *times.* This form of this Rubric is from Add. 15,251, fol. 74b, on Levit. **16** 16. Unlike the two preceding forms, its design is to indicate the variation in the orthography of this noun. In the Law, where it occurs four times, it is uniformly חַמּאתָם defective whereas in the Prophets, where it occurs five times, it is as uniformly חַמּאתָם plene. The importance of this Massorah consists in the fact that it is based upon Codices which obtained in the School of textual redactors in which it was uniformly plene in the Prophets. Though it is once only so written in the received text (Hosea **9** 9), yet the St. Petersburg Codex of A. D. 916 exhibits three plenes out of the five, viz. Hosea **8** 13; **9** 9; Micah **7** 19.

The ״ in the heading instead of מ' is due to the Nakdan who was misled by the wrong division of the catchwords, which apparently exhibit ten instances and which I have reproduced. He, therefore, altered the original מ' into ״ to agree with what he supposed to be the number of instances recorded in the List, a practice to which the Scribes not infrequently resorted.

קנ״ז = § 157.

חֹמֶר *a rod, occurs twice in the Scriptures and is defective.* Of this Rubric, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 248b, on Prov. **14** 3, which I have printed; (II) Arund. Orient. 16, fol. 341a, on the same passage, and (III) the printed Massorah on Isa. **11** 1.

קנ״ח = § 158.

חַי יְהוָה אֱלֹהֶיךָ *living is Jehovah thy God,* i. e. as Jehovah thy God liveth, *occurs twice in the Scriptures.* The usual formula of this oath is simply חַי יְהוָה *as Jehovah liveth.* In this form it occurs about thirty-six times. As it is in these two instances only that it is followed by אֱלֹהֶיךָ the Massorah safeguards the exceptional formula with this adjunct. This protection is especially necessary since the shorter formula is the rule in Kings, where it occurs seven times (1 Kings **1** 29; **2** 24; **2** Kings **2** 2, 4, 6; **4** 30; **5** 20), and where a longer formula is used it is either חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל *as Jehovah the God of Israel liveth* (1 Kings **17** 1) or חַי יְהוָה צְבָאוֹת *as Jehovah of hosts liveth* (1 Kings **18** 15; 2 Kings **3** 14).

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 193b, on 1 Kings **17** 12.

קנ״ט = § 159.

חָדָה, חֲדָה *the living. Wherever it is with* ***Athnach*** *or* ***Soph-Pasuk,*** *the He is with* ***Segol*** *and in all other instances it is with* ***Pathach.*** As adjective with the prefix *He* this triliteral is in three instances with *Segol* under the *He* which is due to its pausal accent, *Soph-Pasuk* (Levit. **16** 20; 1 Kings **3** 23) and *Athnach* (1 Kings **3** 22) and in eleven instances, where it is without these pausal accents, it is with *Pathach* (Exod. **21** 35; Levit. **13** 15, 15, 16; **16** 21; 1 Kings **3** 22, 23, 25, 26, 26, 27). It will be seen that these two different graphic signs not only occur interchangeably within two verses (Levit. **16** 20, 21), but in the same verse (1 Kings **3** 22, 22, 23, 23). The Massorah, therefore, indicates where the *Segol* should be and where the *Pathach.*

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Levit. **16** 20.

ק״ם = § 160.

חַיִּים *life, occurs twice at the beginning of a verse.* That is, in contradistinction to the six instances in which it ends the verse (Gen. **7** 15; **27** 46; Prov. **2** 19; **4** 10, 23; **9** 11).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 288b, on Ps. **21** 5, which I have printed, and (II) Add. 15,251, fol. 350a, on the same passage.

קס״א = § 161.

לְחַיֵּי *to the life of, occurs three times.* Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Arund. Orient. 16, fol. 375b, on Ezra **6** 10, which I have printed; (II) Add. 15,251, fol. 418b, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) the printed Massorah on Gen. **7** 11; (V) the same on Dan. **12** 2, and (VI) the same on Ezra **6** 10.

קס״ב = § 162.

חַיֶּיךָ *thy life, is always plene, except once.* As this noun with the suffix second person singular masculine, which occurs altogether thirteen times, is plene (חַיֶּיךָ) in twelve instances and defective in one instance only, the Massorah safeguards the solitary exception. This anomalous form, however, is due to a mistake, as will be seen from the following analysis. The form of the oath in which חֵי נַפְשֶׁךָ *and as thy soul liveth* or *and as thou livest,* is the second part is uniformly preceded by חַי־יְהוָה *as Jehovah liveth,* not only in this book but wherever it occurs (1 Sam. **20** 3; **25** 26; 2 Kings **2** 2, 4, 6; **4** 30). With חַיֶּיךָ, therefore, in the first part, the formula is contrary to the *usus loquendi.* Moreover as it now stands it is useless tautology, since חַיֶּיךָ is precisely the same as חֵי נַפְשֶׁךָ. There can, therefore, hardly be any doubt that originally the text was simply חי, which is an abbreviation of חַי יְהוָה *as Jehovah liveth,* and that this School of textual redactors wrongly resolved it into חַיֶּיךָ, just as they wrongly resolved the abbreviation חמא' in Micah **7** 19 into חַמּאתָם instead of חַמּאתֵינוּ recorded above in § 156b.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Gen. **47** 8, which I have printed, and (II) the printed Massorah on the same passage.

קס״ג = § 163.

חַיָּיו *his life, is in four instances defective in the Scriptures.* That is, in these four passages where the textual reading is with one *Yod* i. e. חַיּוֹ the official reading is with two *Yods* i. e. חַיָּיו.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 70a, on Jerem. **52** 33, which I have printed; (II) Arund. Orient. 16, fol. 118b, on 2 Kings **25** 30; (III) the same MS., fol. 353a, on Eccl. **5** 17; (IV) Add. 15,250, fol. 369a; (V) Add. 21,160, fol. 304b; (VI) Vienna Codex No. 35, all on the same passage, and (VII) the printed Massorah on 2 Kings **25** 30. Though one of the instances is with the prefix *Beth* (בחיו 2 Sam. **18** 18), yet none of the Lists have the adjunct בלי״ש in the heading after the ר'.

This Rubric affords another striking proof that the Massorahs are based upon different Codices which obtained in the different Schools of textual redactors and that the attempt to harmonise them is to destroy the evidence of various readings. Though the seven Lists coincide in stating that there are four such instances and in recording the same four passages of which Jerem. **52** 33 is one, yet the St. Petersburg Codex of A. D. 916 not only reads it here חָיָו plene, but the Massorah on it expressly states that it is here plene הדין מל' כת'. For variations on the other passages which constitute this Rubric I must refer to the notes in my edition of the Hebrew Bible where, however, חיו should be in the text in 2 Kings **25** 30 with the note on it חָיוּ כת' חָיָו ק' in accordance with this Rubric.

קס״ד = § 164.

חַיָּהּ, בְּחַיֶּיהָ *her life, during her life, occurs three times in this form, twice plene and once defective.* That is, the form חַיֶּיהָ without the prefix and also with the prefixes *Beth* and *Vav Yod* occurs altogether three times. It will be seen that in the two plene instances, the one without the prefix (Prov. **31** 12) and the other with the prefix *Beth* (Levit. **18** 18), it is the noun with the suffix third person singular feminine, whilst the third instance, which is with the prefixes *Vav Yod* and is defective (2 Sam. **12** 3) is the Piel future third person singular masculine with the suffix third person singular feminine and *Vav* conversive. The Massorah, however, has regard to the form חַיֶּיהָ alone irrespective of the difference in the sense and hence groups them together into one Rubric.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 75*b*, on Levit. **18** 18, which I have printed; (II) Arund. Orient. 16, fol. 63*b*, on 2 Sam. **12** 3; (III) the same MS., fol. 348*b*, on Prov. **31** 12; (IV) Add. 21,160, fol. 166*b*, on Levit. **18** 18; (V) the printed Massorah on the same passage; (VI) the same on 2 Sam. **12** 3, and (VII) the same on Prov. **31** 12. As the three instances respectively occur in the Law, the Prophets and the Hagiographa some of the Lists add אוֹ: בתו' א' בנבי' א' בכתו' or simply אוֹ.

קס״ה = § 165.

חַיַּת הָאָרֶץ *the beasts of the earth, occurs ten times in this form.* That is, without and with prefixes. In describing the wild beasts, two forms are used, viz. חַיַּת הַשָּׂדֶה *the beasts of the field* and חַיַּת הָאָרֶץ *the beasts of the earth.* The former phrase occurs about twenty-two times and the latter ten times only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 186*a*, on 1 Sam. **17** 46, which I have printed; (II) the same MS., Vol. II, fol. 89*a*, on Ezek. **29** 5; (III) Arund. Orient. 16, fol. 47*a*, on 1 Sam. **17** 46; (IV) the same MS., fol. 189*a*, on Ezek. **34** 28; (V) the same MS., fol. 323*a*, on Job **5** 22; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*, and (VII) the printed Massorah Finalis, letter א, § 746.

Though Lists I and II, like the other five Lists, state in their respective headings that there are ten such instances only they both record eleven, giving Gen. **1** 26 as one of the instances. These Lists therefore are based upon a recension of the text which exhibited here וּבְכָל־חַיַּת הָאָרֶץ instead of וּבְכָל־הָאָרֶץ. This reading has also been preserved in the Syriac and is now accepted by some of the best critical expositors as preferable. Lists III and V omit Gen. **1** 30, whilst List VII omits Ezek. **32** 4. But these omissions are manifestly due to the carelessness of the Scribes. All these Lists alike militate against the reading וְחַיַּת הָאָרֶץ instead of וְחַיְתוֹ־אָרֶץ in Gen. **1** 24, which is exhibited in the Samaritan recension of the Hebrew text.

קס״ו = § 166.

חַיְתָם וְחַיָּתָם *their beasts,* or *their life, occurs three times without and with the prefix Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 122*a*, on Numb. **35** 3, which I have printed, and (II) Orient. 5404, fol. 121*a*, on the same passage. It is remarkable that both Lists give identically the same three instances only and omit וְחַיָּתָם Job **36** 14.

קס״ז = § 167.

חַיּוֹת *living creatures, beasts, is always plene.* That is, in all the five instances where it occurs, either as an adjective (Levit. **14** 4) or as a substantive feminine plural, it is invariably with *Vav.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex Nr. 35, on Levit. **14** 4.

קס״ח = § 168.

וְחָיִיתָ *and thou shalt live, occurs twice, once it is written without He at the end and once with it.* As this preterite second person masculine with *Vav* conversive, which occurs twice only, is spelt in two different ways, in the one case where it is without the *He* it is written with two *Yods* (Deut. **30** 16) and where it is with the *He* it is with one *Yod* (Jerem. **38** 17), the Massorah safeguards this variation in its orthography. Here again this Rubric represents the orthography of one School of Massorites only, as is attested by the St. Petersburg Codex of A. D. 916, which has וְחָיִתָה as the *Kethiv* in Jeremiah **38** 17 with the Massorah against it וְחָיִית ק׳ making it conformable to Deut. **30** 16.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 132*a*, on Deut. **30** 16, which I have printed; (II) Arund. Orient. 16, fol. 173*a*, on Jerem. **38** 17, and (III) Halle Ochlah Ve-Ochlah II, § 18.

קס״ט = § 169.

וְחָיְתָה *and she shall live, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,451, fol. 9*c*, on Gen. **12** 13, which I have printed, and which alone gives the two parts of this Massorah; (II) Add. 15,250, fol. 10*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 18, and (IV) the printed Massorah on Gen. **12** 13.

ק״ע = § 170.

וְחָיוּ *and they shall live, occurs twice.* That is, in contradistinction to eight instances where this quadriliteral is pointed, וְחִיוּ being the Kal imperative plural recorded below § 172.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 86*a*, on Numb. **4** 19, which I have printed; (II) the same MS., Vol. II, fol. 125*a*, on Zech. **10** 9; (III) Arund. Orient. 16, fol. 220*b*, on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 18, and (V) the printed Massorah, on Zech. **10** 9. As this preterite third person plural also occurs once with the prefix *Vav,* this Rubric forms part of the alphabetical List of words which respectively occur three times, twice with this prefix and once without it. (*Vide supra,* letter ו, § 71.)

קע״א = § 171.

חָיוֹ *living, is in four instances written with Vav.* As this infinitive absolute, which occurs altogether eleven times, is in seven instances with *He* (חָיָה 2 Kings **8** 10, 14; Ezek. **18** 9, 17, 19, 21; **33** 13) and in four only with *Vav,* the Massorah safeguards the exceptions. For the discussion on this duplicate orthography see letter ה, § 47 and § 48. I have here to add that though the seven instances with *He* have survived in the text, the official reading with *Vav* is in each case given in the margin, as will be seen from the notes on these passages in my edition of the Bible and that with regard to the four instances which constitute this Rubric, the School of textual redactors who have adopted this orthography have not altogether succeeded in carrying through this innovation. This is attested by some of the best Codices. Thus in Ezek. **18** 28 Cambridge Add. 465 reads חָיָה. In Ezek. **33** 15 both Cambridge Add. 465 and Harley 5720 have חָיָה, whilst in Ezek. **33** 16 not only do the same two MSS. exhibit חָיָה, but the Model Codex Harley 5710—11, which has חָיָה in the text has חָיוֹ ק׳ against it in the Massorah Parva.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 188*a*, on Ezek. **33** 15, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. **3** 21 (III) Add. 15,250, fol. 271*b*; (IV) Orient. 1474, fol. 73*b*, and (V) the printed Massorah, all on the same passage.

קע״ב = § 172.

וְחִיוּ *and live ye, occurs eight times.* That is, the imperative plural masculine, with the prefix *Vav,* in contradistinction to this quadriliteral, pointed וְחָיוּ recorded in § 170.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 110*b*, on Amos **5** 4, which I have printed; (II) Add. 21,160, fol. 47*b*, on Gen. **42** 18, and (III) the printed Massorah on Amos **5** 4.

קע״ג = § 173.

יִחְיֶה *he shall live, occurs eighteen times.* The design of this Massorah is to exclude the two instances in Jerem. **21** 9 and **38** 2 where the textual reading or *Kethiv* is also יִחְיֶה for

which the official reading or *Keri* substitutes חְיֵה. (*Vide infra*, letter י, § 15.)

And wherever it is preceded by חָיוֹ or חָיֹה *the infinitive absolute it is also* יִחְיֶה *the Kal future third person singular masculine.* As this Kal future third person singular, which occurs altogether thirteen times in Ezekiel alone, contributes four instances only to the eighteen, this part of the Massorah adds the qualifying statement that in the combination with the infinitive it is also the future; that is in the other nine instances it is חָיֹה יִחְיֶה (Ezek. **3** 21; **18** 9, 17, 19, 21, 28; **33** 13, 15, 16). Divested of its artificial wording the import of this Massorah is that יִחְיֶה, which occurs altogether twenty-seven times apart from the two *Kethiv* passages, is in eighteen instances without the infinitive and in nine the combination is חָיֹה יִחְיֶה or חָיוֹ יִחְיֶה.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 21*a*, on Gen. **31** 22, which I have printed; (II) Orient. 4445, fol. 145*a*, on Numb. **24** 23; (III) St. Petersburg Codex of A. D. 916 on Ezek. **18** 9; (IV) the same Codex on Ezek. **33** 19; (V) Arund. Orient. 16, fol. 57*a*, on 2 Sam. **1** 10; (VI) Halle Ochlah Ve-Ochlah II, § 18, and (VII) the printed Massorah Finalis, letter ח, § 79. The latter alone heads this Rubric יח יחידאין which manifestly denotes that in these eighteen passages יִחְיֶה stands by itself without חָיֹה.

קע״ד = § 174.

יְחִי *let him*, or *he shall live, occurs twice . . . and wherever it is followed by the expression King it is likewise so.* That is, this apocopated future third person singular masculine, which occurs altogether elven times, is in these two instances only not followed by הַמֶּלֶךְ. In all the other eight passages where it occurs it is יְחִי הַמֶּלֶךְ (1 Sam. **10** 24; 2 Sam. **16** 16, 16; 1 Kings **1** 25, 34, 39; 2 Kings **11** 12; 2 Chron. **23** 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 2[illegible]9*a*, on Ps. **22** 27, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 18, and (III) the printed Massorah Finalis, letter ח, § 86. Both Lists II and III give as the first of the two passages יְחִי ראובן Deut. **33** 6 instead of יְחִי אדני 1 Kings **1** 31. It will be seen that whichever passage we accept, there are three instances and not two in which יְחִי is not followed by הַמֶּלֶךְ. Yet this Rubric forms part of the alphabetical List of words beginning with ***Yod*** which respectively occur twice. (*Vide infra*, letter י, § 11.)

קע״ה = § 175.

וַיִּחְיוּ *and he shall live, occurs three times in the Scriptures.* That is, with *Vav* conjunctive, in contradistinction to the thirty-eight instances in which this apocopated future third person masculine is וַיְחִי with *Vav* conversive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 195*a*, on Ps. **72** 15, which I have printed; (II) Arund. Orient. 16, fol. 295*b*, on Ps. **49** 10; (III) the same MS., fol. 300*b*, on Ps. **69** 33; (IV) the same MS., fol. 301*b*, on Ps. **72** 15; (V) Add. 15,250, fol. 327*b*, on Ps. **49** 10; (VI) Halle Ochlah Ve-Ochlah II, § 18, and (VII) the printed Massorah on Ps. **69** 33. As all the three instances are restricted to the same book, the heading ought more properly to be גּ׳ ובסם׳.

קע״ו = § 176.

וַיְחִי־פְלֹנִי *and such a person lived, is five times with Makeph and Zakeph-Gadol in the record of the ten Generations.* In recording the lives of the families constituting the ten generations, the expression וַיְחִי precedes the several names in thirty-two instances. And though the combination is the same, yet the phrase in question has six different accents, as will be seen from the following analysis. In thirteen instances where וַיְחִי has no separate accent but is joined by *Makeph* to the proper name, this phrase has three different accents. In five the proper name is with *Revia* (Gen. **5** 19, 30; **11** 11, 17, 19); in three it is with *Tipcha* (Gen. **9** 28; **11** 18, 26), whilst in five it is with *Zakeph-Gadol*. It is the latter which the Massorah safeguards here. The accents of the remaining nineteen instances are discussed in the following Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 31*b*, on Gen. **5** 6, which I have printed; (II) Orient. 5404, fol. 30*b*; (III) Add. 15,451, fol. 5*a*, and (IV) the printed Massorah, all on the same passage. These four Lists exhibit two recensions of this Massorah. The first recension, which is that of Lists I and II, embraces both Sections, viz. Gen. **5** 3—30 and **9** 28—**11** 26. The second recension which is that of List III is restricted to one Section, viz. Gen. **5** 3—30. Hence it is headed ויחי־פלוני ד׳ בטעמי בעינא and accordingly records the four instances only which occur in this Section, and omits the instance in Gen. **11** 16 which is outside this Section. The printed Massorah (List IV) is a confusion of the two recensions. It is headed ד׳ בטעם which belongs to the second recension, and not only gives the mnemonic sign שׁילנע which consists of the initial letters of the five instances but duly records the same five given in the first recension.

קע״ז = § 177.

וַיְחִי פְלֹנִי *and such a person lived, occurs three times with the accent.* That is with *Munach* and *Zakeph-Katon*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 40*a*, on Gen. **5** 15, which I have printed; (II) Orient. 2349, fol. 31*b*, on the same passage, and (III) Orient. 5404, fol. 30*b*, also on the same passage.

In these remaining nineteen instances in which וַיְחִי precedes the several proper names in these two Sections, it is not only without *Makeph*, but has two different accents, whilst the proper name with which it is combined has three different accents. Thus in three instances the phrase is with *Mercha Tipcha* (Gen. **5** 9, 12; **11** 22); in eleven it is with *Munach Revia* (Gen. **5** 3, 7, 10, 13, 16, 26; **11** 13, 15, 21, 23, 25) and in five it is with *Munach Zakeph-Katon*. Hence the Massorah safeguards the minority in which *Munach* is followed by *Zakeph-Katon* against the majority in which is followed by *Revia*.

It is to be borne in mind that the Massorah, both in the Rubric before us and in the preceding Rubric, deals exclusively with the phrase in question in the two Sections which embrace Gen. **5** 3—30 and **9** 28—**11** 26. Hence not only are the two instances not discussed in which this combination is *Mehupach Pashta* (Gen. **47** 28; Job **42** 16) and the two in which it is *Pashta-Mehupach* (2 Kings **14** 17; 2 Chron. **25** 25) but even Gen. **50** 22, where it is with *Munach Zakeph-Katon*, because it is outside these Sections.

קע״ח = § 178.

וַיִּחְיוּ *and he liveth*, or *shall live, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 226*a*, on Deut. **5** 23. As it now stands this Rubric is incorrect. Not only does וַיְחִי occur five times, four with *Soph-Pasuk* (Deut. **4** 33; **5** 23; 1 Kings **17** 22; 2 Kings **20** 7) and once with *Athnach* (Judg. **15** 19), but one of the two instances here recorded is וַיְחִי (Isa. **38** 21). It is, therefore, probable that this Massorah is based upon Codices which exhibited וַיְחִי in Deut. **5** 23 and which with the Isaiah instance would yield twice וַיְחִי.

קע״ט = § 179*a*.

תִּחְיוּ *she shall* or *let her live, occurs twice . . . . and once it is with the prefix Vav.* The design of this Massorah is to safeguard these two instances of the apocopated future third person feminine against being mistaken for the more frequent apocopated future תְּחִי, since the ח and the ה are almost identical in the oldest Codices, and more especially since the two forms תְּהִי and תְּחִי respectively begin a verse in close proximity (Ps. **119** 173, 175).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 235*b*, on 1 Kings **20** 32, which I have printed; (II) Arund. Orient. 16, fol. 95*a*, on the same passage; (III) Add. 15,251, fol. 371*b*, on Ps. **119** 175, and (IV) Halle Ochlah Ve-Ochlah II, § 18. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70.)

קע״ט = § 179*b*.

וְתִחְיוּ *occurs three times in this form.* That is, the form of this apocopated future third person singular feminine without and with the prefix *Vav*, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 55*a*, on Gen. **45** 27. Its import is identically the same as that of the preceding Rubric and it shows how differently the different Massoretic Schools formulated the same materials.

ק״פ = § 180.

וּתְחִי *and she shall live, is three times Raphe.* That is, with conjunctive *Vav*. The design of this Massorah is the same as that of Rubric 179 i. e. to safeguard this apocopated future with

the prefix *Vav* against being mistaken for the more frequent apocopated future וּתְחִי recorded in letter ה, § 199.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 38*a*, on Gen. **19** 20, which I have printed; (II) Arund. Orient. 16, fol. 142*b*, on Isa. **55** 3; (III) the same MS., fol. 173*a*, on Jerem. **38** 20; (IV) Add. 21,160, fol. 6*a*, on Gen. **19** 20; (V) Halle Ochlah Ve-Ochlah II, § 18; (VI) the printed Massorah on Gen. **19** 20, and (VII) the same on Jerem. **38** 20.

קמ״א = § 181.

אֶחְיֶה *I shall live, occurs four times.* That is, to distinguish it from אֶהְיֶה which is of frequent occurrence. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 324*a*, on Job **7** 16, which I have printed; (II) Add. 15,250, fol. 341*b*, on Ps. **118** 17; (III) the printed Massorah on Ps. **119** 17, and (IV) the same on Job **7** 16. In both Lists (III and IV) the printed Massorah adds at the end that it is once with the prefix *Vav* ואי הבינני וְאֶחְיֶה = Ps. **119** 144. But as it occurs twice more with the prefix *Vav* (Ps. **119** 77, 116) there can hardly be any doubt that this addition is either due to the carelessness of a later Nakdan or to Jacob b. Chayim.

קמ״ב = § 182.

יִחְיוּ *they shall live, occurs seven times in the Scriptures.* That is, to distinguish it from יִהְיוּ which it resembles and which is of such frequent occurrence.

Of this popular Massorah I collated twenty Lists. I shall however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 143*b*, on Josh. **9** 21, which I have printed; (II) the same MS., Vol. II, fol. 82*a*, on Ezek. **20** 25; (III) the same MS., Vol. II, fol. 231*a*, on Job **21** 7; (IV) Halle Ochlah Ve-Ochlah II, § 18; (V) the printed Massorah on Josh. **9** 21; (VI) the same on Ezek. **20** 25; (VII) the same on Zech. **1** 5, and (VIII) the same on Job **21** 7.

קמ״ג = § 183.

תִּחְיוּ *ye shall live, occurs three times in the Scriptures.* That is, to distinguish it from תִּהְיוּ which occurs seventeen times.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 56*a*, on Jerem. **35** 7, which I have printed; (II) the same MS., Vol. II, fol. 111*a*, on Amos **5** 14; (III) Arund. Orient. 16, fol. 170*b*, on Jerem. **35** 7; (IV) Add. 21,160, fol. 260*a*, on Deut. **4** 1; (V) Orient. 2349, fol. 125*a*, on the same passage, and (VI) the printed Massorah on Jerem. **35** 7.

קמ״ד = § 184.

תִּחְיוּן *ye shall live, occurs twice and is plene.* That is, with *Vav* after the *Yod*. As this future second person plural masculine, which occurs altogether five times, is three times without the paragogic *Nun*, recorded in the preceding Rubric and twice with it, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117*a*, on Deut. **8** 1, which I have printed; (II) Arund. Orient. 16, fol. 170*b*, on Jerem. **35** 7; (III) Vienna Codex No. 35, on Deut. **5** 30, and (IV) the printed Massorah on the same passage.

קמ״ד = § 184*.

וְנִחְיֶה *and we shall live, occurs three times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ח, § 94, and which I have printed in Vol. III, p. 5, letter ח, § 184, is incorrect, since this future first person plural with *Vav* conjunctive, occurs five times. The following two instances are omitted Gen. **42** 2; Hosea **6** 2.

The design of this Massorah is twofold. In the first place it is to safeguard וְנִהְיֶה against being confused with וְנִחְיֶה, since the two expressions occur in the same verse (Gen. **47** 19), and in the second place to protect it against its being mistaken for this quinqueliteral which is pointed וְנִחְיֶה the Piel, recorded below in § 189.

קמ״ה = § 185.

חִיִּיתָנִי *thou hast kept me alive,* or *thou hast quickened me, occurs twice, once with Pathach and once with Kametz.* As this Piel preterite second person singular masculine with suffix first person singular, which occurs twice only, is differently pointed, owing to the pausal accent *Soph-Pasuk* in Ps. **119** 93, the Massorah safeguards this variation in its graphic signs.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Ps. **119** 93, which I have printed, and (II) Cambridge Add. 465 on the same passage.

קמ״ו = § 186.

יְחַיֶּה *to let live, to preserve alive, occurs seven times in the Scriptures.* The design of this Massorah is to safeguard this Piel future third person singular masculine against this quadriliteral which is pointed יְחִיֶּה and which is the Kal, recorded above § 173.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 194*a*, on 1 Sam. **27** 11, which I have printed; (II) Arund. Orient. 16, fol. 54*b*, on the same passage; (III) the same MS., fol. 95*a*, on 1 Kings **20** 31; (IV) the same MS., fol. 333*b*, on Job **36** 6; (V) the printed Massorah on 1 Kings **20** 31; (VI) the same on Isa. **7** 21, and (VII) the same on Ezek. **18** 27. It is remarkable that both Lists V and VII head this Rubric יחיה ח׳, though they duly record seven instances only. There can, therefore, be no doubt that the ח is a clerical error which Jacob b. Chayim overlooked.

קמ״ז = § 187.

תְּחַיֶּה *thou shalt* or *she shall preserve alive, occurs three times .... twice in the Law and once in Ecclesiastes.* That is, in contradistinction to the nine instances in which this quadriliteral is pointed תִּחְיֶה being the Kal future. It will be seen that though it is in two instances the future second person singular masculine (Exod. **22** 17; Deut. **20** 16) and in one instance the third person singular feminine (Eccl. **7** 12) yet the Massorah according to its method, groups the two forms in the same Rubric because they are written alike.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 124*b*, on Deut. **20** 16, which I have printed; (II) the same MS., Vol. II, fol. 265*b*, on Eccl. **7** 12; (III) Arund. Orient. 16, fol. 353*b*, on the same passage; (IV) Add. 21,160, fol. 101*a*, on Exod. **22** 17; (V) Halle Ochlah Ve-Ochlah II, § 18; (VI) the printed Massorah on Exod. **22** 17, and (VII) the same on Deut. **20** 16.

קמ״ח = § 188.

יְחַיּוּ *they shall preserve alive, occurs twice in the Scriptures.* That is, in contradistinction to the seven instances in which this quadriliteral is יְחִיוּ the Kal, recorded above § 182.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 10*b*, on Exod. **12** 12, which I have printed; (II) Add. 15,451, fol. 9*a*; (III) Orient. 2349, fol. 34*b*, and (IV) the printed Massorah, all on the same passage. List III indicates the design of this Massorah by the addition at the end, viz. וד׳ יְחִיוּ.

קמ״ט = § 189.

וְנִחְיֶה *and we shall preserve life, occurs three times in the Scriptures.* That is, the Piel in contradistinction to the five instances in which this quinqueliteral is pointed וְנִהְיֶה being the Kal, recorded above § 184*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 233*a*, on 1 Kings **18** 5, which I have printed; (II) Add. 21,160, fol. 6*b*, on Gen. **19** 32; (III) Orient. 2349, fol. 38*a*; (IV) Orient. 5404, fol. 37*a*, and (V) the printed Massorah, all on the same passage.

ק״צ = § 190.

הֶחֱיָה *he preserved alive, occurs six times.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 80. It will be seen that after the catchwords ויהי הוא מספר = 2 Kings **8** 5 it is here emphatically stated that הֶחֱיָה occurs twice only in this verse (ב׳ במספר), whereas it occurs three times in the received text. Hence it would appear that this Rubric is based upon a recension of the text which divided this verse into two verses and that ויאמר נחזי began a separate verse. This derives support from the fact that ויאמר נחזי אדני which are in the middle of the verses in the *textus receptus*, are given as the catchwords for the sixth instance, which is contrary to the usual method of the Massorah. The catchwords normally begin the verse and this is the case in all the other instances recorded in this very Rubric.

קצ״א = § 191.

הֶחֱיִתָנוּ *thou hast preserved our lives, is three times defective in this form.* That is, the Hiphil preterite form second person with suffixes, is in three instances without the second *Yod*. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 58*a*, on Gen. **47** 25, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Josh. **2** 13.

קצ״ב = § 192.

לְהַחֲיוֹת *to preserve alive, is twice defective.* This Hiphil infinitive with the prefix *Lamed* which occurs altogether six times, is differently spelt. In four instances it is plene (Gen. **6** 20; **19** 19; 2 Sam. **8** 2; Isa. **57** 15) and in two it is without the *Vav*. Hence the Massorah safeguards the variation in its orthography. This protection is all the more necessary since the two different spellings occur in two consecutive verses (Gen. **6** 19, 20).

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 63*a*, on Gen. **50** 20, which I have printed, and (II) the printed Massorah on Gen. **6** 19. The latter heads it ב׳ בספר חס׳, since it is plene in the other two instances in Genesis.

קצ״ג = § 193.

וּלְהַחֲיוֹת *and to preserve alive, is three times plene in the Scriptures.* With the prefixes *Vav* and *Lamed* this Hiphil infinitive occurs altogether three times only, and as it is plene in all the three passages, the heading ought more properly to be ג׳ בקרי ומל׳. The design of this Massorah is to indicate that whilst with the prefix *Lamed* but without the *Vav* conjunctive, this infinitive is both defective and plene, without this conjunctive it is uniformly plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 30*b*, on Gen. **45** 7, which I have printed; (II) Orient. 4445, fol. 36*a*, on the same passage; (III) Arund. Orient. 16, fol. 143*b*, on Isa. **57** 15; (IV) Add. 21,160, fol. 53*b*, on Gen. **45** 7; (V) Halle Ochlah Ve-Ochlah II, § 18 margin; (VI) the printed Massorah on Gen. **45** 7, and (VII) the same on 2 Kings **5** 7. List III heads this Rubric ולהחיות ב׳ and records two only, omitting 2 Kings **5** 7. As this Rubric is in one of the Standard and most carefully written Codices it is most probable that it is based upon a recension of the text in which the Kings instance was defective.

קצ״ד = 194.

חַיְתָא *the beasts, occurs three times.* That is, with *Kametz* under the *Vav*, being the plural in the emphatic state, in contradistinction to the six instances in which this Chaldee quinqueliteral is with *Sheva* under the *Vav* and where it is the singular in the emphatic state (חֵיוְתָא Dan. **4** 11, 12; **5** 21; **7** 11, 19, 23). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 282*b*, on Dan. **7** 7.

קצ״ה = § 195.

וָחָי *and he shall live, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 198*a*, on Ezek. **47** 9. This Rubric I cannot understand since the first of the two instances is with *Pathach* under the *Cheth* which occurs five times (comp. וָחַי Gen. **3** 22; Levit. **18** 5; Ezek. **20** 11, 13, 21) and the second which is with *Kametz* owing to the pausal accents, occurs no fewer than twelve times (comp. וָחָי Exod. **33** 10; Numb. **21** 8, 9; Deut. **4** 42; **5** 21; **19** 4, 5; Jerem. **38** 2; Ezek. **18** 13, 24; **47** 9; Neh. **6** 11). It cannot denote that in these two instances only is this triliteral with a special accent, since it is with *Munach* in the Leviticus instance which is also the case in Ezek. **20** 11, 13, 21; and the Ezekiel instance which is with *Zakeph-Katon* is unique. The only solution which I can suggest is that this Rubric does not refer to וָחַי alone, but to the phrase וָחַי אָדָם which occurs once in the Pentateuch, viz. Levit. **18** 5 and once in the Prophets, counting all the three instances in Ezekiel (**20** 11, 13, 21) as one, in accordance with the artificial method of the Massorah. If this be the correct solution, then the catchwords וירפאו וחי כל אשר יבוא Ezek. **47** 9 are a mistake for אשר יעשה אותם האדם. Wrong catchwords are not infrequent in Rubrics.

קצ״ו = § 196.

חָיִל *strength, power, is four times with Kametz.* Without the pausal accents this noun occurs about 70 times. In 66 instances it is with *Pathach* and in these four instances only, is it with *Kametz*. Hence the Massorah safeguards the abnormal graphic signs.

And wherever this noun is with Athnach or *Soph-Pasuk it is always with Kametz.* With the pausal accent *Athnach* חָיִל occurs sixteen times (Deut. **8** 18; Jugd. **3** 29; 2 Sam. **22** 33; 1 Kings **11** 28; Ezek. **28** 4; Ps. **18** 33; **33** 16; **60** 14; **84** 8; **108** 14; Prov. **31** 29; 1 Chron. **7** 9; **12** 29; **26** 7; 2 Chron. **26** 13; **28** 6) and sixteen times with *Soph Pasuk* (חַיִל Numb. **24** 18; Deut. **3** 18; Judg. **20** 44, 46; 1 Sam. **2** 4; **9** 1; 2 Sam. **13** 28; Ps. **73** 12; **118** 15, 16; Job **21** 7; Neh. **11** 6; 2 Chron. **13** 3; **14** 7; **17** 16; **26** 17). As there is no exception in the instances where this noun is with these pausal accents, the simple statement of this fact suffises without specifying the passages.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol II, fol. 146*b*, on 1 Chron. **26** 9, which I have printed; (II) the same MS., Vol. II, fol. 163*a*, on 2 Chron. **25** 6; (III) Arund. Orient. 16, fol. 255*b*, on 1 Chron. **28** 1; (IV) the same MS., fol. 272*a*, on 2 Chron. **25** 6; (V) the same MS., fol. 273*a*, on 2 Chron. **26** 12; (VI) Halle Ochlah Ve-Ochlah II, § 188, and (VII) the printed Massorah on 2 Chron. **25** 6. Lists IV, V and VI omit the second part of this Rubric which makes this Massorah unintelligible.

קצ״ז = § 197.

חֵל *strength, rampart, is four times defective in the Scriptures.* That is, in four instances is the noun חַיִל, without and with the prefixes *Beth* and *He*, without the *Yod*. The design of this Massorah is to militate against the reading בְּחֶלֶק in 1 Kings **21** 23 which is exhibited in the Chaldee, the Syriac and the Vulgate and which is now accepted as the better reading as is attested by 2 Kings **9** 36. As is often the case this variation is due to an abbreviation. The original text was בחל׳ which one School of textual redactors rightly resolved into בְּחֶלֶק whilst another School regarded it as complete.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 212*a*, on 2 Sam. **20** 15, which I have printed; (II) Arund. Orient. 16, fol. 96*a*, on 1 Kings **21** 23; (III) the printed Massorah on 2 Sam. **20** 15; (IV) the same on 1 Kings **21** 23, and (V) the same on Lament. **2** 8. As this Rubric includes the forms of this noun with the prefixes, Lists III, IV and V head it more correctly ד׳ חס׳ יוד בלישׁ׳. It is remarkable that whilst the instances with the prefixes *Beth* and *He* are included, not only is וְחֵל (Isa. **26** 1) with the prefix *Vav* excluded, but the official reading or *Keri* חֵל in Ps. **10** 10, which is contrary to the general method of the Massorah.

קצ״ח = § 198.

בְּחֵל *by the rampart of.* Throughout the Scriptures it is ***in the portion of*** *Jezreel, except once where it is* ***by the rampart of*** *Jezreel* (1 Kings **21** 23). This Rubric, which is from Harley 5710—11, Vol. I, fol. 237*a*, on 1 Kings **21** 23 emphasises more emphatically that בְּחֵל is not an abbreviation but a complete word, being based upon the text of the predominant School. Seeing that בְּחֶלֶק יִזְרְעֶאל occurs three times only according to the *textus receptus* and that all the three instances are not only restricted to the same book, but to the same Section (2 Kings **9** 10, 36, 37) the expression כל קרי׳ is somewhat misleading.

קצ״ט = § 199.

חֵילִי *my strength* or *power, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 235*b*, on Job **31** 25, which I have printed; (II) Arund. Orient. 16, fol. 204*b*, on Joel **2** 25; (III) the same MS., fol. 214*b*, on Habak. **3** 19; (IV) the same MS., fol. 331*b*, on Job **31** 25; (V) Add. 15,250, fol. 354*b*, on the same passage; (VI) Add. 15,251, fol. 298*a*, on Joel **2** 25, and (VII) the printed Massorah on Habak. **3** 19.

ר׳ = § 200*a*.

הַחִיצוֹנָה *the outer, exterior, is three times so written.* That is, without the *Yod*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Ezek. **40** 31, which I have printed; (II) Add. 15,251, fol. 290*a*, on Ezek. **42** 7, and (III) the printed Massorah on the same passage. Lists II and III head it ג׳ חס׳ יוד which expresses the import of this Massorah more explicitly. It is to be remarked that the St. Petersburg Codex of A. D. 916 has it הַחִיצוֹנָה with the *Yod* in all the three instances. But no sober critic will maintain that it therefore constitutes a difference between the Babylonians and Palestinians.

ר׳ = § 200*b*.

הַחִיצוֹנָה׳. — *A sign for the spelling of this expression.* As this feminine adjective with the prefix *He* which occurs altogether

twenty times, is spelt in four different ways, the design of this Massorah is to indicate the respective passages in which these variations occur.

(1) In three instances it is הַחצֹנָה without the *Yod* but with the *Vav*. These are also given in the preceding Rubric.

(2) In two it is הַחִיצֹנָה with the *Yod* but without the *Vav* Ezek. **10** 5 and Neh. **11** 16.

(3) In one instance it is entirely defective, that is הַחצֹנָה both without *Yod* and without *Vav* Ezek. **42** 9.

(4) And in all the other instances which are fourteen in number, it is הַחִיצֹנָה entirely plene, that is with both *Yod* and *Vav*, viz. 2 Kings **16** 18; Ezek. **40** 17, 20, 34, 37; **42** 1, 3, 14; **44** 19, 19; **46** 20, 21; Esther **6** 4; 1 Chron. **26** 29.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193*b*, on Ezek. **40** 17, which I have printed, and (II) the same MS., fol. 387*a*, on Neh. **11** 16.

ר״א = § 201.

חֵק *bosom, is four times defective.* This noun without and with the prefixes and suffixes, occurs altogether thirty-seven times. In thirty-three instances it is with the *Yod* after the *Cheth* and in four only is it without the *Yod*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 338*a*, on Prov. **5** 20, which I have printed; (II) Add. 21,160, fol. 325*b*, on Job **19** 27; (III) the printed Massorah on Prov. **5** 20, and (IV) the same on Eccl. **7** 10. As two of the instances are respectively with the prefixes *Beth* and *Mem* and another one is not only with the prefix *Beth*, but with the suffix *Yod* (בְּחֵקִי Job **19** 27) Lists II, III and IV properly head this Rubric ר׳ חס׳ בלישׁ׳.

ר״ב = § 202.

חִירוֹם *Hiram, is three times plene in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 220*a*, on 1 Kings **5** 24, which I have printed; (II) Arund. Orient. 16, fol. 80*a*, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 318, and (V) the printed Massorah on 1 Kings **5** 24.

As חִירוֹם occurs altogether three times only, and is plene in all the three instances, Lists II and III more properly head this Rubric ג׳ ומל׳ וכל ר״ה רכו׳ מל׳ at the end of the Rubric which I have printed, is manifestly due to a careless Scribe, since חִירוֹם does not occur at all in Chronicles. It is, therefore, rightly absent in all the other four Lists.

ר״ג = § 203.

חִירָם *is in three instances in the text with Yod and ought to be* חוּרָם *with Vav.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 33. The three instances in which the textual reading or *Kethiv* is חִירָם with *Yod* and the official reading or *Keri* is חוּרָם with *Vav* are 1 Chron. **14** 1; 2 Chron. **4** 11 and **9** 10. (*Vide infra*, letter י, § 26.) It is, therefore, manifest that the catchwords attached to the first and third instances which refer to 1 Kings **5** 15; **7** 40 are due to the carelessness of the Nakdan.

ר״ד = § 204.

וְחֵךְ *and the palate, occurs twice in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 236*b*, on Job **34** 3, which I have printed; (II) Arund. Orient. 16, fol. 332*b*, on the same passage, and (III) the printed Massorah on Job **12** 11. As the two instances are restricted to the same book, the heading ought more properly to be ב׳ ובסמ׳.

ר״ה = § 205.

חִכִּי *my palate,* or *mouth, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 105.

ר״ו = § 206.

לְחִכִּי *to my palate, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 315*b*, on Ps. **119** 103, which I have printed; (II) Add. 15,250, fol. 342*b*, on the same passage; (III) the same MS., fol. 371*b*, on Cant. **2** 3, and (IV) the printed Massorah on Ps. **119** 103.

ר״ז = § 207.

בְּחַכָּה *with a hook, occurs twice in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 240*b*, on Job **40** 25, which I have printed; (II) Arund. Orient. 16, fol. 335*b*, on the same passage, and (III) the printed Massorah, also on the same passage.

ר״ח = § 208.

חַכָּה *occurs twice, once with audible He and once with silent He.* That is, in one instance it is a noun with the suffix third person singular feminine denoting her palate or mouth (Prov. **5** 3) and in the other it is the Piel preterite third person singular masculine denoting *he had waited* (Job **32** 4).

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 387*a*, on Prov. **5** 3, which I have printed, and (II) the printed Massorah on the same passage. This Rubric forms part of the eleven words which respectively occur twice, once with audible *He* at the end and once with silent *He*. (*Vide supra*, letter ה, § 38.)

ר״ט = § 209.

הַחֲכִילָה *Hachilah, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter ה, § 107. It is designed to militate against the recension of the text which exhibits הַחֲכִילָה with *Beth* insteadof *Caph* in all the three instances, as will be seen from the notes on these passages in my edition of the Bible.

ר״י = § 210.

וְחָכָם *and wise, occurs four times.* That is, the adjective with *Vav* conjunctive, in contradistinction to the other four instances in which this quadriliteral is חָכָם the imperative (Prov. **6** 6; **13** 20 *Kethiv;* **23** 19) or חָכַם the construct of חָכָם with the prefix *Vav* (Isa. **3** 3).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 52*a*, on Gen. **41** 33, which I have printed; (II) Add. 15,250, fol. 27*a*, on the same passage; (III) the same MS., fol. 366*b*, on Prov. **29** 11; (IV) Add. 15,451, fol. 30*b*, on Gen. **41** 33; (V) Add. 21,160, fol. 45*b*, on the same passage; (VI) the same MS., fol. 303*b*, on Eccl. **4** 13; (VII) the printed Massorah on Gen. **41** 33, and (VIII) the same on Prov. **29** 11.

ר״יא = § 211.

הַחֲכָמִים *the wise, occurs twice .... and once it is with the Vav conjunctive.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 59*a*, on Exod. **36** 4, which I have printed; (II) the same MS., Vol. II, fol. 150*a*, on 2 Chron. **2** 6, and (III) Orient. 2349, fol. 79*a*, on Exod. **36** 4.

ר״יב = § 212.

חָכְמוֹת *wisdom, occurs four times in the Scriptures.* That is, with *Kametz* under the *Cheth*, in contradistinction to the other two instances in which it is with *Pathach*, recorded below in Rubric 215.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 188*a*, on Ps. **49** 4, which I have printed; (II) Arund. Orient. 16, fol. 336*b*, on Prov. **1** 20; (III) the same MS., fol. 345*a*, on Prov. **24** 7; (IV) the printed Massorah on Ps. **49** 4, and (V) the same on Prov. **9** 1. The heading of List V ר׳ קמצין indicates the design of this Massorah.

ר״יג = § 213.

חַכְמוֹנִי *Hachmonite, is twice plene in all the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 147*b*, on 1 Chron. **27** 32. As the two instances are restricted to the same book the heading ought more properly to be ב׳ ומל׳ ובסמ׳.

ר״יד = § 214.

בְּחָכְמָה, בַּחָכְמָה — *Throughout the Scriptures it is* בְּחָכְמָה *with Sheva under the Beth except in one instance, viz. 1 Chron. 28 21, whilst throughout Ecclesiastes it is* בַּחָכְמָה *with Pathach under the Beth except once, viz. Eccl. 2 21.*

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 256*a*, on 1 Chron. **28** 21. It records the peculiar phenomenon that a form which is normal throughout all the books of the Scriptures is unique in one single book and *vice versa*, a form which is normal in this particular book is unique outside this book. Thus בְּחָכְמָה with *Sheva* under the *Beth* which occurs ten times outside Ecclesiastes (comp. Exod. **31** 3; **35** 26, 31; Ps. **104** 24; Prov. **3** 19; **24** 3; **28** 26; **31** 26; Job **4** 21; **38** 37), occurs once only in Ecclesiastes; whilst בַּחָכְמָה which occurs three times in Ecclesiastes (**1** 13; **2** 3; **7** 23) is unique

outside this book. This Rubric forms part of the List of words which exhibit this phenomenon. (*Vide infra*, letter מ, § 249, Vol. II, p 227.)

רט״ו = § 215.

חֲכָמוֹת *is twice with Pathach.* In one instance it is an adjective plural feminine of חֲכָמָה (Judg. 5 29) and in the other a noun feminine singular for חָכְמוֹת (Prov. 14 1). The Massorah, however, which has regard to the identity of the spelling irrespective of the difference in the sense groups them together in one Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 248*b*, on Prov. 14 1, which I have printed, and (II) Add. 15,251, fol. 389*b*, on the same passage.

רט״ז = § 216.

חָכְמוֹת *is in two instances with Pathach and in four with Kametz.* This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Ps. 49 4. It is a combination of § 212 and § 215 and shows how differently the different Massoretic Schools arranged the same materials.

ריי״ז = § 217.

חֲלָאָה *Helah, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 132*a*, on 1 Chron. 4 5. As the two instances not only occur in the same book but are restricted to the same section, the heading ought more properly to be ב׳ ובענ׳.

ריי״ח = § 218.

חֲלָאָתָהּ *her rust, occurs three times.* That is, with *Dagesh* in the *He.* In the only other instance where this quinqueliteral occurs it is חֲלָאָתָהּ *Raphe* (Ezek. 24 6).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182*b*, on Ezek. 24 11, which I have printed, and (II) Vienna Codex No. 35 on the same passage. List I gives the catchwords סיר אשר חלאתה בה Ezek. 24 6 as the first of the three instances. But this evidently is a mistake, as is attested by the text itself of this very MS. which has it here חֲלָאָתָהּ *Raphe.* List II rightly gives it ונחכה בתוכה טמאתה Ezek. 24 11. We have seen that the Nakdanim not infrequently furnish the respective instances with wrong catchwords.

ריי״ט = § 219.

וְחָלָב *and milk, occurs three times in the Scriptures . . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, in contradistinction to the four instances in which this quadriliteral is וְחֵלֶב denoting *and fat* (Levit. 7 24, 24; Isa. 1 11; 43 24).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 26*a*, on Isa. 55 1, which I have printed; (II) the same MS., Vol. II, fol. 261*b*, on Cant. 4 11; (III) Arund. Orient. 16, fol. 849*b*, on the same passage; (IV) Add. 15,250, fol. 12*b*, on Gen. 18 8; (V) Add. 15,451, fol. 12*a*; (VI) Add. 21,160, fol. 5*a*, and (VII) the printed Massorah, all on the same passage. It is remarkable that List III not only heads this Rubric ב׳ but records two instances only, omitting Isa. 55 1 and that the Massorah Parva of this MS. also has ב׳ against וְחֵלֶב Cant. 4 11.

ר״כ = § 220.

מֵחָלָב *from milk, occurs three times.* This quadriliteral occurs altogether ten times. In seven instances it is pointed מֵחֵלֶב denoting *from fat,* recorded in Rubric 222, and in three only is it מֵחָלָב. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 57*a*, on Gen. 49 12, which I have printed; (II) Harley 5710—11, Vol. II, fol. 13*a*, on Isa. 28 9; (III) Add. 15,250, fol. 375*a*, on Lament. 4 7, and (IV) the printed Massorah on Isa. 28 9. As the three instances occur respectively in the three divisions of the Bible, List II adds at the end חד בתור׳ חד בנבי׳ חד בכתו׳ *one is in the Law, one in the Prophets and one in the Hagiographa.*

רכ״א = § 221.

חֲלַב *the milk occurs twice . . . and once it is with Vav conjunctive.* That is, in the construct.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 28*b*, on Isa. 60 16, which I have printed; (II) Arund. Orient. 16, fol. 144*b*, on the same passage; (III) the same MS., fol. 347*a*, on Prov. 27 27; (IV) Add. 15,251, fol. 237*a*, on Isa. 60 16, and (V) the printed Massorah Finalis, letter ח, § 113, which alone gives the mnemonic sign. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70).

רכ״ב = § 222.

מֵחֵלֶב *from* or *than the fat, occurs eight* [seven] *times.* This Rubric, which I have found in the printed Massorah only, on Ps. 73 7 is incorrect. In Isa. 35 5 to which the catchwords כי רותה בשמים חרבי refer as the fifth passage, מֵחֵלֶב does not occur. These catchwords are manifestly a mistake for ורותה ארצם מרם which precede ועפרם מחלב ידשן Isa. 34 7. The ignorant Nakdan who not only wrongly divided the long catchwords into two separate passages, but misquoted the first part, altered the original ו in the heading into ח, to agree with the supposed eight instances.

רכ״ג = § 223.

חֶלְבֶּהֶן *their fat, occurs twice in the same section.* Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 59*b*, on Levit. 8 16, which I have printed, and (II) the printed Massorah on Levit. 8 25. As this noun with the suffix third person plural feminine not only occurs twice in the same book, but is restricted to the same section, the heading ב׳ ובענייא of List II is more accurate.

רכ״ד = § 224.

חֹלָה *he is sick, occurs eight times.* That is, with *Segol* under the *Lamed,* being the participle masculine, in contradistinction to the instances in which it is with *Kametz* (חוֹלָה) the feminine. By fixing the number at eight, the design of the Massorah is to militate against the reading חָמַל *hath compassion,* which is exhibited in the Septuagint (*πονῶν*) and which is now generally adopted as the original reading.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 162*a*, on 2 Chron. 22 6, which I have printed; (II) Arund. Orient. 16, fol. 48*b*, on 1 Sam. 19 14; (III) the same MS., fol. 89*a*, on 1 Kings 14 5; (IV) Add. 15,251, fol. 284*b*, on 2 Kings 8 7; (V) Add. 21,160, fol. 58*b*, on Gen. 48 1; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 132*a*, and (VII) the printed Massorah on Gen. 48 1. All the seven Lists not only state emphatically in their respective headings that it occurs eight times, but six (II—VII) coincide in saying that it is defective in seven instances and plene in one passage (ח׳ ו׳ חס׳ וא׳ מל׳) and giving Neh. 2 2 as the plene instance.

רכ״ה = § 225.

חוֹלָה חוֹלָה. Throughout Ecclesiastes it is חוֹלָה with *Kametz* under the *Lamed,* whilst throughout the other Scriptures it is חוֹלָה with *Segol.* That is, in Ecclesiastes where it occurs twice (5 12, 15) it is in both instance a noun feminine and is never the Kal participle, whilst in all the other books where it occurs eight times, as recorded in the preceding Rubric, it is invariably חֹלָה or חוֹלָה the participle.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Vienna Codex No. 35 on Ecclesiastes 5 12. It is part of the List of words which are respectively restricted to one book of the Scriptures, whilst in all the other books of the Bible they exhibit a different form. (*Vide infra*, letter מ, § 247, Vol. II, fol. 22*a*.)

רכ״ו = § 226.

הַחוֹלָה *the sick, occurs twice.* That is, a noun with the prefix *He,* in contradistinction to the only other instance where this quinqueliteral occurs with *Segol* under the *Lamed,* being the participle (Mal. 1 13). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 188*b*, on Ezek. 34 4. As the two instances are not only in the same book but are restricted to the same section, the heading ought more properly to be ב׳ ובענ׳ or ב׳ ובסס׳.

רכ״ז = § 227.

חָלָה *occure twice in the Scriptures, in two different senses.* In the first instance it denotes *he made sick* (Deut. 29 21) and in the second *he besought* (2 Chron. 33 12).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 169*b*, on 2 Chron. 33 12, which I have printed; (II) Orient. 2349, fol. 140*a*, on Deut. 29 21, and (III) Vienna Codex No. 35, on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217.)

רכ״ח = § 228.

חִלִּיתִי *I have besought, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 42*b*, on 1 Sam. **13** 12.

רכ״ט = § 229.

וַיְחַל *and he besought, occurs four times.* That is, in contradistinction to the nine instances in which this quadriliteral is pointed וַיְחַל recorded below § 251.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56*a*, on Exod. **32** 11, which I have printed; (II) the same MSS., Vol. I, fol. 247*b*, on 2 Kings **13** 4; (III) Arund. Orient. 16, fol. 88*a*, on 1 Kings **13** 6; (IV) the same MS., fol. 107*b*, on 2 Kings **13** 4; (V) the same MS., fol. 163*b*, on Jerem. **26** 19; (VI) Add. 21,160, fol. 119*b*, on Exod. **32** 11, and (VII) the printed Massorah on the same passage.

ר״ל = § 230.

חַלּוֹת *cakes, is three times plene in this book.* That is, in Leviticus. This plural noun occurs altogether five times in this book. As it is defective in two instances (Levit. **7** 12, 13) and plene in three the Massorah safeguards this variation in its orthography. This protection in the more necessary since the two kinds of spelling not only occur in two consecutive verses but in the same verse (Levit. **7** 12, 12, 13). It will be seen that the Massorah, contrary to its usual method, safeguards here the majority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 66*b*, on Levit. **7** 12, which I have printed; (II) Orient. 4445, fol. 85*b*, on Levit. **2** 4; (III) Add. 15,451, fol. 69*b*, on the same passage; (IV) Add. 21,160, fol. 145*a*, on Levit. **7** 12; (V) Orient. 2349, fol. 82*b*, on Levit. **2** 4; (VI) the printed Massorah on the same passage, and (VII) the same on Levit. **24** 5. Lists II, III, IV, V and VII head this Rubric ג׳ מל׳ בחורה. As it occurs three times plene altogether the heading ought more properly to be ג׳ מל׳ ובחור׳ or ג׳ מל׳ ובסמ׳.

רל״א = § 231.

חלופים *Variations.* For this Rubric see below § 452 &c.

רל״ב = § 232.

בַּחֲלֹם *in the dream, is twice defective in this book.* That is, in Genesis. This noun with the prefix *Beth* occurs altogether eight times. It is plene in six instances and defective in two only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 5404, fol. 44*b*, on Gen. **31** 24, which I have printed; (II) Orient. 2349, fol. 45*b*, on the same passage, and (III) the printed Massorah Finalis, letter ח, § 134. All the three Lists coincide in giving אבימלך Gen. **20** 3 as the catchword for the first instance. As List III gives the longer catchwords אל אבימלך בחלם it precludes the hypothesis that it refers to the instances in connection with the second passage in which this expression occurs with regard to אֲבִימֶלֶךְ, viz. Gen. **20** 6. There can, therefore, hardly be any doubt that this Rubric is based upon a recension of the text which read it בְּחָלֹם defective in Gen. **20** 3. This is confirmed by Add. 15,251 first hand; Add. 21,160; Orient. 4227; the editio princeps of the Bible, Soncino 1488 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, which has against it ב׳ חס׳ in the Massorah Parva.

The dominant recension, however, gives בְּחֹלֶם in Gen. **20** 6 as the first defective instance. This reading is exhibited in Orient. 4445; Orient. 2201; Harley 5710—11, with the Massorah Parva on it ב׳ חס׳; Add. 15,250, with the same Massorah; Add. 15,251 also with the same Massorah; Add. 21,160; Orient. 4227; the *editio princeps* of the Pentateuch Bologne 1482; the third edition of the Pentateuch Ixar 1490; the first, second and third editions of the Bible (Soncino 1488; Naples 1491—93; Brescia 1494); the Complutensian; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah Venice 1524—25.

רל״ג = § 233.

כַּחֲלוֹם *as a dream, occurs three times in the Scriptures.* The design of this Massorah is to indicate that whilst with the prefix *Beth* this noun is both plene and the defective, with the prefix *Caph* it is uniformly plene in all the three instances.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 13*b*, on Isa. **29** 7, which I have printed; (II) the same MS., Vol. II, fol. 195*b*, on Ps. **73** 20; (III) Arund. Orient. 16, fol. 302*a*, on the same passage, and (IV) the printed Massorah on Isa. **29** 7. The heading of List II ג׳ ומלין indicates the design of this Rubric.

רל״ד = § 234.

בַּחֲלֹמִי *in my dream, occurs four times, twice plene and twice defective.* As this noun with the prefix *Beth* and the suffix first person singular which occurs altogether four times and which is not only restricted to the same book, but to two consecutive sections, is differently spelt in each section, the design of this Massorah is to safeguard this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient 2349, fol. 51*a*, on Gen. **40** 9, which I have printed, and (II) Orient. 5404, fol. 50*a*, on the same passage.

רל״ה = § 235.

חֲלֹמֹתָיו *his dreams, occurs three times, twice defective and once plene.* This Rubric I have found in the Massorah only, on Gen. **37** 20. It is based upon a recension of the text which read חֲלֹמוֹתָיו with *Vav* after the *Mem* in Dan. **2** 2. This is attested by Add. 15,451 and the Complutensian. The predominant School of textual redactors, however, read it חֲלֹמֹתָיו defective as in the other two instances and this reading is exhibited in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 and all the early editions except the Complutensian.

רל״ו = § 236.

הַחַלֹּנוֹת *the windows, is three times defective.* That is, without the *Vav* after the *Lamed.* This plural noun without and with the prefixes, occurs altogether nine times. It is plene in six instances (Ezek. **40** 16, 16, 29, 33, 36; **41** 16) and in three only is it defective. The Massorah, therefore, safeguards the minority. This protection is all the more necessary since the two kinds of spelling are not only used promiscuously in the same book, but occur in the same verse (Ezek. **41** 16, 16). That this Rubric exhibits the orthography of the dominant School of textual redactors and that other Schools read it differently, is attested by the St. Petersburg Codex of A. D. 916, which has it plene in both clauses of Ezek. **41** 16, whilst Harley 5710—11, has it defective in both clauses.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 194*a*, on Ezeck. **41** 16, which I have printed; (II) Vienna Codex No. 35, on Cant. **2** 9, and (III) the printed Massorah Finalis, letter ח, § 136.

רל״ז = § 237.

וַחֲלִי *occurs twice in two different senses.* In the first instance it is the proper name *Hali*, a town in the tribe of Asher with the prefix *Vav* (Josh. **19** 25) and in the second it denotes *a necklace, a trinket*, with the prefix *Vav* (Prov. **25** 12). In the only other instance where this quadriliteral occurs it is pointed וְחָלִי and signifies *sickness* (Eccl. **6** 2).

This Rubric I have found in the printed Massorah only, on Prov. **25** 12. It forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428, Vol. II, p. 217.)

רל״ח = § 238.

לְחָלְיִי *to* or *with sickness, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161*b*, on 2 Chron. **21** 18, which I have printed, and (II) Arund. Orient. 16, fol. 270*a*, on the same passage.

רל״ט = § 239.

בַּחֲלִלִים *like pipes, occurs twice and in the same verse, one is defective and the other is plene .... the second is plene the first is defective.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 266*a*, on Jerem. **48** 36. The design of this Massorah is to militate against the Eastern recension of the text which reads both instances without the second *Yod.*

It must, however, not be concluded that because a MS. has this defective reading in the second clause, therefore, it exhibits the Babylonian recension. The fact is that at an early period the Eastern and Western readings were not as yet sharply defined.

Hence בַּחֲלָלִים defective in both clauses is not only the reading in the St. Petersburg Codex of A. D. 916, but is exhibited in the following Standard Codices which are admitedly Palestinian: Harley 5710—11; Add. 15,451 and Orient. 1474. Moreover the Massorah Parva in Add. 15,451 emphatically declares that it is defective in both clauses of this verse (ב' חס' ובסם'); whilst the Massorah Parva in Add. 15,251, also states that according to other Codices it is here defective in both clauses but that the Codex Mugah has it defective in the first clause and plene in the second נס"א כחללים תרוייהו' חס' ובסם' מנה קרמא חס' תניו' מל'.

ר"מ = § 240.

חָלִלָה *far be it, is three times defective in the Scriptures.* This adverb occurs altogether twenty-one times. In eighteen instance it is חָלִילָה plene and in three only is it without the *Yod.* The Massorah, therefore, safeguards the abnormal orthography. This protection is specially necessary since the two kinds of spelling occur in the same books (comp. Gen. **18** 25 with **44** 7, 17; Job **27** 5 with **34** 10) and since the Samaritan recension has it plene in both instances in Gen. **18** 25.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 237*a*, on Job **34** 10, which I have printed; (II) Arund. Orient. 16, fol. 333*a*, on the same passage; (III) Orient. 2349, fol. 37*a*, on Gen. **18** 25; (IV) the printed Massorah on the same passage, and (V) the same on Job **34** 10.

רמ"א = § 241*a*.

חֲלָפוֹת *changes, is three times thus written.* That is, with *Yod* defective and *Vav* plene. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 101*a*, on 2 Kings **5** 22, which I have printed; (II) Cambridge Add. 465, on Gen. **45** 22, and (III) the printed Massorah on the same passage. The heading in List II ג' חס' יוד ומל' וו' expresses more explicitly the import of this Massorah.

רמ"א = § 241*b*.

חֲלָפוֹת. — *A rule for the spelling of this noun. In Gen. 45 22a it is spelt* חֲלָפוֹת. *In 45 22b and in Judg. 14 12 it is* חֲלָפֹת *and in all the rest of the Scriptures it is* חֲלִיפוֹת.

This Rubric is an expansion of the preceding Massorah and is designed to safeguard the spelling of this noun in all the passages where it occurs. As it occurs all together ten times and is spelt in three different ways, we are told that it is in the first place without the *Yod*, but with the *Vav* and though one instance only is here given for this spelling there are three such passages. They are recorded in the preceding Rubric and the single instance here is simply designed to distinguish it from the other instance in the same verse which is differently spelt. In two instances it is entirely defective, that is, both without *Yod* and without *Vav* (Gen. **45** 22*b*; Judg. **14** 12), whilst in all the rest of the Scriptures where it occurs five times, it is entirely plene, that is, both with *Yod* and *Vav* (Judg. **14** 13; 1 Kings **5** 28; 2 Kings **5** 5; Ps. **55** 20; Job **10** 17). The necessity for this safeguarding will be apparent when it is borne in mind that the two spellings not only occur in the same book and in the same chapter (2 Kings **5** 5, 22, 23), but in the same verse (Gen. **45** 22) From the notes on Gen. **45** 22 in my edition of the Bible it will be seen that the variation in the orthography in this verse is in accordance with the Hellali Codex and that the Jerusalem Codex exhibits another variation.

רמ"ב = § 242.

וְנֶחֱלוּ *occurs three times in this form.* For this Rubric see below letter נ, § 173, Vol. II, p. 277.

רמ"ג = § 243.

מֵחֲלָלוֹ *from polluting it, occurs twice and they are in the same section.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 142*b*, on Isa. **56** 2.

רמ"ד = § 244.

מְחַלְּלִים *profaning, occurs three times in the Scriptures.* Twice this Piel participle plural is without the prefix *Vav* and once with it.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 260*b*, on 1 Kings **1** 40, which I have printed; (II) Arund. Orient. 16, fol. 76*b*, on the same passage; (III) the same MS., fol. 222*b*, on Mal. **1** 12; (IV) Add. 15,250, fol. 180*b*, on 1 Kings **1** 40, and (V) Add. 15,251, fol. 184*a*, on the same passage. List I emphasises the fact that it occurs twice without the prefix *Vav* and once with it and as such this Rubric is part of the alphabetical List of words which respectively occur three times, twice without and once with this prefix. (*Vide supra*, letter ו, § 70.) Lists II, IV and V head this Rubric מחללים ב' בתרי ליש', not noticing the instance with the prefix *Vav* and as such it forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 248.)

רמ"ה = § 245.

הַחִלּוֹתָ *thou hast began, occurs twice and is so written.* That is, with *Vav* after the *Lamed.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 274*a*, on Esther **6** 13, which I have printed; (II) Arund. Orient. 16, fol. 361*b*, on the same passage, and (III) Orient. 2349, fol. 125*a*, on Deut. **3** 24. In my edition of the Bible הַחִלֹּתָ Deut. **3** 24 is a mistake and should be הַחִלּוֹתָ plene.

רמ"ו = § 246.

הַחִלֹּתִי *I have began, occurs twice and is defective.* Whilst the Hiphil preterite *second* person singular which, as we have seen, in the preceding Rubric occurs twice, is plene in both instances, this preterite *first* person which also occurs twice is, on the contrary, defective in both instances. Hence the Massorah safeguards this variation.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 112*b*, on Deut. **2** 31, which I have printed; (II) the same MS., Vol. I, fol. 190*a*, on 1 Sam. **22** 15; (III) Add. 21,160, fol. 258*a*, on Deut. **2** 31; (IV) Orient. 2349, fol. 124*a*, on the same passage, and (V) the printed Massorah also on the same passage.

רמ"ז = § 247.

הֵחֵלּוּ *they began, occurs six times.* This Rubric, which I have found in the printed Massorah only, on Esther **9** 23, is incorrect, since this Hiphil preterite third person ulural occurs seven times and 2 Chron. **20** 22 is omitted. Whether this omission and the alteration in the heading of ו into ו are due to Jacob b. Chayim, or whether he simply reproduced this faulty Rubric from some MS., it is now difficult to say.

רמ"ח = § 248.

מֵהָחֵל *from the beginning of, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 122*b*, on Deut. **16** 9, which I have printed; (II) the same MS., Vol. II, fol. 168*a*, on 2 Chron. **31** 10; (III) Arund. Orient. 16, fol. 277*a*, on the same passage; (IV) Add. 15,451, fol. 131*b*, on Deut. **16** 9, and (V) Orient. 2349, fol. 132*b*, on the some passage.

רמ"ט = § 249.

הָחֵל *begin thou;* or *to begin, occurs three times with Kametz . . . . and once it is with Pathach.* The three *Kametz* instances consist of two imperatives (Deut. **2** 24, 31) and one infinitive (1 Sam. **3** 12) from חָלַל, whilst the *Pathach* instance is the noun חֵל with the prefix *He* (Obad. 20) from חוּל. The latter is given in § 197 as one of the four instances in which חיל is defective, viz. הַחֵל without *Yod.* The Massorah, however, groups here together homonyms.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 112*b*, on Deut. **2** 24, which I have printed; (II) the same MS., Vol. II, fol. 112*b*, on Obad. 20; (III) Arund. Orient. 16, fol. 36*b*, on 1 Sam. **3** 12; (IV) the same MS., fol. 209*a*, on Obad. 20; (V) Add. 21,160, fol. 257*b*, on Deut. **2** 24; (VI) the printed Massorah on the same passage, and (VII) the same on Obad. 20. In the printed Rubric the reference 1 Sam. **3** 12 for the third instance has dropped out.

ר"נ = § 250.

יָחֵל *he shall begin,* or *hope thou, occurs five times in the Scriptures; in two instances it is with Kametz and in three with Pathach.* As usual the Massorah has here grouped together homonyms. In three out of the five instances this triliteral is the Hiphil future third person singular from חָלַל (Numb. **30** 3; Judg. **10** 18; **13** 5); whilst in two it is the imperative singular masculine from יָחֵל (Ps. **130** 7; **131** 3).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 165*b*, on Judg. **13** 5, which I have printed; (II) the same MS., Vol. II, fol. 216*b*, on Ps. **130** 7; (III) Arund. Orient. 16, fol. 28*a*, on Judg. **13** 5; (IV) the

same MS., fol. 317*b*, on Ps. **130** 7; (V) Add. 21,160, fol. 240*b*, on Numb. **30** 3; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. **130** 7.

רנ״א = § 251.

וַיָּחֶל *and he waited, and he began,* or *and he was distressed, occurs nine times.* The design of this Massorah is simply to safeguard the identity of the graphic signs in all the nine instances in which this quadriliteral occurs without any regard to their radical difference. Hence three of the nine instances are from חוּל (Gen. **8** 10; 1 Sam. **31** 3; 1 Chron. **10** 3), whilst six are from חָלַל (Gen. **9** 20; Numb. **25** 1; Judg. **16** 22; Jonah **3** 4; 2 Chron. **3** 1, 2).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 30*b*, on Judg. **16** 22, which I have printed; (II) the same MS., fol. 56*b*, on 1 Sam. **31** 3; (III) the same MS., fol. 209*b*, on Jonah **3** 4; (IV) Add. 15,250, fol. 164*a*, on 1 Sam. **31** 3; (V) Add. 15,451, fol. 7*b*, on Gen. **9** 20; (VI) the printed Massorah on Gen. 8 10, and (VII) the same on 1 Sam. **31** 3. Lists II, III, IV, V and VI add at the end of the Rubric that the last two instances denote *distress* (ב׳ בתרא לשו׳ חול), for which reason they are placed at the end. List VII omits 2 Chron. **3** 2 which is evidently due to carelessness, since the heading duly states that there are nine such instances. In the List which I have printed the inexplicable reference 1 Sam. **3** 12 has crept into the text against the fifth catchwords.

רנ״ב = § 252.

אָחֵל *I will begin, occurs three times, twice with Kametz and once with Pathach.* As this Hiphil future first person singular which occurs three times only, is differently pointed, being *Kametz* under the *Aleph* in two instances (Deut. **2** 25; Josh. **3** 7) and in one with *Pathach* (Ezek. **39** 7) the Massorah safeguards this variation in its graphic signs.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 112*b*, on Deut. **2** 25, which I have printed; (II) the same MS., Vol. I, fol. 138*b*, on Josh. **3** 7; (III) the same MS., Vol. II, fol. 95*b*, on Ezek. **39** 7; (IV) Arund. Orient. 16, fol. 2*b*, on Josh. **3** 7; (V) the same MS., fol. 192*a*, on Ezek. **39** 7; (VI) the printed Massorah on Deut. **2** 25, and (VII) the same on Ezek. **39** 7. Lists II, III, VI and VII add at the end בתר׳ מח׳, thus defining the Ezekiel instance as being the one with *Pathach.*

רנ״ג = § 253.

וַיָּחֵלּוּ *and they began, occurs four times.* By fixing the number at four, the design of the Massorah is to militate against the recension of the text which exhibited וַיָּחֲלוּ with *Vav* conjunctive instead of וַיָּחֵלּוּ in Hosea 8 10 as is attested by the St. Petersburg Codex of A. D. 916 and Add. 21,161. That at a still earlier pericod other recensions read it here וְחָדְלוּ (= *καὶ κοπάσουσιν*) is evident from the Septuagint, the Syriac and the Vulgate.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 33*b*, on Judg. **20** 31, which I have printed; (II) the same MS., fol. 275*a*, on 2 Chron **29** 17; (III) Add. 15,250, fol. 144*b*, on Judg. **20** 31; (IV) Add. 15,251, fol. 342*a*, on 2 Chron. **29** 17, and (V) the printed Massorah Finalis, letter ח, § 123. The printed Massorah (List V) not only heads this Rubric ויחלו ג׳ but records three instances only and omits Ezek. **9** 6.

רנ״ד = § 254.

וְחֶלְמָא *and the dream, occurs twice.* This Chaldee noun emphatic occurs altogether seventeen times in Daniel. In fifteen instances it is חֶלְמָא without the *Vav* conjunctive and in two only is it with this *Vav.* Hence the Massorah safeguards this exceptional occurrence. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 133. It is part of the alphabetical List of words beginning with *Vav* which respectively occur twice only and which are severally restricted to one book of the Scriptures. (*Vide supra,* letter ו, § 66.)

רנ״ה = § 255.

חַלְמִישׁ *a flint, is in four instances with Kametz, and they are severally unique .... and once it is with Sheva.* That is, this noun without and with the different prefixes is in all the four instances in the absolute state which in Massoretic terminology is expressed by *Kametz* under the *Lamed* and the forms are severally unique, whilst in one instance it is with *Sheva* under the *Lamed* or is in the construct. This Rubric I have found in the printed Massorah only, on Ps. **114** 8. Two out of these four instances, viz. חַלְמִישׁ (Ps. **114** 8) and בַּחַלְמִישׁ (Job **28** 9) form part of the alphabetical List of words which respectively occur twice, once without the prefix *Beth* and once with it. (*Vide supra,* letter ב, § 10.)

רנ״ו = § 256.

יַחֲלֹף *he shall pass, change,* or *flourish, occurs four times and is defective.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 323*b*, on Job **4** 15, which I have printed; (II) the same MS., fol. 307*a*, on Ps. **90** 5; (III) the same MS., fol. 325*a*, on Job **11** 10; (IV) the printed Massorah on Isa. **2** 18, and (V) the same on Job **4** 15. As יַחֲלֹף not only occurs four times but is defective in all the four instances, Lists II and IV head this Rubric more properly ר׳ וחס׳.

רנ״ז = § 257.

חֲלוּץ *occurs twice in two different senses.* In the first instance this participle passive denotes *armed* (Numb. **32** 27) and in the second it signifies *loosed* or *drawn off* (Deut. **25** 10). This Rubric, which I have found in the printed Massorah only, on Deut. **25** 10, is incorrect. The catchwords ועבר לכם כל חלוץ which refer to Numb. **32** 21 ought manifestly to be ועבריך יעברו כל חלוץ Numb. **32** 27, since in verse 21 it is חֲלוּץ the absolute which also occurs in verses 29; whereas the Massorah treats here of the two instances in which this participle passive is in the construct. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter מ, § 248, Vol. II, p. 217.)

רנ״ח = § 258.

חָלְקוּ *occurs twice in two different senses.* In the first instance this preterite third person plural denotes *they divided* (Josh. **18** 2) and in the second they *were smooth* (Ps. **55** 22). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol, 12*b*, on Josh. **18** 2, which I have printed, and (II) the printed Massorah on Ps. **55** 22.

רנ״ט = § 259.

יַחֲלֹק *he shall divide, occurs twice in the Scriptures.* That is, the Kal future third person singular, in contradistinction to the three instances in which this quadriliteral is pointed יְחֻלַּק being the Niphal, recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 250*a*, on Prov. **17** 2.

ר״ס = § 260.

וַיְחַלְּקֵם, יַחֲלֹק *it shall be divided, occurs four times in this form.* Without and with the prefix *Vav* the future with *Tzere* or *Segol* under the *Lamed,* occurs altogether twelve times. In eight instances it is pointed יְחַלֵּק, being the Piel (comp. Gen. **49** 27; Isa. **53** 12; Micah **2** 4; Job **21** 17; Dan. **11** 39; וַיְחַלֵּק Josh. **18** 10; 2 Sam. **6** 19; 1 Chron. **16** 3) and in these four instances only, is it pointed יַחֲלֹק, being the Niphal. Hence the Massorah safeguards the Niphal which is the minority against being confused with the Piel which is the majority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 35*b*, on Gen. **14** 15, which I have printed; (II) Orient. 2348, fol. 45*b*, on the same passage, and (III) Orient. 5404, fol. 34*b*, also on the same passage.

רס״א = § 261.

וַיְחַלְּקֵם *and he divided them, occurs twice.* Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 144*b*, on 1 Chron. **23** 6, which I have printed, and (II) the printed Massorah on the same passage.

The greatest diversity obtains both in the MSS. and early editions with regard to the graphic signs of this sextiliteral: (1) וַיְחַלְּקֵם which I adopted in my edition of the Bible is the pointing in Orient. 2201; Arund. Orient. 16 and Add. 15,251; (2) וַיְחַלְּקֵם is Harley 5710—11 and Orient. 4227; (3) וַיְחַלְּקֵם Add. 15,250, and (4) וַיְחַלְּקֵם Add. 15,451. For the different graphic signs in the editions see the notes on these passages in my edition of the Bible.

רס״ב = § 262.

מַחֲלִיק *he that smootheth,* or *flattereth, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 19*b*, on Isa. **41** 7, which I have printed; (II) the same MS., Vol. II, fol. 256*b*, on Prov. **29** 5; (III) Arund. Orient. 16, fol. 136*a*, on Isa. **41** 7, and (IV) the same MS., fol. 347*b*, on Prov. **29** 5.

רס״ג = § 263.

חֶלֶק *smooth, is three times with Kametz in the Scriptures.* That is, in contradistinction to the five instances in which it is with *Pathach* under the *Lamed*, being the preterite third person singular masculine.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 76*b*, on Ezek. **12** 24, which I have printed; (II) Arund. Orient. 16, fol. 346*b*, on Prov. **26** 28; (III) Add. 15,250, fol. 276*a*, on Ezek. **12** 24; (IV) Add. 21,160, fol. 20*a*, on Gen. **27** 11; (V) the printed Massorah on the same passage; (VI) the same on Ezek. **12** 24, and (VII) the same on Prov. **26** 28. As the three instances respectively occur in the three divisions of the Bible, the addition at the end of the Rubric states that one is in the Law, one in the Prophets and one in the Hagiographa.

רס״ד = § 264.

וְחֶלֶק *and portion,* or *part, is twice in the Pentateuch rendered in the Chaldee by* וְחוּלַק. That is, in the Targum of the so-called Onkelos. It is difficult to divine the import of this Massorah, which is from Orient. 2379, fol. 52*b*, on Gen. **14** 24, since וְחֶלֶק which occurs only once more, viz. Eccl. **9** 6, is also rendered by וְחוּלַק and since this is the normal equivalent for the Hebrew noun חֵלֶק.

רס״ה = § 265.

בְּחֶלֶק *as a part,* or *portion, occurs twice, and once it is with the prefix Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II, fol. 124*a*, on Deut. **18** 8, which I have printed; (II) the same MS., Vol. I, fol. 195*b*, on 1 Sam. **30** 24; (III) Add. 15,451, fol. 132*b*, on Deut. **18** 8; (IV) Orient. 2349, fol. 133*b*, on the same passage, and (V) Vienna Codex No. 35 also on the same passage.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra,* letter ו, § 70.)

רס״ו = § 266.

לְחֶלֶק *occurs twice and in two different senses.* That is, in the first instance it is *Helek* the proper name of a son of Gilead with the prefix *Lamed* (Numb. **26** 30) and in the second it is the noun, denoting *portion,* or *part* with the prefix *Lamed* (Job **17** 5). This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 110*b*, on Numb. **26** 30. It is designed to militate against the various reading וְחֶלֶק in Numb. **26** 30, which was exhibited in the Codices of other redactions, as will be seen in the notes on this passage in my edition of the Bible.

רס״ז = § 267.

חֶלְקִי *my portion, occurs twice at the beginning of a verse.* As this noun with the suffix third person singular masculine, which occurs altogether six times, is in four instances in the middle of the verse and twice only at the beginning, the Massorah safeguards this exceptional position. This Rubric I have found in the printed Massorah only, on Ps. **119** 57.

רס״ח = § 268.

הַחֲלָקִים *the portions, occurs three times in this form.* That is, in Ezekiel this plural noun masculine without and with the prefix *He* [= בלית]. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126*b*, on Ezek. **45** 7. The adjunct בסם is omitted in the heading, which is not infrequently the case. This is evident from the fact that חֲלָקִים occurs also three times in Joshua (**18** 5, 6, 9).

רס״ט = § 269.

חֲלָקוֹת *smooth things, occurs three times and is plene.* That is, the plural feminine of חֲלָקָה, in contradistinction to the plural masculine חֲלָקִים of חֵלֶק, which occurs four times.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176*b*, on Ps. **12** 3, which I have printed; (II) Arund. Orient. 16, fol. 131*a*, on Isa. **30** 10, and (III) the printed Massorah on Ps. **12** 3.

ר״ע = § 270.

חִלְקִיָּה *Hilkijah, occurs ten times.* That is, apart from Ezra-Nehemiah, where this name occurs altogether twenty-nine times. As it is in nineteen instances the longer form חִלְקִיָּהוּ *Hilkijahū* (2 Kings **18** 18, 26; **22** 4, 8, 14; **23** 4, 24; Isa. **22** 20; **36** 3, 22; Jerem. **1** 1; 1 Chron. **26** 11; 2 Chron. **34** 9, 14, 15, 15, 18, 20, 22) and in ten only is it the shorter form חִלְקִיָּה *Hilkijah,* the Massorah safeguards the minority. This protection is all the more necessary since in 2 Kings **22** 8 the two forms are promiscuously used in the same verse.

And throughout Ezra it is likewise so. In this book, where this name occurs altogether five times, it is uniformly the shorter form חִלְקִיָּה (Ezra **7** 1; Neh. **8** 4; **11** 11; **12** 7, 21). Hence the simple statement of the general fact suffices without specifying the instances. For the reason of this duplicate form of the name see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 386 &c.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 113*a*, on 2 Kings **18** 37, which I have printed; (II) the same MS., fol. 241*a*, on 1 Chron. **5** 39; (III) the same MS., fol. 241*b*, on 1 Chron. **6** 30; (IV) the same MS., fol. 280*a*, on 2 Chron. **35** 8; (V) Add. 15,250, fol. 254*b*, on Jerem. **29** 3, and (VI) the printed Massorah on 2 Chron. **35** 8. All the MS. Lists emphatically state in their respective headings that there are ten such instances of this shorter form apart from Ezra-Nehemiah and record identically the same ten instances. Jacob b. Chayim's Rubric (List VI), however, heads it יא, but records nine only. It omits Jerem. **29** 3, which is due to carelessness on the part of the Scribe. Moreover בן הדויה ought to be בן צדוק 1 Chron. **9** 11 and לעם הכהנים ought to be לעם לסתנים 2 Chron. **35** 8. It also omits the second part of this Massorah, viz. וכל עורא רבו which all the MS. Lists give and without which the Rubric is unintelligible, since, as we have seen, חִלְקִיָּה occurs five times in this book alone, thus yielding fifteen instances altogether and not eleven. The note which Jacob b. Chayim adds only explains how he concluded that the catchwords ויצו המלך refer to 2 Kings **12** 12[1] and not to 2 Kings **23** 4.

1 ואני הצעיר המאסף לא ידענא בקדמיתא הי מנהון מויצו המלך הוא חלקיה דבמטרת לא הוה בריך כולי האי ומלישנא אחרינא דמסר דאמר חלקיהו הכהן ה׳ ומני ויצו המלך תנינא דסיפרא ירענא דהוא קדמא דסיפרא.

רע״א = § 271.

חִלְקִיָּהוּ הַכֹּהֵן *Hilkijahū the priest, occurs five times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ח, § 142 is incorrect, as will be seen from the following analysis: (1) The import of this Massorah apparently is to record the instances in which the longer form חִלְקִיָּהוּ is followed by הַכֹּהֵן, in contradistinction to the shorter form חִלְקִיָּה, as the two combinations חִלְקִיָּהוּ הַכֹּהֵן and חִלְקִיָּה הַכֹּהֵן are used promiscuously within a few verses of each other (comp. 2 Kings **22** 4, 8, 14 with **22** 10, 12). But (2) as this longer phrase occurs altogether eight times and not five and as the three instances which are here omitted are in Chronicles (2 Chron. **34** 9, 14, 18), it is evident that the design of this Massorah is to record simply the instances in Kings and that the adjunct במלכים has been omitted in the heading, which ought to be ה׳ במלכים. And (3) though this lengthier phrase actually occurs five times in Kings, those recorded in this Rubric are incorrect, since the third instance here given, viz. ויצו המלך את 2 Kings **22** 12 is the shorter form חִלְקִיָּה הַכֹּהֵן and 2 Kings **23** 24 where the longer form חִלְקִיָּהוּ הַכֹּהֵן occurs, is entirely omitted. It is remarkable that though the eight instances in which the longer form describes חִלְקִיָּהוּ as priest, exhibits two different combinations, being in four instances simply חִלְקִיָּהוּ הַכֹּהֵן *Hilkijahū the priest* (2 Kings **22** 14; **23** 24; 2 Chron. **34** 14, 18) and in four חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל *Hilkijahū the high priest* (2 Kings **22** 4, 8; **23** 4; 2 Chron. **34** 9) and though these two phrases are used promiscuously within a few verses of each other, yet I have not found a Massorah which safeguards the respective combinations.

רע״ב = § 272.

חֲלִישָׁה *to prostrate, to discomfit,* or *to be prostrate, to be weak, occurs three times in this form, once defective and twice plene.* That is, three forms occur of the root חָלַשׁ, one is יַחֲלֹשׁ future third person singular masculine with *Vav* conversive which is defective (Exod. **17** 13), one חֲלוּשָׁה noun feminine (Exod. **32** 18) which is plene and one חוֹלֵשׁ participle which is also plene (Isa. **14** 12).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 67*b*, on Exod. **17** 13, which I have printed, and (II) Orient. 5404, fol. 66*b*, on the same passage. Both Lists omit וַיֶּחֱלַשׁ Job **14** 10 and תֶּחֱלַשׁ Joel **4** 10.

רע״ג = § 273.

חָם *occurs twice, once with Pathach and once with Kametz.* That is, with *Kametz* this biliteral is an adjective and denotes *hot*

(Josh. **9** 12) and with *Pathach* it is preterite third person singular masculine and signifies *he was hot* (Ps. **39** 4).

And wherever it is a proper name it is likewise with Kametz. As a proper name this biliteral occurs thirteen times (Gen. **5** 32; **6** 10; **9** 22; **10** 1, 6, 20; Ps. **78** 51; **105** 23, 27; **106** 22; 1 Chron. **1** 4, 8; **4** 40) and as it is invariably חָם with *Kametz* the simple mention of the fact suffices without specifying the number.

This Rubric I have found in the printed Massorah only, of which there are two Lists: (I) on Ps. **39** 4, which I have printed, and (II) the printed Massorah Finalis. letter ח, § 143, which incorrectly heads it ב׳ קמצי׳.

רע״ד = § 274.

בָּחֹם *about the heat,* or *in the heat, occurs four times and is defective.* The design of this Massorah is to exclude the textual reading or *Kethiv* בְּחֹם with *Beth* in 1 Sam. **11** 9 and include the official reading or *Keri* בְּחֹם with *Caph.*

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 37*a*, on Gen. **18** 1, which I have printed; (II) Arund. Orient. 16, fol. 59*b*, on 2 Sam. **4** 5; (III) the same MS., fol. 126*a*, on Isa. **18** 4; (IV) Add. 15,250, fol. 166*b*, on 2 Sam. **4** 5; (V) Add. 15,451, fol. 11*b*, on Gen. **18** 1; (VI) Add. 21,160, fol. 5*a*, on the same passage, and (VII) the printed Massorah also on the same passage. List VI adds at the end that in one instance it is with the prefix *Beth* (ואי בחם קציר), viz. Isa. **18** 4. List VII, which has also this addition, states that it is the second instance in Isa. **18** 4 which is with *Beth* ב׳ בפסוק, but which ought more properly to be תניני דפסוק.

רע״ה = § 275.

נֶחְמָד *desired, occurs twice in the Scriptures.* In the only other passage where this Niphal participle singular masculine occurs it is with the prefix *Vav* (Gen. **3** 6). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 252*b*, on Prov. **21** 20, which I have printed, and (II) the printed Massorah on the same passage.

רע״ו = § 276.

חֶמְדַּת *the desire of,* or *that is desirable in, occurs four times.* By fixing the number at four of the singular noun in the construct, the design of this Massorah is to militate against the ancient reading חֶמְדוֹת the plural in Hag. **2** 7, which is exhibited in the Septuagint (*τὰ ἐκλεκτὰ*) and which is now accepted by some of the best textual critics as preferable and agreeing with the plural verb וּבָאוּ.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 281*b*, on 2 Chron. **36** 10, which I have printed; (II) Cambridge Add. 465 on Dan. **11** 37, and (III) the printed Massorah Finalis, letter ח, § 147.

רע״ז = § 277.

הַחֶמְדֹת *desires.* This plural noun, which occurs altogether nine times, without and with the prefixes, is spelt in four different ways. In one instance it is הַחֶמְדֹת entirely defective (Gen. **27** 15), that is without both *Vavs.* In one instance it is חֲמוּדוֹת entirely plene (Dan. **9** 23), that is with both *Vavs.* In one it is חֲמוּדֹת partly plene and partly defective (Ezra **8** 27), that is with the first *Vav* but without the second; whilst in six instances it is חֲמֻדוֹת without the first *Vav* but with the second (Dan. **10** 3, 11, 19; **11** 38, 43; 2 Chron. **20** 25). As the latter is the normal orthography, the Massorah safeguards the three spellings which are severally unique.

Of this Massorah I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 377*b*, on Ezra **8** 27, which I have printed; (II) the printed Massorah on Gen. **27** 15, and (III) the same on Dan. **9** 23. List II is incorrect, חמודת בוהב דעזרא ought to be חמודת זָהָב Ezra **8** 27, whilst ושאר חמדת בתיב ought to be וישאר חֲמֻדוֹת כתיב.

רע״ח = § 278.

חֵמוֹת *wrath, fury, occurs twice, once defective and once plene.* As this plural noun, which occurs twice only, is spelt differently in each passage the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 253*a*, on Prov. **22** 24, which I have printed; (II) Add. 15,251, fol. 391*b*, on the same passage, and (III) the printed Massorah on Ps. **76** 11.

רע״ט = § 279.

חֲמֹר *an ass, is five times defective in the Pentateuch in this form.* That is, in five instances in the Pentateuch is the form חֲמֹר without and with the prefixes, without the *Vav.* Without and with the prefixes this noun occurs altogether about fifty times. It is plene in forty-six instances and defective in four or five. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33*b*, on Gen. **49** 14, which I have printed; (II) Orient. 4445, fol. 55*a*, on Exod. **13** 13; (III) Add. 15,250, fol. 32*a*, on Gen. **49** 14; (IV) Add. 15,451, fol. 135*a*, on Deut. **22** 10; (V) Add. 21,160, fol. 86*a*, on Exod. **13** 13; (VI) Orient. 2349, fol. 135*b*, on Deut. **22** 10, and (VII) the printed Massorah on Gen. **49** 14.

It will be seen that List I, which I have printed, emphatically states in the heading that there are five such defective instances and gives Numb. **16** 15. It is probable that the School of textual redactors from which this Rubric proceeds included this instance in the defectives to emphasise the fact that it is here חֲמֹר and not חֲמֹר, which is one of the alterations designedly introduced into the Text made for King Ptolemy recorded in the Talmud (see my *Introduction* p. 302 &c.) and which is exhibited in the Septuagint and in the Samaritan recension of the Hebrew text. None of the other MS. Lists, however, give this passage. List VII, which also states in the heading that there are five such defectives (ה׳ חס׳ בלישׁ׳), gives בלחי החמר הכיתי Judg. **15** 16 as the fifth instance. But this is plene in all the Standard Codices and is rightly absent in all the MS. Lists of the Rubric. Not only is List II, which exhibits the oldest form of this Massorah, headed ד׳ חס׳ which is also the heading of Lists III, IV, V and VI, but they all coincide in recording identically the same four instances only. As all the defectives occur in the Pentateuch, the heading ought more properly to be ד׳ חס׳ ובתור׳ or simply ד׳ חס׳ as it is in Lists II—VI.

ר״פ = § 280.

וַחֲמֹרִים *asses, is six times plene.* Without and with the prefixes this plural noun occurs altogether twenty-one times. It is defective in fifteen instances and plene in six only. Hence the Massorah safeguards the exceptional orthography. It will be seen that whilst in the singular the normal spelling of this noun is the plene as recorded in the preceding Rubric, in the plural the plene orthography is the abnormal.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 133*a*, on 1 Chron. **5** 21, which I have printed; (II) the same MS., Vol. II, fol. 139*a*, on 1 Chron. **12** 41; (III) Add. 15,250, fol. 404*b*, on 1 Chron. **5** 21; (IV) Vienna Codex No. 35, on the same passage, and (V) the printed Massorah on Judg. **19** 10. As these six instances include this noun without and with the prefixes, Lists III, IV and V head this Rubric more correctly ד׳ מל׳ בלישׁ׳.

רפ״א = § 281.

לַחֲמוֹרֵיהֶם *to their asses, is three times plene in this form.* That is, this plural form with the pronominal suffixes. With the pronominal suffixes, and without and with the prefixes this plural noun occurs altogether nine times. As it is defective in six instances (Gen. **34** 28; **42** 26; **43** 18, 24; **44** 3; 2 Kings **7** 7) and plene in three only, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 143*a*, on Josh. **9** 4, which I have printed; (II) Arund. Orient. 16, fol. 6*b*, on the same passage; (III) the same MS., fol. 39*b*, on 1 Sam. **8** 16; (IV) Add. 15,250, fol. 121*b*, on Josh. **9** 4; (V) the same MS., fol. 149*b*, on 1 Sam. **8** 16; (VI) Add. 15,451, fol. 151*a*, on Josh. **9** 4, and (VII) the printed Massorah on the same passage.

רפ״ב = § 282.

חֲמִישִׁי הַחֲמִישִׁי *the fifth, is always plene in the Pentateuch.* That is, in this division of the Bible where this ordinal masculine singular, without and with the prefix *He,* occurs altogether five times (Gen. **1** 23; **30** 17; Numb. **7** 36; **29** 26; **33** 38) it is invariably plene with the *Yod* after the *Mem.*

And throughout the Prophets and the Hagiographa it is likewise plene except in three instances. In these two divisions, where it occurs altogether twenty-three times, eleven times in the Prophets and twelve in the Hagiographa, it is plene in twenty instances and defective in three only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at three, the design of this Massorah is to militate against the School of textual redactors which exhibited הַחֲמִשִׁית in Zech. **7** 3, as is attested by St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11 &c

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 89*a*, on Numb. **7** 36, which I have printed; (II) the same MS., Vol. II, fol. 123*b*, on Zech. **7** 3; (III) Arund. Orient. 16, fol. 219*a*, on the same passage; (IV) Add. 15,250, fol. 279*b*, on Ezek. **20** 1; (V) Add. 15,251, fol. 86*b*, on Numb. **7** 36; (VI) the printed Massorah on the same passage, and (VII) the same on Zech. **7** 3. Several of these Lists simply head this Rubric חֲמִישִׁי הַחֲמִישִׁי כול' מל' במ"נ חס' or still more simply ג' חס'. In the List which I have printed the catchword למלכות in the MS. is manifestly a scribal error for ירמיה or משמנה, as is attested by all the other MS. Lists.

רפ"ג = § 283.

חֲמִישִׁית *the fifth, is three times plene in the Scriptures.* That is, the ordinal feminine. As it occurs altogether five times only and is defective in two instances (Levit. **27** 19; 1 Kings **6** 31), the Massorah here, contrary to its usual method, safeguards the orthography of the majority. It will be seen that the two different spellings not only occur in the same book, but within a few verses of each other (Levit. **27** 15, 19).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 32*b*, on Gen. **47** 24, which I have printed; (II) the same MS., Vol. I, fol. 82*b*, on Levit. **27** 15; (III) the same MS., Vol. II, fol. 296*a*, on Neh. **6** 5; (IV) Arund. Orient. 16, fol. 382*b*, on the same passage; (V) Add. 15,251, fol. 39*b*, on Gen. **47** 24; (VI) the printed Massorah on the same passage, and (VII) the same on Levit. **27** 15. חמשית 1 Kings **6** 31 which is in my edition with *Dagesh* in the *Shin*, in accordance with Van der Hooght &c. ought to be חֲמִשִּׁית *Raphe* as it is in the Standard Codices, viz. Orient. 2201; Arund. Orient. 16, Add. 15,250; Add. 15,251; Add. 15,451 &c &c. Harley 5710—11, in which it is also *Raphe*, reads it חֲמִישִׁית and it is against this reading which the Massorah militates.

רפ"ד = § 284.

הַחֲמִישִׁית *the fifth, is three times plene in the whole Scriptures.* With the prefix *He*, this ordinal feminine occurs altogether five times. As it is plene in these three instances, the addition at the end of the Rubric which declares that it is without the first *Yod* in the other instances must necessarily denote the remaining two, viz. Levit. **19** 25 and Jerem. **36** 9. This form of the Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 156*a*.

רפ"ה = § 285.

הַחֲמִשִּׁית *the fifth, occurs five times.* As this ordinal feminine with the prefix *He*, which occurs altogether five times, is spelt in three different ways, the design of this Massorah is to indicate the passages in which these variations occur. In the Pentateuch, where it occurs once, it is הַחֲמִשֶּׁת (Levit. **19** 25) with the first *Yod*, but without the second. In Jeremiah, where it also occurs once, it is הַחֲמִשִּׁית (Jerem. **36** 9) without the first *Yod*, but with the second; whilst in the other three instances it is הַחֲמִישִׁית (Gen. **47** 24; Ezek. **1** 2; 2 Chron. **12** 2). It will thus be seen that this Rubric exhibits a different recension from the one recorded in the preceding Rubric. According to § 284 this ordinal is spelt in two different ways, whilst following this Rubric it is spelt in three different ways, since according to § 284 Levit. **19** 25 and Jerem. **36** 9 are spelt alike (הַחֲמִשִּׁית) without the first *Yod*, and in this recension the Leviticus instance is הַחֲמִשֶּׁת with the first *Yod*, but without the second. On referring to the notes on Levit. **19** 25 it will be seen that this Rubric (§ 285) is based on the Jerusalem Codex, that the Hellali Codex reads it הַחֲמִשִּׁית entirely plene, that the Samaritan recension reads it הַחֲמִשִּׁית without the first *Yod* and that § 284 must, therefore, be based upon the spelling which is preserved in the latter.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 76*b*, on Levit. **19** 25, which I have printed; (II) the same MS., Vol. I, fol. 230*b*, on 1 Kings **14** 25; (III) Arund. Orient. 16, fol. 89*b*, on the same passage; (IV) the same MS., fol. 264*b*, on 2 Chron. **12** 2; (V) Add. 21,160, fol. 168*b*, on Levit. **19** 25; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. **36** 9.

Lists II, III, IV, V and VI add at the end וראורי' הַחֲמִשֶּׁת כת' דירמי' הַחֲמִשִּׁית כת', ושאר' הַחֲמִישִׁית כת' which fixes the three different spellings. The heading of List VI ה' חס' וי"ו קדמ' is in conflict with the addition at the end and the words חס' וי"ו קדמ' have manifestly been added by an ignorant Nakdan and were incautiously passed by Jacob b. Chayim. A striking illustration of how ignorant Nakdanim corrupted Massorahs from the earliest times, is afforded by the hopeless condition in which this Rubric is given in the ancient Codex Orient. 4445, fol. 105*a*, on Levit. **19** 25, which I subjoin in the note.[1]

1 החמישית ג' וסימנהון תאכלו את פריו ויהי בשנה החמשית ליהויקים בחמשה לחדש ורחבעם וחבירו קדמא' החמישת תנינא החמשית ושא' מל.

רפ"ו = § 286.

חֲמִישָׁתוֹ *his fifth*, or *the fifth thereof, is three times thus written.* That is, with the first *Yod* and without the second *Yod*. This ordinal feminine with the suffix third person singular masculine occurs altogether six times, five times without the prefix *Vav* and once with it. As it is spelt in three different ways, the design of this Rubric and of the following one is to safeguard the variation in its orthography.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Vienna Codex No. 35, on Levit. **5** 16, which I have printed; (II) Add. 15,251, fol. 67*b*, on the same passage; (III) Add. 21,160, fol. 142*b*, also on the same passage; (IV) the same MS., fol. 183*a*, on Levit. **27** 13, and (V) the printed Massorah on Levit. **5** 16. All the five Lists record identically the same three passages and coincide in giving Numb. **5** 7 where it is וְחֲמִשָּׁתוֹ with the prefix *Vav* as the third instance.

רפ"ז = § 287.

חֲמִשָּׁתוֹ *the fifth thereof, is in two instances so written.* That is, the converse of the spelling recorded in the preceding Rubric. In these two instances it is without the first *Yod* and with the second *Yod*. On referring to the notes on Levit. **22** 14 in my edition of the Bible, it will be seen that this Rubric is based upon the recension of the text exhibited in the Hellali Codex and that the Jerusalem Codex reads it here וְחֲמִשָּׁתוֹ with the first *Yod* but without the second, which relegates it to the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78*b*, on Levit. **22** 14, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. It will be seen from these two Rubrics, which set forth the orthography of this expression, that three of the six instances are in Levit. **27** and that though they occur within a few verses of each other (Levit. **27** 13, 27, 31) they are in each case spelt differently. Hence the oldest form of this Massorah, which is exhibited in the ancient Codex Orient. 4445, fol. 115*a*, on Levit. **27** 13, is restricted to this phenomenon and gives the sign (סימן) for the identification of these variations. It states that in verse 13 it is וְחֲמִשָּׁתוֹ with the *Yod* and defective of the second, that in verse 27 it is וְחֲמִשָּׁתוֹ entirely defective i. e. without both *Yods* and that in verse 31 it is וְחֲמִשִּׁיתוֹ without the first *Yod*, but with the second.[1]

1 סימן ואם גאל יגאלנה חמישתו, ואם בבהמה הטמאה חמשתו חס' דחסיר ואם גאל יגאל איש ממעשרו חמשיתו.

רפ"ח = § 288.

יַחְמֹל *he shall spare*, or *pity, is four times plene in the Scriptures.* As this future third person singular masculine, which occurs altogether eleven times, is defective in seven instances (Isa. **30** 14; Jerem. **15** 5; **21** 7; Mal. **3** 17; Job **16** 13; **20** 13; **27** 22) and plene in four instances only, the Massorah safeguards the orthography of the minority. By fixing the number at four, the Massorah militates against the reading יַחְמֹל defective, in Zech. **11** 5, which the Codices of other Schools of textual redactors exhibited, as is attested by the St. Petersburg Codex of A. D. 916; Harley 5710—11 first hand; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 244*b*, on Prov. **6** 34, which I have printed; (II) Arund. Orient. 16, fol. 220*b*, on Zech. **11** 5; (III) the same MS., fol. 338*b*, on Prov. **6** 34; (IV) Add. 15,250, fol. 315*a*, on Zech. **11** 5, and (V) the printed Massorah on Habak. **1** 17.

רפ"ט = § 289.

אֶחְמֹל *I will spare* or *pity, is five times plene.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 272*b*, on Ezek. **5** 11. As this future first person singular occurs altogether seven times, and as five instances are here specified as plene, the two remaining instances which according to this Massorah are defective, are Ezek. **9** 10 and Zech. **11** 6. St. Petersburg Codex of A. D. 916, however, which remarks in the Massorah Parva on Jerem. **13** 14 ה' מל' בע', though it does

not give the catchwords for the five instances, exhibits them in the text as follows: Jerem. **13** 14; Ezek. **5** 11; **7** 4; **8** 18 and Zech. **11** 6. Accordingly it makes up the five by omitting Ezek. **7** 9 which is אֶחמֹל defective in this Codex and by giving Zech. **11** 6 which it reads אֶחמוֹל plene. It is, however, to be remarked that it also reads אֶחמוֹל plene in Ezek. **9** 10 which makes it six, and which is in conflict with the Massorah Parva on Jerem. **13** 14 of this very Codex. For other variations see the notes on Ezek. **7** 9 and **8** 18 in my edition of the Bible.

רי"צ = § 290.

חֻמַּה הַשֶּׁמֶשׁ *the sun be warm, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa.* Normally הַשֶּׁמֶשׁ is preceded by the verb בוֹא (Gen. **15** 12, 17; **28** 11; Exod. **17** 12; **22** 25; Levit. **22** 7 &c.) or זָרַח (Gen. **32** 32; Exod. **22** 2; Judg. **9** 33; Jonah **4** 8; Ps. **104** 22 &c.). As it is in these three instances only that it is preceded by the verb חָמַם the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 424*b*, on Neh. **7** 3.

רי"א = § 291.

וַיֶּחֱם *and he became warm, occurs three times with Pathach . . . . . once in the Law, once in the Prophets and once in the Hagiographa.* As this triliteral occurs altogether six times. three times with *Pathach* under the *Cheth,* being the preterite third person masculine and three times with *Kametz* וַיֵּחָם (Gen. **7** 13; **9** 18, 18) where it is a proper name, the design of the Massorah is to indicate the passages in which it is a verb.

Of this popular Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 45*b*, on Exod. **16** 21, which I have printed; (II) the same MS., Vol. I, fol. 215*b*, on 1 Kings **1** 2; (III) the same MS., Vol. II, fol. 264*b*, on Eccl. **4** 11; (IV) Arund. Orient. 16, fol. 352*b*, on the same passage; (V) Orient. 2349, fol. 67*b*, on Exod. **16** 21; (VI) Paris Ochlah Ve-Ochlah, Additions § 21; (VII) the printed Massorah on Exod. **16** 21, and (VIII) the same on 1 Kings **1** 2.

The mnemonic sign is given in four of the Lists only, viz. II, V, VI and VII. List VIII adds at the end וחד חם לבי בהגיני, וכל בן נח דכוי which is incorrect. Apart from בהגיני, which ought to be בקרבי (Ps. **39** 4) as it is in the List which I have printed, an ignorant Nakdan has not only transposed the words which ought to be וכל בן נח קמ' וחד חם לבי בקרבי, since it indicates the design of the Massorah, but erroneously put דכוי instead of קמ'.

רי"ב = § 292.

וְהַחַמָּנִים *and the sun-images, occurs twice.* This Rubric, which does not occur in the printed Massorah is from Orient. 1474, fol. 153*b*, on Isa. **17** 8. Though it does not notice the fact that in Isaiah the *He* is with *Kametz* (וְהַחַמָּנִים) and in Chronicles with *Pathach* (וְהַחַמָּנִים), the Massorah Parva in Harley 5710—11 on Isaiah states וְהַחַמָּנִים ב' חד וחד.

רי"ג = § 293.

חֲמָסִי *my wrong,* or *violence, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 11*b*, on Gen. **16** 5, which I have printed; (II) Add. 15,451, fol. 11*a*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Jerem. **51** 35.

רי"ד = § 294*a*.

חֲמָסִים *violence, occurs four times.* The design of this Massorah is to safeguard 2 Sam. **22** 49 against being made conformable to the parallel passage in the duplicate Ps. **18** 49 where it is חָמָס, as well as to protect Ps. **140** 2 against being made conformable to verse 12 where the combinations אִישׁ חֲמָסִים and אִישׁ חָמָס are promiscuously used. The variations, as is not infrequently the case, are due to an abbreviation. Originally the text was simply חמ', which one School of textual redactors resolved into חמסים and the other into חמס.

This Rubric I have found in the printed Massorah only, in which there are two Lists: (I) on Ps. **140** 2, which I have printed, and (II) on Prov. **4** 17.

רי"ד = § 294*b*.

כַּחֹמֶר *as the clay, occurs twice.* With the prefix *Caph* this noun occurs altogether five times. In three instances the *Caph* is with *Sheva* (כְּחֹמֶר Isa. **10** 6; **29** 16; Job **38** 14) and in two only is it with *Pathach.* Hence the Massorah safeguards the minority. By fixing the number at two, the design of this Massorah is to militate against the reading בְּחֹמֶר with *Caph* in Jerem. **18** 4, which is exhibited in some MSS. and by all the early editions except two. The best Standard Codices, however, read it בְּחֹמֶר with *Beth* in accordance with this Massorah, viz. St. Petersburg Codex of A. D. 916; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; the Complutensian and the *editio princeps* of the Rabbinic Bible, Venice 1517. Jacob b. Chayim's text is in conflict with this Rubric, which I have found in his Massorah only, on Job **10** 9. The form in which I have printed it in Vol. III, p. 5, letter ח, § 294*, in accordance with the reading of the early editions, must be corrected. The first two lines which are given as two separate passages exhibit one passage, viz. Jerem. **18** 6, and verse 4 is to be cancelled.

רי"ה = § 295.

לַחֹמֶר *for,* or *into clay,* or *mire, occurs twice.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 34*a*, on Gen. **11** 3, which I have printed; (II) Add. 15,250, fol. 354*a*, on Job **30** 19; (III) Add. 15,451, fol. 8*a*, on Gen. **11** 3; (IV) the printed Massorah on the same passage, and (V) the same on Job **30** 19.

רי"ו = § 296.

חֲמָרִים *heaps,* or *homers, occurs three times, twice defective and once plene.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 61*b*, on Exod. **8** 10, which I have printed; (II) Add. 21,160, fol. 75*b*; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on the same passage, and (V) the printed Massorah on Numb. **11** 32.

רי"ז = § 297.

חָמֵשׁ *five, is in twenty-eight instances with Kametz.* That is, in the absolute, in contradistinction to the forty instances in which it is חֲמֵשׁ with *Chateph-Pathach* being the construct.

This Rubric, which I have found in the printed Massorah only, on Exod. **27** 1, affords another striking illustration of how later Nakdanim furnished Lists with wrong headings. As this cardinal noun occurs altogether fifty-four times and as this List catalogues twenty-eight instances only, it is evident that it is simply an incipient register, exhibiting the first attempt to collect the instances in which it is in the absolute so as to distinguish them from the construct. The original compiler who succeeded to collect this number only, left it to his colleagues and successors to complete the catalogue; which, however, was left in this incomplete state. A later Nakdan who mistook it for complete, furnished it with the heading fixing the number at twenty-eight in accordance with the instances recorded in the provisional catalogue.

The attempt on the part of Heidenheim to justify this heading on the theory that it refers to this noun without and with the prefix (חָמֵשׁ, וְחָמֵשׁ) in the Pentateuch only, and that the qualifying adjunct באורייתא or בתורה is omitted (comp. Frensdorff, *Massoretisches Wörterbuch,* p. 67), is inadmissible for the following reasons: (1) חָמֵשׁ alone without the prefix *Vav* occurs twenty times in the Pentateuch, whereas the List records ten only even if we take יְמֵי לֶמֶךְ Gen. **5** 31 where חָמֵשׁ does not occur, as a clerical error for יְמֵי אֱנוֹשׁ (Gen. **5** 11) and it omits eleven (Gen. **5** 6, 15, 21; **11** 12; **43** 34; **45** 11; Exod. **38** 1; Levit. **27** 5, 6; Numb. **8** 24; **31** 37). Moreover (2) of וְחָמֵשׁ with the prefix *Vav* which occurs six times in the Pentateuch (Gen. **25** 7; **45** 22; Exod. **26** 3; **27** 1; **36** 10; **38** 1) not a single instance is given in the List, thus showing conclusively that it is outside the scope of this Massorah. And (3) the greater part of the List is occupied with the instances outside the Pentateuch, viz. those which occur in the Prophets and Hagiographa of which it records no fewer than eighteen and omits the following sixteen only: Josh. **14** 10; 2 Sam. **4** 4; 2 Kings **8** 16; **13** 19; Isa. **19** 18; Ezek. **40** 7, 21, 25, 30; **41** 11; **45** 3 *Kethiv;* 1 Chron. **3** 20; **4** 32; **11** 23; 2 Chron. **3** 15; **6** 13.

רי"ח = § 298.

חֲמֵשׁ *five of, occurs twice at the beginning of a verse.* In the only other instance where this cardinal noun construct occupies this position, it is וְחָמֵשׁ with the prefix *Vav* (Exod. **27** 14). This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 107*a*, on Exod. **26** 3, and is designed to militate against the reading וְחָמֵשׁ with the prefix *Vav* in Exod. **26** 3, as is attested by the Samaritan recension of the Hebrew text.

רי"ט = § 299.

וַחֲמֵשׁ מֵאוֹת *and five hundred, occurs three times at the end of the verse in this section.* That is, in the case of these three tribes,

viz. Reuben, Ephraim and Asher, the verses which record their numbers respectively end with *and five hundred* in the Section which comprises Numb. **1** 21–48, in contradistinction to the case of the four tribes, viz. Issachar, Zebulun, Benjamin and Naphtali where the verses which record their number respectively end with וְאַרְבַּע מֵאוֹת *and four hundred* in this Section (Numb. **1** 29, 31, 37, 43).

And in all the other Scriptures it is likewise so. In the other parts of the Bible, where this phrase ends the verse eleven times (Numb. **2** 11, 19, 28; **3** 22; **26** 18, 22, 27; **31** 36, 43, 45; Neh. **7** 69), no such safeguarding is needed. Hence the simple mention of the fact without specifying the number is sufficient. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 83*b*, on Numb. **1** 21.

ש׳ = § 300.

וּבַחֲמִשָּׁה עָשָׂר יוֹם *and in the fifteenth day, occurs three times in the beginning of a verse in the Pentateuch.* This phrase occurs altogether eleven times. In eight instances it is without the prefix *Vav* and is in the middle of the verse (Exod. **16** 1; Levit. **23** 34, 39; Numb. **33** 3; 1 Kings **12** 32, 33; Ezek. **32** 17; **45** 25) and in three only is it with this prefix and begins the verse. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 21,160, fol. 173*b*, on Levit. **23** 6, which I have printed; (II) Harley 5710—11, Vol. I, fol. 105*a*, on Numb. **29** 12; (III) the printed Massorah on Levit. **23** 6, and (IV) the same on Numb. **29** 12. As there are altogether three instances with the prefix *Vav* and moreover as they are restricted to the Pentateuch, the heading ought more properly to be ג׳ ורי״ם ובתורה. The addition at the end of the List which I have printed, viz. וכל מצע מסוק׳ רכ׳ *and wherever it occurs in the middle of the verse it is likewise so,* refers to this phrase apart from the prefix *Vav,* which as we have seen, occurs eight times in the middle of the verse.

ש״א = § 301.

חֲמִשִּׁים וּמָאתַיִם *two hundred and fifty, occurs six times.* That is, in the Pentateuch. Apart from this division of the Bible it occurs five times (Ezek. **48** 17, 17, 17, 17; 2 Chron. **8** 10).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 110*b*, on Numb. **16** 17, which I have printed; (II) Add. 15,251, fol. 97*b*, on Numb. **26** 10, and (III) the printed Massorah Finalis, letter ח, § 166. As the List which I have printed includes the solitary instance in which this combination is with the prefix *He* (Numb. **16** 35), the heading ought more properly to be ו׳ בלישׁ׳ ובתורה. List II, which excludes this instance because of the prefix, is correctly headed ה׳ בתורה. The printed Massorah (List III) heads this Rubric חֲמִשִּׁים וּמָאתַיִם ד׳ and not only omits Numb. **16** 35, which is also omitted in List II, but Numb. **26** 10 which is manifestly due to a clerical error and is the cause of the alteration in the heading ה׳ ובתורה into ד׳.

ש״ב = § 302.

הַחֲמִשִּׁים *the fifty, occurs eight times.* That is, in contradistinction to the numerous instances in which this cardinal noun plural is without the prefix *He.* By fixing the number at eight, the design of the Massorah is to safeguard 1 Kings **1** 10 against being made conformable to verse 13 of the same chapter where the same phrase occurs without the prefix *He,* viz. שֵׁשׁ־חֲמִשִּׁים which is the reason why three of the Lists are on this passage.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80*a*, on Levit. **25** 10, which I have printed; (II) the same MS., Vol. I, fol. 238*b*, on 2 Kings **1** 10; (III) Arund. Orient. 16, fol. 97*b*, on the same passage; (IV) Add. 15,251, fol. 79*a*, on Levit. **25** 10; (V) Add. 21,160, fol. 177*b*, on the same passage; (VI) Vienna Codex No. 35, on 2 Kings **1** 10, and (VII) the printed Massorah on Numb. **16** 35.

ש״ג = § 303.

וַחֲמִשִּׁים *and fifty, ends a verse four times, and they are in the Pentateuch.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2449, fol. 99*b*, on Numb. **1** 25. It is not correct, since it also ends the verse in Ezra **8** 3. It may be that originally the heading of the Rubric was simply ו׳ סופ׳ פיסו׳ באוריתא and that a later Nakdan added ואינן because the six instances recorded are all in the Pentateuch.

ש״ד = § 304.

חֲמִשָּׁיו *his fifty, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 98*a*, on 2 Kings **1** 12. The first of the three instances (2 Kings **1** 9) is וַחֲמִשָּׁיו in the received text with the prefix *Vav.* As this Massorah is from the very accurate Standard Codex, it is probable that it emanates from a School of textual redactors which read it here וְאֶת־חֲמִשָּׁיו as in verse 10 instead of חֲמִשָּׁיו.

ש״ה = § 305.

חֲמֻשִׁים הֶחֲמֻשִׁים *armed, in battle-array, occurs four times, without and with the prefixes.* That is, with *Shurek* under the *Mem,* being the participle passive plural, in contradistinction to the numerous instances in which it is חֲמִשִּׁים *fifty,* with *Chirek* under the *Mem* the noun cardinal plural.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 139*a*, on Josh. **4** 12, which I have printed; (II) Orient. 4445, fol. 55*a*, on Exod. **13** 18; (III) Arund. Orient. 16, fol. 1*b*, on Josh. **1** 14; (IV) the same MS., fol. 3*a*, on Josh. **4** 12; (V) Add. 21,160, fol. 86*b*, on Exod. **13** 18; (VI) the printed Massorah on the same passage, and (VII) the same on Josh. **1** 14. List II, which exhibits the oldest form of this Massorah, indicates its design by the addition at the end ישארא חֲמֻשִׁים.

ש״ו = § 306.

חָנָה *he encamped, occurs twice.* With *Kametz* under the *Nun,* this triliteral occurs altogether eleven times. In nine instances it is with *Pathach* under the *Cheth* being the proper name Hannah the mother of Samuel (comp. חַנָּה 1 Sam. **1** 2, 5, 8, 9, 15, 19, 20; **2** 1, 21) and in two only is it the preterite third person singular. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 53*b*, on 1 Sam. **26** 5.

ש״ז = § 307.

וְחָנִיתִי *and I will encamp, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 124*b*, on Zech. **9** 8.

ש״ח = § 308.

חֲנוֹת *is twice plene in this form.* That is, this infinitive which occurs twice only, and which is in one instance from חָנָה *to encamp* (Judg. **19** 9) and in one from חָנַן *to be merciful* (Ps. **77** 10), is in both instances with *Vav* plene.

It will be seen that as in § 306 the Massorah has no regard to the fact that one form is without the *Dagesh* and that in the other it is with the *Dagesh,* or that in one instance this quadriliteral is with *Chateph-Pathach* under the *Cheth* and that in the other it is with *Pathach.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 169.

ש״ט = § 309.

חֲנוּ *encamp ye,* or *abide ye, occurs twice.* This triliteral occurs altogether five times. In three instances it is with *Kametz* under the *Cheth,* being the preterite third person plural (comp. חָנוּ Numb. **2** 34; 1 Sam. **4** 1; **13** 16) and in two it is with *Chateph-Pathach,* that is, the imperative plural masculine. Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 67*b*, on Jerem. **50** 29, which I have printed; (II) Add. 15,250, fol. 92*a*, on Numb. **31** 19, and (III) the printed Massorah on the same passage.

ש״י = § 310.

וַיִּחַן *and he encamped, occurs four times in the Scriptures.* Of this Rubric, I collated two Lists: (I) Harley 5710—11, Vol. I fol. 22*b*, on Gen. **33** 18, which I have printed, and (II) the printed Massorah Finalis, letter ח, § 167.

This Rubric again affords a striking illustration of the ignorant manner in which later Nakdanim treated the Massorah. This apocopated future third person singular masculine with *Vav* conversive, occurs ten times and not four and the following six instances are omitted: Josh. **10** 31; Judg. **9** 50; 1 Sam. **11** 1; 2 Sam. **17** 26; 2 Kings **25** 1; 2 Chron. **32** 1. It is, therefore, evident that it simply exhibits the first attempt to collect these instances. As is often the case, the original compiler began with the passages in the Pentateuch only, and left the completion from the Prophets and the Hagiographa to his colleagues and successors. This is attested by List II, which is headed ויחן ג׳ and duly records the three instances only which occur in the Pentateuch. It is, therefore, evident that List I also recorded the three instances only which

are in this division of the Bible. From the fact that a fourth instance follows which is outside this division, it is clear that other Massorites completed the List. The space, however, allotted to the Massorah in Bible MSS. being exhausted made the Scribe curtail the catalogue, which is often the case. This is evident from the regular sequence of the absent passages. An ignorant Nakdan who mistook the List for complete, finding that it recorded four instances, not only altered the heading into ד׳ to correspond with the number in the fragment, but furnished it with a mnemonic sign answering to these four passages. As List II records the three instances only which occur in the Pentateuch its heading ought properly to be ג׳ בתורה, but this qualifying adjunct is frequently omitted.

שי״א = § 311*a*.

וְהַחוֹנִים *and those that encamped.* With the prefix *He* and without and with *Vav* conjunctive, this participle masculine plural, occurs altogether nine times. As it is spelt in three different ways, the design of this Massorah is to indicate and safeguard the respective variations. In one instance וְהַחֹנִים is with *Vav* plene, but with *Yod* defective (Numb. **2** 12). In one it is חֲחוֹנִים entirely plene, that is, both with *Vav* and *Yod* (Nah. **3** 17), whilst all the other seven instances are חֹנִים without the *Vav*, but with the *Yod* (Numb. **2** 3, 5, 27; **3** 38; **10** 5, 6; 1 Kings **16** 16). As the normal spelling is without *Vav* and with *Yod*, the simple mention of the fact without specifying the passages suffices.

Of this form of the Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 213*b*, on Nah. **3** 17, which I have printed; (II) Orient. 2349, fol. 100*b*, on Numb. **2** 12, and (III) the printed Massorah on the same passage. The latter is incorrect. It heads it והחונים ב׳ כתיב כן מלאים ויו׳ וחס׳ יוד׳ and gives Numb. **2** 12 and Nah. **3** 17 as the two instances in which it is with *Vav* but without *Yod*, whereas the Nahum instance is חֲחוֹנִים entirely plene.

שי״א = § 311*b*.

וְהַחֹנִים *is always without Vav but with Yod except once where it is with the Vav and without the Yod* [Numb. **2** 12] *and once it is entirely plene* [Nah. **3** 17].

This form of the Rubric, which is the oldest and which does not occur in the printed Massorah, is given in Orient. 4445, fol. 117*a*, on Numb. **2** 12.

שי״ב = § 312.

חֲנָה *encamping, occurs twice and is defective.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 182*b*, on Ps. **34** 8, which I have printed; (II) the printed Massorah on Exod. **18** 5, and (III) the printed Massorah Finalis, letter ח, § 168.

שי״ג = § 313.

חַנּוּן וְרַחוּם *gracious and merciful, occurs eight times.* That is, in contradistinction to the three instances in which these two expressions are reversed in this combination and which are recorded in letter ר, § 302. (*Vide infra*, Vol. II, p. 575.)

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Joel **2** 13, which I have printed, and (II) the printed Massorah on Ps. **111** 4.

שי״ד = § 314.

וַחֲנִיתֹתֵיהֶם *and their spears, occurs twice, once plene and once defective.* As this plural noun with the suffix third person plural masculine, which occurs twice only, is differently spelt in identically the same parallel passages, being with the *Vav* in Isa. **2** 4 and without it in Micah **4** 3, the Massorah safeguards the variation in its orthography. Though this variation is supported by St. Petersburg Codex of A. D. 916; Arund. Orient. 16; Add. 15,250; Add. 15,251, yet it simply exhibits the reading of one School of Massorites. Another School of almost equal importance read it וַחֲנִיתֹתֵיהֶם defective in Isa. **2** 4, as is attested by the following Standard Codices: Orient. 2201 which is one of the oldest dated MSS. of the whole Bible; Harley 5710—11; Add. 15,451; Orient. 4227 and several of the early editions, as will be seen from the notes on this passage in my edition of the Hebrew Bible.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 119*b*, on Isa. **2** 4.

שמ״ו = § 315.

וַיַּחְנְכוּ *and they dedicated, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 187*a*, on 1 Kings 8 63, which I have printed, and (II) Vienna Codex No. 35 on 2 Chron. **7** 5.

שמ״ז = § 316.

חֲנֹךְ *is three times defective in this form.* That is, the form with *Chateph-Pathach* under the *Cheth* is in three instances with *Cholem* on the *Nun*, being without the *Vav*. In the first instance it is the proper name *Enoch* (חֲנוֹךְ), which occurs altogether sixteen times without and with the prefixes *Vav* and *Lamed* and which is plene in all the other fifteen instances (Gen. **4** 17, 17, 18; **5** 18, 19, 21, 22, 23, 24; **46** 9; Exod. **6** 14; Numb. **26** 5; 1 Chron. **1** 3, 33; **5** 3). In the second instance it is the patronymic הַחֲנֹכִי *the Henochite* which occurs this once only and is without the *Vav*, whilst in the third instance it is חֲנֹךְ the imperative singular masculine and denotes *train thou* which also occurs once only.

Of this popular Massorah I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 102*b*, on Numb. **26** 5, which I have printed; (II) Arund. Orient. 16, fol. 344*b*, on Prov. **22** 6; (III) Add. 15,251, fol. 314*a*, on 1 Chron. **1** 33; (IV) Add. 21,160, fol. 16*a*, on Gen. **25** 4; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Prov. **22** 6. The heading of List III וַחֲנֹךְ כל׳ מל׳ בּמֹ׳ חס׳ indicates the import of this Massorah.

שי״ז = § 317.

חָנַן *to be gracious. Forms of this root which respectively occur once only.* These nine expressions exhibit the first attempt to collect the unique forms of this root. Its incipient nature will be apparent when it is stated that there are altogether about forty such unique forms. This fragmentary List, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 281*b*, on Dan. **6** 12.

שי״ח = § 318.

וְחָנַנְתִּי *and I will be gracious, occurs twice.* The design of this Massorah is to militate against the reading וְחָנוֹתִי plene in Job **19** 17, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 328*a*, on Job **19** 17, which I have printed: (II) Add. 15,250, fol. 51*a*, on Exod. **33** 19; (III) Add. 15,251, fol. 60*b*, on the same passage, and (IV) the printed Massorah also on the same passage. List II heads this Rubric ב׳ מלר׳.

שי״ט = § 319.

חָנֵּנִי, חַיֵּנִי *be gracious unto me, quicken thou me. From Ps. 1 to 118 it is* ***be thou gracious unto me*** *and from Ps. 119 to 150 it is* ***quicken thou me,*** *except in three instances where it is* ***be thou gracious unto me.***

To understand this Massorah it is necessary to remark that these two homonymous imperatives occur altogether twenty-seven times in the Psalter and that one prevails in one part and the other in the other part. From Ps. **1** to **118** where the imperative occurs fifteen times, ten times without the prefix *Vav* and five times with it, it is invariably חָנֵּנִי (**4** 2; **6** 3; **31** 10; **41** 5, 11; **51** 3; **56** 2; **57** 2, 2; **86** 3; וְחָנֵּנִי **22** 16; **26** 11; **27** 7; **30** 11; **86** 16). As there is no exception to this rule, the simple statement of the fact without specifying the number suffices. From Ps. **119** to **150**, however, the case is different. Here, where this imperative occurs altogether twelve times, חַיֵּנִי is the rule. It occurs in nine instances (**119** 25, 37, 40, 88, 107, 149, 154, 156, 159) and חָנֵּנִי without and with the prefix *Vav* three times only. Here, therefore, the Massorah safeguards the exception.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 215*a*, on Ps. **119** 132, which I have printed; (II) Arund. Orient. 16, fol. 314*b*, on Ps. **119** 29, and (III) the printed Massorah on Ps. **119** 58.

ש״כ § = 320.

חָנֵּנִי אֱלֹהִים *be gracious unto me O God, is three times thus combined in the Scriptures.* This imperative is eight times combined with the Divine name. In five instances it is the Tetragrammaton (יְהוָה) which either follows (Ps. **6** 3; **31** 10; **86** 3) or precedes חָנֵּנִי (Ps. **41** 5, 11) and in three only is the combination with אֱלֹהִים. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 188*b*, on Ps. **51** 3, which I have printed; (II) the same MS., Vol. II, fol. 190*a*, on Ps. **57** 2; (III) Arund. Orient. 16, fol. 297*b*, on the same passage; (IV) Add. 15,250, fol. 329*a*, also on the same passage, and (V) the printed Massorah on Ps. **51** 3.

שכ״א = § 321.

חָנֵּנוּ *be gracious unto us, occurs three times in the Scriptures.* That is, the imperative singular with the suffix first person plural, in contradistinction to the twelve instances in which it is חָנֵּנִי with the suffix first person singular.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 15*a*, on Isa. **33** 2, which I have printed; (II) the same MS., Vol. II, fol. 215*b*, on Ps. **123** 3; (III) Arund. Orient. 16, fol. 132*a*, on Isa. **33** 2; (IV) the same MS., fol. 316*b*, on Ps. **123** 3, and (V) the printed Massorah on the same passage.

שכ״ב = § 322.

יְחָנֶּךָּ *he will be gracious unto thee, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 29*b*, on Gen. **43** 29, which I have printed; (II) Add. 15,250, fol. 28*b*, on the same passage; (III) the same MS., fol. 225*b*, on Isa. **30** 19, and (IV) the printed Massorah on Gen. **43** 29. List II heads this Rubric בי׳ קמצי חספין. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide infra,* letter י, § 11.)

שכ״ג = § 323.

יֵחָנֵן *favour shall be shown, occurs twice in the Scriptures and is defective.* That is, the Hophal future third person singular masculine, in contradistinction to the only other instance in which this triliteral occurs where it is יְחָן the Kal future third person singular masculine (Deut. **28** 50).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 255*a*, on Prov. **21** 10, which I have printed, and (II) Arund. Orient. 16, fol. 344*a*, on the same passage.

שכ״ד = § 324.

חֲנַנְיָהוּ *Hananjahū, occurs three times.* Without and with the prefixes this proper name occurs altogether twenty-nine times. In twenty-six instances it is the shorter form חֲנַנְיָה *Hananjah* (Jerem. **28** 1, 5, 10, 11, 12, 13, 15, 15, 17; **37** 13; Dan. **1** 6, 7, 11, 19; **2** 17; Ezra **10** 28; Neh. **3** 8, 30; **7** 2; **10** 24; **12** 12, 41; 1 Chron. **3** 19, 21; **8** 24; **25** 4), and in three instances only, is it the longer form חֲנַנְיָהוּ *Hananjahū.* Hence the Massorah safeguards the now exceptional spelling which exhibits the original orthography. For the cause of this duplicate form see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible,* p. 386 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 254*a*, on 1 Chron. **25** 23, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **36** 12; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah Finalis, letter ח, § 177. In the oldest form of this Massorah (List II) חנניהו has dropped out of the text and the heading is simply ג׳ ר״פ וירד which denotes that וירד the first instance (Jerem. **36** 17) begins a verse.

שכ״ה = § 325.

וַתְּחַנַּף *and she defiled, occurs twice.* The Kal future third person singular feminine of חָנַף occurs altogether four times. In two instances it is with *Vav* conversive, but in two in which it is without this *Vav,* one is with the normal *Pathach* under the *Nun* (Jerem. **3** 1) whilst the other is with *Kametz,* which is due to the distinctive accent *Zakeph-Katon.* (Micah **4** 4). Hence the Massorah, which records the two instances with *Vav* conversive, safeguards in the addition at the end of the Rubric, the variation in the graphic signs of the two instances in which it is without the prefix *Vav.*

This Rubric I have found in the printed Massorah Finalis only, letter ח, § 178.

שכ״ו = § 326.

וְחֶסֶד *and mercy, occurs five times.* That is, with *Kametz* under the *Vav,* in contradistinction to the four instances in which it is with *Sheva* (Zech. **7** 9; Ps. **103** 17; Prov. **14** 22, 34). It will be seen that the Massorah, contrary to its usual method, safeguards here the majority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 289*a*, on Ps. **23** 6, which I have printed; (II) the same MS., fol. 359*b*, on Esther **2** 17; (III) the same MS., fol. 379*b*, on Neh. **1** 5; (IV) Add. 15,251, fol. 350*b*, on Ps. **23** 6; (V) the same MS., fol. 421*b*, on Neh. **1** 5; (VI) the printed Massorah on Ps. **23** 6, and (VII) the same on Prov. **21** 21.

Lists I, IV—VII give the mnemonic sign with the catalogue. Without the catalogue, the sign alone is given Arund. Orient. 16, fol. 344*a*, on Prov. **21** 21 and also three times in the printed Massorah, viz. on Job **10** 12; Esther **2** 17; Neh. **1** 5.

שכ״ז = § 327.

חַסְדֵּךְ *thy mercy,* or *kindness, occurs twice.* That is, with *Tzere* under the *Daleth* and *Sheva* in the *Caph,* being with the suffix second person singular feminine, in contradistinction to the numerous instances in which this quadriliteral is חַסְדְּךָ or חַסְדֶּךָ with the suffix second person singular masculine.

Of this Rubric I collated two Lists: (I) Cambridge Add. 1147, on Gen. **20** 13, which I have printed, and (II) the printed Massorah on the same passage.

שכ״ח = § 328.

חֲסָדָיו *his mercies, occurs twice, once plene and once defective.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 185. It affords a striking illustration of how Jacob b. Chayim's great work was handled by successive editors. In the *editio princeps* (Venice 1524—25) this Rubric is headed חסריו ב׳ חסרי׳ which is perfectly correct; since this is in accordance with the Eastern recension which has חסדו as the textual reading or *Kethiv* and חסדי׳ as the official reading or *Keri* in Lament. **3** 32. This Eastern recension is also exhibited in Orient. 2201 first hand; Harley 5710—11; Add. 15,251 and Add. 21,160 second hand. The other defective, as the Massorah calls it, is in Ps. **106** 45, where the textual reading or *Kethiv* is חסדו and the official reading or *Keri* is חסדיו. This is attested by Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16, Add. 15,250; Add. 15,251 second hand; Add. 15,451 second hand and Add. 21,161, also second hand. As the design of this Massorah is simply to record these two defectives, the Isaiah instance which is חֲסָדָיו plene (Isa. **63** 7) is outside its scope and is, therefore, naturally excluded from this Rubric.

In the second edition of Jacob b. Chayim's Rabbinic Bible, however, from which I have printed, and in the following editions, the heading of this Rubric has been altered from ב׳ חסר׳ into ב׳ א׳ מל׳ ואי חס׳ which is incorrect: (1) חֲסָדָיו according to the official reading or *Keri,* which our recension follows, occurs three times and not twice, as is evident from Isa. **63** 7. And (2) the instance in Ps. **106** 45, which is here described as plene, is one of the two חסדו defectives in the *Kethiv* according to the above-specified Standard Codices. According to our or Palestinian recension of the text, the heading ought to be חסריו ג׳ א׳ מל׳ וב׳ חס׳ and the catchwords חסדי יי׳ אזכיר מל׳ Isa. **63** 7 should be the first instance.

שכ״ט = § 329*a*.

מַחְסֶה *to flee to, to trust, is eight times Raphe in this form.* That is, a verb of the root or form חָסָה and a noun derived from it are in eight instances with *Chateph-Pathach* (= רפ׳) instead of *Sheva* (רנש). These eight instances respectively consist of (1) the noun מַחְסֶה which occurs altogether eight times and is מַחְסֶה with simple *Sheva* in five instances (Isa. **25** 4; Ps. **61** 4; **104** 18; Prov. **14** 26; Job **24** 8); of (2) the same noun with the suffix first person singular which also occurs eight times and is מַחְסִי with simple *Sheva* in six instances according to this Massorah (Ps: **62** 8; **73** 28; **91** 2, 9; **94** 22; **142** 6), and of (3) the Kal infinitive with the prefix *Lamed* which occurs altogether three times and is לַחְסוֹת with *Chateph-Pathach* in all the three instances, whereas in the only other instance where it is with the prefix *Vav* it is וְלִחְסוֹת with the simple *Sheva* (Isa. **30** 2).

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 108*b*, on Joel **4** 16, which I have printed; (II) Arund. Orient. 16, fol. 205*a*, on the same passage, and (III) Add. 15,251 also on the same passage. Though all the three Lists emphatically state in their respective headings that there are eight such instances only and record eight, they vary in making up this number. Lists I and III give identically the same passages though in different sequence. List II, however, omits מַחְסֶה Ps. **46** 2 and makes up the eight by giving מַחְסִי Ps. **73** 28, which is omitted in Lists I and III. But neither List II nor III mentions the instance outside this Massorah which the following recension gives, viz. Isa. **14** 32.

שכ״ט = § 329*b*.

לַחְסוֹת *is eight times with Chateph-Pathach in this form.* This recension of the Rubric, which does not occur in the printed

Massorah, is from Arund. Orient. 16, fol. 314*a*, on Ps. **118** 8. The first part, which records the eight instances, is identical with List II of the preceding Rubric which is from the same MS. It omits Ps. **46** 2 and gives Ps. **73** 28, thus making up the eight passages. The new part consists of the additions at the end in which we are told (1) that the future first person singular of this verb is with *Chateph-Segol* (אֶחְסֶה) instead of *Sheva* except in one instance. As this form of the future occurs altogether four times and is אֶחְסֶה in one instance only (Ps. **57** 2), it follows that it is אֶחְסֶה in 2 Sam. **22** 3; Ps. **18** 3; **61** 5.

And there is one instance apart from this Massorah. That is, outside the single exception recorded in this Massorah there is another instance where the future third person plural is יֶחֱסוּ with *Sheva* instead of יֶחֶסוּ with *Chateph-Segol* (Isa. **14** 32). This important addition shows beyond doubt that the Massorah does not restrict the expression אחסה to the first person future alone, but denotes by it the future generally, including יֶחֱסֶה (Ps. **34** 9) and תֶּחֱסֶה (Ps. **91** 4).

שכ״ט = § 329c.

מַחֲסֶה *is nine times with Chateph-Pathach in this form.* Of this recension, which emphatically states in the heading that there are nine such instances and duly records this number, I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 465 on Jerem. **17** 17, which I have printed and which alone has the mnemonic sign; (II) Halle Ochlah Ve-Ochlah II, § 142, and (III) the printed Massorah on Ps. **62** 9. All the three Lists coincide in recording identically the same nine instances. It is remarkable that Lists I and III which record אחסה Ps. **57** 2 as one of the nine with *Chateph-Segol,* give it again in the addition as the solitary exception where it is with *Sheva.* List II avoids this contradiction by not having this addition. There can, therefore, be no doubt that either this part of the Massorah or the ninth instance has been added by an ignorant Scribe who mistook its import. The alternative Massorah which Jacob b. Chayim gives at the end of List III, viz. that[1] מחסה occurs three times, twice with *Dagesh* and once *Raphe* (Joel **4** 16; Ps. **46** 2; **62** 9), is still more puzzling, since this noun occurs altogether eight times, five times with *Dagesh* and three times *Raphe.* (*Vide supra,* § 329*a*.)

On a careful collation of the three Recensions it will be seen that (I) there are actually nine such instances consisting of מַחֲסֶה three times; מַחֲסִי three times and לַחֲסוֹת three times; that (2) Recensions I and III omit one מַחֲסִי (Ps. **73** 28) which is duly given in Recension II; that (3) Recension II omits one מַחֲסֶה (Ps. **46** 2) which is duly recorded in Recensions I and III, and that (4) Recension III omits one מַחֲסִי (Ps. **73** 28) which, as we have seen, is also omitted in Recension I but given in Recension II.

It will be seen that Recensions I and III record the instances in accordance with the three groups, viz. מַחֲסֶה, מַחֲסִי and לַחֲסוֹת, whilst Recension II gives the passages according to the order of the books. The three groups are also recorded in separate Massorahs. (*Vide infra,* letter ח, § 300, and letter מ, § 289 and § 290.) For the use of *Raphe* to denote *Chateph-Pathach* or *Chateph-Segol,* and *Dagesh* to denote *Sheva* see letter א, § 1020, and my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 122 &c.

1 מסורתא אחריתי מחסה ג׳ ב׳ דגישי׳ ואי רפי׳ וסימ׳ ויי מחסה לעמו, אלהים לנו מחסה, ואלהים מחסה לנו סלה.

ש״ל = § 330.

לַחֲסוֹת *to trust, occurs three times in the Scriptures.* This Rubric forms part of the nine instances from the root חָסָה which are with the *Chateph-Pathach* under the *Cheth,* recorded in the preceding Massorah.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 211*b*, on Ps. **118** 8, which I have printed; (II) the same MS., Vol. II, fol. 259*a*, on Ruth **2** 12; (III) Arund. Orient. 16, fol. 314*a*, on Ps. **118** 8; (IV) Add. 15,251, fol. 369*b*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Ruth **2** 12.

ש״א = § 331.

אֶחְסֶה *I will trust, is so written throughout the Psalms except once.* As this future first person singular which occurs three times in the Psalter, is in two instances אֶחֱסֶה with *Chateph-Segol* (Ps. **18** 2; **61** 5) and in one instance only אֶחְסֶה with *Sheva,* the Massorah safeguards the solitary exception.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Vienna Codex No. 35 on Ps. **57** 2. The design of this Massorah is to safeguard the variation in the orthography of this quadriliteral in the Psalter only, and hence 2 Sam. **22** 3 where it also occurs is not noticed. This Rubric forms part of the Massorah recorded above in § 329.

ש״ב = § 332.

חֲסִידָו *is twice defective.* That is, in two instances where the textual reading or *Kethiv* is חֲסִידוֹ *his saint,* in the singular, the official reading or *Keri* substitutes for it חֲסִידָיו *his saints,* the plural. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 186.

ש״ג = § 333.

חֲסִידָה *a stork, occurs three times.* In the other three instances where it occurs it is twice הַחֲסִידָה with the prefix *He* (Levit. **11** 19; Zech. **5** 9) and once וְהַחֲסִידָה with the prefixes *He* and *Vav* (Deut. **14** 18). This Rubric I have found in the printed Massorah Finalis only, letter ח, § 187.

ש״ד = § 334.

תֶּחְסַר *thou shalt* or *she shall lack, occurs three times, twice with Kametz and once with Pathach.* As this quadriliteral which is in one case the future second person masculine (Deut. **8** 9) and in the other two future third person singular feminine (1 Kings **17** 14; Prov. **13** 25), is differently pointed, the *Kametz* being due to the pausal *Athnach* and *Soph-Pasuk,* the design of this Massorah is to safeguard this variation.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 117*a*, on Deut. **8** 9, which I have printed; (II) the same MS., Vol. I, fol. 232*b*, on 1 Kings **17** 14; (III) the same MS., Vol. II, fol. 248*b*, on Prov. **13** 25; (IV) Arund. Orient. 16, fol. 92*a*, on 1 Kings **17** 14; (V) the same MS., fol. 341*a*, on Prov. **13** 25; (VI) the printed Massorah on Deut. **8** 9, and (VII) the same on Prov. **13** 25. As these three instances occur respectively in one of the three divisions of the Bible, some Lists add at the end א׳ בתו׳ א׳ בנב׳ א׳ בכת׳.

ש״ה = § 335.

חָסַר *wanting, occurs four times in the Scriptures.* That is, in contradistinction to the ten instances in which it is חֲסַר the construct.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 232*b*, on 1 Kings **17** 16, which I have printed; (II) Arund. Orient. 16, fol. 86*b*, on 1 Kings **11** 22; (III) the same MS., fol. 92*a*, on 1 Kings **17** 16; (IV) Add. 15,250, fol. 189*a*, on 1 Kings **11** 22, and (V) the printed Massorah on Eccl. **6** 2.

ש״ו = § 336.

חסרים. — *The following words are defective in this book.* That is, in Job. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Job **37** 15. It will be seen that נֹאשׁ Job **6** 26 is here given as defective. This is the spelling in Orient. 2201 first hand; Arund. Orient. 16; Add. 15,251, which has a Massorah against it ל׳ חס׳; and Add. 21,160. As it is נוֹאשׁ plene, in Orient. 2201 second hand; Harley 5710—11; Add. 15,250 and Orient. 4227 it is evident that the different Schools of textual redactors spelt it differently and that the apparently conflicting Massorahs emanate from these different Schools. The fact that the defectives in the book of Job are here recorded shows beyond a doubt that similar Lists were compiled of this phenomenon in other books. This is plainly indicated in the heading of the following Rubric. These Lists, with the exception of the one referring to the Pentateuch, I have as yet not been able to find.

ש״ז = § 337.

חסרים. — *The following are the defectives and plenes which are found in the books of the Agadah where they are explained. Most of these are in the Massorah. I have arranged without the explanation, those of the Pentateuch alone so that they may easily be found without any trouble.*

In this heading the compiler of this Rubric indicates the sources whence he derived his materials for this List, which I have printed from Add. 27,200—27,201, § 518, Vol. II, fol. 198*b*—199*a*.

Since the publication of Vol. I of my edition of *the Massorah* in 1880 the Machsor itself has been edited by S. Hurwitz, Berlin 1889, where this List occurs on page 656 &c. The Midrash from which the compiler of this Rubric extracted his materials, is most probably the one published by the erudite Dr. Berliner in *Pletath Soferim* pp. 36—45, Breslau 1872.

The spelling here recorded is simply that of the predominant School of textual redactors. Other Massoretic Schools exhibit different readings. This is not only attested by the passages which I have marked with asterisks in this Rubric but by the extentive Lists of variations recorded from the Standard Codices, which I have printed below § 618—673 and in Volume III, p. 106—135.

שלי״ח = § 338.

חסר ומלא — *Eight words respectively occur twice in Exodus, defective in the first instance and plene in the second.* For this Rubric see letter מ, § 400, Vol. II, p. 214.

שלי״ט = § 339.

חָפוּ *they covered, occurs three times.* The design of this Massorah is twofold. In the first place it is to safeguard the two expressions חָפוּ the preterite third person plural and חְפוּיִ the participle passive which are used in the two clauses of the same verse (2 Sam. **15** 30) against being made uniform; and in the second place to militate against the reading וְחָפוּ with the prefix *Vav* in Jerem. **14** 4, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 156*a*, on Jerem. **14** 4, which I have printed; (II) Add. 15,250, fol. 387*a*, on Esther **7** 8, and (III) the printed Massorah Finalis, letter ח, § 192.

שי״מ = § 340.

חְפָּהּ *he covered,* or *overlaid, occurs five times in this form.* That is, the Piel form without and with prefixes and suffixes. As the two Piels חִפָּה and צִפָּה are promiscuously used not only in practically the same sense but in identically the same three forms in the same description (comp. צִפָּה 2 Chron. **4** 9; וַיְצַפּוּ **3** 4; וַיְצַף **3** 6), the Massorah safeguards them against being interchanged.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 258*b*, on 2 Chron. **3** 9, which I have printed, and (II) Add. 15,250, fol. 419*a*, on 2 Chron. **3** 5.

שמ״א = § 341.

בְּחִפָּזוֹן *in haste, occurs three times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 64*a*, on Exod. **12** 11, which I have printed; (II) Arund. Orient. 16, fol. 141*b*, on Isa. **52** 12; (III) Add. 15,250, fol. 105*b*, on Deut. **16** 3; (IV) the same MS., fol. 234*b*, on Isa. **52** 12; (V) Add. 15,251, fol. 234*b*, on the same passage; (VI) the printed Massorah on Exod. **12** 11, and (VII) the same on Isa. **52** 12. Lists II, III, V and VI, add ומלא *and plene* after נ in the heading.

שמ״ב = § 342.

חָפֵץ *he desired,* or *delighting, occurs five times . . . and throughout Esther it is likewise so.* That is, the preterite third person masculine, or adjective masculine, in contradistinction to the fifteen instances in which this triliteral is חֵפֶץ a noun denoting *delight, pleasure.*

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 108*b*, on Numb. **14** 8, which I have printed, and (II) Orient. 5404, fol. 107*b*, on the same passage. Though both Lists coincide in stating that there are five such instances apart from Esther and record identically the same five passages, there can hardly be any doubt that in its present form this Rubric is simply a fragment, since חֵפֶץ occurs altogether twenty-five times outside Esther and the following twenty passages are omitted; Gen. **34** 19; Judg. **13** 23; 1 Sam. **2** 25; **18** 22; **19** 1; 2 Sam. **20** 11; **22** 20; **24** 3; 1 Kings **9** 1; **10** 9; **21** 6; Isa. **42** 21; **62** 4; Ps. **18** 20; **22** 9; **109** 17; **112** 1; **115** 3; **135** 6; 2 Chron. **9** 8. The original List manifestly recorded the complete number, as is attested by the addition at the end וכל מגלת אסתר כויות (Esther **2** 14; **6** 6; **7** 9, 9, 11). As is not infrequently the case owing to the marginal space allotted to the Massorah being exhausted, the Scribe was obliged to curtail the List. A later Nakdan, however, who mistook the fragment as exhibiting all the passages, altered the heading כ״ה into ה׳, dropping the כ in accordance with the number recorded in this fragment.

שמ״ג = § 343.

הֶחָפֵץ *who is willing,* or *desiring, occurs three times.* Apart from Ezek. **18** 23, where it is לַחְפֹּץ the infinitive with the prefix *He*, this quadriliteral occurs six times. As it is in three instances הַחֵפֶץ an adjective with the prefix *He* and in three הַחֵפֶץ a noun with the same prefix, the design of the Massorah is to indicate the passages in which they respectively occur.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 291*b*, on Ps. **34** 13, which I have printed; (II) the same MS., fol. 292*a*, on Ps. **35** 27; (III) Add. 15,251, fol. 352*b*, on Ps. **34** 13, and (IV) the printed Massorah on the same passage.

שמ״ד = § 344.

הֶחָפֵץ *the pleasure,* or *desire, occurs three times.* That is, in contradistinction to the three instances in which this quadriliteral is הַחֵפֶץ an adjective, recorded in the preceding Rubric.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 183*b*, on 1 Sam. **15** 22, which I have printed; (II) the same MS., Vol. II, fol. 231*b*, on Job **22** 3; (III) Arund. Orient. 16, fol. 45*a*, on 1 Sam. **15** 22; (IV) the printed Massorah on the same passage, and (V) the same on Job **22** 3.

שמ״ה = § 345.

חֶפְצֶיךָ *thy desires, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 27*b*, on Isa. **58** 13.

The design of this Massorah is to safeguard these two instances in which this noun with the suffix second person singular masculine is in the plural, against the other two instances in which it is חֶפְצְךָ the singular (1 Kings **5** 22; **58** 13*b*). The protection of these two forms was deemed especially necessary since they are used in the two clauses of the same verse (comp. Isa. **58** 13*a* and *b*). The reading of חֶפְצְךָ in Isa. **58** 13*a*, is exhibited in St. Petersburg Codex of A. D. 916; Orient. 2201 first hand; Harley 5710—11; Add. 15,451; Orient. 4227; the third edition of the Bible, Brescia 1494; the Complutensian and the Pesaro edition of the Latter Prophets, 1515.

Another School of textual redactors, however, read it חֶפְצֵךְ without the *Yod* in Isa. **58** 13*a*. This is the reading in Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—93; the Lisbon edition of Isaiah 1492; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524—25, for which reason I have adopted it in my edition of the Bible.

שמ״ו = § 346.

וְחָפַרְתָּה *occurs twice, once plene and once defective . . . and in two different senses.* That is, in Deut. **23** 14 it is with *He* at the end and denotes *and thou shalt dig;* whilst in Job **11** 18 it is without the *He* and signifies *and thou art ashamed* or *and thou shalt search.* The variation in its orthography, however, is that of the predominant School of textual redactors, as will be seen from the notes on Deut. **23** 14 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 127*b*, on Deut. **23** 14, which I have printed; (II) Orient. 1379, fol. 353*a*, on the same passage, and (III) the printed Massorah Finalis, letter ח, § 197.

שמ״ז = § 347.

לַחְפֹּר *to dig, to search out, occurs three times and is defective.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 137*b*, on Josh. **2** 2, which I have printed; (II) Arund. Orient. 16, fol. 2*a*; (III) Add. 15,451, fol. 146*a*, and (IV) the printed Massorah, all on the same passage. As it occurs three times altogether and is defective in all the three instances, Lists II and IV head this Rubric more properly ג׳ חס׳.

It will be seen that the Massorah regards לַחְפֹּר in Isa. **2** 20 as a separate word i. e. חֲפַר the construct of חָפַר *a digger, a mole*

or *rat*, with the prefix *Lamed*. As three of Kennicott's MSS. read it לְחַפַּרְפָּרוֹת one word, most textual critics read it now לַחֲפַרְפָּרוֹת.

שמ״ח = § 348.

וַיְחַפֵּשׂ *and he searched, is twice with the accent Zakeph-Gadol.* This Piel future third person singular masculine with *Vav* conversive, which occurs altogether three times, is in the third instance וַיְחַפֵּשׂ with *Mercha* (Ps. 77 7). Hence the Massorah indicates the variation in the accents. This Rubric I have found in the printed Massorah only, on Gen. 44 12.

שמ״ט = § 349.

חָפְשִׁים *free, occurs five times.* Normally חָפְשִׁי, the adjective singular without and with the prefix *Lamed*, is combined with the verb יצא or שלח to denote *to go free* or *to set free* (comp. Exod. 21 2, 5, 26, 27; Deut. 15 12, 13, 18; Jerem, 34 14; Job 39 5). As it is in these five instances only that the plural חָפְשִׁים follows the verb שלח, the Massorah safeguards the exceptional combination.

This Rubric, which is one of the oldest parts of the Massorah, I have found in the St. Petersburg Codex of A. D. 916 only, on Jerem. 34 9.

ש״נ = § 350.

חֲצִבִים *digged out, occurs twice plene.* That is, the participle passive plural, in contradistinction to the participle active plural which occurs three times and is חֹצְבִים defective (1 Chron. 22 2, 15; 2 Chron. 24 12.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 116*a*, on Deut. 6 11, which I have printed, and (II) Add. 15,251, fol. 426*a*, on Neh. 9 25. As it occurs twice only and is plural in both instances, the heading ought more properly to be ב׳ ומלאים.

שנ״א = § 351.

וַיַּחַץ *and he divided, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 160*b*, on Judg. 7 16, which I have printed; (II) Arund. Orient. 16, fol. 23*b*, on the same passage; (III) Add. 15,251, fol. 142*b*, also on the same passage; (IV) Add. 21,160, fol. 31*b*, on Gen. 33 1; (V) Orient. 2349, fol. 46*b*, on Gen. 32 8; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter ח, § 200.

שנ״ב = § 352.

וַיֶּחֱצוּ *and they were divided, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 198*b*, on 2 Kings 2 8, which I have printed, and (II) Vienna Codex No. 35, on the same passage. As the two instances not only occur in the same book, but are restricted to the same section, the heading ought more properly to be ב׳ ובעני.

שנ״ג = § 353.

בַּחֲצִי הַלַּיְלָה *in the middle of the night, is three times thus combined in the Scriptures . . . once in the Law, once in the Prophets, and once in the Hagiographa.* In the only other instance where this combination occurs it is כַּחֲצֹת הַלַּיְלָה (Exod. 11 4).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 167*a*, on Judg. 16 3, which I have printed; (II) the same MS., Vol. II, fol. 259*b*, on Ruth 3 8; (III) Orient. 4445, fol. 53*b*, on Exod. 12 29; (IV) Add. 15,250, fol. 39*a*, on the same passage; (V) the same MS., fol. 318*b*, on Ruth 3 8; (VI) the printed Massorah on Exod. 12 29, and (VII) the same on Ruth 3 8. Lists I and VI alone have the mnemonic sign.

שנ״ד = § 354.

חֲצִי *half*, or *part thereof, occurs five times.* This Rubric I have found in the printed Massorah Finalis only, letter ח, § 199.

שנ״ה = § 355.

בְּחַצְצֹן *in Haseson, occurs twice, once plene and once defective.* As this part of the proper name, which occurs twice only, is in each case spelt differently, in the first instance it is without the *Vav* and in the second with it, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 268*b*, on 2 Chron. 20 2, which I have printed; (II) the printed Massorah on Gen. 14 7, and (III) the printed Massorah Finalis, letter ח, § 203.

שנ״ו = § 356.

חֲצֹצְרוֹת *trumpets.* A sign for its spelling. This plural noun without and with the prefix *Beth*, occurs altogether nineteen times. As it is spelt in three different ways, the Massorah here indicates the passages in which the variations respectively occur. In one instance it is חֲצוֹצְרוֹת with the first *Vav*, but without the second (Numb. 10 2). In three instances it is חֲצֹצְרֹת without both *Vavs* or entirely defective (Numb. 10 9, 10; Hosea 5 8), whilst in all the other fifteen instances it is חֲצֹצְרוֹת without the first *Vav*, but with the second (viz. Numb. 10 8; 2 Kings 11 14; 12 14; Ps. 98 6; Ezra 3 10; Neh. 12 35, 41; 1 Chron. 15 24; 16 6, 42; 2 Chron. 5 12, 13; 13 14; 23 13; 29 26). It will thus be seen that the spelling with the second *Vav* alone is the rule and without it the exception. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 91*b*, on Numb. 10 2, which I have printed; (II) Orient. 2349, fol. 106*b*; (III) Orient. 5404, fol. 105*b*, and (IV) the printed Massorah, all on the same passage. The first חֲצוֹצְרוֹת Numb. 10 2 in List I is manifestly a clerical error for חֲצוֹצְרֹת without the second *Vav*, as is attested by Lists II, III and IV.

It is important to remark that these four Lists emanate from different Massoretic Schools and countries far apart. This is not only attested by the MSS. from which they are taken, but by the forms in which they are cast, as will be seen when the List which I have printed is compared with the one given in Jacob b. Chayim's Massorah (List IV).[1] Now all these Lists coincide in giving Hosea 5 8 as one of the three passages in which it is חֲצֹצְרֹת entirely defective. It is, therefore, evident that the Codices on which this Massorah is based exhibited חֲצֹצְרֹת the plural in Hosea 5 8 and not חֲצֹצְרָה the singular, which is the reading of the received text. The different reading may either be due to the similarity between the ה and the ת, or to an abbreviation. The text may originally have simply been חצצר which one School of textual redactors resolved into חצצרת and the other into חצצרה.

1 חצצרת ג׳ חסרים דחס׳ וסי׳ וכי תבאו, ודבתוריה, תקעו שופר. עשה לך חצוצרת כתיב חס׳ ו׳ בתרא, ושארא חצצרות כתיב חס׳ וי״ן קדמא.

שנ״ז = § 357.

חֲצֵרָי *my courts, occurs twice.* That is, with *Kametz* under the *Resh* which is due to its pausal accent and which is in Isa. 1 12 *Soph-Pasuk* and Zech. 3 7 *Athnach*. The design of this Massorah is to militate against the School of textual redactors who put the pause in Isa. 1 12 at מִדְרְכִי and connected רְמֹס חֲצֵרַי with לֹא תוֹסִיפוּ of the following verse i. e. *Tread my courts no more*, which is preserved in the Septuagint *(πατεῖν τὴν αὐλήν μου οὐ προσθήσεσθε)* in accordance with the rhythm, and which is now accepted by many textual critics as preferable. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Zech. 3 7.

שנ״ח = § 358.

וְחַצֵרֵיהֶן וְחַצְרֵיהֶם *and their villages. Throughout Joshua it is* וְחַצְרֵיהֶם *with one exception where it is* וְחַצֵרֵיהֶם *and in all the rest of the Scriptures it is* וְחַצְרֵיהֶם.

Without and with the prefixes this plural noun occurs altogether thirty-three times with the suffix third person plural. Apart from Joshua, where it occurs six times, this suffix is uniformly *masculine* (חַצְרֵיהֶם Gen. 25 16; Neh. 11 30; 1 Chron. 4 32, 33; 9 22, 25), whilst in Joshua, where it occurs twenty-seven times, it is always the feminine (חַצֵרֵיהֶן) with one exception only. Hence the Massorah safeguards this solitary exception in Joshua in the first part of this Rubric and simply states in the second part that outside Joshua the use of the masculine suffix is without any exception. On referring, however, to the notes on Josh. 13 28 in my edition of the Bible, it will be seen that some Massoretic Schools do not admit this solitary exception.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 10*b*, on Josh. 13 28, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 147*a*, on the same passage. The mnemonic sign at the end of the

Rubric I cannot explain. The second part of this Rubric in List II וכל אוריתא דכתי וחצרותם is manifestly a clerical error for וכל קרי.

שנ״ט = § 359.

הַחַצְרֹנִי *the Hezronite, occurs twice, once plene and once defective.* As this patronymic, which occurs twice only and within a few verses of each other, is spelt differently in each passage, the design of the Massorah is to safeguard the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb 26 6. The heading ought properly to be בי ובעני, since the two instances are restricted to the same section.

ש״ם = § 360.

חַצֵרוֹת *the villages,* or *Hazeroth, occurs four times defective in this form.* To understand this Massorah it is necessary to remark that it includes both the plural noun חצרות denoting *villages* and the proper name חֲצֵרוֹת *Hazeroth,* a station of the Israelites after leaving Sinai. The former, which occurs five times without and with the prefixes (בלישׁ), is in four instances plene (Ezek. 9 7; 42 6; 46 22; 1 Chron. 23 28) and once defective (Exod. 8 9); whilst the latter, which occurs six times without and with the prefixes (בלישׁ), is in three instances plene (Numb. 11 35, 35; 12 16) and in three defective. Altogether, therefore, this expression which occurs eleven times, is in seven instances plene and in four only defective. Hence the Massorah safeguards the orthography of the exceptional passages.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 109*b*, on Numb. 33 17, which I have printed; (II) Orient. 4445, fol. 49*a*, on Exod. 8 9; (III) Add. 21,160, fol. 75*b*, on the same passage; (IV) the same MS., fol. 253*b*, on Deut. 1 1; (V) Vienna Codex No. 35, on Exod. 8 9, and (VI) the printed Massorah on Numb. 33 17.

שס״א = § 361.

חֹק וּמִשְׁפָּט *a statute and an ordinance, is three times thus combined in the Scriptures.* In the only other instance in which this combination occurs it is לְחֹק וּלְמִשְׁפָּט (1 Sam. 30 25). Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 154*b*, on Josh. 24 25, which I have printed; (II) the same MS., Vol. II, fol. 290*b*, on Ezra 7 10; (III) Orient. 4445, fol. 48*a*, on Exod. 15 25; (IV) Arund. Orient. 16, fol. 18*a*, on Josh. 24 25; (V) the same MS., fol. 376*a*, on Ezra 7 10; (VI) Add. 21,160, fol. 80*b*, on Exod. 15 25, and (VII) the printed Massorah on the same passage. As these three instances occur respectively in the Law, the Prophets and the Hagiographa, Lists IV and VII add the sign אוֹנֵךְ.

שס״ב = § 362.

חָק־עוֹלָם *a statute for ever, occurs five times.* The phrase denoting *a statute for ever,* is normally חֻקַּת עוֹלָם the feminine noun in the construct. In this form it occurs about sixteen times (Exod. 12 14, 17; 27 21; 28 43; Levit. 3 17; 7 36; 10 9; 16 31; 17 7; 23 14, 21, 31, 41; 24 3; Numb. 15 15; 18 23). As it is in these five instances only that חָק the masculine precedes עוֹלָם, the Massorah safeguards this exceptional combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 75*b*, on Exod. 30 21, which I have printed; (II) Orient. 2348, fol. 85*b*, on the same passage; (III) Add. 15,250, Vol. 49*a*, also on the same passage; (IV) Vienna Codex No. 35, on Jerem. 5 22, and (V) the printed Massorah on the same passage.

שס״ג = § 363.

חָק־עוֹלָם *a statute for ever, occurs eleven times in this form.* This Rubric is simply an expansion of the preceding Massorah and records all the instances in which this phrase occurs both without and with the prefix *Lamed* (בלישׁ). The expression עוֹלָם is preceded by חק *statute,* thirty-three times. In twenty-two instances this noun is feminine construct, viz. חֻקַּת עוֹלָם and in eleven only is it חָק the masculine, viz. חָק־עולם. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Add. 15,451, fol. 105*a*, on Numb. 18 8, which I have printed; (II) Orient. 4445, fol. 71*b*, on Exod. 30 21; (III) Harley 5710—11, Vol. I, fol. 54*a*, on Exod. 29 28; (IV) Add. 21,160, fol. 114*b*, on the same passage, and (V) the printed Massorah on Exod. 30 21.

שס״ד = § 364.

לְחָק־עוֹלָם *by a statute for ever, occurs six times.* That is, in these instances the phrase is preceded by the prefix, whereas in all the other Scriptures it is without this prefix as recorded above, § 362. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 85*b*, on Levit. 7 34, and (II) Orient. 2348, fol. 96*a*, on the same passage. The latter heads it לחק עולם ו׳ and duly enumerates the six passages.

שס״ה = 365.

הַמְּחֻקָּה *the carved, occurs three times in this form.* That is, the Pual participle without and with the prefix *He.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 184*a*, on 1 Kings 6 35.

As to the pointing of המחקה Add. 15,251 has it הַמְּחֻקָּה the מ Raphe, but with the Massorah on it נ״א הַמְּחֻקָּה רנש. Add. 15,451 and Orient. 4227 have it also הַמְּחֻקָּה Raphe. But Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, Harley 5710—11, Arund. Orient. 16 and Add. 15,250 which are the best Standard Codices, have it הַמְּחֻקָּה with *Dagesh* for which reason I have adopted it in my edition and given the other in the notes.

שס״ו = § 366.

חֻקָּה אַחַת *one statute, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 106*a*, on Numb. 9 14, which I have printed; (II) Add. 15,250, fol. 79*a*, on the same passage, and (III) the printed Massorah also on the same passage. As חֻקָּה by itself occurs twice only, List III heads it simply חקה ב׳. The heading ought properly to be בי ובתורה, since both instances are restricted to the Pentateuch.

שס״ז = § 367.

חֻקַּת עוֹלָם לְדֹרֹתָם *a statute for ever unto their generations, occurs twice.* Normally חֻקַּת עוֹלָם is followed by לְדֹרֹתֵיכֶם *for your generations,* with the suffix third person plural. In this combination it occurs eight times (Levit. 3 17; 10 9; 23 14, 31, 41; 24 3; Numb. 15 15; 18 23). As it is in these two passages only that it is with the suffix second person plural, the Massorah safeguards the exceptional phrase.

Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Exod. 27 21, which I have printed, and (II) on Levit. 7 36. The latter adds at the end ושארא לדרתיכם which indicates the design of this Massorah.

שס״ח = 368.

לְחֻקַּת מִשְׁפָּט *for a statute of judgment, occurs twice.* In the only other instance where the two nouns are combined it is לְחֹק וּלְמִשְׁפָּט *for a statute and a judgment* or *ordinance* (1 Sam. 30 25).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 117*a*, on Numb. 27 11, which I have printed; (II) Add. 15,251, fol. 103*b*, on Numb. 35 29, and (III) Vienna Codex No. 35, on the same passage. As the two instances are restricted to the Pentateuch, the heading ought to be בי ובאורי.

שס״ט = § 369.

חֻקּוֹת *ordinances, occurs nine times in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 35*a*, on Jerem. 5 24, which I have printed; (II) the same MS., Vol. II, fol. 99*a*, on Ezek. 43 18; (III) St. Petersburg Codex of A. D. 916 on Ezek. 46 14; (IV) the same Codex on Micah 6 16; (V) Arund. Orient. 16, fol. 334*b*, on Job 38 33; (VI) Halle Ochlah Ve-Ochlah II, § 233, and (VII) the printed Massorah Finalis, letter ח, § 206. These seven Lists exhibit two different recensions which emanate from two different Massoretic Schools.

Recension I. — According to this recension, which is exhibited in Lists III and IV and which is the oldest form of this Massorah, all the nine instances are plene. This is emphatically stated in the respective headings of both Lists, viz. בחקות חד מן ט׳ מל׳, and

in the addition at the end of the Rubric וכל בחקות מחקות כו׳, which can only mean that wherever this plural noun is with the prefix *Beth* or *Mem* it is likewise plene. It will be seen that this second part of the Massorah is also given in List I, which I have printed, thus showing that it also exhibits this recension. Though Lists II, VI and VII simply state in their respective headings that it occurs nine times (חקות ט׳), yet as they do not indicate that there is any variation in its orthography, it is to be presumed that they most probably belong to the same recension.

Recension II. — This recension is exhibited in List V which is headed חקות ט׳ ח׳ מל׳ ואי חס׳. According to this recension, therefore, the solitary defective is Jerem. **31** 35. This reading is followed in Harley 5710—11 with the Massorah on it ט׳ ול׳ חס׳; Arund. Orient. 16 with the Massorah on it ל׳ חס׳; Add. 15,250; Add. 15,251 with the Massorah on it ט׳ ח׳ מל׳ ודין חס׳ and Add. 15,451 with the Massorah on it ל׳ חס׳. It is remarkable that though Lists III and IV, which as we have seen are from St. Petersburg Codex of A. D. 916, declare that all the nine instances are plene, yet the Codex itself exhibits חֻקֹּת defective in Jerem. **31** 35. But such conflicts between the Massorah and the text are not infrequent. According to the addition at the end of Recension I of this Rubric this noun with the prefix *Beth,* which occurs five times, (Levit. **20** 23; 1 Kings **3** 3; 2 Kings **17**8, 19; Ezek. **33** 15), is בְּחֻקּוֹת plene in all the five, whereas it is בְּחֻקֹּת defective in Levit. **20** 23 in the received text

ש״ע = § 370*a*.

בְּחֻקֹּתַי *is five times defective in this form.* The design of this Massorah is simply to record the instances in which this plural form, without and with the prefixes and suffixes (בלי״ש), is without the *Vav* before the *Tav,* apart from those with the suffix first person singular recorded in § 371.

This Rubric is from Orient. 1379, fol. 228*a*, on Levit. **20** 3. Though it emphatically states in the heading that there are five such instances, it records three only. My object in printing it is twofold. In the first place it shows that the number given in the heading is in conflict with the number of instances recorded in the Rubric itself, thus proving the accuracy of my oft-repeated statement with regard to this occurrence. And in the second place it shows that according to some Massoretic Schools this Rubric consisted of five instances and thus explains the heading of the corrupt Rubric in the printed Massorah on the same passage.

ש״ע = 370*b*.

כְּחֻקֹּתָם *is four times defective in this form.* Of this Rubric, which is one of the oldest parts of the Massorah, and of which the preceding is simply a fragment, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 111*b*, on 2 Kings **17** 34, which I have printed; (II) Orient. 4445, fol. 106*b*, on Levit. **20** 23; (III) Add. 21,160, fol. 166*a*, on Levit. **18** 3; (IV) Orient. 2348, fol. 104*b*, on Levit. **20** 23; (V) Orient. 2349, fol. 94*b*; (VI) Orient. 5404, fol. 93*b*, and (VII) the printed Massorah, all on the same passage. These seven Lists exhibit two recensions of this Massorah.

Recension I. — According to this recension, which is exhibited in Lists I and III, the fourth instance is חֻקֹּת שמים וארץ לא שמתי i. e. Jerem. **33** 25 and the second part is וכל חֻקֹּתַי דכו׳ *and wherever it is with the suffix* ***third*** *person singular it is likewise defective.* That is, both in all the seven instances in which it is חֻקֹּתַי without the prefix *Vav* (Numb. **9** 3; Deut. **6** 2; **10** 13; 1 Kings **2** 3; 2 Kings **23** 3; Ezek. **43** 11, 11) and in the eight instances in which it is וְחֻקֹּתַי (Deut. 8 11; **11** 1; **28** 15, 45; **30** 10, 16; 2 Sam. **22** 23; Ps. **18** 23), the *Vav* is absent before the *Tav.*

Recension II. — According to this recension, which exhibits the oldest form of this Massorah and is represented in Lists II, IV, V, and VI, the fourth instance is not Jerem. **33** 25, but חֻקֹּת ירח וכוכבים Jerem. **31** 35 and with the exception of List II the second part is וכל חֻקֹּתַי דכו׳ במא עקב אשר שמע *and wherever it is with the suffix* ***first*** *person singular it is likewise defective.* That is, in the Pentateuch where this form occurs ten times, it is always without the *Vav* before the *Tav* except in one instance, viz. Gen. **26** 5.

As to the printed Massorah (List VII) which is headed ה׳ חס׳ בלי״ש, it makes up the five instances by giving the four which constitute Recension I and by adding אם בחקתי תלכו Levit. **26** 3. But this is manifestly the addition of a later Scribe who mistook the import of the Massorah. This is not only attested by the fact that it is absent in all the MS. Lists, but by the fact that חֻקֹּתַי with the suffix first person singular without and with the prefixes is always defective in the Pentateuch except once. Besides בְּחֻקֹּתַי occurs twice in the Pentateuch and is defective in both instances (Levit. **26** 3, 15). It is remarkable that Lists IV, V and VI also head this Rubric ה׳ חס׳ בלי״ש though they respectively record the same four instances only which are given in Recension II. It may be that this heading belongs to a List which embodied the five instances of both recensions.

שע״א = § 371.

חֻקֹּתַי *my ordinances* or *statutes, is nine times defective.* The design of this Rubric is to record the instances in the Prophets and Hagiographa in which this plural noun *with the suffix first person singular* (חֻקֹּתַי) without and with the prefixes (בלי״ש), is without the *Vav* before the *Tav* and in this respect it differs from the design of the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 221*a*, on 1 Kings **6** 12, which I have printed; (II) Arund. Orient. 16, fol. 80*b*, on the same passage; (III) the same MS., fol. 306*b*, on Ps. **89** 32; (IV) Add. 15,250, fol. 335*b*, on the same passage; (V) Add. 21,160, fol. 17*b*, on Gen. **26** 5; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. **44** 10.

In the Prophets and Hagiographa, where this plural noun with the suffix first person singular occurs altogether twenty-six times without and with the prefixes, the plene spelling is the rule and the defective the exception. The former occurs seventeen times (1 Kings **11** 38; 2 Kings **17** 13; Ezek. **5** 6, 6, 7; **18** 9, 17, 19, 21; **20** 11, 13, 16, 19, 21, 24; **37** 24; 2 Chron. **7** 19) and the latter nine times. Here, therefore, the Massorah safeguards the minority.

And throughout the Pentateuch it is likewise defective except once. In this division of the Bible, where it occurs altogether twelve times, the reverse is the case. The defective orthography is the rule and the plene the exception. The former occurs in eleven instances (Levit. **18** 4, 5, 26; **19** 19, 37; **20** 8, 22; **25** 18; **26** 3, 15, 43) and the latter is in one instance only Here, therefore, the Massorah safeguards the solitary exception.

That this Massorah represents the orthography of one School of textual redactors only, and that other Schools exhibited variations is attested both by the St. Petersburg Codex of A. D. 916 which is defective in Ezek. **5** 6, 7; **18** 17, 19, 21; **20** 24; **37** 24; and by the early editions which also have it defective in Ezek. **20** 16, 19, as will be seen from the notes on all these passages in my edition of the Bible.

שע״ב = 372.

חֻקֹּתַי מִצְוֹתַי. — *In six instances* ***my statutes*** *precedes* ***my commandments.*** That is, in contradistinction to the passages where the reverse is the case *my commandments* comes first. (Comp. Gen. **26** 5; 1 Kings **9** 6; **11** 34; 2 Kings **17** 13: *vide infra,* letter מ, § 689.) The design of this Massorah is to safeguard this phrase when these two nouns are with the suffix first person singular. Hence חֻקֹּתָיו וּמִצְוֹתָיו ***his*** *statutes and* ***his*** *commandments,* (Deut. **6** 2 &c.) is excluded.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter ח, § 212, which I have printed; (II) Orient. 4445, fol. 112*b*, on Levit **26** 15, and (III) Paris Ochlah Ve-Ochlah § 279.

שע״ג = § 373.

חֻקֹּתָיו, מִשְׁפָּטָיו, מִצְוֹתָיו *his statutes, his ordinances, his commandments. In six verses these three words respectively occur in different order.* The variation in the sequence is indicated by the mnemonic sign at the end of the several catchwords which consist of the initial letters.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah on Deut. **30** 16, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 116, and (III) Paris Ochlah Ve-Ochlah § 276. Lists II and III point out that the order in Deut. **26** 17 and 1 Kings **2** 3 is alike and give the mnemonic sign קצוּ for both and that the order in Deut. **30** 16 and 1 Kings **8** 58 is also the same and hence give the sign צקוּ for both.

שע״ד = § 374.

חֲכוּפָא *Hakupha, occurs twice and is written with Aleph in both instances.* This Rubric I have found in the printed Massorah only, on Neh. **7** 53.

שע״ה = § 375.

בְּחָכְנָן *when he appointed, occurs twice and is Raphe.* That is, without *Dagesh* in the *Coph* in both instances. This Rubric, which

does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 339*a*, on Prov. 8 27.

שע״ו = § 376.

חֻקֵּקִי *decrees of, occurs twice.* The design of this Massorah is to safeguard חֻקֵּקֵי־לֵב in Judg. 5 15 against being made conformable to חֻקֵּי־לֵב which occurs at the end of the next verse to which it corresponds.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 123*a*, on Isa. 10 1, which I have printed; (II) Add. 15,250, fol. 218*b*, on the same passage, and (III) the printed Massorah Finalis, letter ח, § 219.

שע״ז = § 377.

נֶחְקָר *found out,* or *ascertained, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 185*b*, on 1 Kings 7 47.

שע״ח = § 378.

תֶּחֱרַב *she shall be waste,* or *desolate, occurs twice, once with Pathach and once with Kametz.* As this future third person singular feminine which occurs twice only, has different graphic signs in each passage, the *Kametz* being due to the distinctive accent, the Massorah safeguards this variation. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 228.

שע״ט = § 379.

חָרְבוּ *they were dry, occurs twice in the same verse.* For this Rubric see letter מ, § 435, Vol. II, p. 223.

ש״פ = § 380.

חָרְבוּ *they were dried, occurs twice.* That is, the Pual preterite third person plural, in contradistinction to the instances in which this quadriliteral is חָרְבוּ the Kal with the same signification. This Rubric, which does not occur in the printed Massorah, is from Arund Orient. 16, fol. 30*a*, on Judg. 16 8. As the two instances not only occur in the same book but in two consecutive verses, the heading ought more properly to be ב׳ ובעני׳.

שפ״א = § 381.

חֲרֵבָה *dry, occurs three times . . . . and once it is with the prefix Vav.* The design of the Massorah is to indicate that in these instances this quadriliteral is an adjective, in contradistinction to the passages where it is either the noun חָרְבָה *dry land* (Ezek. 30 12), or חָרְבָּה *desolation* (Levit. 26 31, 33; Jerem. 27 17; 44 2; Ezek. 25 13; 35 4).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 379*b*, on Neh. 2 3, which I have printed; (II) the same MS., fol. 342*b*, on Prov. 17 1; (III) Harley 5710—11, Vol. II, fol. 293*b*, on Neh. 2 3; (IV) Add. 15,250, fol. 394*b*, on the same passage, and (V) the printed Massorah on Prov. 17 1. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra,* letter ו, § 73.)

שפ״ב = § 382.

הֶחֳרִבוֹת *the desolate, occurs twice.* This sextiliteral occurs four times. In two instances it is הֶחֳרָבוֹת with *Kametz* under the *Resh* (Ezek. 33 24; 36 33), being a noun feminine plural of חָרְבָּה *desolation,* and in two it is with *Tzere,* an adjective feminine plural of חָרֵב *desolate, waste.* Hence the Massorah indicates the passages in which it is the adjective, thus safeguarding it against being confused with the noun. This protection was deemed necessary, since all the four instances are not only restricted to the same book but the adjective and the noun are used within a few verses of each other. (Comp. Ezek. 36 33, 35, 38.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190*b*, on Ezek. 36 38.

שפ״ג = § 383.

חֶרֶב עַל־ *a sword upon, occurs four times.* Normally חֶרֶב is followed by the preposition אֶל־ without and with the prefix *Vav.* In this combination it occurs ten times. (Jerem. 50 35, 35, 35, 36, 36, 37, 37, 37, 37, 38.) In these four passages, however, it is followed by the homonymous preposition עַל־. Hence the Massorah safeguards the exceptional combination. This protection is necessary, since in Jerem. 50 35 the two prepositions are used interchangeably.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 64*b*, on Jerem. 50 35, and (II) St. Petersburg Codex of A. D. 916 on Jerem. 25 29. Both these Lists record identically the same four passages and omit Zech. 11 17; 13 7.

שפ״ד = § 384.

בְּחֶרֶב רָעָב *by the sword, by famine, is eight times thus combined in the Scriptures.* The design of this Massorah is to safeguard the instances in which this phrase is without the *Vav* conjunctive before the second noun and thus to militate against the School of textual redactors who read it בחרב וְרָעָב, as will be seen from the notes on Jerem. 27 13; 29 18; 42 22; 44 12, in my edition of the Bible. It will be seen that with the exception of Jerem. 44 12 they are followed by וּבַדֶּבֶר *and by pestilence,* thus forming a triverbal phrase.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 62*b*, on Jerem. 44 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 21 9; (III) the same Codex on Jerem. 27 13; (IV) Arund. Orient. 16, fol. 164*b*, on the same passage; (V) the same MS., fol. 172*b*, on Jerem. 38 2; (VI) Halle Ochlah Ve-Ochlah II, § 140, and (VII) the printed Massorah on Jerem. 38 2.

To the variations noted on the respective passages which constitute this Massorah, I add the following collation from the ancient Codex St. Petersburg of A. D. 916. It will be seen that its text exhibits no fewer than five deviations from the eight instances: (1) Jerem. 21 9 is וּבְרָעָב. This the Nakdan not only altered into בָּרָעָב but contrary to the received text, included it in the eight instances with the *Vav* and put the Massorah on this passage; (2) Jerem. 27 13 is וּבְרָעָב which the Nakdan altered into בָּרָעָב and remarks against it in the margin ח׳ קרחיהן *eight times without the Vav;* (3) Jerem. 29 18 is וּבְרָעָב which he again altered into בָּרָעָב and remarks against it ח׳ דחס׳ וי׳; (4) Jerem. 42 17 is וּבְרָעָב which he again altered into בָּרָעָב and remarks against it ח׳ בחרב ברעב קרחי׳; whilst (5) in Jerem. 42 22 where the text has וּבְרָעָב he has not cancelled the *Vav,* though it is one of the eight instances without the *Vav* according to our Massorah. This is probably due to the fact that the Nakdan included Jerem. 21 9 as one of the eight passages.

שפ״ה = § 385.

בַּחֶרֶב וּבְרָעָב וּבַדֶּבֶר *by the sword, and by the famine and by the pestilence, occurs five times.* This phrase occurs altogether twelve times. In seven instances the second of the three nouns is בָּרָעָב without the *Vav* conjunctive (*vide supra,* § 384) and in five it is with the *Vav.* Hence the Massorah safeguards the minority. By fixing the number at five this Massorah militates against the School of textual redactors which read בָּרָעָב without *Vav* in Jerem. 21 9, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 19*a*, on Jerem. 14 12. It will be seen that in one of the instances each of the three nouns is with the prefix *He* (Jerem. 32 24) though in all the other eleven instances which constitute the preceding Rubric and this Rubric, they are with the prefix *Beth.*

שפ״ו = § 386.

בְּחֶרֶב *with a sword, is eight times Raphe.* With the prefix *Beth* this noun occurs altogether seventy-two times. In sixty-four instances it is בְּחֶרֶב with *Pathach* under the *Beth* which is Massoretically called *Dagesh* and in eight only is it with *Sheva* which denotes *Raphe.* Hence the Massorah safeguards the exceptional passages. This protection is needed, since the two forms occur in the same verse (2 Sam. 12 9).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 185*b*, on 1 Sam. 17 45, which I have printed; (II) Arund. Orient. 16, fol. 47*a*, on the same passage; (III) the same MS., fol. 159*b*, on Jerem. 20 4; (IV) the same MS., fol. 217*a*, on Hag. 2 22; (V) Add. 15,250, fol. 156*a*, on 1 Sam. 17 45; (VI) Add. 15,451, fol. 280*a*, on Jerem. 20 4, and (VII) the printed Massorah on 1 Sam. 17 45.

שפ״ז = § 387.

כְּחֶרֶב *like,* or *as a sword, is three times Raphe.* That is, with *Sheva* under the *Caph.* In the only other instance where it occurs it is כַּחֶרֶב with *Pathach* (Ps. 64 4).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 337*b*, on Prov. 5 4, which I

have printed; (II) Add. 15,250, fol. 359*a*, on the same passage, and (III) the printed Massorah on Isa. **49** 2. It will be seen that the Massorah here, contrary to its usual method, records the majority.

שפ״ח = § 388.

חַרְבוֹתֵיהֶם *their swords, occurs twice in the Scriptures, once defective and once plene.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 295*a*, on Neh. **4** 7, which is plene in this MS. The Massorah Parva on it also remarks ב׳ חד מל׳ וחד חס׳. The following Standard Codices, however, read it חַרְבֹתֵיהֶם defective, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and Orient. 4227. There can therefore hardly be any doubt that this Massorah proceeds from a School of textual redactors which read it plene in Neh. **4** 7 and we have here another example of conflicting Massorahs which is due to different Massoretic Schools.

שס״ט = § 389.

חֹרֶב *drought, occurs sixteen times.* That is, without and with the prefixes and with *Segol* under the *Resh*, in contradistinction to the sixteen instances in which it is חֹרֵב with *Tzere* and is a proper name, *Horeb*.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 46*a*, on Gen. **31** 40, which I have printed; (II) Orient. 5404, fol. 45*a*, on the same passage; (III) Add. 21,160, fol. 29*a*, also on the same passage; (IV) the printed Massorah on Isa. **61** 4, and (V) the same on Job **30** 30. As the sixteen instances include five with the prefixes *Caph* (Isa. **25** 5) *Lamed* (Jerem. **36** 30; **49** 13), and *Mem* (Isa. **4** 6; **25** 4), the heading ought properly to be יו״ בלי״ש. The adjunct וחס׳ in the heading of Lists V and VI is due to the fact that the proper name Horeb with which it is contrasted, is not always defective (comp. חוֹרֵב Exod. **33** 6), whilst the expression מלעיל *with the accent on the penultima* in the heading of List VI, distinguishes it from the proper name which is מלרע or with the accent on the ultima.

ש״צ = § 390.

לְחָרְבָּה לְשַׁמָּה *a desolation, an astonishment, occurs twice.* The design of this Massorah is twofold. It is in the first place to militate against the reading לְחָרְבָה וּלְשַׁמָּה in Jerem. **25** 11 which is exhibited in St. Petersburg Codex of A. D. 916 first hand and in the early editions, as will be seen from the notes on this passage in my edition of the Bible. And in the second place it is to safeguard this phrase without the prefix before the second noun against being made conformable to Jerem. **44** 6, where it is לְחָרְבָּה לְשַׁמָּה.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 162*b*, on Jerem. **25** 11, which I have printed, and (II) the printed Massorah on the same passage.

שצ״א = § 391.

בְּחָרְבוֹת *in the deserts, occurs twice.* That is, with *Kametz* under the *Beth*, in contradistinction to the only other instance where this plural noun feminine occurs and is בְּחֳרָבוֹת with *Segol* (Ezek. **33** 27).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 273*b*, on Ezek. **13** 4, which I have printed; (II) Orient. 1474, fol. 82*b*, on the same passage, and (III) the printed Massorah on Isa. **48** 21. The latter heads it more properly ב׳ קמצ״ and has the mnemonical sign. This Rubric forms part of the List recording sixteen words which respectively occur twice only with *Kametz*. (*Vide infra*, letter ב, § 617, Vol. II, p. 313.)

שצ״ב = § 392.

חָרְבֹתֶיהָ *her desert places, occurs twice, once defective and once plene.* As this plural noun with the suffix third person singular feminine which not only occurs twice, but is restricted to the same book, is differently spelt, being plene in the first instance and defective in the second, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 141*a*, on Isa. **51** 3, which I have printed, and (II) the printed Massorah Finalis, letter ח, § 222. As the two instances occur in the same book and as one is with the prefix *Vav* (Isa. **44** 26), the heading ought more properly to be ב׳ בלי״ש ובסמ׳.

שצ״ג = § 393.

וַיֶּחֱרַד *and he trembled, occurs three times.* The design of this Massorah is to record those instances only in which וַיֶּחֱרַד is followed by the *proper name* of the person who trembled, which is the case in these three instances, viz. Isaac, Ahimelech and Boaz. Hence the other three instances in which וַיֶּחֱרַד occurs and where it is respectively the predicate of כָּל־הָעָם *all the people* (Exod. **19** 16); כָּל־הָהָר *the whole mountain* (Exod. **19** 18) and לִבּוֹ *his heart* (1 Sam. **28** 5) are excluded, being outside the scope of this Rubric.

Of this Rubric I collated two Lists: (I) Orient. 1379, fol. 75*a*, on Gen. **27** 33, which I have printed, and (II) the printed Massorah on the same passage.

שצ״ד = § 394.

יֶחֶרְדוּ *they shall be afraid, occurs twice.* That is, with *Kametz* under the *Resh* which is due to its pausal accent *Athnach*, in contradistinction to the other two instances in which this future third person plural masculine occurs with *Sheva* (Ezek. **16** 18; Hosea **11** 11). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 136*a*, on Isa. **41** 5.

שצ״ה = § 395.

חָרָה לָךְ *it has angered thee,* or *thou art angry, is twice thus combined in the Scriptures.* That is, with *Kametz* under the *Lamed* which has the accent. This is due to חָרָה having the accent on the penultima, in contradistinction to the other two instances where this combination occurs and where it is חָרָה לְךָ. Here the accent is on *Caph* and חָרָה has in one case the accent on the ultima (2 Sam. **19**[43] 43) and in the other חָרָה is joined by *Makeph* to לְךָ (Jonah **4** 9).

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 114*a*, on Jonah **4** 4, which I have printed; (II) Orient. 2349, fol. 31*a*, on Gen. **4** 6; (III) the printed Massorah on the same passage, and (IV) the same on Jonah **4** 4.

שצ״ו = § 396.

יֶחֱרֶה *he shall be kindled, occurs three times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56*b*, on Exod. **32** 11, which I have printed; (II) the same MS., Vol. I, fol. 188*a*, on 1 Sam. **20** 7; (III) Arund. Orient. 16, fol. 49*a*, on the same passage; (IV) Add. 1520, fol. 50*a*, on Exod. **32** 11; (V) the same MS., fol. 157*b*, on 1 Sam. **20** 7; (VI) Add. 21,160, fol. 119*b*, on Exod. **32** 11, and (VII) the printed Massorah on 1 Sam. **20** 7.

שצ״ז = § 397.

חָרוֹן *wrath, occurs three times in the Scriptures.* This noun occurs altogether twenty-five times. In twenty-two instances it is with *Chateph-Pathach* under the *Cheth*, or is in the construct, and in three only is it with *Kametz*, which in Massoretic terminology denotes the absolute. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 74*a*, on Ezek. **7** 12, which I have printed; (II) the same MS., Vol. II, fol. 190*b*, on Ps. **58** 10, and (III) the printed Massorah on Ezek. **7** 12. The latter indicates the design of this Massorah in the heading which is ג׳ קמצין.

שצ״ח = § 398.

חֹרוֹן *Horon, is three times thus written.* To understand this Massorah it is necessary to remark that חוֹרוֹן enters into composition with בֵּית i. e. *Beth-horon* in fourteen instances and is spelt in four different ways. In five instances it is חוֹרוֹן with the first *Vav* but without the second (Josh. **10** 10, 11; **16** 3, 5; **21** 22); in three it is חֹרוֹן without the first *Vav* but with the second (Josh. **18** 13, 14; 1 Sam. **13** 18); in five it is חוֹרוֹן with both *Vavs* or entirely plene (1 Chron. **6** 53; **7** 24; 2 Chron. **8** 5, 5; **25** 13) and in one solitary instance it is חֹרֹן without either *Vav* or entirely defective (1 Kings **9** 17). As the Massorah Parva on 1 Kings **9** 17 safeguards the entirely defective and on 1 Chron. **6** 53, protects the five entirely plene (כל מים׳ מל׳) which are restricted to Chronicles, eight only remain to be Massoretically treated. The normal spelling of these is with the first *Vav* only, which as we have seen, is the case in five instances; whilst the spelling without the first *Vav*, but with the second is the exception. Hence the Massorah in the Rubric before us safeguards the orthography of the minority.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 13*a*, on Josh. **18** 13, which I have have printed, and (II) the printed Massorah Finalis, letter ח, § 34. The references in the Rubric which I have printed should be Josh. **18** 13, 14 instead of Josh. **16** 5; **18** 14.

שצ"ט = § 399.

חַרְטֻמִּים *magicians, without and with the prefixes is always plene except twice.* This plural noun occurs altogether eight times, is in six instances with the *Yod* (Gen. **41** 24; Exod. **8** 3, 14; **9** 11; Dan. **1** 11; **2** 12) and in two only is it without it. Hence the Massorah safeguards the exceptional orthography, which is necessary since the two different spellings occur in the same verse (Exod. **9** 11, 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 40*a*, on Exod. **9** 11, which I have printed; (II) Add. 21,160, fol. 76*a*, on Exod. **8** 15, and (III) the printed Massorah on Exod. **9** 11. The defective spelling, however, is that of one School of textual redactors only, and is exhibited in the Jerusalem Standard Codex, whilst another School reads it plene which is attested by the celebrated rival Hellali Standard Codex, as will be seen from the notes on Exod. **8** 15 in my edition of the Bible.

ת' = § 400.

בְּחֲרִי־אַף *in fierce anger, is five times thus combined in the Scriptures.* Normally the phrase to denote *fierce anger* is חֲרוֹן אַף (Numb. **25** 4; **32** 14; Jerem. **4** 8; **25** 37; **30** 24; Zeph. **2** 2; Ezra **10** 14; 2 Chron. **28** 11). As it is in these five instances only that this phrase is used, the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, four in MSS. and four printed: (I) Harley 5710—11, Vol. II, fol. 268*b*, on Lament. **2** 3, which I have printed; (II) the same MS., Vol. II, fol. 164*a*, on 2 Chron. **25** 10; (III) Arund. Orient. 16, fol. 272*b*, on the same passage; (IV) the same MS., fol. 356*a*, on Lament. **2** 3; (V) the printed Massorah on Isa. **7** 4; (VI) the same on Lament. **2** 3; (VII) the same on 2 Chron. **25** 10, and (VIII) the printed Massorah Finalis, letter א, § 686. The latter is erroneously headed ד' and records four instances only, omitting 1 Sam. **20** 34.

ת'א = § 401.

הַחֲרֵם *to destroy,* or *destroy thou, occurs three times.* That is, without and with the prefix *Vav.* Here again we have one of those artificial modes of reckoning to which I have not infrequently referred. הַחֲרֵם occurs altogether six times and not three, five times without the prefix *Vav* (Deut. **3** 6; **7** 2; **13** 16; **20** 17; Josh. **11** 11) and once with it (Jerem. **50** 21). Because four of the six instances occur in the Law alone, and two only apart from this division of the Bible, the Massorah counts all the Pentateuch instances as one and thus obtains the number three. (*Vide supra,* letter ה, § 360.)

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 124*b*, Deut. **3** 6, which I have printed, and (II) Orient. 5404, fol. 123*b*, on the same passage. As one of the instances is with the prefix *Vav* the heading ought properly to be ג' בליש'.

ת'ב = § 402.

יָחֳרַם *he shall be utterly destroyed,* or *devoted, occurs three times in the Scriptures, twice with Pathach and once with Kametz.* As this Hophal future third person singular masculine, is differently pointed, being in two instances with *Pathach* under the *Resh* and in one with *Kametz* which is due to its pausal accent *Athnach* (Exod. **22** 19), the Massorah safeguards the variation in its graphic signs.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 292*b*, on Ezra. **10** 8, which I have printed; (II) Arund. Orient. 16, fol. 378*b*, on the same passage; (III) Add. 15,251, fol. 81*a*, on Levit. **27** 29; (IV) Add. 21,160, fol. 101*a*, on Exod. **22** 19; (V) the same MS., fol. 184*a*, on Levit. **27** 29; (VI) the printed Massorah on Exod. **22** 19; and (VII) the same on Ezra **10** 8. Lists III, IV, V and VI add at the end קרמא קמץ, thus defining the Exodus instance as the one with *Kametz.*

ת'ג = § 403.

חָרָן *Charan,* or *Haran, occurs twice . . . . and wherever it is the name of a place it is likewise so except twice.* That is, as the proper name of a person it occurs twice only with *Cheth,* whilst as the name of a place it is always חָרָן with *Cheth* (Gen. **11** 31; 2 Kings **19** 12; Isa. **37** 12; Ezek. **27** 23) except in two instances where it enters into composition with עֵיט and where it is הָרָן with *He.* The design of this Massorah is to safeguard these two similar names against being interchanged, since the ח and the ה are almost identical in the MSS. and as the two forms occur in one and the same verse (Gen. **11** 31).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 131*a*, on 1 Chron. **2** 46, which I have printed; (II) Arund. Orient. 16, fol. 238*b*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 145, and (IV) the printed Massorah Finalis, letter ה, § 274. See also letter ה, § 403, p. 319.

ת'ד = § 404.

חָרָנָה *to Haran, occurs twice.* That is, with paragogic or *He* local. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 43*b*, on Gen. **27** 43.

ת'ה = § 405.

וְחֹרֶף *and winter, occurs twice.* This Rubric I have found in the printed Massorah only, on Gen. **8** 22.

ת'ו = § 406.

חֹרְפִּי *reproaching,* or *reproacheth me, occurs twice.* The design of this Massorah is to safeguard the participle singular masculine with the suffix third person singular against being confused with חָרְפִּי the noun with the same suffix, which denotes *my autumn* or *ripeness* (Job **29** 4).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 314*b*, on Ps. **119** 42, and (II) the printed Massorah on the same passage. The latter heads this Rubric חרפי נ' and gives Job **29** 4 as the third instance with the remark בתר' נקוד חרפי קמץ חטף ושארא בחולם, which is manifestly a later alteration and does not indicate the design of this Massorah.

ת'ז = § 407.

לְחֶרְפוֹת *to shame,* or *for reproach, occurs twice.* Normally *to shame,* or *for reproach* is לְחֶרְפָּה the singular (Isa. **30** 5; Jerem. **6** 10; **20** 8; **24** 9; **49** 13; Joel **2** 17; Dan. **9** 16). As it is in these two instances only that the plural with the prefix *Lamed* is used, the Massorah safeguards this exceptional expression.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 300*b*, on Ps. **69** 11, which I have printed, and (II) Cambridge Add. 465, on Dan. **12** 2.

ת'ח = § 408.

חָרוּצִים *the diligent, occurs three times.* That is, with *Kametz* under the *Cheth,* in contradistinction to חֲרוּצִים the participle passive (Job **14** 5) which denotes *decided, determined.*

This Rubric I have found in the printed Massorah Finalis only, letter ח, § 236. Though it takes no cognizance of the variation in the spelling of this expression, yet it is certain that in Prov. **13** 4 it is חָרְצִים defective. This is attested by the following Standard Codices as well as by the Massorah Parva; Orient. 2201; Harley 5710—11; Arund. Orient. 16 with the Massorah on it לי' חס' וו'; Add. 15,250; Add. 15,251 with the Massorah on it לי' חס' &c. (*Vide supra,* letter ו, § 128.) Accordingly the heading ought properly to be נ' ובסם' ב' מל' וא' חס', since all the three instances occur in the same book.

ת'ט = § 409.

וְנֶחֱרָצָה *and determined, occurs three times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 123*b*, on Isa. **10** 23, which I have printed; (II) the same MS., fol. 130*a*, on Isa. **28** 22; (III) the same MS., fol. 372*a*, on Dan. **9** 27; (IV) Add. 15,250, fol. 382*b*, on the same passage; (V) Add. 15,251, fol. 414*b*, also on the same passage, and (VI) the printed Massorah on Isa. **10** 23.

List II heads this Rubric ונחרצה ב' and records two only, omitting Dan. **9** 27. But this apparent discrepancy is manifestly due to the fact that the Massorite simply designed this Rubric to record the instances which occur in the same book and a later Nakdan omitted from the heading the qualifying adjunct בסם' after the ב.

ת'י = § 410.

חֲרָצֻבוֹת *occurs twice in the Scriptures.* And in two different senses. In Isa. **58** 6 it denotes *tight bands* and in Ps. **73** 4 *pangs.*

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 195*b*, on Ps. **73** 4, which I have printed; (II) Arund. Orient. 16, fol. 301*b*, on the same passage; (III) Add. 15,250, fol. 236*a*, on Isa. **58** 6, and (IV) the printed Massorah on Ps. **73** 4 which alone emphasises the fact in the heading that it not only occurs twice but in two different senses ב' ומכ' לישׁ'.

תי״א = § 411.

חָרַשְׁתֶּם *occurs twice.* And in two different senses. In the first instance it denotes *ye have plowed* (Judg. **14** 18) and in the second *ye have sown* (Hosea **10** 13).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 202*b*, on Hosea **10** 13, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric ב׳ בחרי לישׁ, thus emphasising the fact that it denotes two different things. As it occurs twice only, the heading ought to be ב׳ ומב׳ לישׁ as it is in the preceding Rubric. This Rubric forms part of the alphabetical List of words which respectively occur twice in *two different* senses and it also forms part of the alphabetical List of words which respectively occur twice in *the same sense.* (*Vide infra,* letter מ, § 427 and § 428, Vol. II, p. 217.)

תי״ב = § 412.

יַחֲרֹשׁ *he shall plow, is twice plene.* This future third person singular masculine occurs altogether four times. As it is spelt differently, being in two instances יחרש defective (Isa. **28** 24; Prov. **20** 4) and in two plene, the Massorah safeguards the variation in its orthography. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 239.

תי״ג = § 413.

תַּחֲרֹשׁ *thou shalt plow,* or *thou shalt devise, occurs twice and is defective.* This Kal future second person singular masculine occurs altogether seven times. In five instances it is תְּחָרֵשׁ (Ps. **28** 1; **35** 22; **39** 13; **83** 2) or תֶּחֱרַשׁ (Ps. **109** 1) and in two only is it pointed תַּחֲרֹשׁ. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 126*a*, on Deut. **22** 10, which I have printed, and (II) the printed Massorah on the same passage. As it is in both instances combined with אַל־, the printed Massorah (List II) which heads this Rubric לא תחרש ב׳ is incorrect. It is to be remarked that in the five instances in which it is differently pointed it denotes not listening to and answering prayer or keeping silence. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra,* letter מ, § 428, Vol. II, p. 217 &c.)

תי״ד = § 414.

הֶחֱרִישׁ *he kept silence, is three times defective in this form.* As the Hiphil form of the preterite third person, which occurs altogether six times, is in three instances with the *Yod* after the *Resh* with *Chirek* (Numb. **30** 5, 8; 2 Kings **18** 36) and in three without it; and, moreover, as this diversity of its spelling occurs within a few verses of each other, the design of the Massorah is to safeguard it against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 106*a*, on Numb. **30** 15.

תט״ו = § 415.

וַיַּחֲרִשׁוּ. — *The Hiphil form is seven times defective in the Scriptures.* Whilst the preceding Rubric is restricted to the three instances in which *the preterite* is defective, this Massorah records all the Hiphil forms, whether past, present or future, in which the normal *Yod* is absent.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 59*a*, on Jerem. **38** 27, which I have printed; (II) Orient. 4445, fol. 151*a*, on Numb. **30** 12; (III) Arund. Orient. 16, fol. 150*a*, on Jerem. **4** 19; (IV) the same MS., fol. 173*a*, on Jerem. **38** 27; (V) Halle Ochlah Ve-Ochlah II, § 32, margin; (VI) the printed Massorah on Gen. **34** 5, and (VII) the same on Jerem. **38** 27.

תט״ז = § 416.

וְהֶחֱרִישׁ *and he kept silence, is twice defective in the Pentateuch.* As this Hiphil preterite third person singular masculine with the prefix *Vav,* which occurs altogether four times, is plene in two instances (Numb. **30** 5, 8) and defective in two and, moreover, as these different spellings promiscuously occur in the same chapter, the design of the Massorah is to safeguard this variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 22*b* on Gen. **34** 5.

תי״ז = § 417.

הַחֲרֵשׁ *to keep silence,* or *be thou silent, occurs six times.* Though it is the infinitive in three instances (Numb. **30** 15; Job **13** 5; Esther **4** 14) and imperative singular masculine in three (Judg. **18** 19; Job **33** 31, 33), yet the Massorah which has regard to the identity of the spelling only, groups these six instances together under one Rubric in accordance with its usual method.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 31*b*, on Judg. **18** 19, which I have printed; (II) Orient. 4445, fol. 151*a*, on Numb. **30** 15; (III) Add. 15,250, fol. 143*a*, on Judg. **18** 19, and (IV) the printed Massorah on Job **13** 5.

תי״ח = § 418.

תַּחֲרִישׁוּן *ye shall be silent, occurs twice in the Scriptures, once defective and once plene.* As this future second person plural masculine which occurs twice only, is differently spelt, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43*a*, on Exod. **14** 14, which I have printed; (II) Arund. Orient. 16, fol. 325*b*, on Job **13** 5; (III) Add. 15,250, fol. 40*a*, on Exod. **14** 14; (IV) Add. 21,160, fol. 87*b*, on the same passage, and (V) the printed Massorah also on the same passage.

תי״ט = § 419.

חָרָשׁ *an engraver of, is three times with Pathach.* This noun occurs altogether thirteen times. In ten instances it is with *Kametz* under the *Resh* and in three instances only is it in the construct which is Massoretically called *Pathach.* Hence the Massorah safeguards the exceptional instances.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 21*a*, on Isa. **44** 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on the same passage which gives the mnemonic sign only; (III) Arund. Orient. 16, fol. 138*a*, also on the same passage; (IV) Add. 15,251, fol. 57*a*, on Exod. **28** 11; (V) Add. 21,160, fol. 111*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Isa. **44** 12. With the exception of Lists I and V all the Lists give the mnemonic sign.

תכ׳ = § 420.

חָרָשִׁים *artificial works,* or *craftsmen, occurs three times.* This quinqueliteral noun with *Kametz* under the *Resh* occurs altogether six times. In three instances it is חָרָשִׁים with *Kametz* under the *Cheth,* being the plural of חֶרֶשׁ *engraver* (Hosea **13** 2; Zech. **2** 3; 1 Chron. **29** 5), and in three it is with *Chateph-Pathach,* the plural of חֲרָשׁ. Hence the Massorah indicates the variation in the graphic signs of the first letter.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 239*b*, on 1 Chron. **4** 14, which I have printed; (II) Add. 15,251, fol. 315*b*, on the same passage; (III) Vienna Codex No. 35 also on the same passage, and (IV) the printed Massorah Finalis, letter ח, § 242.

תכ״א = § 421.

חֵרֵשׁ *deaf, is three times with the accent on the ultima . . . . and once it is with the prefix Vav.* That is, when it denotes deafness, this triliteral is not only with *Tzere* but with the accent on the *Resh.*

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 93*b*, on Levit. **19** 14, which I have printed; (II) Orient. 5404, fol. 92*b*; (III) Add. 15,250, fol. 67*a*; (IV) Add. 15,451, fol. 82*b*, and (V) the printed Massorah, all on the same passage.

תכ״ב = § 422.

חֵרֵשׁ *deaf, is three times Milra . . . and once it is with the prefix Vav . . and twice it is Milĕl.* In the two instances in which it is with the accent on the penultima this triliteral is חֵרֵשׁ with *Segol.* This expanded form of the Rubric is from Add. 21,160, fol. 167*b*, on Levit. **19** 14. It will be seen that it comprises both the preceding Rubric and the following one.

תכ״ג = § 423.

חֶרֶשׁ *occurs twice in two different senses.* In the first instance it is an adverb denoting *silently, secretly* (Josh. **2** 1) and in the second it is a proper name *Haresh* (1 Chron. **9** 15).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Add. 15,251, fol. 125*b*, on Josh. **2** 1, which I have printed; (II) Arund. Orient. 16, fol. 244*a*, on

1 Chron. 9 15; (III) Add. 15,451, fol. 146*a*, on Josh. 2 1, and (IV) Vienna Codex No. 35, on 1 Chron. 9 15. List II heads this Rubric ב׳ מלעיל, simply emphasising the fact that it is with the accent on the penultima. Lists I and IV, which head it ב׳ בתרי לישׁ׳, do not notice the position of the accent, but confine themselves to its difference in the sense; whilst List III, which is headed ב׳ במעמ׳ מלעיל ובתרי לישנ׳, points out both these characteristics. This Rubric forms part of the alphabetical List of words which respectively occur twice in *the same sense* (*vide infra*, letter מ, § 427) and of the alphabetical List of words which respectively occur twice in *two different senses* (*vide infra*, letter מ, § 428), as well as of the alphabetical List of triliteral words which respectively occur twice. (*Vide supra*, letter א, § 233.)

תכ״ד = § 424.

חשב אל. Normally the verb חָשַׁב *to think, to meditate*, especially when used in a bad sense, is combined with the preposition עַל־ *against*. (Comp. 2 Sam. **14** 13; Jerem. **18** 18; Micah **2** 3; Nah. **1** 11; Esther **8** 3; **9** 25). As it is in three instances only that it is combined with אֶל־, the Massorah safeguards this abnormal combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 212*b*, on Nah. **1** 9, which I have printed; (II) the printed Massorah on Jerem. **49** 20, and (III) the same on Jerem. **50** 45.

תכ״ה = § 425.

וְלַחְשֹׁב *and to devise, occurs twice in the Scriptures.* By fixing the number at two, the design of this Rubric is to militate against the reading לַחְשֹׁב without the prefix *Vav* in Exod. **35** 32, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 150*a*, on 2 Chron. **2** 13.

תכ״ו = § 426.

וַיְחַשְּׁבֶהָ *and he thought her, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 25*b*, on Gen. **38** 15, which I have printed; (II) the same MS., Vol. I, fol. 173*a*, on 1 Sam. **1** 13; (III) Add. 15,250, fol. 146*a*, on the same passage; (IV) Add. 15,251, fol. 152*a*, also on the same passage; (V) the printed Massorah on Gen. **15** 6; (VI) the same on Gen. **38** 15, and (VII) the same on 1 Sam, **1** 13. List I alone gives the mnemonic sign.

תכ״ז = § 427.

יַחְשְׁבוּ *they shall devise, occurs twice.* This future third person plural masculine wtth ***Sheva*** under the *Shin* from חָשַׁב, occurs altogether five times. In one instance it is יֵחָשְׁבוּ the Niphal (Deut. **2** 11), in two instances it is חָשְׁבוּ the Piel recorded below, § 430, and in two it is the Kal. As the two Piel instances are protected in a separate Rubric, the Massorah here safeguards the two Kal passages. As in the only other instance in which this Kal future third person plural masculine occurs it is יַחְשְׁבוּ with *Cholem* on the *Shin*, which is due to its distinctive accent (Isa. **13** 17), and not with *Sheva*, it is excluded, being outside the scope of this Massorah.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Ps. **41** 8, which I have printed, and (II) the printed Massorah on the same passage.

תכ״ח = § 428.

חֹשֵׁב *devising, is always defective with one exception.* This participle occurs altogether fourteen times. It is defective in thirteen instances and plene in one passage only. The Massorah, therefore, safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 133*a*, on Exod. **39** 8.

תכ״ט = § 429.

נֶחְשַׁבְנוּ *we are counted, occurs three times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 294*b*, on Ps. **44** 23, which I have printed; (II) the same MS., fol. 327*b*, on Job **18** 3; (III) Add. 15,250, fol. 21*a*, on Gen. **31** 15; (IV) the same MS., fol. 327*a*, on Ps. **44** 23; (V) the same MS., fol. 351*a*, on Job **18** 3; (VI) Add. 15,251, fol. 397*b*, on the same passage, and (VII) the printed Massorah on Gen. **31** 15. The addition at the end of List II which states that one occurs in the Law, one in the Prophets and one in the Hagiographa (א׳ בתו׳ א׳ בנביא׳ א׳ בכתובים) is incorrect, since two are in the Hagiographa and none in the Prophets. It has manifestly been added by an ignorant Scribe to fill up the line.

ת״ל = § 430.

יְחַשְּׁבוּ *they shall reckon*, or *devise, occurs three times.* This Rubric, which I have found in the printed Massorah Finalis only, letter ח, § 245, is incorrect. This Piel future third person masculine occurs twice only, as is attested by the Massorah itself (*vide supra*, § 427) where Dan. **11** 25, which is here wrongly given as Piel, is rightly recorded as one of the Kal instances. It is the addition of an ignorant Scribe who, as usual, altered the original heading ב׳ into נ׳ in accordance with this mistaken passage.

תל״א = § 431.

חֶשְׁבֹּנוֹת *invention, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 266*a*, on Eccl. **7** 29.

תל״ב = § 432.

הֶחָשׁוּ *hold ye your peace, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 98*a*, on 2 Kings **2** 3, which I have printed, and (II) Add. 15,250, fol. 198*b*, on the same passage.

תל״ג = § 433.

מֶחְשִׁים *being still, occurs four times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 169*a*, on Judg. **18** 9, which I have printed; (II) the same MS., Vol. II, fol. 297*b*, on Neh. 8 11; (III) Arund. Orient. 16, fol. 96*a*, on 1 Kings **22** 3; (IV) Add. 15,251, fol. 199*a*, on the same passage, and (V) the printed Massorah on Judg. **18** 9.

תל״ד = § 434.

חֲשׂוּפָא *uncovered*, or *Hasupha, occurs three times, twice it is with **Aleph** and once with **He**.* In the two instances in which it ends in *Aleph* it is the proper name *Hasupha* (Ezra **2** 43; Neh. **7** 46), and in the one instance in which it ends in *He* it is the participle feminine (Ezek. **4**[7]). The Massorah, which has regard to the identity of the sound, irrespective of the difference in the sense, groups them together in one Rubric because they are homonyms.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 373*a*, on Ezra **2** 43, which I have printed; (II) the same MS., fol. 383*b*, on Neh. **7** 46; (III) Add. 15,250, fol. 389*a*, on Ezra **2** 43, and (IV) Vienna Codex No. 35, on the same passage.

All the four Lists, however, simply record the fact that in the two instances in which it is a proper name it terminates in *Aleph* and that the participle ends in *He;* and though none of them indicate any difference in the orthography of the proper name, it is certain that in Ezra **2** 43 it is חֲשׂוּפָא plene and that in the parallel passage Neh. **7** 46 it is חֲשָׂפָא defective. This is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710—11, Arund. Orient. 16; Add. 15,250; Add. 15,251, &c. Accordingly קדמ׳ דעורא חֲשָׂפָא כת׳ at the end of this Rubric should be קדמ׳ דעורא חֲשׂוּפָא כת׳.

תל״ה = § 435.

חֲשֻׂים *occurs twice, and is defective.* For this Rubric see above, letter ח, § 89.

תל״ו = § 436.

חֲשֵׁכָה *darkness, occurs four times in this form, twice plene and twice defective.* That is, this feminine noun singular, without and with the prefixes (בלישׁ׳), which occurs altogether four times, is differently spelt. Hence the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 11*b*, on Gen. **15** 12, which I have printed; (II) Add. 21,160, fol. 2*a*, on the same passage, and (III) the printed Massorah Finalis, letter ח, § 250. The heading ב׳ מלא׳ וב׳ חסר׳ in the List which I have printed, is manifestly wrong

and ought to be ג' חסרי' וא' מל'. This is not only evident from the addition בת' מלא after the last catchwords which describe this single instance as plene, but is attested by List II, which is headed ד' בלישׁ' ג' חס' וא' מל' and which has at the end בתרא מל', viz. Ps. 139 12. The printed Massorah (List III) is simply headed ד' מיחדין, using מיחדין as synonymous with בלישׁנהו, and entirely ignores the variation in its orthography.

תל"ז = § 437.

חָשַׁךְ *he was dark, occurs four times in the Scriptures.* That is, with ***Shin*** in contradistinction to חָשֵׂךְ the preterite third person singular masculine with ***Sin*** recorded below, § 439.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 3*b*, on Isa. 5 30, which I have printed; (II) the same MS., Vol. II, fol. 229*b*, on Job 18 6; (III) St. Petersburg Codex of A. D. 916, on Isa. 5 30; (IV) the same Codex on Ezek. 30 18, where it is given as the contrast to § 439; (V) Arund. Orient. 16, fol. 121*a*, on Isa. 5 30; (VI) Halle Ochlah Ve-Ochlah II, § 271, and (VII) the printed Massorah on Job 18 6. On Lament. 4 8, where the printed Massorah simply mentions this Rubric and refers for the List to Job 18 6, the design of this Massorah is indicated in the heading, viz. ד' בלישן חשׁך *it occurs four times denoting darkness,* in contradistinction to the passages where it is חָשֵׂךְ.

תל"ח = § 438.

וְחָשֵׁךְ *and darkness, occurs twice.* That is, in contradistinction to the other two instances in which it is וְחָשֵׂךְ with ***Sin*** and *Tzere*, the participle of חָשַׂךְ *to withhold* (Prov. 10 19; 11 24).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1*a*, on Gen. 1 2, which I have printed; (II) Arund. Orient. 16, fol. 334*b*, on Job 38 19, and (III) the printed Massorah on Gen. 1 2.

תל"ט = § 439.

חָשַׂךְ *he withheld, occurs seven times.* The design of this Massorah is to safeguard this preterite with ***Sin*** against its being mistaken for the preterite חָשַׁךְ with ***Shin*** recorded in § 437.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 209*b*, on 2 Sam. 18 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 30 18; (III) Arund. Orient. 16, fol. 53*b*, on 1 Sam. 25 39; (IV) Add. 15,451, fol. 28*b*, on Gen. 39 9; (V) Add. 21,160, fol. 41*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 270, and (VII) the printed Massorah on Gen. 39 9. List II heads this Rubric חשׁך חד מן ד' דמת' בשׁין וקר' בסמך. Like all the other Lists it records identically the same seven instances, since עברי is manifestly a clerical error for יעבדו 1 Sam. 25 39. List VII heads it ד' לישן מניע thus indicating the design of the Massorah. The mnemonic sign I have found in the printed Massorah only, where it is given twice without the List, once on Ezek. 30 18, and once in the Massorah Finalis, letter ח, § 253.

ת"מ = § 440.

חִשַּׂכְתָּ *thou hast withheld, is three times written with* ***Sin*** *in this form.* That is, this quadriliteral is here the preterite second person singular masculine with *Sin*, in contradistinction to the only other instance where it occurs and where it is חִשְׁכָּת a noun in construct with *Shin* (Ps. 18 12). This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 10*b*, on Gen. 22 12.

תמ"א = § 441.

תַּחְשׂוֹךְ *thou shalt not withhold,* or *spare, according to the Easterns is twice plene . . . . but according to the Westerns the second is plene and the other is defective.*

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 254*a*, on Prov. 24 11. Though we are expressly told that the Babylonians read it תַּחְשׂוֹךְ plene in both instances, yet the St. Petersburg Codex of A. D. 916 or the so-called Babylonian Codex, has it תַּחְשֹׂךְ defective in Isa. 58 1 in accordance with the Standard Palestinian Codices viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c. The glossator, however, as is not infrequently the case in this MS., deliberately altered the original reading by placing a *Vav* over the word and remarked against it in the margin מל' כת' to make it conformable to the Babylonian reading. From the notes on this passage in my edition of the Bible it will be seen that the earliest editions exhibit the Eastern reading.

תמ"ב = § 442.

חַשְׁמַל *a sign for.* This noun, whether it denotes *amber* as the Authorised Version has it, or *electrum (ἤλεκτρον)* as the Septuagint, the Vulgate and the Revised Version margin render it, occurs altogether three times and is restricted to Ezekiel. And though it is in all the three passages preceded by exactly the same construct כְּעֵין *like the appearance of*, yet it exhibits in each case a different form. In the first instance it is with the prefix *He* i. e. כְּעֵין הַחַשְׁמַל (Ezek. 1 4); in the second it is without this prefix i. e. כְּעֵין חַשְׁמַל (Ezek. 1 27); whilst in the third instance it is not only with this prefix, but is with the paragogic *He*, i. e. כְּעֵין הַחַשְׁמַלָה (Ezek. 8 2). Hence the Massorah safeguards this variation against its being made uniform.

This Rubric I have found in the printed Massorah only, on Ezek. 1 27.

תמ"ג = § 443.

חָשַׁק יְהוָה *Jehovah delighted, occurs twice.* The phrase which denotes the love, delight or pleasure of Jehovah for, or in any persons, people or things, is normally רָצָה יְהוָה (comp. Jerem. 14 10; Hosea 8 13; Micah 6 7; Ps. 40 14; 85 2; 119 108; 147 11; 149 4; Prov. 16 7). As it is in these two instances only that the verb חָשַׁק is combined with the Tetragrammaton, the Massorah safeguards this exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 127*b*, on Deut. 7 7, which I have printed; (II) Orient. 5404, fol. 126*b*, on the same passage; (III) Add. 21,160, fol. 270*a*, on Deut. 10 15, and (IV) Vienna Codex No. 35, on the same passage. The latter rightly heads this Rubric ב' ובמים, since the two instances occur in the same book.

תמ"ד = § 444.

וַחֲשׁוּקֵיהֶם *and their fillets, is twice plene.* As this noun which occurs altogether eight times, is defective in six instances (Exod. 27 10, 11; 36 38; 38 10, 11, 19) and plene in two only, the Massorah safeguards the exceptional orthography. This protection is all the more necessary, since the two different spellings are promiscuously used not only in the same chapter, but in alternate verses (Exod. 38 11, 12, 17, 19).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 60*b*, on Exod. 38 12, which I have printed; (II) Orient. 2349, fol. 80*b*, on the same passage; (III) Orient. 5404, fol. 79*b*, also on the same passage, and (IV) the printed Massorah on Exod. 36 38. The latter heads this Rubric וחשׁוקיהם כולהון חס' וי"ו במ"ב מל'.

תמ"ה = § 445.

חַת *occurs twice, once with Pathach and once with Kametz.* Though this triliteral is in the first instance the preterite third person singular masculine denoting *he is broken* (Jerem. 50 2) and in the second is a noun signifying *terror*, the *Kametz* being due to its pausal accent *Soph-Pasuk* (Job 41 25), the Massorah, as usual, groups them together because they are homonyms. This Rubric I have found in the printed Massorah Finalis only, letter ח, § 254.

תמ"ו = § 446.

חֻתִּים *they are broken, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 58*a*, on Jerem. 46 5.

תמ"ז = § 447.

הַחִתִּים *the Hittites, occurs five times in the Scriptures.* That is the plural, in contradistinction to the thirty-one instances in which it is הַחִתִּי the singular.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 243*a*, on 2 Kings 7 6, which I have printed; (II) the same MS., Vol. II, fol. 149*b*, on 2 Chron. 1 17; (III) Arund. Orient. 16, fol. 19*a*, on Judg. 1 26; (IV) the same MS., fol. 102*b*, on 2 Kings 7 6; (V) the same MS., fol. 257*b*, on 2 Chron. 1 17; (VI) Add. 15,251, fol. 138*b*, on Judg. 1 26, and (VII) the printed Massorah on the same passage.

תמ״ח = § 448.

חָתוֹם *to seal up, is four times plene* [in this form]. That is, in the form terminating in ־ֹם. There are altogether twelve instances in which the different tenses of this verb end in ־ֹם. In eight it is ־ֹם without the *Vav* (1 Kings **21** 8; Jerem. **32** 10; Job **9** 7; **33** 16; Esther 8 10; Dan. **9** 24, 24; **12** 4) and in four it is ־וֹם with the *Vav*. Hence the Massorah safeguards the orthography of the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 169*a*, on Jerem. **32** 44, which I have printed; (II) the same MS., fol. 362*a*, on Esther 8 8; (III) Add. 15,251, fol. 407*a*, on the same passage; (IV) Add. 21,160, fol. 313*a*, also on the same passage, and (V) the printed Massorah on Isa. 8 16.

תמ״ט = § 449.

חָתָן *son-in-law of, occurs four times in the Scriptures . . . and once it is with the prefix Vav.* This triliteral noun occurs altogether fourteen times. In ten instances it is with *Kametz* or in the absolute, which is Massoretically called with *Dagesh*, and in four only is it *Raphe* i. e. with *Chateph-Pathach* or in the construct. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 37*a*, on Exod. **4** 25, which I have printed; (II) the same MS., Vol. I, fol. 167*a*, on Judg. **15** 6; (III) the same MS., Vol. I, fol. 244*a*, on 2 Kings 8 27; (IV) Arund. Orient. 16, fol. 29*b*, on Judg. **15** 6; (V) Halle Ochlah Ve-Ochlah, Supplement fol. 132*a*; (VI) the printed Massorah on Exod. **4** 25, and (VII) the same on 2 Kings 8 27. List II heads this Rubric ד׳ דסמ״, thus showing that דסמ״ is used to denote *the construct;* whilst the Massorah in Cambridge Add. 465 on Judg. **15** 6 heads it ד׳ רפ״ which, as we have seen, is Massoretically used to denote the same. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

ת״נ = § 450.

יֵחַת *he shall be broken, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 131*b*, on Isa. **31** 4. It is incorrect, since this Kal future third person singular masculine occurs altogether five times. In four instances it is from חָתַת *to be broken* (Isa. **7** 8; **30** 31; **31** 4; Job **39** 22) and in one instance it is from נָחַת *to descend* (Jerem. **21** 13). As it is three times with *Pathach* under the *Cheth* (Isa. **7** 8; **30** 31; Jerem. **21** 13) and twice with *Kametz*, which is due to its distinctive or pausal accent (Isa. **31** 4; Job **39** 22), it is evident that the design of this Massorah is to record the two *Kametz* instances. This is established beyond a doubt by the Massorah Parva in Arund. Orient. 16; Add. 15,250 and Add. 15,251, which remarks on יֵחַת Isa. **31** 4 בָּ׳, thus showing that the two instances are those with *Kametz*. When the Massorah Parva in Harley 5710—11 and Harley 5720 remarks on the same passage ל׳ וק׳ קמ׳, it simply denotes that with *Zakeph-Kametz* it is unique, since in the other passage where it occurs with *Kametz* it is יֵחָת with *Soph-Pasuk*. This explains the apparently contradictory printed Massorah Parva on Isa. **31** 4, which states that with *Zakeph-Kametz* it is unique and that other Massorahs notice the two instances with *Kametz* (יֵחָת ל׳ ס״א נמסר ב׳), the one with *Zakeph-Kametz* which is unique and the other with *Soph-Pasuk* and *Kametz* which is also unique. From this analysis it is evident that the catchwords מקולם לא יחת Isa. **31** 4 in this Rubric are a mistake for לאחר ולא יחת Job **39** 22, which is the second *Kametz* instance.

תנ״א = § 451.

תֵּחַת *thou shalt be dismayed, is twice with Zakeph.* That is *Zakeph-Katon*. With *Kametz* this future occurs altogether eight times. In four instances it is with the pausal accent *Soph-Pasuk* (Deut. **1** 21; **31** 8; Jerem. **31** 6; 1 Chron. **22** 13) and in two with the pausal accent *Athnach* (Josh. **1** 9; Ezek. **2** 6). As it is in these two instances only that it is simply with disjunctive *Zakeph*, the Massorah safeguards the exceptional accent. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5*b*, on Josh. **8** 1. The accent here is *Zakeph-Katon* as I have given it.

תנ״ב = § 452*.

חילופי קריאה *Variations throughout the Scriptures.* The variations exhibited in the following Lists which the Massorites have compiled, constitute some of the most important materials for textual criticism. These duplicates disclose deliberate orthographical alterations, dialectical changes, changes to safeguard Divine names and sacred things, changes for the sake of euphemy not systematically carried through, variations arising from the different solution of abbreviations by different Schools of textual redactors, condensations, expansions, dittographs, omissions due to homoeoteleuta and other scribal errors. In their earlier efforts to record these variations the Massorites collected single groups, contrasting the deviations in two, three or four similar passages only. These single links they formed into separate Rubrics, generally with the heading סימן *a sign* or *Nota Bene*. In this form I collected a number of these Links from different MSS. and have given them in letter ס, §§ 194—484, Vol. II, pp. 341—360 and in Vol. III, §§ 13—112, pp. 367—371.

תנ״ב—תצ״ה = §§ 452—495.

The Pentateuch.

The basis of the List of variations in the Pentateuch is from Orient. 4227, fol. 275*b*—278*a*, which has the following heading חלוף פסוקי התורה דרמין and which has at the end נשלמו חלופי התורה. Being the first attempt on the part of the Massorite to collect the scattered materials and to arrange them in one long List it is simply incipient. I have, therefore, endeavoured to complete it as far as possible by incorporating in it the absent instances given in the separate סימנים of other MSS. which I was able to find. These I inserted in their proper places in accordance with the sequence of chapter and verse. To render the variations more apparent I have printed the chapter and verse of the first passage with which the variation is contrasted in thicker type.

תצ״ו—ת״ק = §§ 496—500.

יהושע *Joshua.* — The Lists of variations in Joshua given in §§ 496—500 I compiled from the סימנים recorded in the different MSS.

תק״א—תקס״ז = §§ 501—567.

שפטים—מלאכי *Judges—Malachi.* — The Lists which exhibit the variations in these books are from Arund. Orient. 16, fol. 225*b*—233*b*. These Lists I have also supplemented from the סימנים given in the MSS.

תקס״ח—תקע״א = §§ 568—571*a*.

תהלות *the Psalms.* — The List which gives the variations in the Psalter itself and those between the Psalms and other Scriptures, is from Orient. 2212, fol. 230*b*—231*a*. I have supplemented it from the different סימנים in the MSS.

תקע״א = § 571*b*.

תהלות—ודברי הימים *the Psalms and Chronicles.* — This List of variations between the Psalms and Chronicles is from Arund. Orient. 16, fol. 235*b*. I have reproduced it exactly as it is in the MS. so as to give the student some idea of the difficulty in deciphering these Lists and furnishing the respective catchwords with chapter and verse.

תקע״ב = § 572.

משלי *Proverbs.* — Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 235*b*, and (II) Orient. 2212, fol. 231*a*. I have incorporated into it the additions from the different סימנים.

תקע״ג = § 573*a*.

איוב *Job.* — The Job List of variations marked § 573*a* is from Orient. 2212, fol. 231*a*, which I have completed from the different סימנים in the MSS.

תקע״ג = § 573*b*.

This List is from Arund. Orient. 16, fol. 235*b*. I have reproduced it as it is in the MS. for the reason given above in § 571*b*.

תקע״ד—תקע״ח = §§ 574—578.

חמש מגלות *the Five Megilloth.* — Of these Rubrics, which respectively exhibit the variations in Canticles, Ruth, Lamentions, Ecclesiastes and Esther, I collated two Lists: (I) Arund. Orient. 16, fol. 235*b*—236*a*, and (II) Orient. 2212, fol. 231*a*—*b*, supplemented by additional instances given in the סימנים in the MSS.

תקע״ט—תק״פ = §§ 579—580.

דניאל *Daniel.* — Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 236*a*, and (II) Orient. 2212, fol. 231*b*. As in the

case of the other Lists I supplemented it with the additional instances given in the סימנים in the MSS.

תקפ״א—תקפ״ג = §§ 581—583.

עזרא ונחמיה *Ezra and Nehemiah.* — As has already been stated, these two books are treated as one in the Massorah and in the MSS. of the Bible. Of this Rubric, which records the variations in Ezra alone as well as the one which exhibits the variations in the duplicate records, I collated two Lists: (I) Arund. Orient. 16, fol. 236*a*, and (II) Orient. 2212, fol. 232*a*.

תקפ״ד = § 584.

היחש הראשון *the First Register.* — Of this Rubric, which records the families who returned from Babylon unto Jerusalem, contained in Ezra 2 9—10 1, I collated two Lists: (I) Arund. Orient. 16, fol. 236*a*—*b*, which I have printed, and (II) Orient. 2212, fol. 232*a*.

תקפ״ה—תקפ״ז = § 585—586.

היחש השני *the Second Register.* — Of this Rubric, which is given in Nehemiah 7 8—8 1, I collated two Lists: (I) Arund. Orient. 16, fol. 236*b*, which I have printed, and (II) Orient. 2212, fol. 232*b*.

תקפ״ז = § 587.

דברי הימים. — *Thirty six verses exhibit variations in Chronicles.* As in the parallel passages of the other Scriptures certain forms of words are used from which those in Chronicles differ, the design of this Massorah is to safeguard these variations against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 237*b*, on 1 Chron. 1 42. It will be seen that though the heading states that there are thirty-six such expressions, the Rubric itself records thirty-two only. Moreover the variations alone are given without the alternative readings in the parallel passages with which these readings are contrasted. I have, therefore, compiled § 587*b* exhibiting the words from which those in the List before us (§ 587*a*) differ. But even the List of thirty-six words must be regarded as incipient, since more than ten are omitted, as will be seen by comparing this List with ח, § 464, which records the variations between Genesis and Chronicles. These two Lists supplement each other.

תקפ״ח = § 588.

דברי הימים. — This Rubric, which is from Orient. 1212, fol. 229*a*—230*b*, I have reproduced as it is in the MS. as an exercise for the Massoretic student in deciphering the Massorah.

תקפ״ט = § 589.

חלופי שבין בן אשר ובין בן נפתלי *the Differences between Ben-Asher and Ben-Naphtali.* As I have fully discussed the rise development and character of the differences between these two rival redactors of the Hebrew text, I must refer the student to this description in my *Introduction to the Massoretico-Critical Edition of the Bible*, chap. X, p. 241 &c..

Genesis. — Of the differences recorded in Genesis I collated six Lists, four in MSS. and two printed: (I) Add. 15,251, fol. 3*b*—4*a*, which gives fifty-four of these instances; (II) Orient. 2201, fol. 110*a*, which records forty-two; (III) Add. 15,250, fol. 1*a*, which gives fifty-one; (IV) Orient. 4227, fol. 272*a*, which records fifty-four and which are more clearly indicated; (V) the *editio princeps* of the Rabbinic Bible by Felix Pratensis, Venice 1517, where the List is for the first time printed at the end of the last volume without any indication whatever in what these differences consist, and (VI) the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim, Venice 1524—25, at the end of Vol. IV which records fifty-two variations. Though differing in their respective numbers, all the six Lists coincide in giving precisely the same instances as far as they go and manifestly exhibit the same recension.

תק״צ = § 590.

לישנא אחרינא *Another recension.* — This Rubric I printed from the *Mukaddimat* or Liturgical Introduction to the Pericopes by Samuel Ha-Rophē, Orient. 2482—84, fol. 36*a* &c. I have here given it in Hebrew, but the Arabic original I printed in the *Massorah* Vol. III, p. 6—14. It will be seen that the twelve Pericopes into which Genesis is divided exhibit, according to this recension, thirty-nine variations between Ben-Asher and Ben-Naphtali. The Summary of these I have given at the end of each Pericope in my edition of the Bible.

תקצ״א = § 591.

Exodus. — Of this recension I have collated six Lists, four in the same MSS. as those which give the instances in Genesis and two in the same editions. Though the List which I have printed contains forty-six instances, List II which is from Orient. 2201, fol. 100*a*—*b*; and List V, which is in the *editio princeps* of the Rabbinic Bible, record forty-two; List III which is in Add. 15,250, fol. 1*b*, gives forty-one; List IV which is in Orient. 4227, fol. 272*a*—*b* gives forty-three, whilst List VI which is in the first edition of the Rabbinic Bible with the Massorah records thirty three instances.

תקצ״ב = § 592.

לישנא אחרינא *Another Recension.* — This List, the Arabic original of which I have given in Vol. III, p. 7, § 592, is from the *Mukaddimat*, Orient. 2482, fol. 190*a* &c. According to this recension the eleven Pericopes into which Exodus is divided exhibit twenty variations only. With this the Massoretico-Grammatical Treatises in the Yemen MSS. fully coincide (comp. *The Massorah*, Vol. III, § 592*b*, p. 8—9).

תקצ״ג = § 593.

Leviticus. — Of this recension of the Rubric which records twenty-four instances I collated six Lists, four in MSS. and two printed in the same Codices and editions as the preceding Rubric. In the List which I have printed Levit. 25 44 ought to be 23 44.

תקצ״ד = § 594.

לישנא אחרינא *Another Recension.* — This recension is from Orient. 2483, fol. 64*b* &c. In this recension, Leviticus which consists of ten Pericopes exhibits sixteen points of difference only. With this number the Massoretico-Grammatical Treatises in the Yemen MSS. agree (comp. *The Massorah*, Vol. III, § 594*b*, 9—10).

תקצ״ה = § 595.

Numbers. — For this recension, which exhibits fifty-seven points of difference, I collated the same four MSS. and the two editions.

תקצ״ו = § 596.

לישנא אחרינא *Another Recension.* — Whilst the preceding recension records no fewer than fifty-seven instances, this recension exhibits twenty-four only in the ten Pericopes into which the book of Numbers is divided. This List is from the same MS., viz. Orient. 2483, fol. 233 &c. The Massoretico-Grammatical Treatises in the Yemen MSS. give only twenty-one differences, and even these vary in four Pericopes. Thus for instance in Pericope No. 4 or שלח = Numb. 13 1—15 41 the Yemen Treatise gives five instead of seven, omitting 15 14 and 24. In Pericope No. 5 or קרח = Numb. 16 1—18 32 it gives one instead of two, omitting 16 28. In Pericope No. 7 or בלק = Numb. 22 2—25 9 it gives one more, viz. יעל 24 7; whilst in Pericope No. 10 or מסעי = Numb. 33 1—36 13 it has one less, omitting 36 1 (comp. *The Massorah*, Vol. III, § 596*b*, p. 14).

תקצ״ז = § 597.

Deuteronomy. — Of this recension of the Rubric, which records fifty instances, I collated six Lists, four in the same MSS. specified in the preceding Lists and two printed. In Felix Pratensis' Bible Deuteronomy has no heading and follows the Esther List.

תקצ״ח = § 598.

לישנא אחרינא *Another Recension.* — In Deuteronomy, which is divided into eleven Pericopes, this recension records nineteen differences only against the fifty given in the former recension. The Massoretico-Grammatical Treatises in the Yemen MSS. give eighteen only, omitting Deut. 26 19 (comp. *The Massorah*, Vol. III, § 598, p. 14).

תקצ״ט = § 599.

Joshua. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 233*b*—234*a*, in which the points of difference are not indicated; (II) Harley 1528, fol. 3*a*, which records twenty-two instances, giving minutely the points of variation which I have printed in Vol. III, § 599*, p. 15; (III) my own MS., No. 1, fol. 7*b*, which records the same twenty instances, also minutely marked; (IV) the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 9, which is identical with Jacob b. Chayim's (List III), giving exactly the same thirty instances with precisely the same points of difference.

ת״ר = § 600.

Judges. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234*a*, which records twenty-seven instances and which I have printed; (II) my own MS., No. 1, fol. 8*a*, which records twenty-two, omitting the following five Judg. **8** 6; **10** 6; **17** 10; **18** 11, 29; (III) Harley 1528 giving nineteen only, which I have printed in Vol. III, § 600, p. 15; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 10. The latter is simply a reproduction of List IV giving identically the same thirty-six instances.

תר״א = § 601.

Samuel. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234*a*, which records thirty-eight instances and which I have here printed; (II) my own MS., No. 1, fol. 8*a*, which records thirty-four instances, omitting the following four 1 Sam. **18** 17; **22** 17; **24** 11; **25** 25; (III) Harley 1528, fol. 3*b*—4*a*, which records forty-nine and which I have printed in Vol. III, § 601, p. 15 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, which records nineteen only, and (V) Walton's Polyglot, Vol. VI, p. 10, which as usual, gives identically the same number.

תר״ב = 602.

Kings. — Of this Rubric I have collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234*a*—*b*, which records forty-six instances and which I have printed; (II) my own MS., No. 1, fol. 8*a*—*b*, which records thirty-five instances only, omitting the following eleven 1 Kings **8** 4; **9** 3; **13** 4; 1 Kings **7** 2, 13; **9** 2, 27; **13** 2; **16** 1; **19** 27, 28; (III) Harley 1528, fol. 4*a*, which records thirty-two only and which I have printed in Vol. III, § 602, p. 16 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records forty-two, and (V) Walton's Polyglot, Vol. VI, p. 10, which gives identically the same number.

תר״ג = § 603.

Isaiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234*b*, which records thirty-one instances and which I have printed. The additional six marked MS. are as follows: (1) Isa. **1** 6; (2) Isa. **1** 18; (3) Isa. **1** 20; (4) Isa. **29** 24 these are from the Massorah Parva in Harley 5720 on the respective passages; (5) Isa. **28** 4 is from the Massorah Parva in Harley 5710—11, and (6) Isa. **30** 23 which is one of the few instances in which Ben-Asher and Ben-Naphtali differ in their readings of the consonantal text, is from the Massorah Parva in Add. 15,251 on this passage; (II) my own MS., No. 1, fol. 8*b*, which records thirty-three instances, omitting the following four Isa. **19** 24; **30** 23; **40** 18; **44** 26; (III) Harley 1528, fol. 4*a*, which records thirty-six instances and which I have printed in Vol. III, § 603, p. 17; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records thirty-five, and (V) Walton's Polyglot, Vol. VI, p. 10, which gives identically the same as List IV.

תר״ד = § 604.

Jeremiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234*b*—235*a*, which records forty instances and which I have printed. The additional Jerem. **27** 19 instance marked MS. is from the Massorah Parva in Add. 15,251 on this passage and exhibits one of the rare instances in which Ben-Asher and Ben-Naphtali differ in their readings of the consonantal text; (II) my own MS., No. 1, fol. 8*b*—9*a* which records thirty-five instances, omitting the following six, Jerem. **22** 1; **25** 29; **27** 19; **34** 16; **35** 15; **38** 14; (III) Harley 1528, fol. 4*b* and continued on 9*a*, which records fifty-one instances and which I have printed in Vol. III, § 604, p. 17 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records thirty-five, and (V) Walton's Polyglot, Vol. VI, p. 10, which reproduces the same thirty-five instances.

תר״ה = 605.

Ezekiel. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 235*a*, which records fifty-nine. Ezek. **14** 6 marked MS., which I have added is from the Massorah Parva on this passage in Add. 15,251. It exhibits one of the rare instances in which Ben-Asher and Ben-Naphtali differ as to the order of the words in the text; (II) my own MS., No. 1, fol. 9*a*, which records fifty-three instances, omitting the following seven; Ezek. **4** 4; **5** 15; **14** 16; **16** 10; **21** 18; **23** 36; **45** 5; (III) Harley 1528, fol. 9*a*—*b* which records forty-eight instances, and which I have printed in Vol. III, § 605, p. 18 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records fifty-four, and (V) Walton's Polyglot, Vol. VI, p. 10—11, which gives identically the same fifty-four instances.

תר״ו = § 606.

The Minor Prophets. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 235*a*—*b*, which records twenty-eight instances and which I have printed; (II) my own MS., No. 1, fol. 9*b*, which records twenty-six instances, omitting the following two לא חמותו עוד which does not occur and which is, therefore rightly omitted and Jonah **1** 16; (III) Harley 1528, fol. 9*b*, which records thirty-two and which I have printed in Vol. III, § 606, p. 19 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which gives twenty-nine, and (V) Walton's Polyglot Vol. VI, p. 11, which reproduces the same twenty-nine instances.

תר״ז = § 607.

The Psalms. — Of this Rubric I collated four Lists, two in MSS. and two printed: (I) my own MS. No. 1, fol. 9*b*—10*b*, which I have printed and which records 194 instances only. The following twenty instances I have added from later editions Ps. **18** 30; **25** 5; **35** 10; **39** 7; **51** 2; **58** 7, 7; **59** 6; **61** 1; **66** 4; **69** 1; **81** 1; **83** 13; **85** 1; **107** 32; **119** 94, 124; **121** 8; **122** 4; **132** 12; whilst two which are in this List, viz. Ps. **83** 13 ב״א אמרו I have inadvertently omitted; (II) Harley 1528, fol. 9*b*—10*a*, which I have printed in Vol. III, § 607, and which is simply a fragment, breaking off with Ps. **58** 7; (III) the printed Massorah at the end of Vol. IV which, like List I, also records 194 instances, but varies somewhat in the examples, and (IV) Walton's Polyglot, Vol. VI, p. 11—12, which is a reproduction of Jacob b. Chayim's Massorah (List III).

תר״ח = § 608.

Proverbs. — Of this Rubric I collated three Lists, one in MS. and two printed: (I) my own MS., No. 1, fol. 11*a*—*b*, which I have printed; (II) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, and (III) Walton's Polyglot, Vol. VI, p. 12—13. Both these Lists give identically the same thirty-one instances only, and omit ב״א אם־יאמרו. ב״ן אם יאמרו Prov. **1** 11 which I have also inadvertently omitted.

תר״ט = § 609.

Job. — Of this Rubric I collated three Lists, one in MS. and two printed: (I) my own MS., No. 1, fol. 10*b*—11*a*, which records fifty-nine instances and which I have printed. The following ten instances I have added; two from the Massorah Parva in Harley 5710—11 marked MS., viz. Job **33** 11; **40** 11 and eight from later editions, viz. Job **5** 4; **6** 5; **21** 19; **30** 1, 8, 26; **34** 25; **38** 3; (II) the printed Massorah at the end of Vol. IV which also records fifty-nine only, and (III) Walton's Polyglot, Vol. VI, p. 12, which reproduces Jacob b. Chayim's List. Though the List which I have printed records fifty-

I have printed in *Chwolson's Festschrift*, p. 152; (II) Arund. Orient. 16, fol. 34*b*—35*a* at the end of Judges; (III) Add. 15,251, fol. 10*a*; (IV) Codex Merzbacher, fol. 7*a*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 14.

In analysing these six Lists it is necessary to remark that List I, as usual, omits to record both the variation with regard to the orthography of בַּיִת־אֵל, of which there are nine instances in this book (Judg. **1** 22, 23; **4** 5; **20** 18, 26, 31; **21** 2, 19, 19; *vide supra*, § 618) and of the difference in the graphic signs affecting מְמֻנִי when it denotes *from us*, of which there is one instance (Judges **21** 1, *vide infra*, letter מ, § 549), and that the other five Lists follow this [illegible] type.

List I. — This List rec[illegible]x instances altogether. They are as follows: (1) Judg. **1** 21 which the Palestinians read יֹשֵׁב the singular and the Babylonians have it יֶשֶׁב as the *Kethiv* and יְשְׁבֵי as the *Keri*; (2) Judg. **8** 3 the Palestinians read בְּדִבְּרוֹ and the Babylonians have it as the *Kethiv* and בְּרִבְּרוֹ as the *Keri*; (3) Judg. **9** 33 the Palestinians read עַל־הָעִיר and the Babylonians אֶל־הָעִיר; (4) Judg **13** 17 the Palestinians have דִּבְּרֵךְ as the *Kethiv* and דִּבָּרְךָ in the text; (5) Judg. **20** 36 the Palestinians read אֶל־הַגִּבְעָה and the Babylonians עַל־הַגִּבְעָה, and (6) the same in Judg. **20** 42 the Palestinians read אֶל־דֶּרֶךְ and the Babylonians עַל־דֶּרֶךְ.

List II. — This List adds two more instances, viz. (1) Judg. **11** 31 which the Palestinians read here וְהַעֲלִיתִיהוּ and the Babylonians have וְהַעֲלוֹתִיהוּ as the *Kethiv* and וְהַעֲלִיתִיהוּ as the *Keri* and (2) Judg. **19** 3 w[illegible]ch the Palestinians have לְהַשִּׁיבוֹ as the *Kethiv* and לְהָשִׁיבָהּ as the *Keri* and the Babylonians read it לְהָשִׁיבוֹ in the text. It, moreover, declares that the variation in **20** 42 consists in the Palestinians reading here הַמִּדְבָּר and the Babylonians הַמִּדְבָּרָה with paragogic *He* and not in the prepositions אֶל־ and עַל־.

List III which also records eight, adding the same two instances as List II, differs from it in that it gives the variation in **20** 42 as affecting the prepositions just as List I gives it. It differs, however, from both Lists I and II with regard to the variation in **8** 3, inasmuch as it states that the Palestinians read here בְּדִבְּרוֹ and that the Babylonians have בְּדִבְּרֵי as the *Kethiv* and בְּרִבְּרוֹ as *Keri*.

List IV is exactly like List II. It declares that the variation in the eighth instance, viz. Judg. **20** 42 consists in the Palestinians reading הַמִּדְבָּר and the Babylonians הַמִּדְבָּרָה with paragogic *He* and not in the prepositions אֶל־ and עַל־.

Lists V and VI record identically the same eight instances. The latter is simply a reproduction of Jacob b. Chayim's Massorah. They however coincide in the third instance, viz. Judg. **8** 3 with List III in stating that the Palestinians have here בְּדִבְּרוֹ both as *Kethiv* and *Keri* and that the Babylonians have בְּדִבְּרֵי as *Kethiv* and בְּרִבְּרוֹ as *Keri*.

To this Rubric I am able to add from Codex No. 1—3 in the Paris National Library the important fact that Judg. **8** 29, 30, as we now have it, constitute two separate verses according to the Palestinians and that according to the Babylonians it is one verse וישב בביתו: ולעשתן תרוי חד מסרי למרני.

תרכ״ד = § 624.

Samuel. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 152 &c.; (II) Arund. Orient. 16, fol. 75*a*—*b* at the end of Samuel; (III) Add. 15,251, fol. 10*a*—*b*; (IV) Codex Merzbacher, fol. 7*a*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 14.

List I. — As this List exhibits the oldest form of this Rubric and moreover as it is the prototype which the other Lists have copied more or less correctly, I shall subjoin an analysis of its contents. It records ten variations between these two rival Schools of textual redactors, which are as follows in their proper sequence: (I) 1 Sam. **15** 6 the Palestinians read עִמּוֹ and the Babylonians have עִמִּי as *Kethiv* and עִמּוֹ as *Keri*; (2) 1 Sam. **18** 25 the Palestinians read כִּי בְמֵאָה and the Babylonians כִּי אִם בְּמֵאָה; (3) 1 Sam. **22** 9 the Palestinians read עַל־עַבְדּוֹ and the Babylonians אֶל־עַבְדּוֹ; (4) 2 Sam. **6** 23 the Palestinians read יָלַד and the Babylonians have וְלַד as *Kethiv* and יֶלֶד as *Keri*; (5) 2 Sam. **13** 21 the Palestinians read אֵת כָּל הַדְּבָרִים and the Babylonians כָּל הַדְּבָרִים without אֵת; (6) 2 Sam. **13** 32 the Palestinians have שׁוֹמָה as *Kethiv* and שִׂימָה as *Keri* and the Babylonians have שִׂימָה both as *Kethiv* and *Keri*; (7) 2 Sam. **13** 33 the Palestinians read אֶל־לִבּוֹ and the Babylonians עַל־לִבּוֹ; (8) 2 Sam. **14** 7 the Palestinians read עַל־שִׁפְחָתִי and the Babylonians אֶל־שִׁפְחָתִי; (9) 2 Sam. **14** 25 the Palestinians read וְעַד קִדְקֳדוֹ and the Babylonians עַד קִדְקֳדוֹ, and (10) 2 Sam. **15** 3 the Palestinians read דִּבְרֵיךָ and the Babylonians דְּבָרֶיךָ.

List II. — Though this List also records ten instances it makes up this number differently. It omits 2 Sam. **14** 25 which is in List I and adds 1 Sam. **4** 15 according to which the Palestinians read here קָמָה and the Babylonians have קָמָה as *Kethiv* as קָמוּ as *Keri*. It states that in 1 Sam. **18** 25 the variation consists in the Palestinians reading עָרְלוֹת plene and the Babylonians reading it עָרְלֹת defective and not in the absence and presence of אִם. Moreover it reverses the variation in 2 Sam. **13** 22. According to this List the Palestinians read here שִׂימָה and the Babylonians have שִׂימָה as *Kethiv* and שׁוֹמָה as *Keri*.

List III which also records ten instances, differs from List I in giving 1 Sam. **4** 15 as one of the instances and omitting 2 Sam. **14** 25, thus far coinciding with List II. It also coincides with List II with regard to the variation in 2 Sam. **13** 32 against List I, but differs from List II and agrees with List I, viz. that the variation in 1 Sam. **18** 25 consists in the absence and presence of אִם.

List IV. — The only difference between this List and List III is that unlike this List but like List II, it states that the variation in 1 Sam. **18** 25 is with regard to the orthography of עָרְלוֹת and not as to the absence or presence of אִם.

List V and VI. — These two Lists fully agree with List III and exhibit the same variations from List I. The result of this comparison of the six forms of the official Lists with each other discloses the fact that they record altogether twelve instances only, in which these two rival Schools of textual redactors vary in Samuel. To these, however, are to be added the following eight from the Massorah in the different MSS. and editions: (1) On 1 Sam. **1** 3 the printed Massorah Parva states that the Palestinians read it here וּפִינְחָס defective and the Babylonians וּפִינְחָס plene; (2) 1 Sam. **7** 8 the Palestinians read מִמֶּנִּי and the Babylonians מִמֶּנּוּ; *vide infra*, letter מ, § 549. (3—6). In four instances, viz. 1 Sam. **7** 16; **10** 3; **13** 2; **30** 27 the Palestinians read בַּיִת אֵל in two words (*vide supra*, § 618) and the Babylonians בֵּיתְאֵל as one word; (7) 2 Sam. **6** 19 the Palestinians read לְאִשׁ and the Babylonians מְאִישׁ (*vide supra*, letter א, § 442) and (8) 2 Sam. **12** 25 the Palestinians read יְדִידְיָה as one word and the Babylonians יְדִיד יָהּ as two words. Other variations are also mentioned, but these I could not verify.

תרכ״ה = § 625.

Kings. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 152 &c.; (II) 15,251, fol. 10*b*; (III) Codex Merzbacher, fol. 7*a*; (IV) the printed Massorah Finalis, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 14. In Arund. Orient. 16 the List on this book is unfortunately not given.

List I not only exhibits the oldest form of this Massorah, but is the longest. It records twenty-three instances or twenty-four if we reckon both instances of אֶל־בַּעְשָׁא (1 Kings **16** 1 12), whilst the other four Lists respectively register twenty-one or twenty-two with the two instances of אֶל־בַּעְשָׁא.

On collating these four Lists with the prototype we obtain the following results: (1) List I gives three instances more viz. 1 Kings **3** 27 the Palestinians read לֹא תְמִיתוּהוּ and the Babylonians אַל תְּמִיתוּהוּ. In 1 Kings **10** 22 the Palestinians read וְחַגִּיִּים and the Babylonians וְחַגִּוִּים. In 1 Kings **16** 19 the Palestinians read חַטֹּאתָיו and the Babylonians חַטֹּאתוֹ. (2) It moreover states that the Palestinians in 2 Kings **19** 20 read סַנְחֵרִיב plene and the Babylonians סַנְחֵרֵב defective, which List II alone records; (3) it omits the statement that in 2 Kings **10** 31 the Palestinians read חַטֹּאוֹת plene and the Babylonians חַטֹּאת defective, which is also omitted in List II but is given in Lists III, IV and V, and (4) it omits the statement that in 2 Kings **10** 31 the Palestinians read מֵעַל־חַטֹּאוֹת and the Babylonians מִכָּל־חַטֹּאוֹת which is also omitted in Lists III, IV and V, but is given in List II.

Some of the instances, however, which the four Lists have in common with the prototype exhibit differences with regard to the precise nature of these variations. In 1 Kings **17** 4 List I emphatically states that the Palestinians read שָׁמָּה with paragogic *He* and the Babylonians שָׁם, whereas the other four Lists reverse it; they state that the Palestinians read it שָׁם and the Babylonians שָׁמָּה. In 2 Kings **9** 15 List I states that the Palestinians have לְיִזְרְעֶאל as the *Kethiv* and לְיִזְרְעֶאלָה as the *Keri* and

the Babylonians have לְגִיד both as *Keri*, and *Kethiv* whereas the other Lists say the Palestinians read לְהַגִּיד and the Babylonians have לְגִיד both as *Keri* and *Kethiv*. In 2 Kings **9** 37 List I states that the Palestinians read וְהָיְת and the Babylonians וְהָיְית, whereas the other Lists say the Palestinians read וְהָיְתָה and the Babylonians וְהָיְית. In 2 Kings **17** 24 List I says the Palestinians read וּסְפַרְוַיִם and the Babylonians have וּסְפַרְוַיִם as the *Kethiv* and וּמִסְפַרְוַיִם as the *Keri*, whereas List II says the Palestinians read סְפַרְוַיִם and the Babylonians have סְפַרְוַיִם as *Kethiv* and וּסְפַרְוַיִם as *Keri*: In 2 Kings **21** 12 List I says the Palestinians have שֹׁמְעָיו as *Kethiv* and שֹׁמְעָהּ as *Keri*, whereas List II says the Palestinians read שֹׁמְעָהּ and the Babylonians שֹׁמְעָיו.

Besides the instances recorded in the official Lists we have to add those which are given in the Massorah of the different MSS. and editions. In this book there are no fewer than twenty instances which affect the orthography of the name בֵּית־אֵל (1 Kings **12** 29, 32, 32, 33; **13** 1, 4, 10, 11, 11, 32; 2 Kings **2** 2, 2, 3, 23; **10** 29; **17** 28; **23** 4, 15, 17, 19; *vide infra*, Additions to Vol. II, p. 713, § 618) and two variations with regard to מִמֶּנּוּ (1 Kings **20** 23; 2 Kings **6** 1, *vide infra,* letter מ, § 549). In 1 Kings **3** 12 the Massorah in Orient. 2626—28 states that the Palestinians read כִּדְבָרֶיךָ and the Babylonians כִּדְבָרֶךָ. In 1 Kings **16** 31 on אִיזֶבֶל the Massorah Parva states that the Babylonians read it אִיזָבֶל. In 1 Kings **20** 33 the Massorah in Orient. 1478 states that the Palestinians have וַיַּחְלְטוּ הֲמִמֶּנּוּ as the *Kethiv* and וַיַּחְלְטוּהָ מִמֶּנּוּ as *Keri* and the Babylonians have וַיַּחְלְטוּהָ מִמֶּנּוּ both as *Kethiv* and *Keri* (see *Introduction*, p. 438 &c.). In 1 Kings **20** 43 the Palestinians read עַל־בֵּיתוֹ and the Babylonians have אֶל־ as *Kethiv* and עַל־ as *Keri* (comp. *The Massorah,* letter א, § 514). In 2 Kings **8** 12 the Palestinians read וְעֹלְלֵיהֶם defective and the Babylonians וְעוֹלְלֵיהֶם plene (comp. the Massorah in Harley 5710—11 on Ps. **17** 14 and the *Introduction,* p. 213).

תרכ״ו = § 626.

Isaiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in *Chwolson's Festschrift*, p. 154 &c.; (II) Arund. Orient. 16, fol. 147*a*–*b* at the end of Isaiah; (III) Codex Merzbacher, fol. 9*b* &c.; (IV) the printed Massorah Finalis, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 14.

List I not only exhibits the oldest form of this Rubric but is the longest. It records twenty-three instances, whilst Lists II, IV and V respectively record eighteen and List III records seventeen only. A collation of the four Lists with the prototype discloses the following results: (I) List I records no fewer than five instances which are absent in Lists II, IV and V, viz. Isa. **3** 24 which the Palestinians read הֲגֹרָה defective and the Babylonians חֲגוֹרָה plene. In Isa. **14** 26 the Palestinians read הַיְעֻצָה defective and the Babylonians הַיְעוּצָה plene. In Isa. **31** 8 the Palestinians read וְנָס לוֹ *il s'enfuit, and he takesflight*, the preposition with the suffix third person singular masculine, whereas the Babylonians read לא the adverb of negation and construe it with the following i. e. וְנָס לא מִפְּנֵי *and he shall flee, but not from* or *before the sword* &c. In Isa. **56** 6, as in **56** 3, the Palestinians read עַל־יהוה and the Babylonians אֶל־יְהוָֹה and in Isa. **59** 6 the Palestinians read מַעֲשֵׂי the plural construct and the Babylonians מַעֲשֵׂה the singular. List III, which records seventeen only, also omits the instance in Isa. **37** 9 where the Palestinians read עַל־תרהקה and the Babylonians אֶל־תרהקה. It is to be remarked that whilst the four Lists omit these five or six instances they do not record a single instance which is not recorded in List I.

In four of the instances, however, which the four Lists have in common with the prototype, they exhibit differences with regard to the precise nature of these variations. On Isa. **23** 12, List I states that the Palestinians read כִּתִּים and the Babylonians read it כִּתִּיִּים, whilst the four Lists state that the Babylonians have כִּתִּיִּים as the *Kethiv* and כִּתִּים as *Keri*. In Isa. **44** 27, List I states that the Palestinians read וְנַהֲרוֹתַיִךְ plene and the Babylonians read it וְנַהֲרֹתַיִךְ defective, whilst according to the four Lists the reverse is the case, the Palestinians write it defective and the Babylonians plene. In Isa. **46** 8, List I simply states that the Palestinians read הָשִׁיבוּ and the Babylonians write it וְהָשִׁיבוּ with the prefix *Vav,* whilst the four Lists state that the Babylonians have וְהָשִׁיבוּ as the *Kethiv* and הָשִׁיבוּ as *Keri*. In Isa. **56** 3, List I states that the Palestinians read אֶל־יהוה and the Babylonians עַל־יהוה, whereas according to the four Lists the reverse is the case, the Palestinians read עַל־ and the Babylonians אֶל־.

Besides the instances recorded in the official Lists we have to add those which are given in the Massorah of the different MSS. and the *editio princeps* on sundry passages.

There are first of all three variations with regard to מִמֶּנּוּ (Isa. **59** 9, 11; **64** 6, *vide infra*, letter מ, § 549). On Isa. **3** 17 the printed Massorah Parva states that the Babylonians read פָּתְהֵן with *Pathach.* According to the Massorah Parva in Harley 5710—11 the Palestinians read וְעֹלְלֵיהֶם defective in Isa. **13** 16 and the Babylonians וְעוֹלְלֵיהֶם plene (see my *Introduction,* p. 213). According to Codex Heidenheim the Palestinians read Isa. **20** 2 as one verse and the Babylonians read it as two verses. In Isa. **27** 8 the Massorah of Orient. 2201 states that instead of בְּרוּחוֹ which is the Palestinian reading, the Babylonians read בְּרוּחַ. According to the Massorah in the St. Petersburg Codex of A. D. 916 on Isa. **30** 32 the Palestinians read here בָּם and the Babylonians בָּהּ. On Isa. **37** 36 the Massorah in Orient. 2201 states that the Babylonians read here מַלְאָךְ with *Kametz.* On Isa. **38** 14 the Massorah in Codex Heidenheim states that the Babylonians read יְהוָֹה instead of אֲדֹנָי. In Isa. **48** 14 the Massorah in Orient. 2201 states that the Palestinians read מִפַּחָה, whilst the Babylonians read it מִפָּחָה with *Kametz.* On Isa. **55** 5 the Massorah in Add. 15,251, states that the Palestinians read אֱלֹהֶיךָ and the Babylonians אֱלֹהָיךְ. On Isa. **66** 24 the Massorah in Add. 15,251 states that דֵּרָאוֹן is the Palestinian reading and that the Babylonians read it דִּרָאוֹן. For other variations which I have not adopted because no MSS. are specified where they occur, see my *Introduction*, p. 215 &c.

תרכ״ז = § 627.

Jeremiah. — Of this Rubric I collated four Lists, two in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift* 155 &c.; (II) Codex Merzbacher, fol. 9*b* &c.; (III) the printed Massorah Finalis, at the end of Vol. IV, and (IV) Walton's Polyglot, Vol. VI, p. 14 &c. In Arund. Orient. 16 the leaves are missing at the end of Jeremiah where the official List is generally given at the end of the book.

List I. — As is usually the case, this official List which exhibits the oldest form of this Rubric, is the longest. It records forty-two instances, whilst Lists II, III and IV record thirty-four only, and omit identically the same nine instances, which are as follows: (1) Jerem. **4** 30 which the Palestinians read בַפּוּךְ and the Babylonians have בַפֵּךְ as *Kethiv* and בַפּוּךְ as *Keri;* (2) Jerem. **13** 18 where the Palestinians read הַשְׁפִּילוּ plene and the Babylonians הַשְׁפִּלוּ defective; (3) Jerem. **13** 20 where the Palestinians have שְׂאִי as *Kethiv* and שְׂאוּ as *Keri,* whilst the Babylonians have שְׂאוּ both as *Kethiv* and *Keri;* (4) Jerem. **23** 35 the Palestinians read עַל־רעהו and the Babylonians אֶל־רעהו; (5) Jerem. **26** 24 the Palestinians read בֶן־שפן and the Babylonians read בְּנֵי־שפן; (6) Jerem. **27** 19 the Palestinians read אֶל־העמדים and the Babylonians עַל־העמדים; (7) Jerem. **35** 11 the Palestinians read עַל־הארץ and the Babylonians אֶל־הארץ; (8) Jerem. **35** 17 the Palestinians read יֹשְׁבֵי defective and the Babylonians יוֹשְׁבֵי plene, and (9) Jerem. **52** 2 where the Palestinians read יְהוֹיָקִים plene and the Babylonians יְהוֹיָקִם defective. The three Lists, however, give one instance which the prototype has not, viz. Lists II, III and IV record as the thirty-fourth instance that in Jerem. **52** 2 the Palestinians read כְּכֹל אשר and the Babylonians כֹּל אשר which is absent in List I.

In six instances however which the three Lists have in common with the prototype they exhibit differences with regard to the precise nature of these variations: (1) In Jerem. **8** 7 List I states that the Palestinians have וְעָגוּר both as *Kethiv* and *Keri* and that the Babylonians have וְעָגִיר as *Kethiv* and וְעָגוּר as *Keri,* whilst Lists II, III and IV state that the difference consists in the Palestinians reading here וְסִים and that the Babylonians have וְסוּם as *Kethiv* and וְסִים as *Keri*; (2) in Jerem. **10** 18 Lists I and II state that the Palestinians read וַהֲצֵרוֹתִי plene and the Babylonians וַהֲצֵרֹתִי defective, whilst Lists III and IV state that the Palestinians read it וַהֲצֵרֹתִי without *Vav* and the Babylonians וַהֲצֵרוֹתִי with *Vav* plene; (3) in Jerem. **29** 7 List I states that the Palestinians הִגְלֵיתִי and the Babylonians הִגְלֵתִי defective, whereas List II says that the Babylonians have הִגִילְתִי as *Kethiv* and הִגְלֵיתִי as *Keri,* whilst Lists III and IV state that the Babylonians have הגולתי as the *Kethiv;* (4) in Jerem. **33** 3 List I states that the Palestinians read וּבְצֻרֹת and the Babylonians write it וּנְצוּרוֹת, whereas List II states that the Babylonians have וּנְצוּרֹת as *Kethiv* and וּבְצוּרֹת as *Keri,* whilst Lists III and IV state that the Palestinians read וּבְצֻרוֹת and the Babylonians have וּבְצוּרוֹת as *Kethiv* and וּבְצֻרוֹת as *Keri,* and (5) in Jerem. **42** 6, according to List I the Palestinians have אֲנוּ as the *Kethiv* and אֲנַחְנוּ as *Keri* and the Babylonians read אֲנוּ without *Keri,* whereas according to Lists II, III and IV the Palestinians simply read אֲנַחְנוּ and the Babylonians אֲנוּ.

To the instances recorded in the official Lists we have to add the following sixteen which are given in the Massorah of the different MSS. and of the *editio princeps* on the several passages.

4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—9*b*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, p. 15.

List I. — Here again we find that this List, which exhibits the oldest form of this Rubric, is the longest. It records four instances, whilst all the other five Lists record two only (Cant. **1** 9; **7** 2) and omit identically the same two, viz. Cant. **3** 2 which according to List I the Palestinians read וַאֲסוֹבְבָה plene and the Babylonians וַאֲסֹבְבָה defective and **4** 9 which according to the same List, the Palestinians read לִבַּבְתִּינִי plene in the second clause and the Babylonians read לִבַּבְתִּנִי defective in both clauses.

Besides the omissions the five Lists vary in the wording of the instances in which they coincide with List I. Thus List I states that in Cant. **1** 9 the Babylonians have לסוּסָתִי both as *Kethiv* and *Keri*, whilst Lists II, III and IV simply state that the Babylonians have it as *Kethiv* without adding the *Keri*. This is important, since it shows that they use *Kethiv* to denote *write it, spell it* and not in the sense of *textual reading* which has an official marginal reading or *Keri*. This is corroborated by the wording of the second instance. List I says that the Palestinians read מַעֲשֵׂה the singular in Cant. **7** 2 and the Babylonians מַעֲשֵׂי the plural without any adjunct, whilst all the other five Lists state that the Babylonians write it so (מַעֲשֵׂי כתי׳) that is, *write so*, or have it in the text as the substantive reading without any variant.

תרל״ד = § 634.

Ruth. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in *Chwolson's Festschrift*, p. 162, 163; (II) Orient. 4227, fol. 199*b*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—7*b*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, p. 15.

Though these six Lists severally record seven instances only, yet a careful collation of the five Lists with List I and with each other discloses the fact that they actually yield eleven instances, since some of these Registers not only give passages which are absent in the other Lists, but omit some which the others record, as will be seen from the following Table. The numbers in the columns indicate the order in which they are given in the respective Lists.

Ruth 1 6	למע׳ וַתָּקָם	למד׳ וַתָּקָם כת׳ וק׳	2	3	3	•	•
„ 1 6	למע׳ הִיא	למד׳ הִוא	•	•	•	3	3
„ 1 14	למע׳ וַתִּשַּׁקֶנָה	למד׳ וַתִּשַּׁאֲנָה	3	5	5	5	5
„ 2 7	למע׳ וְתָבוֹא כול׳	למד׳ וְתָבֹא חס׳	•	4	4	•	•
„ 2 7	למע׳ וְתַעֲמוֹד כול׳	למד׳ וְתַעֲמֹד חס׳	•	•	•	4	4
„ 2 11	למע׳ כֹּל אשר	למד׳ אֶת־כֹּל אשר	•	•	2	2	2
„ 2 20	למע׳ קָרוֹב כול	למד׳ קָרֵב חס׳	4	•	•	•	•
„ 3 5	למע׳ כֹּל אשר	למד׳ אֶת־כֹּל אשר	1	1	1	1	1
„ 3 9	למע׳ כְּנָפֶךָ חס׳	למד׳ כְּנָפֶיךָ כול׳	5	6	6	6	6
„ 4 6	למע׳ לְגֹאֵל	למד׳ לְגֹאוֵל כול׳	6	•	•	•	•
„ 4 18	למע׳ תּוֹלְדוֹת כול׳	למד׳ תּוֹלֶדֶת חס׳	7	7	7	7	7

To these eleven instances in the official Lists are to be added two, viz. Ruth **2** 7, which according to the Massorah in Harley 5710—11 the Palestinians read הַקוֹצְרִים plene and the Babylonians הַקֹּצְרִים defective and Ruth **3** 13, which according to the printed Massorah Parva, the Palestinians read לַיְ with majuscular *Nun* and the Babylonians לָיְ with majuscular *Lamed*.

As to the differences in the wording of the instances which all the Lists have in common, I shall simply specify those which corroborate my statement in the preceding Rubric with regard to the import of the expression בתיב. In Ruth **1** 6 List I states that the Babylonians have וַתָּקָם both as *Kethiv* and *Keri* (כת וקר׳) i. e. they read it so without any variation. Now Lists II and III simply state that the Babylonians write it so (וַתָּקָם בתי׳). It is therefore evident that the expression בתיב is here synonymous with בתיב וקרי and is not used in the more restricted sense of textual reading in contrast to the marginal reading or *Keri*. The same is the case in Ruth **4** 18. List I states that the Babylonians write it תּוֹלְדוֹת, viz. תּוֹלְדוֹת כת׳, whilst List II states that the Babylonians have it defective תּוֹלְדֹת חס׳. It will be seen that בתיב in List I is used as the definite reading without a *Keri* which is denoted by חסר in List II. I shall only mention one more variation in the wording. In Ruth **1** 14 List I states that the Palestinians read וַתִּשַּׁקֶנָה without the *Aleph* and the Babylonians read it וַתִּשַּׁאֲנָה with *Aleph;* whereas Lists II, IV, V and VI state that the Palestinians read וַתִּשַּׁאֲנָה and the Babylonians וַתִּשַּׁקֶנָה. It will thus be seen that according to these four Lists both the Palestinians and Babylonians write it with *Yod* before the *Nun*.

תרל״ה = § 635.

Lamentations. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 164; (II) Orient. 4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—9*b*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

Not only does List I exhibit the oldest form of this Rubric, but as usual, it is the longest. It records seven instances, whilst the other five Lists have six only which are absolutely identical and which are given in precisely the same order. List I gives two instances which are not given in any of the other Lists, viz (1) Lament. **3** 32 which the Palestinians read חֶסְדָּיו and the Babylonians have חַסְדּוֹ as *Kethiv* and חֶסְדָּיו as *Keri*, and (2) Lament. **4** 2 where the Palestinians read מַעֲשֵׂה the singular and the Babylonians מַעֲשֵׂי the plural. It however omits one instance which is in all the other five Lists, viz. Lament. **4** 14 where the Palestinians read יִגְּלוּ plene and the Babylonians יְגֹלּוּ defective.

תרל״ו = § 636.

Ecclesiastes. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 193 &c.; (II) Orient. 4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—9*b*; (V) the printed Massorah Finalis, at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

As is usually the case, List I which is the oldest form of this Rubric is the longest. It records ten instances, whilst the other five record six only which are identically the same and in precisely the same order. They omit the following four instances: (1) Eccl. **6** 10 where, according to List I, the Palestinians read שֶׁהֶחָקִיף or שֶׁהֶחָקִיף and the Babylonians שֶׁחָקִיף; (2) Eccl. **8** 2 where, according to the same List, the Palestinians read שָׁמוֹר plene and the Babylonians שָׁמֹר defective; (3) Eccl. **12** 12 where, according to the same List, the Palestinians read מֵהֵמָּה and the Babylonians have מֵהֵמָּה as *Kethiv* and מֵהֶם as *Keri*, and (4) Eccl. **12** 13 where, according to the same List, the Palestinians read שְׁמֹר defective and the Babylonians שְׁמוֹר plene.

It will be seen that the catchwords in List I for Eccl. **12** 5 are למע׳ כי הלך האדם אל בית, למד׳ אל בית עולמו and that I have supplied עלמו in brackets after בית which makes the variation to consist in the Palestinians reading עֹלָמוֹ defective and the Babylonians עוֹלָמוֹ plene as it is in the contrast. But as all the other five Lists emphatically state that the Palestinians read אֶל־בית and the Babylonians עַל־בית, there can hardly be any doubt that this is the variation in the passage before us and that אל־בית which List I gives here as the Babylonian reading is a clerical error for עַל־בית. If the design of this List had been to record a variation in the orthography of עוֹלָמוֹ as constituting the difference between these two Schools of textual redactors, עֹלָמוֹ would not have been omitted in the first instance.

There is one variation in the description of which the Lists are in conflict as to its precise nature. In Eccl. **4** 1 where הָעֲשׁוּקִים occurs twice, the Palestinians according to List I, read it plene in the second instance only (הָעֲשׁוּקִים תינ׳ מל׳) and the Babylonians have it plene in both instances (ב׳ מל׳). Whereas according to all the other five Lists the Palestinians read it plene in both instances and the Babylonians defective in both instances.

תרל״ז = § 637.

Esther. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in *Chwolson's Festschrift*, p. 1164; (II) Orient. 4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—1*b*; (V) the printed Massorah Finalis, at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

Lists I, II and VI record identically the same six instances in precisely the same order, viz. one in which the Palestinians read אֶל־יד and the Babylonians עַל־יד (Esther **2** 14) and five

affecting the orthography of the name Ahaswerus which according to the Palestinians is in four instances אַחְשֵׁרֹשׁ without the first *Vav* (Esther **2** 21; **3** 12; **8** 7, 10) and once it is אַחְשֵׁרֹשׁ without both *Vavs* (Esther **10** 1); whilst according to the Babylonians they form no exception to the normal orthography, but are written אֲחַשְׁוֵרוֹשׁ. (*Vide supra,* letter א, § 331.) List II records five only omitting Esther **8** 10, whilst the other Lists record four only; they not only omit Esther **8** 10, but also the instance in verse 7 of the same chapter. These omissions are manifestly due to the carelessness of Scribes.

To these six instances I am able to add two from the Massorah in the MSS.: (1) In Esther **2** 3 according to Cambridge Add. 465 the Palestinians read אֶל־יד and the Babylonians עַל־יד as in verse 14 of the same chapter, and (2) in Esther **8** 4 according to Harley 5710—11, the Palestinians read שַׁרְבִט defective and the Babylonians שַׁרְבִיט plene. וּבְבָאָה Raphe in Esther **9** 25 which I have given in the notes on this passage as a Babylonian reading following Dr. Baer is to be cancelled, since it simply exhibits an ordinary variation. (*Vide supra,* letter ב, § 99.)

תרל״ח = § 638.

Daniel. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift,* p. 164 &c.; (II) Orient. 4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—9*b*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, § 15.

List I, as usual, not only exhibits the oldest form of this Rubric, but is the longest. It records nine instances, whilst the other five Lists record identically the same eight only, in exactly the same order. The additional instance in List I is Dan. **11** 44 where the Palestinians read וּשְׁמֻעוֹת plene and the Babylonians וּשְׁמַעַת defective.

But even in the eight passages which the five Lists have in common with the prototype, they differ in no fewer than in four instances as to the precise nature of the variation. Thus (1) in Dan. **3** 21 according to List I the Palestinians write it פְּטִישֵׁיהֶן or פְּטִישֵׁיהֶן and the Babylonians פְּטִשֵׁיהֶן. According to List II the Palestinians write it פְּטִשֵׁיהֶן and the Babylonians פְּטִישֵׁיהֶן. According to List III the Palestinians write it פְּטִשֵׁיהֶן and the Babylonians פְּטִשֵׁיהֶן, whilst according to Lists V and VI, which agree with List IV, the Palestinians read it פְּטִשֵׁיהֶן; (2) in Dan. **3** 28 according to List I the Palestinians read it נְשַׁמֵיהֶן, and the Babylonians write it נְשַׁמֵיהֶן; according to Lists II, IV, V and VI the Palestinians read it נְשַׁמֵיהֶן and the Babylonians write it נְשַׁמֵיהֶן, whilst according to List III the Babylonians write it נְשַׁמֵיהֶן; (3) in Dan. **9** 7 according to Lists I, II and IV the Palestinians read בָּיִם and the Babylonians כְּהַיִם; according to List III the reverse is the case, the Palestinians read כָּהַיִם and the Babylonians בָּיִם; whilst according to Lists V and VI the Palestinians read בָּיִם and the Babylonians כְּהַיִם הזה, and (4) in Dan. **9** 8 according to Lists I, II, III and IV the Palestinians read לְשָׁרֵינוּ without the *Vav* conjunctive and the Babylonians וּלְשָׁרֵינוּ with the *Vav* conjunctive, whilst according to Lists V and VI the Palestinians have simply לְמַלְכֵינוּ and the Babylonians לְמַלְכֵינוּ וּלְשָׁרֵינוּ.

To the nine instances recorded in the official Lists I can add two from the Massorah in the MSS., viz.: (1) In Dan. **8** 24 according to the Earl of Leicester's Codex on Levit. **19** 2 the Palestinians read it קְדֹשִׁים defective and the Babylonians קְדוֹשִׁים (*vide infra,* letter ק, § 45), and (2) in Dan. **11** 44 according to Codex No. 1—3 in the Paris National Library the Palestinians read בְּחֵמָא with *Aleph* and the Babylonians בְּחֵמָה with *He.*

תרל״ט = § 639.

Ezra-Nehemiah. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift,* p. 165; (II) Orient. 4227, fol. 200*a*; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7*a*—9*b*; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

List I. — This List, which exhibits the oldest form of this Rubric, is exceptional here inasmuch as it is shorter than Lists II, III and IV. It records seven instances only, which is also the case in Lists V and VI where identically the same seven passages are given in precisely the same order, whilst Lists II, III and IV record eight instances. The additional instance is Neh. **7** 15 where the Palestinians read בְּנֵי and the Babylonians have בְּנֵי as *Kethiv* and בְּנֵי as *Keri.*

In three of the instances, however, which the other Lists have in common with List I, some of them differ as to the precise nature of the variations. Thus (1) in Neh. **3** 37 according to List I with which Lists II, III and IV coincide, the Palestinians read עַל־עֹנִם and the Babylonians אֶל־עֹנִם, whilst according to Lists V and VI the Palestinians also read in this verse אֶל־חֹכֵם without the prefix *Vav* and the Babylonians וְאֶל־חֹכֵם with the prefix; (2) in Neh. **6** 2 according to List I with which Lists III and IV agree, the Palestinians read בְּכְפִירִים and the Babylonians have בְּכְפִירִים as *Kethiv* and בְּכְפִירִים as *Keri;* according to List II the Palestinians read it בְּכְפִרִים with *Caph* prefix and the Babylonians have בְּכְפִירִים as *Kethiv* and כְּכְפִרִים as *Keri,* whilst according to Lists V and VI the Palestinians read it בְּכְפִירִים and the Babylonians have בְּכְפִירִים with the prefix *Beth* as *Kethiv* and כְּכְפִירִים with the prefix *Caph* as *Keri,* and (3) in Ezra **10** 3 according to List I the Palestinians read בְּעֵצַת with the prefix *Beth* and the Babylonians have בְּעֵצַת as *Kethiv* and כְּעֵצַת with *Caph* as *Keri* with which Lists III and IV agree; according to List II the Palestinians read it כְּעֵצַת with *Caph* and the Babylonians have בְּעֵצַת with *Beth* as *Kethiv* and כְּעֵצַת with *Caph* as *Keri,* whilst according to Lists V and VI the Palestinians read בְּעֵצַת the singular and the Babylonians have the singular as *Kethiv* and בְּעֵצוֹת the plural as *Keri.*

To the eight instances recorded in the official Lists we have to add four from the Massorah of the different MSS., three which affect the orthography of the name בֵּית־אֵל (Ezra **2** 28; Neh. **7** 32; **11** 31, comp. Appendix to Vol. II, p. 713, § 634*) and one which affects the pointing of מִמֶּנּוּ when it denotes *from us* (Ezra **10** 14, *vide infra,* letter מ, § 550).

תר״מ = § 640.

Chronicles. — Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift,* p. 160 &c.; (II) Arund. Orient. 16, fol. 282*a*, at the end of Chronicles; (III) Orient. 4227, fol. 299*a*; (IV) Codex Bodley No. 179 in Neubauer's Catalogue; (V) Codex Merzbacher, fol. 7*a*—9*b*; (VI) the printed Massorah Finalis, at the end of Vol. IV, and (VII) Walton's Polyglot, Vol. VI, p. 15.

List I. — Here again the form of the List which is the oldest is also the longest. It records fourteen instances, whilst the other six Lists record eleven which are not only identical, but are enumerated in precisely the same order. The three additional instances are as follows: (1) In 1 Chron. **4** 20 according to List I the Palestinians have וְתִילוֹן as *Kethiv* and וְתִילוֹן as *Keri* and the Babylonians have וְתִילוֹן both as *Kethiv* and *Keri;* (2) in 2 Chron. **7** 6 according to List I the Palestinians have מְחַצְצְרִים or מְחַצְצְרִים as *Kethiv* and מְחַצְצְרִים as *Keri* and the Babylonians read it מְחַצְצְרִים or מְחַצְצְרִים, and (3) in 2 Chron. **17** 8 according to List I the Palestinians read אֲדוֹנִיָה plene and the Babylonians אֲדֹנִיָה defective.

As to eleven passages which the six Lists have in common with List I, they differ in no fewer than eight instances with regard to the precise nature of the variations. Thus (1) in 1 Chron. **7** 28 according to List I with which Lists VI and VII agree, the Palestinians read עֲר־עַיָה in two words and the Babylonians read it עֲרַעַיָה as one word, whilst according to Lists II, III, IV and V the Palestinians read it עֲר־עָרָה in two words and the Babylonians עֲרָעָרָה in one word, as in Josh. **15** 22; (2) in 1 Chron. **7** 36 according to List I the Palestinians read סוּחַ and the Babylonians have סִיחַ as *Kethiv* and סוּחַ as *Keri,* whilst according to Lists II, III, IV, V, VI and VII, the Babylonians on the contrary have סִיחַ as *Kethiv* and סוּחַ as *Keri;* (3) in 1 Chron. **10** 14 according to List I with which Lists II, III, IV and V coincide, the Palestinians read הַמְלוּכָה and the Babylonians have הַמְלִיכָה as *Kethiv* and הַמְלוּכָה as *Keri,* whereas according to Lists VI and VII the Palestinians read הַמְלוּכָה and the Babylonians have הַמְלוּכָה as *Kethiv* and also הַמְלוּכָה as *Keri.* There can, therefore, hardly be any doubt that the first הַמְלוּכָה which is here given as *Kethiv* is a mistake for הַמְלִיכָה; (4) in 1 Chron. **12** 3 according to List I the Palestinians have וְיִזִיאֵל as *Kethiv* and וְיִזִיאֵל as *Keri* and the Babylonians have וְיִזִיאֵל both as *Kethiv* and *Keri* with which List IV agrees, whilst according to Lists II, III, VI and VII the Palestinians write it וְיִזִיאֵל and no *Keri* is given; (5) in 1 Chron. **17** 6 according to List I the Palestinians have שְׁמִי without saying whether they have any *Kethiv* and *Keri.* With this Lists II, IV, V, VI and VII agree; whereas List III declares that the

י"ד = § 14.

הַטְבָּעוּ *they were sunk* or *settled, occurs twice.* That is, with *Kametz* under the *Beth*, which is due to the pausal accent *Athnach* in contradistinction to the only other instance where this Hiphal preterite occurs and where it is with *Sheva* under the *Beth* (הִטְבִּעוּ Jerem. **38** 22).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 245*b*, on Prov. 8 25, which I have printed; (II) Arund. Orient. 16, fol. 339*a*, on the same passage, and (III) Vienna Codex No. 35, also on the same passage.

ט"ו = § 15.

טַבָּעוֹת, טַבָּעֹת *rings, rings of,* or *Tabbaoth is seven times plene in this form.* That is, without and with the prefixes, whether as a plural noun or as a proper name. Normally this plural noun whether in the absolute or construct, is defective or without the *Vav* before the *Tav*. In this defective form it occurs twenty-nine times. As it is plene in seven instances only, the design of the Massorah is to safeguard the exceptional orthography, irrespective of the difference in the sense. Hence it not only includes two instances of this noun in the absolute with the prefix *He* (הַטַּבָּעוֹת Exod. **28** 23; Isa. **3** 21) and three in the construct (טַבְּעוֹת Exod. **28** 23, 26, 27), but two proper names (טַבָּעוֹת Ezra **2** 43, Neh. **7** 46).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 74*a*, on Exod. **28** 23, which I have printed; (II) Orient. 4445, fol. 70*a*, on the same passage; (III) Arund. Orient. 16, fol. 373*a*, on Ezra **2** 43; (IV) the same MS., fol. 383*b*, on Neh. **7** 46; (V) Add. 15,251, fol. 417*a*, on Ezra **2** 43; (VI) Add. 21,160, fol. 111*b*, on Exod. **28** 23, and (VII) the printed Massorah on the same passage.

List VI rightly adds at the end that in the two last instances it is a proper name (ב' בתרא שום בר נש). Lists III and IV, however, arrange this Rubric differently. They head it ה' מל' and after recording the five instances in which טבעות denotes *rings* they add at the end וכל שם אנש דכו'.

ט"ז = § 16.

הַטָּהֹר *the clean, is five times defective.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 91*a*, on Levit. **14** 57, which I have printed; (II) Add. 21,160, fol. 153*b*, on Levit. **11** 47; (III) the same MS., fol. 160*b*, on Levit. **14** 57; (IV) the same MS., fol. 176*a*, on Levit. **24** 6; (V) the same MS., fol. 222*a*, on Numb. **19** 19, and (VI) the printed Massorah on Levit. **11** 47. As all these Lists coincide in including לְטָהֹר the adjective with the prefix *Lamed* (Levit. **20** 25) as one of the five instances, the heading ought more properly to be ה' חס' בליש'.

With the prefix *He* this adjective occurs altogether eight times. It is plene in four instances (comp. הַטָּהוֹר Gen. **8** 20; Levit. **10** 10; Zech. **3** 5; 2 Chron. **13** 11) and defective in four, which equally divides the two kinds of spelling. But with the addition of the instance with the prefix *Lamed* it gives the defectives the majority. As the defectives are restricted to the Pentateuch, List VI heads this Rubric ה' חס' בתור' which, however, ought more properly to be ה' חס' ובתור'.

י"ז = § 17.

הַטָּהוֹר *the clean, is in two instances plene.* That is, in the Pentateuch in contradistinction to the four in which this adjective with the prefix *He* is defective, recorded in the preceding Rubric. By fixing the number at two the design of the Massorah is to militate against the recension which is represented by the celebrated Jerusalem Codex and which reads it הַטָּהֹר defective in Gen. **8** 20, as will be seen in the notes on this passage in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on Levit. **10** 10. As is frequently the case, the qualifying adjunct בתור' is omitted in the heading. We have seen in the preceding Rubric that outside the Pentateuch it is also plene in two instances.

י"ח = § 18.

לְטָהוֹר *to the clean, is twice Raphe.* That is, with *Sheva* under the *Lamed,* in contradistinction to the only other instance where this adjective with the prefix *Lamed* occurs and where it is with *Pathach* (Levit. **20** 25).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 181*a*, on Ezek. **22** 26, which I have printed, and (II) Add. 15,251, fol. 279*a*, on the same passage.

י"ט = § 19.

טְהוֹרִים *clean, occurs twice and is plene.* The design of this Massorah is to militate against the recension which reads this adjective plural masculine טְהֹרִים as it is in Prov. **15** 26, where it is with the prefix *Vav*. This is attested by the St. Petersburg Codex of A. D. 916 in Ezek. **36** 25. The text here was originally טְהוֹרִים plene. The Nakdan, however, not only cancelled the *Vav*, but put the Massorah against it ג' חס', denoting thereby that both the instances which constitute this Rubric and the only other passage where this adjective plural occurs with the prefix *Vav* are defective.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 93*b*, on Ezek. **36** 25, which I have printed; (II) Arund. Orient. 16, fol. 190*a*, on the same passage, and (III) the same MS., fol. 376*a*, on Ezra **6** 20.

כ' = § 20.

טְהוֹרָה *clean, occurs five times in the Scriptures . . . . and once it is with the prefix Vav.* As this adjective feminine, which occurs altogether five times, is defective in three instances (Gen. **7** 2, 8; Deut. **14** 11) and plene in two (Mal. **1** 11; Ps. **19** 10), the design of this Massorah is to safeguard the variation in its spelling.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 127*a*, on Mal. **1** 11, which I have printed; (II) the same MS., Vol. II, fol. 178*b*, on Ps. **19** 10; (III) Arund. Orient. 16, fol. 222*b*, on Mal. **1** 11; (IV) Orient. 2349, fol. 32*a*, on Gen. **7** 2; (V) Halle Ochlah Ve-Ochlah Supplement, fol. 129*b*; (VI) the printed Massorah on Gen. **7** 8; (VII) the same on Mal. **1** 11, and (VIII) the same on Ps. **19** 10.

The headings in Lists III, V, VI, VII and VIII which state that it is defective in three instances and plene in two (ה' ג' חס') (ב' מל') indicate the design of this Massorah.

כ"א = § 21.

וּטְהַרְתֶּם *and ye shall be clean, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 106*b*, on Numb. **31** 24, which I have printed; (II) Arund. Orient. 16, fol. 190*a*, on Ezek. **36** 25; (III) Add. 15,250, fol. 92*a*, on Numb. **31** 24, and (IV) the same MS. on Ezek. **36** 25.

כ"ב = § 22.

תִּטַּהֲרִי *thou shalt be made clean, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 182*b*, on Ezek. **24** 13.

כ"ג = § 23.

וְטִהֲרוֹ הַכֹּהֵן *and the priest shall pronounce him clean, occurs four times.* The phrase "and the priest shall pronounce him clean," occurs five times and is restricted to this section. In the four instances which constitute this Rubric the verb is with the suffix third person singular masculine, viz. וְטִהֲרוֹ, whilst in the fifth instance it is וְטִהֵר אֹתוֹ. The design of the Massorah, by fixing the number at four, is to militate against the ancient reading וְטִהֲרוּ in verse 34 which was exhibited in the rival School of textual redactors, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 88*b*, on Levit. **13** 6, which I have printed; (II) Add. 15,250, fol. 62*a*, on the same passage, and (III) the printed Massorah also on the same passage. As all the four instances are restricted to the same section, List II heads this Rubric more correctly ד' בענין, whilst List III which heads it simply וְטִהֲרוּ ד' is incorrect, since וְטִהֲרוּ by itself occurs six times (comp. Levit. **14** 7; **16** 19).

כ"ד = § 24.

וְטִהַרְתִּים *and I have cleansed,* or *will cleanse them, occurs twice in the Scriptures.* That is, in contradistinction to the only other instance where this expression occurs and where it is וְטִהַרְתִּי אֹתָם Ezek. **37** 23. Of this Rubric, which does not occur in

the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 301*b*, on Neh. **13** 30, and (II) Add. 15,251, fol. 429*a*, on the same passage.

כ״ה = § 25.

לְטַהֲרָם *to cleanse them, occurs twice.* Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Numb. **8** 7, which I have printed, and (II) the printed Massorah on the same passage. As the two instances are restricted to the same section the heading ought more properly to be ב׳ ובעני׳.

כ״ו = § 26.

וַיְטַהֲרוּ *and they cleansed, occurs twice.* The design of this Massorah is to safeguard the Piel against its being confused with this sextiliteral which occurs in the first clause of the same verse and is pointed וַיִּשְׁתַּחֲווּ being the Hithpael. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 388*b*, on Neh. **13** 9.

כ״ז = § 27.

הַמְטֻהָר *that is, to be cleansed, occurs eleven times.* That is, the Hithpael participle. In the only other instance where this quinqueliteral occurs it is pointed הִתְטַהֵר being the Piel participle. As the two forms occur in the same verse (Levit. **14** 11) the Massorah indicates the variation. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 90*b*, on Levit. **14** 11.

כ״ח = § 28.

וּטְהָר *and be thou clean,* or *and clean, occurs three times and is with Kametz ... and once it is without the prefix Vav.* Though it is in two instances the imperative singular masculine with the prefix *Vav* and *Kametz* under the *He* which is due to its pausal accent *Soph-Pasuk* (2 Kings **5** 10, 13) and is in one instance the adjective with the prefix *Vav* (Job **17** 9), the Massorah groups them together under the same Rubric because they have identically the same graphic signs.

This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on 2 Kings **5** 13, which I have printed, and (II) on Job **17** 9. It forms part of the alphabetical List of words which respectively occur four times, three times with the prefix *Vav* and once without it. (*Vide supra*, letter ו, § 74.)

כ״ט = § 29.

מְטָהֲרָה *purifying,* or *purification, is in three instances with inaudible He.* This quadriliteral occurs four times within a few verses of each other. In two instances it is the masculine noun טָהֵר with the suffix third person singular feminine i. e. מְטָהֲרָהּ which is Massoretically called מפיק ה׳ (Levit. **12** 4, 6), and in two instances the feminine noun indicated by the silent *He* which is Massoretically expressed by לא מפיק ה׳ (Levit. **12** 4, 5). As these two forms not only occur in the same section, but in the same verse (Levit. **12** 4), the Massorah safeguards the instances in which the final *He* is not the suffix, but is the feminine. The third instance (וְטָהֲרָה) which is the preterite third person singular feminine with the prefix *Vav* (Levit. **12** 7), seems only to have been added because of the *Chateph-Pathach* under the *He*, approaching as nearly as possible the *Chateph-Kametz* in מְטָהֲרָהּ. Hence וְטָהֲרָה in the verse immediately following (Levit. **12** 8) which is with *Tzere* under the *He* is omitted.

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 88*b*, on Levit. **12** 4, which I have printed, and (II) the printed Massorah on the same passage. The latter gives the second part of the Rubric only, which gives the mnemonic sign. As the two *Dagesh* forms are used in connection with *days* (ימים Lists **12** 4*b*, 6) and the two Raphe forms in connection with *blood* (דמים Levit. **12** 4*a*, 5) the sign indicates it by stating that with blood it is concealed [i. e. the *He* is silent] and with days it is revealed [i. e. the *He* is audible].

ל׳ = § 30.

טֹבִים *they are good, occurs twice in the Scriptures.* For this Rubric see letter מ, § 114.

ל״א = § 31.

הֵטַבְתָּ *thou hast done well, occurs three times.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 83*a*, on 1 Kings **8** 18, which I have printed; (II) the same MS., fol. 260*a*, on 2 Chron. **6** 8; (III) Add. 15,251, fol. 206*b*, on 2 Kings **10** 30; (IV) Halle Ochlah Ve-Ochlah II, § 15, and (V) the printed Massorah Finalis, letter ט, § 16.

As this Hiphil preterite second person singular masculine which occurs three times, is spelt differently, being in two instances without the *Vav* (הֵטִבְתָּ 1 Kings 8 18; 2 Kings **10** 30) and in one instance with it (הֵטַבְתָּ 2 Chron. **6** 8), the Massorah safeguards the variation in its orthography. The heading of this Rubric ought more properly to be ג׳ב׳ חס׳ ואי מל׳ as it is in the Massorah Parva of Add. 15,451, on 1 Kings **8** 18 and 2 Kings **10** 30. The Massorah Parva of Arund. Orient. 16, on 1 Chron. **6** 8, where it is הֵטַבְתָּ with *Vav*, remarks ג׳ לי מל׳.

ל״ב = § 32.

טוֹב *good, occurs five times with the accent in Proverbs.* That is, with *Revia.* This adjective, which occurs about fifty-two times in Proverbs, has no less than eight different accents, four pausal and four non-pausal. In twelve instances it is with *Soph-Pasuk* (טוֹב Prov. **2** 9; **13** 21; **14** 14, 22; **15** 23; **16** 29; **19** 8; **20** 23; **22** 1; **24** 23, 25; **28** 10). In thirteen it is with *Athnach* (טוֹב **3** 4; **11** 23; **12** 14; **13** 2; **16** 20; **17** 20, 26; **18** 5, 22; **19** 2; **24** 13; **25** 27; **28** 21). In three it is with *Tipcha* (טוֹב **4** 2; **11** 27; **13** 15); in eleven with *Munach* (טוֹב **3** 14; **8** 19; **12** 9, 25; **16** 8, 16 19; **19** 1; **28** 6; **31** 12, 18); in three with *Mehupach* (טוֹב **15** 17; **16** 32; **17** 1); in three with *Mercha* (טוֹב **3** 27; **25** 7; **27** 10); in two it is combined by *Makeph* to the next word (טוֹב־ **15** 16; **22** 9) and in the five instances which constitute this Rubric it has the pausal accent *Revia.*

Of this Rubric, which does not occur in the printed Massorah, I have collated three Lists: (I) Harley 5710—11, Vol. II, fol. 247*b*, on Prov. **12** 2, which I have printed; (II) Add. 15,251, fol. 389*b*, on Prov. **13** 22, and (III) Vienna Codex No. 35, on the same passage. There can hardly be any doubt that Rubrics must also exist which record and safeguard the instances in which this adjective is with some of the other accents in Proverbs, but these I have not as yet been able find in the MSS. to which I have had access.

ל״ג = § 33.

טוֹב *is twice rendered in the Targum by* ***fitting*** or ***suitable*** *in this Pericope.* That is in *Bereshith* = Gen. **1** 1—**6** 8.

ל״ג = § 33*b*.

טוֹב *is in five instances rendered in the Targum by* ***befitting*** or ***suitable*** *in the Pentateuch.* These two forms of the Rubric, the one recording the instances in one Pericope only and the other giving all the passages in the Pentateuch in which the so-called Onkelos Targum renders טוֹב by תָּקֵן, do not occur in the printed Massorah. They are from Orient. 1379, fol. 35*a*, on the same passage.

ל״ד = § 34.

טוֹב אֶל־הַמֶּלֶךְ *good to the King, occurs three times.* Normally the adjective is combined with עַל־הַמֶּלֶךְ. In this combination the phrase occurs ten times. (*Vide supra*, letter א, § 585.) As it is in these three instances only that it is combined with the preposition אֶל־ the Massorah safeguards the exceptional combination.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 267*b*, on 2 Chron. **18** 12.

ל״ה = § 35.

בְּטוֹב *in good, is four times Raphe.* That is, with *Sheva* under the *Beth*, Massoretically called *Raphe*, in contradistinction to the nine instances in which it is with *Pathach* called *Dagesh*, recorded in the following Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 180*b*, on Ps. **25** 13, which I have printed; (II) the same MS., Vol, II, fol. 263*b*, on Eccl. **2** 1; (III) the same MS., Vol. II, fol. 265*b*, on Eccl. **7** 14; (IV) Arund. Orient. 16, fol. 289*b*, on Ps. **25** 13; (V) Halle Ochlah, Ve-Ochlah II, § 15; (VI) the printed Massorah on Levit. **27** 10, and (VII) the same on Ps. **25** 13. The latter heads this Rubric ד׳ חטפי, thus calling *Sheva* חטף. (*Vide supra*, letter ו, § 15*n*; § 24*i*.)

ל״ו = § 36.

בַּטּוֹב *in the good, is in nine instances with Dagesh.* That is, with *Pathach* under the *Beth*, in contradistinction to the four

specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 52*b*, on Jerem. **31** 12, which I have printed; (II) Orient. 4445, fol. 36*b*, on Gen. **45** 23; (III) St. Petersburg Codex of A. D. 916 on Hosea **10** 11; (IV) Arund. Orient. 16, fol. 119*a*, on Isa. **1** 19; (V) Halle Ochlah Ve-Ochlah II, § 15; (VI) the printed Massorah on Neh. **9** 25, and (VII) the printed Massorah Finalis, letter ם, § 7.

נ״ו = § 56.

בְּטוּב *in the good, occurs four times . . . and once it is with the prefix Vav.* That is, in contradistinction to the four instances in which this quadriliteral is בְּטוּב with *Cholem*, recorded above in § 35.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 181*a*, on Ps. **27** 13, which I have printed; (II) the same MS., Vol. II, fol. 216*b*, on Ps. **128** 5; (III) Add. 15,250, fol. 323*b*, on Ps. **27** 13, and (IV) the printed Massorah on Prov. **11** 10. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

נ״ז = § 57.

מִטּוּב *from the good, occurs twice in the Scriptures.* This Rubric which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 31*a*, on Gen. **45** 23.

נ״ח = § 58.

טוּבִי *my goodness, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 52*b*, on Jerem. **31** 14, which I have printed; (II) Add. 15,250, fol. 51*a*, on Exod. **33** 19, and (III) Orient. 2349, fol. 77*a*, on the same passage.

נ״ט = § 59.

טוּבוֹ *his goodness, occurs three times and is plene.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 124*b*, on Zech. **9** 17, which I have printed; (II) the same MS., Vol. II, fol. 230*b*, on Job **20** 21; (III) Add. 15,250, fol. 315*a*, on Zech. **9** 17; (IV) Add. 15,251, fol. 294*b*, on Hosea **3** 5; (V) Halle Ochlah Ve-Ochlah II, § 15, and (VI) the printed Massorah on Job **20** 21.

The design of this Massorah is to safeguard the termination וֹ- which was originally הּ- both for the third person masculine and feminine and which later redactors altered into וֹ-. (*Vide supra*, letter ה, § 47 and § 48.) In Zech. **9** 17 the primitive *He* yields a better sense. It refers to the immediate antecedent אַדְמָה *the land*, the goodness and beautyof which is shown in the next clause, where it is described as yielding corn and new wine (comp. Deut. **33** 38) which make the young men and maidens cheerful. Accordingly it ought to be pointed טוּבָהּ and יָגְהָּ (see Nowack, *Die kleinen Propheten*, on Zech. **9** 17).

ס׳ = § 60.

טָווּ *they span, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 126*a*, on Exod. **35** 25.

ס״א = § 61.

טָחוּ *they daubed,* or *plastered, occurs twice, once with Pathach and once with Kametz.* This Rubric I have found in the printed Massorah Finalis only, letter ם, § 34. As it is in one instance with the prefix *Vav* (Levit. **14** 42), this Rubric forms part of the alphabetical List of words which respectively occur twice, once with the prefix *Vav* and once without it. (*Vide supra*, letter ו, § 41.)

ס״ב = § 62.

הִטֹּחַ *plastered, occurs twice once plene and once defective.* As this Niphal infinitive construct which occurs twice only, is spelt differently within a few verses, the Massorah safeguards the variation in its orthography. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Levit. **14** 43, which I have printed, and (II) the printed Massorah on the same passage. The heading ought properly to be ב׳ ובסם׳ or בעניני, since both instances not only occur in the same book but in the same section.

ס״ג = § 63.

לְטוֹטָפֹת *fillets* or *phylacteries, occurs three times in this form . . . . in Deut. **11** 18 it is defective.* That is, the plural form with the prefixes *Lamed* and *Vav Lamed* which is in all the three instances without the second *Vav* or the *Vav* plural, is in two instances with *Vav* after the *Teth* and once it is entirely defective or without both *Vavs*.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 65*a*, on Exod. **13** 16, which I have printed; (II) Orient. 2348, fol. 75*a*, on the same passage; (III) Orient. 5404, fol. 64*a*, also on the same passage; (IV) Add. 21,160, fol. 271*b*, on Deut. **11** 18; (V) Vienna Codex No. 35 on Exod. **13** 16, and (VI) the printed Massorah on the same passage.

As List IV indicates the orthography of this expression most plainly, I subjoin it in the foot-note.[1] It will be seen that according to this Massorah the instance for which the catchword is וקשרתם with *Kametz* or the second person *singular* i. e. Deut. **6** 8 is entirely defective, in contradistinction to וקשרתם with *Segol* or the second person *plural* i. e. Deut. **11** 18 which is לְטוֹטָפוֹת with the first *Vav*. This is attested by the best Standard Codices, as will be seen from the following analysis of the readings in the three passages:

(1) *Exodus **13** 16.*

וּלְטוֹטָפֹת with the first *Vav*, Orient. 4445; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 21,160 second hand; Orient. 2349 &c.

וּלְטוֹטָפוֹת with the second *Vav*, Add. 21,160 first hand.

וּלְטָטָפֹת without either *Vav*, Add. 15,451.

(2) *Deuteronomy **6** 8.*

לְטוֹטָפֹת without either *Vav* or entirely defective, Orient. 2201; Harley 5710—11 with the Massorah on it ב׳ חד חס׳ וחד מל׳; Add. 15,250 with the Massorah on it ל׳ כת׳ כן; Add. 15,251 with the same Massorah on it that so written it is unique; Add. 15,451 with the Massorah on it ב׳ דין חס׳ דחס׳; Add. 21,160 with the Massorah on it by a second hand ל׳ חס׳ דחס׳ &c.

None of the MSS. which I have collated exhibit any variation here.

(3) *Deuteronomy **11** 18.*

לְטוֹטָפוֹת with the first *Vav*, Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251 second hand; Add. 21,160.

לְטָטָפֹת without either *Vav*, Add. 15,451 first hand.

From the above analysis it would appear that the statement וקשרתם תני׳ לטטפת חס׳ in List I which I have printed and which is also that of Lists II and III describing the passage in connection with the second וקשרתם i. e. Deut. **11** 18 as defective, is based upon a recension of the text which is also exhibited in Add. 1545 first hand. It may, however, be that תני׳ does not refer to the second וקשרתם but to the second of the three passages. The printed Massorah (List VI) does not aid us in the deciding this point, since its language is doubtful. We see from the addition of Jacob b. Chayim at the end that a difference of opinion obtained among the textual authorities with regard to the precise orthography of this expression.[2]

1 לטוטפת ולטוטפת ב׳ ב׳ מל׳ ו׳ קדמא׳ וא׳ חיס דחס׳ וסיכנהן וקשרתם לאות על ידך והיו לטטפת, וקשרתם אתם לאות על, והיה לאות על ידכה, קדמ׳ חס׳ דחס׳.

2 לטוטפת ולטוטפת נ׳ וסי׳ והיה לאות על ידכה. וקשרתם אתם. כתר׳. וקשרתם לאות לטטפת כתיב. ושאר׳ לטוטפת כתיב. ועיין מלונתא דר״ח.

ס״ד = § 64.

וְהִטַּלְתִּי *and I have* or *will cast out, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 157*a*, on Jerem. **16** 13. As this Hiphil preterite first person singular with the prefix *Vav* not only occurs twice, but both the instances are restricted to the same book, the heading ought more properly to be ב׳ ובסם׳.

ס״ה = § 65.

יוּטָל *he shall be cast,* or *cast down, occurs three times in the Scriptures . . . . twice plene and once defective.* This Hophal future third person singular masculine, which occurs three times only, exhibits two variations. In the first place it is plene in two instances (Ps. **37** 24; Prov. **16** 33) and defective in one passage (Job **41** 1). And in the second place it is twice with *Kametz* (Ps. **37** 24; Job **41** 1) which is due to the pausal accents *Athnach* and *Soph-Pasuk* and once with the normal *Pathach* (Prov. **16** 33). The design of this Massoral., therefore, is to safeguard these variations.

Of this Rubric I collated eight Lists, four in MSS. and four printed: (I) Harley 5710—11, Vol. II, fol. 184*a*, on Ps. **37** 24,

which I have printed; (II) Arund. Orient. 16, fol. 292*b*, on the same passage; (III) the same MS., fol. 342*b*, on Prov. **16** 33; (IV) Vienna Codex No. 35 on the same passage; (V) the printed Massorah on Ps. **37** 24; (VI) the same on Prov. **16** 33; (VII) the same on Job **41** 1, and (VIII) the printed Massorah Finalis, letter מ, § 39. These eight Lists exhibit three recensions of this Massorah.

Recension I. — Lists I, II, III and VI, which exhibit the same recension, are restricted simply to safeguarding the variation in the plene and defective orthography. Hence they head this Rubric יחל נ׳ ב׳ מל׳ ואי חס׳ without noticing the variation in the graphic signs, two being with *Kametz* and one with *Pathach*.

Recension II. — This Recension, which is exhibited in Lists IV and V, emphatically states that two of the instances are defective and one is plene. Thus List IV gives this Rubric as follows: יחל נ׳ וסימנ׳ חד מח׳ ומל׳ וב׳ קמצ׳ וחס׳ וסימ׳ כי יפל לא יחל, בחיק יחל את הגורל, אל מראיו יחל, מצינא מל׳ ומח׳. So too the heading of List V יחל נ׳ ב׳ חס׳ ואי מל׳. To the same effect is the Massorah of Add. 15,251, which remarks on Prov. **16** 3, 33 יחל נ׳ ב׳ חס׳ וקמ׳ חד מל׳ ומח׳. It is, therefore, evident that this recension is based upon Codices which read יָקֹל defective in Ps. **37** 24 and this reading is exhibited in the first edition of the Bible, Soncino 1488 and in the Complutensian. It will be seen that this Recension also safeguards the variation in the graphic signs.

Recension III. — This Recension, which is exhibited in List VIII, is headed יחל נ׳ ב׳ דגש״ ואי רמ׳. Its design is neither to safeguard the plene and defective orthography of this Hophal future third person singular masculine nor the *Kametz* and *Pathach*, but simply the passages in which it is with *Dagesh* in the *Teth*. Accordingly it is based upon Codices in which this Hophal future, whether plene or defective, is with *Dagesh* in Ps. **37** 24 as well as in Job **41** 1. To this recension of the text belong Orient. 2201, which is one of the oldest dated MSS. of the whole Bible; Add. 15,451; the *editio princeps* of the Bible, Soncino 1488; the third edition, Brescia 1494 and the Salonica edition of the Psalms &c. 1515 which have it with *Dagesh* in Ps. **37** 24; and Arund. Orient. 16; Orient. 2375; the first second, third and fourth editions, of the Bible which exhibit the *Dagesh* in Job **41** 4.

ס״ו = § 66.

מוֹרֵי *rows of, occurs three times and is plene.* The design of this Massorah is to safeguard this plural construct against being made conformable to the parallel passages in Exod. **28** 17 and 1 Kings **7** 12 where precisely the same phrase occurs and where it is מוּרִים the plural absolute.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 61*b*, on Exod. **39** 10, which I have printed; (II) the same MS., Vol. I, fol. 221*a*, on 1 Kings **7** 2; (III) Orient. 4445, fol. 83*a*, on Exod. **39** 10; (IV) Arund. Orient. 16, fol. 81*a*, on 1 Kings **6** 36; (V) Add. 21,160, fol. 133*a*, on Exod. **39** 10; (VI) the printed Massorah on the same passage, and (VII) the same on 1 Kings **6** 36.

ס״ז = § 67.

מְחֹרַיִם *the piles, hemorrhoids, is in two instances both the Kethiv and the Keri.* That is, in contradistinction to the other five instances in which this expression is the textual reading, but for which the official reading or *Keri* substitutes עָפְלִים. (*Vide infra*, letter ע, § 723.) This separate form of the Rubric I have found in the printed Massorah Finalis only, letter ם, § 37.

ס״ח = § 68.

בְּמַחוֹת *in the reins*, or *inward parts, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 239*a*, on Job **38** 36, which I have printed; (II) Arund. Orient. 16, fol. 296*b*, on Ps. **51** 8, and (III) Vienna Codex No. 35, on Job **38** 36.

ס״ט = § 69.

בְּמִים *in the mud* or *mire, occurs twice in the Scriptures.* That is, in contradistinction to the only other instance where this quadriliteral occurs and is with *Sheva* under the *Beth*. (בְּמִים Zech. **10** 5.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 58*b*, on Jerem. **38** 6, which I have printed, and (II) Add. 15,251, fol. 259*b*, on the same passage. The heading of the latter, viz. ב׳ דגש׳, indicates the design of this Rubric.

ע׳ = § 70.

מִירֹתָם *their villages*, or *castles, occurs three times.* That is, this plural noun with the suffix third person plural without and with the prefix, is in two instances without the *Vav* plural and once with it (לְמִירוֹתָם 1 Chron. **6** 39). In the only other instance where this noun is with the suffix third person plural, it is מִירָתָם the singular (Ps. **69** 26). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb. **31** 10.

ע״א = § 71.

מִירוֹתֵיהֶם *their castles, is three times plene in the Scriptures in this form.* That is, the plural form of this noun with different prefixes and suffixes is in three instances with the *Vav* plural. Whilst the preceding Rubric is restricted to the orthography of this noun with the suffix third person plural, the design of this Rubric is to record the instances in which it is uniformly with the *Vav* plural.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 86*a*, on Ezek. **25** 4, which I have printed; (II) Arund. Orient. 16, fol. 241*b*, on 1 Chron. **6** 39, and (III) the printed Massorah on Ezek. **25** 4.

ע״ב = 72.

כְּטַל *as dew, occurs twice in the Scriptures.* This triliteral occurs altogether four times. In two instances it is with *Sheva* under the *Caph* and in two with *Pathach*. The design of the Massorah therefore, is to indicate here and in the following Rubric the variation in its graphic signs. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 217*a*, on Ps. **133** 3.

ע״ג = § 73.

כָּטַל *as the dew, occurs twice.* That is, with *Pathach* under the *Caph*, in contradistinction to the two instances with *Sheva* recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 141*b*, on Deut. **32** 2, which I have printed, and (II) Add. 15,251, fol. 122*b*, on the same passage.

ע״ד = § 74.

וּכְטַל *and with the dew, occurs twice.* That is, in contradistinction to Prov. **19** 12 where it is וְכִטַּל with *Caph*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 367*a*, on Dan. **4** 14, which I have printed; (II) the same MS., fol. 367*b*, on Dan. **4** 20; (III) the printed Massorah on Dan. **4** 12, and (IV) the printed Massorah Finalis, letter מ, § 38.

ע״ה = § 75.

מְלָאִים *occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter מ, § 41. Though it denotes *lambs* in Isa. **40** 11, being the plural of מֶלִי and is a proper name of a place in the tribe of Judah with the prefix *Beth* in 1 Sam. **15** 4, yet this Rubric does not indicate that this expression is used in two different senses nor does it state that the Samuel instance is with the prefix *Beth*. This Rubric forms part of the alphabetical List of words which respectively occur twice, once with *Beth* at the beginning and once without it. (*Vide supra*, letter ב § 10.)

ע״ו = 76.

וְתֶלֶם *and Telem, occurs twice in the Scriptures .... and in two different senses.* In the first instance it is the name of a city in the territory of the tribe of Judah (Josh. **15** 24) and in the second the name of one of the porters of the sanctuary (Ezra **10** 24).

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 292*b*, on Ezra **10** 24, which I have printed, and (II) the printed Massorah Finalis, letter מ, § 40. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428.)

ע״ז = § 77.

טַלְמוֹן *Talmon, is twice plene in the Scriptures.* Without the prefix *Vav* this name of one of the Levites occurs altogether four

times. As it is differently spelt, being in two instances defective (Ezra 2 42; Neh. 7 45), the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 300*a*, on Neh. 12 25. With regard to the solitary instance in which this proper name is with the prefix *Vav* in 1 Chron. 9 17 and which is not included in this Rubric, there is a difference about its spelling, as will be seen from the notes on this passage in my edition of the Bible.

ע״ח = § 78.

טומאה בם *to be defiled by them, occurs three times.* This phrase occurs altogether six times. In three instances the verb is followed by the longer form בָּהֶם (Levit. **11** 43; **18** 30; **19** 31) and in three it is the shorter form בָּם. Hence the Massorah indicates this variation. This safeguarding is especially necessary, since the two forms of the phrase are used in the same verse (Levit. **11** 43). This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 209*b*, on Levit. **11** 43.

ע״ט = § 79.

וְטָמֵא שִׁבְעַת יָמִים *and he shall be unclean seven days, occurs twice.* Normally וְטָמֵא is followed by עַד־הָעֶרֶב i. e. *and he shall be unclean until the even.* In this form the phrase occurs about twenty times (Levit. **11** 25, 28, 32, 40, 40; **15** 5, 6, 7, 8, 10, 11, 16, 17, 21, 22, 27; **17** 15; Numb. **19** 7, 8, 10). As it is in these two instances only that שִׁבְעַת יָמִים follows וְטָמֵא, the Massorah safeguards this exceptional combination. This protection is especially necessary since in the two sections where this exceptional phrase is respectively used, the normal phrase occurs eleven times in the first section (Levit **15** 5—27) and three times in the second section (Numb. **19** 7—10).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 91*b*, on Levit. **15** 24, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 73*b*, on the same passage.

פ׳ = § 80.

וְטָמֵא עַד־הָעֶרֶב, יִטְמָא עַד־הָעֶרֶב *and he shall be unclean until the even, he shall be unclean until the even.* In the section which embraces Numb. **19** 1—22 two forms are used to express the duration of the defilement. In the first part of the section עַד־הָעֶרֶב is twice preceded by וְטָמֵא the preterite with the *Vav* conversive (Numb. **19** 7, 8) and in the second part it is once preceded by יִטְמָא the future (Numb. **19** 21). The Massorah, therefore, indicates by this artificial sign where the respective variations are used.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 112*a*, on Numb. **19** 14, which I have printed; (II) Add. 15,250, fol. 85*b*, on the same passage, and (III) Add. 21,160, fol. 221*a*, also on the same passage.

פ״א = § 81.

כל נגיעה יִטְמָא עַד־הָעֶרֶב *the verb to touch is always followed by he shall be unclean until the even, except twice.* For this Rubric see letter נ, § 89.

פ״ב = § 82.

נִטְמֵאת *thou hast been defiled, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 182*a*, on Ezek. **23** 30.

פ״ג = § 83.

טָמֵא *he defiled, occurs nine times.* That is, in contradistinction to the two instances in which it is טָמֵא with *Pathach* under the *Teth*, being the infinitive recorded below in § 85.

Of this Rubric, I collated three Lists, one printed and two in MSS.: (I) the printed Massorah on Gen. **34** 5, which I have printed; (II) Arund. Orient. 16, fol. 116*b*, on 2 Kings **23** 13, and (III) Add. 15,250, fol. 213*a*, on the same passage. It is remarkable that both the MS. Lists not only head this Rubric טמא נ׳ but give identically the same three instances only, viz. Gen. **34** 5, 13, and 2 Kings **23** 13 and omit the other six passages, which I cannot explain. In Jacob b. Chayim's Rubric (List I) ואת הבית is a mistake for ואת־הַבָּמוֹת 2 Kings **23** 13 and I have accordingly corrected it.

פ״ד = § 84.

טִמְּאוּ *they have defiled, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 23*a*, on Gen. **34** 27, which I have printed; (II) the same MS., Vol. II, fol. 85*a*, on Ezek. **23** 38; (III) the same MS., Vol. II, fol. 198*b*, on Ps. **79** 1; (IV) Arund. Orient. 16, fol. 182*a*, on Ezek. **23** 38; (V) the same MS., fol. 304*a*, on Ps. **79** 1; (VI) the printed Massorah on Gen. **34** 27, and (VII) the same on Ps. **79** 1.

As these three instances respectively occur in the Law, the Prophets and the Hagiographa Lists II, VI and VII add אורי׳ נביא׳ כתובים = אנך. Moreover as this Piel preterite third person plural also occurs once with the prefix *Vav* (Ezek. **43** 8) this Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 78.)

פ״ה = § 85.

טָמְּאָ *to defile, is twice with Dagesh.* That is, with *Pathach* under the *Teth*, in contradistinction to the four instances in which it is with *Sheva* recorded below, § 91.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 21,160, fol. 169*a*, on Levit. **20** 3, which I have printed; (II) Orient. 4445, fol. 96*b*, on Levit. **13** 44; (III) the same MS., fol. 105*b*, on Levit. **20** 3; (IV) Add. 15,250, fol. 62*b*, on Levit. **13** 44; (V) the printed Massorah on Levit. **20** 3, and (VI) the printed Massorah Finalis, letter מ, § 42. As the two instances occur in the same book, the heading ought not simply to be ב׳ בספר׳, which is that of List IV, but ב׳ רגש׳ ובספר׳.

פ״ו = § 86.

יְטַמְּאוּ *they shall defile, occurs twice.* As this quinqueliteral, which occurs altogether six times, is in these two instances only with *Sheva* under the *Yod* being the Piel future, the Massorah safeguards it against the four instances in which it is the Hithpael future and which are recorded below in § 88 and § 89.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 87*a*, on Numb. **5** 3, which I have printed, and (II) Arund. Orient. 16, fol. 195*a*, on Ezek. **43** 7. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide infra*, letter י, § 11.)

פ״ז = § 87.

יְטַמָּא *he shall defile himself* or *be defiled, occurs five times in the Pentateuch.* This future third person singular masculine occurs altogether thirty-nine times. In thirty-four instances it is the Kal יִטְמָא and in five only is it יִטָּמֵא the Hithpael. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 88*a*, on Numb. **6** 7, which I have printed, and (II) Orient. 2349, fol. 94*b*, on Levit. **21** 1. As there is no other instance outside the Pentateuch, the heading ought more properly to be ה׳ ובתור׳.

פ״ח = § 88.

יְטַמְּאוּ *they shall defile themselves* or *be defiled, occurs twice.* That is, in these two instances this Hithpael future third person plural masculine is with *Sheva* under the *Mem*, in contradistinction to the other two instances in which it is with *Kametz*, recorded in the following Rubric.

Of this Rubric I collated two Lists: (I) Arund. Orient 16, fol. 175*a*, on Ezek. **14** 11, and (II) the printed Massorah on the same passage. The latter is headed ב׳ בחירק תחת יוד which is incorrect, since it occurs four times with *Chirek* under the *Yod*, as will be seen from the following Rubric. The design of this Massorah is not to record the *Chirek* but the *Sheva* under the *Mem* and to safeguard these two instances against being confused with the two with *Kametz* recorded in the following Rubric. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide infra*, letter י, § 11.)

פ״ט = § 89.

יְטַמָּאוּ *they shall defile themselves* or *be defiled, occurs twice.* That is, with *Kametz* under the *Mem* instead of *Sheva* which is due to its pausal accents, *Soph-Pasuk* in Ezek. **44** 25 and *Athnach* in Hosea **9** 4. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126*a*, on Ezek. **44** 25.

צ׳ = § 90.

תִּטַּמְּאוּ *ye shall defile yourselves,* or *be defiled, occurs three times in the Scriptures.* This Hithpael future second person plural

masculine occurs altogether six times. In three instances it is with the normal *Sheva* under the *Mem* (Levit. **11** 43; **18** 24, 30) and in three with *Kametz* which is due to the pausal accent, *Athnach* in Levit. **11** 24; Ezek. **20** 7 and *Soph-Pasuk* in Ezek. **20** 18. Hence the Massorah records the instances with the pausal accents.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 81*b*, on Ezek. **20** 18, which I have printed, and (II) the printed Massorah on the same passage. The latter heads it ט׳ קמצ׳ which indicates the design of this Rubric.

צ״א = § 91.

טָמֵא *unclean of, occurs four times.* That is, with *Sheva* under the *Teth*, being the construct, in contradistinction to the forty-two instances in which it is the absolute טָמֵא with *Kametz*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78*a*, on Levit. **22** 4, which I have printed; (II) the same MS., Vol. II, fol. 3*b*, on Isa. **6** 5; (III) the same MS., Vol. II, fol. 120*b*, on Hag. **2** 13; (IV) Arund. Orient. 16, fol. 121*a*, on Isa. **6** 5; (V) the same MS., fol. 216*b*, on Hag. **2** 13; (VI) Add. 21,160, fol. 172*a*, on Levit. **22** 4, and (VII) the printed Massorah on the same passage.

צ״ב = § 92.

טְמֵאַת *unclean of, occurs twice.* That is, the adjective feminine construct, in contradistinction to the masculine recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 180*b*, on Ezek. **22** 5, which I have printed, and (II) the same MS., fol. 181*a*, on Ezek. **22** 10. As the two instances are not only restricted to the same book but to the same section, the heading ought properly to be ב׳ ובעי׳.

צ״ג = § 93.

הַטְמְאָה *the uncleanness, occurs twice in all the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 166*b*, on 2 Chron. **29** 16, which I have printed; (II) Add. 15,251, fol. 341*b*, on the same passage, and (III) Vienna Codex No. 35 also on the same passage.

צ״ד = § 94.

כְּטָמְאַת *as the uncleanness of, occurs twice.* The design of this Massorah is to safeguard this feminine noun construct with the prefix *Caph* against its being confused with the two instances in which it is with the prefix *Beth* (Levit. **5** 3; **7** 21), as these two letters are almost identical in many MSS. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190*a*, on Ezek. **36** 17.

צ״ה = § 95.

וְטָמְאָתוֹ *and his uncleanness, occurs twice.* As this feminine noun with the suffix third person singular masculine which occurs seven times altogether, is in five instances without the prefix *Vav* (Levit. **5** 3; **15** 3, 3; **22** 5; Numb. **19** 13) and in two only is it with this prefix, the Massorah records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1379, fol. 229*b*, on Levit. **22** 3, which I have printed, and (II) Vienna Codex No. 35 on the same passage. בסיס דבתריה׳ at the end of the Rubric, denotes that the instance occurs in the verse following the catchwords.

צ״ו = § 96.

בְּטָמְאָתָם *in their uncleanness, occurs twice.* That is, to distinguish it from the only other instance in which this noun with the suffix third person plural occurs with the prefix *Caph* (Ezek. **39** 24) which it resembles. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 378*a*, on Ezra **9** 11. On Levit. **15** 31 the Massorah in Add. 15,250 remarks לי׳ בקרי׳ which is manifestly a mistake for לי׳ בתור׳.

צ״ז = § 97.

מלין בליש׳ טָמַן *forms of words from the root* טָמַן *to hide, which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 62*a*, on Jerem. **43** 9. Though this List registers not only the different forms of the verb which are unique but also the derivative מַטְמוֹן *treasure*, it simply exhibits the first attempt to collect these unique forms. Hence no fewer than seven expressions which belong to this List are absent: (1) טָמַנְתִּי Jerem. **43** 10; (2) מְטַמְּנֶיהָ Jerem. **13** 7; (3) לְטָמְנוֹ Jerem. **13** 6; (4) וְאֶטְמְנֵהוּ Jerem. **13** 5; (5) מְטֻמָּנִים Josh. **7** 21; (6) וְהִטְמַן Isa. **2** 10; (7) וּמַטְמֹנֶיךָ Isa. **45** 3.

צ״ח = § 98.

מַטְמוֹנֵי *hidden of* (Deut. **33** 19) *and* וּמַטְמוֹנֵי *the hidden treasures of* (Isa. **45** 3) *are both plene.* This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 372*a*, on Deut. **33** 19. It must be based upon Codices which exhibited וּמַטְמוֹנֵי plene in Isa. **45** 3, since in the Standard Codices to which I have access and in the early editions, it is וּמַטְמֹנֵי defective.

צ״ט = § 99.

טַעְמוֹ *his taste, occurs four times in the Scriptures . . . . . and once it is with the prefix Vav.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 64*b*, on Jerem. **48** 11, which I have printed; (II) Arund. Orient. 16, fol. 50*a*, on 1 Sam. **21** 14; (III) the same MS., fol. 291*b*, on Ps. **34** 1; (IV) Add. 15,451, fol. 99*a*, on Numb. **11** 8; (V) Add. 21,160, fol. 205*a*, on the same passage; (VI) the printed Massorah on 1 Sam. **21** 14, and (VII) the same on Ps. **34** 1.

This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 75.)

ק׳ = § 100.

טעמים *accents.* — For the Rubrics which treat on the different accents see below § 106 &c.

ק״א = § 101.

וּבְטֶרֶם *and before, occurs three times.* In all the other thirty-six instances where this adverb occurs with the preposition *Beth* it is without the prefix *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 81*a*, on Jerem. **1** 5, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 147*b*, also on the same passage; (IV) Add. 21,160, fol. 38*b*, on Gen. **37** 18; (V) the printed Massorah on the same passage, and (VI) the same on Jerem. **1** 5.

ק״ב = § 102.

וְטָרַף *and he teareth, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 115*b*, on Micah **5** 7, which I have printed; (II) Vienna Codex No. 35, on Deut. **33** 20, and (III) the printed Massorah on Micah **5** 7.

ק״ג = § 103.

טָרָף *is twice with Kametz.* That is, under the *Resh*. Though it is in the first instance an adjective denoting *fresh, newly plucked off* i. e. *leaf* (Gen. **8** 11) and in the second instance is the preterite third person singular masculine signifying *he has torn* (Hosea **6** 1), the Massorah as usual groups them together because they are spelt alike.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 201*a*, on Hosea **6** 1 which I have printed; (II) Add. 2201, fol. 101*b*, in the Massorah Finalis at the end of the Pentateuch; (III) Add. 15,250, fol. 8*b*, on Gen. **8** 11; (IV) the same MS., fol. 298*b*, on Hosea **6** 1; (V) Add. 15,451, fol. 7*a*, on Gen. **8** 11; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter מ, § 73. List II has the mnemonic sign אטורא בפומא *healing in its mouth.*

This Rubric forms part of the alphabetical List of triliterals which respectively occur twice (*vide supra*, letter א, § 233), as well as of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428.)

ק״ד = § 104.

טָרַף *to tear, occurs three times.* That is, with *Cholem* on the *Resh*, being the infinitive, in contradistinction to the preceding triliteral which is with *Kametz*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 1379, fol. 108*a*, on Gen. **44** 28, which I have printed; (II) Add. 15,250, fol. 29*a*, on the same passage; (III) Add. 21,160, fol. 101*a*, on Exod. **22** 12, and (IV) the printed Massorah Finalis, letter מ, § 75. As all the three instances are restricted to the Pentateuch and are defective, List II heads this Rubric ג׳ בתור׳, which ought more properly to be ג׳ ובתור׳, and List IV heads it ג׳ וחסרים.

ק״ה = § 105.

מְרֻטָּת *tearing, occurs four times in the Scriptures.* That is, with *Cholem* on the *Teth* and *Tzere* under the *Resh*, being the participle, in contradistinction to the instances in which this triliteral is *Cholem* on the *Teth* but with *Pathach* or *Kametz* under the *Resh*, being the Pual preterite third person (Gen. **37** 33; **44** 28).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 84*a*, on Ezek. **22** 25, which I have printed; (II) the same MS., Vol. II, fol. 179*b*, on Ps. **22** 14; (III) Arund. Orient. 16, fol. 181*a*, on Ezek. **22** 25; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 133*a*; (V) the printed Massorah on Ezek. **22** 25; (VI) the same on Nah. **2** 13, and (VII) the same on Job **18** 4.

ק״ו = § 106.

מעמים *the Accents.*

As the whole Massoretic Corpus is arranged alphabetically, I have deemed it more convenient for reference to arrange also the different Rubrics alphabetically which treat on the several accents and which are scattered throughout the MSS. The names according to which they are thus alphabetically arranged are those by which they are designated by the Massorah in the respective Rubrics. The scientific arrangement according to ***Pausal*** or ***Distinctive Accents,*** called by later Jewish grammarians מְלָכִים or שָׂרִים *Kings* or *Dominating Accents* and ***Non-Pausal Accents*** called מְשָׁרְתִים *servi*, and the different ranks as well as the subordinate positions which they severally occupy in this so-called Realm, are outside the scope of the early Massorah. They are discussed and developed in superfine theories and systems in separate Treatises by later Nakdanim.

נעיה *Gaya.* — Of this Rubric, which formulates the rules for the employment of *Gaya*, I collated five Lists, three in MSS. and two printed: (I) the Massorah Finalis of Orient. 2212, fol. 232*b*—233*a*, which I have printed; (II) the Treatise in St. Petersburg Codex of A. D. 1009, which I have printed in Appendix II in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 983 &c.; (III) the Massorah Finalis of Add. 15,251, fol. 446*b*; (IV) the Treatise at the end of the *editio princeps* of the Rabbinic Bible, Venice 1517, and Treatise *Dikduke Ha-Teamim* edited by Baer and Strack, p. 30 &c., Leipzig 1879.

The artificial extent to which later Nakdanim have developed the use of the *Gaya*, here indicated, may be seen from the elaborate manner in which the erudite Professor Kautzsch has propounded in the *Gesenius-Kautzsch Hebrew Grammar*, translated by Collins and Cowley, § 16, p. 62 &c. Oxford, the Clarendon Press 1898. In the oldest MSS. of the Bible, however, the *Metheg* or *Gaya*, is very rarely used even with vowels before a composite *Sheva* or with long vowels which are followed by a *Sheva mobile* preceding the tone-syllable, as will be seen in my *Introduction to Massoretico-Critical edition of the Hebrew Bible*, p. 474 &c.

ק״ז = § 107.

Joshua. — This Rubric, which records the *Gayas* in Joshua, I compiled from the Massorah Parva in Orient. 1471 on the respective passages. It will be seen that the *Gaya* here is sometimes placed after the graphic sign and sometimes outside it. The *Gayas* in Judges I have not found indicated in the Massorah of the MSS.

ק״ח = § 108.

Samuel. — This Rubric I compiled from the Massorah Parva in Add. 21,161 on the respective passages. The MS. is unfortunately defective and begins with 1 Sam. **20** 24*b*. Though the text itself exhibits *Gayas*, yet they are not indicated in the Massorah Parva till 1 Sam. **22** 12. Here, however, the MS. reads שָׁמַע with *Mercha*, whilst the received text has it שָׁמַע with *Makeph*. For a description of this MS. see my *Introduction &c.*, p. 632 &c.

ק״ט = § 109

Kings. — This Rubric, which records the *Gayas* in Kings, I compiled from the Massorah Parva of Add. 21,161, on the respective passages. In 2 Kings **24** 14 this MS. reads וְאֵת כָּל־הַשָּׂרִים with *Kadma Ve-Azla*, whilst thereceived text has וְאֶת־כָּל־הַשָּׂרִים with *Gershayim*.

ק״י = § 110.

Isaiah. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It is greatly to be regretted that this portion is defective. It begins with Isa. **41** 17*b* and the Massorah indicating the *Gayas* begins with Isa. **41** 26.

ק״יא = § 111.

Jeremiah. — This Rubric, too, I compiled from the Massorah Parva of the same MS. on the respective passages. As Jeremiah is complete, we have here a complete record of the *Gayas* in this book according to this important Codex.

ק״יב = § 112.

Ezekiel. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is incomplete. All after Ezek. **11** 19*a* is wanting, so that we cannot judge of the number and position of the *Gayas* in this book.

ק״יג = § 113.

The Minor Prophets. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. As this part is complete we see that the *Gayas* Massoretically recorded in the Minor Prophets are eighteen in number.

ק״יד = § 114.

The Psalms. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. As the Psalter is complete, it will be seen that according to this Massorah there are upwards of 180 instances in which *Gaya* is used in this book. By the asterisks I have indicated that עוֹר Ps. **72** 12, which is plene in this Codex is עֹר defective in the *textus receptus;* that this MS. reads בְּמִשְׁפָּטֶיךָ Ps. **119** 149 and the received text כְּמִשְׁפָּטֶךָ and that in Ps. **132** 4 this MS. reads לְעַפְעַפַּי not only with *Gaya* but with *Dagesh* in the *Lamed* whilst the received text has it לְעַפְעַפַּי both without *Gaya* and without *Dagesh*.

קט״ו = § 115.

Proverbs. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. Fortunately the MS. is here also complete and we thus see that according to this Massorah there are fifty-four instances in which the *Gaya* is used in this book. In Prov. 8 12 this Codex reads אֲנִי and the received text אֲנִי without *Makeph* and with *Munach*.

קט״ז = § 116.

Job. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. This book also is complete and we thus see that Job has forty-eight instances with *Gaya* according to this Massorah. It will be seen that this Codex reads מְמוֹרְדֵי plene in Job **24** 13.

קי״ז = § 117.

Canticles. — This Rubric I compiled from the Massorah Parva of the same MS., viz. Add. 21,161 on the respective passages. According to this Massorah, Canticles exhibits two instances only with *Gaya*.

קי״ח = § 118.

Ruth. — This book according to the Massorah of the same MS. has one instance only with *Gaya*.

קי״ט = § 119.

Lamentations. — Lament. also has one instance with *Gaya* according to the Massorah of this MS.

ק״כ = § 120.

Ecclesiastes. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It will be seen that this book has six instances of *Gaya*.

קכ״א = § 121.

Esther. — This Rubric also I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is incomplete and up to 8 11 it exhibits four instances of *Gaya*. In 8 11 which is the last *Gaya* instance this MS. reads לְהִקָּהֵל without *Dagesh* in the *Coph*.

קכ״ב = § 122.

Daniel. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It will be seen that according to this Massorah there are six instances of *Gaya* in Daniel.

קכ״ג = § 123.

Ezra-Nehemiah. — This Rubric also I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is defective and though it begins with Ezra **2** 69 and wants 8 24*b*—Neh. **1** 25*b* only, the Massorah Parva does not record a single *Gaya* instance in Ezra, and, as will be seen from this Rubric, gives six instances for Nehemiah. In Neh. **6** 10 this Codex reads שְׁמַעְיָה not only with *Dagesh* in the *Shin* but with *Chateph-Pathach* under the *Ayin;* whilst in **7** 32 it has וְהוֹשַׁע with *Pathach* under the *Ayin.*

קכ״ד = § 124.

Chronicles. — This Rubric also I compiled from the Massorah Parva of Add. 21,161 on the respective passages. The MS. here is unfortunately incomplete. It ends with 1 Chron. **19** 6*b*. It will be seen that up to this part it records seven *Gaya* instances.

On comparing the above Lists with the rules propounded by Professor Kautzsch (*Hebrew Grammar,* p. 62, § 16) it will be apparent that this fine-spun system is a development of later purists: (1) That there were several Schools of such purists; (2) that they in many instances are in dire conflict with each other as to the actual position of the *Gaya;* (3) that it is very rarely exhibited in the oldest MSS. of the Hebrew Bible and is of doubtful authority, and (4) it ought, therefore, not to burden the present recension of the Hebrew text.

קכ״ה = § 125.

דרגא ומרכא כפולה. — *Fourteen are with the accent.* That is, in fourteen instances in the Scriptures is the accent ***Darga*** followed by ***Mercha-Kephulah.*** The accent *Tipcha* is as a rule preceded by the one servant *Mercha.* As it is in these fourteen instances only, preceded by the two servants *Darga* and *Mercha-Kephulah,* the Massorah safeguards these exceptional instances.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty-five Lists. I shall, however, specify the following ten only, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 68*b*, on Levit. **10** 1, which I have printed; (II) the same MS., Vol. II, fol. 154*b*, on 2 Chron. **9** 2; (III) the same MS., Vol. II, fol. 290*b*, on Ezra **7** 25; (IV) Orient. 4445, fol. 132*a*, on Numb. **14** 3; (V) Arund. Orient. 16, fol. 85*a*, on 1 Kings **10** 3; (VI) the same MS., fol. 95*a*, on Numb. **20** 29; (VII) the same MS., fol. 175*a*, on Ezek. **14** 4; (VIII) the printed Massorah on Numb. **32** 42; (IX) the same on Habak. **1** 3, and (X) the same on Neh. **3** 38.

From the heading in Lists I, II, IV and VI which is simply יד בשע, nothing definite can be obtained except by looking at the accents in the text on which the respective Rubrics are given. Lists III, V and VII are headed יד בקריה דרגא ,טרכא כפולה which emphasise the fact that the accent *Darga* is abnormally followed by *Mercha-Kephulah* instead of *Tevir;* whilst the headings of Lists VIII, IX and X alone indicate the import of this Rubric, viz. יד פסו׳ במעמ׳ תרין חומרין, פי׳ המפוחא כך היה לעולם לא ישרתנה כי׳ אם מרכא אך בייד מקומות ישרתנה דרגא עם ב׳ מרכות הנקראו תרין ושתרין. It will be seen that the *Double-Mercha* is also called *two rods* (תרין חומרין) because of its resemblance to a double rod. This *Double-Mercha,* however, remains a conjunctive accent like the simple *Mercha.* Hence, when a word beginning with one of the בגדכפת letters is preceded by a word which ends with one of the אהוי letters and which is with *Mercha-Kephulah,* it does not take the *Dagesh.* Comp. תַּעֲשֶׂה כֹּה (Exod. **5** 15) and לָכֶּה לִי (Ezek. **14** 4).

In accordance with this rule 1 Kings **20** 29, which is נָכָּה with *Mercha* in Add. 15,250; Add. 15,251 &c. and which I followed in my edition of the Bible, ought to be נָכֶּה with *Makeph* as it is in Orient. 2201; Harley 5710—11; Arund. Orient. 16 &c.

קכ״ו = § 126.

Zakeph-Gadol and Tevir. — *Eleven words respectively occur twice, once with **Tevir** and once with **Zakeph-Gadol.*** This Rubric is from Harley 5710—11, Vol. I, fol. 78*b*, on Levit. **23** 12. Though it emphatically states in the heading that there are eleven such pairs, the Rubric itself records four only. It is, therefore, evident that the Nakdan omitted the seven instances because the prescribed space allotted in the margin to the Massorah did not suffice for the completion of the Rubric. This, as we have already seen, is often the case.

From the four instances, however, which are recorded we distinctly see that the design of this Massorah is restricted to those words only which respectively occur once with ***Zakeph-Gadol*** and once with *Tevir* and that the remaining seven must, therefore, exhibit the same characteristic. Six of these are actually to be gathered from the conflicting Lists which have a similar design but which have been confused and rendered obscure by the additions of later Nakdanim, as will be seen from Rubric 127*b*. The six instances which belong to the Rubric before us are as follows: (1) קְלָלִים and קְלָלִים Exod. **38** 14, 15; (2) וְאָח and וְאָחַי Levit. **26** 40 with verse 39; (3) אֵלָה and וְאֵלָה Josh. **13** 32; **14** 1; (4) וַיַּכּוּ and וַיִּכּוּ Judg. **1** 5, 10; (5) וּמַיִם and וּמַיִם Ezek. **4** 16 with verse 11, and (6) מַמָּנּוּ and מִמֶּנּוּ Habak. **1** 7; Zech. **10** 4. The mnemonic sign is in dire conflict both with the design of this Rubric and with the instances recorded therein. It has manifestly been added by a later Nakdan who misunderstood the import of this Massorah.

קכ״ז = § 127*a*.

Four groups vary in the accents. — That is, in these four groups which severally consist of similar phrases occurring in the same section, the second member differs in its accents from the first. Hence the Massorah safeguards this variation. It will be seen that two of the pairs, viz. the second and third, vary with regard to the *Zakeph-**Gadol*** and *Tevir.* They form part of the preceding Rubric; whilst two, viz. the first and fourth vary with regard to *Zakeph-**Katon*** and *Tevir.* The fourth pair form part of the following Rubric which, as we shall see, is a development of this Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 27*a*, on Gen. **41** 9, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 137 margin. Another form of this Rubric is given in the Paris Ochlah Ve-Ochlah § 229 as a contrast to the following Rubric. In the Paris Ochlah Ve-Ochlah this Rubric is headed ג׳ זוגין חד חביר וחד קאים בענינא and three instances only are recorded. It omits the second and fourth pairs and makes up the three by giving אֵלֶּה הֵם Numb. **3** 20, 21 which are part of the following Rubric.

קכ״ז = § 127*b*.

Thirteen words or *combinations respectively occur twice varying in the accents, once with **Zakeph** and once with **Tevir.***

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Orient. 2349, fol. 95*b*, on Levit. **23** 12, which I have printed; (II) Orient. 2348, fol. 105*b*, on the same passage; (III) Paris Ochlah Ve-Ochlah § 228; (IV) the printed Massorah on Exod. **6** 9, and (V) the same on 1 Chron. **18** 3.

This Rubric is an expansion of the preceding Rubric. It gives a longer List of variations not only with regard to *Zakeph-**Gadol*** and *Tevir,* but includes ***Zakeph-Katon*** and *Tevir* and thus differs from § 126 which is restricted to *Zakeph-**Gadol*** and *Tevir.* In the process of expansion, however, later Nakdanim added instances which are contrary to the scope of this Massorah and not only obscured its import, but produced irreconcilable contradictions, as will be seen from the following analysis of the five Lists:

Lists I and II. — These two Lists are absolutely identical. They not only emphatically state in their respective headings that there are thirteen instances only of such pairs, but duly record the same thirteen in precisely the same order. It will be seen that these thirteen pairs comprise seven which are in connection with *Zakeph-Gadol* and *Tevir* and six in which it is in connection with *Zakeph-Katon* and *Tevir.* On comparing this List with § 126 it will be seen that one only of the four pairs recorded there is included here. This is due to the fact that this Rubric is restricted to the variations which occur in the same or a similar section or connection, whilst § 126 is not so restricted.

List III. — This List as emphatically states in its heading that there are eleven such pairs, and records eleven only. It omits five pairs which are given in Lists I and II, viz. (1) מזה אַחַת and מזה אַחַת Exod. **26** 8; 1 Kings **6** 25; (2) קְלָלִים and קְלָלִים Exod. **30** 14, 15; (3) אלה הֵם and אלה הֵם Numb. **3** 20 21; (4) אֵלֶּה and וְאֵלֶּה Josh. **13** 32; **14** 1, and (5) וַיַּכּוּ and וַיִּכּוּ Judg. **1** 5, 10, and makes up the eleven by the addition of the follow-

ing three which are not given in Lists I and II: (1) ויהי אחרי and ויהי אחרי Josh. 1 1; Judg. 1 1; (2) ויכהו and ויכתו 2 Sam. 6 7; 1 Chron. 13 10, and (3) ולכל־התורה and לכל־התורה 2 Kings 21 8; 2 Chron. 33 8. It will be seen that two of the three new instances here given are contrary to the scope of this Massorah which is to record the variations of *Zakeph* and *Tevir*, whilst in the pair which exhibits Josh. 1 1 and Judg. 1 1 the variation consists in ***Pashta*** and *Tevir* and in the pair represented in 2 Sam. 6 7 and 1 Chron. 13 10 the variation is ***Mercha*** and *Tevir*.

Lists IV. — This List distinctly states in the heading that there are sixteen such pairs יו זוגין מתחלפין בחד עניו חד זקיף לרומא וחד נחית לתחומא and duly records sixteen. These sixteen are made up as follows: (1) by the retention of twelve of the pairs given in Lists I and II, omitting one pair only, viz. אחת Exod. 26 8; 1 Kings 6 25 which is also omitted in List III: (2) by the inclusion of the three pairs which are also given in List I, viz. אחרי Josh. 1 1; Judg. 1 1; ויכהו 2 Sam. 6 7; 1 Chron. 13 10; התורה 2 Kings 21 8; 2 Chron. 33 8, and (3) by the addition of המשקים Gen. 40 9; 41 9 which is one of the pairs given in § 127*a*.

At the end of this List Jacob b. Chayim states that some Codices add two other pairs: (1) והביא Levit. 4 16 and יבא Numb. 6 13, and (2) ולפה Gen. 46 18 and בלהה Gen. 46 25;[1] It will thus be seen that not only are the two irrelevant additions in List III repeated here, but that the two pairs imported by later Nakdanim are even more vicious. They do not consist of words which respectively occur twice, neither do they exhibit variations with regard to the accents *Zakeph* and *Tevir*. Moreover though the heading of this List emphatically states that there are sixteen such pairs and the Rubric itself records sixteen apart from the additions, the mnemonic sign which is identical with the one given in § 126 represents eleven pairs only and answers to the instances recorded in List III. It is also to be remarked that the catchwords ויהי אחרי כן ויך דוד את פלשתים דד״ה are wrong and ought simply to be ויך דוד את פלשתים without דד״ה 1 Chron. 8 3.

List V. — Though this List is headed יא זוגין מתחלפין בטעמא חד זקיף לרומא וחד נחית לתחומא it records fourteen instances. The only differences between it and List IV are in the heading יא and in omitting the two pairs וישפר Gen. 40 9; 41 9 and קלעים Exod. 38 14, 15, making up the sixteen of List IV. At the end of this Rubric Jacob b. Chayim's addition is different from that in List IV. He simply states that he also found another pair, viz בלהה and ולפה Gen. 46 18, 25 (עוד מצאתי אלה בני ולפה, אלה בני בלהה דוינש) being one of two pairs mentioned in List IV. As this List has the same mnemonic sign and the same irrelevant passages, the strictures passed on List IV equally apply to this List. נחית לתחומה *descending* or *placed below* denotes the *Tevir* which stands under the word in contradistinction to the *Zakeph* which is above the word and hence is called זקיף לרומה *erect*, or *upright*, *above* or קאים.

[1] ויש ספרי מוסיפין והביא אתו דכתן משיח, יביא אתו דנזיר וסי׳ משיח למטה ונזיר למעלה אלה בני ולפה, אלה בני בלהה דוינש.

קכ״ח = § 128.

Zakeph. — *Seven are with the accent in this section.* That is in Numb. 36 12—44 seven of the tribal names are with the accent *Zarka*. For this Rubric see letter ב, § 354.

קכ״ט = § 129.

Two verses are misleading in the same section, one is with ***Chateph*** *and one with* ***Gaya.*** In Ps. 105 20 where שלח *he sent*, precedes מלך *king*, it has no separate accent, but is combined by *Chateph* or *Makeph* with מלך i. e. שלח־מלך; whilst in verse 28 where it precedes חשך *darkness*, it has not only its own accent, but *Gaya*. Hence the Massorah safeguards the variation in the accents in these two verses.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 310*b*, on Ps. 105 28, which I have printed, and (II) the printed Massorah on the same passage. The latter adds the mnemonic sign שלוחי המלכא זריזין שלוחי רחשוכא מתינין *the messengers of the King are swift, the messengers of darkness are slow.* That is, the verb שלח *he sent* (messengers) in combination with מלך *King* is read quickly or together with the following word, whilst in combination with חשך *darkness* it is pronounced slowly or has a separate accent.

This Massorah, however, is based upon the recension of one School of textual redactors. Other Schools had the two verses alike. This is attested by most of the Standard Codices, which exhibit שלך in Ps. 105 20 as it is in verse 28, viz. Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251 and by nearly all the old editions, as will be seen in the notes on this passage in my edition of the Bible. The reading שלח־ with *Makeph* I have found in Arund. Orient. 16 only. The interesting part of this Massorah, however, consists in the fact that the reading of one School of textual redactors is designated מטעין by another School.

קל׳ = § 130.

These three expressions are with the accent ***Decht*** *and those who say that they are with* ***Munach*** *are mistaken.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 209*a*, on Ps. 109*a*.

קל׳א = § 131.

This Kal infinitive construct precedes the accent *Dechi* three times. In two passages בבוא has no separate accent but is joined by *Makeph* to the expression with *Dechi* (בבוא־ Ps. 51 2; Prov. 18 3) and in one instance it has its normal servant *Munach* (בבוא Ps. 54 2). Hence the Massorah safeguards this variation in its accents.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 250*b*, on Prov. 18 3. But though the Rubric declares that there are two *Makeph* instances, viz. Ps. 51 2; Prov. 18 3, the text of this MS. has one *Makeph* instance only, viz. Prov. 18 3 and gives the two Psalm passages with *Munach*.

קל״ב = § 132.

Mercha Revia Mugrash. According to the Tiberian School of textual redactors, where *Revia Mugrash* has one servant, it is always *Mercha*. Hence they point the four instances which constitute this Rubric בי אם־בתם Ps. 1 4; אך יש־אלהים Ps. 58 12; אך סורדים Ps. 68 7; ואת סורדים Ps. 68 19; whilst according to the School represented by the celebrated Codex called *Great Machsor* this servant has *Mehupach* and the instances in question are אך בי &c. The MSS., however, do not consistently follow either of these two Schools, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 193*a*, on Ps. 68 7. For the *Great Machsor* see my *Introduction to the Hebrew Bible*, p. 435 &c.

קל״ג = § 133.

Five pairs or *combinations which respectively occur twice in the same section* or *connection vary in their several accents.* As I have indicated the variation of these accents in the text of this Rubric, I need not repeat it here.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 79*a*, on Exod. 36 9, which I have printed; (II) Orient. 2348, fol. 89*a*, on the same passage; (III) Add. 21,160, fol. 107*a*, on Exod. 26 2; (IV) the same MS., fol. 127*a*, on Exod. 36 9; (V) Halle Ochlah Ve-Ochlah I, § 55, margin; (VI) Paris Ochlah Ve-Ochlah, § 222, and (VII) the printed Massorah on Exod. 36 9.

As four of these groups occur in the Pentateuch, List V heads this Rubric ד׳ זוגין מן ב׳ בעני׳ בתור׳ מתחלפי׳ בטע׳ and records the four only. Lists III, IV, V, VI and VII give the mnemonic sign, which however is mutilated in List V.

קל״ד = § 134.

Three verses have respectively two words with two different accents. This Rubric, which I have found in the printed Massorah only, on Deut. 4 25, is incorrect since בעזרי in Ezra 1 10 has in both instances the same accent *Mehupach*. The מבין חדות on Deut. 4 25 ingeniously suggests that it does not refer to the accent itself, but to its position and that the design of this Massorah is to record that in these three verses the same word respectively occurs twice, once with the accent on the penultima and once on the ultima and that the editor has wrongly put the Rubric on בנים Deut. 4 25*a* instead of ונשחתם, which occurs in the second part of the same verse and is Milēl in the first part of the verse and Milrā in the second. In the case of the other two expressions, however, which occur twice in the verse, they have the accents on the ultima first and on the penultima second.

קל״ה = § 135.

Three instances are with the accent. That is, with *Tarcha* and *Munach* before the pausal accent *Soph-Pasuk* or *Athnach*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 142*b*, on Ps. **38** 1. The reference to the catch-words מי חכם in the Rubric which I have printed should be Ps. **107** 43 and not **108** 1 and the words שיר מזמור which I have supplied in brackets must be cancelled.

קל״ו = § 136.

The accents in connection with Soph-Pasuk in the three Poetical books. When the *Soph-Pasuk* has two servants, the first is *Tarcha* and the second *Munach*. From the notes, however, on Ps. **9** 21; **12** 8 in my edition of the Bible it will be seen that the different Schools of Nakdanim differed with regard to the second servant whether it is to be *Munach* or *Mercha*.

This Rubric is from Harley 5710—11, Vol. II, fol. 176*b*, on Ps. **9** 21. This rule is more fully set forth in the *Dikduke Ha-Teamim* given in the St. Petersburg Codex of A. D. 1009, which I have printed in the *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 993, § 24; see also p. 282 where it is compared with other recensions of the same Treatise.

קל״ז = § 137.

וִירוֹמְמוּהוּ *and they shall exalt him*, is plene without the accent [Ps. **107** 32]; וִירוֹמֶמְךָ *and he shall exalt thee*, is plene with the accent *Munach* [Ps. **37** 34]. As this Piel future third person with the prefix *Vav* occurs twice, is both with *Dechi* and *Munach* in the singular and with *Dechi* without the *Munach* in the plural, the Massorah safeguards this variation in its accents. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 208*b*, on Ps. **107** 32.

קל״ח = § 138.

This Rubric is from Harley 5710—11, Vol. II, fol. 218*b*, on Ps. **138** 2. The two passages which constitute the Rubric are ***Pazer*** clauses, which have respectively two servants. In the text of this MS. the first servant is *Munach* (אִשְׁתַּחֲוֶה וְיִשְׁתַּחוּ) and the second *Galgal*. The Nakdan therefore states in the Massorah that in the celebrated *Great Machsor* Codex the first servant is *Kadma* which is the usual accent in such clauses and which is exhibited in the Standard Codex Arund. Orient. 16, without *Pasek*. Orient. 2201, however, which is one of the oldest dated MSS. of the entire Bible and which has also *Kadma* as the first servant has *Munach* as the second instead of *Galgal*, but likewise without *Pasek*.

קל״ט = § 139.

Thou shalt not bow &c. is with the old accent. That is, according to the old or Palestinian system the first part of this verse is with *Mercha Tipcha*, viz. לא־תשתחוה להם, in contradistinction to that of the Babylonian according to which it is with *Munach Zarka*, viz. לא־תשתחוה להם; whereas in the second part of this verse beginning with כי אנכי, both systems have the same accents (מעמ׳ אחר). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 52*b*, on Exod. **20** 5.

That the Massorah Parva in the MSS. by its remarks on the respective passages of the Decalogue with the double accents indicates the alternative single accents of the Palestinian School, which it denotes by the expression מעמ׳ קדמא, is attested by Harley 5773 on Exod. **20** 3. In this MS., which has thed ouble accents, the Massorah states מעמ׳ קדמ׳ לא־תעשה לך which denotes the alternative single accents of the Palestinian School. On verse 4 the Massorah remarks מעמ׳ קדמ׳ לא־תשתחוה, which is the same as in the Rubric I have printed from Add. 15,251. Here again the single accents given in the Massorah are those of the Palestinian system. On verse 7 the Massorah states מעמ׳ קדמ׳ זכור, and on verse 10 מעמ׳ קדמ׳ ויום. These alternative accents are given in the Massorah itself and it need hardly be said that the expressions are simply the catchwords for the whole verse.

The double accents and the double graphic signs in some parts of the Decalogue are due to the fact that the Babylonian School of textual redactors had a different verse-division from those of the Palestinian School (Comp. *the Massorah*, Vol. IV, p. 343, § 109), that the former divided the Decalogue into ten verses and the latter into thirteen and that the two systems both of accentuation and vowel-points are here exhibited in a combined form. In this combined form the text of the Decalogue is given in the oldest MSS. and in all the early editions; in Orient. 4445; Orient. 2201; Harley 5710—11; Add. 21,160; Add. 15,451; Orient. 4227; Orient. 2451; Add. 9401; Add. 15,251; the *editio princeps* of the Pentateuch, Bologna 1482; the first, second and third editions of the Bible (Sonsino 1488; Naples 1491—93; Brescia 1494); the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic with the Massorah, Venice 1524—25.

The Babylonian recension, however, with its verse-division and with its single accents and vowel-points, is given in Arund. Orient. 2; Add. 27,167; Orient. 1379; Orient. 1468; Orient. 1466; Orient 2348; Orient. 2349; Orient. 2365; Orient. 4838; Orient. 5404, and Orient. 5956.

In order to enable the student to decipher the puzzling peculiarities of the text, which are due to the combination of the two systems, I subjoin (1) the Palestinian Recension with its separate accents and vowel-points; (II) the Babylonian Recension with its separate accents and vowel-points, indicating in larger type the passages in each Recension which are combined in the double system, and (III) the Recension which exhibits the two systems combined into one.

I.

מערבאי = *Palestinian Recension.*

1 אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
2 מִבֵּית עֲבָדִים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־
3 פָּנָי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמָּיִם
4 מִתָּחַת לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם
כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־
5 שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: וְעֹשֶׂה חֶסֶד לַאֲלָפִים
6 לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא:
7 8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד
9 וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ
עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ:
10 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה
11 אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן
יַאֲרִכֻן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:
12 לֹא תִרְצָח לֹא תִנְאָף לֹא תִגְנֹב לֹא־תַעֲנֶה
13 בְרֵעֲךָ עֵד שָׁקֶר: לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת
רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:

II.

מדנחאי = *Babylonian Recension.*

1 אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
2 מִבֵּית עֲבָדִים: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־
3 פָּנָי לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמָּיִם
מִתָּחַת לָאָרֶץ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם
כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־
שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי וְעֹשֶׂה חֶסֶד לַאֲלָפִים
3 לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא:
4 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד
וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ
עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ
כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה
5 אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן
יַאֲרִכֻן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:
6-9 לֹא תִרְצָח: לֹא תִנְאָף: לֹא תִגְנֹב: לֹא־תַעֲנֶה
10 בְרֵעֲךָ עֵד שָׁקֶר: לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת
רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:

III.

The Combined verse division and Accents of both Recensions.

1 אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
2 עֲבָדִים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי: לֹא
תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר
4 בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמָּיִם מִתָּחַת לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם
וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל־
בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: וְעֹשֶׂה חֶסֶד לַאֲלָפִים
5 לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
6 לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא:
7 8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד
9 וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ
עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ:
10 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה
11 אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן
יַאֲרִכֻן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:
12 לֹא תִרְצָח לֹא תִנְאָף לֹא תִגְנֹב לֹא־תַעֲנֶה
13 בְרֵעֲךָ עֵד שָׁקֶר: לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת
רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:

On comparing the two separate Recensions with the combined form it will be seen that מני in verse 2 which has both *Kametz* and *Pathach* under the *Nun*, the *Kametz* form exhibits the Palestinian Recension, where this expression ends the verse and hence has *Soph-Pasuk* and that the *Pathach* form exhibits the Babylonian Recension where it has *Revia* and is in the middle of the verse. The same is the case with מחתה in verse 3 which has both *Kametz* and *Pathach* under the *Tav*, the one is due to the pausal accent *Athnach* in the Palestinian Recension and the other to the conjunctive accent *Azla* in the Babylonian Recension The same is the case with תרצה in verse 12 which has both *Pathach* and *Kametz*, the former exhibits the Palestinian Recension and the latter the Babylonian. By this process of comparision all the anomalies and apparent contradictions will easily be solved.

That the Palestinian and Babylonian Recensions of the text frequently exhibit different verse-divisions which necessarily involve a difference in the accents and vowel-points will be seen from the notes in my edition of the Bible on Gen. **35** 22; Deut. **32** 35, 39; Judg. **8** 29, 30; Ps. **22** 5; **52** 1; **53** 1; **90** 1; **120** 5 &c. In some instances, as in the case of Gen. **35** 22 and in the Decalogue, this variation in the verse-division is designed for liturgical purposes and public reading and in some it is due to a different view of the import of the text. (Comp. my *Introduction to the Hebrew Bible*, p. 76.)

The expressions טעם עליון *upper accents* and טעם תחתון *lower accents*, by which grammarians and expositors designate the two systems because in the longer verse-division a larger proportion of the accents are placed *above* the words whilst in the shorter verse-division a larger number are *below* the words, I have not found in the Massorah. In the Massorah, as we have seen, the Palestinian accents of the Decalogue are called טעם קדמון because the longer division with its accents was regarded as the older of the two.

קי"מ = § 140.

Sixteen passages are with the accents ***Yerech ben Yomo*** *and* ***Karnē Parah.*** As these two accents, which always occur together, are of the rarest in the Scriptures, the Massorah records the passages in which they are to be found. Besides, the *Yerech ben Yomo* has invariably also the *Munach* as its servant. In four instances these inseparable accents are preceded by one *Munach* (Numb. **35** 5; Neh. **5** 18; **13** 5; 2 Chron. **24** 5); in five by two *Munachs* (2 Kings **10** 5; Jerem. **38** 25; Esther **7** 9; Neh. **13** 15; 2 Chron. **35** 7), in three by three *Munachs* (2 Sam. **4** 2; Jerem. **13** 13; Neh. **1** 6); in two instances they are preceded by four *Munachs* (Josh. **19** 51; 1 Chron. **28** 1) and in two by five *Munachs* (Ezek. **48** 21; Ezra **6** 9). It will be seen that these accents mostly occur in the later books. In the Pentateuch there is one instance only, whilst in Esther, Ezra-Nehemiah and in Chronicles, there are no fewer than nine instances.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated sixteen Lists. I shall, however, specify the following ten only, seven in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 109*b*, on Numb. **35** 5, which I have printed; (II) the same MS., Vol. II, fol. 103*a*, on Ezek. **48** 21; (III) Orient. 4445, fol. 157*a*, on Numb. **35** 5; (IV) Arund. Orient. 16, fol. 59*b*, on 2 Sam. **4** 2; (V) the same MS., fol. 198*b*, on Ezek **48** 21; (VI) the same MS., fol. 388*b*, on Neh. **13** 5; (VII) Add. 21,160, fol. 250*a*, on Numb. **35** 5; (VIII) the printed Massorah on Ezek. **48** 21; (IX) the same on Esther **7** 9, and (X) the same on Neh. **13** 5. The addition ב' מהין בו' משרתים חוץ מן הגלגל at the end of List VIII refers to the two instances in Ezek. **48** 21; Ezra **6** 9 and בו' is a mistake for בה'.

It will be seen that though List I, like all the other Lists, coincides in stating in the heading that there are sixteen such instances, yet it records fifteen only. But as all the other Lists duly give sixteen, there can hardly be any doubt that the omission of Neh. **5** 13 is due to the carelessness of the Scribe.

The names of the two accents given in the heading of this List, vary in the other Lists. Though the name קרני פרה *cow horns*, from its resemblance in the MSS. to the horns of this animal, is also the name given to the pausal or distinctive accent in Lists VII, VIII and IX, yet in Lists IV and VI it is called פור גדול *Great Pazer*, because its form in the MSS. is somewhat like an enlarged form of the ordinary *Pazer*. Its inseparable servant, which is here called ירח בן יומו *the moon a day old*, from its fancied resemblance to this luminary and which is also its name in the headings of Lists VIII and IX, is for the same reason called גלגל *wheel*, in Lists IV, VI and VIII.

קמ"א = § 141.

Eleven instances in the Scriptures are with the accent. That is, with the accent *Yethiv* before the accent *Pashta* instead of after it.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 40*b*, on Jerem. **14** 14, which I have printed; (II) Orient. 4445, fol. 88*a*, on Levit. **5** 2; (III) Add. 15,451, fol. 71*a*, on the same passage; (IV) Add. 21,160, fol. 141*b*, also on the same passage; (V) Orient. 1474, fol. 19*b*, on Jerem. **14** 14; (VI) the printed Massorah on Levit. **5** 2, and (VII) the same on Dan. **2** 10.

List II, which exhibits the oldest form of this Massorah, like List I is simply headed יא במעם without stating what the import of this Rubric is. Lists III and IV are headed יא במע' לאחור which evidently denotes that the accent *Pashta* is after the *Yethiv*, as is attested by the clumsy heading of List V, viz. יא במע' דסמ' יתיב מוקדם ליתיב משמה and by the more explicit headings of Lists VI (יא במעמא לאחור מ' במעמא משמא ולפניו יתיב) and VII (יא מקומות דמתרדפא משמא אחרי היתיב), thus plainly indicating the design of this Massorah. List VI omits או בנבלת Levit. **5** 2 and makes up the eleven by giving איש ישב בתוך העם Jerem. **29** 32. But this is manifestly due to the ignorance of a later Nakdan. This is not only attested by all the MS. Lists which coincide in excluding Jerem. **29** 32 and including Levit. **5** 2, but by the second List (VII) in the printed Massorah itself. List V alone has the mnemonic sign.

קמ"ב = § 142*a*.

Four instances are with the accent at the beginning of the verse. That is, in four instances *Legarmeh*, which is normally a disjunctive accent and precedes *Munach*, is abnormally subordinated to *Geresh* or *Azla* with *Kadma* intervening, and respectively occurs at the beginning of the verse.

That *Legarmeh* is an accent is attested by the Massorah on Exod. **30** 13 which expressly states that the demonstrative זה is in three instances with the accent *Munach* ***before*** Legarmeh. (זה נ' ריש במעם מונח לפני לגרמי', *vide supra*, letter ז, § 31.) To the same effect is the declaration of Levita the eminent expositor of the Massorah. In his *Massoreth Ha-Massoreth* he says "the ***accent*** which is called *Legarmeh*" (המעם חקרא לגרמיה, p. 210, ed. Ginsburg and comp. Japhet מורה הקורא p. 116).

Of this Rubric, which in this separate form does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 165*a*, on 2 Chron. **26** 15, which I have printed; (II) Arund. Orient. 16, fol. 172*b*, on Jerem. **38** 11; (III) the same MS., fol. 216*b*, on Hag. **2** 12, and (IV) the same MS., fol. 273*b*, on 2 Chron. **26** 15.

קמ"ב = § 142*b*.

In eleven verses the accent ***Geresh*** *follows* ***Legarmeh,*** *but it does not follow the accent* ***Azla.*** Whilst the preceding Rubric records the four instances only which commence the verse, this Rubric registers all the passages in the Scriptures in which this accent is thus abnormally used irrespective of its position in the verse.

Of this Rubric I collated four Lists, one in MS. and three printed: (I) Harley 5710—11, Vol. I, fol. 18*a*, on Gen. **28** 9, which I have printed; (II) the printed Massorah on the same passage; (III) the same on Jerem. **4** 19, and (IV) the same on Hag. **2** 12. Lists III and IV are headed יא במעם לגרשה משרת אבל לא חמנע האולה מבוא בינדים which expresses the import of this Massorah in different language.

In two of the instances the Standard Codices vary with regard to the accent preceding the *Legarmeh*. In 1 Sam. **14** 3 it is אִי־כָבוֹד with *Telisha Ketanah* in Harley 5710—11; Arund. Orient. 16; Add. 25,251 and Add. 15,451: whilst it is אִי־כָבוֹד with *Munach* in Orient. 2201 and Add. 15,250. The same is the case in 2 Kings **18** 17. It is רַב־סָרִיס in Arund. Orient. 16; Add. 15,451 &c. and רַב־סָרִים in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251.

קמ"ג = § 143.

Legarmehs through the Scriptures.

This perpendicular short line which normally follows the accent *Munach*, is carefully marked in the margin of the MSS. with the Massorah, against the respective passages which exhibit this accent. The *Legarmehs* in these MSS. are thus given as part

of the Massorah Parva. With the exception of Deuteronomy I have not found any separate Lists of the *Legarmehs* in the respective books of the Scriptures. I have, therefore, compiled the following Rubrics from the Massorah Parva in the MSS. which carefully indicate them in the margin by the abbreviation לג׳.

Genesis. — This Rubric I compiled from Orient. 19,776 and Codex Bedell 3 Vols., fol. 10, dated A. D. 1285 in Emmanuel College, Cambridge. Accordingly Genesis has no fewer than fifty-nine *Legarmehs*. Fifty-two of these are the normal *Munach Legarmeh* i. e. they are not only preceded by *Munach*, but are followed both by *Munach* and *Revia*. Five are followed by *Revia* alone (Gen. **3** 15; **17** 14; **19** 9; **23** 6; **29** 9); one is followed by *Kadma Ve-Azla* (Gen. **28** 9, *vide supra*, § 142*b*) and one by *Darga* (Gen. **31** 29).

קמ״ד = § 144.

Exodus. — This Rubric too I have compiled from the same MSS. It will be seen that Exodus has sixty-three *Munach-Legarmehs*. One of these only is followed by *Revia* alone (Exod. **30** 13, *vide supra*, letter ר, § 31).

קמ״ה = § 145.

Leviticus. — This Rubric I have compiled from the same sources. Accordingly Leviticus has altogether forty-one *Legarmehs* or rather *Munach-Legarmehs*. Two only are not followed by *Munach Revia*, viz. **10** 6 and **21** 10 both of which are followed by *(Mehupach) Pashta*. (*Vide infra*, § 183.)

קמ״ו = § 146.

Numbers. — This Rubric, which exhibits fifty-three *Legarmehs* in Numbers, I compiled from the same sources. The twelve instances which affect שְׂנֵיהֶם | מְלֵאִים (Numb. **7** 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79) and which have no second *Munach* before the *Revia*, ought properly to belong to the *Pasek* category, since they end with the same letter with which the next word begins. The Massorah, however, regards them as *Legarmehs*, as is attested by the fact that they are excluded from the List of *Paseks* in Numbers. (*Vide infra*, § 203.) Besides these there are also three other instances in which the *Legarmeh* is not followed by *Munach* (Numb. **10** 29, 35; **20** 21).

קמ״ז = § 147.

Deuteronomy. — This Rubric, which exhibits fifty-five *Legarmehs* in Deuteronomy, I compiled from the same sources. It was, however, first published by Felix Pratensis at the end of the second volume of his edition of the Rabbinic Bible, Venice 1517, with the heading מסק׳ דספרא. Not only are the *Legarmehs* and the *Paseks* mixed up in this List, but it records four less of the former (Deut. **2** 14; **3** 10; **13** 7; **28** 13) and gives the following six which are not in my List, Deut. **4** 47; **14** 20; **16** 16*b*; **26** 5; **31** 8; **32** 9. The analysis of the *Paseks* is given below in § 204. It will be seen that in three instances there is no second *Munach* before the *Revia* (Deut. **1** 33; **5** 4, 22).

קמ״ח = § 148.

Joshua. — This Rubric I compiled from the Massorah Parva of Codex Bedell in Emmanuel College, Cambridge where the *Legarmehs* are given against each instance as an integral part of the Massorah. Of the forty-nine instances which occur in this book, six only have not the Massoretic remark לג׳ against them (Josh. **2** 4; **3** 4; **14** 6; **15** 18; **21** 32; **22** 16), though the text itself has *Legarmeh*. For this reason the expression לג׳ is omitted against these passages in this Rubric.

It will be seen that though there is no second *Munach* before the *Revia* in Josh. **5** 14 and **9** 12 yet the Massorah marks them as *Legarmehs*. (For Josh. **9** 12, see letter ר, § 31.) That Josh. **2** 4 and **14** 18, which have also no second *Munach*, belong to the *Legarmeh* category is attested by the fact that they are expressly excluded from the List of *Paseks* in Joshua. (*Vide infra*, § 205.)

קמ״ט = § 149.

Judges. — This Rubric, which exhibits forty-five instances of *Legarmeh* in Judges, I have compiled from the Massorah Parva of the same Codex. It will be seen that five (Judg. **11** 40; **16** 2; **18** 7; **20** 31; **21** 19) though marked by the Massorah with לג׳, have no second *Munach* and that two of these (Judg. **11** 40; **21** 19) are in parallel passages (1 Sam. **1** 3; **2** 19) given as *Paseks* in § 207.

קנ׳ = § 150.

Samuel. — This Rubric, which records 109 *Legarmehs* in Samuel, is from the Massorah Parva in Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge on the respective passages where they are indicated by the expression לג׳, except in the following six instances here duly noted: 1 Sam. **9** 12; **13** 5; **14** 3, 6, 47; 2 Sam. **13** 32. Three of these (1 Sam. **14** 3, 47; 2 Sam. **13** 32) constitute part of the eleven instances in which *Legarmeh* is abnormally used. (*Vide supra*, § 142.) Though marked by the Massorah with לג׳, ten of the instances (1 Sam. **9** 9; **16** 5, 7, **20** 25, 31; **26** 16; 2 Sam. **12** 23; **15** 12. 20. 30) have no second *Munach*.

קנ״א = § 151.

Kings. — This Rubric, which records 143 *Legarmehs* in Kings, I compiled from the Massorah Parva of the same two MSS., viz. Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge. With the sole exception of three (1 Kings **15** 5; 2 Kings **17** 36; **20** 5) they are all marked by the Massorah with the usual expression לג׳. One of the instances forms part of the Rubric which records the abnormal occurrence of *Legarmeh*, viz. 2 Kings **18** 17 (*vide supra*, § 142) and one (2 Kings **2** 12) is included in the *Pasek* Rubric (*vide infra*, § 208), whilst seven of the instances marked by the Massorah with the usual expression לג׳ (1 Kings **6** 29; **7** 23; **19** 4; 2 Kings **5** 22; **7** 8; **18** 17; **25** 16) have no second *Munach*.

קנ״ב = § 152.

Isaiah. — This Rubric, which records seventy-three *Legarmehs* in Isaiah, I compiled from the same materials, viz, Codex Bedell in Emmanuel College, Cambridge and Add, 21,161 in the British Museum, where they are duly indicated in the Massorah Parva on the respective passages by the expression לג׳. It will be seen that in eight instances which the Massorah marks by לג׳ there is no second *Munach* before lhe *Revia* (Isa. **9** 16; **19** 16; **21** 8; **22** 2; **37** 6; **42** 5; **49** 21; **64** 3) and that in one instance the *Munach-Legarmeh* is not followed by *Revia*, but by *(Darga) Tevir* (Isa. **36** 2). Though the Massorah in the St. Petersburg Codex of A. D. 916 on Isa. **42** 5 emphatically states that it is here *Pasek*, this Massorah as emphatically marks it here לג׳. The instances in which the phrase כֹּה | אָמַר יְהוָה is with *Legarmeh* in this book form a separate Rubric. (*Vide infra*, letter כ, § 62.)

קנ״ג = § 153.

Jeremiah. — This Rubric, which records 134 *Legarmehs* in Jeremiah, I compiled from the Massorah Parva of Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge, on the respective passages. There are two instances only marked לג׳ which have no second *Munach* (Jerem. **50** 34; **52** 20), whilst three (Jerem. **4** 19*a*; **38** 11; **40** 11) form part of the Rubric which records the passages where *Legarmeh* is abnormally used. (*Vide supra*, § 142.) It is remarkable that though Jerem. **4** 19 is here marked לג׳ and is counted in § 142 as one of the eleven instances in which *Legarmeh* is used exceptionally, yet it is included in the List of *Paseks* in Jeremiah. (*Vide infra*, § 210.) The instances in which the phrase כֹּה | אָמַר יְהוָה is with *Legarmeh* in this book are also given in a separate Rubric. (*Vide infra*, letter כ, § 68.)

קנ״ד = § 154.

Ezekiel. — This Rubric, which records eighty-five *Legarmehs* in Ezekiel, I compiled from the Massorah Parva of Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum, on the respective passages There is one instance only marked לג׳ which has no second *Munach* (Ezek. **24** 17), whilst Ezek. **9** 2 is one of the eleven instances in which *Legarmeh* is abnormally used. (*Vide supra*, § 142.)

קנ״ה—קס״ה = §§ 155—165.

The Minor Prophets.

The Minor Prophets. — This Rubric I compiled from Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum, where the instances are duly marked by the expression לג׳ in the Massorah Parva on the respective passages. Accordingly there are altogether fifty-six *Legarmehs* in the Minor

Prophets. But though Codex Bedell has it כֹּה | אָמַר יְהוָה Amos 1 3 and marks it לנ׳ as it is in Nah. 1 12, Add. 21,161, has not only no לנ׳ on it, but has it כֹּה אָמַר יְהוָה and this is the accentuation in the best Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c. It will be seen that in four instances there is no second *Munach* (Joel 2 9; Zech. 1 8; 6 15; 14 12) and that Hag. 2 12 belongs to the eleven abnormal instances with *Legarmeh*. (*Vide supra*, § 142.)

קס״ו = § 166.

Psalms. — This Rubric, which records 454 *Legarmehs* in the Psalter, I compiled from Add. 21,161 in the British Museum and Codex Bedell in Emmanuel College, Cambridge where the Massorah Parva duly indicates them by the expression לנ׳ on the respective passages. Unlike the use of this accent in the twenty-one non-poetical books where it is normally the concomitant of *Munach* and is followed by *Munach* and *Revia*, in the Psalms, Proverbs and Job which according to the Massorah, are the three Poetical Books of the Bible, and hence have a different system of accentuation, *Legarmeh* is generally preceded by *Kadma*, *Mehupach* or *Mercha* and is followed by different accents as will be seen in this Rubric.

קס״ז = § 167.

Proverbs. — This Rubric, which records fifty instances of *Legarmeh* in Proverbs, I compiled from the same two MSS., viz. Codex Bedell in Emmanuel College, Cambridge and Add. 21,161. According to a separate Massorah which records the instances in the three Poetical Books where גֵּי | with *Mehupach-Legarmeh* occurs (*vide infra*, letter כ, § 126), Prov. 23 7 is to be added to this Rubric. In the catchwords כי | לא תהיה Prov. 24 20 it should be גֵּי | with *Mehupach*.

קס״ח = 168.

Job. — This Rubric, which records ninety-two *Legarmehs* in Job, I compiled from the Massorah Parva of the same two MSS. on the respective passages. From the separate Massorah which gives the instances where גֵּי | occurs in the three Poetical Books (*vide infra*, letter כ, § 126), Job 5 6 is to be added to this Rubric, whereas Job 7 20 which is marked in the Massorah Parva לנ׳ in Add. 21,161 as *Pasek*, is to be deducted. (*Vide infra*, § 215.)

קס״ט—קע״ג = §§ 169—173.

The Five Megilloth. — These Rubrics, which record forty-four *Legarmehs* in the Five Megilloth, I compiled from the Massorah Parva of the same two MSS. on the respective passages. It will be seen that in seven instances there is no second *Munach* before the *Revia* (Cant. 4 14; 8 14; Ruth 1 13; 3 3, 13; Eccl. 9 3; Esther 8 3); וְה | (Eccl. 9 3) is also part of a separate Massorah. (*Vide supra*, letter ו, § 31.)

קע״ד = § 174.

Daniel. — This Rubric, which records thirty-six *Legarmehs* in Daniel, I compiled from the Massorah Parva of the same two MSS. on the respective passages. Dan. 11 6 is the only instance against which the Massorah has not the expression לנ׳. But as Dan. 4 34 is the other passage in this book without the second *Munach* and yet is marked by the Massorah with לנ׳, there can hardly be any doubt that its absence in the former instance is due to an oversight on the part of the Nakdan.

קע״ה = § 175.

Erza-Nehemiah. — This Rubric, which records thirty-six *Legarmehs* in Ezra-Nehemiah, I compiled from the Massorah Parva of the same two MSS. on the respective passages. In one instance only, viz. Neh. 4 1, is the expression לנ׳ absent in the Massorah against the passage and in one instance only there is no second *Munach* (Neh. 2 3).

קע״ו = § 176.

Chronicles. — This Rubric, which records eighty-three *Legarmehs* in Chronicles, I compiled from the Massorah Parva of the same two MSS. on the respective passage, viz. Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum.

In four instances there is no second *Munach* before *Revia* (1 Chron. 3 1; 28 10; 2 Chron. 18 3; 21 19). One of the instances, viz. 2 Chron. 26 15 is part of the Massorah which records the eleven passages with the abnormal *Legarmeh* (*vide supra*, § 142), whilst 2 Chron. 28 9 and 34 3 which are here marked לנ׳ have rightly no *Legarmeh* in the best Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add 15,251 &c.

קע״ז = § 177.

In eleven instances ***Mayela*** *is the servant to* ***Athnach.*** Normally the servant to *Athnach* is *Munach*. In these eleven passages, however, the accent *Mayela* which in form is like *Tïpcha*, abnormally precedes *Athnach* as its servant. Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following ten only, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 75*b*, on Ezek. 10 13, which I have printed; (II) the same MS., Vol. II, fol. 258*b*, on Ruth 1 10; (III) the same MS, Vol. II, fol. 160*b*, on 2 Chron. 20 8; (IV) the same MS., Vol. II, fol. 279*b*, on Dan. 4 18; (V) Arund. Orient. 16, fol. 148*b*, on Jerem. 2 31; (VI) the same MS., fol. 168*b*, on 2 Chron. 20 8; (VII) the same MS., fol. 367*b*, on Dan. 4 18; (VIII) Add. 21,160, fol. 538*b*, on Numb. 28 26; (IX) the printed Massorah on the same passage, and (X) the same on 2 Chron. 20 8.

These ten Lists exhibit two Recensions of this Massorah which emanate from two different Schools of textual redactors.

Recension I. — According to this Recension, which is exhibited in Lists I, VIII, IX and X and which I have printed, there are eleven such instances. Hence the heading emphatically states י״א.

Recension II. — According to this Recension, however, which is exhibited in Lists II, III, IV, V, VI and VIII, there are ten such instances only. This is not only stated in the respective headings, but these Lists enumerate ten and coincide in omitting Ezek. 10 13. Hence the addition בתרא פלונתא after the catchwords לאומנים לדם קרא ר׳ במע׳ מקיפין הגלגל at the end of List X. List IV heads this Rubric ואתנחתא; List VIII heads it י׳ מלין בתרי טעמי whilst in Orient. 2348, fol. 128*a*; Orient. 2349, fol. 118*a* and Orient. 5404, fol 117*a*, where this Rubric is given on Numb. 28 26, it is described נטורה ומקף *with Netuya* [which is another name for *Mayela*] *and Makeph*. Hence the expression with *Mayela* is in many MSS. joined with *Makeph* to the one with *Athnach*, and hence too the two expressions thus joined together are regarded as one word, which explains the heading of List VIII.

קע״ח = § 178.

Five words have respectively two accents. That is, *Mayela* and *Soph-Pasuk*. Whilst the preceding Rubric registers the eleven passages in which this exceptional accent abnormally precedes *Athnach*, this Rubric records the five instances in which the same phenomenon is exhibited in connection with the accent *Soph-Pasuk*.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 4*b*, on Isa. 8 17, which I have printed; (II) the same MS., Vol. II, fol. 131*b*, on 1 Chron. 2 53; (III) Arund. Orient. 16, fol. 122*b*, on Isa. 8 17; (IV) the same MS., fol. 239*a*, on 1 Chron. 2 53; (V) Halle Ochlah Ve-Ochlah, Supplement, fol. 134*a*; (VI) the printed Massorah on Levit. 21 4, and (VII) the same on Hosea 11 6. List IV heads this Rubric ה׳ סופי פסוק׳ במע׳ which contrasts it with the preceding Rubric, where this phenomenon occurs in the middle of the verse in connection with *Athnach*. The heading of List VI explains the import of both this Rubric and the preceding one.[1]

[1] ה׳ מלין במעמ׳ פי׳ סוף פסו׳ לא ישרתוהו לעולם כי אם מרכות ובה׳ מקוטות ישרתוהו מאיילה בתיבתו וסימ׳ ... והכקף הוא מחברו בתיבה אחת, וי״א במעם לאתנחתא פי׳ האתנחתא לעולם לא ישרתנה כי אם מונח בר מן י״א מקוטות שישרתנה מאיילא על פי המסורה והיא דומה למפתא שנוטה לצד ימין.

קע״ט = § 179.

Two words have respectively ***Mercha*** *with* ***Athnach*** *and* ***Mercha*** *with* ***Soph-Pasuk*** *in the Psalter.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 207*b*, on Ps. 106 29. Though these two expressions are most distinctly marked in the Rubric itself with *Mercha* i. e. with the line turned to the left in each case, yet not only all the Standard Codices, but the text of this MS. itself, have a perpendicular line. There can, therefore, hardly be any doubt that the

Massorah here, as is not infrequently the case, uses the term מארכא to denote *Metheg*. The design of this Massorah, therefore, is to indicate that בְּמַעֲלֵיהֶם, which is with *Athnach* in the first instance (Ps. **106** 29) and with *Soph-Pasuk* in the second (verse 39), is with *Metheg* in both verses and thus to militate against Ben-Asher's recension which exhibits it without *Metheg* in the first instance, as will be seen from the notes on this passage in my edition of the Bible.

ק״ם = § 180*a*.

Six phrases respectively occur twice with different accents, once they are with ***Mercha*** *and once with* ***Darga.*** As the same words and in the same connection have in one instance *Mercha* which is the normal servant to *Tevir* and in one the abnormal servant *Darga,* the Massorah safeguards this variation in the accents. On referring to the notes in my edition of the Bible, on Gen. **18** 18, 1 Kings **22** 34; 2 Chron. **18** 33, it will be seen that this Massorah is designed to militate against the rival recension of the text represented by Ben-Naphtali.

Of this Rubric, which is one of the oldest forms of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Add. 21,160, fol. 151*b*, on Levit. **11** 12, which I have printed; (II) Orient. 4445, fol. 94*b*, on the same passage; (III) Arund. Orient. 16, fol. 68*a*, on 2 Sam. **17** 17; (IV) the same MS., fol. 97*a*, on 1 Kings **22** 34; (V) the same MS., fol. 268*a*, on 2 Chron. **18** 33; (VI) Paris Ochlah Ve-Ochlah § 221, and (VII) the printed Massorah on Levit. **11** 12.

List II, which exhibits this Rubric in its incipient state, records simply three of these groups without any heading and without fixing the number.[1] Lists III, IV, V and VI record identically the same six groups, only that some put occasionally the *Darga* instances before the *Mercha* passage. The printed Massorah (List VII) is corrupt. It gives erroneously כי יגוף שור (Exod. **21** 35) as the contrast to ואברהם היו יהיה, whereas this passage does not belong to this Rubric at all and ואיש יהיה שלום ought to be כי יהיה שלום Isa. **39** 8.

[1] דתורה כהנים כל אֲשֶׁר אֵין־לוֹ סנפיר וקשקשת, דמשנה תורה וכל אֲשֶׁר אֵין־לוֹ סנפיר וקשקשת הַשֶּׁרֶץ יְדֵךְ הַשֵּׁנִי יְדֵךְ לֹא תִהְיֶה לָּאֵל תִּהְיֶה שוק׃

ק״ם = § 180*b*.

Of this Rubric I collated seven Lists, three in MSS. and four printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in my *Introduction to the Hebrew Bible*, p. 990, § 17; (II) the Massorah Finalis of Add. 15,251, fol. 445*a*, which I have printed below, letter מ, p. 654, § 6; (III) Halle Ochlah Ve-Ochlah II, § 18, margin; (IV) Felix Pratensis who printed it for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume; (V) the printed Massorah on Exod. **21** 35; (VI) the same at the end of Vol. IV under שער הנגינות, and (VII) the קונטרס המסורת edited by Dukes, p. 52 &c. Tübingen 1846.

Though all these seven Lists coincide in stating that there are thirteen such instances, they each omit one or two instances, which is manifestly due to the carelessness of the Scribes.

Thus List I, which exhibits the oldest form of this Massorah omits two, viz. the e pression וחברו, which denotes the second instance in Josh. **8** an expression frequently omitted and עתה ירע לנו 2 Sam. **20** 6 which is also absent in Lists II, IV and VII

List II gives 12 instances only. It not only omits the instance in 2 Sam. **20** 6, but adds after phrase אשר תמצא ידך (Eccl. **9** 10) ואית דאמרי מרכה that textual redactors are divided in their opinion whether it is *Darga* or *Mercha.*

List III records eleven instances only, omitting Isa. **19** 25, which is also omitted in Lists V and VI, and 2 Chron. **18** 13 and adds after הסך ידך that the textual redactors are divided in their opinion whether it is the passage in 1 Kings **22** 34 or 2 Chron. **18** 33 which has the *Darga* (וחולקין על הסימן).

List IV, like Lists I, II and VII, omits 2 Sam. **20** 6 and like List II adds after אשר תמצא ידך (Eccl. **9** 10) ואית דאמרי מרכה.

The printed Massorah (List V), which gives in the heading the import of this Rubric,[1] is corrupt. It omits two instances, viz. 1 Sam. **30** 17 which is given in all the preceding four Lists and Isa. **19** 25 which is given in Lists I, II and IV. It gives הסך ידך as two, viz. for 1 Kings **22** 34; 2 Chron. **18** 33 and records Hosea **10** 14 twice.

List VI, likewise in the printed Massorah, is also corrupt. It erroneously states that Levit. **7** 33 contains two instances (המקריב דם שלמים ב׳ בו). Like List V it gives הסך ידך דמלכים and like this List omits 1 Sam. **30** 17. It also omits וחברו = Josh. **8** 12 like List I and Isa. **19** 25 like Lists III and V.

List VII, like V gives הסך ידך דמלכים and like Lists I, II and IV omits עתה ירע לנו 2 Sam. **20** 6.

According to the rules of accentuation laid down by the Massorah when *Tevir* is separated from its preceding servant by one syllable only or by none at all, the servant is normally *Mercha.* In the thirteen instances, however, which constitute this Rubric, the servant is abnormally *Darga,* though it is separated by one syllable only. Hence the Massorah safeguards this exceptional accentuation.

On comparing this form of the Massorah with the preceding one it will be seen that all the instances with *Darga-Tevir* recorded in it are part of this Rubric. The limited selection of six passages in § 180*a* from the thirteen instances which exhibit this peculiarity, is due to the fact that the Massorites designed to illustrate the abnormal use of the *Darga* by parallel instances of the same phrase with the normal *Mercha* in § 180*a*, whereas in this Rubric the design of the Massorah is to record all the abnormal instances without illustrating them by parallel normal accentuation.

[1] י״ג זוגין מתחלפין במעמא פירוד ביו״ג מקומות חמשרת דרגא אף עלפי שאין בין חמשרת לחבור רק מלך אחד או מלך וחשף מובלע

קמ״א = § 181*a*.

Seven are with the accent in the Scriptures. Normally when one conjunctive accent or one servant precedes *Zarka* it is *Munach.* In these seven passages, however, this servant is *Mercha.* Hence the design of the Massorah is to safeguard this variation in the accentuation.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 148*b*, on 1 Chron. **29** 7. It is to be remarked that this Recension of the Massorah is based upon Codices which exhibit this limited number of exceptions.

קמ״א = § 181*b*.

Ten verses are with the accent ***Mercha Zarka.*** That is, in these ten verses one servant preceding *Zarka* is abnormally *Mercha* instead of the normal *Munach.*

Of this expanded Recension of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Orient. 2349, fol. 75*a*, on Exod. **30** 12, which I have printed; (II) St. Petersburg Codex of A. D. 1009, which I have printed in my *Introduction to the Hebrew Bible*, p. 992, § 20; (III) Add. 15,251, fol. 446*a*, which I have printed below, letter ט, p. 654, § 13; (IV) Orient. 5404 fol. 73*a*, on Exod. **30** 12; (V) Add. 21,160, fol. 116*b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*; (VII) Felix Pratensis who printed this List for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume; (VIII) the printed Massorah on Exod. **6** 6, and (IX) the same at the end of Vol. IV under שער הנגינות.

Lists I, III, IV, VI VII and IX emphatically state in their respective headings that there are ten such instances and record identically the same passages in almost the same order. Even List II, which exhibits the oldest form of this Rubric and which is headed תשעה פסוקים, gives these ten passages in precisely the same sequence. List V, however, which like Lists I, II, IV, VI, VII and IX, is headed ״ פסוקים, enumerates eleven adding וחכ כברים חמשת אלפים 1 Chron. **29** 7 as the eleventh instance. And though no other List of this longer Recension has this passage, the shorter Recension (§ 181*a*) gives it. List VIII alone heads this Rubric י״א פסוק במעמה and gives 2 Sam. **5** 20, the parallel passage to 1 Chron. **14** 11, as the eleventh instance (ויעלו בבעל פרצים וחברו. But this is against the import of this Massorah, since in the Samuel passage the *Zarka* is preceded by two servants. It is also to be remarked that in this List וחצי שבט מנשה 1 Chron. **5** 18 is given twice. On referring to the notes on Ruth **4** 4; 1 Chron. **14** 11 and **29** 7 in my edition of the Hebrew Bible it will be seen that the different Schools of textual redactors varied with regard to the number of these exceptional passages. Hence the two Recensions of this Massorah. It will be seen that the accents *Mercha* and *Zarka* are called סלקין ונוחתין in the heading of the List which I have printed. These are also the expressions in the heading of List IV.

קמ״ב § = 182.

Eight words are respectively with two accents. That is, in these eight instances only, *Mercha* precedes *Tipcha* in the same word whereas normally it is *Melheg* instead of *Mercha.*

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however,

specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 79*a*, on Levit. **23** 21, which I have printed; (II) Orient. 4445, fol. 109*a*, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. 8 18; (IV) Arund. Orient. 16, fol. 109*a*, on 2 Kings **15** 16; (V) the printed Massorah on Levit. **23** 21; (VI) the same on Ezek. **36** 25, and (VII) the same on Cant. **6** 5.

The mnemonic sign of eight letters, viz. מהגנתלוש at the end of the Rubric consists of the initial letters of the eight expressions which constitute this Rubric. The enigmatical heading of List III, viz. מ' מלין תילנש במעם is manifestly a corruption. תילנש ought to be תלוש and is the second part of this mnemonic sign, the first part having been omitted by the Scribe. The interest, however, which attaches to this List consists in the fact that it yields another proof that this so-called Babylonian Codex exhibits the Palestinian Recension, since this Massorah is unquestionably Palestinian.

קס"ג = § 183.

Three verses have respectively Mercha, Munach, Legarmeh, Mehupach Pashta. That is, in these three verses, *Munach Legarmeh* is abnormally followed by *(Mehupach) Pashta* instead of the normal *Revia.*

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 150*a*, on Levit. **10** 6, which I have printed, and (II) the same MS., fol. 298*a*, on Ruth **1** 2. The latter is simply headed ג' מסוקים רמיין בטעמיהון.

קס"ד = § 184.

Three words have respectively Mercha Tevir under the same word with a half-vowel intervening. Normally when *Tevir* is preceded by a compound *Sheva* it is with *Metheg* (comp. בָּעֲבוּר Gen. **27** 4; וְיַחְצְךָ Exod **30** 19). In these three instances, however, it is abnormally with *Mercha,* though the words are with *Chateph Pathach.*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 157*a*, on 2 Chron. **13** 12, which I have printed; (II) the same MS., Vol. II, fol. 168*a*, on 2 Chron. **31** 9; (III) St. Petersburg Codex of A. D. 1009, which I have printed in my *Introduction to the Hebrew Bible,* p. 291, § 18; (IV) Arund. Orient. 16, fol. 276*b*, on 2 Chron. **31** 9; (V) Add. 15,251, fol. 445*a*, which I have printed below letter מ, p. 655, § 8; (VI) Felix Pratensis who printed this List for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume, and (VII) the printed Massorah at the end of Vol. IV under שער הגיות.

קס"ה = § 185.

Five words have respectively Mehupach Pashta. When *Mehupach* is the servant to *Pashta* it is normally separated by a word of one or more syllables e. g. מִתַּחַת הַשָּׁמַיִם (Gen. 1 9); לִשְׁלֹחַ יָד (Esther **3** 6). In these five instances, however, compounded with שׁ, *Mehupach* abnormally appears in the same word with *Pashta.* Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 265*a*, on Eccl. **7** 10, which I have printed, and (II) the same MS., Vol. II, fol. 261*a*, on Cant. **3** 4. The latter is headed שה' בטע' בקריה and has at the end the mnemonic sign אמבגי which with the exception of א = שארבה, exhibits the third letter of the respective words constituting this Rubric.

קס"ו = § 186.

For this Rubric see above, letter ב, § 357.

קס"ז = § 187.

Six are with the accent Pasek. That is, in six instances *Pasek* stands between two words, the first of which is with *Mehupach* and the second with *Pashta.*

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 59*a*, on Exod. **30** 34, which I have printed, and (II) the printed Massorah on Deut. **8** 15. The latter heads it ו' מלין בטעם שני שמות which is all the information we have for this exceptional accentuation.

קס"ח = § 188.

לעיל ולרע. This Rubric, which gives the rule for *Leēl and Lerā* and which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 179*b*, on Ps. **22** 14.

קס"ט = § 189.

מלרע נעיא ושופר. — This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 209*b*, on Ps. **109** 16. It tells us that (1) the irregular accentuation in the three passages (Ps. **4** 7; **109** 16; Prov. 8 13) is that of the celebrated Codex called the *Great Machsor:* whereas R. Phineas and the textual redactors of Tiberias do not exhibit this exception, that (2) the seven words given as an example and those which in a similar position precede *Tarcha* are not only with *Makeph,* but with *Gaya* and not with *Munach* and that (3) the pronoun אֲנִי forms no exception, being always both with *Gaya* and *Munach.*

ק"צ = 190.

מלעיל ומלרע. — *The following words respectively occur once only with the accent on the* ***penultima,*** *whilst in all the other Scriptures they are with the accent on the* ***ultima.***

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) the printed Massorah Finalis of Add. 15,251, fol. 343*b* which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 112 margin; (III) Paris Ochlah Ve-Ochlah § 372; (IV) Felix Pratensis who first printed this List in his Rabbinic Bible, Venice 1517 at the end of the last Volume, and (V) the printed Massorah Finalis at the end of Vol. IV.

Lists I and IV are alike. They respectively record identically tho same thirty-six instances though not in the same order. List II records twenty-eight. And though it contains twenty-five only which coincide with those in Lists I and IV, it gives three new instances, viz. קָנָה Numb. 21 5; חֲנֵרָה Isa. 32 11 and מוּכָה Ruth **4** 15. Jacob b. Chayim's List (List V) records thirty-eight instances. It omits three instances, two of which are also absent in List II, viz. אֹהֵב Prov. **17** 19; הֵרַע Ruth **1** 21 and קֶרַע (Prov. **10** 10) which is given in all the other four Lists, and has two, viz. מָרָה (1 Sam. **30** 6) and נָצַק (2 Kings **3** 11) which are absent in Lists I, II and IV. The 14th instance in this List, viz. קצה is a clerical error for קִינָה (Ezek. **19** 14), as is evident from the catchwords וחצא אש ממטה.

The List in the Paris Ochlah Vē-Ochlah (List III) exhibits the latest development of this Rubric. Not only are the passages here for the first time arranged in the order of the books of the Bible, but the compiler of this List succeeded in collecting no fewer than fifty-five instances besides the one at the end (קוּמִי Isa. **60** 1) which is described as outside this Massorah (ולבר ממסורתא). Besides the Isaiah instance the following nineteen are new: (1) וְצִוִּיתִי Levit. **25** 21; (2) וְשָׁאַל Numb. **27** 21; (3) הוֹצִיאוּ (Josh. **2** 3; (4) מֵעִם 2 Sam. **3** 15; (5) וְהֲבִאתָ 2 Sam **9** 10; (6) מְאַת 1 Kings **16** 24; (7) בָּנִי Ezek. **27** 5; (8) וּבוֹרֵא Isa. **45** 7; (9) מְצָרָה Jonah **2** 3; (10) וְחֵרַיְתִי Mal. **2** 3; (11) בָּלוּ Ps. **37** 20; (12) בָּמָה Prov. **31** 11; (13) וְהוֹצֵאתָ Job **15** 13; (14) יֹאמַר Job **23** 5; (15) חֲזוּ Job **24** 1; (16) בָּצַאתִי Job **29** 7; (17) אֲבִי Dan. **5** 13; (18) שָׁרֵי Neh. **2** 9, and (19) וְשָׁמַתָּ Neh. **9** 7.

קצ"א = § 191.

An alphabetical List of words with the accent thrown back (נסוג אחור = חורן נגרין). That is, words which have respectively become *Milēl* to avoid the collision of two words in juxtaposition which would otherwise be *Milra.* This Rubric, which does not occur in the printed Massorah but which is kindred to the preceding Rubric, is from the St. Petersburg Codex of A. D. 916, on Isa. **28** 20. Professor Strack fully discussed this Rubric in his notes on this passage. It will be seen that five of the letters in this alphabet, viz. ב, ו, ח, צ and ק represent words which form part of the preceding Rubric.

קצ"ב = § 192.

Two verses in the Pentateuch in which the same word occurs twice, with the accent on the penultima in the first place and on the ultima in the second place. This Rubric, which does not occur in the printed Massorah, is from the Paris Ochlah Ve-Ochlah § 226.

קצ"ג = § 193.

מלרע ומלעיל. — *A List of words which respectively occur once only with the accent on the ultima and which are with the accent on the penultima in all the other Scriptures.*

Of this Rubric, which records the reverse phenomenon to the one registered in § 190, I collated three Lists: (I) the Massorah Finalis in Add. 15,251, fol. 443*b*, which I have printed; (II) Felix Pratensis in his Rabbinic Bible, Venice 1517, who printed it for the first time at the end of the last Volume, and (III) Paris Ochlah Ve-Ochlah § 373. Lists I and II record the same fourteen instances in precisely the same order.

The Paris Ochlah Ve-Ochlah (List III), as usual, exhibits a later development of the Rubric. The compiler of it not only arranged the respective passages in accordance with the sequence of the books in the Bible, but added the following six new instances: (1) וְהַעֲלִיתָ Exod. **20** 4; (2) וְאָשִׁיתָ Levit. **24** 5; (3) וְרָאִיתָה Numb. **27** 13; (4) שְׂרֹשׁ Isa. **40** 21; (5) מְרַחֵם Isa. **49** 15, and (6) שָׁחַר Job **30** 30. He moreover states at the end of the List that there are two other instances with regard to which there is a difference of opinion among the textual redactors (ותרין סלוני עלייהון), viz. וְחָצִיתָ (Numb. **31** 27), and וְעָשִׂיתָ (Zech. **6** 11). On referring to the notes on the Zechariah passage in my edition of the Bible it will be seen that it is one of the variations between Ben-Asher and Ben Naphtali.

Though Jacob b. Chayim states on Job **23** 7 that נוֹכַח is one of the Lists of words which respectively occur once only with the accent on the ultima and that he has given it in the Massorah Magna or Finalis under letter *Shin*[1], the List is not to be found in his printed Massorah.

[1] נוכח ל' מלרע, שם ישר ׳והוא חד מן שישה דכל חד וחד ל' דכות' מלרע וסימ' נסמ' בסמ' רבת' במערכ' אות השין בס"ר.

קצ"ד = § 194.

Twelve words respectively occur twice, once with the accent on the ultima and once with the accent on the penultima.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 277*b*, on Dan. **2** 35, which I have printed; (II) Orient. 4445, fol. 56*a*, on Exod. **14** 16; (III) St. Petersburg Codex of A. D. 916, on Isa. **38** 14; (IV) the same Codex on Jerem. **52** 23; (V) Arund. Orient. 16, fol. 365*a*, on Dan. **2** 35; (VI) the Massorah Finalis in Add. 15,251, fol. 442*a*; (VII) Halle Ochlah Ve-Ochlah I, § 52, and (VIII) Paris Ochlah Ve-Ochlah, § 51.

Lists I, III, V and VII record the same twelve pairs in precisely the same order. List II, which exhibits the oldest form of this Massorah, is still in an incipient state. It is as yet without a heading and records six pairs only, four of which coincide with those given in Lists I, III, V and VII and two are new, viz. (1) הָרֵם Exod. **14** 16 which, however, also occurs in Isa. **58** 1 in the *textus receptus* and הָרֵם 2 Kings **6** 7, and (2) נְתַן Numb. **20** 21, and נָתַן Gen. **38** 9. It is remarkable that מלרע is here called מתנה and מלעיל is called נחף, as will be seen from the Rubric itself, which I subjoin in the note with the points as it is given in the MS.[1]

List IV has no heading, but though it states at the end that there are twelve such pairs (י"ב זוגין חד מלרע וח' מלעי), it records fourteen, having the two pairs הרם and נתן which are given in List II. It will thus be seen that the number given at the end of this Rubric is in conflict with the instances recorded therein and that it is the addition of a careless Scribe.

List VI which emphatically states in the heading that there are twelve such pairs (חד מן י"ב זוגין חד מלר' וחד מלעי) records fourteen. Twelve of these are not only identical with those recorded in Lists I, III, V and VII, but are given in precisely the same order. The two at the end are שָׁמוֹר (1 Sam. **9** 24; Eccl. **5** 12) and וַיַּאַ (1 Sam. **9** 5; **10** 2). Here again the number recorded in the Rubric itself is in conflict with the statement in the heading.

List VIII, which states in the heading that there are twelve such pairs, records sixteen. After registering the same twelve pairs as the other Lists, but in different order agreeing more with the sequence of the books in the Bible, it adds at the end under the heading ולבר ממסורתא *and outside this Massorah*, four other pairs, viz. (1) שָׁמוֹר which is also given in List VI; (2) וַיְמַהֵר Ps. **17** 3; Jerem. **4** 28; (3) שַׁח Ps. **90** 3; **8** 7, and (4) שָׂכַר Deut. **23** 5; 2 Kings **7** 6.

Though Jacob b. Chayim states on Gen. **19** 20 that he has given this Rubric in the Massorah Magna (Finalis)[2] yet it is nowhere be found in the printed Massorah.

[1] חֵרֵם ל' מתנח חֵרֵם ל' נחף נכר ל' מתנח נָכַר ל' נחף נתן ל' מתנח נָתַן ל' נחף דלו ל' מתנח דָּלוּ ל' נחף דלותי ל' מתנח דלותי ל' נחף רענגה ל' מתנח רַעֲנָנָה ל' נחף.

[2] אמלמה חד מן י"ב זוגין חד מלרע וחד מלעיל וסי' רוחא מלרע וכו' בסמ' רבת'.

קצ"ה = § 195.

Eight verses in which the same word occurs twice, with the accent on the ultima in the first instance and on the penultima in the second instance. This Rubric, which does not occur in the printed Massorah, is from the Paris Ochlah Ve-Ochlah, § 225.

קצ"ו = § 196.

Two are with Munach and Pasek. Normally when there is a *Pasek* between the servant and *Zarka*, the servant is *Mercha*. As it is in these two instances only that the servant is *Munach*, the Massorah safeguards this exceptional accentuation. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 241*a*, on 2 Kings **4** 13.

קצ"ז = § 197.

Five words have respectively two accents. That is, they have exceptionally *Munach* and *Revia* on the same word.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 56*b*, on Exod. **32** 31, which I have printed; (II) the same MS., Vol. II, fol. 123*b*, on Zech. **7** 14; (III) the same MS., Vol. II, fol. 264*b*, on Eccl. **4** 10; (IV) Orient. 4445, fol. 36*a*, on Gen. **45** 5; (V) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*a*; (VI) the printed Massorah on Gen. **45** 5; (VII) the same on Zech. **7** 14, and (VIII) the same on Eccl. **4** 10. It will be seen that this Massorah treats וְאֵי־לוֹ (Eccl. **4** 10) as one word and not as two words, which is the reading of several MSS. and most of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

קצ"ח = § 198.

Three are with Makeph and the accent. That is, with *Tipcha* after the Makeph. In Gen. **9** 28—**11** 26, where the ages of Noah and his descendants are recorded, וַיְחִי is combined by Makeph with the respective names in eight instances. In four the name is with *Revia* (Gen. **11** 11, 15, 17, 19), in one instance it is with *Zakeph-Gadol* (**11** 16) and in these three instances it is with *Tipcha*. The mnemonic expression at the end consists of the initial letters of the three names which have the *Tipcha*. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 34*a*, on Gen. **11** 18.

קצ"ט = § 199.

Three verses are with the accent Pazer in the same section. That is, in the section where the Register is given of the Levites who were to convey the Ark of Jehovah to Jerusalem (1 Chron. **15** 18—**16** 5) three verses respectively record eight, four and five names following each other which in an exceptional manner are with *Pazer*. Hence the Massorah safeguards this phenomenon. This Rubric, which does not occur in the printed Massorah, is from Add. 21.161, fol. 256*b*, on 1 Chron. **15** 18. The mnemonical expression at the end consists of the numerals (ח = 8, ד = 4, ה = 5) showing the number of times the *Pazer* occurs in the respective verses.

ר' = § 200.

The Paseks throughout the Scriptures.

The *Pasek*, which like the *Legarmeh*, is a short perpendicular line, is carefully indicated in the Standard Codices of the Bible, both in the text itself and by the Massorah Parva where it is marked by the abbreviation פס' or simply פ'. The general rules which guided the redactors of the text in the employment of the *Pasek* will best be illustrated at the end of the Lists for the different books.

Genesis. — For the *Paseks* in this book I collated five Lists, four in MSS. and one printed: (I) Orient. 1379, fol. 32*b*, on Gen. **1** 5, which I have printed; (II) Add. 15,251, fol. 2*b*; (III) Codex Tzufut Kale No. 17, which I have printed in Vol. III p. 271; (IV) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 306, and (V) the printed Massorah Finalis, letter ס, § 132.

Though all the five Lists state in their respective headings that Genesis has twenty-nine *Paseks*, List III records twenty-eight only, omitting החיה והרמשת Gen. **1** 21. But as the heading explicitly says that there are twenty-nine instances (כ"ט) and moreover as

all the other four Lists give this passage, there can hardly be any doubt that its omission is due to the carelessness of the Scribe.

The printed Massorah (List V) is remarkable. After stating in the heading that Genesis has twenty-nine *Paseks* (כ"ט בספרא) Jacob b. Chayim adds a note that he had seen great variations in the different Lists of the *Paseks*, some recording twenty-nine, some seventeen and some many more and that he gives his List according to the best Codices which can be relied upon; whilst with regard to Deuteronomy he has seen a different recension in the name of the Gaon which he gives in its place.[1]

In the List itself, however, he registers thirty-three. Of these, twenty-nine are identical with those which constitute the contents of Lists I, II, III and IV. Three are not *Paseks* at all, but *Legarmehs*, viz.: (1) וקרא ועתה Gen. **17** 14; (2) ורחל | בואה Gen. **29** 9, and (3) את מחלת | בת ישמעאל Gen. **28** 9, and are recorded as such in § 142 and § 143; whilst the fourth instance, viz. נשיא אלהים | אתה Gen. **23** 6 constitutes a difference of opinion between the Schools of textual redactors. Thus Add. 15,451; Orient. 2349; Orient. 2350; Orient. 2365 and Orient. 2696 have the *Pasek*. The Massorah Parva in the last MS., however, remarks against it בס"א אין פסיק to which a later Nakdan added מלעי אם יש פסיק כאן אם לאו ועיקר בלא פסיק: whilst Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Orient. 2348; Orient. 4227; Orient. 5404 have no *Pasek*.

[1] אמר חמתיק חזיינא שינוייא בכולהו נוסחי דספקין מאן דמני כ"ט ומאן דמני י"ז ומאן דמני י"ג ויתיר ויתיר חמנם אנך דכתיבנא ברירנא לון מספרי דוקני דאתבייר לן דראוי למיסמך עלתון ובספר אלה הדברים חזינא נסחא אחריתי בשם גאון וכתבנה לה בדוכתי עכ"ל.

As this alternative List recorded in the name of the *Gaon* which Jacob b. Chayim gives on the *Paseks* in Deuteronomy (*vide infra*, § 204), is a verbatim reprint of Felix Pratensis' Rubric, he must denote by the expression גאון the editor of the *editio princeps* of the Rabbinic Bible, Venice 1517.

ר"א = § 201.

Exodus. — *In Exodus there are fourteen Paseks.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 150*b*, on Exod. **20** 4, which I have printed; (II) Add. 15,251, fol. 2*b*; (III) Add. 21,160, fol. 117*b*, on Exod. **30** 34; (IV) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 271; (V) Codex Tzufut Kale No. 15, which I have printed in Vol. III, fol. 306, and (VI) the printed Massorah Finalis, letter ם, § 133.

With the exception of the printed Massorah (List VI) all the Lists emphatically state in their respective headings that Exodus has fourteen *Paseks* and duly record the same fourteen instances in practically the same order. The printed Massorah, however, which also states in the heading that there are fourteen such instances, records fifteen, giving והי | יתנו Exod. **30** 13 as one, which is incorrect since it is here *Legarmeh* and is rightly given as such in § 144. Exod. **30** 34 constitutes one of the six instances in which *Pasek* stands between two words, the first of which is *Mehupach* and the second *Pashta* and which are recorded in § 187.

ר"ב = 202.

Leviticus. — *This book has eight Paseks.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 198*a*, on Levit. **5** 12, which I have printed; (II) Add. 15,251, fol. 70*a*, on Levit **10** 3; (III) the same MS., fol. 3*a*; (IV) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 272; (V) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 306, and (VI) the printed Massorah Finalis, letter ם, § 134.

All the six Lists coincide in stating in their respective headings that Leviticus has eight *Paseks*, and Lists I—V duly record the identical eight passages in precisely the same order. But though the printed Massorah (List VI) also states in the heading that there are eight such instances only in this book, it records twelve. The four additional instances, however, are *Legarmehs*, viz. אל תשת | אתה Levit. **10** 9, 9; חפך | לבך Levit. **13** 3, and ראשו | שמן Levit. **21** 10 and three of them are recorded as such in the Lists of *Legarmehs* in § 145. Moreover two of these, the one given in this List (Levit. **21** 10) and one given in all the six Lists (Levit. **10** 6) form part of the Rubric which records the three instances in which *Munach Legarmeh* is abnormally followed by *Mehupach Pashta*. (*Vide supra*, § 183.)

ר"ג = § 203.

Numbers. — *In this book there are twenty-two Paseks.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Add. 15,251, fol. 3*a*, which I have printed; (II) the same MS., fol. 85*b*, on Numb. **5** 22; (III) Harley 5710—11, Vol. I, fol. 38*b*, on Numb. **6** 26; (IV) Add. 21,160, fol. 206*b*, on Numb. **11** 25; (V) Orient. 2349, fol. 104*b*, on Numb. **6** 26; (VI) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 272; (VII) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 305, and (VIII) the printed Massorah Finalis, letter ם, § 135.

Though Lists IV, VI and VII also state in their respective headings that Numbers has twenty-two *Paseks* they record twenty-one only, since they omit one of the instances in Numb. **3** 38 and it is difficult to decide whether it is the one in the first part of the verse or in the second. List II is headed כ"א פס' בס"ת and records twenty only, omitting one in Numb. **3** 38 and **9** 10. List V is simply headed אלין פסקין בסם without specifying the number: it records twenty only, omitting Numb. **3** 2 and one in verse 38 and adds at the end ובכל שניהם | מלאים בלערמיה דכווות.

The printed Massorah, as usual, mixes up some of the *Legarmehs* with the *Paseks*. Though it emphatically states in the heading that Numbers has twenty-two *Paseks* it records thirty-eight. Besides giving the passages registered in List I it incorporates no fewer than sixteen *Legarmehs*, viz. the twelve instances of שניהם | מלאים and the following four קומה | ויהוה וימצו Numb. **10** 35; ומחוצות בני ישראל Numb. **20** 21 and the two in Numb. **31** 30 ויבאו | ואבידוא לפני Numb. **3** 4. (*Vide supra*, § 146.) Add. 15,282 and the *editio princeps* of the Rabbinic Bible also exhibit a *Pasek* in תקח | אחד | ויאמן | אדום But as none of the Lists have it and moreover as the oldest and best MSS. do not exhibit it in the text, viz. Orient. 4455; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 21,160 &c. I have simply indicated it in the notes on this passage in my edition of the Bible.

ר"ד = § 204.

Deuteronomy. — *In this book there are twenty-two Paseks.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Add. 15,251, fol. 3*a*, which I have printed; (II) Harley 5710—11, Vol. I, fol. 122*b*, on Deut. **16** 16; (III) Orient. 1379, fol. 319*a*, on Deut. **3** 20; (IV) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 272; (V) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 307; (VI) Felix Pratensis who first printed this List in the *editio princeps* of the Rabbinic Bible, Venice 1517 at the end of the last Volume, and (VII) the printed Massorah Finalis, letter ם, § 136.

Lists I, IV and V, not only state in their respective headings that Deuteronomy has twenty-two *Paseks*, but record identically the same passages. List II is simply headed מסקתא דסימ' and records thirteen only, omitting Deut. **6** 22; **7** 26, 26; **27** 9; **28** 12, 20, 25, 68; **29** 12, thus showing that it is in an incipient state. List III which is also headed אלין מסק' דסם without fixing the number, registers eighteen only and omits Deut. **6** 4, 22; **9** 4, and **17** 8.

List VI is remarkable. It is headed מסק' דספרא and mixes up in this Rubric both the *Legarmehs* and the *Paseks* without any distinction. It records altogether seventy-six instances of which fifty-five are *Legarmehs* (*vide supra*, § 147) and twenty-one *Paseks*. The latter are identical with those in Lists I, IV and V The only one omitted is Deut. **6** 22.

List VII, like Lists I, IV and V, is headed כ"ב בספרי, and records twenty-four. Twenty-two of these are identical with those in the Lists which specify this number in their respective headings and are enumerated in practically the same order. The additional two at the end of the List, viz. אחרי | אלהיו נכר Deut. **31** 16, 16 are *Legarmehs* and are recorded as such in § 147. They are evidently the addition of a careless Scribe.

At the end of this List Jacob b. Chayim gives another Recension with the heading לישנ' אחרינ' מסקי' דסימ'. It is to this alternative List that he refers in his note after the heading in § 200, which I have there given. This alternative List is a verbatim reprint of the one on Deuteronomy given by Felix Pratensis i. e. of List VI which, as we have seen, records the seventy-six *Legarmehs* and *Paseks*; all mixed up in one Register.

ר"ה = 205.

Joshua. — *In Joshua there are twenty-two Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 18*a*, on Josh. **24** 33, which I have printed, substituting however the words of the respective passages with the *Paseks* for the catchwords; (II) Add. 15,251, fol. 6*a*, and (III) the printed Massorah Finalis, letter ם, § 138.

In the List which I have printed ב' כו after אל אלהים יהוה (Josh. **22** 22) ב' is manifestly a clerical error for ד'. I have therefore corrected it in accordance with List II where it is

correctly given ד' בו. Though Lists II and III do not specify in their respective headings the number of *Paseks* in this book they duly enumerate twenty-two, only that the printed Massorah (List III) by omitting ג' בפסו' after מוה ומוה and not printing it מוה | ומוה might be taken as giving two instances instead of three for Josh. **8** 33.

ר"ן = § 206.

Judges. — *In Judges there are nine Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 34*b*, on Judg. **21** 25, which I have printed; (II) Add. 15,251, fol. 6*b*, and (III) the printed Massorah Finalis, letter ם, § 139.

Lists II and III do not specify the number of *Paseks* in this book in their respective headings though they give the catchwords for the nine instances. By the omission, however, of ב' בו after the catchwords וישלח ישראל מלאכים (Judg. **11** 17) in List II and the omission of ב' בו after ויצא בניכן לקראתם | מן (Judg. **20** 25) it might be taken that they respectively record seven only. But the omission of these expressions on the part of the Scribe is of common occurrence.

It will be seen that this Rubric excludes the *Pasek* in יהוה שלום Judg. **6** 24. This is confirmed by some of the oldest and best Standard Codices. Thus Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 1474 &c. all have it וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם. The accents therefore in my edition of the Bible are to be altered accordingly. In the Rubric which I have printed the catchwords ויאמר לו are to be corrected into ויאמר | לא with *Aleph*.

ר"ן = § 207.

Samuel. — *This book has forty-four Paseks.* The List which I have printed I collected from the Massorah Parva of various MSS. where פס' is recorded in the margin against the respective passages. With these instances I collated four separate Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 177*a*—*b*, on 1 Sam. **7** 14; (II) Arund. Orient. 16, fol. 74*a*—*b*, on 2 Sam. **24** 25; (III) Add. 15,251, fol. 6*b*, and (IV) the printed Massorah Finalis, letter ם, § 140.

It will be seen that the List, which I have compiled from the MS. Massorahs, records forty-six *Paseks* if we correct ב' בו into ג' בו after אלהים | רעה | אל 1 Sam. **18** 10. We shall therefore take this List as the standard and collate the four separate Lists with it.

List I. — This List is headed אילין פסקת' דסמ' שמואל ואינן מ"ז. But though it thus fixes the number at forty-seven it records forty only. It omits 1 Sam. **1** 3; **2** 16; **7** 10; **20** 21; **26** 7; 2 Sam. **3** 12; **10** 14; **16** 7 and adds one which is not in the compiled List, viz. ואדניה בן אחיטוב where ואדניה is manifestly a clerical error for ואחיה 1 Sam. **14** 3. There is also a clerical error in the catchwords for 2 Sam. **14** 32. Instead of ויאמר אבנר it should be ויאמר אבשלום.

List II. — This List which is headed פסקתות דספרא מ"ט and thus fixes the number at forty-nine, records forty-six only. It omits four which are in the compiled List, viz. 1 Sam. **3** 8; **7** 10; 2 Sam. **10** 14; **16** 7 and has one which is not in the compiled List, viz. כהן יהוה בשלו 1 Sam. **14** 3, but which is also given in List I.

List III. — This List is simply headed שמואל and hence does not fix the number of *Paseks* in this book. It records forty-four of which three are *Legarmehs* (1 Sam. **9** 12; **26** 16; **27** 1, *vide supra*, § 150), one which is not in the compiled List (1 Sam. **14** 3), but which is also given in List I and omits five viz. (1) 1 Sam. **3** 8, which is also omitted in Lists II; (2) 1 Sam. **7** 10 also omitted in Lists I and II; (3) 1 Sam. **11** 7; (4) 2 Sam. **10** 14 also omitted in Lists II and III, and (5) 2 Sam. **16** 7 also omitted in Lists I and II.

List IV. — Like List III, this List is simply headed שמואל and does not fix the number of *Paseks* in this book. It records forty-nine instances. Eleven of these are *Legarmehs* (1) מהר | עתה 1 Sam. **9** 12 also given in List III; (2) ויאמר | שלום 1 Sam. **16** 5; (3) כי | לא יראה 1 Sam. **16** 7; (4) כמעם | במעם 1 Sam. **20** 25; (5) ויעתה | ראה 1 Sam. **26** 16 also given in List III; (6) המלט | אמלט 1 Sam. **27** 1 also given in List III where it is אמלט | אל; (7) ועתה | מת 2 Sam. **12** 23; (8) יונדב | בן־שמעה 2 Sam. **13** 32; (9) יועץ | דוד 2 Sam. **15** 12; (10) עלה | ובוכה 2 Sam. **15** 30, and (11) ברא־תו | את־המלאך | המכה 2 Sam. **24** 17. (*Vide supra*, § 150.) Moreover it omits 1 Sam. **3** 8; **7** 10; **11** 7; 2 Sam. **10** 14; **16** 7, being the same five instances which List III omits. It gives however כהן | יהוה which is also given in Lists I, II and III.

The result of the above collation of the four Lists with the one which I have compiled from the MS. Massorah and which I have printed, is that we have to deduct three instances which are not given in the official Lists (1 Sam. **7** 10; 2 Sam. **10** 14; **16** 7) and have to add one, viz. כהן | יהוה 1 Sam. **14** 3 which is given in all the official Lists and which I adopted in my edition of the Bible. We thus obtain forty-four *Paseks* for Samuel, thirty-three for 1 Samuel and eleven for 2 Samuel. In the printed List the *Pasek* is by mistake put after | עלי 1 Sam. **3** 9 whereas it ought to be after | לך. In my edition of the Bible it has inadvertently dropped out of the text. יונדב | בן־שמעה אחי־דוד 2 Sam. **13** 32 which Jacob b. Chayim (List IV) gives as *Pasek* is one of the eleven instances where *Legarmeh* is abnormally subordinate to *Azla*. (*Vide supra*, § 142*b*.)

ר"ח = § 208.

Kings. — *This book has forty-two Paseks.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient 16, fol. 118*b*, on 2 Kings **25** 30; (II) Add. 21,161, fol. 57*a*, on 1 Kings **1** 36; (III) Add. 15,251, fol. 6*b*, and (IV) the printed Massorah Finalis, letter ם, § 141. The List which I have printed and which records forty-four *Paseks* in Kings, I compiled from the Massorah Parva of various MSS.

List I. — This List is headed פסקתות ארבעים ששה, thus fixing the number of *Paseks* in this book at forty-six. It rightly omits three which are in the compiled List, viz. 1 Kings **11** 22*a*, 23; and 2 Kings **3** 25; it gives one not given in the compiled List, viz. 1 Kings **17** 16 כר הקמח לא כלתה וצפחת השמן and emphatically states that in 1 Kings **7** 25 are two *Paseks* (עמר עלשני עשר בקר ב' בפסוק).

List II, which exhibits the oldest form of this Massorah, is headed פסוקות דס' מ'. But though it fixes the number at forty it records thirty-seven only. Like List I it rightly omits the three instances which are given in the compiled List (1 Kings **11** 22*a*, 23; 2 Kings **3** 25) and gives two for 1 Kings **7** 25 (עומר ב' בו). As it omits five instances which are in the other Lists (1 Kings **11** 22; **12** 32, 32; **2** Kings **12** 22; **18** 17), it is impossible to say which three of these five originally made up the requisite number forty. Being the oldest form of the Rubric I give it in the note.[1]

List III. — This List is simply headed מלכים without specifying the number. It records forty-five or one more than the compiled List. In collating it however with the compiled List the following variations are disclosed; it omits the same three instances which are absent in List I (1 Kings **11** 22*a*, 23; 2 Kings **3** 25), gives the same new instance recorded in List I (1 Kings **17** 16), and besides giving the two for 1 Kings **7** 25 has two which are *Legarmehs*, viz. אבי | אבי 2 Kings **2** 12, and העמודים | שנים 2 Kings **25** 16. (*Vide supra*, § 151).

List IV. — Like List III, this List is simply headed מלכים and does not fix the number. It however records forty-eight instances. It omits five instances which are in the compiled List, three of which are also rightly absent in Lists I and II, viz. 1 Kings **11** 22*a*, 23; 2 Kings **3** 25 and two which are given in List I in harmony with the compiled List, viz. 2 Kings **13** 14; **18** 17. The latter is also omitted in List II. Like Lists I and II it gives 1 Kings **7** 25 as containing two instances. It moreover includes ten instances which are *Legarmehs* and not *Paseks*, viz. (1) יעמד | לפני 1 Kings **3** 15; (3) מסב | קלע 1 Kings **6** 29; (4) ארון | בריח־ארזי (2) 1 Kings **7** 22; (5) שנה | מלך בירשלם 1 Kings **14** 21; (6—7) סביב | ענל 1 Kings **16** 7; (8) ויאמר | רב 1 Kings **19** 4; (9) הרעה | אשר־עשה | בעיני אבי | אבי 2 Kings **2** 12, and (10) העמודים | שנים 2 Kings **25** 16. The two last, as will be seen, are also given in List III. All of these are duly recorded as *Legarmehs* in § 151.

The result of the above collation of the four Lists with the one which I have compiled from MSS. and which I have printed, is that we have to cancel the three instances which are not given in the official Lists (1 Kings **11** 22*a*, 23; 2 Kings **3** 25) and to add after פנים צפונה 1 Kings **7** 25. We thus obtain forty-two *Paseks* for Kings, twenty-four for 1 Kings and eighteen for 2 Kings. It will be seen that יהוה | שמן 1 Kings **11** 14, which I have adopted in my edition of the Bible, is not given in any of these official Lists. Accordingly the *Pasek* is here absent in the best official Lists. Accordingly the *Pasek* is here absent in the best official Lists, viz. Orient. 2201; Harley 5710—11; Arund. Standard Codices, viz. Orient. 2626—28 &c. Orient. 16; Add. 15,451; Add 15,251 Orient.

[1] פסוקות דס' מ' וסי ויען וימשחו צא ופקעים עומר ב' בו אריות ובראש חחג ולבנו וישבו ב' בו תפשוהו ובניא ישאך ויגע בו חסנה הנותרים לגן ירק ב' בו חדרת שנאתיו גבים ראשי שמעו והאומנים ויכתב ואלישע לכושה ג' בו שלחו המה כלאכיך גדודי וחבקע וכותרת.

ר"ט = § 209.

Isaiah. — *This book has twenty-seven Paseks.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley

5710—11, Vol. II, fol. 2*b*—3*a*, on Isa. 5 19; (II) Arund. Orient. 16, fol. 147*a*, on Isa. 66 24; (III) Add. 15,251, fol. 8*a*, and (IV) the printed Massorah Finalis, letter מ, § 150. These four Lists I shall compare with the one which I have compiled from the MS. Massorah on the respective passages, which I have printed and which exhibits twenty-six *Paseks* in this book.

List I. — This List is headed אילין מפקתא רסם׳ והן כ״ה. But though it gives the number as twenty-five it records twenty-three only. It omits three which are in the compiled List, viz. Isa. 10 26; 24 3, 3 and gives one which is not in the compiled List, viz. כה אמר האל יהוה Isa. 42 5 which is the only instance in which *Pasek* is immediately followed by *Revia*. Hence the Massorah Parva in St. Petersburg Codex of A. D. 916 safeguards it by remarking against it מ׳.

List II. — This List states in the heading that there are twenty-six *Paseks* in this book (מפקתותי עשרים ושתה) and duly records twenty-six. It however omits Isa. 10 14 which is given in the compiled List and makes up this number by giving the exceptional instance in Isa. 42 5 which, as we have seen, is also given in List I.

List III. — This List is simply headed ישעיהו and does not specify the number of *Paseks* in the book, but records twenty-nine passages. It makes up this number by including the exceptional instance in Isa. 42 5 and by erroneously mixing up with it three *Legarmehs*, viz.: (1) וכל | הדרים Isa. 7 25; (2) חרך | ומחר Isa. 19 16, and (3) על־מצמה | ארני Isa. 21 8.

List IV. — This List is still more corrupt. Like List III it is simply headed ישעיה and though it does not fix the numbers it records thirty-one. It makes up this number by including the exceptional passage in Isa. 42 5 which is also given in the other three Lists, by giving one which is not recorded in the other Lists, viz. וישלה מלך־אשור | את־רב־שקה Isa. 36 2 and by inserting four *Legarmehs*, the three given in List III and מלאה | תשאות Isa. 22 2. By the addition of Isa. 42 5 to the compiled List which is given in the official Lists I, II and III we obtain twenty-seven *Paseks* for Isaiah.

It will be seen that the *Pasek* in Isa. 58 2, viz. יום | יום which I have adopted in my edition of the Bible in accordance with Add. 15,451 and the Massoretic Rubric (*vide infra*, letter י, § 224), is not only excluded here from the official Lists, but is not exhibited in the best Standard Codices, viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251.

ר״י = § 210.

Jeremiah. — *This book has thirty-one Paseks.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 36*b*, on Jerem. 8 11; (II) Add. 15,251, fol. 8*a*; (III) the printed Massorah on Jerem. 50 29, and (IV) the printed Massorah Finalis, letter מ, § 151. On comparing these four Lists with the one which I have printed and which I compiled from the Massorah in the MSS. on the respective passages, the following facts are disclosed:

List I. — This List is headed אילין מפקת דבספ ירמי׳ והן ל״א. But though it thus fixes the number at thirty-one it records thirty-two by the addition of ב׳ בו after מעי | מעי Jerem. 4 19. But this addition is manifestly due to an ignorant Nakdan, since the first is *Legarmeh* and the second only is *Pasek*. (*Vide supra*, § 142*b*.)

List II. — This List which is simply headed ירמיהו and which also records thirty-two *Paseks* in Jeremiah, is incorrect inasmuch as it leaves out two, viz. חבריו = Jerem. 8 11 after שלום | שלום = 6 14 and ב׳ בספר after ואחרי כן = 21 7 and makes up the thirty-two by inserting two *Legarmehs*, viz. עוד שמי נקרא Jerem. 44 26 and העמודים | שנים 52 20 which are duly marked לג׳ in the List of *Legarmehs*. (*Vide supra*, § 153.)

List III. — This List is headed חד מן כ״ו מפקי׳ דספרא and duly records twenty-six only. It omits the following four (1) ב׳ בו after מעי | מעי Jerem. 4 19; (2) ברזל | ברזל Jerem. 15 12; (3) מלכים | ושרים Jerem. 17 25, and (4) צדקנו | יהוה Jerem. 33 16 וישם ישמצם is a mistake for וַיָּשֶׂם יִשְׁמָעֵאל Jerem. 41 10.

List IV. — Like List II, this List is simply headed ירמיהו and like Lists I and II, records thirty-two instances, but it makes up this number differently, as will be seen from the following analysis. It omits ב׳ בו in Jerem. 4 19 and 21 7 both of which are also omitted in List II, and erroneously inserts three *Legarmeh* instances, viz. (1) אשר־במואב | עוד שמי נקרא Jerem. 40 11; (2) כל | בפי אש Jerem. 44 26, and (3) העמודים | שנים Jerem. 52 20. It will be seen that two of these (Jerem. 40 11; 44 26) are also given in List II.

ר״יא = § 211.

Ezekiel. — *This book has twenty-five Paseks.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 72*a*, on Ezek. 3 27; (II) Arund. Orient. 16, fol. 199*a*, on Ezek. 48 35; (III) Add. 21,161; fol. 97*a*, on Ezek. 8 3; (IV) Add. 15,251, fol. 8*a*; (V) Vienna Codex No. 35 on Ezek. 8 3, and (VI) the printed Massorah Finalis, letter מ, § 152. A comparison of these six Lists with the one which I have printed and which I have compiled from the Massorahs in the MSS. on the respective passages discloses the following facts:

List I. — This List is headed אילין מפקת׳ דבספר׳ יחזקאל והן כ״נ and duly records twenty-three only, omitting the following four which are in the compiled List: (1) ענן | נרול Ezek. 1 4; (2) החמם | הם Ezek. 7 11; (3) ארצי | לדם Ezek. 36 5 and (4) לנג | מקום־שם Ezek. 39 11.

List II. — This List is headed מפקתותיו עשרים ושלשה and though, like List I, it thus fixes the number at twenty-three, it makes up this number somewhat differently from that List. It omits (1) יען | ביען Ezek. 36 3; (2) ב׳ בו after סביב | והאתיקים Ezek. 41 16, which are in List I; (3) ענן | נרול Ezek. 1 4, and (4) לנג | מקום־שם Ezek. 39 11 which are also omitted in List I.

List III. — This List is headed מפקתא דספרא כ״ד. But though it states that there are twenty-four *Paseks* in this book it records twenty-three only. It omits the following three which are in the compiled List: (1) ענן | נרול Ezek. 1 4 which is also omitted in Lists I and II; (2) יען | ביען Ezek. 36 3, which is also omitted in List II and (3) לנג | מקום Ezek. 39 11 which is omitted both in Lists I und II. Like the compiled List it has at the end וכל סביב דכ׳ מפק. As it is probably the oldest official List extant I give it in the note.[1]

List IV. — Like the compiled List which I have printed, this List records twenty-six instances, though it fixes no number in the heading which is simply יחזקאל. It, however, makes up this number differently. It includes two *Legarmehs*, viz. (1) האנק | הם Ezek. 24 17, תבוא | אל־ארץ | משובבת Ezek. 38 8; (2) it omits two, viz. ענן | נרול Ezek. 1 4 which is also omitted in Lists I and II and יען | ביען Ezek. 36 3 which is also omitted in List II, and (3) it records Ezek. 35 12 twice. Like the compiled List and List III it has at the end וכל סביב סביב דכ׳.

List V. — This List is headed מפקתא דסיפר׳ כ״נ and thus, like Lists I and II, fixes the number at twenty-three. It however records twenty only, and omits the following six: (1) ענן | נרול Ezek. 1 4 also omitted in Lists I, II, III; (2) על־הדם | תאכלו Ezek. 33 25 which is recorded in Lists I, II, III and in the compiled List; (3) יען | ביען Ezek. 36 3 also omitted in Lists II and III; (4) לנג | חמת | ברוחה Ezek. 39 11 also omitted in Lists I and II; (5) מקום־שם Ezek. 47 16 and (6) יהוה | שמה Ezek. 48 35. Like Lists II, III and the compiled List, it has at the end וכל סביב סביב דכות׳.

List VI. — Like List III, this List is simply headed חזקאל and does not fix the number, but records twenty-seven and makes up the number as follows: (1) It gives one, viz חמה ששה | אנשים באים Ezek. 9 2 which is one of the abnormal *Legarmehs* recorded in § 142; (2) It includes the same two *Legarmehs* (Ezek. 24 17; 38 8) recorded in List IV; (3) Like the latter it gives Ezek. 35 12 twice, and (4) it omits two instances, viz. ענן | נרול Ezek. 1 4 which is also omitted in the other Lists and יען | ביען 36 3 which is also omitted in Lists II, III and IV. Like Lists II, III and IV it has at the end וכל סביב סביב דכותהון.

If we deduct Ezek. 1 4 which is rightly omitted in all the official Lists as is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710—11; Add. 15,451; Add. 15,251 &c. we obtain twenty-five *Paseks* for this book. It is however to be remarked that the *Pasek* in עין | בעין Ezek. 36 3 given in List I is not only absent in the other five official Lists, but in the text of Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,451; Add. 15,251. Hence I have not adopted it in my edition of the Bible.

[1] מפקתא דספרא כ״ד וסי׳ השומע ב׳ בו החמם בציציות שפמי מציה תרדות תרם צאני נאצוהיך מגרשת חמסים ובהשילכם ישורץ חנוכל ב׳ בו ברוחה וצפון לבוא חמת והנותר ג׳ בו מיום וכל סביב סביב דכות׳ מפק.

ר״יב = § 212.

The Minor Prophets. — In the twelve Minor Prophets which are treated by the Massorah as one book, there are eight *Paseks*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 106*a*, on Hosea 9 1; (II) Arund. Orient. 16, fol. 224*a*, at the end of the Minor Prophets; (III) Add. 15,251, fol. 8*b*, and (IV) the printed Massorah Finalis, letter מ, § 153.

Both Lists I and II emphatically state in their respective headings, that the Minor Prophets have eight *Paseks;* the former heads it אילין מפקת׳ דבספ׳ דתרי עשר והם ח׳ and the latter מפקתותיו שמונה and both record identically the same eight in exactly the same order as the compiled List. But Lists III and IV which are simply headed תרי עשר, respectively record ten instances and

make up this number by including the same two *Legarmehs*, viz. (1) חן | ישא איש Hag. 2 12, which is one of the eleven verses where *Legarmeh* is abnormally subordinate to *Geresh* (*vide supra*, § 142*b*) and (2) ורחוקים | יבאו Zech. 6 15, as will be seen from the notes on this passage in my edition of the Bible.

ריי"ג = § 213.

Psalms. — *The Psalter has forty-three Paseks.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, fol. 174*b*, on Ps. 5 2; (II) Add. 15,251, fol. 430*a*; (III) Orient. 2626—28, Vol. III, fol. 179*a*, and (IV) the printed Massorah Finalis, letter מ, § 159.

List I. — This List is simply headed מסקתא דתהלים. Apart from the addition at the end, viz. וכל האת | האת אמן | ואמן דכו', which all the Lists have in common, it records thirty-eight or rather thirty-seven instances. On comparing it with the compiled List, which, as will be seen contains fifty-one, this List omits the following fourteen: Ps. **37** 7; **50** 1; **55** 20; **59** 6; **68** 19, 36; **72** 19; **84** 4; **86** 1; **89** 3; **108** 4; **118** 27; **137** 7; **143** 9.

List II. — This List is headed אלין מסקת' דתהלות and though, like List I, it does not fix the number, it records forty, or two more than that List and eleven less than the compiled List. These eleven consist of eight, which are also omitted in List I, viz. Ps. **37** 7; **50** 1; **55** 20; **68** 19; **72** 19; **86** 1; **89** 3; **118** 27 and three which are both in the compiled List and List I, viz. Ps. **9** 17, **110** 4; **117** 2.

List III. — Though this List is simply headed מסקתא דהדרין ספרא without stating in the heading the number, it fixes it at thirty-seven in the addition at the end, viz. וכל האת | האת אמן | ואמן רבות' ואינן לי'. It, however, records thirty-five only, all of which are in the compiled List. The variations from that List and Lists II and III, are as follows: It omits eight instances which are in the compiled List, but which are also omitted in Lists II and III, viz. Ps. **37** 7; **50** 1; **55** 20; **68** 19; **72** 19; **86** 1; **89** 3; **118** 27; two which are also omitted in List II (Ps. **9** 17; **117** 2); three which are also omitted in Lists I and II (Ps. **20** 7; **67** 4; **78** 65). and two which are also omitted in List I (Ps. **84** 4; **108** 4).

List IV. — This List which is simply headed תהלות records forty-one or rather forty, since it gives Ps. **108** 5 twice, once as וחברו [= **108** 4] after אודך בעמים ייי [= Ps. **57** 10] and then again separately אודך בעמים ייי Ps. **108** 4. These forty instances are all in the compiled List. The eleven which are omitted consist of eight which are also omitted in Lists I, II and III, viz. Ps. **37** 7; **50** 1; **55** 20; **68** 19; **72** 19; **86** 1; **89** 3; **118** 27, and three which are also omitted in Lists II and III, but which are not only in the compiled List, but in List I, viz. Ps. **9** 17; **110** 4; **117** 2.

If we, therefore, deduct the eight instances which all the four official Lists coincide in omitting, the number of *Paseks* in the Psalter is forty-three and not fifty-one as exhibited in the compiled List. These do not include the two reduplicates, viz. האת | האת which occurs three times (Ps. **35** 21; **40** 16; **70** 4) and אמן | אמן which also occurs three times (Ps. **41** 14; **72** 19; **89** 53) As these are invariably with *Pasek*, the Massorah in accordance with its usual method, states this fact summarily at the end of the Rubric without giving the catchwords or specifying the number. Arund. Orient. 16 states in the Massoretic Summary at the end of the Psalter that it has forty *Paseks* (ומסקתותיו מ') without giving the List. This shows that there were variations in the different Schools of textual redactors with regard to the number of *Paseks*.

ריי"ד = § 214.

Proverbs. — *This book has eight* or *nine Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430*a*; (II) Add. 2626—28, fol. 180*a*, and (III) the printed Massorah Finalis, letter מ, § 161. Though all the three Lists record identically the same eight instances only, in identically the same order, and omit Prov. **4** 7 yet Add. 21,161 has not only קנינך | וקנה with *Pasek* in the text, but has against it in the Massorah Parva סם'. We have, therefore, here another proof that the different Schools of textual redactors had different traditions with regard to the number of *Paseks*. It is remarkable that Arund. Orient. 16 states in the Massoretic Summary at the end of this book (fol. 348*b*) that it has no fewer than thirteen *Paseks* ומסקתותיו שלשה עשר. But as this MS. unfortunately does not give the List, it is impossible to say in which other four passages these textual redactors had the *Pasek*.

רמ"ו = § 215.

Job. — *This book has seven Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430*a*, which is simply headed איוב without specifying the number; (II) Add. 2626—28, Vol. III, fol. 179*b*, which is headed מסקתא דהדרין ספרא, but does not specify the number, and (III) the printed Massorah Finalis, letter מ, § 160.

Lists I and III are identical and record the same six instances only, and in precisely the same order, leaving out the first instance, viz. Job **7** 20. List II records five instances. Besides omitting Job **7** 20 it also omits Job **38** 1, which is manifestly due to a clerical error arising from the fact that the catchwords for this passage are similar to those for **40** 6, which follow immediately.

Though all the three Lists coincide in omitting Job **7** 20, it is perfectly certain that this is due to the textual redactors of one School only and that another School had here *Pasek*. This is not only attested by the best Standard Codices, but by the text of all the three exemplars from which I have taken this Rubric. Thus Add. 21,161; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 2626—28 and the *editio princeps* of Jacob b. Chayim's Rabbinic Bible have in the text אמעל | לך with *Pasek*. It will be seen that the two last MSS. and the printed Massorah are those which have preserved this Rubric. Hence the Massoretic Summary at the end of Job in Arund. Orient. 16, fol. 336*a*, emphatically states מסקתות שבעה. It is remarkable that the Massorah Parva remarks against Job **7** 20 לני', which is the reason for its position in § 168.

רמ"ז = § 216.

The Five Megilloth.

Canticles. — *This book has eight Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430*a*, which is simply headed שיר השירים, without fixing the number; (II) Add. 2626—28, Vol. III, fol. 180*a*, which is headed מסקתא דספרא הדין, also without specifying the number, and (III) the printed Massorah Finalis, letter מ, § 163, which has the same heading as List I and like it does not fix the number.

On comparing these three Lists with the compiled List from the Massorah Parva in the MSS. which I have printed, the following variations are disclosed:

List I. — This List apparently gives seven instances only but practically records nine. As is often the case, the Scribe inadvertently omitted וחברו after תעירו | **2** 7 which occurs twice more, followed by *Pasek*, viz. **3** 5; **8** 4. By supplying it we obtain nine. Eight of these are identical with the compiled Rubric, which I have printed, whilst the ninth, viz. נרד | וכרכם Cant. **4** 14 is *Legarmeh*, and is given as such in § 169.

List II. — This List is identical with List I. Like it, it omits the expression וחברו after תעירו | and like it, it gives the same *Legarmeh* instance as one of the *Paseks*.

List III. — Jacob b. Chayim's List is still more incorrect. It records ten instances which are made up by giving תעירו | twice only (Cant. **2** 7; **3** 5), omitting Cant. **8** 4 and inserting the following three *Legarmehs*: (1) נרד | וכרכם which, as we have seen, is also given in Lists I and II; (2) קול | דודי דומה **5** 2, and (3) ברח | דודי **8** 14, all of which are duly recorded in the *Legarmeh* Rubric. (*Vide supra*, § 169.)

ריי"ז = § 217.

Ruth. — This book has one *Pasek*, as is correctly stated in the Massoretic Summary at the end of Ruth in Arund. Orient. 16, fol. 284*a* (ומסקתא תרא), where the single instance is given as I have printed it.

Of this Rubric I collated three Lists: (I) Add. 15,251, fol. 430*a*, where it is simply headed רות without fixing the number; (II) Add. 2626—28, Vol. III, fol. 180*a*, where it is headed מסקתא דספרא הדין, also without specifying the number, and (III) the printed Massorah Finalis, letter מ, § 162, which is headed like List I.

List I records four instances. Besides the one given in the compiled Rubric it gives three which are *Legarmehs*: (1) שני־בניו | מחלון Ruth **1** 2 which the Massorah gives as one of the three instances where *Munach Legarmeh* is abnormally followed by *(Mehupach) Pashta* in Rubric 183; (2) הלקן | חשכרנה Ruth. **1** 13, and (3) ורחצת | וסכת Ruth **3** 3. (*Vide supra*, § 170.)

List II records five instances. Besides the one given in the compiled Rubric it inserts four *Legarmehs*, the three given in List I and לילי | הלילה Ruth **3** 13, all of which are duly recorded in the Rubric of *Legarmehs*, as will be seen in § 170.

List III. — This List is identical with List I; it records the same four, viz. the three *Legarmehs* and the one *Pasek* in precisely the same order.

ריח = § 218.

Lamentations. — *This book has eight Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430*a*; (II) Add. 2626—28, Vol. III, fol. 180*a*—181*b*, and (III) the printed Massorah Finalis, letter מ, § 165.

List I which is simply headed איכה, without fixing the number, records seven only; it omits Lament. **2** 1, which seems to agree with the Massoretic Summary at the end of this book in Arund. Orient. 16, fol. 358*a*, which states that it has seven *Paseks* (ופסקותיו שבעה).

List II which as usual, is headed מסקתא דספרא הדין. It records nine instances which are made up by omitting one given in the compiled List, viz. Lament. **2** 8 and inserting two *Legarmehs* איכה | ישבה בדד Lament. **1** 1 and קומי | רני בלילה **2** 119.

List III correctly records the same eight instances as the compiled List which I have printed, and in precisely the same order.

ריט = § 219.

Ecclesiastes. — *This book has two Paseks.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430*a*, which is simply headed קהלת without specifying the number, but which records the same two as the compiled List, which I have printed; (II) Add. 2626—28, Vol. III, fol. 180*a*, which is headed מסקתא דספרא הדי and which records six. Besides the two in the compiled List it records the following four: (1) היא | ענין דע Eccl. **1** 13; (2) מה האדם | כי Eccl. **2** 12; (3) שיעמל תחת־השמש | עמלו Eccl. **5** 17, and (4) לנפשו | מכל אשר־יתאוה Eccl. **6** 2. These are *Legarmehs* and are duly recorded as such in § 172. And (III) the printed Massorah Finalis, letter מ, § 164. Like List I Jacob b. Chayim's List is simply headed קהלת, but unlike it, the printed Massorah (List III) records three instances, giving as a third instance וה | רע בכל אשר נעשה Eccl. **9** 3 which is *Legarmeh* in the received text and which is recorded as such in § 172. But as the Massoretic Summary in Arund. Orient. 16, fol. 355*a* at the end of Ecclesiastes emphatically states that this book has three *Paseks* (ופסקותיו שלושה) we must conclude that we have here also a variation with regard to the number of *Paseks* which obtained in the different Schools of textual redactors.

רי = § 220.

Esther. — This book has fifteen *Paseks* according to the compiled List, which I have printed and this is confirmed by the emphatic statement in the Massoretic Summary at the end of this book in Arund. Orient. 16, fol. 363*b*, viz. ופסקתיו חמשה עשר. The two separate Lists, however, which I have collated, the one in MS., Add. 15,251, fol. 431*a* and the one in the printed Massorah Finalis, letter מ, § 166, and which are identical, record fourteen only. They omit the first instance בת־אביחיל | דד מרדכי Esther **2**, 15. As the absence of the *Pasek* here is supported by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 21,160; Add. 21, 161; Add. 15,251 &c., we must conclude that it exhibits another instance of the different traditions which obtained in the different Schools of textual redactors with regard to the number of *Paseks*.

רכא = § 221.

Daniel. — *This book has nine Paseks.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 279*b*, on Dan. **4** 9, which is headed מספקן בספרא; (II) Add. 15,251, fol. 430*b*, which is simply headed דניאל; (III) Add. 2626—28, Vol. III, fol. 280*b*, which as usual is headed מסקתא דספרא הדין, and (IV) the printed Massorah Finalis, letter מ, § 167, which is headed simply דניאל like List II.

It will thus be seen that none of the Lists fix the number in their headings. Lists I, II and III record eight only and coincide in omitting the first instance, viz. למנצח | לאחשתרנים Dan. **3** 2. List IV, however, records all the nine, thus agreeing with the compiled List, which I have printed.

רכב = § 222.

Ezra-Nehemiah. — Ezra and Nehemiah which are one book in the MSS. in accordance with the Massorah, have sixteen *Paseks*, counting Ezra **6** 9 as exhibiting three.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 389*a*, at the end of the book; (II) Add. 15,251, fol. 430*b*, and (III) the printed Massorah Finalis, letter מ, § 168.

List I records identically the same sixteen instances as the compiled List, which I have printed where ב׳ בספוקא Ezra **6** 9 should be נ׳ as it is in this List. We have in this List a striking illustration of the oft-repeated statement that the Scribes frequently altered the headings to agree with the apparent number of instances recorded in the Rubric. The catchwords in the List are wrongly divided so that they apparently yield nineteen though according to the proper division of the lines there are really sixteen only. The Scribe, however, who took this division as correct appended a number to each line so that the last line is actually marked with י״ם, and he accordingly altered the heading into פסקתות חשע עשרה to agree with his numbering.

Lists II and III are identical. They respectively record the same fifteen instances only, in practically the same order. Both coincide in omitting תורין | דכרין Ezra **7** 17, which is one of the six instances where *Pasek* stands between *Mehupach Pashta*, recorded above in § 187. It will be seen that all these Lists coincide in excluding Neh. **12** 44. This is confirmed by the best Standard Codices which have no *Pasek* after לאוצרות, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 2626—28 &c.

רכג = § 223.

Chronicles. — Like Ezra-Nehemiah, the MSS. and the Massorah treat Chronicles as one book, which has sixty *Paseks* according to the compiled List which I have printed.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 282*a*, at the end of Chronicles; (II) Add. 21,161, fol. 245*b*, on 1 Chron. **1** 1; (III) Add. 15,251, fol. 9*b*; (IV) Orient. 2626—28, Vol. III, fol. 178*a*, and (V) the printed Massorah Finalis, letter מ, § 158. On comparing these five Lists with the compiled List, which I have printed, the following variations are disclosed:

List I. — This List not only states in the heading that Chronicles has sixty-one *Paseks* (פסקתותיו אחד ושישים), but appends to the catchwords of each *Pasek* the number. It omits two which are in the compiled List, viz. (1) the second instance (ב׳ בו) in 2 Chron. **10** 16, and (2) בה | לך 2 Chron. **20** 8; whilst it gives one, הבכור | אמנן 1 Chron. **3** 1 which is *Legarmeh* in the received text. (*Vide supra*, § 176.)

List II. — This List is headed פסוקות דסם׳ נ״ח, thus fixing the number at fifty-eight, and though it apparently gives fifty-eight catchwords it records really fifty-six only, since two are given twice, viz. 1 Chron. **27** 12 is once denoted by העניתותי and once by והשיעי. This is also the case with 1 Chron. **29** 23, which is once denoted by למלך and once by ויצלח. It omits three which are in the compiled List, viz. the two instances in 1 Chron. **21** 15, 15 and 2 Chron. 8 14, and adds no new instance, since all the others are identical with those in the compiled List. As this List, which exhibits the oldest form of the Rubric, illustrates the difficulty of deciphering the Massorah I give it in the note.[1]

[1] פסוקות דסם׳ נ״ח וסי׳ ארפכשד חצרון הכבור עזריקם וחביה, לפנים לעזרך בלכתו הקרובים בעלקח המשנים ותתן כהם למשנת ב׳ בו וברזל להגדיל ואחח למספרם ב׳ בו העניתותי וסקנה לזהב החשיעי למלך והסתנשא כעל ויצבהו ויצלח יען לחסבים הדכות עומד ב׳ בו וישיבו ויכנעו וכראות בראש הכקשים שנאתיהו וכל ריב מהעמונים וישבו מארבים מהנות נָבָּאוּ ליסים ובעת ויצרו שכונים הרצים לדרוש הנמצאים חצונה מופקדים בפסח לבחלני ב׳ בו ויקונן.

List III. — This List, which is simply headed ד״ה without fixing the number, records sixty-five. These are made up by including seven *Legarmeh* instances, viz. (1) הבכור | אמנן 1 Chron. **3** 1; (2) לשם | יהוה אלה 1 Chron. **28** 10; (3) ראה | עתה 2 Chron. **2** 3; (4) קדשי | דויד אבי 2 Chron. **5** 1; (5) עניל | סביב 2 Chron. **4** 2; (6) יהוה 2 Chron. **6** 16, and (7) לימים | שנים 2 Chron. **21** 19*b*; by giving 2 Chron. **18** 7 twice; by omitting three instances which are in the compiled List (1 Chron. **6** 3; 2 Chron. **8** 14; also omitted in List II and 2 Chron. **10** 6) and by giving one instance which is not in the compiled List, viz. להבין שבת | שבת 1 Chron. **9** 32.

List IV. — As usual this is headed מסקתא דספרא הדין without specifying the number. It, however, records fifty-five only, omitting seven which are in the compiled List, viz. 1 Chron. **6** 13; **9** 44; **15** 18; **17** 22; 2 Chron. **1** 11; **8** 14; **10** 16, three of which are also omitted in List III, viz 1 Chron. **6** 13; 2 Chron. **8** 14; (also in List II) and **10** 16, and including three of the *Legarmehs* which are given in List III, viz. 2 Chron. **2** 3; **5** 2; **6** 16.

List V. — This List is simply headed דברי הימים and records sixty-four instances which are made up (1) by the inclusion of

eight *Legarmehs*, the seven given in List III with the addition of ויעש | בירושלם 2 Chron. **26** 15; (2) by giving two which are neither *Paseks* nor *Legarmehs*, viz. להעלות עלות יהוה 2 Chron. **23** 18; הכינו והקדשנו | את כל 2 Chron. **29** 19; (3) by omitting three which are also omitted in List III, viz. 1 Chron. **6** 13; **9** 44; 2 Chron. **8** 14 (also omitted in List II), and (4) by giving one which is not in the compiled List, but which is also given in List III, viz. להכין שבת | שבת 1 Chron. **9** 32. But the *Pasek* here is not supported by the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16 &c. As it is, however, exhibited in Add. 15,251 it affords another illustration of the fact that different Massoretic Schools had different traditions with regard to these *Paseks*, as will be seen from the notes on thispassage in my edition of the Bible.

From the above collation of the MS. Lists and those printed by Jacob b. Chayim in the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, it will be seen that there are altogether about 479 or 480 *Paseks* in the Bible.

The Pentateuch has 95 *Paseks*, viz. Genesis 29; Exodus 14; Leviticus 8; Numbers 22 and Deuteronomy 22.

The Prophets have 207, viz. Joshua 22; Judges 9; Samuel 44; Kings 42; Isaiah 27; Jeremiah 31; Ezekiel 24 and the Minor Prophets 8.

The Hagiographa 177 or 178, viz Psalms 43; Proverbs 8 or 9; Job 7; the Five Megilloth 34; Daniel 9; Ezra-Nehemiah 16 and Chronicles 60.

The later Recension of the Treatise *Dikdukē Ha-Teamim*, which I have printed (*vide infra*, p. 657, § 20) gives the following five rules for the employment of the *Pasek* with illustrations:

Rule I. — When a word ends with the same letter with which the next word begins, e. g. בָּבֶל | לְגַלִּים Jerem. **51** 37; לְגַלִּים | מְעוֹן Jerem. **51** 37; בַּרְזֶל | לָרֹב 1 Chron. **22** 3; לְהַגְדִּיל | לְמַעְלָה 1 Chron. **22** 5.

Rule II. — When the same word is repeated in the same or in a similar form, e. g. יוֹם | יוֹם Exod. **16** 5; יְהוָה | יְהוָה Exod **34** 6; הֶאָח | הֶאָח Ps. **35** 21; אָמֵן | אָמֵן Neh. **8** 6; סָבִיב | סָבִיב 2 Chron. **4** 3.

Rule III. — Between the Divine name and a word which is unseemly to be connected with it, e g. עַמִּים | אֱלֹהִים Ps. **67** 4; רַבִּים | יְהוָה Ps **119** 156; אֱלוֹהַּ | רָשָׁע Ps. **139** 19; יְהוָה | אֶשְׂנָא Ps. **139** 21.

Rule IV. — Between two words which are to be separated as to their sense, e. g. עָשׂוּ | כָּלָה Gen. **18** 21; יִשְׁמַע | אֵל Ps. **55** 20; הָאֵל | לָנוּ Ps. **68** 21.

Rule V. — Between two words which ought to be separated, e. g. וְאֶת־פְּאַת־יָם | אַלְפַּיִם בָּאַמָּה Numb. **35** 5; אֶלְעָזָר הַכֹּהֵן | וִיהוֹשֻׁעַ בִּן־נוּן Josh. **19** 51; וְעָלָן | לֶאֱלָהּ שְׁמַיָּא חִנְטִין Ezra **6** 9.

These rules, however, are so often violated that the absence of the *Pasek* in passages where it should be far outnumbers its presence. In illustration of this fact I confine myself to examples from the Pentateuch. As the Massorites devoted peculiar attention to this division of the Scriptures it might naturally be expected to exhibit conformity to these Rules. Instead of that we have here glaring departures.

Thus we have numerous instances which violate the first canon, viz. instances of words which end with the same letter with which the next word begins and yet have no *Pasek*. לָכֶם מֵאֶרֶץ Gen. **45** 19; צִבְאוֹתֵיכֶם מֵאֶרֶץ Exod. **12** 17; וְנֶעְלַם מִמֶּנּוּ Levit. **5** 2, 3, 4; הַכָּנָף פְּתִיל Numb. **15** 38; עֵשֶׂב בְּשָׂדְךָ Deut. **11** 15; הִשָּׁמְדָם מִפָּנֶיךָ Deut. **12** 30 and numerous other passages. In Gen. **18** 15 where we have וַתְּכַחֵשׁ שָׂרָה | לֵאמֹר the *Pasek* is not only absent between the word which ends in ש and the following word which begins with the same letter, but is put after שָׂרָה.

The same is the case with regard to Rule II. There are numerous instances where the same word is repeated in the same or in a similar form without *Pasek* between them, e. g. בַּבֹּקֶר בַּבֹּקֶר Exod. **16** 21; Levit. **6** 5; מְעַט מְעַט Exod. **23** 30 where some Codices have *Pasek* as will be seen from the notes on this passage in my edition of the Bible, but not in Deut. **7** 22; פָּתֹחַ תִּפְתַּח Deut. **15** 8 11; מוֹת תָּמוּת Gen. **2** 17; **20** 7; הָקֵם תָּקִים Deut. **22** 4 &c. &c.

With regard to Rule III it will be seen from the official Lists that though there is a *Pasek* after the Divine Names in no less than thirty-four instances in the Pentateuch, few of these answer to this canon: since they are not connected with unseemly words, comp. אֱלֹהִים | לָאוֹר Gen. **1** 5; יְהוָה | לֵאמֹר Levit. **10** 3 &c. &c.

As to Rules IV and V they are most indefinite, since they leave it to the fancy of the interpreter to decide which words are to be separated according to their sense or ought to be separate at all in any case. If these Rules were acted upon, the *Pasek* would be exhibited in endless instances.

Striking as its absence is in the numerous passages when tested by these Rules, the presence of the *Pasek* in many instances is still more inexplicable. Even with the addition of a sixth Rule i. e. that it is introduced when two different labials or when *Mem* and *Aleph* come together, viz. אֲשֵׁמִים | אֲנַחְנוּ Gen. **42** 21 &c. (Graetz, *Monatsschrift*, 392, Vol. XXXI; 1882; Japhet, *Die Accente*, p. 113, Frankfort 1896), the occurrence of the *Pasek* in many passages and especially in the Psalms cannot be accounted for on any other basis than on Rules IV and V, which left its introduction to the fancy of the different Schools of textual redactors and to their respective notions with regard to emphasis or the import of the passages thus distinguished, which we at present cannot divine. The theory which Graetz elaborately propounds that as the single point (.) above and below the line was the beginning of the vowel-points so the perpendicular line (|) was the beginning of the distinctive accents, and that when the other accents were developed from it, the *Pasek* became superfluous and hence was neglected or superseded, deserves careful study. In this Treatise from the learned historian and the work of Japhet the student will find all that can be said about the *Pasek*. The work of the latter especially is the best Manual on the accents generally on the lines of the Massorah without indulging in the conceits of some modern theorists.

רכ"ד = § 224.

Six pairs or twelve verses are misleading. That is, in each of the two verses the same phrase occurs with ***Pashta*** in one instance and ***Zarka*** in the other. Hence the Massorah safeguards this variation against being made uniform.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 130*b*, on Deut. **12** 7, which I have printed; (II) Orient. 5404, fol. 129*b*, on the same passage, and (III) Add. 15,251, fol. 111*b*, also on the same passage. Lists I and II record the same six pairs in the same order. List III heads this Rubric ה' וזין דמטע' and not only omits one pair (Jerem. **25** 9; **43** 10), but records the five pairs in such confused order that it is impossible to divine from this Rubric by itself in what respect they are misleading, as will be seen from the note where I give it.[1] The printed Massorah gives the first pair only. (*Vide infra*, letter כ, § 345.)

[1] ה' וזין דמטע' וסימנהון ואכלתם שם לפני. אשר לא לקחם נבוכדרצר, ויאמר דוד אל צדוק, ויעבירו את בניהם, ככל אשר שאלת מעם יי אלהיך, ושמחתם לפני, אכלני המכני, והמלך דוד שלח אל צדוק, להעביר את בניהם ואת בנותיהם, יום אשר עמדת לפני יי אלהיך.

רכ"ה = § 225.

Three names are with the accents. That is, in Numb. **1** 5—15 where the names of the twelve tribes are recorded, nine are respectively with *Zakeph-Gadol*, whilst three only are with the double accents *Pashta* and *Zakeph-Katon*. Hence the Massorah safeguards this variation.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 99*b*, on Numb. **1** 8, which I have printed; (II) Orient. 4445, fol. 115*b*; (III) Add. 15,451, fol. 90*a*, and (IV) the printed Massorah, all on the same passage. As to the two mnemonic signs at the end of the Rubric, viz. יבן and ססן, the one is composed of the initial letters of the three names and the other represents the second letter.

רכ"ו = § 226.

Three instances are misleading and with the accents. That is these three phrases which are respectively with ***Kadma Ve-Azla***, are misleading, since they severally occur again in the same section with other accents and the Nakdan is liable to make them conformable to the accents in the other passages where the same combinations occur. Thus the phrase וַתַּהַר עוֹד which occurs in three consecutive verses and which is in two verses or in the case of Simeon and Levi with *Munach Zarka* (Gen. **29** 33, 34) is in the third instance or in the case of Judah with *Kadma Ve-Azla* (Gen. **29** 35). The combination הַכֹּהֵן אֶת־הַנֶּתֶק which is with *Darga Tevir* in Levit. **13** 33 is in the immediately following verse (34) with *Kadma Ve-Azla*. In the section which describes the gates of the city which are to be named after the respective tribes of Israel (Ezek. **48** 30—35) the expression שַׁעַר *gate of*, precedes every one of the names, thus forming twelve phrases. In connection with three tribes, viz. Ruben, Simeon and Gad the phrase is with *Munach Gershayim* (Ezek. **48** 31, 33, 34); with four, viz. Judah, Benjamin, Issachar and Asher, it is *Mehupach Pashta* (Ezek. **48** 31, 32, 33, 34); with four, viz. Levi, Dan, Zabulun and Naphtali it is with *Mercha Tipcha* (Ezek. **48** 31, 32, 33, 34); whilst in the solitary instance of Joseph the phrase is with *Kadma Ve-Azla* (Ezek. **48** 32). Hence the Massorah groups together the three exceptional phrases with *Kadma Ve-Azla* and thus safeguards them in one Rubric.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 103*a*, on Ezek **48** 32.

רכ״ז = § 227.

Three verses are alike in differing from their fellows. That is, these three instances coincide in having *Azla* abnormally taking the place of *Metheg* in the same word with *Mercha*, and thus differ from the other passage where the two servants to *Zarka* are on two separate words.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 34*b*, on Judg. **21** 21, which I have printed; (II) Add. 15,451, fol. 75*a*, on Levit. **10** 12; (III) Add. 21,160, fol. 150*b*, on the same passage; (IV) Vienna Codex No. 45, on Judg. **21** 21; (V) The Treatise of Ben-Asher called *Dikdukē Ha-Teamim*, which I have printed, below p. 655, § 13; (VI) the same Treatise, which I have printed in my *Introduction to the Hebrew Bible*, p. 992, § 20, and (VII) the printed Massorah, on Levit. **10** 12.

List II is simply headed ג׳ מלין במשמא whilst List IV is headed ג׳ פסוקי דמי בסע׳. As the three instances respectively occur in the three divisions of the Bible, Lists II and III add at the end אזדי נביאי כתובי = אוך. Lists I and II alone give the mnemonic sign.

רכ״ח = § 228.

Throughout the Pentateuch it is ***Munach*** *Zarka except in eighteen instances which have* ***Mercha*** *between Kadma and Zarka.* Normally the second conjunctive accent or the one between the *Kadma* and *Zarka* is *Munach*, except when the word with *Zarka* has *Metheg* or when *Pasek* precedes the word with *Zarka*. In that case *Mercha* takes the place of *Munach*. This is the case in these eighteen instances, they are with *Mercha* between *Kadma* and *Zarka* because the *Zarka* word has *Gaya*.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 19*b*, on Gen. **30** 16, which I have printed; (II) Add. 21,160, fol. 114*a*, on Exod. **29** 21; (III) Vienna Codex No. 35, on Numb. **5** 18; (IV) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 278, § 50; (V) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 302, § 40; (VI) Paris Ochlah Ve-Ochlah § 374; (VII) the printed Massorah on Gen. **30** 16, and (VIII) the printed Massorah Finalis, letter ם, § 64.

All the eight Lists respectively state that there are eighteen such instances in the Pentateuch. When the List, therefore, which I have printed records seventeen only and omits והשביע הכהן את דאשה Numb. **5** 21 which is duly given in Lists VI, VII and VIII, this omission is manifestly a clerical error which is due to the similar catchwords of the preceding passage.

It will be seen that in two of the eighteen instances the *Zarka* word is without *Gaya* or *Metheg* in the *textus receptus*, viz. יַחֲרִישׁ לָהּ אִישָׁהּ Numb. **30** 15, and יָבֹא אֶת יְרֻשָּׁתוֹ בְיִשָּׁי Deut. **19** 5. These anomalies are fully discussed in Japhet's able Treatise on the accents, p. 69 &c. The enumeration of the different headings of this Rubric given in the eight Lists will materially aid in ascertaining the precise import of this difficult Massorah. They are as follows: that of List I I have printed; List II is י״ח פסוקים מלקין ונחתין בתור׳; List III י״ח מלקין ונחתין בסע׳ מארכא חוץ מן מפסק שמונה עשר; Lists IV and V פסוקין בתורה מחתין; List VI י״ח פסוקים דמלקין ונחתין בתור׳ פירוש שאין שם נעיא; List VII י״ח מאיילין מאריכין בין אולא לזרקא באורייתא ומן במארך and adds after enumerating the eighteen passages כל אלו במאיילא וכל מפסק׳ דכו׳ מאריכין במארכא אך לא במאיילא אך כי הנינן שוה במ״ב ועלוי whilst List VIII which has the same heading as List VII has the shorter addition at the end וכל מפסקא דכוו׳ מאריכין אך לא במאילה.

רכ״ט = § 229.

Seven verses are alike in their accents. That is, these seven instances are alike in that the word between the *Kadma* and *Zarka* is *Mercha* though the *Zarka* word is neither with *Metheg* nor is it preceded by *Pasek*.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 59*b*, on 2 Sam. **4** 8, which I have printed; (II) Ben. Asher's Treatise called *Dikdukē Ha-Teamim* which I have printed in my *Introduction to the Hebrew Bible*, p. 991, § 20; (III) Add. 15,251, fol. 445*b*, which I have printed below, p. 656, § 13, and (IV) Oxford Codex of the Pentateuch No. 2325, in Neubauers Catalogue, fol. 199*b*, on Deut. **19** 5. List II records five only, omitting 2 Sam. **4** 8; 1 Chron. **14** 1, but this omission is manifestly due to an oversight on the part of the Scribe, since the heading emphatically states that there are seven such instances. To the same cause is due the omission of ויכתבו i. e. 1 Chron. **14** 1 in List IV.

Though the import of this Rubric is explicitly stated in the heading of List IV, viz. כל דאכי זרקא עם נעיא במרכא בתרין בלא נעיא והם במרכא yet it must be regarded as the rule of one School of Nakdanim only. This is attested by the Standard Codices and apparently conflicting Massorahs. Thus Deut. **19** 5 which is given in the preceding Rubric (§ 228) as one of the eighteen *Zarka* words with *Gaya* is given in this Rubric as one of the seven instances of the *Zarka* word without *Gaya*. 2 Sam. **4** 6 which according to this Rubric is אִישׁ־בֹּשֶׁת with *Mercha*, has this accent in Add. 15,251, and Orient. 2626—28 only, whilst it is אִישׁ־בֹּשֶׁת with *Munach* in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,451; Orient. 1471. The same is the case in 2 Sam. **5** 11. Harley 5710—11; Arund. Orient. 16; Add. 15,451 have מִלֶּךָ with *Mercha*, whilst Orient. 2201; Add. 15,250; Add. 15,251 have it מִלֶּךָ with *Munach*.

ר״ל = § 230.

Two verses are with the accent. That is, in these two verses only, has *Legarmeh* two servants *Kadma* and *Mercha*. Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 156*b*, on 2 Chron. **12** 13, which I have printed, and (II) the same MS., Vol. II, fol. 265*a*, on Eccl. **6** 2.

רל״א = § 231.

Six words are respectively with two accents. That is, with *Kadma* and *Mehupach* on the same word. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 179*a*, on Levit. **25** 46, which I have printed; (II) Add. 15,451, fol. 87*b*, on the same passage; (III) Vienna Codex No. 35, on Numb. **20** 1, and (IV) the printed Massorah on Levit. **25** 46.

רל״ב = § 232.

Twenty-seven words are with ***Revia*** *in this alphabet.* That is, in the 119th Ps., which consists of § 176 verses, the accent *Revia* abnormally takes the place of the normal *Athnach* in twenty-seven instances.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 165, on Ps. **119** 2. It will be seen that in the Massoretic terminology of this ancient Codex the accent *Revia* (רביע) is called *Pazer* (פזר).

In the List itself the single catchwords arranged alphabetically which constitute the second column, are alone given. The first column exhibiting the *Revia* words I have added, in which the following four mistakes are to be corrected: (1) עדותיך Ps. **119** 14 should be שׁשׁתי; (2) in verse 57 דברך should be אמרתי; (3) Verse 65 ought to be 68 and the *Revia* word is ומטיב and (4) in verse 144 the *Revia* word is לעולם and not עדותיך. It is, however, to be remarked that this accentuation exhibits the traditions of one School of textual redactors only, and that other Schools had different traditions, as will be seen from the notes on the respective passages in my edition of the Bible.

רל״ג = § 233.

Eight words are with Revia and Pathach. That is, though in these eight instances *Revia* takes the place of the pausal accent *Athnach*, the words are with *Pathach* instead of *Kametz*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 138*b*, on Ps. **22** 1. The Rubric, which is from the same ancient MS. as the preceding Massorah, exhibits the accentuation of this particular School only, as will be seen from the notes on the respective passages in my edition of the Bible.

רל״ד = § 234.

Eleven words or phrases respectively occur twice in the same section or connection, in the first instance with the accent ***Revia*** *and in the second with* ***Zakeph.*** Hence the Massorah indicates and safeguards this variation.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Vienna Codex No. 35, on Hag. **2** 2, which I have printed; (II) Harley 5710—11, Vol. I, fol. 67*b*, on Levit. **8** 15; (III) Add. 21,160, fol. 147*a*, on the same passage; (IV) Paris Ochlah Ve-Ochlah § 227; (V) the printed Massorah on Levit. **8** 15, and (VI) the same on Hag. **2** 2.

Though five of the Lists coincide in stating that there are seven such pairs, List III records the first five only. The omission

of the last six is due to the fact that with the fifth pair the four lines assigned to the Massorah in the lower margin of this MS., are exhausted. We have thus here another proof of the oft-repeated statement that long Lists were often curtailed to accommodate them to the prescribed amount of space. By the omission of בחר ענינא in the heading of List V the import of the Rubric is obscured. List II not only states in the heading that there are twelve such pairs, but gives ובני מושי 1 Chron. **23** 23; **24** 30 as the twelfth pair. But these have both *Zakeph* in the received text.

As וישחט occurs three times in this section (Levit. 8 15, 19, 23) and as it is the only pair in the List, which I have printed without catchwords, it is difficult to say whether by the second instance Levit. 8 19 or 23 is meant. Three of the six Lists, however, viz. IV, V and VI give the catchwords ויקח משה מרמו which unquestionably denote Levit. 8 23. Hence I have given this reference in accordance with these three Massoretic Lists. It is remarkable that List III, which is from a Codex with a most accurate Massorah, gives for the second וישחט the catchwords ויזרק משה Levit. 8 19 which is with *Athnach* in our text. To add to this difficulty וישחט Levit. 8 23 is given in § 236 as one of the seven words with *Shalsheleth*. These conflicting Massorahs, as is not infrequently the case, must, therefore, be due to different Massoretic Schools.

רל״ה = § 235.

When ***Shalsheleth*** *occurs in the first part of the verse it is a conjunctive and when it is in the second part it is with Legarmeh or is disjunctive except once.*

To understand this Rubric it is necessary to remark that (1) it refers to the accent *Shalsheleth* in the three poetical books only, viz. Psalms, Proverbs and Job; that (2) in these three books it occurs about twenty-nine times, twenty-two times in the Psalms, twice in Proverbs and five times in Job; that (3) it occurs three times only in the first part of the verse (Ps. **65** 2; **68** 15; **72** 3); that (4) its normal position is in the second part where it occurs twenty-six times and where it is followed by *Legarmeh* or is disjunctive in twenty-four instances (Ps. **7** 6; **10** 2; **12** 8; **13** 2, 3; **20** 8; **44** 9; **50** 6; **52** 5; **66** 7; **67** 5; **77** 4; **89** 2, 3; **94** 17; **131** 1; **143** 6; **146** 3; Prov. **1** 9; **6** 10; Job **15** 23; **32** 7; **37** 12; **40** 23) and that (5) in one instance only does it stand in the second part of the verse without *Legarmeh* (Ps. **3** 3). Hence the statement of the Massorah that when *Shalsheleth* is in the first part of the verse it is invariably *conjunctive* (מקיפין) or is without *Legarmeh* and that when it is in the second part it is normally followed by *Legarmeh* or is disjunctive, except in one solitary instance which this Massorah safeguards. (*Vide infra*, § 237.)

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 174*a*, on Ps. **3** 3. It is important to notice that מרפתא is used in the Massorah to denote the accent *Shalsheleth*.

רל״ו = § 236.

Seven are with the accent ***Shalsheleth.*** As this accent, which occurs twenty-nine times in the three poetical books both with and without *Legarmeh*, never begins a verse (*vide supra*, § 235) and moreover as outside these three books it occurs seven times only and invariably at the beginning of a verse and is uniformly followed by *Pasek*, the Massorah safeguards this exceptional occurrence.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 109*a*, on Amos **1** 2, which I have printed; (II) the same MS., Vol. II, fol. 289*b*, on Ezra **5** 15; (III) St. Petersburg Codex of A. D. 916, on Isa. **13** 8; (IV) the same Codex on Amos. **1** 2; (V) Arund. Orient. 16, fol. 124*a*, on Isa. **13** 8; (VI) the same MS., fol. 205*a*, on Amos **1** 2; (VII) the same MS., fol. 375*a*, on Ezra **5** 15; (VIII) Orient. 2349, fol. 40*a*, on Gen. **24** 12; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*b*; (X) the printed Massorah on Levit. 8 23; (XI) the same on Amos **1** 2, and (XII) the same on Ezra **5** 15.

It is important to notice that Lists I and VIII in their respective headings simply refer to the fact that these seven words are with *Shalsheleth* (ד׳ מרעימן) and that Lists II, V and VIII have a still shorter heading, viz. ד׳ מלין בטע׳ and ד׳ בטע׳. These five Lists, therefore, emphasise the *Shalsheleth* alone and do not notice the *Pasek*. The headings of Lists VI, IX, X, XI and XII alone mention in their respective headings that these seven words have *Shalsheleth* and *Pasek* (מרעימן ופסקין). This accounts for the fact that though all the MSS. coincide in furnishing these seven words with *Shalsheleth*, some Codices do not exhibit the *Pasek*. The absence and presence of the *Pasek* in these instances must, therefore, have constituted one of the many differences between the rival Schools of textual redactors. Hence the St. Petersburg Codex (List III) not only describes the contents of this Rubric הלין ד׳ ר״פ בח׳ מע׳ ורק׳ ומסל׳ and הלין בלהון ר״פ ורקין ומסלסלין (List IV), but exhibits no *Pasek* in the text in the two passages which occur in the Prophets (Isa. **13** 8; Amos **1** 2). That ויחמהמה (Gen. **19** 16), which is here given with *Shalsheleth*, is in Rubric 234 given with *Zakeph* has already been pointed out. The heading of List VIII alone states that this Rubric treats of the books apart from Psalms, Proverbs and Job (ד׳ פיסו׳ בטע׳ בכ״א מספרים מרעמ׳).

רל״ז = § 237

In the Great Machsor ואירא *in Job* ***32*** 7 *and* יצוּם ***37*** *12 are with* ***Shalsheleth*** *and* ***Pasek.*** This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 238*b*, on Job **37** 12.

As *Shalsheleth* occurs altogether five times in Job and moreover as it is four times followed by *Legarmeh* (comp. Job **15** 23; **32** 7; **37** 12; **40** 23), the safeguarding of these two instances alone must be due to variations in other Codices against which the *Great Machsor* militates in the Rubric before us. In the other or first instance in which *Shalsheleth* occurs it is simply וּלֵץ without *Legarmeh* (Job **11** 6). This is attested by some of the best Codices, viz. Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 9402 &c. וּלֵץ with *Legarmeh* is exhibited in Orient. 2201 and Add. 15,251. For the *Great Machsor* see my *Introduction to the Hebrew Bible*, p. 435 &c.

רל״ח = § 238.

Three words are with the accent. That is, these three words whose first radical is with *Chateph-Pathach* have respectively the same accent *Tevir*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 2*a*, on Gen. **2** 12, which I have printed; (II) Add. 15,451, fol. 3*b*, on the same passage, and (III) the same MS., fol. 87*b*, on Levit. **25** 34. List II is headed ג׳ מלין בטע׳ ראי׳ מספו׳ which is incorrect, since ויסגר in Dan. **6** 23 is in the middle of the verse.

רל״ט = § 239.

Tevir when with its servant Mercha or Darga. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 334*a*, on Deut. **11** 15, which I have printed; (II) Orient. 2349, fol. 128*b*, on the same passage, and (III) Orient. 5404, fol. 128*b*, also on the same passage. With the exception of the addition at the end במ׳ חד בְּבִירְתָּא (Ezra **6** 2) in Lists II and III all the three Lists are identical.

ר״מ = § 240.

Rule when Tevir has its servant Darga or Mercha. Of this Rubric, which is an expansion of the preceding Rule, but which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 316*b*, on Deut. **2** 16, which I have printed; (II) Orient. 2349, fol. 124*a*, on the same passage, and (III) Orient. 5404, fol. 123*a*, also on the same passage. Before אנשי המלחמה is to be added כמו and after כדרך in the last line but one, ו otherwise the Rubric is an exact reprint of this Rubric as it is exhibited in the Massorah of the three specified MSS.

רמ״א = § 241 *a—b*.

For these two forms of this Rubric, which I have printed from Orient. 2349, fol. 134*b* and Orient. 1379, fol. 348*b*, on Deut. **20** 9, see above, § 184.

רמ״ב = § 242.

Five words have respectively the double accent Telisha-Gedolah and Gershayim ... In four of these it is Telisha and Gershayim and in one Gershayim comes before Telisha, viz. זֹאת Zeph. **2** 15. The sign כי תבלה לעשר (Deut. **26** 12) at the end of the Rubric where *Gershayim* precedes *Telisha-Gedolah* indicates that as in this passage the accent *Gershayim* is rendered before *Telisha* in public

reading of the Scriptures, so in these five instances the musical sound of *Gershayim* is to be given before that of *Telisha* though it is second in the order.

Of this Rubric, I collated eight Lists, six in MSS. and two printed: (I) Add. 15,451, fol. 5*b*, on Gen. 5 29, which I have printed; (II) Harley 5710—11, Vol. II, fol. 102*b*, on Ezek. 48 10; (III) Arund. Orient. 16, fol. 111*a*, on 2 Kings 17 13; (IV) the same MS., fol. 198*b*, on Ezek. 48 10; (V) the same MS., fol. 215*b*, on Zeph. 2 15; (VI) Halle Ochlah Ve-Ochlah, Supplement, fol. 132*b*; (VII) the printed Massorah on Gen. 5 29, and (VIII) the same on Levit. 10 4.

It will be seen that the Rubric which I have printed emphatically states that in Zeph. 2 15 the accent *Gershayim* stands first and *Telisha* second, viz. זֹאת׳. This is not only supported by the text of this splendid Codex, viz. Add. 15,451, but by Add. 15,250. The other official Lists, however, do not state that the two accents are reversed in Zeph. 2 15 and some of the best Standard Codices exhibit in the text *Telisha Gershayim* as it is in the *textus receptus*. This is the case in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251. These conflicting Massorahs, therefore, afford another proof that they are based upon different recensions of the text.

. At the end of List II, the Nakdan after indicating how the *Gershayim* is sounded first and the *Telisha* second expresses his opinion that as *Telisha* which is a pausal or disjunctive accent occupies its normal position it should be sounded first and that although *Gershayim* is also a pausal or disjunctive it is not in its normal position.[1] The chief interest which attaches to this note, however, is due to the fact that it gives us the name Hezekiah as the glossator of this important MS. which forms the basis of my edition of the Massorah. (See my *Introduction to the Hebrew Bible*, p. 478 &.

1 קורי׳ המעם הראשון זֹה והשני זֹה, אך כֹּל חוקי׳ שיש להמעים תחלה התליח׳ נדוכה כי היא במקומה ומלך ואע״פ שהגרשים הוא מלך כמו כן אינה במקומה כמו התליח׳ על כן יש להמעיכה תחילה.

רמ״ג = § 243.

Five words have respectively two accents. That is, *Telisha-Gedolah* and *Gershayim*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 34*a*, on Gen. 49 28. It is an important contribution to the study of the Massorah, inasmuch as it proves beyond the shadow of a doubt that the different Rubrics not only emanate from different Massoretic Schools, but are based upon different recensions of the text.

On comparing it with the preceding Rubric it will be seen that the five instances are made up as follows: (1) It records one passage (Gen. 49 28) which is absent in § 242. (2) It omits one (Zeph. 2 15) which is given in § 242. This is probably due to the fact that according to some recensions of the text *Gershayim*, as we have seen, precedes *Telisha* in the Zephaniah passage. And (3) it also records another recension of this Massorah which includes both Zeph. 2 15 and Gen. 49 28.

רמ״ד = § 244.

In seven instances in the Scriptures is ***Telisha*** *followed by* ***Pasek.*** Normally *Telisha Ketanah* is subordinated to *Geresh*, being a conjunctive accent. In these seven instances where it is abnormally followed by *Pasek* it would seem to impart to it a kind of *disjunctive* value. Hence the Massorah safeguards this exceptional accentuation and thus militates against the School of rival redactors, as will be seen from the notes on Ezek. 39 11 in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 171*b*, on 2 Chron. 35 21, which I have printed; (II) Arund. Orient. 16, fol. 41*b*, on 1 Sam. 12 3; (III) the same MS., fol. 95*b*, on 1 Kings 21 2; (IV) the same MS., fol. 280*b*, on 2 Chron. 35 21; (V) the printed Massorah on 1 Sam. 12 3, and (VI) the same on 2 Chron. 35 21.

With the exception of List I, all the Lists not only head this Rubric ת׳ מסי׳ תלשין ומסקין, but coincide in recording eight such instances and add 1 Chron. 28 1. This yields an additional proof that the different Schools of textual redactors had different traditions about these passages.

רמ״ה = § 245.

Four words have the accent Telisha-Ketana and are respectively followed by Kadma [Ve-Azla] on the same expression. This Rubric I have found in the printed Massorah Finalis only, letter מ, § 56. The expression ומרם *Azla* has manifestly dropped out from the heading in Jacob b. Chayim's Massorah.

In the present recension of the text there is a fifth instance where *Telisha-Ketana* is followed by *Kadma Ve-Azla* on the same word, viz. 2 Chron. 11 4 which is the parallel passage to 1 Kings 12 24. As this accentuation is exhibited in Orient. 2201; Harley 5710—11; Add. 15,251; Orient. 2626—28; Orient. 2212 I have adopted it in my edition of the Bible. It is, however, to be remarked that this is according to one School of textual redactors only. According to another School the accents here are לֹא תַעֲלוּ וְלֹא תִלָּחֲמוּ with *Kadma Ve-Azla* on two separate expressions. This is exhibited in Add. 15,250; Add. 15,451; whilst in Arund. Orient. 16 and Orient. 4227 it is לֹא תַעֲלוּ וְלֹא־תִלָּחֲמוּ. The variations in the early editions I have given in the notes on this passage in my edition of the Bible.

רמ״ו = § 246.

The Treatise on the Accent which Aaron Ben-Asher compiled. This Treatise is from Add. 15,251, fol. 445*b*—448*a*. For a detailed account of this Treatise and its relation to the other recensions of it I must refer to my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, pp. 278—286. I have here to add (1) that Jacob b. Chayim gives § 3 in the square which encloses the word ואלה at the beginning of Exodus in his edition of the Rabbinic Bible with the Massorah; (2) that § 4 he gives in the square which encloses the word ויהי at the beginning of Joshua and (3) that § 5 he gives in the square which encloses the word אשרי at the beginning of the Psalms.

Letter Yod.

א' = § 1.

— The first part of this Rubric, which registers the number of times ***Yod*** occurs in the Bible, is from the celebrated Poem given above, letter א, § 224. The second part which records the number of times ***Yod*** occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part. 1, chap. VII, pp. 110, 111.

ב' = § 2.

ׂ — This Rubric, which records the number of times *Yod* is with one *Tāg* in the Pentateuch, I compiled from the Massorah Parva in Harley 5710—11 on the respective passages.

ג' = § 3*a*.

ׄ — The twelves instances in which *Yod* is curved in the Pentateuch I collected from the Massorah Parva in Harley 5710—11 on the respective passages.

ג' = § 3*b*.

ׅ — Of this Rubric, which registers eighty-three instances in which the *Yod* is below like *Caph*, I collated two Lists: (I) from the *Sepher Tāgin* in the *Vitry Machsor* Add. 27,021, Vol. II, fols. 209*a*—215*a*, which I have printed in letter ת, § 25, and (II) the *Sepher Tāgin*, p. 10 ed. Barges, Paris 1866. When the cipher II follows the expression which is thus distinguished it denotes that the word in question occurs in List II only.

ד' = § 4.

Words beginning with ***Yod*** *which respectively occur once only.* This List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178*a*, on Ezek. 18 7. It exhibits the first attempt to collect the unique words which begin with *Yod*. Hence this fragment records fourteen such expressions only out of the 2011 which commence with *Yod* which are unique. Hence too it is as yet without a heading, which I have supplied, and without alphabetical order. Contrary to its usual method, the Massorah includes in this fragment the *Kethiv* יָד 1 Sam. 4 13.

ה' = § 5.

An alphabetical List of unique words which respectively begin with ***Yod.*** This Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Isa. 10 12. It will be seen that the examples here selected from the numerous instances of unique expressions to constitute this alphabet, are restricted to the Prophets and Hagiographa. As ם is the only letter not represented I supplied it by יִסְרָה from other Lists and indicated it by 11.

ו' = § 6.

An alphabetical List of unique words which respectively begin with ***Yod.*** This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Isa. 28 27. It will be seen that whilst the preceding alphabet is restricted to the Prophets and Hagiographa, this alphabet extends to all the three divisions of the Bible.

ז' = § 7.

An alphabetical List of words which respectively occur once only beginning with ***Yod.*** This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Micah 2 6.

Two letters are not represented in this alphabet, viz. ם and צ, whilst יוֹרְדָה Lament. 1 16 which represents *Vav* is יֹרְדָה without *Vav* in the received text and is probably a mistake for יוֹרְדִים 1 Sam. 9 27 or יוֹרְדוֹת Prov. 7 27. That the Scribe of this Massorah was careless is evident from the fact of his writing יִתּוֹם to represent ת, which is manifestly a clerical error for יִתּוֹם. On comparing this Rubric with the preceding alphabet it will be seen that nine letters only are represented in the two alphabets by the same examples, viz. ב, ו, ח, מ, י, כ, ע, ש and ת.

ח' = § 8.

An alphabetical List of words beginning with ***Yod*** *which respectively occur once only.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 15,451, fol. 422*a*, on Ps. 92 15, which I have printed; (II) Orient. 4445, fol. 87*a*, on Levit. 4 10; (III) the same MS., fol. 108*b*, on Levit. 23; (IV) Halle Ochlah Ve-Ochlah I, § 68; (V) Paris Ochlah Ve-Ochlah § 67, and (VI) the printed Massorah Finalis, letter י, § 4.

List I. — With the exception of מ י and ש each letter is represented by one word only in this alphabet, and there can hardly be any doubt that this was the original design of this Rubric, and that later Nakdanim added the duplicates. It is remarkable that the two expressions which are here given to represent the letter *Teth* are both contrary to the principle of this Rubric which is to exhibit the alphabetical order in the *second* letter of each word, whereas in יִשַּׁב and יִשִּׁיב the second letter is *Yod* and the *third* is *Teth*. It is true that in exceptional cases when no word exists to make up an alphabetical List, the Massorites have sometimes taken the nearest expression to complete the alphabet. But in the case of this List there is no such emergency, since there are no fewer than twenty-four unique words which respectively begin with *Yod* and of which the second letter is *Teth*, as will be seen from § 10. There can, therefore, hardly be any doubt that in the original alphabet it was יַשַּׁב defective for יֵשֵׁב 1 Sam. 24 4, that some Scribe wrote it plene and that the Nakdanim, as is not infrequently the case, added the wrong catchwords to it which properly belong to the plene form. Later Nakdanim, however, who were not certain about this passage added an alternative expression with other catchwords which are equally against the design of this alphabet.

List II. — In this List, which exhibits the oldest form of this alphabet, twenty-one letters of the alphabet are represented. The only letter absent is *Teth* which is probably due to the fact that the compiler cound not find the defective form יַשַּׁב and hence gives יֵשֵׁב only. (Ezra. 7 18.) It is, however, important to notice that in this original form of the alphabet each letter is represented by one example only. Hence יְחַל and יִשְׁבְּכֶן which are duplicate of *Yod* and *Shin* in List I are here absent In this early form there are as yet no catchwords. Each example is simply followed by ליח כות' *unique;* and the List ends with אלין אלף בית דרא' תיבות יוד ובל חד וחד ליח בות'.

List III. — This List, which is from the same ancient Codex, exhibits the whole alphabet and like List II is strictly confined to one example for each letter. It, however, differs from List II in giving יְחַל as representing letter *Yod* which, as we have seen,

is given in List I. It rightly omits יֵשִׁיב the duplicate example in that List and gives יִשָּׁקֵנִי (Cant. 1 2) and יִתֹּם (Ezek. 47 12) to represent *Shin* and *Tav*, instead of יִשְׁכֵּן and יִתֵּר given in Lists I and II, and ends with אלין אלף בית כל חד וחד לית כות׳.

List IV. — Though this List records twenty-five examples, the alphabet in incomplete, since the letters ע and פ are omitted and the twenty-five examples are made up as follows: (1) it gives the same three examples for *Yod* as List I; (2) it gives the same two examples for *Teth* as List I and records a second example for *Resh*, viz. יִרְבְּיֻן Deut. 8 13 which is not in Lists I, II and III; (3) it records three for *Shin*, the two in List I and the one יִשָּׁקֵנִי in List III, and (4) gives two for *Tav*, viz. יִתֵּר given in Lists I and II and יִתֹּם in List III. It will be seen that this alphabet records the same two erroneous examples for *Teth* as List I.

List V. — As is generally the case with the Rubrics in the Paris Ochlah Ve-Ochlah, this List exhibits the latest development of the original alphabet. It records forty examples instead of twenty-two. They are made up by giving three for א, two for ב, two for ג, two for ד, three for ה, four for י, two for ס = שׂ, two for ק, five for ר, three ש, two for ת, and one for each of all the other letters.

On comparing this List with the one which I have printed (List I) it will be seen that it gives sixteen instances more. Of these, thirteen are new, viz. יאכלון Deut. 18 1; יֶאֱסֹפוּן Ps. 104 22; יְבִיעוּן Ps. 59 8; יְגִילוּן Ps. 89 17; יִדְרשׁוּן Isa. 58 2; יַחְסְרוּן Gen. 18 28; יֶחְפָּצוּן Isa. 58 2; יֵשִׁיב Job 24 21; יְשַׂבֵּרוּן Ps. 104 27; יִקְצֹרוּן Ruth 2 9; יִרְבּוּן Ps. 139 18; יַרְדְּ Isa. 41 2; יִרְעוּן Zeph. 2 7, and three occur in the other Lists, viz. (1) יִרְבְּיֻן also in Lists IV and V; (2) יִשָּׁקֵנִי also in Lists III, IV and VI, and (3) יִתֹּם in Lists III and VI.

List VI. — This List records twenty-six examples. Twenty-four of these are identical with those in List I which I have printed. Its variations from that List are as follows: (1) it omits one which is given in List I, viz. יֵשִׁיב 1 Kings 1 47; (2) has one more for ר, viz. יִרְבְּיֻן which is also given in Lists IV and V; (3) one more for ש, viz. יִשָּׁקֵנִי also given in Lists III, IV and V, and (4) one more for ת, viz. יִתֹּם also given in Lists III and V.

From the alphabetical List which I have compiled and which I have printed below in § 10 it will be seen that there are about 2002 words beginning with *Yod* which respectively occur once only, viz. יא 63 + יב 110 + יג 86 + יד 83 + יה 54 + יו 84 + יז 34 + יח 150 + יט 24 + יי 35 + יכ 76 + יל 60 + ימ 81 + ינ 79 + יס 90 + יע 119 + יפ 71 + יצ 73 + יק 110 + יר 165 + יש 225 + ית 130 = 2002. Numerous alphabets, therefore, consisting of single examples of these unique words may be obtained by various combinations. That a far larger number of these alphabets have actually been compiled is attested by the Massorah of the ancient Codex Orient. 4445 where no fewer than six alphabets are given, which I subjoin in the note.[1] From three of these, viz. III, IV and VI as well as from the different Lists in Rubric 9*a*—*e*, it is evident that certain Schools of Massorites formed alphabets of words which not only occurred once beginning with *Yod*, but which ended with a particular letter. The compilation of these is easily explained. But the reason for the selection of particular words to be distinguished as members of a limited alphabet is hidden with the different Massoretic Schools.

1 (I) יאהבני ל׳ יבואן ל׳ יגבל ל׳ ידבר ל׳ יהולילו ל׳ יונת ל׳ יזרה ל׳ יחסה ל׳ יטה ל׳ ייגך ל׳ יכנם ל׳ ילבשם ל׳ ימר ל׳ יכסימו ל׳ ישבעון ל׳, יעשר ל׳ יְעֻנֶּה ל׳ יפרה ל׳ יצו ל׳ יקומך ל׳ יתם ל׳ יִרְשֶׁה ל׳ יגיד ל׳ ירביון ל׳ ישקני ל׳ יתגד ל׳. Orient. 4445, fol. 56*b*, on Exod. 15.

(II) יארימו ל׳ יגרע ל׳ ידיתון ל׳ יהוא ל׳ יוצרי ל׳ יזלי ל׳ יחנן ל׳ יטה ל׳ יידע ל׳ יכל ל׳ ילקטון ל׳ יגאצון ל׳ יסר ל׳ יעזב ל׳ יצמחו ל׳ יקראו ל׳ יראתם ל׳ ישנא ל׳ יתגדל ל׳, Orient 4445, fol. 66*a*, on Exod. 25 2.

(III) יאנה ל׳ יבלת ל׳ יגעה ל׳ ידכה ל׳ יהודה ל׳ יונה ל׳ יזרה ל׳ יחסה ל׳ יטה ל׳ יירה ל׳ יכלה ל׳ ילות ל׳ ימרה ל׳ ינוה ל׳ ישנא ל׳ יַעֲלֶה ל׳ יפרה ל׳ יצוה ל׳ יקה ל׳ יֵרָאֶה ל׳ ישתה ל׳ יתגרה ל׳ יערה ל׳ יחרג ל׳ יעבר ל׳ ימלל ל׳ יחם ל׳ יסע ל׳ יפיץ ל׳ ישר ל׳. Orient. 4445, fol. 77*b*, on Exod. 34.

(IV) יְאָנֶה לית כות׳ יְבַלֶּה לית כות׳ יְגַעֶה לית כות׳ יִדְכֶּה לית כות׳ יְהוּדֶה לית כות׳ יוֹנֶה לית כות׳ יזרה לית כות׳ יחסה לית כות׳ יטה לית כות׳ ייחל ל׳ יורה ל׳ יְכַלֶּה יְלָהֶה ל׳ ימרה ל׳ יִנְוֶה ל׳ יִשְׁנֶא ל׳ יַעֲלֶה ל׳ יִפְרֶה ל׳ יְצַוֶּה ל׳ יִקֶּה ל׳ יֵרָאֶה ל׳ ישונה ל׳ יתגרה ל׳ אלפבית כל חד ולית כות׳, Orient. 4445, fol. 95*a*, on Levit. 11 34.

(V) יאהבני ל׳ יבאן ל׳ יגבל ל׳ ידבר ל׳ יהולילו ל׳ יוצרי ל׳ יחליפנו ל׳ יטה ל׳ יידע ל׳ יכל ל׳ ילבשם ל׳ יכר ל׳ ישבעון ל׳ יעזב ל׳ יארימו ל׳ יביאוני ל׳ יגרע ל׳ ידיתון ל׳ יְהוּא ל׳ יענה ל׳ יחנן ל׳ יַטֶּה ל׳ ייסך ל׳ יכנם ל׳ ילקטון ל׳ יצר ל׳ יסר ל׳ יעשר ל׳. Orient. 4445, fol. 114*b*, on Levit. 27 1

(VI) יאנה ל׳ כות׳ יבכר ל׳ כות׳ יְגוּדוּ ל׳ כות׳ יִדְכֶּה ל׳ כותי יהרג ל׳ כות׳ יונה. ל׳ כות׳ יורה ל׳ כות׳ יחסה ל׳ כות׳ יטה ל׳ כות׳ יירה ל׳ כות׳ יְכַל ל׳ כות׳ יְכַלֶּה ל׳ כות׳ ילות ל׳ כות׳ יַמְרֶה ל׳ יְמַלֵּל ל׳ כות׳ ינוה ל׳ כות׳ ינן ל׳ כות׳ יִסַּע ל׳ כות׳ יַעֲלֶה ל׳ כות׳ יפרה ל׳ כות׳ יפיץ ל׳ כות׳ יְצַוֶּה ל׳ כות׳ יִקֶּה ל׳ כות׳ יֵרָאֶה ל׳ כות׳ יִשְׁתֶּה ל׳ כות׳ יתגרה ל׳. אלפבית כל חד וחד לית כות׳ וברא׳ תיב׳ יוד Orient. 4445, fol. 115*a*, on Levit. 27 26.

ט׳ = § 9*a*.

Words beginning with **Yod** *and ending in* **Nun** *which respectively occur once only.* Of this incipient register, which exhibits the first attempt to collect the futures third person plural with paragogic *Nun*, I collated two Lists: (I) Orient. 1379, fol. 154*b*, on Exod. 22 8, which I have printed, and (II) Orient. 2349, fol. 70*a*, on the same passage.

The two Lists record identically the same thirteen instances. יֶחֱסָיוּן Ps. 36 8 the last instance has inadvertently dropped out. As is usually the case with these incipient registers, they are as yet without a heading. This I have supplied. The compiler it would seem attempted to arrange these instances according to the order of the books in the Bible.

ט׳ = § 9*b*.

Words which are unique beginning with **Yod** *and ending in* **Nun**. This Rubric is from St. Petersburg Codex of A. D. 916 on Ezek. 32 6. Though the subscription at the end simply says that the above are unique words beginning with *Yod* and ending in *Nun*, yet the register itself is alphabetically arranged. In the alphabet, however, twenty letters are represented, ת and צ being absent. Moreover יִכָּרֵתוּן which represents כ is not unique. It occurs twice in the *textus receptus*, viz. Josh. 3 13, and Ps. 37 9. The *Sin* in יְשַׂבֵּרוּן, as is usually the case in Massoretic alphabets, represents the letter *Samech*. It will be seen that like all the ancient Massoretic alphabets, this Rubric is based upon the principle of representing each letter by one single example only.

On comparing this alphabet with the preceding fragment (List 9*a*), it will be seen that though its thirteen instances yield two examples for ב, one for נ, two for ה, one for מ, one for ס and one for ר, yet none of these are to be found in this alphabet. The only two words which represent the same letters in both are ת and ק.

ט׳ = 9*c*.

An alphabet of words which respectively occur once only ending in **Nun**. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Joel 2 8.

Though from the Massorah of the same ancient Codex, yet this alphabet differs materially from its fellow in the preceding Rubric. (1) It represents sixteen letters only and leaves out the following six letters ו, י, מ, פ, צ and ק and though it represents ת which is omitted in the preceding alphabet, like that alphabet it omits צ. (2) It gives different examples for five letters, viz. ה, ח, כ, נ and ע. (3) It gives יֶהֱמָיוּן as the unique example to represent ה, whereas this expression occurs three times (Isa. 17 12; Ps. 39 7; 83 3). (4) It represents כ by יַכְתִּירוּן which is without paragogic *Nun* in the present text, and (5) by giving יְנִיעוּן (Ps. 109 25) as the unique expression to represent נ, it excludes the official *Keri* in Ps. 59 16. Like its predecessor, however, it is strictly based upon the principle of representing each letter by a single example.

ט׳ = § 9*d*.

An alphabetical List of words beginning with **Yod** *and ending in* **Nun** *which respectively occur once only.* This Rubric, which is from Harley 5710—11, Vol. II, fol. 24*b*, on Isa. 51 5, is the first which exhibits the whole alphabet. It, however, records twenty-six instead of twenty-two representatives. They are made up by giving two examples for four letters viz. ד, מ, נ and ר. These doubles are not in the ancient alphabets and are manifestly due to later Nakdanim who ignored the early principle of single examples. The representatives for ה and ר are new. It is remarkable that in this alphabet, like in the preceding one, יִכָּרֵתוּן which occurs twice in the present text represents the letter כ as a unique expression. ילמדון (Deut. 4 10) ought to be pointed יְלַמֵּדוּן and משמט in the heading, is a mistake for משמש׳.

ט׳ = § 9*e*.

The following words respectively occur once only, they constitute an alphabetical List of words which respectively begin with **Yod** *and end in* **Nun**. This List is from the printed Massorah Finalis, letter י, § 29. It exhibits the latest development of this Rubric and hence, unlike the earlier forms of this alphabet, has already catchwords attached to each example.

Though this expanded alphabet records thirty-one examples, it omits the letters י and צ and makes up the number by giving three examples for א, three for ת, six for ר and three for ש. It is remarkable that in this alphabet, like in the one marked § 9*e* יֶהֱמָיוּן, which as we have seen occurs three times, is given as occurring once to represent the letter ה. The catchwords לכן לא יהיה לך עוד משליך = Micah 2 5 which are attached to יַטִּיפוּן are incorrect. They ought to be אל תטפו = Micah 2 6. In this List too למדון should be pointed יְלַמֵּדוּ.

On comparing the contents of these five Lists and on collating the different examples which the several Massoretic Schools selected for alphabetic distinction we see that they exhibit altogether fifty unique expressions beginning with *Yod* and ending in *Nun*. If we deduct from this number the three which are not unique, viz. יְכַרְתָּן יְמִינִי and יְנִינָן we have forty-seven only. There are, however, altogether seventy-seven which belong to this category and the following thirty are not represented in these Lists:

Ruth	2	9	יְקַצְּרוּן	Job	19	24	יְחַצְּבוּן	Ps.	95 11	יְבֹאוּן
Isa.	29	21	יְקֹשְׁשׁוּן	Ps.	35	20	יַחְשְׁבוּן	„	37 2	יִבֹּלוּן
Exod.	21	18	יְרִיבֻן	Job	31	10	יִכְרְעוּן	„	104 30	יִבְּרְאוּן
Zeph.	2	7	יִרְעוּן	Hos.	9	16	יִלְּדוּן	Isa.	58 2	יִדְרְשׁוּן
Ps.	65	12	יִרְעָפוּן	Jerem.	33	24	יִנְאָצוּן	Zech.	11 5	יִתְרָעֻן
Ruth	2	9	יִשְׂאֻבוּן	Ps.	104	7	יִנּוֹסוּן	Ps.	11 3	יִתְרְסוּן
Ps.	104	28	יִשְׂבָּעוּן	Ps.	104	9	יַעֲבְרוּן	1 Kings	19 2	יוֹסִפוּן
„	78	24	יִשְׂתָּיוּן	Josh.	17	10	יִפְגְּעוּן	Isa.	26 11	תֶּחֱזֶה
„	12	9	יִתְהַלָּכוּן	Hos.	11	2	יַקְטִירוּן	Gen.	18 28	יַחְסְרוּן
Job	9	6	יִתְפַּלָּצוּן	Job	24	24	יִקָּפְצוּן	Ps.	104 7	יַחֲזִיקוּן

In accordance with the design of the original Massorites, which dominates the early alphabets that each letter should be represented by one example only, the omission of these thirty words is easily explained. Those words only were selected for alphabetic distinction to which the several Schools attached special importance due to some recondite traditions. It is the arbitrary expansion of these alphabets on the part of later Nakdanim by adding examples to some individual letters which is not only against the design of the early Massorites, but renders the omission of these thirty words inexplicable.

י = § 10.

An alphabetical List of words beginning with ***Yod*** *which respectively occur once only.* This List I compiled myself. The aid which this List affords to the deciphering of the Massorah may be seen not only in the preceding Rubric, but especially in § 8. To this List is to be added יְהוּדִיאִין Dan. **3** 12 and יִשְׂרְאֵלִית Levit. **24** 10 which occur once only, whilst יְעָרִים Josh. **15** 10 is to be cancelled since it occurs more than once. The student may find other mistakes which he will readily forgive when he bears in mind that this is the first attempt to collect the unique words in the Bible beginning with *Yod* and that this List alone records 2002 such expressions.

יא = § 11.

An alphabetical List of words beginning with ***Yod*** *which respectively occur twice.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 88*a*, on Numb. **6** 25, which I have printed; (II) Arund. Orient. 16, fol. 115*a*, on 1 Kings **21** 24; (III) Halle Ochlah Ve-Ochlah I, § 67; (IV) Paris Ochlah Ve-Ochlah § 66, and (V) the printed Massorah Finalis, letter י, § 3.

List I. — Of the forty-seven pairs which this alphabet records, the second instance which represents צ, viz. יָגֵעַ does not occur in the received text; whilst יְחִי which represents ח occurs twice only, without being followed by הַמֶּלֶךְ (*vide supra*, letter ח, § 174).

List II. — This alphabet records thirty-eight pairs only. It omits the following nine: (1) יְלַמְּדוּ which leaves ל unrepresented; (2) יְצַמְּתֵם; (3) יְקוֹם; (4) יְקַנְּאוּנִי; (5) יְשַׁדְּ; (6) יְשַׁלְּוּ; (7) יְשַׁנֶּה; (8) יְשׁוּעָתָהּ, and (9) יְחַוְּרוּ. It is remarkable that this List also gives יָגֵעַ as occurring twice to represent צ and though it has catchwords, viz. גם מספכם = Exod. **10** 24 it has no reference for the second instance, thus showing that the Nakdan who furnished this alphabet with catchwords could not find it in his recension of the text. By omitting וכל המלך כותי after יְחִי the editor of this recension of the alphabet rendered this pair unintelligible.

List III. — This alphabet records forty-five pairs. It omits the triliteral יָהּ which may be due to the triliteral יָהּ immediately preceding it and יִרְשָׁנָּה which all the other Lists have; otherwise the List is identical with List I, including even the phenomenal couple יָגֵעַ for which it gives no catchwords, though this alphabet like List II, is furnished with catchwords throughout. The qualifying phrase וכל המלך דכוי, however, is absent after יְחִי which makes this pair unintelligible.

List IV. — Like List I this alphabet records forty-seven pairs. It, however, makes up this number somewhat differently. It omits the enigmatical יָגֵעַ and gives a new pair for letter ח, viz. יָחֵם Deut. **19** 6 and יָחֵם Eccl. **4** 11. It also omits וכל המלך דכוי after יְחִי which, as we have seen, makes it unintelligible.

List V. — This alphabet records forty-five pairs only. Like List III it omits יהו the second triliteral pair and like List IV it omits יָגֵעַ.

As is the case with nearly all the Massoretic alphabets, this alphabetical List simply exhibits a selection of words which belong to this category. This is attested by the fact that it gives three examples for letter א and two only for letter ב, whereas the former can be increased by five more and the latter by no fewer than twelve, as will be seen from the following:

Isa.	33	7; Job	31 38	יְבַצְּעוּן	Isa.	42	23; Job	9 16	יְאַוְּנֵן
Prov.	21	20; Job	8 1	יְבַלְּעֶנּוּ	Levit	6	11, 19		יְאֻכְלֶנָּה
Neh.	3	14, 15		יְבַנֶּנּוּ	Numb.	11	4, 18		יְאֻכְלֶנּוּ
Job	3	5, 15	24 יְבַעֲתוּהוּ		Levit.	5	5; Hos.	4 15	יְאַשֵּׁם
2 Sam.	22	5; Ps.	18 5 יְבַעֲתוּנִי		Prov.	1	27; Job	37 22	יְאֻתָּה
Gen.	11	6; Job	42 2 יְבַצֵּר		Prov.	13	5; Eccl.	10 1	יְבַאֵשׁ
Levit.	13	36; 27	33 יְבַקֵּר		Isa.	10	2; 11	14	יְבַזּוּ
Ezek.	46	20, 24	יְבַשְּׁלוּ		Ps.	60	14; 108	14	יְבוּס
					2 Kings	18	30; Isa.	36 15	יְבַטַּח

יב = § 12.

Words which respectively occur three times beginning with ***Yod*** *and once beginning with* ***Vav Yod.*** For this Rubric, which occurs in the Massorah Finalis, letter י, § 28, see above, letter י, § 73.

יג = § 13.

Two words are written at the beginning with ***Yod*** *which is officially cancelled.* That is, the *Kethiv* or in the text these two words are in the future for which the *Keri* or official reading substitutes the preterite.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Halle Ochlah Ve-Ochlah I, § 108, which I have printed: (II) the Massorah Finalis in Add. 15,251, fol. 347*b*; (III) Orient. 1471, fol. 119*a*, on 1 Sam. **20** 2; (IV) Paris Ochlah Ve-Ochlah § 124; (V) the printed Massorah on 1 Sam. **20** 2, and (VI) the printed Massorah Finalis, letter י, § 8. The heading of List II ב' מלין סבירי יוד ברישי תיב ו' וקר' is manifestly due to an ignorant Nakdan.

יד = § 14.

In two instances the reverse is the case, the words are written without ***Yod*** *at the beginning which the official reading supplies.* That is, two words are in the text in the preterite for which the official reading substitutes the future.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Halle Ochlah Ve-Ochlah I, § 109, which I have printed; (II) the Massorah Finalis in Add. 15,251, fol. 347*b*; (III) Orient. 1471, fol. 119*a*, on 1 Sam. **20** 2; (IV) Paris Ochlah Ve-Ochlah § 125; (V) the printed Massorah on 2 Sam. **20** 2, and (VI) the printed Massorah Finalis, letter י, § 9.

טו = § 15*a*.

Twenty-two words are written with ***Yod*** *at the beginning for which the official reading is* ***Vav.*** It will be seen that with the exception of four, one of which is a noun (יְסוֹדִי Jerem. **17** 13), two are proper names (יְרִמּוֹת Ezra **10** 29; יָעֲבֵר 1 Chron. **4** 7) and one is an imperative (יְשֹׁבִי Jerem. **48** 18), all the others are futures in the text for which the official reading substitutes preterites with the prefix *Vav*.

Of this Rubric, which is one of the popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following nine only, five in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 204*a*, on 2 Sam. **12** 22, which I have printed; (II) Arund. Orient. 16, fol. 239*b*, on 1 Chron. **4** 7; (III) the same MS., fol 294*a*, on Ps. **41** 3; (IV) Add. 15,451, fol. 166*b*, on Judg. **6** 5; (V) Halle Ochlah Ve-Ochlah I, § 118; (VI) Paris Ochlah Ve-Ochlah § 134; (VII) the printed Massorah in the square enclosing the first word of Hosea; (VIII) the same enclosing the first word of Chronicles, and (IX) the printed Massorah Finalis, letter י, § 15.

It will be seen that, though the List which I have printed emphatically states in the heading that there are twenty-two such instances, it records twenty only. The two omitted are יְחִיָה in Jerem. **21** 9 and **38** 2. But as all the other Lists give these two and moreover as there is a special Massorah which safeguards the number of times in which יְחִיָה occurs (*vide supra*, letter ח, § 173) and which excludes the reading יְחִיָה in these

two instances, it is certain that their omission is due to the carelessness of the Scribe.

The textual *(Kethiv)* and official readings *(Keri)* given in this Rubric, however, must be regarded as exhibiting the redaction of the predominant School. Other Schools have the *Keri* in the text and others exhibit the *Kethiv* without a *Keri*. This is the case in Zech. **14** 6. Lists II, III, V—IX emphatically state that the reading וְקָפְאוֹן or יְקָפְאוֹן is disputed by the celebrated textual redactor R. Nachman (יקפאון מלוג' דרב נחמן). The St. Petersburg Codex of A. D. 916 has וְאָבְדוּ in the text (Jerem. **6** 21) without any *Keri*.

For other variations I must refer to the notes in my edition of the Bible on the several passages which constitute this Rubric. For the second part of this Massorah, which records the instances exhibiting the reverse of this phenomenon, see letter ו, § 6.

מ"ו = § 15*b*.

Fifty-six words are defective of ***Yod*** *in the middle of the word.* That is, they are without the plural *Yod* before the *Vav* or the suffix third person singular masculine.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 52*a*, on Exod. **27** 11, which I have printed; (II) Arund. Orient. 16, fol. 41*a*, on 1 Sam. **10** 21; (III) the same MS., fol. 57*b*, on 2 Sam. **1** 16; (IV) Add. 21,160, fol. 109*b*, on Exod. **27** 11; (V) Halle Ochlah Ve-Ochlah I, § 112; (VI) Paris Ochlah Ve-Ochlah § 128, and (VII) the printed Massorah Finalis, letter י, § 12.

The design of this Massorah is to record those words which are defective of the plural *Yod* before the suffix *Vav* and which occur once only. Hence דרכו which occurs twice (*vide* ד, § 212); חסידו which also occurs twice (*vide* ח, § 332); ידו which occurs five times (*vide* י, § 94); מצותו which occurs three times (*vide* מ, § 691); עינו which occurs eight times (*vide* ע, § 350) and others are excluded. As to ואחריו, which occurs twice defective of *Yod* 2 Sam. **23** 9, 11, it is rightly omitted in Lists II, III, IV, V, VI and VII. השליו also occurs twice in the present text (Exod. **16** 13; Numb. **11** 32), but the catchwords in all the six Lists show beyond doubt that the instance in Numb. **11** 32 is the only one which exhibited this orthography and that the Exodus passage was differently spelt by different textual redactors, as will be seen from the notes on this passage in my edition of the Bible. The Lists which rightly omit ואחריו make up the fifty-six by giving עלו as the second instance in verse 10 of 1 Sam. chap. **2**.

On a close examination of the fifty-six instances which constitute this Rubric, it will be seen that in fifty-one the *Yod* officially supplied before the *Vav* is not only the plural *Yod*, but that the ***Vav*** is invariably the suffix third person singular masculine. The five instances, therefore, which are at the end of this Rubric and in which the *Vav* is not the pronominal suffix are manifestly contrary to the scope of this Massorah. As is not infrequently the case, they are due to a later Nakdan who mistook the design of this Rubric. This is moreover attested by the fact that whilst the fifty-one instances strictly follow the order of the books, these five instances are quite out of their place. It is only in the later redaction of the Paris Ochlah Ve-Ochlah (List VI) that they are dispersed and significantly made to occupy their proper sequence, thus obliterating the traces of their being a separate addition.

מ"ז = § 16.

The following words are defective of ***Yod*** *in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient 1379, fol. 163*a*, on Exod **27** 11, which I have printed, and (II) Orient. 2349, fol. 73*a*, on the same passage.

This incipient List exhibits the first attempt to collect the words which according to the Massorites are without the plural *Yod* and which the preceding Rubric exhibits in its development. It is of importance, inasmuch as it proves beyond doubt that the additions were made gradually and that though the Massorites themselves made their additions strictly in accordance with the design of the Rubric, the additions of later Nakdanim are contrary to its scope.

י"ז = § 17.

Sixteen words are defective of the first ***Yod.*** That is, in these instances the Hiphil participle plural is without the first *Yod* which is normally the characteristic of the Hiphil. This Rubric, **which** does not occur in the printed Massorah, is from Add. 21,160, fol. 172*a*, on Levit. **22** 2.

י"ח = § 18.

The following words are defective of ***Yod*** *in this form.* That is, the Hiphil future first person singular without and with the prefix *Vav* (בלישׁ) is in these instances abnormally without the characteristic *Yod*.

This separate Rubric, which does not occur in the printed Massorah and of which I have mislaid the reference to the MS, forms the second part of the following Rubric.

י"ט = § 19.

The following words are defective of ***Yod.*** This List, which only partially occurs in the printed Massorah, is from Vienna Codex No. 35, on Levit. **14** 41.

The twenty-two defectives which this Rubric records consist (1) of twelve Hiphil futures third person masculine singular and (2) of ten Hiphil futures first person singular with and without the prefix *Vav*. Of the first part of the Rubric there are two Lists in the printed Massorah. The first List is on Levit. **14** 21 which is headed יקצע מן מלין יחידאין דחסרין יוד and which simply records the first six examples and gives one, viz. וְחָרַם Levit. **27** 28, which is not in the List which I have printed. יגח the seventh instance is manifestly an abbreviation for וְנָחַל Ezek. **46** 18 in our List. The printed Massorah states at the end of the fragment that all the instances are duly recorded in Levit. **20** 26 (ונמסר באורך בסוף קדשים). The second List is on Levit. **20** 26 where it is headed ואבדל והוא חד מן מלין מיחדין חס' יוד, which is incorrect since the instances it records are the *third* person and not the first. It manifestly belongs to the second part of the Rubric which I have printed and which does not occur in the printed Massorah. In this second List the printed Massorah registers fourteen examples, or one more than is recorded in the MS. List which I have printed, viz. יַכְבֵּר Job **35** 16, which is incorrectly printed יכבר. Moreover הקרב should be יַקְרֵב Ezek. **46** 4 and יקשוב should be יַקְשֵׁב Isa. **42** 23. The more serious part in the printed Massorah is the heading of the two Lists which distinctly describes these defectives as unique (מיחדין), whereas וְאַחֲרֵךְ occurs twice (2 Kings **19** 24; Isa. **37** 25) and וְאַסְתִּר occurs twice (Ezek. **39** 23, 24) and are so described in § 18. There can hardly be any doubt, therefore, that this conflict is due to a later Nakdan who added the obnoxious expression מיחדי which does not occur in the MS. Lists.

כ' = § 20.

Six words have respectively a superfluous ***Yod*** *in the middle.* That is, these nouns are written in the text as plurals which the official *Keri* by cancelling the *Yod*, makes into singulars. In this respect, therefore, they are the converse of those recorded above in § 16.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 232*a*, on 1 Kings **16** 26. which I have printed; (II) the same MS., on the same passage; (III) the Massorah Finalis in Add. 15,251, fol. 438*a*; (IV) Halle Ochlah Ve-Ochlah I, § 113; (V) Paris Ochlah Ve-Ochlah, § 129, and (VI) the printed Massorah Finalis, letter י, § 15.

Though the four MS. Lists as well as List V, emphatically state that there are six such instances only and record identically the same six words, yet List VI which also heads this Rubric ו כתי' באמצעי תיבות. ולא קרי' records seven. Jacob b. Chayim adds דרכיו Prov. **21** 29 which he says he found himself (המ איש רשע בפניו מציאת) where מציאת is manifestly a mistake for מצאתי. This variation is confirmed by some of the best Standard Codices. Thus Harley 5710—11, Add. 15,251 and the printed Massorah Parva have on Prov. **21** 29 דרכיו דרכו ק'; whilst the Massorah Parva in Arund. Orient. 16 not only has the same remark on this passage, but distinctly adds חד מן ו' דכת' יוד במצ' תיב' ולא ק. The Rubric, therefore, which records seven such instances and includes Prov. **21** 29 must emanate from a different School of Massorites.

כ"א = § 21.

Three words have respectively a superfluous ***Yod*** *in the middle.* This heading is not strictly correct, since the *Keri* does not cancel the *Yod* in התעתים, but simply transposes it and places it before the *Tav*, viz. הִתְעִיתֶם, converting it into Hiphil preterite second person plural masculine. Hence it constitutes one of the List of

sixty-two in which the letters are transposed (*vide infra*, letter ב, § 480). As is not infrequently the case, the *Kethiv* and *Keri* are simply a selection of two alternatives from other various readings which obtained in olden times, but which are not recognised by the predominant Schools of textual redactors and have only survived in the ancient Versions. Thus instead of התעתים the Septuagint exhibits הֵרֵעוּתָם (= *ἐπονηρεύσασθε*) and instead of מזבחותים it has הַמְזֻבְּחוֹת (= *τὰ Θυσιαστήρια*).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 212*b*, on 2 Sam. **21** 9, which I have printed; (II) Arund. Orient. 16, fol. 279*a*, on 2 Chron. **34** 5; (III) the Massorah Finalis in Add. 15,251, fol. 438*a*; (IV) Halle Ochlah Ve-Ochlah I, § 116; (V) Paris OchlahVe-Ochlah, § 132; (VI) the printed Massorah on 2 Sam. **21** 9, and (VII) the printed Massorah Finalis, letter י, § 14.

With the exception of List VII all the Lists state in their respective headings that there are three such instances and record identically the same three words. List VII, however, though like List VI, it is in Jacob b. Chayim's Massorah, is not only headed ד' דאית בהון ' במצעית תיבותא ולא קרין, but records four, giving ארבעתים 2 Sam. **12** 6 as the first of the four. None of the MSS., however, to which I have access exhibit here a *Keri*.

It may be that in List VII we have the dim survival of a text which had not this unique expression, but the normal שִׁבְעָתַיִם which is preserved in the Septuagint (*ἑπταπλασίονα*) and which is now accepted as the preferable reading.

In List I we have another instance of two forms of the same Rubric being combined into one. (*Vide supra*, letter ו *et infra*, letter י, § 144.) As all the three instances which constitute this Rubric end in תים, List II is headed ג' יתורין ' בין תי"ו למ"ם.

כ"ב = § 22.

The following words have a superfluous ***Yod*** *in the text which is cancelled in the official reading.* That is, according to the *Kethiv* these Chaldee expressions exhibit the plural suffix, whilst according to the *Keri* which cancels the *Yod* they are in the singular. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 278*b*, on Dan. **5** 23.

כ"ג = § 23*a*.

The following respectively occur once only with ***Yod.*** That is, with *Yod* after the graphic sign *Chirek*. Of this Rubric I collated two Lists: (I) Orient. 1379, fol. 86*a*, on Gen. **32** 31, which I have printed, and (II) Orient. 2349, fol. 47*a*, on the same passage. This List, which records twenty-one such instances, exhihits the first attempt to collect the expressions which belong to this category. Hence it is still without a heading, which I have supplied, and without catchwords. The design of this Massorah is discussed in the following Rubric which is its advanced development.

כ"ג = § 23*b*.

Twenty-nine words are respectively written with ***Yod,*** *whreas in all other Scriptures they are reversedly written with* ***Vav.*** Accordingly, as set forth in the heading, the design of this Massorah is to safeguard these twenty-nine expressions which are abnormally written with *Yod* in one single instance and which in all other passages of the Scriptures are on the contrary written with *Vav*.

Of this developed form of the preceding Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 248*b*, on 1 Chron. **16** 38, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 163; (III) Paris Ochlah Ve-Ochlah § 214, and (IV) the printed Massorah Finalis, letter י, § 23.

List I. — Though this List states in the heading that there are twenty-nine such instances and duly records this number, yet the incipient List which constitutes § 23*a*, and which records twenty-one only, contains one which neither this developed List nor any of the other Registers gives, viz. יַעֲמִיד Prov. **29** 4.

List II. — This List is headed שמה מן כ"ג דכל חד וחד ליה דכותהן, but records twenty-eight. It makes up this number by omitting יָסִיגוּ Deut. **32** 30 which is in List I, and giving וַיָּעֵד Jerem. **18** 16 instead of שְׁרִיקֹת in the same verse. Instead of וכל קרי חלוף, which List I gives in the heading to indicate the import of this Massorah, this List has it וכל קריא לו which is manifestly a clerical blunder for וכל קריא כ' ו.

List III. — This List is headed כ' מלין דכל חד לי' כת' ' במצע' תיבותי' וכל דכות' כתב' ו', thus stating the design of this Massorah more explicitly. The twenty-seven instances are made up by omitting יָסִיגוּ Deut **32** 30 which is also omitted in List II and וָאָבֹא Neh. **8** 2 which is not only recorded in Lists I and II, but in the incipient List (§ 23*a*). Like List II it gives וַיָּעֵד Jerem. **18** 26 instead of שְׁרִיקֹת in the same verse, recorded in List I.

List IV. — The heading of this List differs from that of the other Lists and is as follows: כ"ג מלין דכתיב ' בחירק באמצעות תיבותא, thus simply emphasising the fact that the graphic sign *Chirek* precedes the *Yod*. But though this heading also states that there are twenty-seven such instances only, the List itself records twenty-eight. Like Lists II and III it omits יָסִיגוּ (Deut. **32** 30) and gives וַיָּעֵד (Jerem. **18** 16) instead of שְׁרִיקֹת in the same verse.

An analysis of the twenty-nine or thirty instances discloses the following facts: That (1) no fewer than eight are with *Vav* according to the *Kethiv* for which the *Keri* substitutes *Yod* (Numb. **14** 36; Jerem. **8** 7; **18** 16; Ezek. **48** 14; Zeph. **2** 7; Ps. **85** 2; 1 Chron. **16** 38; 2 Chron. **13** 19). In these instances, therefore, the design of the Massorah is to safeguard the official *Keri*; that (2) פְּנִיאֵל with *Yod* Gen. **32** 31 also occurs with *Yod* in 1 Chron. **8** 25 and though its spelling is left in the former passage the *Keri* cancels the *Yod* in the latter and substitutes *Vav*. Thus, here also, the design is to safeguard the official *Keri* in 1 Chron. **8** 25 by declaring that the Genesis orthography is unique. The same is the case with יָמִישׁוּ Ps. **55** 4 and שְׂחָקָהּ Ps. **57** 7. By declaring them unique the *Keri* in Ps. **140** 11 and Jerem. **18** 22 is safeguarded, and (3) עָתִירוֹת with *Yod* Deut. **32** 15 is designed to militate against the recensions which exhibit it without *Yod*. as will be seen from the notes on this passage in my edition of the Bible.

The difficulty, however, is in לְחָלִיק Jerem. **37** 12 which is not only לְחָלֵק without *Yod* in the best MSS. and on which the Massorah itself remarks ל' וחס', but that its converse (חלוף) לְחָלֵק Neh. **13** 13 is also without *Vav*; that the Massorah on Ps. **26** 7 expressly has it לְשָׁמְעַ with the remark ל' וחס' and has it פְּתָחוֹת without *Yod* in Ps. **55** 22 with the remark ל' וכת' כן; that גִּלִּית Isa. **57** 8 has no converse (חלוף) with *Vav*, viz. גְּלוֹת and that מגדיל with *Yod* 2 Sam. **22** 50 is the *Kethiv*, whereas the official reading is מְגַדֵּל with *Vav*, which is contrary to the scope of this Massorah. It is, therefore, evident that this Massorah is based upon Codices which exhibited different readings in some of the passages and that the expressions וכל קרי חלוף and וכל דכות' כתב ו' in the headings of Lists I, II and III do not properly indicate the scope of this Rubric and are the additions of later Nakdanim.

כ"ד = § 24*a*.

An alphabetical List of words which respectively occur once written with ***Yod*** *in the middle and are read with* ***Vav.*** That is, these words are in the text, or *Kethiv* with ***Yod*** for which the official reading or *Keri* substitutes ***Vav*** in the margin. The design of this Massorah is to record those words only which occur once with *Yod* instead of *Vav*. Hence the words which occur more than once exhibiting the same peculiarity are here excluded. They are given in separate Rubrics. (*Vide infra*, § 25 and § 25.)

Of this Rubric, which is the converse of the alphabet given above in letter י, § 143, and which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, five in MSS and three printed: (I) Harley 5710—11, Vol. I, fol. 215*a*, on 2 Sam. **24** 18, which I have printed; (II) Arund. Orient. 16, fol. 11*b*, on Josh. **15** 53; (III) the same MS., fol. 24*a*, on Judg. **7** 21; (IV) the Massorah Finalis, in Add. 15,251, fol. 432*b*; (V) Halle Ochlah Ve-Ochlah I, § 71; (VI) the *editio princeps*, of the Rabbinic Bible, Venice 1517, Vol. II, at the end; (VII) Paris Ochlah Ve-Ochlah § 81, and (VIII) the printed Massorah Finalis, letter י, § 5.

The variations in these eight Lists are as follows:

List II adds one more instance, viz. ראית Eccl. **5** 10 which is omitted in List I and which is due to the immediately preceding ראית.

List III not only gives ראית twice (Isa. **42** 20; Eccl. **5** 10) but gives וייחר 2 Sam. **20** 5 which is neither in List I nor in List II, and omits ארונה 2 Sam. **24** 18 which the two preceding Lists give.

List IV. — This List records sixty-one instances only and though it gives both וייחר and the second ראית which are not in List I, it omits five examples in letter ו (1 Kings **16** 34; Isa. **10** 6; Job **33** 19; Isa. **49** 6; Dan. **2** 22) and the only representative for ו is 2 Kings **23** 36, all of which are given in List I. It is remarkable that this List gives חיל Ezek. **30** 16 as the second example for ח instead of תחיל, which occurs in the same verse and which the

other Lists give for letter ת. It is the first List which has catchwords.

List V. — This alphabet records sixty-eight examples. Like Lists III and IV it gives both וייחר and ראית which are not in List I. It is the first List which states in the heading that the alphabet is incomplete (דלוג) because letters ד, מ and ם are not represented.

List VI. — This alphabet exhibits sixty-eight examples and has also both וייחר and the second ראית which are absent in List I. It is remarkable that this alphabet, like List IV, gives also the second example חיל for letter ח instead of the expression תחיל which occurs in the same verse (Ezek. **30** 16) and which the other Lists give to represent letter ת. In this alphabet בחימו is a printer's, error for בחיניו Isa. **23** 13 and הגוים for בניים Ps. **79** 10.

List VII. — This List, which exhibits the latest redaction of this alphabet, records sixty-nine examples. Besides giving וייחר and ראית which are not given in List I, but are recorded in the other Lists, it has מיא 2 Kings **17** 4 to represent ם which is absent in the other Lists, and adds at the end of the alphabet under the title ולבר ממסורתא another example for letter י, viz. וַעֲתִירֹתֵיהֶם Isa. **10** 13. Like List V it states in the heading that the alphabet is incomplete (דלוג).

List VIII. — This alphabet records seventy examples. Besides giving both וייחר and the second ראית which are not in List I it records two additional examples, one for letter מ, viz. מיסך 2 Kings **16** 18 and one for letter ם, viz. שימה 2 Sam. **13** 32, which none of the other Lists exhibits. In this List occur the following mistakes: והמעינים should be המעינים 1 Chron. **4** 41; לעוור should be לעויר 2 Sam. **18** 3; and שיבכם should be שובבים Jerem. **50** 6.

We have seen that the letter ם is not represented in any of the five MS. Lists nor in the *editio princeps* (List VI). It is, however, to be remarked that both the expressions, viz. מיא by which it is represented in List VII and שימה which represents it in List VIII, constitute variations between the Palestinian and Babylonian redactions of the text, as will be seen from the notes on 2 Kings **17** 14 and 2 Sam. **13** 32 in my edition of the Hebrew Bible. The *Keri* of והיתי Job **6** 2 should be וְהָיְתִי in the List which I have printed.

כ"ד = § 24*b*.

An alphabetical List of words which respectively occur once written with ***Yod*** *in the middle and read with* ***Vav.***

Of this Rubric, which exhibits the oldest and the incipient form of this alphabet and which does not occur in the printed Massorah, I collated three Lists: (I) St. Petersburg Codex of A. D. 916, on Jerem. **48** 7, which I have printed; (II) Orient. 4445, fol. 57*b*, on Exod. **16** 2, and (III) the same MS., fol. 116*a*, on Numb. **1** 16

It will be seen that in its developed form recorded in the preceding recension (§ 24*a*) this alphabet is represented in the different Lists by a minimum of sixty-six examples and a maximum of seventy, whilst in this primitive form List I gives twenty-nine examples, List III twenty-eight only and List II, which is the longest, records forty-four. To enable the student to see the relationship of these three Lists, as well as to follow the gradual development of the shorter alphabet into the longer one, I subjoin in the note the two Lists of the shorter recension from the Massorah of the ancient Codex Orient. 4445.[1]

[1] List II is as follows: אלין אלפבית מן חד חד כתיב י' באמצע' מסו וקר' ו' אזכור ארונה בחוניו בכום גוים גדותיו המעונים החרופי וישם וילחו וצפונך ופנואל ונוש ולשוכו זבודה חושה ינין יצפונו יכוכו יקצורו יקצורו כמוש לעדוא מודע מורעת מוסרות מגדל מוצקת נפוסים עונחם מפוזרים צוף קרואי ראות שוט שוחה שבוחכם שבוחך שבכום שולל שרוך תחול תמוש תמרוק תרום.

It will be seen that in this Alphabet the official *Keri* is given and not the *Kethiv.* מסו in the heading is manifestly a clerical error for תיבו'.

List III is as follows: אלין אלף בית מן חד וחד כתב יו"ד באמצע מסוק וקרין ו' אזכיר ארניה בחוניו בכים גוים המעינים החריפי וישם ויירש זבידה חישה ישוב ינין כמוש לעדיא מגדיל מוצקת נפוסים עינחם מפוזרים צוף קריאי ראית שום שבבינו? תמוריק תמוש תמטרים

Unlike the preceding alphabet, the Massorah here gives the *Kethiv.* שבבינו must be a scribal error for שבוחכם. It is remarkable that the same mistake מסוק in the heading for תיבות' which occurs in List II also occurs here.

כ"ד = § 24*c*.

The following twenty words in the Scriptures are written with ***Yod*** *and are read with* ***Vav.*** On comparing this Rubric with § 24*a*, it will be seen that these twenty words are the examples which represent letter ו in that alphabet. The Rubric is an important contribution to the study of the development of the Massorah. It shows that as alphabetical Lists gradually expanded, the Massorites broke them up into the separate letters which yielded most examples and made them into independent Rubrics, because they could not find sufficient space in the margins of the text of ordinary Codices to accommodate the lengthy Lists.

Of this separate Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 113*b*, on Numb. **21** 32, which I have printed; (II) the same MS., fol. 40*b*, on Gen. **24** 33; (III) Orient. 2348, fol. 50*b*, on the same passage; (IV) the same MS., fol. 123*b*, on Numb. **21** 32, and (V) Orient. 1379, fol. 50*b*, on Gen. **24** 33.

In the List which I have printed והיתי Job **6** 2 has inadvertently dropped out of the text. Though all the five Lists emphatically state in their respective headings that there are twenty such instances, Lists I and IV alone give this number in which is included the Babylonian textual reading וְיָנִים in Josh. **15** 53 in accordance with § 24*a*. The omission of ותשית in Lists II, III and V is manifestly due to a clerical oversight. In the alphabet *Vav* is represented by twenty-one examples including וייחר 2 Sam. **20** 5 which, as we have seen, is recorded in six out of the eight Lists (§ 24*a*), whereas all the headings of this separate Rubric emphatically state that there are twenty such instances only, and וייחל 1 Sam. **13** 8 which is in the alphabet is here excluded in all the five Lists.

כ"ה = § 25.

Five words respectively occur twice written with ***Yod*** *in the middle and are read with* ***Vav.*** Whilst the preceding Rubric records the words belonging to this category which occur once only, this Rubric registers those which occur twice. It will be seen that ניים is here given as occurring twice and that in the preceding Rubric it is treated as two separate expressions each of which is unique (§ 24*a*). The cause of this apparent contradiction is due to the fact that thus spelt this noun without the prefix is unique and is also unique with the prefix *Beth.* Hence in the alphabetical order it yields two unique examples, one for the letter *Beth* (בַּנִּיִּים) and one for *Gimel* (גַּנִּיִּים). In this Rubric, however, regard is had to the exceptional orthography only, irrespective of the prefix and in this orthography it occurs twice and hence rightly forms one of the five pairs which constitute this Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 168*a*, on Judg. **16** 25, which I have printed; (II) Arund. Orient. 16, fol. 172*a*, on Jerem. **37** 4; (III) Orient. 2348, fol. 151*b*, on Gen. **25** 23; (IV) Orient. 2349, fol. 41*a*, on the same passage; (V) Halle Ochlah Ve-Ochlah I, § 122; (VI) Paris Ochlah Ve-Ochlah § 138, and (VII) the printed Massorah Finalis, letter י, § 18.

In the List which I have printed we have another instance in which two different forms of the same Massorah, one recording the particular words only which constitute the import of the Rubric, and the other which gives the catchwords alone, are combined into one Rubric (*vide supra*, letter ו, § 21). Though all the seven Lists record identically the same five pairs, Lists III and IV do not fix the number, but simply head this Rubric אלין וונין משנין מן שאר קרי', thus showing that the compilers of this Rubric belonged to a different School of Massorites.

כ"ו = § 26.

Two words respectively occur three times written with ***Yod*** *in the middle and are read with* ***Vav.*** In this respect, therefore, they differ from the words which belong to the same category, but which occur once only, recorded in § 24, or twice recorded in § 25.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 23*b*, on Gen. **36** 5, which I have printed; (II) Arund. Orient. 16, fol. 247*a*, on 1 Chron. **14** 1; (III) Add. 21, 160, fol. 35*b*, on Gen. **36** 5; (IV) Halle Ochlah Ve-Ochlah I, § 124; (V) Paris Ochlah Ve-Ochlah § 140, and (VI) the printed Massorah on Gen. **36** 5.

List I again affords another example of two separate Massorahs being combined into one, which has been pointed out in the preceding Rubric.

כ"ז = § 27.

Forty-three words are written with ***Yod*** *at the end which is not read.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 214*b*, on 2 Sam. **23** 37, which I have printed; (II) Arund. Orient. 16, fol. 99*a*, on

2 Kings 4 2; (III) the same MS., fol. 184*a*, on Ezek. 27 3; (IV) the Massorah Finalis in Add. 15,251, fol. 437; (V) Halle Ochlah Ve-Ochlah I, § 111; (VI) Paris Ochlah Ve-Ochlah § 127, and (VII) the printed Massorah in the outer square enclosing the first word of Kings.

It will be seen that though List I emphatically states in the heading that there are forty-three such instances, it records thirty-nine only. On collating it with Lists V, VI and VII we see that it omits the following four: בניכי the second instance in 2 Kings 4 7; וישבתי Jerem. 10 17; והייתי the second instance Ezek. 16 31 and אתי Ezek. 36 13. The absence of two (2 Kings 4 7; Ezek. 16 31) is due to ב' במס', which is frequently omitted by the Scribes. The omission of one (וישבתי Jerem. 10 17) arises from its being followed by the same expression; whilst אתי (Ezek. 36 13) is absent because its orthography is treated in a separate Rubric. (*Vide supra*, letter א, § 1483.) הלכתי the thirty-sixth instance in this List, is simply the catchword for the *Kethiv* אֵתְּ in 2 Kings 4 23, and ought to be followed by אֵתְּ ק׳ and not by הלכת ק׳. The latter, which also occurs in the same verse, has already been given as the sixth instance.

Though List VII is headed מ״ד מלין it records forty-three only. It, however, makes up this number somewhat differently from the other Lists. It omits two which are in the other Lists, viz. וכרתי Ezek. 16 43 and עשיתי Ezek. 16 43 and gives two which are not recorded in the other Lists, viz. מדרתי as a second instance in 1 Sam. 25 34 with the remark ב׳ בו כג״ל and אליתי also as a second instance in Judg. 17 2. The last instance in this List, viz. היית לכן כה אמר יי אלהים . . . יען אכלת, is manifestly a clerical error for אתי כה אמר יי . . . יען אכלת Ezek. 36 13 and refers to the *Kethiv* אתי.

כ״ח = § 28.

Twelve words are without ***Yod*** *at the end and are read with it.* That is, in the text or *Kethiv* they are without this letter which the official reading or *Keri* supplies.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 155*b*, on Judg. 1 27, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 7 22; (III) Arund. Orient. 16, fol. 83*b*, on 1 Kings 8 48; (IV) the same MS., fol. 152*a*, on Jerem. 7 22; (V) Halle Ochlah Ve-Ochlah I, § 110; (VI) Paris Ochlah Ve-Ochlah § 126, and (VII) the printed Massorah on Job 7 1. It will be seen that though the List which I have printed states in the heading that there are twelve such instances, it records eleven, omitting ידעת Ps. 140 13. As all the other Lists give it, there can hardly be any doubt that its omission is a clerical error which is due to its being preceded by the same expression, viz. ידעת Job 42 2. This is also attested by § 112.

כ״ט = § 29.

Six words are written with ***Yod*** *at the end and are read with* ***He.*** Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 208*a*, on 2 Sam. 16 10, which I have printed; (II) Arund. Orient. 16, fol. 13*b*, on Josh. 18 24; (III) the Massorah Finalis in Add. 15,251, fol. 437*a*; (IV) Halle Ochlah Ve-Ochlah I, § 100; (V) Paris Ochlah Ve-Ochlah § 116; (VI) the printed Massorah on 2 Sam. 21 21, and (VII) the printed Massorah Finalis, letter י, § 7.

List II heads this Rubric ה׳ כת׳ יוד וקר׳ ה׳ and records four only, omitting שמעי 2 Sam. 21 21, and ובמרא Eccl. 11 9. Lists III, IV, VI and VII not only record the same six instances as List I, but add at the end the same expression in Jerem. 37 19 as constituting a point of controversy in the different Schools of textual redactors with regard to its orthography. In the List which I have printed we have another instance of two separate forms of the same Rubric being combined into one. (*Vide supra*, letter ו, § 144, letter י, § 21 &c.)

ל׳ = § 30.

Twenty-four words are written with ***Yod*** *at the end and are read with* ***Vav.*** Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 214*a*, on 2 Sam. 23 9, which I have printed; (II) Arund. Orient. 16, fol. 279*a*, on 2 Chron. 34 9; (III) the Massorah Finalis in Add. 15,251, fol. 440*a*; (IV) Halle Ochlah Ve-Ochlah; § 121; (V) Paris Ochlah Ve-Ochlah, § 137; (VI) the printed Massorah in the inner square enclosing the first word of Jeremiah, and (VII) the printed Massorah Finalis, letter י, § 17.

Though all the seven Lists emphatically state in their respective headings that there are twenty-four such instances, three alone, viz. Lists I, III and V record this number. Lists II, IV, V and VII give twenty-two only and coincide in omitting the two instances in Jerem. 13 20, viz. שָׁאִי and וּרְאִי. The reason for this omission is that these four Lists are based upon the Babylonian recension of the text which has שָׁאִי and וּרְאִי the plural without any variation, as will be seen from the notes on this passage in my edition of the Bible (comp. letter ח, § 527) Later Nakdanim, however, altered the original כ״ב in the heading into כ״ד to agree with the Palestinian heading and, as is not infrequently the case, produced a conflict between the superscription and the contents of the Rubric.

ל״א = § 31.

Six words are with ***Chirek*** *followed by* ***Yod*** *which respectively occur once only.* Of this Rubric, which I have not found in the MSS. I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 208, which I have printed, and (II) the printed Massorah Finalis, letter י, § 26.

List II is headed ד׳ יחידאין נסבין י׳ בסוף חיבורא בחירק and records four only. It omits three which are in List I; viz. שׁוּלַמִּי Ps. 7 5; כְּעָרְכִי Ps. 55 14 and צָרִי Job 16 9 and has one which is not given in List I, viz. אֲלוּפִי Ps. 55 14. The two Lists together, therefore, record seven instances.

As to the design of this Rubric, an analysis of its contents and especially of the absence and presence of some of the expressions in the respective Lists, may probably disclose it. It will be seen that four of the seven expressions are in the singular with the suffix third person singular. In this form they are unique, that is with *Chirek*. But each of these occurs again in the plural and hence is with *Pathach* before the *Yod*. Comp. צוֹרְרַי Ps. 31 12; לְשָׁדַי Job 22 3; וּמְדָנַי Job 19 14 and צָרַי Ps. 13 5; 27 2. As to the remaining three expressions they have no such contrasts, since שׁוּלַמִּי and כְּעָרְכִי with *Pathach* before the *Yod* do not occur. They are, therefore, rightly omitted in List II. Moreover as אֲלוּפִי does also not occur, it is properly omitted in List I. The original Rubric, therefore, must have consisted of the four instances only and was designed to safeguard these unique forms with *Chirek* against being confused with the *Pathach* instances. Later Nakdanim who, as is not infrequently the case, mistook the import of this Massorah added the other forms of *Yod* with *Chirek* and thus obscured the design of this Rubric.

ל״ב = § 32.

An alphabetical List of words which respectively occur once only. That is, ending in ***Yod.*** This limited alphabet, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 38 12. The subscription which states that each of these expressions is unique is not strictly correct, since וּמִתִּי occurs twice (Jerem. 4 28; Ps. 17 3) and תָּאַבְתִּי occurs twice (Ps. 119 40, 174). Though the former may be explained as being due to the fact that the Jeremiah instance is the Kal preterite or Milĕl and in the Psalms וּמִתִּי is the Piel infinitive or Milra, this explanation does not apply to תָּאַבְתִּי. As each of the letters throughout this alphabet is uniformly represented by one example only, it is more than probable that ת originally formed no solitary exception to this rule and that תָּאַבְתִּי, the last instance, is the addition of a later Nakdan.

ל״ג = § 33.

Eight words respectively occur once only with ***Pathach*** *and everywhere else they are with* ***Chirek.*** That is, they end in ***Yod*** preceded by *Pathach* and thus are the converse of the instances which constitute Rubric 31.

Of this Rubric, which I have not found in the MSS., I collated two Lists: (I) Paris Ochlah Ve-Ochlah, § 209, which I have printed, and (II) the printed Massorah Finalis, letter י, § 25. The remark in the heading of List I, viz. וכל דכותי בחירק, is incorrect. With the solitary exception of מְקַנְּאִי, the other seven expressions neither occur with nor do they admit of *Chirek* at the end. Though List II states in the heading that there are seven such instances, it records six only and omits צְבָאוֹתִי Exod. 7 4 and נְשִׂיאִי Ezek. 45 8. Its heading, however, indicates more correctly the import of this Massorah, since it simply states that there are seven words which respectively occur once only with *Yod* at the end and *Pathach* (ז׳ יחידאין נסבין י׳ בסוף חיבורא ופתחין) without the vicious phrase וכל דכותי בחירק. But even the eight instances

simply exhibit the first attempt to collect the unique expressions which belong to this category. This is evident from the following alphabetical Lists, in which five of the eight examples respectively represent letters א, ח, נ, צ and ש.

ל״ד = § 34.

An alphabetical List of words which respectively occur once only with ***Pathach.*** That is, they end in ***Yod*** preceded by *Pathach* or *Kametz*. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. **45** 8. The alphabet is incomplete, the letter ס is not represented because this letter yields no example of a word ending in *Yod* preceded by *Pathach* or *Kametz*; בָּעָצָמַי occurs twice (Hab. **3** 16; Ps. **38** 4) and is, therefore, incorrectly recorded here as unique.

ל״ה = § 35.

Twenty-five words are written with ***Yod*** *in this book.* That is, in Daniel these words which end in *Yod* are preceded by *Tzere*.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 364*b*, on Dan. **2** 51, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Dan. **7** 25. Though List I states in the heading that there are twenty-five such instances in Daniel (כ״ה in the heading is a misprint for כ״ח), it records twenty-six. I have to point out the following mistakes in the List אַחֲרֵי Dan. **2** 39 should be אַחֲרֵי Dan. **2** 29, 45; רַעְיוֹנַי as it is in the MS., Dan. **7** 28 should be וְרַעְיוֹנַי with the prefix *Vav* Dan. **2** 30; רַבִּי Dan. **2** 48, as the MS. has it, is manifestly a mistake for וַנִי Dan. **3** 5 &c. and לַאלָהַי Dan. **3** 14 should be pointed לֵאלָהַי Dan. **5** 4.

List II states in the heading that there are twenty-eight such instances (כ״ח) and records twenty-seven. But the one which it gives and which is not in List I, viz. וּוִי does not occur. Moreover it has the following five mistakes הדרי for אַחֲרֵי Dan. **2** 35; וְנִי for רבי Dan. **3** 5 &c. being the same mistake as in List I; חמי for חֲזֵי Dan. **4** 6; לחרי for וְאַרֵי Dan. **4** 32 and לאהלי for לֵאלָהַי Dan. **5** 4.

List III, like List I, states in the heading that there are twenty-five instances (כ״ה מלין) and like that List records twenty-six. It, however, makes up this number differently. It gives וּוִי which is also given in List II as one of the instances and which does not occur, and omits עֲנָנֵי Dan. **7** 13 which is given both in Lists I and II. It is remarkable that it contains the same five mistakes as List II.

ל״ו = § 36.

An alphabetical List of words ending in ***Yod*** *which respectively occur once only.* In the MSS. which I have collated I found examples of the following nine letters only, belonging to the alphabetical List of words ending in *Yod* which respectively occur once. But there can hardly be any doubt that examples of the remaining unique expressions which belong to this category are to be found dispersed in sundry Codices. As is usually the case, these fragmentary Lists simply exhibit the first attempt to collect the separate links which belong to the alphabet. Hence they are without headings.

חי. — This incipient List, which records ten expressions ending in ***Yod*** preceded by ***Cheth***, does not occur in the printed Massorah. It is from Arund. Orient. 16, fol. 350*a*, on Cant. **4** 16. That it is simply a fragment is attested by § 45, where it will be seen that there are no fewer than eighty-six such expressions. Of the unique words ending in ***Yod*** preceded by ***Teth***, of which there are thirty instances (*vide infra*, § 45), I have found no List.

ל״ז = § 37.

יי. — This fragmentary List, which records four unique words ending in ***Yod*** preceded by ***Yod*** and which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 104*a*, on Hosea **3** 3. There are altogether about sixteen such expressions. (*Vide infra*, § 45.)

ל״ח = § 38.

כי. — This incipient List, which records eight unique words ending in ***Yod*** preceded by ***Kaph*** and which does not occur in the printed Massorah, is from Orient. 2349, fol. 38*a*, on Gen. **19** 21. There are altogether about twenty-two such expressions. (*Vide infra*, § 45.)

ל״ט = § 39*a*.

לי. — This fragmentary List, which records eight unique words ending in ***Yod*** preceded by ***Lamed*** with ***Chirek*** and which does not occur in the printed Massorah, is from Orient. 2349, fol. 57*a*, on Gen. **49** 12. There are altogether about ninety-one such expressions. With and without this special graphic sign there are 181 words ending in ***Yod*** preceded by ***Lamed.*** (*Vide infra*, § 45.)

מ׳ = § 39*b*.

לי. — Of this fragmentary List, which records thirteen words ending in ***Yod*** preceded by ***Lamed*** with ***Chirek*** and which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 116*b*, on Numb. **16** 31, which I have printed, and (II) Orient. 5404, fol. 114*b*, on the same passage. From List II it is evident that the tenth instance in List I, which is illegible and which I read אוחלי, leaving it without vowel-points and without affixing to it any reference, is אוילי לי. This is most probably intended for אֱוִלֵי Zech. **11** 15.

It will be seen that seven of the thirteen instances which constitute this Rubric are patronymics which not only end with לי, but are with the prefix *He*. When it is borne in mind that there are twelve such instances altogether which respectively occur once only, and that with the exception of three, viz. הַקּוֹאֲלֵי (Numb. **3** 2), and הַיִּשְׁמָעֵלִי (1 Chron. **2** 17; **27** 30), they all occur in the same Section (Numb. **26** 12—48), it will readily be conceded that the design of the original Massorites was to collect those instances only which belonged to this category and which occur in Numbers and that later Nakdanim mistaking the import of this Massorah, added the instances simply because they too ended in לי, though they are not patronymics with the prefix *He*. The two patronymics in this Section which respectively occur once only and are absent in this Rubric are הַנְּמוּאֵלִי and הַיָּחְמוּלִי (Numb. **26** 12, 21).

In the ancient Codex Orient. 4445, fol. 146*a* there is another recension of this Rubric in the Massorah on Numb. **26** 31 which is as follows: הנמואלי לית כותיה השואלי לית כותיה האראלי לית כותיה החומלי לית כות' התולעי לית כות' היחלאלי לית כות' השמעני לית כות' האוני כות' השמרני לית כות' האדודי לית כות' הטרצי לית כות'

The two important points which this recension establishes are (1) that this Rubric is designed to record the patronymics in Numb. **26** alone which respectively occur once only and (2) that these patronymics not only end in י־, but are invariably with the prefix *He*. It, however, differs from the preceding recension in this respect. It does not restrict the ending to לי alone. Of the eleven names which this List records five only end in לי. But in these five are included הַנְּמוּאֵלִי and הַיָּחְמוּלִי (Numb. **26** 12, 21), the two which are absent in the preceding recension, whilst הַשִּׁמְעֹנִי which this recension describes as unique, occurs also in Josh. **21** 4 and is rightly omitted in the preceding Rubric.

מי. — Since the publication of the first volume of the Massorah I have found in the ancient Codex Orient 4445, fol. 147*b*, on Numb. **26** 40, the following List of words ending in ***Yod*** preceded by ***Mem*** which respectively occur once only.

חֻשִׁמִי לי	Numb.	26	39	הַבַּחְרוּמִי לי	1 Chron.	11	35
חוּשָׁמִי לי	„	„	39	לְעַמְרָמִי לי	„	26	23
שַׁלְמִי לי	Nah.	2	1	הָעַמְרָמִי לי	Numb.	3	27
תַּדְמִי לי	Esther	4	13	בְּדָמִי לי	Ps.	30	10
וְקוּמִי לי	Ps.	139	2	יְבָמִי לי	Deut.	25	7
תְּגָלְמִי לי	Isa.	54	4	מְשׁוּמִי לי	Isa.	44	7
וְדָמִי לי	Jerem.	51	35	בְּשִׁלְחֵמִי לי	Jonah	1	7
עָצְמִי לי	Ps.	139	15	חַנְעֲמִי לי	Numb.	26	40
גָּלְמִי לי	„	„	16	יִכְתְּבוּ לי	Ps.	7	9
יִבְמִי לי	Deut.	25	7	תְּגָרְמִי לי	Ezek.	23	34

אלין כל חד וחד לית כותיה

It will be seen that this ancient List records twenty such expressions, whereas there are no fewer than 125. (*Vide infra*, § 45.)

מ׳ = § 40*a*.

נ׳. — This fragment, which records five words ending in ***Yod*** preceded by ***Nun*** which respectively occur once only, is from Arund. Orient. 16, fol. 319*a*, on Ps. **139** 1.

מ׳ = § 40*b*.

נ׳. — *The following words are with* ***Yod*** *preceded by* ***Nun.*** That is, they respectively occur once only with the suffix נ׳.

This List which records twenty-nine such instances, I have found in the printed Massorah Finalis only, letter נ, § 4. From § 45 it will be seen that there are altogether about 737 words ending in י and that more than half of them are יָ or with the suffix first person singular.

ס. — Though there are about twenty-eight words ending in *Yod* preceded by *Samech* (*vide infra*, § 45), I have hitherto been unable to find any List which records the expressions which belong to this category.

מ״א = § 41.

ע. — This fragmentary List, which records twelve unique expressions ending in *Yod* preceded by *Ayin* and which does not occur in the printed Massorah, is from Orient. 2349, fol. 116*b*, on Numb. 26 31. From § 45 it will seen that there are about 105 such words. Of י preceded by ם, ץ and ף I have not found any Lists.

מ״ב = § 42.

ר. — Of this incipient Rubric, which records the unique words ending in *Yod* preceded by *Resh* and which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 143*a*, on Exod. 15 6, which registers eleven instances and which I have printed; (II) Orient. 4445, fol. 56*b*, on the same passage which records fifteen, and (III) the same MS., fol. 146*b*, on Numb. 26 9, which registers eighteen such words. As these three Lists greatly vary and moreover as Lists II and III exhibit the earliest attempts to collect the expressions which belong to this category, I subjoin them in the note so that they may be collated by the student of the Massorah.[1] From § 45 it will be seen that there are about 259 such expressions.

[1] List II is as follows: נאדרי לי חגדרי לי סתרי לי וסתרי לי תשורי לי והשורי לי עירי לי ועילוי לי הרדי לי בהרדי לי דודי לי סתרי לי חגדרי לי בעורי לי וחגזרי לי המכורי ליה כותיה חדרי ליה כותיה ותשורי ליה כותיה באשורי ליה כות' סתרי ליה כות' בחדרי לי חגרי לי חגדי לי בעורי לי חדרי ליה כותיה תיכורי ליה כותיה אשורי ליה כות' וסתרי ליה כות' בגדרי לי תחגרי לי צרי לי בקברי לי.

List III

מ״ג = § 43.

ש. — This fragment, which records three unique words ending in *Yod* preceded by *Shin* with *Pathach* and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 196*b*, on Ezek. 45 9. There are altogether sixteen such instances. (*Vide infra*, § 45.)

מ״ד = § 44*a*.

תי. — Of this incipient Register, which records nine unique words ending in *Yod* preceded by *Tav* with *Chirek*, I collated two Lists: (I) Orient. 1379, fol. 371*a*, on Deut. 32 41, which I have printed, and (II) Orient. 2349, fol. 142*b*, on the same passage.

מ״ד = § 44*b*.

תי. — *Words ending in Yod preceded by Tav.* That is, with the suffix first person singular. This expanded List, which records thirty-one instances, I have found in the printed Massorah Finalis only, letter ת, § 10. It is incorrect, since בְּחוּרָתִי is not unique; it occurs four times (Exod. 16 4; Jerem. 26 4; 44 10; 2 Chron. 6 16), neither is מִשְׁכָּרְתִּי unique: it occurs twice (Gen. 31 7, 41). The catchwords for כִּסֵּחִי should be כה אמר Ezek. 31 15 and not כי כה אמר.

On comparing this expanded List with the incipient one recorded in § 44*a*, it will be seen that one only of the nine examples registered in the short List given, is in this lengthier List, viz. נִמְאַסְתִּי Jerem. 2 23, and that the two Lists combined yield thirty-nine examples, whereas there are 729 words ending in *Yod* preceded by *Tav* most of which are with *Chirek*. (*Vide infra*, § 45.)

מ״ד = § 44*c*.

תי. — Since the publication of the first Volume of the Massorah, I have found the following incipient List of words ending in *Yod* preceded by *Tav* with *Pathach* or *Kametz* in the ancient Codex Orient. 4445, fol. 137*b*, on Numb. 18 8:

וְאֶצְבָּעֹתַי לי	Cant.	5	5	תְּלָתַי לי	1 Chron.	8	20	תְּרוּמָתִי לי	Numb. 18 8
מַצָּמִיתַי לי	Ps.	69	5	וְאַשְׁמוֹתַי לי	Ps.	69	6	אֶצְבָּעוֹתַי לי	Ps. 144 1
? שחי לי				זְשׁוֹתַי לי	Job	17	11	נַפְלָאתַי לי	Exod. 3 20
תַּחֲנוּנוֹתַי לי	Ps.	86	6	סַגַּפְתַּי לי	Exod.	9	14	צְבָאתַי לי	„ 7 4
חַמָּאוֹתַי לי	„	25	18	וּפְעֻלָּתַי לי	1 Chron.	4	14	אֲנָחָתַי לי	Lament. 1 22

מ״ה = § 45.

* — *An alphabetical List of words ending in Yod which respectively occur once only.* This List I compiled myself. As the earliest forms of the Registers which record unique expressions, generally consist of single words without any catchwords or indication where they occur, the importance of this Alphabet will easily be appreciated, especially when the Massoretic student attempts to decipher the Lists which I have given above in the notes on Rubrics 4 and 42 from the ancient Codex Orient. 4445. This alphabetical List contains about 3144 words ending in *Yod* which respectively occur once only, as follows:

א 75; + ב 146; + ג 21; + ד 135; + ה 51; + ו 46; + ז 31; + ח 86; + ט 30; + י 16; + כ 72; + ל 181; + מ 126; + נ 737; + ס 28; + ע 105; + פ 70; + צ 34; + ק 63; + ר 259; + ש 103; + ת 729 = 3144.

In this number I include the following omissions שָׁחֳלַי Ezra 10 28; חֶלְקַי קמ׳ Judg. 1 10; מְיָחַנִי 2 Sam. 23 30; the *Kethiv* לְרוֹמַמְתִּי 1 Chron. 25 31. מִכְרִי 1 Chron. 6 10 is to be cancelled, since this quadriliteral also occurs in 2 Kings 4 7 though not as a proper name and עָמָשַׂי 1 Chron. 6 10 is to be corrected into עָמָשַׂי קמ׳ 1 Chron. 6 20. The enormous labour in finding and arranging 3144 expressions which belong to this category alone must be my plea for indulgence.

מ״ו § = 46.

Nine words which respectively occur twice end with Yod in one instance and with Vav in the other. With the solitary exception of one pair, viz. וְהָשִׁי (Ps. 45 11) in which the *Yod* is the feminine singular of the Hiphil imperative and וְהָשׁוּ where the *Vav* is the masculine plural of the Hiphil imperative, the design of this Massorah is to record the words which respectively occur twice only and which are in one instance with the suffix first person singular and in one with the suffix third person singular masculine.

Of this Rubric I collated six Lists, four in MSS. and two printed; (I) Harley 5710—11, Vol. I, fol. 206*b*, on 2 Sam. 15 8, which I have printed; (II) Arund. Orient. 16, fol. 256*b*, on 1 Chron. 29 3; (III) the same MS., fol. 297*a*, on Ps. 55 14; (IV) Halle Ochlah Ve-Ochlah I, § 54; (V) Paris Ochlah Ve-Ochlah § 53, and (VI) the printed Massorah Finalis, letter י, § 2. All the six Lists record exactly the same nine pairs including the disturbing two imperatives.

מ״ז = § 47.

In eight verses there are respectively two words, the first ends in Yod and the second begins with Vav. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 58.

It will be seen that Jacob b. Chayim, in the note appended to this Massorah rightly remarks that this statement is not correct with regard to many of the verses according to the recension of our Codices, and that he modestly remarks that it may be due to his not understanding its import. In analysing the eight verses which constitute this Rubric, we see that four only coincide with the statement in the heading, viz. לְהוֹשִׁיעִי וְנִנְוֹת (Isa. 38 20) בְּעוֹנִי וְהָשִׁיב (2 Sam. 16 12) שִׁמְחִי וְעָלִזִי (Zeph. 3 14) and תְּפִלָּתִי וְחַסְרוּ (Ps. 66 20) and that in the other four verses, viz. Isa. 16 3; Ps. 32 3; Job 31 30, 31 no such two words occur, the first of which ends in *Yod* and the second begins with *Vav*.

Frensdorff will have it that רישא in the heading is a printer's mistake for סופא. He accordingly declares that this Rubric records eight verses in which the *suffix* varies in two words. In the first instance a word in each verse ends with *Yod* or the first person singular and in the second instance a word ends with the suffix *Vav*, being the first person plural or the third person singular.

Against this hypothesis, however, is the fact the רישא is in the *editio princeps* which Jacob b. Chayim edited himself (Venice 1524—25) and that the note which he appended is only applicable, to the import of this Massorah in accordance with this expression, since it is רישא which makes *half* of the instances in conflict with the received text. Moreover the very first of the eight instances shows that the two words intended by this Rubric are in close proximity, the first ending in *Yod* and the one next to it beginning with *Vav*. It is the close resemblance of these two letters, especially in the oldest MSS., thus coming together that this Massorah is designed to safeguard lest they should be confused.

On the printer's error hypothesis or the *two suffixes* theory, according to which the two words in question occupy two different

parts of the same verse, the *Vav* suffix חַיֵּיט (Isa. **38** 20) is *twice* preceded by the suffix *Yod*, thus making it three words instead of two, as stated in the heading. The same is the case in קְלָלָתוֹ (2 Sam. **16** 12) and in נַפְשׁוֹ (Job **31** 30). In Ps. **32** 3 עָלַי is not only preceded by the suffix *Yod*, but is followed twice by it and in Ps. **66** 20 the suffix *Vav* in וְחִסְדּוֹ is both preceded and followed the suffix *Yod*. The conflict between the four verses (הרבה מסו) and the received text, which Jacob b. Chayim has already pointed out, is due to the additions of later Nakdanim who, as is not infrequently the case, mistook the import of this Massorah.

[1] D. h. in 8 Versen kommt die Eigenthümlichkeit vor, dass in zwei Wörtern das Suffix so abwechselt, dass zum ersten Mal ein Wort mit Jod (also erste Pers. Sing.) und das zweite Mal ein Wort mit Waw (erste Pers Plur. oder dritte Pers. Sing.) schliesst. S. die Bemerkung des B. Chajim in Mf. l. c. Das וישש in Mf. ed. Bomb. ist ein Druckfehler — *Massoretisches Wörterbuch*, p. 375, Note I.

מ״ח = § 48.

יַאֲזַנְיָה *Jaazanjah, occurs twice .... and once it is Jezanjah.* That is, without the *Aleph*. According to the Massorah this proper name which, without and with the prefix *Vav*, occurs altogether six times, is spelt in three different ways. In two instances, which are recorded in this Rubric, it is the shorter form ending in *jah;* in two which are registered in the following Rubric, it is the longer form ending in *jahū* and in two, one belonging to the shorter form and one to the longer, it is without the *Aleph*, viz. יַזַנְיָה (Jerem. **42** 1) and יַזַנְיָהוּ (Jerem. **40** 8). As these three forms are promiscuously used in the same books (comp. Jerem. **35** 3; **40** 8; **42** 1; Ezek. **8** 11; **11** 1), the Massorah safeguards the variation in the orthography of this proper name. This Rubric is from the printed Massorah Finalis, letter י, § 30.

מ״ט = § 49.

וְיַאֲזַנְיָהוּ *and Jaazanjahū, occurs twice.* That is, the longer form. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 118*b*, on 2 Kings **25** 23, which I have printed, and (II) the printed Massorah Finalis, letter י, § 31. It will be seen that, according to the Rubric which I have printed, the two longer forms with *Aleph* occur in the two parallel passages. This Massorah must, therefore, be based upon a recension of the text which exhibited וַיַּאֲזַנְיָהוּ with *Aleph* in Jerem. **40** 8. The printed Massorah, however (List II) gives the catchwords ושבעים איש מקני = Ezek. 8 11 as the second instance and adds at the end ואי ויזניהו ויבאו אל גדליהו, which fixes the reading without *Aleph* of the longer form for the Jeremiah passage. For the cause of the variation in the orthography of this name, see my *Introduction to the Hebrew Bible*, p. 386 &c.

נ׳ = § 50.

נֶאֱלוּ *they have become foolish, occurs twice.* In the only other instance in which this Niphal preterite third person plural occurs and where it is with the prefix *Vav*, it is defective, viz. וְנֶאֱלוּ being in pause. As the Septuagint exhibits ἠλίθιοι, it may be that this Rubric is designed to militate against the recension which has this reading. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 150*a*, on Jerem. **5** 4.

נ״א = § 51.

דֹּאֵג *he begins* or *has consented, occurs three times and is plene.* The design of this Rubric is to militate against the reading דֹּאֵג defective, as is attested by the Samaritan recension of the Hebrew on Deut. **1** 5.

Of this Rubric I collated seven Lists, six in MSS, and one printed: (I) Harley 5710—11, Vol. I, fol. 111*a*, on Deut. **1** 5, which I have printed; (II) the same MS., Vol. I, fol. 180*b*, on 1 Sam. **12** 22; (III) Arund. Orient. 16, fol. 201*a*, on Hosea **5** 11; (IV) Add. 15,250, fol. 298*b*, on the same passage; (V) Add. 21,160, fol. 253*b*, on Deut. **1** 5; (VI) Vienna Codex No. 35, on Hosea **5** 11, and (VII) the printed Massorah on Deut. **1** 5. All the Lists emphasise the fact in their respective headings that all the three instances are plene.

נ״ב = § 52.

דֹּאַג *consent thou*, or *be thou content, occurs four times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 61*b*, on 2 Sam. **7** 29, which I have printed; (II) the same MS., fol. 101*a*, on 2 Kings **5** 23; (III) the same MS., fol. 101*b*, on 2 Kings **6** 3; (IV) Add. 15,250, fol. 143*b*, on Judg. **19** 6; (V) the same MS., fol. 168*b*, on 2 Sam. **7** 29; (VI) Add. 15,251, fol. 203*a*, on 2 Kings **5** 23, and (VII) the printed Massorah on Judg. **19** 6.

Though in two of the four instances of this Hiphil imperative singular masculine, the *Aleph* is with *Segol* (Judg. **19** 6; 2 Kings **6** 3) and in two it is with *Tzere* (2 Sam. **7** 29; 2 Kings **5** 23), yet none of the Lists notice this variation in the graphic sign. It is, however, indicated in the order in which the passages are recorded, where the two *Segol* instances are given first and the two *Tzere* second, as will be seen from the List which I have printed.

נ״ג = § 53.

וַיּוֹאֶל *and he was content, occurs seven times in the Scriptures, five times plene and twice defective.* As this Hiphil future third person singular masculine with the prefix *Vav* which occurs altogether seven times, is differently spelt, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 35*b*, on Exod. **2** 21, which I have printed; (II) the same MS., Vol. I, fol. 156*a*, on Judg. **1** 27; (III) Orient. 4445, fol. 43*b*, on Exod. **2** 21; (IV) Arund. Orient. 16, fol. 19*a*, on Judg. **1** 27; (V) Add. 21,160, fol. 66*a*, on Exod. **2** 21; (VI) Halle Ochlah Ve-Ochlah II, § 38, margin, and (VII) the printed Massorah on Exod. **2** 21.

As six of the instances are with *Pathach* under the *Vav*, being conversive and one is not only with *Sheva* being conjunctive, but with *Tzere* under the *Aleph*, viz. וַיֹּאֶל, List IV emphasises this fact by the addition at the end of the Rubric ואי ויאל אלוה וידבאני = Job **6** 9; whilst the other Lists simply distinguish the plenes from the defectives.

נ״ד = § 54.

יְאֹר *river, flood, without and with the prefixes is always defective except in six instances.* Without and with the prefixes this singular noun occurs altogether about forty-six times. It is defective in forty instances and plene in six only. Hence the Massorah safeguards the exceptional orthography. This protection was deemed necessary since this different spelling not only occurs in the same section, but in the same verse (comp. Isa. **23** 3, 10; Amos **8** 8).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 43*b*, on Gen. **41** 1, which I have printed; (II) Halle Ochlah Ve-Ochlah, Supplement, fol. 130*b*, and (III) the printed Massorah on Gen. **41** 1. List II states in the heading that there are five such instances (היאר כל לישני חס׳ במ״ה) and records five only. It omits the third instance in Isa. **19** 7, declaring that there are two defectives in this verse (ב׳ בפסו׳) and not three.

Of the forty-six instances in which this noun occurs in the three divisions of the Bible, twenty-eight are in the Pentateuch. In this division it is uniformly defective, whilst in the Prophets and Hagiographa, where it occurs eighteen times, it is twelve times defective and six times plene. This fact will explain the heading of List III which is as follows: יאר היאר כל אוריית חס׳ וכל נביאי וכתובים דכו׳ חס׳ במ״ו מלאים.

נ״ה = § 55.

נוֹאָשׁ *no hope, desperate, occurs four times in the Scriptures .... and once it is with the prefix Vav.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 224*b*, on Job **6** 26, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **57** 10; (III) the same Codex on Jerem. **18** 12; (IV) Arund. Orient. 16, fol. 143*a*, on Isa. **57** 10; (V) the same MS., fol. 158*a*, on Jerem. **18** 12; (VI) the same MS., fol. 323*b*, on Job **6** 26, and (VII) the printed Massorah on Jerem. **18** 12.

This Rubric is part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter י, § 75.)

נ״ו = § 56.

יְבוּל *increase, occurs three tiwes.* That is, in this exceptional form without the suffix. This Rubric I have found in the printed Massorah Finalis only, letter י, § 35.

נ״ז = § 57.

יְבוּלָהּ *her increase, occurs eight times ... and once it is with the prefix Vav.* That is, in contradistinction to the exceptional

instances in which it is without the suffix recorded in the preceding Rubric. This Rubric I have found in the printed Massorah only, on Levit. 26 4.

נ״ח = § 58.

יְבוּלָהּ *her increase, occurs four times.* That is, without being preceded by אֶת־ the sign of the accusative, after the verb נָתַן *to give* or *to yield*. In combination with this verb יְבוּלָהּ occurs altogether seven times. In three instances it is אֶת־יְבוּלָהּ (Levit. 26 20; Deut. 11 17; Zech. 8 12), and in four which constitute this Rubric, it is without אֶת־. Hence the Massorah indicates the passages in which this variation occurs. This safeguarding was deemed necessary since this variation not only occurs in the same book, but in the same section. (Comp. Levit. 26 4, 20.)

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Add. 15,250, fol. 289*b*, on Ezek. 34 27, which I have printed; (II) Arund. Orient. 16, fol. 305*b*, on Ps. 85 13; (III) Add. 21,160, fol. 180*a*, on Levit. 26 4; (IV) Orient. 2348, fol. 108*a*, on the same passage; (V) Orient. 2349, fol. 98*a*, also on the same passage; (VI) the printed Massorah on Ezek. 34 27, and (VII) the same on Ps. 67 7.

נ״ט = § 59.

יוֹבִילוּ *they shall bring, occurs twice, once plene and once defective . . . the first instance is plene.* As this Hiphil future third person plural masculine which occurs twice, is differently spelt, the Massorah safeguards this variation in its orthography. This Rubric I have found in the printed Massorah only, on Ps. 76 12. It is remarkable that the Massorah here does not advert to the fact that this Hiphil third person plural masculine occurs a third time where it is not only defective, but is with paragogic *Nun* (comp. יוּבִלוּן Zeph. 3 10 and see the note on it in my edition of the Bible).

ס׳ = § 60.

יוּבָל *he shall be brought, is twice with Zakeph-Kametz.* This future third person singular masculine occurs four times with *Kametz*. In two instances the *Kametz* is normal, being due to the pausal accent *Soph-Pasuk* (Hosea 12 2) and *Athnach* (Job 21 32). In the two instances, however, which constitute this Rubric the accent *Zakeph-Katon* has in a similar manner changed the normal *Pathach* into *Kametz*. Hence the Massorah safeguards these instances.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 142*a*, on Isa. 53 7, which I have printed; (II) the same MS., fol. 202*a*, on Hosea 10 6, and (III) Add. 15,250, fol. 299*b*, on the same passage. The List which I have printed is incorrect, the heading ought to be ב׳ בזקף קמצ׳, since there are two such instances only. ועל יובל ישלח Jerem. 17 8 is the addition of a Nakdan who mistook the import of this Massorah. It is rightly omitted in List II, which is from the same MS., and List III.

ס״א = § 61.

יוּבָל *is in six instances with Pathach.* For this Rubric see letter ת, § 49.

ס״ב = § 62.

יִבְמָתוֹ *his sister-in-law, occurs three times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 127*b*, on Deut. 25 7. As the three instances occur not only in the same book, but in the same section, the heading ought more properly to be ג׳ ובעני׳.

ס״ג = § 63.

הַיְבוּסִי *the Jebusite, is in five instances defective of Vav.* Without and with the prefixes this gentile name occurs altogether forty-one times. It is plene in thirty-six instances and defective in five only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 143*b*, on 1 Chron. 21 18, which I have printed; (II) Add. 15,250, fol. 167*a*, on 2 Sam. 5 6, and (III) the printed Massorah on the same passage. As one of the five instances is without the prefix *He* (יְבוּסִי 2 Sam. 5 8), the heading in Lists II and III, viz. ה׳ חס׳ בלישׁ׳ is more correct. In accordance with this Massorah יְבוּסִי 2 Sam. 5 8 in my edition of the Bible ought to be יְבֻסִי defective.

ס״ד = § 64.

הוֹבִישׁ *he dried up, is four times plene.* Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Josh. 4 23, which I have printed, and (II) on Joel 1 10. Both Lists, which record the same four instances in identically the same order, are incorrect as will be seen from the following analysis.

Apart from Isa. 30 5 where the *Kethiv* is הֲבִאִישׁ and the *Keri* הֹבִישׁ, this Hiphil preterite third person singular masculine occurs altogether thirteen times and is plene in seven instances and defective in six. This is attested by the best Standard Codices.

(1) Joshua 2 10 plene; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451 and
הוֹבִישׁ defective in Add. 15,250.

(2, 3) Joshua 4 23 twice in the same verse הוֹבִישׁ plene; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and
הֹבִישׁ defective in none of these Codices.

(4) Joshua 5 1. —
הוֹבִישׁ plene; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451 and
הֹבִישׁ defective in Add. 15,250.

(5) Ezekiel 19 12. —
הוֹבִישׁ plene; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and
הֹבִישׁ defective in none.

(6) Joel 1 10. —
הוֹבִישׁ plene; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; St. Petersburg Codex of A. D. 916, and
הֹבִישׁ defective in none.

(7) Zechariah 9 5. —
הוֹבִישׁ plene, Orient. 2201; Harley 5710—11; Add. 15,451 and
הֹבִישׁ defective, Arund. Orient. 16; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916.

The six defectives are exhibited in the following instances

(1) Jeremiah 10 14. —
הֹבִישׁ defective, Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451. The leaf in Orient. 2201 is missing and
הוֹבִישׁ plene Harley 5710—11; St. Petersburg Codex of A. D. 916.

(2) Jeremiah 48 20. —
הֹבִישׁ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient. 16 is missing) and
הוֹבִישׁ plene, Harley 5710—11; Add. 15,451.

(3) Jeremiah 50 2. —
הֹבִישׁ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient 16, is missing) and
הוֹבִישׁ plene Harley 5710—11; Add. 15,451.

(4) Jeremiah 51 17. —
הֹבִישׁ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient. 16 is missing) and
הוֹבִישׁ plene Harley 5710—11; Add. 15,451.

(5) Joel 1 12. —
הֹבִישׁ defective, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916, and
הוֹבִישׁ plene Harley 5710—11; Add. 15,451.

(6) Joel 1 17. —
הֹבִישׁ defective, Orient. 2201; Arund. Orient. 16; Add. 15,251; Add. 15,250; St. Petersburg Codex of A. D. 916 second hand with the Massorah against it חס׳ כת׳ and
הוֹבִישׁ plene Harley 5710—11; Add. 15,451.

The remarkable part in connection with the orthography of this expression is that some of these Standard Codices which consistently exhibit the seven pleres and six defectives have conflicting Massorahs against several of the passages. Thus Arund. Orient. 16 has against Josh. 2 10; Ezek. 19 12 and Joel 1 10 in the Massorah Parva ג׳ מל׳ or ג׳ ומל׳. Add. 15,250 has against Ezek. 19 12 ב׳ מל׳; Add. 15,251 and Add. 15,451 like Arund. Orient. 16, have respectively against Josh. 2 10 ג׳ ומל׳ and ג׳ מל׳; whilst Add. 15,250 has against the same passage ד׳ חס׳.

ס״ה = § 65.

וְיָבֵשׁ *and shall be dried up, occurs five times.* Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 205 *a*, on Amos **1** 2, which I have printed; (II) the same MS., fol. 307 *a*, on Ps. **90** 6; (III) the same MS., fol. 326 *a*, on Job **14** 11; (IV) Add. 15,250, fol. 302 *a*, on Amos. **1** 2; (V) the same MS., fol. 350 *b*, on Job **14** 11, and (VI) the printed Massorah on Ps. **90** 6.

It is remarkable that List II emphatically states in the heading that this expression occurs twice only (ויבש ב׳) and records the following two ונהר יחרב ויבש, לערב ימולל ויבש, viz. Isa. **19** 5 or Job **14** 11 and Ps. **90** 6. The Massorah Parva also on the latter (Ps. **90** 6) remarks ב׳. It is most probable that the qualifying expression בכתוב, as is not infrequently the case, has been omitted in the heading and that the design of this form of the Rubric is simply to record the two instances in which וְיָבֵשׁ occurs in *the Hagiographa*, i. e. Job **14** 11 and Ps. **90** 2.

ס״ו = § 66.

הֹבִשׁוּ *they were ashamed, is twice defective.* That is, doubly defective (חס׳ דחס׳), being both without *Vav* after the *He* and without *Yod* after the *Shin*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 152 *b*, on Jerem. **8** 9.

This expression, which occurs altogether six times, is spelt in three different ways. In one instance it is הוֹבִישׁוּ entirely plene (Jerem. **6** 15); in three instances, two being preterite third person plural (Jerem. **2** 26; **50** 2) and one imperative plural (Joel **1** 11), it is הֹבִישׁוּ partly defective and partly plene, and in the two instances which constitute this Rubric, it is entirely defective. Hence the Massorah safeguards this variation in its orthography. This Rubric, however, is based upon Codices of one School of textual redactors. The MSS. of other Schools exhibit different variations. Though Add. 15,250; Add. 15,251 and Add. 15,451 support Arund. Orient. 16 in reading it הֹבִשׁוּ in these two passages entirely defective, yet St. Petersburg Codex of A. D. 916; Harley 5710—11 &c. have it הֹבִישׁוּ partly defective and partly plene in both instances. Hence the conflicting Massorahs in the different Standard Codices. Whilst the Massorah Parva on Jerem. 8 9, 12 in Arund. Orient. 16 emphatically remarks הֹבִשׁוּ ב׳ חס׳ דחס׳ and ב׳ חס׳ דחס׳ בסם׳, the Massorah on Jerem. **8** 9 in Add. 15,451 as distinctly states that this is the only instance in which the entirely defective spelling occurs (הֹבִשׁוּ ל׳ כת׳ מן). For other variations exhibited in the early editions see the notes on the respective passages in my edition of the Hebrew Bible

ס״ז = § 67.

יָבֹשׁ *drying up, occurs twice once plene and once defective.* As this infinitive absolute, which occurs twice only, is differently spelt in each instance, the Massorah safeguards the variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 177 *a* on Ezek. **17** 10, which I have printed, and (II) the same MS., fol. 251 *a* on Zech. **11** 17. In the latter the Scribe has omitted א before מל׳.

ס״ח = § 68.

וַיִּבַשׁ *and it dried up, occurs three times, twice plene and once defective.* This future third person singular masculine, which occurs altogether three times, is differently spelt. In the Prophets, where it occurs twice, it is with both *Yods*, whilst in the Hagiographa, where it occurs once, it is with one *Yod*. Hence the Massorah safeguards this variation in its spelling. It will be seen that though in one of the plene instances the *Beth* is with *Kametz* (וַיִּבָּשׁ Jonah. **4** 7), which is due to the pausal accent *Soph-Pasuk*, the Massorah does not indicate this variation in its graphic signs. In St. Petersburg Codex of A. D. 916 the Jonah instance is also defective (וַיִּבַּשׁ), but the Nakdan remarks against it מל׳.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 309 *a* on Ps. **102** 5, which I have printed; (II) Add. 15,250, fol. 337 *b* on the same passage; (III) Add. 15,251, fol. 302 *b* on Jonah **4** 7; (IV) Vienna Codex No. 35 on Ps. **102** 5; (V) the printed Massorah on Jonah **4** 7, and (VI) the same on Ps. **102** 5.

ס״ט = § 69.

וַיִּבָּשׁ *and they* or *it shall wither*, or *dry up, is four times defective in this form.* That is, the future form third person masculine with and without the prefix *Vav* and once without the plural suffix *Vav*, is defective of *Yod*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 136 *a* on Isa. **40** 24, which I have printed; (II) the same MS., fol. 325 *b*, on Job **12** 15; (III) Add. 15,250, fol. 229 *b*, on Isa. **40** 24; (IV) the same MS., fol. 250 *a*, on Job **12** 15; (V) Add. 21,160, fol. 332 *b*, on the same passage; (VI) Vienna Codex No. 35 on Isa. **40** 24, and (VII) the printed Massorah Finalis, letter נ׳, § 41. Though List I, which I have printed, emphatically states in the heading that there are four such instances, it records three only. It omits מתחת שרשיו יבשו Job **18** 16. This is probably due to the fact that it is without the prefix *Vav* which the other three instances have. The other six Lists, however, give it as the fourth instance.

ע׳ = § 70.

הוֹבַשְׁתָּ *thou hast ashamed*, or *dried up, occurs twice once plene and once defective.* This Hiphil preterite second person singular masculine which occurs twice, is in each passage differently spelt. In 2 Sam. **19** 6, where it denotes *thou hast put to shame*, it is without the *Vav* after the *He* and in Ps. **74** 15, where it signifies *thou hast dried up*, it is with the *Vav*. The Massorah therefore safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 302 *a*, on Ps. **74** 15, which I have printed; (II) Add. 15,250, fol. 332 *b*, on the same passage, and (III) Vienna Codex No. 35 also on the same passage. This Rubric forms past of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 408.)

ע״א = § 71.

יָבֵשׁ *Jabesh, is six times defective in this form.* That is, without and with the prefix *Beth*. This name, which occurs nineteen times without the prefix *Beth* and once with it, is spelt in two different ways. It is plene (יָבִישׁ) in fourteen instances (Judg. **21** 12; 1 Sam. **11** 1, 1, 3, 5, 9, 9, 10; **31** 11; 2 Sam. **2** 4, 5; **21** 12; 2 Kings **15** 14; 1 Chron. **10** 11) and defective, that is without the *Yod*, (יָבֵשׁ) in six only. Hence the Massorah safeguards the orthography of the minority. This protection is necessary, since the two different spellings are promiscuously used in the same section (Judg. **21** 9, 10, 14 with verse 12; 2 Kings **15** 10, 13 with verse 14: 1 Chron. **10** 12 with verse 11).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 34 *a*, on Judg. **21** 9, which I have printed; (II) the same MS., fol. 244 *b*, on 1 Chron. **10** 12; (III) Add. 15,250, fol. 145 *b*, on Judg. **21** 9, and (IV) the printed Massorah on the same passage. With the exception of List II, which heads this Rubric ה׳ חס׳ and gives five instances only, omitting שלום בן יבש ראי סם׳ 2 Kings **15** 13, all the other Lists are headed ו׳ חס׳ בלישׁ׳ and record identically the same six instances in precisely the same order. The expression בלישׁ׳ in the heading denotes that one of the six instances is with the prefix *Beth* (בְּיָבֵשׁ), viz. 1 Chron. **10** 12. According to this Massorah, the text and the margin in Judg. **21** 12 in my edition of the Bible must change places.

And wherever יָבְשׁוּ *occurs it is likewise so.* That is, in all the three instances where the Kal preterite third person plural is with *Tzere* under the *Beth*, viz. יָבְשׁוּ (Jerem. **30** 38; Ezek. **19** 12; Joel **1** 12) which is due to its pausal accent, there is also no *Yod* after the *Beth*.

ע״ב = 72.

יָבְשָׁה *Jabesh, occurs three times.* That is, with paragogic *He*. The design of this Massorah is to safeguard the instance in 1 Sam. **31** 13 against being made uniform with the parallel passage in 1 Chron. **10** 12 *b*.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 57 *a*, on 1 Sam. **31** 12, which I have printed, and (II) the printed Massorah on the same passage. As it is with the prefix *Beth* in one instance, the heading ought more properly to be ב׳ בלישׁא׳. It is remarkable that the Massorah does not notice the fact that it is plene (יָבִשָׁה) in one instance (2 Chron. **10** 12).

ע״ג = § 73.

וְלִיגְבִים *and for husbandmen, occurs twice.* The design of this Rubric is to militate against the Babylonian recension of the text which exhibits וְלִיגְבִים as the *Kethiv* and וּלְיגְבִים as the *Keri*,

whilst the Palestinians have וליגבים both as *Kethiv* and *Keri*. This is emphatically stated in the Massorah Parva in Add. 15,251, fol. 215 *b*, on 2 Kings **25** 15, which has וליגבים in the text with the Massorah on it ולגבים כת' למדני וליגבים ק'. The conflicting printed Massorah on Jerem. **52** 12, which states that וליגבים does not occur again and that it is one of the List of words beginning with ול which respectively occur once only (ולינגים ל' והוא חד מן מלין דרישיהן ול), is based upon the Babylonian recension.

ע"ד = § 74.

הוֹנָה *he afflicted, is three times Raphē . . . and once it is with Dagesh.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 212 *a*, on 2 Sam. **20** 13, which I have printed; (II) the same MS., Vol. II, fol. 269 *b*, on Lament. **3** 32; (III) Arund. Orient. 16, fol. 71 *b*, on 2 Sam. **20** 13; (IV) the same MS., fol. 357 *a*, on Lament. **3** 32; (V) the printed Massorah on 2 Sam. **20** 13, and (VI) the same on Lament. **3** 32. As it is defective in the first instance, the other Lists head this Rubric ג' א' חס' וכ' מל'.

ע"ה = § 75.

וְיִגְבְּהָה *and Jogbehah, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 24 *a*, on Judg. **8** 11, which I have printed, and (II) Orient. 2349, fol. 120 *b*, on Numb. **32** 35.

ע"ו = 76.

יְגִיעָהּ *her labour, occurs twice in the Scriptures.* The design of this Massorah is to militate against the official reading יְגִיעָהּ which is exhibited as *Keri* in Jerem. **20** 5 in the rival School of textual redactors. This is attested by the Massorah Parva in Harley 5710—11 on this passage.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 44 *a*, on Jerem. **20** 5, which I have printed, and (II) Arund. Orient. 16, fol. 159 *b*, on the same passage.

ע"ז = § 77.

וְיָגְעוּ *and they shall labour, is three times defective in this form.* That is, the future third person plural with and without the prefix *Vav* (בלישׁ) is in these three instances with one *Yod* only. The design of this Massorah is to militate against the recension which exhibits the plene reading וְיִיגְעוּ in Isa. **65** 23 and which is preserved in St. Petersburg Codex of A. D. 916 and in some of the early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 229 *b*, on Isa. **40** 30.

ע"ח § = 78.

יָגֹרְתִּי *I have feared, occurs four times in the Scriptures and is defective.* That is, in contradistinction to the participle which occurs twice and is plene (יָרֵא Jerem. **22** 25; **39** 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 212 *b*, on Ps. **119** 39, which I have printed; (II) Arund. Orient. 16, fol. 314 *b*, on the same passage; (III) the same MS., fol. 322 *b*, on Job **3** 25; (IV) the same MS., fol. 324 *b*, on Job **9** 28; (V) Add. 15,251, fol. 110 *a*, on Deut. **9** 19; (VI) the printed Massorah on the same passage, and (VII) the same on Job **9** 28.

ע"ט = § 79.

בְּיַד־מֹשֶׁה וְאַהֲרֹן *by the hand of Moses and Aaron, occurs twice.* Normally בְּיַד is followed by מֹשֶׁה alone. In this combination it occurs twenty-four times.[1] As it is in these two instances only that Aaron follows מֹשֶׁה, the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex, No. 35, on Numb. **33** 1.

[1] Comp. בְּיַד־מֹשֶׁה Exod. **9** 35; **34** 29; **35** 29; Levit. **8** 36; **10** 11; **26** 46; Numb. **4** 37, 45, 49; **9** 23; **10** 13; **15** 23; **17** 5; **27** 23; **36** 13; Judg. **3** 4; 1 Kings **8** 53, 56; Neh. **8** 14; **9** 14; **10** 30; 2 Chron. **33** 8; **34** 14; **35** 6.

פ' = § 80.

בְּיָד רָמָה *with an high hand, is three times thus combined.* That is, in contradistinction to the phrase בְּיָד חֲזָקָה *with* or *by a mighty hand*, which occurs twelve times (Exod. **3** 19; **6** 1; **13** 9; Deut. **5** 15; **6** 21; **7** 8; **9** 26; **26** 8; Ezek. **20** 33, 34; Ps. **136** 12; Dan. **9** 15). As it is in these three instances only that בְּיָד is combined with רָמָה, the Massorah safeguards the exceptional phrase.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 108 *b*, on Numb. **33** 3, which I have printed; (II) Add. 15,250, fol. 40 *a*, on Exod. **14** 8; (III) Add. 21,160, fol. 214 *a*, on Numb. **15** 30; (IV) the same MS., fol. 247 *a*, on Numb. **33** 3; (V) Orient. 2349, fol. 110 *a*, on Numb. **15** 30, and (VI) the printed Massorah on the same passage. As all the three instances occur in the Pentateuch, the heading ought more properly to be ג' דסמי' ובאורייתא. Both on Numb. **15** 30, where Jacob b. Chayim gives this Rubric, and on Numb. **33** 3 where he simply mentions it, he refers to Exod. **14** 8 where he says he has also recorded it (ונסמר גם בסדר בשלח). But on this passage it is not even mentioned.

פ"א = § 81.

הַיַּד *is the hand of, occurs twice.* This triliteral occurs altogether six times. In four instances the prefix *He* is the article and the *Yod* is both with *Dagesh* and *Kametz*, being in the absolute, whilst in these two instances only is the *He* with *Chateph-Pathach* and the *Yod* with *Pathach*, being in the construct. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 206 *b*, on 2 Sam. **14** 19, which I have printed; (II) Arund. Orient. 16, fol. 66 *a*, on the same passage; (III) Add. 41,250, fol. 80 *a*, on Numb. **11** 23, and (IV) the printed Massorah on the same passage. This Rubric forms part of the Alphabetical List of words beginning with *He* which respectively occur twice. (*Vide supra*, letter ה, § 19.)

פ"ב = § 82.

וְיַד *and the hand of, occurs twelve times . . . . and three times it is with Kametz.* As this noun with the prefix *Vav*, which occurs altogether fifteen times, is in twelve instances in the construct and in three in the absolute, the Massorah indicates the respective states by the names of the graphic signs, the *Pathach* denoting the construct and the *Kametz* the absolute. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 123 *a*, on Deut. **17** 7.

Of the second part of this Massorah, which is given in a separate Rubric, I collated seven Lists, four in MSS. and three printed: (I) St. Petersburg Codex of A. D. 916 on Ezek. **21** 24; (II) Arund. Orient. 16, fol. 180 *a*, on the same passage; (III) Add. 15,251, fol. 117 *a*, on Deut. **23** 13; (IV) Orient. 2349, fol. 136 *a* on the same passage; (V) the printed Massorah on Gen. **37** 22; (VI) the same on Deut. **23** 13, and (VII) the same on Ezek. **21** 24. Lists I, II, III, IV and V give the mnemonic sign. The sign alone is also given in Harley 5710—11, Vol. I, fol. 126 *b*, on Deut. **23** 13.

פ"ג = § 83.

וְיַד יְהוָה *and the hand of Jehovah, occurs three times.* This phrase occurs altogether twenty-three times. In twenty instances it is without the prefix *Vav*[1] and in three only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 93 *b*, on 1 Kings **18** 46, which I have printed; (II) the same MS., fol. 188 *a*, on Ezek. **33** 22; (III) Add. 15,250, fol. 149 *b*, on 1 Kings **18** 46, and (IV) Add. 15,251, fol. 197 *a*, on the same passage. The latter indicates the import of this Massorah by the addition at the end of ושא' יד יי בלא ו.

[1] Comp. יַד יְהוָה Exod. **9** 3; Deut. **2** 15; Josh. **4** 24; Judg. **2** 15; 1 Sam. **5** 6, 9; **7** 13; **12** 15; 2 Kings **3** 15; Isa. **19** 16; **25** 10; **41** 20; **59** 1; **66** 14; Ezek. **1** 3; **3** 22; **37** 1; **40** 1; Job **12** 9; Ruth **1** 13.

פ"ד = § 84.

וּבְיַד חֵיל מֶלֶךְ בָּבֶל *and into the hand of the army of the king of Babylon, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Jerem. **34** 21. As this combination is without the prefix *Vav* in the second instance, the heading ought more properly to be ב' בלישׁ.

פ"ה = § 85.

כְּיַד *according to the hand*, or *state of, occurs eight times in the Scriptures.* That is, with the prefix *Caph* in contradistinction

to the numerous instances in which it is with the prefix *Beth*. The design of this Massorah is to safeguard this exceptional prefix against its being mistaken for the normal one which it so strikingly resembles in the MSS.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 290 *a*, on Ezra 7 6, which I have printed; (II) the same MS., Vol. II, fol. 290 *b*, on Ezra 8 18; (III) the same MS., Vol. II, fol. 293 *b*, on Neh. 2 8; (IV) Arund. Orient. 16, fol. 376 *a*, on Ezra 7 6; (V) the same MS., fol. 377 *a*, on Ezra 8 18, and (VI) the printed Massorah on Ezra 7 6.

ס״ו = § 86.

כְּיַד הַמֶּלֶךְ *according to the hand* or *state of the king, occurs three times.* This noun in the construct with prefix *Caph*, which occurs altogether eight times, is in five instances followed by a Divine name, whilst in these three instances it is combined with a human potentate. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 359 *b*, on Esther 2 18, which I have printed; (II) Harley 5710—11, Vol. I, fol. 226 *a*, on 1 Kings 10 13, and (III) Vienna Codex No. 35, on Esther 2 18.

ס״ז = § 87.

מִיַּד הָאֱלֹהִים *from the hand of the God, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter א, § 460. From the fact that one instance only is with the prefix *Mem* and that the other two are without any prefix, it is evident that the design of this Massorah is to register the passages in which יַד הָאֱלֹהִים without and with prefixes occurs. Accordingly the heading ought properly to be ג׳ בלי״ש.

Normally where the construct יַד is followed by a Divine name it is the Tetragrammaton, viz יַד יְהוָה. As it is in these three instances only, apart from Ecclesiastes, that it is followed by הָאֱלֹהִים, the Massorah safeguards this exceptional combination.

And throughout Ecclesiastes it is likewise so. i. e. what is the exception in all the other parts of the Scriptures is the rule in this book. Here יַד is normally followed by הָאֱלֹהִים and not by the Tetragrammaton (comp. Eccl. 2 24; 9 1).

ס״ח = § 88.

וְיָדוֹ *and his hand, occurs three times.* By fixing the number at three, the design of the Massorah is to militate against the textual reading or *Kethiv* which is also וְיָדוֹ the singular, both in Ezek. 1 8 and in Job 5 18 and for which the official reading or *Keri* substitutes the plural.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 7 *b*, on Isa. 14 27, which I have printed; (II) the same MS., Vol II, fol. 16 *a*, on Isa. 34 17; (III) Add. 15,250, fol. 17 *a*, on Gen. 25 26; (IV) Add. 21,160, fol. 17 *a*; (V) Orient. 2349, fol. 42 *a*, and (VI) the printed Massorah, all on the same passage.

ס״ט = § 89.

וּבְיָדוֹ *and in his hand, occurs three times.* This expression, which occurs altogether seven times, is normally with *Tipcha*. With this accent it occurs four times as follows; וּבְיָדוֹ Isa. 6 6; Jerem. 34 3; Amos 7 7; Zech. 2 5. In one instance, however, it is with *Revia* (וּבְיָדוֹ 2 Sam. 8 10) and in two instances it is with *Mercha* (וּבְיָדוֹ 1 Kings 8 15; 2 Chron. 26 19). The Massorah therefore safeguards the exceptional accents. This Rubric I have found in the printed Massorah Finalis only, letter י, § 67.

צ׳ = § 90.

יֶדְכֶם *your hand, occurs three times . . . . and throughout Deuteronomy it is likewise so.* Of the seven instances in which this singular with the suffix second person plural masculine occurs, three only are outside Deuteronomy. Hence in these parts of the Bible it is the exception, whilst in Deuteronomy where it occurs four times (11 18; 12 6, 7, 11) it is the rule. The Massorah, therefore, records the minority. This safeguarding is especially necessary, since in two of the three instances the ancient recensions exhibited variations, as will be seen from the notes on Exod. 32 29, and Levit. 8 33 in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 56 *b*, on Exod. 32 29. As six of the seven instances occur in the Pentateuch and hence יֶדְכֶם is unique outside this division of the Bible, and moreover as in the only instance in which this noun with the suffix second person plural masculine occurs in the Pentateuch it is יֶדֵיכֶם the plural (Deut. 31 29), the Massorah on 2 Chron. 29 31 in Vienna Codex No. 35 formulates this Rubric as follows: ידכם ל׳ וכל אורי׳ רבותי׳ במ״א להבעים.

צ״א = § 91.

וְיָדַי *and the hands of, occurs four times in the Scriptures.* By fixing the number at four, the design of this Massorah is to militate against the textual reading וְיָדִי in Ezek. 1 8, and to include the official reading וִידֵי.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 46 *a*, on Exod. 17 12, which I have printed; (II) the same MS., Vol. II, fol. 38 *a*, on Jerem. 10 9; (III) St. Petersburg Codex of A. D. 916, on Ezek. 1 8; (IV) the same Codex on Ezek. 7 27; (V) Arund. Orient. 16, fol. 153 *b*, on Jerem. 10 9; (VI) the printed Massorah on Exod. 17 12, and (VII) the same on Ezek. 1 8.

צ״ב = § 92.

יָדַי *my hands, occurs twenty-two times.* That is, one of these instances being with the prefix *Vav*. This triliteral with *Kametz* under the *Yod* occurs altogether 95 times. In seventy-four instances the suffix is with *Chirek*, being the singular with the suffix first person singular, and in twenty-one only it is with *Pathach* or when with the pausal accent (Deut. 9 15, 17; Dan. 10 10; Neh. 6 9) with *Kametz* to indicate the dual with the suffix first person. Hence the Massorah safeguards the minority. With the prefix *Vav* these two forms occur three times. In two instances it is וְיָדִי with *Chirek* (1 Sam. 24 12, 13) and once only is it וְיָדַי (Cant. 5 5), for which reason the latter forms the end part of this Rubric. By fixing the number at twenty-one this Massorah militates against the recensions of the text which have יָדַי in Neh. 6 9, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 178 *b*, on Ps. 18 21, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 29 28; (III) Arund. Orient. 16, fol. 72 *b*, on 2 Sam. 22 21; (IV) Add. 21,160, fol. 282 *a*, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 219; (VI) the printed Massorah on Ps. 18 21, and (VII) the same on Ps. 144 1. In the List which I have printed, one of the instances, viz. 2 Sam. 22 21 is omitted. But this omission is manifestly due to the carelessness of the Nakdan, as is attested by the fact that it is recorded in all the other Lists. Some of the Lists are more properly headed ידי כ״א . . וא׳ וידי.

צ״ג = § 93.

יָדֶיךָ *thy hands, is eleven times plene.* That is, in these passages it is with *Yod* after the *Daleth* with *Segol*, indicating that it is the dual, in contradistinction to the numerous instances where it is יָדְךָ also with *Segol*, but without *Yod*, because it is the singular and the *Segol* is due to the pausal or disjunctive accent. By fixing the number at eleven, the design of the Massorah is to exclude the three instances of the textual reading or the *Kethiv* which are יָדֶיךָ and for which the official reading or *Keri* substitutes יָדְךָ (1 Kings 22 34; Prov. 3 27; 2 Chron. 18 33), and the recensions which read יָדֶךָ in Josh. 10 6, as will be seen from the notes on this passage in my edition of the Bible.

And throughout the Psalms it is likewise plene except in five instances. In the Psalter, where the form with *Segol* under the *Daleth* occurs altogether twelve times, the reverse is the case. The plene is the rule. It occurs seven times (Ps. 8 7; 92 5; 102 26; 119 73; 138 8; 143 5; 144 7) and the defective five times only. Here, therefore, the Massorah on the contrary, safeguards the defectives.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, but I shall specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 122 *b*, on Deut. 16 15, which I have printed; (II) Orient. 4445, fol. 57 *a*, on Exod. 15 17; (III) Arund. Orient. 16, fol. 7 *b*, on Josh. 10 6; (IV) Add. 15,250, fol. 122 *a*, on the same passage; (V) Add. 21,160, fol. 89 *a*, on Exod. 15 17; (VI) Halle

Ochlah Ve-Ochlah I, § 136, and (VII) the printed Massorah on Job 14 15. List II, which exhibits the oldest form of this Massorah, does not give the second part of the Rubric which makes it unintelligible since, as we have seen, there are altogether eighteen plene instances. The five plenes in the Prophets are given as a separate Rubric in the Massorah of Arund. Orient. 16, fol. 221 *b*, on Zech. 13 6 with the heading ידיך ה' מל' בנביא.

צ"ד = § 94.

יָדָן *his hand, is five times defective.* That is, the noun יָד without and with prefixes, is in these five instances יָדוֹ *his hand*, the singular with the suffix third person singular in the text or *Kethiv*, for which the official reading or *Keri* substitutes יָדָיו *his hands*, the plural.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 74 *b*, on Levit. 16 21, which I have printed; (II) the same MS., Vol. II, fol 224 *a*, on Job 5 18; (III) Arund. Orient. 16, fol. 195 *b*, on Ezek. 43 26; (IV) Add. 21,160, fol. 120 *a*, on Exod. 32 19; (V) the same MS., fol. 149 *b*, on Levit. 9 22; (VI) the printed Massorah on Exod. 32 19, and (VII) the same on Levit. 9 22.

List IV adds another striking proof of my repeated statement that many of the Rubrics are based upon the textual recension of one School of Massorites and are designed to militate against the rival recensions of other Massoretic Schools. Thus after enumerating the five instances which constitute this Register in accordance with the number given in the heading, this Rubric adds at the end a sixth instance, viz. in Ps. 95 5, with the remark that it forms a difference between the Massoretic Schools ויבשת ידו יצרו בתרא' סלונת'. This explains both the text and the Massorah in Add. 21,161 which reads יָדוֹ in the text in Ps. 95 5 with the Massorah on it ידיו כ'.

צ"ה = § 95.

וְיָדָיִן *and his hands, occurs four times in the Scriptures.* By fixing the number at four, this Massorah militates against the textual reading וְיָדוֹ and includes here the official reading or *Keri* וְיָדָיו in Job 5 18.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 122 *b*, on Zech. 4 9, which I have printed; (II) the same MS., Vol. II, fol. 230 *b*, on Job 20 10; (III) Arund. Orient. 16, fol. 218 *a*, on Zech. 4 9; (IV) the same MS., fol. 328 *a*, on Job 20 10; (V) Add. 21,160, fol. 161 *b*, on Levit. 15 11; (VI) the printed Massorah on the same passage, and (VII) the same on Job 20 10.

צ"ו = § 96.

בְּיָדָהּ *in her hand, occurs three times and is plene.* With the prefix *Beth* and the suffix third person singular feminine, יָד occurs altogether ten times. In seven instances it is in the singular, without the *Yod* after the *Daleth* (בְּיָרָהּ *in her hand* Gen. 39 12, 13; Exod. 15 20; Deut. 24 1, 3; Judg. 4 21; Isa. 51 18), Massoretically called defective, and in three only is it in the plural (בְּיָדֶיהָ *in her hands*) with *Yod* after the *Daleth*, which the Massorah calls plene. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 58 *b*, on Exod. 35 25, which I have printed; (II) the same MS., Vol. II, fol. 248 *b*, on Prov. 14 1; (III) the same MS., Vol. II, fol. 268 *b*, on Lament. 1 17; (IV) Arund. Orient. 16, fol. 341 *a*, on Prov. 14 1; (V) Add. 21,160, fol. 126 *a* on Exod. 35 25; (VI) the printed Massorah on the same passage, and (VII) the same on Prov. 14 1.

צ"ז = § 97.

יְדֵינוּ *our hands, occurs six times plene.* That is, with *Yod* after the *Daleth*, being the plural, in contradistinction to the two instances in which it is יָדֵנוּ defective, being the singular (Deut. 32 27; Neh. 5 5). By fixing the number at six, the design of this Massorah is to militate against the recension which exhibits יָדֵינוּ in Deut. 32 27 preserved in the Samaritan Hebrew text, and against the reading יָדֵנוּ the plural in Neh. 5 5, which is that of Harley 5710—11; Add. 21,161 &c., as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4 *a*, on Gen. 5 29, which I have printed; (II) Arund. Orient. 16, fol. 203 *a*, on Hosea 14 4; (III) the same MS., fol. 307 *a*, on Ps. 90 17; (IV) Add. 15,251, fol. 116 *a*, on Deut. 21 7; (V) Halle Ochlach Ve-Ochlach I, § 136 margin; (VI) the same II, § 219 margin, and (VII) the printed Massorah on Gen. 5 29. The heading of this Rubric in List IV viz. ו' מל' ב' מנהן בתורה, more pointedly controverts the Hebrew recension of the Samaritan text.

צ"ח = § 98.

בִּידֵיהֶן *in their hands, occurs three times.* That is, with the suffix third person plural feminine. This noun dual, with the suffix third person plural without and with prefixes, occurs altogether about forty-three times. In forty instances the suffix is masculine and in three only is it feminine. Hence the Massorah safeguards the exceptional occurrence. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ezek. 23 37. As two of the three instances are with the prefix, and moreover as they not only occur in the same book but are restricted to the same section, the heading ought properly to be בידיהן ג' בליש' ובענ'.

צ"ט = § 99.

יָדֹת *tenons, parts, stays,* or *arms, is three times defective.* Without and with prefixes this plural occurs altogether twelve times. As it is plene in nine instances and defective in three only, the Massorah safeguards the exceptional orthography, and thus militates against the Samaritan recension of the Hebrew text, which reads both instances in the Pentateuch plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 85 *b*, on 1 Kings 10 19, which I have printed; (II) Orient. 4445, fol. 80 *a*, on Exod. 36 22; (III) Add. 15,251, fol. 39 *b*, on Gen. 47 24; (IV) Add. 21,160, fol. 58 *a*, on the same passage; (V) the same MS., fol. 128 *a*, on Exod. 36 22, and (VI) the printed Massorah on the same passage. As two of the three instances are with prefixes, Lists IV, V and VI head this Rubric more correctly ג' חס' בליש'.

ק' = § 100.

יָדוּ *they cast, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16 fol. 204 *b*, on Joel 4 3, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. As it also occurs once with the prefix *Vav* (Lament. 3 53), this Rubric forms part of the alphabetical List of words which respectively occur four times three times without the prefix *Vav* and once with it (*vide supra* letter ו, § 73).

ק"א = § 101.

לְהֹדוֹת *to give thanks, is four times plene in the Scriptures.* This Hiphil infinitive without and with the prefix *Vav* occurs altogether fourteen times. It is defective in ten instances (Ps. 92 2; 106 47; 122 4; 1 Chron. 16 7, 35, 41; 23 30; 2 Chron. 5 13; 7 6; 31 2) and plene in four only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 213 *a*, on Ps. 119 62, which I have printed; (II) Add. 15,251, fol. 370 *a*, on the same passage, and (III) the printed Massorah Finalis, letter י, § 72. As one of the four instances is with the prefix *Vav* (1 Chron. 16 4), List III is more properly headed ד' מל' בליש'.

But though all the three Lists coincide in describing these four instances as plene and hence in excluding the same ten as defective, this Massorah, as is not infrequently the case, must be regarded as being based upon the recension of one School of textual redactors only. That the text of rival Massoretic Schools exhibited variations is attested by some of the best Standard Codices and early editions. Thus (1) Ps. 92 2 is להדות plene in Orient. 2201; Add. 15,250; Add. 15,451; (2) Ps. 106 47 is להודות in Orient. 2201; Add. 21,161; Add. 15,250; (3) Ps. 122 4 is להודות in Orient. 2201; Add. 21,161; Add. 15,250; Add. 15,451, and (4) 1 Chron. 16 53 is להדות in Harley 5710—11.

ק"ב = § 102.

לְהֹדוֹת לַיהוָה כִּי לְעוֹלָם *to give thanks to Jehovah for his mercy endureth for ever, is three times thus combined in the Scriptures.* Normally כִּי לְעוֹלָם חַסְדּוֹ *for his mercy endureth for ever*, is preceded by the full phrase הודו ליהוה כי טוב *give thanks unto Jehovah for he*

is good. This is the form in which it occurs about eleven times (Jerem. **33** 11; Ps. **100** 5; **106** 1; **107** 1; **118** 1, 29; **136** 1; Ezra **3** 11; 1 Chron. **16** 34; 2 Chron. **5** 13; **7** 3). In these three instances, however, the intervening כִּי טוֹב *for he is good,* is abnormally absent. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 153 *a*, on 2 Chron. **7** 6, which I have printed; (II) Arund. Orient. 16, fol. 269 *a*, on 2 Chron. **20** 21; (III) Vienna Codex No. 35 on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah Finalis, letter ה, § 59. Lists II and III indicate the import of this Massorah by the addition of ג' חס' כִּי טוֹב in their respective headings. List IV heads this List ב' חס' כִּי טוֹב and gives two only, leaving out 2 Chron. **7** 6; whilst List V which rightly heads it ג' חסרים כִּי טוֹב, is corrupt. It not only omits 2 Chron. **7** 6, which as we have seen is also omitted in List IV, but gives for the third instance ביום ההוא או נתן דויד = 1 Chron. **16** 7, which is without כִּי לְעוֹלָם חַסְדּוֹ and hence does not belong to this Rubric. Without this adjunct לְהוֹדוֹת ליהוה occurs twice (Ps. **92** 2; 2 Chron. **5** 13).

ק"ג = § 103.

וּלְהוֹדוֹת *and to give thanks, occurs three times.* This Hiphil infinitive occurs altogether fourteen times. In eleven instances it is without the prefix *Vav* and in three only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. This Rubric I have found in the printed Massorah Finalis only, letter י, § 71. As all the three instances occur in the same book, the heading ought more properly to be ג' ובכתב. Though one of the instances is plene (וּלְהוֹדוֹת 1 Chron. **16** 4) and two are defective the Massorah does not advert to the difference in the orthography of this expression.

ק"ד = § 104.

תּוֹדֶךָּ *she shall praise thee, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 135 *a*, on Isa. **38** 18, which I have printed, and (II) the printed Massorah, on Ps. **76** 11.

ק"ה = § 105.

וְהִתְוַדָּה *and he shall confess, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 15,250, fol. 58 *a*, on Levit. **5** 5, which I have printed; (II) the same MS., fol. 65 *a*, on Levit. **16** 21, and (III) Add. 15,251, fol. 67 *a*, on Levit. **5** 5. As the two instances occur in the same book, List II heads this Rubric ב' בסיפרא, which ought more properly to be ב' ובסיפ'. This Rubric forms part of the alphabetical List of words beginning with *Vav He*, which respectively occur twice. (*Vide supra*, letter ו, § 68.)

ק"ו = § 106.

וְהִתְוַדּוּ *and they shall confess, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 82 *a*, on Levit. **26** 40, which I have printed; (II) Add. 15,250, fol. 71 *b*, on the same passage, and (III) the printed Massorah, on Numb. **5** 7.

List II affords a striking example of how the Massorah has been corrupted by ignorant Nakdanim. It is not only headed והתודו ג' בסיפרא but after giving the two instances which are recorded in Lists I and III, it adds as a third instance והתודו עליו והשיאו עון אשמה באכלם = Levit. **22** 16, which is in the received text אותם עון אשמה באכלם. Besides, the second instance, which it rightly records, is not in Leviticus (בסיפרא) but in Numbers. This Rubric forms part of the alphabetical List of words beginning with *Vav He*, which respectively occur twice. (*Vide supra*, letter ו, § 68.)

ק"ז = § 107.

לִידִידִי *to my beloved, occurs three times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 39 *a*, on Jerem. **11** 15, which I have printed; (II) Arund. Orient. 16, fol. 120 *b*, on Isa. **5** 1, and (III) the same MS., fol. 154 *b*, on Jerem. **11** 15.

ק"ח = § 108.

יְדִידוֹת *love, lovely, occurs twice.* As it is defective in the first instance and plene in the second, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 305 *a*, on Ps. **84** 2, which I have printed; (II) Vienna Codex No. 35, on Ps. **45** 1, and (III) the printed Massorah, on Ps. **84** 2. List I in which א' מל' וא' חס' is absent in the heading, emphasises the fact that the graphic sign in these two instances is *Cholem*, in contradistinction to the only other instance where it is יְדִידוּת Jerem. **12** 7, whilst Lists II and III, which have it in their respective headings, safeguard the plene and defective orthography.

ק"ט = § 109.

יְדוּתוּן *Jeduthun, is in three instances in the Scriptures written with Yod.* That is, in these three passages the textual reading or *Kethiv* is *Jedithun* for which the official reading or *Keri* substitutes *Jeduthun*. By fixing the number at three, the design of this Massorah is to exclude the only other instance where this proper name occurs and where according to the Massoretic School from which this Rubric emanates, it is יְדִיתוּן both in the *Kethiv* and *Keri* (1 Chron. **16** 38).

Of this Rubric I have collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 196 *b*, on Ps. **77** 1, which I have printed; (II) Arund. Orient. 16, fol. 337 *a*, on Neh. **11** 17; (III) Halle Ochlah Ve-Ochlah I, § 130; (IV) Paris Ochlah Ve-Ochlah, § 148, and (V) the printed Massorah on Ps. **77** 1. The latter adds at the end of the Rubric וא' ידיתון קרי' וכתיב ועבד אדום בן ידיתון, thus emphasising the fact that in 1 Chron. **16** 38 there is no various reading. This, however, affords another striking proof that many of the Rubrics proceed from different Massoretic Schools and are based upon different recensions of the text. This is attested by the two important Codices Add. 21,161 and Harley 5710—11, which have not only יְדוּתוּן with *Vav* as *Kethiv* in 1 Chron. **16** 38, but have a Massorah on it יְדִיתוּן ק' which is in dire conflict with the recension of the Rubric before us.

ק"י = § 110.

יְדֻלַּח *occurs twice, once with the vowel-point below and once with it above.* That is, in one instance the *Lamed* is with *Kametz*, which is below = *Milra*, being the proper name יִדְלָף *Idlaph* (Gen. **22** 22) and once the *Lamed* is with *Cholem* which is above = *Milĕl*, being the future third person singular masculine (יְדֻלַּח Eccl. **10** 18). This Rubric, which I have found in the printed Massorah only, on Gen. **22** 22, forms part of the alphabetical List of words which respectively occur twice, once with the graphic sign below or in the middle and once with it above. (*Vide supra*, letter י, § 606.) For the expressions *Milra* and *Milĕl* denoting the position of the graphic signs, see letter ב, § 11. I have also given this Rubric under letter ד, § 170.

ק"יא = § 111.

מלין מידחין בלש' ידיעה. *Words from the root* יָדַע *which respectively occur once only.* This fragmentary List, which exhibits the first attempt to record the unique forms of this verb and which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah I, § 7. Its incipient nature may be seen from the fact that there are altogether about 100 such forms.

ק"יב = § 112.

יָדַעְתִּי *I know, is twice in the Kethiv* יָדַעְתָּ *thou knowest.* That is, the textual reading in these two instances is the second person, for which the official reading is the first person.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 241 *a*, on Job **42** 2, which I have printed, and (II) the same MS., Vol. II, fol. 219 *a*, on Ps. **140** 13. The latter adds at the end that both these instances are at the beginning of a verse and they are unique (ואינן רא' מסוקי וליתי דבותהון). This Rubric forms part of the twelve instances which are without *Yod* at the end and which the official *Keri* supplies. (*Vide supra*, letter י, § 28.)

ק"יג = § 113.

יְדָעָהּ *he knew her, occurs twice.* This quadriliteral occurs altogether seven times. In five instances it is pointed יָדְעָה (Judg. **11** 39; **21** 12; Jerem. **8** 7; Hosea **2** 10; Prov. **9** 13), being the preterite third person singular feminine, and in these two instances only is the *He* the *suffix* third person singular feminine (ידעה). Hence

the Massorah safeguards the exceptional form. This Rubric I found in the printed Massorah only, on Gen. 24 16. As יְדָעָה is in both instances preceded by לֹא, other Massorahs record it under this combination. (*Vide infra*, letter ל, § 94.)

קי״ד = § 114.

הֲיָדַעְתָּ *knowest thou, occurs five times.* That is, in contradistinction to the numerous instances in which this second person singular masculine occurs without the interrogative *He*.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 98 *a*, on 2 Kings 2 3, which I have printed; (II) the same MS., fol. 372 *b*, on Dan. 10 20; (III) the printed Massorah on 2 Kings 2 3, and (IV) the same on Dan. 10 20.

קט״ו = § 115.

יְדַעְתֶּם *thou knowest them, is four times with Kametz.* This quinqueliteral occurs altogether fifteen times. In eleven instances it is יְדַעְתֶּם with *Segol* under the *Tav*, being the second person plural masculine and in four only is it with *Kametz*, being the second person singular. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 23 *a*, on Isa. 48 6, which I have printed; (II) the same MS., Vol. II, fol. 54 *b*, on Jerem. 33 3; (III) Arund. Orient. 16, fol. 169 *a*, on the same passage; (IV) the same MS., fol. 187 *a*, on Ezek. 32 9; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Isa. 48 6, and (VII) the same on Jerem. 33 3. The latter alone gives the mnemonic sign. The sign is also given in the printed Massorah Finalis, letter י, § 77, without the List.

קט״ז = § 116.

וְיָדַעְתָּ *and thou shalt know, occurs seven times.* This preterite second person singular with the prefix *Vav* occurs altogether twenty times. In thirteen instances it is pointed וְיָדַעְתָּ being the masculine, and in seven only is it וְיָדַעַתְּ the feminine. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 181 *a*, on Ezek. 22 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 62; (III) the same MS., on Ezek. 22 16; (IV) Add. 15,250, fol. 281 *b*, on Ezek. 22 16; (V) Add. 15,251, fol. 294 *b*, on Hosea 2 22; (VI) the same MS., fol. 309 *a*, on Zech. 2 15, and (VII) the printed Massorah on Ezek. 22 16.

קי״ז = § 117.

יָדְעוּ *they knew, is in five instances with Kametz.* That is, with *Kametz* under the *Daleth* instead of the normal *Sheva*. This Rubric, which I have found in the printed Massorah Finalis only, letter י, § 107, is corrupt since this form of the preterite third person plural with *Kametz* under the *Daleth* occurs thirteen times and the following eight are omitted 2 Kings 4 39; Isa. 56 10; 59 8; Jerem. 4 22; 8 12; 14 18; 22 28; Hosea 5 4.

As these thirteen instances exhibit four different accents, an analysis of them may help us to rectify the corruption. Five of the instances are יָדְעוּ with *Soph-Pasuk* (2 Kings 4 39; Jerem. 4 22; 14 18; 22 28; Hosea 5 4). One is יָדְעוּ with *Athnach* (Job 9 5). Six are יָדְעוּ with *Zakeph-Katon* (Isa. 42 16 *a*; 56 10; 59 8; Jerem. 4 22; 6 15; 8 12) and one is יָדְעוּ with *Tipcha* (Jerem. 9 2). As the five instances with *Soph-Pasuk* are normally with *Kametz* which is due to the pausal accent, the original design of this Rubric must have been to record the *Kametz* instances apart from these. This is confirmed by the fact that not one of them is included in the Rubric. We are thus confined to the examination of the remaining eight. Of these, as we have seen, six are with *Zakeph-Katon*, one is with *Tipcha* and one with *Athnach*. As the *Zakeph-Kametz* instances are frequently registered in the Massorah, it is natural to suppose that the design of this Rubric was primarily also to record them in the case with regard to יָדְעוּ. This was especially deemed necessary as in the other six instances where it occurs with *Zakeph-Katon*, the *Daleth* is with *Sheva*. (Comp. יָדְעוּ Gen. 42 23; Judg. 3 1; 20 34; 2 Kings 17 26; Jerem. 8 7; 9 15). With *Tipcha* this preterite occurs altogether ten times. It is with *Sheva* in nine instances (comp. יָדְעוּ Exod. 16 15; Numb. 31 18, 35; 1 Sam. 2 12; 20 39; 2 Sam. 15 11; Isa. 44 18; 56 11 *b*; Hosea 11 3) and in one instance is it with *Kametz* (comp. יָדְעוּ Jerem. 9 2), for which reason it is safeguarded here. The same is the case with the *Athnach* יָדְעוּ Job 9 5. This too is unique and hence is safeguarded in this Rubric. But though this analysis accounts for the five instances which are recorded in the Rubric, it also discloses the fact that it omits three *Zakeph-Kametz* instances (Isa. 56 10; 59 8; Jerem. 8 12) which the original Massorite designed to record, and that a later Nakdan erroneously supplied the heading ה׳ קמצין because the Rubric gives five instances only. It may, however, also be that the original Rubric contained all the eight, that, as is not infrequently the case, the three were omitted for want of space and that the Scribe who saw that it registered five only altered the ה׳ into ח׳.

קי״ח = § 118.

וְיָדְעוּ *and they shall know, is four times with the accent at the beginning of a verse in this book.* That is, with *Tipcha* in Ezekiel. This preterite third person plural with the prefix *Vav* which occurs altogether thirteen times at the beginning of a verse, exhibits five different accents. In one instance it is וְיֵדְעוּ with *Gershayim* (Ezek. 17 24); in two וְיֵדְעוּ with *Munach* (36 36; 39 23), in two וְיֵדְעוּ with *Revia* (34 30; 39 28); in four וְיֵדְעוּ with *Pashta* (21 10; 29 6; 37 28; 39 22) and in four instances which constitute this Rubric it is וְיָדְעוּ with *Tipcha*. The Massorah, therefore, indicates the passages in which it is with this special accent. It was specially needed to safeguard this accent since it is normally with this preterite when the phrase *ends* the verse. (Com. Ezek. 6 14; 7 27; 12 16; 24 27; 25 11; 26 6; 28 23; 30 19 &c. &c.)

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ezek. 6 10. The reference to the catchwords בחרי את ארץ should be Ezek. 33 29 and not 32 15.

קי״ט = § 119.

וְיָדְעוּ כִּי־אֲנִי יְהוָה דִּבַּרְתִּי *and they shall know that I Jehovah have spoken, occurs four times.* This Rubric, which is from St. Petersburg Codex of A. D. 916, on Ezek. 5 13, is incorrect. It refers to the combination of the phrase כִּי אֲנִי יְהוָה דִּבַּרְתִּי alone without וְיָדְעוּ. This is attested by the fact that two of the four instances are without it (Ezek. 21 37; 26 14). For this Rubric in its correct form, see letter כ, § 143.

ק״כ = § 120.

יָדְעוּן *they knew, occurs twice.* Apart from the thirteen *Kametz* instances (*vide supra*, § 117), this preterite third person plural occurs forty times. As it is יָדְעוּ without the paragogic *Nun* in thirty-eight instances and with it in these two only, the Massorah safeguards this variation in its orthography, and thus militates against the Samaritan recension of the Hebrew text, which exhibits the normal spelling in both passages.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 101 *a*, on Deut. 8 3. As the two instances are not only restricted to the same book but to the same section, the reading ought more properly to be ב׳ ובעני׳.

קכ״א = § 121.

הֲיִדַעְתֶּם *know ye, occurs three times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 169 *a*, on Judg. 18 14, which I have printed; (II) the same MS., Vol. I, fol. 236 *b*, on 1 Kings 22 3; (III) Arund. Orient. 16, fol. 31 *b*, on Judg. 18 14; (IV) the same MS., fol. 96 *a*, on 1 Kings 22 3; (V) Add. 15,251, fol. 27 *b*, on Gen. 29 5; (VI) Halle Ochlah Ve-Ochlah II, § 7, and (VII) the printed Massorah, on Gen. 29 5.

קכ״ב = § 122.

וְיָדַעְתֶּם כִּי אֲנִי אֲדֹנָי יְהוִה *and ye shall know that I am the Lord Jehovah, occurs three times.* Normally the declaration with which the verse ends in Ezekiel and which is registered in the following Rubric, is simply וְיָדְעוּ כִּי־אֲנִי יְהוָה without אֲדֹנָי. As it is in these three instances only that אֲדֹנָי precedes the Tetragrammaton, the Massorah safeguards this exceptional combination. This Massorah is designed to militate against the recension of the text in which אֲדֹנָי was absent in these passages, as is attested by the Septuagint. In St. Petersburg Codex of A. D. 916 it is added above the line in Ezek. 13 9.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182 *b*, on Ezek. 23 49, which I have printed, and (II) the same MS., fol. 318 *a*, on Ezek. 24 24.

קכ״ג = § 123.

וִידַעְתֶּם כִּי־אֲנִי יְהוָה *and ye shall know that I am Jehovah, occurs eleven times at the end of a verse in Ezekiel.* This formula occurs altogether twenty-one times in Ezekiel. In five instances it is at the beginning of a verse (**6** 13; **11** 12; **20** 42, 44; **37** 13) and in five it is in the middle of the verse (**7** 9; **15** 7; **17** 21; **22** 22; **37** 14). The Massorah therefore registers the passages in which it ends the verse, in contradistinction to the longer formula which also ends the verse and which is recorded in the preceding Rubric. The addition of בסמ׳ יחיק in the heading is due to the fact that outside this book this formula also ends a verse twice (Exod. **10** 2; 1 Kings **20** 28).

This Rubric I have found in the printed Massorah Finalis only, letter א, § 165. Though the heading states that there are eleven such instances, the Rubric itself records ten only. The missing instance is Ezek. **14** 8.

And in two instances it is וִידַעְתֶּן. That is, in two other instances in which this formula also ends the verse, the verb *and ye shall know* is in the feminine.

קכ״ד = § 124.

וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם *and ye shall know that I Jehovah am your God, occurs three times.* As this formula, which occurs altogether twenty-six times, is in twenty-three instances without the adjunct אֱלֹהֵיכֶם (*vide supra*, § 123) and in these three passages only, is it with it, the Massorah safeguards this exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 72 *a*, on Exod. **6** 7.

קכ״ה = § 125.

וִידַעְתֶּן *and ye shall know, is twice with Nun . . . . and once it is without the prefix Vav.* That is, this preterite plural second person, which occurs altogether fifty-two times (twelve times without the prefix *Vav* and forty times with it) and is in forty-nine instances with the suffix *Mem* or in the masculine, is in two instances only with *Nun* the feminine where it is twice with the prefix *Vav* and in one instance without this prefix. Hence the Massorah safeguards this rare form. This Rubric I have found in the printed Massorah only, on Ezek. **13** 21. As it is in both instances followed by כִּי־אֲנִי יְהוָה it is also part of Rubric 123.

קכ״ו = § 126.

הֲיָדוֹעַ *occurs three times in the Scriptures.* As this infinitive with the prefix *He* or the sign of interrogation which occurs three times, is differently spelt, being in the first instance plene (Gen. **43** 7) and in the other two passages defective, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 39 *b*, on Jerem. **13** 12, which I have printed; (II) Arund. Orient. 16, fol. 155 *b*, on the same passage; (III) the same MS., fol. 174 *a*, on Jerem. **40** 14; (IV) Add. 15,251, fol. 36 *b*, on Gen. **43** 7; (V) Add. 21,160, fol. 49 *a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Jerem. **13** 12. Lists II, III, V, VI and VII more correctly head the Rubric ג׳ ב׳ חס׳ ואי מל׳, which sets forth the scope of this Massorah, whilst List V adds קדמא׳ מל׳, thus indicating that the plene instance is in Gen. **4** 37.

קכ״ז = § 127.

וְלָדַעַת *and to know, occurs five times in the Scriptures.* That is, with the prefix *Vav*, in contradistinction to the numerous instances in which this infinitive with the prefix *Lamed* is without the conjunctive *Vav*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 198 *b*, on 2 Sam. **3** 25, which I have printed; (II) Arund. Orient. 16, fol. 59 *a*, on the same passage; (III) the same MS., fol. 83 *b*, on 1 Kings **8** 43; (IV) the same MS., fol. 260 *b*, on 2 Chron. **6** 33; (V) Add. 15,250, fol. 189 *b*, on 1 Kings **8** 43; (VI) Add. 15,251, fol. 187 *a*, on the same passage, and (VII) the printed Massorah, on 2 Sam. **3** 25.

קכ״ח = § 128.

יֵדַע *he shall know,* or *he knoweth, occurs nineteen times, six with Kametz and thirteen with Pathach.* That is, with *Tzere* under the *Yod*, being the future third person, in contradistinction to the fifty-four instances in which it is with *Kametz*, being the preterite third person.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 61 *a*, on Jerem. **40** 15, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **8** 4; (III) the same Codex on Jerem. **36** 19; (IV) Arund. Orient. 16, fol. 49 *a*, on 1 Sam. **20** 3; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Eccl. **9** 12, and (VII) the same on Ps. **92** 7.

Though six of the nineteen instances are with *Kametz* under the *Daleth*, which is due to the pausal accent, yet List I alone not only mentions this fact, but specifies these instances; and though List III is headed יֵדַע יֵדַע חד מן י״ט, it leaves us without any indication which or how many of the instances are with *Pathach* and how many with *Kametz;* whilst all the other Lists do not even mention the fact.

קכ״ט = § 129.

וְיֵדַע *and he shall know, is three times with Sheva under the Vav.* This future third person singular masculine occurs altogether twenty-one times. In eighteen instances it is with *Vav* conversive and hence with *Pathach* which is Massoretically called *Dayesh*, and in three instances only it is with *Vav* conjunctive or with *Sheva* which is Massoretically denoted by *Raphe*. Hence the Massorah safeguards the exceptional passages.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241 *b*, on 2 Kings **5** 8, which I have printed; (II) the same MS., Vol. II, fol. 235 *a*, on Job **31** 6; (III) Arund. Orient. 16, fol. 101 *a*, on 2 Kings **5** 8; (IV) the same MS., fol. 328 *b*, on Job **21** 19; (V) the same MS., fol. 331 *b*, on Job **31** 6; (VI) Halle Ochlah Ve-Ochlah II, § 7; (VII) Paris Ochlah Ve-Ochlah, Supplement, § 7, and (VIII) the printed Massorah on 2 Kings **5** 8. List II alone notices the fact that two of the instances are with *Pathach* under the *Daleth* (וְיָדַע 2 Kings **5** 8; Job **31** 6) and one with *Kametz* (וְיֵדַע Job **21** 19), viz. ב׳ מנהון פתח וחד קמ׳. Five of the Lists (III, V, VI, VII, VIII) give the mnemonic sign.

ק״ל = § 130.

הֲתֵדַע *dost thou know, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 238 *b*, on Job **37** 15. As the two instances are not only restricted to the same book but to the same section, the heading ought properly to be ב׳ ובעני׳.

קל״א = § 131.

וְתֵדַע *and thou shalt know, occurs twice.* With *Pathach* under the *Daleth*, this future second person singular masculine occurs altogether twenty-three times. In twenty-one instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 151 *b*, on Jerem. **6** 27, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 7.

קל״ב = § 132.

וְאֵדְעָה *and I shall know, occurs six times.* That is, with paragogic *He*. By fixing the number at six, the design of the Massorah is to militate against the textual reading וְאֵדַע without the *He* in Ruth **4** 4 and to defend the official reading or the *Keri*. That other Schools of textual redactors must also have exhibited the shorter form in other passages is attested by the Samaritan recension of the Hebrew text, which has ואדע in Numb. **22** 19.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 53 *a*, on Gen. **42** 34, which I have printed; (II) Orient. 4445, fol. 33 *a*, on the same passage; (III) Arund. Orient. 16, fol. 315 *b*, on Ps. **119** 125; (IV) Add. 15,251, fol. 36 *a*, on Gen. **42** 34; (V) Add. 21,160, fol. 121 *b*, on Exod. **33** 5; (VI) Halle Ochlah Ve-Ochah II, § 7, and (VII) the printed Massorah, on Gen. **42** 34.

קל״ג = § 133.

וְאֵדַע *and I knew, occurs three times in the Scriptures.* That is, the future first person singular with *Kamctz* under the *Vav*

i. e. *Vav* conversive and without the paragogic *He* in contradistinction to the two instances where it is with the paragogic *He* (Jerem. **11** 18; Neh. **13** 10).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 75 *a*, on Ezek. **10** 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **50** 7; (III) the same Codex on Ezek. **10** 20; (IV) Arund. Orient. 16, fol. 140 *b*, on Isa. **50** 7; (V) Add. 15,250, fol. 274 *b*, on Ezek. **10** 20; (VI) Halle Ochlah Ve-Ochlah II, § 7, and (VII) the printed Massorah on Jerem. **32** 8.

Lists II and III, which are headed וארע, indicate thereby that it is with *Vav* conversive. The heading in the printed Massorah (List VII) נ׳ בקריא וכמעם וקף is incorrect, since two instances only are with *Zakeph-Gadol* (Jerem. **32** 8; Ezek. **10** 20), whilst the Isaiah instance is וְאֵרַע with *Tipcha*.

קל״ד = § 134.

יֵדְעוּ *they shall know, occurs twelve times.* The plural third person with *Sheva* under the *Daleth*, occurs altogether fifty-two times. In forty instances it is יָדְעוּ with *Kametz* under the *Yod*, being the preterite and in twelve only is it יֵדְעוּ with *Tzere* i. e. the future. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 79 *b*, on Levit. **23** 43, which I have printed; (II) the same MS., Vol. II, fol. 22 *a*, on Isa. **45** 6; (III) St. Petersburg Codex of A. D. 916, on Ezek. **20** 26; (IV) Arund. Orient. 16, fol. 89 *a*, on 1 Kings **14** 2; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Jerem. **31** 34, and (VII) the same on 2 Chron. **6** 29.

קל״ה = § 135.

וְיֵדְעוּ *and they shall know, occurs eleven times in the Scriptures.* By fixing the number at eleven, the design of the Massorah is to exclude the textual reading וְיָדְעוּ in Ps. **119** 79.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 186 *a*, on 1 Sam. **17** 46, which I have printed; (II) the same MS., Vol. II, fol. 9 *a*, on Isa. **19** 12; (III) St. Petersburg Codex of A. D. 916, on Isa. **37** 20; (IV) the same Codex on Isa. **41** 20; (V) Arund. Orient. 16, fol. 186 *a*, on 1 Sam. **17** 46; (VI) Halle Ochlah Ve-Ochlah II, § 7, and (VII) the printed Massorah on Ps. **59** 14.

Lists III and VII head this Rubric יא רפין, which denotes that the *Vav* is with *Sheva* or is conjunctive, in contradistinction to the instances in which it is with *Pathach*, Massoretically called *Dagesh*, recorded in the following Rubric. The addition at the end of the Rubric which I have printed (List I), affords another striking illustration of the fact that the language in which the Massorahs have been transmitted is not always that of the original Massorites and that Rubrics are sometimes expanded or contracted so as to fill up the number and the length of the lines allotted to this corpus in the margins of the MSS. As this Rubric, which constitutes all the Massorah belonging to the text of this folio in the MS., did not suffice to fill up the prescribed three lines, the Nakdan completed the third line by declaring that he had not found any Massorah to finish it.

קל״ו = § 136.

וַיֵּדְעוּ *and they knew, occurs six times in the Scriptures.* That is, with *Vav* conversive, in contradistinction to the instances recorded in the preceding Rubric, which are with *Vav* conjunctive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 175 *a*, on 1 Sam. **4** 6, which I have printed; (II) the same MS., Vol. II, fol. 125 *a*, on Zech. **11** 11; (III) Arund. Orient. 16, fol. 32 *b*, on Judg. **19** 25; (IV) the same MS., fol. 59 *a*, on 2 Sam. **3** 37; (V) the same MS., fol. 382 *b*, on Neh. **6** 16; (VI) Add. 15,451, fol. 4 *a*, on Gen. **3** 7, and (VII) the printed Massorah on the same passage.

The catchwords ויפר האלהים את עצתם = Neh. **4** 9, which the MS. gives for the sixth instance and which I have duly reproduced, yields another proof of my oft-repeated statement that later Nakdanim not infrequently affixed wrong catchwords. The sixth instance occurs in Neh. **6** 16 and not in **4** 9. But as both these verses begin with ויהי כאשר שמעו, the Nakdan mistook the former for the latter and accordingly gave the continuation of Neh. **4** 9 instead of **6** 16.

קל״ז = § 137.

יֵדְעוּן *they shall know, occurs four times.* This future third person plural masculine occurs altogether sixteen times. In twelve instances it is normally spelt יֵדְעוּ, which are duly recorded above in § 134, and in these four instances only it is with paragogic *Nun*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 138 *b*, on Josh. **3** 7, which I have printed; (II) Arund. Orient. 16, fol. 83 *b*, on 1 Kings **8** 38; (III) Vienna Codex No. 35, on Josh. **3** 7; (IV) Halle Ochlah Ve-Ochlah II, § 7; (V) the printed Massorah on Josh. **3** 7; (VI) the same on 1 Kings **8** 38, and (VII) the same on Prov. **10** 32. List III heads this Rubric ד׳ מל׳, thus describing the paragogic *Nun* as *plene*. In the List which I have printed (List I) the first ושל אחריו is to be cancelled, having inadvertently crept into the text.

קל״ח = § 138.

תֵּדְעוּן *ye shall know, occurs four times in the Scriptures.* Normally this future second person plural masculine is תֵּדְעוּ. In this form it occurs eleven times, and once it is in pause תֵּדָעוּ (Isa. **6** 9). In these four instances, however, it is abnormally with paragogic *Nun*. Hence the Massorah safeguards the exceptional spelling. In thus safeguarding these instances the Massorah militates against the recension of those Schools which exhibited תֵּדַע the singular in Exod. **11** 7, as is attested by the Samaritan recension of the Hebrew text and the Septuagint.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 41 *b*, on Exod. **11** 7, which I have printed; (II) the same MS., Vol. I, fol. 96 *b*, on Numb. **16** 28; (III) Orient. 4445, fol. 52 *b*, on Exod. **11** 7; (IV) Arund. Orient. 16, fol. 328 *a*, on Job **19** 29; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Numb. **16** 28, and (VII) the same on Job **19** 29.

קל״ט = § 139.

נֵדַע *we shall know, occurs three times.* That is, in the Pentateuch. With *Pathach* under the *Daleth* this future first person plural occurs altogether five times, once in the Prophets (Jerem. **13** 12), once in the Hagiographa (2 Chron. **20** 12) and three times in the Law. The Massorah here safeguards its occurrence in the Pentateuch. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 41 *a*, on Exod. **10** 26. By the omission of the qualifying expression באורי׳ from the heading the Rubric is made unintelligible. This Rubric militates against the reading נִוָּדַע the Niphal participle in Deut. **18** 21, as is attested by the Samaritan recension of the Hebrew.

ק״מ = § 140.

וְנֵדְעָה *and we shall know, occurs five times in the Scriptures.* That is, with the prefix *Vav* and *Sheva* under the *Daleth*, in contradistinction to the two instances in which it is with *Kametz* under the *Daleth*, which is due to the pausal or distinctive accent (Isa. **5** 19; **41** 26). About the sixth instance, viz. Hosea **6** 3, there is a difference of opinion amongst the rival Schools of textual redactors, whether it is with the prefix *Vav* or without it.

This Rubric I have found in the printed Massorah only, which gives two Lists of it: (I) on Isa. **41** 22, which I have printed, and (II) on Jonah **1** 7. Both Lists are alike.

קמ״א = § 141.

יוֹדֵעַ *knowing, is ten times plene.* This participle, which occurs altogether forty-five times, is plene in thirty instances and not in ten, and defective in fifteen. But instead of simply stating this fact and safeguarding the minority, the Massorah artificially arranges the variation in its orthography in accordance with the several parts of the Scriptures in which the one or the other spelling prevails.

As there is no variation in its spelling in the Pentateuch, Joshua and Kings, where it occurs five times and uniformly retains its primitive defective form (comp. יֹדֵעַ Gen. **3** 5; **25** 27; **33** 13; Josh. **22** 22; 1 Kings **5** 20), these books required no protection and hence are not mentioned.

The case, however, is different with the other books. In seven of these it occurs seventeen times and in the two spellings. Here it is seven times defective (comp. יֹדֵעַ 1 Sam. 16 16, 18; 23 17; 2 Sam. 7 10; Ps. 44 22; 74 9; 94 11) and ten times plene. Hence the Massorah, though contrary to its usual method, indicates the plenes which are the majority.

And throughout the Minor Prophets, Chronicles, Proverbs and Ecclesiastes it is likewise plene except three times. In these four books, where it occurs altogether twenty times, the plene spelling is the rule and the defective the exception, for which reason these four books are grouped together separately. Here seventeen of the twenty instances are plene and three only are defective (comp. יוֹדֵעַ Joel 2 14; Jonah 1 12; 3 9; Zeph. 3 5; 2 Chron. 2 11, 12, 13; Prov. 12 10; 14 10; 17 27; 24 22; Eccl. 2 19; 3 21; 6 8, 12; 8 1 12; 9 1; 11 5, 6). Hence the Massorah properly safeguards the exceptional orthography.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 54 *a*, on 1 Sam. 26 12, which I have printed; (II) the same MS., fol. 64 *a*, on 2 Sam. 12 22; (III) the same MS., fol. 130 *b*, on Isa. 29 11; (IV) the same MS., fol. 284 *b*, on Ps. 1 6; (V) the same MS., fol. 292 *b*, on Ps. 37 18; (VI) Add. 15,250, fol. 162 *a*, on 1 Sam. 26 12; (VII) Add. 15,251, fol. 174 *b*, on 2 Sam. 22 12, and (VIII) the printed Massorah on 1 Sam. 26 12.

With the exception of the printed Massorah (List VIII), all the Lists coincide in giving the same ten plene instances outside the four books which constitute the second part of this Massorah, and all including List VIII give הַיּוֹדֵעַ the *Keri* with prefix *He* as one of the ten, though they exclude the three defectives with the prefix *Vav*, viz. וְיֹדֵעַ given below § 144. The printed Massorah alone omits 2 Sam. 12 22 and makes up the ten by giving ואין אתנו יודע עד Ps. 74 9, ואין being manifestly a scribal error for ולא. That this exhibits the orthography here of one School of textual redactors is attested by several of the best Standard Codices. Thus יוֹדֵעַ plene is in Harley 5710—11; Add. 15,250; Add. 15,451 &c. for which reason I have adopted it in my edition of the Hebrew Bible. However, as all the other seven Lists coincide in excluding Ps. 74 9 from the plene instances and as it is יֹדֵעַ defective in Orient. 2201 second hand; Arund. Orient. 16, second hand; Add. 15,251 &c. there can hardly be any doubt that we have here another instance of a various reading and a conflicting Massorah, which are due to the different Schools of textual redactors.

קמ״ב = § 142.

יֹדֵעַ *knowing, is twice defective in this book.* That is, in Proverbs. This participle, which occurs six times in Proverbs, is plene in four instances (*vide supra*, § 141) and in two only is it defective. Hence the Massorah safeguards this variation in its orthography in one and the same book.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Vienna Codex No. 35, on Prov. 28 2, which I have printed; (II) the printed Massorah on Prov. 12 10, and (III) the same on Prov. 28 2. The heading of List II, viz. יודע בל מיצרא מל׳ במ״ב indicates the design of this Massorah. This Rubric forms part of the preceding Massorah.

קמ״ג = § 143.

יוֹדֵעַ אֱלֹהִים *God knoweth, occurs three times in this form.* Normally when the verb יָדַע in its different forms is the predicate of the Deity, the Divine name is the Tetragrammaton e. g. וַיֵּדַע יְהוָה *Jehovah knew him* Deut. 34 10; יוֹדֵעַ יְהוָה *Jehovah knoweth* Ps. 1 6; 37 18 &c. As it is in these three instances only that the verb יָדַע is combined with אֱלֹהִים, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 45 *b*, on Gen. 41 39, which I have printed; (II) the printed Massorah on Gen. 3 5, and (III) the same on Gen. 41 39. As all the three instances are restricted to the Pentateuch, the heading ought properly to be ג׳ בלישׁ ובאורי׳.

קמ״ד = § 144.

וְיוֹדֵעַ *and knowing, occurs three times in the Scriptures and is defective . . . . once in the Law, once in the Prophets and once in the Hagiographa.* As this participle, which occurs altogether forty-eight times is in forty-five instances without the prefix *Vav*, and moreover, as without the prefix *Vav* its orthography varies, being sometimes plene and sometimes defective (*vide supra* § 141), and when with this prefix is uniformly defective, the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 116 *b*, on Nah. 1 7, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 258 *a*, on 2 Chron. 2 6; (IV) Add. 21,160, fol. 231 a, on Numb. 24 16; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Numb. 24 16, and (VII) the same on 2 Chron. 2 6.

קמ״ה = § 145.

יוֹדְעִים *they knowing, is four times plene . . . . and they occur all in the Hagiographa.* That is, in contradistinction to the other two instances where this participle plural occurs and where it is defective (2 Kings 17 26; Esther 4 11).

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 150 *a*, on 2 Chron. 2 7, which I have printed, and (II) the printed Massorah Finalis, letter י, § 97. Though these two Lists coincide in recording the same four instances, yet this Rubric emanates from one School of textual redactors only, and is based upon recensions which read יְדְעִים defective in Esther 4 11. This reading is supported by Orient. 2201 second hand; Add. 15,251; Add. 21,160, for which reason I have adopted it in my edition of the Hebrew Bible. The recension of the rival School of Massorites, which reads יְדֵעִים plene in Esther 4 11, is exhibited in Harley 5710—11; Arund. Orient. 16, which has a Massorah on its ד׳ מל׳; Add. 15,250. For the early editions which follow one or the other of these two Schools see the note on this passage in my edition of the Bible. Here again we have a various reading and conflicting Massorahs which are due to rival recensions of the text.

קמ״ו = § 146.

יוֹדְעֵי *they having knowledge of, is four times plene in the Scriptures.* This participle plural construct, which occurs altogether twelve times, is defective in eight instances (Gen. 3 5; 1 Kings 9 27; Isa. 51 7; Jerem. 48 17; Ps. 89 16; Esther 1 13, 13; Dan. 11 32) and plene in four only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at four, the design of this Massorah is to militate against the Babylonian recension which reads יוֹדְעִי plene also in Isa. 51 7. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 154 *b*, on 2 Chron. 8 18.

קמ״ז = § 147.

יְדַעַת *the knowing, occurs three times and is defective . . . . once in the Law, once in the Prophets and once in the Hagiographa.* The masculine form of this participle is not only of frequent occurrence but is sometimes plene and sometimes defective, whilst this feminine form is both rare and does not vary in its orthography. Hence the Massorah safeguards the exceptional instances.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 172 *a*, on Judg. 21 11, which I have printed; (II) the same MS., Vol, II, fol. 219 *a*, on Ps. 139 14; (III) Arund. Orient. 16, fol. 34 *b*, on Judg. 21 11; (IV) the same MS., fol. 319 *a*, on Ps. 139 14; (V) Add. 21,160, fol. 242 *b*, on Numb. 31 17; (VI) Halle Ochlah Ve-Ochlah II, § 7, and (VII) the printed Massorah on Numb. 31 17.

קמ״ח = § 148.

וְיֻדָּעִים *and known, occurs twice.* That is, participle passive plural, in contradistinction to the only other instance where this sixteliteral occurs and is וְיֹדְעִים (Job 34 2), the participle active plural. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 7, which I have printed, and (II) the same MS. II, § 342.

קמ״ט = § 149.

וְנוֹדָעָה *and she is known, occurs twice.* Of this Rubric I collated six Lists, five in MSS. and one printed; (I) Orient. 2349, fol. 83 *b*, on Levit. 4 14, which I have printed; (II) Arund. Orient. 16, fol. 147 *a*, on Isa. 66 14; (III) Add. 15,250, fol. 57 *a*, on Levit. 4 14; (IV) Add. 21,160, fol. 140 *b*, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 7, and (VI) the printed Massorah on

Levit. 4 14. List III is inexplicably headed ... ונודעה ב' א' מל' וא' חס' קדמאה מל בת', thus emphatically declaring that the Leviticus instance alone is plene. I have, however, not found any MS. which supports this reading.

קנ' = § 150.

נוֹדָע *he is being known, is three times with Kametz in the Scriptures.* That is, the Niphal participle, in contradistinction to the fourteen instances, eleven without the prefix *Vav* and three with it, in which it is with *Pathach* under the *Daleth*, being the Niphal preterite third person singular. The design of this Massorah is to militate against the reading נוֹדַע with *Pathach* in Prov. **31** 23, which is exhibited in the ancient recension, as is attested by the Syriac, the Vulgate and some of the early editions, as will be seen from the notes on this passage in my edition of the Hebrew Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 196 *b*, on Ps. **76** 2, which I have printed; (II) the same MS., Vol. II, fol. 265 *b*, on Eccl. **6** 10; (III) Arund. Orient. 16, fol. 302 *b*, on Ps. **76** 2; (IV) Add. 15,250, fol. 333 *a*, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 321; (VI) the printed Massorah, on Ps. **76** 2, and (VII) the same on Prov. **31** 23.

The List which I have printed (List I) coincides with Lists II, III, IV and VII. The Ochlah Ve-Ochlah List, however (List V), exhibits quite a different recension. It is as follows:

Ps. **76** 2 ביהודה נודע ביהודה אלהים נודע ג'
Nah. **3** 17 מקומו מנוך כארבה וטפסריך Ps. **9** 17 משפט נודע י"י משפט עשה

The List records one instance only given in the preceding recension. The reading נוֹדָע with *Kametz* in Ps. **9** 17 is that of Ben-Naphtali, as will be seen from the notes on this passage in my edition of the Bible, and נוֹדָע with *Kametz* in Nah. **3** 17 is exhibited in Harley 5710—11. List VI is headed נודע : קמצין .... וחד ונודע and makes up the three instances without the prefix *Vav* by giving the Ps. **9** 17 passage which, as we have seen, is also given in List V and is in accordance with the Ben-Naphtali recension of the text. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70.) This alphabetical List, therefore, exhibits the recension of the Rubric as I have printed it and as it is also given in Lists II, III, IV and VII.

קנ"א = § 151.

מְיֻדָּעַי *my trusted friends, occurs twice.* In the only other instance in which this Pual participle plural with the suffix first person singular occurs, it is with the prefix *Vav* (Job **19** 14). In Ps. **55** 14, where it also occurs with the prefix *Vav* and the suffix first person, this participle is וּמְיֻדָּעִי in the singular. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 306 *a*, on Ps. **88** 9.

קנ"ב = § 152.

הוֹדִיעֵנִי *show me or make me to know. A sign for its orthography.* This Hiphil imperative singular masculine with the suffix first person singular, which occurs altogether six times, is spelt in three different ways. In one instance it is הוֹדְעֵנִי with *Vav* plene and *Yod* defective (Exod. **33** 13); in one it is הֹדִיעֵנִי with *Yod* plene and *Vav* defective (Job **13** 23) and in four instances it is הוֹדִיעֵנִי entirely plene, i. e. with *Vav* and *Yod*. Hence the Massorah safeguards this variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 122 *a*, on Exod. **33** 13.

קנ"ג = § 153.

הוֹדַעְתַּנִי *thou hast made known to me, occurs twice.* Though it is in the first instance the Hebrew preterite second person singular masculine with the suffix first person singular (Exod. **33** 12), and in the second the Chaldee Aphel (Dan. **2** 23), yet the Massorah which has regard to the identity of spelling only, groups them together in the same Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 365 *a*, on Dan. **2** 23.

קנ"ד = § 154.

וְהוֹדַעְתִּי *and I will make known, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 179 *a*, on 1 Sam. **10** 8.

קנ"ה = § 155.

יוֹדִיעֲנִי *he shall make known to him* or *teach him, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 185 *b*, on Isa. **40** 13.

קנ"ו = § 156.

מוֹדִיעִים *they making known,* or *teaching, occurs twice, once without and once with the prefix Vav .... It is defective in the first instance and plene in the second* This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 197 *a*, on Isa. **47** 13.

This Rubric affords another striking illustration of the fact that conflicting Massorahs are due to rival recensions of the text which obtained in different Massoretic Schools. Nothing can be more emphatic than the declaration of this Massorah that in Isa. **47** 13 the reading is מודעים defective. This reading is not only exhibited in the text of the MS. in which this Rubric is given (Orient. 1474), but in Orient. 2201 first hand; Arund. Orient. 16; which has a Massorah on it לי' חס'; Add. 15,250; Add. 15,251 &c. Yet Harley 5710—11; St. Petersburg Codex of A. D. 916; Orient. 4227 &c. read it מודיעים plene. There can therefore be no doubt that the two readings are based upon two different recensions.

קנ"ז = § 157.

לְהוֹדִיעֲתַנִי *to make known unto me, occurs three times, twice plene and once defective.* As this Aphel infinitive with the suffix first person singular, which according to this Rubric occurs altogether three times, is differently spelt, the Massorah safeguards the variation in its orthography.

Of this form of the Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 279 *b*, on Dan. **4** 15, and (II) the printed Massorah on the same passage. The latter emphatically declares that the defective instance is in Dan. **5** 15. It is remarkable that both these Lists omit Dan. **2** 26, where it also occurs and is defective. A second form of this Rubric escapes this difficulty by simply heading it ב' מל' and recording the two plene instances only, viz. Dan. **4** 15; **5** 16. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 367 *a*, on Dan. **4** 5, and (II) Vienna Codex No. 35, on Dan. **5** 16.

There is a third form of this Rubric which registers the four instances with *Vav* plene after the *Ayin* and which is headed הודעות ד' מל' בלישׁ and is as follows: (1) תְּהוֹדִיעֻנִי Dan. **2** 5; (2) לְהוֹדִיעוּנִי Dan. **4** 15; (3) לְהוֹדִיעוּתַנִי Dan. **5** 16, and (4) לְהוֹדִיעוּתָךְ Ezra. **5** 10. Of this form I collated two Lists: (I) Vienna Codex No. 35, on Ezra. **5** 10, and (II) the printed Massorah on Dan. **4** 15.

קנ"ח = § 158.

יִדְּעֹנִי *a wizard. occurs four times, three times defective and once plene.* By fixing the number at four in which this singular occurs without and with the prefixes, the design of this Massorah is to militate against the recension which exhibits the plural הַיִּדְּעֹנִים in 1 Sam. **28** 9 and the singular וְיִדְּעֹנִי in 2 Kings **21** 6, as will be seen from the notes on these passages in my edition of the Bible. In both these instances the ancient recension is more in harmony with the *usus loquendi* than the present Massoretic recension, for normally the singular יִדְּעֹנִי is preceded by the singular אוֹב, viz. אוֹב וְיִדְּעֹנִי (Deut. **18** 11; 2 Chron. **33** 6) and the plural הָאֹבֹת הַיִּדְּעֹנִים by the plural הָאֹבֹת, viz. (Levit. **19** 31; **20** 6; 1 Sam. **28** 3; 2 Kings **23** 24; Isa. **8** 19; **19** 3).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 124 *a*, on Deut. **18** 11, which I have printed; (II) the same MS., Vol. II, fol. 169 *b*, on 2 Chron. **33** 6; (III) Add. 15,250, fol. 106 *b*, on Deut. **18** 11; (IV) the same MS., fol. 434 *b*, on 2 Chron. **33** 6; (V) Add. 21,160, fol. 170 *b*, on Levit. **20** 27; (VI) Orient. 2349, fol. 94 *b*, on the same passage, and (VII) the printed Massorah also on the same passage.

With the exception of the printed Massorah (List VII) all the Lists coincide in stating that this singular occurs four times and that 2 Chron. **33** 6 is the only plene instance. The printed Massorah, however, as emphatically declares that it occurs five

times, that it is defective in all the five instances (ה' חס') and that 2 Kings 21 6 is one of the five instances in which it is וְיִדְּעֹנִי in the singular, just as it is in the parallel Chronicles passage (חסרו דד"ה). This Rubric must therefore have been based upon the recension which exhibited the singular in 2 Kings 21 6, as indicated in the preceding part of this Massorah.

קנ"ט = § 159.

יָהּ *Jah, is in four instances with Dagesh.* As this monosyllabic Divine name which, according to all the different Schools of textual redactors, occurs twenty-two times for the fuller form יְהוָה and as it is in these four instances alone not only with the normal Dagesh in the *He* (see my *Introduction to the Hebrew Bible*, p. 375 &c.), but abnormally also with Dagesh in the *Yod*, the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 203 *b*, on Ps. **94** 7, which I have printed; (II) Arund. Orient. 16, fol. 307 *b*, on the same passage; (III) the same MS., fol. 314 *a*, on Ps. **118** 5; (IV) Add. 15,250, fol. 341 *a*, on the same passage; (V) Add. 15,251, fol. 365 *a*, on Ps. **94** 7; (VI) the same MS., fol. 369 *b*, on Ps. **118** 5, and (VII) the printed Massorah, on Ps. **94** 7.

In none of these Lists do the Massorites hint at the reason why יָהּ is thus distinguished in these four instances only. The speculations of later Grammarians to account for the Dagesh in the *Yod* in these passages are simply ingenious failures to unravel this mystery. Of all the explanations vouchsafed, that given by Graetz is the most feasible, viz. the point or dot is the survival of the primitive mark which obtained prior to the introduction of the present system of accentuation, to indicate the principal tone on the monosyllable יָהּ to which the preceding word though consisting of several syllables is to be subordinated and which was afterwards regulated by the distinctive accent and *Makeph*. (Comp. *Monatsschrift*, Vol. XXXVI, p. 374 &c. Krotoschin 1887.)

ק"ס = § 160.

יָהּ. — *The following words which end in* יָהּ *are without Dagesh in the* ***He***. That is, according to the Palestinian School of textual redactors from which this Massorah emanates, the monosyllabic Divine Name, which is normally with audible *He*, is in these instances with an inaudible one and is to be joined to the preceding expression so as in each case to constitute one word.

Of this Rubric I collated two Lists: (I) the printed Massorah on Exod. **17** 16, which I have printed, and (II) MS. No. 1—3 in the National Library Paris, on the same passage, where this Rubric is as follows:

בסיה מלה חדא למיתבאי והוא חדמן ח' מלין דלא מפקין יה וסי'

Jerem. 2 31	אם ארץ מאפליה	Exod. 17 16	ויאמר כי יד על כסיה
Ps. 104 35	הללויה	Josh. 15 28	וביזותיה וחצר שועל ובאר
Cant. 8 6	רשפי אש שלהבתיה	Ps. 118 5	ענני במרחביה
„ 1 7	שלמה אהיה כעטיה	1 Chron. 4 18	בתיה ואשתי חיהדיה

In this Rubric we are told that the deprivation of the monosyllable יָהּ of its separate existence for יְהוָה in these instances is due to the Palestinian redactors and that the Babylonians still retained it as a distinct word, thus recognising its divinity as denoting the Tetragrammaton. It will also be seen from this recension of the Rubric that the number of instances which constituted the differences between the Palestinian and Babylonian redactors is here given as eight, whilst in List I twelve are specified. This only shows that the process of depriving יָהּ of its primitive equivalent for יְהוָה was a gradual one and was carried on in one School more rapidly than in the other. As I have fully discussed the cause of the absorption of this monosyllabic Divine Name and the effect it produced in the redaction of the text in my *Introduction to the Hebrew Bible*, p. 375 &c., I must refer to that discussion.

קס"א = § 161.

בְּיָהּ *in Jah, occurs twice.* That is, this shorter form for Jehovah is in these two instances only with the prefix *Beth*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 129 *a*, on Isa. **26** 4, which I have printed; (II) the same MS., fol. 350 *a*, on Ps. **68** 5, and (III) the printed Massorah on the same passage.

קס"ב = § 162 *a*.

ביה שמו. — *The Sopherim ordained that the following six words which respectively begin with one of the letters constituting the mnemonic sign* ביה שמו ***his name is Jah*** (Ps. **68** 5) *are to begin a column or folio.*

Of this Recension of the Rubric, which is not in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 57 *a*, on Gen. **49** 8, which I have printed; (II) the same MS., fol. 141 *b*, on Deut. **31** 28; (III) Harley 5710—11, Vol. I, fol. 135 *b*, at the end of Deuteronomy, which I have printed in letter ם, § 172, and (IV) Orient. 5404, fol. 56 *a*, on Gen. **49** 8.

קס"ב = § 162 *b*.

ביה שמו. — *The following words constituting the mnemonic sign* ***his name is Jah*** (Ps. **68** 5) *are respectively to begin a column.* Of this Recension of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Exod. **14** 28, which I have printed, and (II) Add. 15,251, fol. 49 *b*, on the same passage.

It will be seen that though in the preceding, Rubric it is emphatically stated to be an *ordinance of the Sopherim*, this Rubric differs with regard to two words which are to commence the column. It prescribes שני השעירם Levit. **16** 8, for ש instead of שמר Deut. **12** 28 and מה טבו Numb. **24** 5 for מ instead of מוצא שפתיך Deut. **23** 24. Here again therefore we see that the different Massorahs are due to the different Schools of textual redactors and are based upon different traditions. Jacob b. Chayim in the first edition of his Rabbinic Bible with the Massorah follows in Deut. **23** 24 the first Recension in accordance with Codex Mugah. Though he too describes it as an ordinance of the Sopherim, he nevertheless recognises that there are conflicting opinions about it and refers to the remarks of Maimonides in his Treatise *Sepher Thorah*.[1]

[1] מוצא תיקון סופרי' ביה שמו ברייש הדף בספר מוגה, ויש גמגום ועיין בהגהה בסוייטוני בהלכות ס"ת.

קס"ב = § 162 *c*.

הבאים. — This Rubric, which is from Harley 5710—11, Vol. I, fol. 44 *a*, on Exod. **14** 28, not only prescribes that the expression הבאים is to begin the column, since its initial letter ה is one of the mnemonic sign ***Jah is his name,*** and that the Song of Moses (Exod. **15** 1—19) is to be written in the form in which it is in the ritual Scrolls of the Law, but enjoins that the five lines which precede this Song and the five lines which follow it are also to begin with certain words. The five preceding lines, according to the Massorah, are respectively to begin as follows:

הַבָּאִים אַחֲרֵיהֶם בָּיָם לְאֹרֶשְׁאַר בָּהֶם עַד־אֶחָד׃ וּבְנֵי יִשְׂרָאֵל הָלְכוּ
בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חוֹמָה מִימִינָם וּמִשְּׂמֹאלָם׃ וַיּוֹשַׁע
יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם
מֵת עַל־שְׂפַת הַיָּם׃ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה
בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ׃

The rule for the five following lines is thus laid down in the Massorah Parva in Add. 15,251, fol. 50 *a*, on Exod. **15** 20:

הלין צריכי למיהוי ברייש שטה ותקח אחריה סום ויצא ויבוא

Hence the Standard Codices are written in this form. Thus Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 21,160; Orient. 2349, Orient. 5404 &c.

קס"ג = § 163.

הָבוּ *give, occurs three times in the Scriptures.* Though this biliteral is the Hebrew Kal imperative in the first two instances and the Chaldee Peal imperative in the third passage, yet the Massorah, as usual, groups them together because they are spelt in identically the same way.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 280 *b*, on Dan. **5** 17, which I have printed, and (II) Arund. Orient. 16, fol. 368 *b*, on the same passage.

קס"ד = § 164 *a*.

יְהוֹאָשׁ *Jehoash, occurs four times.* This Rubric, which is from Arund. Orient. 16, fol. 106 *b*, on 2 Kings **12** 3, is incorrect. This lengthened form of the name which is restricted to Kings, occurs seventeen times in this book and not four. Nor would it

solve the difficulty if we were to assume that the qualifying adjunct בעמי, as is not infrequently the case, has been omitted from the heading, since this name occurs seven times in this Section or chapter (12 1—22) and the following three instances are omitted 2 Kings 12 1, 5, 19.

קס״ד = § 164b.

יְהוֹאָשׁ יוֹאָשׁ *Jehoash, Joash, a sign indicating the passages where the longer and shorter forms of this name occur.* To understand the import of this artificial Massorah it is necessary to remark that this proper name, which occurs altogether sixty-four times, is in seventeen instances the longer or original form יְהוֹאָשׁ and is invariably without any prefix; whilst in forty-seven it is the altered or shorter form יוֹאָשׁ. In this form it is forty-one times without any prefix, once it is with the prefix *Vav* (וְיוֹאָשׁ 1 Chron. 12 3) and five times with the prefix *Lamed* (לְיוֹאָשׁ Judg. 6 11; 2 Kings 13 1, 10; 14 1; 1 Chron. 4 22). But as the longer form is the rule in some sections and the shorter in other sections, the Massorah here indicates the several parts of the Scriptures where the one or the other form prevails and in each case safeguards the exceptional orthography.

From 2 Kings 12 1 to verse 19 it is יְהוֹאָשׁ. In this part, where this name occurs seven times, it is uniformly the longer or the primitive form *Jehoash* (comp. 2 Kings 12 1, 2, 3, 5, 7, 8, 19). Here, therefore, there is no exception to safeguard and the simple mention of the fact suffices without specifying the instances.

From 2 Kings 12 20 to 14 7 it is יוֹאָשׁ *with the exception of two instances.* In this part, where this name occurs fifteen times, it is *Joash* the shorter form in thirteen instances (comp. יוֹאָשׁ 2 Kings 12 20, 21; 13 1, 9, 10, 12, 13, 13, 14, 25*b*; 14 1, 1, 3) and the longer form יְהוֹאָשׁ in two instances only. Here the reverse is the case, the altered form is the rule and the primitive one is the exception. Here, therefore, the Massorah safeguards the two exceptional instances and simply mentions the rule without specifying the passages. This protection is deemed all the more necessary since the two forms are promiscuously used in the same verse (2 Kings 13 25). In this artificial division 2 Kings 11 2, where it is also the shorter form, יוֹאָשׁ does not seem to fit in.

From 2 Kings 14 8 to verse 17 it is likewise יְהוֹאָשׁ *except once.* In this division, where this name occurs nine times, the longer form is the rule and the shorter the exception. *Jehoash* occurs eight times (2 Kings 14 8, 9, 11, 13, 13, 15, 16, 17*b*) and יוֹאָשׁ once only. Here, therefore, the Massorah safeguards the orthography of the solitary exception and simply mentions the rule without specifying the passages. It is remarkable that in this division too the two forms of the name are used promiscuously in the same verse (2 Kings 14 17). For the cause of this duplicate form of the name, see my *Introduction to the Hebrew Bible*, p. 369 &c.

And in all the other Scriptures it is likewise so. That is, in the rest of the Bible, where it occurs altogether thirty-three times, it is uniformly the shorter form יוֹאָשׁ (comp. Judg. 6 11, 29, 30, 31; 7 14; 8 13, 29, 32, 32; 1 Kings 22 26; 2 Kings 11 12; 14 23, 23, 27; Hosea 1 1; Amos 1 1; 1 Chron. 3 11; 4 22, 12 3; 2 Chron. 18 25; 22 11; 24 1, 2, 4, 22, 24; 25 17, 18, 21, 23, 23, 25, 25). Here, therefore, there are no exceptions to safeguard and the simple mention of the rule suffices.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 109*a*, on 2 Kings 14 23, which I have printed; (II) Add. 21,161, fol. 83*b*, on 2 Kings 11 20; (III) Halle Ochlah Ve-Ochlah 11, § 63, and (IV) the printed Massorah Finalis, letter י, § 108. All the four Lists exhibit precisely the same artificial arrangement. In the printed Massorah (List IV) the catchwords וישמע כל הארץ are a mistake for וישמח כל עם הארץ (2 Kings 11 20) which are rightly given in the other three Lists. For another form of the Massorah, which registers יוֹאָשׁ alone, see below, § 218.

קס״ה = § 165.

יְהוּדָה וּבִירוּשָׁלַם *Judah and in Jerusalem, is three times thus combined.* Normally the phrase is יְהוּדָה וִירוּשָׁלַם without the *Beth* after the *Vav* in יְרוּשָׁלַם. In this form this phrase occurs more than twenty times. As it is in these three instances only that it is with *Beth*, the Massorah safeguards this exceptional combination. By fixing the number at three the Massorah not only militates against the normal combination יְהוּדָה וִירוּשָׁלַם in Jerem. 27 18 which is exhibited in several MSS. of Kennicott and de Rossi and in the earliest editions, as will be seen from the notes on this passage in my edition of the Bible, but against the recension which has יְהוּדָה בִּירוּשָׁלַם in Neh. 13 16 (comp. Ezek. 21 25), as is attested by the ancient Codex Add. 21,161 second hand and by the Syriac, Vulgate and the early editions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 50*a*, on Jerem. 27 18, which I have printed; (II) the same MS., Vol. II, fol. 301*b*, on Neh. 13 16; (III) Arund. Orient. 16, fol. 116*b*, on 2 Kings 23 24; (IV) the same MS., fol. 164*b*, on Jerem. 27 18; (V) the same MS., fol. 389*a*, on Neh. 13 16; (VI) Add. 21,160, fol. 280*a*, on 2 Kings 23 24, and (VII) the printed Massorah on Jerem. 27 18.

קס״ו = § 166.

יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלִַם *Judah and the inhabitants of Jerusalem, occurs eight times.* This phrase occurs altogether about seventeen times. As it is preceded by אִישׁ *men of* in the other nine instances (comp. 2 Kings 23 2; Jerem. 4 4; 11 2, 9; 17 25; 18 11; 32 32; Dan. 9 7; 2 Chron. 34 30), the Massorah safeguards the passages in which it is absent. That the protection of these two phrases is due to variations in the ancient Codices is attested by the Septuagint which has no יֹשְׁבֵי before יְרוּשָׁלַם in Jerem. 17 20, has וְאִישׁ before יְהוּדָה in Jerem. 19 3 and omits it before יְהוּדָה in 2 Chron. 34 30.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 278*a*, on 2 Chron. 32 33, which I have printed; (II) the same MS., fol. 269*a*, on 2 Chron. 20 18, and (III) the printed Massorah Finalis, letter י, § 115. Lists I and III indicate the import of this Massorah by the addition at the end that in all other instances this phrase is preceded by אִישׁ. The catchwords ויאמר שמעו דברי יהוה in the List, which I have printed (List I) and which are without a reference, are manifestly a corrupt duplicate of the immediately preceding catchwords and are rightly absent in Lists II and III.

קס״ז = § 167.

וּבִיהוּדָה *and in Judah, occurs five times in the Scriptures.* That is, in contradistinction to thirty-nine instances in which this proper name is with the prefix *Vav* alone without the prefix *Beth*. By fixing the number at five the design of the Massorah is to militate against the School of textual redactors which have וּבִיהוּדָה in Jerem. 52 3, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 257*b*, on 2 Kings 24 20, which I have printed; (II) the same MS., Vol. II, fol. 126*b*, on Zech. 14 21; (III) Arund. Orient. 16, fol. 117*b*, on 2 Kings 24 20; (IV) the same MS., fol. 222*a*, on Zech. 14 21; (V) Add. 15,250, fol. 316*a*, on the same passage, and (VI) the printed Massorah, on 2 Kings 17 13. The addition of וירמיה after the catchwords עד השליכו אותם מעל in List VI is due to the fact that this recension of the Rubric is based upon the Codices which exhibited וביהודה in Jerem. 52 2 in accordance with the parallel passage which records the same event, viz. 2 Kings 24 20. The last meaningless line וחר בירושלם ויהודה כי על אף ״י היתה בירושלם ויהודה is by a later Scribe.

קס״ח = 168.

וִיהוּדָה *and Judah, begins a verse in two instances.* This proper name begins a verse altogether five times. In three instances it is without the prefix *Vav* (Gen. 49 8; 1 Kings 4 20; Neh. 12 34) and in two it is with this prefix. Hence the Massorah safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 298*b*, on Joel 4 20, which I have printed, and (II) Add. 15,250, fol. 302*a*, on the same passage.

קס״ט = § 169.

לִיהוּדָה וְלִירוּשָׁלַם *to Judah and to Jerusalem, occurs four times.* In the only other instances where this phrase occurs the two names are inverted (Neh. 7 6). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 133*b*, on Isa. 36 7, which I have printed, and (II) the printed Massorah Finalis, letter י, § 116. In the List which I have printed, the expression והברו denoting the parallel passage, i. e. 2 Kings 18 22, as is not infrequently the case, is omitted.

קי"ע = § 170.

וְהַיְהוּדִים *and the Jews, occurs three times.* This gentile noun plural with the prefix *He* occurs altogether forty-nine times. In forty-six instances it is without *Vav* conjunctive and in three only is it with this *Vav*. Hence the Massorah safeguards this exceptional occurrence. By fixing the number at three this Massorah militates against the textual reading or *Kethiv* וְהַיְהוּדִיִּים in Esther 9 18. This Rubric I have found in the printed Massorah Finalis only, letter י, § 119.

קי"א = § 171.

הַיְהוּדִיִּים *the Jews, is in six instances written so in this book.* As this gentile noun plural which occurs thirty-seven times in the book of Esther is normally spelt הַיְהוּדִים and as it is in these six instances abnormally written הַיְהוּדִיִּים, the Massorah cancels the second *Yod* and thus makes them conformable to all the other instances.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 274 *b*, on Esther 8 13, which I have printed; (II) Arund. Orient. 16, fol. 363 *a*, on Esther 9 18; (III) Add. 15,251, fol. 407 *b*, on Esther 8 13; (IV) Add. 21,160, fol. 312 *b*, on Esther 8 1, and (V) the printed Massorah, on Esther 8 13. In the List which I have printed the catchword נתן to which I have affixed the reference Esther 8 11 is manifestly a scribal error for ונח Esther 9 18, which is given in all the other Lists and which is absent in List I.

קי"ב = § 172.

יְהוּדִית *Judith* or *in Jewish, occurs seven times in the Scriptures.* It will be seen that though this expression is in one instance the proper name of the wife of Esau (Gen. **26** 34) and in the other six instances an adverb denoting *Judaicè*, i. e. in the Jews language, yet because it is spelt alike, the Massorah in accordance with its usual method, puts all the passages under the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 252 *b*, on 2 Kings **18** 26, which I have printed; (II) Arund. Orient. 16, fol. 112 *b*, on the same passage; (III) the same MS., fol. 133 *b*, on Isa. **36** 11; (IV) the same MS., fol. 389 *a*, on Neh. **13** 24; (V) Add. 15,250, fol. 227 *b*, on Isa. **36** 11; (VI) Add. 21,160, fol. 19 *b*, on Gen. **26** 34, and (VII) the printed Massorah on 2 Kings **18** 26. List III heads this Rubric ו ומל' which is probably due to the fact that the proper name יְהוּד *Jehud*, Josh. **19** 45, is conversely defective.

קי"ג = § 173.

יְהוָה *Jehovah. — Three verses respectively begin and end with the Tetragrammaton.* Without and with the prefixes, the Tetragrammaton begins a verse altogether about 124 times, viz. without any prefix ninety-three times; with the prefix *Vav* twenty-nine times; with the prefix *Lamed* once and with the prefix *Mem* once. As it is in these three instances alone that this Ineffable Name not only begins a verse, but also ends it, the Massorah safeguards this phenomenon.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 193 *b*, on 1 Sam. **26** 23, which I have printed; (II) the same MS., Vol. II, fol. 18 *a*, on Isa. **38** 20; (III) Arund. Orient. 16, fol. 135 *a*, on the same passage; (IV) Add. 15,251, fol. 121 *b*, on Deut. **31** 3; (V) the same MS., fol. 229 *b*, on Isa. **38** 20; (VI) Orient. 2349, fol. 140 *b*, on Deut. **31** 3, and (VII) the printed Massorah on the same passage.

The expression אזכרה which is given in the headings of Lists I, II and IV or אוסרה as List VII has it, Massoretically denotes the Tetragrammaton and is never used to denote any other divine Name. It is based upon the declaration זה זִכְרִי in Exod. **3** 15. In the headings of Lists III, V and VI it is denoted by שם קודשא.

קי"ד = § 174.

יְהוָה *Jehovah. — Two verses in the Scriptures exhibit the Tetragrammaton in the initial letters of four consecutive words.* This Rubric is from the printed Massorah on Esther **5** 4. In some MSS. the letters in question are written longer to indicate the Ineffable Name, as will be seen from the notes on Esther **5** 4 in my edition of the Bible.

קע"ה = § 175.

יְהוָה. — *Four verses in which the Tetragrammaton respectively occurs four times . . . and one verse in which it occurs five times.* Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 91 *a*, on Numb. **9** 23, which I have printed; (II) the same MS., Vol. II, fol. 55 *a*, on Jerem. **33** 11; (III) the same MS, Vol. II, fol. 157 *b*, on 2 Chron. **14** 10; (IV) Orient. 2349, fol. 106 *b*, on Numb. **9** 23, and (V) Orient. 5404, fol. 105 *b*, on the same passage.

קע"ו = § 176.

יְהוָה׀ *Jehovah is in eight instances with this accent.* That is, with *Mehupach Legarmeh* at the beginning of a verse in the Psalms. Though the Tetragrammaton begins a verse in the Psalter no fewer than sixty-two times, it is in these eight instances only that it is with *Mehupach Legarmeh*. The only other instance where it is with this accent is in the middle of the verse (Ps. **131** 1), whilst in Psa. 8 2, where it is with *Mehupach* at the beginning of the verse, it is without *Legarmeh*.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 201 *a*, on Psa. **89** 9. Accordingly Ps. **41** 3, which is in my edition of the Bible יְהוָה׀, ought to be יְהוָה׀. This is corroborated by Orient. 2201; Harley 5710—11, which has a Massorah on it ח' בטע'; Arund. Orient. 16; Add 15,250; Add. 15,251.

קע"ז = § 177.

יְהוָה. — This incipient List of words combined with the Tetragrammaton which respectively occur once only, is from Cambridge Add. 1174, on Deut. **32** 6. It will be seen that this Rubric follows the Nehardaï School of textual redactors, reading Deut. **32** 6 הֲל יְהוָה in two words (*vide infra* § 204). The fourth instance in this fragmentary List, viz. גרמת יהוה, I cannot find and therefore left it without a reference. For the Lists of words beginning with *Vav* which are combined with the Tetragrammaton and which respectively occur once only, see letter ו, § 81.

קע"ח = § 178.

יְהוָה אֲדֹנָי *Jehovah the Lord, is five times thus written in the Scriptures.* The combination of these two Divine Names occurs altogether 296 times. In 291 instances אֲדֹנָי precedes the Tetragrammaton, which always takes the graphic signs of אֱלֹהִים whether preceded or followed by אֲדֹנָי, with the solitary exception of Ps. **16** 2. In this combination, i. e. אֲדֹנָי יְהוָה it occurs (1) four times in the Pentateuch recorded above, letter א, § 116; (2) 284 times in the prophets, viz. Joshua 1; Judges 2; Samuel 6; Kings 2; Isaiah 23; Jeremiah 11; Ezekiel 216; Amos 20; Obadiah 1; Micah 1; Zephaniah 1, and (3) three times in the Psalter and once with the prefix *Beth* (*vide supra*, letter ב, § 116) As it is in these five instances only, that the order of the two Divine Names is inverted, the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 118 *b*, on Habak. **3** 19, which I have printed; (II) the same MS., Vol. II, fol. 193 *b*, on Ps. **68** 21; (III) the same MS., Vol. II, fol. 219 *a*, on Ps. **140** 8; (IV) Arund. Orient. 16, fol. 214 *b*, on Habak. **3** 19; (V) the same MS., fol. 300 *a*, on Ps. **68** 21; (VI) Add. 21,160, fol. 289 *a*, on Habak. **3** 19; (VII) Halle Ochlah Ve-Ochlah I, § 152, and (VIII) the printed Massorah on Ps. **140** 8.

List II heads this Rubric אלהים יהוה ה' דסמיכין, which is due to the fact that in this combination the Tetragrammaton not only takes the graphic signs of אֱלֹהִים, but is pronounced so; whilst the Tetragrammaton is pronounced אֲדֹנָי which it indicates here. List VI is headed יהוה אדני ה' בחלוף, which indicates the import of this Massorah, i. e. that in these five instances the order of the two Divine Names is inverted.

קע"ט = § 179.

יְהוָה אֲדֹנֵינוּ *Jehovah our Lord, occurs three times.* Normally the phrase is יְהוָה אֱלֹהֵינוּ *Jehovah our God.* In this combination the Tetragrammaton occurs innumerable times. As it is in these three instances only that it is followed by אֲדֹנֵינוּ *our Lord*, the Massorah safeguards the abnormal phrase. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 285 *b*, on Ps. **8** 2, which I have printed, and (II) the printed Massorah on the same passage.

קס = § 180.

יְהוָה אֱלֹהִים *Jehovah God, is five times thus written in the Prophets.* In the Prophets, where the two Divine Names occur together, אֲדֹנָי precedes the Tetragrammaton, i. e. אֲדֹנָי יְהוָה, and in this combination it occurs about 284 times in this division of the Bible: (*Vide supra*, § 178.) As it is in these five instances only that the phrase varies, the Massorah safeguards this abnormal departure. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 201 *a*, on 2 Sam. 7 25, which I have printed, and (II) Arund. Orient. 16, fol. 61 *b*, on the same passage. This Massorah forms one of the links in the artificial concatenation recorded above, letter א, § 116 *c*.

קס״א = § 181.

יְהוָה הָאֱלֹהִים *Jehovah the God, is ten times thus combined in the Scriptures.* That is, in contradistinction to the numerous instances in which it is simply יְהוָה אֱלֹהִים without the prefix *He*. By fixing the number at ten, this Massorah militates against the reading יְהוָה הוּא הָאֱלֹהִים in Josh. 22 34 which obtained in other Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 153 *a*, on Josh. 22 34, which I have printed; (II) the same MS. Vol. 1, fol. 176 *b*, on 1 Sam. 6 20; (III) Arund. Orient. 16, fol. 16 *b*, on Josh. 22 34; (IV) the same MS., fol. 93 *a*, on 1 Kings 18 21; (V) the same MS., fol. 251 *b*, on 1 Chron. 22 1; (VI) the same MS., fol. 384 *a*, on Neh. 8 6, and (VII) the printed Massorah, on Josh. 22 34. In the List which I have printed (List I) the catchwords כי יהוה אלהיכם are manifestly a clerical error for אם יהוה האלהים, 1 Kings 18 21. It is remarkable that all the Lists coincide in giving ואחנה את פני Dan. 9 3 as one of the ten instances, contrary to the received text which is אֲדֹנָי האלהים.

קס״ב § 182.

יְהוָה אֱלֹהֵי *Jehovah, God of, occurs four times.* This Rubric, which is from Arund. Orient. 16, fol. 274 *a*, on 2 Chron. 28 6 I cannot understand, since this phrase occurs innumerable times. It may be that the design of the compiler is to state that in these four instances it has different accents in each case. In the first instance it is יהוה | אלהי (Gen. 24 7); in the second it is יהוה אלהי (Deut. 1 11); in the third יְהוָה אֱלֹהֵי (2 Chron. 28 6) and in the fourth instance יהוה אלהֵי (2 Chron. 30 6).

קס״ג = § 183.

יְהוָה אֱלֹהֵי אֲבוֹתָם *Jehovah God of their fathers, occurs four times.* For this Rubric see letter א, § 669.

קס״ד = § 184.

יְהוָה אֱלֹהֵי צְבָאוֹת *Jehovah God of hosts, occurs twelve times.* That is, in contradistinction to the innumerable instances in which it is simply יְהוָה צְבָאוֹת without the intervening אֱלֹהֵי, and apart from the three instances in which it is יְהוָה אֱלֹהֵי הַצְּבָאוֹת with the prefix *He* (Hosea 12 6; Amos 3 13; 6 14).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 306 *a*, on Ps. 89 9, which I have printed, and (II) the printed Massorah on Amos 5 14.

It will be seen that the List which I have printed (List I) omits Jerem. 5 14, which is יְהוָה אֱלֹהֵי צְבָאוֹת in the received text and which is duly given in List II and makes up the twelve by giving instead הנני מקים עליכם Amos 6 14, which is in the *textus receptus* יְהוָה אֱלֹהֵי הַצְּבָאוֹת with the prefix *He*. These two conflicting Massorahs, as is usually the case, are based upon two different recensions of the text. The one is based upon the text which exhibited הַצְּבָאוֹת in Jerem. 5 4 and צְבָאוֹת in Amos 6 4 in accordance with the other five instances in this book; whilst the other is based upon the recension which exhibited הַצְּבָאוֹת in Amos 6 14 and צְבָאוֹת in Jerem. 5 14. From the note of Jacob b. Chayim in the Massorah Finalis, letter א, § 177, it appears that some Massorahs were based upon Codices which exhibited צְבָאוֹת without the prefix *He* in both Jerem. 5 14 and Amos 6 14 and hence headed this Rubric יהוה אלהי צבאות ״נ.[1]

[1] אמר המעתיק חזינא פלוגתא ביני נוסחי ספרי המסרה בחד כתוב ״י אלהי צבאות ״ב ובחד כתוב ״ג אמנם לענייות דעתין נראה למימר דאינון ״ג ונסחא דכתיב ״ב מעות מדקא חזינא דבספר׳ בדוכתי אחריתי כתי׳ הצבאות ד׳ וכד נחיתנא למנינא אשכחנא דאינון ת׳ וככלהו ספרי הוה נסמר על כל חד מניהו הצבאות ד׳ ואינון ח׳ ולא נראות למימר דמעו׳ כי איכבה נפל המעו׳ בכל חספרים לכתוב ד׳ ואינון ת׳ אם כן חד מניהו אינו הצבאות אע״ג דבכללהו ספרי כתיב כל חני ח׳ הצבאות ולדעת חמסר׳ ליח׳ ונראה לן דחאי מסר דבעמוס כי חנני מקים עליכם בית ישראל נאם ״י וגו׳ אינו ״י אלהי הצבאות אלא ״י אלהי צבאות חה דבחאי מסר׳ החפרש שבין נסחי חמסר׳ חד מני ליח נבי חנך וחד לא מני ליח וחחוא לישנ׳ דמסר׳ דמני ״י אלהי צבאות ״נ חוח במעו׳ וחסר ולא ידענא לחוכחא טיניח ולא מידי ולא חוח לן זולתו כי אם חחוא דמני ״ב ולפום כן קחינא כולי חאי וחשחא אחי שפיר לעיד עכ״ל.

קס״ה = § 185.

יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל *Jehovah God of hosts, God of Israel, occurs three times.* Normally this formula is simply יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל *Jehovah of hosts, God of Israel* without the first אֱלֹהֵי. In this form the phrase occurs in Jeremiah alone about thirty-two times. As it is in these three instances only that this lengthened phrase is used, the Massorah safeguards the exceptional occurrence. This Rubric I have found in the printed Massorah only, on Amos 5 4. For the variation which Jacob b. Chayim mentions at the end of the Rubric, see the note on the preceding Rubric. It is remarkable that in no fewer than twenty out of the thirty-two instances in which יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל occurs in Jeremiah, the Septuagint has simply יְהוָה without צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל (comp. Jerem. 7 21; 25 27; 28 14; 29 8, 21, 25; 31 23; 32 14, 15; 35 13, 18, 19; 42 15, 18; 43 10; 44 11; 46 25; 48 1; 50 18; 51 33). Even in the three instances which constitute this Rubric and in which the longer formula occurs in the received text, the Septuagint simply exhibits יְהוָה in Jerem. 35 17 and 38 17; whilst in 44 7 it exhibits יְהוָה צְבָאוֹת only.

קס״ו = § 186.

יְהוָה אֱלֹהֵי הַשָּׁמַיִם *Jehovah the God of heaven, is six times thus combined.* That is, in contradistinction to the other three instances in which the supreme Being is called אֱלֹהֵי הַשָּׁמַיִם *the God of heaven* without its being preceded by יְהוָה (Neh. 1 4; 2 4, 20). This safeguarding is especially necessary, since the two phrases are used promiscuously in two consecutive verses (comp. Neh. 1 4, 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113 *a*, on Jonah 1 9, which I have printed; (II) the same MS., Vol. II, fol. 286 *b*, on Ezra 1 2; (III) Arund. Orient. 16, fol. 281 *b*, on 2 Chron. 36 23; (IV) the same MS., fol. 379 *b*, on Neh. 1 5; (V) Add. 15,251, fol. 23 *b*, on Gen. 24 7; (VI) Add. 21,160, fol. 12 *b*, on the same passage, and (VII) the printed Massorah also on the same passage. The latter is headed ו בליש׳ *six times in this form* which is due to the fact that in one instance this phrase is with the prefix *Beth* (Gen. 24 3).

קס״ז = § 187.

יְהוָה אֱלֹהָי *Jehovah my God, occurs eight times.* Of this form of the Rubric which emphasises the fact that the Tetragrammaton precedes the Divine Name אֱלֹהָי with *Kametz* and the accent *Zakeph*, I collated three Lists: (I) Halle Ochlah Ve-Ochlah I, § 152, which I have printed; (II) Orient. 4445, fol. 142 *a*, on Numb. 22 18, and (III) Harley 5710—11, Vol. I, fol. 100 *b*, on the same passage.

As List II, which exhibits the oldest form of this Massorah, is headed יהוה אלהי ח׳ זקפין קמצין, thus not only emphasising the fact that יְהוָה precedes אֱלֹהָי in all the eight instances, but that in this combination אֱלֹהָי is with the accent *Zakeph* and, moreover, as List III also lays stress upon this fact, it is evident that the compilers of this Rubric regarded the two out of the eight instances in which this phrase is with *Revia* or *Revia Mugrash* (2 Chron. 2 3; Ps. 35 24) as being equivalent to *Zakeph*. Accordingly by fixing the number at eight, the design of this Massorah is to indicate that in the five instances in which this phrase has the same accents, viz. the two with *Zakeph* (יהוה אלהי Zech. 14 5; Dan. 9 20); the one with *Revia* (יהוה אלהי 1 Chron. 21 17) and the two with *Revia Mugrash* (יְהוָה אֱלֹהֵי Ps. 18 29; 30 13) it is יְהוָה אֱלֹהָי with *Pathach*. The alternative view is discussed in letter א, § 678 where the import of the majority of the Rubrics is registered which simply dwell upon the expression אֱלֹהָי alone.

קס״ח = § 188.

יְהוָה אֱלֹהֶיךָ *Jehovah thy God, is six times thus combined in the Prophets.* Normally the phrase is יְהוָה אֱלֹהֶיךָ with *Segol* under the *He* and *Kametz* under *Caph*, being the suffix second person singular masculine. As it is in these six instances only that the Tetragrammaton is followed by this Divine Name with the suffix second person singular feminine, the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 28*a*, on Isa. **60** 9, which I have printed; (II) the same MS., Vol. II, fol. 120*a*, on Zeph. **3** 17; (III) Arund. Orient. 16, fol. 144*b*, on Isa. **60** 9; (IV) the same MS., fol. 148*b*, on Jerem. **2** 17; (V) Add. 15,251, fol. 237*a*, on Isa. **60** 9; (VI) Halle Ochlah Ve-Ochlah I, § 152, and (VII) the printed Massorah on Jerem. **2** 17.

And whenever it is at the end of the verse it is likewise so except once, or as this part of the Rubric is in List II וכל׳ לשו׳ נקבה וסו׳ ספו׳ דכו׳ במ״א *and whenever it is the feminine and at the end of the verse it is likewise so except once.* That is, apart from the above six instances in which it is abnormally אֱלֹהַיִךְ when it is preceded by the Tetragrammaton i. e. יְהוָה אֱלֹהַיִךְ, this Divine Name is normally אלהיך wherever it is with the feminine suffix, i. e. Ps. **146** 10; **147** 12, or ends the verse, i. e. Isa. **51** 20; **52** 7; **54** 6; **62** 3, 5; **66** 9 with the solitary exception of Amos **9** 15, where it is אֱלֹהַיִךְ at the end of the verse. All the Lists with the sole exception of List VI have this second part of the Rubric. The expression בנבי׳ in the heading of Lists I, II, III, IV and V ought properly to be ובנביא׳, since this phrase is restricted to the Prophets. The heading of List VI, which is simply יהוה אלהיך ו׳, is more correct, since this phrase thus pointed only occurs six times altogether in the Scriptures, which is rightly stated in the heading of List VII, viz. יהוה אלהיך ו׳ דמסכי בקריא׳.

קפ״ט = § 189.

יְהוָה אֱלֹהָיו עִמּוֹ *Jehovah his God is with him, occurs five times.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 21,160, fol. 230*a*, on Numb. **23** 21, which I have printed; (II) Arund. Orient. 16, fol. 281*b*, on 2 Chron. **36** 23, and (III) Cambridge Add. 465, on 2 Chron. **1** 1.

It will be seen that these three Lists emphatically include Ezra **1** 3 as one of the five instances in which the phrase אֱלֹהָיו עִמּוֹ is preceded by the Tetragrammaton. They must therefore be based upon a recension of the text which exhibited יְהוָה in Ezra **1** 3 as it is in 2 Chron. **36** 23 which records the same event instead of יְיָ. The conflicting readings in these two parallel passages was felt to be so glaring that in some of the Codices and early editions the passage in Chronicles was actually made conformable to the Ezra passage, as will be seen from the notes on this passage in my edition of the Bible. There is a separate Massorah which registers the exceptional phrase אֱלֹהָיו עִמּוֹ without any regard to its being preceded by the Tetragrammaton. (*Vide supra*, letter א, § 680.)

כ״צ = 190.

יְהוָה | אֱלֹהֵינוּ *Jehovah our God, is in three instances with Pasek between them.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 127*a*, on Deut. **6** 4, which I have printed, (II) Cambridge Add. 1147, on the same passage and (III) Hamburg Codex No. 1 also on the same passage.

In accordance with this explicit Massoretic rule, Orient. 2349 exhibits the Pasek between these two Divine Names, viz. יְהוָה | אֱלֹהֵינוּ and not between יְהוָה | אֶחָד as it is in the received text; whilst Orient. 2348; Orient. 5404 and the Hamburg Codex have it in both places, viz. יְהוָה | אֱלֹהֵינוּ יְהוָה | אֶחָד. As the current official Lists have not the Pasek between יְהוָה אֱלֹהֵינוּ in these three instances (*vide supra*, letter מ, §§ 204; 210; 223), we have here another proof of the oft-repeated fact that the conflicting Massorahs are due to their being based upon the different recensions of the text which obtained in the different Massoretic Schools.

קצ״א = § 191.

יְהוָה אֱלֹהֵיהֶם *Jehovah their God, occurs eight times.* As it is in every instance preceded by כִּי אֲנִי, thus forming one phrase, I have given this Rubric in letter כ, § 142.

קצ״ב = § 192.

יְהוָה וַיהוָה *Jehovah and Jehovah, are three times thus combined in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 213*b*, on 2 Sam. **22** 29. The catchwords for the third instance in the MS. are ותאמר ציון עובני יהוה ויהוה Isa. **49** 14. כי תרחיב לבי in the Rubric as I have printed it, has inadvertently crept into the text.

This Rubric affords another illustration of the fact that the variations of some Massorahs from the *textus receptus* are due to their being based upon a different recension of the text which obtained in other Massoretic Schools. Thus we are here emphatically told that in the duplicate Psalm the reading in both instances is the same, viz. יְהוָה וַיהוָה, whereas according to the present text this reading is in 2 Sam. **22** 29 only, and in the parallel passage Ps. **18** 29 is יְהוָה אֱלֹהָי. Moreover according to this Massorah Isa. **49** 14 is יְהוָה וַיהוָה which, as will be seen from the notes on this passage in my edition of the Bible, is supported by some MSS. and early editions, whereas it is יְהוָה וַאדֹנָי according to the current Massorah. (*Vide supra*, letter א, § 117.)

קצ״ג = § 193.

יְהוָה שְׁמוֹ *Jehovah is his name, occurs four times.* Normally the phrase is יְהוָה צְבָאוֹת שְׁמוֹ *Jehovah of hosts is his name* (comp. Isa. **47** 4; **48** 2; **51** 15; **54** 5; Jerem. **10** 16; **31** 35; **32** 18; **46** 18; **48** 15; **50** 34; **51** 19, 57). As it is in these four instances only that the adjunct צְבָאוֹת is absent, the Massorah safeguards the exceptional occurrence.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 66*a*, on Exod. **15** 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Amos **5** 8; (III) Add. 15,251, fol. 256*b*, on Jerem. **33** 2; (IV) Add. 21,160, fol. 89*a*, on Exod. **15** 3, and (V) the printed Massorah Finalis, letter א, § 98. The latter is corrupt. It is not only wrongly headed יהוה שמו ו׳, but the passages are wrongly divided to make up this number. Amos **5** 8 and **9** 6, which constitute two of the four instances, are respectively divided into two so as to yield six.

קצ״ד = 194.

בִּיהוָה *by* or *against Jehovah, occurs twice.* This Rubric, which is from Arund. Orient. 16, fol. 18*b*, on Judg. **1** 1, I cannot explain since the Tetragrammaton with the prefix *Beth* occurs more than 100 times. Yet the Massorah Parva also in the same MS. has it ביהוה ב׳.

קצ״ה = § 195.

וּבִיהוָה *and in Jehovah, occurs twice.* Though with the prefix *Vav* alone the Tetragrammaton occurs about 96 times, yet with *Vav* and *Beth* it occurs twice only. Hence the Massorah safeguards this exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 16*a*, on Josh. **22** 19, which I have printed, and (II) Halle Ochah Ve-Ochlah I, § 152.

קצ״ו = § 196.

וַיהוָה *and Jehovah, occurs five times at the beginning of a verse in Genesis.* In the only two other instances in which the Tetragrammaton with the prefix *Vav* occurs in this book it is in the middle of the verse (Gen. **24** 1, 56). This Rubric I have found in the printed Massorah Finalis only, letter א, § 99. Why the Massorah should have selected the instances in Genesis only, where ויהוה occupies this position, when it occurs also twenty-six times at the beginning of a verse in the other books of the Bible,[1] it is difficult to divine. It may be that Lists may still come to light which register the passages in the other books.

[1] Comp. Exod. **12** 36; **13** 21; Deut. **4** 21; **26** 18; **31** 8; Josh **23** 5; 1 Sam. **9** 15; **26** 23; 1 Kings **5** 26; **14** 5; Isa. **53** 10; Jerem. **10** 10; **11** 17, 18, 20; **20** 11, 12; Hosea **12** 6; Joel **2** 11; **4** 16; Jonah **1** 4; Habak. **2** 20; Zech. **9** 14; Ps. **9** 8; Job **42** 10, 12.

קצ״ז = § 197*a*.

וַיהוָה *and Jehovah, is in three instances with this accent at the beginning of the verse.* This Rubric is from Add. 21,160, fol. 14*a*, on Gen. **24** 35. It affords another illustration of the fact that Nakdanim fixed the number in the headings to agree with the instances which they happened to find in the Lists. This Rubric is manifestly in an incipient state. It exhibits the first attempt on the part of the Massorite to collect the passages in which the Tetragrammaton with the prefix *Vav* has the accent *Gershayim* at the beginning of the verse. A later Nakdan, however, mistook it for complete and finding that it contained three instances only, forthwith put into the heading ג׳ ראי׳ ספו׳ במעמ׳.

קצ״ז = § 197*b*.

וַיהוָה *and Jehovah, occurs eight times with this accent at the beginning of a verse.* This Rubric is the complete development of the incipient one given in the preceding List.

Of this Massorah I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 42*b*, on Exod. **12** 36, which I have printed; (II) Arund. Orient. 16, fol. 142*a*, on Isa. **52** 10, and (III) the printed Massorah Finalis, letter א, § 94. The printed Massorah (List III) heads this Rubric ח' במע' ראׄ מס' נרשים without the adjunct ראׄ מס' which is incorrect, since there is a ninth instance of יְהוָה with this accent in the middle of the verse, viz. Isa. **31** 3.

קצ"ח = § 198.

וַיהוָה *and Jehovah, is six times with this accent in the Scriptures . . . . and all are at the beginning of the verse.* Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 241*a*, on Job **42** 10, which I have printed; (II) the same MS., Vol. I, fol. 11*b*, on Gen. **19** 24; (III) Arund. Orient. 16, fol. 80*a*, on 1 Kings **5** 26; (IV) the same MS., fol. 209*a*, on Jonah **1** 4; (V) the same MS., fol. 336*a*, on Job **42** 10; (VI) Halle Ochlah Ve-Ochlah I, § 152 margin; (VII) the printed Massorah on Gen. **19** 24; (VIII) the same on 1 Kings **5** 26, and (IX) the same on Job **42** 10.

An analysis of these nine Lists shows that they are based upon different recensions of the text.

Thus Lists I, IV, VI and IX record the same six instances though the latter is headed ו' במע' ר"ף.

List III is headed ח' במע' ראׄ מס' and duly records eight. Besides the six given in Lists I, IV and IX, it gives ויהוה נתן את חן Exod. **12** 36 and וידוה האמירך Deut. **26** 18 both of which are registered in the preceding Rubric as being with *Gershayim*.

Lists II, VII and VIII are respectively headed ז' במע' ראׄ מס' and duly record seven such instances. Besides giving the same six which are recorded in Lists I, IV and IX, these three Lists give וידוה השמית את מחנה 2 Kings **7** 6 as the seventh instance. As the received text has here וַאדֹנָי with *Gershayim*, it is evident that the Lists in question are based upon a recension of the text which had it here וידוה, the Tetragrammaton with *Revia*.

קצ"ט = § 199.

וַיהוָה אֱלֹהִים *and Jehovah God, occurs four times.* That is, with the prefix *Vav* in contradistinction to the numerous instances in which it is simply יְהוָה אֱלֹהִים. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 14*b*, on Jerem. **10** 10. It is remarkable that this is the only passage in the received text where this combination occurs; in the other three instances it is אֲדֹנָי יהוה.

ר' = § 200.

כַּיהוָה *as, or like Jehovah, occurs four times in the Scriptures.* In the other three instances where the *Caph* is prefixed to the Divine Name to indicate similarity, it is כֵּאלֹהִים. (*Vide supra*, letter א, § 666.)

Of this popular Massorah I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 39*a*, on Exod. **8** 6, which I have printed; (II) the same MS., Vol. II, fol. 210*b*, on Ps. **113** 5; (III) Arund. Orient. 16, fol. 35*b*, on 1 Sam. **2** 2; (IV) the same MS., fol. 313*a*, on Ps. **113** 5; (V) Halle Ochlah Ve-Ochlah I, § 152; (VI) the printed Massorah on Exod. **8** 6; (VII) the same on Deut. **4** 7, and (VIII) the same on Ps. **113** 5. List VII is wrongly headed ז' בידוה אלהינו ד', since followed by אלהינו it occurs three times only. In 1 Sam. **2** 2 it is simply בַּיהוָה.

ר"א = § 201.

לַיהוָה. — *Three words are exceptionally followed by the Tetragrammaton with the prefix Lamed.* Normally these three verbs are followed by אֶל־יְהוָה. Comp. קוֹה אֶל־יהוה Ps. **27** 14, 14; **37** 34; וְאֶתְחַלֶּל אֶל־יְהוָה Deut. **9** 26; 1 Sam. **7** 5; Jerem. **32** 16; וַיִּצְעַק אֶל־יְהוָה Exod. **14** 10; Josh. **24** 7; Judg. **4** 3. Hence the Massorah safeguards this exceptional construction. This Rubric, which does not occur in the printed Massorah, is from Paris Ochlah Ve-Ochlah § 258.

ר"ב = § 202.

לַיהוָה מִזְבֵּחַ. *Throughout the Scriptures it is an altar to Jehovah except once where it is to Jehovah an altar.* Normally the phrase is מִזְבֵּחַ לַיהוָה. In this form it occurs about sixteen times (comp. Gen. **8** 20; **12** 7, 8; **13** 18; Deut. **27** 5; Josh. **8** 30; Judg. **6** 26; 1 Sam. **7** 17; **14** 35; 2 Sam. **24** 21, 25; 1 Kings **18** 32; Isa. **19** 19; 1 Chron. **21** 18, 22, 26). As it is in this solitary instance that the order is inverted, the Massorah safeguards the exceptional occurrence. This protection was necessary, since the two phrases are used promiscuously within a few verses of each other (comp. 2 Sam. **24** 18, 21, 25).

This Rubric forms part of the List of phrases which are respectively inverted in one instance only. (*Vide infra*, letter מ, § 448*b*.)

ר"ג = § 203.

לַיהוָה אֱלֹהֵינוּ *to Jehovah, our God, is nine times thus combined.* By fixing the number of the instances at nine where the Tetragrammaton with the prefix *Lamed* is followed by אֱלֹהֵינוּ, the Massorah adopts the Eastern reading לַיהוָה in Dan. **9** 9 instead of the Western לַאדֹנָי. This Eastern reading is also exhibited in the text of Add. 15,251 first hand.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 41*a*, on Exod. **10** 25, which I have printed; (II) the same MS., Vol. II, fol. 33*b*, on Jerem. **3** 25; (III) Arund. Orient. 16, fol. 371*b*, on Dan. **9** 9; (IV) Add. 15,251, fol. 414*a*, on the same passage; (V) Orient. 2349, fol. 62*a*, on Exod. **8** 22; (VI) Orient. 2348, fol. 72*a*, on the same passage, and (VII) the printed Massorah on Exod. **3** 18. The latter is incorrect. It omits ויאמר משה לא נכון Exod. **8** 22 and makes up the seven by giving הו ליי אלהינו which does not occur.

ר"ד = § 204*a*.

הַלַּיהוָה. This Rubric, which records the variations of the orthography of the Tetragrammaton with the prefixes in Deut. **32** 6 which obtained in the different Massoretic Schools of textual redactors, is from Vienna Codex No. 35 on this passage.

ר"ד = § 204*b*.

הַלַּיהוָה. Of this recension of the Rubric I collated two Lists: (I) Add. 15,251, fol. 122*b*, on Deu. **32** 6, which I have printed, and (II) the printed Massorah on the same passage. The expression נהרדעי before הל לחוד has inadvertently dropped out of the text in the Rubric which I have printed.

ר"ה = § 205.

וְלַיהוָה *and to Jehovah, occurs twice in the Scriptures.* That is, with its normal graphic signs, in contradistinction to the only instance where the Tetragrammaton with the prefixes וְל occurs and where it is pointed וְלִיהוָה with the graphic signs of וְלֵאלֹהִים, because it is followed by אֲדֹנָי (Ps. **68** 21).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 252*b*, on Prov. **21** 31, which I have printed, and (II) Halle Ochlah Ve-Ochlah I, § 152.

ר"ו = § 206.

מֵיהוָה *from Jehovah, occurs three times.* This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 100 affords another striking illustration of the oft-repeated statement that the Nakdanim through ignorance frequently misrepresented the import of the Massorah. The Tetragrammaton with the prefix *Mem* occurs about twenty-four times and not three as here stated in the heading. The Rubric simply exhibits the first attempt on the part of the Massoretic School to collect these instances, and this fragment was manifestly used originally, as is not infrequently the case, to fill out the remaining space in the line of the marginal Massorah. A later Nakdan, however, who mistook these three as exhibiting all the instances, affixed a heading with the number corresponding to the recorded passages. This is attested by the absence of the following twenty-one instances: Gen. **18** 14; Numb. **32** 22; 1 Sam. **1** 20; **24** 6; **26** 11; 1 Kings **21** 3; Isa. **29** 15; **40** 27; Jerem. **51** 5; Zech. **10** 1; Ps. **33** 8; **38** 23, 39; Prov. **8** 35; **12** 2; **18** 22; **20** 24; Lament. **2** 9; **3** 18; 2 Chron. **20** 4; **26** 18.

ר"ז = § 207.

וּמֵיהוָה *and from Jehovah, occurs four times in the Scriptures.* Normally the Tetragrammaton is with the prefix *Mem* alone. In this form it occurs twenty-four times, whilst in four only it is also with the prefix *Vav*. Hence the Massorah safeguards the exceptional instances.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 249 *b*, on Prov. **16** 1, which I have printed; (II) Arund. Orient. 16, fol. 342 *a*, on the same passage; (III) Add. 15,251, fol. 390 *a*, also on the same passage; (IV) the same MS., fol. 391 *a*, on Prov. **19** 14; (V) Halle Ochlah Ve-Ochlah I, § 152 margin; (VI) the printed Massorah on Prov. **16** 1, and (VII) the same on Prov. **29** 26. As all the four instances are restricted to Proverbs, the heading ought more properly to be ד׳ בקריה ובסיפר׳ instead of ד׳.

ר״ח = § 208.

יְהוֹזָבָד *Jehozabad, occurs four times.* That is, in these four instances only has this name preserved the primitive longer form, in contradistinction to the shorter form with the *He* eliminated, viz. יוֹזָכָר which occurs ten times. For the cause of the duplicate form see my *Introduction of the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 267 *a*, on 2 Chron. **17** 18, which I have printed, and (II) the printed Massorah Finalis, letter י, § 123. The latter is corrupt. The passage in 1 Chron. **26** 4 is given twice, viz. ולעבד אדום בנים and ושבר הרביעי, whilst ואלה המתקשרים 2 Chron. **24** 26 is omitted. Moreover ועל ידו החזיק is a scribal error on the part of Jacob b. Chayim for ועל ידו יהחובד 2 Chron. **17** 18.

ר״ט = § 209.

יְהוֹחָנָן *Jehochanan, occurs four times.* To understand this artificial Massorah it is necessary to remark that this proper name, which occurs altogether thirty-three times, is spelt in two different ways. In twenty-four instances it is the shorter form יוֹחָנָן with the *He* eliminated and in nine only has it retained the original longer form יְהוֹחָנָן. As fifteen of the thirty-three instances occur in Kings and Jeremiah, and moreover as all these uniformly exhibit the shorter form יוֹחָנָן,[1] there is no variation to safeguard in these two books. They are, therefore, excluded from this Rubric. The case, however, is different with the remaining eighteen instances. Not only are nine of these the shorter form and nine the longer, but the two forms occur in the same two books, viz. Ezra-Nehemiah and Chronicles. In Chronicles the two forms occur altogether ten times. As six of these are יוֹחָנָן the shorter form (1 Chron. **3** 15, 24; **5** 35, 36; **12** 4, 12) and four only are יְהוֹחָנָן the longer form, the Massorah in the first part of this Rubric safeguards the orthography of the minority.

And throughout Ezra [-Nehemiah] *it is likewise* יְהוֹחָנָן *the longer form except in three instances.* In Ezra-Nehemiah where, as we have seen, the two forms occur eight times, the reverse is the case. Here the longer form is the rule. It occurs five times (Ezra **10** 6, 28; Neh. **6** 18; **12** 13, 42) and the shorter form three times only. Here, therefore, the Massorah safeguards the orthography of the shorter form. This part of the Rubric also occurs as a separate Massorah. (*Vide infra*, § 221.) For the cause of this duplicate name see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 254 *a*, on 1 Chron. **26** 3, which I have printed; (II) the same MS., fol. 267 *a*, on 2 Chron. **17** 15; (III) the same MS., fol. 274 *a*, on 2 Chron. **28** 12; (IV) Add. 15,251, fol. 336 *a*, on 2 Chron. **17** 15; (V) Halle Ochlah Ve-Ochlah II, § 62, and (VI) the printed Massorah on 1 Chron. **26** 3.

[1] Comp. יוֹחָנָן without and with the prefix 2 Kings **25** 23; Jerem. **40** 8, 13, 15, 16; **41** 11, 13, 14, 15, 16; **42** 1, 8; **43** 2, 4, 5.

ר״י = § 210.

יְהוֹיָקִם *Jehoiakim, is twice defective.* This proper name, which occurs altogether forty-one times, is spelt with *Yod* after the *Coph* in thirty-nine instances and in two only is it without the *Yod*. Hence the Massorah safeguards this abnormal orthography This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Jerem. **52** 2. From the notes on these two passages in my edition of the Hebrew Bible, it will be seen that the design of this Massorah is to militate against the Eastern recension of the text which exhibits the normal orthography.

ר״יא = § 211.

יְהוֹנָתָן יוֹנָתָן סימן *a sign indicating the passages where it is the longer form* ***Jehonathan*** *and where it is the shorter form* ***Jonathan.***

As this proper name, which occurs 98 times in Samuel, is spelt in two different ways and moreover as the orthography which is the exception in one part of the book is the rule in the other part, the Massorah here indicates in which parts the respective spellings are abnormal and thus safeguards the minority in each case.

From 1 Sam. ***1*** *1 to* ***17*** *55 it is* יוֹנָתָן *the shorter form with the He eliminated except in two instances.* In this part of the book, where this name occurs altogether thirty times, יוֹנָתָן the shorter form is the rule. It is so written twenty-eight times (1 Sam. **13** 2, 3, 16, 22, 22; **14** 1, 3, 4, 12, 12, 13, 13, 14, 17, 21, 27, 29, 39, 40, 41, 42, 42, 43, 43, 44, 45, 45, 49) and in two instances only is it יְהוֹנָתָן the longer form. Hence the Massorah, in this part of the Rubric, safeguards the exceptional orthography.

And from 1 Sam. ***18*** *1 to 2 Sam.* ***24*** *25 it is* יְהוֹנָתָן *except once.* In this part of the book, where it occurs altogether sixty-eight times, the reverse is the case, יְהוֹנָתָן the longer form is the rule. It is so written sixty-seven times (1 Sam. **18** 1, 1, 3, 4; **19** 1, 2, 4, 6, 7, 7, 7; **20** 1, 3, 4, 5, 9, 10, 11, 12, 13, 16, 17, 18, 25, 27, 28, 30, 32, 33, 34, 35, 37, 37, 38, 38, 39, 40, 42; **21** 1; **23** 16, 18; **31** 2; 2 Sam. **1** 4, 5, 12, 17, 22, 23, 25, 26; **4** 4, 4; **9** 1, 3, 6, 7; **15** 27, 36; **17** 17, 20; **21** 7, 7, 12, 13, 14, 21; **23** 32), and in one instance only is it יוֹנָתָן. Here, therefore, the Massorah on the contrary safeguards the shorter form which is the solitary exception.

And throughout Ezra it is likewise יוֹנָתָן *except once.* In Ezra-Nehemiah, where it occurs altogether seven times, the reverse again is the case. יוֹנָתָן is the rule. It is so written six times (Ezra 8 6; **10** 15; Neh. **2** 11, 11, 14, 35) and once only is it the longer form. Here, therefore, the Massorah on the contrary safeguards the longer form which constitutes a solitary exception. For the cause of the duplicate forms see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 43 *a*, on 1 Sam. **14** 6, which I have printed; (II) Harley 5710—11, Vol. I, fol. 181 *b*, on the same passage, and (III) Vienna Codex No. 35, also on the same passage. Lists II and III do not contain the third part of this Rubric. They simply record the orthography in Samuel. For an expanded form of this Massorah see below, § 267.

ר״יב = § 212.

יְהוֹרָם יוֹרָם *Jehoram, Joram.*

From 2 Kings ***8*** *16 to verse. 29 it is* יוֹרָם *except in three instances.* In this section this proper name occurs altogether twelve times. In nine instances it is יוֹרָם with the *He* eliminated (2 Kings **8** 16, 21, 23, 24, 25, 28, 28, 29, 29) and in three only is it יְהוֹרָם the longer form. The Massorah, therefore, safeguards the exceptional spelling. By fixing the number at three, the Massorah militates against the Eastern recension of the text which reads יוֹרָם in 2 Kings **8** 16, as will be seen from the notes on this passage in my edition of the Hebrew Bible.

This form of the Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 103 *b*, on 2 Kings **8** 16. For a more expanded form of this Rubric see below § 271 and for the cause of this duplicate form of the name see my *Introduction to the Hebrew Bible*, p. 369 &c.

ר״יג = § 213.

יְהוֹשׁוּעַ *Joshua is twice plene.* As this proper name, which occurs 196 times, is in these two instances only with *Vav* after the *Shin*, the Massorah safeguards this exceptional orthography. By fixing the number at two, the Massorah militates against the Eastern recension of the text which has יְהוֹשׁוּעַ plene twice in Judg. **2** 7.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 113 *a*, on Deut. **3** 21, which I have printed; (II) Arund. Orient. 16, fol. 19 *b*, on Judg. **2** 7; (III) Add. 21,160, fol. 259 *b*, on Deut. **3** 21; (IV) Vienna Codex No. 35, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 62, margin; (VI) the printed Massorah on Deut. **3** 21, and (VII) the same on Judg. **2** 7.

Lists I, II, III, VI and VII do not indicate whether it is the first instance in Judg. **2** 7 which is plene or the second in the

same verse. List IV, however, emphatically states that according to the Westerns whose text we follow, it is the second in the verse which is plene, whilst according to the Easterns both are plene.[1] As List V heads this Rubric יהושע ג' מלא' and gives all the three instances, it is evident that it is based upon the Eastern recension of the text. In the List which I have printed the catchwords אשר האריכו ימים are not those in Josh. 24 31, but in Judg. 2 7.

[1] יהושע ב' מלא' וסיטב' ואת יהושע צויתי, ויעבדו העם את יהוה כשפטי' תניב' דספר' זו למערבאי, ולכדנחאי ג' ואת יהושע צויתי ויעבדו העם את תרויה' מלא.

ריי"ד = § 214.

וַיְהוֹשֻׁעַ *and Joshua, occurs five times at the beginning of a verse.* With the prefix *Vav* this proper name, which occurs altogether seventeen times, is normally in the middle of the verse. Hence the Massorah safeguards its exceptional position in these instances. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 129 *a*, on Josh. 8 21. There is a sixth instance in the received text where it begins the verse, viz. Josh. 13 1, which is absent in this Rubric.

רט"ז = § 215.

וְיַהֲלֹם *and a sardonyx, occurs three times in the Scriptures.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 88 *a*, on Ezek. 28 18, which I have printed; (II) Orient. 4445, fol. 70 *a*, on Exod. 28 13; (III) Arund. Orient. 16 fol. 185 *a*, on Ezek. 28 18; (IV) Add. 15,251, fol. 57 *a*, on Exod. 28 13; (V) Add. 21,160, fol. 133 *a*, on Exod. 39 11; (VI) Orient. 2349, fol. 81 *a*, all on the same passage, and (VII) the printed Massorah on Exod. 28 18.

The fact that Lists IV, V, VI and VII head this Rubric ג' חס' shows that it militates against a recension which exhibited it plene.

רט"ז = § 216.

וְלִיוֹאָב *and to Joab, occurs twice, once defective and once plene.* As this proper name with the prefixes *Vav* and *Lamed* which not only occurs twice but in the same section, is differently spelt, the Massorah safeguards this variation in its orthography, and thus militates against the recension of the Massoretic Schools which had it plene in both instances. This is attested by the fact that Add. 21,161 first hand which is one of the oldest MSS.: Orient. 2201; Orient. 2627; Paris National Library Codex No. 1—3 first hand and several of the earliest editions have וְלִיוֹאָב plene in 1 Kings 1 19.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 77 *a*, on 1 Kings 2 22, which I have printed, and (II) the printed Massorah Finalis, letter ך, § 125. To the catchwords of the first instance in the Rubric which I have printed and which is the plene, the reference should be 1 Kings 2 22 and to the second 1 Kings 1 19.

ריי"ז = 217.

יוֹאָחָז *Joachaz, occurs four times.* This proper name occurs altogether twenty-four times. In twenty instances it has retained its primitive orthography יְהוֹאָחָז (2 Kings 10 35; 13 1, 4, 7, 8, 9, 10, 22, 25, 25; 14 8, 17; 23 30, 31, 34; 2 Chron. 21 17; 25 17, 23, 25; 36 1) and in four only has the shorter form been substituted. Hence the Massorah safeguards the exceptional spelling. By fixing the number at four, this Massorah militates against the recension of the text, in which יְהוֹאָחָז the longer form has survived in 2 Kings 14 1, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 279 *a*, on 2 Chron. 34 8, which I have printed; (II) the same MS., fol. 281 *a*, on 2 Chron. 36 4, and (III) the printed Massorah Finalis, letter ך, § 126.

ריי"ח = § 218.

יוֹאָשׁ *Joash, occurs sixteen times in this book.* That is, in Kings. In Kings this proper name without the prefixes occurs altogether thirty-three times. If, therefore, it is sixteen times יוֹאָשׁ as this Massorah states, it must be יְהוֹאָשׁ the longer form in seventeen instances. This would account for the former being safeguarded because it exhibits the minority. This safeguarding was necessary, since the two forms occur several times in the same verse. (Comp. 2 Kings 13 10, 25; 14 17.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 107 *b*, on 2 Kings 13 12, which I have printed; (II) the same MS., fol. 271 *a*, on 2 Chron. 24 2, and (III) the printed Massorah Finalis, letter ך, § 127.

Though Lists I and III coincide in stating in their respective headings that יוֹאָשׁ occurs sixteen times only in Kings, List III alone records this number. It will be seen that the List which I have printed (List I) records fifteen only. It omits ב' בו or one of the two instances in 2 Kings 13 13 which Lists II and III have. As this expression is frequently omitted in the Massoretic Lists, it is evident that its absence here is due to a scribal error. List II is still more defective. Though it states in the heading that there are fifteen such instances in Kings, it records thirteen only and omits the following three: 2 Kings 12 20; 13 9, and 14 17, which is manifestly due to the carelessness of the Scribe. It is important to remark that the three instances in Kings in which it is לְיוֹאָשׁ with the prefix *Lamed* (2 Kings 13 1, 10; 14 1) are excluded from this Massorah because יְהוֹאָשׁ the longer form with which it is contrasted does not occur with this prefix.

And throughout Judges, the Twelve Minor Prophets and Chronicles. That is, in these three books, where it occurs altogether twenty-five times, nine times in Judges (6 11, 29, 30, 31; 7 14; 8 13, 29, 32, 32), twice in the Minor Prophets (Hosea 1 1; Amos 1 1) and seventeen times in Chronicles (1 Chron. 3 11; 4 22; 1 23; 2 Chron. 18 25; 22 11; 24 1, 2, 4, 22, 24; 25 17, 18, 21, 23, 23, 25, 25) it is uniformly יוֹאָשׁ the shorter form. There is, therefore, no variation in its orthography and nothing to safeguard. Hence the simple mention of the fact suffices without specifying the passages. List II reverses these two parts of this Rubric which is headed here כל שפ'זם ותרי עשרה דב' הימי' יואש, וכל מלכי' יהואש בְּמַהֲ' יואש. For a different development of this Massorah with regard to the occurrence of this duplicate form of the name see above, § 164 and for its cause compare my *Introduction to the Hebrew Bible*, p. 369 &c.

ריי"ט = § 219 *a*.

הַיּוֹבֵל *the jubile, is three times plene.* Without and with the prefixes this noun occurs altogether twenty-three times. It is defective in fifteen instances (Exod. 19 13; Levit. 25 28, 30, 31, 33, 40, 50, 52, 54; 27 17, 18, 18, 21, 23; Numb. 36 4) and plene in eight only. The design of this Massorah, therefore, is to safeguard the exceptional orthography. Instead, however, of simply stating the number of, and recording the passages in which this exceptional orthography occurs, the Massorah artificially declares that it is plene three times only instead of eight. It obtains this number by counting all the six instances in Levit. 25 10—28 as one; Levit. 27 24 as the second and Josh. 6 5 as the third passage.

Of this artificial form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 82 *b*, on Levit. 27 24, which I have printed; (II) Arund. Orient. 16, fol. 4 *a*, on Josh. 6 5, and (III) Add. 15,250, fol. 120 *a*, on the same passage.

ריי"ט = § 219 *b*.

יוֹבֵל הַיּוֹבֵל *jubile, without and with the prefix, is eight times plene.* This is the oldest form of the Rubric. It too does not occur in the printed Massorah. I collated three Lists of it: (I) Add. 15,251, fol. 79 *a*, on Levit. 25 15, which I have printed; (II) Orient. 4445, fol. 111 *a*, on Levit. 25 10, and (III) Halle Ochlah Ve-Ochlah II, § 110 margin.

Though unlike the preceding form of the Rubric, it states in the heading that there are eight plene instances, it still summarily gives Levit. 25 10—28 as one. The explanatory addition ויצא ביובל ושב after ואינן ו' as well as ג' קרס יובל וג' בתרא היובל is absent both in the ancient Massorah of Orient. 4445 (List II) and in List III.

ריי"ט = § 219 *c*.

הַיּוֹבֵל *the jubile, is eight times plene.* That is, this noun without and with the prefixes. Of this simple but less popular Rubric, which states in plain language without any artificial garb, that in the eight instances distinctly recorded this noun is exceptionally plene, I collated two Lists: (I) Add. 21,160, fol. 183 *b*, on Levit. 27 24, which I have printed, and (II) the printed Massorah on Levit. 25 15.

The importance of exhibiting the several forms of the same Massorah, consists in the fact that it affords another proof that the Massoretic Corpus which has come down to us is not homogeneous and that it is a compilation of materials emanating from different Massoretic Schools.

ר״כ = § 220.

וְיוֹחָא *and Jocha, occurs twice, once defective and once plene.* As this proper name, which occurs twice only and in the same book, is spelt differently in each passage, the Massorah safeguards this variation in its spelling. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 135 *b*, on 1 Chron. **8** 16. Accordingly 1 Chron. **11** 45, which is plene in my edition of the Bible, should be וְיוֹחָא defective as it is in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251.

רכ״א = 221.

יוֹחָנָן *Jochanan, occurs three times in this book.* That is, in Ezra-Nehemiah. For this Rubric see above, § 209.

רכ״ב = § 222.

יוֹם *day, begins a verse in nine instances.* This noun, which occurs numerous times, is normally in the middle of the verse. As it is in these nine instances only that it begins the verse, the Massorah safeguards its exceptional position.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 113 *b*, on Deut. **4** 10, which I have printed; (II) Orient. 2349, fol. 125 *a*; (III) Orient. 2348, fol. 135 *a*, and (IV) Orient. 5404, fol. 124 *a*, all on the same passage.

It will be seen that though the heading of the List which I have printed (List I) emphatically states that there are nine such instances, the Rubric itself records eight only. The absent instance is Zeph. **1** 16. But this is manifestly due to the carelessness of the Scribe. It is remarkable that Lists II, III and IV head this Rubric יום ד׳ ריש פס׳ and record seven only. All the three Lists coincide in omitting the two Zephaniah instances.

רכ״ג = § 223.

יוֹם *day, is in fourteen instances rendered in the Targum* ***days.*** This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 62 *a*, on Gen. **50** 3. It will be seen that though the heading states that there are fourteen such instances, the Rubric itself records ten only. It is, however, difficult to say why the Massorah registers these passages only, since the Targum renders יום by the plural in many other instances.

רכ״ד = § 224.

יוֹם יוֹם *day by day* or *daily, is seven times thus combined in the Scriptures.* That is, in contradistinction to the phrases יום ביום (Ezra **3** 4; Neh. **8** 18; 1 Chron. **12** 23; 2 Chron. **30** 21) and יום ויום (Esther **2** 11; **3** 4) which denote the same thing.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 45 *a*, on Exod. **6** 5, which I have printed; (II) the same MS., Vol. II, fol. 191 *b*, on Ps. **61** 9; (III) the same MS., Vol. II, fol. 246 *a*, on Prov. 8 30; (IV) Arund. Orient. 16, fol. 339 *b*, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 14 margin; (VI) the printed Massorah on Gen. **39** 10, and (VII) the same on Prov. 8 30.

The printed Massorah alone (List VI) heads this Rubric ד׳ ופסק and thus emphasises the fact that not only does this phrase occur seven times, but that it has *Pasek* in all the seven instances. This statement, however, as well as the Massorah Parva in Add. 15,451 on Ps. **61** 9; **68** 30, must be based upon the recension of one School of textual redactors only, since the best Standard Codices have no *Pasek* in Isa. **58** 2. (*Vide supra*, letter ם, § 209.)

רכ״ה = § 225.

יוֹם יוֹם *day day, is in two instances without Pasek.* Because in these two passages the first יום is separated from the second by a disjunctive accent and they thus differ from the instances recorded in the preceding Rubric where the reduplication is one phrase. This Rubric I have found in the printed Massorah only, on Gen. **39** 10, where it is given as the second part of § 224.

רכ״ו = § 226.

יום יום יום — *In two verses the expression* יום *day, respectively occurs three times.* By fixing the number at three, the Massorah militates against the recension of the text which had יום לְשָׁנָה once only in Numb. **14** 34, as is attested by the Septuagint, Syriac and Vulgate and several of De Rossi's MSS. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 94 *b*, on Numb. **14** 34.

רכ״ז = § 227.

יוֹם אֶחָד *one day, occurs ten times . . . and once it is with the prefix He.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 43 *b*, on Gen. **27** 45, which I have printed; (II) Arund. Orient. 16, fol. 209 *b*, on Jonah **3** 4; (III) Add. 15,250, fol. 306 *a*, on the same passage; (IV) Add. 21,160, fol. 32 *a*, on Gen. **33** 13; (V) the same MS., fol. 293 *a*, on Zech. **14** 7; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 130 *b*, and (VII) the printed Massorah. on Gen. **27** 45. The latter adds that it ends the verse in two instances (כ׳ ס״ם) and gives Gen. **1** 5; **27** 45 as the two passages, which is incorrect since it also ends the verse in Isa. **9** 13.

רכ״ח = 228.

יוֹם לְשָׁנָה יוֹם לְשָׁנָה *day for a year, a day for a year, occurs twice.* This Rubric militates more emphatically than § 226 against the recension of the text which exhibits one יום לְשָׁנָה only in Numb. **14** 34.

This Rubric, which does not occur in the printed Massorah is from Orient. 2349, fol. 109 *a*, on Numb. **14** 34.

וכ״ט = § 229.

בְּיוֹם *in the day, begins a verse five times in the Pentateuch.* With the prefix *Beth* and *Sheva* this noun occurs altogether ten times at the beginning of a verse in this division of the Bible. In five instances it is with *Vav* conjunctive (Levit. **13** 14; Numb. **9** 15; **10** 10; **28** 9, 26). The Massorah, therefore, safeguards the passages in which it is without the conjunctive.

And throughout the Prophets and the Hagiographa it is likewise so except in five instances. That is, בְּיוֹם without the prefix *Vav*. In these two divisions of the Bible where this noun with the prefix *Beth* and *Sheva* occurs altogether fourteen times at the beginning of a verse, it is nine times בְּיוֹם without the *Vav* (Isa. **17** 11; Obad. 11; Hag. **1** 15; Zech. **1** 7; Ps. **77** 3; **86** 7; **138** 3; Eccl. **7** 14; Esther **9** 17) and five only with it. Hence the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 89 *b*, on Numb. **7** 72.

ר״ל = § 230.

בְּיוֹם אֶחָד לַחֹדֶשׁ *in the first day of the month, occurs three times.* Normally the phrase for *the first of the month* is simply בְּאֶחָד לַחֹדֶשׁ, which occurs about fifteen times. (Comp. Exod. **40** 2, 17; Levit. **23** 24; Numb. **1** 1, 18; **29** 1; **33** 38; Deut. **1** 3 &c.) As it is in these three instances that the longer phrase is used, the Massorah safeguards the exceptional occurrence. This Massorah militates against the recension of the text which had the normal phrase also in Hag. **1** 1, as is attested by the Septuagint.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 307 *b*, on Hag. **1** 1, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on the same passage. The catchwords ויקבצו כל אנשי יהודה Ezra **10** 9 are manifestly a clerical error for ויעשו כן בני הגולה verse 16 of the same chapter. List II rightly gives והדבר = Ezra **10** 16 as the catchwords.

רל״א = § 231.

בְּיוֹם מָחָר *in or of to-morrow, occurs twice.* The only other instance where מָחָר *to-morrow* is preceded by יום *day*, it is without the prefix *Beth* (Isa. **56** 12).

Of this Rubric I collated two Lists: (I) the printed Massorah on Gen. **30** 33, which I have printed, and (II) Orient. 2349, fol. 45 *a*, on the same passage.

רל"ב = § 232.

בְּיוֹם הַקָּהָל *in the day of the assembly, occurs three times.* This Rubric I have found in the printed Massorah Finalis only, letter י, § 165. In Jacob b. Chayim's edition the Rubric is incorrect. The catchwords for the first instance are ויתן לכם את בריתו, which do not occur. As it is manifestly a mistake for ויתן יהוה אלי Deut. 9 10 I have corrected it. It will be seen that the phrase is restricted to Deuteronomy. Hence the heading ought properly to be נ' ובמ' or נ' ובאוריתא.

רל"ג = § 233.

וּבְיוֹם *and in the day, occurs five times at the beginning of the verse in the Prophets and the Hagiographa.* For this Rubric see above, § 229.

רל"ד = 234 *a*.

בְּיוֹם וּבְיוֹם. — *A sign to indicate where* בְּיוֹם *combined with the numerals at the beginning of a verse is without the prefix* ***Vav*** *and where it is with this prefix.*

Whenever it precedes הָרִאשׁוֹן *the first, at the beginning of a verse it is always* בְּיוֹם *without the prefix Vav except once.* With this ordinal בְּיוֹם begins a verse four times. In three instances it is without the *Vav* (Levit. **23** 7, 35; Numb. **28** 18) and once only is it with the prefix. Hence the Massorah safeguards the solitary exception. This safeguarding militates against the recension of the text which reads it without *Vav* also in Exod. **12** 16, as will be seen from the notes on this passage in my edition of the Bible.

In combination with הַשֵּׁנִי *the second,* it also occurs four times at the beginning of a verse. But here the reverse is the case. The exception in the preceding phrase is here the rule. It is in this combination three times with the *Vav* (Numb. **29** 17; Ezek. **43** 22; Neh. **8** 13) and once only is it without this prefix. Hence the Massorah here safeguards the reverse combination.

In combination with הַשְּׁלִישִׁי *the third,* it begins a verse three times. It is in two instances without the *Vav* (Gen. **22** 4; Numb. **7** 24) and once only is it with this prefix. Here, therefore, the Massorah safeguards the *Vav* instance.

With הָרְבִיעִי *the fourth,* it begins a verse four times. Here again the reverse is the case. It is with *Vav* in three instances (Numb. **29** 23; Ezra **8** 33; 2 Chron. **20** 26) and once only is it without this prefix. Here, therefore, the Massorah safeguards the absent *Vav* instance. This part is given as a separate Rubric. (*Vide infra,* § 240.)

With הַחֲמִישִׁי *the fifth,* הַשִּׁשִּׁי *the sixth, and* הַשְּׁבִיעִי *the seventh, it is* וּבְיוֹם *with the prefix except in four instances.*

This part of the Rubric is very artificial and meaningless. In combination with these three numerals בְּיוֹם occurs altogether eight times at the beginning of a verse and the instances without and with the prefix *Vav* are equally divided. Thus with הַחֲמִישִׁי it occurs twice only, once without the prefix *Vav* (Numb. **7** 36) and once with it (Numb. **29** 26). This is the case with הַשִּׁשִּׁי which also occurs twice only, once without the *Vav* (Numb. **7** 42) and once with it (Numb. **29** 29) and the same is the case with הַשְּׁבִיעִי which occurs four times, twice without the *Vav* (Numb. **7** 48; Esther **1** 10) and twice with it (Numb. **28** 25; **29** 32). The statement, therefore, that with these three numerals וּבְיוֹם is the rule and בְּיוֹם the exception is misleading.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 35, on Numb. **7** 18, which I have printed; (II) Orient. 4445, fol. 53 *a*, on Exod. **12** 16, and (III) Harley 5710—11, Vol. I, fol. 89 *a*, on Numb. **7** 18.

רל"ד = § 234 *b*.

בְּיוֹם וּבְיוֹם. — Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 358 *b*, on Esther **1** 10; (II) Add. 21,160, fol. 199 *a*, on Numb. **7** 30, and (III) Halle Ochlah Ve-Ochlah II, § 14.

This recension of the Rubric is an expansion of the preceding one. Whilst § 234 *a* ends with חֲמִישִׁי שִׁשִּׁי שְׁבִיעִי this Rubric not only continues with שְׁמִינִי, but registers the presence and absence of the *Vav* in this phrase when it stands in the middle of the verse.

And wherever it is combined with הַשְּׁמִינִי *the eighth, it is* וּבְיוֹם *at the beginning of the verse except in three instances where it is* בְּיוֹם *without the prefix Vav.*

This phrase occurs altogether eight times at the beginning of a verse. In five instances it is וּבְיוֹם with the *Vav* (Levit. **12** 3; **14** 10; **15** 14, 29; Numb. **6** 10) and in three only is it without the prefix. Hence the Massorah safeguards the minority. By fixing the number at three, the Massorah militates against the textual recension which exhibits וּבְיוֹם in Numb. **29** 35 and 1 Kings **8** 66, as will be seen from the notes on these passages in my edition of the Bible. This part of the Rubric is also given as a separate Massorah. (*Vide infra,* § 239 and § 241.)

And wherever it is in the middle of the verse it is likewise so. In the middle of the verse this phrase occurs altogether eight times. As it is without the prefix *Vav* in six instances (Exod. **22** 29; Levit. **9** 1; **14** 23; **23** 36; Ezek. **43** 27; 2 Chron. **7** 9) and twice only with the *Vav,* the Massorah safeguards the exceptions. Here again the design of the Massorah by fixing the number at two, is to militate against the School of textual redactors which read וּבְיוֹם with the prefix *Vav* in Exod. **22** 29, and Levit. **23** 36, as will be seen from the notes on these passages in my edition of the Bible.

רל"ה = § 235.

בְּיוֹם *in the day, occurs three times.* That is, with *Pathach* under the *Beth,* Massoretically called *Dagesh,* for which the extra-official reading in these three instances is בִּיוֹם with *Sheva* or *Raphe.*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Prov. **12** 16, which I have printed; (II) Add. 15,251, fol. 389 *a*, on the same passage, and (III) the printed Massorah on Eccl. **12** 3. The two headings, viz. in List I, which is simply נ' and in List II which is נ' דגש, are misleading, since בְּיוֹם occurs upwards of 300 times. It is the heading of List III, viz. נ' דגש' דמפרין בהן *three times with Dagesh that are misleading,* which indicates the import of this Massorah. For דמפרין as the condemnatory expression instead of דסבירין the extra-official reading see above, letter א, § 729, § 742.

רל"ו = § 236.

בְּיוֹם הַזֶּה *on this day, occurs six times.* That is, in contradistinction to the numerous instances in which the phrase is בַּיּוֹם הַהוּא.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 5 *a*, on Gen. **7** 11, which I have printed; (II) the same MS., Vol. I, fol. 180 *a*, on 1 Sam. **11** 13; (III) Orient. 4445, fol. 92 *b*, on Levit. **8** 34; (IV) Add. 15,251, fol. 16 *a*, on Gen. **7** 11; (V) Add. 21,160, fol. 95 *b*, on Exod. **19** 1; (VI) Halle Ochlah Ve-Ochlah II, § 14, and (VII) the printed Massorah on Gen. **7** 11. Some of the Lists add at the end that in one instance it is with the prefix *Vav,* viz. 1 Kings **2** 26 (וחד וּבְיוֹם הַזֶּה).

רל"ז = § 237.

בְּיוֹם הַשְּׁבִיעִי *on the seventh day, occurs twice at the beginning of a verse.* In the other two instances where this phrase occurs at the beginning of a verse it is with the prefix *Vav.* (*Vide supra,* § 234 *a*.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 89 *a*, on Numb. **7** 48, which I have printed; (II) the same MS., Vol. II, fol. 271 *a*, on Esther **1** 10; (III) Add. 15,250, fol. 77 *b*, on Numb. **7** 48; (IV) Add. 15,251, fol. 86 *b*, on the same passage; (V) Orient. 2349, fol. 104 *b*, also on the same passage, and (VI) the printed Massorah on Esther **1** 10. List III indicates the import of this Massorah by the addition at the end of וכל שארא וביום השביעי, whilst List V heads this Rubric נ' ב' רש פיסו' וחד מצית.

רל"ח = § 238.

בְּיוֹם הַשְּׁלִישִׁי *on the third day, occurs twice at the beginning of a verse in the Pentateuch.* This phrase occurs altogether sixteen times in the Pentateuch In fourteen instances it is in the middle of the verse (Gen. **31** 22; **34** 25; **40** 20; **42** 18; Exod. **19** 11, 16; Levit. **7** 17, 18; **19** 6, 7; Numb. **19** 12, 12, 19; **31** 19) and in two only does it begin a verse. Hence the Massorah safeguards its exceptional position. This Rubric I have found in the printed Massorah only, on Gen. **22** 4.

רל״ט = § 239.

בְּיוֹם הַשְּׁמִינִי *on the eighth day, begins a verse three times.* By fixing the number at three, the design of this Massorah is to militate against the recension of the text which reads וּבְיוֹם with the prefix *Vav* in Numb. **29** 35 and 1 Kings 8 66, as will be seen from the notes on these passages in my edition of the Bible.

And wherever it is in the middle of the verse it is likewise so except in two instances. The whole of this Rubric is part of § 234 *b* where I have discussed it.

Of this separate Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 89 *a*, on Numb. **7** 54, which I have printed; (II) the same MS., Vol. I, fol. 105 *b*, on Numb. **29** 35; (III) the same MS., Vol. I, fol. 224 *b*, on 1 Kings 8 66; (IV) Arundel Orient. 16, fol. 84 *a*, on the same passage; (V) Add. 15,251, fol. 86 *b*, on Numb. **7** 54; (VI) Halle Ochlah Ve-Ochlah II, § 14, and (VII) the printed Massorah on Numb. **7** 54. Lists II, IV and V give the first part of this § 234 *b* Rubric only.

ר״מ = § 240.

וּבַיּוֹם הָרְבִיעִי *and on the fourth day, begins a verse three times.* The only other instance in which this phrase begins a verse it is without the prefix *Vav* (Numb. **7** 30).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 105 *b*, on Numb. **29** 23, which I have printed; (II) the same MS., Vol. II, fol. 161 *a*, on 2 Chron. **20** 26; (III) the same MS., Vol. II, fol. 291 *b*, on Ezra 8 33; (IV) Arund. Orient. 16, fol. 269 *a*, on 2 Chron. **20** 26; (V) the same MS., fol. 377 *b*, on Ezra 8 33; (VI) Add. 21,160, fol. 240 a, on Numb. **29** 23, and (VII) the printed Massorah on Ezra 8 33. This Rubric forms part of § 234

רמ״א = § 241.

וּבַיּוֹם הַשְּׁמִינִי *and on the eighth day, is twice thus combined in the middle of the verse.* It will be seen that this Rubric is the same as § 238, only that it is reversed. It is of importance, inasmuch as it shows that the different Massorites formulated the same materials differently.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 298 *a*, on Neh. 8 18, which I have printed; (II) Arund. Orient. 16, fol. 384 *b*, on the same passage, and (III) Add. 15,251, fol. 225 *a*, also on the same passage. Lists II and III omit the second part of the Rubric.

רמ״ב = § 242.

וְהַיּוֹם *and the day, begins a verse twice.* With the prefix *He* this noun begins a verse eight times. In six instances it is (הַיּוֹם) without the *Vav* conjunctive (Exod. **13** 4; Deut. **2** 25; **26** 16; 1 Sam. **17** 46; **22** 15; Job **3** 4) and in two only is it with the *Vav*. Hence the Massorah safeguards the exceptions. This Rubric is part of the List of fourteen words beginning with *Vav* which respectively occur twice only. (*Vide supra*, letter ו, § 63.)

רמ״ג = § 243.

כְּהַיּוֹם הַזֶּה *about this day, is four times thus combined in the Scriptures.* That is, apart from Ezra-Nehemiah.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63 *a*, on Jerem. **44** 22, which I have printed; (II) the same MS., Vol. I, fol. 178 *a*, on 1 Sam. **9** 13; (III) St. Petersburg Codex of A. D. 916, on Jerem. **44** 22; (IV) Arund. Orient. 16, fol. 40 *a*, on 1 Sam. **9** 13; (V) Add. 21,160, fol. 267 *b*, on Deut. **6** 24; (VI) Halle Ochlah Ve-Ochlah II, § 14, and (VII) the printed Massorah on Gen. **39** 11.

And throughout Ezra it is likewise so. This expression occurs altogether eight times. Four of the eight instances respectively occur once only in four separate books of the Bible. Hence these unique occurrences in the several books are safeguarded in the first part of this Rubric. The case, however, is different with the remaining four. All these occur in one book (Ezra **9** 7, 15; Neh. **5** 11; **9** 10). Here, therefore, there is no exception to safeguard. Hence the simple mention of the fact suffices without specifying the passages.

There are two recensions of this Massorah, based upon different redactions of the text. Lists I and VI emphatically state that the phrase כְּהַיּוֹם הַזֶּה occurs four times in this combination (ר׳ דסמ״י) apart from Ezra-Nehemiah. This clearly implies that it is כְּהַיּוֹם הַזֶּה in 1 Sam. **9** 13 instead of simply כְּהַיּוֹם without הַזֶּה, as it is in the present text. Moreover the second part of this Rubric equally implies that כְּהַיּוֹם הַזֶּה is also the reading in Neh. **5** 11.

In the second recension, which is represented by Lists II, III, IV, V and VII, this Rubric is headed כְּהַיּוֹם ד׳ denoting that this Massorah registers כְּהַיּוֹם alone, without any reference to its combination with הַזֶּה. Considering, however, that it is the combination כְּהַיּוֹם הַזֶּה in six instances and that in two only is it כְּהַיּוֹם by itself, the Rubric would more properly have been worded כהיום ב׳ וכל כיום הזה דכו׳ if the design of this Massorah had simply been to register the occurrence of כְּהַיּוֹם alone and not the combination of the phrase.

רמ״ד = § 244.

כְּיוֹם *as the day, occurs ten times . . and once it is with the prefix Vav.* This quadriliteral occurs altogether forty-one times. In thirty-one instances it is כְּיוֹם with *Pathach* under the *Caph*, Massoretically called *Dagesh*, and in ten only is it כְּיוֹם with *Sheva*, which the Massorah calls *Raphe*. Hence the Massorah safeguards the minority. By fixing the number at ten, this Massorah militates against the reading כְּיוֹם in Ezek. **30** 9, which is that of the rival School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 269 *a*, on Lament. **2** 7, which I have printed; (II) the same MS., Vol. I, fol. 144 *a*, on Josh. **10** 13; (III) St. Petersburg Codex of A. D. 916, on Zech. **14** 3; (IV) Arund. Orient. 16, fol. 200 *a*, on Hosea **2** 5; (V) the same MS., fol. 356 *b*, on Lament. **2** 7; (VI) Halle Ochlah Ve-Ochlah II, § 14, and (VII) the printed Massorah Finalis, letter י, § 131.

As the Massorah includes in this Rubric the one instance in which it is וְכְיוֹם, some of the Lists vary in their respective headings in indicating this fact. The List which I have printed (List I) is the simplest in its heading. Lists II, VI and VII head it י״א and include וְכְיוֹם without taking notice of the *Vav*. The same is the case with Lists III and V which head it י״א רמ״ן. They simply emphasise the fact that in these eleven instances, ten without the prefix *Vav* and one with it, the *Caph* is *Raphe* i. e. with *Sheva*, and though List IV also heads it י״א and adds at the end וחד וכיום, yet it includes this *Vav* instance in the eleven. But though they thus differ in the wording of their respective headings, all the seven Lists coincide in omitting Ezek. **30** 9 from this number.

רמ״ה = § 245.

לְיוֹם אַחֲרוֹן *for the latter day,* or *time to come, occurs twice.* That is, in contradistinction to the other three instances where the future is expressed by the phrase לְדוֹר אַחֲרוֹן (Ps. **48** 14; **78** 4; **102** 19).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 131 *a*, on Isa. **30** 8, which I have printed, and (II) Vienna Codex No. 35, on Prov. **31** 25.

רמ״ו = § 246.

לְיוֹם *to,* or *for the day, is twenty times with Dagesh in the Scriptures.* With the prefix *Lamed* יום occurs altogether forty-six times. As it is *Raphe* or לְיוֹם with *Sheva* in twenty-six instances and with *Dagesh* or לְיוֹם with *Puthach* in twenty, the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however specify the following eight only, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 99 *a*, on Ezek. **43** 25, which I have printed; (II) Orient. 4445, fol. 72 *a*, Exod. **29** 36; (III) the same MS., fol. 124 *a*, on Numb. **7** 11; (IV) St. Petersburg Codex of A. D. 916, on Jerem. **37** 21; (V) the same on Ezek. **45** 23; (VI) the same on Mal. **3** 17; (VII) Halle Ochlah Ve-Ochlah II, § 14, and (VIII) the printed Massorah Finalis, letter י, § 130.

It will be seen that though the List which I have printed states in the heading that there are twenty such instances, it records nineteen only. This is manifestly due to a clerical error. The Scribe, as is not infrequently the case, has omitted the expression ב בו after the catchword למדרח = 1 Chron. **26** 17 where לְיוֹם occurs twice in the same verse.

רמ״ז = § 247.

מִיּוֹם אֶל־יוֹם *from day to day, is twice thus combined in the Scriptures.* In the other two instances where this phrase occurs it is מִיּוֹם לְיוֹם (Ps. **96** 2; Esther **3** 7). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on 1 Chron. **16** 23

רמ״ח = § 248.

לְמִיּוֹם *from the day, occurs three times.* Normally the formula denoting ***the day from which*** up *to the time* when a certain event has taken place, is simply וְעַד or עַד . . . מִיּוֹם. In this form the phrase occurs thirteen times (Exod. **10** 6; **12** 15; Levit. **23** 15—16; 1 Sam. **8** 8; **29** 3, 6, 8; 2 Kings **8** 6; Isa. **38** 12, 13; Jerem. **36** 2; Ezek. **28** 15; Neh, 5 14). As it is in these three instances only that it is abnormally לְמִיּוֹם with the prefix *Lamed*, the Massorah safeguards this exceptional expression. By fixing the number at three, the design of the Massorah is to guard the Scribes against making the abnormal phrase in 2 Sam. **7** 6 conformable to the normal formula in the parallel passage in the same book (comp. 1 Sam. 8 8). For the alternative formula or לְמִן־הַיּוֹם . . . וְעַד עַד see letter מ, § 541 and § 542.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 150 *a*, on Judg. **19** 30, which I have printed, and (II) the printed Massorah on the same passage.

רמ״ט = § 249.

מִדֵּיּוֹם *from the day, occurs three times.* Normally ***from the day*** is מִן־הַיּוֹם. In this form it occurs twelve times (Numb. **15** 23; 1 Kings **8** 16; 2 Kings **21** 15; Ezek. **39** 22; Hag. **2** 15, 18, 19; Dan. **10** 12; Neh. **4** 10; **8** 18; 1 Chron. **17** 5; 2 Chron. **6** 5). As it is in these three instances only that it is מִדֵּיּוֹם, the Massorah safeguards the exceptional occurrence. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 47 *b*, on 1 Sam. **18** 9. As the three instances are restricted to Samuel, the heading ought properly to be ג׳ ובסמ׳.

ר״נ = § 250.

יוֹמָיִם *two days, occurs five times, three times plene and twice defective.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 92 *b*, on Numb. **11** 19, which I have printed; (II) the same MS., Vol. I, fol, 48 *b*, on Exod. **21** 21; (III) Orient. 2349, fol. 107 *b*, on the same passage; (IV) Cambridge Add. 465, on Exod. **16** 29; (V) the same MS., on Numb. **9** 22; (VI) the printed Massorah on Exod. **16** 29, and (VII) the same on Numb. **9** 22.

The heading of the List which I have printed (List I) is in the MS. ה׳ ג׳ מל׳ וחד חס׳. This is evidently a mistake for ה׳ ג׳ מל׳ וב׳ חס׳, as is attested by Lists III, VI and VII. The two defectives are Numb. **9** 22 and Hosea **6** 9. But this must be regarded as based upon the text of one School of textual redactors only, since Lists IV and V, which are from a model Codex, emphatically state in their respective headings ה׳ ב׳ מל׳ and ה׳ ג׳ חס׳, thus declaring that this dual is plene in two instances and defective in three. As one of the instances is מִימָיִם with the *Mem*, List VI is rightly headed ה׳ בליש׳. Though two of the instances are with *Pathach* under the *Mem* (Exod. **21** 21; Numb. **9** 22) and three with *Kametz* (Exod. **16** 29; Numb. **11** 19; Hosea **6** 2) which is due to the pausal accent *Athnach*, yet none of the Lists advert to this fact.

רנ״א = § 251.

יָמִים *days, begins a verse three times.* יָמִים occurs altogether forty times at the extreme part of the verse. In thirty-seven instances it is at the end of the verse (Gen. **29** 14; **42** 17; Exod. **10** 22; Levit. **13** 4, 21, 26, 31, 50; **14** 8, 38; **23** 40; Numb. **11** 21; **19** 11, 14, 16; **29** 12; Deut. **22** 7; Josh. **6** 3, 14; Judg. **14** 14; 1 Sam. **31** 13; 1 Kings **17** 15; Jerem. **6** 11; Jonah **3** 3; Zech. 8 4; Ps. **23** 6; Prov. **28** 16; Job **15** 10; **29** 18; **42** 17; Lament. 5 20; Dan. **10** 2, 3; **11** 33; 1 Chron. **10** 12; 2 Chron. **7** 9; **35** 17), and in three only is it at the beginning. Hence the Massorah safeguards the exceptional extreme.

This Rubric I have found in the printed Massorah only, on Ps. **61** 7.

רנ״ב = § 252.

יָמִים רַבִּים *many days, occurs twice.* This Rubric is from Vienna Codex No. 35 on 1 Kings **2** 38. As this phrase occurs twenty-three times and not twice and moreover as the following twenty-one are omitted, Gen. **37** 34; Levit. **15** 25; Numb. **9** 19; **20** 15; Deut. **1** 46; **20** 19; Josh. **11** 18; **22** 3; **24** 7; 2 Sam. **14** 2; 1 Kings **3** 11; **18** 1; Jerem. **13** 6, **32** 14; **35** 7; **37** 16; Hosea **3** 3, 4; Esther **1** 4; 1 Chron. 7 22; 2 Chron. **1** 11, it is evident that we have here simply a fragment of the original Rubric which registered all the twenty-five instances, and that it was merely intended to fill out the line. The Nakdan in this instance, as is not infrequently the case, mistook it for a complete register and supplied it with the erroneous heading.

רנ״ג = § 253.

בַּיָּמִים הָאֵלֶּה *in these days, occurs five times.* Normally יָמִים with the prefixes is followed by הָהֵם or הָהֶמָּה which is recorded in the following Rubric. In these five instances, however, it is combined with הָאֵלֶּה. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 219 *a*, on Zech. 8 9, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Esther **1** 5. It will be seen that not only does the List which I have printed, emphatically state in the heading that there are five such instances only, but the Rubric itself records five only, omitting Esther **9** 26. As this is corroborated by Cambridge Add. 465 on Zech. 8 9, which heads it ה׳ בליש׳, it seems that this Massorah is based upon a recension of the text which reads שְׁנֵי הַיָּמִים in Esther **9** 27 without הָאֵלֶּה. Lists II and III, however, head this Rubric ו׳ בליש׳ and include Esther **9** 27 as one of the six instances. They must, therefore, be based upon a recension which had הָאֵלֶּה in this passage. The expression בליש׳ in the heading of Lists II and III, is due to the different prefixes; in Esther **1** 5 it is הַיָּמִים; in **9** 26 לַיָּמִים and in **9** 28 וְהַיָּמִים.

רנ״ד = § 254.

בַּיָּמִים הָהֵמָּה *in those days, is eight times thus combined.* This phrase occurs altogether about thirty-eight times. In thirty instances it is בַּיָּמִים הָהֵם without the paragogic *He* (Gen. **6** 4; Exod. **2** 11, 23; Deut. **17** 9; **19** 17; **26** 3; Josh. **20** 6; Judg. **17** 6; **18** 1; **19** 1; **20** 27, 28; **21** 25; 1 Sam. **3** 1; **28** 1; 2 Sam. **16** 23; 2 Kings **10** 32; **15** 37; **20** 1; Isa. **38** 1; Jerem. **31** 29; **33** 15, 16; **50** 20; Ezek. **38** 17; Zech. 8 6; Esther **1** 2; **2** 21; Dan. **10** 2; 2 Chron. **32** 24) and in eight only is it with the *He*. Hence the Massorah safeguards the exceptional instances. By fixing the number at eight, this Massorah militates against the Eastern recension of the text, which reads בַּיָּמִים הָהֶמָּה in Jerem. **50** 20.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 108 *b*, on Joel **4** 1, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **3** 16; (III) the same Codex on Joel **3** 2; (V) Arund. Orient. 16, fol. 150 *b*, on Jerem. 5 18; (VI) Halle Ochlah Ve-Ochlah II, § 14, and (VII) the printed Massorah on Jerem. **3** 16.

Lists II, III and IV head this Rubric חד מן ט׳ and give Jerem. **50** 20 as one of the nine instances. They are, therefore, based upon the Eastern recension of the text. List II adds at the end ושא׳ בימים ההם, thus indicating the design of this Massorah.

רנ״ה = § 255.

כַּיָּמִים *as in the days, occurs four times.* That is, with *Pathach* under the *Caph*, Massoretically called Dagesh, in contradistinction to the one instance where it is כְּיָמִים *Raphe* (Gen. **29** 20).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 118 *b*, on Deut. **10** 10, which I have printed; (II) the same MS., Vol. II, fol. 124 *a*, on Zech. 8 11; (III) the same MS., Vol. II, fol. 275 *b*, on Esther **9** 22; (IV) Arund. Orient. 16, fol. 219 *b*, on Zech. 8 11; (V) Halle Ochlah Ve-Ochlah II, § 14, margin; (VI) the printed Massorah on Deut. **1** 46, and (VII) the same on Esther **9** 22. List II is headed ד׳ רנ׳ which indicates the import of the Massorah.

רנ״ו = § 256.

לְיָמִים *for* or *to the days* or *years*, is *five times with Dagesh.* That is, with *Pathach* under the *Lamed*. With the prefix *Lamed* this plural noun occurs altogether sixteen times. It is *Raphe* or

with *Sheva* under the *Lamed* in eleven instances (Gen. **7** 4; Deut. **4** 32; Ezek. **12** 27; Job **30** 1; **32** 4, 6; Dan. **8** 26; **12** 12; 2 Chron. **21** 19, 19; **29** 17) and with *Pathach* in five only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 206 *a*, on 2 Sam. **14** 26, which I have printed; (II) the same MS., Vol. II, fol. 84 *a*, on Ezek. **22** 14; (III) the same MS., Vol. II, fol. 275 *b*, on Esther **9** 26; (IV) Arund. Orient. 16, fol. 66 *a*, on 2 Sam. **14** 26; (V) the same MS., fol. 181 *a*, on Ezek. **22** 14; (VI) the same MS., fol. 363 *b*, on Esther **9** 26, and (VII) the printed Massorah on Ezek. **22** 14.

רנ"ז = § 257.

מִיָּמִים יָמִימָה *from year to year*, or *yearly, is five times thus combined in the Scriptures.* Normally *yearly*, or *anually* is denoted by שָׁנָה בְּשָׁנָה. It is so used in eleven instances (Levit. **25** 53; Deut. **15** 20; 1 Sam. **1** 7; **7** 16; 1 Kings **5** 25; **10** 25; Zech. **14** 16, Neh. **10** 35, 36; 2 Chron. **9** 24; **24** 5). In these five instances, however, מִיָּמִים יָמִימָה is used to express the same idea. Hence the Massorah safeguards this exceptional combination. This protection is necessary since the two phrases are used promiscuously in the same connection (comp. 1 Sam. **1** 3, 7, 16).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 43 *a*, on Exod. **13** 10, which I have printed; (II) the same MS., Vol. I, fol. 273 *b*, on 1 Sam. **2** 19; (III) Orient. 4445, fol. 54 *b*, on Exod. **13** 10; (IV) Arund. Orient. 16, fol. 27 *b*, on Judg. **11** 40; (V) Halle Ochlah Ve-Ochlah II, § 14; (VI) the printed Massorah on Exod. **13** 10, and (VII) the same on Judg. **11** 40.

הנ"ח = § 258.

יְמֵי הַמִּשְׁתֶּה *the days of the feast, occurs twice.* That is, in contradistinction to the only other instance where this combination occurs and where it is יְמֵי מִשְׁתֶּה without the prefix *He* (Esther **9** 22). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 29 *a*, on Judg. **14** 12.

רנ"ט = § 259.

יְמֵי שְׁנֵי חַיֵּי *the days of the years of the life of, occurs five times.* Normally the phrase describing the duration of a man's life, is either simply יְמֵי (Gen. **5** 4; **11** 32; **35** 28 &c.) or כָּל־יְמֵי חַיֵּי without and with pronominal suffixes (Gen. **3** 14, 17 &c.). In these five instances, however, the expression שְׁנֵי intervenes between יְמֵי and חַיֵּי. Hence the Massorah safeguards this exceptionally longer phrase.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 70 *b*, on 2 Sam. **19** 35, which I have printed; (II) Add. 15,251, fol. 179 *b*, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) the printed Massorah on Gen. **47** 8, and (V) the same on 2 Sam. **19** 35.

All the three MS. Lists head this Rubric יְמֵי שְׁנֵי חַיֵּי and record identically the same five instances. They not only coincide in giving ישמעאל = Gen. **25** 17 as one of the five where the *textus receptus* has simply שְׁנֵי חַיֵּי without יְמֵי, but give ימי שני חיי Gen. **47** 9 *a* as one of the instances (וב' דיוסף) and exclude יְמֵי שְׁנֵי חַיָּיךָ Gen. **47** 8. The reference to the catchwords ב' ביוסף should be Gen. **47** 9 *a* and 9 *b* and not **47** 8.

The two printed Lists in Jacob b. Chayim's Massorah (Lists IV, V) are respectively headed ימי שני ה' and ימי שני ו' without the triliteral חיי. Accordingly their design is simply to record the instances where the phrase יְמֵי שְׁנֵי occurs. The first List or List IV is as follows: ימי שני ה' ומ' חיי אברה' יעקב, יעקב, ישמעאל, ואמר ברזלי. It will be seen that this List makes up the five by giving (1) Gen. **25** 7; (2) Gen. **47** 8; (3) Gen. **47** 9 *a*; (4) Gen. **25** 17, and (5) 2 Sam. **19** 35. It omits two instances, viz. Gen. **47** 9 *b*, and **47** 9 *c*. But like Lists I, II and III it gives ישמעאל Gen. **25** 17, where the received text has no יְמֵי.

The second printed List (List V) is as follows: ימי שני ו' דסמיכי ומ' אברהם, ישמעאל, יעקב וחברו מעט ורעים חיו ימי שני חיי נ' בפסוק, ואמר ברזלי אל המלך כמה ימי שני חיי. But though this List duly gives the two instances which are omitted in the preceding List, yet like Lists I, II, III and IV it also records ישמעאל Gen. **25** 17, where the *textus receptus* is simply שְׁנֵי חַיֵּי without יְמֵי. As all the five Lists, which manifestly belong to different Massoretic Schools, concur in giving Gen. **25** 17 where יְמֵי שְׁנֵי occurs, they must be based upon the recension of texts which exhibited this reading.

ר"ס = § 260.

וְיָמֵי *and the days of, occurs twice.* That is, with the prefix *Vav*, in contradistinction to the numerous instances in which this plural construct is without this prefix.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 130 *a*, on Deut. **11** 21, which I have printed, and (II) Orient. 2348, fol. 140 *a*, on the same passage.

רס"א = § 261.

לְמִימֵי *from the days of, occurs twice.* That is, with *Chirek* under the *Mem*. In the other two instances where this quinqueliteral occurs it is לְמֵימֵי with *Tzere*, being the construct of מַיִם (Dan. **12** 6, 7).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 223 *a*, on Mal. **3** 7.

רס"ב = § 262.

וְיוֹמָם *and day, occurs three times.* For this Rubric see letter ל, § 347.

רס"ג = § 263.

יוֹנָדָב *Jonadab, occurs three times . . . and throughout Samuel it is likewise so except once where it is* יְהוֹנָדָב *Jehonadab.* Without and with the prefixes this proper name occurs altogether fifteen times. In seven instances it is יוֹנָדָב the shorter form and in eight יְהוֹנָדָב the longer form. As these two forms are restricted to three books and moreover as one of the forms prevails in one book and the other in the other book, the Massorah safeguards the minority in each case. In Jeremiah, where the two forms occur altogether seven times, it is יְהוֹנָדָב the longer form in four instances (**35** 8, 14, 16, 18) and יוֹנָדָב in three. Hence the Massorah safeguards the latter. In Samuel, however, where the two forms occur five times, it is יוֹנָדָב the shorter form in four instances (2 Sam. **13** 3, 3, 32, 35) and יְהוֹנָדָב the longer form in one instance only. Here, therefore, the Massorah safeguards the longer form. In Kings, where this name occurs three times (2 Kings **10** 15, 15, 23), it is uniformly יְהוֹנָדָב the longer form. As there is no variation in its orthography here, there is nothing to safeguard. Hence the Massorah does not mention this book. For the cause of this duplicate form see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 56 *b*, on Jerem. **35** 19, which I have printed; (II) St. Petersburg Codex of A. D. 919, on Jerem. **35** 6; (III) the same Codex on Jerem. **35** 19; (IV) Arund. Orient. 16, fol. 170 *b*, on Jerem. **25** 6; (V) the same MS., fol. 171 *a*, on Jerem. **35** 19; (VI) Halle Ochlah Ve-Ochlah II, § 61; (VII) the printed Massorah on Jerem. **35** 6, and (VIII) the printed Massorah Finalis, letter י, § 166. The latter omits the second part of this Rubric which makes its import unintelligible.

רס"ד § — 264.

כְּיוֹנָה *as a dove, occurs twice.* With the prefix *Caph* this noun occurs altogether four times. In two instances it is *Raphe* or with *Sheva* (Jerem. **48** 28; Hosea **7** 11) and in two it is with *Dagesh* or *Pathach*. Hence the Massorah safeguards this variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 297 *a*, on Ps. **55** 7.

רס"ה = § 265.

יוֹנָתִי *my dove, occurs three times and in this book.* That is, in Canticles. This Rubric I have found in the printed Massorah only, on Cant. **2** 14.

רס"ו = § 266.

יוֹנְקוֹתָיו *his branches, occurs twice, once defective and once plene.* That is, in the first instance (Ezek. **17** 22) it is without the first, but with the second *Vav* and in the second (Hosea **14** 7) it is plene or with both *Vavs*. Hence the Massorah safeguards this variation in its spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 203 *a*, on Hosea **14** 7.

But though this Massorah is supported by the text of some of the best Standard Codices, for which reason I have adopted its readings in my edition of the Bible, yet it must be regarded

as based upon the recension of one School of textual redactors only. This is attested by the variations in the text of other important MSS., as will be seen from the following analysis:

Ezekiel 17 22. —

יִנְקֹתָיו without the first *Vav*, but with the second, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251.

יוֹנְקֹתָיו with the first *Vav*, but without the second, Add. 15,451.

יִנְקֹתָיו without both *Vavs;* or entirely defective, St. Petersburg Codex of A. D. 916; Harley 5710—11.

Hosea 14 7. —

יוֹנְקוֹתָיו with both *Vavs* or entirely plene, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,451.

יִנְקֹתָיו without the first *Vav*, but with the second, Orient. 2201 first hand; Add. 15,250; Add. 15,251.

יוֹנְקֹתָיו with the first *Vav*, but without the second, Harley 5710—11.

יִנְקֹתָיו without both *Vavs* or entirely defective, St. Petersburg Codex of A. D. 916.

רס״ז = § 267.

יוֹנָתָן *Jonathan, occurs seven times.* That is, apart from Samuel and Ezra-Nehemiah. In the three books which constitute the first part of this Massorah, viz. Kings, Jeremiah and Chronicles, this proper name in its duplicate form occurs altogether eighteen times. In eleven instances it is יְהוֹנָתָן *Jehonathan* the longer form (Jerem. **37** 15, 20; **38** 26; 1 Chron. **8** 33, 34; **9** 39 40; **20** 7; **27** 25, 32; 2 Chron. **17** 8) and in seven only is it יוֹנָתָן the shorter form. Hence the Massorah safeguards the minority. For the second and third parts of this Rubric see above, § 211.

Of this expanded form of the Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 174 *a*, on Jerem. **40** 8, which I have printed; (II) the same MS., fol. 238 *b*, on 1 Chron. **2** 33; (III) the same MS., fol. 244 *b*, on 1 Chron. **10** 2; (IV) the same MS., fol. 245 *b*, on 1 Chron. **11** 34; (V) Halle Ochlah Ve-Ochlah II, § 42; (VI) the printed Massorah on Jerem. **40** 8, and (VII) the same on 1 Chron. **10** 2.

רס״ח = § 268.

וְיוֹסֵף *and Joseph, occurs three times at the beginning of a verse.* With the prefix *Vav* this proper name occurs altogether nine times, which are duly registered in the following Rubric. As it is in these three instances only that it stands at the beginning of the verse, the Massorah safeguards its distinguished position. By fixing the number at three this Massorah militates against the Massorites who exhibited five instances in which this quinqueliteral begins a verse. This is attested by the Nakdan in the Massorah Parva of Harley 5710—11, Vol. I, fol. 28 *a*, on Gen. **41** 6, which is as follows: ויוסף י״ב נ׳ מנה׳ ר״א פס׳ וראיתי במסור׳ זקן ה׳ מנדו׳ ר״א פס׳.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 26 *a*, on Gen. **39** 1, which I have printed; (II) Add. 15,250, fol. 27 *b*, on Gen. **41** 46, and (III) the printed Massorah on Gen. **39** 1. As all the three instances occur in the same book, the heading ought properly to be ג׳ ר״א פס׳ ובאורי׳ or ג׳ ר״א פס׳ ובסמ.

This Rubric forms part of the Lists of twelve words beginning with *Vav* which respectively occur three times at the commencement of a verse. (*Vide supra*, letter ו, § 72.)

רס״ט = § 269.

וַיּוֹסֶף *occurs ten times, in nine instances it is the proper name* ***and Joseph*** *and once it is the Hiphil future third person singular masculine with the prefix Vav of* יָסַף *denoting* ***and he shall add.***

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 214 *b*, on 2 Sam. **24** 3, which I have printed; (II) Orient. 4445, fol. 32 *a*, on Gen. **42** 6; (III) Arund. Orient. 16, fol. 74 *a*, on 2 Sam. **24** 3; (IV) the same MS. 253 *b*, on 1 Chron. **25** 2; (V) Add. 15,250, fol. 415 *a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 25; (VII) the printed Massorah on Gen. **42** 6; (VIII) the same on 1 Chron. **25** 2, and (IX) the printed Massorah Finalis letter ף, § 169.

There are two forms of this Massorah. The first form, which is the older, is represented by Lists I, II, VI, VII, VIII and IX. These are headed ויוסף ״. They record the nine instances in which this quinqueliteral with *Shevа* under the *Vav* and *Tzere* under the *Samech* is a proper name, and the one instance in which the Hiphil future third person singular is with the prefix *Vav*. The second form is represented by Lists III, IV and V which are either headed ויוסף י״ב, ט׳ שום בר נש ונ׳ לשונ׳ תוספות or simply ויוסף ט׳ ונ׳ לשו׳ תוספות. They record not only the nine instances in which it is a proper name, but the three instances in which it is the future, the one with *Tzere* under the *Samech* (2 Sam. **24** 3) included in the first form of this Rubric and the two instances with *Segol* under the *Samech* (Prov. **1** 5; **9** 9) which are not given in the first form. The three Lists of the second recension have at the end ונ׳ בלשו׳ תוספה חד מלרע וב׳ מלעל, thus describing the *Tzere* instance as *Milra* and the two *Segol* instances as *Milel.*

ר״ע = § 270.

לְיוֹסֵף *to Joseph, occurs eight times.* That is, in contradistinction to the twenty-one instances in which it is אֶל־יוֹסֵף (Gen. **37** 13; **39** 7, 10; **40** 16; **41** 15, 17, 39, 41, 44, 55, 57; **45** 17; **46** 28, 30; **47** 5, 15, 17; **48** 3, 11, 21; **50** 16).

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 145 *b*, on 1 Chron. **25** 9, which I have printed; (II) Add. 21,160, fol. 58 *a*, on Gen. **48** 1; (III) Vienna Codex No 35 on 1 Chron. **25** 9, and (IV) the printed Massorah on Ezek. **37** 16.

And in two instances it is וְלִיוֹסֵף *and to Joseph.* This part is also given as a separate Rubric in (I) Harley 5710—11, Vol. I, fol. 28 *a*, on Gen. **41** 50; (II) Orient. 2349, fol. 52 *a*, on the same passage, and (III) the printed Massorah, also on the same passage.

ר״ע״א = § 271.

יוֹרָם *Joram, occurs eleven times one of which is defective*, viz. 1 Chron. **26** 25. This proper name in its duplicate form, which occurs altogether forty-nine times without and with the prefixes and which is confined to three books, viz. Samuel, Kings and Chronicles, is in twenty-nine instances יְהוֹרָם *Jehoram* and in twenty only is it יוֹרָם *Joram.* But as one of the two forms is the rule in one part of these books and one of the forms is the rule in the other parts, the Massorah safeguards the exceptions in each case. In Samuel, Kings, apart from 2 Kings **8** 16—29, and Chronicles, this proper name occurs altogether thirty-seven times. In twenty-six instances it is יְהוֹרָם (1 Kings **22** 51; 2 Kings **1** 17, 17; **3** 1, 6; **9** 15, 17, 21, 21, 22, 23, 24; **12** 19; 2 Chron. **17** 8; **21** 1, 3, 4, 5, 9, 16; **22** 1, 5, 6, 6, 7, 11) and in eleven only is it יוֹרָם. As the longer form is here the rule and the shorter form the exception, the Massorah safeguards the minority in this part of the Rubric. This safeguarding is necessary since the two forms occur in the same verse (2 Chron. **22** 5, 7). By fixing the number at eleven the Massorah militates against the reading הֲדוֹרָם in 2 Sam. **8** 10, as will be seen from the notes on this passage in my edition of the Bible.

*And from 2 Kings **8** 15 to **11** 1 it is likewise* יוֹרָם *except in three instances.* Here, where this proper name occurs altogether twelve times, the reverse is the case. יוֹרָם is the rule. It occurs nine times and יְהוֹרָם, which occurs three times only, is the exception. Here, therefore, the Massorah safeguards יְהוֹרָם. This part of the Rubric is given in a separate Massorah in § 212, where the instances are discussed. For the cause of this duplicate form see my *Introduction to the Hebrew Bible*, p. 369 &c.

This Rubric I have found in the printed Massorah only, on 2 Kings **8** 16.

רע״ב = § 272.

יוֹתֵר *is seven times plene in this form.* That is, with *Cholem* and with *Tzere*, without and with the prefixes (בלית), this expression has in seven instances *Vav* after the *Yod*, in contradistinction to the five instances in which it is defective. (Eccl. **2** 15; **6** 11; **7** 11; **12** 9, 12).

It will be seen that these seven instances include three Hiphil futures third person singular masculine without and with *Vav* conversive (Exod. **16** 19; 2 Sam. **8** 4; 1 Chron. **18** 4), one Kal participle with the prefix *He* (1 Sam. **15** 15), one noun (Eccl. **6** 8) and two adverbs (Eccl. **7** 16; Esther **6** 6). This, as we have often seen, is in accordance with the method of the Massorah which has regard to the identity of the spelling only, irrespective of the difference in sense.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 45 *a*, on Exod.

16 19, which I have printed; (II) the same MS.. Vol. I, fol. 183 *a*, on 1 Sam. **15** 15; (III) the same MS., Vol. II, fol. 273 *b*, on Esther **6** 6; (IV) Orient. 4445, fol. 58 *a*, on Exod. **16** 19; (V) Arund. Orient. 16, fol. 44 *b*, on 1 Sam. **15** 15; (VI) the same MS., fol. 61 *b*, on 2 Sam. **8** 4; (VII) the same MS., fol. 249 *b*, on 1 Chron. **18** 4; (VIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 131 *a*; (IX) the printed Massorah on Exod. **16** 19; (X) the same on 1 Sam. **15** 15, and (XI) the same on Eccl. **7** 16. These eleven Lists represent three recensions of this Massorah.

Recension I. — This recension is the most popular. It is represented in Lists I, II, III, V, VI, VII, X and XI for which reason I have printed it. They all record identically the same seven instances.

Recension II. — This recension is represented in List IV, which is the oldest form of this Massorah. Though it is headed יותר ז׳ מלין giving the same number as the preceding recension, yet it makes up this number differently. It omits the two Hiphil futures with *Vav* conversive, viz. 2 Sam. **8** 4 and 1 Chron. **18** 4 and records in their stead ויותר שהיה Eccl. **12** 9, and ויותר מהמה Eccl. **12** 12, both of which are defective in the received text in accordance with recension I. This recension must, therefore, be based upon MSS. in which 2 Sam. **8** 4 and the parallel passage in 1 Chron. **18** 4, were defective and the two Ecclesiastes passages (**12** 9, 12) were plene.

Recension III. — This recension, which is represented in List IX, makes up the seven instances by omitting ואל תחחכם יותר Eccl. **7** 16 and giving in its stead ויתר לראי השמש Eccl. **7** 11. That this is not a mistake, but that it exhibits another recension is attested by the first editor of the Massorah. At the end of List XI Jacob b. Chayim distinctly declares that another Massorah records Eccl. **7** 11 instead of **7** 16, viz. ובמסר׳ אחריתי מסר במקום ואל תתחכם יותר ויותר לראי השמש. This Massorah must, therefore, be based upon Codices which read it וְיֹתֶר defective in Eccl. **7** 16 and וְיֹתֵר plene in Eccl. **7** 11.

רע״ג = § 273.

יִזְרַחְיָה *Izrachjah, without and with the prefix Vav, occurs three times.* This is one of the few proper names in which the primitive termination יָהּ *jah* or *Jehovah* has not been altered into יָהוּ *jahū* (see my *Introduction to the Hebrew Bible*, p. 369 &c.). The same is the case with the kindred name זַרְחָיָה *Zarachjah* which occurs five times (Erza **7** 4; **8** 4; 1 Chron. **5** 32, 32, 36). The design of this Massorah is not only to safeguard this primitive termination, but to protect the minority of instances in which the name begins with *Yod* against being made conformable to the majority without the *Yod*.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 406 *a*, on 1 Chron. **7** 3

רע״ד = § 274 *a*.

יִזְרְעֶאלָה *to Jezreel, occurs four* [seven] *times.* Without the prefixes this expression is the name of a place altogether twenty times. In thirteen instances, apart from the two in which it is the proper name of a person (Hosea **1** 4 *a*; 1 Chron. **4** 3), it is simply יִזְרְעֶאל. (Comp. Josh. **17** 16; Judg. **36** 3; 1 Sam. **29** 11; 2 Sam. **2** 9; 1 Kings **21** 23; 2 Kings **9** 10, 36, 37; **10** 1; Hosea **1** 4, 5; **2** 2, 24) and in seven it is יִזְרְעֶאלָה with the paragogic *He*. Hence the Massorah safeguards the minority.

Of this form of the Rubric I collated four Lists: (I) Arund. Orient. 16, fol. 104 *a*, on 2 Kings **9** 16, which I have printed; (II) the same MS., fol. 104 *b*, on 2 Kings **9** 30, (III) Add. 15,250, fol. 203 *b*, on 2 Kings **9** 16, and (IV) Add. 15,251, fol. 135 *a*, on Josh. **19** 18. Though these four Lists coincide in recording identically the same six instances, they differ in their respective headings. Lists I and II head this Rubric יזרעאלה ד׳, but register six. List III is headed ה׳, but records six only, whilst List IV is headed ה׳ or ח׳ and also registers the same six. As all these four Rubrics omit Josh. **19** 18, though List IV is on this very passage, they must be based upon Codices which did not exhibit the paragogic *He* in this instance. For this reason I printed this form of the Rubric separately.

רע״ד = § 274 *b*.

יִזְרְעֶאלָה *to Jezreel, occurs seven times.* Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 105 *a*, on 2 Kings **10** 6, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 173. The latter is incorrect. It is headed יזרעאלה ח׳ and Jacob b. Chayim makes up the eight by giving the catchwords ויהי נבולם יזרעאלה for the first instance and the catchwords והכסלות ושונם for the second, whereas the two are one instance, viz. Josh. **19** 18 wrongly divided.

רע״ה = § 275.

הַיִּזְרְעֵאלִית *the Jezreelitess, occurs five times, twice without the Yod.* This feminine patronymic with the prefix *He* which occurs altogether five times, is in three instances with *Yod* after the *Lamed* (1 Sam. **30** 5; 2 Sam. **2** 2; 1 Chron. **3** 1) and in two this *Yod* is absent (1 Sam. **27** 3; 2 Sam. **3** 2). As this variation in its spelling is thus promiscuously used in the same book, the Massorah safeguards the respective orthography.

Of this Rubric I collated three Lists, two in MS. and one printed: (I) Arund. Orient. 16, fol. 54 *b*, on 1 Sam. **27** 3, which I have printed; (II) the same MS., fol. 239 *a*, on 1 Chron. **3** 1, and (III) the printed Massorah Finalis, letter י, § 174. The two instances which are defective of *Yod* are also given in a separate Rubric in Arund. Orient. 16, fol. 57 *a*, on 2 Sam. **2** 2.

רע״ו = § 276 *a*.

הַיִּזְרְעֲלִית *the Jezreelitess, is twice defective.* That is, in these two instances it is without א after the ע. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 57 *b*, on 2 Sam. **2** 2. It will be seen that though these two are part of the five instances in which the patronymic occurs and though the two without *Yod* are duly stated in the preceding Rubric, no indication whatever is there given that in the other two the *Aleph* is absent. This is due to the fact that the preceding Rubric follows the official reading or *Keri* which directs us to read these two instances with *Aleph*, being part of the List of words in which *Aleph* is to be supplied. (*Vide supra*, letter א, § 14.) Whereas this Rubric is based upon the *Kethiv* or textual reading.

רע״ז = § 276 *b*.

הַיִּזְרַעְאלִית. — As this patronymic which occurs five times only, is spelt in three different ways, this Rubric indicates the variation in its orthography. It declares (1) that in two passages viz. 1 Sam. **27** 3, and 2 Sam. **3** 2 it is without the *Yod* after the *Lamed;* (2) that in two instances, viz. 2 Sam. **2** 2 and 1 Sam. **30** 5, it is without *Aleph* after the *Ayin*, and (3) that in 1 Chron. **3** 1 it is both without *Aleph* and without *Yod*.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 239 *a*, on 1 Chron. **3** 1, which I have printed, and (II) the printed Massorah Finalis, letter י, § 174 where it is given at the end of the preceding Rubric. It is remarkable that List I emphatically states that in 1 Chron. **3** 1 it is הַיִּזְרַעְלַת, thus showing that this Rubric is based upon Codices which exhibited it doubly defective. List II, however, as emphatically declares that it is here הַיִּזְרַעְאלִית entirely plene, which is in accordance with the received text. In List I ואלו היו is a clerical error for וְאֵלֶּה הֵיו 1 Chron. **3** 1 and in List II ויעלו is a mistake for וַיַּעַל 2 Sam. **2** 2.

That these Lists, however, exhibit the readings of one School of textual redactors only, and that other Massoretic Schools had different traditions with regard to the orthography of this expression, is attested by the following analysis:

(1) *1 Samuel 27 3.* —
הַיִּזְרַעְאלִת without *Yod*, but with *Aleph*, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,251.
הַיִּזְרַעְאלִית with both *Aleph* and *Yod*, Orient. 2201 first hand; Harley 5710—11; Add. 15,250; Add. 15,451.

(2) *1 Samuel 30 5.* —
הַיִּזְרְעֵלִית without *Aleph*, but with *Yod*, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250 second hand; Add. 15,251; Add. 15,451 second hand.
הַיִּזְרַעְאלִית with both *Aleph* and *Yod*, Orient. 2201 first hand; Harley 5710—11; Add. 15,250 first hand; Add. 15,451 first hand.

(3) *2 Samuel 2 2.* —
הַיִּזְרְעֵלִית without *Aleph*, but with *Yod*, Orient. 2201 second hand; Harley 5710—11 first hand; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 second hand.
הַיִּזְרַעְאלִית with both *Aleph* and *Yod*, Orient. 2201 first hand; Harley 5710—11 second hand; Add. 15,451 first hand.

(4) *2 Samuel 3 2.* —
הַיִּזְרַעְאלַת with *Aleph*, but without *Yod*, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,451.

הִיזְרְעֶאלִית with both *Aleph* and *Yod*, Harley 5710—11; Add. 15,251.

(5) *1 Chronicles 3 1.* —
הִיזְרְעֶאלִית with both *Aleph* and *Yod*, Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 15,451.
הִיזְרְעֵלִית without *Aleph*, but with *Yod*, Arund. Orient. 16.

For the variations in the early editions I must refer to the notes on the respective passages in my edition of the Hebrew Bible.

The different spellings of this name and its abnormal vowel-points, as exhibited in the five Rubrics, viz. § 274 *a*—§ 276 *b* are due to the endeavour on the part of the textual redactors to obliterate the Divine name אֵל. The name is a compound of זרע and אל denoting *God planted*. Accordingly it ought to be pointed יִזְרְעֵאל. The infamous and bloody deeds, however, perpetrated in Jezreel and the fact that the final overthrow of the Kingdom of Israel took place here (comp. 1 Kings **20** 1—16; 2 Kings **9** 23—37; Hosea **1** 4) made the redactors of the text disguise the Divine name as part of its composition. Hence they pointed it יִזְרַעֵאל with *Segol* under the *Ayin* and silenced the *Aleph* altogether. In the patronymic, the *Tzere* which belongs to the *Aleph* is put under the *Ayin* and the *Aleph* is again exhibited without any vowel-points, viz. הִיזְרַעְאֵלִית. Some Schools of textual redactors were not satisfied with simply silencing the *Aleph*, but actually went so far as to eliminate it altogether in two instances, as is attested by Rubric 276 *a*. For this process of safeguarding the different Divine Names in compound names of persons and places see my *Introduction to the Hebrew Bible*, p. 369 &c.

רע״ז = § 277.

תֶּחֱבַר *thou shalt* or *she shall be united, occurs twice.* Though this triliteral is in one instance the future second person masculine and in the other third person feminine, yet the Massorah according to its method, which has regard to the identity of the spelling irrespective of the difference in the sense, groups these expressions under one Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 125 *a*, on Isa. **14** 20, which I have printed; (II) Add. 15,250, fol. 32 *a*, on Gen. **49** 6; (III) the same MS., fol. 220 *a*, on Isa. **14** 20, and (IV) the printed Massorah on Gen. **49** 6.

רע״ח = § 278.

יַחְדָּיו *together, is three times plene.* This adverb occurs altogether about ninety-two times. In eighty-nine instances it is יַחְדָּו defective and in these three instances only is it plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916, on Jerem. **46** 12, which I have printed; (II) the same Codex on Jerem. **46** 21; (III) Add. 15,250, fol. 265 *b*, on Jerem. **46** 12; (IV) Add. 15,151, fol. 263 *b*, on the same passage, and (V) the printed Massorah also on the same passage. Accordingly יַחְדָּו Jerem. **46** 12, which I adopted in my edition of the Bible following St. Petersburg Codex of A. D. 916 and Orient. 2201, should be יַחְדָּיו plene as it is in Harley 5710—11; Add. 15,250; Add. 15,251; Add. 15,451. It is remarkable that though the Massorah of St. Petersburg Codex, as we have seen, has two Rubrics emphatically declaring that it is three times plene, yet in the text itself all these three instances are defective. Add. 15,451 which reads יַחְדָּיו in Jerem. **49** 3 has a Massorah on it יחדיו ק׳. As all the three instances are in Jeremiah, the heading ought more properly to be ג׳ מל׳ ובכתב.

רע״ט = § 279.

וַיַּחְדָּיו *and together, occurs three times.* Normally this adverb is without the prefix *Vav*. In this form it occurs about ninety-two times. As it is in these three instances only that it is with this prefix, the Massorah safeguards the exceptional occurrence. By fixing the number at three, the Massorah militates against the recension of the text which exhibited יַחְדָּו without the prefix *Vav* both in Exod. **26** 24 and in the parallel passage Exod. **36** 29, as is attested by the Samaritan recension of the Hebrew. Hence the Massorah Parva in Codex Leicester fol. 37 *b*, on Exod. **36** 29 which supports the received text, remarks ג׳ מסת׳ ביה.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 75, on Exod. **36** 29, which I have printed; (II) Orient. 4445, fol. 80 *a*, on the same passage; (III) Add. 15,250, fol. 53 *a*, on the same passage; (IV) Add. 15,251, fol. 56 *a*, on Exod. **26** 24; (V) Add. 21,160, fol. 108 *a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Exod. **36** 29.

ר״ם = § 280.

יְחֶזְקֵאל *Ezekiel, occurs twice.* The only other instance in which it occurs it is לִיחֶזְקֵאל with the prefix *Lamed* (1 Chron. **24** 16). Here again the text exhibits another instance of the effect produced by the Massorites in their effort to disguise the Divine Name אֵל. The name יחזקאל is a compound of יְחֵזֵק and אֵל denoting *God maketh strong*. In their anxiety, however, to obliterate the sacred name אֵל, the Massorites put the *Tzere* which belongs to the *Aleph* under the *Coph* and left the *Aleph* itself without any vowel-points, thus reducing it to silence. For this process of disguising the Divine Names on the part of the redactors and the effect which this treatment has produced upon the text see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 183 *a*, on Ezek. **24** 24, which I have printed; (II) Add. 15,250, fol. 270 *b*, on Ezek. **1** 3; (III) Add. 21,160, fol. 285 *a*, on the same passage; (IV) the printed Massorah also on the same passage, and (V) the same on Ezek. **24** 24.

רפ״א = § 281.

יְחִזְקִיָּה *Hezekijah, occurs three times.* This proper name occurs altogether forty-four times. In forty-one instances it is the longer form יְחִזְקִיָּהוּ *Yechizkijahū* and in three only is it this primitive shorter form. Hence the Massorah safeguards the exceptional occurrence. For the cause of the duplicate form see my *Introduction to the Hebrew Bible*, p. 369 &c.

רפ״ב = § 282.

יְחִזְקִיָּהוּ *Yechizkijahū, occurs three times in the Prophets . . . and throughout Chronicles it is likewise so except in five instances where it is* חִזְקִיָּהוּ *Hezekijahū*. For this Rubric see letter ח, § 122.

רפ״ג = § 283.

וַיְחִזְקִיָּהוּ. — *Four forms of the same name are respectively unique.* That is (1) the longer form of חִזְקִיָּה ending in *jahū* with the prefix *Vav* occurs once only, viz. וַיְחִזְקִיָּהוּ 2 Chron. **28** 12; (2) the shorter form חִזְקִיָּה ending in *jah* with the prefix *Vav* occurs once only, viz. וְחִזְקִיָּה 1 Chron. **3** 23; (3) the longer form of חִזְקִיָּה ending in *jahū* with the prefix *Lamed* occurs once only, viz. לְחִזְקִיָּהוּ Isa. **38** 9, and (4) the shorter form ending in *jah* with the prefix *Lamed* also occurs once only, viz. לְחִזְקִיָּה Ezra **2** 16.

Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 40, which I have printed, and (II) the printed Massorah Finalis, letter ח, § 58. The reference to the catchwords בני אשר לחזקיה קרמ׳ should be Ezra **2** 16 and not to the parallel passage Neh. **7** 2. לְחִזְקִיָּה is a clerical error for לִיחִזְקִיָּה.

רפ״ה = § 285.

חִזְקִיָּה. — *Three forms of this name respectively occur twice.* This Rubric, which does not occur in the printed Massorah, is from Halle Ochlah Ve-Ochlah II, § 40. The third pair are given as a separate Massorah in § 281.

רפ״ו = § 286.

יְחִיאֵלִי *Jechieli, occurs twice in the Scriptures.* In 1 Chron. **23** 8, where the first register is recorded, this proper name is יְחִיאֵל *Yechiel*, whilst in the duplicate register in 1 Chron. **26** 21 it is the patronymic form יְחִיאֵלִי *Yechieli*. Hence the Massorah ssfeguards the variation in the parallel passage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 146 *b*, on 1 Chron. **26** 21.

Here again we see that the changes to which this compound name has been subjected are due to the anxiety on the part of the redactors to obliterate the Divine Names. Originally this name was יְחִי יָהּ *Jehovah liveth*. The ineffable Name יָהּ *Jehovah*, however, was deemed too bald. Hence it was obliterated. But the process of obliteration was gradual. In one single instance

only has it escaped the redactors, viz. 1 Chron. **15** 24. In all the other passages יְהֹוָה is changed into the less sacred name אֱלֹהִים and the compound became יְחִיאֵל which, apart from the *Keri* in 1 Chron. **29** 14, occurs thirteen times (comp. Ezra **8** 9; **10** 2, 21, 26; 1 Chron. **15** 18, 20; **16** 5; **23** 8; **27** 32; **29** 8; 2 Chron. **21** 2; **31** 13; **35** 8). The protection, however, which was primarily accorded to יְהֹוָה was in many instances also accorded to אֱלֹהִים. Hence יְחִיאֵל became יְחִיאלִי in the two instances which constitute this Rubric, though this gave rise to the variation between the two parallel passages. (Comp. my *Introduction to the Hebrew Bible*, p. 369 &c.)

רפ״ז = § 287.

יְחַלְתִּי *I have hoped, occurs five times and in the same section.* That is, in the same Psalm, in contradistinction to the only instance where this Piel occurs in the **119**th Psalm and where it is יִחַלְתָּנִי the second person singular with the suffix first person singular (Ps. **119** 49).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 213 *a*, on Ps. **119** 74, which I have printed; (II) Arund. Orient. 16, fol. 314 *b*, on Ps. **119** 43, and (III) the printed Massorah on Ps. **119** 74.

רפ״ח = § 288.

וַיְחַלּוּ *and they hoped,* or *caused to hope, occurs twice in the Scriptures.* As this Piel preterite third person plural with *Vav* conjunctive which occurs three times altogether, is in two instances with *Chateph-Pathach* under the *Cheth* and once with *Tzere* and *Dagesh* in the *Lamed* (וַיְחַלּוּ), which is due to its pausal accent *Athnach*, and moreover as the two forms occur within three verses (comp. Job **29** 21, 23), the Massorah safeguards the variation in its graphic signs.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 234 *b*, on Job **29** 23, which I have printed; (II) Arund. Orient. 16, fol. 331 *a*, on the same passage; (III) Add. 15,250, fol. 275 *b*, on Ezek. **13** 6, and (IV) Add. 15,251, fol. 273 *b*, on the same passage.

The graphic signs וַיְחַלּוּ in the two instances which constitute this Rubric are according to Ben-Asher, and are so given in the MSS. which I have collated. According to Ben-Naphtali, however, they are pointed וַיְחַלּוּ, as will be seen from the notes on the respective passages in my edition of the Bible.

רפ״ט = § 289.

הוֹחִילִי *hope thou, occurs three times, twice plene and once defective.* That is, in two instances it is with *Yod* after the *Cheth* (הוֹחִילִי Ps. **42** 12; **43** 5) and once it is without the *Yod* (הוֹחִלִי Ps. **42** 6). As the plene and defective occur in the same Psalm (**42** 6, 12), the Massorah safeguards this variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 186 *a*, on Ps. **42** 6.

ר״צ = § 290.

אוֹחִיל *I will hope,* or *wait, is three times plene in the Scriptures.* This Hiphil future first person singular occurs altogether five times. In two instances it is not only with paragogic *He*, but varies in its spelling, being once defective according to the *Keri* (אוֹחִלָה 2 Sam. **18** 14) and once plene (אוֹחִילָה Micah **7** 7); whereas in the three instances which constitute this Rubric it is both uniformly plene and without the paragogic *He*. Hence the Massorah safeguards its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 269 *b*, on Lament. **3** 21, which I have printed; (II) Arund. Orient. 16, fol. 102 *a*, on 2 Kings **6** 33; (III) the same MS., fol. 351 *a*, on Lament. **3** 21; (IV) Add. 15,251, fol. 204 *a*, on 2 Kings **6** 33; (V) the same MS., fol. 403 *a*, on Lament. **3** 21; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter ח, § 127.

As אוחיל occurs three times altogether and is plene in all the three instances, Lists II, III, IV and V head this Rubric more correctly ג׳ ומל׳.

ר״צ״א = § 291.

[אוחילה] *occurs three times in the Scriptures in three different senses.* That is, as stated at the end of the Rubric (1) in 2 Sam. **18** 14 it denotes *to tarry;* (2) in Jerem. **4** 19 *to be in pain,* and (3) in Micah **7** 7 *to pray.*

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 33 *b*, on Jerem. **4** 19, which I have printed; (II) the same MS., Vol. I, fol. 209 *b*, on 2 Sam. **18** 14; (III) Arund. Orient. 16, fol. 69 *a*, on 2 Sam. **18** 14; (IV) Add. 15,251, fol. 178 *b*, on the same passage, and (V) the printed Massorah on Micah **7** 7.

As this expression is not only used in different senses, but varies in its spelling, some of the Massorahs emphasise one fact and some the other characteristic. Thus whilst List I adverts to its different significations both in the heading and at the end of the Rubric, Lists III and V emphasise its different spelling. Hence List V not only heads this Rubric ג׳ ומשנין באתיהון, but adds at the end קרמא אחולה כתיב תניינא אחילה כתיב חליתי אוחילה כתיב.

ר״צ״ב = § 292.

יְחַם *he shall be hot, occurs twice, once with Kametz and once with Pathach.* As this Kal future third person singular masculine which occurs twice only, varies in its graphic signs, being in one instance with *Pathach* (Deut. **19** 6) and in one with *Kametz* which is due to its pausal accent *Soph-Pasuk* (Eccl. **4** 11), the Massorah safeguards the variation in its graphic signs.

Of this Rnbric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 264 *b*, on Eccl. **4** 11, which I have printed; (II) Add. 21,160, fol. 303 *b*, on the same passage, and (III) Orient. 2349, fol. 134 *a*, on Deut. **19** 6. This Rubric forms part of the alphabetical List of words which respectively occur twice only, once with *Pathach* and once with *Kametz*. (*Vide infra*, letter נ, § 600.)

ר״צ״ג = § 293.

וְיַחְמוֹר *and the fallow deer, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 112 *b*, on Deut. **14** 5, which I have printed; and (II) Halle Ochlah Ve-Ochlah II, § 334.

ר״צ״ד = § 294.

יִטַּב *he shall be good* or *well, is three times defective.* Normally the Kal future third person singular masculine without and with *Vav* conjunctive, is plene. In this form, viz. יִיטַב and וַיִּיטַב it occurs twenty times. As it is defective in these three instances only, the Massorah safeguards this exceptional spelling.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 95 *b*, on 1 Kings **21** 7, which I have printed; (II) the printed Massorah on 1 Sam. **24** 5, and (III) the same on 2 Kings **25** 24.

ר״צ״ה = 295.

הֵיטֵב *doing good, well, is twice plene.* This infinitive used adverbially is normally written הֵיטַב without the second *Yod*. In this defective form it occurs nine times. In these two instances, however, it is abnormally plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Jerem. **7** 5, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage, and (III) the printed Massorah also on the same passage. The addition ושא׳ היטב כת׳ at the end of Rubric II explains the import of this Massorah. As the two instances are in Jeremiah, the heading ought more properly to be ב׳ מל׳ ובסמ׳.

ר״צ״ו = § 296.

הֵיטִיבוּ *ye have done well, occurs twice.* This sexteliteral occurs altogether five times. In three instances it is the imperative plural masculine (Jerem. **7** 3; **26** 13; Ps. **33** 3) and in two the preterite third person plural. The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 2349, fol. 126 *b*, on Deut. **5** 25.

רצ״ז = § 297.

הֲהֵיטַב *art thou* or *doest thou well, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 302 *b*, on Jonah **4** 4. As the two instances in which this Hiphil infinitive with the prefix *He* interrogative used adverbially are restricted to the same book, the heading ought more properly to be ב׳ ובמיט׳.

This Rubric is part of the alphabetical List of words beginning with *He* which respectively occur twice. (*Vide supra*, letter ה, § 19.)

רצ״ח = § 298.

המבה. — *Ten forms of the Hiphil of the verb* יָטַב *are defective.* Normally the Hiphil has *Yod* after the *Teth* with *Chirek*. As the *Yod* is abnormally absent in these instances, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 140 *a*, on Deut. **30** 5, which I have printed; (II) Arund. Orient. 16, fol. 53 *a*, on 1 Sam. **25** 31; (III) the same MS., fol. 348 *a*, on Prov. **30** 29; (IV) Add. 15,250, fol. 161 *a*, on 1 Sam. **25** 31; (V) Add. 15,251, fol. 166 *a*, on the same passage; (VI) Add. 15,451, fol. 126 *a*, on Deut. **8** 16; (VII) Halle Ochlah Ve-Ochlah II, § 15 margin, and (VIII) the printed Massorah, on Ezek. **33** 32.

With the exception of List I, all the Lists head this Rubric מ׳ חס׳ בליש׳ and excepting List VIII all record identically the same nine instances. They all coincide in omitting 2 Kings **9** 30. It is, however, more than probable that List I is based upon Codices which exhibited here וְתֵיטַב with *Chirek* instead of the exceptional form וְתֵיטָב with *Segol*. List VIII rightly adds after the catchwords ארבעה מיטבי לכת = Prov. **30** 29 (תניינא דמסוק) that it is the second in the verse, since this expression occurs here twice; and gives לב שמח ייטב נדה Prov. **17** 22 instead of לב שמח ייטב פנים Prov. **15** 13, which, as will be seen from the following Rubric, is in accordance with another Massorah. The heading of List VI, viz. מ׳ חס׳ ׳ בתרא׳ בליש׳, indicates the design of this Massorah, which is to register the Hiphil forms without the *second Yod*. Hence no notice is taken of the fact that one of the instances is also without the first *Yod* (comp. וּמַטַב Ezek. **33** 32). It is remarkable that in some of the Massoretic Schools the absent *Yod* was officially supplied. This is attested by the Standard Codex Harley 5710—11. In Jerem. **2** 33 the textual reading in this MS. is תְּטַבִּי entirely defective and the Masssorah on it is תטיבי ק׳ entirely plene.

רצ״ט = § 299.

יִיטַב *it shall please*, or *make merry, is twice defective.* This Hiphil future third person singular masculine with *Tzere* under the *Yod* and *Chirek* under the *Teth*, occurs altogether seven times. It is plene in five instances (Numb. **10** 32; Judg. **17** 13; 1 Sam. **2** 32; Zeph. **1** 12; Prov. **17** 22) and in two only is it defective. Hence the Massorah safeguards the exceptional orthography. It is to be remarked that even in the one instance where it is with *Sheva* under the *Yod* and the one where the *Teth* is with *Tzere* (comp. יְיֵטֵב Prov. **24** 21; יְיֵטֵב 1 Kings **1** 47), this future is plene.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 49 *a*, on 1 Sam. **20** 13, which I have printed; (II) Add. 15,251, fol. 89 *a*, on Numb. **10** 32, and (III) the printed Massorah on Prov. **17** 22. These three Lists, however, are based upon different recensions of the text, as will be seen from the following analysis:

List I, which I have printed, gives Prov. **15** 13 as the second defective. This reading is supported by seven Lists of the preceding Massorah, since this separate Rubric forms part of the nine or ten defective instances.

List II gives Numb. **10** 32 as the first defective and 1 Sam. **20** 13 as the second, thus omitting Prov. **15** 13 altogether. List III like List I, gives 1 Sam. **20** 13 as the first defective, but unlike this List and also unlike List II, gives Prov. **17** 22 as the second defective. This is supported by the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, which not only exhibits יִיטַב defective in the text, but the Massorah on it states that it is one of the two defectives (ב׳ חס׳).

ש׳ = § 300.

וּמֵטַב *and doing good, occurs twice, once defective and once plene.* As this Hiphil participle with the prefix *Vav* which occurs twice only, is differently spelt, being in the first instance entirely defective (Ezek. **33** 32) and in the second without the first *Yod* (Ps. **119** 68), the Massorah safeguards the variation in its orthography. In the only other instance where this participle singular occurs and where it is without the prefix *Vav*, it is מֵיטִיב with both *Yods* (1 Sam. **16** 17).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 188 *b*, on Ezek. **33** 32, which I have printed; (II) Add. 15,251, fol. 285 *a*, on the same passage, and (III) the printed Massorah Finalis, letter ט, § 4.

ש״א § 301.

יָטְבָתָה *Jotbathah, occurs three times in this form.* That is, without and with the prefixes. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 129 *a*, on Deut. **10** 7, which I have printed, and (II) Orient. 2348, fol. 139 *a*, on the same passage.

ש״ב = § 302.

יְטוּר *Jetur, occurs twice plene . . . . and once it is with the prefix Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 130 *a*, on 1 Chron. **1** 31, which I have printed, and (II) Vienna Codex No. 35, on the same passage. As this proper name, which occurs twice only, is plene in both instances, the heading of List II ב׳ ומל is more correct.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70.)

ש״ג = § 303.

וְיַיִן *and wine, begins a verse five times . . . . and once it is without the prefix Vav.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 95 *a*, on Numb. **15** 10, which I have printed; (II) Orient. 4445, fol. 133 *b*, on Numb. **15** 5; (III) the printed Massorah on Numb. **15** 10, and (IV) the same on Ezek. **44** 21.

ש״ד = § 304.

וְיַיִן *and wine, occurs thirteen times.* This Rubric I have found in the printed Massorah Finalis only, letter י, § 180. As is often the case in the printed Massorah, the Rubric is incorrect. In the first place, though the heading emphatically states that there are thirteen such instances, the Rubric itself records twelve only, since Judg. **13** 14 is given twice, once by the catchwords מכל אשר ויין ושכר אל תשת as the third and again by the catchwords יצא מגפן as the ninth. Both these are two clauses of the same verse. And secondly וְיַיִן occurs sixteen times and not thirteen and the following four instances are omitted Jerem. **48** 33; Hosea **4** 11; 1 Chron. **12** 41 and 2 Chron. **2** 9.

That this corruption is not due to Jacob b. Chayim, the first editor of the Massorah, is evident from the note which he appended to this Rubric. There can hardly be any doubt that originally the Rubric was complete and that the limited space assigned to the Massorah in the MSS. of the Bible, made the Scribe leave off with the twelfth instance. A later Nakdan, however, mistook the List for complete and hence not only repeated one instance twice, but as is not infrequently the case, altered the number in the heading into thirteen to agree with the passages recorded in the List.

ש״ה = § 305.

וְיַיִן *and wine, occurs seven times.* That is, with *Kametz* under the *Vav*, in contradistinction to the sixteen instances in which it is with *Sheva*, recorded in the preceding Rubric.

Of this Rubric, which is one of the most popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 8 *b*, on Gen. **14** 18, which I have printed; (II) the same MS., Vol. II, fol. 269 *a*, on Lament. **2** 12; (III) the same MS., Vol. II, fol. 284 *b*, on Dan. **10** 3; (IV) Arund. Orient. 16, fol. 32 *b*, on Judg. **19** 19; (V) the printed Massorah on Isa. **5** 12; (VI) the same on Neh. **5** 15, and (VII) the same 2 Chron. **11** 11.

It will be seen that three of the seven instances are not only with *Kametz* under the *Vav*, but also with *Kametz* under

the *Yod* which is due to the pausal accent, being in two passages with *Athnach* (Gen. **14** 18; Lament. **2** 12) and once with *Soph-Pasuk* (2 Chron. **11** 11). Lists I, IV, V, VI and VII leave this fact unnoticed. But List II, which is headed ו' נ' קמצי וד' פתחי, emphasises this variation in the graphic signs.

ש'ו = § 306.

וְיַיִן וְשֵׁכָר *and wine and strong drink, occurs three times.* This phrase occurs altogether six times. In three instances it is יַיִן וְשֵׁכָר without the prefix *Vav* (Levit. **10** 9; Judg. **13** 4, 7) and in the three which constitute this Rubric, it is with the prefix. Hence the Massorah indicates the variation. This safeguarding is necessary, since the two forms are used promiscuously in the same section. (Comp. Judg. **13** 4, 7, 14.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 131 *a*, on Deut. **29** 5, which I have printed; (II) Add. 15,250, fol. 146 *a*, on 1 Sam. **1** 15; (III) Add. 15,251, fol. 152 *a*, on the same passage; (IV) Orient. 2349, fol. 139 *a*, on Deut. **29** 5, and (V) the printed Massorah on 1 Sam. **1** 15.

ש'ז = § 307.

וְיַיִן *and wine of, occurs ten times in this form.* That is, the construct form without and with prefixes, in contradistinction to the numerous instances in which this noun is in the absolute. By fixing the number at ten, this Massorah espouses the abnormal reading יֵין the construct against the normal absolute יַיִן in Cant. **7** 10. It is, however, remarkable that the Massorah Parva both in Arund. Orient. 16 and Add. 15,251 remarks against it (כיין ל) that it is *unique*. This cannot refer to the construct, which according to the present received text occurs twice (Hosea **14** 8; Cant. **7** 10), but to the absolute יַיִן, which does not occur again.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 337 *b*, on Prov. **4** 17, which I have printed; (II) Add. 15,250, fol. 115 *b*, on Deut. **32** 38; (III) Halle Ochlah Ve-Ochlah II, § 18 margin; (IV) the printed Massorah on Amos **2** 8, and (V) the same on Esther **1** 7.

It will be seen that though the heading of this List emphatically states that there are ten such instances, the Rubric itself records nine only, omitting וּבְיַיִן Dan. **1** 8. But as all the other Lists give it, there can hardly be any doubt that its omission is due to the carelessness of the Scribe.

ש'ח = § 308.

The following words are defective and respectively occur once only. The Hiphil forms of the verb נָכָה with *Cholem* and *Chirek* are normally doubly plene, that is both with *Vav* and *Yod*. In six instances, however, they are not only abnormally defective, but vary with regard to the absence of either the *Vav* or *Yod* Hence the Massorah here indicates their respective variation. Thus two of the forms are with *Vav*, but without the *Yod* (Gen. **21** 25; Job **5** 17), two on the contrary are without the *Vav*, but with the *Yod* (Gen. **24** 44; Job **22** 4); whilst two are both without *Vav* and *Yod*. (Gen. **24** 14; Jerem. **2** 19.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 14 *b*, on Gen. **24** 44, which I have printed; (II) Arund. Orient. 16, fol. 323 *b*, on Job **6** 25; (III) the same MS., fol. 329 *a*, on Job **22** 4, and (IV) the printed Massorah Finalis, letter י, § 184.

Apart from the fact that Lists II and III give the heading of List I at the end of the Rubric and that List IV is the only one which fixes the number of these instances at six in the heading, viz. והוכח ו' חסרי' בלישׁ, all the four Lists record the same six expressions in practically the same order. They, however, agree in the orthography of three only of the six words, viz. וְהוֹכַח Gen. **21** 25; הוֹכִיחַ Gen. **24** 44 and יוֹכִיחוּ Job **5** 17, and exhibit the greatest variations with regard to the other three. Thus in Gen. **24** 14 Lists I, II and III read הוֹכַחְתָּ and List IV reads it הוֹכַחְתָּה. In Jerem. **2** 19 List I reads תּוֹכִחֵךְ entirely defective, Lists II and III read it תּוֹכָחֵךְ with *Vav* plene, whilst List IV has it תּוֹכִיחוּךְ entirely plene. In Job **22** 4 List I reads יֹכִיחֵךְ with the remark that it is without *Vav*, but with *Yod*, and this is also the reading in List II, but List III reads it יֹכְחֵךְ entirely defective, whilst List IV has it יוֹכִיחֵךְ entirely plene. The addition at the end of the List in the printed Massorah (List IV), viz. ב' חסרים ושארי' חסרי' י', only increases the puzzle. That the differences here disclosed are not the only ones and that the several Schools of textual redactors exhibited other variations, will be seen from the notes on the respective passages in my edition of the Bible.

ש'ט = § 309.

The Hiphil הוֹכִיחַ *is in three instances without Yod.* Whilst the preceding Rubric registers the defectives of the Hiphil both with regard to the *Vav* and *Yod* this Rubric is restricted to the Hiphil in which the *Yod* only is absent. Hence it simply records the three instances of the preceding Rubric which exhibit this characteristic. This form of the Rubric I have found in the printed Massorah on Gen. **21** 25.

ש'י = § 310.

הוֹכֵחַ *reproving, occurs five times in the Scriptures . . . . and once the infinitive is with the prefix Vav.* Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 227 *b*, on Job **13** 10, which I have printed; (II) Arund. Orient. 16, fol. 326 *a*, on the same passage; (III) the same MS., fol. 341 *b*, on Prov. **15** 12; (IV) Add. 21,160, fol. 168 *a*, on Levit. **19** 17; (V) the printed Massorah on the same passage; (VI) the same on Job **6** 25, and (VII) the same on Job **15** 3.

List IV heads this Rubric ה' ומל', which emphasises the fact that it is plene in all the five passages. This would imply that the design of the Massorah is to militate against the recensions in which some of the instances are defective.

ש'יא = § 311.

וְיוֹכַח *and he will reprove* or *plead, occurs twice in the whole Scriptures.* This Hiphil future third person singular masculine with the prefix *Vav*, occurs altogether five times. In three instances the *Vav* is with *Pathach*, being conversive (comp. וַיּוֹכַח Gen. **31** 42; Ps. **105** 14; 1 Chron. **16** 21) and in two it is with *Sheva*, being conjunctive. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 138 *b*, on 1 Chron. **12** 17 which I have printed; (II) Arund. Orient. 16, fol. 246 *a*, on the same passage; (III) the same MS., fol. 323 *a*, on Job **16** 21, and (IV) the printed Massorah on the same passage.

As one of these two instances begins a verse and the other ends a verse, Lists II, III and IV head this Rubric ב' א' ראׁ פס' ואׁ סו' פס'. This Rubric forms part of the Massoretic List of words which respectively occur twice only, once at the beginning and once at the end of the verse. (*Vide infra*, letter מ, § 425.)

ש'יב = § 312.

יָכוֹל *he can*, or *was able, is four times plene.* Normally this preterite third person siugular masculine, or infinitive absolute is defective. In this form it occurs nine times as preterite (Gen. **32** 26; **45** 1; Exod. **40** 35; 2 Sam. **3** 11; 1 Kings **5** 17; **13** 4; **14** 4; Isa. **7** 1; 1 Chron. **21** 30) and once as infinitive (1 Sam. **26** 25). As it is plene in these four instances only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 108 *b*, on Numb. **13** 30, which I have printed; (II) Orient. 5404, fol. 107 *b*, on the same passage; (III) Arund. Orient. 16, fol. 37 *b*, on 1 Sam. **4** 15, and (IV) the printed Massorah on Numb. **13** 30.

Lists I and II are restricted to the quadriliteral or the three preterites and the infinitive. Hence they are properly headed יכול ד' מל'. Lists III and IV include the infinitive with the prefix *He* (הֲיָכוֹל 2 Chron. **32** 13). Hence they are headed ה' מל' בלישׁ and List III duly records the three plene preterites and the two infinitives, the one without the prefix given in Lists I and II and the one with the prefix. The printed Massorah (List IV), however, which is manifestly designed to exhibit the same form of the Rubric, is corrupt. It gives אתה ידעת את דוד אבי 1 Kings **5** 17 as the third passage, which is יָכֹל defective and is rightly absent in the other Lists, and omits 2 Chron. **7** 7 which is plene and is duly given in the three Lists.

ש'יג = § 313.

יָכֹלְתִּי *I was able*, or *prevailed, occurs three times and is defective.* As the preterite third person is exceptionally plene, which is recorded in the preceding Rubric, the design of this Massorah is to show that the preterite first person is without exception plene.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 161 *a*, on Judg. **8** 3,

which I have printed; (II) the same MS., Vol. II, fol. 185 *a*, on Ps. **40** 13; (III) Arund. Orient. 16, fol. 24 *a*, on Judg. **8** 3; (IV) the same MS., fol. 293 *b*, on Ps. **40** 13; (V) the printed Massorah on Gen. **30** 8; (VI) the same on Judg. **8** 3, and (VII) the same on Ps. **40** 13.

Lists II, III and VII emphasise the fact in their respective headings that it is plene in all the three. But as each of the three instances occurs in one of the three divisions of the Bible, Lists III, V and VII add. א' בת' א' בנב' א' בכת' or simply the abbreviation אנ"ך.

שי"ד = § 314.

הֵיכֹל *occurs twice, once defective and once plene.* As this Kal infinitive absolute with the prefix *He* which occurs twice only, is differently spelt in each instance, being הֵכֹל defective in Numb. **22** 38 and הֵיכֹל plene 2 Chron. **32** 13, the Massorah safeguards the variation in its orthography. By fixing the number at two, the Massorah militates against the recension which exhibited יֵיכֹל the Hophal future third person singular masculine, in Numb. **22** 38, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 169 *a*, on 2 Chron. **32** 13, which I have printed; (II) Orient. 2349, fol. 114 *b*, on Numb. **22** 38, and (III) Orient. 5404, fol. 113 *b*, on the same passage.

שט"ו = 315 *a*.

וַתּוּכַל *and thou hast prevailed* or *been able, occurs twice at the end of a verse.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 22 *a*, on Gen. **32** 29, which I have printed, and (II) Add. 15,251, fol. 30 *a*, on the same passage.

שט"ו = § 315 *b*.

וַתּוּכַל *and thou hast prevailed* or *been able, occurs three times in the Scriptures.* With *Kametz* under the *Caph*, this Hophal future third person singular masculine, occurs altogether eight times. In five instances it is without the prefix *Vav* (1 Sam. **26** 25; 1 Kings **22** 22; Habak. **1** 13; Job **42** 2; 2 Chron. **18** 21) and in three it is with the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 44 *b*, on Jerem. **20** 7, which I have printed; (II) Add. 21,160, fol. 31 *a*, on Gen. **32** 29; (III) the printed Massorah on the same passage, and (IV) the same on Jerem. **3** 5. The latter heads this Rubric ג' קמצין. As it occurs three times altogether and is in all the three instances with *Kametz*, the heading ought properly to be ג' וקמצין.

שש"ז = § 316.

תּוּכְלִי *thou shalt be able* or *prevail, occurs twice.* That is, the future second person singular feminine occurs twice only, in contradistinction to the many instances in which the second person masculine occurs. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 139 *b*, on Isa. **47** 12. As the two instances are restricted to two consecutive verses, the heading ought more properly to be ב' ובעני'.

שי"ז = § 317.

יוּכְלוּ *they shall be able, occurs eleven times in the Scriptures.* By fixing the number at eleven, the Massorah militates against the textual reading יוּכְלוּ in Josh. **15** 63 and supports the *Keri* יְכָלוּ.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following eight only, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 209 *a*, on 2 Sam. **17** 17, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **6** 10; (III) the same Codex on Hosea **8** 5; (IV) Arund. Orient. 16, fol. 143 *a*, on Isa. **56** 10; (V) the same MS., fol 148 *a*, on Jerem. **1** 19; (VI) Halle Ochlah Ve-Ochlah II, § 33; (VII) the printed Massorah on Josh. **7** 12, and (VIII) the same on Jerem. **1** 19.

Lists IV and V properly head this Rubric י"א ב' חס' וט' מל', since two of the instances, viz. Josh. **7** 12 and Ps. **18** 39, are יְכָלוּ defective, thus excluding the Eastern recension which also reads יְכָלוּ defective in Lament. **4** 14, as will be seen from the notes on this passage in my edition of the Bible. The printed Massorah (List VIII) which also notices the fact that two of the eleven instances are defective by the addition of ב' קדמא' חס' at the end of the Rubric, gives Jerem. **1** 19 as one of the passages. But this is incorrect. The Jeremiah passage which heads the List, is manifestly out of order. The two defective instances ought to begin the List as they are in the MS. List, which I have printed and indeed they are so in Jacob b. Chayim's first List in the printed Massorah, viz. List VII.

שי"ח = § 318.

יְכָלוּ *is four times defective in this form.* That is, four forms with *Kametz* under the *Caph* are preceded by *Kibbuz* (וּ) instead of *Vav* with *Shurek* (וּ). It will be seen that two are Hophal future of יָכַל (Jerem. **20** 11; Hosea **12** 5), one is Pual participle of אָכַל (Exod. **3** 2) and one is supposed to be a proper name (Prov. **30** 1). As they are alike in being without the *Vav*, though consisting of different forms, the Massorah according to its usual method, groups them together under the same Rubric.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 26 *a*, on Jerem. **20** 11.

שי"ט = § 319.

יוּכְלוּן *they shall be able, occurs twice plene in the Pentateuch.* That is, abnormally with paragogic *Nun*, in contradistinction to the eleven instances in which it is without it and which are recorded in § 317.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 53 *b*, on Gen. **44** 1, which I have printed, and (II) Orient. 5404, fol. 52 *b*, on the same passages. As the two instances are restricted to the Pentateuch, the heading ought more properly to be ב' ובתו'.

ש"כ § = 320.

יָלְדָתְךְ *she bare thee, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Cant. **8** 5, which I have printed, and (II) the same MS., on Jerem. **22** 26. Neither of the two Lists notices the fact that it is with *Pathach* in one instance (Jerem. **22** 6) and with *Kametz* in the other (Cant. **8** 5), which is due to its pausal accent *Soph-Pasuk*.

שכ"א = § 321.

לָלֶדֶת *to bear*, or *to be born, occurs four times.* By fixing the number at four, the design of the Massorah is to safeguard עֵת לָלֶדֶת in Eccl. **3** 2 against being made conformable to the parallel passage עֵת לֵדֶת in Job **39** 1, as well as to protect the normal phrase הָרָה לָלֶדֶת in Isa. **26** 17 against being made conformable to the abnormal phrase or Scribal error הָרָה לָלַת in 1 Sam. **4** 19.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Arund. Orient. 16, fol. 129 *a*, on Isa. **26** 17, which I have printed; (II) Add. 21,160, fol. 17 *b*, on Gen. **25** 24; (III) the printed Massorah on Gen. **4** 2; (IV) the same on Gen. **25** 24, and (V) the same on Eccl. **3** 2.

It is remarkable that List II, which is from a very carefully written MS. with the Massorah, states in the heading that there are two such instances only (ללדת ב') and gives Gen. **25** 24 and Eccl. **3** 2 as the two passages.

שכ"ב = § 322.

וַתֵּלֶד לוֹ בֵּן *and she bare him a son, occurs twice.* Normally וַתֵּלֶד לוֹ is followed by אֶת־ with the proper name of the child. In this form the phrase occurs about thirteen times (Gen. **25** 2; Exod. **6** 20, 23, 25; 1 Kings **11** 20; 1 Chron. **2** 19, 21, 24, 29, 35; **4** 6; 2 Chron. **11** 19, 20). As it is in these two instances only that וַתֵּלֶד לוֹ is followed by בֵּן and not the proper name, the Massorah safeguards the exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 63 *b*, on 2 Sam. **11** 27. The place for the second instance is left blank in the MS.

שכ"ג = § 323.

וַתֵּלֶד וַתִּקְרָא *and she bare and called.* For this Rubric see above, letter ה, § 357.

שכ״ד = § 324.

יֹלֵד *he beareth, is twice defective in the Scripture.* That is, in contradistinction to the only other instance where this Kal participle active occurs in the textual reading or *Kethiv* and and where it is יוֹלֵד plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 51 *b*, on Jerem. **30** 6, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 166 *a*, also on the same passage, and (IV) the printed Massorah on Prov. **17** 21.

שכ״ה = § 325.

וְיֹלֶדֶת *and she bearing, is twice defective.* By declaring that it is defective in both instances, this Massorah militates against the School of textual redactors which read this feminine participle וְיוֹלֶדֶת in Jerem. **31** 8, as is attested by the Standard Codex Harley 15,251; Add. 21,161 and several of the early editions.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 38 *b*, on Jerem. **31** 8.

שכ״ו = § 326.

וְיֹלַדְתְּ *and she bearing, occurs three times in the Scriptures.* That is, instead of the normal form וְיֹלֶדֶת recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 165 *b*, on Judg. **13** 7 which I have printed; (II) Arund. Orient. 16, fol. 28 *a*, on Judg. **13** 5; (III) Add. 15,251, fol. 146 *b*, on the same passage; (IV) Add. 21,160, fol. 3 *a*, on Gen. **16** 11; (V) Orient. 2349, fol. 36 *a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Judg. **13** 5.

As all the three instances are defective, Lists II and IV head this Rubric more properly ג׳ וחס׳. The latter adds at the end of the Rubric וא׳ וְיָלַדְתְּ. This is due to the fact that some of the ancients regarded וְיֹלַדְתְּ as preterite and not as participle, which is attested by Rashi on Gen. **16** 11 and Heidenheim מפורש on this passage.

שכ״ז = § 327.

נוֹלְדוּ *they were born, occurs twice and is plene.* That is, with *Shurek* and euphonic *Dagesh* instead of the normal form נוֹלדוּ. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex 35, on 1 Chron. **3** 5.

שכ״ח = § 328.

יִוָּלֵד *he shall be born, is three times so written in the Pentateuch.* This Niphal future third person singular masculine without the prefix *Vav,* occurs altogether six times, three times in the Prophets and Hagiographa (Isa. **66** 8; Prov. **17** 17; Job **11** 12) and three times in the Law. As the instances in which it is with the prefix *Vav* are restricted to the Pentateuch, the design of the Massorah is to distinguish those with the prefix from those without it in this division of the Scriptures in which alone the two forms occur.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 36 *b*, on Gen. **17** 17, which I have printed; (II) Orient. 2348, fol. 46 *b*, on the same passage, and (III) Orient. 5404, fol. 35 *b*, on the same passage.

שכ״ט = § 329.

וַיִּוָּלֶד *and there was born, occurs three times.* That is, with *Vav* conversive, in contradistinction to the other three instances in which this Niphal future third person singular also occurs in the Pentateuch and is without the prefix *Vav,* recorded in the preceding Rubric.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 104 *a*, on Numb. **26** 60, which I have printed; (II) Add. 15,251, fol. 38 *b*, on Gen. **46** 20; (III) Orient. 2349, fol. 31 *a*, on Gen. **4** 18; (IV) the printed Massorah on the same passage, and (V) the same on Numb. **26** 60. As all the three instances are restricted to the Pentateuch and severally begin a verse, the heading ought more properly to be ב׳ ובתו׳ וראׁ פס׳. List V, which is headed ג׳ רי״ם, is misleading. It implies that it also occurs elsewhere without beginning the verse. It should be ג׳ ור״ם.

ש״ל = § 330.

וַיִּוָּלְדוּ *and there were born, occurs five times.* By fixing the number at five, the design of this Massorah is to militate against the textual reading וַיִּלָּדוּ in 2 Sam. **3** 2.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 60 *a*, on 2 Sam. **5** 13, which I have printed; (II) the same MS., fol. 66 *a*, on 2 Sam. **14** 27; (III) the same MS., fol. 321 *b*, on Job **1** 2; (IV) Add. 15,251, fol. 17 *a*, on Gen. **10** 1; (V) the same MS., fol. 170 *a*, on 2 Sam. **3** 2; (VI) the printed Massorah on the same passage, and (VII) the same on Job **1** 2. As two of the instances have the accent on the penultima (2 Sam. **5** 13; Job **1** 2), List IV adds at the end ב׳ מלע׳. The additions at the end of Jacob b. Chayim's two Lists, viz. וא׳ וילדו להם in List VI and וא׳ וילדו להם in List VII, are both wrong, and should be וא׳ יִלְדוּ להם Deut. **23** 9. That is, as Frensdorff rightly suggests, this future occurs five times with *Vav* conversive and once without it. (Comp. *Massoretisches Wörterbuch,* p. 81, note 2). This Rubric forms part of the Lists of words which respectively occur once only in one book, whilst they always occur several times in all the other books. (*Vide infra,* letter מ, § 449.)

של״א = § 331.

נוֹלָד *is born, is three times with Kametz in the Scriptures.* This quadriliteral occurs altogether ten times. In seven instances it is with *Pathach,* being preterite third person singular masculine (comp. נולַד Eccl. **4** 14; 1 Chron. **2** 3, 9; **3** 1, 4; **20** 6; **26** 6) and in three only is it with *Kametz,* being the Niphal participle singular masculine. Hence the Massorah safeguards the exceptional graphic signs, or the *Kametz* by which it denotes the participle.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 144 *a*, on 1 Chron. **22** 9, which I have printed; (II) Arund. Orient. 16, fol. 88 *a*, on 1 Kings **13** 2; (III) the same MS., fol. 289 *a*, on Ps. **22** 32; (IV) Add. 15,250, fol. 190 *b*, on 1 Kings **13** 2; (V) Add. 15,251, fol. 350 *b*, on Ps. **22** 32; (VI) Halle Ochlah Ve-Ochlah II, § 195, and (VII) the printed Massorah on 1 Kings **13** 2.

של״ב = § 332.

הַנּוֹלָדִים *who were born, occurs twice.* That is, the plural participle with the prefix *He* instead of אֲשֶׁר יִלְדוּ (comp. Gen. **36** 5). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 56 *a*, on Gen. **48** 5, which I have printed; (II) Orient. 2348 *a*, fol. 66 *a*, on the same passage, and (III) the printed Massorah also on the same passage. The latter heads this Rubric ב׳ מלאים which is misleading, since it implies that apart from these two instances it is defective. It ought to be ב׳ ומלאים, as it only occurs twice altogether and is plene in both instances.

של״ג = § 333.

יָלַד *was born, occurs nine times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 306 *a*, on Ps. **87** 6, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 28 *a*, on Gen. **41** 50. List II is headed יָלַד ה׳ בק׳ וחס׳ and duly records five only. It omits five which are in List I, viz. Gen. **10** 21, 25; Judg. **18** 29 (which is plene); Ps. **87** 4, 6 and gives one which is absent in List I, viz. Isa. **9** 5.

In the received text, however, this Pual preterite third person singular masculine, occurs altogether seventeen times, fifteen times defective (*vide infra,* § 335) and twice plene (*vide infra,* § 334). Accordingly List I omits the following seven instances; Gen. **4** 26; **35** 26; **46** 22; 2 Sam. **21** 20; Isa. **9** 5; Jerem. **20** 15; 1 Chron. **1** 19 and gives one plene, viz. יוּלַד Judg. **18** 29; whilst List II omits no fewer than ten, viz. Gen. **4** 26; **10** 21, 25; **35** 26; **46** 22; 2 Sam. **21** 20; Jerem. **20** 15; Ps. **87** 4 6; 1 Chron. **1** 19.

The conflict between the two Lists and the received text is due to the fact that the ancient recensions exhibited variations in many of the passages with regard to the Pual future. Some read it יִלַּד the singular and some יִלְדוּ the plural. These conflicting Lists, therefore, are based upon different Codices. This is attested by the Samaritan recension of the Hebrew text. Of the seven passages in which this expression occurs in Genesis alone in the received text, the Samaritan Hebrew exhibits variations in no fewer than five instances. In four it reads יִלְדוּ the plural (Gen.

10 25; 35 26; 41 50; 46 27) and in one יָלְדָה Kal preterite third person singular feminine (Gen. 46 22). In referring to the notes on the several passages in my edition of the Bible it will be seen that the variations are supported by some MSS. and ancient Versions.

שלי"ד = § 334.

יוּלַד *was born, is three times plene.* This Pual preterite third person singular, which occurs altogether seventeen times, is normally without the *Vav*. In this form it occurs fifteen times. In two instances, however, it is abnormally with *Vav* plene. Hence the Massorah safeguards this exeptional orthography. It will be seen that in the first of the three instances (Judg. 13 8) it is הַיּוּלָד the Pual participle for הַמְיוּלָד. But as it exhibits the same anomalies as the preterite, being both plene and with *Dagesh* after the *Vav*, the Massorah in accordance with its method, includes it in the same Rubric which safeguards this abnormal form.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 323 *a*, on Job 5 7, which I have printed; (II) Orient. 2349, fol. 52 *a*, on Gen. 41 50, and (III) the printed Massorah on Job 5 7. List II heads this Rubric יָלַד כל קרי' חס' במ"ב מל' and duly records the two plene preterites only, whilst List III, which is headed יולד נ' דגש' ומל' רגש' ומל', emphasises the fact that the three instances are with *Dagesh* and plene. As the Rubric includes הַיּוּלָד, the headings of Lists I and III ought properly to be יולד נ' בלישׁ'. It is remarkable that though two of the instances are with *Kametz* under the *Lamed* (Judg. 13 8; Job 5 7) and one is with *Pathach* (Judg. 18 29), the Massorah does not advert to this variation in the graphic signs.

שלי"ה = § 335.

יָלַד *was born, occurs seventeen times.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 240 *b*, on Ps. 87 4. Being based upon the *textus receptus* its design is to safeguard all the instances in which the Pual preterite and the participle occur in the present text. Hence it includes the three abnormal plenes which constitute the preceding Rubric and all the normal forms. But even this expanded List omits Gen. 35 26 which is one of these disputed readings.

שלי"ו = § 336.

יֻלְּדוּ *were born, occurs five times.* In the only other instance where this Pual preterite third person plural occurs it is יֻלָּדוּ with *Kametz* under the *Lamed* (Ps. 90 2), which is due to its pausal accent. Whilst the othography of the Pual preterite singular varies, being both defective and plene (*vide supra*, § 334; § 335), the plural is uniformly defective. It will be seen that though the Massorah in the case of the singular ignores the variation in the graphic signs, yet in the plural it excludes the *Kametz* instance.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient 2349, fol. 57 *b*, on Gen. 50 23, which I have printed; (II) Orient. 2348, fol. 67 *b*, on the same passage, and (III) the printed Massorah also on the same passage. The line ילדי לדוד (2 Sam. 3 5) has inadvertently dropped out of the text.

שלי"ז = § 337.

הוֹלִיד *he begat, is twelve times defective.* This Hiphil preterite third person singular masculine, which occurs altogether about 96 times, is normally entirely plene, that is הוֹלִיד with both *Vav* and *Yod*. In this form it occurs 84 times. In one instance, however, it is exceptionally הוֹלַד with *Vav*, but without *Yod* (Numb. 26 58); whilst in eleven instances it is הֹלִיד without *Vav*, but with *Yod*. Hence the Massorah safeguards this variation in its orthography. This protection is all the more necessary since the different spellings not only occur in the same book, but are promiscuously used in the same verse. Thus in 1 Chron. 2 36 where it occurs twice, it is הֹלִיד defective in the first part of the verse and הוֹלִיד plene in the second part. In 1 Chron. 2 41, where it also occurs twice, the reverse is the case. Here it is הוֹלִיד plene in the first instance and הֹלִיד defective in the second. The same is the case in 1 Chron. 5 30.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 104 *b*, on Numb. 26 58, which I have printed; (II) the same MS., Vol. II, fol. 131 *a*, on 1 Chron. 2 39; (III) Add. 15,250, fol. 483 *a*, on the same passage: (IV) Add. 15,251, fol. 314 *b*, on the same passage; (V) Add. 21,160, fol. 325 *a*, on Numb. 26 58; (VI) Halle Ochlah Ve-Ochlah II, § 313 margin, and (VII) the printed Massorah on Numb. 26 58.

These seven Lists exhibit several forms of the Massorah. Thus Lists I and V are simply headed ריב חס'. The latter, however, adds at the end (קדמא' הולד כתי' חס' יוד וכל שאר' הליד כתי' חס' וו) that in the first instance it is הוֹלַד without *Yod* (Numb. 26 58) and that in the other eleven instances it is הֹלִיד without *Vav*.

Lists II and III are headed ריא חס' ו' and record the eleven instances only which are without *Vav* excluding the unique instance in Numb. 26 58 which is with *Vav*, but without *Yod*.

List IV is headed ו' חס' ואי' and records seven only. It omits 1 Chron. 2 39; 4 2, 2; 5 30 as well as Numb. 26 58, which as we have seen, is also omitted in Lists II and III. This List, therefore, must be based upon Codices which exhibited seven instances only with *Vav* defective.

List VI is headed ריג חס' ו' and records thirteen instances. It makes up this number by including Numb. 26 58, which is contrary to the heading since it is here with *Vav*, and by giving both the instances in 1 Chron. 2 41 (ויקמה ב' בו').

List VII. — After stating that the orthography in Numb. 26 58 is unique, this List is headed ריא חס' ריו. But though it thus emphatically states that there are eleven instances only without *Vav*, it records twelve and makes up this number by giving both instances in 1 Chron. 2 38 as defective. The addition at the end of the Rubric which I have printed, ought properly to be ושא' הוליד כת' plene, thus indicating the design of the Rubric.

שלי"ח = § 338.

הוֹלִדוּ *is five times defective in this form.* This Rubric, which I have found in the printed Massorah only, letter י, § 197, I cannot understand. From two of the examples which constitute the Rubric, viz. הַמּוֹלִדִים (Jerem. 16 3) and הוֹלִדוּ Ezek. 47 2) it would seem that the design of the Massorah is to register the forms of the root יָלַד which are abnormally without *Yod*. But the other three forms which are Kal preterite with the suffix are normally without *Yod*. Perhaps some Massoretic student who is a better expert will be able to explain its import.

שלי"ט = § 339.

הוֹלִידוּ *they begat, occurs twice, once plene and once defectiv* As this Hiphil preterite third person plural which occurs twice only, is differently spelt, being in one instance with *Yod* after the *Lamed* (Levit. 25 45) and in the other without it (Ezek. 47 22), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 81 *a*, on Levit. 25 45, which I have printed; (II) Arund. Orient. 16, fol. 198 *a*, on Ezek. 47 22; (III) Orient. 2349, fol. 97 *b*, on Levit. 25 45, and (IV) the printed Massorah on the same passage.

ש"מ = § 340 *a*.

וַיּוֹלֶד *and he begat, is invariably plene and is always with the accent except once.* The expression וַיּוֹלֶד followed by בָּנִים וּבָנוֹת which occurs altogether eighteen times, is not only plene, but is always normally with the accent *Mercha* and בָּנִים is with *Tipcha* i. e. וַיּוֹלֶד בָּנִים. In this form the phrase occurs seventeen times (Gen. 5 4, 7, 10, 13, 16, 19, 22, 26, 30; 11 11, 13, 15, 17, 19, 21 23, 25), and in one instance only, is it with *Tipcha Mercha*, viz וַיּוֹלֶד בָּנִים (2 Chron. 24 3). Hence the Massorah safeguards this solitary exception in its accents. This recension of the Massorah is from the printed Massorah on Gen. 5 4, and represents one School of textual redactors.

ש"מ = § 340 *b*.

וַיּוֹלֶד בָּנִים וּבָנוֹת *and he begat sons and daughters, is with these accents throughout the Scriptures except twice where it is* וַיּוֹלֶד בָּנִים ובנות. This recension of the Rubric is from Add. 15,451, fol. 5 *a*, on Gen. 5 10. It is based upon MSS. which had this accentuation not only in 2 Chron. 24 3, but also in Gen. 5 10.

שמ"א = § 341.

הִוָּלְדוּ *were born, occurs three times, twice defective and once plene.* As this Hophal infinitive which occurs three times is not only differently spelt, but the difference occurs in two consecu-

tive verses (Ezek. 16 4, 5), the Massorah safeguards the variation in its orthography. By so doing its design is to militate against the recension of the School of textual redactors which reads הוֹלָדַת plene in all the three instances. This is attested by the St. Petersburg Codex of A. D. 916, which exhibits הוֹלָדַת plene in the two consecutive verses.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 26 *b*, on Gen. 40 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 4; (III) Arund. Orient. 16, fol. 175 *b*, on the same passage; (IV) Add. 15,250, fol. 26 *a*, on Gen. 40 20; (V) Add. 15,251, fol. 274 *b*, on Ezek. 16 4; (VI) Add. 21,160, fol. 43 *b*, on Gen. 40 20, and (VII) the printed Massorah on the same passage. It is remarkable that though the headings of the several Lists state that it is twice defective, the Rubric in the ancient Codex (List II) is simply headed הולדת חד מן ג׳ without stating that it is defective, which agrees with its readings.

שמ״ב = § 342.

וְיֶלֶד *and a child* or *son, occurs twice.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 3 *b*, on Gen. 4 23, which I have printed; (II) the same MS., Vol. I, fol. 30 *a*, on Gen. 44 20; (III) Add. 15,250, fol. 29 *a*, on the same passage; (IV) Add. 21,160, fol. 52 *a*, also on the same passage; (V) the printed Massorah on Gen. 4 23, and (VI) the same on Gen. 44 20. As both instances occur in the same book, List II heads this Rubric ב׳ בת׳. It is remarkable that the Samaritan recension of the Hebrew reads it וילדו in Gen. 44 20. Perhaps this is the reason which suggested this Massorah.

שמ״ג = § 343.

וְהַיְלָדִים *and the children, occurs three times in the Scriptures.* That is, with the prefix *Vav*, in contradistinction to the seventeen instances in which it is without this prefix.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 5 *a*, on Isa. 8 18, which I have printed; (II) the same MS., Vol. II, fol. 276 *b*, on Dan. 1 17; (III) Arund. Orient. 16, fol. 364 *b*, on the same passage; (IV) the same MS., fol. 388 *a*, on Neh. 12 43; (V) Add. 15,251, fol. 219 *a*, on Isa. 8 18, and (VI) the printed Massorah Finalis, letter י, § 205.

שמ״ד = § 344.

יְלָדָיו *his children* or *sons, occurs three times in the Scriptures.* By fixing the number at three, the design of the Massorah is to militate against the textual reading or *Kethiv* יָלְדוּ in Job 38 41 as well as against the reading ילידיו exhibited in the Samaritan recension of the Hebrew text in Gen. 32 23.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 18 *b*, on Isa. 29 23, which I have printed; (II) the same MS., Vol. II, fol. 239 *b*, on Job 38 41; (III) Arund. Orient. 16, fol. 130 *b*, on Isa. 29 23; (IV) the same MS., fol. 384 *b*, on Job 38 41; (V) Halle Ochlah Ve-Ochlah Supplement, fol. 130 *b*; (VI) the printed Massorah on Gen. 32 23, and (VII) the printed Massorah Finalis, letter י, § 203.

As the Job instance is defective, Lists IV and VI head this Rubric י׳ ב׳ מל׳ ואי חס׳. Moreover as the three instances respectively occur in the three several divisions of the Bible Lists I, II and VI have at the end of the Rubric אי בא׳ אי בנ׳ א בכ׳ = אגב׳.

שמ״ה = § 345.

הַיִּלּוֹד *that is born, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 64 *a*, on 2 Sam. 12 14, which I have printed, and (II) the printed Massorah on Exod. 1 22. As it is plene in both instances the latter emphasises this fact in the heading, viz. ב׳ ושלאים and thus militates against the reading הילד defective in Exod. 1 22, as is attested by the Samaritan recension of the Hebrew text.

שמ״ו = § 346.

הַיְלָדִים *that are born, occurs three times in the Scriptures, twice defective and once plene.* The design of the Massorah, therefore, is to safeguard this variation in its orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 200 *a*, on 2 Sam. 5 14, which I have printed; (II) the same MS., Vol. II, fol. 41 *b*, on Jerem. 16 3; (III) Arund. Orient. 16, fol. 3 *b*, on Josh. 5 5; (IV) the same MS., fol. 60 *a*, on 2 Sam. 5 14; (V) the same MS., fol. 157 *a*, on Jerem. 16 3; (VI) Add. 15,251, fol. 247 *a*, on the same passage, and (VII) the printed Massorah on Josh. 5 5.

שמ״ז = § 347.

יְלִדֵי *the children of, is twice defective.* Without and with the prefixes this plural noun construct occurs altogether eight times. It is יְלִדֵי plene in six instances (Gen. 14 14; 17 23; Numb. 13 22; Josh. 15 14; 2 Sam. 21 16; 1 Chron. 20 4) and defective in two only. Hence the Massorah safeguards the exceptional orthography. As this variation in its spelling not only occurs in the same book, but in the same section (comp. Numb. 13 22, 28; 2 Sam. 21 16, 18), the protection is necessary and is designed to militate against the reading יְלִדֵי plene in Numb. 13 28, which is exhibited in the Samaritan recension of the Hebrew text.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 108 *b*, on Numb. 13 28, which I have printed, and (II) Add. 21,160, fol. 209 *a*, on the same passage.

שמ״ח = § 348.

לָלֶכֶת *to go, a sign. Throughout the Scriptures it is always* לָלֶכֶת *whether it is in the middle of the verse with Athnach or at the end of the verse with Soph-Pasuk, except in one instance.*

This Kal infinitive with the prefix *Lamed* occurs altogether about 84 times. In 83 instances it is לָלֶכֶת with *Segol* under the *Lamed*, though it is five times with the pausal accent *Athnach* (Exod. 8 24; Judg. 19 5, 7; 1 Sam. 15 27; Ezek. 1 20) and in one instance with *Soph-Pasuk* (Ps. 78 10). In the only other instance, however, where it is also with *Soph-Pasuk* it is לָלֶכֶת with *Kametz* under the *Lamed*. Hence the Massorah safeguards this solitary exception.

And throughout the Scriptures it is לָכֶת *with two exceptions.* In the six instances, however, where this infinitive occurs without the prefix *Lamed* the graphic signs are normal. Thus the four which are neither with *Athnach* nor with *Soph-Pasuk* are לָכֶת (2 Sam. 19 25; 1 Kings 11 10; Micah 6 8; Ruth 3 10), and the two which have *Soph-Pasuk* are לָכֶת. Here, therefore the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 45 *b*, on Exod. 8 24, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. The latter gives the first part only of this Massorah.

שמ״ט = § 349.

לָלֶכֶת בְּכָל־דְּרָכָיו *to walk in all his ways, occurs four times thus combined.* Without and with the prefix *Vav* this phrase occurs altogether nine times. In five instances לָלֶכֶת is simply followed by בְּדְרָכָיו *in his ways* (Deut. 8 6; 19 9; 26 17; 30 16; 1 Kings 2 3) and in four by בְּכָל־דְּרָכָיו *in all his ways.* Hence the design of the Massorah is to safeguard these two forms against their being made conformable to each other especially as they are promiscuously used in the same book.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 129 *a*, on Deut. 10 12, which I have printed; (II) Orient. 5404, fol. 128 *a*, on the same passage, and (III) the printed Massorah on 1 Kings 8 58. As one of the instances is with the prefix *Vav* (Josh. 22 5) the heading ought more properly to be ד׳ דסמ׳ בליש׳.

ש״נ = § 350.

וְלָלֶכֶת *and to walk, occurs four times.* This infinitive occurs altogether 88 times. In 84 instances it is without the prefix *Vav* and in four only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. By fixing the number at four, the Massorah militates against the reading לָלֶכֶת without the prefix in Deut. 19 9, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 124 *a*, on Deut. 19 9, which I have printed; (II) the same MS., Vol. I, fol. 152 *a*, on Josh. 22 5; (III) the same MS., Vol. II, fol. 237 *a*, on Job 34 8; (IV) Arund. Orient. 16, fol. 15 *b*, on Josh. 22 5; (V) the same

MS., fol. 332 *b*, on Job **34** 8; (VI) Add. 15,251, fol. 115 *a*, on Deut. **19** 9, and (VII) the printed Massorah on Job **34** 8.

שנ״א = § 351 *a*.

בְּלֶכְתָּן *in their going, occurs three times.* That is, this infinitive with the prefix *Beth* and the suffix third person plural feminine. With the suffix third person plural this infinitive with the preposition *Beth* occurs altogether nine times. In six instances the plural suffix is ***masculine,*** viz. בְּלֶכְתָּם (Ezek. **1** 17, 21, 24; **10** 11, 11, 11) and in three only is it the ***feminine.*** Hence the Massorah safeguards the minority. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 185.

שנ״א = § 351 *b*.

בְּלֶכְתָּן בְּלֶכְתָּם. — *A sign to indicate where the suffix is feminine and where masculine.* As all the nine infinitives with both the feminine and masculine suffixes are restricted to the same book and moreover as six of the instances not only occur in the same section, but two of the different genders are promiscuously used in the same verse (Ezek. **1** 17) the Massorah indicates the passages where it is בְּלֶכְתָּן the feminine and where בְּלֶכְתָּם. This form of the Rubric I have found in the printed Massorah only, on Ezek. **1** 9. But these forms of the Rubric, are based upon the Codices of one School of textual redactors. Other Schools varied in their readings, as is attested by the St. Petersburg Codex of A. D. 916. This ancient Codex has בְּלֶכְתָּם the masculine both in Ezek. **1** 9 and 12 which the Nakdan altered, remarking against both passages in the margin ב׳ בטן.

שנ״ב = § 352.

לֵךְ וְאָמַרְתָּ *go and tell, is three times thus combined in the Scriptures.* Normally לֵךְ is followed by the imperative אֱמֹר, viz. לֵךְ אֱמֹר *go tell.* In this combination it occurs five times. (Deut. **5** 27; 1 Kings **18** 8, 11, 14; 2 Kings 8 10). In these three instances, however, it is followed by the preterite with the *Vav* conversive. Hence the Massorah safeguards this exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 200 *b*, on 2 Sam. **7** 5, which I have printed; (II) Arund. Orient. 16, fol. 61 *a*, on the same passage; (III) the same MS., fol. 121 *a*, on Isa. **6** 9; (IV) Add. 15,250, fol. 68 *a*, on 2 Sam. **7** 5, and (V) Add. 15,251, on the same passage.

שנ״ג = § 353.

וְלֵךְ *and go, occurs eleven times in the Scriptures . . . . and they are all with Tzere except one which is with Segol.* This form of the imperative singular with the prefix *Vav* occurs altogether sixteen times. In eleven instances the *Vav* is with *Sheva* which in some of the headings is Massoretically called *Raphe* and in five instances it is with *Kametz.* Hence the Massorah in this Rubric and in the following one registers the passages in which this variation in the graphic signs obtains.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 71 *b*, on Ezek. **3** 11, which I have printed; (II) Arund. Orient. 16, fol. 31 *b*, on Judg. **18** 19; (III) the same MS., fol. 45 *a*, on 1 Sam. **16** 1; (IV) Add. 15,251, fol. 22 *b*, on Gen. **22** 2; (V) Halle Ochlah Ve-Ochlah, Supplement, fol. 130 *a*; (VI) the printed Massorah on 2 Sam. **14** 21, and (VII) the printed Massorah Finalis, letter ל, § 133. It is important to remark that in the List which I have printed, *Tzere* is Massoretically called *Kametz.*

שנ״ד = § 354.

וְלֵךְ *and go, occurs five times.* That is, with *Kametz* under the *Vav* which is due to its pausal accent, in contradistinction to the eleven instances in which it is with *Sheva* recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241 *a*, on 2 Kings **4** 29, which I have printed; (II) Arund. Orient. 16, fol. 100 *a*, on the same passage; (III) the same MS., fol. 171 *b*, on Jerem. **36** 14; (IV) Add. 15,251, fol. 18 *b*, on Gen. **12** 19; (V) Orient. 2349, fol. 34 *b*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on 2 Kings **4** 29.

שנ״ה = § 355.

לְכָה *go,* or *come, occurs seven times in this Pericope.* That is, in Numbers **22** 2—**25** 9. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 100 *b*, on Numb. **22** 6, which I have printed; (II) Add. 15,251, fol. 95 *b*, on the same passage, and (III) the printed Massorah also on the same passage.

From the following analysis it will be seen that these three Lists exhibit two recensions which are based upon different redactions of the text. Without and with the paragogic *He* and without and with the prefix *Vav* this imperative occurs altogether ten times in this Section.

List I. — According to this List, which fixes the number with paragogic *He* at seven, viz. five לְכָה without the prefix *Vav* (Numb. **22** 6; **23** 7 *a*, 13, 27; **24** 14) and two וּלְכָה with the prefix (Numb. **22** 17; **23** 7 *b*), there are three instances of the imperative without the paragogic *He* in this Section, viz. לֵךְ Numb. **22** 11, 20, 25. It is to be remarked that the reading לְכָה־נָא in **23** 13 is in accordance with לְכָה־נָא in **22** 6.

Lists II and III. — These two Lists are respectively headed ו׳ מלא׳ בעני׳ and ו׳ בפרש׳ and they severally record six instances only with paragogic *He.* They omit Numb. **23** 13, which agrees with the *textus receptus* which exhibits לֵךְ without the paragogic *He.* It is, however, remarkable that like List I they also omit Numb. **22** 11, which shows beyond doubt that these Lists are based upon a recension which had לֵךְ without the paragogic *He* in this passage. That other variations obtained with regard to the reading of this imperative is attested by the Samaritan recension of the Hebrew text, which has לֵךְ without the paragogic *He* both in Numb. **23** 27 and **24** 11. As two of the instances are with the prefix *Vav* (Numb. **22** 17; **23** 7), the heading ought more properly to be ו׳ מלי בלישׁ or ו׳ מלי בלישׁ.

שנ״ו = § 356.

לֵךְ *go,* or *come, is three times defective in the sense of going.* With *Sheva* and *Kametz* this imperative singular masculine is normally לְכָה with paragogic *He.* In this form it occurs about thirty times, twenty-six times without the prefix *Vav* and four times with it. In these three instances, however, it is abnormally without the paragogic *He* though it has the same graphic signs. Hence the Massorah safeguards these rare exceptions, one of which occurs in the Law, one in the Prophets and one in the Hagiographa. By fixing the number at three the design of this Massorah is not only to militate against the School of textual redactors which read לְכָה in Numb. **23** 13 as recorded in the preceding Rubric, but to exclude the official לְכָה in Judg. **19** 13.

And wherever it is לֵךְ *to thee, without and with the prefix Vav it is likewise so except four times.* The reverse is the case when it is the preposition *Lamed* with the suffix second person singular. Though it is with *Sheva* and *Kametz,* it is normally without the paragogic *He* in all the numerous instances in which it occurs. Its presence after these graphic signs is to be found in four instances only. Hence the Massorah here safeguards the reverse phenomenon; that is, the presence of the paragogic *He.*

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 170 *a*, on Judg. **19** 13, which I have printed; (II) the same MS., Vol. I, fol. 210 *a*, on 2 Sam. **18** 22; (III) Arund. Orient. 16, fol. 120 *a*, on Isa. **3** 6; (IV) Halle Ochlah Ve-Ochlah I, § 102; (V) the printed Massorah on Gen. **27** 37 (VI) the same on Numb. **23** 13; (VII) the same on Judg. **19** 13 and (VIII) the same on 2 Chron. **25** 17.

שנ״ז = § 357.

לְכִי *go thou, occurs three times.* This imperative singular feminine occurs altogether fourteen times. In eleven instances it is לְכִי with *Sheva* and in three only is the *Lamed* with *Tzere* which is due to its pausal accents, being in the first instance *Athnach* (Exod. **2** 8), the second *Zakeph-Katon* (Judg. **11** 38) and in the third *Soph-Pasuk* (2 Sam. **13** 15). Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 58 *a*, on Exod. **2** 8, which I have printed; (II) Arund. Orient. 16, fol. 27 *b*, on Judg. **11** 38; (III)

Add. 15,250, fol. 139 *b*, on the same passage, and (IV) the printed Massorah on Exod. **2** 8.

שנ״ח = 358.

לְכוּ *go ye, occurs three times.* This imperative plural masculine occurs altogether about 68 times. It is לְכוּ with *Sheva* in 65 instances and in three instances only is it with *Tzere* which is due to its pausal accents. Hence the Massorah safeguards the variation in its graphic sign. It is remarkable that the same three accents which the three instances of the imperative singular feminine severally have, as recorded in the preceding Rubric, are exhibited in this imperative plural.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 179 *a*, on Ezek. **20** 19.

שנ״ט = § 359.

לְכוּ עִבְדוּ *go, serve, occurs twice . . . and once it is with the prefix Vav.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 79 *b*, on Exod. **10** 8. The heading not only states emphatically that there are two such instances only, but the Rubric itself records two, omitting Exod. **10** 24. That variations obtained with regard to this phrase is attested by the Samaritan recension of the Hebrew text, which reads לכו ועברו in Exod. **5** 18 as it is in **10** 11.

ש״ס = § 360.

וְלֵכוּ *and go ye, occurs three times.* That is, with *Kametz* under the *Vav* and *Tzere* under the *Caph* which is due to its pausal accents, being in two instances with *Soph-Pasuk* (Gen. **42** 33; 1 Sam. **29** 10) and once with *Athnach* (Exod. **12** 32), in contradistinction to the eleven instances in which this imperative plural with the prefix *Vav* is וּלְכוּ.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 55 *b*, on 1 Sam. **29** 10, which I have printed; (II) Add. 15,250, fol. 163 *b*, on the same passage; (III) Add. 15,251, fol. 86 *a*, on Gen. **42** 33; (IV) Add. 21,160, fol. 48 *b*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 1 Sam. **29** 10.

שס״א = § 361.

לְכְנָה *go ye, occurs twice, once plene and once defective.* As this imperative plural feminine, which occurs twice only within a few verses, is differently spelt, being in one instance with *He* and in one without it, the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 258 *b*, on Ruth **1** 8, which I have printed, and (II) Arund. Orient. 16, fol. 282 *b*, on the same passage. This Massorah, however, emanates from one School of textual redactors only. Other Schools had no variations in its spelling, as is attested by the ancient Codex Add. 21,161, which has לְכָנָה in both instances, whilst others which exhibit לְכֶן in the text as *Kethiv* have in the margin לְכָנָה ק׳.

שס״ב = § 362.

יֵלֵךְ עִמָּךְ *he shall go with thee, occurs twice.* The future יֵלֵךְ is four times followed by the preposition with the suffix second person. In two instances it is the preposition אֵת, viz. יֵלֵךְ אִתָּךְ (Judg. 7 4, 4) and in the two which constitute this Rubric it is עִם, viz. יֵלֵךְ עִמָּךְ. Hence the Massorah safeguards this variation. This protection is necessary, since the two phrases are promiscuously used in the same verse (Judg. 7 4).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 65 *a*, on 2 Sam. **13** 26.

שס״ג = § 363.

וַיֵּלֶךְ *and he went, occurs seven times.* That is, with *Pathach* under the *Lamed* which is due to its pausal accents, being in three instances *Soph-Pasuk* (Gen. **24** 61; Numb. **12** 9; Ps. **34** 1) and in four *Athnach* (Gen. **25** 34; 1 Sam. **21** 1; 2 Kings **5** 11; Job **7** 9), in contradistinction to the numerous instances in which this future third person singular masculine with *Vav* conversive, is וַיֵּלֶךְ with *Segol.*

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 93 *a*, on Numb. **12** 9, which I have printed; (II) Arund. Orient. 16, fol. 50 *a*, on 1 Sam. **21** 1; (III) the same MS., fol. 101 *a*, on 2 Kings **5** 11; (IV) Orient. 2349, fol. 42 *a*, on Gen. **25** 34; (V) Halle Ochlah Ve-Ochlah II, § 19 margin; (VI) the same II, § 326, and (VII) the printed Massorah on Gen. **24** 61.

שס״ד = § 364.

וַיֵּלֶךְ אִישׁ *and a man went, occurs twice.* That is, in contradistinction to וַיֵּלֶךְ הָאִישׁ *and the man went* with the prefix *He.* which is recorded in the following Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 282 *b*, on Ruth **1** 1, which I have printed; (II) Add. 21,160, fol. 65 *a*, on Exod. **2** 1; (III) the same MS., fol. 298 *a*, on Ruth **1** 1, and (IV) the printed Massorah, on Exod. **2** 11. This Rubric forms part of the Massorah which records five words which respectively occur twice followed by אִישׁ. (*Vide supra,* letter א, § 420.)

שס״ה = § 365.

וַיֵּלֶךְ הָאִישׁ *and the man went, ocurs twice.* That is, with the prefix *He,* in contradistinction to the two instances without this prefix, recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 19 *a*, on Judg. **1** 26.

שס״ו = § 366.

וַיֵּלֶךְ בְּכָל־דֶּרֶךְ *and he walked in all the way, occurs three times.* In describing the sinful ways which the respective Kings followed, the normal phrase is וַיֵּלֶךְ בְּדֶרֶךְ *and he walked in the way of* &c. This formula occurs eight times. (1 Kings **15** 26, 34; **22** 53; 2 Kings **8** 18, 27; **16** 3; 2 Chron. **20** 32; **21** 6.) In the case of these three monarchs, however, this longer formula is used. Hence the Massorah safeguards this variation, especially since in the case of one of these sovereigns where his conduct is given in the parallel passage, the shorter formula occurs (comp. 1 Kings **22** 43 with 2 Chron. **20** 32).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 91 *b*, on 1 Kings **16** 26, which I have printed, and (II) the printed Massorah on the same passage. The second part of this Massorah, which gives the two exceptions where it is not וילך בדרך and which is absent in List II, I cannot understand. The first instance may mean that in 1 Kings **16** 31 it is וילך וַיַּעֲבֹר instead of וילך בְּדֶרֶךְ, but the second instance, viz. Ezek. **8** 17 is inexplicable. It will be seen that וַיֵּלֶךְ בְּכָל־הַדֶּרֶךְ with the prefix *He* (2 Kings **21** 21) is excluded from this Rubric.

שס״ז = § 367.

וַיֵּלֶךְ שָׁם *and he went thither, is twice thus combined in the Scriptures.* That is, in contradistinction to the seven instances in which it is וַיֵּלֶךְ מִשָּׁם (Gen. **26** 17; Judg. **1** 11; 1 Sam. **22** 1, 3; 1 Kings **19** 19; 2 Kings **2** 25; **10** 15). By fixing the number at two the design of the Massorah is to exclude the ancient reading מִשָּׁם in 1 Sam. **19** 23, which is preserved in the Septuagint (*ἐκεῖθεν*) and which is now accepted as preferable.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 292 *b*, on Ezra **10** 6.

שס״ח = § 368.

הֵאָלֵךְ *shall I go, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 35 *a*, on Exod. **2** 7, which I have printed; (II) Arund. Orient. 16, fol. 51 *a*, on 1 Sam. **23** 2; (III) the same MS., fol. 96 *a*, on 1 Kings **22** 6; (IV) Add. 15,251, fol. 42 *a*, on Exod. **2** 7; (V) Add. 21,160, fol. 65 *a*; (VI) Orient. 2349, fol. 58 *a*, and (VII) the printed Massorah, all on the same passage.

שס״ט = § 369.

וְאֵלְכָה *and I will go, occurs twice in the Scriptures . . . and once it is without the prefix Vav.* This future third person singular with paragogic *He,* occurs altogether twenty-one times, with and without the prefix *Vav.* In eighteen instances the *Lamed* is with *Sheva* and in three instances only is it with *Tzere,* which is due to its distinctive accents. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 193 *b*, on 2 Sam. **3** 21, which I have printed; (II) Arund. Orient. 16, fol. 59 *a*, on the same passage, and (III) the printed Massorah on Gen. **30** 26. This Rubric is part of the alphabetical List of words which respectively occur three times, twice with the prefix *Vav* and once without it. (*Vide supra*, letter ו, § 71.)

ש״ע = § 370.

וַיֵּלְכוּ דֶּרֶךְ *and they went the way, is three times thus combined in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 108 *b*, on Numb. **33** 8, which I have printed; (II) the same MS., fol. 69 *a*, on Jerem. **52** 7; (III) Add. 15,250, fol. 166 *b*, on 2 Sam. **4** 7; (IV) Add. 21,160, fol. 247 *a*, on Numb. **33** 8; (V) the printed Massorah Finalis, letter ר, § 110, and (VI) the same letter ה, § 176.

ש״א = 371.

וַיֵּלְכוּ כָּל־הָעָם *and all the people went, occurs three times.* This phrase occurs altogether four times and is in the singular in one instance, viz. וַיֵּלֶךְ כָּל־הָעָם (2 Sam. **6** 19). As the two forms are not only used promiscuously in the same book (comp. 1 Sam. **11** 15 with 2 Sam. **6** 19), but in the two parallel passages (comp. 2 Sam. **6** 19 with 1 Chron. **16** 43), the Massorah by fixing the number at three, safeguards them against being made uniform.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 156 *b*, on 1 Sam. **11** 15, which I have printed, and (II) the printed Massorah Finalis, letter ה, § 161. For the erroneous catchwords הגלגל which the MS. List exhibits the printed Massorah (List II) rightly gives לאבל ולשחות Neh. **8** 12.

ש״ב = § 372.

וְיֵלְכוּ *and they shall go, is twice Raphe in the Scriptures.* This future third person plural masculine with *Vav* conjunctive occurs altogether four times. In two instances the *Lamed* is with its normal *Sheva* (2 Kings **6** 22; **17** 27) and in the two instances which constitute this Rubric, it is with *Tzere* which is due to the pausal accents, being in one instance *Soph-Pasuk* (1 Sam. **30** 22) and in the other *Athnach* (Job **38** 35). Hence the Massorah safeguards the variation in the graphic signs.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 195 *b*, on 1 Sam. **30** 22.

ש״ג = § 373.

יֵלְכֻן *they shall go, occurs three times in the Scriptures.* That is, with paragogic *Nun*, in contradistinction to the nineteen instances in which this future third person singular occurs with *Tzere* under the *Lamed* and is without the *Nun*.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 108 *a*, on Joel **2** 7, which I have printed, and (II) the printed Massorah on the same passage.

ש״ד = § 374.

תֵּלְכֻן *ye shall go, occurs twice in the Scriptures.* With *Tzere* under the *Lamed* this future second person plural masculine occurs altogether twelve times. In ten instances it is simply תֵּלְכוּ and in two instances only it is with the paragogic *Nun*. Hence the Massorah safeguards its exceptional orthography. It is important to remark that it only applies to this future with *Tzere* under the *Lamed*. Hence תֵּלְכֻן with *Sheva* in Deut. **6** 14 is excluded from this Rubric. In the Samaritan recension of the Hebrew text it is תלכון with paragogic *Nun* in both instances in Exod. **3** 21, whilst in Deut. **6** 24 it is without the *Nun*.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 59 *a*, on Exod. **3** 21, and (II) Add. 21,160, fol. 68 *a*, on the same passage.

ש״ה = § 375.

וְהוֹלַכְתִּי *and I shall cause to walk, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190 *a*, on Ezek. **36** 12. In the received text, which is in accordance with most of the MSS., both instances are plene. In St. Petersburg Codex of A. D. 916, however, it is וְהִלַּכְתִּי defective in Isa. **42** 16, which is corrected into והלכתי by a second hand, whilst Cambridge Add. 465 has וְהִלַּכְתִּי defective in the text in Ezek. **36** 12.

ש״ו = § 376.

הֵילִיכִי *take away, is unique and is plene.* That is, with *Yod* after the *He*. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 42 *a*, on Exod. **2** 9, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric ב׳ מלא׳ בליש׳ and gives as the second instance אֵילְכָה *I will go* (Micah **1** 8) which is also with *Yod* plene from the root יָלַךְ.

ש״ז = § 377 *a*.

יוֹלִיךְ *he shall lead, occurs twice.* That is, in contradistinction to the only other instance where this Hiphil future third person singular masculine occurs and where it is the apocopated form יוֹלֵךְ.

This Rubric, which is designed to safeguard the two forms of this Hiphil future and which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 267 *a*, on Eccl. **10** 20. As אותו בבלה occurs twice only (Jerem. **39** 7; Ezek. **12** 13) and as יוליך does not occur in either of the two passages, it is manifestly a clerical error for ובבל יולך את Jerem. **32** 5.

ש״ז = § 377 *b*.

יוֹלִיךְ *he shall lead, occurs twice, once defective, and once plene.* Whilst the preceding Rubric distinguishes between the normal and apocopated forms of this Hiphil future, this Rubric safeguards the variation in the orthography of the normal form ifself. In Jerem. **32** 5 it is יולך without the *Yod*, whilst in Eccl. **10** 20 it is יוליך plene.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 167 *b*, on Jerem. **32** 5, which I have printed, and (II) the same MS., fol. 355 *a*, on Eccl. **10** 20.

ש״ח = § 378.

וַיֹּלֶךְ *and he led, occurs four times in the Scriptures.* As this Hiphil future third person singular masculine with *Vav* conversive which occurs altogether four times, is differently spelt, being in three instances defective (2 Kings **6** 19; **25** 20; Jerem. **52** 26) and once plene (Exod. **14** 21), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 43 *a*, on Exod. **14** 21, which I have printed; (II) the same MS., Vol. I, fol. 258 *b*, on 2 Kings **25** 20; (III) Arund. Orient. 16, fol. 102 *b*, on 2 Kings **6** 19; (IV) the same MS., fol. 118 *a*, on 2 Kings **25** 20; (V) Add. 15,251, fol. 268 *a*, on Jerem. **52** 26; (VI) the printed Massorah, on Exod. **14** 21, and (VII) the same on 2 Kings **25** 20.

Lists III, IV, V and VII head this Rubric more correctly קדמ׳ מל׳ ושאר חס׳ ד׳ נ׳ חס׳ ואי מל׳, whilst List III has also at the end ואי וַיֹּלֶךְ (Lament. **3** 2) the other Lists take no notice of this instance with *Pathach* under the *Lamed*. When the Massorah Parva in St. Petersburg Codex of A. D. 916, on Jerem. **52** 26 remarks וילך ה׳ it includes the Lamentation instance.

ש״ט = § 379.

וַיּוֹלְכֵנִי *and he led me, occurs three times and is defective.* That is, without the characteristic *Yod* after the *Lamed*. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 292 *b*, on Ezek. **40** 24, which I have printed, and (II) the printed Massorah, on Ezek **47** 6. As all the three instances occur in the same book, the heading ought properly to be ג׳ וחס׳ ובסם׳.

ש״ם = § 380.

אוֹלִיךְ *I will cause to go*, or *flow, occurs twice.* That is, the normal form without being apocopated. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 187 *a*, on Ezek. **32** 14.

שם״א = § 381.

וְאוֹלֵךְ *and I led* or *caused to go, occurs four times.* This Hiphil future first person singular occurs altogether six times.

In two instances which constitute the preceding Rubric it is without the prefix *Vav* and has retained its normal form, whilst in the four instances with *Vav* conversive which constitute this Rubric, it is apocopated. Hence the Massorah safeguards this variation.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 151 *a*, on Deut. **29** 4, which I have printed; (II) the same MS., Vol. II, fol. 109 *b*, on Amos **2** 10; (III) Orient. 4445, fol. 112 *b*, on Levit. **26** 13; (IV) St. Petersburg Codex of A. D. 916, on Amos **2** 10; (V) Arund. Orient. 16, fol. 17 *b*, on Josh. **24** 3; (VI) the printed Massorah on Levit. **26** 13, and (VII) the same on Josh. **24** 3.

שס"ב = § 382.

מוֹלִיךְ *leading*, or *causing to go, begins a verse three times.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 325 *b*, on Job **12** 17, which I have printed, and (II) the printed Massorah, on the same passage. As this Hiphil participle occurs altogether three times only, and moreover as it begins the verse in each instance, the heading ought more properly to be ג' ורא' פס'.

שס"ג = § 383 *a*.

יַם־סוּף, Followed by סוּף *reed, sedge* or *Red* it is always יַם־ with *Pathach* because it is combined by *Makeph* viz. יַם־סוּף *Red sea*. In all other instances it is יָם with *Kametz*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Exod. **13** 18.

שס"ד = § 383 *b*.

יָם *sea, is always with Kametz except when it is in combination with* סוּף. That is, whether in the absolute or construct this noun is always with *Kametz* under the *Yod* except when it is joined to סוּף. This form of the Massorah gives the same rule which is laid down in the preceding Rubric in different language. It too, does not occur in the printed Massorah and is from Vienna Codex No. 35, on Exod. **8** 9.

שס"ד = § 384.

יָם אֶחָד *one sea, occurs twice.* יָם is four times followed by this cardinal number. In two instances which are recorded in the following Rubric, אֶחָד is with the prefix *He*, whilst in the two passages which constitute this Rubric, it is without the *He*. Hence the Massorah safeguards this variation. This Rubric I have found in the printed Massorah only, on Jerem. **52** 20.

שס"ה = § 385.

הַיָּם הָאֶחָד *the one sea, occurs twice.* On comparing the two instances which constitute this Rubric with the two recorded in the preceding Massorah, viz. 1 Kings **7** 44 with 2 Chron. **4** 15 and 2 Kings **25** 16 with Jerem. **52** 20, it will be seen that this variation in the same phrase occurs in the parallel passages. Hence the need for safeguarding them.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 118 *a*, on 2 Kings **25** 16. It will be seen that whilst one School of Massorites safeguarded the passages in which this phrase is without the prefix *He* another School registered the instances in which it is with the prefix. In the Rubric which I have printed, the reference Jerem. **52** 20 after the second instance, viz. התמורים שנים should be 2 Kings **25** 16.

שס"ו = § 386.

וְהַיָּם *and the sea, occurs six times in the Scriptures.* That is, in contradistinction to the numerous instances where it is simply הַיָּם without the prefix *Vav*. This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on 1 Kings **7** 25, which I have printed, and (II) on Neh. **9** 11.

Though both Lists emphatically state in their respective headings that there are six such instances only, there are seven. The first List omits 1 Kings **7** 25 and the second records five only, omitting Josh. **23** 4 and 1 Kings **7** 25.

שס"ז = § 387.

וְיָם *and the sea, occurs three times in the Scriptures.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 116 *b*, on Micah **7** 12, which I have printed; (II) Arund. Orient. 16, fol. 299 *a*, on Ps. **65** 6, and (III) the printed Massorah, on Job **28** 14.

שס"ח = § 388.

כַּיָּם *like the sea, is four times with Dagesh in the Scriptures.* The design of this Rubric is to safeguard this triliteral with the preposition *Caph* and *Pathach*, against being mistaken for this triliteral with the preposition *Beth* and *Pathach* which occurs twenty-two times, since the two letters are almost identical in many MSS.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 67 *b*, on Jerem. **50** 42, which I have printed; (II) the same MS., Vol. II, fol. 269 *a*, on Lament. **2** 13; (III) Arund. Orient. 16, fol. 151 *b*, on Jerem. **6** 23; (IV) Add. 15,250, fol. 242 *b*, on the same passage, and (V) the printed Massorah Finalis, letter כ, § 210.

שס"ט = § 389.

מִיָּם עַד־יָם *from sea to sea, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 301 *b*, on Ps. **72** 8, which I have printed; (II) the same MS., fol. 220 *a*, on Zech. **9** 10, and (III) Add. 15,251, fol. 311 *a*, on the same passage.

It is remarkable that List II emphatically states in the heading that this phrase occurs twice only, (ב') and records two only, omitting Amos **8** 12 which according to this Massorah is מִיָּם וְעַד־יָם.

ש"צ = § 390.

הַיָּמָּה *to the sea, occurs seven times in this book.* That is, in Joshua. With the local *He*, this noun occurs altogether twenty times in Joshua. In thirteen instances it is יָמָּה without the prefix *He* (**5** 1; **12** 7; **15** 4, 8, 10, 11; **16** 3, 3, 8; **18** 12, 15; **19** 34; **22** 7) and in seven only is it with this prefix. Hence the Massorah safeguards the minority. This protection is designed to safeguard the variations in the parallel passages where the two forms are promiscuously used. (Comp. **16** 6 with **18** 15; **16** 8 with verse 3 &c.) as will be seen from the notes on different readings in **16** 3, 6 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 148 *a*, on Josh. **15** 12, which I have printed; (II) Arund. Orient. 16, fol. 12 *a*, on Josh. **16** 6, and (III) the printed Massorah on Josh. **24** 6. The latter heads this Rubric ו בסמרא and records six only, omitting **15** 12. But as this instance is given in both MS. Lists, its omission in the printed Massorah (List III) is manifestly due to the carelessness of the Scribe.

שצ"א = § 391.

וְיָמָּה *and to the sea* or *westward, occurs three times.* With the *Vav* conjunctive this noun with the local *He* occurs altogether six times. In three instances the *Vav* is with the normal *Sheva* (comp. וְיָמָּה Ezek. **48** 10, 17, 21) and in the three which constitute this Rubric it is with *Kametz* which is due to the pausal accent. Hence the Massorah safeguards the variation in the graphic signs.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 148 *b*, on Josh. **15** 46, which I have printed; (II) the same MS., Vol. II, fol. 126 *a*, on Zech. **14** 4; (III) Arund. Orient. 16, fol. 11 *b*, on Josh. **15** 46; (IV) Add. 15,251, fol. 312 *a*, on Zech. **14** 4; (V) Orient. 2349, fol. 35 *a*, on Gen. **13** 14, and (VI) the printed Massorah on the same passage.

שצ"ב = § 392.

בַּיַּמִּים *in the seas, is five times with Dagesh in the Scriptures.* That is, with *Dagesh* in the *Mem*, in contradistinction to the forty-nine instances in which this quinqueliteral is בַּיָּמִים, being the plural of יוֹם.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 90 *b*, on Ezek. **32** 2, which I have printed; (II) the same MS., Vol. II, fol. 217 *b*, on Ps. **135** 6; (III) Arund. Orient. 16, fol. 187 *a*, on Ezek. **32** 2;

(IV) Add. 15,251, fol. 283 *b*, on the same passage; (V) the printed Massorah on Gen. **1** 22; (VI) the same on Levit. **11** 9, and (VII) the same on Ezek. **32** 2.

שצ״ג = § 39..

הַיְמִם *is twice defective in this form.* This Rubric I have found in the printed Massorah only, on Gen. **36** 24. It would seem that the Massorah regards both these instances as defective plurals of יוֹם and that בליש simply refers to the *Tzere* under the *Yod* in the first instance and to the *Kametz* in the second. The Rubric, however, emanates from one School of Massorites only. According to other Schools the reading in Numb. **6** 5 exhibits the normal form הַיָּמִים plene, as will be seen from the notes on this passage in my edition of the Bible. It is remarkable that the Samaritan recension of the Hebrew reads האימים *the Emim* or *giants*, which is supported by Onkelos and the so-called Targum Jonathan.

שצ״ד = § 394.

הַיָּמִין *the right, occurs seven times and is plene.* That is, preceded by שׁוֹר *shoulder*. For this Rubric see below, letter ש, § 290.

שצ״ה = § 395.

יִמְלָא *Imla, occurs twice.* This proper name occurs altogether four times. In two instances it ends with *He* (1 Kings **22** 8, 9) and in the two which constitute this Rubric it is with *Aleph*. As the two different spellings occur in the duplicate records, the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 96 *b*, on 1 Kings **22** 8.

שצ״ו = § 396.

וְהִנַּחְתִּי *and I will place,* or *leave, occurs three times.* By fixing the number at three, the design of this Massorah is to militate against the reading וְהִנַּחְתִּי *and I will blow*, in Ezek. **22** 20 which was the original reading and which is demanded by the context, as is shown in my *Introduction to the Hebrew Bible*, p. 294 &c.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 190 *b*, on Ezek. **37** 14, which I have printed; (II) the printed Massorah on Ezek. **22** 20, and (III) the same on Ezek. **37** 14.

שצ״ז = § 397.

וְהִנִּיחוּ *and they placed, occurs four times in the Scriptures.* That is, twice without the prefix *Vav* (1 Sam. **6** 18; Amos **5** 7) and twice with it (Ezek. **44** 19; Ps. **17** 14).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II. fol. 100 *a*, on Ezek. **44** 19, which I have printed; (II) Arund. Orient. 16, fol. 38 *b*, on 1 Sam. **6** 18; (III) the same MS., fol. 206 *b*, on Amos **5** 7; (IV) the printed Massorah on 1 Sam. **6** 18, and (V) the same on Ps. **17** 14. Lists I, III and V alone give all the four instances. List II records the two only which are without the prefix with a separate heading and List V the two with the prefix *Vav* also with a separate heading.

שצ״ח = § 398.

וְהִנַּחְתֶּם *and ye shall leave, occurs twice.* That is, with *Segol* under the *Tav*, being the second person plural masculine, in contradistinction to this sexteliteral with *Kametz* under the *Tav*, viz. וְהִנִּיחָם (Numb. **17** 19) which is the second person singular masculine with the suffix third person plural masculine. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 126 *a*, on Josh. **4** 3.

שצ״ט = § 399.

וְהִנַּח *and lay,* or *place thou, occurs twice.* The design of this Massorah is to safeguard the apocopated form of this Hiphil imperative against the reading of the full form וְהַנִּיחַ which is still preserved in the Samaritan recension of the Hebrew text in Exod. **16** 33. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add 15,251, fol. 51 *a*, on Exod. **16** 33, which I have printed, and (II) Add. 15,451, fol. 167 *a*, on Judg. **6** 20.

ת׳ = § 400.

הַנִּיחָהּ *leave,* or *let thou, occurs twice.* That is, the imperative singular masculine with paragogic *He*. In the only other instance where it occurs without the prefix *Vav*, it is the apocopated form הַנַּח (Hosea **4** 17). The two instances with the prefix *Vav* are recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 76 *b*, on Exod. **32** 10, which I have printed, and (II) Add. 21,160, fol. 119 *a*, on the same passage.

ת״א = § 401 *a*.

וַיִּנַּח *and he left, is seven times with Dagesh.* That is, with *Pathach* under the *Yod*, which is Massoretically called *Dagesh*, in contradistinction to the six instances in which it is וַיָּנַח with *Kametz* under the *Yod*. For this Rubric, see below, letter נ, § 136.

ת״א = § 401 *b*.

וַיְנִיחֵהוּ *and he put him, occurs twice defective.* The only other instance in which this Hiphil future third person singular with the suffix third person singular masculine with *Vav* conversive occurs, it is וַיַּנִּיחֵהוּ plene (Exod. **16** 34).

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 30 *a*, on Gen. **2** 15, which I have printed, and (II) Arund. Orient. 16, fol. 89 *a*, on 1 Kings **13** 29.

ת״ב = § 402.

הִנְּחָה. — *Seven forms of the Hiphil are defective.* That is, are without the characteristic *Yod* after the *Nun*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 67 *b*, on 2 Sam. **16** 11, which I have printed; (II) Add. 15,250, fol. 174 *a*, on the same passage; (III) the printed Massorah, on Levit. **24** 12, and (IV) the same on 1 Kings **13** 29.

Though all the four Lists coincide in stating that there are seven such defective instances, Lists I and II alone give identically the same expressions. Lists III and IV, however, which are also identical, make up this number differently. They omit Josh. **6** 23, and give in its stead Levit. **24** 12.

With regard to the omission of Josh. **6** 23 in Lists III and IV this is supported by the best Standard Codices, which have it וַיַּנִּיחוּם plene. So it is in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, which has a Massorah on it לי ומל׳. Still as Lists I and II, though emanating from different Schools and countries far apart, coincide in stating that it is defective, it is evident that these Lists are based upon a recension of the text which exhibited וַיְנִיחוּ defective. Hence the conflicting Massorahs.

Though most of the MSS. which I have collated exhibit וַיַּנִּיחוּ with the characteristic *Yod* after the *Nun* in Levit. **24** 12 (so Orient. 4445; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251), yet Add. 21,160 not only reads וַיְנִיחוּ without the *Yod* but has a Massorah on it ו׳ חס בליש׳, counting it as one of the seven defectives and it thus emphatically supports Lists III and IV. We have here again another instance of conflicting Massorahs which are due to their being based upon different recensions of the text.

ת״ג = § 403.

תַּנַּח *thou shalt leave, occurs three times . . . . and once it is with the prefix Vav.* It will be seen that in the three instances without the prefix *Vav* it is the future second person singular masculine and that the one with the *Vav* conversive is the third person feminine. The Massorah, which has regard to the identity of the spelling irrespective of the difference in sense, groups them together under one Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 353 *b*, on Eccl. **7** 18, which I have printed; (II) Add. 15,250, fol. 371 *a*, on Eccl. **10** 4, and (III) the printed Massorah on Eccl. **7** 18. The latter is headed נ׳ רגש׳ which Massoretically denotes *Pathach*, in contradistinction to the two instances in which it is וְתַנַּח with *Kametz* under the *Tav* (Gen. **8** 4; Numb. **11** 26), being Kal future third person singular feminine from נוּחַ. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 73.)

ת״ד = § 404.

וְיֹנְקָה. — The Hiphil of יָנַק *to suck, occurs altogether fourteen times.* In nine instances it is either without the first or second *Yod* and in these five instances it is with both *Yods*. Hence the Massorah safeguards the minority. By fixing the number at five, the Massorah militates against the recension which exhibits הֵנִיקוּ with one *Yod* in Lament. **4** 3, as will be seen from the notes on this passage in my edition of the Bible

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 24*a*, on Isa. **49** 23, which I have printed; (II) Add. 15,251, fol. 22*a*, on Gen. **21** 7; (III) Add. 21,160, fol. 8*a*, on the same passage; (IV) the same MS., fol. 317*b*, on Lament. **4** 3, and (V) the printed Massorah, on Gen. **21** 7.

ת״ה = § 405.

יְסָדָהּ *he founded her, occurs four times in the Scriptures.* That is, the Kal preterite singular masculine with the suffix third person singular feminine, in contradistinction to the only other instance where this quadriliteral occurs with this suffix and where it is יְסָדָהּ the Piel (1 Kings **16** 34).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 10*b*, on Isa. **23** 13, which I have printed; (II) the same MS., Vol. II, fol. 112*b*, on Amos **9** 6; (III) Arund. Orient. 16, fol. 128*a*, on Isa. **23** 13; (IV) Add. 13,251, fol. 301*a*, on Amos **9** 6; (V) the printed Massorah, on Isa. **23** 13, and (VI) the same on Ps. **78** 69.

ת״ו = § 406.

יְסַדְתָּם *thou hast founded them, occurs twice with Kametz.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 214*b*, on Ps. **119** 152, which I have printed; (II) Arund. Orient. 16, fol. 316*a*, on the same passage, and (III) the printed Massorah also on the same passage.

ת״ז = § 407.

יָסַד *he hath founded, occurs four times.* That is, with *Chirek* under the *Yod*, being the Piel preterite third person singular masculine, in contradistinction to this triliteral with *Shurek* under the *Yod* which is the *Pual*, and which also occurs four times, recorded in the following Rubric.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 7*b*, on Isa. **14** 32, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 244*a*, on 1 Chron. **9** 22; (IV) Cambridge Add. 465, on Isa. **28** 16; (V) Vienna Codex No. 35, on Esther **1** 8; (VI) Halle Ochlah Ve-Ochlah II, § 277, and (VII) the printed Massorah Finalis, letter י, § 222. Lists III and V give the first mnemonic sign and List IV gives the second.

ת״ח = § 408.

יֻסַּד *it was founded, occurs four times in the Scriptures.* That is, with *Shurek* under the *Yod*, being the *Pual* preterite, in contradistinction to יִסַּד the *Piel* recorded in the preceding Rubric. Though one of the instances יֻסָּד with *Kametz* under the *Samech* (Ezra **3** 6), which is due to its pausal accent *Soph-Pasuk*, the Massorah leaves this variation in its graphic signs unnoticed since its design is simply to separate the Pual from the Piel.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS., and one printed: (I) Harley 5710—11, Vol. I, fol. 221*b*, on 1 Kings **6** 37, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Hag. **2** 18; (III) Arund. Orient. 16, fol. 217*a*, on the same passage; (IV) Add. 15,251, fol. 417*a*, on Ezra **3** 6; (V) Vienna Codex No. 35, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 276, and (VII) the printed Massorah Finalis, letter י, § 220. It is remarkable that Lists IV and V give here the first mnemonic sign which Lists III and V of the preceding Rubric give for that Massorah.

ת״ט = § 409.

בְּסֻדָם. — The nouns סוֹד *counsel*, and יְסוֹד *foundation*, as well as the infinitive of יָסַד *to found*, without and with the prefixes and suffixes, are in six instances without the *Vav* after the *Samech*. This Rubric I have found in the printed Massorah only, on Gen. **49** 6.

By fixing the number at six, this Massorah militates against the recension of the text which reads יְסוֹדוֹ plene in Ezek. **13** 14, as is attested by St. Petersburg Codex of A. D. 916. It moreover excludes the reading יְסוֹדֹתֶיהָ without the *Vav* after the *Samech* in Ezek. **30** 4, which is that of another recension and which is exhibited in Arund Orient. 16; Add. 15,250; Add. 15,251; Orient. 2626—28 and in several of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

ת״י = § 410.

הַיְסוֹד *occurs twice in the Scriptures and is plene and in two different senses.* That is, in the Psalms (**137** 7) it denotes *the foundation*, whilst in Chronicles (2 Chron. **23** 5), according to the Massorah which embodies the ancient traditional sense, it signifies *the departure*, as it is called in the parallel passage of the duplicate record in 2 Kings **11** 6. This שַׁעַר הַיְסוֹד = שַׁעַר סוּר according to tradition, is the eastern gate which was so called because those who were ritually defiled were here bidden to go back or depart and not enter the temple.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 218*b*, on Ps. **137** 7, which I have printed, and (II) the same MS., Vol. II, fol. 162*b*, on 2 Chron. **23** 5.

ת״יא = § 411.

יְסוֹדוֹתֶיהָ *her foundation, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 270*a*, on Lament. **4** 11, which I have printed; (II) Arund. Orient. 16, fol. 185*b*, on Ezek. **30** 4; (III) the same MS., fol. 357*b*, on Lament. **4** 11, and (IV) Add. 15,251, fol. 283*a*, on Ezek. **30** 4.

Though Lists I and IV do not mention any variation in the orthography of the two instances which constitute this Rubric, yet Lists II and III not only state in their respective headings that one is plene and one defective (ב׳ א׳ מל׳ וא׳ חס׳), but List III declares that the Lamentation instance is defective (תני׳ חס׳). This is in harmony with § 409 where it is given as one of the six defectives. Hence it is יְסֹדֹתֶיהָ in Orient. 2201; Arund. Orient. 16; Add. 15,251; Add. 21,160. According to another recension, however, it is יְסוֹדֹתֶיהָ. This is exhibited in Harley 5710—11, Add. 15,250, thus conflicting with the statement in § 409.

The MSS. vary still more in the reading of the Ezekiel instance. It is יְסוֹדוֹתֶיהָ with both *Vavs* plene in St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 15,451. יְסוֹדֹתֶיהָ without the first *Vav*, but with the second in Arund. Orient. 16; Add. 15,250; Add. 15,251 and יְסוֹדוֹתֶיהָ with the first *Vav*, but without the second, in Harley 5710—11. For the variations in the early editions see the notes on Ezek. **30** 4 in my edition of the Bible.

ת״יב = § 412.

וְיָסַף *and he shall add, occurs six times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 82*b*, on Levit. **27** 15. As all the six instances are restricted to the Pentateuch, the heading ought more properly to be ו׳ ובאור׳.

ת״יג = § 413.

יָסַפְתָּ *thou hast increased, occurs three times in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I have collated four Lists: (I) Harley 5710—11, Vol. II, fol. 11*b*, on Isa. **26** 15, which I have printed; (II) the same MS., Vol. II, fol. 154*b*, on 2 Chron. **9** 6; (III) Arund. Orient. 16, fol. 129*a*, on Isa. **26** 15; and (IV) Vienna Codex No. 35, on 2 Chron. **9** 6.

ת״יד = § 414.

וְנוֹסַף *and he shall be added, occurs three times in the Scriptures.* By fixing the number at three, the design of the Massorah is to militate against the reading וְנוֹסָפָה the feminine in Numb. **36** 3 in harmony with the parallel passage in the following verse, as it is the Samaritan recension of the Hebrew text.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 247*a*, on Prov. **11** 24, which I have printed; (II) Arund. Orient. 16, fol. 340*b*, on the same passage; (III) Add. 15,250, fol. 361*a*, also on the same.

passage; (IV) Add. 21,160, fol. 64 *a*, on Exod. **1** 10; (V) the same MS., fol. 252 *a*, on Numb. **36** 3; (VI) the printed Massorah on Exod. **1** 10, and (VII) the same on Prov. **11** 24. The addition at the end of the List, which I have printed (List I), viz. ב׳ מנהון פת׳ וחד קמץ is manifestly a clerical error for ב׳ מנהון פת׳ וחד קמץ קמ׳ וחד פת׳ וחד קמץ *two are with Pathach under the Samech and one with Kametz*, as the other Lists give it. The Kametz instance (Prov. **11** 24) is the participle.

תט״ו = § 415.

וְהוֹסַפְתִּי *and I will add*, or *have added, occurs four times.* Of the four instances in which this Hiphil preterite with the prefix *Vav* occurs, the *Vav* is in two conversive and hence the accent is on the ultima (2 Kings **20** 6; Ps. **71** 14) and in two the *Vav* is conjunctive and hence the accent is on the penultima (Eccl. **1** 16; **2** 9). Hence the Massorah safeguards this variation in the accents, which indicates the difference in sense.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 254 *a*, on 2 Kings **20** 6, which I have printed; (II) the same MS., Vol. II, fol. 194 *b*, on Ps. **71** 14; (III) the same MS., Vol. II, fol. 263 *a*, on Eccl. **1** 16; (IV) Arund. Orient. 16, fol. 114 *a*, on 2 Kings **20** 6; (V) the same MS., fol. 351 *a*, on Eccl. **1** 16; (VI) the printed Massorah on 2 Kings **20** 6, and (VII) the same on Ps. **71** 14. List III records the two *Milel* instances only in Ecclesiastes with a separate heading, viz. ב׳ בספר׳. List VI, which enumerates the two Ecclesiastes instances first and the Kings' and Psalms' instances second, describes the two latter as *Milel* (ב׳ בתרא מלעיל). But this is manifestly due to the erroneous inversion of the catchwords in the Rubric, which is not only attested by the MS. Lists, but by the second List which Jacob b. Chayim himself gives in the printed Massorah (List VII).

תט״ז = § 416.

יוֹסִיף *he shall add, is sixteen times entirely plene.* This Hiphil future third person singular masculine occurs altogether thirty-three times. To these are to be added the two instances in which it is the Kal participle (*vide infra*, § 418), thus making in all thirty-five. It is spelt in three different ways, viz. (1) יוֹסִיף entirely plene, that is, both with *Vav* after the *Yod* and *Yod* after the *Samech;* (2) יוֹסֵף with *Vav* after the *Yod*, but without *Yod* after the *Samech*, and (3) יֹסִיף without *Vav* after the *Yod* and with *Yod* after the *Samech*. Hence the Massorah safeguards this variation in its orthography. In this Rubric the Massorah registers the sixteen instances in which this Hiphil is entirely plene.

Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 225 *a*, on 1 Kings **2** 23, which I have printed, and (II) the printed Massorah Finalis, letter י, § 229. The latter which heads this Rubric יוסיף יד מל׳ is corrupt. For though it duly records fourteen instances, it omits five which are given in List I, viz. 1 Sam. **3** 17; 2 Sam. **7** 20; Isa. **10** 20; **52** 9; Lament. **4** 22, and makes up the fourteen by giving two which are defective (Prov. **16** 23; Ruth **1** 17) and one which is וְיוֹסִיף with the prefix *Vav* (Eccl. **1** 18 *a*). There are, therefore, eleven instances only in this List which are identical with those in List I.

תי״ז = § 417.

יֹסִיף *he shall add, is fourteen times thus written.* That is, without the *Vav* after the *Yod*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 316 *b*, on Ps. **120** 3, which I have printed; (II) the same MS., fol. 342 *a*, on Prov. **16** 21; (III) Add. 15,250, fol. 362 *b*, on the same passage, and (IV) the printed Massorah on 2 Sam. **3** 35.

Though Lists I and II emphatically state in their respective headings that there are fourteen such instances, they record thirteen only, omitting Job **34** 37, which is duly given in List IV. The catchwords וכה יסיף לאבנר, which I have queried and for which I have given no reference are evidently a scribal error and ought to be וכה יסיף כי אם 2 Sam. **3** 35. It is remarkable that the same mistake occurs in List II. Though List III is also headed יסיף רבתי יסיף יד it records ten only. It omits all the three instances in Samuel as well as Job **34** 37. The latter as we have seen, is also omitted in Lists I and II. There is, however, another instance of this Hiphil future third person singular masculine which is neither recorded in the List of plenes nor in that of the defectives, viz. Ruth **1** 17. In Arund. Orient. 16; Add. 15,250; Add. 15,251 and Add. 21,160 it is יסיף plene, whilst in Orient. 2201 second hand and Harley 5710—11 it is יסיף defective. Is this the reason why it is excluded from both Rubrics?

Throughout the Law it is יֹסֵף *except twice.* In the Pentateuch where this Hiphil future third person singular masculine occurs ten times it is in eight instances the apocopated form with *Tzere* under the *Samech* (Gen. **30** 24; Exod. **8** 25; Levit. **5** 16, 24; **27** 31; Numb. **5** 7; **22** 19; Deut. **1** 11) and in two instances only is it the regular form. Hence the Massorah safeguards here the full form.

And throughout the Prophets and Hagiographa it is likewise the full form יוֹסִיף or יֹסִיף *with Chirek under the Samech except in four instances where it is* יוֹסֵף *the apocopated form with Tzere.* In these two divisions of the Bible the reverse is the case. Here where this Hiphil future occurs altogether about thirty-six times the full form is the rule and the apocopated form the exception. The former occurs about thirty-one times and the latter five times only. Here therefore the Massorah safeguards the apocopated form.

This part of the Rubric is given in Lists I, II and III but not in the printed Massorah (List IV). It is also given as a separate Massorah. (*Vide supra*, § 419.)

תי״ח = § 418.

יוֹסֵף *is five times so written.* That is, without *Yod* after the *Samech*. Though two of the instances are the Kal participle (Isa. **29** 14; **38** 5) and three the Hiphil future, yet they are grouped together under one Rubric because the Massorah, according to its usual method, has regard to the identity of the spelling irrespective of the difference in the sense.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 130 *b*, on Isa. **29** 14, which I have printed; (II) the same MS., fol. 135 *a*, on Isa. **38** 5; (III) the same MS., fol. 340 *a*, on Prov. **10** 22; (IV) Add. 15,250, fol. 288 *b*, on Isa. **38** 5; (V) Add. 15,251, fol. 388 *b*, on Prov. **10** 22; (VI) the printed Massorah on Isa. **29** 14, and (VII) the printed Massorah Finalis, letter י, § 239.

All the seven Lists give identically the same five instances and thus include 1 Sam. **14** 44, which is given in § 416 as one of the instances which are יוסיף entirely plene. Moreover both the Isaiah instances are plene in St. Petersburg Codex of A. D. 916 and it is only against the second instance that a later Nakdan remarked חס׳ כת׳ יוד. We have here, therefore, another instance of conflicting Massorahs which are due to different recensions of the text.

תי״ט = § 419.

יוֹסֵף *he shall add, is always so in the Pentateuch except twice* &c. This Rubric constitutes the second part of § 417 where it is duly explained. Of this separate form I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 137 *a*, on Deut. **25** 3, which I have printed; (II) Harley 5710—11, Vol. II, fol. 211 *a*, on Ps. **115** 14; (III) Arund. Orient. 16, fol. 313 *b*, on the same passage; (IV) Orient. 2348, fol. 147 *a*, on Deut. **25** 3; (V) Halle Ochlah Ve-Ochlah II, § 25, and (VI) the printed Massorah Finalis, letter י, § 239.

ת״כ = § 420 *a*.

יוֹסֵף *he shall add, is twice plene . . . once in the Law and once in the Hagiographa and wherever it is a proper name it is likewise so.* This apocopated future occurs altogether eleven times. (*Vide supra* § 417.) According to this Rubric it is יֹסֵף defective in nine instances and plene in two only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at two, and moreover by emphatically declaring that one occurs in the Pentateuch and one in the Hagiographa, this Massorah excludes the instance in the Prophets, viz. Joel **2** 2, which is plene in the received text.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 84 *b*, on Levit. **5** 16, which I have printed, and (II) Orient. 2348, fol. 94 *b*, on the same passage. Both Lists coincide in stating that there are two such instances only and both give identically the same passages. בנבי׳ at the end is a clerical error for בכתו׳.

ת״כ = § 420 *b*.

יוֹסֵף *is three times plene denoting to add.* That is, as apocopated Hiphil future third person singular masculine apart from the 143 instances in which this quadriliteral is a proper name.

Of this form of the Rubric I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 65 *b*, on Levit. **5** 16, which I have printed;

(II) Arund. Orient. 16, fol. 204 *a*, on Joel 2 2; (III) the same MS., fol. 251 *a*, on 1 Chron. 21 3; (IV) Add. 15,251, fol. 67 *b*, on Levit. 5 16, and (V) Add. 21,160, fol. 142 *b*, on the same passage. As all these Lists coincide in stating that there are three plene instances and not only give Joel 2 2 as one of the three, but as List II is on this very passage, it is evident that here again the conflicting Massorahs are due to their being based upon different recensions of the text.

תכ״א = § 421.

יוֹסֵף *occurs four times in the Scriptures.* That is, the plene form of the apocopated future. This Rubric with the mnemonic sign is from Harley 5710—11, Vol. II, fol. 108 *a*, on Joel 2 2. It is another form of § 419 and serves to show how differently the same materials were formulated by the different Massoretic Schools.

תכ״ב = § 422.

יֹסֵף *he shall add, is five times defective in the sense of adding.* That is, in contradistinction to the instances in which this apocopated future first person singular masculine is יוסף with *Vav* plene recorded in § 420 *b* and § 421.

Of this Rubric I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 20 *a*, on Gen. 30 24, which I have printed; (II) Add. 15,451, fol. 22 *a*, on the same passage; (III) the same MS., fol. 43 *a*, on Exod. 8 25, and (IV) the same MS., fol. 376 *a*, on Joel 2 2. This apocopated future occurs altogether twelve times, eleven times without the prefix *Vav* and once with it. According to the second part of Rubric 417 as well as § 419 it is four times plene including the solitary instance with the prefix *Vav*. This leaves eight defectives, whereas the Lists before us emphatically state in their respective headings that there are five only and all the four Lists coincide in recording identically the same five instances. They not only omit four instances, viz. Levit. 27 31; Numb. 5 27; Deut. 1 11; Ps. 115 14 but record one, viz. Joel 2 2, which according to those Lists is plene. These conflicting Massorahs must, therefore, be due to their being based upon different recensions of the text.

תכ״ג = § 423.

יֹסֵף *he shall add, occurs eleven times, three times plene and eight defective.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 65 *a*, on Levit. 5 16, which I have printed; (II) Orient. 4445, fol. 89 *a*, on the same passage, and (III) the printed Massorah on Gen. 30 24.

Whilst § 420 records the plenes of this apocopated future and § 422 the defectives, this Rubric gives the number of times it occurs altogether throughout the Scriptures. List I, which I have printed and which fixes the number at eleven, emphatically declares that three only are plene and eight defective, ויוד חס׳ is manifestly a clerical error for וח׳ חס׳, though it records ten only. As the other two Lists duly record eleven it is evident that the omission of the eleventh instance, viz. 1 Chron. 21 3, which the other Lists give, is due to the carelessness of the Scribe. From its fixing the number of defectives at eight it is evident that this Rubric is based upon the recension of the text which exhibited this number. From the same recension is List III which is headed י״א בליתן אמותי ני מלאי ח׳ חסרי׳ and which gives Levit. 5 16 twice, once by the catchwords וחמשתו יסף עליו which ought to be ואת חמישתו יסף עליו and once ואת אשר חטא.

List II, which exhibits the oldest form of this Massorah, is simply headed יסף י״א and though it records identically the same eleven instances as Lists I and III it takes no notice whatever of the fact that some are plene and some defective. Hence it is impossible to say on which recension of the text this Massorah is based.

תכ״ד = § 424.

יֹסֵף *is defective throughout the Law, except once.* As this apocopated future which occurs altogether eight times in the Pentateuch is in seven instances defective (Gen. 30 24; Exod. 8 25; Levit. 5 24; 27 31; Numb. 5 7; 22 19; Deut. 1 11) and once only plene, the Massorah safeguards the orthography of the solitary exception. This Rubric is based upon the same recension as the preceding one. According to the recension exhibited in § 422 there are four plene instances in the Pentateuch, viz. Levit. 5 16; 27 31; Numb. 5 7; Deut. 1 11.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 45 *a*, on Gen. 30 24, which I have printed, and (II) Orient. 2348, fol. 55 *a*, on the same passage.

תכ״ה = § 425.

וַיּוֹסֶף *occurs ten times, nine times it is the proper name* ***Joseph*** *with the prefix Vav and once it is the Hiphil future third person masculine with the prefix Vav denoting* ***and he shall add.*** This Rubric illustrates once more the carelessness of the Scribes. Though the heading emphatically states that there are altogether ten such instances, the List itself records seven only, omitting three, viz. Gen. 41 46; 42 6; 44 4. For a correct form of this Rubric see above § 269.

תכ״ו = § 426.

וַיּוֹסֶף *and he shall add,* or *increase, occurs three times, twice with the accent on the penultima and once on the ultima.* With the accent on the ultima it is וַיּוֹסֶף with *Tzere* (2 Sam. 24 3) and on the penultima it is וַיּוֹסֶף with *Segol* (Prov. 1 5; 9 9).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 336 *a*, on Prov. 1 5, which I have printed; (II) the same MS., fol. 74 *a*, on 2 Sam. 24 3; (III) the same MS., fol. 339 *b*, on Prov. 9 9; (IV) Add. 15,250, fol. 358 *a*, on Prov. 1 5, and (V) the printed Massorah on 2 Sam. 24 3. Lists II and III form the second part of Rubrics 269 and 425 under the general heading ויוסף י״ב.

תכ״ז = § 427.

וַיּוֹסֶף *and he added,* or *again, is seven times plene.* This Hiphil future third person singular masculine with *Vav* conversive, occurs altogether twenty-nine times apart from the *Keri* (1 Sam. 18 28). It is defective in twenty-two instances and plene in seven only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at seven the Massorah militates against the recension of the text, which exhibits וַיּוֹסֶף plene also in Isa. 8 5 in conformity with 7 10, as is attested by St. Petersburg Codex of A. D. 916.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 101*a*, on Numb. 22 26, which I have printed; (II) Orient. 4445, fol. 142 *b*, on the same passage; (III) Arund. Orient. 16, fol. 27 *a*, on Judg. 11 14; (IV) the same MS., fol. 51 *a*, on 1 Sam. 23 4; (V) the same MS., fol. 274 *b*, on 2 Chron. 28 22; (VI) the printed Massorah on Numb. 22 26, and (VII) the same on 1 Kings 16 33. List II, which exhibits the oldest form of this Rubric, indicates its design by the addition at the end, viz. ושארא ויסף כתבין.

תכ״ח = § 428.

וַיֹּסֶף *and he added,* or *again, is twenty-six times defective.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 222 *a*, on 2 Sam. 24 1. We have seen in the preceding Rubric that this Hiphil future third person singular masculine with *Vav* conversive occurs altogether twenty-nine times. The statement, therefore, in the heading of this Rubric that it is twenty-six times defective leaves three plenes only. This is not only in conflict with all the Lists of the preceding Rubric, but against the Rubric in this very MS. which emphatically states fol. 171 *b*, on Judg. 11 14 that there are seven plenes and gives identically the same seven instances recorded in the seven Lists of the preceding Massorah. There can, therefore, be no doubt that the design of this Massorah is to record all the twenty-nine instances in which this Hiphil forms occurs, including both the plenes and defectives. This moreover is corroborated by the fact that with one exception it includes all the plenes which constitute the preceding Massorah. As is not infrequently the case an ignorant Nakdan added in the heading the vicious expression חס׳. It will be seen that this Rubric records twenty-six instances only instead of twenty-nine and that it omits the following three 1 Sam. 9 8; Isa. 8 5 and Dan. 10 18. But the omission of several instances in long Lists is of common occurrence and is due to the exhaustion of the prescribed number of lines for the Massorah. The instructive part, however, connected with the heading is the fact that a later Scribe who found that the List recorded twenty-six instances only, altered the original כ״ט into כ״ו to agree with the recorded number.

תכ״ט = § 429.

תוֹסִיף *thou shalt,* or *she shall add,* or *increase, is three times without the Yod.* This Hiphil future, which is both second person singular masculine and third person singular feminine and which occurs altogether thirteen times, is spelt in four different ways: (1) תֹסֵף entirely defective, that is, without *Vav* after the *Tav* and without the characteristic *Yod* after the *Samech*; (2) תוֹסֵף with *Vav*, but without the *Yod*; (3) תֹסִיף without the *Vav*, but with *Yod*, and (4) תוֹסִיף entirely plene, that is, both with *Vav* and *Yod*. Hence this Rubric safeguards one of the several spellings.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 253 *b*, on Prov. **23** 28, which I have printed; (II) Arund. Orient. 16, fol. 190 *a*, on Ezek. **36** 12; (III) the same MS., fol. 345 *a*, on Prov. **23** 28; (IV) Vienna Codex No. 35, on the same passage, and (V) the printed Massorah, on Ezek. **36** 12. Accordingly Job **20** 9, which is תוֹסֵף without *Yod* in my edition of the Bible, is not one of these three instances and ought to be תוֹסִיף as it is in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,160.

ת״ל = § 430.

תֹסֵף *occurs thirteen times.* Of this Rubric, which records all the thirteen instances, I have found two Lists only, one in MS. and one printed: (I) the printed Massorah, on Exod. **11** 6, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 25, margin.

List I from which the fourth line, viz. עד פה תבוא = Job **38** 11, has inadvertently dropped out of the text, is hopelessly confused. According to Frensdorff's emendation of it (*Massoretisches Wörterbuch* p. 84, Note 5) והולכתי עליכם אדם is in its wrong place and belongs to the three תוֹסֵף instances, תֹסִיף בת׳, which is also in the wrong place should be after יראת יהוה and הלין תוֹסֵף בת׳ refers to the three instances which follow יראת יהוה. This yields one instance in which it is תֹסֵף entirely defective (Exod. **11** 6); three instances in which it is תוֹסֵף with *Vav* plene and *Yod* defective (Ezek. **36** 12; Prov. **19** 19; **23** 38), seven in which it is תֹסִיף with *Vav* defective and *Yod* plene (Deut. **28** 68; Isa. **24** 20; Amos **5** 2; Ps. **61** 7; Prov. **10** 27; Job **20** 9; **38** 11) and two in which it is תוֹסִיף entirely plene (Amos **7** 13; 1 Chron. **22** 14). This emendation, however, is in conflict with the following Massorah, which emphatically states that there are three instances only where it is תֹסִיף. Moreover it does not account for Ezek. **36** 12 being given twice by two different catchwords.

List II, which is also headed י״ג, records twelve only omitting 1 Chron. **22** 14. But this omission is manifestly due to the carelessness of the Scribe. It makes no reference whatever to the variations in its orthography.

תל״א = § 431.

תֹסִיף *is three times thus written.* That is, with *Vav* defective and *Yod* plene. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 130 *b*, on Deut. **28** 68.

It is by the combination of this Rubric with § 429 that we are enabled to arrive at a satisfactory conclusion with regard to the precise passages in which the several variations occur. We have seen that the thirteen instances of this Hiphil future exhibit four forms: (1) תֹסֵף Exod. **11** 6, which is entirely defective and about which there is a unanimity in the MSS.; (2) תוֹסֵף with *Vav*, but without *Yod* of which there are three instances duly safeguarded in § 429, and (3) תֹסִיף without *Vav*, but with *Yod* recorded in the Rubric before us. This accounts for seven out of the thirteen instances. As these seven exhaust all the possible variations in the orthography of this Hiphil future, it is evident that the remaining six exhibit the normal form (4) תוֹסִיף, viz. Amos **5** 2; **7** 13; Ps. **61** 7; Prov. **10** 27; Job **20** 9; 1 Chron. **22** 14. This shows the corruption of Jacob b. Chayim's printed Massorah as exhibited in the preceding Rubric and the untenableness of Frensdorff's emendation.

תל״ב = § 432.

תֹסֵף *thou shalt add, increase* or *gather, occurs three times in the Scriptures.* That is, with *Tzere* under the *Samech*. Though two of these instances are the apocopated future Hiphil of יָסַף (Gen. **4** 12; **Deut. 13** 1) and one is the Kal future of אָסַף instead of תֹּאסֶף (Ps. **104** 29), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, according to its method groups them together in the same Rubric.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 206 *b*, on Ps. **104** 29, which I have printed; (II) Arund. Orient. 16, fol. 310 *a*, on the same passage; (III) Add. 15,250, fol. 338 *b*, also on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 25; (V) Add. 15,251, fol. 366 *b*, on Ps. **104** 29; (VI) Orient. 2349, fol. 31 *a*, on Gen. **4** 12; (VII) Paris Ochlah Ve-Ochlah supplements, and (VIII) the printed Massorah, on Gen. **4** 12. Lists IV, V and VII alone give the mnemonic sign. The printed Massorah (List VIII) heads this Rubric נ׳ חס׳ מלרע, calling *Tzere* Milra.

תל״ג = § 433.

תֹסֵף *thou shalt add, increase* or *gather, occurs three times.* This Rubric, which is another recension of the preceding one and which does not occur in the printed Massorah, is from Add. 21,160, fol. 81 *a*, on Exod. **10** 28.

On comparing it with the preceding Rubric it will be seen that whilst the former gives Deut. **13** 1 as one of the three instances in which the *Samech* is with *Tzere* this Rubric gives Exod. **10** 28. These two conflicting Massorahs must therefore be due to their being based upon different recensions of the text.

תל״ד = § 434.

תוֹסֵף *thou shalt add,* or *increase, is three times plene in this form.* That is, this apocopated Hiphil future is three times plene with three different graphic signs and with the accent on the penultima. In Exod. **10** 28 it is תוֹסֵף with *Tzere* under the *Samech* according to the preceding Rubric. In Deut. **3** 26 it is תוֹסֵף with *Segol* and in Prov. **30** 6 it is תוֹסֵף with *Sheva.* תוֹסֵף Job **40** 32, which is another plene instance also with a different graphic sign, is omitted because it is with the accent on the ultima. בלישנא, in the heading denotes here the variations in the graphic signs.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 259 *b*, on Deut. **3** 26, which I have printed; (II) the printed Massorah on Exod. **10** 28, and (III) the same on Deut. **3** 26.

By declaring that all the three instances are plene, this Massorah not only defends the plene reading תוֹסֵף in Exod. **10** 28 which is still preserved in the Samaritan recension of the Hebrew text, but militates against the School of textual redactors which exhibit תֹסֵף defective in Deut. **3** 26 and against the Eastern reading תֹסֵף in Prov. **30** 6, as will be seen from the notes on these passages in my edition of the Bible.

List II is headed ב׳ בתו׳ מלעיל חד מלא וחד חס׳. It is thus restricted to the two instances in the Pentateuch and emphasises the fact that they are both with the accent on the penultima and that one is plene and one defective. But though it does not state which of the two instances is defective, it is evident that the first, viz. Exod. **10** 28 is the defective. The conflict between this Rubric and the preceding one, as usual, is due to their being based upon two different recensions of the text.

List III is headed תוסף ב׳ מלאי בליש׳ and gives Deut. **3** 26 and **13** 1 as the two plene instances. It not only omits Prov. **30** 6, but gives Deut. **13** 1, which is defective in the *textus receptus* and is with *Tzere*, as one of the two instances.

תל״ה = § 435 *a*.

וַתּוֹסֶף *and she added, is three times plene.* That is, in contradistinction to the other two instances in which this Hiphil future third person singular feminine with *Vav* conversive occurs where it is defective, recorded in the following Rubric. Here the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. I, fol. 187 *a*, on 1 Sam. **19** 8, which I have printed; (II) the same MS., Vol. II, fol. 84 *b*, on Ezek. **23** 14; (III) the same MS., Vol. II, fol 274 *b*, on Esther **8** 3; (IV) Arund. Orient. 16, fol. 181 *b*, on Ezek. **23** 14; (V) the same MS., fol. 362 *a*, on Esther **8** 3; (VI) Add. 15,250, fol. 282 *a*, on Ezek. **23** 14, and (VII) Add. 21,160, fol. 312 *b*, on Esther **8** 3. None of these Lists notice the fact that all the three instances begin a verse.

תל״ה = § 435 b.

וַתּוֹסֶף *and she added, occurs five times at the beginning of the verse, it is three times plene and twice defective.* Whilst the preceding Rubric simply safeguards the plene instances, this Rubric emphasises the fact that all the five instances, the three plenes as well as the two defectives, begin a verse.

This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on Gen. **38** 5, which I have printed, and (II) on Ezek. **23** 14.

תל״ו = § 436.

תּוֹסִיפִי *thou shalt add,* or *increase, occurs twice.* That is, with the accent on the ultima. In the other two instances in which this Hiphil future second person singular feminine occurs the accent is on the penultima (Isa. **23** 12; **51** 22). As all the four instances occur in the same book, the Massorah safeguards this variation in its accents. Even in the solitary instance in which the defective form of this Hiphil future occurs outside Isaiah, it is also with the accent on the penultimate (Zeph. **3** 11). This makes the ultimates in the minority which is an additional reason why they are here safeguarded.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 139 *a*, on Isa. **47** 1. By the omission of the qualifying expression מלרע from the heading, this Rubric is apparently obscure. But the Massorah on this passage in this very MS. remarks against it, ב׳ במע׳. Still more explicit is the Massorah Parva in Harley 5710—11; Add. 15,250; Add. 15,251 which is ב׳ מלר׳ and the printed Massorah Parva on Isa. **47** 5, viz. ב׳ במע׳ מלרע ובעזין.

תל״ז = § 437.

אֹסֵף *I will add, is three times defective.* This Hiphil future first person singular, which occurs altogether nineteen times, is spelt in three different ways: (1) אסף entirely defective, that is, without both *Vav* and *Yod;* (2) אסיף without *Vav*, but with *Yod*, and (3) אוסיף entirely plene that is, with both *Vav* and *Yod*. The third is the normal spelling. In this form it occurs ten times, viz. Josh. **7** 12; Judg. **2** 21; **10** 13; Hosea **1** 6; Amos **7** 8; **8** 2; Jonah **2** 5; Prov. **23** 35; Job **40** 5; 2 Chron. **10** 11. The entirely defectives which constitute this Rubric are three only. Hence the Massorah safeguards this exceptional orthography and thus militates against the recension of the text in which all the three instances are אוסף with *Vav*, but without *Yod*, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 41 *a*, on Exod. **10** 29, which I have printed; (II) Add. 21,160, fol. 81 *a*, on the same passage; (III) the printed Massorah on Gen. **8** 21, and (IV) the same on Exod. **10** 29. As all the three instances are restricted to the Pentateuch, the heading ought more properlyto be ב׳ חמ׳ ובאור׳.

תל״ח = § 438 a.

אוֹסִיף *I will add, is seven times defective in all the Scriptures.* That is, partially defective, being without the *Vav*, but with the *Yod*. Of this Rubric, which does not occur in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. II, fol. 155 *b*, on 2 Chron. **10** 11, which I have printed; (II) Arund. Orient. 16, fol. 87 *b*, on 1 Kings **12** 11; (III) the same MS., fol. 114 *b*, on 2 Kings **21** 8; (IV) the same MS., fol. 263 *b*, on 2 Chron. **10** 11; (V) Add. 15,251, fol. 213 *a*, on the same passage; (VI) the same MS., fol. 333 *a*, on 2 Chron. **10** 11, and (VII) Add. 21,160, fol. 81 *a*, on Exod. **10** 29.

The List which I have printed (List I), which is headed ו׳ and which records seven such instances includes הֵאוֹסִיף the one with the prefix *He* (Judg. **20** 28). The other Lists are headed ו׳ חס׳ ואו and are restricted to the six instances without this prefix. They all omit the parallel passage, 2 Chron. **10** 11, which I have given with 1 Kings **12** 11 to העמים. In my edition of the Bible, however, I have אסיף without *Vav* in 2 Chron. **10** 11 in accordance with the following Standard Codices: Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 though it is not included as one of the defective instances in this Massorah.

תל״ח = § 438 b.

אֹסִיף *is six times so written.* That is, without *Vav* after the *Aleph*. This recension of the Rubric is from Orient. 1471, fol. 191 *b*, on 1 Kings **12** 11. It registers both kinds of defectives, the one registered in § 437 and the six defectives recorded in the preceding recension. It emphatically excludes 2 Chron. **10** 11. By the addition ושאי אוסיף כת׳ it indicates the design of this Massorah.

It is remarkable that the ancient Codex Orient. 4445, fol. 52 *a*, on Exod. **10** 29 heads this Massorah אוסיף י״מ and records the complete List of the nineteen instances in which this Hiphil future first person singular occurs without the slightest reference to the fact that any of them are differently spelt.

תל״ט = § 439.

הֵאוֹסִיף *shall I add,* or *again, occurs twice . . . . . plene in the first instance and defective in the second.* Though with the prefix *He* this Hiphil future first person singular occurs altogether twice only, yet it varies in its spelling within a few verses, being in the first instance entirely plene, that is, both with *Vav* and *Yod* and immediately after without the *Yod*. Hence the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 33 *b*, on Judg. **20** 23.

ת״מ = § 440.

אֹסֵף *I will add,* or *again, occurs three times in the Scriptures.* This Hiphil future first person singular occurs altogether twenty-two times. In nineteen instances it is with the normal *Chirek* under the *Samech* (*vide supra* § 437) and in three only is it with *Tzere* being the apocopated form for אוסיף. Hence the Massorah safeguards this exceptional form.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710—11, Vol. II, fol. 73 *a*, on Ezek. **5** 16, which I have printed; (II) Add. 15,251, fol. 114 *b*, on Deut. **18** 16; (III) Halle Ochlah Ve-Ochlah II, § 25; (IV) the same MS. II, § 291; (V) the printed Massorah on Deut. **18** 16; (VI) the same on Ezek. **5** 16; (VII) the same on Hosea **9** 15, and (VIII) the printed Massorah Finalis, letter ך, § 238. The mnemonic sign is given with Lists V in the Massorah Parva; VI and VII and without the List in Harley 5710—11, Vol. II, fol. 106 *a*, on Hosea **9** 15, and the Massorah Finalis, letter א, § 661.

The MS. Lists do not state that there is any variation in the orthography of this form of the Hiphil. It is the printed Lists (V, VI, VII, VIII), which emphatically declare in their respective headings that two are defective, viz. Deut. **18** 16; Ezek. **5** 16 and that the third, viz. Hosea **9** 15 is plene. This, however, represents the recension of one School of textual redactors only, as is attested by the Samaritan recension of the Hebrew text, which reads אוסף in Deut. **18** 16; by St. Petersburg Codex of A. D. 916, which has אסיף in Ezek. **15** 16 and אוסיף in Hosea **9** 15 first hand, with the Massorah against it by a later Nakdan מל׳ בוו וחס׳ ביוד and by the Standard Codex Harley 5710—11, which reads אסף in Ezek. **5** 16. Lists VI, VII and VIII indicate the *Tzere* under the *Samech* in their respective headings by the expression *Milra* (ב׳ מלרע), as in § 432.

תמ״א = § 441 a.

יוֹסִפוּ *they shall add,* or *increase, is four times so written.* This Hiphil future third person plural masculine, which occurs altogether ten times, is spelt in five different ways: (1) יסֵפוּ entirely defective, that is, both without *Vav* and without the characteristic *Yod*; (2) יוספו with *Vav* but without *Yod*; (3) יוספון with *Vav* and without *Yod* but with paragogic *Nun*; (4) יסיפו without *Vav* but with *Yod*, and (5) יוסיפו entirely plene, that is both with *Vav* and *Yod*. Though the spelling יוספו, which is here indicated by No. 2, occurs four times and thus constitutes the majority, yet the Massorah, contrary to its usual method, safeguards the rule in this Rubric.

Of this Rubric, which simply records the instances without the characteristic *Yod* and which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 107 *a*, on Hosea **13** 2, which I have printed, and (II) Arund. Orient. 16, fol. 357 *b*, on Lament. **4** 15.

Like many other Massorahs, however, this Rubric is based upon the recension of one School of textual redactors only. This is attested by the Samaritan recension of the Hebrew text, which reads יוסיפו entirely plene in Deut. **13** 12 and by Orient. 2201; Harley 5710—11; Add. 15,250; Add. 21,160, which are some of the best Standard Codices and which read יוסיפו entirely plene in Lament. **4** 15.

תמ״א § 441 b.

יוסמו *is four times thus written.* That is, with *Vav* plene and *Yod* defective. This Massorah is an expansion of the preceding one. It safeguards four of the five variations in this Hiphil future third person singular masculine. The one variety not indicated is the solitary instance with paragogic *Nun* (יוסמון 1 Kings 19 2) marked by me as No. 3 in the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 131 *a*, on Deut. 13 12, which I have printed; (II) Orient. 2348, fol. 141 *a*, on the same passage, and (III) the printed Massorah on 1 Kings 20 10. Lists I and II coincide in giving the same instances in identically the same order. They are based upon the same recension of the text as § 441 *a*. The printed Massorah, however, (List III) is different. Though it registers the same four instances for יוסמו without *Yod*, it gives two for ויסימו without *Vav*, but with *Yod* (2 Sam. 7 10; Jerem. 31 12) instead of one (2 Sam. 7 10) and two only for ויסימו entirely plene (1 Chron. 17 9; Prov. 3 2). It will thus be seen that the Jeremiah instance which the other two Lists give as one of the three plenes, is in this List given as one of two without *Vav*.[1]

[1] בני עולה דשמואל, לדאבה עוה, יסימו כתיב חסר וי״ו, ולא יוסימו בני עולה דדברי חיטים, כי ארך ימים ושנות חיים, יוסימו כתיב מל׳ דמל׳, ושארא יספו כתיב.

תמ״א = § 441 c.

יוסמו *is four times thus written.* That is, with *Vav*, but without *Yod*. This Rubric, which is from Arund. Orient. 16, fol. 208 *a*, on Hosea 13 2, exhibits the same recension as Lists I and II in § 441 *b*. It is of importance to the study of the Massorah inasmuch as it demonstrates that the different Massoretic Schools elaborated the same materials differently. Like those two Lists, it does not include the solitary instance with the paragogic *Nun* (1 Kings 19 2), but unlike the two Lists it adds at the end (ושא׳ יספו), that in all the Scriptures apart from the passages recorded it is doubly defective. The addition, however, which is also given at the end of List III in § 441 *b*, is misleading since it implies that this form occurs several times, whereas it is unique and is rightly given as such in the preceding form of this Rubric. ויסימו after the catchwords בני עולה דשמואל should be יסימו, indicating the only instance in which it is without *Vav*, but with *Yod*.

תמ״ב = § 442.

יוסימו *is three times plene.* That is, entirely plene, being with both *Vav* and *Yod*. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 256 *a*, on Jerem. 31 12, which I have printed, and (II) the printed Massorah on Prov. 3 2.

On comparing this separate List with the latter part of § 441 *b* and § 441 *c*, where it forms a constituent part of those Rubrics and where the three plenes are also recorded, it will be seen that there Prov. 3 2 is given as one of the three plenes, whereas here 2 Sam. 7 10 is given in its stead. These conflicting Massorahs again show that they are based upon different recensions of the text.

The printed Massorah (List II) is remarkable. Though it emphatically states in the heading that it is plene in two instances only, in accordance with the recension of § 441 *b* as printed by Jacob b. Chayim himself, it records three. Jacob b. Chayim adds here Jerem. 31 12, which in that recension is expressly given as one of two instances where it is יסימו with *Vav* defective. He says that the recension which he printed on 1 Kings 20 10 appears to him incorrect, because all the MSS. which he had seen state יוסימו is three times plene and that they include Jerem. 31 12 as one of the three. He, however, leaves the heading of the Rubric and the contents to contradict each other.[1]

[1] יוסימו ב׳ מל׳ וסימ׳ ולא יוסימו בני עולה דד״ח, ולא יוסימו לדאבה, כי ארך ימים. ועיין במלכים א׳ סימ׳ כ׳ כי שם נראה מעות כי בכל הספרים כתוב יוסימו ג׳ מל׳ דמל׳ ושם נמסר ב׳ וכמנה ולא יוסימו לדאבה עם אותם התסרים וי״ו ע״ש.

תמ״ג = § 443.

ויוספו *and they added, is in two instances so written.* That is, with *Vav* plene and without the characteristic *Yod*. This Hiphil future third person singular masculine with *Vav* conversive, occurs altogether eleven times. The full List of these passages is duly given in the printed Massorah on Gen. 37 5. These eleven instances, however, exhibit no fewer than four variations in the orthography of this expression, viz. (1) ויספו entirely defective that is, without *Vav* after the *Yod* and without the characteristic *Yod* after the *Samech;* (2) ויסימו without *Vav* but with *Yod;* (3) ויוספו with *Vav* but without *Yod*, and (4) ויוסימו entirely plene, that is both with *Vav* and *Yod*. Hence the Massorah safeguards this variation in its spelling. The Rubric before us states that ויוספו with *Vav* but without *Yod*, which I have marked as variety No. 3, occurs twice.

In this separate form this Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 24 *b*, on Gen. 37 5.

תמ״ד = § 444 *a*.

ויסימו *is four times so written.* That is, without *Vav* but with the characteristic *Yod*, which is marked by me as variety No. 2.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 139 *b*, on 1 Chron. 14 13, which I have printed; (II) Arund. Orient. 16, fol. 26 *b*, on Judg. 10 6; (III) Add. 15,250, fol. 138 *b*, on the same passage; (IV) Add. 21,160, fol. 37 *b*, on Gen. 37 5, and (V) the printed Massorah Finalis, letter י, § 230.

List I. — It will be seen that this List gives the orthography of three varieties, viz. ויסימו without *Vav* but with *Yod* which occurs four times; ויוספו with *Vav* but without *Yod*, which occurs twice and which constitutes the preceding separate Massorah, and ויספו the solitary instance which is entirely plene. As for the remaining four instances, it summarily declares that they are ויספו, that is, entirely defective. They are Judg. 3 12; 4 1; 20 22; 2 Sam. 3 34. In the last line ויסימו should be ויספו without *Yod*.

List II. — This List emphatically declares in the heading that ויסימו without *Vav* but with *Yod*, occurs three times only, and records three, omitting 2 Sam. 5 22. As it gives the same two for ויוספו (Gen. 37 5, 8) and the same one for ויסימו (Ps. 78 17), thus accounting for six of the eleven instances, and declares (ושאר׳ ויספו כת׳) that the others are ויספו, it follows that according to this recension of the Massorah there are five entirely defective instances and not four, as stated in List I and that 2 Sam. 5 22 is one of the five.

List III. — Though this List gives the first part only of Lists I and II, safeguarding the instances alone in which it is ויסימו without *Vav* but with *Yod*, it is important, since like List II it not only declares in the heading that there are three such instances, but the List itself records three. Like List II it omits 2 Sam. 5 22.

List IV. — This List exhibits another recension of this Massorah. It is headed ויוספו ג׳ פת׳ כן that is, with *Vav* plene and without *Yod*. Besides giving Gen. 37 5, 8 which are recorded in Lists I and II as the only instances thus written, it gives as a third instance 2 Sam. 5 22. The three for ויסימו without *Vav* but with *Yod*, are the same as those in Lists II and III, but for ויסימו entirely plene, which Lists I and II describe as unique, this List gives two examples, viz. Ps. 78 17 which the other Lists record and Prov. 9 11. The latter is ויסימו with *Vav* conjunctive in the received text and not *Vav* conversive. It will thus be seen that apart from Prov. 9 11, which is outside the scope of this Massorah, this List accounts for seven instances which are partially or entirely plene, and describes the rest (ושא׳ חסר׳) as entirely defective, the four being Judg. 3 12; 4 1; 20-22; 2 Sam. 3 34. With respect, therefore, to the entirely defectives this List agrees with List I and not with List II according to which the defectives are five.

List V. — With the exception of giving the same two entirely plenes as List IV, the printed Massorah (List V) coincides with List II. It records the same two for ויוספו and the same three only for ויסימו as List II. Like the latter it accounts for six only which are partially or entirely defective and leaves the same five for the entirely defectives. ויסימו after ושארה in the last line should be ויספו entirely defective.

תמ״ד = § 444 *b*.

ויוספו — *A sign to indicate the variations in the orthography of this expression.* This Rubric, which is from Arund. Orient. 16, fol. 60 *a*, on 2 Sam. 5 22, affords another example of the different ways in which the respective Massoretic Schools elaborated the same materials. By indicating the specific variation against the several passages, this form of the Rubric is more explicit. With the exception of the omission of ושל אחריו = Gen. 37 8, which is manifestly due to the carelessness of the Scribe, it accounts for six partially or entirely plenes only, and leaves five for the

entirely defectives, thus coinciding with Lists II and V of § 444 *a*. ויקטו after ושאר in the last line should be ויקטו entirely defective.

תמ״ד = § 444 *c*.

ויקטלו. — *A sign indicating the variations in the spelling of this expression.* Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol 247 *b*, on 1 Chron. **14** 13, which I have printed, and (II) the printed Massorah on Gen. **37** 5.

On comparing this form of the Rubric with the preceding one, the following differences are disclosed: (1) the expressions ושל אחריו = Gen. **37** 8, which are carelessly omitted in the former are here duly given; (2) the former gives every variant against each passage separately, whilst here the variations are given after each group as in § 444 *a*, and (3) like Lists I V and V this Rubric gives two entirely plenes, viz. ויקטיטו Ps. **78** 17 and ויקטיטו Prov. **9** 11. As the Proverbs instance is with *Vav* conjunctive it is outside the scope of this Massorah, which records the variations in the eleven instances with *Vav* conversive. It will be seen that apart from the Proverbs instance, this Rubric accounts for six partially or entirely plenes and leaves five for the entirely defectives (ויקטו), thus agreeing with Lists II and V of § 444 *a* and with § 444 *b*, against § 444 *a*.

תמ״ה = § 445 *a*.

תקטו *ye shall add, is twice entirely defective.* That is, both without *Vav* after the *Tav* and the characteristic *Yod* after the *Samech*. This Hiphil future second person plural masculine, which occurs altogether eight times, is spelt in four different ways: (1) תקטו entirely defective, that is both without *Vav* and without *Yod*; (2) תוקטיטו entirely plene, that is both with *Vav* and with *Yod*; (3) תקטטן without the *Vav* and without the *Yod* but with paragogic *Nun*, and (4) תאקטטן with *Aleph* after the *Tav*, without *Yod* but with paragogic *Nun*. In this Rubric the Massorah safeguards the two entirely defectives. By fixing the number at two, the Massorah militates against the recension which reads תוקטיטן in Exod. **14** 13 and תוקטיטו entirely plene in Deut. **4** 2, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 21,160, fol. 260 *a*, on Deut. **4** 2.

תמ״ה = § 445 *b*.

תקטו *ye shall add, occurs twice defective and twice plene.* Without the paragogic *Nun* this Hiphil future second person plural masculine occurs altogether four times. As the two instances in the Pentateuch are differently spelt from the two in Isaiah, the former being entirely defective and the latter entirely plene, the Massorah safeguards this variation in its orthography. This Rubric I have found in the printed Massorah only where it is given twice (I) on Exod. **14** 13, and (II) the Massorah Finalis, letter נ, § 248.

תמ״ה = § 445 *c*.

תקטון *occurs four times.* That is, this Hiphil future second person plural masculine with paragogic *Nun*. Whilst the preceding Rubric protects two of the four varieties in the orthography of this Hiphil future, this Rubric safeguards the other two. It declares that the four instances with the paragogic *Nun* exhibit two varieties, three with this *Nun* are entirely defective, that is both without *Vav* and without *Yod* (Gen. **44** 23; Exod. **9** 28; Deut. **17** 16) and one is תואקטטן with *Aleph* plene (Exod. **5** 7). By fixing the number at four this Massorah not only militates against the recension which exhibits a fifth instance with paragogic *Nun* (Exod. **14** 13), but against reading Exod. **5** 7 without the *Aleph*, thus obliterating the fourth variety altogether, as well as against reading all the instances תוקטיטון entirely plene. This is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 60 *a*, on Exod. **5** 7. As I omitted it from the text of the Massorah I subjoin this Rubric in the note.[1]

[1] תקטון ד׳ וסימנ׳ לראות פני, ולא תספון לעמר, לשוב ברוך, לחת תבן בחר׳ מל׳ אלף.

תמ״ו = § 446.

יעדה *he appointed*, or *betrothed her, occurs three times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 48 *a*, on Exod. **21** 8, which I have printed; (II) the same MS., Vol. II, fol. 64 *a*, on Jerem. **47** 7; (III) Arund. Orient. 16, fol. 212 *a*, on Micah **6** 9; (IV) Add. 15,251, fol. 304 *a*, on the same passage; (V) Add. 21,160, fol. 98 *b*, on Exod. **21** 8; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. **47** 7.

תמ״ז = § 447.

ונעדתי *and I will meet, does not occur again as defective.* This Niphal preterite third person singular with *Vav* conversive, which occurs altogether twice only and in the same book, is spelt in two different ways. In Exod. **25** 22 it is ונועדתי plene and in **29** 43 it is defective. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Exod. **29** 43, and (II) the printed Massorah on Exod. **25** 22. The latter gives this Rubric more fully, viz. ונעדתי ב׳ א׳ חס׳ ואי מל׳ ומי׳ ונועדתי לך שם, ונעדתי שמה לבני ישר׳ קדמה מל. It is remarkable that the Samaritan recension of the Hebrew text has ונדרשתי שם in Exod. **29** 43 instead of ונעדתי שמה.

תמ״ח = § 448.

ויוועדו *and they met together*, or *made an appointment together, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8 *b*, on Josh. **11** 5, which I have printed, and (II) the printed Massorah on the same passage. The latter is corrupt. It heads this Rubric ויועדו נ׳ and gives as the second of the three instances לעבור אל בני עמו Jerem. **41** 10 where ויועדו does not occur.

תמ״ט = § 449.

יעיאל *Jeïel, is four times written Jeüel.* That is, in these four instances the textual reading is יעואל with *Vav* after the *Ayin* for which the marginal reading or *Keri* substitutes יעיאל with *Yod*.

Without and with the prefix *Vav* this proper name occurs altogether fourteen times. In nine instances it is written יעיאל (Ezra **8** 13; **10** 43; 1 Chron. **5** 7; **15** 18, 21; **16** 5, 5; 2 Chron. **20** 14; **35** 9) and in five it is יעואל. In four of these five the official reading substitutes יעיאל with *Yod* in conformity with the majority of its spelling. By fixing the number at four this Massorah not only excludes 1 Chron. **9** 6 where it is also יעואל with *Vav*, thus leaving a solitary example of this orthography, but militates against the recension which has יעואל as the *Kethiv* and יעיאל as *Keri* in Ezra **8** 13, as is attested by the printed Massorah Parva in Jacob b. Chayim's edition of the Rabbinic Bible, Venice 1524—25.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 136 *b*, on 1 Chron. **9** 35, which I have printed; (II) the same MS., Vol. II, fol. 166 *b*, on 2 Chron. **29** 13; (III) Arund. Orient. 16, fol. 245 *b*, on 1 Chron. **11** 44; (IV) the same MS., fol. 273 *a*, on 2 Chron. **26** 11; (V) the same MS., fol. 275 *a*, on 2 Chron. **29** 13; (VI) Halle Ochlah Ve-Ochlah I, § 128; (VII) Paris Ochlah Ve-Ochlah § 146, and (VIII) the printed Massorah on 1 Chron. **9** 35. Lists I, II and VI, like List VIII, give השומר as the catchword for 1 Chron. **26** 21.

ת״נ = § 450.

בייעזיר *Jaazer, is twice plene in this form.* That is, without and with the prefix *Beth*. Without and with prefixes this proper name occurs altogether thirteen times. As it is without the *Yod* after the *Zayin* in eleven instances (Numb. **21** 32; **32** 1, 3, 35; Josh. **13** 25; **21** 37; 2 Sam. **24** 5; Isa. **16** 8, 9; Jerem. **48** 32 32) and with it in two only, the Massorah safeguards this abnormal orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 146 *b*, on 1 Chron. **26** 31, which I have printed, and (II) the same MS., Vol. II, fol. 134 *b*, on 1 Chron. **6** 66.

תנ״א = § 451.

יעיש *Jeïsh, is three times the textual reading for which the official reading in Jeüsh.* This proper name occurs altogether nine times. In six instances it is יעוש with *Vav* after the *Ayin* (Gen. **36** 18; 1 Chron. **1** 35; **8** 39; **23** 10, 11; 2 Chron. **11** 19) and in three only is it with *Yod*. Hence the Massorah makes the exceptional spelling conformable to the normal orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 48 *b*, on Gen. **36** 5, which I have printed; (II) Arund. Orient. 16, fol. 224 *b*, on 1 Chron. **7** 10; (III) Add. 15,251, fol. 32 *a*, on Gen. **36** 14, and (IV) the printed

Massorah Finalis, letter ך, § 263. This Rubric is part of the Register of two words which respectively occur three times written with *Yod* in the middle but read with *Vav*, recorded above, letter י, § 264.

תנ״ב = § 452.

יַעֲלָה *Jaalah, occurs twice in the Scriptures, once it is written with **Aleph** and once with **He**.* This proper name, which occurs twice only and which is restricted to two duplicate Registers, is in the first Register written with *He* at the end (Ezra 2 56) and in the second with *Aleph* (Neh. 7 58). Hence the Massorah safeguards this variation in the parallel records and thus militates against the recension of the text in which the spelling is uniform, as will be seen from the notes on Neh. 7 58 in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 297 *a*, on Neh. 7 58, which I have printed, and (II) the printed Massorah on the same passage.

תנ״ג = § 453.

יַעַן *because, is three times with the accent.* That is, *Zakeph-Gadol.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 128 *b*, on Deut. 1 36, which I have printed; (II) Arund. Orient. 16, fol. 186 *b*, on Ezek. 31 10; (III) Add. 15,251, fol. 105 *a*, on Deut. 1 36; (IV) Halle Ochlah Ve-Ochlah II, § 308; (V) the printed Massorah on Deut. 1 36, and (VI) the printed Massorah Finalis, letter ן, § 257.

תנ״ד = § 454.

יַעַן וּבְיַעַן *because and even because, occurs twice.* That is, with *Vav* conjunctive repeated to impart emphasis. In the only other instance where it is thus repeated it is יַעַן בְּיַעַן without the *Vav*. By fixing the number at two the Massorah militates against the reading יַעַן בְּיַעַן without the copula in Levit. 26 43, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Ezek. 13 10.

תנ״ה = § 455.

מְיֻגָּעִים *wearinces*, or *wearied, occurs twice, once defective and once plene.* As this Hiphal participle which occurs twice only is differently spelt in each passage, the Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 284 *a*, on Dan. 9 21, which I have printed; (II) Arund. Orient. 16, fol. 372 *a*, on the same passage; (III) Add. 15,250, fol. 218 *a*, on Isa. 8 23, and (IV) Add. 15,251, fol. 414 *a*, on Dan. 9 21. List III states that the Daniel instance is defective (כתרא חס׳).

תנ״ו = § 456.

יָעַץ *he took*, or *gave counsel, he devised, is three times with Kametz.* That is, under the *Ayin*, which is due to its pausal or distinctive accent. This preterite third person singular masculine occurs altogether fifteen times. In twelve instances it is with the normal *Pathach* under the *Ayin* and in these three only is it with *Kametz*. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 226 *a*, Isa. 32 7, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Isa. 14 27. List I is incorrect. It omits Isa. 32 8, which the Massorah in all the best Standard Codices marks as one of the three *Kametz* instances and gives instead Isa. 23 8, which is not only with a conjunctive accent and *Pathach* (יָעַץ) in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251, but in Add. 15,250 the very MS. where this faulty Massorah occurs. This is fully confirmed by List II, which correctly gives the three instances. As all the three occur in Isaiah, the heading ought properly to וכמס׳ ג׳.

תנ״ז = § 457.

יְעָצֻהוּ *they counselled him, occurs three times and is defective.* That is, without *Vav* after the *Tzadi*. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 192 *a*, on 1 Kings 12 13.

תנ״ח = § 458.

אִיעָצְךָ *I will counsel thee, occurs three times.* That is, with the suffix second person singular masculine, in contradistinction to the only other instance where it occurs and where it is אִיעָצֵךְ with the suffix second person feminine (1 Kings 1 12).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 178 *a*, on Jerem. 38 15, which I have printed; (II) Add. 15,250, fol. 88 *a*, on Numb. 24 14; (III) Add. 15,251, fol. 52 *a*, on Exod. 18 19; (IV) Add. 15,251, fol. 259 *b*, on Jerem. 38 15; (V) the printed Massorah on Exod. 18 19; (VI) the same on Numb. 24 14, and (VII) the same on Jerem. 38 15.

תנ״ט = § 459.

יְעֻצָיו *counsellors, is four times defective in this form.* That is, this participle without and with prefixes and suffixes is in four instances both in the singular and plural, without the *Vav* after the *Yod*, in contradistinction to many instances in which it is with the *Vav*.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 377 *b*, on Ezra 8 25, which I have printed; (II) Add. 15,250, fol. 308 *b*, on Nah. 1 11; (III) the printed Massorah, on Ezek. 11 2, and (IV) the same on Nah. 1 11. Lists III and IV rightly add at the end of the Rubric that it is also defective wherever it is the plural participle construct (וכל יעצי רכו), viz. Isa. 19 11; Job 3 14, whereas Lists I and II without this qualifying addition make this Rubric unintelligible.

ת״ם = § 460.

וְיוֹעֲצָיו *and his counsellors, occurs twice, once defective and once plene.* As this participle plural masculine with the suffix third person singular masculine and with the prefix *Vav*, which occurs twice only and which is restricted to the same book, is in the first instance וְיוֹעֲצָיו (Ezra 7 28) with *Vav* plene and in the second וְיֹעֲצָיו (Ezra 8 25) without the *Vav*, the Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 291 *a*, on Ezra 7 28, which I have printed, and (II) Arund. Orient. 16, fol. 377 *a* on the same passage. The heading ought properly to be כ׳ וכמס׳ חד חס׳ וחד מל׳, since the two instances occur in the same book. This qualifying expression, however, as we have seen, is not infrequently omitted.

תס״א = § 461.

נוֹעֲצִים *ye are counselling, occurs five times.* That is, the plural participle masculine and is always with *Vav* plene.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 227 *b*, on 1 Kings 12 6, which I have printed; (II) the same MS., Vol. II, fol. 155 *b*, on 2 Chron. 10 6; (III) Arund. Orient. 16, fol. 87 *a*, on 1 Kings 12 6; (IV) Add. 15,251, fol. 192 *a*, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Prov. 13 10.

תס״ב = § 462.

יַעֲקֹוב *Jacob, is five times plene.* Without the prefixes this name occurs altogether 278 times. It is יַעֲקֹב without the *Vav* in 268 instances and in five only is it יַעֲקוֹב with the *Vav*. Hence the Massorah safeguards this abnormal orthography.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed; (I) Harley 5710—11, Vol. I, fol. 82 *a*, on Levit. 26 42, which I have printed; (II) Orient. 4445, fol. 113 *b*, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. 51 19; (IV) Add. 15,251, fol. 257 *a*, on Jerem. 33 26; (V) Halle Ochlah Ve-Ochlah II, § 45 margin; (VI) the printed Massorah on Levit. 26 42, and (VII) the same on Jerem. 30 18.

This Rubric, however, represents one School only of textual redactors. Other Schools differed with regard to this abnormal orthography. This is not only attested by the Samaritan recension of the Hebrew text, which has the normal spelling יַעֲקֹב in Levit. 26 42, but by the declaration of the Massorah itself. Thus List IV after recording the four instances as they are given in the other Lists, emphatically states that there is a difference of opinion with regard to the fifth instance יעקוב מלותי׳ עליה׳ לא כאלה חלק.

תס״ג = § 468.

Six verses in which in Jacob, in Israel respectively occur without a parallel. That is, with the prefix *Beth* before both these names, in contradistinction to the many instances in which these two names are synonymously used in the two clauses of the same verse either without or with other prefixes. (Isa. **14** 1; **29** 23; **41** 8; **42** 24; **43** 1, 22; **44** 1, 21, 23; **45** 4; **46** 3; **48** 1 &c.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 101*b*, on Numb. **23** 23.

תס״ד = § 464.

וַיַּעֲקֹב *and Jacob, occurs fourteen times.* That is, with the prefix *Vav*, in contradistinction to the 278 instances in which it is without the prefix.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 15*b*, on Gen. **25** 27, which I have printed; (II) Arund. Orient. 16, fol. 17*b*, on Josh. **24** 4; (III) Add. 15,250, fol. 206*b*, on 2 Kings **13** 23; (IV) Add. 15,251, fol. 376*a*, on Ps. **105** 23; (V) Add. 21,160, fol. 67*b*, on Exod. **3** 16; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 130*a*, and (VII) the printed Massorah Finalis, letter ו, § 268. It is remarkable that though four of the instances begin a verse (Gen. **25** 34; **32** 2; **33** 17; **34** 5) none of the Lists notice this fact.

תס״ה = § 465.

יָפָה *fair, is five times with Segol.* This adjective, which occurs altogether seventeen times in the absolute without the prefixes, is in twelve instances with *Kametz* under the *Pe*, being in the feminine (Gen. **12** 14; 2 Sam. **13** 1; 1 Kings **1** 3, 4; Prov. **11** 22; Cant. **1** 15, 15; **4** 1, 1, 7; **6** 4, 10) and in five only is it with *Segol* Massoretically called *Pathach*, being the masculine. Hence the Massorah safeguards the graphic signs of the minority. This protection is especially necessary since the two forms occur in close proximity (Comp. Cant. **1** 15, 16).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 206*a*, on 2 Sam. **14** 25, which I have printed; (II) the same MS., Vol. II, fol. 90*a*, on Ezek. **31** 9; (III) Arund. Orient. 16, fol. 66*a*, on 2 Sam. **14** 25; (IV) the same MS., fol. 349*a*, on Cant. **1** 16; (V) the same MS., fol. 352*a*, on Eccl. **3** 11; (VI) the printed Massorah on Ezek. **31** 9, and (VII) the same on Eccl. **5** 17.

תס״ו = § 466.

בְּיָפְיוֹ *in his beauty, occurs twice.* This Rubric I have found in the printed Massorah only, on Ezek. **31** 8.

תס״ז = § 467.

יָפְיָהּ *her beauty, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 271*a*, on Esther **1** 11, which I have printed; (II) Arund. Orient. 16, fol. 338*a*, on Prov. **6** 25, and (III) Add. 15,251, fol. 404*a*, on Esther **1** 11.

תס״ח = § 468.

הוֹפִיעַ *he hath shined forth,* or *shine thou forth, occurs three times in the Scriptures.* It will be seen that though in two instances it is the Hiphil preterite third person masculine (Deut. **33** 2; Ps. **50** 2) and in one it is imperative singular masculine, (Ps. **94** 1) yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups them together under the same Rubric. In the only other instance in which the imperative occurs it is הוֹפִיעָה with paragogic *He* (Ps. **80** 2) which is the reason for its exclusion from this Rubric.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 203*a*, on Ps. **94** 1, which I have printed; (II) Arund. Orient. 16, fol. 296*a*, on Ps. **50** 2; (III) the same MS., fol. 307*b*, on Ps. **94** 1; (IV) Add. 15,250, fol. 116*a*, on Deut. **33** 2; (V) the printed Massorah on the same passage; (VI) the same on Ps. **50** 2, and (VII) the same on Ps. **94** 1. As הוֹפִיעַ also occurs once with the prefix *Vav* (Job **37** 15), this Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 71.)

תס״ט = § 469.

יָפְיְךָ *thy beauty, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 185*a*, on Exod. **28** 7, which I have printed, and (II) the printed Massorah on the same passage. As the two instances not only occur in the same book, but are restricted to the same section, the heading ought properly to be בי׳ ובעניי׳.

ת״ע = § 470.

וַיִּפְתַּח *occurs three times in the Scriptures, twice with Kametz and once with Pathach .... once it is the name of a town, once it is the name of a person and once it denotes to open.*

Of this popular Massorah I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 2710—11, Vol. I, fol. 164*a*, on Judg. **11** 1; (II) the same MS., Vol. II, fol. 226*b*, on Job **11** 5, which I have printed; (III) Arund Orient. 16, fol. 11*b*, on Josh. **15** 48; (IV) the same MS., fol. 26*b*, on Judg. **11** 1; (V) the printed Massorah on Judg. **15** 43; (VI) the same on Job **11** 5, and (VII) the printed Massorah Finalis, letter ו, § 268. The marks *a* and *b* against the lines in the printed Rubric denote that the two parts are from Lists I and II, whilst the *c* denotes that the mnemonic sign is from Lists VI and VII where alone it occurs. The two with *Kametz* form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428.)

תע״א = § 471.

יצ״א — *Forms of the root* יָצָא *to go forth, which respectively occur once only.* That is, hapaxlegomena both of the verb and its derivatives. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists all in a more or less fragmentary state. I shall, however, specify the following nine only, eight in MSS. and one printed:

List I. — This List is in the ancient Codex Orient. 4445, fol. 44*a*, on Exod. **3** 10. It exhibits the oldest form of this Register. It is as yet without a heading or catchwords and records twenty such instances only. They consist of three categories (1) fifteen are different forms of the verb itself, all of which are in the longer Lists (2) three are derivatives of יָצָא viz. מְמוּצָא Ps. **75** 7; צֵאת Ezek. **4** 12 and צֵאתְךָ Deut. **23** 14. These also are in some of the later Lists, and (3) two are of different roots, viz. מְצֹאתוֹ the *Kethiv* for which the *Keri* is מְצֹאתָיו Ezek. **47** 11 from מָצָץ and מְמוּצָא Ps. **119** 162 from מָצָא.

This ancient attempt to collect these hapaxlegomena furnishes the clue to the fuller Lists. It shows beyond doubt that the design of the original Massorah was not simply to collect the verbs and derivatives of the triliteral יצא, but to include the unique expressions which exhibit two identical letters of this triliteral, viz. צצ.

List II. — This List, which I have printed, viz. § 471*a*, is from Harley 5710—11, Vol. I, fol. 25*b*, on Gen. **38** 25. It is still without a heading or catchwords and records fifty-nine such instances. These fifty-nine or rather fifty-eight, since מְצֹאת 2 Sam. **18** 22 is given twice, consist of (1) forty-two verbs, (2) twelve derivatives which are nearly all given at the end, and (3) four from the root מָצָא, viz. מְצֹאת 2 Sam. **18** 22; מְמוּצָא Ps. **119** 162; also given in List I; מְמוּצָאת Cant. **8** 10 and מָצְאוֹת Isa. **57** 10. These four represent צצ. It is important to remark that this List records הֵיצֵא the *Kethiv* imperative (Gen. **8** 17) and not the *Keri* which occurs five times (Gen. **19** 12; Levit. **24** 14; Judg. **6** 30; **19** 22; 2 Kings **10** 22). I make this List the standard with which I shall compare the seven Lists.

List III. — This List I printed from the St. Petersburg Codex of A. D. 916, on Jerem. **15** 1. Though it has already a heading in which it is emphatically stated that there are sixty-two such hapaxlegomena, it records thirty only. Twenty-five of these are identical with those recorded in the Standard List and are practically enumerated in the same order, whilst of the remaining five, three are new, viz. וְיִצֵּא (Judg. **9** 20) וְצֵאָה (Judg. **9** 29) וַיֵּצֵא (Gen. **34** 26) and two are given in the ancient fragment or List I, viz. בְּצֹאתִי (Exod. **9** 29) and מְצֹאתוֹ (Ezek. **47** 11). It will be seen that this List also records the *Kethiv* forms, viz. הֵיצֵא and מְצֹאתוֹ and not the *Keri*.

An analysis of these thirty instances shows that they comprise the same three categories as Lists I and II. The oft-repeated statement that long Lists are frequently left off in the middle in the Massorah for want of space in the margin, in spite of the number given in the heading and irrespective of the conflict thereby produced between the heading and the Register itself, is here strikingly confirmed.

List IV. — This List, which is marked § 471 *c*, I printed from St. Petersburg Codex A. D. 916, on Jerem. 37 4. Like List III, this List states in the heading that there are sixty-two such unique expressions, but unlike its companion in the same Massorah, it records twenty-three instances only and adds the expression בלישנא after the ס״ב Usually this expression denotes different forms of the same root. Here, however, it must be taken in a wider sense, since as we have seen, these Lists include other roots also containing the two letters יצא.

Though the heading states that there are sixty-two such hapaxlegomena, the List itself records twenty-three only, as the space assigned to the Massorah in the margin of the Biblical text does not admit of continuing the Register. Unlike its companion List in the same Massorah (List III), however, which gives no notice that it is incomplete, this List adds at the end עד סוף *and so forth up to the end* or *&c.* With the exception of giving הוציאה Ezek. 24 6, which is absent in § 471 *b*, but which is also given in the Standard List, this fragment (List IV) as far as it goes is identical with List III. The variations, therefore, in List III from the Standard List obtain also here.

List V. — This List, which is marked § 471 *d*, is from St. Petersburg Codex of A. D. 916, on Jerem. 38 22. It records sixteen instances only, but adds at the end that they are part of the sixty-two words of the same form which respectively occur once. Thirteen of these are identical with those in the Standard List. Of the remaining three, one is new, viz. מוציאים (Neh. 6 19). It is neither in the Standard List nor in Lists III and IV; one, viz. תֵּצֵאתִי (Ezek. 47 11) is also given in Lists I and III and one, viz. קְצֵאתִי (Exod. 9 29) is recorded in List III.

List VI. — This List, which is marked § 471 *e*, I printed from St. Petersburg Codex of A. D. 916, on Ezek. 38 8. It records seventeen instances only, fifteen of which are identical with those in the Standard List. Those absent from the Standard List which are given here, viz. one וַיֵּצֵא (Judg. 9 20) is also given in Lists III and IV, whilst the other, viz. מוֹצֵא (Ps. 135 7) is not to be found in any of the preceding five Lists. It will be seen that the subscription here also describes this fragmentary List as forming part of the Rubric which registers sixty-two such hapaxlegomena.

List VII. — This List, which is marked § 471 *f*, I printed from St. Petersburg Codex of A. D. 916, on Zech. 5 4. Unlike its companion Lists, viz. III, IV, V and VI, which are from the same Codex and which declare either in Superscription or Subscription that they are part only of a Register containing sixty-two such hapaxlegomena, this List does not indicate at all that it is simply a fragment. Of the twenty-four instances which it records, twenty are identical with those in the Standard List and are enumerated in practically the same order. As to the remaining four which are not in the Standard List, one, viz. וַיֵּצֵא (Judg. 9 20) is also given in three of the preceding Lists (III, IV, VI), one, viz. מוֹצֵא (Ps. 135 7) is given in List VI and two, viz. וַיֵּצֵא (Gen. 34 26) and וַתֵּצֵא (Judg. 9 29) are also given in Lists III and IV.

List VIII — This List is in Halle Ochlah Ve-Ochlah II, § 2, fol. 76 *a*. It exhibits the most developed form of this Massorah. It is not only furnished with a heading which states that there are sixty-three such hapaxlegomena (חד מן ס״ג דכל חד וחד ליה רכותין), but with lengthy catchwords. But though it emphatically states in the heading that there are sixty-three such instances, it records sixty only.

As to its relation to the Standard List, it records the following seven instances which are not recorded in that List: (1) וַתֵּצֵא Judg. 9 20, which is given in Lists III, IV, VI, VII; (2) וַיֵּצְאוּ (Gen. 34 26) also given in Lists III, IV, VII; (3) וַתֵּצֵא (Judg. 9 29) also given in Lists III, IV, VII; (4) קְצֵאתִי (Exod. 9 29) also given in Lists III, V; (5) תּוֹצִיאֵנִי (Ps. 31 5) which is new; (6) בְּמֵצֵאתָם (Gen. 32 20) which is also new, and (7) הוֹצִיאִי (Josh. 2 3). This List, however, omits the following four instances which the Standard List records: (1) וַיֵּצֵא (Jerem. 37 4) which is also given in Lists III, IV, VI, VII, IX; (2) יֵצֵא (Job 28 11) which is recorded in the Standard List only (3) וַתֵּצֵאנָה (2 Chron. 1 10) which is also given in Lists III, IV, VII, and (4) מֵצֵאת (Isa. 57 10) which is new.

List IX. — This List is in the printed Massorah Finalis, letter י, § 304. It exhibits the latest developed form of this Massorah. Like List VIII, it states in the heading that there are sixty-three such hapaxlegomena, but unlike it and all the other Superscriptions and Subscription it introduces the expression יְצִיאָה into the heading (חד מן ס״ג בלשון יציאה דכל חד וחד ליה רכוי) which is in conflict with the import of this Rubric, since it embraces instances not from the verb יָצָא. Moreover, though it states in the heading that there are sixty-three such instances, it records sixty-four.

With the exception of four instances which this List records and which are absent in List VIII, the two Lists absolutely coincide. The instances have not only the same catchwords, but are enumerated in the same order. Of these additional four two are new, viz. לְיֵצֵא 2 Chron. 15 5 and אֵצֵא Isa. 4 4, whilst of the other two one is in the Standard List, viz. וַיֵּצֵא Jerem. 37 4 and one, viz. וָצֵאָה Judg. 9 29, though not in the Standard List, is given in Lists III and IV. The Standard List, however, has two instances which are absent in this latest developed List, viz. מָצֵאת Isa. 57 10 and יֵצֵא Job 28 11.

All these Lists, however, are more or less fragmentary and the headings and Subscriptions are the additions of later Nakdanim. This is attested by the absence of numerous hapaxlegomena which belong to this category, as will be seen from the following List in which the words in question are arranged alphabetically.

Ps. 144 14	יוֹצֵאת	Jerem, 51 44	וְהוֹצֵאתִי	Jerem. 34 13 ✱	חוֹצְאֵי חס׳
Micah 7 9	יוֹצִיאֵנִי	Deut. 4 37	וַיּוֹצִאֲךָ	Ezek. 20 14	חוֹצְאֹתִים
Isa. 28 29	יָצְאָה	„ 6 21	וַיּוֹצִאֵנוּ	Exod. 16 3	חוֹצְאֹתָם
1 Kings 10 29	יֹצְאִי	2 Kings 12 12	וְיוֹצִיאוּ	Deut. 9 28	חוֹצְאֹתָנוּ
Numb. 11 20	יָצָאנוּ	Judg. 19 25	וַיֵּצֵא	Job 10 18	חֹצְאֹתַנִי קכ׳
Jerem. 10 20	יָצְאוּ	Gen. 19 16	וַיּוֹצִאוּ חס׳	Gen. 19 5	הוֹצִיאֵם
Gen. 24 13	יֹצְאֹת חס׳	2 Kings 10 26	וַיּוֹצִאוּ חס׳	Zech. 6 8	הֵיוֹצִאִים
Job 1 21	יָצָתִי	Deut. 26 8	וַיּוֹצִאֵנוּ חס׳	Deut. 28 57	הַיּוֹצֵאת
Exod. 14 11	לְהוֹצִיאֵנוּ	„ 5 15	וַיֹּצִאֲךָ	Ezek. 28 18	וָאוֹצִא חס׳
Jerem. 38 23	מוֹצִאִים	Numb. 20 16	וַיּוֹצִאֵנוּ חס׳ רחס׳	„ 20 10	וְאוֹצִיאֵם
Numb. 14 37	מוֹצְאֵי	1 Kings 21 13	וַיּוֹצִיאוּהוּ	Deut. 22 14	וְהוֹצֵא חס׳
Neh. 6 19	מוֹצִיאִים	Deut. 6 21	וַיּוֹצִאֵנוּ	„ „ 24	וְהוֹצֵאתֶם
Numb. 20 10	נוֹצִיא	Isa. 58 11	וּכְמוֹצָא	Jerem. 21 9	וְהַיּוֹצֵא כל׳
Cant. 1 8	צְאִי	Ps. 107 33	וּמוֹצָאֵי	Amos 5 3	וְהַיּוֹצֵאת
Josh. 9 12	צֵאתֵנוּ	Jerem. 32 21	וַתּוֹצִא	1 Chron. 27 1	וְהַיּוֹצֵאת חס׳
Amos 4 3	תֵּצֶאנָה	Exod. 15 20	וַתֵּצֶאן	1 Kings 17 18	וַתֵּצֵא

תע״ב = § 472.

יָצָא *he went out*, or *rose, is in three instances the textual reading for which the extra-official reading is* יְצִיאָה *she went out*, or *rose .... once it is in the Law, once in the Prophets and once in the Hagiographa.*

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 65 *b*, on Jerem. 48 45, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 48 45; (III) Arund. Orient. 16, fol. 371 *a*, on Dan. 8 9; (IV) Halle Ochlah Ve-Ochlah II, § 2; (V) the printed Massorah on Gen. 19 23; (VI) the same on Jerem. 48 45, and (VII) the same on Dan. 8 9.

This Rubric affords a striking confirmation of the fact that the expression סביר is used interchangeably for קרי (*vide supra*, letter א, § 729; § 742 and *my Introduction to the Hebrew Bible*, p. 770). Hence the *Sevir* יְצִיאָה is the textual reading in the ancient Codex Add. 21,160 and in Orient. 2201 in Jerem. 48 45 which a later Nakdan altered. Hence too some of the early editions have it in the text both in Jerem. 48 45 and Dan. 8 9.

תע״ג = 473.

יָצָא, יֵצֵא *he went out, he shall go.* A sign to indicate where this triliteral is with two *Kametzes* or with two *Tzeres* throughout the Scriptures, that is the preterite or future third person singular masculine. As the one form is in the majority in one part of the Scriptures and the other in another part, the Massorah divides this Rubric into five links and in accordance with its usual method safeguards in each case the minority.

Throughout Genesis it is with two Kametzes except once. In this book, where the two forms occur altogether nine times, it is יָצָא in eight instances (10 11; 19 23; 24 50; 25 26; 27 30; 38 28, 29, 30) and once only is it יֵצֵא. Hence the Massorah here safeguards the solitary exception.

And throughout the rest of the Pentateuch it is likewise so except twice. In these four books, where the two forms occur altogether ten times, the reverse is the case. It is יֵצֵא in eight instances (Levit. 21 12; 25 30, 31; Numb. 11 20; 27 17; 33 54; 35 26;

Deut. **24** 5). Here, therefore, the Massorah safeguards the two exceptional instances in which it is יָצָא.

And throughout the Prophets with the exception of the Minor Prophets it is also יָצָא *except nineteen times where it is* יֵצֵא. Though the heading exempts the Minor Prophets only it is evident that Ezekiel also is excluded from this List. Apart, therefore, from the Minor Prophets and Ezekiel these two forms occur altogether forty-seven times. It is יָצָא the preterite in twenty-eight instances (Josh. **19** 17, 32, 40; Judg. **3** 24; **4** 14; **11** 36; **14** 14, 14; 1 Sam. **23** 15; **24** 15; **26** 20; 2 Sam. **5** 24; **16** 11; **19** 20; **20** 8; 1 Kings **11** 29; **20** 39; 2 Kings **9** 11; **19** 9; **20** 4; Isa. **37** 9; **45** 23; **51** 5; Jerem. **4** 7; **22** 11; **37** 5; **44** 17; **48** 45) and יֵצֵא the future in nineteen instances only. Here, therefore, the Massorah conversely safeguards יָצָא which is in the minority. It will be seen that though the heading here emphatically states that there are nineteen instances in this part of the Prophets, the List itself records seventeen only apart from the inexplicable catchword יכלתי. The two instances omitted are Isa. **55** 11; **62** 1. That this omission is due to the carelessness of the Scribe is evident both from the separate Lists of these nineteen instances given below, § 485 and from the two other Lists of this artificial Massorah.

And throughout the Minor Prophets and the Hagiographa apart from Ecclesiastes it is likewise so except in eleven instances. Apart from Ecclesiastes the two forms occur altogether thirty-four times in this division of the Bible. Here the reverse is the case, the rule is יֵצֵא and the exception יָצָא. The former occurs twenty-three times (Hosea **6** 5; Joel **2** 16; **4** 18; **5** 1; Habak. **1** 4, 4, 7; Zech. **10** 4; Ps. **17** 2; **41** 7; **104** 23; **109** 7; Job **5** 6; **28** 5; **31** 40; **37** 2; **38** 8; **39** 21; **41** 12, 13; Esther **1** 17, 19; 2 Chron. **6** 34) and the latter eleven times only. Hence the Massorah conversely safeguards יָצָא. It will be seen that though the heading here states that there are eleven such instances in this division, the register records ten only. The missing instance, viz. Job **38** 29, is duly given in the other two Lists of this Massorah.

And throughout Ecclesiastes it is likewise so except once That is, in this book where the two forms occur three times, it is יָצָא in two instances (Eccl. **4** 14; **4** 14) and יֵצֵא in one instance only. Hence the Massorah here reversely safeguards the solitary form with the two *Tzeres*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 362 *b*, on Esther **8** 15, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 2, and (III) the printed Massorah Finalis, letter י, § 269. Lists II and III have not the mistake which I have pointed out in discussing List I.

תע״ד = § 474.

יָצָאתָ מֵאֶרֶץ מִצְרַיִם *thou camest forth out of the land of Egypt, is twice thus combined.* That is, in contradistinction to the other two instances where this phrase occurs and where it is simply יָצָאתָ מִמִּצְרַיִם *thou camest forth out of Egypt* (Exod. **23** 15; **34** 18). Moreover by fixing the combination of these two instances with יָצָאתָ second person singular, the design of the Massorah is to militate against the ancient reading יְצָאתֶם the plural, in Deut. **9** 7 as it is in Exod. **13** 3. This is attested by the Samaritan recension of the Hebrew text, the Septuagint and the Syriac. (*Vide infra*, § 477.)

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, 122 *a*, on Deut. **16** 3, which I have printed, and (II) Add. 15,251, fol. 109 *b*, on Deut. **9** 7.

תע״ה = § 475.

וַיֵּצְאוּ *they went out, is eight times with Kametz.* This Kal preterite third person plural occurs altogether forty-three times. It is with its normal *Sheva* under the *Tzadi* in thirty-five instances and in eight only is it with *Kametz*, which is due to its distinctive accent. Hence the Massorah safeguards the exceptional variation in its graphic sign. This protection is especially needed, since יצאו occurs three times in two consecutive verses with the same accent *Tipcha*. In 1 Kings **20** 17 it is וַיֵּצְאוּ with the accent on the ultima and with *Sheva*, whilst in verse 18, where it occurs twice, it is וַיֵּצְאוּ with the accent on the penultima and with *Kametz*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 2 *a*, on Josh. **2** 5, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **48** 1; (III) the same Codex on Jerem. **9** 2; (IV) the same Codex on Ezek. **15** 7; (V) the same Codex on Ezek. **36** 20; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Josh. **2** 5. Lists III, IV and V, which exhibit the oldest form of this Massorah, are headed ח׳ בתרין קמצ׳ and thus indicate more clearly the import of this Rubric.

תע״ו = § 476.

וַיֵּצְאוּ *and they shall come*, or *go out, occurs seven times.* That is, with *Sheva* under the *Vav*, being conjunctive, in contradistinction to the numerous instances in which this quinqueliteral is with *Pathach*, viz. וַיֵּצְאוּ being *Vav* conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 141 *b*, on Josh. **8** 6, which I have printed; (II) Orient. 4445, fol. 59 *a*, on Exod. **17** 6; (III) St. Petersburg Codex of A. D. 916, on Ezek. **9** 7; (IV) Arund Orient. 16, fol. 6 *a*, on Josh. **8** 6; (V) Add. 21,160, fol. 99 *a*, on Exod. **21** 22; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Exod. **17** 6. List II, which exhibits the oldest form of this Massorah and which is headed ו׳ רשין = *seven times with Sheva*, shows that its design is to contrast it with the instances where it is וַיֵּצֵא with *Pathach*. The same is the heading of List VII.

תע״ז = § 477.

יְצָאתֶם *ye came forth*, or *went out, occurs twice . . . . and twice it is with the prefix Vav.* By fixing the number at two, this Massorah militates against the reading יְצָאתֶם the plural instead of יָצָאתָ the singular in Deut. **9** 7, as is attested by some of De Rossi's MSS.; *the Minchath Shaï;* the Samaritan recension of the Hebrew text, the Septuagint and the Syriac. (*Vide supra*, § 474.) This Rubric I have found in the printed Massorah only, on Exod. **13** 3.

תע״ח = § 478.

יָצוֹא *going, occurs seven times, three times plene and four defective.* As this infinitive absolute, which occurs seven times altogether, is not only spelt in two different ways but the two spellings occur in the same books (Gen. **8** 7 with **27** 30; 2 Sam. **16** 5 with **18** 2), the design of this Massorah is to safeguard these variations against their being made uniform and thus to militate against the recension of the text exhibited in the Samaritan Hebrew where the three Pentateuch instances are uniformly defective, which is undoubtedly the original orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 33 *a*, on Gen. **8** 7, which I have printed; (II) Orient. 4445, fol. 157 *b*, on Numb. **35** 26; (III) St. Petersburg Codex of A. D. 916, on Jerem. **38** 17; (IV) Add. 21,160, fol. 21 *a*, on Gen. **27** 30; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the printed Massorah on Gen. **8** 7, and (VII) the same on Numb. **35** 26.

תע״ט = § 479.

כְּצֵאת *as goeth forth, occurs three times.* That is, with the prefix *Caph*, in contradistinction to the nine instances in which this infinitive construct is with the prefix *Beth*. As these letters are almost identical in the MSS. the Massorah safeguards the exceptional prefix.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 57 *a*, on Exod. **33** 8, which I have printed; (II) the same MS., Vol. I, fol. 159 *a*, on Judg. **5** 31; (III) Orient. 4445, fol. 76 *a*, on Exod. **33** 8; (IV) Arund. Orient. 16, fol. 22 *a*, on Judg. **5** 31; (V) Add. 21,160, fol. 98 *b*, on Exod. **21** 7; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Exod. **21** 7. So important was the safeguarding of these exceptional instances deemed that some Massoretic Schools formulated a mnemonic sign for them. Thus in Orient. 2451, fol. 103 *a*, on Exod. **33** 8 the Massorah gives this Rubric as follows: כצאת חד מן שלשה ומימנהון בלש׳ תרגום עבדיה רמשה שמשא without the Register of the catchwords.

ת״פ = § 480.

לְצֵאת *after going out of, occurs three times.* This infinitive construct with the prefix *Lamed* occurs altogether twelve times. In nine instances it is לָצֵאת with *Kametz* under the *Lamed* which is due to its not being followed by a genitive (Deut. **31** 2;

Judg. **20** 14, 28; 1 Sam. **23** 13; 2 Sam. **13** 39; 2 Kings **24** 7; Jerem. **11** 11; **38** 21; 2 Chron. **26** 20) and in three only is it with *Sheva* because it is followed by a genitive. Hence the Massorah safeguards the exceptional graphic sign.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 220 *b*, on 1 Kings **6** 1, which I have printed: (II) Orient. 4445, fol. 60 *b*, on Exod. **19** 1; (III) Arund. Orient. 16, fol. 80 *a*, on 1 Kings **6** 1; (IV) Add. 21,160, fol. 95 *b*, on Exod. **19** 1; (V) Orient. 5404, fol. 67 *b*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Exod. **19** 1. Lists I and V alone give the mnemonic sign.

תפ״א = § 481.

לְצֵאתָם מֵאֶרֶץ מִצְרַיִם *after their coming out of the land of Egypt, is three times thus combined.* That is, in contradistinction to the other three instances where the phrase is לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם (Exod. **19** 1; Numb. **33** 38; 1 Kings **6** 1).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 44 *b*, on Exod. **16** 1, which I have printed, and (II) Add. 21,160, fol. 201 *b*, on Numb. **9** 1.

תפ״ב = § 482.

וְצֵא *and go, occurs twice.* This imperative singular masculine occurs altogether seventeen times. As it is without the prefix *Vav* in fifteen instances and with it in two only, the Massorah safeguards the exceptional form.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 67 *b*, on Exod. **17** 9, which I have printed; (II) Add. 15,250, fol. 18 *a*, on Gen. **27** 3; (III) the same MS., fol. 42 *a*, on Exod. **17** 9; (IV) Add. 21,160, fol. 93 *a*, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 2, and (VI) the printed Massorah on Gen. **27** 3.

תפ״ג = § 483.

צְאוּ *go ye forth, occurs three times in the Scriptures.* Normally this imperative plural masculine is צְאוּ with *Sheva* under the *Tzadi*. In this form it occurs ten times. In these three instances, however, it is with *Tzere* which is due to its pausal or distinctive accent, being in two instances *Athnach* (Jerem. **50** 8; Ezek. **9** 7) and in one *Zakeph-Katon* (Isa. **49** 9). Hence the Massorah safeguards the variation in its graphic sign. By fixing the number at three, the Massorah includes the official reading צְאוּ in Jerem. **50** 8 and thus militates against the textual reading יְצֵאוּ.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 23 *b*, on Isa. **49** 9, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 2, and (III) the printed Massorah on Ezek. **9** 7.

תפ״ד = § 484.

יֵצֵא *he shall go forth, occurs four times in this book.* That is, in Kings. This Rubric, which is from Arund. Orient. 16, fol. 112 *a*, on 2 Kings **18** 7, affords a striking illustration of the manner in which later Nakdanim altered the Massorah. There are altogether six instances of יֵצֵא in Kings and not four. This is attested by the fuller List of the Massorah in this very MS. given in the next Rubric. The space, however, assigned to the Massorah in the margin of fol. 112 *a* is exhausted so that the catchwords for four instances only could be accommodated and the last two, viz. 2 Kings **12** 13 and **18** 7 had to be omitted, as is not infrequently the case in such an emergency. As the List was thus reduced to four instances, the Nakdan forthwith altered the ו in the heading into ר to make it coincide with the instances in the imperfect List, though the Massorah itself is on one of the two absent passages.

תפ״ה = § 485.

יֵצֵא *he shall go forth, occurs nineteen times.* Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 104 *a*, on 2 Kings **9** 15, which I have printed, and (II) the same MS., fol. 107 *a*, on 2 Kings **12** 13. It is the third part of the Rubric which registers the different divisions of the Scriptures in which יֵצֵא and יָצָא respectively prevail and which is given in § 473.

From § 473 we see that the full title of this link of the concatination ought to be יצא ר״מ כנביאים ב״מ חרי עשר and that the Minor Prophets alone are here excluded. As to Ezekiel, which is not mentioned, though יָצָא occurs in it five times according to the present text, this is probably due to the uncertainty of the textual readings. This is shown in the notes on Ezek. **44** 3; **46** 8, 9 in my edition of the Bible. The theory that the omission of Ezekiel is due to the carelessness of the Scribe is impossible when it is borne in mind that Ezekiel is not mentioned in all the three Massoretic Lists which emanate from different Massoretic Schools and countries far apart.

תפ״ו = § 486.

וַיֵּצֵא מֵעִם פַּרְעֹה *and he went out from Pharaoh, occurs three times.* That is, in contradistinction to the other two instances where it is וַיֵּצֵא מֹשֶׁה מֵעִם פַּרְעֹה (Exod. **8** 26; **9** 33). By fixing the number at three, the Massorah militates against the recension of the text which also exhibits וַיֵּצֵא מֹשֶׁה מֵעִם פַּרְעֹה in Exod. **10** 18. This is attested by some MSS. of the Samaritan recension of the Hebrew, the Septuagint and the Syriac.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 63 *a*, on Exod. **10** 18, which I have printed, and (II) Orient. 2348, fol. 73 *a*, on the same passage.

תפ״ז = § 487.

וַתֵּצֵא אֵשׁ *and a fire went out, occurs three times . . . . and once it is with Vav conjunctive.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 68 *b*, on Levit. **10** 2.

תפ״ח = § 488.

וַיֵּצֵא *and he shall go forth, is three times Raphe.* This future third person singular masculine occurs altogether about 126 times. In about 123 times the *Vav* is with *Pathach* being *Vav* conversive Massoretically called *Dagesh* and in three instances only is it with *Sheva* being *Vav* conjunctive Massoretically termed *Raphe*. Hence the Massorah safeguards these rare exceptions.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 118 *b*, on Habak. **3** 5, which I have printed; (II) the same MS., Vol. II, fol. 252 *b*, on Prov. **22** 10; (III) St. Petersburg Codex of A. D. 916, on Ezek. **12** 12; (IV) Arund. Orient. 16, fol. 214 *a*, on Habak. **3** 5; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the same Codex II, § 322; (VII) the printed Massorah on Ezek. **12** 12, and (VIII) the same on Habak. **3** 5. List I alone gives the mnemonic sign.

תפ״ט = § 489.

תֵּצְאִי *thou shalt go forth, occurs three times.* By fixing the number of this future second person singular feminine at three, the design of this Massorah is to militate against the textual reading תֵּצְאִי in Jerem. **6** 25 and to defend the official reading תֵּצְאִי.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 32 *b*, on Jerem. **2** 37, which I have printed; (II) Arund. Orient. 16, fol. 283 *b*, on Ruth **2** 22; (III) Add. 21,160, fol. 299 *a*, on the same passage, and (IV) the printed Massorah on Micah **4** 10.

ת״צ = § 490.

יֵצְאוּ *they shall go forth, occurs fourteen times.* With *Sheva* under the *Tzadi* this quadriliteral occurs altogether forty-nine times. In thirty-five instances the *Yod* is with *Kametz* i. e. יָצְאוּ being the preterite third person plural and in fourteen only is the *Yod* with *Tzere*, being the future third person plural. Hence the Massorah safeguards the minority, just as in § 473 the Massorah alternately safeguards יָצָא the preterite singular and יֵצֵא the future singular.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty-five Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 9 *a*, on Gen. **15** 14, which I have printed; (II) Orient. 4445, fol. 148 *b*, Numb. **27** 21; (III) St. Petersburg Codex of A. D. 916 on Isa. **39** 7; (IV) the same Codex on Ezek. **30** 9; (V) Arund. Orient. 16, fol. 135 *b*, on Isa. **39** 7; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Jerem. **17** 19. The mnemonic sign is given in Cambridge Add. 465 only, where it occurs three times, viz. on Numb. **27** 21; Isa. **39** 7 and Ezek. **21** 24.

תצ״א = § 491.

יֵצְאוּ *they shall go forth, occurs four times . . . . and once it is with Vav conjunctive and once with Vav conversive.* Normally this future third person plural, is יֵצְאוּ with *Sheva* under the *Tzadi*. In this form it occurs fourteen times, as recorded in the preceding Rubric. In these four instances, however, it is with *Tzere* which is due to its pausal accent *Soph-Pasuk*. Hence the Massorah safeguards the variation in its graphic sign. By fixing the number at four, the Massorah militates against the textual reading יֵצְאוּ both in Jerem. **50** 8 and Ezek. **46** 9, substituting for the former יֵצְאוּ and the latter יֵצְא, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 36 *b*, on Gen. **17** 6, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. **46** 10; (III) Arund. Orient. 16, fol. 197 *a*, on the same passage; (IV) Add. 21,160, fol. 277 *b*, also on the same passage; (V) the printed Massorah on Gen. **17** 6; (VI) the same on Gen. **35** 11, and (VII) the same on Ezek. **46** 10. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter י, § 75.)

תצ״ב = § 492.

וַתֵּצֶאנָה *and they went out, occurs three times in the Scriptures.* That is, the future third person plural feminine with *Vav* conversive. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 239 *b*, on 2 Kings **2** 24.

It is remarkable that though in one of the three instances it is וַתֵּצֵן without the *He* in the present text (Exod. **15** 20) the Rubric does not advert to the fact that there is any variation in its orthography, but gives it with the *He* in the catchwords for this passage. This shows that the Massorah here is based upon a recension of the text which exhibited uniformly וַתֵּצֶאנָה in all the three instances, as is attested by the Samaritan recension of the Hebrew text which reads וּתצאנה with *He*.

תצ״ג = § 493 *a*.

יֹצֵא *going, is throughout the Pentateuch defective except in three instances.* This participle occurs altogether forty-one times. It is defective twenty-nine times and plene twelve times only. Instead, however, of simply registering the exceptional twelve, the Massorah artificially allocates the plenes and defectives according to their respective minorities in each of the three divisions of the Bible. In the Pentateuch this participle occurs altogether twenty-nine times. As it is defective in twenty-six instances and plene in three only, the Massorah safeguards here the exceptional orthography.

And throughout the Prophets it is likewise so except in six instances. In this division it occurs altogether seventeen times. It is defective in eleven instances (Judg. **9** 43; 1 Sam. **9** 14; **11** 7; **17** 55; 2 Sam. **16** 5; 1 Kings **5** 13; **15** 17; Isa. **26** 21; Micah **1** 3; Zech. **2** 7, 7) and plene in six only. Here too, therefore, the defectives are the majority. The register of the minority, however, is not given, but is contained in the following recension of this Rubric.

And throughout the Hagiographa it is plene except once. In this division, where it occurs altogether four times, the reverse is the case, the plenes are the rule and the defectives are the exception. The former occur three times (Dan. **10** 20; 2 Chron. **16** 1; **25** 5) and the plene orthography occurs once only. Here, therefore, the Massorah, on the contrary, safeguards the solitary defective.

Of this form of the Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 83 *b*, on Numb. **1** 28, which I have printed, and (II) the printed Massorah on the same passage.

תצ״ג = § 493 *b*.

יוֹצֵא *is nine times plene.* This recension, which exhibits the oldest and more popular form of the Rubric, is less artificial. It groups the Pentateuch and the Prophets together. In these two divisions, where this participle occurs thirty-seven times, it is plene in nine instances only. Hence the Massorah safeguards the exceptional orthography. This protection is necessary since the two kinds of spelling occur in the same verse (2 Sam. **16** 5, 5). Moreover by fixing the number at nine the Massorah militates against the less dominant School of Massorites which read יוצא plene in 1 Kings **15** 17, as will be seen from the notes on this passage in my edition of the Bible.

Of this form of the Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 140 *a*, on Josh. **6** 1, which I have printed; (II) Orient. 4445, fol. 49 *a*, on Exod. **8** 16; (III) Arund. Orient. 16, fol. 19 *a*, on Judg. **1** 24; (IV) the same MS., fol. 47 *b*, on 1 Sam. **18** 16; (V) Add. 21,160, fol. 76 *a*, on Exod. **8** 16; (VI) Halle Ochlah Ve-Ochlah, II, § 2 margin, and (VII) the printed Massorah Finalis, letter י, § 298. List II omits the second part of this Rubric which makes the import of this Massorah unintelligible.

תצ״ד = § 494.

וְיוֹצֵא *that goeth forth, is four times plene in the Prophets.* Without and with the *Vav* conjunctive this particle with the prefix *He* occurs altogether nine times in the Prophets. It is defective five times (Josh. **5** 4; 1 Sam. **17** 20; 1 Kings **8** 19; Jerem. **37** 7; **38** 2) and plene in four instances. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 164 *b*, on Judg. **11** 31, which I have printed; (II) Arund. Orient. 16, fol. 27 *b*, on the same passage; (III) the same MS., fol. 160 *a*, on Jerem. **21** 9, and (IV) Add. 15,251, fol. 145 *b*, on Judg. **11** 31. List II adds at the end וכל כתיבי דכתי, denoting thereby the three instances in Nehemiah (**3** 25, 26, 27). The Pentateuch is not mentioned because there is no orthographical variation to record. The five instances which occur in this division of the Bible (Numb. **21** 9, 13; **22** 11; **30** 3; Deut. **14** 22) are uniformly defective.

תצ״ה = § 495.

יוֹצְאִים *they going forth, is four times plene in the Scriptures.* This participle plural without and with the prefix *He* occurs altogether twenty-six times. It is defective in twenty-two instances and plene in four only. Hence the Massorah safeguards the exceptional orthography. This protection is especially needed since the two forms are promiscuously used in the same phrase within a few verses. (Comp. Ezek. **47** 1, 8, 12.)

Of this Rubric I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 102 *a*, on Ezek. **47** 8, which alone gives the mnemonic sign and which I have printed; (II) Arund. Orient. 16, fol. 218 *b*, on Zech. **6** 8; (III) Add. 15,250, fol. 313 *b*, on the same passage, and (IV) the printed Massorah on Ezek. **14** 22. As one of the instances is with the prefix *He*, List III heads this Rubric יוצאים היוצאים ה׳ which is more correct.

תצ״ו = § 496.

יוֹצְאֵי *they going forth of, is four times plene in all the Scriptures.* Normally this participle plural construct is defective. In this form it occurs ten times (Gen. **9** 10; **34** 24, 24; **46** 26; Exod. **1** 5; Judg. **8** 30; 2 Kings **11** 7, 9; 1 Chron. **5** 18; **7** 11). In these four instances however it is abnormally plene. Hence the Massorah safeguards the exceptional orthography, especially as the two different spellings are promiscuously used in the same book. (Comp. 1 Chron. **5** 18; **7** 11 with **12** 33; 36.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 139 *a*, on 1 Chron. **12** 33, which I have printed; (II) the same MS., Vol. II, fol. 138 *b*, on 1 Chron. **12** 36; (III) Arund. Orient. 16, fol. 246 *b*, on 1 Chron. **12** 33; (IV) Add. 15,250, fol. 430 *b*, on 2 Chron. **26** 11, and (V) the printed Massorah Finalis, letter י, § 289. The reference 2 Kings **11** 9, which I have given to the catchwords באי השבת should be 2 Chron. **23** 8, which is the parallel passage.

תצ״ז = § 497.

יוֹצֵאת *she going forth, is four times defective in the Scriptures.* In the only other instance in which this participle feminine occurs it is יוצאת plene (Ps. **144** 14). As this quadriliteral, which occurs within a few verses of the same section, is in one instance יוצאת the plural and in two instances יוצאת the participle singular (comp. Gen. **24** 13, 15, 45), the Massorah by fixing the number of the latter at four, guards against the confusion of the two forms. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 48 *a*, on Jerem. **25** 32.

תצ״ח = § 498.

יוֹצֵאת *she going forth, is always defective except five times.* Whilst the preceding Rubric safeguarded the quadriliteral form of the participle, this Rubric indicates its orthography whether without or with the prefixes. Apart from Deut. 28 57, where it is without the *Aleph*, this participle occurs altogether twelve times without and with the prefixes. It is defective or without *Vav* in seven instances (Gen. 24 15, 43, 45; Judg. 11 34; Jerem. 25 32; Amos 5 3; 1 Chron. 27 1) and plene in five. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 122*b*, on Zech. 5 3, which I have printed; (II) Arund. Orient. 16, fol. 219*a*, on the same passage; (III) the same MS., fol. 320*a*, on Ps. 144 14; (IV) Add. 15,251, fol. 309*b*, on Zech. 5 3; (V) Halle Ochlah Ve-Ochlah II, § 2 margin; (VI) the printed Massorah on Deut. 28 57, and (VII) the same on Amos 5 3.

תצ״ט = § 499.

וְהַיּוֹצֵאת *and that went out, occurs twice, once plene and once defective.* As this participle with the preftx *He* and *Vav* conjunctive, which occurs twice only, is differently spelt, being plene in the first instance (Amos 5 3) and defective in the second (1 Chron. 27 1), the Massorah safeguards this variation in its orthography. This is necessary, since in the first instance of the same verse in Amos 5 3 וְהַיּוֹצֵאת is plene and in the second וְהַיֹּצֵאת is defective.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 237*b*, on Amos 5 3.

ת״ק = § 500.

יוֹצְאוֹת *they going forth, is twice plene.* This feminine participle plural, which occurs altogether five times, is spelt in three different ways; once it is יֹצְאוֹת entirely defective or without both *Vavs* (Gen. 24 13); twice it is יֹצְאוֹת without the first *Vav* but with the second (1 Sam. 9 11; Zech. 6 1) and twice it is יוֹצְאוֹת with both *Vavs*. As the different spellings occur within a few verses of the same section (comp. Zech. 6 1, 5), the Massorah safeguards the variations against being made uniform.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 218*b*, on Zech. 5 9, which I have printed, and (II) the printed Massorah on Gen. 24 13.

תק״א = § 501.

וְהוֹצְאתַנִי *and bring me out, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 160*a*, on 2 Chron. 18 33, which I have printed, and (II) Orient. 2349, fol. 51*a*, on Gen. 40 14. The latter is headed והוצאתי נ׳ and gives ולמה מרחם Job 10 18 as the third instance, which is without the prefix *Vav* in the *textus receptus*. It may, however, be that this form of the Rubric is designed to record all the three instances in which this Hiphil preterite second person singular masculine with the suffix first person singular occurs, both with and without the prefix *Vav*, and that the qualifying expression בלישׁ is omitted after the נ, as is not infrequently the case.

תק״ב = § 502.

וְהוֹצֵאתִי *is always plene except three times.* That is, the Hiphil, without and with prefixes and suffixes has always *Vav* after the *He* with the exception of the three instances recorded in this Rubric, for which reason they are safeguarded. According to this Massorah, Jerem. 51 44 which is וְהֹצֵאתִי ought to be וְהוֹצֵאתִי plene as it is in St. Petersburg Codex of A. D. 916. Other Standard Codices, however, have it וְהֹצֵאתִי defective. Thus Orient. 2201; Harley 5710—11; Add. 15,250 and Add. 15,251 which has a Massorah on it ב׳ חס׳. We have here, therefore, another instance of conflicting Massorahs which are due to their being based upon different recensions of the text.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 71*b*, on Exod. 6 6.

תק״ג = § 503.

יְצִיאֹה. — *The following words are without Yod in the Hiphil of the verb* יָצָא. Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Add. 21,160, fol. 212*a*, on Numb. 14 37, which I have printed; (II) the same MS., fol. 328*b*, on Job 28 11; (III) the printed Massorah on Numb. 14 37; (IV) the same on Ezek. 28 18, and (V) the same on Numb. 14 37.

List I. — Though this List does not fix in the heading the number of these defectives, it records ten only which are without the characteristic *Yod* after the *Tzadi* with *Chirek*. It is manifestly based upon a recension of the text which differed from the *textus receptus*. This is attested (1) by the reading הֹצֵא without *Yod* in Deut. 22 19, and (2) by reading מִן־הבית in Jerem. 39 14 which is supported by Add. 21,161, as will be seen from the notes on this passage in my edition of the Bible. The catchwords להוצאתו מן־הבית ought to be להוצאתו אל־הבית as they are in the MS.

List II. — This List is headed יצא י׳ חס׳ בלישׁ׳. It not only fixes the number at ten but records ten which are identical with those given in List I. Like List I it reads הֹצֵא defective in Deut. 22 19 and מִן־הבית instead of אֶל־הבית in Jerem. 39 14.

List III. — This List is headed חד מן מלין מיחדין חס׳ יוד׳ בלשון יציאה. Though like List I this List does not fix the number of these instances, it has in the heading the addition of מיחדין. But this expression, which generally not only denotes forms which are abnormal in one instance only but which occur again in their normal form, is here to be taken loosely since the List includes expressions which do not occur again in a normal form, e. g. מוצאי Numb. 14 37. It is to be observed that instead of כי היצא שם רע על בתולת Deut. 22 19 which is given in Lists I and II, this List gives והוצא עליה שם רע Deut. 22 14. As is not infrequently the case in the printed Massorah, this List contains a serious error. Thus ויצאו דמצבות are incorrect catchwords for 2 Kings 10 26 which is already given. This repetition, which ostensibly makes the List to record eleven instances, has given rise to the headings יא׳.

List IV. — With the exception of חד מן מלין instead of אלין, the heading in this List, like that of List III does not fix the number of the instances, but like the other three Lists it records the same ten, with exception of Deut. 22 14 which it gives instead of Deut. 22 19, thus coinciding with List III against Lists I and II. This List, however, is also incorrect. (1) It has ביום הוצאי אותם which should be ביום הוצאי אתכם Jerem. 34 13; (2) this error is followed immediately by the catchwords ביום הוצאי דלקרוא דרור which is simply a repetition of the preceding passage, and (3) ומלכם יוצאו מלין ought to be ומלכם יוצאו מלין Job 8 10.

List V. — This List is still more remarkable. It is headed והוצא ו׳ חסרים יוד בלישׁ׳ and accordingly records six only. Four of these are in Lists III and IV, viz. Numb. 14 37; Deut. 22 14 (instead of 22 19 given in Lists I and II); Ezek. 28 18; and Job 28 11: One is not in any of the four other Lists, viz. הֲתוֹצִא Job 38 32 which, however, is הֲתֹצִיא with *Yod* in the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, and the catchwords of one which do not occur in the Bible, viz. והוצאך מבית עבדים רשחה.

As the design of the Massorah is to record the Hiphil instances which occur once only without the characteristic *Yod*, those which occur twice are omitted, irrespective of the fact that one of the duplicates is with the *Vav* and one without, which apparently renders them unique. Hence not only are הוֹצִאךָ (Exod. 13 9; Deut. 7 19) and וַיּוֹצִאֵהוּ (Exod. 4 6, 7) omitted, but וַיּוֹצִאךָ (Deut. 4 37; 5 15) and וַיּוֹצִאֵנוּ (Numb. 20 16; Deut. 26 8).

The headings of Lists I, III and IV plainly show that the Massorites did not put forth this Register as complete. As is not infrequently the case, they left it open to be completed by their colleagues. This not only accounts for the absence of הוֹצִאי (Jerem. 34 13); וַיּוֹצִאֵהוּ (Gen. 19 16); מוֹצְאִים (Jerem. 38 23), but affords another illustration of the manner in which the Massorah has been treated by later Nakdanim. As the List records ten instances only, a Scribe mistook it for complete and hence inserted this number in the heading to correspond with the given passages. This is still more evident from List V. As this incipient List records six only, another Nakdan mistook it also for complete and therefore provided it with a heading in which he fixed the number at six. Hence the contradiction between the headings of Lists II and V and hence the conflict between the instances recorded and the additional passages.

תק״ד § = 504.

הוֹצֵאתִיךָ *I brought thee out, occurs three times and is plene.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Vienna Codex No. 35, on Exod. 20 2, which I have printed; (II) Add. 15,251, fol. 52*b*, on the same passage; (III) Add. 21,160, fol. 97*a*, also on the same passage; (IV) the same

MS., fol. 263 *b*, on Deut. **5** 6, and (V) the printed Massorah on Exod. **20** 2.

תק״ה = § 505.

הוֹצֵאתִים *I brought them out, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. **20** 14. As it is in the first instance without the prefix *Vav* (Ezek. **20** 14) and in the second with it (Ezek. **34** 13) and moreover as the two instances are restricted to the same book, the heading ought properly to be ב׳ בלי״ש ובסי״ר.

תק״ו = § 506.

וְהוֹצִיאוּ *and they shall bring him out,* or *and bring ye him out, occurs six times.* Though three are the preterite third person plural with *Vav* conversive (Deut. **21** 19; **22** 15, 21) and three the imperative plural (Josh. **6** 22; **10** 22; 2 Chron. **29** 5), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups the six instances together under one Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 125 *b*, on Deut. **22** 15, which I have printed; (II) the same MS., Vol. II, fol. 166 *a*, on 2 Chron. **29** 5; (III) Arund. Orient. 16, fol. 4 *b*, on Josh. **6** 22; (IV) Add. 15,250, fol. 122 *b*, on Josh. **10** 22; (V) the same MS., fol. 431 *b*, on 2 Chron. **29** 5; (VI) Orient. 2349, fol. 135 *b*, on Deut. **22** 15, and (VII) the printed Massorah on Josh. **6** 22.

תק״ז = § 507.

בְּהוֹצִיאִי *when I brought out, occurs three times in the Scriptures.* In the Samaritan recension of the Hebrew text it is בְּהוֹצִי without *Yod* after the *Tzadi* both in Exod. **16** 32 and in Levit. **23** 43. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 82 *b*, on Ezek. **20** 41.

תק״ח = § 508.

בְּהוֹצִיאֲךָ *when thou broughtest out, occurs twice plene.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 59 *b*, on Exod. **3** 12, which I have printed; (II) Arund. Orient. 16, fol. 84 *a*, on 1 Kings **8** 53, and (III) the printed Massorah on Exod. **3** 12.

As this Hiphil infinitive with the prefix *Beth* and the suffix second person singular masculine occurs twice altogether and is plene in both instances, Lists II and III are more properly headed ב׳ ומל׳.

תק״ט = § 509.

כְּהוֹצִיאָם *when they brought them out, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 13 *b*, on Gen. **19** 17.

תק״י = § 510.

הוֹצִיא *he brought forth,* or *bring thou forth, begins a verse in two instances.* Normally this quinqueliteral, which is seventeen times the preterite third person singular masculine and once the imperative singular masculine, occupies the middle of the verse. As it is in these two instances only that it begins the verse, the Massorah safeguards its exceptional position. It will be seen that in one instance it is the imperative (Isa. **43** 8) and in one the preterite (Jerem. **51** 10). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 137 *a*, on Isa. **43** 8.

תק״יא = § 511.

הוֹצֵא *bring thou forth, occurs five times . . . . . and once it is with the prefix Vav.* In fixing the number at five the design of this Massorah is to militate against the textual reading הוֹצֵא the imperative in Gen. **8** 17, which is also exhibited in the Samaritan recension of the Hebrew text.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 160 *a*, on Judg. **6** 30, which I have printed; (II) Orient. 4445, fol. 110 *a*, on Levit. **24** 14; (III) Arund. Orient. 16, fol. 105 *b*, on 2 Kings **10** 22; (IV) Add. 21,160, fol. 176 *b*, on Levit. **24** 14; (V) Halle Ochlah Ve-Ochlah II, § 2, margin; (VI) the printed Massorah on Gen. **19** 12, and (VII) the same on 2 Kings **10** 22.

תק״יב = § 512.

הוֹצִיאוּהָ *bring ye her forth, occurs three times in the Scriptures and is plene . . . . once in the Law, once in the Prophets and once in the Hagiographa.*

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 23 *b*, on Isa. **48** 20, which I have printed; (II) Arund. Orient. 16, fol. 140 *a*, on the same passage; (III) the same MS., fol. 271 *a*, on 2 Chron. **23** 14; (IV) Add. 21,160, fol. 40 *b*, on Gen. **38** 24; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the printed Massorah on Gen. **38** 24, and (VII) the same on Isa. **48** 20.

תק״יג = § 513.

וַיּוֹצֵא *and he brought forth, is four times thus written.* That is, without the characteristic *Yod.*

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 114 *a*, on Deut. **4** 20, which I have printed; (II) the same MS., Vol. I, fol. 246 *b*, on 2 Kings **11** 12; (III) Arund. Orient. 16, fol. 303 *b*, on Ps. **78** 16; (IV) Add. 21,160, fol. 261 *b*, on Deut. **4** 20; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the printed Massorah on Deut. **4** 20, and (VII) the same on Ps. **105** 43. Lists IV, VI and VII alone give the mnemonic sign.

תק״יד = § 514.

וַיּוֹצֵא *and he brought forth, is twelve times plene . . . . and thirteen times defective.* As this apocopated Hiphil future third person singular masculine with *Vav* conversive, which occurs twenty-five times altogether, is partly plene and partly defective and moreover as the two kinds of spelling are promiscuously used in Kings, Jeremiah and Chronicles, the design of the Massorah is to safeguard the variation in the orthography of this expression.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated thirty Lists. I shall, however, specify the following nine only, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 9 *a*, on Gen. **15** 5, which I have printed; (II) Orient. 4445, fol. 137 *a*, on Numb. **17** 28; (III) St. Petersburg Codex of A. D. 916, on Jerem. **20** 3; (IV) the same Codex on Jerem. **50** 25; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the same Codex II, § 2; (VII) the printed Massorah on Numb. **17** 24; (VIII) the same on Judg. **6** 19, and (IX) the same on Ps. **136** 11.

List I, as will be seen, records all the plenes and defectives in one register, and though it states in the heading that there are twelve plenes, it enumerates eleven only, omitting Jerem. **51** 16. But as this passage is duly given in the other Lists, it is evident that its omission here is due to the carelessness of the Scribe. The other eight Lists give the twelve plenes and the thirteen defectives in separate Rubrics. Thus Lists IV, VIII and IX record the twelve plenes; whilst Lists III, V and VII give the thirteen defectives.

תקט״ו = § 515.

וַיּוֹצִיאֵנִי *and he brought me out, is three times plene.* This Rubric, which is from Orient. 1474, fol. 128 *b*, on Ezek. **46** 21 is inexplicable, as this Hiphil future third person singular with the suffix first person and *Vav* conversive, occurs altogether five times and is plene in all the five instances in the received text. Not only are Ezek. **37** 1; **42** 1 and **47** 2 omitted, but Micah **7** 9 is given which is without the prefix *Vav.* If we assume that this Massorah is based upon a recension in which these three instances alone were plene, the heading ought to be ג׳ מל׳ בלי״ש. This qualifying expression, as we have seen, is frequently omitted.

תקט״ז = § 516.

וַיּוֹצִיאֵךָ *and he brought thee out, occurs twice, once defective and once plene.* That is, in one instance it is entirely defective, being both without *Vav* and *Yod* (וַיּצְאֵךָ Deut. **5** 15) and in one וַיּצִאֵךָ with *Vav* plene, but still without *Yod* (Deut. **4** 37).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 126 *b*, on Deut. **5** 15, which I have printed; (II) Add. 21,160, fol. 264 *a*, on the same passage, and (III) the printed Massorah also on the same passage.

This Rubric again shows that the different Massoretic Schools based their respective Massorahs upon different recensions of the text. Thus whilst Lists I and III emphatically declare

that one of the two instances is וַיּוֹצִאֵךְ without *Yod* only, and one is וַיּוֹצִאֵךְ both without *Yod* and without *Vav* (א' חס' ירד וא' חס' רחם), List II as emphatically declares that both the instances are entirely defective (ב' חס' רחם). Not only is the Massorah Parva in this Standard Codex ב' חס' רחם against Deut **5** 15, but against Deut. **4** 37, where the Scribe put וַיּוֹצִאֵךְ with *Vav* in the text and the Massorite cancelled it and affixed the Massorah against it ב' חס' רחם.

תקי"ז = § 517.

וַיּוֹצִאֵנוּ *and he brought us out, occurs three times.* This Hiphil future third person singular masculine with suffix first person plural, which occurs altogether three times, is in each instance spelt differently. Once it is וַיּוֹצִאֵנוּ entirely defective, that is both without *Vav* and without *Yod* (Numb. **20** 16); once it is וַיּוֹצִיאֵנוּ without *Vav*, but with *Yod* (Deut. **6** 21) and once וַיּוֹצִאֵנוּ with *Vav*, but with *Yod* (Deut. **26** 8). Hence the Massorah safeguards this variation in its orthography. This Massorah, however, is based upon one recension of the text. Other recensions did not exhibit these variations. This is not only attested by the Samaritan recension of the Hebrew text, which uniformly reads ויוציאנו entirely plene in all the three instances, but by the express declaration that it is the Hellali Codex which reads וַיּוֹצִאֵנוּ defective in Numb. **20** 16 and that the Jerusalem Codex has it plene, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 116 *a*, on Deut. **6** 21; which I have printed; (II) Add. 21,160, fol. 223 *a*, on Numb. **20** 16; (III) the printed Massorah on the same passage, and (IV) the same on Deut. **6** 21.

תקי"ח = § 518.

וְהוֹצֵא *and she shall bring*, or *and thou hast brought forth, occurs three times, twice plene and once defective .... once it is in the Law, once in the Prophets and once in the Hagiographa.* The Massorah, which as usual, has no regard for the difference in the sense, but simply regards the similarity of spelling, has here grouped together two futures third person singular feminine (Gen. **1** 12; Ruth **2** 18) and one future second person singular masculine with *Vav* conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1 *b*, on Gen. **1** 12, which I have printed; (II) the same MS., Vol. II, fol. 53 *b*, on Jerem. **32** 21; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Arund. Orient. 16, fol. 283 *a*, on Ruth **2** 18; (V) Add. 21,160, fol. 299 *a*, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 2, and (VII) the printed Massorah on Gen. **1** 12. The mnemonic sign is from Cambridge Add. 1174, on Gen. **1** 12, where alone it occurs.

תקי"ט = § 519.

וְאוֹצִיא *and I brought out, occurs three times.* As this future first person singular with *Vav* conversive, which occurs three times only, is differently spelt, being in two instances with the normal *Yod* after the *Tzadi* (Josh. **24** 6; Judg. **6** 8) and in one instance without it (Ezek. **28** 18), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Josh. **24** 6, which I have printed, and (II) the printed Massorah Finalis, letter י, § 293. The latter is not only headed ג' ב' מל' וא' חס', but has at the end against the catchwords for Ezek. **28** 18 בתרא חסר יוד, which more properly indicates the design of this Massorah. The Ezekiel instance is one in the List of Hiphils which are abnormally without the characteristic *Yod* recorded above in § 503.

תק"כ = § 520.

אוֹצִיאָה *I will bring out, occurs twice.* That is, with paragogic *He*, in contradistinction to the other two instances in which this future first person singular occurs without the *He* (Exod. **3** 11; Ezek. **20** 38). In fixing the number at two, this Massorah militates against the reading אוֹצִא without the *He* in Gen. **19** 9, which is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 32 *b*, on Judg. **19** 24.

תקכ"א = § 521.

יֹצְאוּ *they shall bring out, occurs four times defective.* In fixing the number of this Hiphil future third person plural masculine at four, the design of the Massorah is not only to militate against the textual reading וַיּוֹצִיאוּ with the prefix *Vav* in Jerem. **8** 1, but against the reading יָצְאוּ the Kal future third person plural in 1 Kings **10** 29, which is exhibited in the Septuagint and which is now accepted as preferable.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 86 *a*, on 1 Kings **10** 29, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 2, and (III) the printed Massorah on Job **8** 10. List I emphatically states that it is defective or without the *Yod* in all the four instances. As two only are without it in the *textus receptus* (1 Kings **10** 29; Job 8 10), this Massorah must be based upon a recension of the text in which the other two were also defective. Lists II and III do not advert to any variation in its orthography.

תקכ"ב = § 522 *a*.

וַיּוֹצִיאוּ *and they brought forth, is three times plene.* The three forms of this Rubric exhibited in § 522 *a*—*c* are of importance to the study of the Massorah, inasmuch as they show how the same materials were elaborated by the different Massoretic Schools. This future third person plural masculine with *Vav* conversive, which occurs altogether twelve times, is spelt in three different ways. In seven instances it is וַיּוֹצִיאוּ entirely plene, that is, with both *Vav* after the *Yod* and *Yod* after the *Tzadi* (Levit. **24** 23; 1 Sam. **12** 18; Jerem. **26** 23; 1 Chron. **19** 16; 2 Chron. **1** 17; **23** 11; **29** 16). In four it is וַיּוֹצִיא without the *Vav* but with the *Yod* (Numb. **13** 32; **15** 36; Josh. **6** 23; **10** 23), and in one instance it is וַיּוֹצִאוּ entirely defective, that is, both without the *Vav* and without the *Yod*.

From this analysis it will be seen that in the Pentateuch and the Prophets, which constitute the first part of this Massorah, it occurs altogether eight times. Here it is defective in five instances and plene in three only. Hence the Massorah here safeguards the minority.

And throughout the Hagiographa it is likewise so. In this division of the Bible, which is represented by Chronicles, it occurs four times and is uniformly plene. Here therefore, there is no exception to safeguard and hence the simple mention of the fact suffices. As the solitary instance in Kings, which is one of the five defectives in the first part of this Rubric, is doubly defective and thus exhibits a unique form, it is here separately indicated.

And all the others are without the Vav but with the Yod. That is, the remaining four instances are וַיּוֹצִיא. These I have given in the analysis.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 80 *a*, on Levit. **24** 23, which I have printed; (II) Orient. 1379, fol. 235 *a*, on the same passage, and (III) Orient. 2349, fol. 96 *b*, also on the same passage.

תקכ"ב = § 522 *b*.

וַיּוֹצִיאוּ *and they brought forth, is seven times plene.* This form of the Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 160 *a*, on 1 Sam. **12** 8. It is not so artificial as the preceding form and the seven plenes as well as the unique abnormal defective coincide with those given in the analysis. Contrary, however, to the usual method of the Massorah, the instances safeguarded are the majority.

תקכ"ב = § 522 *c*.

וַיּוֹצִיאוּ *and they brought forth, occurs twelve times.* This is the oldest and popular form of the Massorah. I collated fifteen Lists of it, but shall specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 95 *b*, on Numb. **15** 36, which I have printed; (II) Orient. 4445, fol. 110 *b*, on Levit. **24** 23; (III) St. Petersburg Codex of A. D. 916, on Jerem. **26** 23; (IV) Arund. Orient. 16, fol. 8 *a*, on Josh. **10** 23; (V) Halle Ochlah Ve-Ochlah II, § 2; (VI) the printed Massorah on Levit. **24** 23, and (VII) the same on Numb. **15** 36.

Lists IV and V emphatically declare in their respective headings that it occurs eleven times ויוציאו יא and record eleven only.

They coincide in omitting Josh. 10 23. They must, therefore, be based upon Codices which had not ויצאו here, though it is now impossible to say what reading these Codices exhibited. The other five Lists, however, give this passage.

With the exception of the printed Massorah (Lists VI and VII), none of the MS. Lists advert to any variation in the orthography of the twelve instances which constitute this Rubric. In the first of the two printed Lists, however, the variations are mentioned in the heading, where it is stated that four of the twelve are plene ויוציאו י"ב ד' מנתן מלאים, but the register itself does not indicate which of them are so written. Besides, this is in dire conflict with the preceding two forms of this Rubric, which state that seven of the twelve are plene. The second printed List (VII) notices the variation in its orthography in the following addition at the end of the Rubric אורידהו וכתיבא ויוציאו כתיב, מצבות ויצאו כתיב, ושאראּ ויציאו כתיב., which denotes that in Jerem. 26 23 and in the Hagiographa (1 Chron. 19 16; 2 Chron. 1 17; 23 11; 29 16) in these five passages it is ויוציאו entirely plene, that in 2 Kings 10 26 it is ויצאו entirely defective and that in all the other six passages it is ויציאו (Levit. 24 23; Numb. 13 22; 15 36; Josh. 6 23; 10 23; 1 Sam. 12 8). But this too is in conflict with the express statement in the preceding two forms of this Massorah, where Levit. 24 23 and 1 Sam. 12 8 are given as plenes.

תקכ"ג = § 523.

וַיּוֹצִיאֻהוּ *and they brought him forth, occurs three times, twice it is entirely defective and once plene.* This Hiphil future third person plural masculine with the suffix third person singular masculine with *Vav* conversive, which occurs altogether three times, is spelt in two different ways. In Gen. 19 16 and 1 Kings 21 13 it is ויצאהו entirely defective, that is both without *Vav* after the *Yod* and without *Yod* after the *Tzadi*, whilst in 2 Kings 12 12 it is ויוציאהו entirely plene, that is with both *Vav* and *Yod*. Hence the Massorah safeguards the variation in its orthography which occurs in the same book.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 107*a*, on 2 Kings 12 12, which I have printed; (II) the same MS., fol. 95*b*, on 1 Kings 21 13; (III) Add. 15,250, fol. 196*b*, on the same passage, and (IV) the printed Massorah on Gen. 19 16.

This Rubric affords an instructive confirmation of the oft-repeated statement that conflicting Massorahs are due to their being based upon different recensions of the text. Thus we are distinctly told that the first of the two is entirely defective according to the Hellali Codex whilst according to the Jerusalem Codex it is entirely plene, as will be seen from the notes on Gen. 19 16 in my edition of the Bible. 1 Kings 21 13, which according to this Massorah is entirely defective, is so in Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251. But in Orient. 2201, which is one of the oldest dated MSS. of the entire Bible, and in Add. 15,451 it is ויציאהו with *Yod* after the *Tzadi*, for which reason I have adopted it in my text of the Bible. The third instance, viz. 2 Kings 12 12, which according to the Massorah is ויוציאהו entirely plene, is supported by the reading in Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451. But here again Orient. 2201 reads ויציאהו without *Vav* and Add. 15,250 reads it ויצאהו with *Vav*, but without *Yod*. This explains the otherwise inexplicable Massorahs in the same MSS. Thus the Massorah Parva in Add. 15,451, fol. 13*a*, on Gen. 19 16 is ויצאהו ב' חס' דחס' ואי מל' יוד, whilst the Massorah Parva in the same superb MS., fol. 255*a*, on 2 Kings 12 12, is ויוציאהו נ' ב' מל' ואי חס'.

תקכ"ד = § 524.

וּמוֹצִיא *and that bringeth forth, occurs twice, once defective and once plene.* As the Hiphil participle singular masculine, which occurs twice only, is differently spelt being in the first instance with *Yod* after the *Tzadi* (Isa. 54 16) and in the second without it (Prov. 10 18), the Massorah safeguards the variation in its orthography

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 340*a*, on Prov. 10 18, which I have printed, and (II) Add. 15,251, fol. 388*b*, on the same passage. The Proverbs passage is one of the ten instances which are abnormally defective, recorded above, § 503.

תקכ"ה = § 525.

מוֹצִיאִים *ye bringing forth, occurs twice . . . and once it is with the prefix Vav.* Like the singular recorded in the preceding Rubric, the plural participle, which also occurs twice only without the prefix *Vav*, is differently spelt in each case. In the first instance it is מוצאים without the characteristic *Yod* after the *Tzadi* (Jerem. 38 23) and in the second it is מוציאים with the *Yod* (Neh. 6 19). Hence the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 173*a*, on Jerem. 38 23. Though not expressed in the heading, the text on which this Rubric is has מוצאים without the *Yod*. Though this reading is supported by St. Petersburg Codex of A. D. 916, the Massorah Parva of which describes this defective as unique Add. 16,250 and Add. 15,251, it simply represents the recension of the text which obtained in one School of Massorites. Not only do other recensions exhibit variations, but the different Massorahs safeguard the respective readings. Thus Harley 5710—11, reads מוציאים entirely plene in Jerem. 38 23; Add. 15,451 reads it מצאים entirely defective, whilst Add. 21,161, which is one of the oldest Codices extant, reads it מוצאים the Hophal as it is in the preceding verse. Hence the conflicting Massorahs. Thus the Massorah in the Cambridge Model Codex Add. 465 on Jerem. 38 23 is מוציאים ל' מל' דמל' and in Harley 5710—11, which is also a Model Codex, the Massorah on Neh. 6 9 is מוציאים ב' ומל'.

תקכ"ו = § 526.

הַמּוּצָאִים *that are found, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 175*b*, on Ezek. 14 22. I have had occasion to advert to the fact that later Nakdanim not infrequently furnished the original Massorahs, which consisted of single words representing the respective passages, with wrong catchwords. This Rubric yields a convincing proof of it. The Nakdan mistook the unique form הַמּוּצָאִים the Kal participle plural (Numb. 15 33) for הַמּוּצָאִים the Hophal participle plural and hence supplied it with the catchwords אתו מקשש עצים, though the Massorah is on the right passage which is thus omitted, viz. Ezek. 14 22. As the two instances occur in the same book, the heading ought properly to be ב' ובסיפ'.

תקכ"ז = § 527.

יִתְיַצָּב *he shall stand, occurs twice in the Scriptures.* That is, with *Kametz* under the *Tzadi* which is due to its pausal accents, being *Athnach* in one instance (Prov. 22 29) and *Soph-Pasuk* in the other (Job 44 2). As this Hiphil future third person singular masculine, which occurs altogether nine times, is יִתְצַב with *Tzere* in seven instances, the Massorah safeguards the variation in these two exceptional instances, since the two forms occur in close proximity in the same verse (Prov. 22 29).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 240*b*, on Job 41 2, which I have printed, and (II) Arund. Orient. 16, fol. 344*b*, on Prov. 22 29.

In this Rubric we have again a conflict between the Massorah and the text. On Prov. 22 29 the Massorah in Arund. Orient. 16 emphatically remarks that both instances are יִתְצַב with *Pathach* under the *Tzadi* (יַ), the Massorah evidently designing it as a correction of the text which the Nakdan has pointed with *Kametz*. But it is also with *Kametz* in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251, and in all the early editions of the Bible, as will be seen from the notes on this passage in my edition of the Bible. Moreover, in the second instance, viz. Job 41 2, both the MSS. and the editions have it with *Kametz*. Accordingly the text and the margin in Prov. 22 29 must change places in my edition of the Bible.

תקכ"ח = § 528.

וַיִּתְיַצְּבוּ *and they stood,* or *presented themselves, occurs five times . . . . and once it is Vav conjunctive.* As the verb is וַיַּעַמְדוּ in parallel phrases (comp. וַיַּעַמְדוּ לִפְנֵי Josh. 24 1 with Levit. 9 5; וַיַּעַמְדוּ בְּתוֹךְ Josh. 3 17 with 1 Chron. 11 14), the design of the Massorah is to safeguard the respective verbs against being made uniform.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 68*b*, on Exod. 19 17, which I have printed; (II) Arund. Orient. 16, fol. 17*a*, on Josh. 24 1; (III) the same MS., fol. 32*b*, on Judg. 20 2; (IV) the same MS., fol. 245*a*, on 1 Chron. 11 14; (V) Add. 15,250, fol. 130*b*, on Josh. 24 1; (VI) the printed Massorah on Exod. 19 17, and (VII) the same on Deut. 31 14. The solitary instance with *Vav* conjunctive constitutes one of the forty-eight expressions beginning with *Vav* *Yod* which respectively occur once only. (*Vide supra* letter ו, § 15.)

תקכ״ט = § 529.

וַיִּצֹק *and he put, occurs twice.* Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 144*a*, on Judg. 8 27, which I have printed, and (II) the printed Massorah on Gen. 30 38.

תק״ל = § 530.

וְהַיִּצְהָר *and the oil, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 200*a*, on Hosea 2 10, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

Both these Lists declare in their respective headings that וְהַיִּצְהָר occurs three times only and the Lists themselves record identically the same three instances, and yet it occurs six times and both Lists omit the same three, viz. Neh. 5 11; 10 40; 13 5. The absence of these three instances is simply due to the artificial manner of counting which the Massorah not infrequently adopts. It will be seen that four of the six instances occur in Nehemiah. These four are counted as one which is represented by the last instance and which with the two in the Minor Prophets yield the three.

תקל״א = § 531.

וַיִּצְחָק *and Isaac, occurs five times.* In the only other instance in which this quinqueliteral occurs with *Kametz* under the *Cheth* it is וַיִּצְחַק the future third person singular masculine with *Vav* conversive (Gen. 17 17) denoting *and he laughed.*

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 41*a*, on Gen. 24 62, which I have printed; (II) Add. 21,160, fol. 17*a*, on Gen. 25 26; (III) the same MS., fol. 59*a*, on Gen. 48 15, and (IV) the printed Massorah on Gen. 24 62. As all the five instances occur in the same book, the heading ought properly to be ה׳ ובישמ׳ or ה׳ ובאורי׳.

תקל״ב = § 532.

יֻצַּע *he is spread, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 7*a*, on Isa. 14 11, which I have printed; (II) Arund. Orient. 16, fol. 360*a*, on Esther 4 3, and (III) Add. 21,160, fol. 310*b*, on the same passage. This Rubric forms part of the alphabetical List of words begining with *Yod* which respectively occur twice. (*Vide supra,* letter י, § 11.)

תקל״ג = § 533.

יְצָקָם *he cast them, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 257*a*, on 2 Chron. 4 17.

תקל״ד = § 534.

וַיִּצְקֻם *and they laid,* or *placed them, occurs twice in this form and is defective.* This Hiphil future third person plural masculine with *Vav* conversive without and with the suffix (= בלישׁ׳) which occurs twice, is in both instances without the characteristic *Yod* after the *Tzadi.* Hence the Massorah safeguards them against being mistaken for the Kal (comp. 2 Kings 4 40).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5*b*, on Josh. 7 23.

תקל״ה = § 535.

יוּצַק *he shall be poured out, occurs twice.* Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 94*b*, on Levit. 21 10, which I have printed; (II) Orient. 5404, fol. 96*b*; (III) Add. 15,250, fol. 67*b*; (IV) the printed Massorah, all on the same passage, and (V) the printed Massorah, on Job 22 16.

Here again the Massorah is conflicting. Whilst List III emphatically states that one is plene and one defective (ב׳ א׳ מל׳ חד׳ חס׳), List IV as emphatically says that they are both plene (ב׳ ומל׳). The two conflicting Massorahs must therefore be based upon two different recensions of the text.

This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide supra,* letter י, § 11.)

תקל״ו = § 536.

מְצֻקָה *molten, occurs twice.* This Hophal participle occurs altogether six times. It is plene in four instances (1 Kings 7 23, 33; Job 37 18; 2 Chron. 4 2) and defective in two. Hence the Massorah safeguards this variation in its orthography, since the two different spellings are used in close proximity (comp. 1 Kings 7 16, 23).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 81*b*, on 1 Kings 7 16, which I have printed; (II) the same MS., fol. 325*a*, on Job 11 15, and (III) the printed Massorah on the same passage. But though all the three Lists state in their respective headings that it is defective in both these passages, yet Orient. 2201 first hand and Add. 21,161 have it מוּצָק plene in Job 11 15. For the early editions which exhibit this plene reading, see the notes on this passage in my edition of the Bible.

תקל״ז = § 537.

וַיִּיצֶר *and he formed, occurs twice, once plene and once defective.* This Kal future third person singular masculine with *Vav* conversive, occurs altogether five times. In three instances it is וַיִּצֶר with *Tzere* under the *Yod* (*vide infra,* § 541) and in two with *Chirek.* Moreover the two with *Chirek* which occur in the same section are differently spelt, one is וַיִּצֶר with two *Yods* (Gen. 2 7) and the other וַיִּצֶר with one *Yod* (Gen. 2 19). Hence the design of the Massorah is not only to safeguard the variation in its graphic signs, but to protect the difference in its orthography. The latter was especially necessary since some recensions exhibited וַיִּצֶר with one *Yod* in both instances, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Gen. 2 7.

תקל״ח = § 538.

יֹצֵר *creating, is four times defective.* This participle singular masculine, which occurs altogether sixteen times, is in twelve instances יוֹצֵר plene and in four only is it without the *Vav.* Hence the Massorah safeguards the exceptional orthography.

This Rubric is of importance inasmuch as it shows that when it was compiled the Eastern and Western recensions of the text were not as yet so sharply divided as they are now. All the official Lists which record the variations between these two recensions emphatically state that the Palestinians read it יוֹצֵר plene in Isa. 45 18 and that the Babylonians read it יֹצֵר defective. (*Vide supra,* letter ח, § 626.) Yet not only does this Massorah include it as one of the four defectives, but Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and all the early editions exhibit the Babylonian reading, contrary to the usual practice. This conclusively shows that when a MS. has a Babylonian reading it must not be concluded that its text exhibits the Babylonian recension. The fact, therefore, that the St. Petersburg Codex of A. D. 916 has יֹצֵר defective does not prove that its text as a whole is the Babylonian text. It only shows that it has this reading in common with the unquestionably Palestinian MSS. and all the early editions which follow the Palestinian recension. For further evidence see my Treatise. *On the relationship of the so-called Codex Babylonicus of A. D. 916 to the Eastern Recension of the Hebrew text* in the *Festschrift zu Ehren Prof. Chwolson's* p. 149 &c. Berlin 1899. As we ordinarily follow the Palestinian recension and moreover as this reading is exhibited in the Splendid Codex Add. 15,451, I have adopted it in my edition of the Bible and given the Babylonian reading in the margin.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 136*b*, on Isa. 45 18, which I have printed; (II) the same MS., fol. 214*a*, on Habak. 2 18; (III) the same MS., fol. 307*b*, on Ps. 94 9; (IV) Vienna Codex No. 35, on Habak. 2 18, and (V) the printed Massorah Finalis, letter י, § 307. All these Lists coincide in giving Isa. 45 18 as one of the four instances.

תקל״ט = § 539.

וַיִּצָּרֵךָ *and he that formed thee, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 137*a*, on Isa. 43 1, which I have printed; (II) Add. 15,250, fol. 231*a*, on the same passage, and

(III) the printed Massorah also on the same passage. As all the three instances are restricted to the same book, the heading ought to be ג׳ ובספים.

תק״מ = § 540.

יִצְרוֹ *his work*, or *imagination, occurs twice.* This quadriliteral with the suffix third person singular masculine, occurs altogether four times. In two instances it is יִצְרוֹ with *Cholem* on the *Yod*, being the participle (Isa. **45** 9; Habak. **2** 18) and in two it is יִצְרוֹ with *Chirek* (Deut. **31** 21; Habak. **2** 18), being the noun יֵצֶר with the suffix. As the two forms occur in the same verse (Habak. **2** 18), the Massorah safeguards them against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 118 *a*, on Habak. **2** 18.

תקמ״א = § 541.

וַיֵּצַר *and he was troubled*, or *distressed, occurs three times in the Scriptures.* That is, with *Tzere* under the *Yod*, in contradistinction to the two instances in which this Kal future third person singular masculine with *Vav* conversive has *Chirek* under the *Yod* recorded above, § 537.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 21 *b*, on Gen. **32** 8, which I have printed; (II) the same MS., Vol. I, fol. 204 *b*, on 2 Sam. **13** 2; (III) Arund. Orient. 16, fol. 19 *b*, on Judg. **2** 15; (IV) Orient. 2349, fol. 46 *b*, on Gen. **32** 8; (V) Halle Ochlah Ve-Ochlah II, § 310; (VI) Paris Ochlah Ve-Ochlah Supplement, § 9, and (VII) the printed Massorah on Gen. **32** 8. Lists II, IV and VI alone have the mnemonic sign. The sign without the List is also given in the printed Massorah both on Judg. **2** 15 and 2 Sam. **13** 2.

תקמ״ב = § 542.

וַתֵּצַר *and she was troubled*, or *it was a trouble, occurs twice.* Normally when the third person singular is used inpersonally, especially when followed by לוֹ or לָ, it is in the masculine. Three instances of this combination with the verb in question are recorded in the preceding Rubric. As in the two instances which constitute this Rubric, the verb is changed from the masculine to the feminine, the Massorah safeguards this variation.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 26 *b*, on Judg. **10** 9, which I have printed; (II) the same MS., fol. 56 *a*, on 1 Sam. **30** 6, and (III) Vienna Codex No. 35 on the same passage.

תקמ״ג = § 543.

וְהִצַּתִּי אֵשׁ *and I will kindle a fire, occurs six times.* That is, in contradistinction to the phrase וְשִׁלַּחְתִּי אֵשׁ *and I will send a fire*, which occurs eight times (Ezek. **39** 6; Hosea 8 14; Amos **1** 4, 7, 10, 12; **2** 2, 5). As the two phrases are used promiscuously in the same book (Amos **1** 12, 14 &c.), the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 205 *b*, on Amos **1** 14, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. **17** 27; (III) the same Codex on Jerem. **21** 14; (IV) the same on Jerem. **43** 12; (V) the same on Jerem. **50** 32; (VI) the same on Amos **1** 14; (VII) Add. 15,251, fol. 265 *a*, on Jerem. **49** 27, and (VIII) the printed Massorah on Jerem. **21** 14. The first reference in the List which I have printed should be Jerem. **21** 14 and not **21** 1; the 4 has inadvertently dropped out of the text.

תקמ״ד = § 544.

תּוּקַד *she*, or *it shall be burning, occurs five times and is plene.* By fixing the number of this Hophal future third person singular feminine at five, the design of this Massorah is to militate against the *Kethiv*, or textual reading of the Eastern recension which is תִּקַּד the Kal future both in Jerem. **15** 14 and **17** 4, as will be seen from my *Introduction to the Hebrew Bible*, p. 223 &c.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 143 *b*, on Levit. **6** 2, which I have printed, and (II) the printed Massorah on the same passage. It is remarkable that though both the Jeremiah instances are with *Kametz* under the *Coph* which is due to their being with the pausal accent *Soph-Pasuk*, neither of the two Lists adverts to this variation in the graphic signs.

תקמ״ה = § 545.

הַיְקוּם *living thing, occurs three times.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119 *a*, on Deut. **11** 6, which I have printed; (II) Add. 21,160, fol. 271 *a*, on the same passage; (III) Orient. 2349, fol. 32 *b*, on Gen. **7** 23; and (IV) the printed Massorah on the same passage. As all the three instances are restricted to the Pentateuch, the heading ought properly to be ג׳ ובאורי.

תקמ״ו = § 546.

יָקוּשׁ *a fowler, occurs twice in the Scriptures.* The design of this Massorah is to exclude the only other instance where this noun occurs and where it is יְקוּשׁ with *Cholem* (Hosea **9** 8). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 244 *a*, on Prov. **6** 5.

תקמ״ז = § 547.

יַקִּירָה *hard, noble, occurs twice, once with* ***Aleph*** *at the end and once with* ***He.*** As this adjective, which occurs twice only, is differently spelt in each case, the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 363 *b*, on Dan. **2** 11, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 288 *b*, on Ezra **4** 10. This Rubric is part of the List of words which respectively occur twice, once with *Aleph* at the end and once with *He.* (*Vide supra* letter א, § 23.)

תקמ״ח = § 548.

וַיִּיקַץ *and he awoke, is three times defective in the Scriptures.* This Kal future third person singular masculine with *Vav* conversive, occurs altogether eight times. In five instances it is וַיִּיקַץ (Gen. **28** 16; **41** 4, 7; Judg. **16** 14) or וַיִּיקָץ with *Segol* under the *Coph* (Gen. **9** 24) with two *Yods*, and in three it is with one *Yod.* Hence the Massorah safeguards the orthography of the minority, especially as the two different spellings are promiscuously used in the same section (Judg. **16** 14, 20). In thus fixing the number of the defectives at three, the design of the Massorah is to militate against the recension of the text which exhibited the reading וַיָּקָץ in all the four instances in which it occurs in Genesis, as is attested by the Samaritan recension of the Hebrew text, which reads it uniformly defective and which is the primitive orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 219 *a*, on 1 Kings **3** 15, which I have printed; (II) Arund. Orient. 16, fol. 30 *b*, on Judg. **16** 20; (III) the same MS., fol. 78 *b*, on 1 Kings **3** 15; (IV) the same MS., fol. 304 *a*, on Ps. **78** 65; (V) Add. 15,251, fol. 148 *a*, on Judg. **16** 20; (VI) Orient. 2349, fol. 44 *a*, on Gen. **28** 16, and (VII) the printed Massorah on Ps. **78** 65.

תקמ״ט = § 549.

תִּיקַר *she shall be precious, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 98 *a*, on 2 Kings **1** 13. As the two instances occur in two consecutive verses, the heading ought properly to be ב׳ ובעני or ב׳ ובספים.

תק״נ = § 550.

וְיִיקַר *and he shall be precious, occurs twice.* As this future third person singular masculine with *Tzere* under the *Yod* and the prefix *Vav* which occurs twice, is differently spelt, being וְיֵקַר with one *Yod* in the first instance (Ps. **49** 9) and וְיִיקַר with two *Yods* in the second (Ps. **72** 14), the Massorah safeguards the variation in its orthography. In the only other passage in which it occurs it is וַיִּיקַר (1 Sam. **18** 30) with *Vav* conversive.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 332, which I have printed, and (II) Vienna Codex No. 35, on Ps. **72** 14. The latter indicates the import of this Massorah by its more correct heading, viz. ב׳ חד מל׳ וחד חס׳.

תקנ״א = § 551 *a*.

וְיָקָר *and honour, treasure, occurs twice in the Scriptures and in Chaldee it is always so.* This quadriliteral occurs altogether four

times, twice in the Hebrew Scriptures which are duly recorded in the following Rubric, and twice in Chaldee (Dan. 2 6; 7 14). This Rubric, which has regard to the Hebrew alone, declares that though it occurs twice only in Hebrew, in Chaldee it is always so without, however, specifying the number of the instances.

This form of Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 275*c*, on Esther 8 16.

תקנ״א = § 551*b*.

וְיִקָּר *occurs twice.* That is, in Hebrew. In Chaldee as we have seen, it also occurs twice. The omission to state this fact makes this form of the Rubric obscure. It, however, affords another illustration of the fact that the different Schools of Massorites elaborated differently the same materials.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 181*a*, on Ezek. 22 25, which I have printed, and (II) the same MS., fol. 362*b*, on Esther 8 16.

תקנ״ב = § 552.

וְלִיקָר *and for the honour, occurs twice, once it is with Kametz and once with Pathach.* As this quinqueliteral, which not only occurs twice, but within a few verses of each other, varies in its graphic signs, having in the first instance *Kametz* under the *Coph* (Dan. 4 27) and *Pathach* in the second (verse 33), the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 411*a*, on Dan. 4 27.

תקנ״ג = § 553.

וִיקָרָא *and honour, occurs three times, twice it is written with Aleph and once with He.* This Chaldee noun emphatic with the prefix *Vav* which occurs three times, is not only spelt differently, being in two instances with *Aleph* at the end (Dan. 2 37; 5 18), and once with *He* (Dan. 5 20), but as this difference occurs within two verses (Dan. 5 18, 20), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 364*b*, on Dan. 2 37, which I have printed: (II) the same MS., fol. 368*b*, on Dan. 5 20; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah also on the same passage.

תקנ״ד = § 554.

יִרְאֵה אֶת־הָאֱלֹהִים *to fear God, occurs seven times in this form.* Normally when יְרֵא אֶת־ is combined with a Divine Name and denotes *fearing*, or *reverencing* the Supreme Being it is the Tetragrammaton, viz. יְרֵא אֶת־יְהוָה. In this combination the phrase occurs about twenty-two times (Exod. 14 31; Josh. 22 25; 24 14; 1 Sam. 12 14, 18, 24; 1 Kings 18 3, 12; 2 Kings 4 1; 17 25, 28, 32, 33, 34, 41; Jerem. 26 19; Hosea 10 3; Jonah 1 16; Ps. 34 10; 112 1; Prov. 3 7; 24 21), apart from the passages where יְהוָה is followed by אֱלֹהִים with different suffixes (comp. Deut. 6 2, 13, 24; 10 12 &c. &c.). As it is in these seven instances only that יְרֵא אֶת־ is combined with הָאֱלֹהִים, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 47*b*, on Gen. 42 18, which I have printed; (II) Add. 15,251, fol. 400*a*, on Eccl. 5 6; and (III) the printed Massorah, on Gen. 42 18. The latter heads this Rubric יראת אלהים ו׳ which is misleading, since יראת אלהים without the accusative אֶת־, occurs more than seven times (comp. Gen. 22 12; Deut. 25 18; 2 Kings 17 7 &c.).

תקנ״ה = § 555.

יָרְאָה *she feared, occurs twice.* That is, with *Sheva* under the *Resh* in contradistinction to the only other instance where this preterite third person singular feminine occurs with *Tzere*, which is due to its pausal accent *Athnach* (Gen. 18 15). This Rubric I have found in the printed Massorah only, on Ps. 76 9.

תקנ״ו = § 556.

וְיָרֵאתָ *and thou shalt fear. Wherever the accent on* וְיָרֵאתָ *is a servant* מְאֵלֶיךָ *is with Dagesh and wherever the accent is a prince it is Raphe.*

To understand this Massorah it is necessary to remark that וְיָרֵאתָ, which occurs altogether five times, is in each case followed by מְאֵלֶיךָ and that it is in two instances with a servant = the conjunctive accent *Mercha* (Levit. 19 14, 32) and in three with a prince or the distinctive accent *Tipcha* (Levit. 25 17, 36, 43) Hence the Massorah lays it down that in two instances with the servile accent or conjunctive the *Mem* in מְאֵלֶיךָ is with Dagesh, whilst in the case of the three instances with the dominant or disjunctive accent the *Mem* is Raphe.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 236*a*, on Levit. 25 17, which I have printed; (II) Orient. 2348, fol. 107*a*, on the same passage; and (III) Orient. 2349, fol. 97*a*, also on the same passage. Lists II and III omit the expression שר after בטעם which renders the import of the Rubric obscure, otherwise the three Lists are identical.

תקנ״ז = § 557.

יְרֵאתֶם *ye feared, occurs three times.* That is, with *Tzere* under the *Resh*, in contradistinction to the solitary instance where this preterite second person plural masculine is יְרֵאתֶם with *Kametz*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 75*b*, on Ezek. 11 8, which I have printed; (II) Orient. 4445, fol. 131*a*, on Numb. 12 8; (III) Add. 15,251, fol. 272*b*, on Ezek. 11 8; (IV) Add. 21,160, fol. 207*b*, on Numb. 12 8; (V) the same MS., fol. 263*b*, on Deut. 5 5; (VI) Paris Ochlah Ve-Ochlah, Supplement, § 5; (VII) the printed Massorah, on Numb. 12 8; and (VIII) the same on Deut. 5 5.

Lists V and VI add at the end יראתם ו׳, which indicates the design of this Massorah. With the exception of List II all the Lists give the mnemonic sign. The mnemonic sign alone is also given in St. Petersburg Codex of A. D. 916, on Ezek. 11 8; in Harley 5710—11, on Numb. 12 8, and in the printed Massorah on Ezek. 11 8, as well as in the printed Massorah Finalis, letter ם, § 317.

תקנ״ח = § 558.

וּלְיִרְאָה *and to fear, occurs twice.* This infinitive with the prefix *Lamed* occurs altogether fourteen times. In twelve instances it is without the *Vav* conjunctive and in two only is it with this *Vav*. Hence the Massorah safeguards the exceptional instances.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 128*a*, on Deut. 8 6, which I have printed; (II) Add. 15,250, fol. 100*b*, on the same passage, and (III) the same MS., fol. 420*b*, on 2 Chron. 6 33.

תקנ״ט = § 559.

יְרָא *fear thou, occurs four times in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 254*a*, on Prov. 24 21, which I have printed; (II) Arund. Orient. 16, fol. 337*a*, on Prov. 3 7; (III) the same MS., fol. 345*b*, on Prov. 24 21; and (IV) the printed Massorah, on Prov. 3 7. The mnemonic sign, which I have printed, is given in Harley 5710—11, on Eccl. 5 6 without the register. It is also given without the register in the printed Massorah Finalis, letter ן, § 316.

תק״ם = § 560.

יִרְאוּ *fear ye, occurs three times in the Scriptures.* That is, with silent *Aleph* instead of יִרְאוּ, thus distinguishing the Kal imperative plural of יראו from יִרְאוּ the Kal future third person plural masculine form יראו, which occurs twenty-five times.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 180*b*, on 1 Sam. 12 24, which I have printed; (II) Arund. Orient. 16, fol. 17*b*, on Josh. 24 14; (III) the same MS., fol. 42*a*, on 1 Sam. 12 24; (IV) the same MS., fol. 291*b*, on Ps. 34 10; (V) the printed Massorah on Josh. 24 14, and (VI) the same on Ps. 34 10.

תקס״א = 561*a*.

יִרָא *he shall fear, without and with the prefix Vav is three times plene.* To understand this highly artificial Massorah it is necessary to remark that this preterite third person singular masculine without and with *Vav* conversive, occurs altogether sixteen times. Without the prefix *Vav*, which occurs four times, it is always יִרָא with both *Yods* (Amos 3 8; Ps. 27 3; 112 7, 8), whilst with the

prefix, which occurs twelve times, it is וַיִּרָא plene or with both *Yods* in six instances (Gen. 18 17; 32 8; Exod. 2 14; 1 Sam. 12 18; 28 20; 1 Chron. 13 12), and וַיִּרָא defective or with one *Yod* in six (1 Sam. 18 12; 21 13; 28 5; 2 Sam. 6 9; Jerem. 26 21; 2 Chron. 20 3)

It will be seen from this analysis that there are six plenes in the Pentateuch and the Prophets, one without the prefix *Vav* and five with it. Yet this Massorah declares that there are three. The three are obtained (1) by reckoning all the instances in the Pentateuch as one; (2) all the instances with the prefix *Vav* in the Prophets as one, and (3) the solitary instance without the prefix *Vav* in this division of the Bible as one.

And throughout the Hagiographa it is likewise so except once. In this division of the Bible, where as we have seen, it occurs altogether nine times, three times without the prefix *Vav* and six times with it, it is plene in eight instances and defective in one only. Hence the Massorah safeguards the solitary exception.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 313 *a*, on Ps. 112 7.

תקס״א = § 561 *b*.

וַיִּרָא *is defective throughout the Prophets except twice.* This Rubric exhibits the same artificial Massorah as the preceding one in an inverted form. It shows how the same materials have been formulated by the different Massoretic Schools. It is from Arund. Orient. 16, fol. 268 *b*, on 2 Chron. 20 3.

תקס״ב = § 562.

וַיִּירָא *and he feared, occurs twice at the beginning of a verse.* That is, the plene form with two *Yods*. In the third instance, where it occupies this distinguished position, it is וַיִּרָא with one *Yod* (1 Sam. 18 12).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 21 *b*, on Gen. 32 8.

תקס״ג = § 563.

וַיִּירָא *and he feared, occurs twelve times.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 58 *b*, on Exod. 2 14, which I have printed; (II) Arund. Orient. 47 *b*, on 1 Sam. 18 12; (III) the same MS., fol. 55 *a*, on 1 Sam. 28 20; (IV) Add. 15,251, fol. 161 *b*, on 1 Sam. 18 12; (V) Halle Ochlah Ve-Ochlah II, § 30; (VI) the printed Massorah on Gen. 32 8, and (VII) the same on 1 Sam. 28 5.

It is remarkable that though some of the Lists (II, III &c.) notice in their respective headings that six of the twelve instances are in Samuel and six in the other Scriptures (י״ב ו׳ בשמואל ו׳ בכל קריה), yet none of them mention the variation in its orthography. The two artificial forms of this Massorah alone, recorded in § 561 *a*—*b*, when properly deciphered disclosed that it is וַיִּרָא plene in six instances and וַיִּרָא defective in six. Though this is confirmed by some of the Standard Codices, yet this Massorah must be regarded as representing one School of textual redactors only. It is now certain that the text of other Schools exhibited variations. This is attested by the fact that on וַיִּרָא in 2 Sam. 6 9, which is one of the six defectives, the Massorah in Harley 5710—11 remarks וַיִּירָא ק׳; that Add. 21,161, which is one of the oldest Codices extant, had it originally plene and that Orient. 2201, which is one of the earliest dated MSS. of the whole Bible, has it actually וַיִּירָא plene in the text.

The conflict which later Nakdanim produced by affixing duplicate Massorahs on the same expression, one emanating from one School and based upon one recension of the text, and the other belonging to another School and based upon a different recension, is here strikingly illustrated. Whilst one Massorah in one handwriting on 2 Sam. 6 9 is וַיִּירְאוּ ק׳, thus declaring that the *Keri*, or official reading is plene, another Massorah in another hand by its side declares כ״ב חס׳, according to which all the twelve instances are defective.

Another proof of this contention is afforded by Jerem. 26 21. This instance too, is one of the six defectives, according to some Standard Codices and the artifical Massorahs recorded in § 561 *a*—*b*. Hence it is וַיִּרָא in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251. Yet St. Petersburg Codex of A. D. 916 has it וַיִּירָא plene and so it was originally in Add. 21,161, and is so still in the model Codex Add. 15,451. In the ancient Codex Add. 21,161 the Nakdan not only altered the original reading וַיִּרָא but put against it the Massorah י״ב חס׳, thus declaring that it is defective thirteen times. This Massorah, therefore, emanates from the same School of textual redactors as the second Massorah in Harley 5710—11, on 2 Sam. 6 9.

List I, which I have printed, records eleven instances only, though the heading emphatically states that there are twelve. As all the other Lists not only state in their respective headings that there are twelve but register this number, the omission of 1 Sam. 28 5 in List I is manifestly due to the carelessness of the Scribe.

תקס״ד = § 564.

וְאִירָא *and I was afraid, occurs three times.* This future first person singular occurs altogether twelve times. In nine instances it is without *Vav* conversive and in three it is with the *Vav*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 3 *a*, on Gen. 3 10, which I have printed; (II) the same MS., Vol. II, fol. 236 *a*, on Job 32 6; (III) Arund. Orient. 16, fol. 332 *a* on the same passage, and (IV) the printed Massorah Finalis, letter י, § 323.

תקס״ה = § 565.

וַיִּירְאוּ *and they shall be afraid, occurs five times in the Scriptures, four times plene and once defective.* This future third person plural masculine with the prefix *Vav* occurs altogether twenty-seven times. In twenty-two instances the *Vav* is conversive and in five only is it conjunctive, Massoretically called Raphe. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 173 *a*, on Ps. 67 8, which I have printed; (II) Arund. Orient. 16, fol. 144 *a*, on Isa. 59 19; (III) the same MS., fol. 212 *b*, on Micah 7 17; (IV) Vienna Codex No. 35, on Deut. 2 4; (V) Halle Ochlah Ve-Ochlah II, § 30; (VI) the printed Massorah on Deut. 2 4, and (VII) the same on Micah 7 17. The headings in Lists VI and VII, viz. ה׳ רמ״י indicate the design of this Massorah. The mnemonic sign with the List is given in List IV only, without the List it is given in Harley 5710—11, Vol. II, fol. 28 *a*, on Ps. 59 19 and fol. 116 *b*, on Micah 7 17.

As to the one defective which the headings of five Lists mention, two only, viz. Lists IV and VII indicate the passage where it is so written. But these two Massorahs are in dire conflict. Thus List IV emphatically states that Ps. 67 8 is defective (יברכנו חס׳) and this reading is supported by Add. 15,250; whilst List VII as emphatically declares that Micah 7 17 is the defective (מחש חס׳). This is supported by St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 21,161; Harley 5710—11 (with a Massorah on it ה׳ ול׳ חס׳); Arund. Orient. 16; Add. 15,250; Add. 15,251; but opposed by the splendid Codex Add. 15,451 which reads it וַיִּירְאוּ plene. Other MSS. again take the solitary defective to be Isa. 59 17. Thus Harley 5710—11 and Arund. Orient. 16, read it here וַיִּרְאוּ defective and the printed Massorah Parva expressly remarks on it that *it occurs five times, four times plene and that this one is defective* (ה׳ ד׳ מל׳ ודין חס׳). These different readings and conflicting Massorahs, therefore, can only be explained by the fact that they are based upon the different recensions of the text which obtained among the different Massoretic Schools, as is not infrequently the case.

תקס״ו = § 566.

וַיִּרָאוּ *is four times defective denoting and they shall fear.* Normally this quinqueliteral with identically the same graphic signs is the future third person plural masculine with *Vav* conversive of רָאָה and signifies *and they saw*. In this sense וַיִּרְאוּ occurs about thirty-one times, apart from Samuel. As it is in these five instances only that וַיִּרְאוּ denotes *and they feared* and stands for וַיִּירְאוּ with one *Yod* defective, the Massorah safeguards this exceptional defective form.

And throughout Samuel it is likewise so except once. In Samuel, however, the reverse is the case, the defective form is the rule and the plene the exception. The former occurs five times (comp. וַיִּרְאוּ 1 Sam. 4 7; 7 7; 17 1; 2 Sam. 10 19; 12 18) and the latter is the exception. Here, therefore, the Massorah on the contrary safeguards the solitary plene exception.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Josh. 4 14, which I have printed, and (II) the printed Massorah Finalis, letter י, § 318. The latter gives ויראו כל ישראל מאד as the second of the four instances, but this passage does not occur and is evidently a mistake for וישמעו כל ישראל 1 Kings 3 28.

תקס״ז = § 567.

וְיִרְאוּ *and they shall fear, occurs seven times in the Scriptures.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 19 *a*, on Isa. **41** 5, which I have printed; (II) the same MS., Vol. II, fol. 189 *a*, on Ps. **52** 8; (III) Arund. Orient. 16, fol. 136 *a*, on Isa. **41** 5; (IV) the same MS., fol. 296 *b*, on Ps. **52** 8; (V) Add. 15,251, fol. 114 *a*, on Deut. **17** 13; (VI) the same MS., fol. 230 *a*, on Isa. **41** 5, and (VII) the printed Massorah on the same passage.

The headings of the several Rubrics show that the different Massoretic Schools had different designs in the compilation of this Massorah. Thus List IV is headed ו׳ קמצ׳ ד׳ חס׳ וב׳ מל׳, showing that its design is to distinguish between the instances with *Kametz* under the *Resh* which is due to the pausal or distinctive accents and the five instances in which this future though also with *Vav* conjunctive, is with the normal *Sheva* under the *Resh* (Deut. **2** 4; Isa. **59** 19; Micah **7** 17; Ps. **67** 8; **102** 16). The heading of List VII, however, which is ו׳ רמין בקריא shows that its design is to safeguard these six exceptional instances with *Sheva* under the *Vav* being conjunctive, against the twenty-two instances in which this future is with *Pathach* under the *Vav* being conversive.

It will be seen that the heading of List IV emphatically states that four of the six instances are וְיִרְאוּ defective and two only are וְיִרְאוּ, whereas in the *textus receptus* the three instances in Deuteronomy alone are defective and the other three are plene. In the Samaritan recension of the Hebrew text all the three Deuteronomy instances are וְיִרְאוּ plene. Though the heading of the List which I have printed states that there are seven such instances, the List itself records six only. This is due to the omission at the end of ואי המה ואבותם וייראו Gen. **42** 35 for want of space which is given in Lists III, VI and VII and which, though with *Vav* conversive, is also with *Kametz* under the *Resh*.

תקס״ח = § 568.

יִירָאוּךָ *they shall fear thee, occurs four times, three times plene.* As this future third person plural masculine with the suffix second person singular masculine, which occurs altogether four times, is spelt in two different ways, being in the first instance יִרָאוּךָ with one *Yod* (1 Kings **8** 40) and in the other three instances יִירָאוּךָ with two *Yods*, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 128 *b*, on Isa. **25** 3, which I have printed; (II) the same MS., fol. 301 *b*, on Ps. **72** 5; (III) Add. 15,250, fol. 223 *a*, on Isa. **25** 3; (IV) Add. 15,251, fol. 189 *b*, on 1 Kings **8** 40; (V) Halle Ochlah Ve-Ochlah II, § 30, margin, and (VI) the printed Massorah, on Isa. **25** 3. Lists IV and VI declare that it is the Kings instance which is defective (קדם׳ חס׳).

תקס״ט = § 569.

תִּירְאוּן *ye shall fear, occurs twice and is plene.* The future second person plural masculine with *Sheva* under the *Resh*, occurs altogether twenty-three times. In twenty-one instances it is the normal form תִּירְאוּ and in these two instances only is it with paragogic *Nun*. Hence the Massorah safeguards the exceptional orthography

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 35, on Deut. **1** 29, which I have printed; (II) Orient. 4445, fol. 51 *a*, on Exod. **9** 30, and (III) Harley 5710—11, Vol. I, fol. 111 *b*, on Deut. **1** 29.

תק״ע = § 570.

וְנוֹרָא *and terrible, occurs seven times and is plene.* Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117 *a*, on Deut. **7** 21, which I have printed; (II) the same MS., Vol. II, fol. 210 *a*, on Ps. **111** 9; (III) Arund. Orient. 16, fol. 204 *a*, on Joel **2** 11; (IV) the same MS., fol. 213 *b*, on Habak. **1** 7; (V) Add. 15,251, fol. 364 *a*, on Ps. **89** 8; (VI) Add. 21,160, fol. 269 *a*, on Deut. **7** 21; and (VII) the printed Massorah Finalis, letter י, § 318.

It will be seen that though the List which I have printed (List I) states in the heading that it occurs seven times, it records six only and omits Ps. **89** 8. But as this instance is duly given in all the other Lists and moreover as List V is on this very passage, it is evident that its omission is due to the carelessness of the Scribe. The printed Massorah (List VII) again affords an instructive example of the manner in which later Nakdanim altered the headings to agree with erroneous registers. Instead of giving איום = Habak. **1** 7 as one instance and כי נורול יום יי = Joel **2** 11 as another which yield the required number seven, the editor wrongly joined them and thus obtained six only and hence altered the ז = 7 in the heading into ו = 6.

תקע״א = § 571.

נוֹרָאוֹת *terrible things. A sign indicating its spelling.* This Niphal participle plural feminine, which occurs altogether nine times without and with the prefixes and one of which is with the suffix second person singular masculine, is spelt in three different ways: (1) twice it is with the first *Vav*, but without the second, viz. הַנּוֹרָאוֹת Deut. **10** 21 and נוֹרָאֹתֶיךָ Ps. **145** 6; (2) twice it is וְנֹרָאוֹת without the first *Vav*, but with the second 2 Sam. **7** 23 and 1 Chron. **17** 21; and (3) five times it is נוֹרָאוֹת with both *Vavs* Isa. **64** 2; Ps. **45** 5; **65** 6; **106** 22; **139** 14. Hence the Massorah safeguards this variation in its orthography. As the defective spelling is in four instances and the plene in five, the Massorah, according to its usual method, specifies the passages of the minority alone, and simply states that all the others are with the normal two *Vavs* without giving the catchwords or mentioning their number.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 110 *b*, on Deut. **10** 21, which I have printed, and (II) Add. 15,451, fol. 127 *b*, on the same passage. As is not infrequently the case, this Rubric emanates from one School of Massorites and is based upon the recension of the text which obtained in that School. That the text of other Schools exhibited variations will be seen from the following analysis:

(1) Deuteronomy **10** 21, which according to this Massorah is הַנּוֹרָאוֹת without the second *Vav*, is in the Samaritan recension of the Hebrew הַנּוֹרָאוֹת with both *Vavs*. In the splendid Codex Add. 15,451 it is הַנֹּרָאוֹת without the first *Vav*, but with the second which a later Nakdan altered; whilst in Add. 21,160 it is הַנֹּרָאוֹת without both *Vavs*.

(2) 2 Samuel **7** 23, which is here וְנֹרָאוֹת without the first *Vav*, but with the second, is וְנוֹרָאוֹת with both *Vavs* in the ancient Codex Add. 21,161 and in Harley 5710—11.

(3) Psalm **145** 6, which is here נוֹרָאֹתֶיךָ without the second *Vav*, is נוֹרָאוֹתֶיךָ entirely plene not only in the same ancient Codex, viz. Add. 21,161 second hand, but in the first edition of the Hebrew Bible with the Massorah, Venice 1524—25.

(4) 1 Chronicles **17** 21, which is here וְנֹרָאוֹת also without the first *Vav*, is not only וְנוֹרָאוֹת entirely plene in Add. 21,161; Harley 5710—11; Add. 15,451, but in all the early editions, as will be seen from the notes on this passage in my edition of the Bible, for which reason I have adopted it in the text and given in the margin the alternative וְנֹרָאוֹת, which is the reading in Arund. Orient. 16; Add. 15,250 and Add. 15,251.

תקע״ב = § 572.

תִּירָאוּם *ye shall fear them, occurs twice, once defective and once plene.* As this future second person plural masculine with the suffix third person plural masculine, which occurs twice only, is differently spelt, being in the first instance תִּירָאֻם without the *Vav* and in the second תִּירָאוּם with it, the Massorah safeguards this variation in its orthography and thus militates against the recension which reverses the spelling, having the plene in Numb. **14** 9 and the defective in Deut. **3** 22, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 108 *b*, on Numb. **14** 9, which I have printed; (II) Orient. 4445, fol. 132 *b*, on the same passage; (III) Add. 21,160, fol. 210 *a*, also on the same passage, and (IV) the printed Massorah, on Deut. **3** 22. As both instances are restricted to the Pentateuch, the heading ought properly to be ב׳ ובאוריתא.

תקע״ג = § 573.

יָרֵא *he that feareth, occurs twice.* That is, the adjective with the prefix *He*, in contradistinction to the fourteen instances in which it is without this prefix.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 124 *b*, on Deut. **20** 8, which I have printed; (II) Add. 15,250, fol. 107 *b*, on the same passage; (III) Add. 21,160, fol. 78 *a*, on Exod. **9** 20, and (IV) Orient. 2349, fol. 62 *b*, on the same passage.

תקע״ד = § 574.

יָרֵא אֱלֹהִים *fearing God, occurs four times.* The adjective יָרֵא is nine times in construction with the Divine Name. In five instances it is followed by the Tetragrammaton, viz. יָרֵא יְהוָה *fearing Jehovah* (Isa. **50** 10; Ps. **25** 12; **128** 1, 4; Prov. **14** 2) and in four it is in combination with אֱלֹהִים. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 319 *b*, on Job **1** 8, which I have printed; (II) the same MS., fol. 353 *b*, on Eccl. **7** 18; (III) Add. 15,251, fol. 23 *a*, on Gen. **22** 12; (IV) Add. 21,160, fol. 10 *b*, on the same passage; (V) the same MS., fol. 319 *b*, on Job **2** 3; (VI) Vienna Cod. No. 35, on Job **1** 8, and (VII) the printed Massorah on Gen. **22** 12. List IV adds at the end that in one instance this combination also occurs with the prefix *Vav*, viz. וְיָרֵא אֱלֹהִים Job **8** 1.

תקע״ה = § 575.

יִרְאֵי אֱלֹהִים *they,* or *ye fearing God, occurs four times.* Normally the adjective masculine plural construct is followed by the Tetragrammaton, i. e. יִרְאֵי יְהוָה. In this combination it occurs seven times (Mal. **3** 16; Ps. **15** 4; **22** 24; **115** 11, 13; **118** 4; **125** 20). In these two instances, however, it is followed by אֱלֹהִים. Hence the Massorah safeguards this abnormal phrase.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Exod. **18** 21, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 46 *b*, on the same passage.

תקע״ו = § 576.

יִרְאַת אֱלֹהִים *the fear of God, is three times thus combined . . . . once in the Law, once in the Prophets and once in the Hagiographa.* This feminine noun יִרְאָה is seventeen or eighteen times in construct with the Divine name. In fourteen or perhaps fifteen instances it is the Tetragrammaton, viz. יִרְאַת יְהוָה, as will be seen in the following Rubric, and in three only is it in construct with אֱלֹהִים. Hence the Massorah safeguards this exceptional combination. By fixing the number at three, the Massorah militates against the more probable reading בְּיִרְאַת which is exhibited in some MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 214 *a*, on 2 Sam. **23** 3, which I have printed; (II) the same MS., Vol. II, fol. 295 *b*, on Neh. **5** 15; (III) Arund. Orient. 16, fol. 73 *a*, on 2 Sam. **23** 3; (IV) Add. 21,160, fol. 7 *b*, on Gen. **20** 11; (V) Halle Ochlah Ve-Ochlah I, § 153; (VI) the printed Massorah on Gen. **20** 11, and (VII) the same on 2 Sam. **23** 3.

This Rubric forms part of the List of nine words which respectively occur three times followed by אֱלֹהִים. (*Vide supra*, letter א, § 654.)

תקע״ז = § 577.

יִרְאַת יְהוָה *the fear of Jehovah, occurs twelve times.* That is, in contradistinction to the instances in which יִרְאַת is followed by אֱלֹהִים recorded in the preceding Rubric.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 386 *a*, on Prov. **1** 7. It will be seen that though the heading states that there are twelve such instances, the Rubric itself records eleven only and that one of these is יִרְאַת אֲדֹנָי in the received text (Job **28** 28). Apart from this various reading, which is due to the not infrequent substitution of this expression for the Tetragrammaton, as has already been shown (*vide supra*, letter א, §§ 114 and 115), this Rubric omits the following four instances in which this phrase occurs in the *textus receptus*: Isa. **33** 6; Ps. **19** 10; **34** 12 and Prov. **31** 10. It may therefore be that this Massorah is based upon a recension of the text in which אֲדֹנָי was also the reading in these absent passages. Hence their omission from this Register and hence the conflict between this Massorah and the Massorahs recorded above in letter א, §§ 109, 112, 113, 115.

תקע״ח = § 578.

וְיִרְאַת יְהוָה *and the fear of Jehovah, is twice thus combined.* In the only other instance in which this noun with the prefix *Vav* is in construct with a Divine name the phrase is וְיִרְאַת שַׁדַּי *and the fear of the Almighty* (Job **6** 14).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. **6** 6, on Isa. **11** 2, which I have printed, and (II) Arund. Orient. 16, fol. 123 *b*, on the same passage. This Rubric forms part of the List of nine words beginning with *Vav* which respectively occur twice followed by the Tetragrammaton. (*Vide supra*, letter ו, § 83.)

תקע״ט = § 579.

יִרְאִיָּה *Jirijah, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 172 *a*, on Jerem. **37** 13, which I have printed, and (II) the printed Massorah on the same passage.

This proper name of the captain of the guard in the time of Zedekiah affords another striking illustration of the endeavour on the part of the textual redactors to safeguard the Ineffable Name. Normally the graphic signs for this quinqueliteral are יִרְאֶיהָ *whom Jehovah looks upon.* To disguise, however, the name יְהוָה = יָהּ the Massorites not only removed the *Kametz* from the second *Yod* to the first, but furnished the first *Yod* with a *Dagesh*, thus silencing the second altogether and precluding its being regarded as the biliteral for the Tetragrammaton. For the reason of this shyness to pronounce this name see my *Introduction to the Hebrew Bible*, p. 375 &c. and for the endeavour to disguise its orthography, the notes on Jerem. **37** 13 in my edition of the Bible.

תק״פ = § 580.

מלין דמיחדין בליש׳ ירידה. *Forms of the verb* יָרַד *to go down, which respectively occur once only.* This List, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Isa. **58** 7. It exhibits the first attempt to collect the hapax legomena of the verb יָרַד. Its fragmentary character will be seen when it is stated that there are about seventy-five forms of this root which occur once only, that this List records fifteen expressions, that three of these belong to different roots, viz. (1) מְרוּדִים (Isa. **58** 7) is the participle plural of רוּד; (2) וַיִּרְדֻּנָּה (Lament. **1** 13) is the future third person singular masculine with the suffix third person singular feminine and *Vav* conversive of רָדָה, and (3) רֵד (Hosea **12** 1) is the preterite third person singular masculine of רוּד, and that the fourteenth instance, viz. רֵד, if I have properly deciphered it, is given twice. Deducting, therefore, the four this Register omits about sixty-four.

We have here another illustration of the fact that in recording the hapax legomena of the forms of a certain root, the Massorah not infrequently incorporates in the List words which contain two letters only, which are to be found in this root, though the forms themselves belong to different roots. (*Vide supra*, § 371.) The two letters which underlie the principle of this List are רד.

תקפ״א = § 581.

ירידה מצרים. — Normally the phrase denoting *to descend into Egypt* is יָרַד מִצְרַיְמָה. In this form it occurs nine times (Gen. **12** 10; **26** 2; **37** 25; **39** 1; **46** 3, 4; Numb. **20** 15; Deut. **10** 22; **26** 5). In these four instances, however, the verb יָרַד is exceptionally combined with מִצְרַיִם without the local *He*. Hence the Massorah safeguards this exceptional combination and thus militates both against the recension of other Schools of textual redactors and against the extra-official reading which exhibit מִצְרַיְמָה in these instances, as will be seen from the notes on these passages in my edition of the Bible and from the Rubric מִצְרַיִם recorded in letter מ, § 700.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 53 *b*, on Gen. **43** 15, which I have printed; (II) Add. 15,250, fol. 130 *b*, on Josh. **24** 4; (III) Add. 21,160, fol. 50 *a*, on Gen. **43** 15; (IV) Orient. 2348, fol. 63 *b*, on the same passage; (V) the printed Massorah also on the same passage; (VI) the same on Josh. **24** 4, and (VII) the same on Isa. **31** 1. All these Lists coincide in excluding Isa. **52** 4 because מִצְרַיִם here precedes יָרַד.

תקפ״ב = § 582 a.

יְרִידָה עַל־. — *Normally the verb* יָרַד *is combined with* אֶל־ *except in eight instances.* Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 102 *a*, on Ezek. **47** 8, which I have printed, and (II) Orient. 2349, fol. 58 *a*, on Exod. **2** 5.

This Rubric is in dire conflict with the following Massorah. The hypothesis that it simply exhibits the first attempt to collect these instances and that a later Nakdan who mistook this incipient List as complete, furnished it with a heading fixing the number to agree with the register, which as we have seen is not infrequently the case, is very problematical. The two Lists which are identical, are from MSS. of different Schools and from countries far apart. The more probable explanation is that this Rubric is based upon the recension of a text in which the two prepositions אֶל־ and עַל־ were not as yet definitely separated. This is not only attested by the Samaritan recension of the Hebrew text which reads אל in Exod. **19** 11, but by the many instances in which these two prepositions occur interchangeably in the different Schools of Massorites. (Comp. letter א, § 514; letter ע, § 352.)

תקפ״ב = § 582 b.

יְרִידָה עַל־. — The verb יָרַד in different forms, is in seventeen instances combined with the preposition אֶל־. This Rubric I have found in the printed Massorah Finalis only, letter י, § 334.

This Rubric manifestly exhibits a different recension and is based upon Codices in which this combination occurred more frequently. But it too must be regarded as incomplete judging by the *textus receptus*. Though it states in the heading that יָרַד combined with עַל־ occurs seventeen times, it records fourteen only. But even this number, which accords with the number given in the heading in Judg. **3** 16, where the printed Massorah mentions the Rubric and refers to the Massorah Finalis for the enumeration of the passages (כל לשון יריד אל ב״מ יר על וסימ׳ במסר׳ רבת׳), is not only incomplete but contains several instances which are against the scope of this Massorah, as will be seen from the following analysis.

The design of this Massorah is to safeguard the instances in which the different forms of the verb יָרַד are followed by the preposition עַל־ without any prefix or suffix against being confused with the homonymous preposition אֶל־. This verb altogether is followed by these two prepositions about fifty-two times. According to the *textus receptus* it is followed by אֶל־ about thirty-five times (Gen. **37** 35; Exod. **19** 25; Josh. **16** 3; **18** 16, 16; Judg. **74** 5, 10, 11; **14** 10; **15** 11; 1 Sam. **21** 14; **25** 1; **26** 2, 6; **30** 15, 15; 2 Sam. **5** 17; **11** 9, 10; 1 Kings **1** 33; **18** 40; **21** 16; **22** 2; 2 Kings **1** 15; Isa. **14** 15, 19; **38** 18; Ezek. **26** 20; **31** 18; **32** 24; Joel **4** 2; Jonah. **1** 5; Ps. **30** 10; Prov. **7** 27: 2 Chron. **18** 2) and by עַל־ seventeen times only (Gen. **15** 11; **24** 18; Exod. **2** 5; **19** 11, 20; Numb. **11** 9; Josh. **3** 16; Judg. **11** 37; Isa. **31** 4; Jerem. **36** 12; Ezek. **47** 8; Micah **1** 3; Ps. **72** 6; **133** 2, 2, 3; 1 Chron. **11** 15). Hence the Massorah records the minority.

By fixing the number at seventeen the Massorah rightly excludes the reading עַל־המצודה (2 Sam. **5** 17) which is exhibited in Add. 15,451 second hand, but which is against the Standard Codices, viz. Add. 21,161; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible. It also excludes the reading עַל־נחון in 1 Kings **1** 33 which is exhibited in Orient. 2201 first hand with the Massorah on it אל־ק׳; in Harley 5710—11 first hand and in Add. 15,451 first hand, but which is rightly אֶל־ in the ancient Codex Add. 21,161; Arund. Orient. 16; Add. 15,250; Add. 15,251 with the Massorah on it נ״א עַל בת׳ אֶל־ק׳ and in the early editions, as will be seen from the notes on this passage in my edition of the Bible. It moreover militates against the Eastern recension of the text, which reads עַל־ in Isa. **14** 19.

It will be seen that though this recension (List II) rightly states in the heading that there are seventeen instances, which harmonises with the *textus receptus*, it records fourteen only. From this number, however, two must be cancelled since they are contrary to the scope of this Massorah: (1) Neh. **9** 13, which is not only וַתֵּל with the prefix *Vav* but precedes the verb יָרַד. In such cases the phrase is not counted (*vide supra*, § 581). For this reason even Isa. **34** 5, which is עַל without the prefix is excluded. And (2) 2 Chron. **20** 16 where it is עֲלֵיהֶם with the suffix third person plural masculine. The instances in which עַל־ is with suffixes are excluded. Hence not only are יֹרֵד עָלַיִךְ Exod. **19** 18; Numb. **11** 9 and יֹרֵד עָלֶיךָ Deut. **28** 24 excluded, but יֹרֵד עֲלֵיהֶם which occurs again in Exod. **9** 19.

The above analysis discloses the following facts: (1) that the homonymous prepositions אֶל and עַל were at first promiscuously used; (2) that they were gradually separated in the several Massoretic Schools; (3) that the conflicting Lists simply exhibit the progress of this separation made by the respective textual redactors, the limited Lists representing the earlier stages and the more expanded the later stages; (4) that the heading of List II indicates the latest development which agrees with the *textus receptus* though the contents of the List itself are faulty, and (5) that according to this latest development, where the two faulty instances are eliminated, the following five passages which with the twelve remaining ones make up the seventeen are to be added; Exod. **19** 11; Isa. **31** 4; Ezek. **47** 8; Ps. **72** 6 and a second in Ps. **133** 2.

The vicious attempt to reduce to uniformity conflicting Massorahs which faithfuly represent the different recensions of the text on which they are based is due to the fact that the harmonisers are not aware that several recensions obtained in the different Schools of Massorites.

תקפ״ג = § 583.

יְרִידָה שָׁמָּה. — *To go down thither, occurs three times.* That is, with paragogic *He*, in contradistinction to the other three instances in which this combination occurs and where the adverb is without the *He*, i. e. יֹרֵד שָׁם (Numb. **11** 17; 2 Sam. **17** 18; 1 Kings **21** 18). By fixing the number at three the Massorah militates against the reading שָׁם in Gen. **39** 1, as is attested by the Samaritan recension of the Hebrew text.

This Rubric I have found in the printed Massorah on Gen. **39** 1, thus safeguarding the very instance which exhibited the variation.

תקפ״ד = § 584.

וְיָרַדְתִּי *and I will come down, occurs three times.* The design of this Massorah is to militate against the textual reading or *Kethiv* in Ruth **3** 3. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 423 *b*, on Neh. **6** 3.

תקפ״ה = 585.

וְיָרְדוּ *and they shall come down, is seven times Raphe in the Scriptures.* This future third person plural with the prefix *Vav* occurs altogether twenty-six times. In nineteen instances the *Vav* is with *Pathach*, being conversive which is Massoretically called *Dagesh* and in seven only is it with *Sheva* or Raphe being the conjunctive. Hence the Massorah safeguards the graphic signs of the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following eight only, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 41 *b*, on Exod. **11** 8, which I have printed; (II) Orient. 4445, fol. 136 *a*, on Numb. **16** 30; (III) St. Petersburg Codex of A. D. 916, on Ezek. **26** 16; (IV) the same Codex on Ezek. **27** 29; (V) the same Ezek. **47** 8; (VI) the same on Hag. **2** 22; (VII) Halle Ochlah Ve-Ochlah II, § 240, and (VIII) the printed Massorah on Numb. **16** 30. List III heads this Rubric חד מן ז, thus emphasising the fact that in these seven instances the *Yod* is with *Kametz*, in contradistinction to the nineteen instances in which it is וַיֵּרְדוּ with *Tzere*.

תקפ״ו = § 586.

בְּרִדְתָּ *when he came down, occurs four times . . . . and once it is with the prefix Vav.* Of this Rubric, which does not occur in the Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 243 *b*, on 2 Kings **7** 17, which I have printed; (II) the same MS., Vol. I, fol. 58 *a*, on Exod. **34** 29; (III) Orient. 2349, fol. 78 *a*, on the same passage, and (IV) Orient. 2348, fol. 88 *a*, also on the same passage.

It is remarkable that in the catchwords for 2 Chron. **7** 3, the List which I have printed (List I) reads הָעָם instead of בְּנֵי יִשְׂרָאֵל. This Rubric is not included in the alphabetical Register of words which respectively occur five times, four times without the prefix *Vav* and once with it to which it properly belongs. (*Vide supra*, letter ו, § 75.)

תקפ״ז = § 587.

רְדָה *come down, occurs twice.* Normally this imperative singular masculine is רֵד. In this form it occurs twelve times and in four instances only is it with paragogic *He.* With this *He,* however, it is twice רְדָה with *Sheva* and twice רֵדָה with *Tzere,* which is due to the pausal accent *Soph-Pasuk.* Hence the Massorah safeguards the exceptional orthography, as well as the variation in its graphic signs in this and the following Rubric, thus distinguishing it from the only other instance in which this triliteral with *Sheva* under the *Resh* but with *Tzere* under the *Daleth,* is also the imperative (Ps. 110 2), being of the root רָדָה *to rule.*

Of this Rubric I collated three Lists, two MSS. and one printed: (I) Arund. Orient. 16, fol. 187 *a*, on Ezek. 32 19, which I have printed; (II) Add. 15,250, fol. 287 *a*, on the same passage, and (III) the printed Massorah on Gen. 45 8.

תקפ״ח = § 588.

רֵדָה *occurs twice.* That is, with *Tzere* under the *Resh,* in contradistinction to the two instances in which it is with *Sheva,* recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 97 *b*, on 2 Kings 1 11. As the two instances are restricted to the same section, the heading ought properly to be ב׳ ובעני׳.

תקפ״ט = § 589.

וַיֵּרֶד *and he came down, is three times with [Kametz =] Pathach in the Scriptures.* This future third person singular masculine with *Vav* conversive occurs altogether forty-four times. In forty-one instances it is וַיֵּרֶד with *Segol* under the *Resh* and in these three only it is with *Pathach* Massoretically called *Kametz,* which is due to its pausal or distinctive accents, being in two instances *Athnach* (2 Sam. 22 10; Ps. 18 10) and in one instance *Pazer* (Prov. 30 4). Hence the Massorah safeguards the exceptional variation in its graphic signs.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 213 *b*, on 2 Sam. 22 10, which I have printed; (II) the same MS., Vol. II, fol. 177 *b*, on Ps. 18 10; (III) Arund. Orient. 16, fol. 72 *b*, on 2 Sam. 22 10; (IV) the same MS., fol. 348 *a*, on Prov. 30 4; (V) the printed Massorah on 2 Sam. 22 10; (VI) the same on Ps. 18 10, and (VII) the same on Prov. 30 4. The mnemonic signs which are respectively the initials of תהלים שמואל and משלי, the three books in which these three instances occur, I have found with List I only.

תק״צ = § 590.

יֵרְדוּ *they shall come down, occurs five times in the Scriptures.* This quadriliteral with *Sheva* under the *Resh* from the root יָרַד occurs altogether twenty times. In fifteen instances it is יֵרְדוּ with *Kametz,* being the preterite third person plural and in five only is it with *Tzere,* being the future. The design of this Massorah, therefore, is to safeguard the future tense which is the minority against being mistaken for the preterite.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 67 *a*, on Jerem. 50 27, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 42 *b*, on 1 Sam. 13 12; (IV) Add. 15,251, fol. 265 *b*, on Jerem. 50 27; (V) Vienna Codex No. 35, on 1 Sam. 13 12, and (VI) the printed Massorah on Ps. 55 16.

תקצ״א = § 591.

נֵרְדָה *let us,* or *we will go down, occurs three times in the Scriptures.* That is, the future first person plural with paragogic *He,* in contradistinction to the only other instance in which this future without the prefix *Vav* occurs and without the *He.* As the two forms occur in two consecutive verses (Gen. 43 3, 4) the Massorah safeguards them against being made uniform.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, fol. 182 *b*, on 1 Sam. 14 36, which I have printed; (II) Arund. Orient. 16, fol. 44 *a*, on the same passage; (III) Add. 15,250, fol. 9 *b*, on Gen. 11 7; (IV) the same MS., fol. 28 *a*, on Gen. 43 4; (V) the printed Massorah on Gen. 11 7; (VI) the same on Gen. 43 4, and (VII) the same on 1 Sam. 14 36.

Lists III and IV which, as we have seen, are from the same MS., afford an instructive example of my oft-repeated statement that the Scribes not infrequently mistook the expression באור׳ for בקר׳. Thus List III is headed ג׳ באורייתא which is manifestly incorrect since one of the instances occurs in Samuel, whilst List IV is correctly headed ג׳ בקרי.

תקצ״ב = § 592.

יוֹרֵד *coming down, is in two instances plene in the Scriptures.* As this active participle singular masculine, which occurs six times altogether, is differently spelt being in four instances יֹרֵד defective and in two plene, the Massorah safeguards the variation in its orthography in the exceptional passages. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 224 *b*, on Job 7 9.

תקצ״ג = § 593.

יֹרְדֵי *is three times defective.* Whilst in the singular the plene orthography of this participle is the exception, in the plural construct the reverse is the case. The plene spelling is the rule and the defective the exception. Of the eighteen instances in which it occurs it is fifteen times יוֹרְדֵי plene and three times only יֹרְדֵי defective. Hence the Massorah here safeguards the abnormal defective spelling. This is especially necessary since the two different spellings occur in the same section. (Comp. Ezek. 32 18, 24, 25 with verse 29.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 91 *a*, on Ezek. 32 29, which I have printed; (II) the same MS., Vol. II, fol. 211 *a*, on Ps. 115 17; (III) Arund. Orient. 16, fol. 320 *a*, on Ps. 143 7, and (IV) the printed Massorah on Ps. 115 17.

תקצ״ד = § 594.

הוֹרֵד *bring down* or *put off, occurs three times.* That is, the Hiphil singular masculine, in contradistinction to the two instances in which this quadriliteral is הוּרַד the Hophal preterite third person singular masculine, recorded below, § 600.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 160 *b*, on Judg. 7 4, which I have printed; (II) the same MS., Vol. II, fol. 190 *a*, on Ps. 56 8; (III) Arund. Orient. 16, fol. 297 *b*, on the same passage; (IV) Add. 15,451, fol. 167 *b*, on Judg. 7 4; (V) Add. 21,160, fol. 121 *b*, on Exod. 33 5; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 56 8. As the three instances respectively occur in the three divisions of the Bible, Lists V and VI add אַךְ = *once in the Law, once in the Prophets and once in the Hagiographa.*

תקצ״ה = § 595.

וְהוֹרִדוּ *and they shall bring down, is twice defective.* In the only other instance in which this Hiphil preterite third person plural masculine occurs it is וְהוֹרִידוּ with *Yod* plene (Gen. 44 31). By fixing the defective instances at two, the design of the Massorah is to militate against the Codices which read all the three instances uniformly plene, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 86 *a*, on Numb. 4 5, which I have printed; (II) Add. 15,250, fol. 107 *b*, on Deut. 21 4; (III) Orient. 2349, fol. 101 *b*, on Numb. 4 5; (IV) Vienna Codex No. 35, on Deut. 21 4; and (V) the printed Massorah, on Numb. 4 5.

תקצ״ו = § 596.

הוֹרְדֻהוּ *they brought him down,* or *bring ye him down, occurs twice defective.* The design of this Massorah is to militate against reading these two instances הוֹרִידֻהוּ with *Yod* plene which is exhibited in the Samaritan recension of the Hebrew text, and is still the reading in the Model Codex Add. 15,451. It will be seen that though it is the preterite third person plural with the suffix third person singular masculine in one instance (Gen. 39 1) and the imperative second person plural with the same suffix in the second (Gen. 44 22), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups them together in the same Rubric.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 26 *a*, on Gen. **39** 1, which I have printed, and (II) the printed Massorah on the same passage.

תקצ״ז = § 597.

וַיּוֹרֶד *and he brought down, occurs six times, twice defective and four times plene.* As this Hiphil future third person singular masculine with *Vav* conversive occurs altogether six times and is in two instances וַיֹּרֶד defective, the Massorah safeguards it against being mistaken for וַיֹּרֶד with *Tzere* under the *Yod* which is the Kal future with *Vav* conversive and which occurs many times. (*Vide supra*, § 589.) Moreover, by fixing the number of defectives at one (Prov. **21** 22), the design of this Massorah is to militate against the reading וַיֹּרֶד defective also in Joel **2** 23, which is still preserved in St. Petersburg Codex of A. D. 916.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2210, fol. 81 *a*, on 1 Sam. **21** 14, which I have printed; (II) Harley 5710—11, Vol. II, fol. 108 *a*, on Joel **2** 23; (III) Arund. Orient. 16, fol. 23 *b*, on Judg. **7** 5; (IV) the same MS., fol. 50 *b*, on 1 Sam. **21** 14; (V) the same MS, fol. 204 *b*, on Joel **2** 23; (VI) Add. 15,251, fol. 142 *b*, on Judg. **7** 5, and (VII) the printed Massorah on the same passage.

These seven Lists represent two recensions of this Massorah which are based upon two different recensions of the text.

Recension I. — According to this recension this Hiphil third person singular masculine with *Vav* conversive is in two instances וַיֹּרֶד defective, once in Joel **2** 23 which is attested by St. Petersburg Codex of A. D. 916, and once in Prov. **21** 13 which is expressdly stated to be so written in Lists V and VII, viz. עלה חכם ויורד עז חס׳.

Recension II. — This recension is represented in Lists III, IV, V, VI and VII which are respectively headed ו׳ ה׳ חס׳ וא׳ מל׳, the one defective being Prov. **21** 22. This recension is the one followed in the *textus receptus* and is exhibited in Add. 21,161; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,451 and Add. 15,251, List II is simply headed ויורד ו׳ בקרי without adverting to the fact that any of the six instances exhibit a variation in the orthography.

תקצ״ח = § 598.

וַתּוֹרֶד *and she sat down, occurs three times, twice defective and once plene.* As this Hiphil future third person singular feminine with *Vav* conversive which occurs three times only, is differently spelt being in two instances defective (Gen. **24** 18; 1 Sam. **19** 12) and once plene (Gen. **24** 46), the design of the Massorah is to safeguard the variation in its orthography. This protection is all the more necessary since the different spellings occur within a few verses. (Comp. Gen. **24** 18, 26.) In fixing the number of defectives at two the Massorah militates against the recension of the text which reads וַתּוֹרֵד plene in both the Genesis passages, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 15 *a*, on Gen. **24** 18, which I have printed; (II) Arund. Orient. 16, fol. 48 *b*, on 1 Sam. **19** 12; (III) Orient. 2348, fol. 50 *b*, on Gen. **24** 18; (IV) Orient. 2349, fol. 40 *a*, on the same passage; (V) Vienna Codex No. 35, on 1 Sam. **19** 12; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 130 *a*, and (VII) the printed Massorah on Gen. **24** 18.

תקצ״ט = § 599.

יוֹרִידוּ *they shall take down, occurs twice, once it is entirely plene and once entirely defective.* That is, in Numb. **1** 51 it is יוֹרִידוּ both with *Vav* and *Yod* and 1 Kings **5** 23 it is יֹרִדוּ both without *Vav* and without *Yod.* Hence the Massorah safeguards this variation in its spelling.

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 100 *a*, on Numb. **1** 51, which I have printed, and (II) the printed Massorah on the same passage.

ת׳ = § 600.

הוֹרַד *he was brought down, occurs four times, without and with the prefix Vav.* That is, the Hophal preterite third person singular masculine, in contradistinction to the three instances in which the graphic signs are הוֹרֵד the Hiphil imperative singular masculine recorded above, § 594.

Of this Rubric, which registers all the four instances, the two without the prefix *Vav* (Gen. **39** 1; Isa. **14** 11) and the two with the prefix (Numb. **10** 17; Zech. **10** 11), which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 50 *b*, on Gen. **39** 1, which I have printed; (II) Orient. 2348, fol. 60 *b*, on the same passage, and (III) Add. 15,251, fol. 88 *b*, on Numb. **10** 17. The two הוֹרֵד instances are given in a separate Rubric in (I) Add. 21,160, fol. 41 *a*, on Gen. **39** 1, and (II) in the printed Massorah on the same passage; whilst the two וְהוֹרֵד instances are given as a separate Rubric in (I) Add. 15,250, fol. 79 *a*; (II) Add. 15,251, fol. 88 *b*; (III) Add. 21,160, fol. 204 *a*, on Numb. **10** 7, and (IV) in the printed Massorah on Zech. **10** 11.

תר״א § 601.

וְהַיַּרְדֵּן *and the Jordan, occurs three times.* That is, with both the prefixes *Vav* and *He*, in contradistinction to the 142 instances in which it is הַיַּרְדֵּן with the prefix *He* alone.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 113 *a*, on Deut. **3** 17, which I have printed; (II) Add. 15,251, fol. 106 *a*; (III) Add. 21,160, fol. 259 *a*; (IV) Orient. 2349, fol. 124 *b*, all on the same passage, and (V) the printed Massorah Finalis, letter נ, § 338.

תר״ב = § 602.

הַיַּרְדֵּנָה *to Jordan, occurs four times.* Normally *to Jordan* after the verbs of motion is עַד־הַיַּרְדֵּן (comp. Josh. **3** 1, 15; 2 Sam. **19** 16; 2 Kings **6** 2; **7** 15) or simply הַיַּרְדֵּן (Josh. **16** 7; 1 Kings **2** 8). In these four instances, however, it is expressed by the local or paragogic *He.* Hence the Massorah safeguards this exceptional form.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 161 *a*, on Judg. **8** 4, which I have printed; (II) the same MS., Vol. I, fol. 239 *a*, on 2 Kings **2** 6; (III) Orient. 4445, fol. 156 *b*, on Numb. **34** 12; (IV) Arund. Orient. 16, fol. 101 *b*, on 2 Kings **6** 4; (V) Halle Ochlah Ve-Ochlah II, § 87; (VI) the printed Massorah on Numb. **34** 12, and (VII) the same on 2 Kings **2** 6.

תר״ג = § 603.

לְיֹרוֹת *to shoot, occurs twice.* As this infinitive which occurs twice only is differently spelt, being in one instance לְיֹרוֹת with *Vav* plene (Ps. **11** 2) and in one לְיֹרֹת without the *Vav* (Ps. **64** 5), the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 286 *a*, on Ps. **11** 2, which I have printed, and (II) the same MS., fol. 299 *a*, Ps. **64** 5. The latter is headed ב׳ א׳ מל׳ וא׳ חס׳. The defective reading in Ps. **64** 5 is supported by Harley 5710—11, on which the Massorah Parva remarks ב׳ חד מל׳ וחד׳ חס׳; Arund. Orient. 16 which has the same Massorah and Add. 15,251, the Massorah Parva of which remarks ל׳ חס׳. This reading, however, exhibits the text of one School of redactors only. Other recensions read both instances לירות plene. Thus Add. 21,161 which is one of the oldest Codices extant, reads לירות in Ps. **64** 5; so also Orient. 2201 second hand; Add. 15,250; Add. 15,451 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible.

תר״ד = § 604.

הַיֹּרִים *the archers, occurs twice.* This participle with the prefix *He*, which occurs twice and in the same book, is in each instance spelt differently. In 1 Chron. **10** 3 it is הַיֹּרִים with *Vav* plene and in 2 Chron. **35** 23 it is הַיֹּרִים without the *Vav.* The design of this Massorah, therefore, is to safeguard the variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465, on 1 Chron. **10** 3. The Massorah Parva in Harley 5710—11 remarks on the defective instance in 2 Chron. **35** 23 הַיֹּרִים ב׳ חד חס׳ וחד מל׳.

תר״ה = § 605.

וְהוֹרֵיתִי *and I will teach, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 42 *a*, on 1 Sam. **12** 23, which I have printed; (II) Vienna Codex No. 35, on Exod. **4** 15, and (III) the printed Massorah on the same passage. Lists II and III head this Rubric ב׳ ומלא׳, thus emphasising the fact that it is plene in both instances.

תרי"ו = § 606.

וְהוֹרִיתִיךָ *and I will teach thee, occurs twice in this form, once plene and once defective.* That is, the Hiphil preterite first person singular with the suffix second person singular without and with the *Vav* conversive (בליש) which occurs twice only, is differently spelt. As it is in one instance with *Vav* after the *He* (Exod. **4** 12) and in one without this *Vav* (Prov. **4** 11), the Massorah safeguards the variation. This reading, however, which is supported by Harley 5710—11; Arund. Orient. 16 and Add. 15,251, must be regarded as that of one School of textual redactors only, as will be seen from the following collation; Add. 21,161, which is one of the oldest MSS. reads Prov. **4** 11 הוֹרַתִּיךָ with the *Vav* after the *He,* but without the first *Yod;* Orient. 2201, which is one of the oldest dated MSS. of the whole Bible reads it הֹרַתִּיךָ without both the *Vav* and the first *Yod;* whilst Add. 15,250 and Orient. 4227 read it הוֹרִיתִיךָ with both *Vav* and *Yod,* as it is in Exod. **4** 12. For the variations in the early editions, see the notes on Prov. **4** 11 in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 59 *a*, on Exod. **4** 12.

תרי"ז = § 607.

וּלְהוֹרֹת *and to teach, occurs twice.* In the other two instances in which this Hiphil infinitive occurs it is without the *Vav* (Gen. **46** 28; Levit. **14** 57). In all the four instances, however, it is without the second *Vav* and hence this Massorah militates against the recension exhibited in the Samaritan Hebrew which reads it וּלְהוֹרוֹת in both the instances which constitute this Rubric.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Cambridge Add. 1174, on Exod. **35** 34, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Levit. **10** 11. The headings of Lists II and III emphasise the fact that both the instances are וּלְהוֹרוֹת without the second *Vav.*

תרי"ח = § 608.

וְיוֹרֵנוּ *and he shall teach us, occurs three times.* As this Hiphil future third person singular masculine with the suffix first person plural which occurs three times only, is differently spelt, being in two instances וְיוֹרֵנוּ with *Vav* after the *Yod* (Judg. **13** 8; Micah **4** 2) and in one instance וְיֹרֵנוּ without the *Vav* (Isa. **2** 3), and moreover, as this variation in its orthography occurs in the two parallel passages (Isa. **2** 3 with Micah **4** 2), the Massorah safeguards this striking phenomenon.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 2 *a*, on Isa. **2** 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Micah **4** 2; (III) Arund. Orient. 16, fol. 119 *b*, on Isa. **2** 3; (IV) the same MS., fol. 211 *a*, on Micah **4** 2; (V) Vienna Codex No. 35, on the same passage, and (VI) the printed Massorah also on the same passage. Lists III and IV rightly head this Rubric ג' א' חס' וב' מל'.

תרי"ט = § 609.

אוֹרֶה *occurs twice in two different senses.* In the first instance it denotes *I will shoot* (1 Sam. **20** 20) and in the second *I will teach* (Job **27** 11).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 188 *a*, on 1 Sam. **20** 20, which I have printed; (II) the same MS., Vol. II, fol. 233 *a*, on Job **27** 11; (III) Arund. Orient. 16, fol. 49 *b*, on 1 Sam. **20** 20; (IV) the same MS., fol. 330 *a*, on Job **27** 11, and (V) the printed Massorah on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter מ, § 428.)

תרי"י = § 610.

יִרְךָ *is in six instances defective in this form.* Normally the forms of the Hiphil future third person without and with the prefixes and suffixes, as well as the Kal participle both in the singular and plural with the prefix *He* of the root יָרָה are with a *Cholemed Vav* between the *Yod* and the *Resh.* As this *Vav* is abnormally absent in these instances and the *Yod* has the *Cholem,* the design of the Massorah is to safeguard the exceptional spelling.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 63 *b*, on 2 Sam. **11** 20, which I have printed; (II) the same MS., fol. 280 *b*, on 2 Chron. **35** 23; (III) Add. 15,250, fol. 170 *a*, on 2 Sam. **11** 20; (IV) Add. 15,251, fol. 174 *a*, on the same passage, and (V) the printed Massorah also on the same passage.

As Lists II, III, IV and V emphatically state in their respective headings that there are seven such instances, though they record the same six only, and moreover, as there are two consecutive instances in 2 Chron. **35** 23, viz. וַיֹּרוּ הַיֹּרִים, there can hardly be any doubt that they are intended to count for two and that ב' בו is omitted after the catchwords, which is not infrequently the case. It is remarkable that the two instances וְיֹרֻם 2 Kings **17** 27 and וַיֹּרֵנִי Prov. **4** 4, which are not only defective in the *textus receptus,* but in the Standard Codices, viz. Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, are excluded from this Rubric. It may be that this Massorah is based upon a recension of the text in which these two are plene. This supposition receives support from the fact that Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, had וְיוֹרֻם plene first hand in 2 Kings **17** 27 and that the ancient Codex Add. 21,161 reads it וַיּוֹרֵנִי plene in Prov. **4** 4.

תרי"א = § 611.

יוֹרוּךָ *they shall teach thee, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 133 *a*, on Deut. **17** 10, and (II) Add. 15,250, fol. 106 *a*, on the same passage. The latter is headed ג' ומל', thus emphasising the fact that it is plene in all the three instances.

תרי"ב = § 612.

הַמּוֹרִים. — For this Rubric see letter מ, § 770.

תרי"ג = § 613.

מוֹרַיִךְ *thy teachers, occurs twice plene.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 225 *b*, on Isa. **30** 20. As it occurs twice only and is plene in both instances, the heading ought properly to be ב' ומלא'. In the catchwords the Tetragrammaton is here given instead of אֲדֹנָי as it is in the *textus receptus.*

תרי"ד = § 614.

יְרוּשָׁה *Jerushah, occurs twice, once it is written with* ***Aleph*** *and once with* ***He.*** The mother of King Jotham, which occurs twice only, is differently spelt in the duplicate records. In the first instance the name is written with *Aleph* at the end (2 Kings **15** 33) and in the parallel passage it is with *He* (2 Chron. **27** 1). Hence the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 165 *a*, on 2 Chron. **27** 1, which I have printed; (II) Arund. Orient. 16, fol. 109 *b*, on 2 Kings **15** 33, and (III) the same MS., fol. 273 *b*, on 2 Chron. **27** 1.

This Massorah, however, emanates from one School of textual redactors only. Other Schools read this name with *He* in both instances. This is attested by the ancient Codex Add. 21,161 which has יְרוּשָׁה with *He* in 2 Kings **15** 33 and Harley 5710—11, first hand. For the early editions which also exhibit this reading, see the notes on this passage in my edition of the Bible.

This Rubric is part of the List of eleven words which respectively occur twice, once with *Aleph* at the end and once with *He* recorded above, letter א, § 23.

תרט"ו = § 615.

יְרוּשָׁלַיִם *Yerushalayim* or *Jerusalem, is five times plene in this form in the Scriptures.* Apart from the twenty-six instances in which it occurs in the Chaldee portions of the Bible where it is invariably written יְרוּשְׁלֶם *Yerushlem,* this proper name with the different prefixes, occurs about 635 times in the Hebrew Scriptures. In 630 instances it is יְרוּשָׁלַם defective, that is, without the *Yod* after the *Lamed,* but with *Chirek* after the *Pathach.* And though it is so written it is pronounced as if the *Yod* were present. In five instances, however, is it יְרוּשָׁלַיִם with the *Yod.* The Massorah, therefore, safeguards the abnormal spelling.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 49*b*, on Jerem. **26** 18, which I have printed; (II) the same MS., Vol. II, fol. 168*b*, on 2 Chron. **32** 9; (III) St. Petersburg Codex of A. D. 916, on Jerem. **26** 18; (IV) Arund. Orient. 16, fol. 277*b*, on 2 Chron. **32** 9; (V) Halle Ochlah Ve-Ochlah II, § 185, margin; (VI) the printed Massorah on Jerem. **26** 18, and (VII) the same on 2 Chron. **25** 1.

All the Lists coincide in giving 1 Chron. **3** 5 as one of the five plenes. This is confirmed by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, all of which not only read it בִּירוּשָׁלַיִם plene, but remark in the Massorah Parva against it ה׳ מל׳. Hence the reading בִּירוּשָׁלַם defective which I have adopted in my edition of the Bible in accordance with Add. 21,161 first hand; Add. 15,451 and Orient. 4227 must be relegated to the margin and בִּירוּשָׁלַיִם plene is to be substituted for it. The expression בל׳ in the heading of the List which I have printed (List I) denotes that the form of this name has different prefixes. The puzzling headings of Lists II and VI, viz. ירושלים ה׳ ד׳ חס׳ וא׳ מל׳ denote that of the five instances four are without the paragogic *He* (ד׳ חס׳) and one is with it (וא׳ מל׳), i. e. 2 Chron. **32** 9.

תרז״ט = § 616.

יְרוּשָׁלַם *is eight times with Kametz in the Scriptures.* That is in these passages the *Lamed* is abnormally with *Kametz* instead of *Pathach*, not having the pausal accent *Athnach* or *Soph-Pasuk*. Hence the Massorah here safeguards the exceptional *Kametz*.

And wherever it is with the accent Athnach or Soph-Pasuk it is likewise with Kametz except once. Normally when this name has either of these two accents the *Lamed* is always with *Kametz*, with the exception of one solitary instance. Here, therefore, the Massorah reversedly safeguards the *Pathach*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 37*a*, which I have printed; (II) the same MS., Vol. II, fol. 198*b*, on Ps. **79** 3; (III) Arund. Orient. 16, fol. 304*a*, on the same passage; (IV) Add. 15,250, fol. 246*a*, on Jerem. **13** 13; (V) Orient. 15,451, fol. 418*b*, on Ps. **79** 3; (VI) Halle Ochlah Ve-Ochlah II, § 185, and (VII) the printed Massorah on Ps. **73** 9.

תרי״ז = § 617.

וּבִירוּשָׁלַם *and in Jerusalem, occurs twenty-one times.* The design of this Massorah in fixing the number at twenty-one, is to militate against the recension of the text which reads וּבִירוּשָׁלַם in Jerem. **27** 18 and בִּירוּשָׁלַם in Neh. **13** 16 instead of וּבִירוּשָׁלַיִם, as will be seen from the notes on these passages in my edition of the Bible, as well as from the Rubric recorded in letter י, § 165.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 223*a*, on Mal. **2** 11, which I have printed; (II) the same MS., fol. 243*a*, on 1 Chron. **9** 3; (III) the same MS. fol. 257*a*, on 1 Chron. **29** 27; (IV) the same MS., fol. 378*a*, on Ezra **9** 9; (V) Add. 21,160, fol. 280*a*, on 2 Kings **23** 24; (VI) Vienna Codex No. 35, on Neh. **11** 4, and (VII) the printed Massorah Finalis, letter י, § 350.

תרי״ח = 618.

וְלִירוּשָׁלַם *and to Jerusalem, occurs eight times in the Scriptures.* By fixing the number at eight this Massorah militates against the ancient recension which reads לִישָׁבֵי יְרוּשָׁלַם in Jerem. **4** 3 in accordance with the following verse. This is attested by six of Kennicott's MSS. and the ancient versions and is now accepted as the preferable reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 252*b*, on 2 Kings **18** 22, which I have printed; (II) Arund. Orient. 16, fol. 264*a*, on 2 Chron. **11** 14; (III) the same MS., fol. 277*b*, on 2 Chron. **32** 12; (IV) Add. 15,250, fol. 210*a*, on 2 Kings **18** 22; (V) Add. 15,251, fol. 230*b*, on Isa. **41** 27; (VI) the same MS., fol. 241*a*, on Jerem. **4** 3, and (VII) the printed Massorah on Jerem. **4** 10.

תרי״ט = § 619.

יְרוּשָׁלַמָּה *to Jerusalem, occurs five times in the Scriptures, four times with Pathach and once with Kametz, it is four times defective and once plene.* That is, in four instances it is with the usual *Pathach* under the *Lamed* and once this *Lamed* is with *Kametz* which is due to its pausal accent *Athnach* (2 Kings **9** 28).

To understand this Massorah it is necessary to remark that *to Jerusalem* is normally יְרוּשָׁלַם without the local *He*. In this sense and preceded by בּוֹא, which is the verb used in combination with it in four out of the five instances constituting this Rubric, it is of frequent occurrence. Thus it is וַיָּבֹא יְרוּשָׁלַם *and he came to Jerusalem* (2 Sam. **10** 14); בָּאוּ יְרוּשָׁלַם *they came to Jerusalem* (2 Sam. **16** 15); וַיְבִיאוּהוּ יְרוּשָׁלַם *and they brought him to Jerusalem* (Judg. **1** 17), and in many other places. Even the first instance of this Rubric where it is preceded by the verb שָׁלַח, the combination in other passages is יְרוּשָׁלַם without the local *He*; e. g. וַיִּשְׁלַח יְדוֹ הַמַּלְאָךְ יְרוּשָׁלַם *and the angel stretched out his hand to Jerusalem* (2 Sam. **24** 16); וַיִּשְׁלַח .... יְרוּשָׁלַם *and he sent .... to Jerusalem* (2 Kings **18** 17). As it is in these five instance only where יְרוּשָׁלַם is with paragogic *He*, viz. יְרוּשָׁלָמָה, the Massorah safeguards this exceptional form. In fixing the number at five the Massorah militates against the Babylonian recension, which has יְרוּשָׁלַם as the textual reading or *Kethiv* in Ezek. **8** 3.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 16*a*, on Isa. **36** 2, which I have printed; (II) the same MS., Vol. II, fol. 168*b*, on 2 Chron. **32** 9; (III) St. Petersburg Codex of A. D. 916, on Jerem. **36** 2; (IV) Arund. Orient. 16, fol. 85*a*, on 1 Kings **10** 2; (V) the same MS., fol. 133*a*, on Isa. **36** 2; (VI) the same MS., fol. 277*b*, on 2 Chron. **32** 9, and (VII) the printed Massorah on Isa. **36** 2.

Lists I, II, VI and VII state in their respective headings that four of the instances are defective, that is they are without *Yod* after the *Lamed* which, as we have seen (*vide supra*, § 615), is normally the case when this proper name is without the paragogic *He*. This, however, can only be according to one School of textual redactors, since the MSS. exhibit great variations in its orthography, as will be seen in the following analysis:

(1) 1 Kings **10** 2.—
- יְרוּשָׁלַמָּה defective, is Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.
- יְרוּשָׁלַיְמָה plene, is Orient. 2201, which is one of the oldest dated MSS. of the whole Bible; whilst the ancient Codex Add. 21,161 has יְרוּשָׁלַמָּה in the text with the Massorah on it יְרוּשָׁלַיְמָה ק׳, thus officially directing us to read it plene.

(2) 2 Kings **9** 28.—
- יְרוּשָׁלַמָּה defective, is Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.
- יְרוּשָׁלַיְמָה plene, is Orient. 2201; Add. 21,161 first hand.

(3) Isaiah **36** 2.—
- יְרוּשָׁלַמָּה defective, is St. Petersburg Codex of A. D. 916; Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.
- יְרוּשָׁלַיְמָה plene, is Harley 5710—11, first hand; whilst Hahn and Baer have it יְרוּשָׁלַמָּה defective in the text with a Massorah on it יְרוּשָׁלַיְמָה ק׳ which I adopted in my edition, but which I cannot find in the MSS.

(4) Ezekiel **8** 3.—
- יְרוּשָׁלַמָּה defective, is St. Petersburg Codex of A. D 916; Orient. 2201; Add. 15,250; Add. 15,251.
- יְרוּשָׁלַיְמָה plene, is Harley 5710—11 first hand; Add. 15,451 first hand; whilst the ancient Codex Add. 21,161 which has יְרוּשָׁלַמָּה defective in the text has the following Massorah on it בבל הספרים ירושלמה כת׳, בבלי ירושלם כת׳ ירושלימה ק׳, thus stating that this is one of the differences between the Babylonian and Palestinian recensions. In the note on this passage in my edition of the Bible בבבלי יְרוּשָׁלַמָּה should be בבבלי יְרוּשָׁלַם without the paragogic *He*.

(5) 2 Chronicles **32** 9.
- יְרוּשָׁלַיְמָה plene, is Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251.
- יְרוּשָׁלַמָּה defective, is Add. 15,451.

Lists III, IV and V are simply headed ירושלימה ה׳ without adverting to its exhibiting any variation in the orthography, which may be due to the uncertainty of the spelling as disclosed in the foregoing collation. This Rubric, therefore, furnishes another instructive proof of the fact that the conflicting Massorahs are due to their being based upon different recensions of the text which obtained in the several Schools.

תר״כ = § 620.

וְיָרֵחַ *and the moon, occurs nine times in the Scriptures.* In fixing the number at nine, the Massorah safeguards the three

instances in which this noun is simply יָרֵחַ with *Vav* conjunctive (Josh. **10** 13; Isa. **13** 10; Ps. **121** 6) instead of וְהַיָּרֵחַ as is normally the case when it follows הַשֶּׁמֶשׁ *the sun* (comp. Gen. **39** 7; Joel **3** 4; Eccl. **10** 2). It, moreover, militates against the reading יָרֵחַ in Isa. **13** 10 which is exhibited in the celebrated Hellali Codex, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on Ezek. **32** 7.

תרכ״א = § 621.

יֶרַח יָמִים *a month of days,* or *a full month, occurs twice.* This idiom occurs altogether five times. In three instances the combination is with the synonym for *month,* i. e. חֹדֶשׁ יָמִים (Gen. **29** 14; Numb. **11** 20, 21) and in two with יֶרַח. Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 135 *a*, on Deut. **21** 13, which I have printed; (II) Arund. Orient. 16, fol. 109 *a*, on 2 Kings **15** 13, and (III) the printed Massorah on Deut. **21** 13.

תרכ״ב = § 622.

בְּיֶרַח *in the month, occurs four times.* That is, instead of its more frequent synonym בְּחֹדֶשׁ with which it is used interchangeably and which occurs in the same section, as is the case in 1 Kings **6** 1 and 37 where it is in the first instance וּבְחֹדֶשׁ וּ and in the second וּבְיֶרַח וּ. The design of the Massorah, therefore, is to safeguard these variations against being assimilated.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 81 *a*, on 1 Kings **6** 37, which I have printed; (II) the same MS., fol. 220 *b*, on Zech. **11** 8, and (III) the printed Massorah on 1 Kings **6** 37.

תרכ״ג = § 623.

יְרָחִים *months, occurs four times in the Scriptures.* The plural denoting *months* occurs altogether thirty-three times. In twenty-nine instances it is חֳדָשִׁים and in four only is it יְרָחִים. Hence the Massorah safeguards the exceptional occurrence of the synonym. This safeguarding is especially needed, since in one instance where it is preceded by שְׁלֹשָׁה *three,* the phrase is normally שְׁלֹשָׁה חֳדָשִׁים (2 Sam. **6** 11; **24** 13; Amos **7** 4; 1 Chron. **13** 14; **21** 12) and not יְרָחִים.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 35 *a*, on Exod. **2** 2, which I have printed; (II) the same MS., Vol. II, fol. 223 *a* on Job **3** 6; (III) Arund. Orient. 16, fol. 334 *b*, on Job **39** 2; (IV) Add. 15,251, fol. 124 *a*, on Deut. **33** 14; (V) Halle Ochlah Ve-Ochlah, Supplement, fol. 132 *a*; (VI) the printed Massorah on Exod. **2** 2, and (VII) the same on Job **39** 2.

תרכ״ד = § 624 *a—b.*

יֶרֶחוֹ, יְרִיחוֹ. — *a sign to indicate its different spellings.* To understand this and the following two Rubrics, it is necessary to remark that this name of the celebrated city of Palestine which occurs altogether about fifty-seven times without and with prefixes, is spelt in three different ways: (1) יְרֵחוֹ without the *Yod* after the *Resh* and with *Tzere.* In this form it occurs twenty-two times; (2) יְרִיחוֹ with *Yod* after the *Resh* and with *Chirek* which occurs thirty-four times, and (3) יְרִיחֹה with *Yod* and *Chirek* but with *He* at the end instead of *Vav* which is unique. As one of these spellings predominates in one division of the Bible and one in the other division, the Massorah, according to its usual method, safeguards in each case the minority against being made conformable to the majority.

Throughout the Scriptures it is יְרֵחוֹ *except in Joshua and Kings where it is* יְרִיחוֹ *with one exception.* Apart from these two books, this name occurs twenty-two times and is with the solitary exception in 2 Kings **25** 5 uniformly written יְרֵחוֹ *Yerēcho* without *Yod* and with *Tzere,* viz. Numb. **22** 1; **26** 3, 63; **31** 12; **33** 48, 50; **34** 15; **35** 1; **36** 13; Deut. **32** 49; **34** 1, 3; 2 Sam. **10** 5; 2 Kings **25** 5; Jerem. **39** 5; **6** 63; Ezra **2** 34; Neh. **3** 2; **7** 36; 1 Chron. **52** 8; **19** 5; 2 Chron. **28** 15.

In declaring that with one solitary exception it is always יְרֵחוֹ throughout the Scriptures apart from Joshua and Kings, this Massorah must be regarded as being based upon the recension which obtained in one School of textual redactors only, since both in 2 Sam. **10** 5 and Jerem. **39** 5 it is יְרִיחוֹ in some of the best Codices. Thus יְרִיחוֹ is the reading in 2 Sam. **10** 5 in the ancient Codex Add. 21,161, in Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, in Harley 5710—11; Arund. Orient. 16; Add. 15,251 and Add. 15,451; whilst the St. Petersburg Codex of A. D. 916 and Add. 21,161 read it יְרִיחוֹ in Jerem. **39** 5.

This Rubric, which does not occur in this form in the printed Massorah, is from Add. 15,251, fol. 103 *a*, on Numb. **34** 12. The following one is simply an inverted form of it and is based upon the same recension of the text and serves to show how the same materials were differently formulated in the different Massoretic Schools.

תרכ״ד = § 624 *c.*

יְרֵחוֹ *Yerēcho, does not occur again in this book.* That is, in Kings where this name occurs altogether six times, it is spelt יְרִיחוֹ with *Chirek* and *Yod* in five instances (2 Kings **2** 4, 4, 5, 15, 18) and in one instance only is it יְרֵחוֹ. Hence the Massorah safeguards the solitary exception. This is designed to militate against the recension of the text which makes no exception in the orthography of this name here, as is attested by Orient. 2201 first hand; Harley 5710—11 second hand; Arund. Orient. 16 first hand, and Add. 15,451.

And throughout Joshua and Kings it is יְרִיחוֹ *except the one.* That is, the one mentioned, viz. 2 Kings **25** 5. In Joshua, where it occurs twenty-nine times (**2** 1, 2, 3; **3** 16; **4** 13, 19; **5** 10, 13; **6** 1, 2, 25, 26; **7** 2; **8** 2; **9** 3; **10** 1, 28, 30; **12** 9; **13** 32; **16** 1, 1, 1, 7; **18** 12, 21; **20** 8; **24** 11, 11), it is uniformly with *Yod* and *Chirek* under the *Resh;* whilst in Kings, where as we have seen it occurs six times, it is once יְרֵחוֹ.

And throughout the Pentateuch it is יְרֵחוֹ. In this division of the Bible, where it occurs altogether twelve times as given in § 624 *a*, it is uniformly without *Yod* and with *Tzere.* This is designed to militate against the recension which reads it יְרִיחוֹ plene and with *Tzere,* as is attested by the Samaritan recension of the Hebrew which uniformly reads יריחו in the eleven out of the twelve passages, as Deut. **34** 3 does not exist in this recension.

And in all the other Scriptures it is יְרִיחוֹ. That is, in the Prophets in which, as we have seen, it occurs four times and in the Hagiographa where it occurs six times (*vide supra,* § 624 *a*), it is with *Yod* and *Tzere* under the *Resh,* except the solitary Kings instance. This is indicated by the mnemonic expression חֲרֵרִים Jerem. **17** 6 in which the first is with *Tzere* without being followed by *Yod* and which denotes that in the first division of the Bible or the Pentateuch it is spelt יְרֵחוֹ and in the other Scriptures it is יְרִיחוֹ. This, however, is incorrect since it is also יְרֵחוֹ in the Prophets and Hagiographa with the exception of Joshua and Kings.

And all are written with Vav at the end except one which is יְרִיחֹה *with He.* That is, whether it is defective or plene it is always with *Vav* except the solitary instance in 1 Kings **16** 3.

And throughout Joshua it is without Yod except once, viz. Josh. **18** 21. This is absolutely incorrect, since it is uniformly יְרִיחוֹ with *Yod* in Joshua. It may probably be a Scribal error for וכל יהושע מל׳ יוד במ״א, but even this is incorrect since it is against the best Stand. Codices and all the early editions. This is attested by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227, all of which read it יְרִיחוֹ plene. For the early editions, which also exhibit this reading, see the notes on this passage in my edition of the Bible.

This elaborate Rubric I have found in the printed Massorah only, on 2 Kings **25** 5. As none of the MSS. to which I have access give this form of it, I cannot say whether the mistakes which it contains and especially whether the latter part of it is due to a later Nakdan or to Jacob b. Chayim.

תרכ״ה = § 625.

יְרִיבַי *my adversaries, occurs twice, once with Kametz and once with Pathach.* As this noun plural masculine with the suffix first person singular, which occurs twice only, is in one instance with *Kametz* and in one with *Pathach,* though it is in both instances with the pausal accent, being in Jerem. **18** 19 יְרִיבַי with *Soph-Pasuk* and in Ps. **35** 1 יְרִיבָי with *Athnach,* the Massorah safeguards the variation in its graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 158 *b*, on Jerem. **18** 19, which I have printed; (II) the same MS., fol. 291 *b*, on Ps. **35** 1, and (III) the printed Massorah on the same passage.

תרכ״ו = § 626.

יְרִימוֹת *Jerimoth, occurs seven times and is plene.* Without and with the prefixes this proper name occurs altogether thirteen times. In six instances it is with *Tzere*, five of which are without *Yod* after the *Resh*, viz. יְרֵמוֹת (Ezra **10** 26, 27; 1 Chron. **8** 14; **23** 23; **25** 25) and once it is יְרֵימוֹת with the *Yod* (1 Chron. **7** 8); whilst in the seven instances which constitute this Rubric it is not only uniformly with *Chirck*, but with *Yod* after the *Resh*. Hence the Massorah safeguards this variation. This protection is needed, since the two spellings not only occur in the same section (1 Chron. **25** 4, 22), but are used interchangeably to denote the same person in the parallel passage of the same book (comp. 1 Chron. **23** 23 with **24** 30). The *Tzere* instances are safeguarded in a separate Rubric which is recorded below, § 629.

This Rubric I have found in the printed Massorah Finalis only, letter ו, § 358. It is incomplete since ואליה is manifestly a mistake for ועזיז 1 Chron. **7** 7, whilst וירימות ובעליה 1 Chron. **12** 5 is omitted. These mistakes I have corrected, and indicated the corrections in brackets.

תרכ״ז = § 627.

יְרִיעוֹת *curtains,* or *Jerioth, is five times plene in this form.* Without and with the prefixes (בליש ב׳) this plural noun occurs altogether twenty-eight times. It is normally spelt without the characteristic *Vav*. In this form it is twenty-three times without the *Vav* and in five instances only is it with the *Vav*. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 25 *b*, on Isa. **54** 2, which I have printed; (II) Orient. 4445, fol. 79 *b*, on Exod. **36** 14, and (III) the printed Massorah on the same passage. List II, which exhibits the oldest form of this Massorah, indicates its design by the addition ושא יריעת at the end of the Rubric. It will be seen that though in one of the passages יְרִיעוֹת is a proper name (1 Chron. **2** 18) yet the Massorah which has regard to the identity of the spelling, irrespective of the difference in the sense, includes it in the five instances. The term בליש׳ in the heading strictly refers to the prefixes only. Hence יְרִיעוֹתַי with the suffix, which is also plene (Jerem. **10** 20), is excluded from this Rubric.

תרכ״ח = § 628.

יְרִיעֹתַי *my curtains, occurs twice, once plene and once defective.* As this plural noun with the suffix first person, which occurs twice only and is restricted to the same book, is differently spelt, being defective in the first instance (Jerem. **4** 20) and plene in the second (Jerem. **10** 20), the Massorah safeguards the variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 150 *a*, on Jerem. **4** 20.

תרכ״ט = § 629.

יְרַמוֹת *Jeremoth, occurs four times in the Scriptures.* That is, with *Tzere* under the *Resh* and apart from Ezra, in contradistinction to the seven instances in which it is with *Chirek* recorded above, in § 626.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 135 *a*, on 1 Chron. **7** 7, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 357. The design of this Massorah is set forth in § 626.

תר״ל = § 630 *a*.

יִרְמְיָה׳ *Jeremijah, occurs four times without and with the prefix Vav.* In this and in the following two Rubrics we have again an instructive illustration both of the highly artificial manner and the different methods in which the same materials have been elaborated in the different Massoretic Schools. This proper name, which occurs altogether about 147 times without and with the prefixes, is spelt in two different ways. In about 130 instances it exhibits the longer form יִרְמְיָהוּ *Jeremijahū* and in seventeen only is it the shorter form יִרְמְיָה *Jeremijah*. Instead, however, of recording this exceptional orthography in accordance with its usual practice the heading simply states that it occurs four times only in this form apart from Jeremiah **27** 1—**29** 21 and Ezra-Nehemiah.

*And from Jeremiah **27** 1 to **29** 21.* That is, in this small section of Jeremiah extending from **27** 1 to **29** 1, where it occurs eight times (**27** 1; **28** 5, 6, 10, 11, 12, 15; **29** 1), it is uniformly יִרְמְיָה the shorter form, whereas in all the other portions of this book, where it occurs about 128 times, it is as uniformly יִרְמְיָהוּ the longer form. Hence the Massorah safeguards this exceptional section.

And throughout Ezra it is likewise so. In Ezra-Nehemiah, where it occurs five times (Ezra **1** 1; Neh. **10** 3; **12** 1, 12, 34), it is also uniformly יִרְמְיָה the shorter form. As there is no exception here, the Massorah simply states the fact without specifying the passages. The reason why the two instances in Kings in which יִרְמְיָהוּ the longer form occurs (2 Kings **23** 31; **24** 8) are not indicated is that this Massorah simply treats of the shorter form.

This form of the Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 240 *b*, on 1 Chron. **5** 24.

תר״ל = § 630 *b*.

יִרְמְיָה *Jeremijah, occurs twice.* The apparent conflict between this Rubric and the former one which states that it occurs four times, is due to the fact that § 630 *a* includes the two instances in which it is וְיִרְמְיָה with the prefix *Vav* (1 Chron. **5** 24; **12** 4), whereas this Rubric is restricted to the simple name without any prefix. The rest of the Rubric is the same as § 630 *a* and hence need not be discussed again.

Of this form of the Rubric which is the more popular one, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 371 *b*, on Dan. **9** 2, which I have printed; (II) Add. 15,250, fol. 382 *a*, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 60, and (IV) the printed Massorah Finalis, letter ו, § 361. List III omits וכל עורא דכו׳, which makes this Rubric unintelligible, since יִרְמְיָה the shorter form also occurs four times in Ezra-Nehemiah. In List IV ומן בראשית ממלכו׳ = Jerem. **26** 1 is a mistake for ומן בראשית תנינא = **27** 1 as the other Lists correctly give it.

תר״ל = § 630 *c*.

יִרְמְיָה *Jeremijah, occurs six times.* This Rubric is from St. Petersburg Codex of A. D. 916 on Jerem. **27** 1. It, therefore, exhibits the oldest form of this Massorah. It will be seen that it is even more artificial than the preceding two Rubrics, inasmuch as it emphatically states in the heading that יִרְמְיָה, the shorter form, occurs six times. It obtains this number by counting all the eight instances in the section extending from Jerem. **27** 1 to **29** 1 as one, and the five instances in Ezra-Nehemiah (Ezra **1** 1; Neh. **10** 3; **12** 1, 12, 34) as one. The three instances in Chronicles are counted separately which with the solitary instance in Daniel are thus reduced to yield six. For the cause of the two forms of this name, see my *Introduction to the Hebrew Bible*, p. 375 &c.

תרל״א = § 631.

וְיִרְמְיָהוּ *and Jeremijahū, begins a verse in two instances.* That is, with the prefix *Vav*. In the only other instance where it begins a verse it is without the *Vav* conjunctive (1 Chron. **12** 13).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 172 *a*, on Jerem. **36** 32, and (II) the printed Massorah on the same passage.

תרל״ב = § 632.

יָרֹק *he shall spit,* or *a green herb, occurs three times, it is twice defective and once plene.* It will be seen that though this expression is a verb in two instances denoting *to spit* (Levit. **15** 8; Numb. **12** 14) and is a noun in one passage signifying *a green herb* (Job **39** 8), yet the Massorah groups them together because they are with the same graphic signs, and only safeguards the variation in the orthography by stating that the Job instance is יָרוֹק with *Vav* plene.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 73 *a*, on Levit. **15** 8, which I have printed; (II) the same MS., Vol. II, fol. 239 *b*, on Job **39** 8; (III) Add. 15,250, fol. 80 *b*, on Numb. **12** 14; (IV) Add. 21,160, fol. 161 *a*, on Levit. **15** 8; (V) Orient. 2349, fol. 108 *a*, on Numb. **12** 14; (VI) the printed Massorah on Levit. **15** 8, and (VII) the same on Job **39** 8. List V alone is headed ירק נ׳ בתר׳ ליש׳, thus indicating that it is used in two different senses, whilst Lists IV, V and VII state that the Job instance is plene (בתרא מל׳).

תרל״ג = § 633.

וְיָרְשׁוּהָ *and they shall possess,* or *inherit him, occurs four times in the Scriptures.* In the only other instance in which this sexteliteral occurs it is וַיִּרְשׁוּהוּ *and they possessed him,* the future with *Vav* conversive (Josh. **21** 41).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 30 *a*, on Isa. **65** 9, which I have printed; (II) the same MS., Vol. II, fol. 194 *b*, on Ps. **69** 36; (III) Arund. Orient. 16, fol. 132 *b*, on Isa. **34** 11; (IV) the same MS., fol. 146 *a*, on Isa. **65** 9; (V) the same MS., fol. 301 *a*, on Ps. **69** 36; (VI) Add. 15,251, fol. 227 *b*, on Isa. **34** 11, and (VII) the printed Massorah on Isa. **65** 9.

תרל״ד = § 634.

רַשׁ *inherit,* or *possess thou, occurs three times, twice defective and once plene.* The design of this Massorah is twofold. It in the first place safeguards the *Tzere* under the *Resh* against its being made conformable to the other two instances in which this imperative singular masculine occurs with *Kametz,* viz. רָשׁ due to its pausal or distinctive accent (Deut. **2** 24, 13). And in the second place it is to protect the *Tzere* of the homonym רֵאשׁ in Dan. **7** 1, thus militating against its being read רֹאשׁ with *Cholem* as in the parallel Hebrew phrase in Ps. **119** 160. It will be seen that the Massorah describes the presence of the *Aleph* in the third instance as *plene.*

And wherever it denotes poverty it is likewise so. That is, when this triliteral denotes poverty it is also רֵאשׁ with *Tzere* (comp. Prov. **30** 8).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 95 *b*, on 1 Kings **21** 15, which I have printed; (II) Add. 15,250, fol. 196 *b*, on the same passage; (III) Add. 21,160, fol. 254 *b*, on Deut. **1** 21, and (IV) the printed Massorah on the same passage.

Considering that the triliteral רֵאשׁ denoting *poverty* is unique, the second part of this Massorah, which declares that wherever it has this meaning it is also with *Tzere* (וכל לשון מסכנות), is very unnatural, even if רֵאשְׁךָ with the suffix which is also unique (Prov. **6** 11) were forcibly added to it. It is, therefore, far more natural to suppose that the original form of this Massorah was as follows:

			וב׳ רָשׁ קמצ׳ וסימ׳				רַשׁ ג׳ ב׳ חס׳ וא׳ סל וסימ׳
			החל רש	Deut.	1	21	עלה רש כאשר דבר יהוה
Deut.	2	24	וחברו	1 Kings	21	15	קום רש את כרם נבות
„	„	31	וכל לשון מסכנות דכו׳	Dan.	7	1	ראש מלין אמר

That is, wherever this biliteral denotes poverty it is also רָשׁ with *Kametz.* As רָשׁ *to be in want, to be poor,* the participle of רוּשׁ occurs no less than twelve times (1 Sam. **18** 23; 2 Sam. **12** 1 *Keri;* Prov. **14** 20; **18** 23; **19** 1, 7, 22; **28** 3, 6; **29** 13; Eccl. **4** 14; **5** 7), this not only imparts to וכל לשון מסכנות its natural sense, but safeguards the variation in the graphic signs in the imperative which is the main object of this Massorah. That parts of Rubrics have not infrequently been omitted has repeatedly been shown in the course of this work.

תרל״ה = § 635.

וְיִירַשׁ *and he shall inherit,* or *possess, is seven times defective in this form.* Normally the Kal future third person, with and without the prefix *Vav* and without and with suffixes, is with two *Yods.* In this form it occurs about thirty-three times. As it is in these seven instances only that it is with one *Yod,* the Massorah safeguards the exceptional orthography. By fixing the number at seven this Massorah militates against the recension which obtained in other Schools of textual redactors and which reads it וַיִּירְשׁוּ plene in Jerem. **32** 23. This is attested by St. Petersburg Codex of A. D. 916 and Harley 5710—11 first hand.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 13 *b*, on Gen. **22** 17, which I have printed; (II) Arund. Orient. 16, fol. 15 *b*, on Josh. **21** 41; (III) the same MS., fol. 209 *a*, on Obad. 20; (IV) Add. 15,250, fol. 15 *a*, on Gen. **22** 17; (V) the same MS., fol. 129 *a*, on Josh. **21** 41; (VI) the printed Massorah on Josh. **19** 14, and (VII) the same on Josh. **21** 41.

תרל״ו = § 636.

וַיִּרְשׁוּ *and they possessed, is four times defective.* This future third person plural masculine with *Vav* conversive occurs altogether eleven times. It is וַיִּירְשׁוּ plene in seven instances (Numb. **21** 35; Deut. **4** 47; Judg. **3** 13; **11** 22; Neh. **9** 22, 24, 25) and defective in four only. Hence the Massorah safeguards the orthography of the minority. By fixing the number at four this Massorah militates still more emphatically against the recension of the text which reads וַיִּירְשׁוּ with two *Yods* in Jerem. **32** 23, as is shown in the preceding Rubric of which this separate Rubric forms part.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 146 *a*, on Josh. **12** 1, which I have printed; (II) Arund. Orient. 16, fol. 111 *a*, on 2 Kings **27** 24; (III) the same MS., fol. 168 *a*, on Jerem. **32** 23; (IV) Add. 15,250, fol. 124 *a*, on Josh. **12** 1; (V) the same MS., fol. 209 *a*, on 2 Kings **17** 24; (VI) Add. 15,251, fol. 131 *a*, on Josh. **12** 1, and (VII) the printed Massorah on the same passage.

תרל״ז = § 637.

יִירְשׁוּם *they shall possess,* or *they possessed, occurs three times . . . it is plene in the first instance and defective in the second and third instances.* This future third person plural masculine without and with the *Vav* conversive, but with the suffix third person plural masculine, not only occurs three times, but is restricted to the same section. Yet within a few verses of each other it is spelt differently, being once יִירְשׁוּם with the characteristic *Vav* after the *Shin* (Deut. **2** 12) and twice וַיִּירָשֵׁם without the *Vav* (**2** 21, 22). Hence the Massorah safeguards this variation in its orthography and thus militates against the recension which has it uniformly plene in all the three instances, as is attested by the Samaritan recension of the Hebrew.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 112 *a*, on Deut. **2** 21.

תרל״ח = § 638.

יֹרֶשֶׁת *possessing, inheriting, is four times defective in this form.* This participle both in the singular and plural, without and with prefixes and suffixes (בלישׁ), occurs altogether eleven times. As it is plene or with *Vav* after the *Yod* in seven instances, and defective in four only, the Massorah, according to its usual method, safeguards the orthography of the minority. This Massorah, however, must be regarded as being based upon a recension of the text which obtained in one School of textual redactors only and is designed to militate against the recension current in other Schools, as is attested by the fact that in Jerem. **49** 2 Add. 21,161, which is one of the oldest MSS. extant; Orient. 2201 second hand; Harley 5710—11 and Add. 15,250 read יוֹרְשָׁיו plene; whilst in Micah **1** 15; Add. 21,161, and Harley 5710—11 first hand read הַיּוֹרֵשׁ.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 110 *b*, on Numb. **36** 8.

תרל״ט = § 639.

תָּרֵשׁ *thou shall come to poverty, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 251 *b*, on Prov. **20** 13, which I have printed; (II) Arund. Orient. 16, fol. 343 *b*, on the same passage; (III) Add. 15,251, fol. 301 *a*, also on the same passage; (IV) Orient. 2349, fol. 54 *b*, on Gen. **45** 11, and (V) the printed Massorah on the same passage.

תר״מ = § 640.

וְהוֹרַשְׁתֶּם *and ye shall dispossess them, take possession of them,* or *cause them to possess, occurs twice.* That is, in the Pentateuch. In the only other instance in which it occurs, it is וְהוֹרַשְׁתָּם with *Kametz,* being second person singular which is also in this division of the Bible (Deut. **9** 3).

Of this Rubric, which is one of the oldest parts of the Bible, I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 121 *b*, on Numb. **33** 52, which I have printed; (II) Orient. 4445, fol. 155 *b*, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis, letter נ, § 367.

These four Lists exhibit two forms which are apparently in conflict with each other. The form which I have printed and which is that of Lists I, II and III is designed to safeguard the *Segol* instances in the Pentateuch alone, because the *Kametz* instance occurs in this division of the Bible. Hence it is headed והורשתם ב׳ and omits Josh. **8** 7 and Ezra **9** 12 which are outside the Pentateuch. The design of the second form which is that of

List IV is to safeguard all the *Segol* instances in the Scriptures. Hence it is headed וְהוֹרַשְׁתָּם ד׳ and duly registers all the four. The absence of the qualifying expression באוריתא in the headings of Lists I, II and III, which gives rise to this apparent conflict, is due to the fact that the older form is part of the original Massorah on the Pentateuch alone and hence באוריתא was not needed in the heading.

תרמ״א = § 641.

וְדוֹרֵשׁ *and to drive out, occurs twice.* That is, without *Yod* after the *Resh*. In the only other instance in which this Hiphil infinitive with the prefix *Vav* occurs it is וְהוֹרִישׁ with *Yod* (Judg. **1** 28). I have mislaid the reference to the MS. from which I have printed this Rubric, which does not occur in the printed Massorah.

תרמ״ב = § 642.

וַיּוֹרֵשׁ *and he drove out, is twice defective.* According to the official reading. This Hiphil future third person singular masculine with *Vav* conversive, occurs altogether six times. It is in four instances וַיּוֹרֵשׁ with *Vav* after the *Yod* (Numb. **21** 32; **32** 39; Josh. **23** 9; Judg. **1** 20) and in two instances without the *Vav*. As the two different spellings not only occur in the same book (Josh. **15** 14 with **23** 9), but in two consecutive verses (Judg. **1** 19 with verse 20) the Massorah safeguards the variation in the orthography of this expression.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 131 *b*, on Judg. **1** 19.

תרמ״ג = § 643.

יְרִישָׁה *the Hiphil of* יָרַשׁ *is seven* [five] *times defective in the Scriptures.* That is, in three instances is it without the characteristic *Yod* after the *Resh* with *Chirek*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 124 *b*, on Zech. **9** 4.

It will be seen that though the heading states that there are seven such defectives, the Rubric itself records five only. As these coincide with the *textus receptus* which has no more, it is probable that the ו in the heading is a clerical error for ה׳. But even these five must be regarded as representing the recension of one School of textual redactors only. That the text of other Schools exhibited variations will be seen both from the notes on the following Rubric and on Job **20** 15 in my edition of the Bible. It is to be remarked that the Samaritan recension of the Hebrew reads Numb. **14** 12 which is one of the five defectives ואורישנו plene.

תרמ״ד = § 644.

יוֹרִשֶׁנָּהּ *he will inherit*, or *cast her out, occurs twice.* Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 220 *a*, on Zech. **9** 4, which I have printed, and (II) Orient. 4445, fol. 133 *a*, on Numb. **14** 24.

According to this Rubric, which is part of the preceding Massorah, this expression is defective in both instances. This reading, however, represents the text of the Jerusalem Codex only which was followed in one School of Massorites. The celebrated Hellali Codex which was current in another School read it יוֹרִישֶׁנָּהּ plene in Numb. **14** 24, as will be seen from the notes on this passage in my edition of the Bible. This accounts for the conflicting Massorahs which alternately remark on this expression that it is defective in both instances and that it is once plene and once defective.

תרמ״ה = § 645.

יְרֻשָּׁה *a possession, is always defective and with Dagesh.* That is, in the seven instances in which this noun occurs without the prefixes and suffixes it is uniformly without the *Vav* after the *Resh* and with Dagesh in the *Shin*, in contradistinction to the two instances in which it is a proper name and is both with *Vav* and without Dagesh (*vide supra*, § 614). This Rubric I have found in the printed Massorah only, on Deut. **2** 5.

תרמ״ו = § 646.

יְרֻשַּׁת *the inheritance of, occurs twice in the Scriptures.* In fixing the number of this noun in the construct at two, the design of this Massorah is to militate against the recension of the text which is exhibited in the Septuagint and which reads יְרֻשָּׁה לְיִרְאֵי (= *ἔδωκας κληρονομίαν τοῖς φοβουμένοις*) in accordance with Deut. **2** 19.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 191 *b*, on Ps. **61** 6.

תרמ״ז = § 647.

וְיֵשׁ *and there is, occurs five times at the beginning of a verse.* Normally when this expression begins the verse it is without the prefix *Vav*. In this form it occurs thirteen times (Gen. **31** 29; Prov. **11** 24; **12** 18; **13** 7; **14** 12; **16** 25; **20** 15; Eccl. **1** 10; **4** 8; **5** 12; **6** 1; **8** 14; **10** 5). In five or six instances, however, it is with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 106 *a*, on Numb. **9** 20, which I have printed; (II) Orient. 2348, fol. 116 *a*, on the same passage; (III) Add. 21,160, fol. 203 *a*, on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah on Neh. **5** 3.

Lists II and III emphatically state in their respective headings that there are five such instances only, and duly record identically the same five, omitting Neh. **5** 2; whilst Lists III, IV and V not only declare in their respective headings that there are six, but record six including Neh. **5** 2. Lists I and II must, therefore, be based upon the recension of a text which exhibited יֵשׁ without *Vav* conjunctive in Neh. **5** 2.

תרמ״ח = § 648.

וְיֵשׁ *and there is, occurs three times in the Pentateuch.* In this division of the Bible, where this expression occurs altogether twenty times, it is in seventeen instances without the prefix *Vav* (Gen. **18** 24; **23** 8; **28** 16; **31** 29; **33** 9, 11; **39** 4, 5, 5, 8; **42** 1, 2; **44** 20, 26; Numb. **22** 29; Deut. **29** 17, 17) and in three instances only, is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. By fixing the number at three the Massorah militates against the recension of the text which reads וְיֵשׁ in Gen. **47** 6 and which is preferable, as is attested by the Samaritan recension of the Hebrew.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 32 *a*, on Gen. **47** 6.

תרמ״ט = § 649.

יְשָׁנוֹ *he is, occurs four times.* This abnormal expression which is taken to be יֵשׁ with apenthetic *Nun* and suffix third person singular masculine is very problematical, since in other places where it is followed by similar objects it is simply יֵשׁ. With Deut. **29** 14 the first which constitutes this Rubric is to be compared 1 Sam. **21** 9; 2 Kings **10** 23. For 1 Sam. **14** 39 and **23** 23, the second and third instances, see 1 Sam. **20** 8 and 2 Sam. **14** 32 and with Esther **3** 8, the fourth instance, compare 1 Kings **18** 10. There can hardly be any doubt that this peculiar form was suggested by the first instance where it occurs, viz. Deut. **29** 14. The termination נו was here added to יֵשׁ in the first clause to correspond to נו in אינני in the second clause so that ישנו מה should correspond in sound to אינני מה. This is not infrequently the case in other passages where anomalous forms are chosen for the sake of consonance. A striking illustration of it we have in Cant. **3** 11. Hence the design of the Massorah is to safeguard these abnormal forms and thus to militate against the recension which exhibited a various reading in 1 Sam. **14** 39, as is attested by the Septuagint יֵעָנֶה instead of יְשָׁנוֹ.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 131 *a*, on Deut. **29** 14, which I have printed; (II) the same MS., Vol. II, fol. 272 *a*, on Esther **3** 8; (III) Arund. Orient. 16, fol. 44 *a*, on 1 Sam. **14** 39; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 131 *a*; (V) the printed Massorah on Deut. **29** 14; (VI) the same on 1 Sam. **14** 39, and (VII) the same on Esther **3** 8.

תר״נ = § 650.

ישיבה בַּיִת. — *In six instances in the Scriptures the verb* יָשַׁב *to sit, is combined with* בַּיִת .... *and in all the other passages* it is בְּבַיִת. Normally the phrase *to sit in the house* is יָשַׁב בְּבַיִת with the prefix *Beth* before בַּיִת or בַּיִת, as will be seen from the following examples with the same forms of the verb corresponding to those which constitute this Rubric and which I give in the same

order as they are given in the Rubric: (1) with the imperative 1 Chron. **25** 9; (2, 4 and 5) with the future third person singular feminine 2 Chron. **8** 11; (3) with the future third person singular masculine and *Vav* conversive Judg. **8** 29; 2 Kings **15** 5; **17** 28, and (6) with the participle 1 Kings **13** 11; 2 Kings **6** 32; Ezek. **8** 2. The design of this Massorah, therefore, is to safeguard this abnormal combination, and thus to militate against the recension of the School of textual redactors which exhibits the normal phrase in the extra-official marginal reading or *Sevir*.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 50 *a*, on Gen. **38** 11, which I have printed; (II) Orient. 2348, fol. 60 *a*; (III) Add. 21,160, fol. 40 *a*; (IV) the Paris Codex in the National Library No. 1—3; (V) the printed Massorah, all on the same passage, and (VI) the printed Massorah on Jerem. **36** 22.

These six Lists exhibit two recensions of this Rubric which emanate from two different Massoretic Schools of textual redactors.

Lists I, II, III and VI exhibit one recension. They simply state in their respective headings that this anomalous phrase occurs six times and coincides in recording identically the same six instances. None of them, however, allude to the fact that there are differences in other Massoretic Schools with regard to the readings.

List IV represents another recension and is as follows:

ישובה בית דסבירין בַּיִת ו' וסי'

2 Kings **15** 5	החמשית	2 Sam. **13** 20	תמר	Gen. **38** 11	תמר
2 Chron. **26** 21	החמשית	Jerem. **36** 22	החרף	2 Sam. **6** 11	עבד

It will be seen that it omits שְׁבִי בַיִת the first of the two instances in Gen. **38** 11 and makes up the number six by giving וישב בַּיִת = החמשית 2 Kings **15** 5 without the prefix *Beth* which, though contrary to the *textus receptus*, is in harmony with the parallel passage in the duplicate record in 2 Chron. **26** 21 where it is וישב בַּיִת.

List V is a combination of the two recensions. It retains the first instance in Gen. **38** 11 *a*, but also gives the two parallel passages, viz. 2 Kings **15** 5 and 2 Chron. **26** 21 (החמשית דמלכים וחברו) ישיבת בית ד' (דד"ה. Hence it is headed.

There are other instances in which the prefix *Beth* is omitted before the expression בַּיִת and where the extra-official reading is with this prefix. They are combined with different verbs and hence are recorded in letter ב, § 247.

תרנ"א = 651.

יָשַׁב *he sat, occurs twenty times, five of them are with Kametz.* In a triliteral of verbs the first radical of which is *Yod* (פ"י) and in which both the preterite and future third person singular masculine are distinguished by the graphic signs only, the Massorah in accordance with its usual method, indicates the different tenses by safeguarding the minority. As the triliteral in question is in thirty-two instances יֵשֵׁב or יֵשֵׁב the future and in twenty only, or rather in eighteen only יָשֵׁב or יָשָׁב the preterite, the Massorah safeguards the minority. For a similar treatment of a verb belonging to this category, see above § 472.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 8 *a*, on Gen. **13** 12, which I have printed; (II) the same MS., Vol. I, fol. 11 *b*, on Gen. **19** 29; (III) Arund. Orient. 16, fol. 21 *b*, on Judg. **5** 17; (IV) the same MS., fol. 54 *b*, on 1 Sam. **27** 7; (V) the same MS., fol. 70 *b*, on 2 Sam. **19** 38; (VI) Halle Ochlah Ve-Ochlah II, § 3, and (VII) the printed Massorah Finalis, letter י, § 371. These Lists give all the twenty instances.

יָשַׁב *is five times with Kametz.* The Rubric with the five *Kametz* instances alone exhibits the earliest form of this Massorah. Of it I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 65 *b*, on Jerem. **49** 1, which alone has the following mnemonic sign אבל מסכינא צפרתא בירושלם ואחנחם; (II) the same MS., Vol. II, fol. 181 *a*, on Ps. **29** 10; (III) St. Petersburg Codex of A. D. 916, on Jerem. **49** 1; (IV) Arund. Orient. 16, fol. 284 *b*, on Ps. **1** 1; (V) the same MS., fol. 290 *b*, on Ps. **29** 10; (VI) the printed Massorah on Jerem. **49** 1, and (VII) the same on Ps. **29** 10.

Though two of the five *Kametz* instances are the apocopated future of שׁוּב *to return* (2 Sam. **19** 38; Dan. **9** 16) yet not only do all the general Lists include them in their respective Registers, but all the special Lists which exhibit the older form of this Massorah coincide in giving them as two of the five *Kametz* instances. This is in accordance with the method of the Massorah which has regard to the identity of the spelling irrespective of the difference in the sense. Hence the remark of the Nakdan at the end of this separate List in Cambridge Add. 465 on 2 Sam. **19** 38 לא בה המסורה ללמדנו הקריאה איך הוא אלא הניקוד *the design of the Massorah is not to teach us the meaning of the words, but the vowel-points.*

תרנ"ב = § 652.

וְיָשְׁבוּ *and they shall inhabit,* or *abide, occurs twice.* That is, in this book. The qualifying expression בספרא, as is not infrequently the case, is omitted in the heading, as וְיָשְׁבוּ with *Kametz* under the *Shin* also occurs in Isa. **65** 21, in contradistinction to the fourteen instances in which this preterite third person plural masculine with *Vav* conjunctive is וְיָשְׁבוּ with the normal *Sheva* under the *Shin*. The design of the Massorah in safeguarding the two instances in the Minor Prophets alone, is to militate against the recension of the text which is exhibited in the Septuagint in one of the two passages, viz. Micah **5** 3, and which is here יָשְׁבוּ without the prefix *Vav*. Accordingly the passage ought to be וּבְגֵאוֹן שֵׁם יהוה אֱלֹהֵיכֶם יָשְׁבוּ *and in the majesty of Jehovah your God they shall dwell* which is preferable, since the reading וְיָשְׁבוּ by itself as it now stands is meaningless.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 211 *b*, on Micah **5** 3, the very passage which required safeguarding.

תרנ"ג = § 653.

בְּשִׁבְתּ *when,* or *while he was dwelling, occurs twice . . . and once it is with the prefix Caph.* As this infinitive with the prefixes *Beth* and *Caph* are practically indistinguishable in most of the MSS., the design of this Massorah is to safeguard the passages in which the respective forms occur, and thus to militate against the recension which obtained in rival Schools of textual redactors where variations were exhibited.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 27 *b*, on Judg. **11** 26, which I have printed, and (II) the same MS., fol. 191 *b*, on Ezek. **38** 14.

תרנ"ד = § 654.

כְּשִׁבְתּ *when he was sitting, occurs twice.* That is, the infinitive with the prefix *Caph* in contradistinction to the one instance in which it is with the prefix *Beth* (Ezek. **38** 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 358 *a*, on Esther **1** 2. It will be seen that it is in dire conflict with the preceding Rubric. As is not infrequently the case, this conflict is due to the fact that it is based upon a different recension of the text. The former is based upon a recension which reads Judg. **11** 26 בְּשִׁבְתּ with *Beth*, whilst this Rubric emanates from a Massoretic School whose text exhibited כְּשִׁבְתּ with *Caph*. We have here another instructive warning against the vicious practice of altering apparently contradictory Massorahs so as to make them uniform and thereby obliterate the traces of their being based upon different recensions of the text.

תרנ"ה = § 655.

לְשִׁבְתּ *to the dwelling of, occurs twice.* With the prefix *Lamed* this infinitive occurs altogether forty times. In thirty-eight instances it is לְשִׁבְתּ with *Kametz* under the *Lamed*, which is due to its not being followed by a genitive, and in two only is it with *Sheva*. Hence the Massorah safeguards this rare exception.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Orient. 2349, fol. 36 *a*, on Gen. **16** 3, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Numb **21** 15. List II adds that both these exceptional instances occur in the Pentateuch (ואינן באורייתא).

תרנ"ו = § 656.

לְשִׁבְתְּךָ *for thy dwelling, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 223 *a*, on 1 Kings **8** 13, which I have printed; (II) the same MS., Vol. II, fol. 152 *a*, on 2 Chron. **6** 2; (III) Arund. Orient. 16, fol. 82 *b*, on 1 Kings **8** 13; (IV) Add. 21,161, fol. 89 *b*, on Exod. **15** 17; (V) Halle Ochlah Ve-Ochlah II, § 3; (VI) the printed Massorah on Exod. **15** 17, and (VII) the same on 1 Kings **8** 13.

As these three instances respectively occur in the three divisions of the Bible, Lists III, IV and V add א' באוד' א' בנבני' א' בכתו'.

תרנ"ז = § 657.

כְּשִׁבְתּוֹ *when he sitteth, occurs twice in the Scriptures.* That is, in contradistinction to the only other instance in which this infinitive with suffix third person singular masculine occurs where it is בְּשִׁכְתּוֹ with the prefix *Beth* (Prov. **31** 23).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 231 *b*, on 1 Kings **16** 11, which I have printed; (II) Arund. Orient. 16, fol. 91 *a*, on the same passage, and (III) the printed Massorah also on the same passage.

תרנ"ח = § 658.

שְׁבוּ *abide ye, occurs five times in the Pentateuch.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Halle Ochlah Ve-Ochlah II, § 3, margin, which I have printed; (II) Add. 21,160, fol. 10 *a*, on Gen. **22** 5; (III) the printed Massorah on the same passage, and (IV) the same on Gen. **34** 10.

In the printed Massorah (List III) the catchwords שבו נא בזה ought to be שבו לָנוּ בזה Exod. **24** 14.

תרנ"ט = § 659.

וַתֵּשֶׁב *and she sat, occurs twelve times in the Scriptures.* The design of this Massorah is to safeguard this quadriliteral which is future third person singular feminine with *Vav* conversive of יָשַׁב against being taken for the quadriliteral וַתֵּשֶׁב the future with *Vav* conversive of שׁוּב, which occurs about the same number of times. Hence in fixing the number at twelve the Massorah militates against the recension of the text which actually read it וַתֵּשֶׁב instead of וַתֵּשֶׁב in Ruth **2** 23, as is attested by the Vulgate, viz. וַתֵּשֶׁב אֶל-.

Of this Rubric, which is one of the popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 12 *b*, on Gen. **21** 16, which I have printed; (II) the same MS., Vol. I, fol. 34 *a*, on Gen. **49** 24; (III) Arund. Orient. 16, fol. 35 *b*, on 1 Sam. **1** 23; (IV) the same MS., fol. 77 *b*, on 1 Kings **2** 19; (V) Halle Ochlah Ve-Ochlah II, § 3; (VI) the printed Massorah on Gen. **38** 14, and (VII) the same on 2 Sam. **13** 20.

Lists II, III, IV and V emphasise the fact that six of the twelve instances occur in Genesis and six in the other Scriptures (י בבראשית ו' בקריה). It will be seen that the List which I have printed omits Gen. **38** 11 and gives Josh **6** 25 and 1 Sam. **1** 23 twice. The omission of Gen. **38** 11 is manifestly a scribal oversight, since it is given in all the other Lists, whilst the repetition of the two instances at the end of the Rubric is due to an ignorant Nakdan and serves to show how the Massorah was treated by later Nakdanim

תר"ס = § 660.

וְאֵשְׁבָה *and I will sit, occurs twice.* With the prefix *Vav* this future first person singular, occurs altogether seven times. In five instances it is וְאֵשְׁבָה with *Kametz*, which is due to the *Vav* being conversive, duly recorded in the following Rubric and in two only is the *Vav* with *Sheva*. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 331 *a*, on Job **29** 25.

תרס"א = 661 *a*.

וְאֵשֵׁב *and I sat, occurs four times.* Of this Rubric, which is from Harley 5710—11, Vol. I, fol. 118 *a*, on Deut. **9** 9, there are several forms which are respectively based upon different recensions of the text. This is attested by the end of the important Rubric which has inadvertently dropped out of the text and which is as follows: ואשר כתי' קדמ' דספרי' ומולני' ב' בו *in Ezek. 3 15 a the textual reading is* וַאֲשֶׁר *and it constitutes a difference of opinion among the Schools of textual redactors whether there are two instances of* וְאֵשֵׁב *in this verse.* In the heading of this Rubric, however, as well as in its register, the Massorah definitely follows the School which read it וַאֲשֶׁר.

Of the other recension which cancels the textual reading וַאֲשֶׁר and follows the *Keri* וְאֵשֵׁב and hence heads this Rubric ואשב ה' I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 223 *a*, on 1 Kings **8** 20; (II) the same MS., Vol. II, fol. 72 *a*, on Ezek. **3** 15; (III) Arund. Orient. 16; fol. 83 *a*, on 1 Kings **8** 20; (IV) Add. 15,250, fol. 430 *a*, on 2 Chron. **6** 10; (V) Add. 15,251, fol. 330 *b*, on the same passage; (VI) Orient. 2349, fol. 128 *b*, on Deut. **9** 9, and (VII) the printed Massorah on the same passage. In accordance with this recension וַאֲשֶׁר Ezek. **3** 15 *a* forms part of the List of five words which are respectively written three times alike in the text, but for which the official reading substitutes in each case a different word. (*Vide infra*, letter ב, § 481.)

תרס"א = § 661 *b*.

וְאֵשֵׁב *and I sat, occurs three times.* This recension of the Rubric is from Orient. 2211, fol. 87 *a*, on Ezek. **3** 15. It will be seen that it not only emphatically declares in the heading that there are three such instances only with *Kametz*, but records three, omitting 1 Kings **8** 20 and 2 Chron. **6** 10. It, moreover, has the addition at the end that in all the other passages it is וְאֵשֵׁב with *Sheva* (ישארא ואשב כת'), thus indicating the design of this Massorah. This conflicting Massorah, therefore, as is not infrequently the case, is based upon a recension of the text, which read וְאֵשֵׁב with *Sheva* in the parallel passages. We have here again an instructive instance of the pernicious practice resorted to by some Scholars to reduce conflicting Massorahs to uniformity by altering their contents, and obliterating the traces that the apparent contradiction is due to different recensions of the text.

תרס"ב = § 662.

יֵשְׁבוּ *they shall dwell, occurs twenty times.* With *Sheva* under the *Beth*, this quadriliteral occurs altogether fifty-two times. In thirty-two instances it is יָשְׁבוּ with *Kametz*, being the preterite and in twenty only is the *Yod* with *Tzere* because it is the future. Hence the Massorah safeguards the minority. In fixing the number at twenty this Massorah militates against the recension of the text which reads יָשְׁבוּ the preterite in Ezek. **31** 6, as is attested by the Model Codex Harley 5710—11.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 32 *a*, on Gen. **47** 4, which I have printed; (II) Orient. 4445, fol. 38 *a*, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. **50** 39; (IV) the same Codex on Hosea **3** 4; (V) Arund. Orient. 16, fol. 334 *b*, on Job **38** 40; (VI) Halle Ochlah Ve-Ochlah II, § 3, and (VII) the printed Massorah on Exod. **23** 33.

תרס"ג = § 663.

יֵשְׁבוּ *they shall dwell, occurs three times in the Scriptures . . . . and once it is with the prefix Vav.* That is, with *Tzere* under the *Beth* which is due to its distinctive and pausal accents, being in two instances *Zakeph-Katon* (Ezek. **26** 16; Zeph. **1** 13) and in two *Soph-Pasuk* (Eccl. **10** 6; Ruth **4** 2), in contradistinction to the twenty instances in which it is with the normal *Sheva* recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 87 *a*, on Ezek. **26** 16, which I have printed; (II) the same MS., Vol. II, fol. 118 *b*, on Zeph. **1** 13; (III) St. Petersburg Codex of A. D. 916, on Ezek. **26** 16; (IV) Arund. Orient. 16, fol. 183 *b*, on the same passage; (V) Add. 15,251, fol. 401 *a*, on Eccl. **10** 6; (VI) Halle Ochlah Ve-Ochlah II, § 3, and (VII) the printed Massorah on Zeph. **1** 13. List III heads this Rubric ישבו חד מן ד' as if all the four instances were without the prefix *Vav*.

The Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 73.)

תרס"ד = § 664.

וַיֵּשְׁבוּ *and they shall dwell, occurs four times in the Scriptures.* This future third person plural masculine with the prefix *Vav* occurs altogether obout fifty-eight times. In fifty-four instances the *Vav* is with *Pathach* being conversive and in four only is it with *Sheva* or *Raphe*, being conjunctive. Hence the Massorah safeguards this rare occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 23 *a*, on Gen. **34** 21, which I have printed; (II) the same MS., Vol. I, fol. 251 *a*, on 2 Kings **17** 27; (III) Arund. Orient. 16, fol. 111 *b*, on the same passage; (IV) the same MS., fol. 188 *b*, on Ezek. **33** 31; (V) Halle Ochlah Ve-Ochlah II, § 3; (VI) the printed Massorah on Gen. **34** 21, and (VII) the same on Ezek. **33** 31. Lists II and IV are headed ד' רפין, which indicates the design of this Rubric.

תרס״ה = § 665.

וַיֵּשְׁבוּ וַיֹּאכְלוּ *and they sat down and did eat, occurs twice at the beginning of a verse in this form.* וַיֵּשְׁבוּ occurs altogether eleven times at the beginning of a verse. In this prominent position it normally denotes and *they abode* or *dwelt* and with the exception of Gen. **43** 33; 1 Kings **22** 1; Job **2** 13 is followed by the name of the place which they occupied or inherited. (Comp. Ezra **2** 70; Neh. **7** 72; **11** 1; 1 Chron. **4** 38; **5** 16; 2 Chron. **20** 8.) In these two instances, however, וַיֵּשְׁבוּ which is thus distinguished is followed by the verb אָכַל *to eat.* Hence the Massorah safeguards this exceptional occurrence.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 169 *b*, on Judg. **19** 6.

תרס״ו = § 666.

וְנֵשְׁבָה *and we abode, occurs three times in the Prophets and Hagiographa.* This Rubric I have found in the printed Massorah only, on Jerem. **35** 10. This future first person plural with *Vav* conversive, occurs four times in these two divisions of the Bible and not three. (Comp. Josh. **7** 7.) In the first division or the Pentateuch it occurs twice, viz. Numb. **20** 15 and Deut. **3** 29.

תרס״ז = § 667.

יוֹשֵׁב *dwelling, is seventeen times plene in the Pentateuch.* Without and with the prefix *Lamed,* this participle occurs altogether twenty-nine times in the Pentateuch. It is defective in twelve instances and plene in seventeen and the Massorah contrary to its usual method safeguards here the plenes. This inversion of its usual practice is manifestly directed against the recension which retained the primitive defective orthography in these instances, as is attested by the Samaritan recension. This recension reads יֹשֵׁב defective in no fewer than in thirteen of the seventeen passages which are registered as plene in the Rubric before us, viz. Gen. **24** 3, 62; Exod. **18** 14; Numb. **13** 19, 29, 29 29; **14** 25; **21** 34; Deut. **1** 4, 4; **3** 2; **4** 46 and the only four plenes are יוֹשֵׁב Gen. **50** 11; Numb. **14** 14 and לְיוֹשֵׁב Ezek. **34** 12, 15. It is remarkable that in all the twelve instances in which the Massoretic text has retained the primitive defective orthography the Samaritan Hebrew uniformly exhibits this spelling.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 57 *b*, on Exod. **34** 12, which I have printed; (II) Add. 15,251, fol. 61 *a*, on the same passage; (III) Add. 21,160, fol. 62 *b*, on Gen. **50** 11; (IV) the same MS., fol. 208 *b*, on Numb. **13** 19; (V) Add. 15,251, fol. 61 *a*, on Exod. **34** 12; (VI) Halle Ochlah Ve-Ochlah II, § 3 margin, and (VII) the printed Massorah on Gen. 50 11. As two of the instances are with the prefix *Lamed,* the heading ought properly to be יושב לְיושב or יושב י״ן מל׳ בליש׳. Moreover as this participle occurs twice in Numb. **13** 19 and is defective in the first instance and plene in the second, תנינא דפסוק ought to follow the catchwords אשר הוא יושב בהגה.

List V. — Though this List is headed ליושב י״ן מל׳ בתו׳, which ought to be יושב ליושב י״ן, it records ten instances only and omits the following seven Exod. **34** 15; Numb. **14** 14, 25; **21** 34; Deut. **1** 4, 4; **4** 46. Moreover the catchwords ויאמר י״י אלהים ought to be ויאמר י״י אֵלַי Deut. **3** 2.

List VI. — This List alone is properly headed יושב ליושב י״ן מל׳ בת׳. But though it fixes the number at seventeen it records fifteen only. It omits Numb. **14** 14, 25 two of the instances also omitted in List V. It moreover omits after the catchwords ומה הערים Numb. **13** 19 the expression תנינא דפסוק to indicate which of the two instances in this verse is plene. The remarkable feature in this List is the fact that it gives the catchwords ראה החלתי Deut. **2** 31 where יֹשֵׁב does not occur, instead of אל תירא אתו Deut. **3** 2. The mistake, as is not infrequently the case, is due to both verses, viz. Deut. **2** 31 and **3** 2 beginning alike with ויאמר יהוה אלי which a later Nakdan confused. However, a scribe wrote under this mistake the correct catchwords ויאמר י״י אל תירא אתו כי בידך.

List VII. — This List is headed יושב י״ן מלאי בתורה and accordingly records sixteen only. It omits Numb. **14** 25. Like the other Lists it does not state which of the two instances in Numb. **13** 19 is plene. The instructive part, however, connected with this List or the printed Massorah is that like List VI it gives the erroneous catchwords ראה החלתי תת לפניך Deut. **2** 31 instead of אל תירא אתו Deut. **3** 2, which is due to the same cause.

תרס״ח = § 668.

יוֹשֵׁב *is four times plene in this book.* That is, in Judges where it occurs altogether eleven times, it is יֹשֵׁב defective in seven instances (**1** 21, 27; **3** 3, 20; **10** 1; **16** 9, 12) and plene in four only. Hence the Massorah safeguards the minority. This is specially needed since the two spellings are promiscuously used in the same section. (Comp. **1** 9, 17, 21, 27.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 18 *b*, on Judg. **1** 9, which I have printed; (II) Cambridge Add. 465 on the same passage, and (III) the printed Massorah also on the same passage. List II adds at the end וכל שאר ספר חסר, which indicates the design of this Massorah.

תרס״ט = § 669.

יוֹשֵׁב *is eight times plene in the book of Samuel.* In this book, where it occurs altogether seventeen times, this participle is יֹשֵׁב defective in nine instances and plene in eight. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 77 *b*, on Exod. **34** 12, which I have printed; (II) Orient. 5404, fol. 76 *b*, on the same passage; (III) Arund. Orient. 16, fol. 43 *a*, on 1 Sam. **14** 2; (IV) the same MS., fol. 48 *b*, on 1 Sam. **19** 9; (V) the same MS., fol. 60 *a*, on 2 Sam. **5** 6; (VI) Add. 15,251, fol. 178 *b*, on 2 Sam. **18** 24, and (VII) the printed Massorah on 2 Sam. **19** 9.

Though all the seven Lists coincide in stating in their respective headings that there are eight such plene instances in this book, they differ greatly with regard to the passages in which these plenes occur. Lists II and III give identically the same instances. Lists III, IV and V omit the second instance in 2 Sam. **7** 2 (= בי׳ בו׳) and make up the eight by תחת הרמון = 1 Sam. **14** 2 which is absent in Lists I, II and VI. As to the printed Massorah (List VII) though it too states in the heading that Samuel has eight such defectives, six alone are certain which coincide with Lists III, IV and V, since it begins with והנה שאול יושב תחת האשל which does not occur. It may be a corrupt confusion of two separate catchwords, viz. ושאול ישב בקצה 1 Sam. **14** 2 and תחת האשל 1 Sam. **22** 6. These conflicting Massorahs again show that they are based upon different recensions of the text which obtained in the several Massoretic Schools. This is, moreover, confirmed by the fact that though the Massorah Parva in Harley 5710—11; Harley 5720; Arund. Orient. 16; Add. 15,251, remarks on 1 Sam. **19** 9 ישב ח׳ מל׳ בסם׳, yet none of these Lists include this passage in their number.

תר״ע = § 670.

יוֹשֵׁב *is twice plene in this book.* That is, in the Psalter where this participle occurs altogether eight times, it is in six instances יֹשֵׁב defective (**9** 12; **17** 12; **69** 26; **80** 2; **91** 1; **99** 1) and in two only is it plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 174 *a*, on Ps. **2** 4, which I have printed; (II) Add. 15,250, fol. 319 *b*, on the same passage; (III) the printed Massorah on Ps. **22** 4, and (IV) the printed Massorah Finalis, letter י, § 383.

תרע״א = § 671.

יוֹשֵׁב *is twice plene in this book.* That is, in Proverbs. Of this Rubric I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 251 *b*, on Prov. **20** 8, which I have printed; (II) the printed Massorah on the same passage, and (III) the printed Massorah Finalis, letter י, § 383. As this participle occurs altogether twice only in this book and is plene in both instances, the heading ought properly to be בי׳ ומל׳ בסם׳.

תרע״ב = § 672.

יֹשֵׁב *is five times defective in this book.* That is, in Isaiah. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 123 *b*, on Isa. **10** 24, which I have printed; (II) the same MS., fol. 134 *a*, on Isa. **37** 16, and (III) the printed Massorah on Isa. **6** 1.

Though these three Lists coincide in stating in their respective headings that there are five such defectives in Isaiah, they make up this number differently. Lists I and II record identically the same five instances, whilst the printed Massorah (List III)

gives as the second instance Isa. 6 5 which is absent in Lists I and II and omits Isa. 20 6, which the two MS. Lists give. In including Isa. 20 6 as one of the five defectives, Lists I and II are supported by all the Standard Codices which I have collated, viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and Orient. 4227, all of which read it here יֹשֵׁב defective.

According to this Massorah, therefore, this participle which occurs altogether ten times in Isaiah, is defective in the following five passages: 6 1; 10 24; 20 6; 26 21; 37 16 and plene in 5 3, 9; 6 5, 11; 24 17. This represents one School of textual redactors only. That other recensions which obtained in rival Schools exhibited variations will be seen from the following analysis:

(1) Isa. 5 3 which according to this Massorah is יוֹשֵׁב plene, is יֹשֵׁב defective in St. Petersburg Codex of A. D. 916 and Orient. 2201: (2) Isa. 6 1 which according to this Massorah is יֹשֵׁב defective, is יוֹשֵׁב plene in St. Petersburg Codex of A. D. 916; (3) Isa. 6 5, which is יוֹשֵׁב plene, is יֹשֵׁב defective in Orient. 2201; Harley 5710—11 and Add. 15,250, and (4) Isa. 37 16, which is יֹשֵׁב defective according to this Massorah, is יוֹשֵׁב plene in Add. 15,451.

תרע״ג = § 673.

יֹשֵׁב *is five times defective in this book.* That is, in Jeremiah where this participle occurs altogether twenty-five times, it is יוֹשֵׁב plene in twenty instances and defective in five only.

This Rubric I have found in the printed Massorah only, on Jerem. 2 15. Like the preceding (§ 672) it is based upon the recension of a text which obtained in one School of Massorites and is designed to militate against rival recensions current in other Schools. This is attested by the fact that in three of the five instances which constitute this Massorah several Standard Codices exhibit various readings. Thus in Jeremiah 2 15 St. Petersburg Codex A. D. 916; Harley 5710—11; Arund. Orient. 16 and Add. 15,451 read יוֹשֵׁב plene. In Jerem. 22 30 the St. Petersburg Codex has יֹשֵׁב plene and in Jerem. 44 22 not only does the St. Petersburg Codex read יוֹשֵׁב plene, but Orient. 2201 first hand and Add. 15,451 exhibit the same reading.

תרע״ד = § 674.

יֹשֵׁב *is twice defective in this book.* That is, in the Minor Prophets, where it occurs altogether ten times, it is plene in eight instances and defective in two only. Hence the Massorah safeguards the exceptional orthography. This is all the more needed since the two different spellings are used in consecutive verses (comp. Zech. 12 7 with 8 10)

This Rubric I have found in the printed Massorah only, where it is given twice: (I) on Zech. 12 7, which I have printed, and (II) in the Massorah Finalis, letter י, § 384.

תרע״ה = § 675.

יוֹשֵׁב. — This Rubric I have found in the printed Massorah Finalis only, letter י, § 384. Its design is to indicate in a chain of fifteen Links the plene and defective orthography of this participle in the respective books of the whole Bible. The references after the several Links to the books in which the Lists are given, as well as the mention of the chapters are no part of the Massorah. They are the additions of Jacob b. Chayim, the first editor of this corpus and serve to show that his own remarks are often mixed up with the language of the Massorah and that it is sometimes difficult to distinguish between the two. The following is an explanation of the fourteen different Links:

(I) יֹשֵׁב *In the* ***Pentateuch*** *it is sixteen times plene and the List is given on Gen. 50 11.* (*Vide supra*, letter י, § 667.)

(II) *In* ***Joshua*** *it is once defective,* viz. 17 16. Here, however, it is הַיֹּשֵׁב with the prefix *He.* In the only other instance in which it occurs with this prefix, it is הַיּוֹשֵׁב plene (12 2); so are the two instances יוֹשֵׁב without this prefix (9 7; 24 18).

(III) *In* ***Judges*** *it is likewise defective except in four instances. They are given on Judg. 1 9.* (*Vide supra*, letter י, § 668.)

(IV) *In* ***Samuel*** *it is eight times plene. The List is given on 2 Sam. 19.* (*Vide supra*, letter י, § 669.)

(V) *In* ***Kings*** *it is throughout defective.* In this book, where it occurs twelve times, it is uniformly יֹשֵׁב defective. As there are no variations to safeguard here, the simple mention of the fact suffices without giving the List of the passages.

(VI) *In* ***Jeremiah*** *it is five times defective and the List is given on Jerem. 2.* (*Vide supra*, letter י, § 673.)

(VII) *In* ***Ezekiel*** *it is always plene except in* ***12*** *2.* In this book, where this participle occurs four times, it is יוֹשֵׁב plene in three instances (2 6; 7 7; 8 1) and once only is it defective. Hence the Massorah safeguards the single instance.

(VIII) *In* ***Isaiah*** *it is five times defective and the List is given on* ***6*** *1.* (*Vide supra*, letter י, § 672.)

(IX) *In* ***the Minor Prophets*** *it is twice defective.* Though Jacob b. Chayim gives the Rubric here, he has already recorded it on Zech. 12 7. (*Vide supra*, letter י, § 674.)

(X) *In* ***Chronicles*** *it is always plene except once, viz. 1 Chron.* ***20*** *1.* In this book, where this participle occurs altogether six times, it is יוֹשֵׁב plene in five instances (1 Chron. 5 8; 13 6; 17 1; 2 Chron. 6 16; 18 18) and defective in one instance only. Hence the Massorah safeguards the solitary exception.

(XI) *In the* ***Psalms*** *it is twice plene.* In the Psalter, where this participle occurs eight times, it is יֹשֵׁב defective in six instances and plene in two only. Hence the Massorah safeguards the exceptions. Though Jacob b. Chayim gives here the List, he has already recorded it on Ps. 22 4. (*Vide supra*, letter י, § 670.)

(XII) *In* ***Proverbs*** *it is twice plene.* This List also Jacob b. Chayim has already recorded on Prov. 20 3. (*Vide supra*, letter י, § 671.)

(XIII) *In* ***Job*** *it is once defective.* This participle occurs altogether once only in Job and is יֹשֵׁב without the *Vav.*

(XIV) *In* ***Ezra*** *it is once defective.* In this book too it occurs once only altogether and is יֹשֵׁב defective.

(XV) *In* ***Esther*** *it is once defective.* In this book, where this participle occurs four times, it is יוֹשֵׁב plene in three instances (Esther 2 21; 5 1, 13) and defective once only. Hence the Massorah safeguards the solitary exception.

תרע״ו = § 676.

הַיּוֹשֵׁב *who dwell, is three times plene.* That is, in the Pentateuch and Jeremiah. In these two books this participle with the prefix *He* occurs altogether thirteen times. It is הַיֹּשֵׁב defective in ten instances (Gen. 14 7; Exod. 11 5; 12 29; Numb. 13 18, 28; 14 15; Deut. 11 30; Jerem. 21 9; 22 2; 38 2) and plene in three only. Hence the Massorah safeguards here the exceptions.

And throughout [Joshua], *Judges* [and the Hagiographa], *it is likewise so except once.* That is, in these three parts of the Scriptures, where it occurs altogether ten times, the reverse is the case, the plene is the rule. In this form הַיּוֹשֵׁב plene occurs nine times (Josh. 12 2, 4; 16 10; 24 8; Judg. 1 10, 29; Esther 6 10; 1 Chron. 9 16; 2 Chron. 16 2) and הַיֹּשֵׁב defective occurs once only. Hence the Massorah here safeguards the defective. It will be seen that apart from Joshua and Judges, the Prophets are not included in this record. This is due to the fact that outside these two books, where this participle with the prefix *He* occurs altogether five times, it is uniformly הַיֹּשֵׁב defective (1 Sam. 30 24; 1 Kings 9 16; 15 18; Isa. 33 24; 40 22), and hence no variation is to be recorded here.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 149 *a*, on Josh. 16 10, which I have printed; (II) Arund. Orient. 16, fol. 12 *a*, on the same passage; (III) the printed Massorah on Jerem. 29 16, and (IV) the printed Massorah Finalis, letter י, § 385. The heading of the Rubric which I have printed is defective and is correctly given in List II, viz. הישב נ׳ מל׳ ... וכל כתיב׳א וכל יהושע ושמשים דכות׳ במ״א. It will be seen that according to this recension of the Rubric Deut. 1 44 is הַיּוֹשֵׁב plene.

Lists III and IV are headed הישב ב׳ מל׳ ... וכל יהושע ושופט׳ וכתוב׳ דכו׳ מל׳ במ״א חס׳. They give the two plene instances in Jeremiah alone (29 16, 16) and omit Deut. 1 44. This recension is followed in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 15,451 and Add. 21,160, all of which read it הַיֹּשֵׁב defective. It is so also in the Samaritan recension of the Hebrew text, for which reason I have adopted it in my edition of the Bible.

תרע״ז = § 677.

וְיוֹשֵׁב *and dwelling, occurs twice, once defective and once plene.* As this participle with the prefix *Vav,* which occurs twice only, is differently spelt, being in one instance וְיוֹשֵׁב plene (Isa. 9 8) and in the other וְיֹשֵׁב defective (Ps. 50 20), the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 1474, fol. 144 *a*, on Isa. 9 8, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 3, and (III) the printed Massorah on Ps. 55 20.

תרע״ח = § 678.

יוֹשְׁבִים *they dwelling, is ten times plene.* That is, this participle plural occurs altogether about sixty-six times without and with the prefixes *He*, *Vav* and *Vav He*. It is plene or with *Vav* after the *Yod* in fifty-six instances and in ten only is it without the *Vav*. Hence the Massorah safeguards the exceptional orthography. This safeguarding is specially necessary, since the two different spellings not only occur in the same section (Jerem. **44** 13, 26), but are promiscuously used in the same verses (Ezek. **3** 15; 2 Chron. **18** 9).

Of this Rubric I collated five Lists, four in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 167*b*, on 2 Chron. **31** 6, which I have printed; (II) Arund. Orient. 16, fol. 171*a*, on Jerem. **36** 12; (III) the same MS., fol. 243*b*, on 1 Chron. **9** 2; (IV) the same MS., fol. 276*b*, on 2 Chron. **30** 25, and (V) the printed Massorah Finalis, letter י, § 396.

Though all the five Lists coincide in stating in their respective headings that there are ten such plenes, they differ with regard to the particular passages in which they occur. Thus List II gives as the first instance the catchwords חזקני ישראל יושבים, which do not occur and omits 2 Chron. **30** 25. List III, which omits the incorrect passage in List II, is identical with List I; whilst List IV, which like Lists I and III also omits the spurious catchwords, records nine only. Like List II it omits 2 Chron. **30** 25 and makes up the ten by giving והנה שם כל השרים Jerem. **36** 12 twice. The printed Massorah (List V) is corrupt. It omits two passages, viz. Jerem. **44** 13 and 2 Chron. **31** 6 and makes up the ten by giving the spurious catchwords חזקני ישראל יושבים, which as we have seen, are also given in List II and והנתינים יושבים Neh. **11** 21, which is defective and is rightly absent in all the MS. Lists.

תרע״ט = § 679.

הַיּוֹשְׁבִים *that dwell, is twice plene.* With the prefix *He* this participle plural occurs altogether thirty-five times, and is normally הַיֹּשְׁבִים without the *Vav*. In this form it occurs thirty-three times. As it is with the *Vav* in two instances only, the Massorah safeguards the abnormal spelling.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 57*b*, on Jerem. **44** 13. It will be seen that these two instances are part of the ten plenes recorded in the preceding Rubric.

תר״פ = § 680.

וְהַיּוֹשְׁבִים *and that dwell, occurs three times, it is twice plene and once defective.* As this participle plural, which occurs twice only with the prefixes *Vav* and *He*, is spelt in two different ways, being in the first instance וְהַיֹּשְׁבִים defective (Jerem. **24** 8) and plene in the other two passages, the Massorah safeguards the variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 136*a*, on 1 Chron. **9** 2, which I have printed; (II) the same MS., Vol. II, fol. 167*b*, on 2 Chron. **30** 25; (III) St. Petersburg Codex of A. D. 916, on Jerem. **24** 8; (IV) Arund. Orient. 16, fol. 162*a*, on the same passage; (V) the same MS., fol. 243*b*, on 1 Chron. **9** 2; (VI) Add. 15,251, fol. 318*a*, on the same passage, and (VII) the printed Massorah on Jerem. **24** 8. The two plenes are part of the Rubric which records the ten plene instances. (*Vide supra*, letter י, § 678.)

תרפ״א = § 681.

יוֹשְׁבֵי *the dwellers of*, or *they that dwell, is thirty-four times plene.* This participle plural construct without and with the prefixes *Vav, Lamed* and *Mem*, occurs altogether about 175 times. It is defective, viz. יֹשְׁבֵי, וְיֹשְׁבֵי, לְיֹשְׁבֵי or מִיֹּשְׁבֵי in about 141 instances and plene in thirty-four only. Hence the Massorah safeguards the exceptional orthography. This protection is needed, since the two different spellings occur in the same verse (comp. Judg. **1** 31).

Of this Rubric I collated six Lists, five in MSS. and one printed; (I) Arund. Orient. 16, fol. 12*a*, on Josh. **15** 63, which I have printed; (II) the same MS., fol. 158*b*, on Jerem. **18** 11; (III) the same MS., fol. 200*b*, on Hosea **4** 1; (IV) the same MS., fol. 243*a*, on 1 Chron. **8** 13; (V) the same MS., fol. 270*a*, on 2 Chron **22** 1, and (VI) the printed Massorah Finalis, letter י, § 387.

Lists I, IV and V are identical with the sole exception that List IV omits Ps. **84** 5, but gives וימצאו מיושבי Judg. **21** 12 and hence records thirty-three instances. The omission of Ps. **84** 5 is manifestly due to a clerical oversight. List III, which also states in the heading that there are thirty-four defectives, omits two, viz. Judg. **1** 11 and 1 Chron. **8** 6, which is due to the same cause, but gives וימצאו מיושבי Judg. **21** 12 which is also given in List IV. List II, however, is the most imperfect. Like all the other Lists, it emphatically states in the heading that there are thirty-four plenes and records twenty-seven only, omitting Isa. **38** 11; Amos **9** 5; Nah. **1** 5; Zeph. **1** 4; Zech. **8** 21; 1 Chron. **8** 6, 13; 2 Chron. **22** 1.

The printed Massorah (List VI) is also headed ל״ד מל׳, but records thirty-two only or rather thirty-one, since it gives Jerem. **18** 11 twice, once as No. 14 with the catchwords יוצר עליכם and once as No. 16 with the catchwords אמר אל איש יהודה. It omits the *Kerî* יֹשְׁבֵי Judg. **1** 27, which is given in all the MS. Lists, emphatically declaring that this verse contains two instances only ב׳ בו׳, as well as 1 Chron. **32** 26, which is due to a scribal oversight, since it is given in all the MS. Lists. Like Lists III and IV it rightly gives וימצאו מיושבי Judg. **21** 12 (*vide infra*, § 686), but unlike these Lists it gives two for 1 Chron. **8** 13 (ב׳ בו׳) counting לְיוֹשְׁבֵי in the first part of the verse, which is in accordance with the MS. Lists and יֹשְׁבֵי in the second part of the verse which is contrary to the MS. Lists. The catchwords שמעו דבר יי׳ והתהיתה בימיכם which it gives in one line ought to be divided into two lines, viz. שמעו דבר יי׳ Hosea **4** 1 and והתהיתה בימיכם Joel **1** 2. In the List which I have printed the reference Judg. **11** 1 should be **1** 11.

This Massorah affords an instructive example of the oft-repeated statement that some of the Rubrics were compiled when the variations between the Babylonian and Palestinian recensions were not as yet definitely separated, that the readings which obtained in one School of textual redactors are not infrequently found in the Codices of the rival Schools and that it is, therefore, unsafe to conclude from these readings that the whole text of certain MSS. belongs to the Eastern or Western recension. Though it is officially stated that in Jerem. **35** 17 the Palestinians read it יֹשְׁבֵי defective and the Babylonians יוֹשְׁבֵי plene (*vide supra*, letter ח, § 627) yet according to this Massorah not only does the St. Petersburg Codex of A. D. 916 read it plene, but Add. 15,251 which is admittedly a Palestinian text exhibits the same reading, whilst Orient. 2201; Harley 5710—11; Add. 15,250 and Add. 15,451 which are Model Codices read it יֹשְׁבֵי defective contrary to this Massorah.

Ezek. **32** 15, which is in my edition of the Bible יֹשְׁבֵי defective in accordance with the Model Codex Add. 15,451, should be יוֹשְׁבֵי plene as it is in St. Petersburg Codex of A. D. 916; Harley 5710—11; Arund. Orient. 16; Add. 15,250 and Add. 15,251. Hosea **4** 1 which is in my edition יֹשְׁבֵי defective, is the reading in St. Petersburg Codex of A. D. 916 with the Massorah on it חס׳, but in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and Add. 15,451 it is יוֹשְׁבֵי plene which is in accordance with this Massorah.

תרפ״ב = § 682.

יֹשְׁבֵי הָאָרֶץ. For this Rubric. see letter א, § 1270.

תרפ״ג = § 683.

יוֹשְׁבֵי הָאָרֶץ הַזֹּאת *the inhabitants of this land, occurs three times.* Normally the phrase is simply יֹשְׁבֵי הָאָרֶץ without הַזֹּאת. In this form it occurs about twenty-eight times. As it is in these three instances only that this phrase is followed by הַזֹּאת, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 19*b*, on Judg. **2** 2, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage. As one of the instances is לְיוֹשְׁבֵי with the prefix *Lamed*, Lists II and III head this Rubric more properly ג׳ בלישׁ׳. In the printed Massorah, however (List III), the catchwords הלא את אחינו are incorrect and ought to be הלא אתה אלהינו 2 Chron. **20** 7, as they are in the MS. Lists.

תרפ״ד § = 684.

וּבִיוֹשְׁבֵי *and among the inhabitants of, occurs three times.* That is, this participle plural in the construct state is in these three instances preceded by *Beth* without or with the *Vav* conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 15*b*, on Jerem. **11** 9, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on the same passage. The latter which is headed ג׳ מל׳ not only

declares that it is with *Vav* after the *Yod*, but the Nakdan corrected the text which was וּבִישָׁבֵי defective (Jerem. **11** 9) into וּבִיוֹשָׁבֵי plene. As the Rubric ends with בתר' של', declaring that the last instance only is plene, viz. 2 Chron. **20** 23, the superscription and subscription are in dire conflict.

תרפ"ה = § 685.

וְלִישָׁבֵי *and to the inhabitants, is three times defective.* As this participle plural construct with the prefix *Lamed* without and with *Vav* conjunctive, which occurs altogether eight times, is in five instances plene and in three only defective, the Massorah safeguards the orthography of the minority. By fixing the number at three, this Massorah militates against the recension of the text which reads it וְלִישְׁבֵי defective also in Jerem. **35** 13. This is attested by Orient. 2201 second hand; Harley 5710—11 and Add. 15,451, for which reason I have adopted it in my edition of the Bible. The plene reading וְלִישְׁבֵי is exhibited in St. Petersburg Codex of A. D. 916; Orient. 2201 first hand; Arund. Orient. 16; Add. 15,250 and Add. 15,251.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. **50** 34, which I have printed, and (II) the printed Massorah Finalis, letter י, § 382. As two of the instances are with *Vav* conjunctive (Zech. **13** 1; Dan. **9** 7) and one is without it, the heading ought properly to be ג' חס' בלישׁ'. This qualifying adjunct, however, is often omitted.

תרפ"ו = § 686.

מִיּוֹשָׁבֵי *from the inhabitants of, occurs three times, twice plene and once defective.* Though the three instances not only occur in the same book, but are restricted to the same narrative, yet they exhibit variations in the spelling. In the first instance this participle is מִישָׁבֵי without the *Vav* (Judg. **20** 15) whilst in the second and third instances it is מִיּוֹשְׁבֵי with the *Vav* (**21** 9, 12). Hence this Massorah safeguards the difference in the orthography. By fixing the plenes at two, this Massorah militates against Lists I, II and V of § 681 which exclude Judg. **21** 12 from the thirty-four instances in which this participle plural construct is exceptionally plene. This is supported by the Model Codex Add. 15,451 which reads it here מִישָׁבֵי defective. The plene reading מִיּוֹשְׁבֵי, however, which is set forth in this Rubric is that of Orient, 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and Orient. 4227. It is remarkable that Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, reads it מִישְׁבֵי defective in Judg. **21** 9, the first of the two plenes according to this Massorah.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 34 *a*, on Judg. **21** 9, which I have printed; (II) the same MS., fol. 34 *b*, on Judg. **21** 12, and (III) the printed Massorah Finalis, letter י, § 395. As the three instances occur in the same book, the heading ought more properly to be ג' ובסמ' ב' מל' וא' חס'.

תרפ"ז = § 687.

וְלִיוֹשָׁבֶיהָ *and to the inhabitants thereof, is twice plene.* Without and with the prefixes *Vav Lamed*, this plural participle with the suffix third person singular masculine occurs altogether six times. In four instances it is יֹשְׁבָהּ defective (2 Kings **22** 16, 19; 2 Chron. **34** 27, 28) and in two only is it plene. As this variation in its orthography occurs in the parallel passages in Kings and Chronicles, the Massorah safeguards this difference in the spelling. It is remarkable that St. Petersburg Codex of A. D. 916 reads וְלִישְׁבֶיהָ in Jerem. **19** 12 which the Nakdan altered and put against it in the margin ב' מל'.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Jerem. **19** 12, which I have printed, and (II) Add. 15,251, fol. 248 *b*, on the same passage. As one of the instances is with prefixes, the heading ought to be ב' מל' בלישׁ'.

תרפ"ח = § 688.

יוֹשְׁבֶיהָ *her inhabitants, is twice plene in the Pentateuch.* This Rubric is from Add. 15,250, fol. 81 *b*, on Numb. **13** 32. In Levit. **25** 10 all the MSS. read it יֹשְׁבֶיהָ defective, as in **18** 25 so that Numb. **13** 32 is the only instance in the Pentateuch where it is יוֹשְׁבֶיהָ plene. The Samaritan recension of the Hebrew, however, has it plene in all the three instances. It may, therefore, be that this Massorah is based upon a recension in which these two only were thus written and the third alone was defective. However, as this expression, which occurs altogether ten times, is according to the *textus receptus*, eight times defective and twice plene, once in the Pentateuch (Numb. **13** 32) and once in Ezekiel (**26** 17), this Rubric may originally have been headed ב' מלא' א' בתו', that the א' dropped out from the heading and that a careless Nakdan substituted בארץ לכל יושביה, the catchwords for Levit. **25** 10 to agree with the defective heading instead of the catchwords חתיתם לכל יושביה Ezek. **26** 17.

תרפ"ט = § 689.

וְיֹשְׁבֶיהָ *and her inhabitants, occurs five* [four] *times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 46 *a*, on Jerem. **23** 14, which I have printed; (II) Arund. Orient. 16, fol. 135 *b*, on Isa. **40** 22; (III) the same MS., fol. 141 *a*, on Isa. **51** 6; (IV) Add. 15,250, fol. 229 *a*, on Isa. **40** 22; (V) the same MSS., fol. 233 *b*, on Isa. **51** 6; (VI) the printed Massorah on Isa. **40** 22, and (VII) the same on Micah **6** 12. These seven Lists exhibit two recensions of this Massorah which are based upon two different recensions of the text.

Recension I. — This recension is exhibited in Lists I, II and IV. According to this recension there are four such instances only. But though all these three Lists coincide in recording four only they differ with regard to one of the four. List I, which is headed ה' בקר' and which is manifestly a clerical error for ר', as is not only attested by the contents of the Rubric, but by the two Lists which belong to this recension, gives Micah **6** 16, as one of the four instead of Isa. **51** 6, whilst Lists II and IV which are headed וישביה ר' give Isa. **51** 6 and omit Micah **6** 16. Accordingly the four instances are Isa. **40** 22; **51** 6; Jerem. **23** 14 and Ezek. **26** 17.

Recension II. — This recension is exhibited in Lists III, V, VI and VII. These Lists are respectively headed וישביה ו' and they duly record six such instances. They give Isa. **51** 6, which is omitted in List I, but not in Lists II and IV, and give two in Micah, viz. **6** 12, 16 one of which is given in List I (Micah **6** 16) and both of which are omitted in Lists II and IV. This recension, therefore, agrees with the *textus receptus*.

It is, however, to be remarked that the shorter recension does not imply that וְיֹשְׁבֶיהָ altogether occurs four times only. This plural participle with the suffix third person singular feminine occurs altogether seventeen times without and with the *Vav* conjunctive and the design of both the recensions is to safegard the minority with this prefix. According to the first recension which is based upon the text of one School of redactors this minority consists of four instances with this *Vav* conjunctive, whilst according to the text of the other School it consists of six. This duplicate Massorah affords another instructive warning against the vicious practice of altering conflicting registers so as to make them uniform, thereby obliterating the evidence that they are respectively based upon different recensions of the text. The reference to Micah **6** 1 in the Rubric which I have printed should be **6** 16 the 6 having dropped out from the text.

תר"צ = § 690.

יֹשֶׁבֶת *sitting, is eight times defective.* This feminine participle occurs altogether about twenty-four times. It is יוֹשֶׁבֶת plene in sixteen instances and defective in eight only. Hence the Massorah safeguards the exceptional orthography. This protection is necessary since in the duplicate record, where precisely the same phrase is used, this participle is יוֹשֶׁבֶת plene. (Comp. 2 Kings **22** 14 with 2 Chron. **34** 12). It is remarkable that in Zech. **1** 11, where it is rightly יֹשֶׁבֶת defective in St. Petersburg Codex of A. D. 916, the Massorah against it is מל'.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 73 *b*, on Levit. **15** 23, which I have printed; (II) the same MS., Vol. II, fol. 121 *a*, on Zech. **1** 11; (III) Add. 21,160, fol. 162 *a*, on Levit. **15** 23; (IV) Halle Ochlah Ve-Ochlah II, § 3 margin; (V) the printed Massorah on Levit. **15** 23; (VI) the same on Jerem. **48** 18; and (VII) the same on Zech. **7** 7.

Lists II, III and V are headed יֹשֶׁבֶת מ' חס' and they duly record nine instances. But this is due to the fact that these Lists include the *Keri* הַיֹּשֶׁבֶת with the prefix *He* (Ezek. **27** 3), and thus indicate that in Isa. **47** 8 this participle with the prefix *He* is plene. List VI (the printed Massorah) is incorrect. The addition

to this List, viz. וחד ישבת ובחומה היא ישבת = Josh. 2 15, which is designed to indicate that in one of the eight instances this participle is יָשָׁבָה with *Kametz* instead of the normal *Segol*, ought to be בתוך עמי אנכי יֹשָׁבֶת 2 Kings 4 13.

תרצ״א = § 691.

יֹשְׁבוֹת *they are sitting, occurs four times, three times plene and once defective.* As this participle feminine plural, which occurs four times only, is differently spelt, being in three instances with the characteristic *Vav* and once יֹשְׁבַת without it (1 Kings 3 17), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 54 *b*, on 1 Sam. 27 8, which I have printed; (II) the same MS., fol. 78 *b*, on 1 Kings 3 17; (III) Add. 15,250, fol. 182 *b*, on the same passage; (IV) the same MS., fol. 273 *b*, on Ezek. 8 14; (V) Add. 15,251, fol. 185 *b*, on 1 Kings 3 17; (VI) Halle Ochlah Ve-Ochlah II, § 3, and (VII) the printed Massorah on 1 Sam. 27 8.

תרצ״ב = § 692.

הוֹשִׁיבַנִי *he has made me to dwell, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 219 *b*, on Ps. 143 3.

תרצ״ג = § 693.

וְהַשְׁבֹתִים or וְהוֹשְׁבֹתִים, *occurs twice, once defective and once plene.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 168 *b*, on Jerem. 32 37, which I have printed, and (II) the printed Massorah, on the same passage. Both the Lists coincide in giving identically the same two passages, though the Zechariah instance is וַהֲשִׁבוֹתִים *and I will bring back*, the Hiphil of שוּב, whilst in Jeremiah 32 37 it may either also be וַהֲשִׁבֹתִים or וְהֹשְׁבֹתִים *and I will cause them to dwell* the Hiphil of יָשַׁב, since the two forms occur in the same verse. The Zechariah instance, therefore, determines it that וַהֲשִׁבוֹתִים is here intended. This, however, is in conflict both with the heading of the Rubric and with the fact that this Hiphil form occurs altogether eight times and is spelt in three different ways. Besides Jerem. 32 37 it is (1) וַהֲשִׁבֹתִים entirely defective in Jerem. 24 6; 27 22; 34 22; (2) וַהֲשִׁבוֹתִים without *Yod*, but with *Vav* apart from the Zechariah instance given in this Rubric, also in Jerem. 16 15, and (3) וַהֲשִׁיבֹתִים with *Yod*, but without *Vav* in Jerem. 12 15. The difficulty would be solved if we assume that the catchwords והשבותים מארץ מצרים Zech. 10 10, which are given both in the MS. List and in the printed Massorah, are wrong and ought to be והושבתים על בתיהם Hosea 11 11. This is supported by the fact that this Hiphil form of יָשַׁב actually occurs twice only, that it is וְהֹשְׁבֹתִים defective or without *Vav* in one instance (Jerem. 32 37) and וְהוֹשְׁבֹתִים plene or with *Vav* in the other instance (Hosea 11 11), which fully coincides with the statement in the heading of this Rubric. That wrong catchwords are not infrequently supplied by later Nakdanim is shown below in § 718.

תרצ״ד = § 694.

לְהוֹשִׁיב *to cause to dwell,* or *to marry, occurs twice, once defective and once plene.* As this infinitive, which occurs twice only, is differently spelt, being in one instance with *Vav* (1 Sam. 2 8) and in the other without it (Neh. 13 27), the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 301 *b*, on Neh. 13 17.

תרצ״ה = § 695 *a*.

וַיֹּשֶׁב *and he caused to dwell,* or *placed, occurs five times in the Scriptures.* This form of the Rubric is from Harley 5710—11, fol. 32 *a*, on Gen. 47 11. Though the heading emphatically states that there are five instances of this Hiphil future third person singular masculine, the Rubric itself records three only. As the omission of the two instances is due to the fact that the three complete the line, this incomplete Rubric affords another proof of the oft-repeated statement that the conflict between the superscription and the List itself is frequently due to the exhaustion of space. I have, therefore, given it as an instructive illustration of this fact.

תרצ״ה = § 695 *b*.

וַיּוֹשֶׁב *occurs four times in the Scriptures . . . . and once it is with the accent on the ultima.* Of this complete Massorah I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 250 *b*, on 2 Kings 17 6, which I have printed; (II) the same MS., Vol. II, fol. 153 *b*, on 2 Chron. 8 2; (III) Arund. Orient. 16, fol. 262 *a*, on the same passage; (IV) the same MS., fol. 312 *a*, on Ps. 107 36; (V) Add. 21,160, fol. 57 *a*, on Gen. 47 11; (VI) Halle Ochlah Ve-Ochlah II, § 3, and (VII) the printed Massorah on Gen. 47 11.

To understand the different headings of these seven Lists it is necessary to remark that the five instances which constitute this Massorah exhibit the following three varieties: (I) In one instance, viz. Gen. 47 11, it is וַיּוֹשֶׁב the apocopated form with the accent on the ultima or is *Mira* and in the other four passages (2 Kings 17 6, 24; Ps. 107 36; 2 Chron. 8 2) it is with the accent on the penultima or is *Milel*. Hence Lists I and V, the design of which is to safeguard the variation in the accents alone, notice this fact only, and the latter is more distinctively headed ויושב ה׳ and has the addition at the end ד׳ מלעיל וא׳ מלרע קדמאה מלרע, without any regard to the variation in the orthography. List II, which is headed ויושב ד׳, the ד׳ being a clerical error for נ׳, is no contradiction, since it is designed to safeguard the three plene instances only which it duly records. List IV, which is headed ויושב ה׳ נ׳ מל׳, is designed to safeguard both the three plenes and the two defectives without any regard to the variation in the accents, whilst List VI, which is simply headed ויושב ה׳, is designed to record the fact that this form occurs five times only, in the Scriptures, without regard either to the variation in the accents or orthography. This printed Massorah (List VII) is corrupt. It is headed ויושב ו׳ ד׳ מלאים וב׳ חסרים for though it apparently records six instances, there are really five only since it gives 2 Chron. 8 2 twice, once with the catchwords שם את בני ישראל as the second instance and once with the catchwords והערים אשר נתן חירם as the sixth instance.

תרצ״ו = § 696.

וַיֹּשִׁיבֵם *and they caused them to dwell, occurs twice.* The design of this Massorah is twofold. In the first place it is to safeguard the variation in the spelling of this Hiphil future third person plural with the suffix third person plural with *Vav* conversive which not only occurs twice, but is restricted to the same book and is וַיֹּשִׁיבֵם plene in the first instance (1 Sam. 12 8) and וַיֹּשְׁבֵם without the characteristic *Vav* in the second instance (1 Sam. 30 21). And in the second place in fixing the number at two it militates against the ancient reading וַיֹּשִׁיבֵם *and he caused them to dwell,* the singular the preferable form which is now accepted by textual critics and is attested by the ancient versions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on 1 Sam. 30 21.

תרצ״ז = § 697

יְשׁוּעָה *salvation, is six times defective is this form.* That is, the two synonymous nouns יְשָׁעָה and תְּשׁוּעָה derivatives of יָשַׁע without and with prefixes and suffixes are thus written without *Vav* after the *Shin*. Normally these two nouns, which occur altogether about 112 times, are written יְשׁוּעָה and תְּשׁוּעָה with *Vav*. In this form the former occurs 73 times and the latter 33 times. As it is in these six instances only that they are without the *Vav*, viz. יְשָׁעָה five times and תְּשָׁעָה once, the Massorah safeguards the abnormal orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 69 *b*, on 2 Sam. 19 3, which I have printed; (II) the same MS., fol. 292 *a*, on Ps. 35 3; (III) Add. 15,250, fol. 325 *a*, on the same passage; (IV) Add. 15,251, fol. 382 *a*, on Job 30 15; (V) the printed Massorah, on Deut. 32 15; (VI) the same on 2 Sam. 19 3, and (VII) the same on Job 30 15. The printed Massorah on Ps. 53 7, where this Rubric is mentioned, but the register is not given, is as follows: יְשָׁעוֹת ליח כתיב כן חס׳ ויו קדמא וחבירו קדמא הוא חס׳ דחס׳ ונמנה עם הויו חס׳ בלישׁ׳. This is incorrect, since according to this Ps. 14 7 is יְשָׁעָה entirely defective, whereas it is here יְשׁוּעָה not only with *Vav* after the *Shin*, but with *Pathach* under the *Ayin*.

תרצ״ח = § 698.

הַיְשׁוּעָה *salvation, occurs three times.* In contradistinction to its sexteliteral synonym הַתְּשׁוּעָה which also occurs three times (Judg. 15 18; 2 Sam. 19 3; Prov. 21 31) and with which it is reckoned in the same Rubric. (*Vide supra*, § 697.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 44 *a*, on 1 Sam. 14 45, which

I have printed: (II) Add. 15,251, fol. 220 *b*, on Isa. **12** 3, and (III) the printed Massorah on 1 Sam. **14** 45.

תרצ"ט = § 699.

יְשׁוּעָתָהּ *salvation, occurs twice.* Without prefixes and suffixes, this noun occurs altogether nine times. In seven instances it is יְשׁוּעָה and in two only is it with paragogic *He*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 209 *b*, on Jonah **2** 10, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Harley 5710—11, Vol. II, fol. 174 *a*, on Ps. **3** 3; (IV) Add. 15,250, fol. 319 *b*, on the same passage, and (V) Add. 21,160, fol. 292 *b*, on Jonah **2** 10. The latter is headed ב' ומלעיל *it occurs twice and with the accent on the penultima*, that is in contradistinction to the seven instances without the paragogic *He*, which are Milra or with the accent on the ultima.

ת"ש = § 700.

יְשׁוּעַת *the salvation of, is five times with Pathach in the Scriptures.* That is, in the construct state. In fixing the number at five and in adding the expression קדמ' after the catchwords מי יתן מציון (= Ps. **14** 7) the design of this Massorah is to militate against the reading יְשׁוּעַת instead of יְשׁוּעוֹת in the parallel passage in Ps. **53** 7, which is that of other textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43 *b*, on Exod. **14** 13, which I have printed; (II) Arund. Orient. 16, fol. 308 *b*, on Ps. **98** 3; (III) Add. 15,250, fol. 321 *a*, on Ps. **14** 7; (IV) Add. 15,251, fol. 234 *b*, on Isa. **52** 10; (V) Add. 21,160, fol. 87 *b*, on Exod. **14** 13; (VI) Halle Ochlah Ve-Ochlah II, § 251, and (VII) the printed Massorah on Exod. **14** 13.

תש"א § = 701.

יְשׁוּעוֹת *salvations*, or *salvation, is seven times plene.* This plural noun which occurs altogether twelve times, is spelt in three different ways: (I) In one instance it is יְשָׁעוֹת without the first *Vav* but with the second, Ps. **53** 7; (2) in four instances it is יְשׁוּעֹת with the first *Vav*, but without the second (Isa. **26** 18; **33** 6; Ps. **42** 12; **43** 5), and (3) in the seven instances which constitute this Rubric it is יְשׁוּעוֹת with both *Vavs* or entirely plene. The Massorah here, contrary to its usual method, safeguards the orthography of the majority. In the addition of קדמ' after the catchwords מה תשתוחחי (= Ps. **42** 6) the design of the Massorah is to protect it against reading here יְשׁוּעַת defective as it is in the parallel passage Ps. **43** 5. From this analysis it will be seen that all the three different spellings occur in the Psalter.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 288 *a*, on Ps. **18** 51, which I have printed; (II) the same MS., fol. 290 *a*, on Ps. **28** 8; (III) the same MS., fol. 362 *a*, on Ps. **74** 12; (IV) Add. 15,250, fol. 326 *b*, on Ps. **42** 6; (V) Add. 15,251, fol. 344 *b*, on Ps. **44** 5; (VI) the same MSS., fol. 369 *a*, on Ps. **116** 13, and (VII) the printed Massorah on the same passage.

תש"ב = § 702.

יִשַׁי *Yishai*, or *Jesse, is in two instances with Zakeph and Kametz in the Scriptures.* Normally where this proper name is with *Kametz* under the *Shin* this letter is either with the pausal accent *Athnach* which is the case in five instances (1 Sam. **16** 19; **17** 20; **22** 13; **25** 10; Isa. **11** 1) or with *Soph-Pasuk* which is also the case in four instances (Ps. **72** 20; 1 Chron. **2** 10; **10** 14: 2 Chron. **11** 18). When it is with the accent *Zakeph-Katon* it is יִשַׁי with *Pathach* which is the case in seven instances (1 Sam. **16** 10 *b*; **17** 12; **20** 30; **22** 8, 9; 2 Sam. **20** 1; 1 Chron. **12** 19). As it is in these two instances only that the *Zakeph* is abnormally with *Kametz* the Massorah safeguards the exceptional occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 149 *a*, on 1 Chron. **29** 26, which I have printed; (II) the same MS., Vol. II, fol. 260 *b*, on Ruth **4** 22, and (III) Arund. Orient. 16, fol. 284 *a*, on the same passage.

תש"ג = § 703 *a*.

יְשִׁימֹן *a desert, a wilderness. A sign to indicate the variation in its spelling.* Without and with the prefixes *Beth* and *He* this noun, which occurs altogether thirteen times, is spelt in three different ways: (I) In one instance it is יְשִׁמֹן (Deut. **32** 10) both without *Yod* and *Vav* or entirely defective; (2) in five instances it is יְשִׁימֹן (Numb. **21** 20; **23** 28; 1 Sam. **26** 1, 3; Isa. **43** 20) with *Yod*, but without *Vav*, and (3) in seven it is יְשִׁימוֹן (1 Sam. **23** 19, 24; Isa. **43** 19; Ps. **68** 8; **78** 40; **106** 14; **107** 4) both with *Yod* and *Vav* or entirely plene.

From this analysis it will be seen that the several spellings are the rule in one part of the Bible and the exception in the other. Hence this artificial form of the Rubric registers the variations according to the Law, the Prophets and the Hagiographa.

The Pentateuch. — In the Pentateuch, where this noun occurs three times, it is יְשִׁימֹן with the *Yod*, but without the *Vav* in two instances, and once only is it יְשִׁמֹן entirely defective. Hence the Massorah here safeguards the solitary exception.

The Prophets. — In this part of the Bible, which is represented by Samuel and Isaiah and in which it occurs altogether six times, twice in Isaiah and four times in Samuel and where the two different spellings are used in two consecutive verses in the former (Isa. **43** 19, 20), the plene instance is safeguarded, whilst in the latter where the two different spellings occur in parallel passages (1 Sam. **23** 24; **26** 1) they are both safeguarded against being made uniform.

The Hagiographa. — In this part, which is represented by the Psalter and in which it occurs four times, it is uniformly יְשִׁימֹן. The simple mention of the fact, therefore, suffices without specifying the number or giving the catchwords.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 225 *a*, on Numb. **21** 20.

תש"ג = § 703 *b*.

הַיְשִׁימֹן *the waste, the wilderness, is twice plene.* With the prefix *He* this noun occurs altogether five times. ℵ is יְשִׁימֹן without the *Vav* three times (Numb. **21** 20; **23** 28; 1 Sam. **26** 3) and plene in two. Hence the Massorah safeguards the minority.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 51 *b*, on 1 Sam. **23** 19, which I have printed, and (II) Vienna Codex No. 35 on the same passage. The addition at the end, viz. וכל כתי' דכו' does not refer to the noun with the prefix *He* but to the plene spelling generally and omits the instance in the Prophets (Isa. **43** 19).

תש"ד = § 704.

הַיְשִׁמוֹת *jeshimoth, occurs four times.* This expression, which is the second part of the compound proper name בֵּית הַיְשִׁמוֹת *Beth-Hajeshimoth* [= house of desolation], and which occurs four times, is spelt in three different ways: In the Pentateuch, where it occurs once, it is הַיְשִׁמֹת (Numb. **33** 49) entirely defective, i. e. without *Yod* after the *Shin* and without *Vav* after the *Mem*; (2) In Joshua, where it occurs twice, it is הַיְשִׁמוֹת (**12** 3; **13** 20), whilst in Ezekiel, where it occurs once, it is הַיְשִׁימֹת with *Yod*, but without the *Vav*. Hence the Massorah safeguards this variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 109 *b*, on Numb. **33** 49, which I have printed; (II) the same MS., Vol. I, fol. 146 *a*, on Joshua **12** 13; (III) Orient. 4445, fol. 154 *b*, on Numb. **33** 49; (IV) Arund. Orient. 16, fol. 9 *b*, on Josh. **12** 3; (V) the same MS., fol. 183 *a*, on Ezek. **25** 9; (VI) the printed Massorah on Numb. **33** 49, and (VII) the same on Ezek. **25** 9.

These seven Lists exhibit two recensions of this Massorah which emanate from two different Schools of Massorites. In the oldest form of it, which is that of Lists I, III, IV, the reading in Ezek. **25** 9 is הַיְשִׁימֹת with *Yod*, but without *Vav;* and this reading is supported by Orient. 4445 first hand; Arund. Orient. 16; Add. 15,250 and Add. 15,251. According to the second recension, which is that of Lists II, VI and VII, the reading in this passage is הַיְשִׁימוֹת entirely plene and this is supported by St. Petersburg Codex of A. D. 916; Orient. 2201 second hand; Harley 5710—11 and Add. 15,451 for which reason I have adopted it in my edition of the Bible. That the variations are due to different recensions of the text the Massorites themselves declare. On Numb. **33** 49

we are told that the reading הִשְׁמַת entirely defective is according to the Hellali recension and that according to the Jerusalem recension it is הִשְׁמַת with *Yod* after the *Shin*, as will be seen from the notes on this passage in my edition of the Bible, whilst the Samaritan recension of the Hebrew reads it הישמות without *Yod*, but with *Vav*. The ד' כתיב כן after אוריתא in Lists VI and VII is the addition of an ignorant scribe and must be cancelled.

תש״ה = § 705

יִשְׂחָק *Yischak, is four times written with* ***Sin*** *in the Scriptures.* That is, in contradistinction to 108 instances in which the name of this patriarch occurs and is יִצְחָק. Hence the Massorah safeguards this abnormal spelling, thus precluding the instance in Ps. **105** 9 being made conformable to the parallel passage in 1 Chron. **16** 16.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 55 *a*, on Jerem. **33** 26, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Amos **7** 9; (III) Arund. Orient. 16, fol. 310 *b*, on Ps. **105** 9; (IV) Halle Ochlah Ve-Ochlah II, § 252; (V) the printed Massorah on Jerem. **33** 26; (VI) the same on Amos **7** 9, and (VII) the same on Ps. **105** 9.

תש״ו = § 706.

תֻּשַּׁם *she will be desolate, occurs twice, once with Kametz under the Shin and once with Pathach.* Hence the Massorah safeguards the variation in the graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 32 *a*, on Gen. **47** 19, which I have printed; (II) Orient. 2349, fol. 56 *a*, on the same passage, and (III) the printed Massorah also on the same passage. List II adds at the end (וחד תֻּשַּׁם) that it also occurs once with the prefix *Vav*. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter ו, § 70.)

תש״ז = § 707.

וּלְיִשְׁמָעֵאל *and to Ishmael, occurs twice, once at the beginning of the verse and once in the middle.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 36 *b*, on Gen. **27** 20, which I have printed, and (II) Arund. Orient. 16, fol. 270 *b*, on 2 Chron. **23** 1. For the cause of the *Tzere* being under the *Ayin* instead of the *Aleph* and for disguising the Divine name אֵל, see my *Introduction to the Hebrew Bible*, p. 397 &c.

תש״ח = § 708.

הַיִּשְׁמְעֵלִי *the Ishmaelite, is in all its forms with* ***Aleph****, except once.* It will be seen that in this instance the redactors of the text were not satisfied with simply transferring the graphic sign from the *Aleph* to the *Ayin*, but elided the Divine name altogether. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 147 *b*, on 1 Chron. **27** 30.

תש״ט = § 709.

וְיִשְׁנוּ *and they shall sleep, occurs three times in the Scriptures.* This Rubric I have found in the printed Massorah only on Jerem. **51** 57.

תש״י = § 710.

וַיִּישַׁן *and he slept, occurs three times, twice with Kametz and once with Pathach.* As this variation in its graphic signs is due to the pausal or distinctive accent which is *Athnach* in one of the *Kametz* instances (Gen. **2** 21) and *Zakeph-Gadol* in the other (Gen. **41** 5), the Massorah safeguards the respective vowel-signs.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 2 *b*, on Gen. **2** 21, which I have printed; (II) Arund. Orient. 16, fol 93 *b*, on 1 Kings **19** 5; (III) the printed Massorah, on Gen. **2** 21, and (IV) the same on Gen. **41** 5

תש״א = § 711.

יְשֵׁנָה *asleep, occurs twice, once defective and once plene.* That is, once without *Yod* after *Shin* and once with it. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 78 *b*, on 1 Kings **3** 20, which I have printed, and (II) the same on Cant. **5** 2.

It will be seen that the List which I have printed emphatically states that the Canticles instance is יְשֵׁנָה plene and hence 1 Kings **3** 20 is יְשָׁנָה defective. Yet the official Lists of the variations between Easterns and Westerns declare that according to the Palestinians the Kings instance is יְשֵׁנָה plene and the Canticles is יְשָׁנָה defective. (*Vide supra*, letter ח, § 625.) And though the *textus receptus* professes to follow the Palestinian or Western recension, both the MSS. and the early editions which are admittedly Western exhibit יְשֵׁנָה defective in 1 Kings **3** 20. Thus Add. 21,161; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and all the early editions. As to the Canticles instance, which the Rubric before us says is יְשֵׁנָה plene, this reading is exhibited in the ancient Codex Add. 21,161 only, whilst Orient. 2201; Arund. Orient. 16; Add. 15,250 and Add. 15,251 read it יְשֵׁנָה defective. This Massorah, therefore, affords another proof of the fact that when it was compiled the variations between the Palestinian and Babylonian recensions were not as yet definitely separated.

תש״ב = § 712.

וְנוֹשַׁעְתֶּם *and ye shall be saved, is twice plene.* This Rubric, which is from Add. 15,250, fol. 79 *b*, I cannot understand. This Niphal preterite second person plural masculine with *Vav* conversive occurs once only in the *textus receptus* and in Deut. **4** 25 it is וְנוֹשַׁנְתֶּם from יָשֵׁן *to be weary.* It may be that the Massorite designed artificially to couple together these two Niphal forms which are respectively unique and are both plene because they are similar in sound or are homonyms.

תש״ג = § 713.

נוֹשַׁע *saved, occurs four times, one of these is with the prefix Vav, two are with Pathach and two with Kametz.* Though the *Pathach* instances are the preterite third person singular masculine (Deut. **33** 29; Isa. **45** 17) and the two with *Kametz*, the one without the prefix *Vav* (Ps. **33** 16) and the one with it (Zech. **9** 9) are the participle, yet the Massorah groups them together because its design is to safeguard the variation in the graphic signs without regard to the difference in the senses.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 182 *b*, on Ps. **33** 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. **45** 17; (III) Arund. Orient. 16, fol. 138 *b*, on the same passage; (IV) the same MS., fol. 291 *b*, on Ps. **33** 16; (V) Halle Ochlah Ve-Ochlah II, § 251 margin; (VI) Codex Leicester on Deut. **33** 29, and (VII) the printed Massorah on Isa. **45** 17.

List II, which exhibits the oldest form of this Rubric, is simply headed נושע ב׳ and records the two *Pathach* instances only. Lists V and VII alone give the mnemonic sign which I have printed, whilst List VI is headed נושע ר׳ בלישׁ ב׳ פת׳ וב׳ קמ׳ and gives the following sign מלכא רחמע ישראל צדיקיא. The two *Pathach* instances form part of the alphabetical Lists of words which respectively occur twice with this graphic sign. (*Vide infra*, letter נ, § 539.)

תש״ד = § 714.

וְהוֹשִׁיעַ *and he shall save, occurs twice, once plene and once defective.* As this Hiphil preterite third person singular masculine with *Vav* conversive, which occurs twice only, is differently spelt, being in the first instance with *Yod* after the *Ayin* (1 Sam. **9** 16) and in the second וְהוֹשַׁע without the *Yod*, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 40 *a*, on 1 Sam. **9** 16, which I have printed, and (II) the same MS., fol. 221 *a*, on Zech. **12**, 7.

תשט״ו = § 715.

וְהוֹשִׁיעָם *and he saved them, occurs twice.* In the only other instance in which this Hiphil preterite third person singular with the suffix third person plural masculine occurs, it is הוֹשִׁיעָם without the prefix *Vav*. (Isa. **63** 9.)

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 220 *a*, on Zech. **9** 16.

תשט״ז = § 716

וְהוֹשַׁע *and saveth, occurs twice, once defective and once plene.* As this infinitive absolute with the prefix *Vav*, which occurs twice

in the same section is differently spelt, being in the first instance וְהוֹשַׁע with *Vav* after the *He* (1 Sam. **25** 26) and in the second הוֹשַׁע (**25** 33) without the *Vav*, the design of the Massorah is to safeguard this variation.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 53 *a*, on 1 Sam. **25** 33, which I have printed, and (II) the printed Massorah on Jerem. **11** 12. As the design of List I is to safeguard the variation in the spelling which occurs within a few verses of each other, the adjunct בעני׳ or בסמ׳ ought properly to follow the ב׳ in the heading. But, as we have seen, this qualifying adjunct is not infrequently omitted. List II is headed ב׳ הוֹשַׁע and the Rubric duly registers three instances, adding Jerem. **11** 12. Its design is to record all the passages in which this infinitive occurs, irrespective of the one defective, in contradistinction to one instance in which וְהוֹשַׁע is a proper name (Deut. **32** 44). For a different recension of this Rubric, see Vol. III, letter י, § 48.

תשי״ז = § 717.

הוֹשַׁע *save thou, occurs twice in the Scriptures.* The Hiphil imperative singular masculine occurs altogether ten times. In eight instances it is הוֹשִׁיעָה with paragogic *He* (2 Sam. **14** 4; 2 Kings **6** 26; Ps. **12** 2; **20** 10; **28** 9; **60** 7; **108** 7; **118** 25) and in two only is it without the paragogic *He*. Hence the Massorah safeguards the exceptional form. This protection is specially necessary, since the two forms are used in the same phrase (comp. Jerem. **31** with Ps. **28** 9).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 200 *b*, on Ps. **86** 2.

תשי״ח = § 718.

וְהוֹשִׁיעָה *and help thou, occurs twice.* That is, this imperative with the prefix *Vav* in contradistinction to the eight instances in which it is without this prefix. This Rubric, which is from Add. 15,251, fol. 350 *a*, on Ps. **20** 9, is corrupt. It is manifestly designed to record the only two instances in which this imperative occurs with the prefix *Vav*. Yet a later Nakdan has not only given the wrong catchwords יהוה הושיעה = Ps. **118** 25 for the second instance instead of הושיע לבן = Ps. **20** 9, but placed the Rubric on this passage. This is attested by the Rubric which I have printed in Vol. III, letter י, § 47. A similar instance of wrong catchwords supplied by later Nakdanim will be found above in § 693.

תשי״ט = § 719.

יְהוֹשִׁיעַ *he will save, occurs twice and is plene.* Normally this Hiphil future third person singular masculine is יוֹשִׁיעַ. In this contracted form it occurs eight times, six times plene (Isa **45** 20; Zeph. **3** 17; Ps. **34** 19; **69** 36; **72** 4, 13) and twice יוֹשַׁע defective, which are given in the following Rubric. In these two instances, however, it is not only the uncontracted form, but unlike the contracted, which is differently spelt is in both instances plene. Hence the Massorah safeguards the abnormal form.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 47 *a*, on 1 Sam. **17** 47.

תש״כ = § 720.

יוֹשַׁע *he will save, is twice defective in the Scriptures.* As this contracted form, which as we have seen in the preceding Rubric, occurs altogether eight times, is six times plene and twice only defective, the Massorah safeguards the exceptional spelling.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vo.. II, fol. 270 *a*, on Lament. **4** 17, which I have printed, and (II) the same MS., Vol. II, fol. 232 *a*, on Job **22** 29.

תשכ״א = § 721.

וַיּוֹשַׁע *and he saved, is four times defective in this form.* This Hiphil future third person singular masculine with the prefix *Vav* occurs altogether twelve times. In eight instances it is וַיּוֹשַׁע with *Vav* plene and in four only is it defective, three of which are וַיּוֹשַׁע with *Vav* conversive and one is וַיּוֹשַׁע with *Vav* conjunctive (Prov. **20** 22), which is denoted by the term בלי״ש. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, four in MSS. and three, printed: (I) Harley 5710—11, Vol. I, fol. 190 *b*, on 1 Sam. **23** 5 which I have printed; (II) the same MS., Vol. II, fol. 224 *a*, on Job **5** 15; (III) Arund. Orient. 16, fol. 61 *a*, on 2 Sam. **8** 6; (IV) the same MS., fol. 323 *a*, on Job **5** 15; (V) the printed Massorah on Exod. **14** 30; (VI) the same on 2 Sam. **8** 6, and (VII) the same on Job **5** 15. Apart from List I all the other Lists head this Rubric וישע נ׳ חס׳ ... חד׳ ויושע.

תשכ״ב = § 722.

וְיוֹשִׁיעֵנוּ *and he will save us, occurs three times, once defective and twice plene.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 37 *a*, on 1 Sam. **4** 3, which I have printed, and (II) the printed Massorah on the same passage.

Though both these Lists emphatically declare in their respective headings that it is plene in two instances and defective in one only, yet this is to be regarded as the reading of one School only of textual redactors. According to List I, which describes the Isaiah instance as entirely plene, viz. וְיוֹשִׁיעֵנוּ 1 Sam. **7** 8 which is the second plene can only be partially so. This may either be וְיֹשִׁיעֵנוּ with *Yod* plene and with *Vav* defective as it is in Orient. 2201; Arund. Orient. 16 and Add. 15,451 or וְיוֹשֵׁעֵנוּ with *Vav* plene and *Yod* defective as it is in Harley 5710—11. It is, however, to be remarked that the Massorah Parva in Arund. Orient. 16, on 1 Sam. **4** 3 emphatically states that it is defective in two and plene in one (נ׳ ב׳ חס׳ וא׳ מל׳). It is in accordance with this Massorah, that Add. 15,250 and Add. 15,251 read it וְיֹשֵׁעֵנוּ defective, also in 1 Sam. **7** 8. It is remarkable that 1 Sam. **4** 3, which is the first of the two defectives and which is so, viz. וְיֹשֵׁעֵנוּ in Harley 5710—11; Arund. Orient. 16; Add. 15,250 and Add. 15,251, it is וְיוֹשִׁיעֵנוּ entirely plene in Orient. 2201, one of the oldest dated MSS. of the whole Bible. As to the third instance, viz. Isa. **25** 9, all the MSS. coincide that it is וְיוֹשִׁיעֵנוּ entirely plene (מל׳ רמל׳).

תשכ״ג = § 723.

וְיוֹשִׁיעֵם *and he saved them, occurs four times in the Scriptures.* As this Hiphil future first person singular masculine with the suffix third person plural masculine with *Vav* conversive, which occurs altogether four times, is differently spelt, being in three instances entirely plene and once וַיֹּשִׁעֵם without the *Vav* (Judg. **3** 9), the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 249 *a*, on 2 Kings **14** 27, which I have printed; (II) the same MS., Vol. II, fol. 207 *b*, on Ps. **106** 8; (III) Arund. Orient. 16, fol. 108 *b*, on 2 Kings **14** 27; (IV) the same MS., fol. 311 *a*, on Ps. **106** 8; (V) Add. 15,250, fol. 339 *a*, on the same passage; (VI) the printed Massorah on 2 Kings **14** 27, and (VII) the same on Ps. **106** 8.

This Massorah, however, emanates from one School only of textual redactors, as is attested by the fact that though it emphatically states that the reading in Judg. **3** 9 is וַיֹּשִׁעֵם without *Vav* and though Harley 5710—11 and Arund. Orient. 16 support this reading, yet Orient. 2201, which is one of the oldest dated MSS. of the whole Bible: Add. 15,250; Add. 15,251 first hand, and Add. 15,451 read it וַיּוֹשִׁיעֵם entirely plene and this reading is exhibited in all the early editions, as will be seen from the notes on this passage in my edition of the Bible.

תשכ״ד = § 724.

יֶשַׁע *salvation, occurs five times in this form.* Without and with the prefixes (= בלישא), this noun occurs altogether ten times. In five instances it is יֶשַׁע with *Tzere* under the *Yod* (Ps. **12** 6; **20** 7; **50** 23; Hab. **3** 13, 13) and in five it is with *Segol*. Hence the Massorah safeguards the *Segol* instances against being confused with the *Tzere*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 223 *b*, on Job **5** 11, which I have printed; (II) the same MS., Vol. II, fol. 22 *a*, on Isa. **45** 8; (III) St. Petersburg Codex of A. D. 916, on Isa. **61** 10; (IV) Arund. Orient. 16, fol. 138 *b*, on Isa. **45** 8; (V) the same MS., fol. 145 *a*, on Isa. **61** 10; (VI) the same MS., fol. 323 *a*, on Job **5** 11, and (VII) the printed Massorah on Isa. **45** 8. Lists II, IV and VII are headed יֶשַׁע ה׳ פתחין, which is the Massoretic term for *Segol*, comp. letter ח, § 132.

תשכ״ה = § 725.

וְיִשְׁפָּה *and jasper, occurs three times.* Both the MSS. and early editions are divided with regard to the graphic signs of

this expression. The earliest undated MS. extant, viz. Orient. 4445, reads it וְיָשָׁבָה with *Tzere*, so it is in all the three instances in Orient. 2201, which is one of the earliest dated MSS. of the whole Bible, and in the model Codex Arund. Orient. 16; whilst וְיָשָׁבָה with *Segol* is the reading in Harley 5710—11; Add. 21,160; Add. 15,250; Add. 15,251 and Add. 15,451. The Massorah Parva in Add. 15,251 both on Exod. **39** 13 and Ezek. **28** 13, however, remarks against it פ״א וְיָשָׁבָה for which reason I have adopted it in my edition of the Bible. For the variation in the early editions see the notes on the respective passages in my edition.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 111 *b*, on Exod. **28** 20, which I have printed; (II) the same MS., fol. 133 *a*, on Exod. **39** 13; (III) Arund. Orient. 16, fol. 185 *a*, on Ezek. **28** 13, and (IV) the printed Massorah on Exod. **39** 13.

תשכ״ו = § 726.

יָשַׁר *he was right, is three times with Pathach under the Shin.* That is, it is the preterite third person singular masculine, in contradistinction to the eighteen instances in which it is יָשָׁר with *Kametz*, being an adjective or noun.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 43 *a*, on Jerem. **18** 4, which I have printed; (II) the same MS., Vol. II, fol. 139 *a*, on 1 Chron. **13** 4; (III) Arund. Orient. 16, fol. 158 *a*, on Jerem. **18** 4; (IV) the same MS., fol. 164 *a*, on Jerem. **27** 5; (V) the same MS., fol. 247 *a*, on 1 Chron. **13** 4, and (VI) the printed Massorah on Jerem. **27** 5. Lists I and VI alone have the mnemonic sign. The sign is also given without the List in the printed Massorah Finalis, letter י, § 416.

תשכ״ז = § 727.

יִישַׁר *he*, or *it will be right, is three times plene.* By fixing the instances at three, this Massorah excludes the reading וַיִּישַׁר plene in the parallel passage in 1 Sam. **18** 20, which is exhibited in Orient. 2201 first hand; Harley 5710—11 first hand; and Arund. Orient. 16.

Of this Rubric I collated five Lists four in MSS. and one printed: (I) Arund. Orient. 16, fol. 68 *a*, on 2 Sam. **17** 4, which I have printed; (II) Add. 21,160, fol. 230 *b*, on Numb. **23** 27; (III) Orient. 2348, fol. 125 *a*; (IV) Orient. 2349, fol. 115 *a*, and (V) the printed Massorah, all on the same passage.

It will be seen that the List which I have printed gives Jerem. **18** 4 as the third plene instance in which this future occurs, and which is in the *textus receptus* יָשָׁר the preterite. As all the other Lists coincide in giving 2 Chron. **30** 4 as the third passage, and moreover, as Jerem. **18** 4 is given in the preceding Rubric as one of the three instances in which it is יָשָׁר the preterite, we must conclude that we have here another instance of wrong catchwords. List II heads this Rubric more correctly ג׳ מל׳ בליש׳, since two of the instances are with *Vav* conversive (2 Sam. **17** 4; 2 Chron. **30** 4).

תשכ״ח = § 728.

יְיַשֵּׁר *he shall make straight, occurs twice.* That is, the Piel future third person singular, in contradistinction to the only other instance in which this quadriliteral occurs, where it is יִישַׁר the Kal future recorded in the preceding Rubric.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 337 *a*, on Prov. **3** 6, which I have printed, and (II) the printed Massorah on Prov. **15** 21. As both the instances occur in the same book, the heading ought properly to be ב׳ ובמים׳. The Massorah takes no notice of the variation in the graphic signs being in one instance יִישַׁר with *Tzere* (Prov. **3** 6) and יְיַשֵּׁר with *Segol* in the other (Prov. **15** 21) which is due to the *Makeph*.

This Rubric is part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide supra*, letter י, § 11.)

תשכ״ט = § 729.

יְיַשְּׁרוּ *they shall make straight*, or *sing, is four times defective in this form.* That is, the form שר is in four instances without *Yod* after the *Shin*. It will be seen that though one of the four only is יְיַשְּׁרוּ the Hiphil future third person plural masculine of יָשַׁר (Gen. **31** 27) and the other three are the plural of the noun שִׁיר *a song* from שִׁיר *to sing*, yet the Massorah according to its artificial method, groups them together in the same Rubric, simply because they exhibit the same peculiarity of being without the *Yod* between the *Shin* and the *Resh*.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 338 *a*, on Prov. **4** 25, which I have printed; (II) the same MS., fol. 346 *a*, on Prov. **25** 20; (III) Add. 15,250, fol. 22 *b*, on Gen. **31** 27; (IV) Add. 15,251, fol. 29 *a*, on the same passage; (V) Orient. 2349, fol. 45 *b*, also on the same passage; (VI) the printed Massorah on Prov. **4** 25, and (VII) the same on Prov. **25** 20.

המון שריך, which is here given as the second instance, occurs twice, viz. Ezek. **26** 13 and Amos **5** 23 and without any other catchwords may denote either of the two passages. Lists VI and VII, however, give the fuller catchwords והשבתי המון שריך תמרת, which leaves it beyond the shadow of a doubt that Ezek. **26** 13 is according to this Massorah the defective, and this is supported by the fact that Amos. **5** 23 is שִׁרְיךָ plene in Arund. Orient. 16 first hand and Add. 15,451. Lists VI and VII must, therefore, be based upon a recension of the text which read שריך defective in Ezek. **26** 13. It is remarkable that in St. Petersburg Codex of A. D. 916 שירך was omitted altogether in Ezek. **26** 13 and was added by the Nakdan. However, as most of the MSS. read שִׁרְיךָ defective in Amos **5** 23, I have given the Rubric which records it as the second instance in letter ש, § 373. Though List VII is headed בשירים ד׳ חס׳ בליש׳ it records three only, omitting the last instance, viz. Prov. **25** 20, which is manifestly due to the carelessness of the Scribe.

תש״ל = § 730.

וּבִישֹׁר *and in uprightness, occurs twice.* In the only other instance where this noun with the prefix *Vav Beth* is combined with לֵב it is וּבִשְׁרַת (1 Kings **3** 6), the feminine of יָשָׁר.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 128 *b*, on Deut. **9** 5.

תשל׳א = § 631.

לַיְשָׁרִים *to the upright, occurs three times.* That is, in contradistinction to the two instances where it is וּלְיִשְׁרֵי לֵב which are interchangeably used in the same book (Ps. **11** 2; **36** 11).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 182 *a*, on Ps. **33** 1, which I have printed; (II) Arund. Orient. 16, fol. 291 *a*, on the same passage; (III) the same MS., fol. 313 *a*, on Ps. **112** 4; (IV) the same MS., fol. 336 *b*, on Prov. **2** 7; (V) Add. 15,250, fol. 340 *b*, on Ps. **112** 4; (VI) Halle Ochlah Ve-Ochlah II, § 199, and (VII) the printed Massorah on Ps. **33** 1.

תשל׳ב = § 732.

יִשְׂרָאֵל *Israel, is in eighteen instances preceded by a word or words which in this combination respectively occur once only.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists: (I) the printed Massorah Finalis, letter י, § 341, which I have printed, and (II) Orient. 4445, fol. 77 *b*, on Exod. **34** 27. Though List I states in the heading that there are eighteen such unique combinations it records nineteen. List II, which exhibits the oldest attempt to collect these instances, is as follows:

Isa. 41 8	ואתה ישראל ל׳	Ezek. 37 22	בהרי ישראל ל׳	Exod. 34 27	ואת ישראל ל׳
1 Kings 22 10	ומלך ישראל ל׳	Hosea 6 10	בבית ישראל ל׳	Levit. 9 1	ולזקני ישראל ל׳
Ezek. 37 18	ושבטי ישראל ל׳	1 Chr. 12 38	שרית ישראל ל׳	Deut. 27 9	ושמע ישראל ל׳
		Ezek. 27 17	וארץ ישראל ל׳	1 Sam. 1 17	ואלהי ישראל ל׳

On comparing this ancient List with the one which I have printed it will be seen that (I) it omits the following eight instances; Numb. **18** 23; Josh. **9** 6; **10** 4; 2 Kings **17** 8; Ezek. **12** 24; **37** 16; Zech. **9** 1; Ezra **5** 11; that (2) it gives וּמֶלֶךְ יִשְׂרָאֵל 1 Kings **22** 10, which does not occur again in Kings and against which some Massorahs remark ל׳ בכתם׳, but which occurs again in 2 Chron. **18** 9, 34 instead of ומלך לְיִשְׂרָאֵל (Ezra **5** 11) with the prefix *Lamed*, which is contrary to the scope of this Massorah, and that (3) it has no heading fixing the number, but simply describes each phrase as unique (ל׳). It is, therefore, evident that List I is a further development of this Register though it also is still incomplete. This is moreover attested by the fact that there are many more such unique combinations, of which the following are some:

Numb. 25 3	וַיֵּצָמֶד יִשְׂרָאֵל	Josh. 14 10	חָלַךְ יִשְׂרָאֵל	Numb. 20 14	אָחִיךָ יִשְׂרָאֵל
Deut. 33 28	וַיִּשְׁכֹּן יִשְׂרָאֵל	Judg. 6 6	וַיֵּדַל יִשְׂרָאֵל	Deut. 33 29	אַשְׁרֶיךָ יִשְׂרָאֵל
Numb. 23 7	וְיָעֻקָּה יִשְׂרָאֵל	Numb. 20 21	וַיֵּט יִשְׂרָאֵל	Gen. 35 22	וַיִּשְׁכַּב יִשְׂרָאֵל
Josh. 7 11	חָטָא יִשְׂרָאֵל	„ 21 24	וַיַּכֵּהוּ יִשְׂרָאֵל	Josh. 7 13	תִּקְרַב יִשְׂרָאֵל

As is not infrequently the case, a later Nakdan mistook the tentative List for complete. Hence he furnished it with the superscription which fixes the number at eighteen in accordance with the instances therein recorded and a still later editor added the last instance which is not only against the import of this Massorah, but is in dire conflict with the number given in the heading. After יח זונין משמשין ישראל of the artificial heading the words ולית זונא have dropped out of the text. Besides the words ובתוך and וכל which I have supplied in brackets before the fourth and eighteenth instances in accordance with Frensdorff (comp. *Massoretisches Wörterbuch*, § 377, note 3), I have corrected in the List which I have printed, the catchwords for the sixth instance, viz. ויבאו אל into וילכו אל Josh. **9** 6 and the catchwords דבר אלהם into דבר אלהם Ezek. **37** 19.

תשל״ג = § 733.

וְיִשְׂרָאֵל, — *Instances in which words preceding* יִשְׂרָאֵל *respectively occur twice in this combination.* Whilst the preceding Rubric is restricted to unique phrases in connection with this proper name, the design of this Massorah is to register duplicate instances. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 84 *a*, on Numb. **1** 52.

The absence of any heading, which I have supplied in brackets, clearly shows that it exhibits the first attempt to collect these passages.

תשל״ד = § 734.

יִשְׂרָאֵל אִתּוֹ *Israel with him, occurs twice.* Normally when this proper name is followed by the preposition with the suffix third person singular masculine it is עִמּוֹ, viz. יִשְׂרָאֵל עִמּוֹ. In this form it occurs about eleven times (Josh. **10** 15, 29, 31, 34, 36, 38; 2 Sam. **17** 14; 1 Kings **8** 62, 65; 2 Chron. **7** 8; **11** 1). As it is in these two instances that it is in combination with אִתּוֹ, the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 117 *b*, on Numb. **27** 21.

תשל״ה = § 735.

יִשְׂרָאֵל הֵם *Israel they, occurs three times.* This proper name is eight times followed by the personal pronoun third person plural masculine. In five instances the pronoun is הֵמָּה with paragogic *He* (Numb. **13** 3; 2 Sam. **21** 2; 1 Kings **9** 20; Ezek **37** 11; 2 Chron. **8** 7) and in three only is it without this *He*. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 83 *a*, on Numb. **1** 16, which I have printed; (II) Arund. Orient. 16, fol. 373 *a*, on Ezra **2** 59; (III) Add. 15,250, fol. 389 *b*, on the same passage, and (IV) Add. 21,160, fol. 184 *b*, on Numb. **1** 16. List II indicates the design of this Massorah by the addition at the end ושאר ישראל המה.

תשל״ו = § 736.

יִשְׂרָאֵל הֵנָּה *occurs twice.* That is, the personal pronoun third person plural feminine, in contradistinction to the five instances in which this proper name is followed by הֵמָּה the masculine given in the preceding Rubric. By fixing the number at two this Massorah militates against the reading הֵמָּה in Judg. **19** 12, which is exhibited in Harley 5710—11 first hand, and in Add. 15,451 and which is now accepted as preferable.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 32 *a*, on Judg. **19** 12, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

תשל״ז = § 737.

וּבְיִשְׂרָאֵל *and in Israel, occurs three times.* That is, with both the prefix *Vav* and *Beth* in contradistinction to the thirty-three instances in which it is with the prefix *Vav* alone, recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Arund. Orient. 16, fol. 168 *a*, on Jerem. **32** 20, which I have printed; (II) Vienna Codex No. 35, on Ps. **78** 71, and (III) the printed Massorah on Jerem. **32** 20. The latter is headed ג׳ דסמיכי בקרא which has no meaning, and the expression דסמיכי must have been added by an ignorant Nakdan.

תשל״ח = § 738.

וְיִשְׂרָאֵל *and Israel, occurs thirty-three times.* That is, with *Vav* conjunctive in contradistinction to the numerous instances in which it is without this *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 16 *a*, on Josh. **22** 22, which I have printed; (II) the same MS., 46 *a*, on 1 Sam. **17** 8; (III) Orient. 4445, fol. 144 *b*, on Numb. **24** 18; (IV) Harley 5710—11, Vol. II, fol. 21 *a*, on Isa. **44** 21; (V) Add. 21,160, fol. 231 *b*, on Numb. **24** 18; (VI) Halle Ochlah Ve-Ochlah II, § 29 margin, and (VII) the printed Massorah Finalis, letter י, § 419.

Though the printed Massorah (List VII), like all the other Lists, states that there are thirty-three such instances, it records thirty-one only. It omits three which the other Lists give, viz. 2 Sam. **11** 11; Isa. **48** 12; 2 Chron. **16** 11 and gives two for Isa. **44** 21 (ב׳ בו). This is not only supported by List VI, but by the model Codex Arund. Orient. 16, which reads וְיִשְׂרָאֵל in both clauses of this verse and by the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517, which exhibits it in the margin. It is to be remarked that the catchwords for Josh. **22** 22, which are here (in List VII) wrongly divided into two lines, represent one instance.

תשל״ט = § 739.

וּלְיִשְׂרָאֵל *and unto Israel, occurs six times in the Scriptures.* That is, in contradistinction to the thirty-three instances in which it is with the prefix *Vav* alone without the *Lamed* recorded in the preceding Rubric. By fixing the number at six the design of this Massorah is to militate both against the recension which reads וּלְיַעֲקֹב instead of וּלְיִשְׂרָאֵל in Exod. **32** 13, as is attested by the Samaritan recension of the Hebrew text, and against the reading וּלְיִשְׂרָאֵל in 2 Chron. **16** 11, as is shown further on.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 153 *b*, on 2 Chron. **7** 10, which I have printed; (II) the same MSS., Vol. I, fol. 224 *b*, on 1 Kings **8** 66; (III) Orient. 4445, fol. 59 *b*, on Exod. **18** 1; (IV) Arund. Orient. 16, fol. 84 *a*, on 1 Kings **8** 66; (V) Add. 21,160, fol. 93 *b*, Exod. **18** 1; (VI) Halle Ochlah Ve-Ochlah II, § 29 margin, and (VII) the printed Massorah on Exod. **18** 1.

With the exception of the printed Massorah (List VII) all the other Lists are not only headed ולישראל ו׳, but record identically the same six instances. List VII, however, states in the heading that it occurs seven times (ו׳) and registers seven, giving 2 Chron. **16** 11, as the seventh instance. But though this passage is given as one of the thirty-three instances in which it is וְיִשְׂרָאֵל with *Vav* alone and is so in the *textus receptus*, yet as the printed Massorah expressly omits it from that Rubric (§ 738) and includes it here among the instances which are with both the prefixes *Vav* and *Lamed*, it is probable that these two Rubrics are based upon a recension of the text which exhibited וּלְיִשְׂרָאֵל in 2 Chron. **16** 11.

תש״מ = § 740.

וּמִיִּשְׂרָאֵל *and from Israel, occurs twice in the Scriptures.* Normally when this proper name is with the prefix *Mem* it is מִיִּשְׂרָאֵל without the *Vav* conjunctive. In this form it occurs about thirty-two times. As it is in these two instances only that it has the *Vav*, the Massorah safeguards this rare occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 292 *b*, on Ezra **10** 25, which I have printed; (II) the same MS., Vol. I, fol. 108 *a*, on Numb. **32** 22; (III) Arund. Orient. 16, fol. 379 *a*, on Ezra. **10** 25, and (IV) Orient. 2349, fol. 120 *b*, on Numb. **32** 22.

תשמ״א = § 741.

יְשֻׁרוּן *Jeshurun, occurs twice.* That is, without prefixes. In the other two instances where it occurs it is once בִּישֻׁרוּן with the prefix *Beth* (Deut. **33** 5) and once וִישֻׁרוּן with the prefix *Vav* (Isa. **44** 2).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 142 *a*, on Deut. **32** 15, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 133 *b*, on the same passage. The latter is headed ב׳ וכת׳ כן which militates against the Hellali recension, as will be seen from the notes on these passages in my edition of the Bible.

תשמ״ב = § 742.

וְיָתוֹם *and fatherless child, occurs five times.* By fixing the number at five, the design of this Massorah is to militate against the ancient recension of the text which exhibited וְיָתוֹם also in Deut. **24** 12, as is attested by the so-called Jerusalem Targum and the Septuagint (comp. Geiger, *Jüd. Zeitschrift* IV 101; *Urschrift* 473). Moreover in combination with אַלְמָנָה *widow,* יָתוֹם not only precedes אַלְמָנָה, but is without the *Vav* conjunctive, viz. יָתוֹם וְאַלְמָנָה. In this form it occurs six times (Deut. **10** 18; **27** 19; Jerem. **22** 3; **7** 6; Ezek. **22** 7; Ps. **146** 9); whereas in three of the five instances which constitute this Rubric, not only is the order reversed, but יָתוֹם is with the *Vav* conjunctive, viz. אַלְמָנָה וְיָתוֹם (Exod. **22** 21; Zech. **7** 10; Mal. **3** 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 199 *b*, on Ps. **82** 3, which I have printed; (II) Arund. Orient. 16, fol. 219 *a*, on Zech. **7** 10; (III) the same MS., fol. 223 *a*, on Micah **3** 5; (IV) Add. 21,160, fol. 101 *a*, on Exod. **22** 21; (V) the same MS., fol. 329 *a*, on Job **29** 12; (VI) Orient. 2349, fol. 70 *b*, on Exod. **22** 21, and (VII) the printed Massorah on the same passage.

תשמ״ג = § 743.

יְתֹמִים *fatherless children, is twice defective.* This plural noun, which occurs altogether nine times, eight times without the prefix *Vav* and once with it, is יְתוֹמִים plene in seven instances and in two only is it יְתֹמִים defective. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Orient. 1379, fol. 155 *a*, on Exod. **22** 23, which I have printed, and (II) Add. 21,160, fol. 101 *b*, on the same passage. There are two instances in which this plural noun with the pronominal suffixes is also defective viz. יְתֹמָיו Isa. **9** 16 and יְתֹמֶיהָ Jerem. **49** 11. This explains the form in which the Rubric is given in the printed Massorah Finalis, letter י, § 449, which is headed יתמים ד׳ חסרי בליש. It records the two defectives without the suffixes and the two with the suffixes. It is, however, to be remarked that the Isaiah instance is יְתוֹמָיו plene in St. Petersburg Codex of A. D. 916; Add. 15,451 and several of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

תשמ״ד = § 744.

יְתֹמָיו *his fatherless children, occurs twice.* With the suffix third person singular masculine and without and with the prefix, this plural noun which occurs twice only, is differently spelt in each instance. In Isa. **9** 16 it is יְתֹמָיו defective, whilst in Ps. **109** 12 it is לְיִתּוֹמָיו plene. Hence this Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11; Vol. II, fol. 5 *a*, on Isa. **9** 16, which I have printed, and (II) Arund. Orient. 16, fol. 312 *b*, on Ps. **109** 12. The latter is headed ב׳ א׳ מל׳ וא׳ חס׳ which indicates the design of this Massorah. This Rubric, however, must be regarded as based upon the recension of the text which obtained in one School of Massorites only, since the text of other Schools had יְתוֹמָיו plene in Isa. **9** 16, as shown in the preceding Rubric.

תשמ״ה = § 745.

וַיִּוָּתֵר *and he was left, occurs twice.* This Rubric I have found in the printed Massorah only, on Gen. **44** 20. As this Niphal future third person singular masculine with *Vav* conversive also occurs in Judg. **9** 5 and moreover as the two instances which constitute this Rubric occur in Genesis, it is evident that the qualifying expression בסיפ׳ is omitted from the heading, which is not infrequently the case. The design of this Massorah is to distinguish between this quinqueliteral here which is the Niphal and the two instances in which it is וַיִּתֵּר the Hiphil (2 Sam. **8** 4; 1 Chron. **18** 4).

תשמ״ו = § 746.

נֹתָר *remaining, is three times in this form .... once in the Law, once in the Prophets and once in the Hagiographa.* That is, three expressions of the root יתר which are alike with *Cholem* (= בליש) are without *Vav* after the *Nun.* By fixing the number at three, the design of this Massorah is to militate against the recension of the text which reads נוֹתְרִי plene in 1 Kings **9** 21, as is attested by the ancient Codex Add. 21,161; Orient. 2201 first hand and Add. 15,451. Moreover the Samaritan recension of the Hebrew text reads וְהַנּוֹתָר plene in Exod. **12** 10.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 64 *a*, on Exod. **12** 10, which I have printed; (II) Orient. 2348, fol. 74 *a*, on the same passage, and (III) the printed Massorah also on the same passage.

תשמ״ז = § 747.

הַנּוֹתָרִים *that were left.* This Niphal participle plural with the prefix *He,* which not only occurs twice within a few verses, but is used in the same phrase, is in the first instance הַנּוֹתָרִים (Levit. **10** 12) and in the second הַנִּוֹתָרִם without the characteristic *Yod* plural (Levit. **10** 16). Hence the Massorah safeguards this anomalous variation and thus militates against the recension in which the two instances are alike plene, as is attested by the Samaritan recension of the Hebrew text.

This Rubric in its separate form is from the printed Massorah on Levit. **10** 16.

תשמ״ח = § 748.

הַנּוֹתָרוֹת *that remain, occurs three times in the Scriptures, twice defective and once plene.* As this Niphal participle plural feminine with the prefix *He,* which occurs three times only, is in two instances הַנּוֹתָרֹת without the second *Vav* (Gen. **30** 36; Levit. **27** 18) and in one instance הַנִּוֹתָרוֹת with it (Jerem. **34** 7), the Massorah safeguards this variation in its orthography. It will be seen that in the Pentateuch the primitive defective spelling is retained. It is, however, to be remarked that St. Petersburg Codex of A. D. 916 first hand reads also the Jeremiah instance הַנּוֹתָרֹת defective and that the Nakdan put the *Vav* above the word, remarking in the margin against it. *It is always plene* (מל׳ בע׳).

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 55 *b*, on Jerem. **34** 7, which I have printed; (II) Arund. Orient. 16, fol. 170 *b*, on the same passage; (III) Add. 15,250, fol. 258 *b*, also on the same passage; (IV) Add. 21,160, fol. 26 *b*, on Gen. **30** 36; (V) Orient. 2349, fol. 45 *a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Jerem. **34** 7.

תשמ״ט = § 749.

הוֹתֵרָה *to cause to abound, to let remain, is four times defective in this form.* That is, the Hiphil form is in four instances without the characteristic *Yod* after the *Tav.*

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 91 *a*, on Exod **16** 20, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Deut. 28 11.

List II is headed ה׳ חס׳ בליש׳ and gives הַנּוֹתָרִם Levit. **10** 16 as one of the five instances. But this is against the design of the Massorah, which is to record and safeguard the exceptional Hiphil instances without *Yod* after the ***Tav,*** whereas in הַנִּוֹתָרִם it is the *Yod* plural which is absent after the ***Resh.*** Though List III is simply headed אלין חס׳ יוד בליש׳ without fixing the number of these exceptional instances, it records the same five. It is, therefore, evident that a later Nakdan, as is not infrequently the case, who mistook the import of this Massorah, added this instance simply because it also was without the *Yod.*

תש״נ = § 750.

וְהוֹתֵר *and leave, is three times plene.* As this infinitive absolute with the prefix *Vav* occurs altogether three times only, and is uniformly with *Vav* after the *He,* the heading ought properly to be ג׳ ומל׳.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 59 *a*, on Exod. **36** 7, which I have printed; (II) the same MS., Vol. I, fol. 241 *b*, on 2 Kings **4** 43; (III) Arund. Orient. 16, fol. 277 *a*, on 2 Chron. **31** 10; (IV) Add. 15,251, fol. 202 *b*, on 2 Kings **4** 43; (V) Vienna Codex No. 35, on Exod. **36** 7; (VI) the printed Massorah on the same passage, and (VII) the same on 2 Kings **4** 43. As these three instances respectively occur in the three divisions of the Bible, List V adds חד בתו׳ חד בנבי חד בכתו׳.

תשנ״א = § 751.

וַיּוֹתְרוּ *and they left, is twice without the Yod in the Scriptures.* That is, without the characteristic *Yod* after the *Tav.* The design

of this Massorah is to militate against the recension of the text which exhibited וַיּוֹתִירוּ plene in Exod. 16 20, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I have collated three Lists: (I) Harley 5710—11, Vol. I, fol. 45 *a*, on Exod. 16 20, which I have printed; (II) Arund. Orient. 16, fol. 106 *b*, on 2 Kings 4 44, and (III) Add. 15,250, fol. 41 *b*, on Exod. 16 20. This Rubric forms part of the four instances in which the Hiphil form is without the characteristic *Yod* after the *Tav*, recorded in § 749.

תשנ״ב = § 752.

וַיּוֹתְרוּ *the Hiphil form of* יָתַר *is three times without the Yod.* Of this Rubric, which does not occur in the printed Massorah in this form, I collated two Lists: (I) Add. 21,160, fol. 299*a*, on Ruth 2 18, which I have printed, and (II) Arund. Orient. 16, fol. 283 *a*, on the same passage.

On comparing it with § 749 it will be seen that it exhibits a different recension. According to this Rubric there are three Hiphil instances only which are defective of the characteristic *Yod* and the first וְהוֹתִירָךְ in Deut. 28 11, like the second in the parallel passage 30 9, is plene. Hence it is not only excluded from the register, but the addition at the end of the Rubric emphatically declares (ומשמש׳ אנך) that these three defectives respectively occur in the three divisions of the Bible and that the Pentateuch contains one of the three, viz. Exod. 16 20.

It is therefore evident that this Rubric is based upon a recension of the text which read וְהוֹתִירָךְ in both instances, viz. Deut. 28 11 and 30 9. This reading is not only preserved in the Samaritan recension of the Hebrew text, but in Add. 15,451 first hand and Orient. 2696.

תשנ״ג = § 753 *a*.

וְיֶתֶר *and the rest of, is five times with the accent in this book.* That is, in Kings. In the narrative of the forty sovereigns who ruled from Solomon to Zedekiah, or up to the captivity, given in the book of Kings, the annalist supplements the record of thirty-four by referring to other archives for more detailed information. These references are introduced by the same formula וְיֶתֶר דִּבְרֵי *and the rest of the words* or *acts of &c*, which uniformly begins a verse and immediately precedes the names of the respective rulers. This formula is restricted to thirty-four out of the forty sovereigns. But though the phrase occupies the same position, yet it has different accents or sets of accents. It is however, three of these accents alone which the Massorah safeguards and which occur in connection with twenty-four of these sovereigns only. The Rubric before us deals with one of the three accents, which is exhibited in connection with five of the monarchs.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 90 *b*, on 1 Kings 16 5, which I have printed; (II) Orient. 1478, fol. 42 *a*, on the same passage; (III) Orient. 2210, fol. 147 *b*, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage.

The design of this Massorah is to safeguard the five instances in which וְיֶתֶר is with *Kadma* before the accent *Tevir*. But though all the four Lists coincide that there are five such instances, they differ with regard to the names of the Kings who have the *Tevir*, as will be seen from the following analysis:

List I. — This List gives אַבִּים as the second of the five with *Tevir*. In the Standard Codices, however, which I have collated it is with *Pashta*. Thus it is דברי אבים in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add 15,250; Add. 15,251; Add. 15,451; Orient. 1478; Orient. 2091 &c. and is given as one of the five instances in which וְיֶתֶר precedes *Mehupach Pashta*, viz. דברי אבים. Moreover this List omits יהושפט 1 Kings 22 46, which is with *Tevir* in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451; Orient. 1478 and Orient. 2091. But as Add. 15,250 has it ויתר דברי יהושפט, and moreover as this is actually the accentuation in the parallel passage in 2 Chron. 20 34, there can hardly be any doubt that this List is based upon a recension of the text which exhibited these accents, in both the parallel records. This is strengthened by the fact that יְהוֹשָׁפָט is also omitted in Lists II and III.

Lists II and IV. — These two Lists are identical. They both omit אַבִּים 1 Kings 16 27, which is given as the second instance in List I, but they also omit יְהוֹשָׁפָט which is absent in List I. They, however, make up the five by giving עָמְרִי 1 Kings 16 27 as the fifth instance which, however, is ויתר דברי עמרי in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,451; Orient. 1478; and Orient. 2091. Though List II has simply ויתר דברי as the fifth instance, yet the fact that it is absolutely identical with List IV, both in the catchwords and in the order of enumerating the passages, makes it certain that the name to be supplied is עָמְרִי.

List III. — This List alone is based upon the recension exhibited in most of the Standard Codices. It is as follows: ויתר דברי ה׳ בטעמ׳ בספר׳ ומימנה׳ שלמה בעשא יהושפט יהוא יהואחז. Accordingly the five instances with *Kadma* before *Tevir* are 1 Kings 11 41; 16 5; 22 46; 2 Kings 10 34 and 13 8.

תשנ״ג = § 753 *b*.

וְיֶתֶר *is five times with the accent in Kings.* This Rubric I have found in the printed Massorah Finalis only, letter נ, § 541. Its design manifestly is to safeguard the five instances in which וְיֶתֶר is with *Kadma* followed by *Mehupach Pashta*. The List, however, is incorrect. For though some of the MSS. differ about the accent of וְיֶתֶר דִּבְרֵי יְהוֹשָׁפָט 1 Kings 22 46, there is no difference about וְיֶתֶר דִּבְרֵי בַעְשָׁא 1 Kings 16 5, which is rightly given as one of the five *Tevir* instances in the preceding Rubric. The List is, therefore, to be corrected in accordance with the following Standard Codices: Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 1478 and Orient. 2091, all of which exhibit אַבִּים עָמְרִי יֹאשׁ חִזְקִיָּהוּ מְנַשֶּׁה as the five sovereigns. That is, 1 Kings 15 7; 16 27; 2 Kings 13 12; 20 20; 21 17 are the five passages in which וְיֶתֶר with *Kadma* is followed by *Mehupach Pashta*.

תשנ״ד = § 754.

וְיֶתֶר *is fourteen times with the accent Tevir.* That is, in Kings Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 91 *a*, on 1 Kings 16 14, which I have printed; (II) Orient. 1478, fol. 41 *b*, on 1 Kings 15 31; (III) Orient. 4227, fol. 116 *b*, on the same passage, and (IV) the printed Massorah Finalis, letter נ, § 450.

List I. — Though this List emphatically declares in the heading that there are fourteen such instances, it records thirteen only.

List II. — This List is headed ויתר י״ג בטע׳ בסם׳ and duly records thirteen instances which are identically the same as those given in List I, with the sole exception of the fourth instance, which is here דברי חזקיהו and which is manifestly a clerical error for דברי אחזיהו 2 Kings 1 18.

List III. — This List is also headed ויתר י״ג בטעמ׳ חברין בסם׳ and records identically the same thirteen instances as in Lists I and II avoiding, however, the scribal error of List II.

List IV. — This List is simply headed ויתר דבחר טעם במלכים without specifying the number. It, however, records fifteen. The third instance, viz. אֲבִים 1 Kings 15 7, is wrong, since it is here וְיֶתֶר דברי אבים and is one of the five instances in which וְיֶתֶר is with *Kadma* and is with this accent in all the Standard Codices (*vide supra*, § 753 *a*) and is rightly absent in all the MS. Lists. No. 8, however, which this List alone gives, viz. יואש קדמ׳ דסים׳ = 2 Kings 12 20, is ויתר with *Tevir* in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227 and Orient. 2091. This makes fourteen instances and accounts for the heading י״ד בטע׳ of List I, though it is not given in this List nor in the other two MS. Lists.

It will be seen from the above analysis that the three Rubrics, viz. § 753 *a*—*b* and § 754, deal with the accents of twenty-four only out of the thirty-four in connection with the rulers recorded in the book of Kings, and that the following ten are absent:

ויתר דברי ירבעם	1 Kings 14 19	ויתר דברי אמציהו	2 Kings 14 18
ויתר כל־דברי אסא	15 23	ויתר דברי ירבעם	28
ויתר דברי זמרי	16 20	ויתר דברי זכריה	15 11
ויתר דברי אחאב	22 39	ויתר דברי שלום	15
ויתר דברי יהואש	2 Kings 14 15	ויתר דברי־פקח	31

In the case of three of these sovereigns indicated here in larger type וְיֶתֶר is with *Telisha Ketanah*. Moreover in 2 Chron. 36 8 in connection with וְיֶתֶר יְהוֹיָקִים it is also with the same accent. Hence the Massorah on 1 Kings 22 39 in Orient. 4227, fol. 120 *a*, gives these four instances in a separate Rubric, viz. ויתר׳ ד׳ בטעמ׳ וסימנהון דברי אחאב יהואש דישראל ירבעם תניינ׳ דיהויקים דדברי המיים.

תשנ״ה = § 755.

יִתְרָה *abundance*, or *Ithra, occurs twice, once it is written with* ***He*** *and once with* ***Aleph***. Though this quadriliteral is in one instance a noun denoting *abundance* (Isa. 15 7) and in one the proper name *Ithra* (2 Sam. 17 25), yet the Massorah, which has regard to their being homonyms irrespective of the difference in the sense, safeguards the variation in the spelling.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Orient. 1474, fol. 152 *a*, on Isa. 15 7, which I have printed; (II) Harley 5710—11, Vol. II, fol. 7 *b*, on the same passage, and (III) Add. 15,251, fol. 221 *b*, also on the same passage. This Rubric forms part of the List of the eleven words which respectively occur twice, once ending with *Aleph* and once with *He*. (*Vide supra*, letter א, § 23.)