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INTRODUCTION
TO THE GINSBURG EDITION
OF THE
HEBREW OLD TESTAMENT

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CHAPTER I

HISTORY AND PLAN

AMONG the memorials to celebrate its hundred years of service which ended in March, 1904, the Bible Society decided to issue special editions of the original texts of Holy Scripture. From its earliest days, *e.g.* in the publication of the Syriac Gospels and Acts in 1815 and the Syriac Bible in 1823, and all through its history, the Society had aided the world of scholarship as well as the advance of Christian missions. It had issued versions in most of the classical as well as in very many modern tongues. It was felt that both as a contribution to Biblical knowledge and as a basis for missionary translations in many languages, the preparation of Centenary Editions in Greek and Hebrew would be peculiarly appropriate.

In connexion with the Greek New Testament there was little difficulty. Professor Eberhard Nestle of Maulbronn and the Württemberg Bible Society put at our disposal, without any editorial costs, the latest form of the text first published by them in 1898. This contained the resultant of a collation of the editions of Tischendorf, Westcott and Hort, and of Bernhard Weiss, with an apparatus indicating every variation in words, orthography or punctuation from the *Textus Receptus* and from the Greek text underlying the English Revised Version. This Centenary Edition in Greek was issued under the editorship of Dr. Nestle in the Centenary year.

The preparation of the edition of the Old Testament Hebrew text took much longer; indeed, it was only completed in 1926, more than twenty-one years after the Centenary. Previously the Society had circulated the Hebrew Scriptures as first edited by Meyer Levi Letteris in 1852, and this text it still continues to publish. But the increase of Semitic knowledge during the latter half of the nineteenth century demanded a fresh examination of the Manuscript sources of the Old Testament.

In Germany a critical edition with Massoretic notes on all the books except Exodus to Deuteronomy had been completed in 1895 under the care of Dr. Seckel Baer with the collaboration till his death in 1890 of Dr. Franz Delitzsch. It was known also that Dr. Rudolf Kittel was preparing with the help of several scholars another similar edition. This actually appeared in 1905-6.

There was, however, in Britain a great Hebrew scholar who had devoted his long life to the study of the Hebrew Bible and especially of the Massorah. His reputation was world-wide. He had been a member of the Committee which produced the English Revised Version of the Old Testament in 1885. He was the learned author of *The Massorah, compiled from Manuscripts*, the publication of which began in 1880, and of many other important works. When, therefore, at a meeting of the Editorial Sub-Committee in December, 1904, the name of Dr. Christian David Ginsburg was mentioned and the possibility of his granting to the Bible Society the results of his life-long labours was discussed, it was unanimously agreed to approach him on the subject. By the middle of 1905 Dr. Ginsburg reported that he was ready, without any remuneration beyond incidental expenses, to place all his collations of Hebrew manuscripts at the disposal of the Bible Society for its Centenary Edition. This generous offer was at once accepted. Dr. Ginsburg proposed making the text of Jacob ben Chayim,¹ first printed in 1524-25, the basis of his edition, and recording in the footnotes all the important variations in words, orthography, vowel-points, accents and sectional divisions, as he found them in the many manuscripts he had examined both in Britain and on the Continent.

The British Museum authorities kindly continued to Dr. Ginsburg permission to work in the Library. The Manuscripts used by Dr. Ginsburg were for his purpose kept together in his room. The picture of the learned scholar (he was in his 73rd year when he commenced this task) surrounded by these volumes is one which will long remain with those who were privileged to see Dr. Ginsburg at work. He would spend the early mornings at his beautiful home in the north of London, reading

proofs, making notes, tabulating (often with the help of his wife, to whom he dedicated his greatest books) the lists of variations, and preparing himself for the labours of the day. During his long life he had collected a most valuable library of early editions in Hebrew, Greek, and in most of the European languages. These were purchased by the Bible Society and now form an important part of the great Library in Queen Victoria Street.

¹ The story of Jacob ben Chayim's life and work is given in Dr. Ginsburg's *Jacob ben Chayim ben Adonijah's Introduction to the Rabbinic Bible*, London, 1867.

CHAPTER II

METHOD AND SCOPE

ALMOST from his youth Dr. Ginsburg had been entering into notebooks the variant readings he had noted in his collations. He had personally examined most of the Manuscripts and all the early printed editions of the Hebrew text to which he makes reference in the list prefixed to this edition of the Old Testament. He now set himself to tabulate these readings recording in each case the manuscript where he found the variant to which he was calling attention, so that later scholars could verify in each case his references. The much longer lists of notes in the later volumes show how the number of such references increased as the work proceeded. And even then, they only record a portion of the great mass of material he collected.¹

It soon became apparent both to Dr. Ginsburg and to the Bible Society Committee that some limits would have to be set, otherwise the record of every single variant in every single manuscript would have outgrown even the great resources of the Bible Society and certainly the time available at Dr. Ginsburg's age for the completion of his task. The Preface of April, 1911, which was drawn up by

¹ The Bible Society appointed a Special Hebrew Sub-Committee to consult with Dr. Ginsburg on any questions that might arise in the course of the work. It may be of interest to record the names of the original members:—Dr. W. Aldis Wright, Professor A. S. Geden, Revs. Canon R. B. Girdlestone, F. L. Denman, A. Lukyn Williams, J. Sharp, J. H. Ritson, Messrs. J. B. Braithwaite (Chairman of the Editorial Sub-Committee), and his successors in that Chair, G. A. King (afterwards Sir George A. King), H. Morris, E. J. Sewell. To these were added as time proceeded and members passed away:—Revs. R. Kilgour, A. Taylor, T. H. Darlow, Canon G. H. Box, H. J. White (now Dean of Christ Church, Oxford). The Rev. John Sharp, the Society's Editorial Superintendent till 1908, took a great interest in the edition from its very inception.

Dr. Ginsburg and Dr. Aldis Wright, suggests some of these limitations.¹ There was to be no alteration in the text except in the very few instances in which Jacob ben Chayim's Massoretic Recension printed by D. Bomberg at Venice in 1524–25 was recognized to be at variance with an important Massorah. The text is therefore described in the Preface as "substantially" that of Jacob's first edition. In the few instances where a departure has been made from Jacob ben Chayim's text, the reading of the 1524–25 edition is recorded in the footnotes. It appears that Dr. Ginsburg was guided in accepting these few variations not by a majority of manuscripts but by Massorah authority in the study of which he had spent many years. The results of that study were published in the four great volumes of *The Massorah* begun by him in 1880, a fifth volume completing the work was unfortunately never issued. These contain, arranged alphabetically, the collection of Massoretic notes compiled from all the MSS. he had examined. It must, however, be remembered that there is great difficulty in assigning a definite value to such Massoretic notes. They are of various and for the most part unknown authorship and date. Even where פה', i.e. "correctly so", is prefixed to a note, the statement is entirely subjective and its worth uncertain.

The Preface to this Centenary Edition states that Dr. Ginsburg had collated Jacob ben Chayim's famous edition with over seventy Biblical MSS. and thirteen editions printed prior to 1524: that each MS. and early edition was carefully examined for variations in orthography, vowel-points, accents, and sectional divisions. Nothing was attempted beyond such a collation: and only what Dr. Ginsburg considered the principal results of this collation were recorded. This practically meant that Dr. Ginsburg searched, at first at least, only for variants of selected words, etc. He recorded in detail, by reference to

¹ An article in the *Church Quarterly Review* for April, 1927, criticizes the Bible Society for reproducing in this edition only the Massoretic text, and suggests that the time has come for a Revision of that text. The fact, however, should be recalled that this Centenary Edition only does what it set out to do. The Bible Society never attempted or contemplated the production of a new text. Dr. Ginsburg has only recorded the results of his examination of certain specified MSS. and early editions.

the Manuscript or early editions examined, the source of each variation in which that particular word, orthography, or accent or sectional division was dealt with. In the paragraph divisions given in this edition Dr. Ginsburg followed Jacob ben Chayim's edition rigidly in the Pentateuch, for which there is a Massoretic list of sectional divisions. In the remainder of the Old Testament he evidently exercised his judgment where Manuscript evidence was divergent, never differing from Jacob, however, without some distinct Massoretic authority and giving in the notes the variant readings.

Some examples of these limitations will best illustrate this point. At first Dr. Ginsburg was inclined to reproduce the Raphe stroke used so often in the Massoretic MSS. to denote the aspirated sound of the six consonants בגדכפת and to record the variations. But the idea was afterwards discarded to the great relief of the printer as well as of the Committee.

The presentation of the Methegh, "the bridle," raised a further difficulty. Were all its occurrences to be noted, together with any variation? It was finally decided to record only the cases where Dr. Ginsburg considered the use or absence of the Metheg to be of some importance and ignore the rest. As a specimen of a full collation of its full use, the notes on I Sam. 1 were allowed to stand as they were at first prepared by Dr. Ginsburg. It will be seen that for the six lines of text containing I Sam. 1¹⁻⁴ there are no fewer than twenty-eight lines of notes.

Similarly there arose the question of the number of references to accents in the Psalter. Dr. Ginsburg reported that, for the first ten Psalms, he had carefully examined all the readings and the accents in the MSS. and early printed editions at his disposal, and that for these Psalms alone there were found to be some 42,000 references. He said the actual number of words and Pasesks in these ten Psalms amounted to 1,074. Dr. Ginsburg had spent eight weeks examining each of these words and Pasesks in twenty-six MSS. and twelve early editions, *i.e.* thirty-eight times. It was decided that as he had prepared them, all these references should stand for these ten Psalms only, and that he should endeavour to reduce these lists for the remainder of the book. He had at first hopes of greatly curtailing these numbers by referring only

to what he termed the "principal MSS." Afterwards, however, he found so much difficulty in deciding on which MSS. came under this category, and the actual variation in detail of these MSS. was so great that it was impossible to curtail to any considerable extent these references. He agreed that he could not attempt to include in the printed notes all such variations though he recorded them in his notebooks. In spite of these limitations the notes in the Hagiographa volume are much more numerous than in the early portions. This is due not only to the differences between the poetical and the prose accents but also to the method adopted by Dr. Ginsburg as the work proceeded.

CHAPTER III

THE ASSISTANTS

To help Dr. Ginsburg in his task the Rev. Howard Emery Holmes, a Congregational minister, was engaged by the Bible Society from August, 1906. His work continued until his death on 30th October, 1925, just after he had seen the entire book through the Press. Mr. Holmes' principal duty in the initial stages was to call out the readings from the various MSS. and help in checking the record. But as he became accustomed to the work he took an ever increasing share in reading the printed proofs and helping in many other ways. After Dr. Ginsburg's death on 7th March, 1914 his eight years' experience with the learned editor, practically from the very inception of the task, fitted him for rendering most valuable assistance in the completion of the edition on Dr. Ginsburg's own lines. He alone of all those connected with the preparation of the book took an active part during the whole period. Without his aid during all these years, both when Dr. Ginsburg was alive and after he had passed away, it would have been almost impossible to have finished the work.

By 1907 the first "copy" of Genesis was ready for the Press. The Committee decided to have the printing done in Berlin by the well-known firm of Messrs. Trowitzsch and Son, who had frequently printed for the Bible Society. They procured particularly clear fonts of type, the beauty of which will be appreciated by every reader.

Knowing the difficulties of proof-reading, especially of Hebrew proof-reading, arrangements were made for the sheets to be examined by many well-trained eyes. Professor J. J. Kahan of Leipzig not only read a set of proofs from the beginning till Dr. Ginsburg's death, but, as is acknowledged in the Preface, made many suggestions which Dr. Ginsburg considered valuable. Professor Herman L. Strack of Berlin read the proofs of the first edition of the Pentateuch and collected some material for the notes. From October, 1908, Professor Eberhard Nestle of Maulbronn, one of the most meticulously accurate of proof-readers, also began to read the sheets and check the notes as far as

this could be done without access to the MSS. to which references were made. When Professor Strack resigned in 1909, Professor Nestle read each proof of text and notes no fewer than four times, twice with Jacob ben Chayim's first edition, once with another text, and a fourth time without any "copy". In addition he arranged with his students that for any error detected by them a small gratuity should be paid. He continued this valued service till his death on 9th March, 1913.¹ He was succeeded as proof-reader by the Rev. W. McCulloch, B.D., of Edinburgh, who was then seeing through the Press the Minor Edition to which reference will afterwards be made.² Mr. McCulloch continued this help till Dr. Ginsburg's death in the following year.

From the middle of 1909 another scholar, a very old personal friend of Dr. Ginsburg, Dr. W. Aldis Wright of Cambridge, rendered valuable assistance. He not only read a proof but was kind enough to verify each quotation from the Syriac, LXX, Chaldee, and Vulgate versions. He continued this help up to the beginning of Job, which had just been put in type when Dr. Ginsburg passed away. Dr. Aldis Wright only survived his friend for another year. The Editorial Department at the Bible House also examined the proofs.

It will be evident, therefore, that exceptional care has been taken to secure the accuracy of both text and notes. It is to be feared, however, that misprints may still be found. It would be strange if it were otherwise in a book of 2,076 pages of Hebrew type with all the complexities of printing Hebrew points and accents. The Editorial Superintendent is always grateful to any reader who draws attention to such errors so that they may be corrected in the plates.

¹ In 1910, Dr. Nestle raised the interesting question of chapter divisions. He suggested that, in view of the occasional variations between the custom in early printed Hebrew Bibles and what is generally known as the Christian system first introduced into Latin Bibles by Stephen Langton about the beginning of the thirteenth century, the present edition might offer an opportunity of securing some unity. He pointed out that even the early printed Hebrew Bibles did not always exhibit the same chapter divisions. He referred to some useful lists of these variations in *Bibelblatt der Preussischen Hauptbibelgesellschaft*, Nos. 4, 5, 10. It was agreed, however, to adhere in this centenary edition to the chapter divisions as in Jacob ben Chayim's edition. Dr. Ginsburg discusses this question of division into chapters in his *Introduction to the Hebrew Bible*, pp. 26-31.

² See p. 17.

A preliminary edition of Genesis was published in 1908, and the Pentateuch was issued at the end of the same year. It then became evident that the references would require resetting to allow for the great increase in the notes which Dr. Ginsburg now proposed to insert. This resetting was only accomplished when the book was finally issued in 1926. The first portion to appear in the form and size of type for notes which are now used in the four volumes of the complete Old Testament was Isaiah, issued in 1909. Its publication was received with a chorus of praise on all sides. Dr. Ginsburg and the Society were congratulated both on the scholarship of its contents and the attractive character of its clear printing. The Latter Prophets were completed in 1911, followed by the Former Prophets in the same year and the Psalter in 1913. On 7th March, 1914, Dr. Ginsburg passed away at the age of 83; and the Committee was faced with the problem of how best to complete the edition.

CHAPTER IV

ARRANGEMENTS AFTER DR. GINSBURG'S DEATH

BEFORE he died all the books to the end of Psalms had been published under Dr. Ginsburg's own eyes. He had passed for press as far as Job 9⁴. Typesetting had reached Job 22⁵. He had made notes on his collations of MSS. for all the remainder of the Old Testament. These notebooks were all available for the completion of the work. After consultation with those who had been actively engaged with Dr. Ginsburg in his task, the Bible Society Committee decided to make arrangements for finishing the edition on Dr. Ginsburg's own lines from the notes collected by him. The Committee desired that it should be made perfectly clear where his responsibility ended and where the later work began. Subject, therefore, to the verification of references to MSS. in the portion Genesis to Psalms, that portion stands as he completed it; any additions to the references made by the subsequent editors were enclosed in square brackets, and only actual misprints unnoticed by Dr. Ginsburg were altered.

The portion Job to II Chronicles was therefore not subject to his examination in its printed form; but all the material for its preparation left by Dr. Ginsburg was carefully used.

The Committee were fortunate in being able to secure for the completion of the work the services of the Rev. H. E. Holmes who had been associated with Dr. Ginsburg practically from the very beginning, who therefore knew better than any other his plans and methods, and the value he placed upon the various MSS. and the importance he attached to the different points of inquiry which arose. Mr. Holmes was also eminently capable of reading not only the MSS. themselves but also Dr. Ginsburg's always difficult handwriting.

The Rev. Dr. A. S. Geden, who had taken a special interest in the work and had used Dr. Ginsburg's proofs for the Minor Edition of the Hebrew Old Testament which he edited for the Bible Society, undertook

the examination of all the proofs and a general superintendence of the edition. It was arranged that Mr. Holmes would submit all his drafts to Dr. Geden and to the Editorial Superintendent; and that under their care the work should be completed. The British Museum authorities agreed to continue the special facilities they had accorded to Dr. Ginsburg. In this way the examination of Dr. Ginsburg's notes and the preparation of the "copy" for the Press were completed by the end of 1917.

Verification of References.

In the further course of preparing the later portion of this work it was discovered that several of the references to MSS. appeared to be inaccurately printed in the earlier volumes and that the detail of collation of MSS. and early editions differed considerably in various parts of the book. This was only to be expected, for the plan and extent of the scheme had grown as it had proceeded, and the learned Editor had been in his 73rd year when he initiated this great task. In the Pentateuch, for example, Dr. Ginsburg tabulated variants of selected words and did not print in the notes anything like the number of variants which appeared in later passages. Many such variants, which Dr. Ginsburg would no doubt have noted had he lived to revise his own work, were no doubt omitted. In any case it had been distinctly stated that the notes to the Pentateuch were to be reset. They were thus reset and the additions made after Dr. Ginsburg's death are shown by being enclosed in square brackets.

The treatment of Metheg also was confessedly inconsistent. And it appeared that, as was inevitable when so many variants had to be written down in the handwriting of a man of 80, copied, tabulated, and printed, some of the references required more adequate verification. A tentative list of such omissions and variations was examined by the Hebrew Sub-Committee, who, realizing the difficulties connected with Hebrew printing and remembering Dr. Ginsburg's age, expressed surprise that the misprints and errors were not more numerous. They decided that, as the value of this edition was conditioned by its accuracy and as the Bible Society always endeavoured to secure complete accuracy in all its publications, arrangements should be made to verify all these

references. Mr. Holmes undertook the task. He checked all the references with the several MSS. and editions before him. He was instructed to make no alteration in the scheme and scope of the edition for which Dr. Ginsburg alone was responsible; but to confine changes to the correction of actual errors. This work of verifying the references to MSS. and editions was not completed till 1921. Some 460,000 references were thus examined.

Printing.

There remained only the task of seeing the corrections thus noted carried into the plates. None of the original proof-readers were left. Even Mr. Holmes' work only began after the initial steps had been taken. Dr. Aldis Wright, Dr. Nestle, Dr. Ginsburg himself had all passed away. There remained Mr. Holmes and, in the later stages, Dr. Geden. These two carefully examined every proof and every revise after they had been passed by the proof-readers in the printing works in Berlin. Mr. Holmes had just completed this proof-reading when he passed away.

The actual printing took about a year, as it was only in 1926 that copies were available for distribution.

In addition to this Major Edition in four volumes, the British and Foreign Bible Society has issued two other editions containing the same text. One is the unpointed Hebrew, published in four volumes, begun in 1914 and completed in 1920. The other is known as the Minor Edition, begun in 1916 and also finished in 1920. These contain a selection of the notes in Dr. Ginsburg's apparatus recording only the Qeri, Kethibh, and Sevirin, together with the *plene* and defective spellings, omitting all names of MSS. and references. This Minor Edition was printed in London by Messrs. W. Clowes and Sons. Like the Major Edition it is issued in four volumes.

CHAPTER V

ABBREVIATIONS

STUDENTS of this Centenary Edition will notice that the footnotes take up a considerable portion of each page, a portion which increases as the work proceeds. These notes consist of references to letters, words, orthography, accents, sectional divisions, etc. The variation is first given. For the statement of each variation Massoretic forms and abbreviations are used. Then follows a series of Hebrew letters referring to the particular authority for the variant. The Hebrew numeration adopted for the MSS. and Early Editions and Versions is given in each of the four volumes of this edition. It is also reproduced on pages 60, 61 of this Introduction. The Massoretic abbreviations, however, may be puzzling to many, and the following brief compendium may help to supply such readers with the information required. It will be convenient first of all to give lists of (a) the Hebrew consonants and vowels, (b) the Hebrew accents, (c) the Hebrew names in order of the Old Testament books. These lists will be followed by (d) an Index and explanation of the words and abbreviations used by Dr. Ginsburg in this edition.

(a) Hebrew Alphabet

Consonants

א	אֵלֶף	ו	וָו
ב	בַּיִת	ז	זָז
ג	גִּימָל	ח	חַיִת
ד	דָּלֶת	ט	טַיִת
ה	הָא	י	יָד

כ	כַּף	צ	צָדִי
ל	לָמֶד	ק	קוֹף
מ	מַיִם	ר	רִישׁ
נ	נוֹן	ש	שֵׁין
ס	סָמֶךְ	שׁ	סֵין
ע	עֵין	ת	תּוֹ
פ	פֶּא		

Vowels

ֶ	קָמֶץ	ֶ	פֶּתַח
ֵ	צָרָא	ֶ	סְגוּל
ִ	חֵירֶק	ֶ	חֵירֶק
וּ	חוּלָם	ֶ	קָמֶץ חֶטוּף
וּ	שֵׁירֶק	ֶ	קֶבֶץ
		ֶ	חֶטֶף פֶּתַח
		ֶ	חֶטֶף סְגוּל
	שָׂא	ֶ	חֶטֶף קָמֶץ

The marks of contraction ' and ' written after the consonant are used also to indicate that the word is a technical term, not significant of a meaning, e.g. בֵּית is the letter "beth", בית "a house". ' is employed after a final letter, ' immediately before the final letter of a form or word, as above. The Hebrew letters are also numerals, 'א to 'ט the units, 1 to 9, 'כ', etc., the tens, 'ק = 100, 'ר = 200, 'ש = 300, 'ת = 400. Higher numbers are expressed by compounding these, e.g. תתפ"א = 881. Dates are usually expressed by the Jews in years after the Creation, יצירה, or 3760 years before the Christian era. In writing the date in letters the thousands are generally omitted, e.g. A.D. 1927 is 3760 + 1927 = 5687, or תרפ"ז, the omission being indicated by the abbreviation לפ"ק, i.e. לפרט קטון, i.e. short reckoning. If the thousands are expressed, the date is לפ"ג, or לפ"ט ג'דול, i.e. full reckoning.

(b) The Hebrew Accents

The prose accents are as follows:—

<i>Disjunctive</i>	
<p>— סְלוּק, always followed in the Hebrew text by: סוף פְּסוּק “end of the verse”.</p> <p>— אֲתַנְחֵתָא, אֲתַנְחָא</p> <p>— סְגוּלְתָא</p> <p>— שְׁלֵשֶׁלֶת, usually with פְּסִיק, י</p> <p>— זְקַף גְּדוּל</p> <p>— זְקַף קָטוֹן</p> <p>— מְפָחָא</p> <p>— רְבִיעַ</p>	<p>— זְרְקָא</p> <p>— פְּשֻטָא</p> <p>— יְתִיב</p> <p>— מְבִיר</p> <p>— גְּרִישִׁים, גְּרִישׁ</p> <p>— פְּזֹר</p> <p>— מְלִישָׁא גְדוּלָה</p> <p>— קְרִגִי פְרָה</p> <p>— לְגִרְמָה, or</p> <p>— מוֹנַח לְגִרְמָה</p>
<i>Conjunctive</i>	
<p>— מוֹנַח</p> <p>— מְרְכָא</p> <p>— מְהַפְדָּ</p> <p>— דְרָגָא</p>	<p>— קְרָמָא, always with</p> <p>— אֲזֵלָא, which has the same form as גְּרִישׁ</p> <p>— מְלִישָׁא קָטָנָה</p> <p>— גְּלַגְלָא</p>

The poetical accents of the three books Psalms, Proverbs, and Job are as follows:—

<i>Disjunctive</i>	
<p>— סְלוּק</p> <p>— עוּלָה וְיוֹרֵד, or</p> <p>— מְרְכָא מְהַפְדָּ</p> <p>— אֲתַנְחֵתָא, אֲתַנְחָא</p> <p>— רְבִיעַ</p>	<p>— רְבִיעַ מְגִרֵשׁ</p> <p>— שְׁלֵשֶׁלֶת</p> <p>— זְרְקָא, צְנוּר</p> <p>— דְחִי</p> <p>— פְּזֹר</p>

Conjunctive

<p>— מוֹנַח</p> <p>— מְרְכָא</p> <p>— מְהַפְדָּ</p> <p>— עֲלוּי</p>	<p>— טְרַחָא, מְפָחָא</p> <p>— גְּלַגְלָא</p> <p>— אֲזֵלָא</p> <p>— צְנוּרִית</p>
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(c) Names in order of the Books of the Old Testament

(1) תּוֹרָה

בְּרָאשִׁית, Genesis.

שְׁמוֹת, or אֵלֶּה שְׁמוֹת, Exodus.

וַיִּקְרָא, Leviticus.

בְּמִדְבָּר, Numbers.

דְּבָרִים, or אֵלֶּה הַדְּבָרִים, Deuteronomy.

(2) נְבִיאִים ראשונים

יְהוֹשֻעַ, Joshua.

שׁוֹפְטִים, Judges.

שְׁמוּאֵל, Samuel.

מְלָכִים, Kings.

נְבִיאִים אַחֲרוֹנִים

יִשְׁעִיָהוּ, Isaiah.

יְרֵמְיָהוּ, Jeremiah.

יְחִזְקִאל, Ezekiel.

עֵבְרָיָה, עֲמוֹס, יוֹאֵל, הוֹשֵׁעַ, The Twelve, viz. עֲשֵׂתִי עֶשֶׂר מְלָאכִי, זְכַרְיָה, חֲנַי, צְפַנְיָה, חִבְקוּק, גְּחוּם, מִיכָה, יוֹנָה, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

(3) כתובים

תהלים, Psalms.
משלי, Proverbs.
איוב, Job.

שיר השירים, Canticles.
רות, Ruth.
איכה, Lamentations.
קהלת, Ecclesiastes.
אסתר, Esther.

דניאל, Daniel.
עזרא, Ezra.
נחמיה, Nehemiah.

דברי הימים, Chronicles.

(d) Massoretic Abbreviations

The translation and brief explanation of Massoretic notes here given have been prepared in the hope that they may be of service to the many students of the Hebrew Scriptures who use the text of the Ginsburg edition now published by the British and Foreign Bible Society; and find at the foot of the printed page Hebrew critical notes that seem to require some elucidation. There are many important treatises in existence, dealing with a subject which lies somewhat off the ordinary lines of study; but those without time or opportunity to consult more elaborate works may desire a short compendium, that aims at supplying in small compass the help and information needed.

The following index gives in alphabetical order a vocalization and explanation of the words and forms used in the critical notes to the Centenary Edition of the Hebrew Bible prepared by Dr. Ginsburg. The recurring names of accents, vowels, or consonants are not included. They will be found on the four pages preceding this. The abbreviations used for the manuscripts and versions also

are in a separate list given on pp. 60-2. The numerals and words quoted from the Hebrew text are self-explanatory. With these exceptions an endeavour has been made to elucidate the Massoretic or technical terms and expressions and the numerous contractions. It is hoped that thereby the work of the student may be facilitated, and time and labour saved.

In writing his critical notes Dr. Ginsburg usually, but not uniformly, employed the Aramaic form of the plural in אִין, but sometimes adhered to the Hebrew אִים. No strict rule or usage apparently was imposed. The Massoretic notes are quoted as they stand in the manuscripts themselves.



א, āleph; as numeral, א' = one.

אבל, moreover, but.

או, or.

אותיות, אותיות, volume, part; letter of the alphabet, plur. according to the letters.

אחר, אחר, one.

אחור, after, behind; prop. substantive, the after part.

אחרת, אחרת, another, other; pl. אחרים.

אחרי, אחרי, after.

אחרי מות, after the death of, Josh. 1¹, the Haphtārāh or reading from the Prophets corresponding to the Pārāshāh, Deut. 33¹-34¹².

איטליאני, Italian.

אין, אין, no, none, not; אין, אין, none of them.

אית, אית, אית, there is, there are; prop. a subst., the Heb. יש.

אין לא, אלא, except; contr. for לא אלא.

אלה הדברים, Deut. 1¹, the Pārāshāh corresponding to the Haphtārāh beginning Is. 1¹.

אלו, these, those.

אם, if, whether ; אם כִּי, but.

אמצע, middle, half ; אמצעה, its middle.

אמר Lev. 21¹, the Pārāshāh corresponding to the Haphtārāh, Ezek. 44¹⁵⁻³¹.

אספמיא, Spain.

ארבעים, forty.

ארבעתן, those four, the four of them.

אריח, stake, lath ; defined in the Talmud as one and a half hand-breadths (טפחים) ; used especially of the words or groups of words in the four passages which were directed to be written with blank spaces in the lines, *i.e.* Exod. 15 and Judges 5, the text of which was to be inscribed with "brick (אריח) over blank space and blank space (לבינה) over brick", and Esth. 9^m. and Josh. 12^m. "brick over brick and blank space over blank space"

אשכנזים, Ashkenazim, the so-called "German" Jews, whose text and manner of writing of the Scriptures differed from that of the Sephardic or "Spanish" Jews. אשכנזי in Gen. 10³ is a descendant of Japheth (יפת), and the name is elsewhere found as that of one of the kingdoms of Armenia (אררט).

אשר, Asher, or ben Asher. Aaron b. Asher was the author in the tenth century of a model codex, in which he embodied the principles and rules which in his judgment should be observed in the writing of the Hebrew text. The codex itself has not been preserved. Lists, however, of variations between his text and that of ben Naphtali, his rival and contemporary, were compiled and are to be found in the Massorah.

א'ת'ב'ש, Athbash, a Jewish method of writing or spelling a word, which for any reason it was inadvisable or undesirable to write openly. The last letter of the alphabet was substituted for the first, the last but one for the second and so on, *e.g.* Babylon (בבל) becomes ששך in Jer. 51⁴¹, with a probable play on the sound or meaning.

ב

ב, beth ; בּ, in, with ; ב', the numeral two ; בַּ, twice with qametz, *i.e.* the word in the text to which the note is attached occurs twice with the vowel qametz (Gen. 43¹², Num. 5⁸) ; בֵּ, twice with tsere (Num. 16²¹, 17¹⁰) ; בַּ, twice with pathach.

ב"א, אשר ; בן אשר ; *vide sup.*, אשר.

בא אל-פרעה, go to Pharaoh, Gen. 10¹, the Pārāshāh corresponding to the Haphtārāh, Jer. 46¹³⁻²⁸.

בבל, Babylon ; בבלי, בבלי, Babylonian.

ב"ד, *i.e.* רפ"ד, in the edition of the Pentateuch so denoted, *v.* list of editions on p. 62.

בהר סיני, in Mt. Sinai, Lev. 25¹, the Pārāshāh corresponding to the Haphtārāh, Jer. 32⁶⁻²².

בו, in him, in it.

בחקותי, in my ordinances, Lev. 26³, the Pārāshāh corresponding to the Haphtārāh, Jer. 16¹⁹⁻¹⁷¹⁴.

בין, בין, between.

בלי, בלי, without, except.

לישן, לישן, tongue, speech.

בלק, Balak, Num. 22², the Pārāshāh corresponding to the Haphtārāh, Mic. 5⁶⁻⁶⁸.

במדבר סיני, במדבר סיני, in the wilderness of Sinai, Num. 1¹, the Pārāshāh corresponding to the Haphtārāh, Hos. 2¹⁻²².

בן נפתלי, ב"נ, Ben Naphtali, *sup. s.v.* אשר.

ב, except.

בראשית, in the beginning, Gen. 1¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 42⁵⁻⁴³¹⁰.

בשלח, when (Pharaoh) sent away, Exod. 13¹⁷, the Pārāshāh corresponding to the Haphtārāh, Judges 4⁴⁻⁵³¹.

בְּשֵׁמֶל, on the left.
 בְּתוֹרָה, in the Law.
 בְּתָרָא, latter, subsequent, last.

ג

ג, gimel ; as numeral, 'ג = 3.
 גְּבִי, upon, over ; plur. constr. of גָּב.
 גֹּמֵר, etc., the rest.
 גִּלְיוֹן, margin, *i.e.* of a manuscript.

גִּמְטְרִיא, gematria, *γεωμετρία*, a device for the disguise of words by permutation of the letters of the alphabet, the last being written for the first, the last but one for the second, etc. ; *e.g.* in Jer. 51¹ לֵב קָמִי is written in the text for כְּשָׂרִים.

גַּעִיא, the accent gaya ; plur. גַּעִיּוֹת.

ד

ד, dalet ; as numeral, 'ד = 4.
 דְּ, inseparable pronoun demonstr., and also relative shortened from דָּ, *e.g.* in the phrase מִלֵּא דְּמִלֵּא, both are מִלֵּא.
 דְּבֻקָּה, closed, קוֹף דְּבֻקָּה, qoph closed, *i.e.* with the upright stroke prolonged to meet the horizontal line above.
 דְּגוּשָׁה, written with daghesh.
 דָּגֵשׁ, daghesh ; plur., דְּגִשָּׁן, דָּגֵשׁ.
 דְּרָה, דְּבָרֵי הַיָּמִים, Chronicles.
 דְּחִזִּי לִיה, דְּחִזִּי, חִזִּי, proper, convenient, usual ; it should be, ought to be.
 דִּין, this, that.
 דִּיקְנִית, which provides, presents.

כּוֹתֵי, of the Samaritans, כּוֹתֵי.
 דְּכֵתִיב, which is written, of the Kethibh.
 דַּלֶּת, dalet ; plur. דְּלָתִין ; דְּלִי"ת (Jer. 31¹²), read דַּל"ת, da'leth.
 דְּמוּת, form, appearance.
 דְּסִמֵּי, דְּסִמֵּי, דְּסִמֵּי, joined, connected.
 דְּפּוּס, edition, text.

ה

ה, he ; הַ, the article, the ; as numeral, 'ה = 5.
 הַדָּלֶת, *i.e.* הַדָּלֶת, the four.
 הוּא, הוּא, this, it.
 הַחֹדֶשׁ, the month, the new moon, the Pārāshāh, Exod. 12¹⁻²⁰, corresponding to the Haphtārāh, Ezek. 45¹⁶—46¹⁵.
 הִיא, this, it.
 הִיָּה, הִיָּה, he or it is, was.
 הַיָּתֵה עָלַי יָד, the hand (of the Lord) was upon me, Ezek. 27¹, the beginning of the Haphtārāh for a Sabbath during the Passover according to the Spanish usage.
 הַלְלִי, the Hillelite, Hillel, the great Jewish Rabbi who lived immediately before the beginning of the Christian era.
 הַעֲלוֹתֶךָ, בְּהַעֲלוֹתֶךָ, in thy bringing up, when thou bringest up, the Pārāshāh beginning Num. 8¹, corresponding to the Haphtārāh, Zech. 2¹⁴—4⁷.
 הַפּוֹכָה, changed, reversed.
 הַפְּתָרָה, Haphtārāh, the section or lesson from the Prophets appointed to be read in the synagogues on Sabbath and festival days, corresponding to Pārāshāh, the lesson or reading from the Law.

ABBREVIATIONS

The Haphtāroth are as follows:—

- Josh. 1¹, ה' שְׂמַחַת תּוֹרָה, the Haphtārāh of the joy of the Law, the lesson for the last day of the feast of Tabernacles, so-called because the consecutive reading of the תּוֹרָה was concluded on that day. Deut. 33¹—34¹².
- Josh. 2¹, ה' שְׁלַח-לֵךְ, for the 37th Sabbath of the year. Num. 13², the Pārāshāh being indicated by the Hebrew word or words with which it begins.
- Josh. 5², ה' יוֹם רֵאשׁוֹן שֶׁל פֶּסַח, for the first day of the feast of Passover. Exod. 12²¹⁻⁵¹.
- Judges 4¹, ה' בְּשַׁלַּח וַיֵּשׁ מִחֲחִילָיו וַתֵּשֶׁר דְּבוֹרָה, for the 16th Sabbath of the year, corresponding to the Pārāshāh beginning with the word בְּשַׁלַּח, but there are some who begin with the words "and Deborah sang", *i.e.* Judges 5¹. Exod. 13¹⁷.
- Judges 11¹, ה' חֲקַת, for the 39th Sabbath. Num. 19².
- I Sam. 1¹, ה' לְיוֹם רֵאשׁוֹן שֶׁל רֵאשׁ הַשָּׁנָה, for the first day of the year. Gen. 21¹⁻³⁴.
- I Sam. 11¹⁴, ה' קָרַח, for the 38th Sabbath of the year. Num. 16¹.
- I Sam. 15¹, ה' לֶפֶת זְכוֹר, corresponding to the Pārāshāh beginning with the word זְכוֹר. Deut. 25¹⁷.
- I Sam. 20¹⁸, ה' לְמַחֵר הַרְשָׁה or בְּשַׁחַל ר'ח בַּיּוֹם א', when the beginning of the month (ר'ח = הַרְשָׁה) falls on the first day, *i.e.* when the new moon coincides with a Sunday. Num. 28³⁻¹⁵.
- II Sam. 6¹, ה' שְׁמִינִי, for the 26th Sabbath. Lev. 9¹.
- II Sam. 22¹, ה' הַאֲזִינוּ וַיּוֹם ו' שֶׁל פֶּסַח, for the 53rd Sabbath, and for the seventh day of the Passover. Deut. 32¹. In certain instances the intercalary year might contain fifty-four Sabbaths, and the lessons from the Law were arranged accordingly; in ordinary years, when the number of Sabbaths was less, two or more portions were read together in pairs, that the reading of the whole Law might be concluded within the year.
- I Kings 1¹, ה' חַיֵּי שָׂרָה, for the fifth Sabbath. Gen. 23¹.

ABBREVIATIONS

Haphtāroth

- I Kings 2¹, ה' וַיְחִי יַעֲקֹב, for the twelfth Sabbath. Gen. 47²⁸.
- I Kings 3¹⁵, ה' מִקֵּץ, for the tenth Sabbath. Gen. 41¹.
- I Kings 5²⁶, ה' תְּרוּמָה, for the 19th Sabbath. Exod. 25¹.
- I Kings 7¹³, ה' וַיִּקְהַל בְּמִנְהַג סְפָרַדִּים, for the 22nd Sabbath, according to the usage of the Spanish Jews. Exod. 35¹.
- I Kings 7⁴⁰, ה' וַיִּקְהַל בְּמִנְהַג אֲשַׁכְּנַזִּים וְהוּא הַפְּטָרַת בְּקוּרֵי כָפִי, for the 22nd Sabbath (Exod. 35¹) according to the usage of the German Jews; but it is the Haphtārāh of the 23rd Sabbath (Exod. 38²¹) according to the Spanish Jews.
- I Kings 7⁵¹, ה' בְּקוּרֵי בְּמִנְהַג אֲשַׁכְּנַזִּים, for the 23rd Sabbath according to the usage of the German Jews. Exod. 38²¹.
- I Kings 8², ה' יוֹם שְׁנֵי שֶׁל סוּכּוֹת, for the second day of Tabernacles. Lev. 22²⁶—23⁴⁴.
- I Kings 8⁵⁴, ה' שְׁמִינִי עֲצַרְתָּ, for the eighth concluding day of the feast of Tabernacles, which day was reckoned as a separate festival; if the day fell on a Sabbath, the corresponding Pārāshāh was Deut. 14²²—16¹⁷, if on a weekday Deut. 15¹⁹—16¹⁷.
- I Kings 18¹, ה' כִּי תִשָּׂא בְּמִנְהַג הָאֲשַׁכְּנַזִּים, for the 21st Sabbath according to the usage of the German Jews. Exod. 30¹².
- I Kings 18²⁰, ה' כִּי תִשָּׂא בְּמִנְהַג הַסְּפָרַדִּים, for the 21st Sabbath according to the usage of the Spanish Jews. Exod. 30¹².
- I Kings 18⁴⁶, ה' פְּנִיחָם, for the 41st Sabbath. Num. 25¹⁰.
- II Kings 4¹, ה' וַיֵּרָא, for the fourth Sabbath. Gen. 18¹.
- II Kings 4⁴², ה' תַּנְרִיעַ, for the 27th Sabbath. Lev. 12¹.
- II Kings 7³, ה' מִצּוֹרֵעַ, for the 28th Sabbath. Lev. 14¹.
- II Kings 11¹⁷, ה' לֶפֶת שְׁקָלִים, corresponding to the section (Pārāshāh) of the shekels, *i.e.* to be read on the day on which the shekels were received.
- II Kings 23¹, ה' יוֹם שְׁנֵי שֶׁל פֶּסַח, for the second day of the Passover. Lev. 22²⁶—23⁴⁴.
- Isa. 1¹, ה' אֵלֶּה הַדְּבָרִים, for the 44th Sabbath. Deut. 1¹.

Haphtároth

- Isa. 6¹, וַיִּשְׁמַע יְתָרוֹ ה' for the 17th Sabbath. Exod. 18¹.
- Isa. 10³², ה' יוֹם שְׁמִינִי שֶׁל פֶּסַח ;
Deut. 14²²—16¹⁷, or if the eighth day fell on a weekday Deut.
15¹⁹—16¹⁷.
- Isa. 40¹, ה' וְאַתְחַנֵּן ה', for the 45th Sabbath. Deut. 32³.
- Isa. 40²⁷, ה' לַדְּ-לֶךְ ה', for the third Sabbath. Gen. 12¹.
- Isa. 42⁵, ה' בְּרֵאשִׁית ה', for the first Sabbath. Gen. 1¹.
- Isa. 43²¹, ה' וַיִּקְרָא ה', for the 24th Sabbath. Lev. 1¹.
- Isa. 49¹⁴, ה' עֶקֶב ה', for the 46th Sabbath. Deut. 7¹².
- Isa. 51¹², ה' שׁוֹפְטִים ה', for the 48th Sabbath. Deut. 16¹⁸.
- Isa. 54¹, ה' נַח וְגַם ה' כִּי תִצֵּא ה', for the second Sabbath, and also
for the 49th Sabbath. Gen. 6⁹, and Deut. 21¹⁰.
- Isa. 54¹¹, ה' רָאָה ה', for the 47th Sabbath. Deut. 11²⁶.
- Isa. 55⁶, ה' וַיִּלְךְ בְּמִנְהַג הָאֲשֻׁכְנָוִים ה', for the 52nd Sabbath accord-
ing to the usage of the German Jews. Deut. 31¹.
- Isa. 57¹⁴, ה' יוֹם כְּפֹר ה', for the day of atonement, at the morning
service. Lev. 16.
- Isa. 60¹, ה' כִּי תִבָּא ה', for the 50th Sabbath. Deut. 26¹.
- Isa. 61¹⁰, ה' נִצְבִים ה', for the 51st Sabbath. Deut. 29⁹.
- Isa. 66¹, ה' שֶׁבֶת וְרֵאשׁ הַחֹדֶשׁ ה', for a Sabbath and the beginning of
a month, *i.e.* when new moon falls on a Sabbath. Num. 28⁹⁻¹⁵.
- Jer. 1¹, ה' וְאַלֶּה שְׁמוֹת וְגַם ה' רֵאשֵׁי הַמַּטּוֹת ה', for the 13th
Sabbath, and also for the 42nd Sabbath. Exod. 1¹ and Num. 30².
- Jer. 2⁴, ה' מִסְעֵי ה', for the 43rd Sabbath. Num. 33¹.
- Jer. 7²¹, ה' צוֹ ה', for the 25th Sabbath. Lev. 6¹.
- Jer. 8¹³, ה' ט' בְּאֵב ה', for the ninth day of the month Ab. Deut.
4²⁵⁻⁴⁰.
- Jer. 16¹⁹, ה' בְּחֻקוֹתֵי ה', or בְּחֻקוֹתֵי ה', for the 33rd Sabbath. Lev. 26³.
- Jer. 31¹, ה' לְיוֹם שְׁנֵי שָׁל רָה ה', for the second day of the beginning
of the year (ראש השנה = ר'ה), *i.e.* the day after new year's
day. Gen. 22.

Haphtároth

- Jer. 32⁶, ה' בְּהַר סִינִי ה', for the 32nd Sabbath. Lev. 25¹.
- Jer. 34⁸, ה' מִשְׁפָּטִים ה', for the 18th Sabbath. Exod. 21¹.
- Jer. 46¹³, ה' בָּא אֶל-פְּרַעֲהַ, for the 15th Sabbath. Exod. 10¹.
- Ezek. 1¹, ה' לְיוֹם א' שֶׁל שְׁבוּעוֹת ה', for the first day of the feast of
Weeks. Exod. 19¹—20²⁶.
- Ezek. 17²², ה' הָאֵינוֹ ה', for the 53rd Sabbath. Deut. 32¹. See above,
on II Sam. 22¹.
- Ezek. 20², ה' קְרוֹשִׁים ה', for the 30th Sabbath. Lev. 19¹.
- Ezek. 22¹, ה' אַחֲרֵי מוֹת ה', for the 29th Sabbath. Lev. 16¹.
- Ezek. 28²⁵, ה' וְאָרָא ה', for the 14th Sabbath. Exod. 6².
- Ezek. 36¹⁶, ה' פְּרִשֶׁת פָּרָה ה', for the Pārāshāh of the (red) heifer.
Num. 19.
- Ezek. 36³⁷, ה' לְשֶׁבֶת וְחוֹל הַמוֹעֵד שֶׁל פֶּסַח וְהַסְפָּרָדִים מִתְחִילִין הַיְתָה עָלֵי
a Sabbath (that falls on) an ordinary (*i.e.* not
a regular festival) day of the feast of Passover, but the
Spanish Jews begin at chap. 37¹. Exod. 33¹²—34²⁶.
- Ezek. 37¹⁵, ה' וַיִּגַּשׁ ה', for the eleventh Sabbath. Gen. 44¹⁸.
- Ezek. 38¹⁸, ה' שֶׁבֶת וְחוֹל הַמוֹעֵד שֶׁל סוּכּוֹת ה', for a Sabbath (that
falls) on an ordinary day of the feast of Tabernacles. Exod. 33¹²
—34²⁶ or part of Num. 29, the portion varying with the day of
the feast; *cp. sup.* on chap. 36³⁷.
- Ezek. 43¹⁰, ה' תִּצְוֶה ה', for the 20th Sabbath. Exod. 27²⁰.
- Ezek. 44¹⁵, ה' אָמַר ה', for the 31st Sabbath. Lev. 21¹.
- Ezek. 45¹⁶, ה' פְּרִשֶׁת הַחֹדֶשׁ וְהַסְפָּרָדִים מִתְחִילִין כֹּה אָמַר אֲדֹנָי ה',
for the Pārāshāh of the new moon, but the Spanish Jews begin
at v. 18. Exod. 12¹⁻²⁰.
- Hos. 2¹, ה' בְּמִדְבַר סִינִי ה', for the 34th Sabbath. Num. 1¹.
- Hos. 11⁷, ה' וַיֵּצֵא יַעֲקֹב ה', for the seventh Sabbath. Gen. 28¹⁰.
- Hos. 12¹³, ה' וַיִּשְׁלַח בְּמִנְהַג אֲשֻׁכְנָוִים ה', for the eighth Sabbath
according to the usage of the German Jews. Gen. 32⁴.

Haphtāroth

Hos. 14², בָּאָב בְּמִנְחָה, ה' וַיֵּלֶךְ וְגַם לַט' בָּאָב בְּמִנְחָה, for the 52nd Sabbath, and also for the ninth day of (the month) Ab in the evening. Deut. 31¹; cp. *sup.* on Isa. 55⁶.

Amos 2⁶, ה' וַיֵּשֶׁב, for the ninth Sabbath. Gen. 37¹.

Amos 9⁷, ה' קְרוּשִׁים כְּמִנְהַג הָאֲשֻׁכְנָנִים, for the 30th Sabbath according to the usage of the German Jews. Lev. 19¹.

Obad. 1, ה' וַיִּשְׁלַח, for the eighth Sabbath. Gen. 32⁴; cp. *sup.* on Hos. 12¹³.

Jonah 1¹, ה' יוֹם כְּפֹר לְמִנְחָה, for the day of atonement in the evening. Lev. 18.

Mic. 5⁶, ה' וַיֵּרָא בְּרֶקֶק, for the 40th Sabbath. Num. 22².

Hab. 2²⁰, ה' לְיוֹם ב' שֵׁל שְׁבוּעוֹת, for the second day of (the feast of) Weeks. Deut. 15¹⁹—16¹⁷; or if the day were a Sabbath, from chap. 14²².

Zech. 2¹⁴, ה' בְּהַעֲלוֹתָךְ וְגַם לְשֶׁבֶת שֶׁל חֲנוּכָּה, for the 36th Sabbath; and also for the Sabbath of (the feast of) Dedication. Num. 8¹.

Zech. 14¹, ה' יוֹם א' שֶׁל סוּכּוֹת, for the first day of (the feast of) Tabernacles. Lev. 22²⁶—23⁴⁴.

Mal. 1¹, ה' תּוֹלְדוֹת יִצְחָק, for the sixth Sabbath. Gen. 25¹⁹.

Mal. 3⁴, ה' שֶׁבֶת הַגְּדוֹל, for the great Sabbath, *i.e.* the next before the Passover.

הַרְבֵּה, constr. of הַרְבֵּה, or Hiph. infin. abs. of רָבָה, used as a noun, many, most, the majority.

הַשָּׁנָה, ראש השנה, the year, beginning of the year.

ו

ו, vāv; ו, and; as numeral, ו = 6.

וָאוּ, vāv; usu., וְאוּ or וָאוּ.

וְאֵלֶּה שְׁמוֹת, and these are the names, Exod. 1¹, the Pārāshāh corresponding to the Haphtārāh, Jer. 1¹—2³.

וַאֲתַחֲנֶן, and I interceded, Deut. 3²³, the Pārāshāh corresponding to the Haphtārāh, Isa. 40¹—26.

וּבְסִפְרֵי אֲסַפְמִיא, *i.e.* ובספ אספמי, and in Spanish books.

וַיִּגֵּשׁ, and he drew near, Gen. 44¹⁸, the Pārāshāh corresponding to the Haphtārāh, Ezek. 37¹⁶—28.

וַיִּקַּח קֹרַח, and Korah took, Num. 16¹, the Pārāshāh corresponding to the Haphtārāh, I Sam. 11¹⁴—12²².

וַיַּחֲוֶי יַעֲקֹב, and Jacob lived, Gen. 37²⁸, the Pārāshāh corresponding to the Haphtārāh, I Kings 2¹—12.

וַיֵּלֶךְ, and (Moses) went, Deut. 31¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 55⁶—56⁵.

וַיֵּצֵא יַעֲקֹב, and Jacob went, Gen. 28¹⁰, the Pārāshāh corresponding to the Haphtārāh, Hos. 11⁷—12¹⁴.

וַיִּקְהַל, and (Moses) summoned, Exod. 35¹, the Pārāshāh corresponding to the Haphtārāh, I Kings 7¹³—26, according to the Spanish usage; according to the Ashkenazi usage corresponding to the Haphtārāh, I Kings 7⁴⁰—50.

וַיִּקְרָא, and (Jehovah) called, Lev. 1¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 43²¹—44²³.

וַיֵּרָא, and (Jehovah) appeared, Gen. 18¹, the Pārāshāh corresponding to the Haphtārāh, II Kings 4¹—23 or 37.

וַיֵּשֶׁב, and (Jacob) dwelt, Gen. 37¹, the Pārāshāh corresponding to the Haphtārāh, Amos 2⁶—3⁸.

וַיִּשְׁלַח, and (Jacob) sent, Gen. 32⁴, the Pārāshāh corresponding to the Haphtārāh, Obad. 1¹—21; according to the Ashkenazi usage to Hos. 12¹³—14¹⁰.

וּפּוֹל, *i.e.* פְּלוּגָתָא, difference, distinction; there is difference of opinion.

ז

ז, zayin; as numeral, ז = 7.

זָאֶפֶּה גָדְהוֹל, zaqeph gadhol, great zaqeph.

זה, *i.e.* זה, this.

זַנְבֻּקִי, Codex Zanbuqi, one of the ancient codices, now lost, quotations or readings from which are given in the Massorah.

זָעִירָא, זָעִירָא, small, little.

זָק, zaqeph qaton, little zaqeph.

זַרְקָא, zarkā; plur. זַרְקִין.

ח

ח, cheth; as numeral, 'ח = 8.

חַדָּא, חַדָּא, one.

חַג עֲצֵרַת, feast of the Assembly, on the eighth day following the seven days of Tabernacles; the Haphtārāh, I Kings 8⁵⁴⁻⁶⁶.

חֲדָשׁ, month, new moon.

חֲמִישׁ, a fifth, the fifth part.

חַיֵּי שָׂרָה, the life of Sarah, Gen. 23¹, the Pārāshāh corresponding to the Haphtārāh, I Kings 1¹⁻³¹.

חֶלֶק, part, portion.

חָס, חָסַר, wanting, defective; plur., חָסְרִין, חָסְרִים; 'חָס' רָחַס, *i.e.* חָסַר רָחַס, both (written) defective.

חֲצִי, half, the half.

חֻקָּת, ordinance, rule, Num. 19², the Pārāshāh corresponding to the Haphtārāh, Judges 11¹⁻³³.

חֲשִׁיבִים, believed, thought.

ט

ט, teth; as numeral, 'ט = 9.

טַבְּרִיא, טַבְּרִיא, Tiberias.

טָעוּת, mistake, error.

טָעַם, accent; plur., טָעַמִּים.

י, yodh; as numeral, 'י = 10.

יָד, hand, side.

יּוֹם, day; לְיוֹם שְׁנֵי שָׁל רֵאשׁ הַשָּׁנָה, the Haphtārāh for the second day of the beginning of the year, *i.e.* the day after New Year's Day, Jer. 31²⁻²⁰.

יּוֹתֵר מִן, יּוֹתֵר מִן, except, apart from.

יְמִין, right, right hand.

יְמִינִית, יְמִינִית, יְמִינִית, at the right hand, to the right.

יֵם, *i.e.* יֵם סְפָרִים, there are books, editions.

יְרוּשְׁלָמִי, of Jerusalem, belonging to Jerusalem.

יְרִיחוֹ, Jericho; especially the ancient manuscript or codex of that name now lost, readings from which are cited in the Massorah.

יֵשׁ, there is, there are; prop. a noun, existence.

יָשָׁן, old; plur., יָשָׁנִים.

יְתִיר, יְתִירָה, 'יְתִיר', superfluous, not required.

יְתִיקָא, letters written as a *memoria technica* at the end of the four books of Isaiah, The Twelve, Lamentations, Ecclesiastes, in order to avoid an inauspicious close the last verse but one of the book is to be repeated; 'יֵשׁ עֵינָה = ת', יְתִירָה עֵשֶׁר = ת', קִנּוּת = ק', קִהְלֵת = ק'.

כ

כ, kaph; as numeral, 'כ = 20.

כָּאן, here, there; מִכָּאן, from this point.

כ"ג, as numeral = twenty-three.

כ"ו, וְכוּ', *i.e.* כּוּלָם, the rest of them, *et cetera*; as numeral, כ"ו = twenty-six.

כּוּלָהוּן, כּוּלָהוּן, all of them.

בּוֹלוֹ, all of it; fem. בּוֹלָה; plur. בּוֹלִים, all of them.
 כָּל, כָּל, all, every.
 כִּי, *i.e.* כִּתוּבֵי יָד, manuscripts.
 כִּי תָבוֹא, when thou comest, Deut. 26¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 60¹⁻²².
 כִּי תֵצֵא, when thou goest, Deut. 21¹⁰, the Pārāshāh corresponding to the Haphtārāh, Isa. 54¹⁻⁵⁵.
 כִּי תִשָּׂא, when thou takest up, Exod. 30¹², the Pārāshāh corresponding to the Haphtārāh, I Kings 18¹⁻³⁹.
 כְּמוֹ, like, as.
 כֵּן, thus, so; וְכֵן, and thus.
 כְּנוֹן, כְּנוֹן, for קְנוֹן, canon, rule, law, = Gr. κανών.
 כְּפֹר, atonement; יוֹם כְּפֹר, the Day of Atonement. The Pārāshāh is Lev. 16, corresponding to the Haphtārāh, Isa. 57¹⁴⁻⁵⁸.
 כְּתוּב, כְּתוּב, written; plur. כְּתוּבִים, the Writings, the third division of the Hebrew Scriptures.
 כְּתִיב, כְּתִיב, כת, the written text, for which the corresponding קְרִי is to be substituted in reading.

ל

ל, lamedh; as numeral, ל = 30.
 ל, prep., to, for.
 ל, *i.e.* read with pathach; לְ, read with qāmets.
 לְ, *i.e.* לְאָא, the two succeeding vowels; read הָאֵל with gaya.
 לֹא, not; וּבְלֹא, בְּלֹא, without, and without.
 לְבַבְלָא, לְבַבְלָא, according to the Babylonians.
 לְבַד, alone, separately.
 לְבִינָה, לְבִינָה, white, *i.e.* blank space in the line of writing; *vid.* אֲרִיח.
 לְגַרְמִיָּה, legarmeh, the name of a Hebrew accent.
 לָהּ, to him, to it.
 לָהּ = לֹא, not.

לְהוֹן, to them.
 לְחֹדֶר, separately, alone.
 לְטַבְרִיא, according to the Tiberians, the Tiberian reading; or לְטַבְרִיא, according to Tiberias.
 לָיָהּ, to it, to him.
 לְמִנְחָה, לְמִנְחָה, כְּפֹר לְיוֹם, for the Day of Atonement in the evening, the Haphtārāh corresponding to the Pārāshāh, Lev. 18.
 לְמִנְחָה, לְמִנְחָה, לְיוֹם רִאשׁוֹן, for the first day of Tabernacles, the Haphtārāh, Zech. 14¹⁻²¹, corresponding to the Pārāshāh, Lev. 22²⁶.
 לְמִנְחָה, לְמִנְחָה, לְיוֹם רִאשׁוֹן, for the first day of (the feast of) Weeks, the Haphtārāh, Ezek. 11¹⁻²⁸ and 3¹², corresponding to the Pārāshāh, Exod. 19.
 לְמִנְחָה, לְמִנְחָה, לְיוֹם שֵׁנִי, for the second day of (the feast of) Weeks, the Haphtārāh, Hab. 3¹⁻¹⁹, but others begin at 2²⁰, corresponding to the Pārāshāh, Deut. 15¹⁹.
 לְיָמִין, לְיָמִין, לְיָמִין, to the right.
 לֹא, לֹא, לֹא, there is not, there are not.
 לָךְ, לָךְ, go, go forth, the Haphtārāh, Isa. 40²⁷⁻⁴¹, corresponding to the Pārāshāh, Gen. 12.
 לְמִאֹר, for light, for a light.
 לְמִדְּנָחָא, לְמִדְּנָחָא, according to the Easterns.
 לְמִחְרָה, לְמִחְרָה, for the morrow of the month or new moon, the Haphtārāh, I Sam. 20¹⁸⁻⁴², corresponding to the Pārāshāh, Num. 28³.
 לְמַעְרְבָא, לְמַעְרְבָא, לְמַעְרַב, according to the Westerns, or the Western reading.
 לְעֵיל, above, *i.e.* in preceding verse or passage; עֵיל, prop. a noun, height.
 לְקַא, *i.e.* לִית קְרִי א', the Qeri is without aleph, read without aleph.
 לְקַב, *i.e.* לִית קְרִי ב', the Qeri is without kaph.

- לְקַמּוֹן, below, the subsequent, following.
 לְשַׁבַּת הַגָּדוֹל, for the great Sabbath, *i.e.* the Sabbath before the
 Passover, the Haphtārāh, Mal. 3⁴⁻²⁴.
 לְשַׁבַּת רֵאשִׁית חֹדֶשׁ, for the Sabbath of the beginning of the month,
i.e. when the first day of the month falls on the Sabbath,
 the Haphtārāh, Isa. 66¹⁻²⁴, corresponding to the Pārāshāh,
 Num. 28⁹.
 לְשַׁבַּת שֵׁל חֲנוּכָה, for the Sabbath of (the feast of) Dedication,
 the Haphtārāh, Zech. 2¹⁴⁻⁴⁷, corresponding to the Pārāshāh,
 Num. 8.
 לַתְּשַׁעָה בְּאָב, for the ninth day in (the month of) Ab, the Haphtārāh,
 Jer. 8^{13-9²³}, corresponding to the Pārāshāh, Deut. 4²⁵.

מ, מ

- ם, מ, mem; as numeral, 'מ = 40.
 מן, from.
 מאה, hundred.
 מאריך, an alternative name for methegh, *lit.* lengthening, re-
 straining, Hiph. part. of ארך; plur., מאריכין.
 מרניף, מרניף, injured, mutilated.
 מרויך, exact, accurate; plur. קים, קי.
 מונה, the codex Mugah, an early codex whose readings are cited in
 the Massorah.
 מוסיפין, מוסיפין, beginning, commencing.
 מוקדם מאחר, reversed, transposed.
 מזמור, psalm, song.
 מחזורא רבא, the great Machzorah, an ancient codex the readings
 of which are often cited in the Massorah.
 מחר חרש, the morrow of the month or new month, the Haphtārāh,
 I Sam. 20¹⁸⁻⁴², corresponding to the Pārāshāh, Num. 28³.
 מיעוט, a small number, a few, some; במיעו, in a few.

- מכולהו, from all of them.
 מלא, full, written *plene*; מל' רמל', both written with full vowel;
 plur., מלאים.
 מלה, word; fem. מלת, plur. מלין.
 מלמטה, *i.e.* מן + ל' + מטה, from beneath, below.
 מלמעלה, *i.e.* מן + ל' + מעה, from above, above.
 מלעיל, *i.e.* מן + ל' + עיל, from above, *i.e.* accented on the
 penultimate syllable.
 מלרע, *i.e.* מן + ל' + רע, from below, *i.e.* oxytone or accented on the
 last syllable.
 מלשון, from the tongue, *i.e.* expression, word.
 מן, מ, from; מן, מן, except from, except.
 מנין, מנין, pointed, vocalized; Pual partic. of נגן.
 מנהג, custom, usage; במנהגו, according to its usage, as is usual.
 מנהון, from them, of them.
 מנוזרות, crowned, consecrated, therefore set apart, separated.
 מסירים, covering, covering over; Piel participle.
 מסים, marking, determining; partic. pl. Piel.
 מסעי, journeyings, Num. 33¹, the Pārāshāh corresponding to the
 Haphtārāh, Jer. 24⁻²⁸.
 מסרה, מסרה, מס', the Massorah, the collection of critical and
 explanatory notes on the Hebrew text composed by Jewish
 scholars for the most part in the early centuries of the
 Christian era. See Chapter VI, pp. 48-56.
 מסקנא, consequence, result, end.
 מעריך, מער', lengthener; a name for methegh.
 מפיק, mappiq.
 מצאנו, מצאנו, I have found, we have found.
 מצע, מצע, מצע, middle, midst; מצעו, its midst.
 מצרע, leprous, leper, Lev. 14², the Pārāshāh corresponding to
 the Haphtārāh, II Kings 7³⁻²⁰.

ס'ימן, part, chapter.
 ס'יני, Sinai; ס'פ'ר ס'יני, the Sinai Codex, now lost, the readings of which are cited in the Massorah.
 ס'לוק, silluq; plur. ס'לוקין.
 ס'א, *i.e.* סוף פסוק, end of the verse.
 ס'פ'ר, ס'פ'ר, ס'פ'ר, book, codex; plur. ס'פ'רים.
 ס'פ'רדים, ס'פ'רדים, Spanish, the Spanish Jews.
 ס'תומה, closed; contrasted with פ'תוחה, open.

ע

ע, 'ain; as numeral, 'ע = 70.
 ע'ד, to, unto.
 ע'זי ו'מע'זי, O Lord, my strength and my stronghold, Jer. 16¹⁹, the Haphtārāh corresponding to the Pārāshāh, Lev. 26³.
 ע'זרא, Ezra.
 ע'טור, ע'טור, 'ittur sopherim, abstraction of the scribes; certain passages in which according to the judgment of the scribes ן has been erroneously prefixed to the text and should be removed.
 ע'יין, ע'יין, see, *vide*; ע'ל, ע'ל, see above.
 ע'קר, root, origin; chief, principal thing.
 ע'ל, upon, over; ע'ל'יה, upon it, over it.
 ע'מוד, column, of the manuscript or printed page; plur., ע'מודים.
 ע'קב, consequence, in consequence of, Deut. 7¹², the Pārāshāh corresponding to the Haphtārāh, Isa. 49¹⁴—51³.

פ, פ

פ, פ, pe; as numeral, 'פ = 80.
 פ'י, mouth, *i.e.* authority, pronouncement; constr. of פ'ה.

פ'לוג, פ'לוג, פ'לוג, part, section, some; plur. פ'לוגים.
 פ'לוגתא, difference, distinction, various opinion.
 פ'ליג, פ'ליג, separate, distinguish; פ'ליג, part, portion; plur.
 פ'ליגים, פ'ליג, פ'ליג, some, a few.
 פ'נחס, פ'ינחס, Phinehas, Num. 25¹¹, the Pārāshāh corresponding to the Haphtārāh, I Kings 18⁴⁶—19²¹.
 פ'סוק, verse; plur. פ'סוקים; ב'פ'סוקים, according to the verses.
 פ'סח, פ'ס, Passover.
 פ'סיק, פ'סיק, pesiq.
 פ'סקא, פ'סקא, פ'סקא, interval, space; פ'סקא, blank space in the middle of the verse.
 פ'עם, beat, time, instance.
 פ'קודי, פ'קודי, rites, observances, Exod. 38²¹, the Pārāshāh corresponding to the Haphtārāh, I Kings 7⁴⁰⁻⁵⁰, according to the Spanish usage.
 פ'רה, פ'רה, cow, heifer, Num. 19², the Pārāshāh corresponding to the Haphtārāh, Ezek. 36¹⁶⁻³⁶.
 פ'רקא, פ'רקא, פ'רקא, member, link, portion for reading.
 פ'רשה, פ'רשה, פ'רשה, Pārāshāh, a division or section of the Pentateuch for reading in the synagogue. These divisions were 669 in number, 290 being open (פ'תוחה) and 379 closed (ס'תומה). The distinction referred to the mode of writing the Hebrew text, פ'תוחה denoting that the rest of the line was left "open" *i.e.* blank, ס'תומה that the next succeeding verse began on the same line, which was therefore "closed". In printed Hebrew Bibles the open pārāshāhs are marked by the letter פ (*i.e.* פ'תוחה) written in the line, the closed by the letter ס (*i.e.* ס'תומה); but the difference between the two is not always observed. When the letter is thrice repeated (פ'פ'פ' or ס'ס'ס') the reference is to the so-called Greek Sections or Pericopæ, fifty-two or fifty-three in

number, intended for the weekly Sabbath reading, that the whole Law might be read through in the year.

פִּשְׁתָּא, pashta; plur., פִּשְׁתִּין.

פְּתוּחָה, opened, open; distinguished from קְטוּמָה, closed.

פְּתַח, 'פת, pathach.

צ, ז

ז, z, tsāde; as numeral, 'ז = 90.

צו, enjoin, command, Lev. 6², the Pārāshāh corresponding to the Haphtārāh, Jer. 7²¹⁻³¹, or to 28 and 9^{22, 23}.

צוּרָה, form, manner, shape.

צָרִיךְ לִהְיוֹת, צ"ל, *i.e.* it ought to be, it should be.

ק

ק, qōph; as numeral, 'ק = 100; ק', Qeri.

קִדְמוֹת, קדמ'ה, קדמ'ה, former, first.

קִדְשִׁים, holy, sanctified, Lev. 19², the Pārāshāh corresponding to the Haphtārāh Ezek. 20²⁻²⁰ according to the Spanish rite; according to the Ashkenazic rite, to Amos 9⁷⁻¹⁵.

קְהָלָה, קהלות, assembly, community, congregation; plur., קהלות.

קִדְמָה, before, in front of.

קוֹפִיץ, qōph; plur., קופיץ.

קוֹרֵא, readers, reading.

קָטוּעָה, cut off, cut short.

קִינּוֹת, Lamentations.

קְמוּצָה, written with qāmetz.

קַנְדֵּר, Kennicott de Rossi, the various readings given in these two editions of the Hebrew text.

קִצְתָּ מְקוֹמוֹת, קצת, end, part, some places.

קִרַּח, Korah, Num. 16¹, the Pārāshāh corresponding to the Haphtārāh, I Sam. 11¹⁴—12²².

קִרְיָן, ק', qeri; plur. קִרְיָיִן.

קַרְנֵי פָּרָה, קרני, Karnephārāh, horns of a cow; the accent which is supposed to resemble a cow's horns.

ר

ר, resh; as numeral, 'ר = 200; ר', rab, rabbi.

רָאָה, see, behold, Deut. 11²⁶, the Pārāshāh corresponding to the Haphtārāh, Isa. 54¹¹—55⁵.

רְאוּיָה, ראוּי, fitting, proper, right.

רֵאשִׁית, ראש, head, beginning; רֵאשִׁית, its beginning; plur. constr. רֵאשִׁית.

רֵאשִׁית חֹדֶשׁ, ראש חודש, beginning of the month, Num. 28¹¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 66¹⁻²⁴.

רֵאשִׁית הַמִּטּוֹת, ראשית המטות, the heads of the tribes, Num. 30¹, the Pārāshāh corresponding to the Haphtārāh, Jer. 1¹—2³ according to the Spanish rite.

רֵאשִׁית, ראשונה, ראשון, first, chief; plur., ראשונים.

רַבָּה, רב, great, chief.

רְבִיעִי, רביעי, fourth.

רַבְתִּי, רבתי, great, large; written large.

רַבִּים, רוב, many, most.

רֵאשִׁית, ראש, head, chief, beginning.

רַפּוּיָה, רפוייה, soft, smooth.

רַפּוּיָה, רפה, rāphe, smooth, *i.e.* without daghesh.

רַק, רק, only, merely.

רַשִׁי, Rashi, the Jewish writer and commentator.

ש, ש

ש, shin, sin; as numeral, 'ש = 300.

שֵׁשׁ, ש, ש, that, which; inseparable relative pron., = אֲשֶׁר.

שָׁב, שָׁב, he returned; שָׁב, in that he returned, because he returned.

שַׁבַּת חוֹל הַמּוֹעֵד שֶׁל פֶּסַח, an ordinary Sabbath (*i.e.* not a regular festival day) of the feast of the Passover, the Haphtārāh, Ezek. 36³⁷—37¹⁴, according to the usage of the Ashkenazim; the Sephardim begin the reading at chap. 37¹.

שַׁבַּת חוֹל הַמּוֹעֵד שֶׁל סִבּוֹת, an ordinary Sabbath of the Feast of Tabernacles, the Haphtārāh, Ezek. 38¹⁸—39¹⁶.

שֵׁוּא, sheva.

שִׁירַת יִשְׂרָאֵל, Hos. 14², the Haphtārāh according to the Ashkenazic usage corresponding to the Pārāshāh, Deut. 32.

שִׁירָה, row, rank, line; plur., שִׁירוֹת.

שִׁיטָה, line, row; plur., שִׁיטִין.

שִׁין, shin.

שִׁירָה, song, canticle.

שִׁכִּינָה, the Shekhinah, deity.

שֶׁל, belonging to, of; *i.e.* לְ + שֶׁ, the relative pronoun and preposition.

שֶׁל אַחֲרָיו, which is after it, following.

שֶׁלֶם, complete, perfect, *plene*; plur., שְׁלָמִין.

שָׁלֹשׁ, three; שְׁלֹשָׁתָן, the three of them, those three.

שָׁם, there; שֵׁם, name.

שְׂמאלִית, שְׂמאלִית, left, left hand.

שְׂמֹת, names, Exod. 1¹, the Pārāshāh corresponding to the Haphtārāh, Isa. 27⁶—28¹³ and 29^{22,23}, according to the usage of the Ashkenazim.

שִׂמְחַת תּוֹרָה, joy of the Law, the Haphtārāh, Isa. 1¹⁻¹⁸.

שְׁמִינִי, eighth, Lev. 9¹, the Pārāshāh corresponding to the Haphtārāh, II Sam. 6¹⁻²¹.

שָׁנָה, year, ראש־הַשָּׁנָה, beginning of the year, the Haphtārāh for the second day, Jer. 31²⁻²⁰, corresponding to the Pārāshāh, Gen. 22.

שְׁנִי, שְׁנִית, second.

שֶׁנִּמְצָא, which, in which it is found; שֶׁ + נִמְצָא (relative).

שֹׁפְטִים, judges, Deut. 16¹⁸, the Pārāshāh corresponding to the Haphtārāh, Isa. 51¹²—52¹².

שְׁקָלִים, shekels, the reading for the day of the receiving of the shekels, corresponding to the Haphtārāh, II Kings 11¹⁷—12¹⁷, according to the usage of the Sephardim.

שָׁשׁב, who returned, in that he returned.

שְׁתֵּי, two; שְׁתֵּיהֶן, those two, the two of them.

ת

ת, tāv; as numeral, 'ת = 400.

תִּכְבָּה, תִּכְבָּה, word; plur. תִּכְבוֹת.

תּוֹלְדוֹת יִצְחָק, the generations of Isaac, Gen. 25¹⁹, the Pārāshāh corresponding to the Haphtārāh, Mal. 1¹—2⁷.

תָּו, tāv; plur. תָּוִין.

תּוֹרָה, law; תּוֹרָתוֹ, his law.

תּוֹרֵעַ, she bears seed, bears a child, Lev. 12², the Pārāshāh corresponding to the Haphtārāh, II Kings 4⁴²—5¹⁹.

תְּחִלָּה, תְּחִלַּת, beginning, commencement.

תַּחַת, under, beneath.

תִּכְבָּה, תִּכְבָּה, word; plur. תִּכְבוֹת, תִּכְבֵּי; *cp. sup.* תִּכְבָּה.

תִּיקּוֹן סְפָרִים, correction of the scribes; a formula prefixed to eighteen passages in the Hebrew text, in which an alteration has been made.

תְּלוּיָהּ, תְּלוּיָהּ, suspended, hung; of a letter raised above the line.

תְּלוּיָהּ תְּלוּיָהּ, third.

תְּנִינָה, תְּנִינָה, תְּנִינָה, second.

תְּצַוֶּה, thou shalt command, do thou command, Exod. 27²⁰, the Pārāshāh corresponding to the Haphtārāh, Ezek. 43¹⁰⁻²⁷.

תְּרִיבֵיהֶן, תְּרִיבֵיהֶן, two; תְּרִיבֵיהֶן, both of them, with fem. suff.

CHAPTER VI

THE MASSORAH¹

THE Massorah, Hebrew **מסורה** or **מסורת**, is a collection of critical and grammatical notes on the Text of the Old Testament, the purpose of which was to guard this text from degeneration and corruption, and to ensure its accurate transmission for all time. The true form of the word is said to be **מסורת**, but it is usually vocalized and pronounced **מסורה**. The verb **מסר** from which it is derived occurs twice in the Hebrew text of the Old Testament, Num. 31^{5,16}, apparently with the meaning "to deliver over, present". In both instances, however, doubt has been expressed with regard to the correctness of the reading.² In later Hebrew **מסר**, and the Aramaic **מסר** signify "to hand over or down, to communicate"; and thus Massorah is "tradition", as handed down from one generation to another. Usage moreover has limited the application of the word to the statements and rules, the knowledge generally, which has been handed down bearing upon the text of the Old Testament.

The correlative term to **מסורה** is **קבלה**, Qabbalah, from the root **קבל**, **קבל**, expressing properly whatever has been *received* by tradition. Technically, however, the latter word is restricted to matters of esoteric doctrine and theology, and gives a name to the

¹ Much of this chapter (and also of Chapter VIII on "Clausulae") appeared in *Massoretic and other Notes*, A. S. Geden and J. H. Ritson, 1906, Bible House Paper No. X. These have been revised, enlarged, and suited to this Introduction of this Centenary edition of the Hebrew Bible.

² Compare e.g. Brown and Driver, *Heb. and Eng. Lexicon*, s.v. G. B. Gray, *Numbers*, p. 421. **מסרת**, Ezek. 20³⁷, is from a different root, being a contraction of **מאסרת**.

great mass of speculative philosophy and mysticism of the later Rabbis.¹

The authors of the Massorah are termed Massoretés, **בעלי המסרת**, but who they were or at what time they lived is uncertain. Jewish tradition ascribes the beginning of the work to Moses, from and after whom it was carried on through an unbroken succession of wise men, until it was finally taken up and completed by Ezra and the members of the Great Synagogue.² These attempts to ensure the preservation and permanent integrity of the Hebrew Scriptures took the form of notes on all irregularities, lists of peculiarities and variations, records of the number of words and letters in each book, the number of occurrences of special forms of a letter, etc.; and thus was raised, as the Rabbis termed it, a hedge (**סייג**) about the Law. Such care for the accurate transmission of the sacred text cannot, however, be definitely traced further back than some centuries after the Christian era. And the most probable view appears to be that the Jewish scholars of Tiberias, in or about the sixth century A.D., reduced to order the scattered notes and critical opinions on the sacred books, and committed them to writing with additions of their own, giving to the completed work the name of Massorah.³

These notes of which the Massorah consists are found at the present time, and have probably so existed from the first, written by

¹ See C. D. Ginsburg, *The Kabbalah: its Doctrines, Development, and Literature*, London, 1865; J. Abrahams, *Hist. of Jewish Literature*, chap. xvii; G. H. Box, in *Legacy of Israel*, Oxford, 1927, p. 324 ff.; Hastings, *E.R.E.*, s.v. vol. vii, p. 622 ff.; A. S. Geden, *Introduction to the Hebrew Bible*, 1909, p. 85 ff.

² Cp. Pirque Aboth, i, 1. "Moses received the Law from Sinai, and delivered it (**וימסרה**) to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the men of the Great Synagogue."

³ Dr. Driver says, "the seventh and eighth centuries." Cp. *Notes on the Hebrew Text of the Books of Samuel*, p. xxxvii: "Nothing is more certain than that the period during which this care (i.e. for the preservation and accurate transmission of the Scriptures) was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament." See also Schürer, *History of the Jewish People*, II, i, p. 328; C. D. Ginsburg, *Levit's Exposition of the Massorah*, London, 1867.

the side of the text on the margins of the Hebrew manuscripts. In no two manuscripts, however, are precisely the same notes found. The earliest constitute the so-called *Massora parva*, a collection of brief and condensed notes on the text, so brief as often to be unintelligible without the key, written on the margins of the page and in the narrow space between the columns of the Hebrew text and the Targum or Aramaic paraphrase. In rare instances also the notes and comments of the *Massora parva* are found between the lines of the Hebrew writing. Subsequent to this was the *Massora magna*, a more expanded commentary, which occupied the space above and below the Hebrew text, and often assumed ornamental or fantastic shapes of animals, reptiles, etc. Sometimes also it offers an explanation or interpretation of the *Massora parva*. When the bulk of the *Massora magna* was too great to be accommodated on the margin it was relegated to the close of the manuscript, and then became the *Massora finalis*. The same name also was given to independent works, composed on the lines of the *Massora magna*, when these were written, as was sometimes the case, at the end of the volumes of the Old Testament.

With regard to the subject matter of which the Massorah treats, this may be most conveniently classified under six headings, according as the rules laid down or the summaries given concern different elements or divisions of the text.

1. The Consonants formed the most important and fundamental subject of investigation, and to them the primary and most laborious care of the Massoretic scholars was devoted. The consonantal text, and the consonantal text alone, was sacred and inviolable; the vowel signs were of human invention, subject to human criticism, and if necessary, to modification. Hence no alteration in the consonantal text as it stood was proposed or sanctioned. The utmost that was allowed was to attach a note, expressing a preference for a different reading or vocalization. And the original meaning of some of the signs employed for this purpose, as for instance the points or dots above or below a word—if indeed they always had a meaning and were not mere accidents of the pen—has been lost beyond recall. Thus a record is made that certain letters are to be

written larger (e.g. ך in Gen. 1¹), or smaller (e.g. ם in Deut. 32¹⁸) than usual. In this particular class of examples the reason for so writing them is sometimes clear enough; for instance, in Gen. 1¹ ב' רַבְתִּי ' serves the purpose of an ornamental initial letter. Elsewhere the unusual size has been supposed to call attention to the middle letter or word of a book or portion of Scripture, e.g. ך in Lev. 13³³. But in many cases the meaning intended is wholly obscure, and the explanation offered by the Rabbis fanciful. Again, in four passages a letter is "suspended", or written partly above the line, viz.: ך in Judges 18³⁰, ף in Ps. 80¹⁴, Job 38^{13,15}; nine times ך is "inverted", Num. 10^{35,36}, and Ps. 107^{23ff}. It has been suggested that the use of the letter *nun* in this manner corresponds to our parentheses, or is intended to mark a passage where the text has become dislocated. Nothing, however, is really known, and the explanations offered hardly carry conviction. *Mem* is written in its final form in the middle of a word, Isa. 9⁶; the number of times each of the five final letters occurs in each of its forms is tabulated; the middle letter of each book is noted, and of the Pentateuch as a whole¹; and so forth.

On the other hand the practice in modern printed texts of expanding a letter laterally in order to fill up the line is not found in the older Hebrew manuscripts, and is therefore not commented upon in the Massorah. The same purpose, however, is sometimes attained by repeating one or more letters of a word.²

2. The peculiarities and anomalies of the vowel-points and accents were also recorded, and in particular the influence of the latter on the quantity of a syllable. The presence or absence of daghesh or mappiq was noted, where for any reason a deviation appeared from the form that was usual or that might have been expected. The inference is clear therefore that the Massoretic scholars were not the inventors of the signs for the vowels and accents; but that on the contrary these had already been so long in existence as to have acquired a certain

¹ See especially for details and the Massoretic lists, Elias Levita's *Exposition of the Massorah*, translated by C. D. Ginsburg, London, 1867.

² Compare M. Gaster, *Hebrew Illuminated Bibles*, London, 1901, p. 14.

prescriptive right, although inferior to the consonants and not inspired.

3. The notes on words were also extensive and important. Attention was called to a *scriptio plena* or *defectiva*. The number of times certain words occurred at the beginning or end of a verse was counted and set down, the repetitions of a word or phrase, etc. Above certain words, moreover, and in one instance beneath also, a series of points or dots was placed, the so-called *puncta extraordinaria*, which have been understood with some probability to point to an erroneous or corrupt reading. Ten words are so marked in the Pentateuch, and of these five are in Genesis, viz. 16⁵, 18⁹, 19³³, 33⁴, 37¹²; four in Numbers, viz. 3³⁹, 9¹⁰, 21³⁰, 29¹⁵; and one in Deut. 29²⁸. Other instances are found in the Prophets, and in one verse in the book of Psalms, 27¹³. The origin of the points is attributed by the Rabbis to Ezra, whom tradition credits with so large a part in the arrangement and determination of the sacred text. There is no certainty, however, as to their meaning. In some Samaritan codices they are said to indicate a various reading or corruption of the text.¹

4. In the case of entire sentences or verses the comments of the authors of the Massorah were less numerous. The verses (פסוקים) in each book, and in each of the larger sections or *pericopae*, were counted and recorded. Two formulæ in particular were employed by the Jewish scholars to indicate their judgment as to the correct reading of a word or text. The first is תקון סופרים, or "correction of the scribes", which is found in eighteen passages, and calls attention to the removal from the text of an anthropomorphic or otherwise objectionable form of expression. תקון סופרים therefore does not require a change of the existing text, but merely affirms that the reading has been altered for one or other of the above reasons. Examples are Gen. 18²², where the original reading is said to have been ויהוה ערנו עמר לפני אברהם, and Zech. 2¹², where עינו according to the tradition was changed to עינו

¹ H. L. Strack, *Prolegomena Critica in Vet. Test. Hebraicum*, p. 88 ff.; F. Buhl, *Canon and Text of the Old Testament*, pp. 104, 105.

from motives of reverence.¹ The other formula עטור סופרים, "abstraction of the scribes," is found in five instances, and denotes that a prefixed ׀ ought to be omitted. This again, therefore, is not an actual correction or emendation of the text, but a sort of warning against an addition which is usually, but in the judgment of the authors of the comment erroneously made.²

5. Of greater interest and importance are the various readings which the Massoretic scholars noted in the text of the Old Testament. The number of these is differently given by the authorities, and they vary in the different manuscripts and in the Hebrew printed texts. The earliest Rabbinic Bible with the Massorah records 1353. Of the origin and history of these readings nothing is known. References, however, in the Jewish writings themselves would seem to indicate that they are not due to divergent texts in the Codices, and therefore are not in the strict sense various readings at all. The analogy of the סופרים, etc., points perhaps to the same conclusion.

These various readings for the most part had reference to single words. The Massorettes left untouched the consonantal text before them, but supplied what they judged to be the true reading and vocalization in the margin. The former was כתיב, "that which was written"; the latter was קרי, "that which was read," and was to be substituted on all occasions for the other. In many printed Hebrew texts it has been usual to attach to the consonants of the Kethibh the vowels of the Qeri, so as to remind the reader that the latter is the word to be pronounced. A more convenient plan adopted by Dr. Ginsburg is followed in the present edition, where the Hebrew word affected is printed in the text

¹ The other תקוני סופרים are Num. 11¹⁵ (read בקרעתך), 12¹² (בשירנה . . . אבננו), I Sam. 3¹³ (לך for להם), II Sam. 16¹² (בעינו), 20¹ (לאלהיו), and so I Kings 12¹⁶, II Chron. 10¹⁶, Jer. 2¹¹ (קבורי), Ezek. 8¹⁷ (אפי), Hos. 4⁷ (אותו), Mal. 1¹² (תמות), Mal. 1¹³ (אותי, for אותו), Ps. 106²⁰ (קבורי), Job 7²⁰ (עליך), 32³ (אלהים, for איוב), Lam. 3²⁰ (נפשך).

² The עטורי סופרים are Gen. 18⁵, 24⁵⁵, Num. 31², Ps. 36⁷, 68²⁶.

altogether without points, and the קְרִי and כְּתִיב are both presented in full in the margin. It is not always possible to determine with certainty how the Kethibh was intended to be pronounced; but that it represents in many instances a text older and more correct than the Qerî is unquestionable.

The so-called *Qerî perpetua* were words which for one reason or another could not be pronounced in the public reading of the synagogue, and for which therefore another word was always substituted. In such cases the Qerî was not actually written in the margin, but its vowels were supplied to the consonantal Kethibh. Examples are the Divine name יהוה, which is ordinarily written יהוה and read אֲדֹנָי, but sometimes יהוה, i.e. אֱלֹהִים, when it is immediately preceded or followed by אֲדֹנָי; also הוּא, read as הִיא, wherever in the Pentateuch הוּא is found for the feminine;¹ יְרוּשָׁלַם, i.e. יְרוּשָׁלַם; יְרוּשָׁלַם, i.e. יְרוּשָׁלַם; and probably שְׁנַיִם, and שְׁתַּיִם for שְׁנַיִם and שְׁתַּיִם, the Kethibh intended being שְׁנַיִם, שְׁתַּיִם.

In their interpretation of the Hebrew Scriptures the Rabbis do not always adopt the Qerî in preference to the Kethibh. And in late manuscripts the former sometimes even displaces the latter in the text.

6. At the close of each book was placed a *clausula*, a summary of arithmetical information concerning the text of the book. The *clausula* tabulate the number of verses, etc., in the book, together with mnemonic words or Biblical phrases (סִימָן), by which the total might be remembered.

Thus the Massorah was a body of textual criticism, or rather a record of textual facts, the source and authority for which is doubtful, and the history in most instances entirely unknown. This uncertainty

¹ This peculiarity is confined to the Pentateuch according to the Western or Palestinian school. But the Eastern school of Babylon reads הוּא elsewhere, e.g. Isa. 30³³. Cp. S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. xxxiii; Buhl, *ut sup.*, p. 239 ff.

to a considerable extent lessens its practical value. There can be no doubt, however, that in large part the material underlying the Massoretic tradition is ancient, and has been faithfully transmitted; while to the care of the Massorettes is due the preservation of the sacred text, unaltered and uncontaminated, since their day. Their work is thus the great storehouse of critical material and ancient Jewish opinion on the text of the Hebrew Scriptures. And in the absence of old or pre-Massoretic manuscripts constitutes together with the ancient Versions our sole means, apart from precarious and subjective conjecture, of arriving at a true appreciation and accurate knowledge of the words of the Old Testament writers.¹

7. The interest of the notes which the Jewish scholars whom we call the Massorettes attached to the Hebrew text of the Old Testament is very great, and their critical value not inconsiderable. Their worth, however, for purposes of textual criticism is subject to two drawbacks. We do not know precisely who these scholars were, and can only describe the age of the Massorettes in general terms as extending from about the fourth to the sixth centuries of our era or even later; and we are not always certain of the meaning which they intended to convey by some of the diacritical signs employed. Jewish tradition in these matters is not entirely reliable, or always consistent, e.g. in the explanation of the *puncta extraordinaria*. But in spite of deficiencies the Massorah forms an invaluable *corpus* of critical material, older than any extant Hebrew manuscript, which no serious student of the Old Testament can afford to neglect.

The critical notes and readings here printed in the British and Foreign Bible Society's Centenary edition of the Hebrew text form

¹ The largest printed collection of the Massorah is that of Dr. C. D. Ginsburg, published in three folio volumes, London, 1880-97. A fourth volume has appeared in part containing a translation and explanation of the notes. Dr. Ginsburg also published a translation of Jacob ben Chayim's *Introduction to the Rabbinic Bible*, London, 1865; and an *Introduction to the Hebrew Bible*, London, 1897. The appendices to Baer and Delitzsch' editions of the separate books of the Old Testament contain valuable critical and explanatory notes, with translations of the Massoretic epitomes, etc. See further articles on the Massorah in Herzog's *Real Encyclopädie*, and Kitto's *Encyclopædia of Biblical Literature*, and on Literature (Jewish) in Hastings' *E.R.E.*, vol. viii.

the largest and most complete *corpus* of critical material for the exact rendering of the Hebrew text that has ever been published; and the text itself, established on the basis of the researches and collations of Dr. Ginsburg, rests on a foundation more wide and firm than in any previous edition. All Hebrew manuscripts are more or less critically annotated; but no two contain exactly the same Massorah. With regard to the consonantal text itself, moreover, there is no room or opportunity for conjecture; this is determined by tradition and with few and rare exceptions is not open to choice or revision. The evidence, however, on which the printed and vocalized text is based, the witness of the manuscripts and versions, is here set forth with a thoroughness and completeness hitherto unrivalled or indeed attempted. Dr. Ginsburg's place is secure among the ablest and most widely read Massoretic scholars of our own or any age. In this his last work there is rendered a final service to Biblical scholarship which all who are interested in the tradition and teaching of Old Testament Scripture will regard as of the highest value.

Dr. Ginsburg attached extreme value to these notes; and his prolonged study and wide knowledge of them were probably unrivalled. In view of the uncertainty of their authorship or date it is sometimes only with hesitation and debate that his judgment can be accepted. These notes cannot be older than the manuscript upon which they are written, and may often be indefinitely more recent. They have behind them memory, tradition, scholarship, conjecture. Those who have followed Dr. Ginsburg in the work have often felt and expressed the wish that out of his experience and intimate knowledge he had left some appraisal of succession and date both of the handwriting of the manuscripts themselves and of the critical notes upon the Hebrew text which have accumulated during the centuries to form the content of the Massorah as now received and known. A judgment of this character to be of any worth could only be formed on the basis of a lifelong and exact study of the manuscripts. There is abundant material but no competent study or determination.

CHAPTER VII

CRITICAL APPARATUS

MUCH of Dr. Ginsburg's long life was spent in the critical examination of the sources of the Hebrew Massoretic text, and all the contents of this Centenary edition are based upon the results of this examination. By giving in each case a reference to the authority which he quotes he has made it possible for subsequent scholars to verify his quotations. His work is based on (a) Hebrew Manuscripts, (b) Ancient Versions, and (c) early printed editions. A list of these and of the contractions by which reference is made to each in the notes is given at the beginning of each volume of the Centenary edition and is reproduced on pp. 60-62. A few general words on the contents of this list are all that are required here.

(a) Hebrew Manuscripts.

It is well known that no really ancient Hebrew Biblical Manuscript is now extant. The oldest Codex with a date, that in Petrograd which contains the Latter Prophets, is dated A.D. 916, though the Pentateuch in the British Museum has been sometimes described as belonging to the ninth century. A few verses on fragments of ancient papyrus have come to light in Egypt. Rolls and codices which formerly existed were either lost in the times of persecution or have been put out of the way intentionally. Those that remain are of course copied from earlier manuscripts. But extreme care was always taken by the Jews to preserve the sacred text with exact and scrupulous fidelity. The number of the letters and many other details were recorded by the Massorettes to prevent the possibility of the slightest variation. In addition, official redactor correctors or annotators called *Nakdanim*, were employed to add the Massoretic vowel points and accents, and generally to see that the manuscript in each case exactly followed its archetype. A manuscript will therefore frequently show not merely the hand of the original scribe, but a second and sometimes a third hand of succeeding and often much later redactors.

It is to be regretted that Dr. Ginsburg did not record his judgment of the age of these several annotators, though the task would have presented great difficulty. His references in every instance are made to the manuscripts in their present state. In all he collated seventy-three different manuscripts and for most of the work he had the majority of these at his disposal every day, for sixty-one of them are the property of the British Museum where he prepared this Centenary edition, and six others belonged either to himself or to his friend Dr. Aldis Wright. Most of the remainder he had personally examined in the Continental Libraries where they are housed. Only a small proportion (seventeen) of these contain the whole of the Old Testament. The contents of each are recorded in the list. Dr. Ginsburg never left any statement of his judgment on the comparative value to be attached to the different codices, but from his "Introduction" of 1897, which contains a detailed description of most of them, it may be inferred that Nos. 1, 2, 4, 5, 11, 20 appeared to him to be of special importance.

Remembering the history of these writings it is not surprising that the variations in the readings are comparatively unimportant and often insignificant, dealing almost entirely with details of punctuation and accents.

(b) The Ancient Versions.

Usually Dr. Ginsburg cites in his notes the Ancient Versions in regard to a reading or variation to which he makes reference. Dr. Aldis Wright kindly assisted in collating these references for the earlier portion of this edition, but no such comparison was made for the larger part of the work. They remain, therefore, altogether as Dr. Ginsburg entered them, and are given entirely on his responsibility. Six such versions are thus noted.

(i) *Aramaic.*

(1) The Targum of Onkelos is the authoritative paraphrase of the Pentateuch in Aramaic, often called simply the Targum. It is referred to as 'ת"ר or ת"א, *i.e.* תַּרְגּוּם or אֲוִן־קִלּוּם. This is the official translation which was authorized and read in the synagogues of Babylonia. In its present form it dates probably from the fifth or sixth century A.D.

(2) The Targum of Jonathan is an Aramaic paraphrase of the Prophets dating possibly from about the same period as that of Onkelos, though it is traditionally ascribed to Jonathan B. Uzziel in the latter part of the first century B.C. Dr. Ginsburg's contraction for it is תַּרְגּוּם יוֹנָתָן, *i.e.* ת"י.

(3) The Samaritan Pentateuch, the text or version of the Law preserved in the Samaritan community, is referred to as ח"שׁ, *i.e.* חֲמִשׁ שְׁמֹרַי. Early and valuable rolls of the Samaritan Pentateuch are in the British Museum, the John Rylands Library, at Manchester, and elsewhere.

There is also a Samaritan Targum, an interpretation or paraphrase of the Samaritan text in the Samaritan character and dialect, which Dr. Ginsburg occasionally quotes.

(ii) *Greek.*

(4) The Septuagint, the Old Testament in Greek, the Pentateuch portion of which is usually assigned to the third century B.C. (generally referred to as LXX), is quoted frequently by Dr. Ginsburg. He uses for it the contraction ת"ע, *i.e.* תַּרְגּוּם of the Seventy (ע). Dr. Ginsburg devoted considerable time to the study of this Greek version. At an early period of his life he translated most of it into Hebrew. The manuscript volumes in which he wrote this translation are now in Trinity College Library, Cambridge. He long hoped to have them published, but the cost was prohibitive. The work still awaits a friend of scholarship to permit it to see the light of day. Unfortunately, however, he seems to have relied entirely upon an uncritical edition of the Septuagint and taken no account of the editions, *e.g.* of Swete and Tischendorf more recently published. His main purpose was to furnish a *corpus* of the readings of Hebrew MSS. References even to the LXX must have appeared to him of minor importance compared with the great and paramount value of the work he had undertaken in the collation of the Hebrew text.

(iii) *Syriac.*

(5) The Syriac version of the Old Testament in some form is referred to by Dr. Ginsburg by the letters ת"ס, *i.e.* תַּרְגּוּם סוּרְיָיִם.

(iv) *Latin.*

(6) The Vulgate Latin version is referred to by the contraction ת"ת, i.e. תרגום רומי.

(c) **The Early Editions.**

A full list of the Hebrew Scriptures printed before Jacob ben Chayim's second edition, Venice 1524-25, is printed at the beginning of each volume and is given on p. 62. Dr. Ginsburg personally owned copies of almost every one of these early printed books. These copies passed into the Bible House Library when Dr. Ginsburg's collection was purchased in 1909.

MSS. of the Hebrew Bible and of Portions thereof.

No.				
1	= א	Or. 4445	<i>circa</i> 820-50	Pentateuch
2	= ב	St. Petersburg	dated 916	Latter Prophets
3	= ג	Reuchlin No. 2	dated 1105	Former and Latter Prophets
4	= ד	Harley 5720	<i>circa</i> 1100-20	Former and Latter Prophets
5	= ה	Ar. Or. 16	<i>circa</i> 1120	Prophets and Hagiographa
6	= ו	Oriental 1467	<i>circa</i> 1150	Leviticus, Deuteronomy
7	= ז	Add. 21161	<i>circa</i> 1150	Prophets and Hagiographa
8	= ח	Or. 2363	<i>circa</i> 1150-1200	Pentateuch
9	= ט	Add. 9403	<i>circa</i> 1160-1200	Pentat., Haph., Megil., Job, etc.
10	= י	Add. 4708	<i>circa</i> 1180-1200	Latter Prophets
11	= יא	Add. 15451	<i>circa</i> 1200	Bible
12	= יב	Ar. Or. 2	dated 1216	Pentat., Haphtäroth, Megilloth
13	= יג	Harley 5710-11	<i>circa</i> 1230	Bible
14	= יד	Or. 2201	dated 1246	Bible
15	= טו	Add. 9399	<i>circa</i> 1250	Latter Prophets, Hagiographa
16	= טז	Add. 9400	<i>circa</i> 1250	Pentat., Megilloth, Haphtäroth
17	= יז	Add. 15250	<i>circa</i> 1250	Bible
18	= יח	Add. 15282	<i>circa</i> 1250-80	Pentat., Megilloth, Haphtäroth
19	= יט	Add. 9401-2	dated 1286	Pentat., Megil., Haphtäroth, Hagiographa, etc.
20	= כ	Paris N.L.	dated 1286	Bible
21	= כא	Add. 14760	dated 1293	Former and Latter Prophets
22	= כב	Harley 1528	<i>circa</i> 1300	Bible
23	= כג	Add. 21160	<i>circa</i> 1300	Pentat., Haphtäroth, Megilloth
24	= כד	Or. 4227	<i>circa</i> 1300	Bible
25	= כה	Or. 1478	<i>circa</i> 1300	Prophets, Hagiographa
26	= כו	Or. 2091	<i>circa</i> 1300	Prophets, Hagiographa
27	= כז	Add. 9398	<i>circa</i> 1300	Prophets and Hagiographa

No.				
28	= כח	Add. 9405-6	dated 1309	Jeremiah, Job, and Megilloth
29	= כט	Add. 10455	dated 1311	Pentateuch, Megilloth, etc.
30	= ל	Berlin 1	dated 1343	Bible
31	= לא	Or. 2696	<i>circa</i> 1300-50	Pentat., Megilloth, Haphtäroth
32	= לב	Add. 9404	<i>circa</i> 1350	Pentat., Megilloth, Haphtäroth
33	= לג	Add. 9407	<i>circa</i> 1350	Pentateuch, Haphtäroth
34	= לד	Add. 15252	<i>circa</i> 1350	Bible
35	= לה	Homburg No. 1	<i>circa</i> 1350	Pentat., Megil., Haph., Job
36	= לו	King's 1	dated 1385	Bible
37	= לז	Harley 5774-5	dated 1396	Prophets, Hagiographa
38	= לח	Add. 19776	dated 1396	Pentat., Megilloth, Haphtäroth
39	= לט	Or. 2350	dated 1408-9	Pentateuch, Haphtäroth
40	= מ	G. 2	<i>circa</i> 1380-1400	Bible
41	= מא	G. 4	<i>circa</i> 1400-10	Pentat., Megil., Haph., Job
42	= מב	G. 1	dated 1419	Bible
43	= מג	Add. 15251	dated 1448	Bible
44	= מד	Or. 2370	dated 1460-61	Former Prophets
45	= מה	Or. 1379	<i>circa</i> 1460	Pentateuch
46	= מו	Or. 2210	dated 1468	Earlier Prophets
47	= מז	Or. 2375	<i>circa</i> 1460-80	Hagiographa
48	= מח	Or. 2348	dated 1469	Pentateuch
49	= מט	G. 3	dated 1474	Pentateuch, Prophets
50	= נ	Or. 2211	dated 1475	Latter Prophets
51	= נא	Or. 2364	<i>circa</i> 1480	Pentateuch, Haphtäroth
52	= נב	Or. 2626-28	dated 1483	Bible
53	= נג	Or. 2349	dated 1490	Pentateuch
54	= נד	Or. 1468	<i>circa</i> 1500	Pentateuch
55	= נה	Or. 5404		Pentateuch
56	= נו	Or. 2451		Pentat., Haphtäroth, Psalms
57	= נז	Camb. Add. 465		Bible
58	= נח	W.		Bible
59	= נט	Or. 2369		Former Prophets
60	= ס	Or. 2371		Former Prophets
61	= סא	Harley 5586		Pentateuch
62	= סב	Add. 15283		Pentat., Haphtäroth, Megilloth
63	= סג	Or. 2373		Hagiographa
64	= סד	Harley 5715		Hagiographa
65	= סה	Or. 2372		Latter Prophets
66	= סו	Harley 5721		Kings and Latter Prophets
67	= סז	Add. 11657		Former and Latter Prophets
68	= סח	Harley 5509		Latter Prophets
69	= סט	Harley 5722		Former and Latter Prophets
70	= ע	Harley 5773		Pentat., Haphtäroth, Megilloth
71	= עא	Or. 2365		Pentateuch
72	= עב	Or. 1474		Latter Prophets
73	= עג	Copenhagen No. 2		Bible
74	= עד	Or. 2212		Hagiographa
75	= עה	Or. 2376		Hagiographa

Early Editions of the Hebrew Bible and of Portions thereof.

A.D. 1482—1524-5.

Pentateuch, Bologna 1482	} ד"א = דפוס א'
Prophets, Soncino 1485-1486	
Hagiographa, Naples 1486-1487	} ד"ב = דפוס ב'
Pentateuch, Fara or Para 1487	
First edition of the entire Bible, Soncino 1488	ד"ג = דפוס ג'
Pentateuch, Ixar 1490	ד"ד = דפוס ד'
Pentateuch, Joshua, Judges, Samuel, Kings, Lisbon 1491	ד"ה = דפוס ה'
Second edition of the entire Bible, Naples circa 1491-1493	ד"ו = דפוס ו'
Pentateuch, Haphtaroth, Brescia 1492	ד"ז = דפוס ז'
Isaiah and Jeremiah, Lisbon 1492	ד"ח = דפוס ח'
Proverbs with Targum, etc., Leiria 1492	ד"ט = דפוס ט'
Third edition of the Bible, Brescia 1494	ד"י = דפוס י'
The Earlier Prophets, Pesaro with the Commentary of Abravanel 1510-11	} ד"א = דפוס א"
The Earlier Prophets with the Commentary of Kimchi, Pesaro 1511	
The Latter Prophets, Pesaro 1515	ד"ב = דפוס ב"
Fourth edition of the Bible, Pesaro 1511-1517	ד"ג = דפוס ג"
Psalms, Proverbs, Job, and Daniel, Salonica 1515	ד"ד = דפוס ד"
Complutensian Polyglott 1514-1517	דמ"ד = דפוס מ"ד
Pentateuch, Haphtaroth, Venice 1516	דמ"ז = דפוס מ"ז
First edition of the Rabbinic Bible by Felix Pratensis, Bomberg, Haphtaroth, Venice 1517	} ד"ז = דפוס ז"
Bible 4 ^o , Bomberg, Venice 1521	
Second edition of the Rabbinic Bible or first edition of Jacob b. Chayim's Bible with the Massorah, Bomberg, Venice 1524-1525	ד"ט = דפוס ט"

Ancient Versions, etc.

ש"ח = Samaritan Pentateuch. 'ת"א or א"ת = Targum Onkelos. ת"ר = Targum Jonathan. ע"ת = LXX. ס"ת = Syriac. ר"ת = Vulgate. קנ"ר = Kennicott-De Rossi MSS. א"ס = MSS. collated by C. D. G. נ"ל = Probable correction.

CHAPTER VIII

CLAUSULAE

GENESIS

סכום פסוקי דספר בראשית אלף וחמש מאות ושלושים וארבעה, והסימן אך לד. וחציו ועל-חרבך תחיה [כ"ז מ]. ומלים עשרים אלף ושש מאות ושנים עשר. ואותיות שמנה ושבעים אלף וששים וארבעה. וסדריו ארבעים וחמשה, נ"א מג וסימן יד'יד'יה. ופרשיותיו שתים עשרה וסימן אהאב. מניין הפתוחות שלשה וארבעים, והסתומות שמנה וארבעים. הכל תשעים ואחת פרשיות וסימן צ"א אתה וכל-העם אשר-ברגליך [שמות י"א ח']. שנות הספר אלפים ושלש מאות ותשע שנים משנברא העולם עד שמת יוסף הצדיק.

The number of the verses of the book of Genesis is a thousand and five hundred and thirty and four; and the sign is אך לד (א = 1000, ך = 500, ל = 30, ד = 4). And its middle point is, And by thy sword shalt thou live (27⁴⁰). And the words are twenty thousand and six hundred and twelve. And the letters are eight and seventy thousand and sixty and four. And its sections are forty and five; in other editions, forty-three; and the sign is יד'יד'יה. And its p̄ārāshāhs are 12, and the sign is אהאב. The open sections are three and forty, and the closed eight and forty; the total is ninety and one p̄ārāshāhs; and the sign is צ"א, go thou and all the people that are with thee (Exod. 11⁸). The years of the book are two thousand and three hundred and nine years from the creation of the world to the death of Joseph the righteous.

EXODUS

סכום פסוקי דספר ואלה שמות אלף ומאתים ותשעה וסימן אר"מ. וחציו אלהים לא תקלל [שמות כ"ב כ"ז]. ומלים ששה עשר אלף ושבע מאות ושלש עשרה. ואותיות שלש ושלשים אלף וחמש מאות ועשרים ותשעה. וסדריו שלש ושלשים וסימן ולילה ללילה יחודה דעת [תהלים י"ט ג]. נ"א וסדריו תשעה ועשרים. ופרשיותיו אחת עשרה וסימן א"י זה בית אשר תבנו-לי [ישעיה ס"ו א]. מניין הפתוחות תשע ושישים. והסתומות חמש ותשעים. הכל מאה ושישים וארבע פרשיות וסימן ישלח עורך מקדש ומציון יסעדך [תהלים כ' ג]. שנות הספר מאה וארבעים שנה. משמת יוסף עד השנה השנית לצאת בני ישראל מארץ מצרים עד שהוקם המשכן.

The number of the verses of the book of Exodus is a thousand and two hundred and nine; and the sign is אר"מ ($\aleph = 1000$, $\eta = 200$, $\iota = 9$). And its middle point is, Thou shalt not revile God (Exod. 22²⁷). And the words are sixteen thousand and seven hundred and thirteen. And the letters are three and thirty thousand and five hundred and twenty and nine. And its sections are three and thirty, and the sign is, And night unto night SHEWETH Knowledge ($\aleph = 10$, $\eta = 8$, $\iota = 6$, $\eta = 5$, $\eta = 4$; Ps. 19³); other copies (give), And its sections are nine and twenty. And its pārahāhs are eleven; and the sign is, WHAT manner of house will ye build unto Me ($\aleph = 1$, $\aleph = 10$; Isa. 66¹). The open sections are nine and sixty, and the closed five and ninety, the total a hundred and sixty and four pārahāhs, and the sign is, He will send thy help from the sanctuary and from Zion will He STRENGTHEN THEE (Ps. 20³). The years of the book are a hundred and forty years from the death of Joseph to the second year after the departure of the children of Israel from the land of Egypt until the tabernacle was set up.

LEVITICUS

סכים פסוקי דכל ספר ויקרא שמונה מאות וחמשים ותשעה. וסימן נטף [שמות ל' ל"ד]. וחציו והנגע בבשר הזב [ויקרא ט"ז ז]. ומלים עשרים אלף ושש מאות ושלשה עשר. ואותיותיו שמנה ושבעים אלף ושישים וארבעה. וסדריו חמשה ועשרים: נ"א שלשה ועשרים וסימן ובתורתו יהגה יומם ולילה [תהלים א' ב]. ופרשיותיו עשרה וסימן בא גר [בראשית ל' י"א]. מנין הפתוחות שתים וחמשים והסתומות שש וארבעים. הכל שמנה ותשעים. פרשיות וסימן דודי צח ואדום [שיר השירים ה' י]. שנות הספר משהוקם המשכן באחד לאחד הראשון עד החדש השני חדש ימים.

The number of the verses of the whole book of Leviticus is eight hundred and fifty and nine; and the sign is נטף ($\eta = 50$, $\iota = 9$, $\eta = 800$; Exod. 30³⁴). And its middle point is, And he that toucheth the flesh of him that hath the issue (Lev. 15⁷). And the words are twenty thousand and six hundred and thirteen. And its letters are seventy-eight thousand and sixty and four. And its sections are twenty-five; other copies (give) twenty-three. And the sign is, And in His law DOTH HE MEDITATE day and night ($\aleph = 10$, $\eta = 5$, $\eta = 3$, $\eta = 5$; Ps. 1²). And its pārahāhs are ten; and the sign is, Fortune is come ($\aleph = 2$, $\aleph = 1$, $\eta = 3$, $\eta = 4$; Gen. 30¹¹). The open pārahāhs are fifty-two and the closed forty-six. The total is ninety-eight pārahāhs; and the sign is, My beloved is WHITE and ruddy ($\aleph = 90$, $\eta = 8$; Ca. 5¹⁰). The years of the book are from the setting up of the tabernacle on the first day of the first month unto the second month, a month of days.

NUMBERS

סכום פסוקי דספר במדבר אלף ומאתים ושמנים ושמנה וסימן אפרח. וחציו והיה האיש אשר אבחר-בו מטהו יפרח [במדבר י"ז כ]. ומלותיו ששה עשר אלף וארבע מאות ושמנה. ואותיותיו שישים ושלשה אלף וחמש מאות ושלשים ושנים. וסדריו שלשה ושלשים.

נ"א שנים ושלשים וסימן לב טהור בראדלי אלהים [תהלים נ"א י"ב],
 ופרשיותיו עשרה וסימן י"י בדרך ינהנו [דברים ל"ב י"ב]. מניין
 הפתוחות שתים ותשעים, והסתומות ששים ושש, הכל מאה וחמשים
 ושמונה פרשיות וסימן אני חלקך ונחלתך [במדבר י"ח כ']. שנות
 הספר שלשים ושמונה שנה ותשעה חדשים וסימן בתחף ליצירה.

The number of the verses of the book of Numbers is a thousand
 and two hundred and eighty and eight; and the sign is אפרח (א =
 1000, ר = 200, פ = 80, ח = 8). And its middle point is, And it
 shall come to pass that the man whom I shall choose, his rod shall
 bud (Num. 17²⁰). And its words are sixteen thousand and four hundred
 and eight. And its letters are sixty-three thousand and five hundred
 and thirty and two. And its sections are thirty-three; other copies
 (give) thirty-two; and the sign is, Create in me a clean HEART,
 O God (ל = 30, ב = 2; Ps. 51¹²). And its pārašāhs are ten; and
 the sign is, The Lord ALONE did lead him (ב = 2, ג = 4, ד = 4;
 Deut. 32¹²). The open pārašāhs are ninety-two and the closed sixty-
 six; the total is a hundred and fifty and eight pārašāhs; and the
 sign is, I am THY PORTION and thine inheritance (ח = 8, ל = 30,
 ק = 100, כ = 20; Num. 18²⁰). The years of the book are thirty
 and eight years and nine months; and the sign is, At the LAYING
 DOWN of creation.

DEUTERONOMY

סכום פסוקי ספר דברים תשע מאות וחמשים וחמשה וסימן הנץ
 [דברים י"ד מ"ז]. וחציו ועשית על-פי הדבר אשר יגידו לך [דברים
 י"ז י"]. ומלין ארבעה עשר אלף ומאתים ותשעים וארבע.
 ואותיותיו חמשים וארבע אלף ושמונה מאות וצב. וסדריו שלשים
 ואחד: נ"א עשרים ושבעה וסימן יפח אמונה יגיד צדק [משלי י"ב
 י"ז]. ופרשיותיו אחד עשר וסימן אסרו חג בעבותים [תהלים קי"ח
 כ"ז]. מניין הפתוחות שלשים וארבעה והסתומות מאה ועשרים
 וארבעה, הכל מאה וחמשים ושמונה פרשיות וסימן וכסא כבוד

ינחילם [שמואל א' ב' ח']. שנות חספר מעשתי עשר חדש באחד
 לחדש עד החדש הראשון בעשר לחדש הרי שבעים יום, יצא מהן
 שלשים יום שבכו בהן ושלשת ימים שהבינו להם צידה הרי שלשה
 ושלשים, נשתיר שלשים ושבעה ימים.
 סכום הפסוקים של כל התורה חמשת אלפים ושמונה מאות וארבעים
 וחמשה וסימן ואור החמה יהיה שבעתים [ישעיה ל' כ"ו]. וחציו
 ויתן אל-החשן את-האורים ואת-התמים ויקרא ח' ח'. מספר כל המלות
 אחד ושמונים אלף ארבע מאות וארבעה. מספר כל האותיות שלש
 מאות אלף וארבעת אלפים ושמונה מאות ושבעה. מספר כל
 הסדרים מאה וששים ושבעה: נ"א מאה וחמשים וארבעה. מניין
 כל הפרשיות חמשים וארבעה. מניין כל הפתוחות מאתים ותשעים
 וסימן יבא דודי לגנו ויאכל פרי מגדיו [שיר השירים ד' מ"ז].
 והסתומות שלש מאות ושבעים ותשעה וסימן אוראסרה אסר
 על-נפשה בשבעה [במדבר ל' י"א]. נמצאו מניין כל הפרשיות
 פתוחות וסתומות שש מאות וששים ותשעה וסימן לא-תחסר
 כל בו [דברים ח' ט']. חשבון של חומש חמשת אלפים שמונה
 מאות וארבים שנה.

The number of the verses of the book of Deuteronomy is nine
 hundred and fifty and five; and the sign is הניץ (ה = 5, נ = 50,
 צ = 900; Deut. 14¹⁵). And its middle point is, And thou shalt do
 according to the tenor of the sentence which they shall shew thee
 (Deut. 17¹⁰). And the words are fourteen thousand and two hundred
 and ninety and four. And its letters are fifty-four thousand and eight
 hundred and ninety-two. And its sections are thirty-one; other
 copies (give) twenty-seven; and the sign is, He that uttereth truth
 SHEWETH FORTH righteousness (י = 10, ג = 3, י = 10,
 ד = 4; Prov. 12¹⁷). And its pārašāhs are eleven; and the sign
 is, Bind the SACRIFICE with cords (ח = 8, ג = 3; Ps. 118²⁷).
 The open pārašāhs are thirty-four and the closed a hundred and
 twenty and four; the total is a hundred and fifty and eight pārašāhs;
 and the sign is, And MAKE THEM INHERIT the throne of GLORY
 (ו = 6, ד = 4, י = 10, נ = 50, ח = 8, י = 10, ל = 30, מ = 40;

I Sam. 2⁸). The years of the book are from the eleventh month on the first of the month unto the first month on the tenth of the month, *i.e.* seventy days, thirty of them were spent wherein they lamented and three days in which they provided food for themselves, *i.e.* three and thirty, there are left thirty and seven days.

The number of the verses of the whole Law is five thousand and eight hundred and forty and five; and the sign is, And the light of THE SUN shall be sevenfold (ה = 5000, ח = 800, ט = 40, י = 5; Isa. 30²⁶). And its middle point is, And he placed on the breastplate the Urim and the Thummim (Lev. 8⁸). The number of all the words is eighty-one thousand four hundred and forty. The number of all the letters is three hundred and four thousand and eight hundred and seven. The number of all the sections is a hundred and sixty and seven; other copies (have) a hundred and fifty and four. The number of all the pārašāhs is fifty and four. The number of all the open pārašāhs is two hundred and ninety; and the sign is, Let my beloved come into his garden and eat his precious FRUITS (פ = 80, ר = 200, י = 10; Ca. 4¹⁶). And of the closed pārašāhs three hundred and seventy and nine; and the sign is, Or bound her soul by a bond WITH AN OATH (ב = 2, ש = 300, כ = 2, ע = 70, ה = 5; Num. 30¹¹). The number of all the open and closed pārašāhs is found to be six hundred and sixty and nine; and the sign is, THOU SHALT NOT LACK anything in it (ס = 1, ת = 400, ח = 8, ע = 60, ר = 200; Deut. 8⁹). The reckoning of the Pentateuch is five thousand and eight hundred and forty years.

JOSHUA

סכום פסוקי דספר יהושע שש מאות וחמשים ושיש. וסימן ורתרן לשון אלם [ישעיה ל"ה ו']. וחציו ומחשבון עדרמת המצפה [יהושע י"ג כ"ז]. וסדריו ארבעה עשר וסימן היתה עלי י"י [יחזקאל ל"ז א']. ופסקותיו עשרים ושנים. שנות הספר עשרים ושבע שנה משעברו בני ישראל את הירדן בימי יהושע החסיד עד שמת יהושע.

The number of the verses of the book of Joshua is six hundred and fifty and six; and the sign is, And the tongue of the dumb SHALL SING (ו = 6, ת = 400, ר = 200, נ = 50; Isa. 35⁶). And its middle point is, And from Heshbon unto Ramath-mizpeh (Josh. 13²⁶). And its sections are fourteen; and the sign is, THE HAND of the Lord was upon me (י = 10, ר = 4; Ezek. 37¹). And its paragraphs are twenty and two. The years of the book are twenty and seven years from the crossing of the children of Israel of the Jordan in the days of Joshua the pious unto the death of Joshua.

JUDGES

סכום פסוקי דספר שפטים שש מאות ושמונה עשר. וסימן יראן את יי' קדשיו [תהלים ל"ד י']. וחציו וירעצו וירצצו את-בני ישראל [שפטים י' ח']. וסדריו י"ד וסימן דובב שפתי ישנים [שיר השירים ו' י']. ופסקותיו עשר. שנות הספר שלש מאות ועשרים וארבע שנים. מעתניאל בן-קנו עד שמת שמשון בן-מנוח הדני.

The number of the verses of the book of Judges is six hundred and eighteen; and the sign is, O FEAR THE Lord ye his saints (י = 10, ר = 200, ס = 1, ו = 6, נ = 1, ת = 400; Ps. 34¹⁰). And its middle point is, And they vexed and oppressed the children of Israel (Judges 10⁸). And its sections are fourteen; and the sign is, GLIDING THROUGH the lips of those that are asleep (ד = 4, ו = 6, ב = 2, כ = 2; Ca. 7¹⁰). And its paragraphs are ten. The years of the book are three hundred and twenty and four years from Othniel the son of Kenaz unto the death of Samson the son of Manoah the Danite.

I, II SAMUEL

סכום פסוקי דספר שמואל א' ואלף וחמש מאות וששה. וסימן אשרו חמוין [ישעיה א' י"ז]. וחציו ולאשה עגל מרבק [שמואל א' סימן כ"ה פסוק כ"ד]. וסדריו שלשים וארבע וסימן פותח את-י"דך [תהלים קמ"ה ט"ז]. ופסקותיו ארבעים ותשעה. שנות הספר משנתמנה עלי שופט בשילו עד שמת דוד מלך ישראל תשעים ושלש שנה. ארבעים לעלי ואחת עשרה שנה לשמואל. ושתים לשאול וארבעים שנה למלך דוד.

The number of the verses of the book of Samuel is a thousand and five hundred and six; and the sign of it is, RELIEVE the oppressed (ס = 1000, ש = 300, ר = 200, ו = 6; Isa. 1¹⁷). And its middle point is, And the woman had a fatted calf (I Sam. 28²⁴). And its sections are thirty and four; and the sign is, Thou openest THINE HAND (ה = 10, ר = 4, כ = 20; Ps. 145¹⁶). And its paragraphs are forty and nine. The years of the book are from the year that Eli was appointed judge in Shiloh unto the death of David king of Israel ninety and three years, forty to Eli and eleven years to Samuel and two to Saul and forty years to King David.

I, II KINGS

סכום פסוקי דספר מלכים אלף וחמש מאות ושלושים וארבעה, וסימן אשרי הגוי אשר-דה' אלהיו [תהלים ל"ב י"ב]. וחציו ויקבץ מלך-ישראל את-הנביאים [מלכים א' סימן כ"ב פסוק ו']. וסדריו חמשה ושלושים, וסימן ואני אריה לה נאסדה' חומת אש סביב [זכריה ב' ט']. ופסקותיו ארבעים וששה. שנות הספר משמלך שלמה בן דוד עד שחרב הבית הראשון ארבע מאות ואחת עשרה שנה וששה חדשים ועשר ימים.

סליקו ארבעת ספרים הראשונים. רביעית ארבע ספרים הראשונים וילך שמשון וילכד שלש-מאות שועלים [שפטים ט"ז ד']. חצי ארבע ספרים הראשונים וישלח אבנר מלאכים אל-דוד תחתיו [שמואל ב' סימן ג' פסוק י"ב]. רביעית ארבע ספרים הראשונים השנית כה אמר ה' לא-תעלו [מלכים א' סימן י"ב פסוק כ"ד].

The number of the verses of the book of Kings is a thousand and five hundred and thirty and four; and the sign is, BLESSED IS THE NATION whose God is the Lord (ס = 1000, ש = 300, ר = 200, ו = 10, ה = 5, ג = 3, ו = 6, י = 10; Ps. 33¹²). And its middle point is, And the king of Israel gathered the prophets together (I Kings 22⁶). And its sections are five and thirty; and the sign is, And I saith the Lord will be UNTO HER a wall of fire round about (ל = 30, ה = 5; Zech. 2⁹). And its paragraphs are forty and six. The years of the book are from the accession of Solomon son of David unto the desolation of the first house four hundred and eleven years and six months and ten days.

The four former books are completed. A fourth of the four former books is, And Samson went and took three hundred foxes (Judges 15⁴). The middle point of the four former books is, And Abner sent messengers to David where he was (II Sam. 3¹²). The second fourth of the four former books is, Thus saith the Lord, Ye shall not go up (I Kings 12²⁴).

ISAIAH

והיה מדי חרש וגו'
יתקן או יתקא סימן

סכום פסוקי דספר ישעיה אלף ומאתים ואחד ותשעים וסימן ארצא [מלכים א' סימן ט"ז פסוק ט']; נ"א אלף ומאתים ותשעים וחמש וסימן ארצה. וחציו כי אס-שם אדיר י"י לנו [ישעיה ל"ב כ"א]. וסדריו ששה ועשרים וסימן והיה י"י למלך על-כל-הארץ [זכריה י"ד ט']. ופסקותיו ששה ועשרים. שנות הספר מן עזרה עד שנת אחת למנשה מאה וארבע עשרה שנה.

And it shall come to pass that from one new moon (Isa. 66²³), etc. The sign is, יתקן, *i.e.* the initial letters of the four books in which the words of the last verse but one are repeated in order to avoid ending the book with a threatening or curse. י = ישעיה, Isaiah; ת = תרי עשר, the twelve Minor Prophets; ק = קינות, Lamentations; ק = קהלת, Ecclesiastes. א, *i.e.* איכה, is the initial letter of Lamentations.

The number of the verses of the book of Isaiah is a thousand and two hundred and ninety and one; and the sign is, Arza (ס = 1000, ר = 200, צ = 90, א = 1; I Kings 16⁹). Other copies (have), A thousand and two hundred and ninety and five; and the sign is, I will accept you (Ezek. 20⁴¹). And its middle point is, But there the Lord will be with us in majesty (Isa. 33²¹). And its sections are six and twenty; and the sign is, AND the Lord SHALL BE king over all the earth (ו = 6, ה = 5, י = 10, ה = 5; Zech. 14⁹). And its paragraphs are six and twenty. The years of the book are from Uzziah unto the first year of Manasseh, a hundred and fourteen years.

JEREMIAH

סכום פסוקי דספר ירמיהו אלף ושלש מאות ושישים וחמשה וסימן
 וכל-אנשיה גברים [יהושע י' ב']. נ"א אלף ושלש מאות ושישים
 וארבעה וסימן תתקסד. וחציו ויאמר חנניה [ירמיה כ"ח י"א].
 וסדריו אחד ושלשים וסימן לא איש אל ויכזב [במדבר כ"ג י"ט].
 ופסקותיו שלשים ושתים וסימו לב טהור ברא-לי אלהים [תהלים
 נ"א י"ב]. שנות הספר מן שלש עשרה ליאשיהו בן אמון מלך
 יהודה עד שחרב הבית הראשון ארבעים ואחת שנה ושישה
 חדשים ועשרת ימים.

The number of the verses of the book of Jeremiah is a thousand
 and three hundred and sixty and five ; and the sign is, And all THE
 MEN THEREOF were mighty ($\aleph = 1000$, $\beth = 50$, $\shin = 300$, $\yod = 10$,
 $\daleth = 5$; Joshua 10²) ; other copies (have), A thousand and three
 hundred and sixty and four, and the sign is תתקסד. And its
 middle point is, And Hananiah spake (Jer. 28¹¹). And its sections
 are one and thirty ; and the sign is, God is NOT a man that He should
 lie ($\beth = 30$, $\aleph = 1$; Num. 23¹⁹). And its paragraphs are thirty and
 two ; and the sign is, Create in me a clean HEART, O God (Ps. 51¹²).
 The years of the book are from the thirteenth year of Josiah son of
 Amon king of Judah unto the desolation of the first house forty and
 one years and six months and ten days.

EZEKIEL

סכום פסוקי דספר יחזקאל אלף ומאתים ושבעים ושלשה וסימן
 ארבע, נ"א אלף ומאתים ושבעים וארבעה. וחציו ויהי
 בעשתי-עשרה שנה באחד לחדש [כ"ז א']. וסדריו תשעה ועשרים
 וסימן ותרא אתו כיי-טוב הוא [שמות ב' ב']. ופסקותיו עשרים
 ושלשה. שנות הספר מן חמשה לחדש הרביעי של השנה החמישית
 לגלות המלך יויכין עד עשרים וחמש שנה לגלותו.

The number of the verses of the book of Ezekiel is a thousand
 and two hundred and seventy and three ; and the sign is I WILL MAKE
 TO REST (Isa. 51⁴) ; other copies (have) a thousand and two hundred
 and seventy and four. And its middle point is, And it came to pass in
 the eleventh year on the first of the month (Ezek. 26¹). And its
 sections are nine and twenty ; and the sign is, And she saw him that
 HE WAS GOODLY ($\tau = 9$, $\nu = 6$, $\kappa = 2$, $\eta = 5$, $\iota = 6$, $\aleph = 1$;
 Exod. 2²). And its paragraphs are twenty and three. The years
 of the book are from the fifth day of the fourth month which is in the
 fifth year of the captivity of king Joiachin unto the twenty-fifth
 year of his captivity.

HOSEA

סכום פסוקי דספר הושע מאה ותשעים ושבעה וסימן קצ"ז.
 וחציו אוי להם כיי-נדרו ממני [ז' י"ג]. וסדריו ארבעה, ופסקותיו
 שתיים. וצריך להניח ג' שטין בין כל ספר וספר.

The number of the verses of the book of Hosea is a hundred and
 ninety and seven ; and the sign is, קצ"ז. And its middle point
 is, Woe unto them for they have wandered from me (Hos. 7¹³). And
 its sections are four ; and its paragraphs two. And there should be
 left (a space of) three lines between each book.

JOEL

סכום פסוקי דספר יואל שבעים ושלשה, נ"א שבעים וסימן יי"ז.
 וחציו ויקנא יהוה לארצו ויחמל על-עמו [ב' י"ח]. וסדריו חדא
 וסימן וידעתם כי בקרב ישראל אני [ב' כ"ז].

The number of the verses of the book of Joel is seventy and
 three ; other copies (have), Seventy ; and the sign is, WINE ($\yod = 10$,
 $\yod = 10$, $\kappa = 50$). And its middle point is, And the Lord was jealous
 for his land and had pity on his people (Joel 2¹⁸). And there is one
 section, and the sign is, And ye shall know that I am in the midst
 of Israel (Joel 2²⁷).

AMOS

סכום פסוקי דספר עמוס מאה וארבעים וששה וסימן קמ"ו, נ"א מאה וארבעים וארבעה וסימן קמ"ד. וחציו שנאזרע ואהבו טוב [ה' ט"ז]. וסדריו שלשה. ולית בסיפרא דא פסק כלל. וצריך להניח שלש שורות חלק בין כל ספר וספר.

The number of the verses of the book of Amos is a hundred and forty and six; and the sign is, קמ"ו; other copies (have), A hundred and forty and four; and the sign is, קמ"ד. And its middle point is, Hate the evil and love the good (Amos 5¹⁵). And its sections are three. And there is not in this book an ordinary *pesiq*. And there should be left a space of three lines between each book.

OBADIAH

סכום פסוקי דספר עבדיה אחר ועשרים וסימן א"ך. וחציו כיום עמדך מנגד [פסוק י"א]. ולית ביה פסק. ולית קריין ולא כתבן, ולית סדרא. בס"א יש ועלו מושיעים [פסוק כ"א], כן יד, נ. וצריך להניח שלש שורות.

The number of the verses of the book of Obadiah is one and twenty; and the sign is, א"ך. And its middle point is, In the day that thou didst stand on the other side (v. 11). And there is not in it a *pesiq*. And there are no *qerīs* or *kethibhs*, nor a section. In other copies there is (a section), And saviours shall come up (v. 21). And there should be left (a space of) three lines.

JONAH

סכום פסוקי דספר יונה ארבעים ושמנה וסימן ח"ם. וחציו בהתעטף עלי נפשי [ב' ח']. ולית ביה לא פסקא ולא סדרא. וצריך להניח שלש שורות חלק בין כל ספר וספר, כן נמסר במסרה ה'; אבל בכל ספרים כ"י יש בספר יונה פסקא: עיין ג' א'.

The number of the verses of the book of Jonah is forty and eight; and the sign is, ח"ם. And its middle point is, When my soul fainted within me (Jonah 2⁸). And there is in it neither paragraph nor section. And there should be left a space of three lines between each book; so according to the Massorah in Ar. Or. 16; but in all the manuscripts there is a paragraph in the book of Jonah; see 3¹.

MICAHA

סכום פסוקי דסיפרא מאה וחמש וסימן ה"ק, וחציו לו איש הלך רוח ושקר וכוב אטיף לך [ב' י"א]. וסדריו שלשה ולית ביה פסק וצריך להניח ג' שטין בין כל ספר וספר דנביאים, כן נמסר במסרה ה'.

The number of the verses of the book is a hundred and five; and the sign is, ה"ק. And its middle point is, If a man walking in wind and falsehood do lie, *saying*, I will prophesy unto thee (Mic. 2¹¹). And its sections are three. And there is not in it a *pesiq*. And there should be left (a space of) three lines between each book of the prophets; so according to the Massorah in Ar. Or. 16.

NAHUM

סכום פסוקי דספר נחום שבעה וארבעים וסימן ז"ם. וחציו בזו כסף בזו זהב [ב' י"]. ולית ביה סדר ופסק. וצריך להניח ג' שורות חלק בין כל ספר וספר.

The number of the verses of the book of Nahum is seven and forty; and the sign is, ז"ם. And its middle point is, Take ye the spoil of silver, take the spoil of gold (Nahum 2¹⁰). And there is not in it section or *pesiq*. And there should be left a space of three lines between each book.

HABAKKUK

סכום פסוקי דספר חבקוק שבעה וחמשים וסימן ז"ן, נ"א חמשים וששה. וחציו הוי בונה עיר בדמים וכונן קריה בעולה [ב' י"ב]. וסידרא חדא. וצריך להניח ג' שטין בין כל ספר וספר.

The number of the verses of the book of Habakkuk is seven and fifty; and the sign is, ז"ן; other copies (have), Fifty and six. And its middle point is, Woe to him that buildeth a town with blood and stablisheth a city by iniquity (Hab. 2¹²). And there is one section. And there should be left (a space of) three lines between each book.

ZEPHANIAH

סכום פסוקי דספר צפניה חמשים ושלושה וסימן ג"ן. וחציו לכן חיראני נאם יהוה צבאות אלהי ישראל [ב' ט']. וצריך להניח ג' שורות בין כל ספר וספר.

The number of the verses of the book of Zephaniah is fifty and three; and the sign is, ג"ן. And its middle point is, Therefore as I live saith the Lord of Hosts the God of Israel (Zeph. 2⁹). And there should be left (a space of) three lines between each book.

HAGGAI

סכום פסוקי דספר חגי שלשים ושמנה וסימן גל"ה, נ"א שבעה ושלשים וסימן ל"ז. וחציו כי כה אמר יהוה צבאות עוד אחת מעט היא [ב' ו']. ופסקותיו שלשה, וסידרא חדא. וצריך להניח ג' שורות בין כל ספר וספר.

The number of the verses of the book of Haggai is thirty and eight; and the sign is, גל"ה; other copies (have), Seven and thirty, and the sign is, ל"ז. And its middle point is, For thus saith the Lord of Hosts: Yet once, it is a little while (Hag. 2⁶). And its paragraphs are three. And there is one section. And there should be left (a space of) three lines between each book.

ZECHARIAH

סכום פסוקי דספר זכריה מאתים ואחד עשר וסימן ר"א. וחציו ממנו פנה ממנו יתד ממנו קשת מלחמה [י' ד']. וסדריו ארבעה. וצריך להניח שלש שורות חלק בין כל ספר וספר.

The number of the verses of the book of Zechariah is two hundred and eleven; and the sign is, ר"א. And its middle point is, From him the corner stone, from him the nail, from him the battle bow (Zech. 10⁴). And its sections are four. And there should be left a space of three lines between each book.

MALACHI

הנה אנכי שלח וגו'
יתקן או יתקא סימן

סכום פסוקי דספר מלאכי ארבעה וחמשים וסימן ד"ן, נ"א חמשים וחמשה. וחציו ואמרתם על-ידיהוה העיד בינך [ב' י"ד]. Behold I will send you, etc.

The sign is יתקן or יתקא (see on Isaiah).

The number of the verses of the book of Malachi is four and fifty; and the sign is, ד"ן; other copies (have), Fifty and five. And its middle point is, And ye say, wherefore? Because the Lord hath been witness between thee (Mal. 2¹⁴).

סכום פסוקי של תרי עשר אלף וחמשים וסימן תרת"ן. וחציו לכן בגללכם ציון [מיכה ג' י"ב]. וסדריו אחד ועשרים וסימן ולכבוד אלהיה בתוכה [זכריה ב' ט']. ופסקותיו שמונה, נ"א ופסקותיו עשר. שנות הספר שלש מאות ועשרים ושבע שנים מן עזרהו המלך עד השנה שנא אלכסנדר. כל הפסוקים של ארבעת הספרים האחרונים ארבעת אלפים ותשע מאות ושבעים ותשעה. רביעית ראשונה של ארבע ספרים האחרונים לא יגעו לריק [ישעיה ס"ה כ"ב]. חצי ארבעת הספרים האחרונים אס-ננכים באורלך אס-שרדי לילה [עבדיה ה']. רביעית אחרונה של ארבעת הספרים האחרונים ורחבה ונסבה למעלה [יחזקאל מ"א ז'].

The number of the verses of The Twelve is a thousand and fifty; and the sign is, תרת"ן. And its middle point is, Therefore shall Zion for your sake (Mic. 3¹²). And its sections are one and twenty; and the sign is, And I WILL BE the glory in the midst of her (ס = 1, ה = 5, י = 10, ה = 5; Zech. 2⁹). And its paragraphs are eight; other copies (have), And its paragraphs are ten. The years of the book are three hundred and twenty and seven years from Uzziah the king unto the year in which Alexander came. All the verses of the four Latter Books are four thousand and nine hundred and seventy and nine. The first quarter of the four Latter Books is, They shall not labour in vain (Isa. 65²³). The middle point of the four Latter Books is, If thieves come to thee, if robbers by night (Obad. 5). The last quarter of the four Latter Books is, And there was an enlarging and a winding about upward (Ezek. 41⁷).

PSALMS

סכום פסוקי דספר תהלים אלפים וחמש מאות ועשרים ושבעה וסמן **אאכזך**. וחציו ויפתוהו בפיהם [תהלים ע"ה ל"ד]. וסדריו תשעה עשר. ומזמוריו מאה וחמשים וסמן ק"ן: נ"א מאה וארבעים ושבעה

וסמן שנותיו של יעקב אבינו (בראשית מ"ז כ"ח). ופסקותיו חמשים ושלוש נ"א ופסקותיו מ'. וצריך להניח שלש שורות חלק בין כל ספר וספר.

The number of the verses of the book of Psalms is two thousand and five hundred and twenty and seven; and the sign is, **אאכזך**. And its middle point is, And they flattered him with their mouth (Ps. 78³⁶). And its sections are nineteen. And its psalms are a hundred and fifty; and the sign is, **ק"ן**; other copies (have), A hundred and forty and seven, and the sign is, The years of Jacob our father (Gen. 47²⁸). And its paragraphs are fifty and three; other copies (have), And its paragraphs are forty. And there should be an interval of three lines between each book.

PROVERBS

סכום פסוקי דספר משלי תשע מאות וחמשה עשר וסימן יה"ץ [ישעיה מ"ז ד']. וחציו לפני שבר גאון [משלי מ"ז י"ח]. וסדריו שמנה. ופסקותיו שלשה עשר, נ"א שמנה.

The number of the verses of the book of Proverbs is nine hundred and fifteen; and the sign is, **יה"ץ** (Is. 15⁴). And its middle point is, Pride goeth before destruction (Prov. 16¹⁸). And its sections are eight. And its paragraphs are thirteen; other copies have eight.

JOB

סכום פסוקי דספר איוב אלף ושבעים וסמן אע [עזרא ו' ד']. נ"א אלף ושבעים וחמשה וסמן אעה. וחציו אשר-קמטו ולא-עת [איוב כ"ב ט"ז]. וסדריו שמנה וסמן אהב ה' שערי ציון [תהלים פ"ז ב']. ופסקותיו שבע.

The number of the verses of the book of Job is a thousand and seventy, and the sign is, **א"ע** (Ezra 6⁴); other copies (have) a thousand and seventy and five, and the sign is, **אע"ה**. And its middle point is, Who were snatched away before their time (Job 22⁶). And its sections are eight; and the sign is, The Lord LOVETH the gates of Zion (**א** = 1, **ה** = 5, **ב** = 2; Ps. 87²). And its paragraphs are seven.

CANTICLES

סכום פסוקי דשיר השירים מאה ושבעה עשר וסמן טוב על-המלך [אסתר ז' ט']. וחציו נרדיוכרכם [שיר השירים ד' י"ד].

The number of the verses of the Song of Songs is a hundred and seventeen; and the sign is, GOOD FOR the king (**ט** = 9, **ו** = 6, **ב** = 2, **ע** = 70, **ל** = 30; Esther 7⁹). And its middle point is, Spikenard and saffron (Ca. 4¹⁴).

RUTH

סכום פסוקי דספר רות שמונים וחמשה וסמן בו"ע. וחציו ותאמר רות המואביה [רות ב' כ"א]. ופסקתא חדא וסמן יתן ה' את-האשה הבאה [ד' י"א]. ולית ביה סדרא כלל. וכולהון פסוקיא מתחילין בוא"ו כמ"ח. וצריך להניח שלש שורות חלק בין כל ספר וספר.

The number of the verses of the book of Ruth is eighty and five; and the sign is, **בו"ע**. And its middle point is, And Ruth the Moabitess said (Ruth 2²¹). And there is one paragraph; and the sign is, The Lord make the woman that is come (Ruth 4¹¹). And there is not in it a complete section. And all the verses begin with vāv except eight. And there should be left a space of three lines between each book.

LAMENTATIONS

השיבנו יהוה אליך ונשובה חדש ימינו בקדש;
סימן יתקק או יתקא.

סכום פסוקי דספר איכה מאה וחמשים וארבעה וסמן אביאסף. וחציו לדכא תחת רגליו [איכה ג' ל"ד]. ופסקותיו שבעה. ולית ביה סדרא.

Turn Thou us unto Thee, O Lord, and we shall be turned, renew our days as of old (Lam. 5²¹).

The sign is **יתקק** or **יתקא** (see on Isaiah).

The number of the verses of the book of Lamentations is a hundred and fifty and four; and the sign is **אביאסף**. And its middle point is, To crush under foot (Lam. 3³⁴). And its paragraphs are seven. And there is not in it a section.

ECCLESIASTES

סוף דְּבַר הַפֶּל נִשְׁמָע

יִתְקַן אוּ יִתְקַא סִימָן

סכום פסוקי דספר קהלת מאתים ועשרים ושנים וסמן **אוריה**. וחציו מהדשהיה כבר נקרא שמו [קהלת ו' י']. וסדריו ארבעה. ופסקותיו שלושה.

This is the end of the matter; all hath been heard.

The sign is, **יִתְקַן** or **יִתְקַא** (see on Isaiah).

The number of the verses of the book of Ecclesiastes is two hundred and twenty and two; and the sign is, **אוריה**. And its middle point is, Whatsoever hath been the name thereof was given long ago (Eccles. 6¹⁰). And its sections are four. And its paragraphs are three.

ESTHER

סכום פסוקי דמגלת אסתר מאה וששים ושבעה, וסמן **פנואל**. וחציו ותען אסתר ותאמר [אסתר ה' ז']. וסדריו חמשה. ופסקותיו חמשה עשר.

The sum of the verses of the roll of Esther is a hundred and sixty and seven; and the sign is, **פנואל**. And its middle point is, And Esther answered and said (Esther 5⁷). And its sections are five. And its paragraphs are fifteen.

DANIEL

סכום פסוקי דספר דניאל שלש מאות וחמשים ושבעה וסמן **שנז**. וחציו אדין גבריא אלך הרגשו והשכחו [דניאל ו' י"ב]. וסדריו שבעה.

The number of the verses of the book of Daniel is three hundred and fifty and seven; and the sign is, **שנז**. And its middle point is, Then these men assembled together and found (Dan. 6²²). And its sections are seven.

EZRA-NEHEMIAH

סכום פסוקי דספר עזרא שש מאות ושמונים וחמשה, נ"א שש מאות ושמונים ושמונה, וחציו ובין עלית הפנה [נחמיה ג' ל"ב]. וסדריו אחד עשר, נ"א וסדריו עשרה, ופסקותיו תשע עשרה, נ"א ופסקותיו שבע עשרה, שנות הספר מן שנת אחת לכורש מלך פרס עד שנת שלשים ושתיים לארתחשסתא המלך, חמשים ואחת שנה, ולקץ ימים נשאלתי מן המלך שתי שנים.

The number of the verses of the book of Ezra is six hundred and eighty and five; other copies (have) six hundred and eighty and eight. And its middle point is, And between the ascent of the corner (Neh. 3³²). And its sections are eleven; other copies (have), And its sections are ten. And its paragraphs are nineteen; other copies (have) And its paragraphs are seventeen. The years of the book are from the first year of Cyrus king of Persia unto the thirty-second year of Artachshasta the king fifty-one years, and at the end of the days I asked leave of the king, two years.

I, II CHRONICLES

סכום פסוקי דספר דברי הימים אלף ושבע מאות וששים וחמשה וסמן **א"ז ס"ה**, וחציו ועל אצרות המלך [ד"ה א' כ"ז כ"ה]. וסדריו חמשה ועשרים, ופסקותיו אחד וששים, שנות הספר משנכרא העולם עד שעמד כורש מלך פרס שלשת אלפים ושלוש מאות ותשעים ואחת שנה.

סכום הפסוקים של כל כתובים שמנת אלפים וששים וארבעה. חצי הכתובים אס-עונות תשמר-יה [תהלים ק"ל ג']. רביעית ראשונה של כתובים ה' הושיעה המלך יענגו [תהלים כ"י ג']. רביעית אחרונה של כתובים כצנת-שלג ביום קציר [משלי כ"ה י"ג]. סכום הפסוקים של כל המקרא שלשה ועשרים אלף ומאתים ושלושה, וחציו כהקיר בור מימיה [ירמיה ו' ז'].

The number of the verses of the book of Chronicles is a thousand and seven hundred and sixty and five; and the sign is ה"ד י"נ. And its middle point is, And over the king's treasures (I Chron. 27²⁵). And its sections are five and twenty. And its paragraphs are one and sixty. The years of the book are from the creation of the world until the rise of Cyrusking of Persia three thousand and three hundred and ninety and one years.

The number of the verses of all the Writings is eight thousand and sixty and four. The middle point of the Writings is, If thou, Lord, shouldest mark iniquities (Ps. 130³). The first quarter of the Writings is, Save Lord, let the king answer us (Ps. 20¹⁰). The latter quarter of the Writings is, As the cold of snow in the time of harvest (Prov. 25¹³).

The number of the verses of all the Scripture is three and twenty thousand and two hundred and three. And its middle point is, As a well casteth forth her waters (Jer. 6⁷).

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