

THE
MASSORAH

TRANSLATED INTO ENGLISH
WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY
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BEING
VOL. IV
OF THE ENTIRE WORK.



נדפס מחדש ע"י הוצאת מקור
ירושלים תשל"א

TO
EMILIE
WHOSE SELF-DENIAL AND SYMPATHY
AND NEVER-FAILING HELP
IN MY BIBLICAL LABOURS
HAVE
FOR MORE THAN THIRTY-SIX YEARS
BEEN OF UNSPEAKABLE COMFORT
I DEDICATE THIS BOOK
WITH
A HUSBAND'S DEEPEST AFFECTION.

PREFACE.

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

For this purpose it was necessary (1) to collate the several Massoretic Lists in the MS. Bibles which exhibit the earliest forms of this corpus with Orient. 4445 and Add. 21,161 which are the oldest undated Codices; the fac-simile of the St. Petersburg Codex dated A. D. 916 edited by the erudite Professor Strack; Harley 5710—11; Arund. Orient. 16; Add. 15,260; Add. 15,461 &c. as these belong to different Schools and countries far apart.¹ (2) to compare with these MSS. the *editio princeps* of Jacob b. Chayim's Massorah and with the small portion preserved in the Paris Ochlal Ve-Ochlal so ably and conscientiously edited by Frensdorff, as well as with the larger recension of this independent Treatise still in MS. in the Halle Library.

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

As each Rubric is independent and complete in itself, and as the alphabetical order of this corpus is my arrangement and is designed to facilitate reference, I was obliged not infrequently to repeat similar statements to avoid inconvenient cross-references. The references to the numerous passages I have given in full, because there is not as yet a Concordance which can absolutely be relied upon, especially in the case of combinations of particles and with proper names. I do not presume to imply that the

numbers which I give are always correct, but they do not affect my argument. I have endeavoured in my explanations to avoid technicalities, and to be as elementary as possible, so that the inexperienced may understand the mystery of the Massorah. The expert will readily forgive this treatment for the sake of the uninitiated. Having translated and explained the mnemonic sign in letter κ , § 16 c. (p. 7), and with a view to saving space, I have not deemed it necessary to repeat the process in other instances where such a sign occurs. The typical example thus given will enable the student to work it out for himself.

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

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

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

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

Letter Aleph.

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

אמר יעקב בן חיים בן יצחק ׀ אדונינו ישי עמ'ן הנה זהו שינוי מה שיצדו בהקדמתו להקדים ולחבר הספרה גדולה והבטלה גדולה על פי סדר האלפא ביתא לשישים ובקורות, ללולל במספיקי ים הספרה, להגלות' בתורה ברת, האסדרת בחולה לא אהמול על מיטב הדין והכ'שני, השכנו בחורו קטר זכמם: כי ידתי פתחתי והנה סעלה הפתחי והכן ספנות שלחתי, והנה זה כל ההתנה אשר פתחתי:

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

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

* = § 1.

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

To convey a proper idea of the minuteness and accuracy with which this plan is worked out throughout the entire

Pentateuch, I reproduced the first page of the MS. containing Gen. I 1—16 with the table belonging to it in my *Introduction to the Massoretico-critical edition of the Hebrew Bible*.'
' Comp. Part I, chap. VII, pp. 110, 111, London 1897.

י = § 2.

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

י = § 3.

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

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

א — § 4.

א. — The four Yemen Codices of the Pentateuch, viz. the three in the British Museum, Oriental 1379 (fol. 103a), Oriental 2349 (fol. 52b), Oriental 2850 (fol. 98a) and the one in the Cambridge University Library, Add. 1174, remark in the Massorah Parva against אֵל Gen. 42 12 אֵלֵּם = the Aleph in this negative particle is curved below. As there is no other Aleph in the Pentateuch thus distinguished, I have added אֵלֵּם to the heading in harmony with the heading of the preceding Rubric.

א — § 5.

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

Gen. 43 26	אָבָה בְּרִישׁוֹ אָבָה
Ezra 8 18	אָבָה
Gen. 43 19; Jerem. 27 12; Mal. 3 10	אָבָה
" 43 24; Exod. 23 2; Amos 4 4;	אָבָה
Neh. 8 15; 1 Chron. 21 2;	אָבָה
2 Chron. 29 31	אָבָה
Levit. 23 17	אָבָה אָבָה אָבָה אָבָה

It will thus be seen that this Massorah groups together in a separate Massoretic Rubric no less than twelve instances of the different forms of the root אָבָה alone, which have a Dageshed Aleph. There can, therefore, be no doubt that the Dageshed Alephs of other roots, not comprised in this Rubric, were also catalogued separately according to the respective forms of the verbs, thus showing that some Massoretic Schools recognised only four Dageshed Alephs in the Hebrew Bible, whilst other Schools, from which this Rubric proceeds, had Dageshed the Aleph in numerous instances. To this School belongs the Karlsruhe Hebrew MS. of the Former and Latter Prophets (*Grosch. Hof- und Landesbibl. Durlach Hs. 55*), which is dated A. D. 1106—6. The single page of this MS. which is published by the Palaeographical Society (Plate LXXVII, Oriental Series), and which has only six verses of the Hebrew text, viz. Malachi 3 19—24, exhibits no less than eleven Alephs with Dagesh, though the total number of Alephs in these six verses is only thirty. Thus אָבָה, which occurs twice in these six verses (vv. 19, 21), has both times Dagesh in the Aleph, אָבָה, which occurs three times (vv. 19, 21, 22), has it only in the first and second instances, and אָבָה, which occurs twice (vv. 19, 21), has it in both instances. It is remarkable that the Aleph of אָבָה has also Dagesh in the Targum, which follows every Hebrew verse in this MS. The fact that different Massoretic Schools had different Lists of Dageshed Alephs explains the apparent discrepancies in the instances of this phenomenon adduced by the old grammarians. Thus Ibn Ezra, who speaks of this phenomenon (*Zachuth 24a*, ed. Fürth 1827), gives it as follows:

Levit. 23 17	אָבָה אָבָה אָבָה	אָבָה אָבָה אָבָה
Job 33 21	אָבָה אָבָה אָבָה	אָבָה אָבָה אָבָה
	Gen. 43 1	אָבָה אָבָה אָבָה

It will be seen that Ibn Ezra not only gives three instances, but that one of them (Gen. 43 1) is not contained in the Massoretic Lists, whilst he omits two instances (Gen. 43 26; Ezra 8 18), which are given in all the recensions we have adduced. Ibn Ezra, therefore, had a recension before him, which

differed from those in the MSS. to which I have hitherto had access. The same is the case with the recension of this Rubric, given by De Balme, which is as follows:

Deut. 12 11	אָבָה אָבָה אָבָה אָבָה
Job 33 21	אָבָה אָבָה אָבָה אָבָה
Ezra 8 18	אָבָה אָבָה אָבָה אָבָה
Gen. 43 26	אָבָה אָבָה אָבָה אָבָה

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

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

א — § 6.

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

Deut. 17 14	אָבָה	Ezek. 41 8	אָבָה
Job 1 4	אָבָה	2 Sam. 20 14	אָבָה

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

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

Numb. 23 38	אָבָה	Gen. 43 9	אָבָה
Gen. 3 17	אָבָה	Job 31 36	אָבָה
Isa. 38 14	אָבָה	Hosea 13 8	אָבָה
Ps. 132 14	אָבָה	1 Sam. 27 1	אָבָה
Cant. 3 9	אָבָה	Gen. 37 7	אָבָה
Job. 13 3	אָבָה	Ps. 55 7	אָבָה
Cant. 7 3	אָבָה	Cant. 8 2	אָבָה
Exod. 21 32	אָבָה	Prov. 30 31	אָבָה
		Cant. 8 2	אָבָה

The List moreover illustrates some of the difficulties in the deciphering of the Massorah. No fewer than five of the expressions here recorded may severally be read differently since they are without the vowel-points. Thus אָבָה which I have pointed אָבָה may also be pointed אָבָה Numb. 11 18, אָבָה Deut. 32 28, אָבָה Isa. 24 22 or אָבָה Micah 4 6; אָבָה may either be אָבָה Cant. 8 2 or אָבָה Cant. 8 1. אָבָה may either be אָבָה Numb. 22 38 or אָבָה Exod. 29 35. אָבָה may be אָבָה Gen. 3 17, אָבָה Exod. 33 8 or אָבָה Levit. 25 37, and אָבָה may be אָבָה Exod. 21 32 or אָבָה Dan. 3 29, as all these forms are unique. אָבָה too which is here given as unique occurs twice in the *textus receptus*, viz. Isa. 38 14 and Ps. 63 7.

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

1 Sam. 18 29	אֵב ל' חס'	מלן מחרן חסרן וזו דרשיתן א
2 Sam. 14 19	אֵש ל' חס'	Exod. 36 21 אַבֵּה ל' חס'
1 Kings 4 19	אָר ל' חס'	Gen. 24 39 אָל ל' חס'
Ps. 18 80	אָרָן ל' חס'	2 Sam. 19 38 אָבֵה ל' חס'
1 Kings 22 26	אָנָן ל' חס'	1 Chron. 5 6 אָשֵׁר ל' חס'
Job 13 4	אָלֵל ל' חס'	„ 3 17 אָסֵר ל' חס'

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

† = § 7.

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

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

‡ = § 8.

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

‡ = § 9.

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

Ezek. 27 15	בְּגֵדֵי דָבָר	1 Sam. 26 8	אָשָׁהּ ל' וְאִסְרֵי אִשְׁוִישׁ
		1 Chron. 4 11	אָשָׁתוֹן ל' וְגִלְבֹּם אִשְׁוִי שֹׁמֵה

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

¶ = § 10.

§. — This Rubric as well as letter b of the former Rubric (viz. § 9b), though registering words beginning with Aleph Shin and Aleph Tav, only give the forms with Segol under the Aleph. In the Vienna Codex No. 86, on Dan. 7 15, where the same

peculiarity is noticed, with the same letters beginning the respective words, Aleph Shin and Aleph Tav are mixed up, as will be seen from the following, which is given in the Massorah Magna without any heading:

אָשָׁתוֹן ל'	Dan. 7 8	אָבֵה ל'	Dan. 7 15
אָשָׁתוֹן ל'	„ 3 10	אָשָׁתוֹן ל'	„ 4 16
אָשָׁתוֹן ל'	Ps. 128 3	אָשָׁתוֹן ל'	„ 6 8
אָשָׁתוֹן ל'	2 Chron. 20 35	אָשָׁתוֹן ל'	Deut. 32 32
אָשָׁתוֹן ל'	Lament. 2 17	אָשָׁתוֹן ל'	Gen. 33 14

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

¶ = § 11.

¶. — An alphabet of unique words which respectively begin with Aleph. This List is so arranged that the second letter of each word exhibits the alphabetical order. It is one of the most ancient constituent parts of the Massorah, as is evident from the fact that it is given in the St. Petersburg Codex of A. D. 916, fol. 179b on Hos. 2 14. On referring to § 12, Vol. I, pp. 2—9, it will be seen that there are no less than 1137 words beginning with Aleph, which only occur once. Innumerable alphabets might, therefore, be compiled by taking different combinations. Hence it is difficult to divine why the Massorites simply selected one of the many instances from every letter and arranged them in this manner. Of this Massorah I collated eight different Lists, six in MSS. and two printed, viz. (I) Harley, 5710—11, on Gen. 12 3; (II) the same MS., on 1 Kings 6 19; (III) Add. 15,250, on Job 16 4; (IV) Add. 15,451 on Ps. 61 5; (V) the Halle *Ochlah Ve-Ochlah* I § 36; (VI) the Paris *Ochlah Ve Ochlah* § 35; (VII) the St. Petersburg Codex of A. D. 916 on Hos. 2 14, and (VIII) the printed Massorah, § 8. From an analysis of them it will be seen that they are different recensions, and proceed from different Massoretic Schools. As here given, the List is printed from the Harley MS. 5710—11, Vol. I, fol. 7a, on אָרָה Gen. 12 3. In the same MS. (fol. 231a) this Rubric is given again on the word אָשָׁהּ 1 Kings 16 9. Here not only is the heading different, viz. אֵלֶּן בְּלִישׁ אֶבְרָהָהּ = an alphabet of single words which have no parallel, but אָרָה, אָרָה, which may either be אָרָה, Micah 6 6, or אָרָה Prov. 16 26, is given for אָ instead of אָשָׁהּ, which is the word both in the other recension of this List in this very MS. and in the other MSS. and editions. These two recensions, however, exhibit the oldest form of this Rubric. For, though their respective headings differ from the one in the St. Petersburg Codex which is as follows אֵלֶּן בְּלִישׁ אֶבְרָהָהּ = an alphabet of single words the beginning of which is Aleph, they are exactly as brief and as simple as the List in this ancient MS. A remarkable feature occurs in this Rubric as given in the second instance, which must be noticed here, inasmuch as it will explain constant difficulties connected with these Massoretic Lists. At the end of this List, viz. No. II in Harley 5710—11, the Massorah on 1 Kings 6 19 adds six instances beginning with Aleph Shin which constitute Rubric 9b. Though they are manifestly a different Massorah, yet they continue the Rubric without any break. Far more developed are the other five recensions. Thus the one in Add. MS. 15,451 (fol. 412b) has, after the simple ל' = *unique* of the earlier Lists, the later addition of catchwords. In this recension, where the heading is exactly the same as in the one printed in our text, we moreover, meet with a circumstance which explains some of the greatest difficulties to be encountered in deciphering the Massorah. In enumerating the words, the scribe omitted the word which represents letter שׁ. This omission he discovered when he finished the Rubric. He then not only supplied it, but repeated with the catchwords the word which represents the letter שׁ, so that this List ends as follows:

1 Kings 16 9	אָרָה ל' וְהַקֶּשֶׁר עֵלְיוֹ עֵבֶר
Hos. 2 14	אָרָה ל' וְהַשְׁמֵטִי נִגְמַת וְהַמַּחֲתָה
Ezek. 23 44	אָרָה ל' וְהָיָה אִלֶּיהָ כְּבָהּ אֵל אִשָּׁה
Hos. 2 14	אָרָה ל' וְהַשְׁמֵטִי נִגְמַת וְהַמַּחֲתָה

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

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

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

Jerem. 51 13	אב	2 Kings 5 8	אב	Gen. 41 43	אב
Cant. 8 2	אב	Prov. 7 16	אב	Cant. 7 3	אב
Ps. 139 8	אב	Gen. 3 9	אב	1 Kings 11 17	אב
Exod. 5 13	אב	Prov. 32 17	אב	Ps. 142 1	אב
		Prov. 30 31	אב	Josh. 19 34	אב

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

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

Isa. 14 14	אב	Job 9 16	אב
2 Sam. 1 26	אב	Deut. 12 2	אב
Isa. 26 10	אב	Ps. 61 5	אב

Job 31 36	אב	Deut. 23 14	אב
Hos. 13 8	אב	Josh. 2 18	אב
1 Kings 11 38	אב	Prov. 7 16	אב
Exod. 7 38	אב	1 Kings 20 20	אב
Gen. 5 29	אב	Prov. 16 26	אב
Deut. 32 42	אב	Gen. 37 7	אב
Hos. 2 14	אב	Exod. 21 13	אב
		1 Sam. 27 1	אב

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

י"ב = § 12.

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

Omissions:

Zech. 3 2	אב	Deut. 1 11	אב
Jerem. 15 8	אב	Dan. 5 13	אב
Dan. 3 29	אב	2 Chron. 11 18	אב
Josh. 12 18	אב	1 Chron. 2 29	אב
		Ezra 4 8	אב

The following 16 words occur more than once:

אב	Ps. 77 12; Exod. 20 21
אב	Job 28 7; 2 Sam. 3 7 etc.
אב	41 17; Numb. 23 1 etc.
אב	1 Chron. 11 31; Dan. 2 10 etc.
אב	1 Sam. 1 9; " 7 7 etc.
אב	Deut. 12 20; 4 24 etc.
אב	1 Kings 13 23; Exod. 12 4 etc.
אב	Ezek. 6 13; Gen. 36 41 etc.
אב	Job 42 8; Ps. 29 1 etc.
אב	Ezek. 19 7; Isa. 9 16
אב	Prov. 8 30; 2 Kings 21 18 etc.
אב	Ps. 6 8; Joel 1 10 etc.
אב	1 Sam. 15 6; 2 Kings 22 20
אב	Ps. 119 67; Isa. 65 24 etc.
אב	Isa. 49 14; 80 6 etc.
אב	Dan. 2 39, 35 etc.

The following are typographical errors:

אב	Ezra 7 18	אב	Deut. 22 3
אב	Dan. 7 10	אב	" 1 11
אב	Isa. 27 8	אב	1 Kings 11 17
אב	Ezek. 13 20	אב	occurs many times

י"ג = § 13.

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

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

ו"י = § 14a.

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

ו"י = § 14b-c.

§. — The three Lists marked respectively § 14b, c and d, register words in the whole Bible which exhibit the same phenomenon as is recorded in the preceding Rubric with regard to the Pentateuch alone. Though Jacob b. Chayim remarks in the printed Massorah on Levit. Numb. 15 24 that this form without Aleph is unique and that it is one of fifty-eight words in the Bible which are defective of Aleph and refers to the Massorah

Magna at the end of Vol. IV for the List, this Rubric is neither to be found there nor in any other part of the printed Massorah.

(I) The first List marked B, which is headed The following are defective of Aleph, is from the Vienna Codex No. 85, fol. 83b, on Numb. 11 11. (II) The second List marked C, which is headed Fifty-one words are defective of Aleph and are as follows, is from Orient. 1379 British Museum, fol. 371a. Precisely the same List is in Orient. 2349, fol. 142b, and Add. 1147, Cambridge University Library. These three MSS. are Pentateuchs from Yemen and as is often the case in South Arabian Codices the Lists are identical. I have, therefore, treated them as one Rubric. (III) The third List marked D, which is headed Fifty-four words are defective of Aleph and are as follows, is from Add. 1524 in the Cambridge University Library on the third leaf from the end. To these three Lists I have now to add a fourth which I found in the ancient Codex Orient. 4445, British Museum, on Levit. Numb. 15 24, fol. 134a, and which is represented in the Table by the letter E. The relationship which these Lists sustain to each other and the instances which they severally register will best be seen from the following Table:

Table with columns E, D, C, B, A and rows listing Bible books, verses, and counts of defective Aleph instances. Includes entries for Ezechiel, Micah, Zechariah, Malachi, Psalms, Job, Isaiah, Jeremiah, etc.

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

1 On Levit. Numb. 15 24 in the printed Massorah Jacob b. Chayim remarks שמעם אל תרד אל ליהי א. 2 The heading of List E in Orient. 4445 is as follows שמעם אל תרד אל ליהי א. Words which are defective of Aleph in the middle of the verse. This is very remarkable, since five of the twenty-two instances registered in this List are not in the middle of the verse, viz. Levit. 11 43; Deut. 28 57; 2 Sam. 19 14; Mal. 1 14; Ps. 139 20; in one instance the word begins the verse, viz. Ruth 1 14 and in two it actually ends the verse, viz. Numb. 15 24; Deut. 32 32. This shows beyond doubt that the heading was originally absent altogether and that it was added by a later Nakdan who misunderstood the import of this Massorah.

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

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

Table listing instances of anomalies with Hebrew letters and their corresponding section numbers (e.g., letter ה § 19, letter מ § 712).

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

Table comparing MASSORETIC TEXT and SEPTUAGINT for various instances (e.g., Hos. 4 2, Hos. 4 18, Micah 7 2).

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

Table listing instances of anomalies with Hebrew letters and their corresponding section numbers (e.g., Jerem. 32 35, Jerem. 9 17).

Ps. 139 20, which is given in all the three Lists, constitutes one of the differences between the Easterns and Westerns. The former have יִצְרֵךְ with Aleph in the text. The Quinta, which follows the Western recension, reads it παραταραξαν σε have provoked thee = יִצְרֵךְ, thus showing that the difference originally was not simply orthographical but radical. יִצְרֵךְ too (Ruth 1 14) constitutes one of the differences between the Easterns and Westerns. It is remarkable that, though this anomaly also occurs Jerem. 9 17, the latter does not constitute a difference between these two Schools of textual critics. The treatment of this anomaly in the Massorah Parva is very various. Sometimes it is simply remarked in the margin against the word exhibiting this exception אֵלֶּיּוֹ לֹא יֵצֵא בְּלִי אֶלֶף it does not occur again without Aleph; sometimes בִּי גַּם חֲמִישׁ, twice, thrice, or four times without Aleph, if the word in question exhibiting this anomaly occurs more than once; sometimes חֲמִישׁ אֶלֶף חֲמִישׁ אֶלֶף one of the fifty-one, fifty-four, or fifty-eight words in the Scriptures, which want Aleph; and sometimes there is a Keri on it substituting in the margin the word in question with the Aleph, as will be seen from a reference to the List of the Kethiv and Keri under letter ב, § 480 &c., The Massorah, Vol. II, pp. 65—93.

1 Comp. Vollers, Zeitschrift für die alttestamentliche Wissenschaft III, 226, Giessen 1883.
2 Comp. The Massorah, letter ח, § 630, Vol. I, p. 697.
3 Comp. The Massorah, letter ח, § 634, Vol. I, p. 697.

§ 15.

Seventeen words have no audible Aleph and are as follows. This List is from Arund. Orient. 16, fol. 246b, on 1 Chron. 12 38. Of this Rubric I collated fourteen Lists, twelve in MSS, and two printed, as follows: six in Arund. Orient. 16; (I) on שְׁלֵחָה

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

Table listing instances of anomalies with Hebrew letters and their corresponding section numbers (e.g., שְׁלֵחָה is written שְׁלֵחָה Esther 5 6; 7 2; 9 12).

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

= sixteen words do not sound the Aleph, some of them are written without it and some are written with it. It, moreover, supplies the reason why we find the following addition at the end of this recension of the List *ואי האמספח הוא בבלין אמרין* and one is of the words in the List. Several of the Lists omit either *בבלין* (Numb. 11 4), but there is a difference of opinion about some of the words in the List. Several of the Lists omit either *בבלין* 2 Kings 16 7 or *בבלין* 1 Chron. 5 26. This is frequently the case in the Massorah when two examples follow each other, which are either alike or resemble one another. In the Massorah Magna \aleph § 5 this Rubric is mentioned as exhibiting the opposite phenomena to the Lists in which the words with audible Aleph are registered, in the following words *ולא יתקן א ולי ליתקן* on the contrary sixteen words have no audible Aleph, and are unique, the passages are enumerated in 2 Kings chap. 16. The latter part of this sentence is Jacob b. Chayim Ibn Adonijah's own invention, and it hardly needs to be added that the Massorah neither divides Kings into two separate books nor recognizes the divisions into chapters.

ז"ז = § 16a.

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

ז"ח = § 16b.

\aleph . — Four groups of two words each respectively occur twice, the first time without audible Aleph and the second time with audible Aleph. Of this Massorah I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 263b, on *לחט* 2 Kings 19 25, which is the one I printed; (II) Arund. Orient. 16, fol. 242a, on *לחט* 1 Chron. 7 1, where it is given as a contrast to the following Rubric; (III) Orient. 2365, fol. 23b, on *לחט* Gen. 25 24; (IV) Orient. 2375 on *לחט* 1 Chron. 6 59, where it is likewise given as a contrast to the following Rubric; (V) Add. 15,451, fol. 28b, on *לחט* Gen. 38 27; (VI) the same MS., fol. 261b, on *לחט* 2 Kings 19 25; (VII) the same MS., fol. 470a, on *לחט* 1 Chron. 7 1; (VIII) Halle Ochlal Ve-Ochlal II, § 155; (IX) Paris Ochlal Ve-Ochlal, § 201; (X) the printed Massorah on *לחט* Gen. 25 24; and (XI) the printed Massorah on *לחט* 1 Chron. 7 1. In List III the heading is *בבלין לחט* and *בבלין לחט*. That *בבלין לחט* is a clerical error for *בבלין לחט* is evident from the fact that on *לחט* Gen. 38 27 the Massorah Parva in the same MS. remarks *לחט לחט* and *לחט לחט* respectively § 16b and c with the former one marked § 16a, it will be seen that they are simply different recensions of the same Massorah. It so happens that of the eight pairs which exhibit the phenomenon

under discussion, the word without Aleph occurs first, according to sequence of the chapters and the order of the Biblical books, in four of the pairs, whilst in the other four pairs the one with Aleph occurs first. Now it is this principle which guided the Massorites in the division of the List into two Rubrics. As each one of the two members of the respective pairs is spelt differently from its fellow member, the heading of this Massorah in many of the MSS. is *four pairs vary in their spelling*. Thus for instance in Orient. 2363, Orient. 2350, fol. 60a; Orient. 2365, fol. 23b; Orient. 2348, fol. 52a; Orient. 2349, fol. 42a; on the word *לחט* Gen. 35 24, the Massorah Parva heads it *לחט לחט*, whilst Orient. 2365, fol. 46b, on *לחט* Gen. 46 13, heads it *לחט לחט*. Though the List exhibited in § 16a is the more simple and hence the older form of this Massorah, yet it is by no means the oldest. From the fact that the Massorah Parva in MS. Orient. 2364, fol. 50b, on *לחט* Gen. 38 27, remarks *לחט לחט* two pairs the first member of which has no audible Aleph and the second has audible Aleph, it is evident that originally each pair was respectively made the subject of the Massorah, and that they were afterwards collected and formed into one Rubric.

ז"ט = § 16c.

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

א. שאל וקרי לחט

Enquire after and call Nahavi the physician.

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

3	לחט =	{	לחט	2 Sam. 23 37	לחט	Josh. 21 30
		{	לחט	1 Chron. 11 39	לחט	1 Chron. 6 59
		{	לחט	Jerem. 6 14	לחט	Gen. 42 38
4	אטא =	{	לחט	„ 8 11	לחט	„ 44 29

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

which I have inserted in the text, is the most common. I have found it in ten MSS. and no less than eleven times, (I) and (II) Arund. Orient. 16, fol. 15a, on מִשְׁאֵל Josh. 21 30, and fol. 152b on נְהַרְוֹ Jerem. 8 11; (III) Orient. 2349, fol. 33a; (IV) Orient. 1379, fol. 104b; (V) Orient. 2348, fol. 63a; (VI) Orient. 2650, fol. 94b; (VII) Vienna MS. No. 25, all on נְהַרְוֹ Gen. 42 38; (VIII) Add. 15,451, fol. 159b, on מִשְׁאֵל Josh. 21 30; (IX) Orient. 2212, fol. 166b; (X) Orient. 2375, fol. 271a; and (XI) Orient. 2376, fol. 117a, all on הַבְּרִיָּה 1 Chron. 11 39.

II. שָׂאֵל יִקְרָא לְחַרְוִים אִשָּׁא

Saul will call in the physician to the sneezers.

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

III. קָרָא מִיִּשְׁאֵל לְחַרְוִי אִשָּׁא

Mishael called Nahari the physician.

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

§ 17a.

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

- | | | | | |
|----|-----------------|------------------------|-----------------|--|
| 1 | עֲנֵאֵכֶם | is | עֲנֵיכֶם | Exod. 10 24; Deut. 12 6 etc. with ם and ם transposed |
| 2 | אֲבִינֵאֵכֶם | „ | אֲבִינֵיכֶם | 1 Chron. 6 8, 22; 9 19 |
| 3 | הַקְּבִיאֵי | „ | הַקְּבִיאֵי | Gen. 42 20; Numb. 20 12 etc. without <i>Dagesh</i> in א. |
| 4 | וַיִּזְרְעֵהוּ | „ | וַיִּזְרְעֵהוּ | Deut. 4 34; 5 15 etc. |
| 5 | בְּלוֹאֵי | „ | בְּלוֹי | Jerom. 38 11, 11 |
| 6 | בָּאֵשׁ | „ | בָּאֵשׁ | Isa. 34 3; Joel 2 20 |
| 7 | בְּבִלְאֵבוֹת | „ | בְּבִלְבוֹת | Dan. 11 9; Ezra 7 1; 8 1. |
| 8 | אִשִּׁי | „ | אִשִּׁי | 1 Chron. 2 12; 2 Chron. 11 18 etc. |
| 9 | בְּבִלְאֵבוֹת | has no proper parallel | | |
| 10 | הַתְּקַבִּימִים | is | הַתְּקַבִּימִים | Neh. 4 1; 2 Chron. 21 16 etc. |
| 11 | נִאֲחֵה | „ | נִאֲחֵה | Ps. 33 1; 147 1 etc. |
| 12 | אֲרִיִּי | „ | אֲרִיִּי | Isa. 51 5; 63 5; Ps. 89 22 |
| 13 | בְּמֵאוֹת | „ | בְּמֵאוֹת | Neh. 12 47; 13 10 |
| 14 | בְּמֵאוֹת | „ | בְּמֵאוֹת | 2 Sam. 18 22 |
| 15 | אֲשִׁינִים | „ | אֲשִׁנִּים | Jerem. 25 4; 29 19 etc. |

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

- | | | | | |
|----|----------|----|----------|----------------------------|
| 16 | הַרְרִי | is | הַרְרִי | 1 Kings 11 14, 19, 21 etc. |
| 17 | רְבֵמוֹת | „ | רְבֵמוֹת | Ezra 2 69; Neh. 7 71. |

Now on comparing the abnormal forms with the normal ones, it will be seen that the contrast is not between an audible and silent *Aleph*, since the words in question exhibit in their normal form no less than seven different features. Thus eight of the words, here marked Nos. 2, 4, 5, 7, 8, 10, 12 and 17, are regularly written without *Aleph* altogether; two marked Nos. 15 and 16 are regularly written with *He*, one marked No. 13 is normally written with *Yod*, one marked No. 1 has the *Aleph* and *Nun* transposed, and one (viz. No. 8) has in its normal form no *Dagesh* in the *Aleph*, one (viz. No. 9) has no proper parallel. Hence there are only three words out of the whole List, viz. those marked Nos. 6, 11 and 14, which have an inaudible *Aleph* in their regular forms, and of which it can be said that the contrast is between an audible and inaudible *Aleph*. The meaning of the Massorah, therefore, is that fifteen words according to the one recension, or seventeen according to the other, are severally written in one instance with audible *Aleph*, while in all other instances they have no *Aleph* at all, or are written with *He* or *Yod* instead of *Aleph*, or, in the few cases where they have the *Aleph*, it is inaudible. Hence the different Massoretic remarks in the Massorah Parva on the respective words. Thus the Massorah Parva in Orient. 2365, fol. 117a, on

בְּרֵאשִׁי Levit. 23 17, remarks רֵישׁ בְּרֵישׁ *it is four times with Dagesh*; Orient. 2365, fol. 161a, on לְנִאֲחֵה, remarks מִן קָרִים לְנִאֲחֵה *Nun and Aleph are transposed*; Orient. 2210, fol. 140a; Orient. 2369, fol. 141a, on אֲרִי 1 Kings 11 17, remark לִי יִחַד *unique and with Pathach*. This recension, which is manifestly old, since it does not as yet fix the number of these instances, is to be found in the MSS. from Yemen. As here printed, it is taken from Orient. 1379, fol. 306a, on לְנִאֲחֵה Numb. 32 24. Exactly the same List is to be found in Orient. 2348, fol. 180b, and Orient. 2349, fol. 120b, on the same word. The absence of catchwords and the remark לִי מִיָּקִים אֵלֶיךָ *unique with audible Aleph* after each word show that the Rubric is compiled from the Massorah Parva on the respective passages.

§ 17b.

§. — Seventeen words have audible *Aleph*. The difference between this recension and the former consists not only in the fact that it gives two more instances, viz. אֲרִי 1 Kings 11 17 and רְבֵמוֹת Dan. 11 12, but in definitely fixing the number of these anomalies at seventeen. Of this recension I collated seventeen Lists, fourteen in MSS. and three printed — (I) Harley 5710—11, Vol. II, fol. 116b, on בָּאֵשׁ Amos 4 10 which I have printed; (II) Orient. 4445, fol. 47b, on אֲבִינֵיכֶם Exod. 6 24; (III) Arund. Orient., fol. 206a, on אֲרִי Amos 4 10; (IV) the same MS., fol. 256a, on בְּבִלְאֵבוֹת 1 Chron. 28 19; (V) the same MS., fol. 308a, on אֲרִי Ps. 93 5; (VI) the same MS., fol. 380b, on הַקְּבִיאֵי Neh. 3 13, where it is given as a contrast to § 15; (VII) Vienna Codex No. 35 on אֲבִינֵיכֶם Exod. 6 24; (VIII) Add. 21,160, fol. 144, on the same word; (IX) Add. 21,161, fol. 65b, on אֲרִי 1 Kings 11 17; (X) Add. 15,451, fol. 47b, on אֲבִינֵיכֶם Exod. VI 24; (XI) the same MS., fol. 116a, on לְנִאֲחֵה Numb. 32 24; (XII) the same MS., fol. 469a, on אֲרִי 1 Chron. 2 13; (XIII) Orient. 2376, fol. 113b, on the same word; (XIV) Halle Ochlal Ve-Ochlal II, § 152; (XV) Paris Ochlal Ve-Ochlal, § 198; (XVI) St. Petersburg Codex of A. D. 916, fol. 210a, on אֲרִי Hag. 1 13, and (XVII) the printed Massorah Finalis letter א § 4. But though this Rubric is one of the most ancient constituent parts of the Massorah, as is seen from the fact that it is to be found both in Orient. 4445 and in the St. Petersburg Codex, it simply represents a certain class of textual critics who founded it upon the Model Codices of their respective School. This is evident from the fact that certain MSS., which have this Massoretic Rubric, not only write the very words in question differently from the Rule, but have different Massoretic canons, thus showing the traces of two or more different recensions of the text. Thus Add. 21,161, one of the most ancient and most valuable MSS. in the British Museum, which gives this Rubric (see No. IX), nevertheless reads in Jerem. 25 3 הַקְּבִיאֵי, and though the scribe who annotated this Codex put a *Yod* over the word between the *Caph* and *Mem*, viz. הַקְּבִיאֵי, the Massorah Parva simply remarks against it " *the Yod is redundant and no attempt was made to correct the He into an Aleph in harmony with this Massoretic Rule*. In Jerem. 32 21 the original reading here exhibited is בְּמֵאוֹת, but a later scribe who followed the Rubric before us put the *Aleph* above the word and made it בְּמֵאוֹת. In Jerem. 38 12 the reading is בְּמֵאוֹת as in verse 11, and the Massorah Parva remarks against both passages וּבְרֵאשִׁי *read* וּבְרֵאשִׁי with two *Yods* at the end, which is quite at variance with our Massoretic Rubric. The St. Petersburg Codex too has בְּלוֹי in the text, and the Massorah Parva remarks against it לִי בְּלוֹי *unique it is written* בְּלוֹי. It is also to be remarked that the Massorah Parva of the St. Petersburg Codex on בְּבִלְאֵבוֹת Hag. 1 13 has it מִן יוֹמֵי בְּרֵאשִׁי *unique with audible Aleph, it is of the seventeen words which have Dagesh in the Aleph*, and not only has the *Aleph* actually *Dagesh* in the text, viz. בְּבִלְאֵבוֹת, but in the Massorah Magna, where the Rubric is given, every one of the seventeen words which constitute it has *Dagesh* in the *Aleph*, thus affording another proof that the different Massoretic Schools had different rules for *Dageshing* this letter (see above § 5). I must add that Ps. 93 5 is pointed אֲרִי with *Pathach* under the *Nun* in Arund. Orient. 16, Add. 21,161, Add. 15,451, Orient. 2201, Orient. 2374, Orient. 2375, Orient. 2376; whilst Harley 5710—11, Add. 15,260 and Orient. 1475 have it אֲרִי, and no *Chataph Pathach* under the *Aleph*. The addition of אֲרִי Job. 33 21 to this Massorah, which is to be found in the Paris Ochlal Ve-Ochlal introduced with the remark וְלִבְרַת מַסְמְרָתָא *and apart from this Massorah*, proceeds from a later editor who mistook the import of this Rubric.

§ 18a.

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

severally a superfluous *Aleph*, it must not be understood that the Massorah Parva in the different MSS. has the same remark against each of them. In some MSS. it is remarked against these words *לֹא יִרְדּוּ הַיְיָ הַיְיָ* the *Aleph* is superfluous, in some *לֹא יִרְדּוּ הַיְיָ* the *Aleph* is not to be read, and in some the word is repeated in the spelling as it should be read. Thus for instance on *וַיִּשְׁמַע יְהוָה* 1 Sam. 18 29, Add. 465 Cambridge University Library; Add. 15,250 British Museum have *לֹא יִרְדּוּ הַיְיָ* *unique in this spelling*; Arund. Orient. 16, Harley 5710—11, Harley 5720 and Add. 15,251 have *לֹא יִרְדּוּ הַיְיָ* *read* *לֹא יִרְדּוּ הַיְיָ*, they thus not only cancel the *Aleph*, but substitute *Vav* for it, whilst the printed Massorah Parva makes no remark whatever on this word. The same is the case with *וַיִּשְׁמַע יְהוָה*. Here there is not only a *Keri* against all the three passages where it occurs, but the *Keri* substitutes *Vav* for the *Aleph*, viz. *וַיִּשְׁמַע יְהוָה*. Those three instances are also the subject of a special Massorah. Add. 21,161, which is one of the oldest and most valuable MSS. in the British Museum reads *וַיִּשְׁמַע יְהוָה* in 2 Sam. 11 1. The scribe, however, who supplied it with the Massorah, put an *Aleph* on the top of the word *וַיִּשְׁמַע*, and remarked against it *לֹא יִרְדּוּ הַיְיָ* the *Aleph* is superfluous, *unique*. That this Rubric exhibits the earliest attempt to catalogue these anomalies, is evident from the fact that the Massorites have here restricted themselves to one book. In this original form I have only been able to find this List in the Yemen MSS. I collated five Lists of it: (I) Orient. 1471, fol. 117b, which is here printed; (II) Orient. 2210, fol. 77b; (III) Orient. 2869, fol. 70a; (IV) Orient. 2870, fol. 85a, and (V) Orient. 2871, fol. 90b, all on *וַיִּשְׁמַע יְהוָה* 1 Sam. 18 29. It is very remarkable that they all give *וַיִּשְׁמַע יְהוָה* as the reading in 2 Sam. 23 20, whereas the text is here *וַיִּשְׁמַע יְהוָה*. The five MSS., however, really amount only to one, since these Yemen MSS. are exact copies of each other.

¹ Comp. *The Massorah*, letter *ו*, § 81, Vol. I, p. 165.

§ 18b.

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

Of this Massorah I collated fourteen Lists, eight in MSS. and five printed as follows: (I) Harley 5710—11, Vol. I, fol. 87a, on *וַיִּשְׁמַע יְהוָה* Exod. 5 7, which I have printed; (II) Arund. Orient. 16, fol. 128a, on *וַיִּשְׁמַע יְהוָה* Isa. 10 13; (III) the same MS., fol. 218a, on *וַיִּשְׁמַע יְהוָה* Nah. 2 11; (IV) Add. 15,451, fol. 210a, on *וַיִּשְׁמַע יְהוָה* 2 Sam. 10 17; (V) the same MS., fol. 886b, on *וַיִּשְׁמַע יְהוָה* Ezek. 43 27; (VI) the same MS., fol. 478a, on *וַיִּשְׁמַע יְהוָה* 1 Chron. 11 22; (VII) Add. 15,251, fol. 441b, at the end; (VIII) Halle Oehlsh Ve-Oehlsh I, § 86; (IX) Paris Oehlsh Ve-Oehlsh, § 108; (X) St. Petersburg Codex, fol. 218a, on *וַיִּשְׁמַע יְהוָה* Zech. 11 5; (XI) Orient. 4445, fols. 45b—46a, on *וַיִּשְׁמַע יְהוָה* Exod. 5 7; (XII) the printed Massorah in the square enclosing the word *וַיִּשְׁמַע יְהוָה* Ezek. 1 1; (XIII) the same in the square surrounding the word *וַיִּשְׁמַע יְהוָה* Job. 1 1, and (XIV) the printed Massorah Finalis, letter *ו*, § 7.

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

	H. M. ADD. 21,161	ST. PETERSBURG CODEX	
Jerem. 30 16	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	7
" 51 9	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	8
Ezek. 9 4	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	9
" 16 57	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	10
" 23 6	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	11
" 24 24	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	12
" 39 2	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	13
" 43 27	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	14
" 47 8	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	15
IIos. 4 6	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	16
" 10 14	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	17
" 14	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	18
Jool. 2 6	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	19
Zech. 11 5	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	20

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

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

	H. M. ADD. 21,161	ST. PETERSBURG CODEX	
Isa. 10 13	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	1
" 38	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	2
" 30 5	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	3
" 41 25	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	4
Jerem. 2 13	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	5
" 13	לֹא יִרְדּוּ הַיְיָ	לֹא יִרְדּוּ הַיְיָ	6

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

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

Table listing omissions and additions for Lists No. II through XIII, with columns for List No., Hebrew text, and reference (e.g., Ezek. 28 26, 2 Sam. 23 15).

In the second edition of the Rabbinic Bible (Venice 1548-49) the editor of Jacob b. Chayim's Massorah has wrongly omitted...

§ 19.

§ 19. — An alphabetical List of words ending in Aleph which respectively occur only once. This List, which contains 628 words...

Omissions:

Table of omissions with columns for Hebrew text, reference (e.g., Ezra 4 13, 1 Chron. 11 2), and another reference.

The following 6 words occur more than once:

Table of words occurring more than once, with columns for Hebrew text and reference (e.g., 2 Kings 12 21, 2 Sam. 17 27).

The following are typographical errors:

Table of typographical errors with columns for Hebrew text, reference (e.g., Dan. 7 19, 3 Sam. 2 Sam.), and correction.

Table comparing Hebrew text with English translation (e.g., 'should be' and 'should be') and references (e.g., 3 Sam., Judg. 19 25).

§ 20.

§ 20. — Twelve words have a superfluous Aleph at the end. Of this Massorah I collated twenty-five different Lists, eighteen in MSS. and seven printed, viz. (I) Harley 5710-11, Vol. I, fol. 144a...

Though all the twenty-five Massorahs catalogue the same phenomenon, yet the headings which describe it exhibit no less than eight different forms of describing it.

- List of headings for No. XVIII to No. XXV, describing various forms of the superfluous Aleph phenomenon.

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

At the end of the List here marked No. XII a later editor, who mistook the import of this Massorah, added יבכתי רבקה...

According to Ewald (Lehrbuch, § 16, 3), the Aleph is designedly added at the end of these words to the final ʾ, ʔ and ʿ in order to impart special emphasis to the final syllable...

1 See The Massorah, letter ʿ, § 50, Vol. II, p. 106. 2 See The Massorah, letter ʿ, § 358, Vol. II, p. 285.

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

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

¹ Hence Professor Kautsch in his last edition of Gesenius (Grammar § 23, 3, Note 3, p. 78) rightly regards the *Aleph* in these words as exhibiting an old scribal error.

⌘ — § 21.

⌘. — Ten words are written with *Aleph* at the end of the word and they have no parallel; or, as the recension of Rubric 21b heads it, The following words have no parallel being written with

List II.

	Gen.	36 41; 1 Kings 16 6 etc.	אָלַי (I)					
	"	11 31; 12 6; 20 1; 24 62 etc.	אָרְצָא (II)					
	"	12 10; Exod. 25 36 etc.	קָמַח (III)					
	Ps.	90 5; Prov. 6 4 etc.	אָרְצָא (IV)					
	Gen.	24 5, 8; Deut. 13 9 etc.	אָרְצָא (V)					
	2 Kings	19 32; Isa. 28 9 etc.	אָרְצָא (VI)					
	Gen.	18 33; 24 15 etc.	אָרְצָא (VII)					
	2 Sam.	2 26; Ezek. 27 30	אָרְצָא (VIII)					
	2 Kings	5 12; Isa. 66 16 etc.	אָרְצָא (IX)					
	Ezra	4 22; 7 23	אָרְצָא (X)					
	Josh.	15 57; 18 29 etc.	אָרְצָא (XI)					
	2 Kings	12 2; 2 Chron. 24 1	אָרְצָא (XII)					
	2 Kings	15 30; Hos. 1 1 etc.	אָרְצָא (XIII)					

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

This Massorah is of rarer occurrence than the one constituting Rubric 20. For whilst there are twenty-five Lists of Rubric 20 in the MSS. and in the printed Massorah, there are only six Lists of this Massorah in the same Codices and printed editions, viz. (I) Harley 5710-11, Vol. II, fol. 89b, on אָרְצָא Ezek. 31 5 which I have printed as No. 21a; (II) Orient. 1379, fol. 269a, on אָרְצָא Numb. 12 13 which I have also printed as No. 21b; (III) Orient. 2848, fol. 118a, also on אָרְצָא Numb. 12 3; (IV) Orient. 2365, fol. 137b, on אָרְצָא Numb. 11 20; (V) Halle Oehlah Ve-Oehlah, fol. 51b, in the upper margin, and (VI) the printed Massorah Finalis letter ⌘, § 9. The six Lists, however, exhibit different recensions and proceed from different Massoretic Schools, as will be seen both from the wording of the several headings and the variations in the contents.

No. I י' מלין בדי א' בבו תיב' ול' כוחה (1)
Ten words are written with *Aleph* at the end of the word and have no parallel;

Nos. II and III אַל־פִּי ליה בדי א' אלא בבו חבה (2)
The following words have no parallel being written with *Aleph* at the end of the word;

No. IV אַל־פִּי בדי א' אלא בבו חבה ליה בדי (3)
The following are written with *Aleph* at the end of the word having no parallel;

No. V י"ג מלין בדי א' חמה ה' (4)
Thirteen words are written with *Aleph* instead of *He*;

No. VI אַל־פִּי דמשמש א' בבו חבה וכל חר' ליה רבי' (6)
The following words which take *Aleph* at the end of the word have each one of them no parallel.

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

List I.

	No. VI	No. V	No. IV	No. III	No. II	No. I		
Numb. 11 20	1	1	1	6	5	1	אָרְצָא	1
" 12 13	*	*	2	1	1	*	רָמַח	2
" 32 37	2	2	7	7	6	2	אָרְצָא	3
1 Kings 4 18	4	3	8	8	7	4	אָרְצָא	4
" 18 9	3	12	*	*	*	*	אָרְצָא	5
Ezek. 31 5	5	4	6	5	4	5	אָרְצָא	6
" 36 5	13	*	*	*	*	*	אָרְצָא	7
" 41 15	*	*	5	4	3	*	אָרְצָא	8
Ps. 127 2	7	7	11	10	9	7	אָרְצָא	9
Prov. 1 10	15	*	*	*	*	*	אָרְצָא	10
" 11 23	14	*	*	*	*	*	אָרְצָא	11
" 16 30	17	*	*	*	*	*	אָרְצָא	12
Job 38 11	6	6	12	13	12	10	אָרְצָא	13
Ruth 1 20	12	13	4	3	*	*	אָרְצָא	14
Lament. 3 12	10	10	10	12	11	9	אָרְצָא	15
Dan. 11 44	9	9	*	11	10	8	אָרְצָא	16
Ezra 3 11	*	*	*	*	13	*	אָרְצָא	17
" 6 8	8	8	13	14	*	11	אָרְצָא	18
1 Chron. 3 49	11	11	*	*	*	3	אָרְצָא	19
" 5 26	16	*	*	*	*	*	אָרְצָא	20
" 8 9	*	*	3	2	2	*	אָרְצָא	21
" 11 44	*	5	9	9	8	6	אָרְצָא	22

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

כי"ב - § 22a.

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

Ezra 5 2, 17; 6 8	וְהָיָה	Dan. 2 21	וְהָיָה
" 5 15; 6 3	וְהָיָה	" 2 9	וְהָיָה
" 5 8, 16	וְהָיָה	" 6 18; 7 23	וְהָיָה
" 4 13, 16, 21	וְהָיָה	Ezra 5 3	וְהָיָה

כלתון כתיב מ' בסוף חזיונות

As the word *וְהָיָה* with which this List begins in the printed Massorah of Jacob b. Chayim does not occur, and as the word with which it begins in the MS. is *וְהָיָה* which does occur and belongs to this Rubric, the former is manifestly a clerical error for the latter. It will be seen that in the printed Massorah *וְהָיָה* Dan. 7 24 and *וְהָיָה* Ezra 6 11 are omitted. Dr. Baer in his edition of Daniel, Ezra and Nehemiah remarks on *וְהָיָה* Dan. 2 21 "Cum Zere et Baer, auctore Masora quae praecipit: *וְהָיָה* ענה בנה. ישאג חשוא לבנא למבנא. יתבא. מתבא. חתבא. כלתון א כתיב וקצן (ארי): ענה בנה. *וְהָיָה* חשוא לבנא למבנא. יתבא. מתבא. חתבא. כלתון א כתיב. (Appendices criticae et massoreticae, p. 65, Leipzig 1882)." This recension not only contains two instances more of words ending with *He* (*וְהָיָה*), but makes the import of the Rubric more plain by the addition of the expression *וְהָיָה*. But as Dr. Baer does not state where he found this Massorah, it is difficult to say whether he compiled it himself or found it so in a MS.

כי"ב - § 22b.

X. — This Rubric treats of Chaldee words which end with *Aleph* or *He* and have *Kametz*. I have only found one List of it in Arund. Orient. 16, fol. 366b, on *וְהָיָה* Dan. 3 24 which I have printed. The word here printed *וְהָיָה* ought to be *וְהָיָה* with the accent *Zakeph Katon* which is not only the reading in the text

of this Codex (Arund. Orient. 16), but of the following MSS. Harley 5710-11; Add. 21,161 one of the oldest and most important Codices; Add. 15,251; Add. 15,451; Orient. 2212; Bomberg ed. 1524-25. The two Codices in the British Museum which have the accent (Orient. 2201, Orient. 2376) also point it *וְהָיָה* Infinitive Pael. *וְהָיָה* Dan. 7 16 which is here omitted may be included under *וְהָיָה*. The Massoretic Rule in the printed Massorah on Dan. 3 29 which corresponds to it is as follows:

Ezra 5 14	וְהָיָה כתיב די בית	Dan. 3 26	וְהָיָה
" 6 5	וְהָיָה כתיב בית אלהא	" 3 6, 11, 15, 21, 23, 24	וְהָיָה
" 7 18	וְהָיָה די עלך ועל אחר	" 3 25; 4 7	וְהָיָה
	וכל עשבו	" 3 24; 6 18	וְהָיָה
	כתבא כתיב מ' במ"ב כתיב ה' וספי	" 7 19	וְהָיָה
Dan. 5 7	די יקרה כתבא	" 6 18, 24, 25	וְהָיָה
" 5 15	די כתבא רנה יקרה	" 6 17, 20, 21	וְהָיָה
" 2 9	קרה	" 3 22	וְהָיָה
" 2 6	הקנה	Ezra 6 8	וְהָיָה
" 4 8, 17, 30	קרה		כלתון כתיב מ' בסוף
	כלתון כתיב ה'		וְהָיָה כתיב מ' בסוף כתיב ה' וספי

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

¹ See *The Massorah*, letter *ו*, § 118, Vol. I, p. 227.

כי"ב - § 22c.

X. — Of this Massorah I have only been able to find one List in Arund. Orient. 16, fol. 367b, on *וְהָיָה* Dan. 4 15. With the exception of *וְהָיָה* (Dan. 2 37) and *וְהָיָה* (Dan. 7 2; Ezra 4 10; 5 8) this Rubric catalogues those words ending with *Aleph* or *He* which are preceded by *Resh*. The word *וְהָיָה* which I have printed without vowel-points and with a mark of interrogation is probably designed to give the second instance of *וְהָיָה* (Dan. 5 18) which occurs twice, the first instance (Dan. 2 37) having already been adduced in this List. *וְהָיָה* which is here an integral part of the List is also the subject of a separate Massorah.¹ Baer's declaration with regard to *וְהָיָה* that I have mistaken its import since I pointed it *וְהָיָה*, whereas it ought to be *וְהָיָה* as this Massorah treats of Aramaic expressions is unjust. This quadriliteral with *He* at the end occurs only once in the Bible where it is pointed *וְהָיָה* (Prov. 6 8), as I give it, whereas *וְהָיָה* as it is printed by Baer it occurs neither in the Hebrew nor in the Chaldee of the Massoretic text. Absolutely incorrect is his statement that I have taken this Massorah from Codex Erfurt No. 1.² The Massorah in question, as I have already stated, is from Arund. Orient. 16 on Dan. 4 15, fol. 367b.

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

Dan. 6 4	וְהָיָה רעשה	Dan. 3 5	וְהָיָה קרשא
" 7 21	וְהָיָה קרב	" 3 13	וְהָיָה
"	אלף לחדראו אלה לטורא הוי	" 4 11	וְהָיָה קרשא
		" 4 23	וְהָיָה

The same Codex:³

Ezra 5 16	כתרעין אנהת	כל אנהת דיקא כלתון כתיב אלה
" 7 26	רנה לחא כתעבר מנה	בר מ' ב' וספינתון

¹ See *The Massorah*, letter *ב*, § 335, Vol. II, p. 461.

² Comp. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. XI, p. 745, Leipzig 1886.

³ Comp. Baer, *Appendices criticae*, A. *Über Daniels* etc. Dan. 3 18; Ezra 5 11, pp. 69, 104.

כי"ב - § 23.

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

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

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

II. The second recension of this Rubric is by far the most common both in the MSS. and in the printed editions. Thirteen out of the twenty-one Lists exhibit it and one MS. alone (Arund. Orient. 16) has it no less than six times as will be seen from the following enumeration: (I) Arund. Orient. 16, fol. 13a, on Josh. 18 8; (II) *ibid.* fol. 286a, on אָפּ Ps. 10 12; (III) *ibid.* fol. 298a on אָפּ Ps. 60 4; (IV) *ibid.* fol. 356a, on אָפּ Lament. 1 15; (V) *ibid.* fol. 388b, on אָפּ Neh. 7 48, and (VI) *ibid.* fol. 248a, on אָפּ 1 Chron. 15 22; (VII) Add. 15,451, fol. 157a, on אָפּ Josh. 18 8; (VIII) Add. 15,261, fol. 209b, on אָפּ 2 Kings 15 33; (IX) the same MS. fol. 439b at the end in the Appendix; (X) Halle Oehlach Ve-Oehlach, fol. 51a, l. § 78; (XI) Felix Pratensis' edition of the Rabbinic Bible 1517, where it was first printed; (XII) Jacob b. Chayim's Rabbinic Bible with the Massorah (Venice 1524—25) on Pa. 10 12, and (XIII) Paris Oehlach Ve-Oehlach, § 96. In the heading of all these thirteen Lists it is distinctly stated that there are twelve such pairs (אָפּ וְהֵא וְהֵא וְהֵא), they all give the same eleven pairs which constitute the first recension and add as the twelfth pair אָפּ Prov. 7 20 and אָפּ Ps. 81 4 though List No. V is on אָפּ which, however, is not included in it, and though List No. XII enumerates thirteen by adding at the end the pair אָפּ Esther 1 10; and the pair אָפּ Esther 7 9. It is to be remarked that in the first edition of this List (Venice 1517, here marked No. XI) the catchword for אָפּ is wrongly given אָפּ which is, however, properly stated in Jacob b. Chayim's edition (Venice 1524—25) to be אָפּ. The catchwords are additions by later Massorites to facilitate reference and as we have seen are frequently wrong.

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

We have still to consider the three recensions of this Rubric which occur in the ancient Codex Orient. 4445. The most developed form of it is given on Num. 12 13, fol. 131a. The heading here is simply אָפּ וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא וְהֵא *the following pairs*

are severally written once with *He* and once with *Aleph*; and though no number is fixed, it enumerates sixteen pairs. It, however, excludes two pairs given in the List which I have printed, viz. אָפּ וְהֵא and אָפּ וְהֵא, whilst it includes the following two pairs which are not in our List:

Dan. 2 35	אָפּ וְהֵא	Esther 1 10	אָפּ וְהֵא
Jerem. 52 23	אָפּ וְהֵא	" 7 9	אָפּ וְהֵא

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

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

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

(X) אָפּ	"	"	"	185	(I) אָפּ	"	"	102
(XI) אָפּ	"	"	"	188	(II) אָפּ	"	"	356
(XII) אָפּ	"	"	"	146	(III) אָפּ	"	"	70
(XIII) אָפּ	"	"	"	47	(IV) אָפּ	"	"	86
(XIV) אָפּ	"	"	"	98	(V) אָפּ	"	"	41
(XV) אָפּ	"	"	"	91	(VI) אָפּ	"	"	452
(XVI) אָפּ	"	"	"	250	(VII) אָפּ	"	"	614
(XVII) אָפּ	"	"	"	427	(VIII) אָפּ	"	"	755
(XVIII) אָפּ	"	"	"	605	(IX) אָפּ	"	"	587

§ 24a.

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

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

Hapax legomena beginning with				Hapax legomena beginning with			
	Times				Times		
1	אמ	96	I, 2-3; § 12	12	לכ	282	II, 102-3; § 14
2	בב	92	" 144-5; § 5	13	כב	94	" 159; § 13
3	גג	40	" 199; § 4	14	גכ	43	" 265 7; § 11
4	דד	5	" 216; § 6	15	סע	9	" 320; § 9
5	הה	111	" 242-3; § 7	16	עפ	14	" 364; § 16
6	וו	98	" 355; § 28	17	זח	17	" 486; § 18
7	ממ	2	" 457; § 8	18	קק	3	" 506; § 12
8	חח	27	" 469; § 13	19	קי	79	" 523-4; § 8
9	טט	4	" 614; § 6	20	רש	7	" 549; § 10
10	יי	76	" 608-9; § 10	21	שת	18	" 597; § 11
11	ככ	79	II, 9; § 19	22	תת	76	" 661; § 12
						1262	

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

כיד = § 24b.

אבבא. An alphabetical List of hapax legomena which respectively begin with two letters in alphabetical order. Literally the heading denotes an alphabet of words which respectively take Aleph Beth Gimel, Beth Gimel Daleth and which have no parallel. By Aleph Beth Gimel and Beth Gimel Daleth this heading indicates the first letter of the word in the first line and the two letters at the beginning of the word in the next line. The unpointed letters at the end of the Rubric are intended to explain fully the import of this Rubric and are simply an expansion of אבבב given in the heading. Of this Rubric I have collated six Lists, three in MSS. and three printed: (I) the St. Petersburg Codex, fol. 20a, on פקא Isa. 26 16 which I have printed; (II) Harley 5720-11, Vol. I, fol. 182b, on אבבב 1 Sam 14 50; (III) Add. 15,451, fol. 297a, on אבבב Jerem. 41 17; (IV) Halle Ochlal Ve-Ochlal, fol. 86a, I, § 38; (V) Paris Ochlal Ve-Ochlal, § 7, and (VI) the printed Massorah Finalis *, § 20. All these Lists have exactly the same twenty-two instances, though they vary in the heading. Thus for instance No. I, Harley 5710-11, as usual has the same heading as the St. Petersburg Codex, whilst the other four Lists have the heading of the former List, viz. § 24a.

כיה = § 25a-c.

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

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

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

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

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

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

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

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

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

Hapax legomena beginning with						
	Times				Times	
1	אמ	78	I, 2-9; § 12	II, 603-80; § 21		
2	כש	27	" 143-157; § 5	" 597-601; § 13		
3	גז	12	" 198-201; § 4	" 549-57; § 14		
4	קז	3	" 215-217; § 6	" 524-27; § 10		
5	חז	17	" 289-256; § 7	" 506-8; § 14		
6	קז	92	" 338-391; § 28	" 488-40; § 20		
7	זע	6	" 456-58; § 8	" 366-68; § 19		
8	חח	4	" 468-72; § 13	" 321-2; § 7		
9	טט	3	" 614-15; § 6	" 261-69; § 25		
10	יי	119	" 664-76; § 10	" 172-96; § 42		
11	ככ	40	II, 6-12; § 19	" 118 19; § 28		
		401				

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

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

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

(II) Add. 15,260, fol. 381a, on אבבב (Dan. 7 15). Here two links are respectively represented by one example each, viz. Nos. 2 and 10, so that אבבב (Isa. 40 12), which is the second example in List No. I, is omitted, whilst link No. 10 which has only אבבב (Hos. 14 4) is like List No. I. Six links have respectively two examples each, viz. Nos. 1, 4, 5, 7, 8 and 11, five of which exactly correspond to those in List No. I, whilst one of them, viz. link No. 4, which has three representatives in List No. I, has only two here, אבבב being absent, thus corroborating our remark that this link was originally only represented by two examples in the former List. The remaining three links, viz. No. 3, 6 and 9, have respectively three examples each. On comparing these three links with the corresponding three in List No. I it will be seen that it is only link No. 3 which is alike in both Rubrics, and that link No. 6 has אבבב (Exod. 4 26) besides, whilst in link No. 9 the List before us has two instances more, viz. אבבב

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

¹ See *The Massorah*, letter **א**, § 584, Vol. II, p. 297.
² See *The Massorah*, letter **ב**, § 25, Vol. II, p. 11.

כִּיח - § 28.

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

כִּיט - § 29.

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

ל - § 30.

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

ל"א - § 31.

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

1	אִבְדָּהּ = אִבְדָּהּ	Judg.	14 10	5	סִלְכָה = לִסְכָּה	1 Kings	5 15
2	רָתַת = רָתַת	"	" 10	6	הִקְרַת = הִקְרַת	Zech.	13 3
3	כִּן כִּתַּת = כִּן כִּתַּת	"	16 31	7	בִּירַשָּׁה = בִּירַשָּׁה	1 Chron.	26 10
4	חִתָּה = חִתָּה	2 Chron.	3 1				

Of this Rubric I collated nineteen Lists, sixteen in MSS. and four printed. (I) Harley 5710-11, Vol. I, fol. 166b, on Judg. 14 10, where the mnemonic sign is simply given, which I have printed at the end of the Rubric; (II) the same MS., Vol. II, fol. 125b, on Zech. 13 3 where too the mnemonic sign alone is given; (III) Arund. Orient. 16, fol. 29a, on Judg. 14 10 which I have printed; (IV) the same MS., fol. 79b, on 1 Kings 5 15; (V) the same MS., fol. 221b, on Zech. 13 3; (VI) the same MS., fol. 254a, on 1 Chron. 26 10; (VII) Vienna Codex No. 35 on 1 Kings 5 15; (VIII) the same MS. on

Zech. 13 3; (IX) Orient. 1471, fol. 81a, on Judg. 14 10 where the mnemonic sign alone is given; (X) Add. 15,250, fol. 315b, on Zech. 13 3; (XI) Add. 15,251, fol. 147a, on Judg. 14 10 which gives both the List and the mnemonic sign; (XII) Add. 15,451, fol. 173b, on Judg. 14 10; (XIII) the same MS., fol. 482b, on 1 Chron. 26 10; (XIV) Halle Ochliah Ve-Ochliah, fol. 120b, II, § 228; (XV) St. Petersburg Codex, fol. 219b, on Zech. 13 3; (XVI) Orient. 2626-28, Vol. II, fol. 90a, on 1 Kings 5 15; (XVII) the printed Massorah on Judg. 14 19; (XVIII) the same on Zech. 13 3 which gives both the List and the mnemonic sign, and (XIX) the same on 1 Chron. 26 10 which also gives both the List and the mnemonic sign. The mnemonic sign by itself is also given in the printed Massorah Finalis, letter **א**, § 38 where Jacob b. Chayim adds וְהוֹרֵת בְּכָתוּבֵי סוּף סוּף וְהוֹרֵת בְּכָתוּבֵי סוּף וְהוֹרֵת בְּכָתוּבֵי סוּף and the List is given in Judges at the end of chapter 14, and in Zechariah chapter 13. It will thus be seen that Jacob b. Chayim has forgotten that he also gives it on 1 Chron. 26 10.

ל"ב - § 32.

וְאָבִי. *And his father occurs nine times*. Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 150a, on 2 Chron. 2 13, which I have printed; (II) Arund. Orient. 16, fol. 29a, on Judg. 14 4; (III) the same MS., fol. 81a, on 1 Kings 7 14; (IV) the same MS., fol. 205b, on Amos 2 7; (V) the same MS., fol. 288a, on 2 Chron. 2 13; (VI) Orient. 1474, fol. 235b, on Amos 2 7; (VII) Add. 15,250, fol. 140b, on Judg. 14 4; (VIII) Add. 15,451, fol. 26a, on Gen. 35 18; (IX) Add. 21,160, fol. 38a, on Gen. 37 11; (X) the same MS., fol. 52a, on Gen. 44 20; (XI) the same MS., fol. 167a, on Levit. 19 3; (XII) the printed Massorah on Gen. 35 18, and (XIII) the same on Judg. 14 4.

ל"ג - § 33.

וְאָבִי. *And to his father occurs three times in the Pentateuch*. This is to distinguish it from the fifteen instances where this expression occurs, and where it is simply אָבִי without the *Vav* conjunctive. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 31a, on Gen. 45 28 which I have printed; (II) the same MS., Vol. I, fol. 77b, on Levit. 21 2; (III) the same MS., Vol. I, fol. 181b, on 1 Sam. 14 1; (IV) Orient. 1879, fol. 110a, on Gen. 45 28; (V) Arund. Orient. 16, fol. 43a, on 1 Sam. 14 1; (VI) Add. 15,250, fol. 152b, on 1 Sam. 14 1; (VII) Add. 15,251, fol. 157b, on 1 Sam. 14 1; (VIII) Add. 15,451, fol. 34a, on Gen. 45 28; (IX) the same MS., fol. 188a, on 1 Sam. 14 1; (X) the printed Massorah on Gen. 45 28, and (XI) the same on 1 Sam. 14 1.

ל"ד - § 34.

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

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

לי"י - § 35.

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

לי"י - § 36.

אביהן. Their father (feminine) occurs seven times. The design of this Massorah is to show that though the suffix third person plural refers in ten instances to the feminine, it is only in these seven instances where it is with י, since in the other three instances it has ב which is the masculine termination (see above § 34). Of this Rubric I collated seventeen Lists, sixteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 110b, on Numb. 36 12 which I have printed; (II) Orient. 1379, fol. 60a, on Gen. 19 33; (III) the same MS., fol. 313a, on Numb. 36 12; (IV) Orient. 1471, fol. 48b, on Josh. 17 4; (V) Orient. 2348, fol. 48a on Gen. 19 33; (VI) Orient. 2349, fol. 38a, on Gen. 19 33; (VII) the same MS., fol. 122b, on Numb. 36 12; (VIII) Orient. 2350, fol. 81a, on Gen. 19 33; (IX) the same MS., fol. 254b, on Numb. 36 12; (X) Arund. Orient. 16, fol. 12b, on Josh. 17 4; (XI) Add. 15,251, fol. 104a, on Numb. 36 12; (XII) Add. 15,451, fol. 38b, on Exod. 2 16; (XIII) the same MS., fol. 118b on Numb. 36 12; (XIV) Add. 21,160, fol. 7a, on Gen. 19 33; (XV) the same MS., fol. 253a, on Numb. 36 12; (XVI) Halle Ochlach Ve-Ochlach II, fol. 100a, in the margin and (XVII) the printed Massorah on Gen. 19 33.

לי"י - § 37.

אבות. Fathers occurs twice defective in the Pentateuch. The design of this Massorah is to point out the fact that אבות fathers, which besides the two passages before us occurs six times in the Pentateuch (Exod. 34 7; Numb. 14 18; 36 1; Deut. 5 9; 24 16, 16) and twenty-three times in the Prophets and Hagiographa (2 Kings 14 6, 6; Jerem. 6 21; 31 29; 32 18; 47 8; Ezek. 5 10; 18 2; Mal. 3 24; Prov. 19 14; Neh. 12 22; 1 Chron. 7 7; 8 6, 10, 28; 9 9, 33; 24 4, 31; 2 Chron. 25 4, 4, 5; 35 12), is in all the twenty-nine passages written with Vav plene, and that Exod. 12 3; 20 5 are the only two instances in which it is written אָבָה without Vav. From the heading, viz. ב"י ה"י ב"י twice defective in the Pentateuch, it might at first sight appear that this Massorah only applies to the Pentateuch, and that there may be other instances of this defective form apart from the Pentateuch. This interpretation, however, is precluded by the Massorah Parva in the Cambridge MS. Add. 465 where on 2 Kings 14 6 it is distinctly declared כלה חטא במ"י it is always plene except in two instances, and again the same MS. on Jerem. 32 18 כלה ב"י מ"י ב"י ח"י it is always written plene except twice where it is defective. Accordingly the heading before us has the import of אָבָה ב"י ה"י ב"י fathers occurs twice defective and both times in the Pentateuch. The caution which this Massorah gives to the Scribes is all the more needed, since in all the three passages in the Pentateuch where this identical phrase occurs the noun in question is plene (Exod. 34 7; Numb. 14 18; Deut. 5 9). It has to be remarked that in 1 Chron. 24 31 אָבָה is a proper name. Hence the Massorah Parva against it is ל"י ש"י אָבָה unique as a proper name. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 41b, on Exod. 12 3 which I have printed; (II) Add. 21,160, fol. 97a, on Exod. 20 5; (III) Vienna Codex No. 85 on Deut. 5 9; (IV) Orient. 1379, fol. 151a; (V) Orient. 2348, fol. 79a; (VI) Orient. 2349, fol. 69a; (VII) Orient. 2350, fol. 129b, all the four in the Massorah Parva on Exod. 20 5; (VIII) Orient. 4445, fol. 52b, on Exod. 12 3 and (IX) the printed Massorah on Exod. 20 5. This Rubric is one of the oldest portions of the Massorah since it is already given in the ancient Codex Orient. 4445.

לי"י - § 38.

ואבותיהם. And the fathers occurs twice. The design of this Massorah is to show that in both these passages the noun in question has the Vav conjunctive which is apparently not required, especially in the second passage, where indeed some MSS. have not got it. The Sept. has in both passages καὶ οἱ πατέρες αὐτῶν and their fathers, by which it renders אָבוֹתָם Jerem. 9 15. This

Rubric I have only found in Arund. Orient. 16, fol. 152a, on Jerem. 7 18.

לי"י - § 39.

אבותי. My fathers occurs seven times plene. As this plural noun with the suffix first person singular occurs fifteen times, and as it is defective in the majority of cases, viz. Gen. 47, 9, 30; 48 15, 16; 49 29; 1 Kings 21 3; Neh. 2 3, 5, the Massorah registers the fewer instances in which it is plene. In thus cataloguing the passages in which it is written plene the Massorah takes no notice of the fact that three instances out of the seven which constitute this Rubric are in pause and have Kametz, viz. אָבוֹתַי 1 Kings 21 4; Ps. 39 13; 2 Chron. 32 15. This is frequently the case when the design of a Rubric is to register the variations in spelling. The differences in the vowel points are under such circumstances not noticed. Strictly the heading of this Rubric ought to be אָבוֹתַי מ"י או אָבוֹתַי מ"י אָבוֹתַי מ"י, since in one of the instances it is אָבוֹתַי with Vav conjunctive (2 Chron. 32 18). Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 95b, on 1 Kings 21 4 which I have printed; (II) the same MS., fol. 113a, on 2 Kings 19 12; (III) the same MS., fol. 293b, on Ps. 39 13; (IV) Vienna Codex No. 85 on 1 Kings 21 4; (V) Add. 15,250, fol. 196b, on 1 Kings 21 4; (VI) the same MS., fol. 326a, on Ps. 39 13; (VII) Add. 15,251, fol. 212a, on 2 Kings 19 12; (VIII) the same MS., fol. 353b, on Ps. 39 13; (IX) Orient. 1474, fol. 180a, on Isa. 37 12; (X) Add. 15,451, fol. 243a, on 1 Kings 21 4; (XI) the same MS., fol. 357a, on Isa. 37 12, and (XII) the printed Massorah on 1 Kings 21 4. These twelve Lists exhibit two recensions of this Massorah. The first recension contained in Nos. I, IV, V, VII, IX, X, XI and XII exhibits the recension which I have printed, whilst the second recension contained in Nos. II, III, VI and VIII gives אָבוֹתַי מ"י אָבוֹתַי מ"י אָבוֹתַי מ"י = 1 Kings 21 3 as the first of the seven passages where this plene spelling occurs and omits 1 Kings 21 4, which is the first instance in the first recension. It is also to be noticed that all the Lists which give the lengthy catchwords for 2 Chron. 32 14, viz. Nos. I, II, III, IV, V and X, distinctly read אָבוֹתַי מ"י אָבוֹתַי מ"י אָבוֹתַי מ"י as it is in 2 Kings 18 25, and not אָבוֹתַי מ"י אָבוֹתַי מ"י as the present printed text has it. Though the printed Massorah (List No. XII) also exhibits this reading in the catchword, Frensdorff has taken no notice of it in his Massorah Magna, p. 2. Hanover 1876.

לי"י - § 40.

אבותיך. Thy fathers occurs three times with Vav plene, once in the Pentateuch, once in the Prophets and once in the Hagiographa, and the sign for them in the Chaldee language is the king returns to the world. Though אָבוֹתַיך occurs no less than twenty-six times, it is in all the other twenty-three instances written without Vav (Gen. 15 15; Exod. 10 6, 6; Deut. 1 21; 4 31, 37; 6 3; 8 3, 16; 10 22; 12 1; 27 3; 30 5, 9; 31 16; 2 Sam. 7 12; 1 Kings 13 22; 2 Kings 20 17; 22 20; Isa. 39 6; Ps. 45 17; 1 Chron. 17 11; 2 Chron. 34 28). The Massorah, therefore, registers the three instances which constitute the exception to the uniform orthography of this form of the noun, and which the Scribe might be liable to make conformable to the general rule. The necessity for this Massorah is still more apparent when it is borne in mind that the form in question only occurs twice in Genesis, and that it is defective in the first instance (Gen. 15 15). Of this Rubric I collated sixteen Lists, thirteen in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 55b, on Jerem. 34 5 which I have printed; (II) the same MS., Vol. I, fol. 20b, on Gen. 31 3; (III) the same MS., Vol. II, fol. 253a, on Prov. 22 28; (IV) Orient. 1379, fol. 81b, on Gen. 31 3; (V) Orient. 1474, fol. 44a, on Jerem. 34 5; (VI) Arund. Orient. 16, fol. 344b, on Prov. 22 28; (VII) Vienna Codex No. 85 also on Prov. 22 28; (VIII) Add. 15,250, fol. 20b, on Gen. 31 3; (IX) the same MS. fol. 258b, on Jerem. 34 5; (X) the same MS., fol. 364a, on Prov. 22 28; (XI) Add. 15,251, fol. 392a, also on Prov. 22 28; (XII) Add. 15,451, fol. 22b, on Gen. 31 3; (XIII) Add. 21,160, fol. 27a, also on Gen. 31 3; (XIV) the printed Massorah on Gen. 31 3; (XV) the same on Jerem. 34 5, and (XVI) the same on Prov. 22 28; These Lists exhibit several recensions of the Massorah before us, as will be seen from the different ways in which it is formulated. Thus for instance Lists Nos. VIII, XII and XIV have not the addition מ"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ once in the Pentateuch, once in the Prophets, and once in the Hagiographa. List No. XIII which also has not this addition gives the mnemonic sign at the end, whilst List No. X is simply as follows מ"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ ל"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ מ"י אָבוֹתַיךְ. The mnemonic sign too which besides

in this Codex and in Add. 21,160 or List No. XIII is also to be found in the printed Massorah parva on Gen. 31 8, exhibits variations. Thus for instance in List No. X the verb is וָרַר, in List No. XIII it is וָרַר, whilst in the printed Massorah Parva it is וָרַר, though all the three verbs have the same sense. The sign is obtained as usual by translating a word into Chaldee from each of the three passages in which the anomaly in question occurs. Thus

- 1 וָרַר וָרַר וָרַר = שָׁבָה Gen. 31 8
- 2 וָרַר וָרַר וָרַר = חָלַטְתִּים Jerem. 34 5
- 3 וָרַר וָרַר וָרַר = עָלַם Prov. 22 28

ס"א - § 41.

אבותיו. Wherever his fathers occurs in the Scriptures it is defective except in three instances where it is plene. The design of this Massorah is to point out the fact that though this form of the noun in question occurs no less than seventy-six times in the Hebrew Scriptures it is only plene in the three passages registered in this Rubric. Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 156b, on Judg. 2 10 which I have printed; (II) the same MS., Vol. II, fol. 188a, on Ps. 49 20; (III) Arund. Orient. 16, fol. 19b, on Judg. 2 10; (IV) the same MS., fol. 296a, on Ps. 49 20; (V) the same MS., fol. 276a, on 2 Chron. 30 19; (VI) Vienna Codex No. 85 on Judg. 2 10; (VII) Orient. 1471, fol. 62a, also on Judg. 2 10; (VIII) Add. 15,250, fol. 132b, on Judg. 2 10; (IX) the same MS., fol. 328a, on Ps. 49 20; (X) Add. 15,251, fol. 139b, on Judg. 2 10; (XI) the printed Massorah on Judg. 2 10, and (XII) the same on Ps. 49 20. The fact that the heading of List No. II which occurs in the same MS., viz. List No. I, as here printed, has simply the heading וָרַר וָרַר וָרַר it occurs three times plene in the Scriptures, shows that the two recensions of this Massorah proceed from two different Massoretic Schools which formulated this Rubric differently.

ס"ב - § 42.

אבותיו. His fathers occurs three times in this section. The design of this Massorah is to register the fact that in the section extending from Numb. 1 1 to 2 84 there are three exceptions to the general phrase used in the description of the different tribes. Whilst the expression אבותם their fathers with the suffix third person plural is used with לְבֵיתָא to the house of, no less than seventeen times in this description (Numb. 1 2, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 2 2, 32), in the three instances in question it is אביו his fathers, with the suffix third person singular. Hence the third catchword וָרַר וָרַר וָרַר - Numb. 13 2 is manifestly a clerical error for וָרַר וָרַר וָרַר Numb. 1 4. This is, moreover, confirmed by the declaration in the heading of this Rubric, viz. וָרַר וָרַר וָרַר in this section, which cannot be chapter 13 2, since this is found so many sections later on. This Rubric I have only found in Add. 15,250, fol. 72b, on Numb. 1 44. The importance of this Rubric as a guide to the copyist, will be all the more apparent when it is borne in mind that variations existed with regard to these passages. Thus is Numb. 1 4 the Sept. exhibits אבות without any suffix, in Numb. 1 44 it exhibits אבות, which reading is also to be found in several MSS. as well as in the Samaritan, whilst in 2 34 the Sept. has also אבות.

ס"ג - § 43.

אבותיו. His fathers occurs seven times defective (in the Pentateuch). From Rubric 41 we have seen that the Massorah catalogues the three instances in which this form of the noun is by way of exception written plene in contradistinction to the seventy-three passages in which it is defective. Now in the Rubric before us the Massorah registers the instances in which it occurs altogether in the Pentateuch. It will be seen that though the heading of this Rubric simply says that וָרַר וָרַר וָרַר occurs seven times defective, it ought properly to be וָרַר וָרַר וָרַר it is seven times defective in this form in the Pentateuch, and that the words וָרַר וָרַר וָרַר are omitted, which is not unfrequently the case. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 82a, on Numb. 1 44 which I have printed; (II) Add. 21,160, fol. 252b, on Numb. 36 7, and (III) the printed Massorah on Numb. 1 4. The words וָרַר וָרַר וָרַר in this form in the Pentateuch, which are absent in List No. I are supplied by the other two Lists. Thus for instance, Lists No. II heads it וָרַר וָרַר וָרַר, whilst List No. III heads it וָרַר וָרַר וָרַר. It will thus be seen that all the three Lists distinctly declare that including וָרַר וָרַר וָרַר which occurs twice (Numb. 11 12; Deut. 31 20), there are seven instances in the Pentateuch where this form is

defective. This is confirmed both by the MS. Massorah Parva of Add. 21,160 which remarks in the margin on three of the instances, Numb. 1 4; 2 34; 36 7) וָרַר וָרַר seven times defective, and by the printed Massorah which makes a similar remark in five out of the seven instances. Thus on Numb. 1 4 the Massorah Parva has וָרַר וָרַר וָרַר. On verse 44 of the same chapter it has וָרַר וָרַר וָרַר seven times with Vav defective in this Pericope, where וָרַר is evidently a mistake for וָרַר Pentateuch, as the seven instances are not in the same Pericope nor even in the same book. On Numb. 2 34 and 13 2 it has simply וָרַר וָרַר, whilst on 36 7 it has וָרַר וָרַר וָרַר seven times defective in the Pentateuch. But though the printed Massorah like the MS. Lists distinctly declares that there are only seven such instances it enumerates eight by inserting וָרַר וָרַר וָרַר Levit. 25 41 between Numb. 11 12 and 36 7. There can, therefore, hardly be any doubt that it is an insertion by a later writer, since it is not only against the sequence of the books, but against the heading. Accordingly the three Lists before us are based upon a recension of the Hebrew text in which the form וָרַר only occurred seven times defective, i. e. וָרַר five times (Numb. 1 4, 44; 2 34; 13 2; 36 7) and וָרַר twice (Numb. 11 12; Deut. 31 20). There is, however, another recension of this Rubric exhibited in the Massorah Parva of the Yemen Codices and of Harley 5710-11. Thus for instance the Yemen MSS. Orient. 1879, fol. 237b; Orient. 2348, fol. 107b; Orient. 2349, fol. 97b, remark against וָרַר וָרַר Levit. 25 41, וָרַר וָרַר וָרַר nine times in the Pentateuch and defective, and Harley 5710-11, Vol. I has against it in Levit. 25 41 וָרַר וָרַר וָרַר, against Numb. 13 2 וָרַר וָרַר, against Numb. 36 7 and against verse 8 וָרַר וָרַר וָרַר. These nine instances are made up by seven times וָרַר וָרַר (Levit. 25 41; Numb. 1 4, 44; 2 34; 13 2; 36 7, 8) and twice וָרַר וָרַר (Numb. 11 12; Deut. 31 20). The two instances, therefore, contained in the recension of the text upon which this Massorah is based and which are not contained in the other Lists are Levit. 25 41 and Numb. 36 8.

ס"ד - § 44.

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

When, therefore, the Massorah catalogues eight instances of plene and confines itself to three books, viz. Genesis, Jeremiah and Chronicles, the arrangement is most artificial and is palpably designed to exhibit the three divisions of the Old Testament, viz. the Law, the Prophets, and the Hagiographa. Still more artificial is the heading of this Rubric in the ancient Codex Orient. 4445 where it is stated that וָרַר וָרַר וָרַר is eleven times plene (אבותיו) and where the number eleven is obtained by taking the three books Joshua, Judges and Psalms as representing three instances. From the fact that the instance in Jerem. 3 25 is וָרַר וָרַר וָרַר it is evident that this Rubric includes this form with the Vav conjunctive. Accordingly Ps. 78 8 which is plene in the printed editions must be defective. Of this Rubric I collated twenty-three Lists, twenty-one in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 188b, on 1 Chron. 12 17 which I have printed; (II) the same MS., Vol. II, fol. 166a, on 2 Chron. 29 9; (III) Orient. 1879, fol. 112a; (IV) Orient. 2348, fol. 65b; (V) Orient. 2349, fol. 58b; (VI) Orient. 2350, fol. 100a, all on Gen. 47 8; (VII) Arund. Orient. 16, fol. 149b, on Jerem. 3 24; (VIII) the same MS., fol. 156b, on Jerem. 14 20; (IX) the same MS., fol. 157b, on Jerem. 16 19; (X) the same MS., fol. 246a, on 1 Chron. 12 17; (XI) Vienna Codex No. 35 on Gen. 47 8; (XII) the same MS. on Jerem. 14 20; (XIII) Add. 15,250, fol. 30b, on Gen. 47 8; (XIV) the same MS., fol. 246b, on Jerem. 14 20; (XV) Add. 15,251, fol. 89a, on Gen. 47 8; (XVI) the same MS., fol. 246b, on Jerem. 14 20; (XVII) Add. 15,451, fol. 35a, on Gen. 47 8; (XVIII) the same MS., fol. 377a, on Jerem. 14 20; (XIX) Add. 21,160, fol. 56b, on Gen. 47 8; (XX) Orient. 4445, fol. 37b, on Gen. 47 8; (XXI) Halle Ochliah Ve-Ochliah II, fol. 181a; (XXII) the printed Massorah on Gen. 47 8, and (XXIII) the same on Jerem. 14 20. Lists VII, XX and XXII omit the addition וָרַר וָרַר וָרַר וָרַר וָרַר וָרַר, which makes the Rubric unintelligible, whilst List XI has only וָרַר וָרַר וָרַר, omitting the word וָרַר and וָרַר. The List in the Halle Codex, viz. List XX only gives seven instances omitting Jerem. 14 20.

ס"ה - § 45a.

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

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

כי = § 47a.

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

כי = § 47b.

אבותם. Their fathers occurs nine times defective in Chronicles. Deducting the four instances which constitute the preceding Rubric there are still twenty-nine passages left where this form is to be found in the remaining two books, viz. Ezra-Nehemiah and Chronicles. Of these twenty-nine instances only three are to be found in Ezra-Nehemiah and no less than twenty-six occur in Chronicles alone. As seventeen are plene (1 Chron. 4 38; 5 13; 23 24; 2 Chron. 11 16; 13 18; 14 3; 15 12; 17 14; 19 4; 24 18, 24; 30 7, 22; 31 17; 34 32, 33; 36 15), the Massorah registers the twelve defectives which are the exception. Whilst in the seventeen instances it is the simple form אָבֹתָם without any prefix, the twelve instances exhibit no less than four forms: a) אָבֹתָם without any prefix eight times (Ezra 8 1; Neh. 9 2; 1 Chron. 5 25; 9 9; 24 30; 29 20; 2 Chron. 7 22; 20 33); b) אָבֹתָם with Vav conjunctive once (1 Chron. 9 19); c) אָבֹתָם with Lamed prefix twice (Neh. 9 28; 1 Chron. 6 4), and d) אָבֹתָם with the same prefix as well as with Vav conjunctive once (2 Chron. 6 25). The second part of this Massorah which is headed וְאָבֹתָם בְּבֵית בְּנֵי ר' and throughout the Prophets and Ezra it is likewise so except in four places where it is plene, gives the same four instances which constitute the preceding Rubric. This artificial arrangement, however, which links the several Rubrics together is, as usual, at the expense of strict accuracy, since the word in question does not occur as defective in the Prophets, whilst in Ezra where it is to be found three times (Ezra 8 1; Neh. 9 2, 28) it is defective in all the three passages and hence cannot be cited as exhibiting an exception. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 269b, on 2 Chron. 20 33 which I have printed. Here, however, the heading is וְאָבֹתָם בְּבֵית בְּנֵי ר' nine times defective in the Hagiographa. The expression אָבֹתָם I altered in to אָבֹתָם in the book; (II) the same MS., fol. 260b, on 2 Chron. 6 25 where the heading is וְאָבֹתָם בְּבֵית בְּנֵי ר' ten times defective in the Hagiographa, though it only enumerates the same nine passages and finishes with the same second part as the first List; (III) Vienna Codex No. 85 on 2 Chron. 20 33. This List has the heading וְאָבֹתָם בְּבֵית בְּנֵי ר' nine times defective in this book, i. e. Chronicles, and simply adds at the end וְאָבֹתָם בְּבֵית בְּנֵי ר' and throughout Ezra it is likewise defective, without mentioning the Prophets which obviates the difficulty pointed out above; (IV) Add. 15,250, fol. 414b, on 1 Chron. 24 30. This List has also the heading וְאָבֹתָם בְּבֵית בְּנֵי ר' though it only gives nine instances which are exactly the same as those contained in the Rubric which I have printed. It will be seen that here too it is וְאָבֹתָם בְּבֵית בְּנֵי ר' in this book, i. e. Chronicles. In this recension there is no addition whatever at the end of the Rubric; (V) Orient. 2375, fol. 288b, on 1 Chron. 29 20. Here the heading is also וְאָבֹתָם בְּבֵית בְּנֵי ר' though the same nine instances only are adduced. The addition at the end differs somewhat from the one I have printed, viz. וְאָבֹתָם בְּבֵית בְּנֵי ר' and throughout the Prophets which this List duly enumerates are the same as those printed in § 47a-b; and (VI) the printed Massorah Finalis,

letter w, § 40. Here the List begins with the four plene instances in the Prophets which form the second part of the Rubric I have printed and which, as we have seen, are also a separate Massorah, i. e. § 47a. The editor, however, does not enumerate the passages, but refers to 1 Kings 14 15 (וְאָבֹתָם בְּבֵית בְּנֵי ר' and the passages are duly given. It will be seen that like Lists Nos. II, IV and V the heading here states that there are ten such instances, though only nine are enumerated. In this enumeration, however, וְאָבֹתָם בְּבֵית בְּנֵי ר' (Jerem. 50 7) is given which is contrary to the import of this Rubric, since the passages are distinctly declared to be from the Hagiographa and Jeremiah belongs to the Prophets. There can, therefore, hardly be any doubt that it is a clerical error for אָבֹתָם (2 Chron. 20 33) which belongs to this List, but which is here omitted. The succeeding editions of the Rabbinic Bibles published at Venice by Bomberg reproduce this Massorah as it is printed in Jacob b. Chayim's editio princeps (1524-35). Buxtorf, however, has altered it in his edition, since he not only puts the heading וְאָבֹתָם בְּבֵית בְּנֵי ר' which, as we shall presently see, is wrong, but omits וְאָבֹתָם בְּבֵית בְּנֵי ר' and adds וְאָבֹתָם בְּבֵית בְּנֵי ר' (2 Chron. 20 33).

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

כי = § 48a.

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

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

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

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

In the Hagiographa, where *אבות* their fathers occurs eighteen times, it is in sixteen passages plene (Ps. 78 12; Prov. 17 6; Job 8 8; 30 1; Ezra 2 59; 1 Chron. 5 15, 24, 24; 7 2, 4, 9; 9 13; 12 30; 24 4; 26 13; 2 Chron. 29 6) and only in two instances defective. Hence the Massorah registers the exceptions.

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

אבות - § 48b.

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

אבות - § 49.

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

אבות - § 50.

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

אבות - § 51.

אבות the Kal future third person singular masculine occurs *five times*. In the two instances before us it is in the middle of the sentence and hence has the normal *Pathach* under the Beth

(*אבות*), whilst in the other three instances it is in pause and the *Pathach* is changed into *Tzere* (*אבות* Prov. 19 9; 21 28; Job 20 7). The Massorah, therefore, registers the minority. Add. 21,161, fol. 174b, on Job 3 3 describes in the Massorah Parva these two instances as forming part of the alphabetical List of words which respectively occur twice with *Pathach*. On referring to this List, however, it will be seen that it is not contained in the Massorah in question. As in Job 3 3 the accent is on the penultima (*אבות*), whilst it is on the ultima (*אבות*) in Jerem. 4 9 the Massorah calls the former *אבות* and the latter *אבות*. Of this Rubric I collated three Lists: (I) Add. 21,160, fol. 592b, on Job 3 3 which I have printed; (II) Harley 5710-11, Vol. II, fol. 223a, also on Job 3 3, and (III) Arund. Orient. 16, fol. 149b, on Jerem. 4 9. The printed Massorah Magna has not this Rubric, but the import of it is referred to in the Massorah Parva both on Jerem. 4 9 and Job 3 3.

¹ Comp. *The Massorah*, letter *א*, § 539, Vol. II 299.

אבות - § 52.

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

אבות - § 52.

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

אבות - § 53.

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

אבות - § 54.

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

אבות - § 55.

אבות is twice plene in this form, i. e. as participle, once as the simple participle *אבות* and once with the prefix *א* which is expressed by the term *אבות*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 118a, on Deut. 26 5; (II) Vienna Codex No. 85 on the same passage; (III) Orient. 2376, fol. 58b, on Job 31 19, and (IV) the printed Massorah on the same passage. There is, however, another

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

יָדָה = § 55*.

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

יָדָה = § 56.

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

יָדָה = § 57.

יָדָה occurs twice. The design of this Rubric is to distinguish this Piel preterite second person plural masculine from the Kal preterite second plural which is written with the same letters, but is differently pointed (comp. Levit. 26 38; Deut. 11 17; Josh. 23 16; Jerem. 27 10, 15). Of this Rubric I collated seven Lists all in MSS.: (I) Harley 5710—11, Vol. I, fol. 109a, on Numb. 33 52 which I have printed; (II) Add. 15,250, fol. 94a, on the same passage; (III) Orient. 2348, fol. 140b, on Deut. 12 8; (IV) Orient. 2349, fol. 52a, on Numb. 33 52; (V) the same MS., fol. 130a, on Deut. 12 3; (VI) Orient. 2350, fol. 251b, on Numb. 33 52, and (VII) the same MS., fol. 273b, on Deut. 12 3.

יָדָה = § 58.

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

יָדָה = § 59.

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

יָדָה = § 60.

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

Prov. 15 17	יָדָה	יָדָה	יָדָה
Isa. 63 6	יָדָה	יָדָה	יָדָה

And (II) it shows that this expression only occurs in the two passages in question in the MSS. recognized as authoritative by the Massorites, and that other Codexes had it also in some other passages. This is evident from the fact that both the Septuagint and the Vulgate have in Job 6 5 *ἐπὶ φάτνης ἐξωπ τὰ βρόματα* at the crib having fodder and ante praesepie plenum steterit volens in mandeth before a full crib = יָדָה בְּלִי יָדָה and *praesepie* are the very expressions by which the Sept. and Vulgate render יָדָה in Isa. 1 3; Prov. 14 4 and Job 39 9. Besides the recension in Codex Add. 21,161 I have only found one other List of this Rubric in Harley 5710—11, fol. 1a, on Isa. 1 3

which I have printed. From the fact, however, that it is to be found in the ancient Codex, viz. Add. 21,161, and that it is mentioned in the Massorah Parva of the St. Petersburg Codex on Isa. 1 8 it is evident that it is one of the oldest portions of the Massorah. It is also referred to in the Massorah Parva of most of the Biblical MSS. as well as in the printed Massorah Parva on Isa. 1 3.

יָדָה = § 61.

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

יָדָה = § 62.

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

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

יָדָה = § 63.

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

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

ד"ס - § 64.

אֲבִיגַיִל. *Abigail* which occurs seventeen times is written in four different ways: (I) in twelve instances it has two *Yods*, i. e. one after the *Beth* and one after the *Gimel* (1 Sam. 25 14, 25, 36, 39, 40, 42; 27 3; 30 5; 2 Sam. 2 2; 1 Chron. 2 16, 17; 3 1); (II) once it is with the first *Yod* defective (viz. *אֲבִיגַיִל* 1 Sam. 25 8); (III) in three instances the second *Yod* is defective and it is pointed *אֲבִיגַיִל* (1 Sam. 25 32; 2 Sam. 3 3; 17 25); and (IV) in one instance it is written *אֲבִיגַיִל* *Abugail*, with *Vav* after the *Beth* instead of *Yod*, but is read *אֲבִיגַיִל* with *Yod* (1 Sam. 25 18). Though in two instances out of the three where it is without the second *Yod* it is pointed *אֲבִיגַיִל* by or *ב*; (1 Sam. 25 32; 2 Sam. 17 25), yet in one instance the Massorah substitutes *אֲבִיגַיִל* *Abigail*, with *Yod* in the *Keri* (2 Sam. 3 3). Moreover *אֲבִיגַיִל* which occurs six times without a prefix (1 Sam. 25 3, 18, 23, 36, 40, 42), is as we have seen in one instance written *אֲבִיגַיִל* with one *Yod* and with *Kametz* under the *Gimel* being in pause (viz. 1 Sam. 25 3), whilst the form *אֲבִיגַיִל* which occurs twice (1 Sam. 25 32; 2 Sam. 3 3), is in one instance only *אֲבִיגַיִל* in the *Keri* (2 Sam. 3 3), whilst in the other it is both written and read *אֲבִיגַיִל* (1 Sam. 25 32). Hence the Massorah registers in the first line of the Rubric before us the single instance in which it is written with the first *Yod* defective. In the second line it gives the one instance in which the textual reading *אֲבִיגַיִל* has the marginal reading *אֲבִיגַיִל*. In the third line the Massorah informs us that in all other passages where this name occurs besides the one mentioned in the first line (1 Sam. 25 3), it is written with two *Yods*; whilst in the fourth line it states that 1 Sam. 25 32 which is the only other instance where the form *אֲבִיגַיִל* occurs, both the textual and marginal readings are alike, thus differing from 2 Sam. 3 3.

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

1. *אֲבִיגַיִל* 1 Sam. 25 3
2. *אֲבִיגַיִל* " " 25, 36, 40, 42
3. *אֲבִיגַיִל* " " 27 3; 30 5; letter *ב*, § 148, Vol. I, p. 424
4. *אֲבִיגַיִל* 2 Sam. 17 25; letter *ב*, § 15, Vol. II, p. 108
5. *אֲבִיגַיִל* 1 Sam. 25 32; letter *ב*, § 5, Vol. I, p. 143
6. *אֲבִיגַיִל* " " 27 3; 30 5; 2 Sam. 2 2; 1 Chron. 2 16, 17
7. *אֲבִיגַיִל* " " 25 32; letter *ב*, § 15, Vol. II, p. 108; letter *ב*, § 559, Vol. II, p. 306
8. *אֲבִיגַיִל* 2 Sam. 3 3; letter *ב*, § 485, Vol. II, p. 58
9. *אֲבִיגַיִל* 1 Chron. 3 1
10. *אֲבִיגַיִל* 1 Sam. 25 14; letter *ב*, § 179, Vol. I, p. 329

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

ד"ס - § 65.

אֲבִיגַיִל. *The poor* occurs three times defective in the Scriptures. The singular *אֲבִיגַיִל* which without and with prefixes occurs no less than forty-one times is invariably written with *Vav* plene, whilst the plural *אֲבִיגַיִל* which occurs eight times, is in six instances plene (Jerem. 2 34; 5 28; Amos 4 1; Ps. 12 6; 60 34; 79 13) and is only in two instances defective (Ps. 140 18; Job. 24 4), and *אֲבִיגַיִל* which occurs three times, is in two passages plene (Ps. 112 9; Job 29 16) and is only in one passage

defective (Esther 9 22). This is the reason why the Massorah in the Vienna Codex No. 35 remarks on Deut. 15 4 *אֲבִיגַיִל* that *אֲבִיגַיִל* is invariably plene, and why the Massorah before us registers the three passages out of the eleven in which the plural is exceptionally written defective. Of this Rubric I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 275b, on Esther 9 22 which I have printed; (II) the printed Massorah on Ps. 140 13, and (III) the same on Job 24 4. As one of the three instances is *אֲבִיגַיִל* with *Lamed* prefix the heading of this Rubric ought strictly speaking to be *אֲבִיגַיִל* *three times defective in this form*, i. e. in the plural whether with or without the prefix. But this is implied in the Massoretic language. Hence the expression *אֲבִיגַיִל* is frequently omitted from the headings of the Rubrics. Its presence or absence is quite arbitrary. Thus in the printed Massorah on Ps. 140 13 and Job 24 4 the heading is *אֲבִיגַיִל*, whilst in the printed Massorah Finalis *א*, § 49 where this Rubric is referred to, the heading is simply *אֲבִיגַיִל*. The same is the case in the Massorah Parva both in the MSS. and in the printed edition. Thus Harley 5710-11 has on Ps. 140 13 and Job 24 4 *אֲבִיגַיִל*, whilst on Esther 9 22 the same MS. has *אֲבִיגַיִל*. Arund. Orient. 16 has on all the three passages simply *אֲבִיגַיִל*, whilst the printed Massorah has on Job 24 4, Esther 9 22 simply *אֲבִיגַיִל*, and on Ps. 140 13 *אֲבִיגַיִל*.

ד"ס - § 66.

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

ד"ס - § 67.

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

RECENSION ONE is as follows: (I) Harley 5710-11, Vol. II, fol. 275b, on Esther 9 29 which I have printed; (II) Arund. Orient. fol. 240b, on 1 Chron. 5 14; (III) the same MS., fol. 359b, on Esther 2 16; (IV) Add. 15,250, fol. 404b, on 1 Chron. 5 14; (V) Add. 21,160, fol. 190a, on Numb. 3 35; (VI) Orient. 2626-28, Vol. I, fol. 120a, also on Numb. 3 35; (VII) the same MS., Vol. III, fol. 4b, on 1 Chron. 5 14, and (VIII) the printed Massorah Finalis letter *א*, § 48. With the exception of the printed Massorah which adds at the end the two instances that form the next Rubric, all the MSS. simply say that this name occurs four times and enumerate the instances as given in the Rubric.

RECENSION TWO which occurs in five MSS., viz. Orient. 1379, fol. 249a; Orient. 2348, fol. 111b; Orient. 2849, fol. 101b; Orient. 2350, fol. 205a; Orient. 2365, fol. 127a, all on Numb. 3 35 is as follows:

1 Chron. 5 14	אֲבִיגַיִל בְּנֵי חֵת	Numb. 3 35	אֲבִיגַיִל בְּנֵי חֵת
	וְשֵׁם כְּתִיב	Esther 2 15; 9 29	בְּנֵי חֵת

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

ח"ס = § 68.

אֲבִיחַיִל *Abihail* occurs twice. Though both the Authorised Version and the Revised Version make no distinction in the transliteration of the two instances before us and the four recorded in the preceding Rubric, yet the Massorah calls special attention to the fact that in the two passages where it is the name of a woman it is written Abihail with *He* (ה), whilst in the four passages which constitute the preceding Rubric and where it is the name of a man, it is Abichail with *Cheth* (ח). The absence of any distinction in the A. V. may be due to the fact that in some MSS. and in most of the early printed editions of the Hebrew Scriptures both names are with *Cheth* as may be seen in the notes to my edition of the Hebrew Bible. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 181a, on 1 Chron. 2 29 which I have printed; (II) the same MS., Vol. II, fol. 156a, on 2 Chron. 11 18; (III) Halle Ochliah Ve-Ochliah II, § 146, fol. 115a, and the printed Massorah Finalis letter א, § 48. The concluding part of this Rubric which refers to the vowel-points and in which it is stated that "in the *Prophets* it is with *Pathach* and in *Chronicles* it is with *Kametz*" must be a clerical error, since both instances occur in *Chronicles*. In the second instance where this Rubric occurs again in this very MS. this addition is omitted.

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

ח"ס = § 69.

אֲבִיר *Strong, mighty*, occurs twice. The design of this Rubric is both to guard the reading and to distinguish between the two instances before us where these four letters are with *Pathach* under the *Aleph* and *Dagesh* in the *Beth* from the four instances where the same letters are with *Chateph-Pathach* under the *Aleph* and the *Beth* is *Raphe* (Gen. 49 24; Isa. 1 24; 49 26; 60 16). 1 Sam. 21 8 shows that the Codices from which the Sept. was made read אֲבִירִי אֲבִירִי instead of אֲבִירִי אֲבִירִי, whilst in Job 34 20 אֲבִיר was altogether absent. Moreover, in some of the MSS. אֲבִיר is pointed in 1 Sam. 21 8 and this pointing is followed in the *editio princeps* of the Bible, Soncino 1488. The Rubric is from Arund. Orient. 16, fol. 338a, on Job 34 20 and though I have not found it in the Massorah Magna of any other MS. the existence of these two instances is mentioned in the Massorah Parva both in the MSS. and in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible 1524—25.

ח"ס = § 70.

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

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

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

points, the Revisers have this margin against every passage except one, viz. 1 Chron. 19 15.

ח"ס = § 71.

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

אֲבִישַׁלֹּם בִּי אֲבִישַׁלֹּם

ח"ס = § 72.

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

ח"ס = § 73.

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

¹ Comp. *The Massorah*, letter י, § 73, Vol. I, p. 405.

ח"ס = § 74.

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

ח"ס = § 75.

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

ח"ס = § 76.

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

ח"ס = § 77.

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

ח"ס = § 78.

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

[= or] which also occurs three times in the Bible (Levit. 20 27; Judg. 20 16; Ps. 91 12). Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 206a, on 2 Sam. 14 26, which I have printed; (II) Orient. 1879, fol. 158a, on Exod. 21 18; (III) Arund. Orient. 16, fol. 66a, on 2 Sam. 14 26; (IV) Add. 15,450, fol. 44a, on Exod. 21 18; (V) the same MS. fol. 95a, on Numb. 35 17; (VI) Add. 15,251, fol. 176a, on 2 Sam. 14 26; (VII) Add. 15,451, fol. 118a, on Numb. 35 17; (VIII) Add. 21,160, fol. 251a, on Numb. 35 17; (IX) the printed Massorah on Exod. 21 18 and (X) the same on Numb. 35 17. In the first of the two places the printed Massorah gives the two instances only which occur in the Pentateuch. As also occurs once with Vav conjunctive, viz. Dan. 11 88 later Massorites have included this Rubric in the large List which they compiled of the words which severally occur four times, three times without Vav and once with it.¹

¹ Comp. *The Massorah*, letter ν , § 73, Vol. I, p. 405.

ש"פ - § 79.

and the stone occurs twice. This Rubric is from the printed Massorah on Gen. 29 2; Harley 5710-11, Vol. I, fol. 186, has it in the Massorah Parva on Gen. 28 22.

ד - § 80.

for a stone occurs twice with Kametz under the Aleph. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 192b, on 1 Sam. 25 37 which I have printed; (II) Arund. Orient. 16, fol. 58b, on the same passage; (III) Add. 15,250, fol. 9b, on Gen. 11 3, and (IV) the printed Massorah on the same passage.

ד"ד - § 81.

Stone precedes wood in four instances. The normal phrase in the Bible when these two materials are mentioned in conjunction is "wood and stone" except in the passages before us where they are inverted. The Massorites, therefore, guarded the scribes against making this anomalous phrase conformable to the regular order. When it is borne in mind that some ancient Codices had the normal order in Levit. 14 45 as is evident from the Septuagint, the necessity for this Massoretic caution is apparent. Of this Rubric I collated seven Lists: (I) Orient. 1879, fol. 217a, on Levit. 14 45 which I have printed; (II) Orient. 2349, fol. 90b; (III) Orient. 2348, fol. 179b; (IV) Orient. 2345, fol. 108a; (V) Add. 21,160, fol. 160a, all on Levit. 14 45; (VI) Oohlah Ve-Oohlah Paris recension § 285 and (VII) the printed Massorah on Levit. 14 45. The compiler of the Oohlah Ve-Oohlah adds a fifth instance, viz. Jerem. 3 9 which he says is outside the Massorah.¹

¹ Comp. Deut. 28 86, 84; 29 16; 2 Sam. 5 11; 2 Kings 19 18; Isa. 37 19; Ezek. 20 32 etc.

² Comp. § 283, p. 162.

ד"ב - § 82.

Two verses are alike, they have severally twice stones of, the first is without Vav conjunctive and the second is with it. The design of this Massorah is to guard against making Exod. 25 7 conformable to the parallel passage in 35 9 where also occurs twice, but where it has Vav conjunctive in both instances. Of this Rubric I collated four Lists: (I) Orient. 1879, fol. 158b, which I have printed; (II) Orient. 2348, fol. 81a; (III) Orient. 2349, fol. 171b, and (IV) Orient. 2350, fol. 136b, all on Exod. 25 7.

ד"ג - § 83.

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

ד"ד - § 84.

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

ד"ה - § 85.

Abraham, Abraham occurs twice in this reduplicated form. It will be seen that the two instances are not exactly parallel, since in Gen. 25 19 the second Abraham begins a new sentence. As it is Gen. 22 11 only which properly exhibits an emphatic iteration it is included in the separate Massorah

which records this special class.¹ This Rubric I have found only in the printed Massorah on Gen. 25 19.

¹ Comp. *The Massorah*, letter א , §§ 686, 687, Vol. II, p. 685.

ד"ו - § 86.

Abraham, Isaac and Jacob occurs twice. This Rubric records the two exceptional passages where the three patriarchs occur conjointly and where the third patriarch is called by his original name Jacob. It is to be remarked that when (Exod. 6 8) (Exod. 6 8; 33 1; Numb. 32 11; Deut. 1 8; 6 10; 9 5, 27; 29 12; 30 20; 34 4) (Exod. 2 24) or (Exod. 3 6, 15; 4 6) precedes each of the three names of the patriarchs the phrase is not included in this Rubric. Equally excluded is the triplet in which the second patriarch is called (Jerem. 33 26). Of this Rubric I collated three Lists: (I) Orient. 1879, fol. 122a; (II) Orient. 2348, fol. 69a, and (III) Orient. 2349, fol. 59a, all on Exod. 3 16 and all Yemen MSS.

ד"ז - § 87.

Abraham, Isaac and Israel occurs four times. In this Rubric are registered the four instances of this triplet in which the third patriarch is by way of exception called Israel, the name given to him by the angel with whom he wrestled at Penuel. It is remarkable that whilst all the instances in which the Lamed is prefixed to each of the patriarchs are carefully excluded from the former Rubric, yet Exod. 32 13 which has the Lamed before all these names is here included. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 56a, on Exod. 32 13 which I have printed; (II) the same MS. Vol. I, fol. 233a, on 1 Kings 18 36; (III) Arund. Orient. 16, fol. 93a, on 1 Kings 18 36; (IV) the same MS. fol. 256b, on 1 Chron. 29 18; (V) the same MS. fol. 276a, on 2 Chron. 30 6; (VI) Orient. 1879, fol. 173a; (VII) Orient. 2348, fol. 86b; (VIII) Orient. 2349, fol. 76b, all on Exod. 32 13 and (IX) the printed Massorah also on Exod. 32 13.

ד"ח - § 88.

And Abraham begins a verse five times. With Vav conjunctive the name of this patriarch occurs only eight times altogether and this Rubric shows that in five out of the eight passages it begins a verse. As all the instances occur in Genesis, the heading of this Rubric ought properly to be אברהם *five times at the beginning of a verse and in this book, i. e. Genesis*. But the qualifying expressions are often omitted. This Rubric is from the printed Massorah on Gen. 18 15 as I have not found it in any MS.

ד"ט - § 89.

Abram begins a verse twice. Though Abraham the trisyllabic name occurs no fewer than one hundred and thirty eight times it never begins a verse, whilst Abram the bisyllabic form which occurs fifty times only begins a verse twice. This Rubric I have printed from Harley 5710-11, Vol. II, fol. 180a, on 1 Chron. 1 26. As these two instances constitute one of the pairs without Vav prefix at the beginning of the verse whilst they have it in all other passages, they are included in the separate Massoretic List which enumerates these phenomena.¹

¹ Comp. *The Massorah*, letter א , § 62, Vol. I, p. 595.

ד"י - § 90a-b.

Abram occurs twice: Abram occurs three times. These two Rubrics are simply two different forms of recording the same fact. Though the shorter name Abram, occurs altogether sixty-one times, fifty times without prefixes and eleven times with prefixes, yet in two instances only is this bisyllabic name to be found outside Genesis. It is this fact which the two Rubrics before us record in two different ways. The first states that it occurs twice only, i. e. outside Genesis and that every where from Gen. 11 26 to 17 5 it is also Abram. The second Rubric which states that this bisyllabic name occurs three times in the Scriptures obtains this number in artificially regarding the portion from Gen. 11 26 to 17 5 as exhibiting one example. The Rubrics are from Orient. 1879, fol. 48b; Orient. 2348, fol. 44a, and Orient. 2349, fol. 34a, all on Gen. 11 26. After אברהם these MSS. have אברם one, i. e. from Gen. 11 26 to 17 5 is one instance, which I have inadvertently omitted. In § 90a Gen. 11 26-17 5 should be 11 26-17 5 and in § 90b, Gen. 10 26 should be 11 26-17 5.

אֲבִשָׁלֹם = § 91.

אֲבִשָׁלֹם Absalom is thirteen times defective. Out of the one hundred and nine times in which this name occurs, eighty-six times without and twenty-three times with suffixes, it has retained its primitive orthography in thirteen instances only. This is the number given both in the heading of the Rubric and in the detailed enumeration of the passages in the Model Codex Harley 5710-11, Vol. I, fol. 205b, on 2 Sam. 13 4 which I have printed. The other five Lists, however, which I have collated, four in MSS, and one printed give the number as fourteen, though they differ in some instances as to the precise passages which make up the requisite number. List II is in Arund. Orient. 16, fol. 66b, on 2 Sam. 16 14; List III is in the same MS., fol. 67b, on 2 Sam. 16 13; List IV is in the Vienna Codex No. 85 on 2 Sam. 15 14; List V is in Halle Oehlah Ve-Oehlah, fol. 98b note and List VI is in the printed Massorah on 2 Sam. 17 18. The following Table exhibits the points of agreement and difference in the six Massoretic Lists; the numbers indicate the order in which the passages are given in the several Lists:

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

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

אֲנִי = § 92.

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

¹ Comp. The Massorah, letter א, § 428, Vol. II, p. 217.

אֲנָם = § 93.

אֲנָם to a pool, or a pool of occurs three times. This Rubric is from Harley 5710-11, Vol. II, fol. 205b, on Ps. 107 85. In Arund. Orient. 16, fol. 130b, where this Massorah is given on Isa. 41 18 this extremely correct Codex has it אֲנָם אֲנָם אֲנָם in all the three instances with Pathach, i. e. אָנָם though it is in the absolute in Isa. 35 7. The printing has with Kametz in the editio princeps of Jacob b. Chayim's Rabbinic Bible (Venice 1524-25) in Isa. 35 7 is not only against the Model Codex, but against Jacob b. Chayim's own Massorah on this very passage which expressly says אֲנָם אֲנָם אֲנָם.

אֲבִי = § 94.

אֲבִי a boiling caldron, a rush or bulrush is three times defective in this sense. Altogether this expression occurs five times with and without prefixes, and it is in these three instances in which it has retained its primitive orthography, having escaped the insertion of the mater lectionis. In some Massoretic Schools the process of uniformity was more successful since several MSS, as well as the editio princeps of the Prophets, Naples 1486-87 and the first edition of the Bible, Soncino 1488 have plene plene in Isa. 58 5. The Rubric which I have printed is from Arund. Orient. 16, fol. 325b, on Job 40 26. This List is also given in the printed Massorah on the same passage.

אֲדָרְכֶיךָ = § 95.

אֲדָרְכֶיךָ with the Alef occurs twice. The design of this Massorah is to show that in both these instances the expression in question

is without the mater lectionis. This is attested by the best Codices and the early printed editions where it is defective. The insertion of Vav, i. e. אָדָרְכֶיךָ in Isa. 58 4 in the first edition of Jacob b. Chayim's Rabbinic Bible is, therefore, incorrect. This Rubric I have printed from Harley 5710-11, Vol. II, fol. 27a, on Isa. 58 4. It is also given in Arund. Orient. 16, fol. 43b, on the same passage. The Rubric does not occur in the printed Massorah though it is noticed in the Massorah Parva on Exod. 21 18.

אָרָר = § 96.

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

¹ Comp. The Massorah, letter א, § 428, Vol. II, p. 217.

אָרָרִים = § 97.

אָרָרִים Edonites occurs twice. That is the plural of אָרָר only occurs twice. This Rubric is from Harley 5710-11, Vol. II, fol. 164d, on 2 Chron. 25 14.

אָרָרָה = § 98.

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

אָרָרָהוּ = § 99.

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

אָרָרָהוּ = § 100.

אָרָרָהוּ. The expression אָרָרָהוּ with different suffixes occurs six times plene in this sense. It will be seen that among the six instances constituting this Rubric is the proper name אָרָרָהוּ 2 Chron. 17 3. This is due to the fact that like the other forms of this root it has the Vav abnormally inserted. The insertion, however, of the mater lectionis in this proper name is in accordance with the Palestinian recension. The Babylonians read it אָרָרָהוּ defective. Those Massorahs, therefore, which assign five instances only to this Rubric are based upon the Eastern recension of the text. Of this uncommon Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 316b, on Ps. 123 2 and (II) the printed Massorah on the same passage. The latter is manifestly corrupt, it not only states in the heading that there are seven plene instances (אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ), but gives 1 Sam. 16 16 as one of the seven; though in quoting this passage it distinctly declares that אָרָרָהוּ here is doubly defective (אָרָרָהוּ אָרָרָהוּ אָרָרָהוּ), i. e. without Vav and without Yoð.

אָרָרָהוּ = § 101.

אָרָרָהוּ my lord is twice with the accent on the penultima. This illustrates the extreme minuteness of the Massorah extending even to the accents. Though the expression אָרָרָהוּ occurs fewer than one hundred and sixty times in the Bible the Massorah definitely states that it is Miqel in these two instances only where the Dagesh has Munach. I have verified every passage and found

the statement absolutely correct. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 18b, on Judg. 1 6, which I have printed and (II) Vienna Codex No. 85 on Dan. 10 17.

ק"ב = § 102.

ה' the lord or master of occurs four times in the Scriptures. Though plural construct, this form is used in all the four instances as plur. excellentias and is translated by the singular. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 4445, fol. 88a, on Gen. 42 80 which shows that it is one of the oldest parts of the Massorah; (II) Harley 5710-11, Vol. I, fol. 232, on 1 Kings 16 24; (III) Arund. Orient. 16, fol. 91a, on the same passage; (IV) Add. 21,160, fol. 48b, on Gen. 42 30; (V) the printed Massorah on the same passage and (VI) the printed Massorah on 1 Kings 16 24. As this plural construct also occurs once with Vav conjunctive it is included in the alphabetical List of words which severally occur five times, four times without the prefix Vav and once with it.¹

¹ Comp. The Massorah, letter ך, § 76, Vol. I, p. 407 etc.

ק"ג = § 103a.

ל' מפקדי בל אדנות. In seven instances is the Aleph sounded in the expression lord. That is though preceded by the prefixes Beth, Vav, Caph and Lamed this expression has abnormally-Chateph-Patach under the Aleph. Of this Rubric I collated nine Lists seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 26b, on Gen. 40 1 which I have printed; (II) Arund. Orient. 16, fol. 76a, on 1 Kings 1 2; (III) the same MS. fol. 206a, on Amos 4 1; (IV) Add. 21,160, fol. 42b, on Gen. 40 1 which gives the mnemonic sign; (V) Vienna Codex No. 85 on Amos 4 1; (VI) the same MS. on Pa. 136 3; (VII) the same MS. on Neh. 8 10; (VIII) the printed Massorah on Gen. 40 1 and (IX) the same on Pa. 136 3. The mnemonic sign King David said to God, the Lord, the Holy one Give ye thanks, which is given in List IV and which consists of seven words, is as usual obtained by translating a word into Chaldee from each of the seven passages in which this anomaly occurs. In the printed Massorah Parva by Jacob b. Chayim Venice 1524-25 where this sign is given on Gen. 40 1 it is as follows: מלכא דבאר שבע רבא דבאר שבע לללא מורו לקדשא the King, the Lord of David said to all Give thanks to the Holy One.

ק"ד = § 103b.

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

ק"ה = § 103c.

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

ק"ו = § 104.

ה' thy lord occurs twice. That is with the suffix second person singular feminine. In all the other instance where this expression has the suffix second person singular it is masculine, viz. יהוה. Of this Rubric I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 25a, on Isa. 51 22; which I have printed; (II) Arund.

Orient. 16, fol. 295a, on Pa. 45 12 and (III) the printed Massorah on Isa. 51 22. This Rubric forms one of the pairs in the alphabetical List of words which severally occur twice with Patach.¹

¹ Comp. The Massorah, letter ך, § 589, Vol. II, p. 290.

ק"ז = § 105.

ואדנינו and our lord occurs twice. That is with Vav prefix, to distinguish it from the other seven instances where it is without this Vav. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 217b, on Ps. 135 5 which I have printed; (II) Arund. Orient. 16, fol. 76a, on 1 Kings 1 2 and (III) Vienna Codex No. 85 on Pa. 135 5.

ק"ח = § 106.

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

ק"ט = § 107.

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

¹ Vide infra, § 118, p. 27.

ק"י = § 108.

יהוה Lord is five times so written in Kings. In Joshua יהוה occurs once only by itself, viz. 7 8, in the other passage (7 7) it is combined with Jehovah, viz. יהוה יהוה. Of Judges where it occurs twice by itself (6 15; 13 8) and twice in combination with Jehovah (6 22; 16 28) I have found no separate List. The six instances in Samuel are all combined with Jehovah (2 Sam. 7 18, 19, 19, 20, 28, 29) and hence do not belong to this category. It is only when we come to Kings where it occurs five times that we have again, a separate List. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 98a, on 1 Kings 22 6 which I have printed and (II) Add. 15,250, fol. 197a, on the same passage. It will be seen that whilst the passages where this expression has the prefix Lamed are excluded from the List on the Pentateuch the instance in which it has Vav prefix (יהוה 2 Kings 7 6) is here given as one of the five. It is important to remark that this Massorah proceeds from a School of textual redactors which read יהוה in these passages instead of יהוה and that the recension which obtained in other Schools had יהוה in at least three out of the five passages as will be seen from the notes to my edition of the Hebrew Bible.

ק"יא = § 109.

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

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

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

יהוה - § 110.

יהוה . Lord is six [five] times so written in Ezekiel. In Jeremiah where יהוה without any prefix occurs eleven times¹ and with the prefix *Lamed* three times² it is invariably in combination with יהוה and hence does not belong to this category. It is remarkable that in Ezekiel, where יהוה occurs no fewer than two hundred and twenty-two times, it is combined with יהוה in two hundred and seventeen instances and in five passages only does it stand by itself for Jehovah. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 175a, on Ezek. 18 25 which I have printed and (II) Cambridge Add. 1174 on the same passages. Both these Lists state in the heading that there are *six* such instances in Ezekiel and both enumerate five only which is in accordance with the *textus receptus* and with the statement of the Massorah Parva in Arund. Orient. 16, on Ezek. 21 14 and the printed Massorah Parva on Ezek. 18 25. Such discrepancies between the number stated in the heading of a Rubric and the actual number of passages given in the Rubric itself are not uncommon in the Massorah.

¹ Comp. Jerem. 1 6; 2 19, 22; 4 10; 7 20; 14 18; 22 17, 25; 44 26; 49 6; 50 31.

² Comp. Jerem. 46 10, 10; 50 25.

יהוה - § 111.

יהוה . Lord occurs seven times in the book of the twelve Minor Prophets. Though יהוה without any prefix occurs thirty-three times in the Minor Prophets it is in seven instances only that it stands by itself. In all the other twenty-four passages it is combined with יהוה . The single instance where it has the prefix *Lamed* (יהוה Mal. 1 14) the Massorah does not include in this List though it stands by itself. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) the Vienna Codex No. 85 on Zech. 9 4 which I have printed and (II) Add. 15,250, fol. 314b, on the same passage.

יהוה - § 112.

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

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

יהוה - § 113.

יהוה . Lord is so written forty-six times in the Psalter. This Rubric which does not occur in the printed Massorah is from the Model Codex Arund. Orient. 16, fol. 800a, on Pa. 68 12.

יהוה in the heading is a mistake for יהוה = 46. The forty-six instances are made up by the inclusion of יהוה with the prefix *Vav* Pa. 35 23. The two instances where it has the prefix *Lamed*, viz. יהוה Pa. 22 31 and 130 6 are excluded though *Adonai* in these passages stands by itself. This is in accordance with the principle of the Massoretic School which included in this reckoning the prefix *Vav* and excludes the prefix *Lamed*. (Comp. § 108.) On referring to the notes in my edition of the Hebrew Bible it will be seen that in no fewer than seven instances some of the MSS. and early edition read יהוה instead of יהוה .¹ It is also important to notice that in quoting the passage from Pa. 16 2 the Massorah before us substitutes יהוה for יהוה , thus giving the pronunciation of the Tetragrammaton instead of the letters of the Tetragrammaton.

¹ Comp. Pa. 20 9; 28 10; 39 8; 40 18; 44 24; 86 3, 4.

יהוה - § 114.

יהוה . Lord is fourteen times so written in Lamentations. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Arund. Orient. 16, fol. 357a, on Lament. § 31 which I have printed, and (II) Cambridge Add. 468 on Lament. § 20. The two instances which I give in the notes to my edition of the Hebrew Bible where some MSS. and early editions read יהוה instead of יהוה (Lament. § 19; § 31) are supported by considerable authority. It is, however, important to remark that several MSS. read יהוה in other passages and that the superb Codex of the Pentateuch with the Megilloth Add. 21,160 originally read יהוה in no fewer than thirteen out of the fourteen passages. The Psalter and Lamentations are the only two books in the Hagiographa of which I have found separate Lists recording the instances in which *Adonai* occurs by itself instead of the Tetragrammaton.

יהוה - § 115.

יהוה . Lord is one hundred and thirty-four times written so. This Rubric distinguishes the one hundred and thirty-four passages where *Adonai* stands by itself from the three hundred and four instances in which it is combined with *Jehovah*. Of this Rubric which records all the instances in the Bible where *Adonai* stands by itself for the Tetragrammaton I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 57b, on Exod. 34 9 which I have printed; (II) Add. 15,251 in the Massoretic Appendix fol. 483a; (III) Halle Oohlah Ve-Oohlah I, § 161, and (IV) the printed Massorah Finalis letter a, § 85. The heading in Lists I and II is as I have printed it. In the Oohlah Ve-Oohlah, however, as well as in Jacob b. Chaylm's Massorah the expression יהוה and יהוה follow the word יהוה , i. e. יהוה and יהוה i. e. *Adonai* entirely or *Adonai* by itself. List I is complete having the seven instances in which *Adonai* has the prefix *Lamed* at the end of the Rubric. List II gives two instances only of יהוה , viz. Isa. 28 2; Mal. 1 14, and omits five, viz. Gen. 18 30, 32; Pa. 23 31; 130 6; Dan. 9 9. List III gives one instance only of *Adonai* with the prefix *Lamed* and omits all the others. It also omits Exod. 5 22 and Job 28 28. List IV apart from separating the seven instances of יהוה is also complete. It will thus be seen that all the four Lists include the one instance in which *Adonai* has the prefix *Beth*, the three instances in which it has the prefix *Vav* and the seven with the prefix *Lamed*¹ in the one hundred and thirty-four passages. According to this computation, therefore, the Pentateuch has fourteen instances and not twelve (comp. § 107), Isaiah has twenty-three and not twenty-two (comp. § 109); the Minor Prophets have eight and not seven (comp. § 111); the Latter Prophets have thirty-six and not thirty-four (comp. § 112) and the Psalter has forty-eight and not forty-six (comp. § 113).

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

¹ Comp. יהוה Pa. 73 28; יהוה 2 Kings 7 6; Isa. 49 14; Pa. 25 23; יהוה Gen. 18 30, 32; Isa. 28 2; Mal. 1 14; Pa. 23 31; 130 6; Dan. 9 9.

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

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

קָדָשׁ = § 116a-c.

Adonai Jehovah is four times so written in the Pentateuch. In the Pentateuch there are two different combinations of the Tetragrammaton with another Divine Name, viz. *Jehovah Elohim* which is the more common and which occurs no fewer than twenty times¹ and the uncommon combination *Adonai Jehovah* which occurs four times only. The Massorah, therefore, in the Rubric before us records the less usual combination. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 1379, fol. 58a, on Gen. 15 2 which I have printed; (II) Orient. 2348, fol. 46a; (III) Orient. 2349, fol. 85a, on the same passage; (IV) Add. 16,251, fol. 110a, on Deut. 9 26 and (V) the printed Massorah on Gen. 15 2. List I states at the end that all the four instances occur in the Pentateuch, whilst the other three Lists record this fact in the heading of the Rubric.

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

קָדָשׁ = § 116b.

Adonai Jehovah occurs four times in the Hagiographa. It will be seen that the heading describes these four instances as occurring in the Hagiographa though the instances adduced are all from the Psalms. This is due to the fact that there are no other passages in the Hagiographa where this combination occurs. The Psalms, therefore, represent the whole of this division of the Bible. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 194b, Pa. 71 5 which I have printed and (II) Add. 16,251, fol. 359b, on the same passage.

קָדָשׁ = § 116c.

Throughout the Pentateuch &c. — This Massorah summarises the various combinations of the two Divine names in the three divisions of the Scriptures. In the Pentateuch it is always אָדֹנָי יהוה with the exception of four passages where it is אָדֹנָי יהוה. In the Prophets it is always אָדֹנָי יהוה with the exception of five passages where it is יהוה אֱלֹהִים, whilst in the Hagiographa it is always אֱלֹהִים אָדֹנָי with the exception of four passages where it is אָדֹנָי יהוה. Moreover, in the Prophets and Hagiographa there are five instances in which יהוה precedes אָדֹנָי. It will be seen that in these passages the Tetragrammaton has the vowel-points of *Elohim* in accordance with the Massoretic rule. Hence the heading אֱלֹהִים אָדֹנָי instead of אָדֹנָי יהוה, substituting the expression which represents the pronunciation of the Tetragrammaton for the Tetragrammaton itself. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 351b, on Deut. 9 26 which I have printed; (II) Harley 5710-11, Vol. I, fol. 9a, on Gen. 15 2; (III) the same MS., Vol. I, fol. 113a, on Deut. 3 24; (IV) Arund. Orient. 16, fol. 210a, on Jonah 4 6; (V) Halle Ochliah Ve-Ochliah I, § 152, and (VI) the printed Massorah on Ps. 69 7.

קָדָשׁ = § 117.

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

קָדָשׁ = § 118.

Adonai with Lamed prefix (אָדֹנָי) occurs seven times. Of this Rubric I collated six Lists: (I) Harley 5710-11, Vol. II, fol. 179b, on Ps. 22 21; which I have printed (II) the same MS., Vol. II, fol. 284b, on Dan. 9 9; (III) Arund. Orient. 16, fol. 129b, on Isa. 28 2; (IV) the same MS., fol. 222b, on Mal. 1 14; (V) the same MS., fol. 371b, on Dan. 9 9 and (VI) the printed Massorah on Isa. 28 2. The mnemonic sign at the end of the Rubric I have found in the printed Massorah Parva only on Gen. 18 30. Though these seven instances are an integral part of the one hundred and thirty-four passages where *Adonai* by itself is equivalent to the Tetragrammaton yet they not only form a separate Rubric which is of frequent occurrence in the Massorah, but they are guarded

by a mnemonic sign. This is due to the fact that the Easterns read אָדֹנָי in Mal. 1 14, and this reading is exhibited in most of the early printed editions, as will be seen from the notes on this passage in my edition of the Hebrew Bible. It is to exclude the Eastern reading, therefore, that the Westerns formulated this separate Rubric.

קָדָשׁ = § 119a.

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

קָדָשׁ = § 119b.

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

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

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

קָדָשׁ = § 120.

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

קָדָשׁ = § 121.

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

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

קָדָשׁ = § 122.

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

קָדָשׁ = § 123.

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

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

קכד = § 124.

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

1 וְאֲדָמָהּ בְּיָמֵי אֲדָמָהּ Comp. the printed Massorah on Neh. 3 5.
2 וְאֲדָמָהּ בְּיָמֵי אֲדָמָהּ.
3 Comp. The Massorah, letter ו, § 71, Vol. I, p. 404.

קכ"ה = § 125.

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

קכ"ו = § 126.

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

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

קכ"ז = § 127.

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

קכ"ח = § 128.

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

קכ"ט = § 129.

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

קל = § 130.

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

קל"א = § 131.

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

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

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

1 Comp. Eccl. 1 3; 2 18, 22; 6 11, 12, 12; 8 16.

where this Massorah is repeated in Jeremiah the heading is קצק and the expression קצק is used for its equivalent

קליב = § 132a.

Sign: In Genesis &c. As the phrase from man unto beasts, occurs in five books only and as the preposition is without the prefix Vav in three books and with it in two, this Rubric simply specifies the three books in which it is וְ and the two in which it is וְ. This Massorah is far more correctly given in Orient. 2349, fol. 62b, on Exod. 9 25 where it is as follows: כל כראש ודבר: במדבר בני והולדת מאדם עד בהמה וכל האלה שומות ורמזיהו מאדם ועד בהמה ודבר משה

קליב = § 132b.

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

קליב = § 133.

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

קליב = § 134.

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

קליב = § 135.

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

קליב = § 136.

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

קליב = § 137.

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

קליב = § 138.

קליב thy land occurs five times. That is with Segol under the Tav to distinguish it from the seven instances in which it has Sheva under the Tav. This Rubric which does not occur in

the printed Massorah is from Harley 5710-11, Vol. I, fol. 116b, on Deut. 7 13.

קליב = § 139.

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

קליב occurs four times (Gen. 47 19, 19; Neh. 10 36, 38) and קליב twice (Gen. 47 18, 19).

קליב = § 140.

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

קליב = § 141.

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

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

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

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

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

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

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

קטב - § 142.

he loved occurs four times in the Scriptures with Pathach under the He. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 226b, on 1 Kings 11 1 which gives the mnemonic sign; (II) the same MS., Vol. I, fol. 24b, on Gen. 37 3 where the heading is אהב ד' את בקר' אהב without the mnemonic sign; (III) Arund. Orient. 16, fol. 86a, on 1 Kings 11 1; (IV) Orient. 2349, fol. 43a, on Gen. 37 3 which gives the same mnemonic sign; (V) Halle Ochl'ah Ve-Ochl'ah II, § 272, and (VI) the printed Massorah on Gen. 37 3 where the Massorah Parva gives the following mnemonic sign ישראל באהב which I have found nowhere else.

קטג - § 143.

he loved occurs nine times, with Tzerē under the He. Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 178a, on 1 Sam. 1 5 which I have printed; (II) the same MS., Vol. II, fol. 176b, on Ps. 11 7; (III) the same MS., Vol. II, fol. 187b, on Pa. 47 5; (IV) the St. Petersburg Codex of A. D. 918 on Hosea 12 8; (V) the same MS. on Mal. 2 11; (VI) Arund. Orient. 16, fol. 35a, on 1 Sam. 1 5; (VII) the same MS., fol. 202b, on Hos. 12 8; (VIII) the same MS., fol. 223a, on Mal. 2 11; (IX) the same MS., fol. 286a, on Pa. 11 7; (X) the same MS. fol. 804a, on Pa. 78 68; (XI) the same MS. fol. 308b, on Pa. 99 4; (XII) Halle Ochl'ah Ve-Ochl'ah II, § 273, and (XIII) the printed Massorah on 1 Sam. 1 5.

קטד - § 144.

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

קטה - § 145.

he loved her occurs twice. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 316a, on Ps. 119 140 which I have printed; (II) Add. 15,250, fol. 342b on the same passage; (III) Halle Ochl'ah Ve-Ochl'ah Supplement fol. 132b and (IV) the printed Massorah on Ps. 119 140.

קטז - § 146.

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

קטז - § 147.

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

קטח - § 148.

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

קטט - § 149.

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

קי - § 150.

love ye occurs twice in the Scriptures. This Rubric which I have found in the printed Massorah only on Pa. 31 24 is incorrect, since אהבתי with Chataph-Segol under the He occurs only once. In the first instance which this Rubric gives it is אהבתי with Vav prefix. This imperative plural, however, without the prefix occurs a second time in pause with Kametz under the He, viz. אהבתי Zech. 8 13. Accordingly the heading should either be אהבתי אהבתי or אהבתי אהבתי and the reference should be to Zech.

קי"א - § 151.

and he loved occurs six times in the Scriptures and they are unique. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 156a, on 2 Chron. 11 21 which I have printed; (II) Orient. 2349, fol. 42a, on Gen. 25 28 and (III) the same MS., fol. 44b, on Gen. 29 18. Orient. 2349, however, not only states in the heading of both Lists that it occurs five times only, but enumerates the five passages and omits Gen. 34 8¹ which is given in List I. But this does not solve the difficulty since there are nine instances in which אהבתי occurs. List I omits three, viz. Gen. 29 30; Judg. 16 4, and Esther 2 17, whilst Lists II and III omit four, these three and Gen. 34 8. The solution seems to lie in the fact that though אהבתי occurs altogether nine times it is in six instances only that it begins a verse and the Massorah before us, as is often the case, catalogues these alone. This seems to derive support from Lists I and II in which all the five instances begin a verse though these Lists omit Esther 2 17 which is the sixth instance. Accepting this as the explanation of the difficulty we have to take the catchword אהבתי in List I to stand for אהבתי who is so called in Esther 2 7, 9, which yields the sixth passage where אהבתי begins a verse. The addition אהבתי at the end of the Rubric, the Scribe simply added to fill up the line.

Comp. Orient. 2349, fol. 42a.

קי"ב - § 152.

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

קי"ג - § 153.

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

קי"ד - § 154.

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

קי"ה - § 155.

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

קי"ו - § 156.

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

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

קניז - § 157.

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

¹ Comp. אֲדוּבָהּ Neh. 13 26; אֲדוּבָהּ Deut. 21 15; אֲדוּבָהּ Deut. 21 15, 16.

קניח - § 158.

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

קניש - § 159 a.

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

¹ Comp. *The Massorah*, letter ה, § 14, Vol. I, p. 472.

קניז - § 159 b.

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

קיס - § 160.

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

קיסא - § 161.

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

קיסב - § 162.

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

¹ Comp. *The Massorah*, letter י, § 600, Vol. II, p. 308.

² Comp. *The Massorah*, letter ה, § 31, Vol. I, p. 269.

קיסג - § 163.

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

קיסד - § 164.

אֲהַבָהּ in the tent of, occurs eight times with *Sheva* under the *Beth*. This Rubric which I have found in the printed Massorah only on Numb. 19 14 is at first very difficult to understand, since אֲהַבָהּ with *Sheva* under the *Beth* occurs no fewer than forty-one times. On examining, however, the thirty-three instances which are not included in this Rubric it will be found that

אֲהַבָהּ in all these passages is followed by אֲהַבָהּ congregation or meeting¹ and that it is in these eight passages alone that it is without אֲהַבָהּ. Accordingly this Massorah ought properly to be אֲהַבָהּ אֲהַבָהּ אֲהַבָהּ and wherever אֲהַבָהּ is followed by אֲהַבָהּ, or where the phrase is אֲהַבָהּ אֲהַבָהּ in the tent of meeting the *Beth* has likewise *Sheva*.

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

קיסה - § 165.

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

קיסז - § 166.

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

קיסח - § 167.

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

קיסט - § 168.

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

קיסז - § 169.

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

קעז = § 170.

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

קעיא = § 171.

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

Comp. Harley 5710-11, Vol. I, fols. 65, 85.

קעיב = § 172.

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

קעיג § 173.

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

קעיד = § 174.

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

קעיה = § 175.

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

קעיו = § 176.

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

קעיז = § 177.

Aaron precedes Moses five times. That is against the normal combination which is Moses and Aaron. Of this Rubric I

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

אמר ויספר ר . . . וכל דברי חכמים דמותיה.

קעיה = § 178.

and Aaron and his sons, occurs three times. Usually it is Aaron and his sons without the prefix before Aaron. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 15,251, fol. 316b, on 1 Chron. 6 34 which I have printed; (II) Add. 21,160, fol. 136b, on Exod. 40 31; (III) the same MS., fol. 190a, on Numb. 3 38; (IV) the printed Massorah on Exod. 40 31 and (V) the printed Massorah Finalis letter מ, § 206.

קעיש = § 179.

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

קעים = § 180.

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

קעיא = § 181.

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

קעיה = § 182.

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

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

קעיו = § 183.

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

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

16,250, fol. 14a, on Gen. 21 11 and (IV) the printed Massorah on the same passage. Jacob b. Chayim's Massorah which states that there are four such instances and gives Gen. 26 32 as one of the four is against the MSS.

קס"ד = § 184.

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

קס"ה = § 185.

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

קס"ו = § 186.

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

קס"ז = § 187.

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

קס"ח = § 188.

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

קס"ט = § 189.

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

קצ"א = § 190.

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

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

קצ"ב = § 191a.

וָאוּ אֵלַי but, nevertheless, occurs three times at the beginning of a verse. That is in Job, the qualifying expression וָאוּ אֵלַי, as is often the case, is omitted. The heading ought properly to be וָאוּ אֵלַי וָאוּ אֵלַי it occurs three times and at the beginning of a verse in Job, since it only occurs three times altogether and begins a verse in every instance. וָאוּ אֵלַי without and with the prefix Vav occurs altogether ten times in Job and always begins a verse.

As it is in seven instances וָאוּ אֵלַי with the prefix Vav¹ and in three instances only וָאוּ אֵלַי without it, this Massorah safeguards the exception against being made conformable to the general rule. Of this Massorah I collated four Lists: (I) Arund. Orient. 16, fol. 322a, on Job 2 5 which I have printed; (II) the same MS. fol. 223a, on Job 5 8; (III) Add. 15,251, fol. 375b, on Job 2 5, and (IV) Vienna Codex No. 35, on Job 5 8.

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

קצ"ג = § 191b.

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

קצ"ד = 192.

וָאוּ אֵלַי a porch, occurs three times defective and throughout the description of the temple it is likewise so except in five instances where it is plene. To understand this Massorah it is necessary to remark (1) that apart from Chronicles, where וָאוּ אֵלַי without and with the prefixes occurs six times and where it is uniformly plene,¹ this expression occurs in Kings and Ezekiel only; (2) that even in Ezekiel with one exception, viz. 8 16 the use of וָאוּ אֵלַי is restricted to the portion technically called וָאוּ אֵלַי the description of the Temple (XL-XLVI), that (3) in these two books its orthography varies being sometimes plene and sometimes defective and that (4) the variations in these two books alone form the subject of this Rubric. It is, moreover, to be added that this Rubric includes וָאוּ אֵלַי without and with the prefixes and that the expression וָאוּ אֵלַי ought properly to have been in the headings. In Kings, where it occurs altogether ten times, seven times plene² and three times defective, the minority are safeguarded, whilst in Ezekiel or rather in the description of the Temple, where it occurs fifteen times and where it is ten times defective³ and five times only plene, the plenes are recorded. It will be seen that Ezek. 8 16 which is also plene is excluded from this Rubric because it is outside the description of the Temple. As וָאוּ אֵלַי 44 25 is not one of the five plene instances, it must be defective according to this Massorah. This Rubric is from Arund. Orient. 16, fol. 81a, on 1 Kings 7 7. The printed Massorah on the same passage gives the first part only of this Rubric.

¹ Comp. 1 Chron. 28 11; 2 Chron. 3 4; 8 12; 15 8; 29 7, 17.

² Comp. 1 Kings 6 3; 7 6, 6, 7, 8, 8, 19.

³ Comp. Ezek. 40 8, 9, 9, 15, 39, 40, 48, 48, 49; 41 25.

קצ"ה = 193a.

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

קצ"ו = § 193b.

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

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

קצ"ד - § 194.

קצ"ד and Omar, occurs twice with Kametz. According to this Massorah which is from the Vienna Codex No. 35, on 1 Chron. 1 86 with Vav conjunctive and Kametz under the Mem occurs twice. Hence in both passages the identical phrase is Teman Omar and Omar, and not Teman Omar as it is in Gen. 36 11 in the textus receptus. That this Rubric refers primarily to the Vav copulative and only secondarily to the Kametz under the Mem appears certain from the fact that Omar with Kametz also occurs in Gen. 36 15 and is excluded from this Rubric because it is without the copulative Vav. This conclusion is fully confirmed by the recension of this Rubric which is given in Jacob b. Chayim's Massorah and which is as follows: occurs three times, twice with Kametz and once with Pathach, viz. Gen. 36 11; 1 Chron. 1 86 and Ezek. 13 15. Here too the presence of the copulative is emphasised and forms the connecting link between the three words which constitute this Massorah. The variation in the vowel-points and the fact that it is a verb (Kal future first person singular) and defective in the third instance are quite subordinate. The Massorites who compiled the two recensions of this Rubric must, therefore, have worked on Standard Codices which read קצ"ד in Gen. 36 11. When the vowel-points and not the presence of the Vav copulative is emphasised קצ"ד forms the subject of a separate Massorah which is also preserved in Jacob b. Chayim's printed Massorah and which is as follows: Omar, occurs three times with Kametz, viz. Gen. 36 11, 15 and 1 Chron. 1 86. As there is no question here about the copulative, Gen. 36 11 is rightly included and no notice is taken of the fact that even in the textus receptus 1 Chron. 1 86 it is קצ"ד. The Massorah Parva in Harley 5710—11, Vol. I, fol. 180a, and the printed Massorah Parva on 1 Chron. 1 86 which remark that Teman and Omar with the copulative does not occur again, as well as the List of Variations in the parallel passages which states that in Gen. 36 11 it is קצ"ד and in 1 Chron. 1 86 קצ"ד proceed from Massorites who worked on Standard Codices in which this reading was preserved and which is followed in the textus receptus.

1 Comp. Isa. 13 12; Ps. 45 10; Job 21 24; 28 16; 1 Chron. 1 28; 29 4. 2 Massorah Parva 1 Kings 10 11a; 2 Chron. 9 10 and קצ"ד 1 Kings 10 11b.

3 Comp. The Massorah, letter מ, § 227.

4 Comp. The Massorah, letter פ, § 464, Vol. I, fol. 504.

קצ"ה - § 195.

קצ"ה is three times plene in this form. The addition בליש indicates that in Hos. 12 9 it is with the prefix Vav. The design of this Massorah is to safeguard this orthography against being made conformable to Gen. 41 45; 46 20 where ק is defective. It will be seen that in Hos. 12 9 ק denotes substance whilst in the other two passages it is a proper name. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 106b, on Hos. 12 9 which I have printed; (II) Arund. Orient. 16, fol. 208a, on the same passage; (III) Add. 21,100, fol. 46b, on Gen. 41 50; (IV) Add. 2348, fol. 62a; (V) Add. 2349, fol. 52a, and (VI) the printed Massorah all on Gen. 41 50.

קצ"ו - § 196.

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

קצ"ז - § 197.

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

קצ"ח - § 198.

קצ"ח Ophir, with Yod defective is unique in its spelling, and in two instances it is קצ"ח with Vav defective. In this Rubric the Massorah includes both Ophir as the name of a person and a place in all its forms. It altogether occurs thirteen times and varies in its orthography. Without the prefix and the He local it occurs seven times and is doubly plene, i. e. קצ"ח both with Vav and Yod in six instances¹ and is defective of Yod in this single instance only. With the prefix Mem it occurs three times and is in one instance with Vav defective.² The same is the case when Ophir has the paragogic He of which there are also three instances and one of which is likewise with Vav defective (comp. the next Rubric). Hence the Massorah records these two exceptional instances which are defective of Vav, i. e. קצ"ח and קצ"ח. Of this Rubric which does not occur in the printed Massorah I collated two Lists: (I) Orient. 2348, fol. 44a, on Gen. 10 29 which I have printed and (II) Orient. 2849, fol. 34a, on the same passage.

1 Comp. Isa. 13 12; Ps. 45 10; Job 21 24; 28 16; 1 Chron. 1 28; 29 4. 2 Massorah Parva 1 Kings 10 11a; 2 Chron. 9 10 and קצ"ח 1 Kings 10 11b.

קצ"ט - § 199a.

קצ"ט to Ophir, occurs three times, twice plene and once defective. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 261a, on 2 Chron. 8 16 which I have printed; (II) Add. 15,250, fol. 442a, on the same passage; (III) Add. 15,251, fol. 200a, on 1 Kings 22 49; (IV) Vienna Codex No. 85 on 2 Chron. 8 18; (V) the printed Massorah on 1 Kings 22 49 and (VI) the same on 2 Chron. 8 18. With the exception of the printed Massorah, all the MS. Lists emphatically state that two of the instances are plene and that in 1 Kings 22 49 it is קצ"ט with Vav defective and this is the textual reading in these MSS. in accordance with this Massorah.

קצ"י - § 199b-c.

קצ"י he hastened, occurs six times with and without the prefix Vav. In the four instances where it is without the prefix, two are the preterite (Josh. 10 13; 17 15) and two the participle (Prov. 21 5; 29 20). Following the example of Jacob b. Chayim in the printed Massorah Finalis, I have erroneously put this Massorah under קצ"י instead of קצ"י. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 247b, on Prov. 29 20 which I have printed; (II) Harley 5710—11, Vol. II, fol. 261a, on Prov. 19 20; (III) Add. 15,250, fol. 863a, on Prov. 19 2 and (IV) the printed Massorah on Josh. 17 15.

קצ"י - § 199c.

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

ק - § 200.

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

ק - § 201.

ק in treasures, occurs four times. That is, the plural absolute with and without prefixes occurs four times entirely plene, i. e. with both the Vavs. To understand this Massorah, it is necessary to remark that this noun plural absolute occurs altogether ten times without and with prefixes, that it is entirely plene in these four instances only, that in five other passages it is defective of the first Vav¹ and that in one instance it is defective of the second Vav. The Massorah, therefore, safeguards the orthography of the four passages as well as the single exception. Hence ק 2 Chron. 32 27 which is entirely plene in my edition of the Hebrew Bible and which is so in Add. 15,451, in the editio princeps of the Hagiographa, Naples 1486—87, the

1 Comp. ק Joel 1 17; Prov. 21 6; ק 1 Chron. 26 24; ק 2 Chron. 32 27; ק 2 Chron. 8 15.

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

רִיב = § 202.

רִיב *the treasures of, is eleven times plene.* That is the plural construct without and with the prefixes *Beth* and *Vav* is plene in eleven passages. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 117b, on 2 Kings 24 13 which I have printed; (II) the same MS. fol. 138b, on Isa. 45 3; (III) the same MS. fol. 159b, on Jerem. 20 5; (IV) the same MS. fol. 254b, on 1 Chron. 26 20; (V) the same MS. fol. 334b, on Job 38 22; (VI) the same MS. fol. 389b, on Prov. 10 2; (VII) Harley 5710-11, Vol. I, fol. 230b, on 1 Kings 14 26; (VIII) the Vienna Codex No. 35 on Job 38 22, and (IX) the printed Massorah on the same passage.

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

¹ Comp. *מִצְרַיִם* 1 Kings 14 26a; Micah 6 10; Job 38 22a; 1 Chron. 26 22-26; 27, 28, 28; 2 Chron. 12 9, 9; *מִצְרַיִם* 1 Kings 7 51; 2 Kings 12 19; 2 Chron. 5 1; *מִצְרַיִם* 2 Chron. 11 11; 36 18, 18.

רִיג = § 203.

רִיג *the treasures of the house of God, occurs four times.* To distinguish it from the nine passages where this phrase is *מִצְרַיִם* *the treasures of the house of Jehovih* comp. 1 Kings 7 51; 14 26; 15 18; 2 Kings 12 19; 24 13; 1 Chron. 26 22; 2 Chron. 12 9; 16 2; 36 18. This Rubric which does not occur in the printed Massorah is from Harley 5710-11, Vol. II, fol. 186b, on 1 Chron. 9 26.

רִיד = § 204.

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

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

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

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

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

רִיה = § 205.

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

רִיו = § 206.

רִיו *occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 182a, on 1 Sam. 14 29 which I have printed; (II) Arund. Orient. 16, fol. 45b, on the same passage and (III) the printed Massorah Finalis letter *א*, § 230. The first and second instances in this Rubric are the imperative plural from *רָאָה* to *curse*, whilst the third expression is the preterite third person plural from *רָאָה* to *be light, to shine*. As usual the Massorah simply records the homonyms in the same Rubric without any regard to the different roots and significations. Though none of the three Lists states whether any of the instances are plene or defective yet the printed Massorah Parva on Judg. 5 23a is perfectly correct in stating that of the three instances this one alone is plene and that the other two are defective.¹ This is confirmed by the best MSS. and early editions. Thus Judg. 5 23a is *רָאָה* plene in Orient. 2201; Harley 5710-11, Add. 9398; Add. 15,451; Add. 15,250; Add. 15,251 as well as in the *editio princeps* of the Prophets, the first, second and third edition of the Bible (1488, 1491-93, 1494) the Pesaro edition of the Earlier Prophets; the Complutensian; the first edition of the Rabbinic Bible, 1517 and the first edition of Jacob b. Chayim's Rabbinic Bible with the Massorah 1524-25. *רָאָה* defective I have found only in Arund. Orient. 16. The same is the case with *רָאָה* in the second clause of Judg. 5 23. It is defective in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 9298; Add. 15,251; as well as in the second and third editions of the Bible (1491-93, 1494) and in Jacob b. Chayim's edition with the Massorah 1524-25. It is, however, to be stated that Add. 15,451; Add. 15,250; as well as the *editio princeps* of the Prophets 1485-86; the first edition of the Bible, 1488; the Pesaro edition of the earlier Prophets 1515; the Complutensian and the first Rabbinic Bible 1517 read it *רָאָה* plene in the second clause too. As regards the third instance, i. e. 1 Sam. 14 29 *רָאָה* defective is the reading in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,451; Add. 15,250; Add. 15,251 and in

¹ Comp. *מִצְרַיִם* 1 Sam. 14 29 Judg. 5 23a.

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

וַיִּזְרֹק = § 207.

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

וַיִּזְרֹק = § 208.

וַיִּזְרֹק cause to shine, occurs twice. That is the imperative with paragogic He to guard the phrase in Ps. 81 17 against being made conformable to Ps. 80 20. This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 286b, on Pa. 13 4.

וַיִּזְרֹק = § 209.

וַיִּזְרֹק occurs twice. The apocapeted future Hiphil occurs twice, since in the five instances where the Hiphil future occurs it is יִזְרֹק. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Vienna Codex No. 35, on Numb. 6 23 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Ps. 67 2. The two instances form part of the alphabetical List of words beginning with Yod which respectively occur twice.¹

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

וַיִּזְרֹק = § 210.

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

¹ Comp. The Massorah, letter ו, § 69, Vol. I, p. 402

וַיִּזְרֹק = § 211.

וַיִּזְרֹק the morning light, occurs six times. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 80a, on Judg. 16 2 which I have printed; (II) Vienna Codex No. 35 on 1 Sam. 25 36; (III) Add. 15,250, fol. 161a, on the same passage; (IV) Add. 15,251, fol. 166a, on the same passage; (V) the printed Massorah on Judg. 16 2 and (VI) the printed Massorah Finalis letter ו, § 232. These six Lists give three different headings to this Massorah. List I has it simply וַיִּזְרֹק until light occurs six times, List V has וַיִּזְרֹק until the morning light occurs six times, whilst Lists II, III and IV have וַיִּזְרֹק the morning light occurs six times. It will thus be seen that the printed Massorah, viz. Lists V and VI, exhibits two of the three different headings. But though the heading in the majority of the Rubrics is as I have given it, the design of this Massorah is unquestionably more apparent if the preposition וַיִּזְרֹק is included in this phrase, i. e. וַיִּזְרֹק until the morning light, since it is intended to include the passage in 1 Sam. 25 22 where some MSS. and all the early editions with the exception of two, viz. the Pesaro edition of the Earlier Prophets 1515 and Jacob b. Chayim's first edition of the Rabbinic Bible with the Massorah, also read וַיִּזְרֹק. The Massorah before us, however, is supported by Orient. 2201 second hand, Harley 5710—11; Arund. Orient. 16, Add. 9398; Add. 15,451, first hand, Add. 15,260, Add. 15,251.

וַיִּזְרֹק = § 212.

וַיִּזְרֹק in the light of, occurs seven times plene. This Rubric which does not occur in the printed Massorah is from Add. 15,251, fol. 364a, on Ps. 89 16. The heading וַיִּזְרֹק is manifestly a clerical error since there are not only seven such instances, but the Rubric itself records seven. In accordance, however, with my principle to reproduce the MSS. as they are, I have printed the

Vav; though I correct it in the translation by giving it seven. וַיִּזְרֹק plene ought properly to be וַיִּזְרֹק and plene since there are no defective instances.

וַיִּזְרֹק = § 213.

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

וַיִּזְרֹק = § 214.

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

וַיִּזְרֹק = § 215.

וַיִּזְרֹק to the light, occurs seven times with Kametz in the Scriptures. That is with Kametz under the Lamed in contradistinction to the thirteen passages where it has Sheva under the Lamed. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 20a, on Isa. 42 16 which I have printed; (II) the same MS. Vol. II, fol. 119b, on Zeph. 3 5; (III) the same MS. Vol. II, fol. 232b, on Job 24 14; (IV) the St. Petersburg Codex of A. D. 916 on Isa. 42 16; (V) the same Codex on Micah 7 9; (VI) the Vienna Codex No. 35 on Isa. 42 16; (VII) the same Codex on Micah 7 9; (VIII) Halle Oehliah Ve-Oehliah II, § 238; (IX) the printed Massorah on Gen. 1 6 and (X) the same on Micah 7 9. The mnemonic sign is given with Lists VII and X only. It is, however, also given in Cambridge Add. 465, both on Isa. 42 16 and Job 12 22, in the printed Massorah on the same passage without the List and in the printed Massorah Parva on Gen. 1 5.

וַיִּזְרֹק = § 216.

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

וַיִּזְרֹק = § 217.

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

וַיִּזְרֹק = § 217*.

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

¹ Comp. The Massorah, letter ז, § 248, Vol. II, p. 217.

וַיִּזְרֹק = § 218.

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

ר"ב = § 219.

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

1 For the cause of this lengthened form of names compounded with יה' see my Introduction to the Massoretico-Critical edition of the Hebrew Bible, Part II, chap. XI, p. 386 &c.
2 Comp. The Massorah, letter מ, § 447, Vol. II, pp. 225, 226.

ר"ב = § 220.

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

ר"ב"א = § 221.

האמן the signs, is defective throughout the Pentateuch except in three passages where it is האמן and once it is האמן. This Rubric which is from the printed Massorah on Exod. 4 9 is inexact and will best be understood from the following analysis. האמן the plural with the prefix He occurs altogether seven times in the Pentateuch. In five instances it is entirely defective and in two passages it has the second Vav. In one instance where this noun plural is with the prefixes הו' it has also the second Vav, whilst in another instance where it is without the prefix it has the first Vav. The design of this Rubric, therefore, is to safeguard the exceptional plene orthography in the Pentateuch, viz. the two instances where it is האמן, the one האמן and one האמן. Hence the declaration of the printed Massorah that it is always האמן in the Pentateuch except in three passages where it is האמן is incorrect, since this plural without prefixes occurs once only in the Pentateuch. The two Lists of this Rubric in Add. 21,160, viz. (I) fol. 68b, on Exod. 4 9 and (II) fol. 210a, on Numb. 14 11 correctly state the import of this Massorah on Numb. 14 11, viz. [Exod. 4 9] האמן [Deut. 26 8] האמן [Numb. 14 11] האמן [Deut. 6 22].

1 Comp. האמן Exod. 4 17, 28, 30; Deut. 29 2; 34 11; האמן Exod. 4 9; Numb. 14 11.

ר"ב"ב = § 222.

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

ר"ב"ב = § 223a.

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

Table with 2 columns: Hebrew text and Bible reference. Includes entries like 'לא אבוא שטות תורתך' (Isa. 28 12) and 'גד בחר יהוה אלקינו' (Deut. 7 6).

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

ר"ב"ב = 223b.

האמן ר"ב"ב ר"ב"ב ר"ב"ב ר"ב"ב. Six parallel sentences &c. This recension of the Rubric which is from Orient. 2348, fol. 141b, also on Deut. 14 2 contains an additional pair, viz. Ezek. 34 7 which is לכן ירעים ששע רבר יהוה and Ezek. 34 9 לכן ירעים ששע אורייה יהוה. It will be seen that in this recension the variations in the phrases are given. The recension in the printed Massorah on Ezek. 11 13 which gives six instances omits the pair in Ezek. 34 7, 9 and substitutes Ps. 24 7, 9. There are also other recensions of this Massorah which record the following four instances only, viz. Deut. 6 13, 10 20; Deut. 17 6, 19 15; Isa. 28 12, 30 9; Ezek. 9 8, 11 13, as well as the pair in Deut. 7 6, 14 2 which exhibit a reverse instance. This recension is given in (I) Add. 21,160, fol. 270b, on Deut. 10 20; (II) the Halle Ochlāh Ve-Ochlāh II, § 131; (III) the Paris Ochlāh Ve-Ochlāh §§ 234, 235, where however additional instances are given outside the Massorah, and (IV) the printed Massorah on Jerem. 1 1. On Deut. 14 2 the printed Massorah simply gives the one pair exhibited in Deut. 7 6; 14 2. On comparing the Lists of variations in the parallel passages throughout the Bible given in letter מ, §§ 452-587, pp. 500-568, it will be seen that the number of these pairs might be considerably increased.

ר"ב"ב = § 224.

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

1 Comp. The Massoreth Ha-Massoreth of Elias Levita, pp. 269-278, London 1867.
2 Comp. Manuel du Lecteur, pp. 139-148, 234-241, Paris 1871.

ר"ב"ב = § 225.

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

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

ר"ב"ב = § 226.

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

ר"ב"ב = § 227.

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

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

Table I.

Table I: A large grid with columns labeled X, IX, VIII, VII, VI, V, IV, III, II, I and rows of numbers and Hebrew text. It includes references to biblical books like Deut., 1 Chron., Gen., Levit., Exod., Pa., Dan., Mal., Esther, Numb., and Prov.

Table II.

Table II: A smaller grid with columns labeled X, IX, VIII, VII, VI, V, IV, III, II, I and rows of numbers and Hebrew text. It includes references to Ruth., Isa., and Prov.

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

It has also to be remarked that List VI has at the end a note to the effect that according to some סגב in Eccl. 7 1 has a majuscular ס and that לאסיה Prov. 31 27 has a majuscular ז. List VIII originally omitted both the medial and final Nuns which have been added by a later hand with the remark other Codices have (רמ).²

1. אית דאמרי ט רבתי סגב סגב סגב סגב. ל רבתי צמיה חלכות בותח.

2. Comp. the Paris Oehlsh Ve-Oehlsh § 83, ed. Frensdorff, Hanover 1864.

רכיז - § 228.

אחיות כפולות. The five double or final letters. This Rubric which does not occur in the printed Massorah is from Orient. 2349,

fol. 46b, on Gen. 32 12. It is also to be found in Cambridge Add. 1174 on the same passage.

רכיז - § 229.

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

Table I.

Table I: A grid with columns labeled IX, VIII, VII, VI, V, IV, III, II, I and rows of numbers and Hebrew text. It includes references to Levit., Numb., Pa., Gen., Esther, and Pa.

IX	VIII	VII	VI	V	IV	III	II	I			IX	VIII	VII	VI	V	IV	III	II	I									
.	28	סוד	ם	Isa.	30	11	16	החל	ח	Ezek.	30	21			
25	19	17	.	28	.	.	17	29	קטנה	ם	Pa.	27	5	11	9	9	8	10	8	8	8	16	הח	ח	Job	33	9	
26	21	18	20	24	.	16	18	30	לעות	ע	Lament.	3	86	12	10	10	9	11	9	9	9	17	קטש	ש	Lament.	3	9	
.	22	19	21	25	.	.	17	19	31	משתקרא	ם	Dan.	6	20	13	11	.	.	.	10	18	השקלים	ט	Neh.	13	30		
.	.	.	.	.	.	.	.	32	קטנה	ף	Isa.	54	8	14	12	11	10	12	10	11	10	19	קש	י	Deut.	33	18
.	.	.	.	.	.	.	.	33	יקרני	צ	Job	16	14	15	13	12	11	13	11	12	11	20	ולקמה	כ	Gen.	23	2
.	.	.	.	.	.	.	.	34	קט	צ	"	27	9	14	.	.	.	.	.	.	.	21	קט	כ	"	9	20
29	25	23	25	28	.	20	22	35	קטני	ק	Gen.	27	46	16	14	13	.	14	.	18	12	22	לוא	ל	Lament.	1	12	
.	36	רש	ר	Pa.	119	160	14	23	קט	ם	Pa.	27	5
31	27	24	28	32	.	22	24	37	פרשתא	ש	Ester	9	9	.	.	.	.	.	.	.	.	24	לני	נ	Ruth	3	13
.	38	הקנה	ת	"	"	29	28	17	.	17	21	.	.	.	16	25	אין	ן	Isa.	44	14
.	39	אשכנז	ש	Prov.	7	6	21	.	.	18	19	26	וקרן	ן	Prov.	16	28
.	40	קט	ת	Lament.	4	22	22	18	.	.	20	27	קבועין	ן	Jerem.	39	13

Table II.

IX	VIII	VII	VI	V	IV	III	II	I			IX	VIII	VII	VI	V	IV	III	II	I								
20	.	.	.	.	.	.	.	.	וקטרה	ם	Nah.	1	3	.	.	.	.	7	.	.	.	.	קלים	ו	Gen.	41	16
.	23	20	22	26	.	18	20	.	תחת	צ	Jerem.	14	2	9	7	.	.	.	.	.	.	.	קטא	ו	Pa.	24	4
.	.	.	23	.	.	.	.	.	וקטנה	צ	"	7	17	7	.	7	6	6	6	.	.	.	וקטש	ו	Job	23	13
27	24	21	24	27	.	19	21	.	קין	ץ	Job	16	14	.	.	12	.	.	.	.	.	.	קלקט	ל	Lament.	1	13
.	.	22	.	.	.	.	.	.	קח	ץ	1 Sam.	17	7	7	.	7	6	6	6	.	.	.	קטרים	ם	Deut.	9	24
28	.	.	.	29	.	.	.	.	קטפים	ק	Exod.	32	25	18	16	.	.	.	14	.	.	14	קטרה	ם	Levit.	6	3
.	.	.	26	31	.	.	.	.	קטני	ר	1 Sam.	17	7	19	.	15	14	16	.	.	15	.	וקטרים	ם	Neh.	13	30
.	26	.	27	.	.	21	.	.	קט	ר	2 Sam.	21	19	20	.	.	15	17	.	.	.	.	קט	נ	Lament.	4	14
30	.	.	.	30	.	.	.	.	קטני	ר	Exod.	23	19	.	.	16	.	.	.	.	.	.	קטני	נ	Pa.	27	5
.	.	.	.	.	.	23	.	.	קט	ש	2 Kings	17	81	.	.	16	18	.	.	.	.	.	קטן	ן	Prov.	15	8
32	28	25	29	33	.	.	23	.	קטנה	ת	Ester	9	7	24	.	.	19	22	.	.	15	.	קטוקה	ם	Nah.	1	3

§ 230. - ריל

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

§ 231. - רליא

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

A collation of these different Lists discloses the following facts: (I) the early recensions strictly confine themselves to giving a single instance for each letter and now and then even leave a letter unrepresented, whilst the later recensions sometimes give several words which exhibit the same peculiarity and (II) the design of the early recensions is simply to catalogue the biliteral words which occur once only whether they are with Kametz or Pathach. The later recensions and notably the List in the printed Massorah of Jacob b. Chayim have confused the issue by insisting that these biliterals have Kamets¹ which is incorrect since some of these have Pathach. Thus for instance, List II omits קך Pa. 74 21, קך Levit. 27 8 and קש Job 9 9. List III also omits קך as well as לק Gen. 32 22 and קש and gives לק Exod. 35 24 instead of קפ Isa. 44 18 which the second List gives. List IV omits קך and קש. List V like List I is the most complete. With List VI begin the later recensions. This List has קך 1 Chron. 21 20 for קך which is also given in List I and

which is entirely omitted in Lists II and III. Like List IV it omits קך. It moreover, gives two examples for letter ט, viz. קפ Isa. 44 18 and קל Cant. 5 2, two for ט, viz. טפ Ps. 53 4 and טף Hos. 2 8, two for ק, viz. קט Isa. 7 16 and קט Ezek. 16 47 as well as two for ר, viz. רך Hos. 12 1 and רך Levit. 15 8. List VII gives the same two examples for ט, for ט, for ק and for ר as List VI and gives three for ט, viz. טפ Numb. 7 3; טפ 2 Kings 4 41 and טפ Ezek. 7 10. List VIII gives the same two examples for ט, for ט and for ק as Lists VI and VII. It moreover, gives three examples for ט, viz. טף Levit. 27 8; טפ Ps. 61 8 where the catchword should be טפ לטא אלהים instead of טפ לטא אלהים, and טפ Jerem. 4 18.

§ 232. - רליב

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

§ 233. - רלינ

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

§ 234. - רליד

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

§ 235. - רליה

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

¹ Jacob b. Chayim's heading which is טפ לטא אלהים is incorrect since the List includes קך and קש and none of the other Lists has קך in the headings.

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

רל"ו - § 236a-b.

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

רל"ז - § 237.

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

רל"ח - § 238.

שש פס' בהון ה מלך רצפון מן ב' אתח. Six verses have severally five words following one another of two letters each, but about one of them R. Nachman differs. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 188b, on 1 Sam. 20 29 which I have printed; (II) Arund. Orient. 16, fol. 49b, on the same passage; (III) the same MS. fol. 379b on Neh. 2 2; (IV) Add. 15,250, fol. 24a, on Gen. 25 17; (V) the same MS. fol. 158a, on 1 Sam. 20 29; (VI) Add. 15,251, Supplement fol. 443a; (VII) Add. 15,451, fol. 455a, on Neh. 2 2; (VIII) Vienna Codex No. 35 on Exod. 17 16; (IX) the printed Massorah on 1 Kings 3 26; and (X) the same on Neh. 2 2.

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

1 רש אור' כי יד על כס' ה
2 כי יד על כס' חל' ה

רל"ט - § 239.

ב' פס' כאר' מן ו מלך וכח אתח. Two verses in the Pentateuch have severally seven words and twenty-eight letters. I have mislaid the reference to the MS. from which this Rubric is taken.

ר"מ - § 240.

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

רמ"א - § 241.

אז and then, occurs four times. Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11,

Vol. I, fol. 137a, on Josh. 1 8 which I have printed; (II) the same MS. Vol. II, fol. 53a, on Jerem. 32 2; (III) Arund. Orient. 16, fol. 1b, on Josh. 1 8; (IV) the same MS. fol. 167b, on Jerem. 32 2; (V) Halle Ochlal Ve-Ochlal, Supplement fol. 181a; (VI) the printed Massorah on Exod. 12 49; (VII) the same on Josh. 1 8 and (VIII) the same on Jerem. 32 2. The addition of קח in the heading of the printed Massorah on Exod. 12 48 is misleading, since this expression has always Kametz with or without the prefixes. It does not occur in the MSS. nor in the headings of the other two Lists in the printed Massorah.

רמ"ב - § 242.

אזחזח occurs three times plene in the Pentateuch. That is without and with the prefixes this noun occurs eight times in the Pentateuch. As it is defective in five instances¹ and plene in three only the Massorah safeguards the exceptional orthography. Outside the Pentateuch this expression occurs only twice (1 Kings 5 13; Pa. 51 9) and is in both instances plene.

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

¹ Comp. Levit. 14 4, 6, 49, 51, 52.

רמ"ג - § 243.

אזח then, occurs three times. This Rubric is from Cambridge Add. 465, on Pa. 124 4.

רמ"ד - § 244.

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

רמ"ה - § 245.

אזח give ear, hearken, occurs sixteen times. That is the imperative singular masculine with paragogic He. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 101b, on Numb. 23 18 which I have printed; (II) Add. 15,451, fol. 310b, on Pa. 64 4; (III) the printed Massorah on Pa. 78 1 and (IV) the same on Job 33 1.

רמ"ו - § 246.

אזח give ye ear, hearken ye, occurs eight times, i. e. the imperative plural masculine. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 201a, on Hos. 5 1 which I have printed; (II) the same MS., fol. 180a, on Isa. 28 23; (III) the same MS., fol. 141a, on Isa. 51 4; (IV) Add. 15,451, fol. 142b, on Deut. 32 1; (V) the printed Massorah on Isa. 28 23; (VI) the same on Hos. 5 1, and (VII) the same on Job 34 2. It is remarkable that though all the Lists state in the heading that there are eight such instances Lists II, III and V, enumerate seven only and leave out Hos. 5 1.

רמ"ז - § 247.

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

¹ Comp. The Massorah, letter ה, § 10, Vol. I, p. 261 &c.

רמ"ח - § 248.

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

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

רַנִּיט = § 249.

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

רַנִּי = § 250.

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

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

Comp. 1 Sam. 25 24; Isa. 30 21; Jerom. 28 7; Ezek. 3 10; 40 4; 44 5; Pa. 130 2; 2 Chron. 6 40.

רַנִּיא = § 251.

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

רַנִּיב = § 252.

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

רַנִּיג = 253.

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

רַנִּיז = § 254.

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

רַנִּיח = § 255.

רַנִּיח and ears, occurs three times. This Rubric which does not occur in the printed Massorah is from Add. 15,250, fol. 112b,

on Deut. 29 3. It will be seen that Ezek. 12 2 is here given as one of the three instances where רַנִּיח has the prefix *Vav*, i. e. רַנִּיח. According to our recension of the Massoretic text, however, which is in harmony with the preceding Rubric, the reading in the passage before us is רַנִּיח without the prefix.

רַנִּיז = § 256.

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

רַנִּיח = § 257.

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

רַנִּיט = § 258.

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

רַנִּיט = § 259.

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

רַנִּיט = § 260.

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

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

רַנִּיט = § 261.

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

רַנִּיט = § 262.

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

רַנִּיט = § 263.

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

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

רסד - § 264.

רסד and thine ears, occurs three times. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Arund. Orient. 16, fol. 131a, on Isa. 30 21 which I have printed; (II) the same MS., fol. 281a, on 2 Chron. 6 40 and (III) Add. 15,251, fol. 331, on the same passage. List II, distinctly states in the heading that it is plene in two instances and defective in one passage (רסד) and though it does not specify in the List itself which of the three instances is defective, some of the MSS. and early editions exhibit it beyond the shadow of a doubt. Thus Prov. 23 12 is רסד in Orient. 2201; Harley 5710-11; Arund. Orient. 16, Add. 15,251; the second edition of the Bible, Naples 1491-93; the Leira edition of the Proverbs 1492; the fourth edition of the Bible, Pesaro 1511-17; the Salonica edition of the Hagiographa 1515; the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524-26. But רסד plene is the reading in the following MSS. and editions. Add. 21,161; Add. 15,260; the editio princeps of the Hagiographa, Naples 1486-87; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494; and the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517. This variation is again due to the differences which obtained in the Standard Codices preserved by the different Massoretic Schools and accounts for the conflicting Massorahs. Thus the defective reading is against § 263 since it is not included in the nine defective instances, whilst the plene reading is against §§ 250 and 262, according to which there are only two plene instances in the Hagiographa and since Prov. 23 12 is not one of the two.

רסה - § 265.

רסה with our ears, occurs six times. This Rubric is from the printed Massorah Finalis, letter א, § 248, as I have not found it in the MSS. In my edition Pa. 64 2 should be 44 2.

רסז - § 266.

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

רסח - § 267.

רסח in their ears, occurs six times. Of this Massorah I collated nine Lists, seven in MSS. and two printed: (I) Arund. Orient. 16, fol. 116a, on 2 Kings 23 2 which I have printed; (II) the same MS., fol. 171b, on Jerem. 36 15; (III) Add. 21,100, fol. 7b, on Gen. 20 8; (IV) Add. 15,451, fol. 141b, on Deut. 32 11; (V) the same MS., fol. 264a, on 2 Kings 23 2; (VI) the same MS., fol. 298a, on Jerem. 36 15; (VII) the same MS., fol. 507a, on 2 Chron. 34 30; (VIII) the printed Massorah on Exod. 32 3 and (IX) the same on 2 Kings 23 2.

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

רסח - § 268.

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

רסח - § 269.

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

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 102a, on Ezek. 47 22 which I have printed; (II) Arund. Orient. 16, fol. 198a, on the same passage; (III) the same MS., fol. 298a, on Pa. 37 35; (IV) the printed Massorah on Levit. 19 34 and (V) the printed Massorah Finalis, letter א, § 257. List III simply gives the three instances with Kametz and adds at the end of the Rubric רסח רסח רסח one occurs in the Pentateuch, one in the Prophets and one in the Hagiographa. List IV also does not mention the one instance with Pathach, but has not the supplement of List III, whilst List V not only notices the Pathach instance, but gives the catchword for it in a separate line.

רסע - § 270.

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

רסא - § 271.

רסא as brother, occurs twice. This Rubric which does not occur in the printed Massorah is from Add. 15,251, fol. 362b, on Pa. 35 14.

רסב - § 272.

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

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

¹ Comp. רסב Gen. 4 9, 10, 11; 22 20; 27 6, 35, 40, 42, 44, 45; 33 7; 35 1; 38 8; Exod. 4 14; 7 1, 2; 28 1, 2, 4, 41; Levit. 16 2; 18 16, 16; 19 17; 25 25, 35, 36, 39, 47; Numb. 20 8, 14; 27 8; Deut. 13 7; 15 8, 12; 17 15; 23 1, 2, 2, 3, 4; 28 8; 29 8; 33 50; 2 Sam. 2 22; 1 Kings 2 7, 21; 20 38; Obad. 10, 12; Prov. 27 10; רסב Deut. 15 9; Pa. 50 20; רסב Gen. 28 8; Deut. 15 11; 22 1; 23 10; רסב Deut. 23 21; רסב Deut. 15 7.

² Comp. רסב 2 Sam. 13 7, 20, 20; רסב Gen. 20 16.

רסג - § 273.

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

רסד - § 274.

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

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

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 199a, on 2 Sam. 3 30 which I have printed; (II) the same MS., Vol. II, fol. 222a, on Job 1 13; (III) Arund. Orient. 16, fol. 59a, on 2 Sam. 3 30; (IV) Add. 21,161, fol. 261a, on 1 Chron. 9 17, and (V) the printed Massorah on Judg. 9 24.

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

רע"ה = § 275.

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

רע"ו = § 276.

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

אֶרֶץ אֲרָם 1 Kings 4 19	אֶרֶץ אֲרָם Gen. 42 19
אֶרֶץ אֲרָם 2 Kings 7 8	אֶרֶץ אֲרָם Exod. 10 19
אֶרֶץ אֲרָם Ezek. 8 7	אֶרֶץ אֲרָם Numb. 28 4
אֶרֶץ אֲרָם Neh. 5 18	אֶרֶץ אֲרָם „ 35 30

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

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

רע"ז = § 277.

אֶתְּמַר מִמֶּנּוּ one of them, occurs four times . . . and twice it is **אֶתְּמַר** one from them. That is in four instances in which this phrase occurs it is **אֶתְּמַר** in the construct, whilst in the other two

passages (Numb. 16 15a; Ps. 106 11) it is **אֶתְּמַר** the absolute. Of this Rubric which does not occur in the printed Massorah I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 96a; (II) Orient. 2348, fol. 120b; (III) Orient. 2349, fol. 110b, all on Numb. 16 15.

רע"ח = § 278.

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

¹ Comp. Levit. 5 7; 12 8; Numb. 6 11; Judg. 16 20; 2 Sam. 12 1; Ezek. 40 26, 49; 2 Chron. 3 17.

רע"ט = § 279.

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

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

ר"ס = § 280.

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

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

רפ"א = § 281.

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

רפ"ב = § 282.

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

רפ"ג = § 283.

אָדער אָדער eleven, occurs twice in the Pentateuch. The design of this Massorah is to safeguard this exceptional phrase since the normal expression for eleven is either עָשְׂרִי עָשְׂרִי (Numb. 7 72; 29 20; 1 Chron. 12 13; 24 12; 25 18; 27 14) or עָשְׂרִי עָשְׂרִי (Exod. 26 7; 36 14; 2 Kings 25 2; Jerem. 1 8; 52 5; Ezek. 40 49). This Rubric which I have found in the printed Massorah only on Deut. 1 2 is ambiguous. It ought properly to be בי יבחרהּ it occurs twice and in the Pentateuch, since it occurs nowhere else. But the Vav in these cases is often omitted.

רפ"ד = § 284.

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

רפ"ה = § 285.

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

רפ"ו = § 286.

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

רפ"ז = § 287.

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

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 45b, on Exod. 16 38 which I have printed; (II) the same MS., Vol. I, fol. 200b, on 2 Sam. 6 19 where the mnemonic sign alone is given for the six passages; (III) the same MS., Vol. I, fol. 221a, on 1 Kings 7 16; (IV) the same MS., Vol. II, fol. 122b, on Zech. 5 7; (V) Orient. 4445, fol. 58b, on Exod. 16 33; (VI) Arund. Orient. 16, fol. 54a, on 1 Sam. 26 8, which also gives the mnemonic sign; (VII) the same MS., fol. 218b, on Zech. 5 7; (VIII) Halle Ochliah Ve-Ochliah II, § 16; (IX) the printed Massorah on Exod. 16 33 which has the mnemonic sign and (X) the same on Josh. 6 14 which also gives the mnemonic sign.

It is important to notice (I) that אָדער is here used to denote Pathach or is a clerical error for אָדער, as is evident from the fact that in the headings of all the other nine Lists including the three in this very MS. it is אָדער and (II) that אָדער after the expression אָדער in the last line of this Rubric is manifestly a mistake for אָדער, since אָדער does not occur with the accent Zarka

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

and Lists VI and VIII have actually אָדער and Zakeph. Indeed the whole of the last line, viz. וְכִלְיָהוּ אָדְרִי קָטָן is a later development. This is attested by the fact that six out of the ten Lists, viz. II, III, V, VII, IX and X have not got it, and that amongst them is Orient. 4445 which exhibits the oldest form of the Massorah. It will be seen that whilst this Massorah includes אָדער 1 Kings § 25 with the prefix Lamed, it excludes אָדער 1 Sam. 6 7.

רפ"ח = § 288.

אָדער אָדער one to another, occurs twice in this combination. That is with Pathach under the second אָדער. As this phrase occurs six times, and as it is אָדער אָדער in the other four instances in this very chapter (comp. Exod. 36 10, 10, 12, 22), the Massorah safeguards the vowel-points of the two exceptional instances. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2343, fol. 79a, on Exod. 36 10 which I have printed; (II) Orient. 2348, fol. 89a; (III) Orient. 4445, fol. 79b, and (IV) the printed Massorah all on the same passage.

רפ"ט = § 289.

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

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

רפ"י = § 290.

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

רפ"יא = § 291.

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

To understand this Massorah as well as the various Massoretic remarks which accompany the several recensions of it, it is necessary to state that אָדער which occurs altogether thirty-one times, has in these three instances only the non-pausal accents Segol (Exod. 26 5; 36 12) and Itebia (1 Kings 7 18), whilst in all the other twenty-eight passages it is with the pausal accents. Thus in eleven instances it has Zakeph (vide supra, § 289, note); in twelve it is with Athnach¹ and in five it is with Soph-Pasuk.² Accordingly the last line of this Rubric ought to be וְכִלְיָהוּ אָדְרִי קָטָן and wherever it is with Zakeph etc. List II which exhibits the oldest form of the Massorah rightly has it so. Still more indistinct is the heading in List III, viz. אָדְרִי קָטָן wherever it has the accent Zarka it is אָדְרִי קָטָן except in these three passages where it is with Kametz, i. e. אָדְרִי קָטָן, since this implies that the three passages in question are by way of exception אָדְרִי קָטָן, with Zarka instead of אָדְרִי קָטָן (vide supra, §§ 287, 289).

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

² Comp. אָדְרִי קָטָן Exod. 27 9; 36 31; Levit. 24 5; 1 Kings 10 16; 2 Chron. 19 15.

רפ"יב = § 292.

אָדְרִי קָטָן their hinder parts, occurs three times in the Scriptures and is defective. In the singular and without the suffix אָדְרִי קָטָן, without and with the prefixes is always plene. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 74b, on Ezek. 8 16 which I have printed; (II) Arund. Orient. 16, fol. 81b, on 1 Kings 7 25; (III) the same MS. fol. 269a, on 2 Chron. 4 4; (IV) Vienna Codex No. 35 on 1 Kings 7 25; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. 8 16.

רפ"יג = § 293.

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

five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 204b, on 2 Sam. 13 1 which I have printed; (II) the same MS., Vol. II, fol. 262b, on Cant. 8 8; (III) Arund. Orient. 16, fol. 65a, on 2 Sam. 13 1 which adds קָמַרְתָּ וְחָרַרְתָּ; (IV) the same MS., fol. 160b, on Jerem. 22 8, with the heading וְחָרַרְתָּ וְקָמַרְתָּ; (V) Orient. 2349, fol. 60a, on Exod. 6 23 with the heading וְחָרַרְתָּ בְּפִי מִצְרַיִם לְבָנֵי יִשְׂרָאֵל; (VI) the printed Massorah on 2 Sam. 13 1 and (VII) the same on Cant. 8 8.

רָצִיָּה = § 294.

רָצִיָּה my sister, occurs three times plene. This noun with the suffix first person singular occurs altogether eighteen times. It is defective in fifteen instances¹ and plene in these three instances only. Hence the Massorah safeguards the exceptional passages. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 65a, on 2 Sam. 13 5 which I have printed; (II) Add. 15,261, fol. 74b, and (III) the printed Massorah all on the same passage.

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

רָצִיָּה = § 295.

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

רָצִיָּה = § 296.

רָצִיָּה our sister, occurs three times, twice defective and once plene, . . . all the three instances are in the Pentateuch . . . and once it is קָמַרְתָּ. That is, in two instances it is without the Vav and in one instance it has the Vav. In the passage where it is with the prefix Lamed it has also the Vav and in all the four instances it is without the Yod after the Tzere. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2348, fol. 57b, on Gen. 34 14 which I have printed; (II) Orient. 2349, fol. 47b, on the same passage; (III) Add. 21,160, fol. 15b, on Gen. 24 60; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 130b; (V) the printed Massorah on Gen. 34 60 and (VI) the printed Massorah Finalis, letter \aleph , § 265. List III has at the end of the Rubric \aleph בְּרִי בְּלִי וְיִלְכֶנּוּ אִתְּךָ הַיּוֹם וְיִלְכֶנּוּ אִתְּךָ הַיּוֹם the last instance [Gen. 34 31] has Vav plene and all the others are entirely defective, i. e. are defective of both Vav and Yod. The heading of the printed List VI \aleph בְּרִי בְּלִי וְיִלְכֶנּוּ אִתְּךָ הַיּוֹם is incorrect as is attested, not only by all the MSS., but by the printed List V.

רָצִיָּה = § 297.

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

¹ Comp. The Massorah, letter \aleph , § 70, Vol. I, p. 403 &c.

רָצִיָּה = § 298.

רָצִיָּה sisters, occurs five times in this form. That is, the plural of \aleph בְּלִיָּה or the form \aleph בְּלִיָּה, as the Massorah expresses it, occurs five times. The term בְּלִיָּה in this form embraces the one instance in which it has the prefix Vav and covers the fact that it is with different suffixes. It, however, does not notice that it is with Vav plene after the Yod in two instances (Josh. 2 13; Ezek. 16 52). Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Arund. Orient. 16, fol. 2a, on Josh. 2 13 which I have printed; (II) the same MS. fol. 176b, on Ezek. 16 52; (III) the same MS., fol. 238a, on 1 Chron. 2 16; (IV) the same MS., fol. 836a, on Job 42 11; (V) Add. 15,250, fol. 847a, on Job 1 4; (VI) the printed Massorah on Josh. 2 13; (VII) the same on Ezek. 16 52 and (VIII) the same on Job 1 4. The heading in printed Massorah on Josh. 2 13 or in List VI, viz. \aleph בְּלִיָּה הַיּוֹם it is five times defective of Yod is manifestly a corruption of \aleph בְּלִיָּה בְּקִרְיָה.

רָצִיָּה = § 299.

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

רָצִיָּה = § 300.

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

רָצִיָּה = § 301.

רָצִיָּה occurs three times . . . and once with the prefix Vav. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 217a, on 1 Kings 1 51 which I have printed; (II) Arund. Orient. 16, fol. 77a, on the same passage; (III) Add. 15,250, fol. 181a, on the same passage; (IV) Orient. 2349, fol. 66b, on Exod. 15 14; (V) the printed Massorah on the same passage; (VI) the same on 1 Kings 1 51 and (VII) the same on Job 23 9. Though the Rubric which I have printed simply states that this word occurs three times, yet it belongs to two different roots and has two different meanings. In Exod. 15 14 and 1 Kings 1 51 it is the preterite third person singular from \aleph to seize, with the accent on the ultimate, whilst in Job 23 9 it is the apocapated future first person singular from \aleph to see, with the accent on the penultimate. This explains the different headings of this Rubric in the MSS. and in the printed Massorah. Thus Lists II and IV have it \aleph בְּלִיָּה מִלֵּיל it occurs three times twice Milra and once Milal; List V has \aleph בְּלִיָּה מִלֵּיל it occurs twice, counting the two instances only in which it is the preterite, whilst List III like List I only notices the fact that the Cheth has Pothack in contradistinction to the instances where this trilateral has Komets under the Cheth and where it is a proper name. Hence also the addition in List VII \aleph בְּלִיָּה מִלֵּיל וְיִלְכֶנּוּ אִתְּךָ הַיּוֹם. As the three instances occur respectively in each of the three divisions of the Scriptures, List III has at the end of the Rubric \aleph בְּלִיָּה מִלֵּיל וְיִלְכֶנּוּ אִתְּךָ הַיּוֹם. The addition at the end of the Rubric which I have printed is either a clerical error since it also occurs in Job 21 6, or is due to a recension of the text where it occurred only once.

רָצִיָּה = § 302.

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

רָצִיָּה = § 303.

רָצִיָּה and he shall lay hold, occurs twice. To distinguish it from the same quadrilateral which is pointed \aleph בְּלִיָּה 2 Sam. 6 6 and \aleph בְּלִיָּה Judg. 6 13; 1 Kings 6 10.

רָצִיָּה = § 304.

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

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

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

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

ש"ה = § 305.

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

ש"ו = § 306.

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

ש"ז = § 307.

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

ש"ח = § 308.

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

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

ש"ט = § 309.

אֲחִיזָה Ahizub, occurs three times defective. This proper name which occurs fifteen times, thirteen times without the prefix Vav and twice with it, is in these three instances exceptionally written without the *Yod* after the *Cheth*. Hence the Massorah safeguards the abnormal orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 48a, on 1 Sam. 14 3 which I have printed; (II) the same MS., fol. 50b, on 1 Sam. 22 9; (III) Add. 15,251, fol. 158a, on 1 Sam. 14 3; (IV) Add. 15,451, fol. 196b, on the same passage and (V) the printed Massorah Finalis, letter א, § 281. The printed Massorah Parva on 1 Sam. 14 3 which states that this name occurs four times defective (אֲחִיזָה) must be based upon a different recension in which there was another defective instance.

ש"י = § 310.

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

ש"יא = § 311.

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

46 13; (III) the same MS., Vol. II, fol. 265a, on Eccl. 5 3; (IV) Arund. Orient. 16, fol. 139a, on Isa. 46 13; (V) the same MS., fol. 352b, on Eccl. 5 3; (VI) the printed Massorah Exod. 22 28; (VII) the same on Isa. 46 13 and (VIII) the same on Eccl. 5 3.

ש"יב = § 312.

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

ש"יג = § 313.

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

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

ש"יד = § 314.

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

ש"טו = § 315.

אֲחֵרֵי יְהוָה after Jehovah, occurs twice. This Rubric which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 116a, on 2 Kings 23 3. As the normal phrase is אֲחֵרֵי יְהוָה which occurs no fewer than ten times¹ the Massorah safeguards the two abnormal passages.

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

ש"טז = § 316.

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

¹ Comp. Gen. 15 14; 23 19; 23 26; 32 21; 45 13; Exod. 3 20; 11 6; 34 32; Levit. 16 26, 28; Numb. 4 15; 8 15, 27; 9 17; Josh. 8 34; Jerem. 16 16; 21 7; 46 26; 49 6; Ezra 3 5; 2 Chron. 20 35; 33 14.

שיי = § 317.

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

שיח = § 318.

In two passages of the Scriptures the textual reading or the Kethiv is שייח after, and the official reading or Keri is שייח after him. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 294b, on Neh. 3 80 which I have printed and (II) the printed Massorah on the same passage. The recension of this Rubric printed by Jacob b. Chayim is somewhat lengthier, but not quite exact, since the statement in the heading is שייח ב' פעמים in this section which ought to be שייח ב' פעמים in this section for it occurs nowhere else in the Scriptures. The Vav, as is frequently the case, is omitted. It moreover, concludes with וחי בשטאל סוכו אחרו וקרי אחרו אלעזר בן רודו ושמואל אחרו סוכו אחרו and once in Samuel, the Kethiv is שייח and the Keri שייח (2 Sam. 23 9) and in all the other passages שייח is both the Kethiv and the Keri. This is contradicted both by Jacob b. Chayim's own text and Massorah, since he has שייח as the Kethiv also in 2 Sam. 23 11 and gives the Massoretic Keri שייח in the margin.

שיש = § 319.

אחר יהוה יידיה אחר after Jehovah my God, occurs twice. That is to distinguish it from verse 14 of this very chapter (i. e. 14) where it is אחר יהוה אלהי ישראל after Jehovah the God of Israel, as well as from the normal phrase which is simply אחר יידיה (comp. Numb. 33 12; Deut. 1 36; 1 Sam. 7 2; 1 Kings 11 6; Hos. 11 10; 2 Chron. 34 31). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 10b, on Josh. 14 8.

שיב = § 320.

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

1 Comp. אחר Job 3 1; אחר Judg. 16 4; 1 Sam. 24 6; 2 Sam. 3 1; 8 1; 10 1; 13 1; 21 18; 2 Kings 6 24; 1 Chron. 18 1; 19 1; 20 4; 2 Chron. 20 1; 24 4; אחר Joel 3 1; 1 Sam. 24 8; אחר Jerem. 34 11; אחר 2 Sam. 21 14.

שיב = § 321.

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

1 Comp. אחר Gen. 25 11; Judg. 1 1; אחר Gen. 26 18; Ruth 2 11; אחר Josh. 1 1; 2 Chron. 22 4; אחר 2 Kings 1 1.

שיב = § 322.

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

שיב = § 323.

אחר and after the death of, occurs twice in the Scriptures in this combination. In the other ten passages where this combination occurs it is without the prefix Vav. Of this Rubric which does not occur in the printed Massorah I collated four Lists:

(I) Harley 5710-11, Vol. II, fol. 163a, on 2 Chron. 24 17 which I have printed; (II) Orient. 2348, fol. 132b, on Numb. 35 28; (III) Orient. 2349, fol. 122b, on the same passage and (IV) Vienna Codex No. 35 on 2 Chron. 24 17.

שכך = § 324.

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

שכיה = § 325.

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

שכין = § 326.

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

שכין = § 327.

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

שכין = § 328.

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

שכין = § 329.

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

fol. 188^a, on Num. 2 81; (IV) the same MS., fol. 302^a, on Eccl. 1 11 and (V) the printed Massorah on Num. 2 81. These two instances form part of the alphabetical List of words beginning with *Lamed* which respectively occur twice.¹

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

שׁיל - § 330.

ל backward, occurs seven times. Of this Rubric I collated seven Lists, six in MSS. and one printed: Arund. Orient. 16, fol. 37^b, on 1 Sam. 4 18 which I have printed; (II) the same MS., fol. 98^a, on 1 Kings 18 37; (III) the same MS., fol. 114^a, on 2 Kings 20 10; (IV) the same MS., fol. 135^a, on Isa. 38 8; (V) Add. 15,251, fol. 153^a, on 1 Sam. 4 18; (VI) Halle Ochlah *Ve-Ochlah*, Supplement, fol. 129^b, and (VII) the printed Massorah on 2 Kings 20 10.

שׁליא - § 331.

אחשׁרושׁ *Ahashverosh*, is four times so written according to the Westerns . . . and once it is **אחשׁרשׁ** *Ahashrosh*. That is, this name which occurs thirty times, is in these four instances without the second *Vav* according to the Palestinians and once entirely defective, whilst according to the Babylonians they form no exception, but are plene as in all the other passages. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 272^b, on Esther 8 12 which I have printed; (II) Arund. Orient. 16, fol. 362^a, on Esther 8 7; (III) Add. 21,160, fol. 810^b, on Esther 3 12; (IV) Add. 15,251, fol. 408^a, on Esther 10 1 and (V) the printed Massorah on Esther 2 21.

שׁליב - § 332.

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

שׁליט - § 333.

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

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

שׁליד - § 334.

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

שׁליה - § 335.

ל where, occurs three times in the Pentateuch. In all other passages it is **ל** with paragogic *He*. The interest which attaches to this Rubric is due to the fact that it shows how the Massorites elaborated the Massorah. They began to register the peculiarities of the text by counting at first the expressions in the separate books and divisions of the Bible. Hence in the Rubric before us we have the first attempt to register the instances in the Pentateuch alone, whilst in the following Rubric which contains the full development we have the catalogue of this adverb in the whole Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 134^a, on Deut. 32 87.

שׁליו - § 336.

ל where, occurs thirty-one times in the Scriptures. The heading ought more properly to be **ל** *ל*, i. e. this adverb without and with the prefix *Vav* occurs thirty-one times, since in six instances it is **ל** (1 Sam. 30 13; Isa. 66 1; Jonah 1 2; Job 28 12, 20; Esther 7 6). It will be seen that this Rubric does not recognise the *Kethiv* in Prov. 31 4 which is **ל**, but includes the official reading or *Keri* in this Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 30^b, on Isa. 66 1.

שׁליו - § 337.

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

¹ Comp. *The Massorah*, 1 Sam. 9 18; 1 Kings 13 12; 22 24; 2 Kings 3 8; Isa. 50 1; 56 1; Jerem. 6 16; Job 38 19, 19, 24; Eccl. 2 3; 11 6; 2 Chron. 18 23; **ל** see § 339; **ל** Gen. 16 8; Judg. 13 6; 1 Sam. 25 11; 2 Sam. 1 3, 13; 15 2; Job 2 2; 2 Kings 30 13; Jonah 1 8.

² List II is as follows: **ל** וְכַתְּבוּ אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה which is hopelessly corrupt.

List V which is **ל** וְכַתְּבוּ אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה אֶת-חֶלְקֵי מִסְכְּבָה is inexplicable.

שׁליח - § 338.

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

שׁליט - § 339.

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

שׁלי - § 340.

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

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

שׁליא - § 341.

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

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

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

אֵי = § 342.

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

¹ Comp. *The Massorah*, letter **א**, § 264, Vol. II, p. 215 &c.

אֵי = § 343.

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

אֵי = § 344.

אֵי to the islands, occurs twice, i. e. to distinguish it from **אֵי** Dan. II 18 with *Sheva* under the *Lamed*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 144b, on Isa. 59 18 which I have printed, and (II) Add. 15,251, fol. 296b, on the same passage: List II has in the heading **אֵי** *u* occurs twice with *Kamets*, i. e. under the *Lamed* to distinguish it from the one instance where it is with *Sheva*.

אֵי = § 345.

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

אֵי = § 346.

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

אֵי = § 347.

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

אֵי = § 348.

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

אֵי = § 349.

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

אֵי = § 350.

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

אֵי = § 351.

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

אֵי = § 352a.

אֵי our enemy, is twice so written. That is with *Vav* plene after the *Aleph*. This simple Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 80a, on Judg. 16 23.

אֵי = § 352b.

אֵי our enemy is in two instances so written . . . and throughout *Ezra* it is also **אֵי** except in one instance [Neh. 6 1] where it is **אֵי** and in all the other Scriptures it is also **אֵי**. This complicated Massorah is a development of the preceding simple Rubric and records the plene and defective orthography of this expression both in the singular and plural. **אֵי** the singular, as we have seen, is twice written with *Vav* after the *Aleph*. To this is artificially added the plural form which occurs three times plene in *Ezra-Nehemiah* (Neh. 4 9; 5 9; 6 16) and once defective (Neh. 6 1). Hence the remark "and throughout *Ezra* &c.". Outside *Ezra-Nehemiah* where it also occurs four times it is invariably written **אֵי** without the *Vav* (1 Sam. 4 3; 12 10; 2 Sam. 19 10; Lament. 3 46). This explains the remark in the last line of this Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35 on Judg. 16 23, which I have printed; (II) Add. 15,251, fol. 148a, on the same passage and (III) the printed Massorah Finalis, letter **א**, § 806. In the heading of List I which I printed, the MS. states **אֵי** as I have given it, but this is manifestly a clerical mistake for **אֵי** with *Vav*.

אֵי = § 353.

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

אֵי = § 354.

אֵי enemies of, occurs twice. That is with *Vav* after the *Aleph*. As this plural construct occurs nine times and is defective in two instances only, the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 296a, on Ps. 45 6. In our editions 2 Chron. 20 29 and not Micah 7 6 is one of the two plene instances.

אֵי = § 355.

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

¹ Comp. *אֵי* Numb. 23 11; 24 10; 2 Sam. 5 20; 22 38; Ps. 3 8; 17 9; 18 4; 25 19; 27 6; 30 2; 35 19; 69 5, 19; 138 7; Lament. 1 21; 3 52; *אֵי* 1 Sam. 14 24; 2 Sam. 22 40; Ps. 18 40; 59 2; 119 98; 143 3.

שני = § 356.

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

שני = § 357.

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

שני = § 358.

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

שני = § 359.

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

¹ Comp. **אויבך** Levit. 26 36, 41, 44; Josh. 7 12, 12; 21 42, 42; 23 1; Judg. 2 18; 8 34; 2 Sam. 3 18; 1 Kings 8 48; 2 Kings 21 14, 14; Jerem. 15 9; 19 7; 9; 20 4, 5; 31 7; 34 20, 21; 49 37; Amos 9 4; Esther 9 5; Neh. 9 28; **אויבך** Esther 8 18; 9 16, 22.

שני = § 360.

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

שני = § 361.

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

שני = § 362.

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

שני = § 363.

אויבך *occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 327b, on Job 18 12 which I have printed; (II) Harley 5710-11, Vol. I, fol. 2b, on Gen. 2 6 and (III) the printed Massorah on the same passage. The heading in List II is far more correct, viz. **אויבך** *it occurs twice and in two different senses*, since it denotes *mist* in the first instance and *calamity* in the second. At the end of this List the Massorite, moreover, adds **אויבך** *it is defective in the first passage.*

This pair form part of the alphabetical List of words which respectively occur twice in two different senses.¹

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

שני = § 364.

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

שני = § 365.

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

¹ Comp. 2 Sam. 1 25, 27; Isa. 14 12; Jerem. 2 28; 47 7; 48 14, 30; 49 25; 50 28; 51 41; Hos. 11 8; Obad. 6; Ps. 73 19; 137 4.

שני = § 366.

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

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

שני = § 367.

אויבך *how, occurs four times, twice with the accent on the penultimate and twice on the ultimate.* It is **אויבך** in Canticles and **אויבך** in Esther. In the fourth instance (Esther 8 6b) it is with the prefix *Vav*. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 262a, on Cant. 5 3 which I have printed; (II) Arund. Orient. 16, fol. 350a, on the same passage; (III) the same MS. fol. 362a, on Esther 8 6; (IV) Add. 15,251, fol. 337b, on Cant. 5 3; (V) Add. 21,160, fol. 313a, on Esther 8 6 and (VI) the printed Massorah on Cant. 5 3.

שני = § 368.

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

שני = § 369 a-c.

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

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

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

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

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

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

² For the twenty plenes see 1 Sam. 15 22; 2 Kings 3 4; Isa. 1 11; 34 6; Jerem. 51 40; Ezek. 34 17; 39 18; 40 14, 38, 49; 41 1; 45 23; Micah 6 7; Ps. 66 16; 114 3, 6; Ezra 8 35; 1 Chron. 15 26; 2 Chron. 17 11; 29 32. It is to be remarked that though recensions § 363a and § 363b omit Ezek. 40 10 from the defectives it is not only included in § 363c, but is given in § 370 as one of the two instances where it is without the second *Yod*. I have, therefore, excluded it from the number of plenes.

שֵׁעַ = § 370.

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

שֵׁעַ = § 371.

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

¹ Comp. *The Massorah*, letter ט, § 428, Vol. II, p. 217 etc.

שֵׁעַ = § 372.

שֵׁעַ and rams, occurs seven times [four are] plene. That is with the prefix *Vav* and preceding the numeral to distinguish it from the instances where it is preceded by the numeral and is without the *Vav* (comp. 2 Chron. 29 21 with 1 Chron. 15 26). Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 157a, on 2 Chron. 13 9 which I have printed; (II) the same MS., Vol. II, fol. 166b, on 2 Chron. 29 21; (III) Orient. 4445, fol. 71a, on Exod. 29 1; (IV) Add. 15,251, fol. 78a, on Levit. 23 18; (V) the same MS., fol. 342a, on 2 Chron. 29 21; (VI) Add. 21,160, fol. 118a, on Exod. 29 1 and (VII) the printed Massorah on Gen. 32 15.

שֵׁעַ = § 373.

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

שֵׁעַ = § 374.

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

שֵׁעַ = § 375.

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

שֵׁעַ = § 376—c.

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

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

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

Of § 376c I collated two Lists: (I) Orient. 2343, fol. 58b, on Gen. 36 2 which I have printed, and (II) Orient. 2343, fol. 43b, on the same passage. It will be seen that this List, too, omits Judg. 4 11. The last line וְלֹא אָרַי בְּרִי בְּמִיב is incorrect, since this expression does not occur in the Hagiographa. Judg. 9 66 should be 9 6. There are still two recensions of this Rubric to be noticed, inasmuch as they show most conclusively that the Massorah is not uniform, but that the different Schools of Massorites elaborated the same materials differently. The first List is from Add. 21,160, fol. 19b, on Gen. 36 34 and is as follows:

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

Gen.	26 34	סיבן: ויהי עשו בן ארבעים אילן כתי'
"	36 2	עשו לקח את נשיו אילן כתי' לית כל בחודה
		שאר אורחי
Josh.	19 33	יהי נבולם כחלף
Judg.	9 6	עם אלק מצב
"	4 11	עד אלק בעצנים
1 Sam.	10 3	עד אלק תבו
		הלך אילן כתי' וכל שאר קריה אילן כתי'

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

		אילן כל וחס' סיכנתה
Gen.	26 34	יהי עשו בן ארבעים שנה אילן כתי'
Josh.	24 16	אז אילן וחת
Gen.	36 2	עשו לקח את נשיו אילן כתי' כל רבלי
Josh.	19 33	יהי נבולם כחלף
Judg.	9 6	אלק מצב
"	" 37	אלק בעצנים
1 Sam.	10 3	אלק תבו
		אלק נתבן חסי' י' לחוד
		ושאר אורי' וכל אילן כתי' חסי' דחסי'

This Rubric, which is manifestly a recension of the former one, is very corrupt as is often the case in Jacob b. Chayim's printed Massorah: (1) The catchwords *אז אילן וחת* which can only refer to Josh. 24 24 or to 1 Chron. 6 54 are incorrect, since the reading here is *אילן* and not *אילן וחת* and these passages are duly given in § 375 as exhibiting two of the nine instances where the Massoretic text reads *אילן*; (2) from the instances which are *אילן* entirely plene, are omitted Josh. 19 33; Judg. 12 11, 12; 2 Kings 4 9; (3) from those where it is *אלק* and where the *Yod* alone is absent Judg. 4 11 is omitted and (4) the concluding words *ושאר אורי' וכל אילן כתי' חסי' דחסי'* are hopelessly corrupt, for not only does this expression not occur in the Prophets, but *אילן* entirely defective is not to be found in the whole Bible.

שעין - § 377.

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

שעיה - § 378.

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

שעית - § 379.

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

ש"ט - § 380.

אילת *terror*, is in four instances defective of *Yod* in this form. That is, this noun with and without prefixes, but with suffixes is in four passages without the radical *Yod*. This Rubric I have found only in the printed Massorah on Job 9 34. It is remarkable that *אילת* Job 20 25 which is also defective is here omitted. For

the variations in the orthography of this expression see the notes to my edition of the Hebrew Bible.

שפ"א - § 381.

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

שפ"ב - § 382.

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

שפ"ג - § 383.

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

שפ"ד - § 384.

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

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

שפ"ה - § 385.

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

שפ"ו - § 386.

אילת no, no, and no. In one verse this adverb occurs three times, the first and second time it is without the prefix *Vav* and

has it the third time. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 137a, on Isa. 42 22 which I have printed; (II) the same MS., fol. 145b, on Isa. 63 5 and (III) Paris Ochl. Ve-Ochl. § 329.

וְעַד - § 387.

וְעַד no, and no. In ten verses this adverb occurs first in the middle of the verse without the prefix Vav (וְ) and then again with it (וְ) and wherever it begins a verse it is likewise so. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 76b, on Exod. 32 18 which I have printed; (II) Orient. 2343, fol. 86b, on the same passage; (III) Orient. 4445, fol. 75a, on the same passage; (IV) Paris Ochl. Ve-Ochl. § 325 and (V) the printed Massorah on Exod. 32 18. As is often the case, the printed Massorah is incorrect. It leaves out 2 Sam. 7 22 and erroneously gives as the ninth instance עַד וְעַד - Job 5 9 where it is וְעַד וְעַד which forms one of the passages in § 390. The remark at the end of this Rubric that it exclusively refers to the passages where the two adverbs occur in the middle of the verse and that in the passages where וְ begins a verse and is followed by this adverb it is also וְ is important, since there are no fewer than six such instances; comp. Isa. 5 27; 51 18; 59 4; Ps. 19 4; 86 8; Job 34 22. The two exceptional instances here referred to constitute § 383.

וְעַד - § 388a.

וְעַד. Five words respectively occur only once preceded by וְ not. That is, with this negative without the prefix Vav; in all other passages where words are combined with this negative it has not only the prefix Vav, but they occur more than once in this combination. Hence this Rubric excludes those words which respectively occur twice, once with וְ and once only with וְ. These are registered in the next Rubric. This Rubric I have only found in the printed Massorah Finalis, letter א, § 321, and as usual it is incorrect, since it includes וְעַד, as וְעַד occurs once only with וְ 1 Sam. 26 12 and, therefore, belongs to the List of words which severally occur twice, once combined with וְ and once with וְ. Accordingly there are four such instances only and the heading of this Rubric ought properly to be וְעַד וְעַד. The position of the fifth instance which is contrary to the order of the books, confirms the view that it is an addition by a later Nakdan who mistook the import of this Massorah and altered the number in the heading.

וְעַד - § 388b.

וְעַד no, and not. Thirteen words are severally preceded once by וְ and once by וְ. This Rubric I have only found in the printed Massorah Finalis, letter א, § 324 and it is as usual corrupt: (1) וְעַד precedes וְעַד; (2) וְעַד precedes וְעַד though the catchwords are correct; (3) וְעַד is omitted though the catchword is given, whilst וְעַד has no catchword, and (4) וְעַד 1 Kings 22 17 ought to be וְעַד 2 Chron. 18 16. With the exception of the last mistake I corrected the text. Since I printed it I found this Rubric in the ancient Codex Orient. 4445, fol. 29a, on Gen. 39 23. In this early form the same thirteen pairs are given, but without any heading, without catchwords and without fixing the number of the pairs. Though the mistakes in the order which are found in the printed Massorah do not occur in this List, yet וְעַד is here too a clerical error for וְעַד, and the pair וְעַד Exod. 22 9 and וְעַד 1 Sam. 26 12 which are wanted in Jacob b. Obayim's Rubric are omitted.

וְעַד - § 389.

וְעַד is there not? occurs three times. This Rubric, which does not occur in the printed Massorah, and which is from Add. 15,250, fol. 140b, on Judg. 14 8 is incorrect. This interrogative adverb occurs five times, and 2 Kings 3 11; Jerem. 49 7 are omitted.

וְעַד - § 390.

וְעַד and not, not. Six verses wherein וְעַד with the prefix Vav occurs first and then וְעַד without this prefix. As the reverse is normally the case (vide supra, § 387) the Massorah safeguards the exceptional instances. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 135b, on Isa. 45 5 which I have printed; (II) the same MS., fol. 319b, on Ps. 142 5; (III) Orient. 4445, fol. 75a, on Exod. 32 18 where it is contrasted with the normal passages in § 387; (IV) Paris Ochl. Ve-Ochl. § 333 and (V) the printed Massorah on Judg. 18 28. In my printed text Judg. 8 7 should be 18 7.

וְעַד - § 391.

וְעַד and not, not and not. In one verse where this adverb occurs three times it is first with the prefix Vav, then without it and then again with it. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 93a, on 1 Kings 18 26.

וְעַד - § 392.

וְעַד and not, and not. Thirteen verses in which וְעַד with the prefix Vav occurs twice. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 50b, on 1 Sam. 22 8 which I have printed; (II) the same MS., fol. 98a, on 1 Kings 18 26; (III) the same MS., fol. 137a, on Isa. 42 22; (IV) the same MS., fol. 145b, on Isa. 63 5; (V) Add. 15,251, fol. 196b, on 1 Kings 18 26; (VI) Halle Ochl. Ve-Ochl., Supplement, fol. 131a; (VII) Paris Ochl. Ve-Ochl. § 323 and (VIII) the printed Massorah Finalis, letter א, § 327.

וְעַד - § 393.

וְעַד and not, and not, not. In one verse where this negative occurs three times it is with the prefix Vav the first and second time and without it the third time. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 98a, on 1 Kings 18 26 which I have printed and (II) Paris Ochl. Ve-Ochl. § 331.

וְעַד - § 394.

וְעַד and not, and not, and not. Three verses in which this negative with the prefix Vav occurs three times. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 60b, on 1 Sam. 22 8 which I have printed; (II) the same MS., fol. 54a, on 1 Sam. 26 12; (III) the same MS., fol. 93a, on 1 Kings 18 29; (IV) Harley 5710-11, Vol. I, fol. 193a, on 1 Sam. 26 12; (V) the same MS., Vol. I, fol. 233a, on 1 Kings 18 29; (VI) the same MS., Vol. II, fol. 120a, on Hag. 1 6; (VII) Paris Ochl. Ve-Ochl. § 332 and (VIII) the printed Massorah on 1 Sam. 26 12.

וְעַד - § 395.

וְעַד and not. Eight words respectively occur only once preceded by וְ. That is, with this negative with the prefix Vav; in all other passages where they occur and are preceded by this negative it is וְ without the prefix Vav. This Massorah, therefore, differs from § 388 and registers the reverse instances of those catalogued in § 387. This Rubric I have only found in the printed Massorah Finalis, letter א, § 322, and as usual it is incorrect. וְעַד which is unique (Ps. 142 5) and which in all other passages is combined with וְ (comp. 1 Sam. 28 1; 2 Sam. 18 18; 21 4; Isa. 27 4; Mal. 1 10; Eccl. 12 1) is omitted, whilst וְעַד (Hos. 4 1) is inserted, though וְעַד without the prefix Vav does not occur.

וְעַד - § 396.

וְעַד and not. Sixteen words are severally always preceded by וְ and never by וְ. The design of this Rubric is to tabulate those words only which respectively occur more than once in combination with this negative with the prefix Vav, but never with this negative without the Vav. This is evident from the fact that there are no fewer than seventy-one words which severally occur once preceded by וְ, and though they are never in combination with וְ they are excluded from this Rubric.

This Rubric I have only found in the printed Massorah Finalis, letter א, § 331, and as usual it is corrupt: (1) It states in the heading that there are seventeen (יז) such instances and only enumerates sixteen; (2) it includes וְעַד contrary to the definition in the heading, since וְעַד occurs in Exod. 33 18; (3) it omits five instances which belong to it, viz. וְעַד Deut. 28 32; Neh. 5 5; וְעַד Isa. 13 14; Jerem. 49 5; Nah. 3 18; וְעַד Isa. 22 22; Jerem. 13 19; וְעַד 1 Sam. 2 2; Isa. 44 8, and וְעַד Isa. 2 7, 7; Nah. 2 10; 3 4, 9 which never occur in combination with וְ and (4) it includes three instances which do not belong to this Rubric, viz. וְעַד Jerem. 9 21; וְעַד Hos. 3 4, and וְעַד Jerem. 14 16 which severally occur once only and hence are against the import of this Massorah. Accordingly if the four incorrect instances are cancelled and the five right passages are substituted, we obtain sixteen such combinations which undoubtedly was stated in the original heading and before an ignorant scribe who found that this Rubric wanted five instances inserted passages which are in conflict with the import of this Massorah.

וְאִין שָׁוִי = § 397.

וְאִין אִישׁ and no man, occurs seven times. That is to distinguish it from **אִישׁ** without the prefix *Vav* which occurs six times (comp. Gen. 31 50; Exod. 2 12; Isa. 59 16; 63 3; Jerem. 8 6; 12 11). Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 170a, which I have printed; (II) Arund. Orient. 16, fol. 92b, on the same passage; (III) the same MS., fol. 140b, on Isa. 50 2; (IV) Add. 21,160, fol. 41b, on Gen. 39 11; (V) the printed Massorah on the same passage and (VI) the printed Massorah Finalis, letter *א*, § 356, which omits Isa. 57 1. In the heading *ו* is a misprint for *י* in the Rubric which I have printed.

וְאִין לֹאֵל = § 398.

וְאִין לֹאֵל and there is no power, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 423a, on Neh. 5 5.

וְאִין שָׁמַיִם = § 399.

וְאִין אֱלֹהִים and no God, occurs three times. That is, with the *Vav* prefix before the negative to distinguish it from the other nine passages where this combination occurs and where the negative is without the prefix *Vav* (comp. 2 Kings 1 3, 6, 16; 5 15; Isa. 44 6; 45 5; Ps. 10 4; 14 1; 53 2). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 134a, on Deut. 32 39 which I have printed; (II) the same MS., Vol. II, fol. 141b, on 1 Chron. 17 20; (III) Arund. Orient. 16, fol. 61b, on 2 Sam. 7 22; (IV) Add. 15,251, fol. 123b, on Deut. 32 39; (V) Halle Ochlal Ve-Ochlal I, § 153, and (VI) the printed Massorah Finalis, letter *מ*, § 446.

וְאִין תָּה = § 400.

וְאִין בָּרֵם and not in them, occurs twice. In the other seven passages where this combination occurs, the negative is without the prefix *Vav* (comp. 1 Sam. 30 4; Jerem. 5 13; Ezek. 37 8; Prov. 8 8; Cant. 4 2; 6 6; Dan. 1 4). Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 298a, on Jerem. 42 2 which I have printed and (II) the printed Massorah on Jerem. 44 2.

וְאִין כֹּל = § 401.

וְאִין כֹּל and not all or and nothing at all, occurs twice in this combination in the Scriptures. In the other two instances where it occurs, the negative is without the prefix *Vav* (comp. Numb. 11 6; 2 Sam. 12 3). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 263a, on Eccl. 1 9 and (II) Add. 21,160, fol. 302a, on the same passage.

וְאִין תִּיב = § 402.

וְאִין פְּסוּם and no covering, occurs twice. This is one of the expressions which severally are combined with *וְאִין* and never with *אִין* (vide supra, § 396). The Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 331b, on Job 26 6.

וְאִין תִּינ = § 403.

וְאִין לוֹ and not to him, occurs twice. That is to distinguish it from the twenty-one instances where this combination occurs and where the negative is without the prefix *Vav* (comp. Exod. 22 1, 2; Levit. 11 10, 12; Numb. 27 4, 8, 9, 10; 35 27; Deut. 12 12; 14 10, 27, 29; 25 5; Judg. 11 34; Isa. 8 20; 55 1; Jerem. 49 1; Hos. 8 7; Amos 3 4; Eccl. 4 8). This Rubric I have only found in the printed Massorah on Dan. 9 26.

וְאִין לָנוּ = § 404.

וְאִין לָנוּ and not for us, occurs twice. In the third passage where this combination occurs, the negative is without the prefix *Vav* (comp. 2 Sam. 20 1). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 71b, on 2 Sam. 21 4.

וְאִין לָהֶם = § 405.

וְאִין לָהֶם and not to them, occurs three times in this combination in the Scriptures. In the other eleven passages where this combination occurs, the negative is without the prefix *Vav* (comp. Levit. 25 31; Numb. 27 17; Judg. 18 7, 28; 1 Kings 22 17; Jerem. 8 17; 39 10; Ezek. 38 11; Lament. 4 4; Eccl. 9 6; 2 Chron. 35 15). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63b, on Jerem. 46 23 which I have printed; (II) Add. 15,251, fol. 399b, on Eccl. 1 1; (III) Add. 21,160, fol. 303b, on the same passage;

(IV) Vienna Codex No. 35 on the same passage and (V) the printed Massorah on Jerem. 46 23.

וְאִין חֵסֶד = § 406.

וְאִין חֵסֶד and no number, occurs four times. In the other eleven passages where this combination occurs the negative is without the prefix *Vav* (comp. Gen. 41 49; Judg. 6 5; 7 12; Jerem. 2 32; Ps. 40 13; 147 5; Job 5 9; 9 10; 21 33; Cant. 6 8; 1 Chron. 22 16). Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 107b, on Joel 1 6 which I have printed; (II) the same MS., Vol. II, fol. 207b, on Ps. 105 34; (III) Add. 15,251, fol. 297b, on Joel 1 6; (IV) Vienna Codex No. 35 on Ps. 104 23; (V) the same Codex on Ps. 105 34; (VI) the printed Massorah on Joel 1 6 and (VII) the same on Ps. 105 34.

וְאִין שֶׁר = § 407.

וְאִין שֶׁר and no more, occurs twice . . . and throughout Isaiah it is likewise so. The design of this Rubric is twofold. It records the fact that this combination is to be found twice only in the Scriptures outside Isaiah, and to safeguard it against the six instances in the Bible where this combination occurs without the prefix *Vav* (comp. Deut. 4 35, 39; 1 Kings 8 60; 2 Kings 4 6; Jerem. 48 2; Ps. 74 9). The remark at the end of this Rubric that it occurs likewise throughout Isaiah is due to the artificial construction of this Massorah and must not be understood that the instances in question are to be found in sundry parts of this book. This combination, which occurs seven times in Isaiah, is restricted to the narrow limit of two chapters (comp. 45 5, 6, 14, 18, 21, 22; 46 9). This Rubric only occurs in the printed Massorah Finalis, letter *ש*, § 66.

וְאִין שֶׁר = § 408.

וְאִין שֶׁר and no helper, occurs six times in the Scriptures. That is with the prefix *Vav*, the only other instance where this combination occurs it is without the prefix (comp. Ps. 22 12). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, fol. 268a, on Lament. 1 7 which I have printed; (II) Arund. Orient. 16, fol. 108b, on 2 Kings 14 26; (III) Add. 15,251, fol. 402a, on Lament. 1 7 and (IV) the printed Massorah on 2 Kings 14 26.

וְאִין שָׁוִי = § 409.

וְאִין שָׁוִי and none answered, occurs five times. As this combination does not occur without the prefix *Vav* it is part of § 396 which catalogues the words which are always preceded by *וְאִין* and never by *אִין*. This Rubric I have only found in the printed Massorah Finalis, letter *ש*, § 288.

וְאִין תִּי = § 410.

וְאִין קֵץ and no end, occurs five times in this combination in the Scriptures. As it never occurs without the prefix *Vav*, this combination should be part of § 396 which enumerates the words which are always preceded by *וְאִין* and never by *אִין*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 117b, on Nah. 2 10 which I have printed; (II) Arund. Orient. 16, fol. 213a, on the same passage and (III) the printed Massorah on Isa. 2 7.

וְאִין שְׁלוֹם = § 411.

וְאִין שְׁלוֹם and no peace, occurs five times in the Scriptures. In the other six passages where this combination occurs the negative has the prefix *Vav* (comp. Isa. 48 22; 57 21; Jerem. 12 12; Zech. 8 10; Ps. 38 4; 2 Chron. 15 5). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 35b, on Jerem. 6 14 which I have printed; (II) Arund. Orient. 16, fol. 151a, on the same passage; (III) the same MS., fol. 152b, on Jerem. 8 11; (IV) the same MS., fol. 166a, on Jerem. 30 5 and (V) the printed Massorah on Jerem. 8 11.

וְאִין לֹא = § 412.

וְאִין לֹא to no, occurs eight times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 144a, on 1 Chron. 22 4 which I have printed; (II) Halle Ochlal Ve-Ochlal, Supplement, fol. 134a, and (III) the printed Massorah Finalis, letter *ל*, § 332.

וְאִין אֲנִי = § 413.

וְאִין אֲנִי and I am not, occurs three times. In the other nine passages where this adverb with the suffix first person singular

occurs it is without the prefix *Vav* (comp. Exod. 5 10; Deut. 1 43; 4 22; Isa. 1 15; Jerem. 7 16; 11 14; 12 12, 12; 37 14). The Massorah, therefore, safeguards the exceptions. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. 185a, on Ps. 39 14 which I have printed; (II) Arund. Orient. 16, fol. 324a, on Job 7 21 and (III) the printed Massorah on the same passage.

וְיִיָּד = § 414.

וְיִיָּד and he is not, occurs twelve times. As this negative with the suffix third person singular occurs no fewer than thirty-six times without the prefix *Vav*, the Massorah here safeguards the instances in which it is with the prefix. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 4b, on Gen. 5 24 which I have printed; (II) the same MS., Vol. II, fol. 66a, on Jerem. 50 20; (III) Arund. Orient. 16, fol. 126a, on Isa. 19 7; (IV) the same MS., fol. 322b, on Job 3 21; (V) the same MS., fol. 329a, on Job 23 8; (VI) the same MS., fol. 344b, on Prov. 23 5; (VII) Add. 15,251, fol. 222b, on Isa. 19 7; (VIII) Add. 21,160, fol. 327a, on Job 23 8; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 131b, and (X) the printed Massorah on Job 27 19. List I which I have printed omits Ps. 103 16 though it distinctly states in the heading that it occurs twelve times. List II, however, which is in the same MS. correctly gives all the twelve instances and this is confirmed by all the other Lists of this Rubric.

1 Comp. Gen. 30 33; 31 2, 5; 37 30; 39 9; 42 18, 32, 36, 36; 44 26, 30, 34; Exod. 3 2; Levit. 11 4; 13 34; Deut. 21 18, 20; 29 14; Judg. 3 23; 1 Sam. 11 7; 2 Sam. 3 22; 1 Kings 20 40; Isa. 17 14; Jerem. 31 15; 38 4; 44 16; Ps. 37 36; Job 8 22; Eccl. 1 7; 5 11; 8 7, 18, 16; 9 2; Esther 5 13; 2 Chron. 18 7.

וְיִיָּד = § 415.

וְיִיָּד and from whence, occurs five times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 148b, on Josh. 9 8 which I have printed; (II) Arund. Orient. 16, fol. 7a, on the same passage; (III) the same MS., fol. 114b, on 2 Kings 20 14 and (IV) the printed Massorah on Josh. 9 8.

וְיִיָּד = § 416.

וְיִיָּד the Ephah, is twice defective. This expression which occurs fifteen times is defective in these two instances only. Hence the Massorah here safeguards the abnormal orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 142b, on Levit. 5 11; (II) Vienna Codex No. 35 on the same passage; (III) the same Codex on Levit. 6 18; (IV) Cambridge Add. 465 on Levit. 5 11 and (V) the printed Massorah on the same passage.

וְיִיָּד = § 417.

וְיִיָּד where, what or how, is ten times so written. That is, according to the Massorah with *He* at the end. Of this Rubric I collated sixteen Lists, thirteen in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 187b, on 1 Sam. 19 22 which I have printed; (II) the same MS., Vol. II, fol. 259b, on Ruth 2 19; (III) Arund. Orient. 16, fol. 24b, on Judg. 8 18; (IV) the same MS., fol. 48b, on 1 Sam. 19 22; (V) the same MS., fol. 62a, on 2 Sam. 9 4; (VI) the same MS., fol. 171b, on Jerem. 36 19; (VII) the same MS., fol. 283a, on Ruth 2 19; (VIII) the same MS., fol. 334a, on Job 38 4; (IX) Add. 15,251, fol. 32b, on Gen. 37 16; (X) the same MS., fol. 162b, on 1 Sam. 19 22; (XI) the same MS., fol. 173a, on 2 Sam. 9 4; (XII) Add. 21,160, fol. 38a, on Gen. 37 16; (XIII) Halle Ochlah Ve-Ochlah, Supplement, fol. 130b; (XIV) the printed Massorah on Gen. 37 16; (XV) the same on 2 Sam. 9 4 and (XVI) the same on Job 38 4.

To understand this Rubric both in its simple form and in its developments which some of the Lists disclose, it is necessary to remark that later Massorites grouped together וְיִיָּד the interrogative and וְיִיָּד the adverb with its defective spelling וְיִיָּד. Hence the sixteen Lists exhibit two recensions of this Massorah. Lists I, II, VII, XIII and XV give the original recension which simply catalogues the ten passages where the interrogative וְיִיָּד occurs, whilst Lists III, IV, V, VI, VIII, IX, XI and XIV not only append to it the four passages in which the adverb וְיִיָּד is defective and which in some MSS. rightly form a separate Rubric (vide infra, § 1033), but add that in all the other parts of the Scriptures it is spelled וְיִיָּד with an *Alaph* at the end.

In Jacob b. Chayim's Massorah List XVI, only three passages are given where it is וְיִיָּד; Job 24 25 is omitted though the heading correctly states that there are four such instances.

וְיִיָּד = § 418.

וְיִיָּד a man, begins a verse twelve times in the Scriptures, twice in Job and ten times in the Pentateuch. To understand this Rubric, which I have found in the printed Massorah only on Job 1 1, it is necessary to remark that where this expression begins a verse it has in the majority of cases the prefix *Vav*. In the Pentateuch, where it occurs thirty-nine times, it is with *Vav* in twenty-nine instances¹ and in ten only is it without this prefix. Hence the Massorah safeguards the minority. Joshua, Isaiah, Ecclesiastes and Esther wherein it severally occurs once at the beginning of a verse, as well as the Psalter in which it occurs twice and Proverbs where it occurs eleven times at the beginning of a verse, require no safeguarding since וְיִיָּד never begins a verse in these books. In Job, however, where it occurs five times, it is twice only without the prefix and three times with it. Hence the minority is recorded. The heading of this Rubric in my edition should be וְיִיָּד יִיָּד בְּרִשְׁתּוֹ וְיִיָּד וְיִיָּד as it is in the *editio princeps*. The two instances in Job are given in a separate Rubric in Arund. Orient. 16, fol. 335b, on Job 41 9.

¹ Comp. וְיִיָּד at the beginning a verse in Exod. 34 3; Levit. 13 29, 38, 40; 15 5, 16; 17 10, 13; 19 20; 20 10, 11, 12, 13, 14, 15, 17, 18, 20, 21, 27; 22 14, 21; 24 17, 19; 25 26, 29; 27 14; Numb. 5 10; 19 20. The instances in which וְיִיָּד begins a verse apart from the Pentateuch and Job are Josh. 23 10; Isa. 41 6; Jerem. 9 3; Ps. 92 7; 140 12; Prov. 15 18; 16 27, 28, 29; 18 24; 21 17; 28 20; 29 1, 3, 9, 22; Eccl. 6 2; Esther 2 5.

וְיִיָּד = § 419.

וְיִיָּד is in two instances in the Pentateuch rendered by וְיִיָּד. This Rubric, which is from Cambridge Add. 1174, on Gen. 13 16 I cannot explain.

וְיִיָּד = § 420.

וְיִיָּד a man. Five words respectively occur twice followed by וְיִיָּד a man. Of this Rubric I collated four Lists, one in MSS. and three printed: (I) Halle Ochlah Ve-Ochlah II, § 31, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 243; (III) the printed Massorah on Exod. 34 3 and (IV) the printed Massorah Finalia, letter א, § 344. The printed Massorah as usual is corrupt and misleading. List III states in the heading that there are six such pairs and enumerates four and a half. It omits the fellow to the second pair, viz. וְיִיָּד Jerem. 26 20 and places the fellow of the first pair, viz. וְיִיָּד Ruth 1 1 after the half of the second pair. List IV contains three additional pairs by a later Massorite which are against the scope of this Rubric. The first pair are וְיִיָּד וְיִיָּד which occurs twice (Levit. 17 10, 13), but as וְיִיָּד is the same as וְיִיָּד it cannot properly be reckoned among the words which are followed by וְיִיָּד. The second pair which consist of וְיִיָּד Prov. 22 24 and וְיִיָּד Deut. 22 24 cannot be admitted as a proper pair, since the fellow is וְיִיָּד with the article, whilst the third pair which consist of וְיִיָּד Deut. 20 6, 7 is against the import of this Rubric, the design of which is to tabulate וְיִיָּד with the article. Lists I and II, therefore, exhibit the original and correct form of this Massorah.

וְיִיָּד = § 421.

וְיִיָּד a man's brother, occurs times . . . and once it is with the prefix *Vav*. This Rubric I have found in the printed Massorah only, on Gen. 9 5.

וְיִיָּד = § 422.

וְיִיָּד a man as his brother [or one as the other], occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 198a, on Ezek. 47 14 which I have printed and (II) Harley 5710-11, Vol. II, fol. 102a, on the same passage.

וְיִיָּד = § 423.

וְיִיָּד a man and a man, occurs twice. That is, וְיִיָּד followed by this expression with the prefix *Vav*. In 2 Sam. 10 6 the Authorised Version takes וְיִיָּד as part of a proper name, i. e. *Ish tob*, whilst the Revised Version renders it *and the man of Tob*. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 62b, on 2 Sam. 10 6 which I have printed and (II) the printed Massorah on the same passage.

וְיִיָּד = § 424.

וְיִיָּד a man of God, occurs six times in this combination in the Scriptures [the mnemonic sign for these six passages is] and an honourable man came from Judah and he the holy one answered

truthfully. As normally **אֱלֹהִים** has the article in this combination, which occurs no fewer than sixty-one times,¹ the Massorah here safeguards the six abnormal passages. The necessity for safeguarding these abnormal passages is due to the variations which obtained in the different Codices as will be seen from the notes on 1 Sam. 2 27; 1 Kings 13 14 &c. in my edition of the Bible. The sign is as usual made up of six words which severally occur in the respective six passages where this phrase is to be found. The unusual part about it is that it is in Hebrew. These signs as a rule are in Chaldee. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 174 a, on 1 Sam. 2 27 which I have printed; (II) Arund. Orient. 16, fol. 88 a, on 1 Kings 13 1; (III) Add. 15,251, fol. 155 a, on 1 Sam. 9 6; (IV) the same MS., fol. 193 b, on 1 Kings 13 1; (V) Halle Ochliah Ve-Ochliah I, § 153, and (VI) the printed Massorah Finalis, letter **א**, § 388.

¹ Comp. **אֱלֹהִים** Deut. 23 1; Josh. 14 6; Judg. 13 6, 9; 1 Sam. 9 10; 1 Kings 12 22; 13 4, 5, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31; 17 18; 20 28; 2 Kings 1 9, 11, 12, 13; 4 16, 21, 22, 25, 27, 27, 40; 5 8, 14, 15, 20; 6 6, 9, 10, 16; 7 2, 17, 18, 19; 8 2, 4, 7, 8, 11; 13 19; 23 16, 17; Jerem. 25 4; Ps. 90 1; Ezra 3 2; Neh. 12 24, 36; 1 Chron. 23 14; 2 Chron. 8 14; 11 2; 25 9; 30 16. Once **אֱלֹהִים** 1 Chron. 25 7, and five times **אֱלֹהִים** 1 Sam. 9 7 8; 2 Kings 4 7, 42; 2 Chron. 25 9.

אֵשׁ תְּהִיָּה = § 425 a.

אֵשׁ תְּהִיָּה *Eleven persons are respectively called man of God.* With the exception of about twenty passages where the name of the person thus distinguished is not quite certain, all the instances in which this appellation occurs are distributed very unevenly between the eleven patriarchs and prophets specified in this Rubric. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 229 a, on 1 Kings 13 21 which I have printed; (II) Add. 15,451, fol. 500 b, on 2 Chron. 25 7; (III) Halle Ochliah Ve-Ochliah I, § 152, fol. 62 a; (IV) the printed Massorah on 1 Kings 13 22 and (V) Yalkut Shimoni on 1 Sam. 2 27, § **א** x Vol. II, fol. 14 b, Frankfurt 1709. List V is the only one which gives some catchwords to the passages where they are so designated.

אֵשׁ תְּהִיָּה = § 425 b.

אֵשׁ תְּהִיָּה *Eight men are called men of God.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 307 a, on Ps. 90 1. It is another recension of the preceding Rubric and evidently proceeds from a Massoretic School which registered eight such honoured men, omitting Elijah, Eliab and Micah.

אֵשׁ תְּהִיָּה = § 426.

אֵשׁ תְּהִיָּה *every man and his household, occurs three times.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 54 a, on 1 Sam. 27 3 which I have printed; (II) Orient. 2348, fol. 68 a, on Exod. 1 1, and (III) the printed Massorah on 1 Sam. 27 3.

אֵשׁ תְּהִיָּה = § 427.

אֵשׁ תְּהִיָּה *footmen, occurs four times.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 142 b, on 1 Chron. 19 18.

אֵשׁ תְּהִיָּה = § 428.

אֵשׁ תְּהִיָּה *man with him, occurs four times.* The third passage, viz. **אֵשׁ תְּהִיָּה** - 1 Sam. 27 2 is incorrect since it is here **אֵשׁ תְּהִיָּה**. The design of this Rubric is probably to guard this phrase against the construction **אֵשׁ תְּהִיָּה** (Gen. 45 1). I have mislaid the reference to the MS. from which this Rubric is taken.

אֵשׁ תְּהִיָּה = § 429.

אֵשׁ תְּהִיָּה *every man under his vine, occurs three times.* That is to guard this phrase against the one which is without **אֵשׁ** after **אֵשׁ** which also occurs twice (2 Kings 18 31; Isa. 36 16). The second line is manifestly a corrupt repetition of the third since the phrase occurs twice only. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 226 b, on 1 Kings 5 5.

אֵשׁ תְּהִיָּה = § 430.

אֵשׁ תְּהִיָּה *in or against a man, occurs thirteen times.* That is, with *Sheva* under the prefix *Beth* in contradistinction to **אֵשׁ תְּהִיָּה** with *Kametz* which is tabulated in the next Rubric. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 134 a, on Deut. 19 15.

אֵשׁ תְּהִיָּה = § 431.

אֵשׁ תְּהִיָּה occurs eight times. That is, with *Kametz* under the *Beth*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 16 a, on Gen. 26 11 which I have printed; (II) Halle Ochliah Ve-Ochliah, II, § 81, and (III) the printed Massorah on Levit. 20 3. It will be seen that whilst one School of Massorites safeguarded the instances in which **אֵשׁ תְּהִיָּה** is with *Sheva*, the other School fixed the passages in which it is with *Kametz*.

אֵשׁ תְּהִיָּה = § 432.

אֵשׁ תְּהִיָּה has twice *Pathach* in the Scriptures, once it is defective and once *plene*. There are no fewer than three different Massorahs on the orthography and import of the expression **אֵשׁ תְּהִיָּה** with and without the prefix *He*. The first is in the Rubric before us. In it the Massorah emphasises the fact that in these two instances where **אֵשׁ תְּהִיָּה** occurs with the interrogative *He* it is with *Pathach* instead of **אֵשׁ תְּהִיָּה** with *Chateph-Pathach*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 296 a, on Neh. 6 11 which I have printed; (II) the same MS., Vol. I, fol. 206 a, on 2 Sam. 14 19 where this Massorah is not only wrongly placed, but the heading **אֵשׁ תְּהִיָּה** is a clerical error for **אֵשׁ תְּהִיָּה**, as is evident from the mnemonic sign **אֵשׁ תְּהִיָּה** = Micah 6 10; Neh. 6 11; (III) Arund. Orient. 16, fol. 382 b, on Neh. 6 11; (IV) Add. 15,251, fol. 424 a, on the same passage and (V) the printed Massorah Finalis, letter **א**, § 350.

As **אֵשׁ תְּהִיָּה** is defective in one only of the two passages which constitute the former Massorah and as it occurs again in this abnormal form in Samuel, the second Massorah deals exclusively with the defective orthography and is as follows:

אֵשׁ תְּהִיָּה ב' ה' ה' ה' ה' ה'
2 Sam. 14 19
Micah 6 10

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 66 a, on 2 Sam. 14 19 which I have printed; (II) Harley 5710-11, Vol. II, fol. 116 b, on Micah 6 10 and (III) Add. 15,250, fol. 172 a, on 2 Sam. 14 49.

The third Massorah, which is as follows, is the most important:

אֵשׁ תְּהִיָּה ב' ה' ה' ה' ה' ה'
Micah 6 10
Prov. 14 19
2 Sam. 14 19

This Rubric, therefore, which is preserved in the printed Massorah on 2 Sam. 14 19 emphatically declares that the two abnormal forms **אֵשׁ תְּהִיָּה** as well as the normal **אֵשׁ תְּהִיָּה** in Prov. 14 19 are simply the textual reading or *Kethiv* and that the *Sevir* or alternative reading in all these three passages is **אֵשׁ תְּהִיָּה**.

אֵשׁ תְּהִיָּה = § 433.

אֵשׁ תְּהִיָּה and the man, occurs three times. This Rubric, which is from Add. 15,251, fol. 117 b, on Deut. 24 11 is perfectly unintelligible since **אֵשׁ תְּהִיָּה** occurs no fewer than seventeen times. The printed Massorah Finalis which has also this Rubric under letter **א**, § 341, heads it **אֵשׁ תְּהִיָּה** it occurs three times with the accent and gives the same three passages. But this is equally inexplicable since it has a different accent in each of three passages, and though **אֵשׁ תְּהִיָּה** (Numb. 9 13) with *Telisha Ketanah* does not occur again **אֵשׁ תְּהִיָּה** (Deut. 24 11) with *Rebia* occurs also in 1 Sam. 4 13; 2 Kings 5 1, and **אֵשׁ תְּהִיָּה** (Judg. 17 5) is also to be found in 1 Sam. 4 14; 9 6; Dan. 9 21. It may be that the design of this Massorah is to register the three instances in which the combination **אֵשׁ תְּהִיָּה** occurs in the Bible and that the catchwords **אֵשׁ תְּהִיָּה** (Judg. 17 5) are a clerical error for **אֵשׁ תְּהִיָּה** Deut. 17 12 which is the third passage where this phrase occurs.

אֵשׁ תְּהִיָּה = § 434.

אֵשׁ תְּהִיָּה and a man man [i. e. whatsoever man], occurs twice in this combination. That is **אֵשׁ תְּהִיָּה** with the prefix *Vav* followed by this expression without it, being the reverse of the three instances registered in § 428. The normal combination in these phrases is simply **אֵשׁ תְּהִיָּה** without the prefix *Vav* (comp. Levit. 17 3, 8; 20 2, 2; 22 4, 18 &c.). Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Cambridge Add. 1174, on Levit. 17 10 which I have printed; (II) Harley

5710-11, Vol. I, fol. 75a; (III) Orient. 2348, fol. 102b; (IV) Orient. 2349, fol. 92b, and (V) Orient. 4445, fol. 103a, all on the same passage. With the exception of the first List, all the others have in the heading וְיָשָׁב בְּאֶרֶץ מִצְרָיִם it occurs twice in this combination and with the same accents.

תָּלִיָּה = § 435.

וְיָשָׁב אִישׁ אֶל אֶרֶץ מִצְרָיִם and every man to his own country, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 219b, on Isa. 13 14.

תָּלִיָּה = § 436.

וְיָשָׁב אִישׁ יְהוּדָה and the man of Judah, occurs in this combination six times in the Scriptures. Of this Rubric I collated six Lists, five in MSS. and one one printed: (I) Harley 5710-11, Vol. I, fol. 215a, on 2 Sam. 24 9 which I have printed; (II) Arund. Orient. 16, fol. 41b, on 1 Sam. 11 8; (III) the same MS., fol. 74a, on 2 Sam. 24 9; (IV) the same MS., fol. 168b, on Jerem. 32 32; (V) Add. 15,251, fol. 156a, on 1 Sam. 11 8 and (VI) the printed Massorah Jerem. 32 32.

תָּלִיָּה = § 437.

וְיָשָׁב אִישׁ מִלְחָמָה and a man of war, occurs twice in this combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 184a, on 1 Sam. 16 18.

תָּלִיָּה = § 438.

כָּאִישׁ as a man, occurs twenty times with Sheva. Of this Rubric, which does not occur in the printed Massorah, I collated twenty-one Lists: (I) Harley 5710-11, Vol. II, fol. 184b, on Pa. 38 15 which I have printed; (II) the same MS., Vol. I, fol. 170b, on Judg. 20 11; (III) the same MS., Vol. II, fol. 297a, on Neh. 8 1; (IV) the St. Petersburg Codex of A. D. 916 on Jerem. 14 9; (V) the same Codex on Zech. 4 1; (VI) Add. 15,251, fol. 142a, on Judg. 6 16; (VII) the same MS., fol. 242a, on Jerem. 6 23; (VIII) the same MS., fol. 293a, on Prov. 24 34; (IX) the same MS., fol. 416b, on Ezra 3 1; (X) Add. 21,160, fol. 210b, on Numb. 14 15; (XI) Halle Ochliah Ve-Ochliah 11, § 31, and no fewer than ten Lists in Arund. Orient. 16, viz. fol. 22b, on Judg. 6 16; fol. 137a, on Isa. 42 18; fol. 147a, on Isa. 66 13; fol. 156a, on Jerem. 14 9; fol. 161a, on Jerem. 23 9; fol. 218a, on Zech. 4 1; fol. 293a, on Pa. 38 15; fol. 338a, on Prov. 6 11; fol. 373b, on Ezra 3 1 and fol. 384a, on Neh. 8 1.

There are several points of interest attached to this Rubric: (I) the Sheva under the Caph is called in the heading of List I חֶטֶף Chateph; (II) in List V which exhibits the oldest form of this Massorah it is called רֶמֶי רֶמֶי Rophi and (III) List I describes the reading כָּאִישׁ in Judg. 20 11 as that of certain Codices. What the alternative was here it is impossible to say as none of the other Lists remark upon it. It is remarkable that the printed Massorah on Pa. 38 15 refers to Pericope בְּרֵעֵתְךָ for this Rubric¹ and the printed Massorah Finalis, letter מ, § 342, to Pericope שָׁמָּה where they say this Rubric is given,² but it occurs nowhere in Jacob b. Chayim's Massorah.

1 כָּאִישׁ כִּי בִקְרָא וְשֵׁם בְּנֵסֵר בְּמִדְרַת בְּרֵעֵתְךָ.
2 כָּאִישׁ כִּי וְשֵׁם בְּנֵסֵר בְּמִדְרַת שָׁמָּה לָךְ.

תָּלִיָּה = § 439.

כָּאִישׁ אֶחָד as one man, occurs nine times in the Scriptures. I have mislaid the reference to the MS. from which this Rubric is taken. The note which I find is on Add. 15,250, fol. 81b, on Numb. 14 15. But the Rubric here is as follows: אֶחָד אֶחָד בִּי בִקְרָא and the first two instances alone are given. In the printed Massorah this Rubric does not occur.

תָּלִיָּה = § 440.

וְיָשָׁב לְאִישׁ to the man, occurs thirty-two times and once it is with the prefix Vav. The design of this Rubric is to safeguard these thirty-two instances as well as the one instance with the prefix Vav with Kametz under the Lamed so as not to be confused with וְיָשָׁב with Sheva under the Lamed which occurs no fewer than sixty times.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 29a, on Gen. 43 6 which I have printed; (II) the same MS., Vol. II, fol. 48a, on Jerem. 26 11; (III) Orient. 4445, fol. 33b, on Gen. 43 11; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 26 11; (V) Arund. Orient. 16, fol. 30b, on Judg. 16 19; (VI) the same MS., fol. 40a, on 1 Sam. 9 7; (VII) the same MS., fol. 63b, on 2 Sam. 12 4; (VIII) the same MS.,

fol. 283b, on Ruth. 3 3; (IX) the same MS., fol. 343b, on Prov. 20 8; (X) Halle Ochliah Ye-Ochliah II, § 31, and (XI) the printed Massorah Finalis, letter מ, § 340.

The statement in the heading of List III that there are thirty-three such instances with Kametz under the Lamed includes the passage in Judg. 19 24 where it is וְיָשָׁב the one instance with the prefix Vav. List IV notices the thirty-two instances without וְיָשָׁב, but omits by a clerical oversight Jerem. 26 16.

תָּלִיָּה = § 441.

וְיָשָׁב לְאִישׁ and to a man, occurs three times. That is, to distinguish it from וְיָשָׁב which occurs once (comp. § 400). Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 74a, on Levit. 15 33 which I have printed; (II) the same MS., Vol. I, fol. 197b, on 2 Sam. 2 15; (III) the same MS., Vol. II, fol. 70b, on Ezek. 1 23; (IV) Arund. Orient. 16, fol. 58a, on 2 Sam. 2 15; (V) Add. 15,251, fol. 74a, on Levit. 15 33; (VI) the same MS., fol. 268b, on Ezek. 1 23; (VII) the printed Massorah on Levit. 15 33 and (VIII) the printed Massorah Finalis, letter מ, § 353. All these Lists include 2 Sam. 2 15 though it is here part of the proper name Ish-boisheth.

תָּלִיָּה = § 442a-b.

וְיָשָׁב לְאִישׁ from man, occurs three times according to the Westerns. . . . according to the Easterns it is וְיָשָׁב in Samuel both in the Kethiv and Keri. This Rubric I have found only in Harley 5710-11, Vol. I, fol. 41b, on Exod. 11 7. Of the second recension I have collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 200b, on 2 Sam. 6 19 where alone the mnemonic sign occurs; (II) the same MS., Vol. II, fol. 158a, on 2 Chron. 15 13; (III) Arund. Orient. 16, fol. 60b, on 2 Sam. 6 19; (IV) Orient. 2348, fol. 73b; (V) Orient. 2349, fol. 64a; (VI) Add. 15,251, fol. 47a, and (VII) the printed Massorah, all on Exod. 11 7.

תָּלִיָּה = § 443.

וְיָשָׁב לְאִישׁ my husband, occurs eight times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 65b, on 2 Sam. 14 5 which I have printed; (II) the same MS., fol. 99b, on 2 Kings 4 1; (III) the same MS., fol. 200a, on Hos. 2 9; (IV) Add. 15,251, fol. 175b, on 2 Sam. 14 5; (V) Halle Ochliah Ve-Ochliah II, fol. 95a, and (VI) the printed Massorah on Gen. 29 32.

תָּלִיָּה = § 444.

וְיָשָׁב לְאִישׁ thy husband, occurs six times. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710-11, Vol. I, fol. 87b, on Numb. 5 20 which I have printed and (II) the printed Massorah on Judg. 14 15. The latter states at the end of the List that it occurs once with the prefix Lamed (2 Kings 4 26).

תָּלִיָּה = § 445.

וְיָשָׁב לְאִישׁ her husband, occurs twenty-five times. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 9b, on Gen. 16 3 which I have printed; (II) the same MS., Vol. I, fol. 160a, on Numb. 30 11; (III) Add. 15,451, fol. 210b, on 2 Sam. 11 26 and (IV) Add. 21,160, fol. 241a, on the same passage.

תָּלִיָּה = § 446.

וְיָשָׁב לְאִישׁ and her husband, occurs four times. This Rubric I have found only in the printed Massorah on Numb. 30 14.

תָּלִיָּה = § 447.

אִישִׁים men, occurs three times. That is the plural of אִישׁ. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 25b, on Isa. 53 3 which I have printed; (II) the same MS., Vol. II, fol. 219b, on Ps. 141 4; (III) the same MS., Vol. II, fol. 245a, on Prov. 8 4; (IV) Arund. Orient. 16, fol. 141b, on Isa. 53 3; (V) the same MS., fol. 319b, on Ps. 141 4; (VI) the printed Massorah on Isa. 53 3 and (VII) the same on Prov. 8 4 which List alone has the mnemonic sign. Most of the Lists have in the heading וְיָשָׁב אִישׁ אִישׁ occurs three times and plene.

תָּלִיָּה = § 448.

וְיָשָׁב לְאִישׁ as the manikin, or apple [i. e. of the eye], occurs three times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 177b, on Pa. 17 8 which I have printed; (II) the same MS., Vol. II, fol. 245a, on Prov. 7 2; (III) Arund. Orient. 16, fol. 287a, on Ps. 17 8; (IV) the same MS., fol. 338b, on Prov. 7 2; (V) Add. 15,251, fol. 349a, on

Ps. 17 8 and (VI) the printed Massorah on the same passage. Most of the Lists have in the heading 'three times and plene.

חמ"ט = § 449.

חמ"ט Ithiel without and with the prefix Lamed, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 386b, on Neh. 11 7. The printed Massorah Finalis, letter מ, § 360, refers to the Massorah on Neh. 11 7 where it states that this Rubric is given, but as it is not unfrequently the case in such references, the Rubric is not to be found.

Comp. איתחאל ב' וספי' בפר' בנחמיה סימן יא.

ח"י = § 450.

ח"י Wherever Etham occurs it is always without Yod except in one instance. This is one of those artificial Massorahs which group together homonyms for the purpose of pointing out variations in their orthography. ח"י with Yod which is here given as an exception to the regular spelling without Yod (ח"י), is the Kal future first person singular from ח"י, whereas ח"י without Yod which in this Rubric is stated to be its normal spelling and which without and with the prefix occurs four times (Exod. 13 20; Numb. 33 6, 7, 8) is the proper name of a city. The wording of this Rubric, which is from the printed Massorah on Numb. 33 6, does not make this import quite clear. The Rubric, however, also occurs in Orient. 2348, fol. 131a, and Orient. 2349, fol. 121a, both on the same passage where the sense is perfectly plain. In these two MSS. it is as follows: 'Wherever ח"י without and with the prefix occurs it is the proper name of a city and is defective except in one instance where it is used in a different sense and is plene, viz. Ps. 19 14.'

כל ליש' איהם באהם שום באהא הם בלחר בליש אחרי וכל אל יספלו בו אז איהם.

ח"י"א = § 451.

ח"י"א strong, strength, occurs four times. This Rubric which is from Add. 15,251, fol. 383a, Job 33 19 is incorrect since it occurs no fewer than nine times, and five instances are omitted, viz. Jerem. 49 19; 50 44; Amos 5 24; Ps. 74 15; Prov. 13 15. The Rubric also occurs in Add. 21,160, fol. 281b, and in the printed Massorah, both on Numb. 24 21 in a still more inexplicable form since it states that ח"י"א occurs three times only, omitting not only the five passages in question, but also Jerem. 5 15. It will also be seen that this Rubric excludes ח"י"א the proper name which without the prefix occurs four times (1 Chron. 2 8; 6 27, 29; 15 17) and which is generally included where the orthography is identical.

ח"י"ב = § 452.

ח"י"ב only, occurs eight times at the beginning of a verse in the Scriptures. This Rubric which is to be found in the printed Massorah only, on Levit. 23 27, is hopelessly incorrect, since this adverb begins a verse a great many more times. It cannot possibly denote that ח"י"ב with a certain accent begins the verse this number of times, for these eight instances have no fewer than three different accents and in one passage it is with Makkeph. Each of these accents ח"י"ב has repeatedly in other passages where it occurs at the beginning of a verse. As it occurs altogether sixty-eight times at the beginning of a verse, the Nakdam probably found the full List too long for the margin and may have intended simply to give the beginning of it as is not unfrequently the case with lengthy catalogues. A later Nakdam, however, who did not understand the import of this Massorah, finding eight instances only enumerated, dropped מ [= 60] and left the מ [= 8] to make the heading conformable to the enumerated passages.

Comp. Gen. 9 4; 34 15, 22; Exod. 21 21; Levit. 11 4, 21, 36; 21 23; 23 27, 39; 27 26, 28; Numb. 1 49; 14 9; 18 17; 26 55; 31 22; Deut. 12 22; 14 7; 18 20; Josh. 3 4; 1 Sam. 12 24; 1 Kings 9 24; 11 12; 22 44; 2 Kings 12 14; 13 6; 22 7; 23 9, 26; 24 3; Isa. 14 15; 19 11; 45 24; Jerem. 3 18; 26 15 24; 28 7; 34 4; Hos. 4 4; Zech. 1 6; Ps. 23 6; 39 7; 49 16; 62 2, 8, 5, 6, 7, 10; 68 22; 73 13, 18; 85 10; 140 14; Prov. 17 11; Job 13 20; 14 22; 16 7; 18 21; 30 24; 33 8; 35 13; Lament. 3 3; Ezra 10 15; 1 Chron. 22 12; 2 Chron. 20 33; 30 11.

ח"י"ג = § 453.

ח"י"ג only, occurs five times with the accent Mehupach. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 70b, on Levit. 11 4 which I have printed and (II) Orient. 4445, fol. 94b, on the same passage.

ח"י"ד = § 454.

ח"י"ד For the various accents which this adverb takes, see letter מ under קממ"ט.

ח"י"ה = § 455.

ח"י"ה only the firstling, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Levit. 27 26.

ח"י"ו = § 456.

ח"י"ו only or but the high places, occurs twice... whilst in all other instances it is ח"י"ו save that, or except the high places. This Massorah, therefore, is designed to safeguard these exceptional instances against being made conformable to the more common combination ח"י"ו. This Rubric, which does not occur in the printed Massorah, is from the Vienna Codex No. 35 on 1 Kings 22 44. The last line ח"י"ו is incorrect since ח"י"ו in this connection occurs twice, viz. 1 Kings 15 14 and 2 Chron. 15 17.

In Harley 5710-11, Vol. II, fol. 161a, where this Massorah occurs on 2 Chron. 20 33, the variation in these phrases which record the same event is more strikingly pointed out and is as follows: 'By Asa in Kings and Chronicles it is ח"י"ו and the high places they did not remove [1 Kings 15 14; 2 Chron. 15 17]; by Jehoshaphat in Kings and Chronicles it is ח"י"ו only the high places they did not remove [1 Kings 22 44; 2 Chron. 20 33] and in all other passages it is ח"י"ו, but the high places they did not remove [2 Kings 12 4; 14 4; 15 4, 35].'

אמא ומלכים דרבי חיימא ונחמיה לא סרו דיהושפט ומלכים דרבי חיימא אך הנבטות לא סרו ויש' רק הנבטות לא סרו.

ח"י"ז = § 457.

ח"י"ז and but, occurs three times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 100b, on Numb. 22 20 which I have printed; (II) Orient. 4445, fol. 142a, on the same passage; (III) Arund. Orient. 16, fol. 16a, on Josh. 22 19; (IV) Orient. 2349, fol. 33a, on Gen. 9 6 and (V) the printed Massorah on the same passage. Lists II and IV respectively add, one at the end of the Rubric and the other in the heading, that it begins a verse in two instances and is in the middle of the verse in one passage. The printed Massorah which simply states that it occurs twice at the beginning of a verse and catalogues the two instances only, is misleading inasmuch as it may imply that apart from the beginning of the verse it occurs frequently. The two instances which begin a verse form part of the words which respectively occur twice with the prefix Vav commencing a verse.

Comp. The Massorah, letter ו, § 63, Vol. I, p. 399.

ח"י"ח = § 458.

ח"י"ח A List of unique words [chiefly from the root וכל]. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Isa. 40 12. Its design is to catalogue hapax legomena of expressions with Caph Lamed (כל). As thirteen out of the five-and-twenty words are from וכל, and seven only from בלה, two from בלל, two from ביל and one from יכל I have added in the heading in brackets בלשן to indicate the root of by far the larger number of the forms tabulated in the List. Why the twelve words of the four different roots are here mixed up with the thirteen forms from וכל when there are nearly ninety other hapax legomena from this root which could have easily filled up the List, it is difficult to say. It may be that the Massorites deemed it necessary to fix the reading of these expressions because they were exposed to variations in the MSS. or because some Hagadic import was attached to them.

ח"י"ט = § 459.

ח"י"ט he hath devoured him, occurs four times in the Scriptures. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 78b, on Ezek. 15 5 which I have printed; (II) Orient. 2348, fol. 59b; (III) Orient. 2349, fol. 49b; (IV) Add. 21,160, fol. 39b; (V) the printed Massorah, all on Gen. 37 33, and (VI) the printed Massorah on Ezek. 15 5. Lists II and III have in the heading ח"י"ט קמ"ט it occurs four times three times with Kametz and once with Pathach, which is more precise, since in Ezek. 15 5 the Lamed has Pathach.

ת"ם = § 460.

ואכלתם and he shall devour them, occurs twice. That is in both instances the Tav is with Pathach and the accent is on the penultima. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 200a, on Hos. 2 14 which I have printed; (II) Vienna Codex No. 35 on Jerem. 5 14 which rightly has in the heading ת"ם; (III) the same Codex on Hos. 2 14 and (IV) the printed Massorah on Jerem. 5 14.

ת"ם" = § 461.

אכלתי I have eaten, occurs twice at the end of a verse, once with Kametz and once with Pathach. That is, this preterite first person singular, which occurs altogether ten times, ends a verse in two instances, once it has the normal pausal Kametz under the Caph (comp. Ps. 102 10) and once it is abnormally with Pathach. This Rubric is from the Vienna Codex No. 35 on Neh. 5 14. The printed Massorah Finalis which gives this Rubric in letter א, § 375, is hopelessly corrupt.

The heading in Jacob b. Chayim's Massorah אכלתי ב' פתח בנבחרת is which Heidenheim has exposed both in פ"ן הקדמ' and פ"ן סוף on Gen. 31 38.

ת"ם" = § 462.

ואכלו and they shall eat it, occurs three times. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 79b, on Levit. 24 9 which I have printed; (II) the same MS., Vol. II, fol. 38b, on Jerem. 10 25; (III) Arund. Orient. 16, fol. 154a, on the same passage; (IV) Add. 21,160, fol. 180b, on Levit. 26 16; (V) the printed Massorah on Levit. 24 9 and (VI) the same on Jerem. 10 25. Lists II, III, IV, V and VI have in the heading ת"ם" or ת"ם" which refers to the absence of Vav after the Lamed. It will be seen that ת"ם" and ת"ם" are used promiscuously, a fact to which we have often adverted, though the former is the more correct way of stating it since it occurs three times only and is defective in all the three passages.

ת"ם" = § 463.

אכל eating, devouring, is ten times plene. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 69a, on Levit. 10 18 which I have printed; (II) the same MS., Vol. II, fol. 168a, on 2 Chron. 31 10; (III) Arund. Orient. 16, fol. 71a, on 2 Sam. 19 43; (IV) the same MS., fol. 113b, on 2 Kings 19 29; (V) the same MS., fol. 204b, on Joel 2 26; (VI) the same MS., fol. 277a, on 2 Chron. 31 10; (VII) Add. 21,160, fol. 27b, on Gen. 31 15; (VIII) the same MS., fol. 151a, on Levit. 10 18; (IX) the printed Massorah on the same passage, and (X) the same on Joel 2 26. It is to be remarked that though one of the instances is תאכל (2 Sam. 19 43) none of the MS. Lists state in the heading ת"ם" and it is only in the heading of the two Lists in the printed Massorah that it is so stated. The heading, however, in the first of Jacob b. Chayim's List which has it ת"ם" is wrong, since there is no plene instance of this infinitive absolute with the prefix Vav which the Massorah recognises. The Kethiv in Isa. 37 30 is excluded from this List. It is, moreover, to be noticed that though the plene form of this infinitive is the normal orthography and the defective the abnormal since it occurs five times only (Gen. 2 16; 1 Sam. 14 30; 2 Kings 4 43; Isa. 22 13; Prov. 25 27), the Massorah here, contrary to its usual practice, safeguards the normal spelling.

ת"ם" = § 464.

אכל to eat, is thirteen times plene and the mnemonic sign thereof in Chaldee is, the man killed sheep, and the eagle took bread in a good month, and the princes finished the cluster and tarried in the field. As this infinitive occurs fifty-three times and is plene in thirteen instances only, the Massorah safeguards the exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176a, on Ezek. 16 20 which I have printed; (II) the same MS., fol. 353a, on Eccl. 5 17; (III) Add. 15,251, fol. 275a, on Ezek. 16 20; (IV) Vienna Codex No. 35 on Eccl. 5 17; (V) Cambridge Add. 465 on Levit. 25 7 from which I printed the mnemonic sign and (VI) the printed Massorah on Ezek. 16 20. It is remarkable that all these Lists, contrary to the usual practice of the Massorah, include the Kethiv in Ezek. 44 3 in the thirteen plene instances since the Massorah as a rule recognises only the Keri.

There is another recension of this Rubric in Harley 5710-11, Vol. I, fol. 187b, on 1 Sam. 20 5 which is of great importance

for the orthography of this infinitive. It is as follows: תאכל is seven times plene, viz. 1 Sam. 20 5, 24; 2 Sam. 13 9; 16 2; 17 29; 2 Kings 4 40; Eccl. 6 2; and it is likewise so in the Twelve [Minor Prophets] except in one instance, viz. Hab. 3 14. It will be seen that this Rubric not only excludes Ezek. 16 20; 44 3, and 2 Chron. 7 13, but gives Eccl. 6 2 instead of Eccl. 5 17 as one of the plene instances.

למנוח' כל ומנוח' ישוב אשכ עם חמך למנוח, ופתח, המשרת וזולתם, ודבש, וצק, וישליכנו, וכל יז דכו בלא נקבת בספרי רמח פריי.

ת"ם" = § 465.

אכל to eat, occurs twice. That is, this infinitive construct occurs twice, once with Kametz under the Caph and once with Cholem over it. This Rubric is from the Halle Ochlal Ve-Ochlal II, § 33. The heading in the printed Massorah on Gen. 3 11 which this Rubric has, viz. ת"ם" ב' א' ב' חתך פת' ופתח קלף is unintelligible.

ת"ם" = § 466.

אכלם when they eat, occurs twice. . . . That is, with the prefix Beth and once this infinitive with the suffix third person plural has the prefix Caph. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 4a, on Josh. 5 12 which I have printed; (II) Orient. 2449, fol. 95a, on Levit. 22 16; (III) the printed Massorah on the same passage and (IV) the printed Massorah Finalis, letter א, § 374.

ת"ם" = § 467.

אכל eat, is five times plene. Without and with the prefix Vav this imperative occurs altogether twelve times. It is defective in seven instances and plene in these five passages only. Hence the Massorah safeguards the minority. C' this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 93b, on 1 Kings 19 6 which I have printed, but from which I omitted by an oversight (ת"ם") the second instance in Ezek. 3 1; (II) the same MS., fol. 345a, on Prov. 23 7 and (III) the printed Massorah on Ezek. 3 1. It is to be noticed that though in 1 Sam. 28 22 this imperative has the prefix Vav, none of the Lists state in the heading ת"ם" ב' א' ב' חתך פת' ופתח קלף.

1 Comp. ת"ם" 1 Sam. 9 24; 1 Kings 18 41; 19 7; Prov. 25 16; Eccl. 9 7; ת"ם" 1 Kings 13 16; Ezek. 2 8.

ת"ם" = § 468.

אכל and he shall eat, occurs five times in the Scriptures and the mnemonic sign thereof is in Chaldee, the grass of the bread stood up and denied its garden. In all the other twenty-one instances where this future third person singular occurs, the prefix Vav has Pathach and the Yod is with Dagesh (תאכל). Hence the Massorah safeguards these five instances where it has Sheva, and hence also some of the headings have ת"ם" ב' א' ב' חתך פת' ופתח קלף = five times with Sheva. Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 35b, on Exod. 2 20 which I have printed; (II) the same MS., Vol. I, fol. 229a, on 1 Kings 13 18; (III) the same MS., Vol. II, fol. 261a, on Cant. 4 16; (IV) Arund. Orient. 16, fol. 88b, on 1 Kings 13 18; (V) the same MS., fol. 349b, on Cant. 4 16; (VI) Add. 21,160, fol. 21a, on Gen. 27 31; (VII) the same MS., fol. 66a, on Exod. 2 20; (VIII) the same MS., fol. 80a, on Exod. 10 12; (IX) Vienna Codex No. 35 on Cant. 4 16; (X) Halle Ochlal Ve-Ochlal II, § 33, and (XI) the printed Massorah on Gen. 27 31. Lists V, VI, VII, IX and X have the mnemonic sign. The mnemonic sign without the List is given in the printed Massorah on Exod. 10 12; 1 Kings 13 18; Cant. 4 16, and in the printed Massorah Finalis, letter א, § 366.

ת"ם" = § 469.

אכל and he ate, has twice the accent Zakeph with Pathach. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 66a, on 1 Sam. 30 11. See, however, Gen. 27 25 where תאכל is also with Zakeph.

ת"ם" = § 470.

אכל he shall eat, occurs thirteen times. That is, with a pausal accent and Tzere to distinguish it from the forty-one passages where it has a non-pausal accent and is with Pathach (תאכל). Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 138a, on Isa. 44 16 which I have printed; (II) the same MS., fol. 122a, on Isa. 7 22; (III) the same MS., fol. 146b, on Isa. 65 22; (IV) the same MS., fol. 323a,

Job 5 5; (V) the same MS., fol. 331b, on Job 31 8; (VI) the same MS., fol. 335a, on Job 40 15; (VII) the same MS., fol. 352b, on Eccl. 5 11; (VIII) Orient. 4445, fol. 122b, on Numb. 6 3; (IX) the St. Petersburg Codex of A. D. 916, on Isa. 65 22; (X) Harley 5710-11, Vol. I, fol. 78a, on Levit. 21 22; (XI) Halle Oehlah Ve-Oehlah II, § 33, and (XII) the printed Massorah on Levit. 21 22.

תע"א = § 471.

תאכל *thou shalt, or she shall eat, occurs seven times, and the sign thereof is in Chaldee: the priest commanded the widow, thy toil and thy bread into the city of the king. His companions came and removed death from the house of destruction and burnt his blood and flesh with fire.*

It is to be remarked: (1) That this Rubric groups together the nine instances where this form is the second person masculine (Gen. 2 16; Deut. 12 27; 15 23; 20 19; 2 Kings 7 12, 19; Ezek. 12 18; 24 17; Ps. 128 2) and the eight instances where it is third person feminine (Levit. 22 12, 18; 2 Sam. 22 9; Isa. 9 17; Ps. 18 9; 50 3; Prov. 31 27; Job 31 12) and (2) that it safeguards alike these pausal instances with *Tzere* against the thirty-six non-pausal passages with *Patach*, including both the second person masculine and the third person feminine. This Rubric too is an ancient part of the Massorah. Of it I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 77a, on Ezek. 12 18 which I have printed; (II) the same MS., Vol. II, fol. 177b, on Ps. 18 9; (III) Orient. 4445, fol. 108a, on Levit. 22 12; (IV) St. Petersburg Codex of A. D. 916 on Isa. 9 17; (V) the same Codex on Ezek. 12 18; (VI) Arund. Orient. 16, fol. 72b, on 2 Sam. 22 9; (VII) the same MS., fol. 123a, on Isa. 9 17; (VIII) the same MS., fol. 182b, on Ezek. 24 17; (IX) the same MS., fol. 287b, on Ps. 18 9; (X) the same MS., fol. 317a, on Ps. 128 2; (XII) Cambridge Add. 465 on Levit. 22 12, where the mnemonic sign is given; (XIII) Halle Oehlah Ve-Oehlah II, § 33, and (XIV) the printed Massorah Finalis, letter א, § 363.

תע"ב = § 472.

תאכל *and it shall devour, occurs six times in the Scriptures.*

The design of this Massorah is to safeguard these instances with *Sheva* against any of them being made conformable to the twenty-one passages wherein the *Vav* which precedes this future second person masculine or third person feminine has *Patach*. Hence some of the Lists head this Rubric **תע"ב** *it occurs six times with Sheva*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 162b, on Judg. 9 15 which I have printed; (II) the same MS., Vol. I, fol. 238b, on 2 Kings 1 12; (III) Arund. Orient. 16, fol. 25a, on Judg. 9 15; (IV) the same MS., fol. 97b, on 2 Kings 1 12; (V) the same MS., fol. 220b, on Zech. 11 1; (VI) Add. 15,251, fol. 144a, on Judg. 9 15 and (VII) the printed Massorah on Zech. 11 1.

תע"ג = § 473.

אכל the future first person singular has once the prefix *Vav* with *Kametz* and once *Vav* with *Sheva*. This Rubric is from the printed Massorah on Gen. 27 33. These two expressions form part of the List of words beginning with *Vav Aleph* which respectively occur twice, once with *Sheva* and once with *Kametz*.¹

¹ Comp. *The Massorah*, letter א, § 11, Vol. I, p. 322 &c.

תע"ד = § 474.

תאכלה or **תאכלנה** *thou shalt eat it, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 3a, on Gen. 3 17. Both the MSS. and the early editions differ as to the pointing of this word Orient. 4445; Orient. 2201; Harley 5710-11; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2629; Orient. 4227; the *editio princeps* of the Pentateuch 1482; the first edition of the Bible 1488; the third edition 1494; the first edition of the Rabbinic Bible 1517 have it **תאכלה** with *Sheva* under the *Caph*, whilst Add. 9401; Add. 15,250; Add. 15,251; Add. 15,252; Add. 15,282; Add. 15,451; Orient. 2365; the second edition of the Bible 1491-93; the Lisbon edition of the Pentateuch 1491; the Complutensian and the *editio princeps* of the Rabbinic Bible with the Massorah 1524-25 have it **תאכלה** with *Chateph-Patach* under the *Caph*. Orient. 2201; Add. 15,251 and one of my MSS. say that the latter is the reading of Ben-Asher and the former is that of Ben-Naphtali.

תע"ה = § 475.

תאכלו *and they shall eat, occurs twice.* That is with *Sheva* under the *Caph*. Of this Rubric, which does not occur in the

printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 102a, on 2 Kings 6 22 which I have printed and (II) Harley 5710-11, Vol. I, fol. 242b, on the same passage. The latter heads it **תע"ה** *it is twice Raphe* that is with *Sheva* under the *Caph* in contradistinction to the twenty-five instances in which it has *Patach* under the *Vav*. But this is not very precise, since the instances which constitute the next Rubric have also *Sheva* under the *Caph*.

תע"ו = § 476.

תאכלו *and they shall eat, occurs three times and the mnemonic sign thereof is, one pursues after his neighbour = they follow each other in consecutive verses. That is with Tzere under the Caph in consequence of its having a pausal accent. Of this Massorah I collated two Lists: (I) Cambridge Add. 465 on 2 Kings 4 41 which has the mnemonic sign, and (II) the printed Massorah on the same passage which heads it **תע"ו** *it is three times Raphe* and which for the reason stated in the preceding Rubric is inexact.*

תע"ז = § 477.

תאכלנה *they shall eat it, occurs four times and is defective in the Scriptures.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 42a, on Exod. 12 8 which I have printed; (II) the same MS., Vol. II, fol. 29a, on Isa. 62 9; (III) Orient. 4445, fol. 92b, Levit. 8 31; (IV) Add. 15,251, fol. 88a, on Numb. 9 11; (V) the same MS., fol. 237a, on Isa. 62 9; (VI) Add. 21,160, fol. 202a, on Numb. 9 11; (VII) the printed Massorah on Exod. 12 8, and (VIII) the same on Isa. 62 9. It is remarkable that List III, which represents the oldest Massorah, gives Levit. 6 9 as one of the four instances where the present text has **תאכלנה** and omits Exod. 12 8 which is **תאכלנה** in the *textus receptus*. This Rubric occurs again in this ancient Codex on Numb. 9 11, fol. 127b, but the leaf is unfortunately defective so that it is impossible to say whether the four instances given in this Rubric are the same as those recorded in the first instance.

תע"ח = § 478.

נאכל *occurs three times, twice it is with Aleph and denotes eating and once it is written with Vav and denotes low, deceiving.* Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 2b, on Isa. 4 1 which I have printed; (II) the same MS., Vol. II, fol. 127a, on Mal. 1 14; (III) Arund. Orient. 16, fol. 120b, on Isa. 4 1; (IV) the same MS., fol. 223a, on Mal. 1 14; (V) Add. 15,251, fol. 313a, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) Halle Oehlah Ve-Oehlah II, § 33, and (VIII) the printed Massorah on Gen. 3 2.

תע"ט = § 479.

ונאכלנו *and we shall eat him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 102a, on 2 Kings 6 28 which I have printed and (II) Add. 15,251, fol. 203b, on the same passage. The latter rightly has in the heading **תע"ט** *twice and in the same section.*

ת"ס = § 480.

אכל *eating, is four times plene.* As this participle which occurs thirteen times, is defective in nine instances¹ and plene in these four passages only, the Massorah safeguards the exceptional orthography. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 118a, on Nah. 3 12 which I have printed; (II) the same MS., Vol. II, fol. 185b, on Ps. 41 10; (III) Orient. 2349, fol. 50b, on Gen. 39 6; (IV) Add. 15,251, fol. 38b; (V) Add. 21,160, fol. 41b; (VI) the printed Massorah, all on Gen. 39 6, and (VII) the printed Massorah on Ps. 41 10.

¹ Comp. אכל Gen. 40 17; Exod. 12 15, 19; Levit. 7 25; 2 Sam. 9 11, 13; 1 Kings 21 5; Ps. 106 20; Prov. 13 25.

ת"ס"א = § 481.

אכלו *eaters of, or that eat of, occurs four times . . . and once it is with the prefix Vav.* I have mislaid the reference to the MS. from which this Rubric is taken. This participle plural construct also occurs a fifth time in the *textus receptus*, viz. Ps. 127 2.

ת"ס"ב = § 482.

אכלתי *consuming, or I will eat, occurs five times.* Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 39b, on Jerem. 12 12 which I have printed;

(II) St. Petersburg Codex of A. D. 916, on Joel. 2 5; (III) Arund. Orient. 16, fol. 155a, on the same passage; (IV) the same MS., fol. 204a, on Joel 2 5; (V) Add. 15,251, fol. 245b, on Jerem. 12 12; (VI) Add. 21,160, fol. 261b, on Deut. 4 24; (VII) Orient. 2349, fol. 125b, on the same passage; (VIII) Halle Ochlach Ve-Ochlach II, § 83, and (IX) the printed Massorah on Deut. 4 24.

As usual, the Massorah here groups together homonyms or words which are spelled and pointed alike. Hence four of the instances (Deut. 4 24; 9 8; Jerem. 12 12; Joel 2 5) are the participle feminine of אכל, whilst Deut. 12 20 is the first person future with paragogic He.

חָסַיִם - § 488.

אָכַל shall be eaten, occurs twenty-two [-three] times. It is designed to safeguard this Niphal future third person singular against the Kal future third person singular which is written with the same four letters, but differently pointed (vide supra § 470). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, 120a, on Deut. 12 22 which I have printed. The heading חָסַיִם = 22 is a clerical error since there are twenty-three such instances and the List correctly enumerates them; (II) Add. 21,160, fol. 145b, on Levit. 7 19 and (III) the printed Massorah Finalis, letter א, § 885. It will be seen that apart from the Pentateuch, this Niphal future first person singular occurs once only.

חָסַיִם - § 484.

אָכַל it shall be eaten, occurs nine times. That is, the Niphal future third person singular feminine to distinguish it from the Kal future third person singular feminine which is written with the same four letters, but pointed differently (vide supra § 471). Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 84b, on Ezek. 23 25 which I have printed; (II) Arund. Orient. 16, fol. 215a, on Zeph. 1 18; (III) Add. 15,251, fol. 68a, on Levit. 6 9; (IV) the same MS., fol. 279b, on Ezek. 23 25; (V) Add. 21,160, fol. 144a, on Levit. 6 9; (VI) the printed Massorah on the same passage, and (VII) the same on Zeph. 3 8.

חָסַיִם - § 485.

אָכַל they shall be eaten, occurs twice in the Scriptures. The design of this Massorah is to distinguish these two instances from the same Niphal future third person plural in Levit. 11 13 where it is pointed אָכַל with Sheva because of its non-pausal accent, as well as to safeguard them against the Kal future third person plural which is written with the same four letters, but is pointed differently (אָכַל). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, fol. 82a, on Jerem. 30 16 which I have printed and (II) Orient. 2349, fol. 131a, on Deut. 14 19.

חָסַיִם - § 486.

אָכַל they shall be eaten, occurs four times. That is, to distinguish this Niphal future third person plural feminine from the Kal future third person plural feminine which is written with the same six letters, but is pointed differently. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 162a, on Jerem. 24 2 which I have printed; (II) the same MS., fol. 165b, on Jerem. 29 17; (III) Add. 15,251, fol. 253b, on the same passage; (IV) Vienna Codex No. 35 on Jerem. 24 2; (V) the same Codex on Jerem. 29 17 and (VI) the printed Massorah on Jerem. 24 2.

חָסַיִם - § 487.

אָכַל they have been consumed, occurs three times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 1710-15, Vol. II, fol. 293b, on Neh. 2 3 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Nah. 1 10; (III) Arund. Orient. 16, fol. 379b, on the same passage; (IV) Add. 15,250, fol. 308b, on Nah. 1 10; (V) the same MS., fol. 394b, on Neh. 2 3, and (VI) the printed Massorah Finalis, letter א, § 886.

חָסַיִם-חָסַיִם - § 488-490.

אָכַל. To understand these three Rubrics which catalogue the same phenomena in differently worded Massorahs, it is necessary to remark that the Hiphil אָכַל occurs fourteen times with prefixes and suffixes, and that it is plene in seven instances and defective in seven. In the Pentateuch, where it occurs four times, it is always defective (Numb. 11 4, 18; Deut. 8 8, 16); in the Prophets, where it occurs six times, it is four times plene

(Jerem. 9 14; 23 15; Ezek. 21 33; Hos. 11 4) and twice defective (1 Kings 22 27; Ezek. 3 2), and in the Hagiographa where it occurs four times it is plene in three instances (Ps. 81 17; Prov. 25 21; 2 Chron. 18 26) and once defective (2 Chron. 28 15).

Accordingly § 488 which is from Add. 21,160, fol. 206a, on Numb. 11 18 and which states that it is plene once only in the Hagiographa (Ps. 81 17) and once defective in the Prophets (1 Kings 22 27) must be based upon a recension which differed in its orthography from the *textus receptus*.

Equally at variance with the *textus receptus* is § 489 inasmuch as it fully supports § 488 in more artificial language. It makes up the three instances in which this Hiphil is defective by counting the whole Pentateuch as one, and by counting each of the two other divisions of the Hebrew Scriptures as one. § 490 which is from Add. 15,250, fol. 197b, on 1 Kings 22 27 is corrupt. In the heading, this Rubric states חָסַיִם חָסַיִם it is twice defective in this book, i. e. Kings and yet gives 2 Chronicles 18 26. Besides in Chronicles it is חָסַיִם plene.

חָסַיִם - § 491.

אָכַל surely, occurs eighteen times. The necessity for safeguarding this adverb is manifest from the fact that in the recension from which the Septuagint was made, some of the instances recorded in this Rubric were omitted altogether (comp. Gen. 28 16; Isa. 53 4; Jerem. 8 8) and in some instances the translators read לָקָם (comp. Isa. 49 4; Ps. 31 23; 66 19). Traces of the uncertainty about the number of passages in which this adverb occurs are still preserved in the Massorah itself.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Arund. Orient. 16, fol. 86a on 1 Kings 11 2 which I have printed; (II) the same MS., fol. 180a, on Isa. 49 4; (III) the same MS., fol. 141b, on Isa. 53 4; (IV) the same MS., fol. 149a, on Jerem. 3 20; (V) the same MS., fol. 291a, on Ps. 31 23; (VI) the same MS., fol. 300a, on Ps. 66 19; (VII) the same MS., fol. 305a, on Ps. 82 7; (VIII) the same MS., fol. 382a, on Job 32 8; (IX) Orient. 4445, fol. 43a, on Exod. 2 14; (X) Add. 15,250, fol. 188b, on 1 Kings 11 2; (XI) Add. 15,251, fol. 282a, on Isa. 45 15; (XII) the same MS., fol. 358b, on Ps. 66 19; (XIII) the same MS., fol. 382b, on Job 32 8; (XIV) Add. 21,160, fol. 65b, on Exod. 2 14 and (XV) the printed Massorah Finalis, letter א, § 888.

That the Massorah itself has preserved traces of ancient variations as to the number of instances in which this adverb occurs, is evident both from the MSS. and the printed Massorah. List III states in the heading that there are nineteen such instances though it enumerates seventeen only, omitting Jerem. 3 23b. The Massorah Parva in Cambridge Add. 465 on Gen. 28 16 also states that there are 19. This is not only distinctly stated in the printed Massorah Parva both on Gen. 28 16, and Exod. 2 14, but in the Massorah Magna on the latter passage. When we come to the printed Massorah Finalis, to which the Massorahs Magna and Parva refer for the Rubric, the heading here states that there are nineteen and actually enumerates nineteen giving לָקָם as the catchword for one of them. And though this passage is nowhere to be found in the *textus receptus* it distinctly recognises a variation. The nineteenth instance is manifestly Jerem. 5 2 where the *Sevir* is לָקָם instead of לָקָם as may be seen in the note on this passage in my edition of the Hebrew Bible. Another ancient record seems to be preserved in the printed Massorah Parva on Zeph. 3 7 where it states (אָכַל) that it occurs sixteen times only.

חָסַיִם - § 492.

אָכַל a ploughman, occurs twice in the Scriptures. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 300a, on Amos 5 16 and (II) the printed Massorah on Jerem. 51 23 which I have printed.

חָסַיִם - § 493.

אָכַל not not. Twenty-three verses both begin with אָכַל and have this adverb of negation in the middle of the verse. Most of these instances exhibit the abnormal absence of the prefix Vav in the second part of the verse. The Massorah, therefore, guards them against the insertion of the Vav on the part of the Scribes. This applies also to a large extent to the twenty-nine passages where this negative occurs twice in the middle of the verse without the Vav before the second אָכַל and though I have not been able to find a Massoretic List of these instances, it is more than

¹ Comp. Gen. 37 22; 49 6; Exod. 34 3; Josh. 7 3; 10 19; 22 19; Judg. 13 14; 1 Sam. 12 20; 2 Sam. 13 25; 2 Kings 4 16; Isa. 7 4; 51 7; Jerem. 10 2; 18 23; Ezek. 7 12; Micah 1 10; Zeph. 3 16; Zech. 7 10; 8 17; Ps. 25 2; 36 22; 37 1; 75 5; Prov. 24 17; 27 10; Job 3 6; Lament. 2 18; Eccl. 10 20; Ezra 9 12.

probable that some MSS. may yet come to light containing this Rubric.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Arund. Orient. 16, fol. 292b, on Pa. 36 12 which I have printed; (II) the same MS., fol. 345a, on Prov. 23 10; (III) the same MS., fol. 345b, on Prov. 24 15; (IV) Orient. 4445, fol. 105a, on Levit. 19 31; (V) Add. 21,160, fol. 186b, on the same passage; (VI) Vienna Codex No. 35 on Jerem. 42 11; (VII) Halle Ochlal Ve-Ochlal, Supplement, fol. 129a; (VIII) Paris Ochlal Ve-Ochlal, § 320, and (IX) the printed Massorah on 2 Sam. 1 20.

It is important to remark that eight out of the nine Lists expressly state in their respective headings that there are twenty-three such verses, though four only catalogue this number and through the received text has twenty-six verses in which this phenomenon occurs. To show the relationship of these Lists to each other as well as to the textus receptus, I subjoin the following Table in which the first column exhibits the Massoretic text. The numbers in the several columns indicate the order in which these instances are given in the respective Lists:

Table with columns IX, VIII, VII, VI, V, IV, III, II, I, M. T. and rows of numerical data and Hebrew text references.

The explanation of the discrepancies in these Lists is supplied by List IV which is from the oldest MS. The heading here is simply, the following verses have abnormally in the beginning and in the middle. In this original form of the Massorah we see the first attempt to collect these passages and hence so many only are enumerated as the compiler was able to find. He, therefore, left the List open without fixing the number, as he expected other Massorites would complete it. But instead of doing so, a later Nakdan counted the instances thus catalogued and as is often the case supplied it with the numeral heading. In Jacob b. Chayim's printed Massorah אל חירא מני חיל הכשרים אל חירא מני סלך בבל אל חירא מני סלך בבל (Jerem. 42 11) and אל חירא מני סלך בבל (Ps. 35 25).

אלן סוקים ראש הכניעה אל סוחר

תציר = § 494.

אל אל אל. Two verses respectively begin with אל and have this negative twice in the middle. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 156b, on Jerem. 14 21 which I have printed and (II) Paris Ochlal Ve-Ochlal, § 319.

תציה = § 495.

אל אל אל. In five verses the negative אל occurs three times. That is, in all these passages the repetition of it is abnormally without the prefix Vav. Whilst the preceding Rubric registers the two instances only where the first of the three negatives begins the verse, this Massorah professes to catalogue all the verses in the Bible which exhibit this phenomenon including

the two which constitute § 494. This Rubric is from the printed Massorah Finalis, letter מ, § 407. As there are eight such instances in the textus receptus, the Massorite must have based this Massorah on Codices in which the second or third אל had the prefix in the three passages here omitted (Judg. 19 23; Jerem. 22 8; Ezek. 20 18). The supposition that the MSS. varied with regard to the presence or absence of this prefix in the recurrence of אל in the same verse is confirmed by Add. 21,160, fol. 292b. Not only does the Massorah here positively state that there are altogether three verses only which exhibit this phenomenon, viz. 2 Sam. 13 12; Jerem. 14 21; Jonah 3 7, but the verse on which this Massorah is given actually reads אל ילירע (Jonah 3 7).

תציר = § 496.

אל. Five words respectively occur once only combined with אל. That is, these words do either not occur again in combination with this adverb of negation or where combined with it this negative is אל with Vav prefix. This Rubric, which is from the printed Massorah on Prov. 24 1, is perfectly unintelligible since there are about one hundred and sixty words which occur once only combined with אל. There can be no doubt that it is simply a small part of a long alphabetical List which catalogued the unique combination of words with this adverb of negation and that it represents one instance of letter Pe and a portion of letter Tav. This is fully confirmed by the partially illegible fragment in the Halle Ochlal Ve-Ochlal I, fol. 66b, margin, which registers some of the words representing letters Aleph and Beth in combination with אל and which is another piece of this alphabetical List. That small portions of long alphabetical Lists exhibiting different letters of the Alphabet are of frequent occurrence in the Massorah may be seen in a very cursory examination of the MSS.

תציר = § 497.

אל יחסר let it not lack, occurs twice. That is, to distinguish it from the combination אל יחסר לא יחסר (Prov. 31 11). This Rubric is from the printed Massorah on Eccl. 9 8. In registering such combinations, the Massorah takes no notice of the fact that in one of the two instances the verb is in pause and hence the Samech has Kametz (יחסר).

תציר = § 498.

אל יצא let him not go out, occurs three times in this combination in the Scriptures. In the other four instances where this future is combined with the negative, it is אל יצא (Levit. 21 12; 25 30; Deut. 24 5; Job 5 6). Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 264b, on 2 Kings 9 15 which I have printed; (II) Add. 15,251, fol. 205b, on the same passage; (III) Add. 21,160, fol. 92a, on Exod. 16 29; (IV) Vienna Codex No. 35, on 2 Kings 9 15; (V) the printed Massorah on Exod. 16 29; (VI) the same on 2 Kings 9 15 and (VII) the same on 2 Kings 10 25.

תציר = § 499.

אל יתירא מפניהם be not afraid of them, occurs twice. The design of this Massorah is to safeguard this phrase against the similar combination אל יתירא מפניהם be not dismayed at them, which occurs in close proximity with the second instance. Indeed the Massorah Arund. Orient. 16, fol. 9a, on Josh. 11 6, from which this Rubric is taken, actually gives Jerem. 1 17 instead of Jerem. 1 8 as the second instance. As this Model Codex contains the most accurate redaction of the Massorah, it is evident that the Massorites worked upon a recension of the text in which the verbs יתירא and יתירא in Jerem. 1 8, 17 were reversed in these two verses.

תיק = § 500.

אל תתם put not away, occurs twice. That is, it is designed to safeguard this apocopated Hiphil future second person singular masculine from אל תתם against אל תתם turn not, the apocopated Kal future second person singular from תתם which occurs once (Prov. 4 27). It is also designed to distinguish it from the normal future with the negative, i. e. אל תתם which occurs three times (Exod. 23 6; Deut. 16 19; 24 17). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 180b, on Ps. 27 9 which I have printed; (II) Arund. Orient. 16, fol. 290a, and (III) Add. 15,251, fol. 351a, all on the same passage.

תקיא = § 501.

אל תעשה do ye not, occurs three times. That is, to distinguish it from the normal phrase אל תעשה ye shall not do which occurs no

fewer than thirty times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 150a, on Jerem. 5 10 which I have printed; (II) Add. 15,251, fol. 21a, on Gen. 19 8 and (III) Vienna Codex No. 35 on the same passage.

תקיב = § 502.

אל תהפך do not regard, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 215b; (II) Add. 15,251, fol. 93a; (III) Orient. 2349, fol. 110b, and (IV) the printed Massorah, all on Numb. 16 15.

תקיע = § 503.

אל תרעו let them not feed, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 113b, on Jonah 3 7.

תקיד = § 504.

אל תרף do not slack, or desist, occurs three times in the Scriptures. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 218b, on Ps. 138 8 which I have printed; (II) the same MS. Vol. II, fol. 243b, on Prov. 4 13; (III) Arund. Orient. 16, fol. 7b, on Josh. 10 6; (IV) the same MS., fol. 337b, on Prov. 4 13; (V) Add. 15,251, fol. 387a, on the same passage; (VI) Halle Ochlah Ve-Ochlah, Supplement fol. 133b; (VII) the printed Massorah on Ps. 138 8 and (VIII) the same on Prov. 4 13.

תקיה = § 505.

אל and not, occurs five times at the beginning of a verse. This is the natural import of the heading of this Rubric, which occurs in the printed Massorah Finalis only, letter מ, § 411. The design of this Massorah, which is here given in its incipient form, is manifestly to catalogue the passages throughout the Bible in which אל begins a verse, as the three instances in which it begins a verse in Isaiah are mentioned separately,¹ and the three passages in which it commences a verse in the Psalms are given in a special Rubric.² No question has been raised about the meaning אל וראי בו where it refers to Isaiah and the Psalms, simply because the heading in these cases coincides with the instances enumerated in the Rubrics. The artificial attempt to explain away the obvious sense of the heading in the Rubric before us³ is entirely due to the fact that אל begins a verse in no fewer than fifteen instances in the Bible,⁴ whereas the heading here states that it occurs five times only. The real explanation, however, is to be found in the fact that the five passages simply exhibit the first attempt of the original Massorite to collect these instances and that a later Nakdan, as usual, mistook the import of this Rubric and supplied the heading in accordance with the enumerated instances. Similar cases will be seen in the next two Rubrics.

¹ Comp. the Massorah in Arund. Orient. 16 נ'ראי בו on Isa. 36 15 and the printed Massorah Parva פ'ראי בו on the same passage. The three instances are Isa. 36 15; 56 3; 62 7.

² This Rubric, which does not occur in the printed Massorah, I have given in The Massorah, Vol. III, p. I, § 505, from Orient. 2375, fol. 74a, on Ps. 119 48.

³ Comp. Frensdorff, Massoretisches Wörterbuch, p. 212, note 5. Hannover 1876.

⁴ Comp. 2 Kings 18 30; Isa. 36 15; 56 3; 62 7; Jerem. 25 6; 27 14; Amos 5 6; Obad. 12, 14; Ps. 69 18; 119 43; 143 2; Neh. 3 87; 2 Chron. 23 6; 30 7.

תקיו = § 506.

אל and not. Words preceded by אל which respectively occur once only in this combination. In all other instances where this adverb of negation is combined with the same words it is אל without the prefix Vav. This Rubric is from the St. Petersburg Codex of A. D. 916, on Jerem. 14 17. The heading, which is in brackets, I have supplied. This List affords a convincing proof of the oft-made statement that Rubrics frequently contain only the first attempt of the original Massorite who collated instances which exhibit the same phenomenon and who left the completion of the Lists to his fellow-members of the guild. For this reason the first Massorite who designed this Rubric did not supply it with the heading, since he could not as yet fix the exact number of passages which contained this unique combination. The List, however, was never completed, or if completed has not come to light. For though this incipient form of it catalogues twenty-four instances only, there are about thirty-six throughout the Bible, so

that no fewer than twelve are here omitted.¹ But even this incipient List has been added to by a later Nakdan who mistook its import. This is evident from the fact that there are three instances in it which do not occur again with אל and hence are contrary to the design of the original Massorite. He catalogued only those unique combinations with אל which in other passages have אל, since without this contrast there are no fewer than ninety-nine words preceded by אל which do not occur again.

The only other List of this Rubric which I have been able to find is in the printed Massorah Finalis, letter מ, § 408. Not only does it give two instances less, viz. אל וראי Ps. 69 28 which according to the original design of this Massorah is rightly omitted and אל וראי Ps. 27 9 which is wrongly left out (comp. אל וראי Ps. 38 22; 71 9, 18; 119 8), but it has already added to it the pernicious heading by a later Nakdan which erroneously states that there are twenty-two instances only of this unique combination with אל.

¹ Comp. (1) אל וראי Jerem. 46 6; אל וראי 1 Kings 18 40; (2) אל וראי 2 Chron. 15 7; אל וראי Zeph. 3 16; (3) אל וראי 2 Chron. 32 15; אל וראי Micah 7 6; (4) אל וראי Jerem. 51 3; אל וראי Prov. 4 5; (5) אל וראי Prov. 4 27; (6) אל וראי Josh. 10 25; אל וראי Isa. 51 7; Jerem. 10 2; (7) אל וראי Prov. 5 7; אל וראי 1 Sam. 12 20; (8) אל וראי Prov. 8 33; אל וראי Levit. 10 6; (9) אל וראי Prov. 5 8; אל וראי Exod. 3 6; (10) אל וראי Jerem. 17 21, Ezra 9 12; (11) אל וראי 1 Kings 13 22; אל וראי Levit. 10 9; Judg. 13 14; (12) אל וראי Judg. 13 4; אל וראי Judg. 13 7.

² Comp. אל וראי Jerem. 14 17; אל וראי Ps. 69 28; אל וראי Esther 4 16.

תקיו = § 507.

אל וראי. Seven words respectively occur twice combined with אל. This List I have found in the printed Massorah Finalis only, letter מ, § 410. It has suffered at the hands of later Nakdanim in exactly the same way as the preceding Rubric. As there are no fewer than fifteen such pairs, it is evident that the seven here given simply represent the first attempt of the original Massorite to collect the instances which exhibit this peculiarity. A later Nakdan, however, mistook the List as final and hence added the heading which erroneously fixes the number at seven. The following eight pairs are omitted:

אל וראי Neh. 8 10, 11	אל וראי given in § 508
אל וראי Deut. 20 3; 31 6	אל וראי 2 Kings 18 26; Isa. 36 11
אל וראי given in § 511	אל וראי Prov. 1 8; 6 20
אל וראי Deut. 2 9, 19	אל וראי Jerem. 25 6; 35 15

Most of the respective pairs which are catalogued in the incipient List as well as of those which are omitted from it, are given as separate Rubrics on the respective passages in the MS. Massorahs.

תקיה = § 508.

אל וראי and let not him make trust, occurs twice. Of this Rubric, which does not occur in the printed Massorah, but which constitutes one of the omitted pairs in § 507, I collated two Lists: (I) Arund. Orient. 16, fol. 136b, on Isa. 36 15 which I have printed and (II) Vienna Codex No. 35 on 2 Kings 18 30.

תקיע = § 509.

אל וראי and do not give, occurs three times. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 135a, on Deut. 21 8, which I have printed and (II) the printed Massorah on Joel 2 17.

תקיע = § 510.

אל וראי and do not stay, occurs twice. This forms the seventh pair in § 507.

תקיע = § 511.

אל וראי and do not desire, occurs twice . . . and once it is אל without the Vav prefix. This pair, which is omitted in § 507, is from the printed Massorah on Prov. 24 1.

תקיע = § 512.

אל occurs twice in a secular sense in the Scriptures. That is, this expression which normally denotes the divine name God, is in these two instances abnormally the shortened form of the secular pronoun אלה these. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 289b, on Ezra 5 15. It will be seen that the Kethiv in Ezra 5 15 has the normal pronoun אלה. It is the Keri which is אל and the Massorah as usual does not recognise the textual reading.

§ 518. - תקיז

תקיז is in eight passages used for תקיז these. That is, this triliteral with exactly the same vowel-points, which in all the other nineteen instances where it occurs, denotes God, is in these eight passages used as the pronoun תקיז these. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 11a, on Gen. 19 8 which I have printed; (II) the same MS., Vol. I, fol. 16a, on Gen. 26 3; (III) the same MS., Vol. I, fol. 75b, on Levit. 18 27; (IV) the same MS., Vol. I, fol. 117a, on Deut. 7 22; (V) Add. 21,160, fol. 17b, on Gen. 26 8; (VI) Orient. 2349, fol. 134a, on Deut. 19 11; (VII) Halle Ochliah Ve-Ochliah II, § 88, and (VIII) the printed Massorah on Gen. 26 3.

Though the heading of this Rubric is in most of the Lists either תי לטח תול or תי לטח תול yet at the end of Lists I and II where the Massorite refers to the two instances without the prefix He (§ 512) he states that the Sevir is תקיז. The printed Massorah, too, on Gen. 19 25, where it simply gives the heading of this Rubric and refers to Gen. 26 3 for the Lists, emphatically states that the Sevir is תקיז in all these instances. The same fact the printed Massorah repeats on Gen. 26 3 where the List is duly given.

§ 514a. - תקיז

תקיז to, or against. For both תקיז and תקיז in this Verse the Sevir is תקיז against her and תקיז and against her. This Rubric, which I have printed in the Massorah, Vol. III, p. 1, § 514, is from my own MS. on Jerem. 51 3. For other variations on this passage see the Introduction to the Massoretico-Critical edition of the Hebrew Bible, pp. 317, 529.

§ 514b. - תקיז

תקיז. In seven instances the textual reading or Kethiv is תקיז unto, and the official reading or Keri is תקיז upon. About all of them, however, there is a difference of opinion, but the last two are so read by the Suras. This Rubric, which is of supreme importance to textual criticism, I have found only in the St. Petersburg Codex of A. D. 916 on Ezek. 13 2. It discloses the following facts: (1) In four of the seven passages, where this Rubric states that the textual reading is תקיז, viz. 1 Kings 20 43; Cant. 2 17; Dan. 9 17; Neh. 3 37, it is תקיז in the textus receptus; (2) three of these seven passages, which are described as having a Keri תקיז, viz. Ezek. 13 2; Dan. 9 17; Neh. 3 37, have no such official marginal reading in the textus receptus; but in all these three passages תקיז is the substantive reading according to the Eastern recension without the textual reading or Kethiv תקיז; (3) in the two passages where the Westerns read תקיז and the Easterns תקיז (Ezek. 13 17; Neh. 3 37) neither of these Schools according to the official List exhibits an alternative reading or Kethiv and Keri and (4) the printed Massorah Parva on Ezek. 13 2 which refers to the existence of these variations, but does not enumerate them, not only states that there are five, but what is more important calls these Keris by the interchangeable name Sevirin (תקיז-תקיז). That these simply represent the few instances which were preserved in one School of textual redactors, and that there are many more instances where the Sevir on תקיז must have been תקיז is evident from Josh. 15 13; 17 4; 1 Sam. 24 7; 2 Sam. 1 24; Jerem. 30 4; 33 14; 35 15, 17; Ezek. 12 19; 17 2; 21 7 &c. In several of these instances some MSS. and editions read תקיז as may be seen from the notes on these passages in my edition of the Bible.

Another important Rubric, recording the variations which were preserved in the different Massoretic Schools with regard to תקיז and תקיז, I found in the splendid Codex marked No. 1-3 of A. D. 1286 in the National Library, Paris on Josh. 5 14. It is as follows:

תקיז ויול למוצי קרי תקיז ותי 2 Sam. 14 22 ויול ותי
תקיז ויול למוצי קרי תקיז ותי Josh. 5 14 ויול ותי

The latter is תקיז in the textus receptus and תקיז according to the Easterns.

1 Besides the official List, we have the following interesting Rubric in the printed Massorah on Neh. 3 37. למוצי קרי תקיז, למוצי קרי תקיז. Here, therefore, no mention is made of a Kethiv and Keri.

§ 515. - תקיז

תקיז. In three passages in the Pentateuch תקיז is taken to denote תקיז. The Suras add a fourth, viz. Gen. 41 55. I have mislaid the reference to the MS. from which this Rubric is taken.

§ 516. - תקיז

תקיז. In four verses the preposition תקיז occurs first three times and is followed by תקיז. That is, the prepositions follow this order and no regard is had to the fact that two instances only are strictly in accordance with the heading (2 Sam. 14 38; Ezek. 10 2), and that in the third passage (Jerem. 48 21) the third תקיז and תקיז have both the prefix Vav, whilst in the fourth passage (Neh. 4 8) the second תקיז is with this prefix. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,251, fol. 423a, on Neh. 4 8 which I have printed; (II) Arund. Orient. 16, fol. 381b, on the same passage; (III) Paris Ochliah Ve-Ochliah § 354 and (IV) the printed Massorah on Ezek. 10 2. With the exception of List III all the other Lists state in the heading that there are four verses only which exhibit this peculiarity. Lists II and IV, however, give the catchwords for the fourth verses ואל הנהגה ואל הנהגה. As these words represent two distinct verses of the same chapter, viz. Neh. 4 8 and 13, List III states more correctly that there are five such verses and properly separates the catchwords into two instances. The heading in List II, viz. ואל ואל ואל ואל which is also given in the Massorah Parva of the same MS. is manifestly due to a clerical error.

§ 517. - תקיז

תקיז. In three verses the preposition תקיז is followed four times by this preposition with the prefix, i. e. by תקיז. Here too the sequence of four times תקיז with the prefix after תקיז, is emphasised though in one verse (Jerem. 27 3) תקיז without the prefix occurs again after the four instances with the prefix. Of this Rubric I collated three Lists: (I) Paris Ochliah Ve-Ochliah § 355; (II) the printed Massorah on Jerem. 27 3 and (III) the printed Massorah Finalis, letter מ, § 894. Not only is the heading in List III wrong ואל ואל ואל ואל, but the catchword ואל ואל is a clerical error for ואל ואל - Jerem. 27 3. The Massorah Finalis, letter מ, § 391, also mentions this Rubric and refers to the Massorah on Jerem. 27 3 for the List. But here too the heading in the Massorah Finalis ואל ואל ואל ואל is incorrect, since it is in one passage only (Jerem. 27 3) that ואל follows the four instances of ואל and the manifest design of the Massorah is to catalogue the four instances of ואל after ואל. It is evident that Jacob b. Chayim did not see that Rubrics 91 and 94 in his Massorah Finalis and the Massorah on Jerem. 27 3 are identical.

§ 518. - תקיז

תקיז. In seven verses the preposition תקיז occurs first, then תקיז and then תקיז again. Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 5a, on Gen. 8 9 which I have printed; (II) the same MS., Vol. I, fol. 203a, on 2 Sam. 11 11; (III) Arund. Orient. 16, fol. 18a, on Josh. 18 16; (IV) the same MS., fol. 80b, on 1 Kings 6 8; (V) the same MS., fol. 95a, on 1 Kings 20 30; (VI) Vienna Codex No. 35 on Gen. 8 9; (VII) Halle Ochliah Ve-Ochliah I, § 158; (VIII) Paris Ochliah Ve-Ochliah § 353; (IX) the printed Massorah on Gen. 8 9 and (X) the same on Josh. 18 16.

§ 519. - תקיז

תקיז. In eighteen verses the preposition תקיז occurs first and is then followed twice by תקיז. Of this Rubric I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 28b, on Gen. 42 21 which I have printed; (II) the same MS., Vol. I, fol. 62b, on Exod. 40 20; (III) Arund. Orient. 16, fol. 41b, on 1 Sam. 15 1; (IV) the same MS., fol. 90b, on 1 Kings 15 20; (V) the same MS., fol. 127b, on Isa. 22 15; (VI) the same MS., fol. 379b, on Neh. 1 6; (VII) Add. 21,160, fol. 48a, on Gen. 42 21; (VIII) the same MS., fol. 112a, on Exod. 28 30; (IX) the same MS., fol. 272b, on Deut. 11 29; (X) Halle Ochliah Ve-Ochliah I, § 158; (XI) Paris Ochliah Ve-Ochliah § 351; (XII) the printed Massorah on Exod. 40 20; and (XIII) the printed Massorah Finalis, letter ז, § 171.

Lists II, IV, VI, XI and XIII head this Rubric יטעטט - nineteen verses and give Ezek. 48 21 as one of the verses.

§ 520. - תקיז

תקיז. Four verses in this book [i. e. Jeremiah] are alike in that the preposition תקיז occurs first and is then followed several times by תקיז by the first without the prefix Vav and the others are with it. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 11b, on Jerem. 7 20. One instance only, viz. Jerem. 44 20, exactly answers to the heading. In the first and

second passages וְ is followed once by וְ and three times by וְ , whilst in the fourth passage it is followed six times by וְ . The design of the Massorah is simply to emphasise the uniform sequence of וְ after the solitary וְ .

תקניא = § 521a-d.

וְ . Words which respectively occur once only preceded by this preposition. That is, in the exceptional instances where these words occur again in combination with this preposition, it is וְ with the prefix *Vav*.

The four Rubrics which are here marked §§ 521a, 521b, 521c and 521d show in a striking manner the gradual development of the Massorah. The first fragment, which catalogues twelve instances only, discloses the fact that the original Massorite collated the words in this combination which begin with *He* and that he designed it as a part of an alphabetical List. But in the Massorah of the ancient Codex Orient. 4445, fol. 137a, on Numb. 17 28, where fourteen instances exhibiting this peculiarity are given, they are still without alphabetical order nor are they arranged according to the sequence of the books. In Rubric 521b, however, we have already the instances which the compiler of this List collated, arranged in a limited alphabet. But he too, like the compilers of the fragments, furnished no heading nor does he give the catchwords for the respective passages. It will be seen that he gives two words only to represent letter *He* and that neither is among the twelve given in § 521a as representing combinations with words which begin with this letter.

The most developed form of this Massorah is exhibited in § 521c. Not only are the different letters which compose the alphabet increased in number, but the List is supplied with a heading and catchwords are given in each instance to facilitate the identification of the respective passages. Because letter *Vav* is not represented, this alphabetical List is described in the heading as וְ = incomplete, i. e. wanting this letter. Of this Rubric I collated four Lists, one, in MS. and three printed: (I) Halle Oohlah Ve-Oohlah I, § 156, which I have printed; (II) Paris Oohlah Ve-Oohlah § 77; (III) the printed Massorah on 2 Kings 17 4 and (IV) the printed Massorah Finalis, letter וְ , § 412.

Rubric 521d which is from Harley 5710-11, Vol. I, fol. 17a, on Gen. 27 9 is remarkable. This List does not record the instances which exhibit this combination alphabetically as is the case in the former recensions, but according to the order of the books. It is, therefore, evident that the two different recensions do not emanate from one and the same School of Massorites.

It will be seen that the two recensions of the Lists, viz. the alphabetical and the book sequence vary in the number of instances which they respectively record as exhibiting this combination. List 521b gives thirty-two, List 521c gives sixty, whilst List 521d gives fifty-seven. When it is stated that there are nearly five hundred such unique combinations with וְ it will readily be conceded that even the longest List gives simply a fragment of the actual number, and that the original Massorites left it to their colleagues gradually to complete the Rubric.

In 521d Judg. 7 17 should be Judg. 7 6.

תקניב = § 522a-b.

וְ . The following words throughout the Scriptures are always combined with וְ , but never with וְ . Though § 522a, which is from Arund. Orient. 16, fol. 196b, on Ezek. 44 30, has no heading in the MS. the heading of the identical Rubric 522b, which is from the printed Massorah Finalis, letter וְ , § 402, emphatically states that this Massorah records words which occur several times in combination with וְ , but never with וְ . It is, therefore, designed as a contrast to the preceding Rubric. That Rubric registers words which occur once only in combination with וְ , but when they occur again combined with this preposition, they are preceded by וְ with the prefix *Vav*.

Accordingly both recensions of this List which are arranged alphabetically, the one exhibiting an incomplete alphabet with nineteen instances, and the other a complete one with thirty instances, suffer from serious corruptions: (1) They contain six instances which severally occur once only and which, therefore, belong to the preceding Rubric, viz. וְ Exod. 36 2; וְ Judg. 19 22; וְ 1 Sam. 1 19; וְ Numb. 32 18; וְ Numb. 24 11 and וְ Neh. 8 13. This is evident from the fact that there are more than four hundred and seventy unique combinations with וְ which do not occur with וְ ; (2) though the heading distinctly declares that none of the words recorded in this Massorah occur with וְ , no fewer than six are combined with וְ , viz. וְ 1 Sam. 23 8, 26; וְ Josh. 21 1;

Hag. 1 1; 2 2; וְ Eccl. 1 5; וְ Isa. 51 2; וְ Jerem. 3 6; וְ Zech. 3 10; וְ Neh. 1 11 and (3) three combinations are recorded which do not occur in the *textus receptus*, viz. וְ and וְ in the received text we have once וְ (Exod. 36 2). It is more than probable that these corruptions are due to a later Nakdan who arranged the original materials alphabetically. Mistaking the import of this Massorah he added these instances in order to obtain a respectable alphabet.

תקניג = § 523.

וְ . Words which are exceptionally combined with וְ , but which are normally in construction with the preposition וְ . Of this Rubric I collated the following Lists: (I) In the Dikduke Ha-Teamim edited by Baer and Strack, § 74, pp. 68-71, which I have printed; (II) Bodl. MS. No. 179, fol. 5a, which I have printed in the Massorah Vol. III, p. 1, § 523; (III) Codex Tzufut-Kale No. 17 which I have printed in Vol. III, p. 292, § 93; (IV) Codex Tzufut-Kale No. 15 which I have printed in Vol. III, p. 305, § 45; (V) British Museum Orient. 4227, fol. 278b, where it forms part of the וְ and (VI) the separate portions of it in the Massorah in Orient. 4445; on Gen. 42 17, fol. 32a; on Numb. 4 12, fol. 120a; on Numb. 31 8, fol. 151a-b.

תקניד = § 524a-k.

וְ . An alphabetical List of words which respectively occur twice, once preceded by וְ and once by וְ . The earlier portions of this Rubric, viz. 524a-g, as is the case in Rubric 521, furnish again an illustration of the gradual manner in which the Massorah was developed. In Orient. 4445, fols. 83a, 151b, where the two primitive fragments of this Massorah are given on Gen. 39 17 and Numb. 31 8, the first recording nineteen pairs and the second nine pairs, the attempt to arrange the comparatively few instances in alphabetical order is still very irregular. More successful are the fragments consisting respectively of fourteen, three, four, seven, five and twenty pairs in § 524a-g which I have printed from Harley 5710-11, on Gen. 48 22; Exod. 2 15; Numb. 35 8; Exod. 9 14; 1 Chron. 13 7; Vol. I, fols. 38a, 36b, 40a, Vol. II, fol. 139a, as well as from Arund. Orient. 16, fols. 76b, 377a, on 1 Kings 1 23 and Ezra 8 17.

In §§ 524h and 524i we have already these pairs ranged in alphabetical order. But even here the Lists do not contain all the instances in the Bible. List 524h gives thirty-two pairs only, whilst List 524i, which is from the St. Petersburg Codex of A. D. 916, on Ezek. 21 26 and which, therefore, exhibits the oldest alphabet, not only gives one example for each letter, but omits the pair for letter *Ayin* (ע) and as no instances exist to represent letter *Vav* (ו), records twenty pairs only.

The most complete Rubric is that given in § 524k and the extensive catchwords attached to each passage show that it is a later recension. Of it I collated three Lists: (I) Halle Oohlah Ve-Oohlah I, § 2, which I have printed; (II) Paris Oohlah Ve-Oohlah § 2, and (III) the printed Massorah Finalis, letter וְ , § 413. Lists I and III are identical. They not only tabulate the same seventy-two pairs, but give the same catchwords, thus affording another conclusive proof that Jacob b. Chayim took the greater part of his Massoretic Lists from this recension of the Oohlah Ve-Oohlah as stated by Levita.

This extensive Rubric, however, contains passages some of which are erroneous and some which cannot be reconciled with the present *textus receptus*. There are also omissions in it which are manifestly due to the oversight of the compiler, as will be seen from the following analysis: (1) the combination וְ does not occur, וְ is twice preceded by the preposition, and in both instances it is וְ . Moreover it is וְ the singular in one passage (Gen. 42 21) and וְ the plural in the other (1 Chron. 13 2). Yet this pair is not only given in all the three Lists of 524k, but in § 524a; § 524g and § 524h; (2) וְ the second of the fifth pair does not occur, though it is not only given in all the three Lists of 521k, but in § 524a, and § 524g; (3) וְ which is the first of the thirteenth pair and in all the three Lists of 524k and in § 524h, occurs twice (Josh. 5 3; 1 Sam. 10 5) and hence does not belong to these unique combinations; (4) וְ which is given as the second of the twenty-seventh pair in Lists I and III of Rubric 524k as well as in § 524b, does not occur and is omitted in List II of Rubric 524k; (5) וְ which is given as the second of the thirty-ninth pair not only in all the three Lists of Rubric 524k, but in § 524h, does not occur. The pair to it, which is וְ (Zech. 12 10) with the prefix *Vav* does not belong to this Rubric; (6) וְ which is given as the first member of the fifty-third

pair both in Lists I and III does not occur, whilst **על-על** the pair to it occurs three times (Ezra 3 8; 1 Chron. 9 19; 23 4); (7) the first member of the fifty-fourth pair is **על-על** with *Vav* prefix which is against the import of this Massorah and yet it is given in all the three Lists of Rubric 524k (8) **על-על** the second member of the sixteenth pair does not occur. The instance here given in all the three Lists of Rubric 524k is **על-על** with the prefix *Vav* which is contrary to the import of this Massorah, and (9) **על-על** the first member of the sixty-seventh pair which is given in Lists I and III of Rubric 524k does not occur and though it is omitted in List II of this Rubric it is given in the first fragment of the ancient Codex Orient. 4445, fol. 83a, on Exod. 39 17.

The following four pairs are omitted (1) **על-על** Levit. 13 2, Gen. 22 2; (2) **על-על** Isa. 17 8, 2 Kings 23 20; (3) **על-על** 1 Chron. 16 23, 2 Sam. 25 8 and (4) **על-על** Zech. 5 8, 1 Kings 7 31.

על-על = § 525.

על-על. Ten words [or twenty pairs] are twice preceded by **על** and twice by **על**. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 36b, on Exod. 4 18 which I have printed; (II) Arund. Orient. 16, fol. 313a, on Ps. 115 1; (III) Halle Ochlal Ve-Ochlal I, § 156; (IV) Paris Ochlal Ve-Ochlal § 88 and (V) the printed Massorah Finalis, letter *v*, § 168.

על-על = § 526.

על-על. Six groups of words are respectively preceded once by **על**, once by **על** and once by **על**. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 41b, on Exod. 12 22 which I have printed; (II) the same MS. Vol. II, fol. 57b, on Jerem. 36 29; (III) Orient. 4445, fol. 52b, on Exod. 12 22; (IV) Arund. Orient. 16, fol. 34a, on Judg. 21 6; (V) the same MS., fol. 277b, on 2 Chron. 32 9; (VI) Halle Ochlal Ve-Ochlal, I § 156; (VII) Paris Ochlal Ve-Ochlal § 89 and (VIII) the printed Massorah Finalis, letter *v*, § 169.

על-על = § 527.

על-על to thy fathers, occurs twice combined in the Scriptures. The design of this Massorah is to safeguard the reading **על-על** in 2 Chron. 34 28, since both some MSS. and the *editio princeps* of the Hagiographa read it **על-על** in accordance with the parallel passage in 2 Kings 22 20. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 171a, on 2 Chron. 34 28 which I have printed and (II) Add. 15,251, fol. 19b, on Gen. 15 15.

על-על = § 528.

על-על into the land, occurs six times in this combination. The design of this Massorah is two-fold. It is to guard it against the normal expression **על-על** into the land or country, since this is the sense in five out of the six passages which constitute this Rubric. And in the second place it is to safeguard this exceptional combination of the preposition **על** with **על**, since in all the other twenty-two passages where **על-על** is preceded by the preposition it is **על** and not **על**.¹

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 56b, on Jerem. 35 15 which I have printed; (II) Arund. Orient. 16, fol. 83b, on 1 Kings 8 34; (III) the same MS., fol. 170b, on Jerem. 35 15; (IV) Add. 15,251, fol. 122a, on Deut. 31 20; (V) Halle Ochlal Ve-Ochlal I, § 159; (VI) the printed Massorah Finalis, letter *m*, § 81 and (VII) the same letter *m*, § 422.

¹ Comp. Gen. 7 8; Exod. 10 6; 20 12; Numb. 11 12; Deut. 4 10, 40; 5 16; 7 13; 11 9, 21; 12 1; 25 15; 28 11; 30 18, 20; 31 13; 32 47; 1 Sam. 20 31; 2 Sam. 17 12; Isa. 24 21; Jerem. 25 5; Ezek. 38 20.

על-על = § 529.

על-על to the land of [Israel], occurs eight times in this combination [in Ezekiel]. The same two-fold reason which is at the basis of the preceding Massorah also underlies this Rubric. It is designed in the first place to safeguard this combination against the interchangeable phrase **על-על**. This is evident from the following Massorah in Arund. Orient. 16, fol. 184a, on Ezek. 27 17 throughout this book [Ezekiel] it is **על-על** except in three instances where it is **על-על**, viz. Ezek. 27 17; 40 2; 47 18.¹

¹ כל ספרו אודות ישראל בלבד אנו יושבלי וסוים יזרחת וסוים ישראל, במראות אלהים הביאנו אל ארץ ישראל, ונחמת קרים סבון חזק.

In the second place it is to safeguard the combination **על-על** with **על**, since in the other six passages, where **על-על** is preceded by the preposition, it is **על** and not **על**.¹

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 77b, on Ezek. 12 19 which I have printed; (II) Arund. Orient. 16, fol. 179a, on Ezek. 20 42; (III) the same MS., fol. 183a, on Ezek. 37 12; (IV) Vienna Codex No. 35 on Ezek. 20 42; (V) the same Codex on Ezek. 37 12 and (VI) the printed Massorah on Ezek. 12 19.

Lists III, IV, V and VI head the Rubric **על-על** which is more correct, since in three instances the preposition has the prefix *Vav* (Ezek. 13 9; 20 38; 25 3), whilst Lists II and VI have also **על-על** = eight times in this book because all the instances occur in Ezekiel.

¹ Comp. Ezek. 12 22; 18 2; 33 24; 36 6; 38 18, 19.

על-על = § 530.

על-על to God, occurs three times in the Pentateuch and in the Prophets . . . and three times in the Psalms. In all the other twenty instances where this combination occurs, it is **על-על** with the article. The three passages in the Psalms are 55 17; 62 2; 84 8. This Rubric, which does not occur in the printed Massorah, is not quite correct since **על-על** occurs four times in the Pentateuch and the Prophets, Hos. 3 1 is here omitted. I mislaid the reference to the MS. from which it is taken.

על-על = § 531.

על-על to the four, occurs four times. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 79b, on Ezek. 10 11. It is designed to exclude the *Keri* **על-על** in Ezek. 46 21 which is to be found in some MSS. and is given in the St. Petersburg Codex of A. D. 916.¹

על-על = § 532.

על-על to the ark, occurs three times. That is in three instances **על-על** is preceded by **על** without and with the prefix *Vav*. In the other eight passages, where it is in combination with the preposition, it is **על** and not **על**.¹ This Rubric is from the printed Massorah Finalis, letter *m*, § 710.

¹ Comp. Exod. 25 21; 40 8, 20, 20; Levit. 16 2; 1 Kings 8 7; 1 Chron. 13 10; 2 Chron. 5 8.

על-על = § 533.

על-על to the land, occurs four times in this combination . . . in the other passages in this book it is **על-על**. That is, in these four passages only is **על-על** preceded by **על** in Genesis, whilst in the thirty-one other instances where it is combined with the preposition it is **על** and not **על**. This Rubric is from the printed Massorah on Gen. 12 1 where it is given twice.

¹ Comp. Gen. 1 11, 16, 17, 20, 26, 28, 30; 2 5; 6 12, 17; 7 4, 6, 10, 12, 14, 17, 18, 19, 21, 21, 24; 8 1, 17, 17, 19; 9 14, 16, 17; 19 23; 41 34; 42 6.

על-על = § 534.

על-על. Throughout Leviticus it is **על-על** except in three instances where it is **על-על**. In Leviticus, where **על-על** is eleven times preceded by the preposition, it is in eight instances **על-על** and in three passages only is it combined with **על**. Hence the Massorah records the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 76a, on Levit. 19 23.

¹ Comp. Levit. 11 2, 21, 29, 41, 42, 44, 46; 25 18.

על-על = § 535.

על-על occurs five times in this book, i. e. Ezekiel. In Ezekiel **על-על** is seven times preceded by **על** and six times by **על**. The Massorah, therefore, catalogues the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 83b, on Ezek. 14 19, and is designed to exclude the Eastern reading **על-על** in 14 19. It is remarkable that Ezek. 13 14 which is also **על-על** is omitted. The meaningless addition **על-על** at the end of the Rubric is simply intended to fill up the line in the MS.

¹ Comp. Ezek. 14 17; 24 7; 26 16; 28 18; 33 3; 36 18; 37 25.

תקליז = § 536a.

This Rubric, which records the instances in the Pentateuch where ... is preceded by the preposition ... and where it is combined with ... does not occur in the printed Massorah in this separate form. I have printed it from the Massorah in the Vienna Codex No. 35 on Exod. 16 14.

We have already seen that Rubrics 533 and 534 catalogue the instances in Genesis and Leviticus. These separate Lists exhibit the original form in which the Massorites laboured on the individual books of the Bible. The Rubric before us embraces the whole Pentateuch and shows the artificial manner in which the several Lists have been linked together at a later period.

Genesis. — In Genesis, where the combination ... is the rule and ... the exception, the Massorites record the exception. Vide supra, § 533.

Exodus. — In Exodus, where ... occurs three times (6 8; 12 25; 33 1) and ... once only, the exceptional instance is safeguarded.

Leviticus. — In Leviticus, where ... occurs eight times and ... three times only, the minority is registered. Vide supra, § 534.

Numbers and Deuteronomy are joined together. In these two books ... is the rule. It occurs no fewer than twenty-nine times, whilst the combination ... occurs eleven times only, the Massorah registers the minority.

1 Comp. ... Numb. 13 27; 14 3, 8, 16, 24, 30; 15 18; 20 12, 24; 32 7, 9; 34 2; Dent. 2 29; 4 21; 6 10; 7 1; 9 2; 11 29; 17 14; 18 9; 26 1, 3; 27 2, 3; 30 5; 31 7, 21, 23; 32 52.

תקליז = § 536b.

This Rubric is a still further development and records these combinations throughout the whole Bible. With the exception of the difference in the arrangement of the catchwords, the part which catalogues the instances in Genesis, Exodus and Leviticus is the same. The other two books, however, viz. Numbers and Deuteronomy, this Massorah combines with Joshua, Judges and Samuel. When it is borne in mind that ... occurs once only in Joshua (1 2) and once in Judges (2 1) and that it does not occur at all in Samuel, whilst ... does not occur at all in Joshua and Judges and only once in Samuel, it will be seen that the sentence and throughout the rest of the Pentateuch, Joshua, Judges and Samuel it is likewise ... except in twelve instances where it is ... which groups these books together, is not only highly artificial, but misleading to those who are not conversant with the language of the Massorah.

Kings. — In Kings, where ... occurs five times and ... once, the single instance is safeguarded.

Isaiah. — In Isaiah, where ... occurs twice (36 10; 51 6) and ... twice, the former is recorded.

Jeremiah. — In Jeremiah, where ... occurs eight times (3 18; 16 13; 22 26, 28; 24 6; 25 9, 13; 50 21) and ... twice only, the minority is given.

Ezekiel. — This book is artificially divided into two parts for the purpose of Massoretic annotation in connection with this Rubric. In the first part, which includes Ezek. 1-21 ... occurs five times (13 14; 14 19; 20 15, 28, 42) and ... only once, the single instance is recorded. In the second part of Ezekiel, however, where ... is the rule and where it occurs six times (24 7; 26 16; 28 18; 33 3; 36 18; 37 25) and ... the exception and where it occurs once only, the single instance is recorded.

In the rest of the Scriptures, where ... is the rule and where it occurs no fewer than fourteen times whilst ... occurs twice only, the exception is recorded.

Of this Rubric I collated two Lists: (I) Halle Ochlal Ve-Ochlal I, § 160 which I have printed and (II) the printed Massorah Finalis, letter ... § 748. The latter portion of this Rubric, which treats on the second part of Ezekiel and the rest of the Scriptures, is also given separately in the printed Massorah on Ezekiel 14 17. The catchwords ... = Ezek. 26 16, which are not only given in both the complete Lists, but also in the fragment, are manifestly a mistake for ... = 27 29.

1 Comp. ... 1 Kings 8 27; 2 Kings 11 3; 15 19; 18 26; 23 33.

2 Comp. ... Hag. 1 11; Pa. 103 11; 105 16; Eccl. 5 1; 8 14, 16; 10 7; 11 2, 3; 12 7; Esther 10 1; 1 Chron. 29 16; 2 Chron. 6 18; 22 12.

תקליז = § 537.

to his land, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16,

fol. 184a, on Isa. 37 7. As this phrase occurs four times in the textus receptus, it is remarkable that this Model Codex should omit 1 Kings 22 36 and Isa. 13 14. The omission of 1 Kings 22 36 may be due to the fact that some ancient Codices read it ... instead of the present reading ... This is attested not only by the Septuagint and Vulgate, but by the editio princeps of the Prophets, Soncino 1485, and the first edition of the Bible, Soncino 1488. For the omission of Isaiah 13 14 I cannot account.

תקליח = § 538.

whither, occurs five times. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 57a, on Exod. 32 34 which I have printed; (II) the same MS., Vol. I, fol. 109a, on Numb. 33 54; (III) the same MS., Vol. II, fol. 70b, on Ezek. 1 12; (IV) the same MS., Vol. II, fol. 98b, on Ezek. 42 14; (V) the same MS., Vol. II, fol. 258b, on Ruth 1 16; (VI) Orient. 4445, fol. 75b, on Exod. 32 34; (VII) Arund. Orient. 16, fol. 194b, on Ezek. 42 14; (VIII) Halle Ochlal Ve-Ochlal I, § 159; (IX) the printed Massorah on Exod. 32 34 and (X) the same on Ezek. 1 12.

תקליט = § 539.

to Babylon, occurs six times in this combination in the Scriptures. That is, to distinguish it from the ten instances where it is ... Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 69a, on Jerem. 51 60 which I have printed; (II) the St. Petersburg Codex of A. D. 916 on Jerem. 50 1; (III) the same Codex on Jerem. 51 60; (IV) Halle Ochlal Ve-Ochlal I, § 159, and (V) the printed Massorah Finalis, letter ... § 423.

1 Comp. ... Jerem. 50 9, 13, 14; 51 1, 11, 29, 35, 42, 48, 56.

תקלס = § 540.

to the house. Throughout Isaiah and Kings it is always ... except in four instances in Kings. That is ... which is eighteen times combined with the preposition in Kings and Isaiah is in fourteen instances preceded by ... and in four passages only by ... Hence the Massorah safeguards the minority, and thereby excludes the Keri ... in 1 Kings 8 29 which was the official reading according to some Schools of textual redactors, as is evident from the important Codex Add. 21,161. This Rubric is from the printed Massorah Finalis letter ... § 158. It is also given in Arund. Orient. 16, fol. 83a, on 1 Kings 8 29, where the heading is simply ... For a fuller development of this Rubric see letter ... § 406, Vol. II, p. 397.

1 Comp. ... 1 Kings 4 6; 8 43; 16 9; 18 3; 2 Kings 10 5; 12 13; 15 5; 18 18, 37; 19 2; Isa. 22 15; 36 3, 22; 37 2.

תקלמ = § 541.

to the house of, is twice taken in the sense of into the house of. That is, in these two passages, where ... is preceded by ... it ought to be ... and is so given in Onkelos, as it is in the second clauses of Gen. 39 20, in verse 23 and in Gen. 40 5.

תקלנ = § 542.

to the house of, occurs four times in Jeremiah. ... which is in six instances combined with the preposition in Jeremiah, is twice preceded by ... (3 18; 22 6) and four times by ... It is remarkable that the Massorah, contrary to its usual method, safeguards here the majority. This may be due to the fact that in Jeremiah 33 14 we should naturally expect ... as is evident from the next clause. It is, however, probable that the five passages, where ... is preceded by ... with the prefix Vav, are included (Jerem. 6 1; 33 14; 48 22, 23, 23). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 169a, on Jerem. 33 14 and (II) the printed Massorah on the same passage.

תקלס = § 543.

to the house of, occurs three times in the Minor Prophets. In the Minor Prophets, where ... is eleven times combined with the preposition without and with the prefix Vav, it is seven times preceded by ... and four times by ... without and with the prefix Vav. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 218b, on Zech. 5 4. The omission

1 Comp. ... Hosea 1 4; 8 1; Amos 3 15; 7 9, 16; Zech. 12 10 and ... Zech. 12 4.

of Micah 4 2 is unaccountable, since this Rubric includes with the prefix Vav, as is evident from Zech. 5 4 which is counted twice and where the second instance in this verse is

תקמ"ד = § 544.

על ביתי ועל בית upon the house of, and upon the house of. In thirteen passages of the Scriptures is preceded by without and with the prefix Vav In Kings, Isaiah, Jeremiah and in the Twelve Minor Prophets it is likewise so except in eleven instances where it is preceded by without and with the prefix Vav.

To understand this Rubric it is necessary to remark (1) that בית, which occurs ninety-five times in combination with the preposition, is in sixty-one instances preceded by without and with the prefix Vav and thirty-four times by without and with the prefix Vav; (2) that the combination with is the rule in all the books of the Bible with the exception of four; (3) that excepting these four, the combination with occurs fifty times and with thirteen times only and (4) that in these four books the combination with occurs twenty-one times and with eleven times only. Hence the Massorah divides the Bible into two parts, the first part embraces the books in which the combination with is the exception and the second part the books in which the combination with is the exception so as to safeguard the minority in each of the two divisions.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 77a, on Ezek. 13 5 which I have printed; (II) the same MS., Vol. I, fol. 197a, on 2 Sam. 1 12; (III) Orient. 4445, fol. 34a, on Gen. 42 19; (IV) Arund. Orient. 16, fol. 57a, on 2 Sam. 1 12; (V) Add. 15,251, fol. 83a, on Numb. 2 34; (VI) the same MS., fol. 168b, on 2 Sam. 1 12; (VII) Halle Ochlah Ve-Ochlah I, § 159, and (VIII) the printed Massorah where this Rubric is divided into two, the first part is given on Numb. 2 34 and the second on 1 Kings 14 10.

1 Comp. Gen. 19 2; 24 38; 28 21; 39 20; 40 3; 46 31; 50 4; Levit. 22 18; Josh. 17 17; 21 48; Judg. 18 15; 19 2, 2; 1 Sam. 2 27; 7 1; 19 11; 2 Sam. 4 5; 7 19; 17 18; 21 1; Ezek. 3 1, 4, 5; 14 6; 17 2; 20 27, 30; 24 3; 25 3; 33 10; 44 6; Ps. 62 2; Cant. 2 4; 3 4; 8 2; Eccl. 4 7; 7 2, 2; 12 5; Esther 3 8, 14, 16; 7 8; Ezra 3 8; Neh. 6 10; 1 Chron. 13 13; 2 Chron. 7 2; 20 28; 35 21.

2 Comp. Gen. 1 Kings 2 27; 2 Kings 10 3, 10; 11 18; Isa. 7 17; 14 1; 31 2; 38 20; Jerem. 3 18; 22 6; 33 14; 49 23, 23, 23; Hos. 1 4; 8 1; Amos. 3 15; 7 9, 16; Zech. 12 4, 10.

3 The two instances, where is combined with בית (1 Kings 13 1, 10), are excluded because it is a proper name.

תקמ"ה = § 545.

אליהם to daughters of, occurs three times. That is, according to the Westerns whose recension we follow. According to the Easterns it occurs twice only, since they read עליהם in Ezek. 13 17. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 232a, on Numb. 25 1 and (II) the printed Massorah Finalis, letter ב, § 232.

תקמ"ו = § 546.

אלהם to the nations, occurs twice. That is, without the article before them, in the other passages where this combination occurs it is אליהם. These are given in the following Rubric.

תקמ"ז = § 547.

אלהם to the nations, occurs five times. In the other five instances, where הם is in combination with the preposition, it is אל and not אלי. The safeguarding of these five passages is due to the fact that in Zech. 2 12 some MSS. and the ancient Versions exhibit אל, and אל is naturally also expected in Ps. 79 6 as is evident from the next clause of the verse.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 31a, on Isa. 66 19 which I have printed; (II) Arund. Orient. 16, fol. 147a, on the same passage; (III) the same MS., fol. 192b, on Ezek. 39 28; (IV) the same MS., fol. 217b, on Zech. 2 12; (V) the same MS., fol. 304a, on Ps. 79 6, where the five instances of the combination with אל are given as a contrast to this combination; (VI) the printed Massorah on Isa. 66 19 and (VII) the same on Ezek. 39 28.

תקמ"ח = § 548.

אל גלילות הירדן to the borders of Jordan, occurs twice. To safeguard it against Josh. 18 17 where it is simply אל גלילות without הירדן. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 136b, on Josh. 22 10.

תקמ"ט = § 549.

אלהם to the words of. Throughout the Pentateuch it is אל and throughout Chronicles it is אל with the exception of one instance where it is אל.

The wording of this Massorah would naturally mislead those who are not familiar with its artificial expressions, since it would apparently suggest that אל is of frequent occurrence in the Pentateuch, whereas this combination occurs only once in the whole Pentateuch (Deut. 13 4). What the Massorah really means is that אל is preceded by אל in the Pentateuch, but never by אל, whereas in Chronicles it is always preceded by אל (1 Chron. 29 29; 2 Chron. 9 29; 32 8; 33 18, 19; 34 21) and once only by אל. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 131a, on Deut. 13 4.

תק"ן = § 550.

אלהם to my words, occurs three times. In the only other instance where אל is preceded by the preposition, it is אל (Jerem. 6 19). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Vienna Codex No. 35 on Jerem. 29 19 which I have printed; (II) Arund. Orient. 16, fol. 165b, on the same passage where the Scribe omitted the expression ואלהם and, therefore, some one ignorantly altered : in the heading into ב; (III) Orient. 2349, fol. 138b, on Deut. 18 19 and (IV) the printed Massorah on Jerem. 29 19.

תקנ"א = § 551.

אלהם to the way, occurs twice. That is, in contradistinction to אל which occurs five times (Gen. 38 21; Judg. 4 9; 1 Sam. 24 3; 26 8; Ezra 8 31). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 260b, on 2 Chron. 6 27 and Vienna Codex No. 35 on the same passage.

תקנ"ב = § 551 a-b.

אלהם. These two Rubrics, which I have printed in Volume III, p. 1, are respectively from Orient. 2349, fol. 50a, and the printed Massorah both on Gen. 38 16. אל without and with the prefixes and suffixes, which is twenty-four times combined with the preposition, is in seventeen instances preceded by אל and in seven instances only by אל. Hence the Massorah as usual safeguards the minority. Accordingly the first recension of this Rubric, which gives four instances only, is incorrect. The design of this Massorah is to exclude the Eastern reading אל in Judg. 20 42.

1 Comp. Gen. 38 14; Judg. 5 10; 1 Sam. 6 12; Hos. 13 7; Ps. 36 6; Jerem. 2 2; 6 16; Job 34 21; Hag. 1 5, 7; Job 24 23.

תקנ"ג = § 552.

אלהם to, or upon the mountain, occurs sixteen times. That is, to distinguish it from the eighteen instances in which אל is preceded by אל. This Rubric, therefore, safeguards the Western reading אל in Isa. 56 7 against the Eastern recension which reads אל.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 104a, on Numb. 27 12 which I have printed; (II) the same MS., Vol. I, fol. 149a, on Josh. 15 10; (III) Orient. 4445, fol. 43a, on Exod. 3 1; (IV) St. Petersburg Codex of A. D. 916 on Isa. 56 7; (V) the same Codex on Ezek. 40 2; (VI) Arund. Orient. 16, fol. 11a, on Josh. 15 10; (VII) the same MS., fol. 119a, on Isa. 2 3; (VIII) the same MS., fol. 211a, on Micah 4 2; (IX) the same MS., fol. 294b, on Ps. 43 3; (X) the same MS., fol. 349b, on Cant. 4 6; (XI) Halle Ochlah Ve-Ochlah I, § 159, and (XII) the printed Massorah on Isa. 56 7.

List I which I have printed omits Ps. 43 3. This is manifestly due to a clerical error, for not only does the heading state that there are sixteen such instances, but all the other Lists give the instance in question. The addition that wherever it is in connection with Carmel without or with the article it is likewise אל, which is also at the end of all the eleven Lists, refers to the four instances in Kings, viz. 1 Kings 18 19, 20; 2 Kings 2 25; 4 25, where this combination occurs.

1 Comp. Exod. 19 11, 20; 24 16; Deut. 11 29, 29; 27 12; Isa. 13 2; 29 8; 31 4; 40 9; 57 7; 66 20; Ezek. 17 22; 34 2; Obad. 16; Zech. 14 4; Lament. 5 18; Dan. 9 20.

It is to be remarked that not only do both the Lists in the St. Petersburg Codex, viz. Nos. IV and V give Isa. 56 7 as one of the sixteen instances, but that the text on which the first List is given reads ... This conclusively shows that neither the textual reading nor the Massorah exhibits the Babylonian recension.

תקניו = § 553.

to, or on the mountains, occurs twice in this combination ... and throughout Ezekiel it is likewise so except in two instances where it is ...

is twenty-two times combined with the preposition. In fifteen instances it is preceded by ' and in seven instances by . Outside Ezekiel is the exceptional combination whilst in Ezekiel is the exception. Hence the Massorah in each case safeguards the minority. This Massorah is designed to exclude the Keri in Isa. 65 7 which is the official reading in Standard Codices and is the textual reading in the editio princeps of the Prophets, Soncino 1485-86; the first edition of the Bible, Soncino 1488, and in the third edition, Brescia 1494.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 273a, on 1 Kings 22 17 which I have printed; (II) the same MS., Vol. II, fol. 215b, on Ps. 121 1; (III) Arund. Orient. 16, fol. 96b; (IV) the same MS., fol. 316a, on the same two passages; (V) Halle Ochlal Ve-Ochlal I, § 159, and (VI) the printed Massorah on Ps. 121 1.

The Paris Ochlal Ve-Ochlal in § 2 of the Supplement registers the two passages in Ezekiel where is followed by two different predicates with variations in the vowel-points of the same verb. The Rubric is as follows:

Ezek. 18 11 ופי רמבל מהו פוהי
אלהקרום אכל פהו וחר
אלהקרום לא אכל קבץ
ולא אכל קבץ פוהי

That is, in one instance is followed by Pathach under the Caph and in one by with Kametz under the Caph. And the mnemonic sign is at eating (the mouth is opened Pathach), and when not eating (the mouth is closed Kametz). The sign is based upon the double meaning of Pathach and Kametz.

1 Comp. Deut. 12 2; Judg. 11 37, 38; Isa. 52 7; 65 7; Jerem. 9 9; Ezek. 18 15; Joel 2 2; Nah. 2 1; 3 18; Cant. 2 8; Lament. 4 19; 1 Chron. 12 9; 2 Chron. 18 16.

2 Comp. Levita, Massoreth Ha-Massoreth, p. 266, ed. Ginsburg, London 1867.

תנסיו = § 554.

to, or on the mountains of, occurs five times. The construct plural is fourteen times combined with the preposition. In nine instances it is preceded by ' and in five only by . The Massorah, therefore, safeguards the minority and thereby excludes the reading Cant. 2 17 which is exhibited in the Eastern recension. Vide supra, § 514.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Arund. Orient. 16, fol. 178b, on Ezek. 19 9 which I have printed; (II) the same MS., fol. 188b, on Ezek. 34 13; (III) the same MS., fol. 189b, on Ezek. 36 1; (IV) St. Petersburg Codex of A. D. 916 on Ezek. 6 2; (V) the same Codex on Ezek. 19 9; (VI) the same Codex on Ezek. 34 13; (VII) Add. 15,251, fol. 285b, on Ezek. 36 1; (VIII) Halle Ochlal Ve-Ochlal I, § 159; (IX) the printed Massorah on Ezek. 6 2 and (X) the same on Ezek. 34 13.

It is remarkable that List IV not only heads this Rubric but catalogues four instances only, omitting Ezek. 36 1 and in the text the in is underlined, thus showing that it is meant for . The Massorah on it, however, states that it is one of the five instances where it is and the other two Lists in this Codex, viz. Nos. V and VI, give both in the heading and in the Rubric five instances which fully coincide with all other Lists.

1 Comp. Gen. 8 4; Jerem. 13 16; Ezek. 35 12; 38 8; 39 4, 17; Amos 3 9; Cant. 2 17; 8 14.

תקניו = § 555.

unto Haggai, occurs twice ... all the others are by the hand of Haggai. The phrase which expresses the communication of the word of Jehovah to this prophet occurs five times in this book. In three instances it is followed by by the hand of Haggai (Hag. 1 1; 2 1) and twice by . Hence the Massorah safeguards the minority and thereby excludes the reading in 2 10 which obtained in some Schools of textual redactors

and which is exhibited in the famous Codex Hellai, the Complutensian Polyglot, the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524-25; the Syriac and the Chaldee. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 259a, on Hag. 2 10.

תקניו = § 556.

to the wall, is three times thus combined in the Scriptures ... and they are unique in this combination. occurs twelve times in combination with the preposition. In nine instances it is preceded by ' and in three instances only it is preceded by . The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 293a, on Neh. 4 9 which I have printed; (II) Arund. Orient. 16, fol. 68a, on 2 Sam. 11 21; (III) the same MS., fol. 381b, on Neh. 4 9; (IV) Add. 15,251, fol. 174a, on 2 Sam. 11 21; (V) Vienna Codex No. 35 on the same passage; (VI) the same Codex on Neh. 4 9, and (VII) the printed Massorah Finalis, letter n, § 27.

The tautological remark at the end of the Rubric has been added to fill up the line. I have printed it as it is in the MS. to show that unnecessary phrases are often used by Scribes as part of the Massorah which are simply intended to fill up a vacant space.

1 Comp. 2 Kings 3 27; 6 26, 30; 18 26, 27; Isa. 36 11, 12; Neh. 4 13; 2 Chron. 32 18.

תקניו = § 557.

to the court, occurs twice. That is, in contradistinction to the construct which also occurs twice (Jerem. 32 8; Ezek. 8 16). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193b, on Ezek. 40 28 which I have printed and (II) Add. 15,250, fol. 292b, on the same passage.

תקניו = § 558.

to the hand or side, occurs five times in the Scriptures ... and throughout the book of Esther it is likewise so except in one instance.

The expression is thirty-four times combined with the preposition. In twenty-five instances it is preceded by ' and in nine only by . Outside the book of Esther the combination occurs five times only and twenty-three times, whilst in Esther occurs four times (Esther 2 3, 8, 8, 14) and once only. Hence the Massorah safeguards the minority in each case. By fixing the number of at five, the Massorah defends the Western reading both in Zech. 14 13 and Esther 2 14 where the Easterns read .

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 215b, on Ps. 123 2 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 48 1; (III) Arund. Orient. 16, fol. 198a, on the same passage; (IV) the same MS., fol. 316a, on Ps. 123 2; (V) Add. 15,251, fol. 293b, on Ezek. 48 1; (VI) the same MS., fol. 372a, on Ps. 123 2; (VII) Halle Ochlal Ve-Ochlal I, § 159, and (VIII) the printed Massorah on Ezek. 48 1.

The List from the St. Petersburg Codex, i. e. No. 11 affords another striking proof that this so-called Babylonian Codex exhibits the Western recension, since it excludes Zech. 14 13 which is according to the Babylonians.

1 Comp. Gen. 41 42; Exod. 2 5; Josh. 15 40; 1 Sam. 17 22; 2 Sam. 15 2; 1 Kings 14 27; 2 Kings 22 5, 9; Jerem. 22 24; 46 6; Zech. 14 13; Ps. 121 5; Prov. 13 11; Esther 6 9; Dan. 10 4; Ezra 1 8; 8 33; 1 Chron. 25 2; 26 28; 29 8; 2 Chron. 12 10; 21 16; 26 11; 34 10, 17. This is exclusive of 2 Kings 12 12 where the Kethib is for which the official reading is the plural.

תקניו = § 559.

to Judah, occurs six times in the Scriptures. In all the other nineteen instances where is combined with the preposition it is ' and not .

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 293b, on Neh. 2 5

1 Comp. 2 Sam. 5 5; 1 Kings 15 1, 17; 22 41; 2 Kings 9 29; Isa. 1 1; 2 1; 9 20; Zeph. 1 4; Zech. 12 2, 7; 2 Chron. 13 1; 16 1; 20 31; 24 18; 28 9; 29 8; 34 4, 10.

which I have printed; (II) Arund. Orient. 16, fol. 272a, on 2 Chron. 24 23; (III) the same MS., fol. 380a, on Neh. 2 5; (IV) Add. 21,160, fol. 40b, on Gen. 38 22; (V) Orient. 2349, fol. 50a, on the same passage; (VI) Vienna Codex No. 35 on Neh. 2 5; (VII) Halle Ochlak Ve-Ochlak I, § 159; (VIII) the printed Massorah on Gen. 38 22 and (IX) the same on Ezek. 48 1.

As one of the six instances is וְאֵלֶּיךָ with the prefix Vav (Jerem. 30 4) the headings in Lists II, IV and V which state (הוּא וְאֵלֶּיךָ הוּא) that it occurs five times and that once it is with the prefix is more correct. List VII heads it וְאֵלֶּיךָ הוּא it occurs four times, though it rightly registers all the five instances and omits the one with the prefix. The heading in List VIII which states that there are six such instances is incorrect, it ought to be five (הוּא) as is evident from the addition at the end הוּא וְאֵלֶּיךָ הוּא.

תקים = § 560.

אֶלְיָהוּ. Throughout Ezekiel and the Minor Prophets it is always אֶלְיָהוּ with the exception of two instances where it is אֶלְיָהוּ. In all the rest of the Scriptures it is likewise אֶלְיָהוּ with the exception of one instance.

הוּא is twenty-three times in combination with the preposition. In ten passages it is preceded by אֶל־ and in thirteen by אֶלְיָהוּ. As nine out of the ten passages, where it is אֶלְיָהוּ, occur in Ezekiel and the Minor Prophets, and moreover, as apart from the two instances in Ezekiel all the eleven passages, where it is אֶלְיָהוּ, occur outside Ezekiel and the Minor Prophets and one instance only of אֶלְיָהוּ is to be found in the other Scriptures, this Massorah safeguards the two exceptions of אֶלְיָהוּ in Ezekiel and the Minor Prophets and the solitary instance of אֶלְיָהוּ in the other parts of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 199a, on Ezek. 48 28 which I have printed; (II) the same MS., fol. 351a, on Eccl. 1 7; (III) Add. 21,160, fol. 301b on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) Halle Ochlak Ve-Ochlak I, § 159, and (VI) the printed Massorah on Ezek. 48 28.

1 Comp. אֶלְיָהוּ Ezek. 47 19; Joel 2 20, 20; Jonah 1 4, 5, 12, 16; Zech. 14 8, 8; Eccl. 1 7.

1 Comp. אֶלְיָהוּ Exod. 14 2, 16, 21, 26, 27; Numb. 13 29; Josh. 5 1; 2 Sam. 17 11; 1 Kings 4 20; Isa. 10 26; 23 11; Ezek. 47 18; 48 28.

תקס"א = § 561.

אֶלְיָהוּ לְיִשְׂרָאֵל to Jerusalem, occurs thirteen times in the Scriptures . . . and throughout Ezra it is likewise so except in one instance.

Apart from Ezra-Nehemiah אֶלְיָהוּ לְיִשְׂרָאֵל is forty-two times combined with the preposition. In twenty-nine instances it is preceded by אֶל־ and in thirteen instances only by אֶלְיָהוּ. Hence the Massorah safeguards the minority. In Ezra-Nehemiah, however, where אֶלְיָהוּ לְיִשְׂרָאֵל occurs five times in combination with the preposition and where it is in four instances preceded by אֶל־ (Ezra 3 1; 7 7, 9; Neh. 2 11) and once only by אֶלְיָהוּ, the Massorah safeguards the solitary instance. Ezra 4 8, 20 are excluded from this Rubric because they are both Chaldee. By fixing the number at thirteen, the Massorah designedly excludes Ezek. 14 22 where the Easterns read אֶלְיָהוּ לְיִשְׂרָאֵל.

Of this Rubric I collated sixteen Lists, fifteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 59b, on Jerem. 39 1 which I have printed; (II) the same MS., Vol. II, fol. 76b, on Ezek. 13 16; (III) the same MS., Vol. II, fol. 83a, on Ezek. 21 7; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 39 1; (V) the same Codex on Ezek. 14 22; (VI) Arund. Orient. 16, fol. 173b, on Jerem. 39 1; (VII) the same MS., fol. 175b, on Ezek. 14 21; (VIII) the same MS., fol. 180a, on Ezek. 21 7; (IX) the same MS., fol. 182b, on Ezek. 24 2; (X) the same MS., fol. 221b, on Zech. 14 2; (XI) the same MS., fol. 247b, on 1 Chron. 15 3; (XII) the same MS., fol. 259b, on 2 Chron. 5 2; (XIII) the same MS., fol. 269a, on 2 Chron. 20 27; (XIV) the same MS., fol. 270b, on 2 Chron. 23 2; (XV) Halle Ochlak Ve-Ochlak I, § 159, and (XVI) the printed Massorah on Zech. 14 17.

In the List which I have printed, the order and the division of the catchwords in Chronicles should be

2 Chron. 5 2 ויקהל שלום 1 Chron. 16 3 ויקהל דוד
1 " 28 1 ויבירו

This yields the requisite thirteen instances instead of the twelve as printed. Jacob b. Chayim's Massorah, List XVI, also gives twelve instances only, though the heading correctly states that there are thirteen. This is due to the omission of ויבירו =

1 Chron. 28 1 after ויקהל דוד וְאֵלֶּיךָ לְיִשְׂרָאֵל = 1 Chron. 15 3. At the end of this, moreover, the essential words בְּנֵי אֲמָרָה אֲנִי הוּא are omitted after וְאֵלֶּיךָ לְיִשְׂרָאֵל.

As Lists IV and V are from the so-called Babylonian Codex, they afford additional materials for testing the relationship of the Massorah of this Codex to the Babylonian recension. The first of these two Lists gives identically the same thirteen passages as the Western Lists and like the Western Lists deliberately excludes the Eastern reading in Ezek. 14 22. It is the second List on Ezek. 14 22 which is very instructive. The text itself exhibits the Eastern reading and though the heading of the Massoretic List here also emphatically states that there are thirteen instances only, which is in accordance with the Western recension, fourteen are enumerated, the words הוּא וְאֵלֶּיךָ = Ezek. 14 22 being added at the end of the List. That this addition, however, is no part of the original List, is not only evident from the fact that it is in direct conflict with the heading, but from the position which these words occupy. The List itself is identical both in the catchwords and in the order of the books with the first List. It is at the end of the Rubric after Chronicles, and separated from the other instances in Ezekiel that these words have been added by a later Scribe who, for reasons best known to himself, has frequently attempted to make this Codex conformable to the Eastern recension.

1 Comp. 1 Kings 14 25; 2 Kings 12 18; 21 12, 13; 25 1; Isa. 31 5; Jerem. 4 16; 6 6; 32 2; 34 1, 7; 37 5; 44 2, 13; 52 4; Ezek. 9 8; 14 22; 26 2; Zech. 1 16; 12 2, 9; 14 12, 16; Ps. 68 30; Eccl. 1 16; 1 Chron. 21 16; 2 Chron. 12 2, 9; 32 2.

תקס"ב = § 562.

אֶלְיָהוּ לְיִשְׂרָאֵל to Israel, occurs three times at the end of a verse. Of this Rubric, which does not occur in the printed Massorah, I mislaid the reference.

תקס"ג = § 563.

אֶלְיָהוּ לְיִשְׂרָאֵל to or over Israel, occurs seven times in this combination . . . and wherever it is preceded by, I have anointed the king, it is likewise so except in one instance.

אֶלְיָהוּ לְיִשְׂרָאֵל is combined with the preposition about one hundred times. In about ninety times it is preceded by אֶל־ and in ten instances only by אֶלְיָהוּ. Hence the Massorah safeguards the minority and thereby excludes the Eastern reading אֶלְיָהוּ לְיִשְׂרָאֵל 1 Kings 21 7. As the phrase מְשַׁחֵם לְמֶלֶךְ precedes in four passages אֶלְיָהוּ לְיִשְׂרָאֵל with the preposition, and moreover, as in this construction the preposition is in three instances אֶל־ (2 Kings 9 3, 6, 12) and in one instance אֶל־ (2 Sam. 12 7), the Massorah treats these three instances separately so as to safeguard the solitary exception in this combination.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 177a, on 1 Sam. 7 7 which I have printed; (II) Orient. 4445, fol. 153b, on Numb. 32 14; (III) St. Petersburg Codex of A. D. 916, on Mal. 1 1; (IV) Arund. Orient. 16, fol. 39a, on 1 Sam. 7 7; (V) the same MS., fol. 166a, on Jerem. 30 4; (VI) the same MS., fol. 222a, on Mal. 1 1; (VII) Add. 21,160, fol. 49b, on Gen. 43 8; (VIII) the same MS., fol. 60a, on Gen. 49 2; (IX) the same MS., fol. 245a, on Numb. 32 14; (X) Ochlak Ve-Ochlak I, § 159; (XI) the printed Massorah on Gen. 43 8 and (XII) the same on Jerem. 30 4.

תקס"ד = § 564.

אֶלְיָהוּ לְיִתְרוֹ to Jethro, to the residue of, occurs twice in this combination in the Scriptures. That is, to distinguish it from the two instances where אֶל־ is preceded by אֶלְיָהוּ. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 36b, on Exod. 4 18 which I have printed; (II) Orient. 4445, fol. 45a, on the same passage; (III) Add. 15,251, fol. 253b, on Jerem. 29 1; (IV) Add. 21,160, fol. 69a, on Exod. 4 18; (V) the printed Massorah on the same passage and (VI) the same on Jerem. 29 1. Lists II, III, IV and VI give the two instances in which it is אֶלְיָהוּ לְיִתְרוֹ (see the Massorah, letter ע, § 441, Vol. II, p. 400). This Rubric is part of the lengthier Massorah recording the ten words or twenty pairs which are respectively preceded twice by אֶל־ and twice by אֶלְיָהוּ. Vide supra n, § 525.

תקס"ה = § 565.

אֶלְיָהוּ לְיִשְׂרָאֵל has five times the accent. That is, in five instances the preposition אֶל־ instead of having the usual Makkeph has the accent Mercha. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 119a, on Deut. 27 9.

תקס"ו = § 566.

אֶל־כָּל to all. Throughout the book of Kings קִל is always preceded by the preposition עַל except six times where it is preceded by אֶל.

עַל which is twenty-two times combined with the preposition in Kings, is in sixteen passages preceded by עַל without and with the prefix Vav and in six instances only by אֶל without and with the prefix Vav. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 231b, on 1 Kings 16 13 which I have printed; (II) Arund. Orient. 16, fol. 91a, on the same passage; (III) Orient. 2210, fol. 147a, on 1 Kings 15 20, and (IV) the printed Massorah on 1 Kings 18 5. List II takes in the six passages in Samuel which are given in § 568; List III gives the mnemonic sign which I have printed in Volume III, § 566b, p. 2, and List IV includes Isaiah in the heading, viz. throughout Kings and Isaiah it is עַל קִל except in six instances. This, however, is not quite exact since all the six instances occur in Kings alone.

1 Comp. עַל קִל 1 Kings 4 1, 7; 6 10; 8 66; 11 42; 12 20; 14 23; 15 20, 33; 2 Kings 4 4; 15 20; 17 10; 18 13; 23 26; עַל קִל 1 Kings 13 32; 16 7.

תקס"ז = § 567.

אֶל־כָּל to all, occurs eleven times in the Hagiographa. In the Hagiographa, where as we shall see in the next Rubric קִל is eighty-two times combined with the preposition and where it is seventy-one times preceded by עַל and eleven times only by אֶל, the Massorah safeguards the exceptional combination. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 272b, on Esther 3 13 which I have printed; (II) Arund. Orient. 16, fol. 291b, on Ps. 33 14; (III) the same MS., fol. 314a, on Ps. 119 6; (IV) the same MS., fol. 342b, on Prov. 17 8; (V) the same MS., fol. 360a, on Esther 3 13 and (VI) the printed Massorah on Prov. 17 8.

In List I בְּיָדֵינוּ before בְּחַזְקָתָם in the heading is manifestly a clerical error and ought to be cancelled. In accordance with my principles not to alter the MSS. I have printed it as it is in the Codex. List VI combines with this Rubric the two instances of אֶל־כָּל in the Minor Prophets and hence heads it אֶל־כָּל חֵלֵל בְּיָדֵינוּ.

תקס"ח = 568.

אֶל־כָּל וְאֶל־כָּל, אֶל־כָּל וְעַל־כָּל. This Rubric exhibits a combination of the separate Massorahs which record the instances in the several books wherein קִל is either preceded by אֶל or עַל throughout the Bible. To understand this artificial concatenation it is necessary to treat each link of this chain separately. It will be seen that this lengthy List is divisible into fifteen groups, each one of which has a distinct heading.

I. Gen. 1 1-Ecod. 11 10. In this group which embraces the whole of Genesis and the first eleven chapters of Exodus עַל־כָּל without and with the prefix Vav occurs eleven times, viz. Gen. 9 2 2; 19 28; 39 5; 41 41, 43, 56; Exod. 7 19; 9 9, 22; 10 14; whilst אֶל־כָּל occurs twice only. Hence the Massorah in this group safeguards the exceptional instances.

II. Ecod. 12 1-40 38. In this portion the reverse is the case, אֶל־כָּל occurs seven times, viz. Exod. 12 3; 16 6, 9, 10; 28 3; 35 4; 36 2 and עַל־כָּל occurs four times only. The Massorah, therefore, records the minority. In the printed text of this group Exod. 9 9 is a misprint for 18 9.

III. Levit. 1 1-16 34. — In these sixteen chapters עַל־כָּל occurs seven times, viz. Levit. 2 2, 13, 16; 10 6; 11 37; 16 33; 21 11 whilst אֶל־כָּל occurs once only, and the Massorah, therefore, safeguards the solitary instance.

IV. Levit. 17 1-Josh. 24 33. — In this group which includes the rest of Leviticus and the whole of Numbers, Deuteronomy and Joshua where אֶל־כָּל occurs no fewer than thirty times, viz. Levit. 18 6; 19 2; 20 16; 21 24; 22 18; Numb. 13 26; 14 7, 10, 39; 15 33; 16 5, 19; 17 24; Deut. 1 1, 7; 5 1, 19; 27 9, 14; 29 1; 31 1, 9; 32 45; Josh. 1 16; 7, 23; 9 19; 10 24; 22 18; 24 2, 27 and where עַל־כָּל occurs fifteen times only, the Massorah records the minority.

V. Judges. — In Judges עַל־כָּל occurs five times, viz. 6 37, 39, 40; 9 44; 16 30; whilst אֶל־כָּל occurs twice only. Hence the minority is recorded. In Jacob b. Chayim's printed Massorah וְכָל־שָׂמַיִם וְרִבִּי בְּנֵי is a mistake for בְּנֵי בְּנֵי.

VI. Samuel. — In Samuel אֶל־כָּל occurs ten times, viz. 1 Sam. 7 3; 10 24; 12 1; 14 40; 19 1; 2 Sam. 3 29, 31; 16 11; 20 22, 23; whilst עַל־כָּל occurs six times only. The Massorah, therefore, records the minority.

VII. Kings and Isaiah. — In Kings and Isaiah עַל־כָּל occurs no fewer than forty-two times, viz. 1 Kings 4 1, 7; 6 10; 8 66; 11 42; 12 20; 13 32; 14 23; 15 20, 33; 16 7; 2 Kings 4 4; 15 20; 17 10; 18 13; 23 26; Isa. 2 12, 12, 13, 13, 14, 14, 15, 15, 16, 16; 4 5, 5; 8 7, 7; 14 26, 26; 25 7, 7; 28 22; 30 25, 25; 32 13, 20; 34 2, 2; 36 1; whilst אֶל־כָּל occurs six times only and, therefore, the minority is recorded.

VIII. Jerem. 1 1-25 38. — In this portion of Jeremiah עַל־כָּל occurs twenty-one times, viz. Jerem. 1 7, 14, 15, 15, 16, 18; 2 20, 34; 3 6, 8; 9 3, 24, 25; 16 17; 19 8, 15; 25 1, 2, 9, 13, 29; whilst אֶל־כָּל occurs four times only. Hence the Massorah records the minority.

IX. Jerem. 26 1-30 18. — In this second and small portion of Jeremiah אֶל־כָּל is the rule and עַל־כָּל the exception. The former occurs eleven times, viz. Jerem. 26 8, 11, 12, 12, 17, 18; 27 16; 29 1, 16, 25, 25 and the latter once only. Hence the Massorah safeguards the solitary instance.

X. Jerem. 30 19-36 8. — In the third portion of this Prophet עַל־כָּל is the rule and אֶל־כָּל the exception. The former occurs ten times, viz. Jerem. 30 20; 31 37; 32 19, 32; 33 5, 9, 9; 34 1, 7; 36 2 and the latter once only. The Massorah, therefore, again safeguards the solitary instance.

XI. Jerem. 36 9-52 34. — In the fourth portion אֶל־כָּל is the majority and עַל־כָּל the minority. The former occurs ten times, viz. Jerem. 38 1; 40 6; 42 8; 43 1; 44 1, 20, 24, 24; 48 8; 50 37 and the latter nine times. Hence the Massorah records the minority.

XII. Ezek. 1 1-9 3. — In this portion of Ezekiel it is always אֶל־כָּל without any exception, viz. Ezek. 5 4; 6 11, 13; 7 12, 13, 14, 18.

XIII. Ezek. 9 4-39 29. — In the second portion of Ezekiel עַל־כָּל is the rule and אֶל־כָּל the exception. The former occurs twelve times, viz. Ezek. 9 4, 6; 13 18; 16 15, 36, 37, 43; 21 20; 32 16, 31; 33 29; 34 6; whilst the latter occurs three times only. Hence the Massorah safeguards the exceptional instances.

XIV. Ezek. 40 1-48 35. — In the last portion of Ezekiel אֶל־כָּל is the rule and עַל־כָּל the exception. The former occurs four times, viz. Ezek. 41 17, 19; 44 7; 47 9; whilst the latter occurs once only. The Massorah, therefore, safeguards the solitary instance.

XV. The Minor Prophets and the Hagiographa. — This link of the great chain has already been discussed in its separate form. (Vide supra n, § 567.)

Of this entire Rubric I collated two Lists, one in MS. and one printed: (I) Halle Ochlach Ve-Ochlach I, § 161, which I have printed and (II) the printed Massorah Finalis, letter n, § 404.

תקס"ט = § 569.

אֶל־כָּל יְהוּדִים to all the Jews, occurs three times in this combination in the Scriptures. In the fourth instance where יְהוּדִים is preceded by אֶל it is without קִל (Esther 8 9). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 275b, on Esther 9 20 which I have printed; (II) St Petersburg Codex of A. D. 916, on Jerem. 41 1; (III) Add. 15,251, fol. 262a, on the same passage; (IV) the same MS., fol. 408a, on Esther 9 20; (V) Vienna Codex No. 35 on Jerem. 41 1 and (VI) the printed Massorah Finalis, letter y, § 120.

תק"ע = § 570.

אֶל־כָּל יְשׁוּבֵי אֶרֶץ to or against all the inhabitants, occurs twice. The full phrase here intended is properly אֶל־כָּל יְשׁוּבֵי הָאָרֶץ against all the inhabitants of the land. In the only two other passages where this phrase occurs it is עַל and not אֶל. (Comp. letter y, § 432, Vol. II, p. 400.) This List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 291b, on Ps. 33 14, where it is contrasted with the two instances of אֶל־כָּל יְשׁוּבֵי הָאָרֶץ.

תקע"א = § 571.

אֶל־כָּל יִשְׂרָאֵל to all Israel, occurs four times in this combination. This Rubric, which is from the printed Massorah Finalis, letter y, § 438, is incorrect, since this combination occurs no fewer than eight times. The four instances omitted are Deut. 27 9; 29 1; 1 Sam. 12 1; 14 40. The incorrectness of this Rubric is due to a later Nakdan who mistook its import. The design of the Rubric is not to catalogue the passages where the phrase in question occurs, but the instances in which it is preceded by the verb רָבַד. This Massorah is correctly given under letter y § 28, p. 222.

תקע"ב = § 572.

אֶלְלֵבְיָם לְכָל עַדְוֹת בְּנֵי יִשְׂרָאֵל to all the congregation of the children of Israel, occurs three times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient 2348, fol. 77a, which I have printed; (II) Orient 2349, fol. 67a and (III) the printed Massorah, all three on Exod. 16 9. It is remarkable that they all omit Exod. 35 4 and Numb. 14 7. As the manifest design of this Rubric is to guard the instances here recorded against being assimilated to the parallel phrase אֶלְלֵבְיָם לְכָל עַדְוֹת יִשְׂרָאֵל to all the congregation of Israel (Exod. 12 3; Josh. 22 18) without the expression לְכָל עַדְוֹת יִשְׂרָאֵל, this Massorah must proceed from a School of Massorites who worked on Codices which had not לְכָל עַדְוֹת יִשְׂרָאֵל in Exod. 35 4 and Numb. 14 7.

תקע"ג = § 573.

אֶלְלֵבְיָם to vessel, occurs twice and once it is with the article. That is, to distinguish it from אֶלְלֵבְיָם with Sheva under the Caph which also occurs twice (Levit. 14 5, 50). Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710-11, Vol. I, fol. 98b, on Numb. 19 17 which I have printed and (II) the printed Massorah on the same passage.

תקע"ד = § 574.

אֶלְלֵבְיָם to the vessels, occurs twice. אֶלְלֵבְיָם is six times combined with the preposition. In four instances it is preceded by אֶלְ (1 Sam. 25 13; 30 24; Jerem. 27 21; 1 Chron. 9 29) and twice only by אֶלְ. Hence the Massorah safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 179a, on 1 Sam. 10 22 which I have printed and (II) Arund. Orient 16, fol. 283a, on Ruth. 2 9.

תקע"ה = § 575.

אֶלְלֵבְיָם. אֶלְלֵבְיָם. In thirteen instances אֶלְ is combined with the preposition. Four times it is preceded by אֶלְ (Exod. 28 29, 30; Jerem. 44 21; Dan. 1 8) and nine times by אֶלְ (Gen. 6 6; 8 21; 1 Sam. 27 1; 2 Sam. 13 33; 19 20; Isa. 44 19; Ezek. 14 4, 7; Eccl. 7 2). It will be seen that outside the Pentateuch אֶלְלֵבְיָם occurs twice only, whilst in the Pentateuch אֶלְלֵבְיָם occurs twice only. Hence the Massorah in each case safeguards the two instances. In fixing the number of אֶלְלֵבְיָם at two outside the Pentateuch, the Massorah excludes the Eastern recension which also reads אֶלְלֵבְיָם in 2 Sam. 13 33.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 276a, on Dan. 1 8 which I have printed; (II) Arund. Orient. 16, fol. 364b, on the same passage; (III) Orient 2348, fol. 43a, on Gen. 8 21; (IV) Orient 2349, fol. 38a, on the same passage; (V) Add. 15,251, fol. 408b, on Dan. 1 8; (VI) Vienna Codex No. 35 on Gen. 6 6; (VII) the same Codex on Dan. 1 8; (VIII) Halle Ochliah Ve-Ochliah I, § 159; (IX) the printed Massorah on Gen. 6 6 and (X) the same on Dan. 1 8.

תקע"ו = § 576.

אֶלְלֵבְיָם to, or in thy heart, occurs twice. As לֵבְיָם is twice preceded by אֶלְ and twice by אֶלְ, the Massorah safeguards each pair. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Deut. 4 39 which I have printed and (II) the same Codex on Deut. 30 1. List I also gives the two instances in which אֶלְלֵבְיָם is preceded by אֶלְ. (Comp. letter א, § 461, Vol. II, p. 401.)

תקע"ז = § 577.

אֶלְלֵבְיָם occurs twice. That is, this Niphal infinitive construct occurs twice and is in both instances preceded by אֶלְ. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 37b, on 1 Sam. 4 21.

תקע"ח = § 578.

אֶלְלֵבְיָם to the chambers, occurs twice. In the only other instance in which this combination occurs, it is אֶלְלֵבְיָם the construct (Ezek. 46 19). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 465 on Neh. 10 40 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תקע"ט = § 579.

אֶלְלֵבְיָם unto the altar, occurs nine times. אֶלְלֵבְיָם is sixty times combined with the preposition. In fifty-one instances it is

preceded by אֶלְ and in nine only by אֶלְ. Hence the Massorah safeguards the minority.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 55a, on Exod. 30 20 which I have printed; (II) the same MS., Vol. I, fol. 63b, on Levit. 2 8; (III) Orient 4445, fol. 78a, on Exod. 30 20; (IV) the same MS., fol. 92b, on Levit. 9 7; (V) Add. 15,251, fol. 58a, on Exod. 28 43; (VI) Add. 21,160, fol. 113a, on the same passage; (VII) the same MS., fol. 138a, on Levit. 2 8; (VIII) Orient 2349, fol. 82a, on Exod. 30 20; (IX) Halle Ochliah Ve-Ochliah I, § 159, and (X) the printed Massorah on Levit. 1 15.

1 Comp. Gen. 22 9; Exod. 24 6; 29 16, 20, 21, 86, 37, 38; Levit. 1 5, 7, 8, 11, 12; 3 2, 8, 13; 6 2, 3, 5, 6; 7 2; 8 11, 19, 24, 30; 9 12, 13, 17, 18, 24; 17 11; 22 22; Numb. 18 17; Judg. 6 28; 1 Kings 3 4; 9 25; 13 32, 33, 33; 13 1, 2, 4, 32; 18 26; 2 Kings 16 12, 13, 15; 23 16, 17; Ezek. 43 27; Amos 9 1.

תק"ס = § 580.

אֶלְלֵבְיָם to the altar of, occurs twice in this combination. The construct אֶלְלֵבְיָם, which occurs fifteen times in combination with the preposition, is in thirteen instances preceded by אֶלְ and in two only by אֶלְ. The Massorah, therefore, safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 256a, on 2 Kings 23 9 which I have printed and (II) Halle Ochliah Ve-Ochliah I, § 159.

1 Comp. Levit. 4 10; 17 6; Deut. 22 27, 27; Neh. 10 35; 1 Chron. 6 24; 16 40; 21 26; 2 Chron. 1 6; 8 12; 26 16; 29 21; 35 16.

תקס"א = § 581.

אֶלְלֵבְיָם to or against light, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient 16, fol. 81a, on 1 Kings 7 5.

תקס"ב = § 582.

אֶלְלֵבְיָם unto which, occurs three times. The interrogative אֶלְ is eleven times combined with the preposition, is in eight instances preceded by אֶלְ and in three by אֶלְ. Hence the Massorah safeguards the minority. Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Arund. Orient 16, fol. 186b, on Ezek. 31 2 which I have printed; (II) Add. 15,251, fol. 283b, on the same passage; (III) the printed Massorah on the same passage; (IV) the same on Ezek. 31 18 and (V) the printed Massorah Finalis, letter א, § 401, where it is given as a contrast to אֶלְלֵבְיָם. (Vide infra, § 623.)

1 Comp. אֶלְלֵבְיָם 2 Kings 18 20; Isa. 10 3; 36 5; 53 1; 57 4, 4; Jerem. 6 10; Nah. 3 19.

תקס"ג = § 583.

אֶלְלֵבְיָם by the waters, occurs three times. אֶלְ is ten times combined with the preposition. In seven instances it is preceded by אֶלְ (comp. letter א, § 468, Vol. II, p. 401) and in three instances only by אֶלְ. The Massorah, therefore, records here the minority. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 61b, on Jerem. 41 12 which I have printed; (II) the same MS., Vol. I, fol. 72a, on Levit. 14 5 where it is given as a contrast to אֶלְלֵבְיָם; (III) St. Petersburg Codex of A. D. 916 on Jerem. 41 12; (IV) the same Codex on Ezek. 17 8 and (V) the printed Massorah on Jerem. 41 12. As the expression אֶלְלֵבְיָם follows אֶלְלֵבְיָם in all the three instances Lists III and IV head this Rubric אֶלְלֵבְיָם אֶלְלֵבְיָם אֶלְלֵבְיָם.

תקס"ד = § 584.

אֶלְלֵבְיָם by or with the waters of, is three times thus combined in the Scriptures. The construct אֶלְ is nine times combined with the preposition. In six instances it is preceded by אֶלְ (Deut. 33 8; Josh. 11 7; Judg. 5 19; Ps. 23 2; 81 8; 106 32) and in three instances only by אֶלְ. Hence the Massorah safeguards the minority. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 145a, on Josh. 11 5 which I have printed; (II) Arund. Orient 16, fol. 8b, on the same passage; (III) Orient 2349, fol. 103a, on Numb. 5 23; (IV) Orient 2210, fol. 13a, on Josh. 11 5 and (V) the printed Massorah on the same passage.

תקס"ה = § 585.

אֶלְלֵבְיָם, אֶלְלֵבְיָם, אֶלְלֵבְיָם. On or to the king, occurs eight times and wherever it is combined with אֶלְלֵבְיָם it is likewise preceded by אֶלְ except in three instances where it is preceded by אֶלְ.

The design of this somewhat complicated Massorah is to record the instances in which *לְעֵבֶר* without the adjective *בְּ* is preceded by *לְ*, and the passages in which though combined with this adjective *לְעֵבֶר* is preceded by *לְ*.

The phrase *לְעֵבֶר* occurs altogether eighteen times. In ten instances it is combined with *בְּ* and in eight passages only is it without this adjective. Hence the Massorah registers the minority. With *בְּ* the adjective *לְעֵבֶר*, as we have seen, is normally preceded by *לְ*, and it is in three instances only where it is abnormally preceded by *לְ*. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 162b, on 2 Chron. 23 10 which I have printed; (II) the same MS., Vol. I, fol. 247a, on 2 Kings 11 8; (III) the same MS., Vol. II, fol. 271a, on Esther 1 16; (IV) Arund. Orient. 16, fol. 106a, on 2 Kings 11 8; (V) the same MS., fol. 115a, on 2 Kings 21 24; (VI) the same MS., fol. 271a, on 2 Chron. 23 10; (VII) the same MS., fol. 279a, on 2 Chron. 23 25; (VIII) the same MS., fol. 358b, on Esther 1 16; (IX) Add. 15,251, fol. 218b, on 2 Kings 21 24; (X) the same MS., fol. 388b, on 2 Chron. 23 10; (XI) Halle Ochl. I, § 159, and (XII) the printed Massorah on 2 Chron. 23 10. (Comp. also letter *ו*, § 34, Vol. I, p. 617.)

1 Comp. Esther 1 19; 3 9; 5 4, 8; 7 3, 9; 8 5; 9 18; Neh. 2 5, 7.

תְּקֵיפָה - § 586.

תְּקֵיפָה to Egypt, occurs twice. This Rubric I have found in the printed Massorah only, where it occurs twice: (I) Gen. 37 36 and (II) on Jerem. 26 22 which I have printed. In the other twelve instances where *תְּקֵיפָה* is preceded by the preposition it is *לְ* and not *בְּ*.

1 Comp. Exod. 1 8; 7 5; 14 26; 2 Kings 18 21, 24; Isa. 19 12; 20 3; 26 6, 9; Jerem. 9 26; Ezek. 30 11; 32 16.

תְּקֵיפָה - § 587.

תְּקֵיפָה to the place, occurs nine times. This Rubric, which is from the printed Massorah Finalis, letter *א*, § 398, is incorrect, since there are eleven instances in the *textus receptus*. Though the heading distinctly states that there are nine instances only, the List itself records the catchwords for ten and the eleventh instance, viz. Numb. 23 27 is omitted altogether. It is remarkable that both the Massorah on Gen. 1 9 and the Massorah Finalis, letter *א*, § 87, where the heading only is given, the mistake *ט* = 9 is repeated.

תְּקֵיפָה - § 588.

תְּקֵיפָה to one place, occurs three times in this combination in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 265b, on Eccl. 6 6 which I have printed; (II) Halle Ochl. I, fol. 67b, note, and (III) the printed Massorah Finalis, letter *א*, § 88.

תְּקֵיפָה - § 589.

תְּקֵיפָה to their place, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 130a, on Numb. 32 17 which I have printed and (II) Orient. 2349, fol. 120a, on the same passage.

תְּקֵיפָה - § 590.

תְּקֵיפָה to the tent, occurs three times in this form . . . in all the other instances *תְּקֵיפָה* is preceded by *לְ*. That is, without and with prefixes and suffixes it is in these three instances only combined with *לְ* or *בְּ*. It is in the first instance only where it is *תְּקֵיפָה* (Exod. 40 21), in the second instance it is *תְּקֵיפָה* the construct (Numb. 17 28), whilst in the third passage it is not only *תְּקֵיפָה* the plural with the suffix second person singular, but the preposition has the prefix *Vav* (Ps. 43 3). All these different forms are embraced in the expression *בְּלִישָׁתָם* in the heading. In all the other passages which are twelve in number, *תְּקֵיפָה* is preceded by *לְ*. This Rubric, which I have not found in any MS., is from the printed Massorah Finalis, letter *ו*, § 150.

1 Comp. *תְּקֵיפָה* Exod. 26 7; 26 14; 40 19, 28; Numb. 3 26; 9 15, 18, 19, 20, 22; *תְּקֵיפָה* Numb. 1 50; *תְּקֵיפָה* Cant. 1 8.

תְּקֵיפָה - § 591.

תְּקֵיפָה to Nebuchadnezzar, occurs twice. In the other two instances where *תְּקֵיפָה* is combined with the preposition

it is *לְ*. This Rubric is from Arund. Orient. 16, fol. 387b, on Dan. 4 25 where it is contrasted with the two passages in which it is preceded by *לְ*. The same Rubric is given in the printed Massorah on the same passage. This Rubric constitutes one of the ten pairs which respectively occur twice, one pair with *לְ* and one with *בְּ*. (Vide *supra*, letter *א*, § 525, p. 64.)

תְּקֵיפָה - § 592.

תְּקֵיפָה to or by the river of, occurs three times. The construct *תְּקֵיפָה* is nine times combined with the preposition. In six instances it is preceded by *לְ* and in three by *בְּ*. Hence the Massorah safeguards the minority. In fixing the number at three, the Massorah excludes the Eastern reading *לְ* in Jerem. 46 2. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 195a, on Ezek. 43 3 which I have printed; (II) Vienna Codex No. 35 on the same passage and (III) the printed Massorah Finalis, letter *ז*, § 53.

1 Comp. 2 Kings 23 29; Jerem. 46 2; Ezek. 1 1, 3; 3 23; 10 22.

תְּקֵיפָה - § 593.

תְּקֵיפָה by the river of Chebar, occurs twice. In the other four passages where *תְּקֵיפָה* is preceded by the preposition it is *לְ* (Ezek. 1 1, 3; 3 23; 10 22). This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Ezek. 3 15.

תְּקֵיפָה - § 594.

תְּקֵיפָה. The form *תְּקֵיפָה* inheritance, with prefixes and suffixes, is three times preceded by *לְ* without and with the prefix *Vav*. In the other five instances where it occurs in combination with the preposition it is preceded by *לְ* (Numb. 36 3, 4; 1 Sam. 10 1; Ruth 4 5, 10).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 172b, on Judg. 21 23 which I have printed; (II) Arund. Orient. 16, fol. 34b, on the same passage; (III) the same MSS., fol. 285a, on Ps. 5 1; (IV) Add. 21,160, fol. 278a, on Deut. 12 9; (V) Orient. 2349, fol. 130b, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the printed Massorah on the same passage and (VIII) the same on Ps. 5 1. The heading in Lists II—VIII is *בְּלִישָׁתָם*, which makes the import of this Rubric more clear. The printed Massorah on Deut. 12 9 (List VII) states in the heading (*בְּ*) that there are four such instances which is manifestly an error, since it correctly enumerates the three passages only.

תְּקֵיפָה - § 595.

תְּקֵיפָה. The form *תְּקֵיפָה* horse, with prefixes and suffixes, is twice preceded by *לְ* without and with the prefix *Vav*. *תְּקֵיפָה* in its various forms is thirteen times combined with the preposition. In eleven instances it is preceded by *לְ* and in two only by *בְּ*. Hence the Massorah safeguards the exceptions. This Rubric, which I have not found in any MS., is from the printed Massorah Finalis, letter *ז*, § 20.

1 Comp. *תְּקֵיפָה* 1 Kings 20 20; Isa. 30 16; Hoe. 14 4; *תְּקֵיפָה* Esther 6 9; *תְּקֵיפָה* Eccl. 10 7; Isa. 31 1; *תְּקֵיפָה* Jerem. 6 23; 50 42; *תְּקֵיפָה* 2 Kings 14 20; 2 Chron. 25 28; *תְּקֵיפָה* Hab. 3 8.

תְּקֵיפָה - § 596.

תְּקֵיפָה to, or into a book, occurs three times in this combination in the Scriptures. As *תְּקֵיפָה* is fifty-three times in combination with the preposition and moreover as it is in no fewer than fifty times preceded by *לְ* and in these three instances only by *בְּ*, the Massorah safeguards the abnormal combination. By this Rubric the Massorah excludes the reading *לְ* in Jerem. 30 2 which is to be found in some MSS. as well as in the *editio princeps* of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 68b, on Jerem. 51 60 which I have printed; (II) the same MS., Vol. II, fol. 197b, on Neh. 8 3; (III) Arund. Orient. 16, fol. 384a, on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) the printed Massorah on Jerem. 30 2 and (VI) the same of Neh. 8 3.

תְּקֵיפָה - § 597.

תְּקֵיפָה to the well, occurs twice. In the other two instances where *תְּקֵיפָה* is in combination with the preposition it is *לְ*

(Gen. 16 7; 24 30). These two instances form one of the pairs which are twice preceded by אֶל and twice by אֶל recorded in the Massorah. (Vide supra, letter א, § 525, p. 64.)

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 40b, on Gen. 24 29.

תְּקִיעָה = § 598.

עַל־עַמְּם אֶל־עַמְּם to, over, or against a people, occurs five times . . . and throughout Isaiah and the Psalms it is likewise so except in three instances. In these three instances עַמְּם is preceded by אֶל.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 31b, on Judg. 18 27 which I have printed; (II) the same MS., fol. 347a, on Prov. 28 15; (III) Add. 15,251, fol. 393b, on the same passage; (IV) the printed Massorah on 2 Sam. 6 21 and (V) the same on Prov. 28 15.

The import of this artificial Massorah is very complicated, as will be seen from the following analysis. עַמְּם is combined with the preposition nineteen times. In ten instances it is preceded by אֶל (Judg. 18 10; 2 Kings 9 6; Isa. 18 2; 65 2; Ezek. 3 6; 12 19; 26 20; Ps. 105 13; Ruth 2 11; 1 Chron. 16 20) and in nine by אֶל (Judg. 18 27; 2 Sam. 6 21; 14 13; Isa. 30 5, 6; Zeph. 2 10; Prov. 28 15; 2 Chron. 1 9; 32 18). Accordingly the five instances of עַמְּם contained in the first part of this Rubric exclude four passages, two in Samuel and two in Isaiah. In the Psalms this combination does not occur at all. The heading, therefore, in the second part of this Rubric is doubly incorrect. It omits Samuel where עַמְּם occurs twice and specifies the Psalms where it does not occur at all. Lists IV and V, which as we have seen are in the printed Massorah, remove the first mistake, since the heading in the second part of the Rubric is here in Samuel וְעַל־עַמְּם וְעַל־עַמְּם וְעַל־עַמְּם וְעַל־עַמְּם and throughout Samuel, Isaiah and the Psalms it is likewise so except in three instances, but they leave the second, inasmuch as they include the Psalms among the books in which עַמְּם occurs.

List II exhibits another recension of this Massorah. It is as follows: 'עַמְּם occurs three times, viz. Judg. 18 27; Zeph. 2 10; Prov. 28 15 and throughout Samuel, Isaiah, Chronicles and the Psalms it is likewise so except in four instances where it is אֶל־עַמְּם, viz. Isa. 18 2; 65 2; Ps. 105 13; 1 Chron. 16 20. Though the first mistake is here removed, the second which states that עַמְּם occurs in the Psalms is left. This recension explains the otherwise inexplicable Massorah in Add. 15,251 (List III) where it simply states on Prov. 28 15 that עַמְּם occurs three times only. It is based upon this recension with the omission of the second part of this Rubric. Why the Massorah so artificially divides the occurrence of אֶל־עַמְּם and עַמְּם and does not plainly state that the former combination occurs ten times and the latter nine times it is difficult to divine.

י על יום נ' וסוף והכה לקחו את אשר קשה ביניהם וזה להם חתם נאומם, ארי נחם רוב שוקק וכל שמואל וישעיה ודני חזקו ודני נבדו וסוף השלה בים ציונים, פראשו ירו כל היום, והתלכו כמנו אל לו וחבלי.

תְּקִיעָה = § 599.

אֶל־עַמְּם to my people, occurs four times in this combination in the Scriptures . . . and once it is with the prefix Vav. עַמְּם is eighteen times in combination with the preposition. In fourteen instances it is preceded by אֶל and in four only by וְאֶל. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 77b, on Ezek. 13 19 which I have printed; (II) the same MS., Vol. II, fol. 3b, on Amos 7 15; (III) Add. 15, 15,251, fol. 40b, on Gen. 49 29; (IV) Orient. 2349, fol. 57a, on the same passage; (V) Vienna Codex No. 35 on the same passage; (VI) Halle Ochlal Ve-Ochlal I, fol. 67b note, (VII) the printed Massorah on Gen. 49 29 and (VIII) the same on Ezek. 13 19. List IV heads it אֶל־עַמְּם ר' - it occurs five times, but this is due to the fact that it includes the one instance with the prefix Vav (Joel 4 3).

1 Comp. אֶל־עַמְּם 1 Sam. 9 16; 2 Sam. 7 8, 11; 1 Kings 8 16; 14 7; 16 2; Isa. 47 6; Ezek. 38 16; Joel 4 2; 1 Chron. 11 2; 17 7, 10; 2 Chron. 6 5, 6.

תִּירָה = § 600.

אֶל־עַמְּם to peoples, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 269a, on Ezek. 3 6 which I have printed and (II) the same MS., fol. 307a, on Zeph. 3 9. It will be seen that though in one instance it is with prefix Vav (אֶל־עַמְּם Isa. 49 22), the heading makes no distinction. It ought properly to be ב' או' ואל עמם.

תִּירָה = § 601.

אֶל־עַמְּם to his bone, occurs twice in the Scriptures in this combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 222b, on Job 2 5 which I have printed; (II) Arund. Orient. 16, fol. 190b, on Ezek. 37 7 and (III) the printed Massorah Finalis, letter ט, § 306. The heading of this Rubric in the printed Massorah אֶל־עַמְּם is not quite correct, since it is exactly the same form in both instances. The addition וְאֶל־עַמְּם refers to the two instances in which the form עַמְּם with suffixes is preceded by אֶל, viz. אֶל־עַמְּם Lament. 4 8 and אֶל־עַמְּם Ezek. 32 27. This addition ought properly to be worded וְאֶל־עַמְּם.

תִּירָה = § 602.

אֶל־עַמְּם to the mouth of, occurs five times in this combination . . . in all other instances it is אֶל־עַמְּם. The construct אֶל־עַמְּם is about fifty-five times combined with the preposition. In about fifty passages it is preceded by אֶל and in five only is it preceded by וְאֶל. The Massorah, therefore, safeguards the exceptions. By fixing the number at five this Massorah is against the Sevir אֶל־עַמְּם in Josh. 21 3.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 144a, on Josh. 10 18 which I have printed; (II) the same MS., Vol. I, fol. 148a, on Josh. 15 13; (III) the same MS., Vol. I, fol. 149a, on Josh. 17 4; (IV) the same MS., Vol. II, fol. 284b, on Dan. 10 3; (V) Arund. Orient. 16, fol. 8a, on Josh. 10 18; (VI) the same MS., fol. 11b, on Josh. 15 13; (VII) the same MS., fol. 12b, on Josh. 17 4; (VIII) the same MS., fol. 14b, on Josh. 21 3; (IX) the same MS., fol. 372a, on Dan. 10 3; (X) Add. 15,251, fol. 130a, on Josh. 10 18; (XI) Halle Ochlal Ve-Ochlal I, § 159, and (XII) the printed Massorah on Josh. 17 4.

תִּירָה = § 603.

אֶל־עַמְּם to his mouth, occurs twice. This Rubric I have found only in the printed Massorah Finalis, letter ט, § 14. The design of this Massorah is to safeguard the longer form of the suffix third person singular masculine. In the other instances where this combination occurs it is with the shorter form which is recorded in the next Rubric.

תִּירָה = § 604.

אֶל־עַמְּם to his mouth, occurs three times. That is, in this combination with the shorter form of the suffix third person singular masculine. It was deemed all the more necessary to guard the orthography of these two different forms in this combination since they are used interchangeably in the same books, as will be seen from a comparison of the two Rubrics. This Massorah is, moreover, designed to safeguard these instances in which this shorter form is preceded by אֶל from those in which it is preceded by וְאֶל (Numb. 27 21; 2 Kings 4 34).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 43a, on 1 Sam. 14 26 which I have printed; (II) the same MS., fol. 364b, on Prov. 26 15; (III) Halle Ochlal Ve-Ochlal II, § 279, and (IV) the printed Massorah on 1 Sam. 14 26.

תִּירָה = § 605.

אֶל־עַמְּם before the face of, i. e. before, occurs nine times . . . and from Ezek. 40 1-48 35 it is likewise so except in four instances where עַמְּם is preceded by אֶל without or with the prefix Vav.

To understand this Massorah it is necessary to remark that אֶל־עַמְּם is combined with the preposition no fewer than one hundred and twenty-nine times. In one hundred and seven instances it is preceded by אֶל and in twenty-two only by וְאֶל without and with the prefix Vav. It will be seen that not only do fourteen out of the twenty-three instances occur in Ezekiel, but that thirteen occur in the last seven chapters. The Massorah, therefore, for the purpose of recording the exceptional instances in which אֶל־עַמְּם occurs, divides Ezekiel into two; the first portion consisting of chapters 1-40 and the second comprising chapters 41-48. It shows that apart from Ezek. 40-48 אֶל־עַמְּם is the exception since it occurs nine times only, eight outside Ezekiel and once in the first part of this book. Here, therefore, the Massorah safeguards the exceptional nine instances. In Ezek. 40-48 the case is different. Here אֶל־עַמְּם is the rule. It occurs

1 Comp. אֶל־עַמְּם Exod. 23 17; Levit. 6 7; 9 5; 14 53; 16 2; Numb. 17 8; 20 10; Ezek. 16 6; 41 4, 12, 16, 26; 42 2, 3, 7, 10, 13; 44 4; 48 21; אֶל־עַמְּם Ezek. 42 10; 45 7; Neh. 2 13.

2 For these fourteen instances see the preceding note.

no fewer than fourteen times and על־מַי which occurs four times only (Ezek. 40 15; 42 8; 48 15, 21) is the exception. Here, therefore, the Massorah safeguards the exceptional four instances and militates against the Eastern recension which reads על־מַי in Ezek. 42 8. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 78b, on Ezek. 16 5 which I have printed; (II) Orient. 4445, fol. 89b, on Levit. 6 7; (III) the same MS., fol. 100a, on Levit. 14 53; (IV) the same MS., fol. 101b, on Levit. 16 2; (V) Arund. Orient. 16, fol. 175b, on Ezek. 16 5; (VI) Add. 21,160, fol. 160b, on Levit. 14 53; (VII) the same MS., fol. 162b, on Levit. 16 2; (VIII) Vienna Codex No. 35 on Exod. 23 17; (IX) Halle Ochliah Ve-Ochliah I, § 159; (X) the printed Massorah on Exod. 23 17 and (XI) the same on Ezek. 16 5.

In printing, the words וְהָיָה כְּמִן דְּרַבִּי בְּמִן וְהָיָה הַמִּשְׁחָה הַזֹּאת have inadvertently dropped out of the text after וְהָיָה at the end of the Rubric. This part also forms a separate Rubric and is given under letter *r*, § 494, Vol. II, p. 403.

תרי"ז = § 606.

אֶל־פְּנֵי הַשָּׂדֶה to the face of the field or open field, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 101a, on Levit. 14 53 which I have printed; (II) Orient. 2349, fol. 91a; (III) Vienna Codex No. 35 and (IV) the printed Massorah, all on Levit. 14 53. The printed Massorah states that this phrase occurs twice only and omits Ezek. 32 4. This is due to the fact that the Westerns read it here על־פְּנֵי הַשָּׂדֶה. The other three Lists of this Rubric emphatically adopt the Babylonian recension and this affords a striking proof that the Eastern Massorahs are not unfrequently embodied in the Western recension of this Corpus.

תרי"ח = § 607.

אֶל־פְּנֵי to, or on his face, is six times thus combined in the Scriptures. קָנִי occurs twenty times in combination with the preposition. In fourteen instances it is preceded by אֶל and in six only by אֶל־. Hence the Massorah safeguards the minority. The safeguarding of these instances is directed against the Surai a branch School of the Babylonian textual redactors who read אֶל־קָנִי both in Josh. 5 14 and 2 Sam. 14 22. The first of the two passages is also אֶל in the editio princeps of the Prophets, Soncino 1485—86; the first and third editions of the entire Bible, Soncino 1488, Brescia 1494 and the Complutensian. (Vide supra, letter *n*, § 514b.)

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 227b, on Job 13 15 which I have printed; (II) the same MS., Vol. II, fol. 160a, on 2 Chron. 19 2; (III) Arund. Orient. 16, fol. 268a, on the same passage; (IV) Add. 21,160, fol. 268b, on Deut. 7 10; (V) Orient. 2349, fol. 127b, on the same passage; (VI) Halle Ochliah Ve-Ochliah I, § 159; (VII) the printed Massorah on 2 Sam. 14 22 and (VIII) the same on 2 Chron. 19 2.

¹ Comp. על־פְּנֵי Gen. 17 3, 17; 32 22; Exod. 34 6, 33, 35; Numb. 16 4; Josh. 7 6; 1 Sam. 17 49; 2 Sam. 9 6; 1 Kings 18 7; 2 Kings 8 16; 13 14; Job 21 31.

תרי"ט = § 608.

אֶל־רֹבֵעַ unto, or upon the rock, occurs three times in this form. That is, without and with the prefix He. The expression בְּלִישׁ indicates that in 2 Sam. 21 10 where this combination occurs אֶל־ has the article.

אֶל־ is seven times in combination with the preposition (including the two instances without the article). In four passages it is preceded by אֶל (Exod. 17 6; 33 21; Judg. 13 19; 1 Chron. 11 15) and in three by אֶל־. The Massorah, therefore, safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 213a, on 2 Sam. 21 10 which I have printed; (II) Arund. Orient. 16, fol. 72a, on the same passage and (III) the same MS., fol. 141a, on Isa. 51 1.

תרי"י = § 609.

אֶל־קִבְרֵי to or at the grave of, occurs three times. In the only other instance where קִבְרֵי is preceded by the preposition, it is אֶל־ (2 Kings 23 6). Here we have one of the few instances where the Massorah safeguards the majority. This Rubric I have only found in the printed Massorah Finalis, letter *p*, § 10.

תרי"א = § 610.

אֶל־הַקִּיר unto the wall, occurs three times. This Rubric, which does not occur in the printed Massorah, is incorrect since אֶל־הַקִּיר occurs five times. The two passages omitted are Numb. 22 26b and 2 Kings 9 33. As אֶל־הַקִּיר is eight times combined with the preposition and moreover, as it is in three instances preceded by אֶל־ (comp. letter *r*, § 499, Vol. II, p. 403), this Rubric is designed to record the passages in which it is preceded by אֶל־. We have thus here another of the uncommon instances in which the Massorah protects the majority. The minority, however, is safeguarded in a separate Rubric. (Comp. letter *r*, § 499, Vol. II, p. 403.)

תרי"ב = § 611.

אֶל־הַקֵּץ to the end or border of, occurs six times. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 23b, on Judg. 7 11 which I have printed; (II) Add. 15,250, fol. 237b, on Isa. 62 11; (III) Add. 21,160, fol. 92b, on Exod. 16 35; (IV) the printed Massorah on the same passage and (V) the same on Josh. 18 16.

תרי"ג = § 612.

אֶל־רֹאשׁ to the top of, occurs twice . . . and wherever it is combined with the mountain it is likewise so except in five instances.

The design of this Massorah is to record the instances in which אֶל־ without הַר is preceded by אֶל־ and the passages in which though combined with this noun it is preceded by אֶל־: (1) the phrase אֶל־רֹאשׁ occurs altogether eight times. In six instances it is combined with הַר and in two only is it without this noun. Hence the Massorah registers the exception, (2) The phrase אֶל־רֹאשׁ הַר which occurs altogether eleven times in combination with the preposition is in six instances preceded by אֶל־ and in five by אֶל־. The Massorah, therefore, in this case records the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 234a, on 1 Kings 18 42 which I have printed; (II) Orient. 4445, fol. 143b, on Numb. 23 14; (III) Arund. Orient. 16, fol. 93b, on 1 Kings 18 42; (IV) Orient. 2349, fol. 115a, on Numb. 23 14; (V) Halle Ochliah Ve-Ochliah I, § 159, and (VI) the printed Massorah Finalis, letter *r*, § 83. List IV gives the first part of this Rubric only.

¹ Comp. Exod. 19 20, 20; Numb. 14, 40, 44; Josh. 15 8; Judg. 16 8.

² Comp. The Massorah, letter *r*, § 500, Vol. II, p. 403.

תרי"ד = § 613.

אֶל־רֹאשׁ at or on his head, occurs twice in this combination in the Scriptures. אֶל־ occurs thirty times in combination with the preposition. In twenty-eight instances it is preceded by אֶל־ and in two only by אֶל־. Hence the Massorah safeguards the exceptional combination, which excludes the ancient reading אֶל־ exhibited in some MSS. of the Samaritan recension of the Hebrew text.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 244b, on 2 Kings 9 6 which I have printed; (II) Orient. 4445, fol. 80a, on Exod. 36 29; (III) Arund. Orient. 16, fol. 104a, on 2 Kings 9 6; (IV) Add. 15,251, fol. 62b, on Exod. 36 29; (V) Orient. 2349, fol. 79b, on the same passage; (VI) Halle Ochliah Ve-Ochliah I, § 159, note and (VII) the printed Massorah Finalis, letter *r*, § 85. List V adds at the end of the Rubric אֶל־רֹאשׁ (Neh. 3 36) to distinguish it from the seven instances where this noun with the suffix third person plural is preceded by אֶל־ (Josh. 7 6; Isa. 35 10; 51 11; Ezek. 1 25, 26; 44 18; Lament. 2 10).

¹ Comp. אֶל־רֹאשׁ Gen. 48 18; Exod. 26 24; 29 6, 7; Levit. 3 13; 4 11; 8 9; 21 10; 24 14; Numb. 6 5, 7; Judg. 13 5; 1 Sam. 1 11; 4 12; 10 1; 17 5, 38; 2 Sam. 1 2, 10; 15 32; 1 Kings 2 32; 2 Kings 9 3; Jonah 4 6; Zech. 3 6, 5; Prov. 25 22; Esther 9 26; 2 Chron. 3 16.

תרי"ה = § 614.

אֶל־שָׂדֶה to or into the field of, occurs twice. In the other two instances where this noun occurs in the construct, it is preceded by אֶל־ (Levit. 25 31; Prov. 24 30). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 38b, on 1 Sam. 6 14.

§ 615. תרי"ה =

to, or in heaven, occurs five times in the Scriptures. In the other seven instances where *וְהָיָה* is in combination with the preposition it is *וְהָיָה* (Exod. 9 22, 23; 10 21, 22; Ps. 8 2; 57 6; 113 4). Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. II, fol. 286a, on Dan. 12 7 which I have printed; (II) Arund. Orient. 10, fol. 296a, on Ps. 50 4; (III) Add. 15,451, fol. 409b, on the same passage; (IV) Vienna Codex No. 35 on the same passage and (V) Halle Ochliah Ve-Ochliah II, § 279.

§ 616. תרי"ז =

to, or upon two of, occurs three times. The sign thereof in Chaldee is and the Youth in the first shoulder. The construct *וְעַל* occurs nineteen times in combination with the preposition. In sixteen instances it is preceded by *וְעַל* and in three only by *וְעַל*. Hence the Massorah safeguards the exceptional combination. In this Rubric, therefore, the Massorah militates against the ancient recension which reads *וְעַל* in Exod. 28 7 as exhibited in the Samaritan text and in the Septuagint and which is confirmed by the parallel passage in Exod. 39 4.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 52a, on Exod. 28 7 which gives the mnemonic sign only and which I have printed; (II) Orient. 2348, fol. 83b; (III) Orient. 2349, fol. 73b, both on the same passage and (IV) the printed Massorah Finalis, letter *ו*, § 348.

¹ Comp. *וְעַל* Gen. 40 2; Exod. 25 19; 28 28, 26; 30 4; 37 27; 39 4, 16, 19; Levit. 16 8; 23 20; Numb. 7 8; Deut. 4 18; 5 19; 1 Kings 7 20, 25.

§ 617a-d. תרי"י =

Words which respectively occur once only preceded by this preposition with the prefix *Vav*. That is, these combinations with *וְעַל* are either unique or when the words in question occur again with the preposition they are preceded by *וְעַל* without the prefix *Vav*.¹

The three Lists marked § 617b-d which respectively record four, twelve and thirteen instances of this combination again show the gradual manner in which the Massorah was developed. They are simply fragments intended to be completed by successive Massorites. Hence they are as yet without headings fixing the number of the passages where this combination occurs and without catchwords. Exactly the same is the case with the two fragments given in the ancient Codex Orient. 1445, fols. 65b, 138a, on Exod. 24 14 and Numb. 28 26, the one recording sixteen instances and the other fifteen. The most developed Lists of this Rubric are the following:

(I) Harley 5710-11, Vol. I, fol. 16a, on Gen. 18 7 which I have printed and which is marked § 617a. This List records thirty-one instances.

(II) Orient. 4445, fol. 65a, on Exod. 24 1 which records twenty-seven instances. Of these, twenty-five are identical with those in List I. Two are new, viz. *וְעַל* Gen. 34 11, *וְעַל* 1 Sam. 26 6, and the following six are omitted: *וְעַל* 1 Sam. 10 14; *וְעַל* Jerem. 25 9; *וְעַל* Jerem. 50 18; *וְעַל* Jerem. 30 4; *וְעַל* Ps. 50 4 and *וְעַל* Eccl. 1 5. Both these Lists have neither headings nor catchwords.

(III) Halle Ochliah Ve-Ochliah I, § 156. Like List I it gives thirty-one instances with this difference, that it has one instance (*וְעַל* 1 Sam. 26 6) which is not in List I, though it is in List II and it omits one (*וְעַל* Ps. 50 4) which is also omitted in List II. The essential difference between this List and the two preceding Lists consists in the addition of the heading which fixes the number at thirty-two,² though thirty-one only are catalogued and in adding the catchwords. That this is simply a later development of List I, is evident both from the fact that the passages are recorded in almost the same order of the books and from its giving *וְעַל* as one of the combinations though it does not occur in the *textus receptus*.

(IV) Paris Ochliah Ve-Ochliah, § 85. This List exhibits a still further development. A later reviser added no fewer than fourteen instances which do not occur in the previous

¹ In confirmation of this fact I simply adduce the few instances with which this Rubric begins. The combination *וְעַל* without the prefix *Vav* occurs in Gen. 4 6, 9; *וְעַל* Gen. 37 28, 26, 30 &c.; *וְעַל* Gen. 25 30; 27 6, 21 &c.
 ² דהר כן ר"ב סן דהר וכו'.

Lists¹ and prefixed to it the heading stating that there are forty-five such instances.² Apart from these additions and catchwords, this List is almost identical with List I. The reviser, however, omitted *וְעַל* which is given in the other Lists and which does not occur in the received text.

(V) The printed Massorah Finalis, letter *א*, § 403. Though this List like the former one catalogues forty-five instances of this combination, it differs in this essential point that it fixes no number in the heading which simply states: *The following words respectively occur once only preceded by וְעַל*. With the exception of *וְעַל* Numb. 31 12 and *וְעַל* Jerem. 27 12 it embodies all the additional instances which are given in List IV and makes up the forty-five by substituting two others, viz. *וְעַל* Jerem. 47 7 and *וְעַל* Ezek. 31 13. The pernicious addition to the heading of the words *וְעַל* which is against the import of this Massorah is due to the editor of the second edition of Jacob b. Chayim's Rabbinic Bible, Venice 1548-48 and not to Buxtorf, Basle 1618-19, as is stated by Frensdorff, Paris Ochliah Ve-Ochliah, p. 26, notes.

That all the early Lists are simply fragments and that the later expansions with the headings fixing the number are due to revisers who mistook the import of this Massorah, is evident from the fact that there are no fewer than one hundred and forty-eight such unique combinations. The later Nakdanim simply shaped the different headings in accordance with the number of instances catalogued in the Lists, which they severally copied without investigating how many times the combination in question really occurs in the Bible.

¹ Viz. *וְעַל* Exod. 12 22; *וְעַל* Numb. 31 12; *וְעַל* Deut. 9 27; *וְעַל* Deut. 9 27; *וְעַל* 2 Kings 3 13; *וְעַל* Jerem. 27 12; *וְעַל* Ezek. 23 42; *וְעַל* Isa. 19 3; *וְעַל* Isa. 10 3; *וְעַל* Isa. 51 2; *וְעַל* Hos. 4 8; *וְעַל* Neh. 2 14; *וְעַל* Ezek. 11 21.
 ² ס'תן כן דהר וכו' דהר כן ר"ב סן דהר וכו'.

§ 618a-c. תרי"ח =

Nine words which respectively occur twice in combination with the preposition, are once preceded by *וְעַל* and once by *וְעַל*. The difference between this Rubric and the one recorded in *א*, § 524a-k, is that here the prepositions with which these words are severally combined have in both instances the *Vav* conjunctive, whilst there the same prepositions are without the *Vav* in both instances.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 69a, on Levit. 10 16 which I have printed; (II) Orient. 4445, fol. 95b, on Levit. 12 4; (III) Arund. Orient. 16, fol. 103a, on 2 Kings 8 3; (IV) the same MS., fol. 232a, on Job 32 21; (V) Orient. 2349, fol. 162b, on Numb. 4 49; (VI) Add. 15,451, fol. 76a, on Levit. 12 4; (VII) the same MS., fol. 285a, on Jerem. 26 15; (VIII) Add. 21,160, fol. 193b, on Numb. 4 49; (IX) Halle Ochliah Ve-Ochliah I, § 156; (X) Paris Ochliah Ve-Ochliah, § 86; (XI) the printed Massorah on Numb. 4 49 and (XII) the printed Massorah Finalis, letter *ז*, § 166.

Though List I distinctly states that there are nine such pairs it enumerates eight only. I have, therefore, added the ninth pair from the other Lists, and indicated this addition by the Massoretic term *דמיקון*. List III not only states in the heading that there are ten pairs, but enumerates ten, giving *במה* as the first of these combinations.¹ But this pair does not occur in the *textus receptus*. As to the two fragmentary Lists, marked, § 618b and § 618c, the one is from Orient. 2349, fol. 88b, on Levit. 12 4 and the other from Arund. Orient. 16, fol. 216a, on Hag. 1 1. They exhibit the first attempt to catalogue this phenomenon and are, therefore, as yet without headings. A third incipient List recording seven out of the nine pairs is given in the ancient Codex Orient. 4445, fol. 121b, on Numb. 4 49.

¹ דהר כן ר' נתן דהר וכו' וכל ביהמ"ל וכל ביהמ"ל וכו'.

§ 619. תרי"ט =

and to a woman, occurs twice. That is, to distinguish it from the other two instances where this combination occurs and where the preposition is without the prefix *Vav* (Exod. 19 15; Ezek. 23 44). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 75b, on Levit. 18 19.

§ 620. תרי"י =

and to his house, occurs three times. In the other three instances where this combination with the preposition and

the prefix Vav occurs it is וְקָל. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 14b, on Josh. 20 6 which I have printed; (II) the same MS., fol. 63a, on 2 Sam. 11 13; (III) the same MS., fol. 91a, on 1 Kings 16 7; (IV) the same MS., fol. 161a, on Jerem. 23 34 where it is given as a contrast to וְקָלִי; (V) the same MS., fol. 249b, on 1 Chron. 17 23 where too it is given as contrast to safeguard it against the combination with וְקָל; (VI) Add. 154,51, fol. 158b, on Josh. 20 6; (VII) the same MS., fol. 328b, on 1 Kings 16 7; (VIII) Halle Ochlāh Ve-Ochlāh I, § 159, and (IX) the printed Massorah Finalis, letter מ, § 426.

1 Comp. The Massorah, letter ז, § 514, Vol. II, p. 404.

תרכי"א - § 621.

וְאֶל־בְּנֵי יִשְׂרָאֵל וְהַדְּבָר לְאָמֹר and unto the children of Israel thou shalt speak saying, occurs four times thus combined. The design of this Massorah is to safeguard these exceptional instances against being made conformable to the normal phrases וְאֶל־בְּנֵי יִשְׂרָאֵל (Levit. 4 2; 7 23, 29; 12 2; 23 24, 34) and וְאֶל־בְּנֵי יִשְׂרָאֵל (Levit. 18 2; 23 2, 10; 25 2; 27 2; Numb. 5 12; 6 2, 15 2, 18, 38; 33 51; 35 10) which are used in this connection, and which begin the verse. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 104a, on Numb. 27 8 which I have printed; (II) Orient. 4445, fol. 73b, on Exod. 30 31; (III) Orient. 2349, fol. 75b, on the same passage; (IV) Add. 15,251, fol. 69b, on Levit. 9 8; (V) Add. 21,160, fol. 117b, on Exod. 30 31; and (VI) the printed Massorah on the same passage.

As these four instances occur in the Pentateuch and always begin a verse, the heading in List IV is ד' בְּרִוּרֵי ד' = four times in the Pentateuch and in List V ד' רֵאשִׁי מְסֻקִּים ד' = four times at the beginning a verse, ought more correctly to be ד' בְּרִוּרֵי ד' four times and in the Pentateuch or ד' רֵאשִׁי מְסֻקִּים ד' = four times and at the beginning of a verse. But we have seen that the Vav is not unfrequently omitted in the headings.

תרכי"ב - § 622.

וְאֶל־הַיָּתִיד and to the rest of, occurs twice. In the other two instances where this combination occurs, the preposition is without the prefix Vav. (Vide supra, letter מ, § 564.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 381b, on Neh. 4 8.

תרכי"ג - § 623.

וְאֶל־מִי and to whom, occurs four times thus combined in the Scriptures. In the other three instances where מִי is preceded by this preposition it is without the prefix Vav. (Vide supra, letter מ, § 582.) The necessity for fixing the number at four is due to the fact that some Codices read וְאֶל־מִי instead of לְמִי in Isa. 46 5 in conformity with the parallel passage in Isa. 40 25.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 177a, on 1 Sam. 6 20 which I have printed; (II) the same MS., Vol. II, fol. 19b, on Isa. 40 25; (III) the same MS., Vol. II, fol. 223b, on Job 5 1; (IV) Arund. Orient. 16, fol. 136a, on Isa. 40 25; (V) the same MS., fol. 323a, on Job 5 1; (VI) Add. 15,251, fol. 230a, on Isa. 40 25; (VII) Add. 21,160, fol. 320b, on Job 5 1; (VIII) the printed Massorah on 1 Sam. 6 20; (IX) the same on Job 5 1 and (X) the printed Massorah Finalis, letter מ, § 400.

It is important to remark that List VII not only states in the heading that there are five instances of this combination, but gives Isa. 46 5 as one, thus showing that the Massorites from whom this Rubric emanates worked upon Standard Codices which exhibited this reading.

תרכי"ד - § 624.

וְאֶל־הַמִּזְבֵּחַ and to, or upon the altar, occurs three times thus combined. In the other nine instances where הַמִּזְבֵּחַ is preceded by this preposition it is without the prefix Vav. (Vide supra, letter מ, § 579.)

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 63b, on Levit. 2 12 which I have printed; (II) the same MS., fol. 77b, on Levit. 21 23; (III) the same MS., Vol. I, fol. 97b, on Numb. 18 3; (IV) Orient. 4445, fol. 86a, on Levit. 2 12; (V) the same MS., fol. 107a, on Levit. 21 23; (VI) Add. 15,251, fol. 77a, on the same passage; (VII) Add. 21,160, fol. 138b, on Levit. 2 12; (VIII) Orient. 2349, fol. 83a, on the same passage; (IX) Halle Ochlāh Ve-Ochlāh I, § 159; (X) the printed Massorah Finalis, letter מ, § 421, and (XI) the same letter י, § 21.

As all the three instances occur in the Pentateuch, List VIII heads this Rubric וְשָׁלֹשׁ נְיָ בְּהַר = three times in the Pentateuch, which ought more properly to be וְשָׁלֹשׁ נְיָ בְּהַר, but the Vav, as is often the case, is omitted.

תרכי"ה - § 625.

וְאֶל־עָפָר and into the dust, occurs twice. In all the other ten instances where עָפָר is preceded by the preposition it is וְאֶל־ without the prefix Vav or with it. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 8a, on Gen. 3 19 which I have printed; (II) Arund. Orient. 16, fol. 325a, on Job 10 9 and (III) the printed Massorah on Gen. 3 19.

1 Comp. וְאֶל־עָפָר Isa. 47 1; Job 17 16; 19 25; 20 11; 21 26; 22 24; 34 15; 41 25; 42 6; וְאֶל־עָפָר Job 39 14.

תרכי"ו - § 626.

וְאֶל־פָּנָי and to the face of, or before, occurs three times. In the other three instances where פָּנָי is preceded by the preposition with Vav conjunctive, it is וְאֶל־ (Gen. 16 12; Levit. 10 3; Ezek. 40 15). The import of this Rubric is discussed in letter מ, § 605. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126b, on Ezek. 45 7.

תרכי"ז - § 627.

וְאֶל־שַׁעַר and to the gates of, occurs twice. In the other four instances, where this noun is preceded by the preposition with the prefix Vav it is וְאֶל־ (Neh. 12 37, 39, 39; 2 Chron. 26 9).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 380b, on Neh. 2 13 which I have printed and (II) Harley 5710-11, Vol. I, fol. 125b, on Deut. 21 19.

תרכי"ח - § 628.

וְאֶל־יָמַי occurs four times. That is, this lengthened and poetical form of the preposition וְאֶל־. The design of this Massorah is to safeguard this abnormal form which occurs in Job only against the various readings which obtained in the ancient Codices, as is evident from the Septuagint. Thus in Job 15 22 וְאֶל־ according to the reading exhibited in this ancient Version εἰς ἡμέρας μου is an abbreviation of וְאֶל־יָמַי which is now accepted by some of the best textual critics.

Of this Rubric I collated two Lists: (I) Add. 15,260, fol. 354a, on Job 29 19, and (II) the printed Massorah on Job 5 26.

תרכי"ט - § 629.

וְאֶל־יָמַי and to or against me, occurs three times. That is, with the prefix Vav. In the numerous other instances where this preposition with the suffix first person occurs, it is without this prefix.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 105b, on Hos. 7 15 which I have printed; (II) the same MS., Vol. II, fol. 223b, on Job 4 12; (III) Arund. Orient. 16, fol. 201b, on Hos. 7 15; (IV) the same MS., fol. 378a, on Ezra 9 4; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Hos. 7 15 and (VII) the same on Job 4 12.

List II states in the heading (י' רֵאשִׁי מְסֻקִּים בְּקִרְיָה) that it occurs three times at the beginning of a verse in the Scriptures. As it begins a verse twice only in the textus receptus, the Massorah in this carefully written MS. probably proceeds from a School of Massorites in whose text וְאֶל־ also commenced the verse in Hos. 7 15.

תרכי"י - § 630.

וְאֶל־יָמַי and unto thee, occurs three times. In the numerous other instances where this preposition with the suffix second person occurs, it is without the prefix Vav. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 260b, on 2 Kings 8 27.

תרכי"א - § 631a-b.

וְאֶל־יָמַי is the Kethiv or textual reading in three instances for which the Keri or the official reading, is וְאֶל־יָמַי. That is, the preposition וְאֶל־ with the suffix third person which has normally Yod before the Vav, is in these three instances without it. Hence the Massorah substitutes for it the ordinary orthography in the official Keri. In this form the first part of this Rubric is simple. It is from

Orient. 2210, fol. 81b, on 1 Sam. 22 18. To the same effect are the two Rubrics in Harley 5710-11, Vol. I, fol. 189b, on the same passage, and Vol. II, fol. 121b, on Zech. 2 8. It is the addition at the end of the Rubric and throughout the Model of the Temple [= Ezek. 40 &c.] it is likewise so, which introduces a difficult element. Here יָא is not the preposition אַ without the Yod before the suffix Vav, but the noun אַ post, buttress, with or without the radical Yod after the Aleph and with or without the prefix Vav. The fact, however, that in all the eleven instances in which it occurs throughout this chapter it is without the Yod before the suffix Vav, that it is יָ instead of יַ, made the Massorites include this homonym in the same Rubric.

1 Comp. אַל עֶזְקֵי 40 36; אַל 40 24, 26, 31, 34, 37; אַל 40 29, 33; אַל 40 9, 21, 37.

תְּרִל"ב = § 631b.

אַל. Throughout the description of the Model of the Temple, אַל is written אַל, except in one instance . . . and throughout the Scriptures it is likewise אַל except in three instances. Whilst the preceding Rubric records the abnormal orthography outside Ezekiel chap. 40, this Massorah safeguards the single normal instance of אַל in this chapter. It will be seen that the solitary instance is the preposition אַ with the suffix third person, whilst in all the other passages with which it is contrasted it is the noun. Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 193b, on Ezek. 40 49 which I have printed and (II) the printed Massorah on the same passage which enumerates the three exceptional instances in the Bible. (Vide supra, letter א, § 631a.)

תְּרִל"ג = § 632.

אַלְכֶם unto you, is six times defective in the Pentateuch. This determines the fact that in all the other twenty-one passages where the preposition אַל with the suffix second person plural masculine occurs, it is אַלְכֶם plene according to this Massorah. This is in harmony with the Jerusalem Codex. According to the Hellali Codex, however, and the School of textual redactors from which it proceeds, אַלְכֶם is also defective in Exod. 11 9 and thus exhibits another instance of the primitive orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 61a, on Exod. 7 4 which I have printed; (II) Add. 15,451, fol. 119b, on Deut. 1 9; (III) Add. 21,160, fol. 47b, on Gen. 42 14; (IV) the same MS., fol. 73a, on Exod. 7 4; (V) Halle Ochlal Ve-Ochlal, supplement fol. 130b, and (VI) the printed Massorah on Gen. 42 14.

1 Comp. אַלְכֶם Gen. 19 8; 23 6; 42 22; 45 12; Exod. 3 13, 14, 16; 11 9; 12 26; 23 13; 24 14; Levit. 9 4, 6; 26 9; Numb. 15 23; 18 4; Deut. 1 43, 45; 4 12, 15; 10 4.

תְּרִל"ד = § 633.

אַלֵּיהֶם unto them, is in five instances misleading. This Rubric, which does not occur in the printed Massorah nor in any other MS. which I have hitherto collated, is from the St. Petersburg Codex of A. D. 916 on Ezek. 16 37.

Though this Massorah does not give the alternative reading to which the Massorite refers as misleading, two of the five instances indicate what it is. In Ezek. 16 37 some MSS. most probably read אַלֵּיהֶם in harmony with the preceding clause instead of אַלֵּיהֶם. That this was the reading in Esther 9 23 is attested by Harley 5710-11, Vol. II, fol. 275b, where this important Codex has it actually in the text. We may, therefore, reasonably conclude that in the other three passages some Codices also read אַלֵּיהֶם instead of אַלֵּיהֶם and that this is the import of the Rubric before us. רַמְשֵׁי is an abbreviation of רַמְשֵׁינָהּ which frequently occurs in the Massorah of the important MS. No. 1-3 in the Paris National Library both in its abbreviated form (רַמְשֵׁי) and fully written out. It is used interchangeably for רַמְשֵׁי and רַמְשֵׁינָהּ.

תְּרִל"ה = § 634.

אַלֵּיהֶם is seventeen times plene in the Pentateuch. Though the preposition אַל with the suffix third person plural masculine occurs no fewer than one hundred and one times in the Pentateuch, it is in these seventeen instances only where the later plene orthography has been introduced. In the other eighty-four passages it still exhibits the primitive spelling. The Massorah, therefore, records the exceptional orthography which is all the more necessary since some of the Standard

Codices of other Massoretic Schools have retained the primitive spelling in still more instances, as is attested by the Jerusalem Codex which reads אַלֵּיהֶם in Gen. 37 6; 42 7; Numb. 20 6 or in at least three of the seventeen passages catalogued in this Rubric as plene.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Orient. 2349, fol. 87b, on Levit. 10 11 which I have printed; (II) Add. 15,250, fol. 13b, on Gen. 19 10; (III) Add. 15,251, fol. 21a, on the same passage; (IV) the same MS. fol. 70a, on Levit. 10 11; (V) the same MS., fol. 94b, on Numb. 20 6; (VI) Add. 21,160, fol. 83a, on Gen. 34 14; (VII) the same MS., fol. 150b, on Levit. 10 11; (VIII) the same MS., fol. 242a, on Numb. 31 15; (IX) Halle Ochlal Ve-Ochlal, Supplement, fol. 130b, and (X) the printed Massorah Finalis, letter א, § 515.

List I which I have printed omits Numb. 31 15 and hence enumerates sixteen only, but this is manifestly due to a clerical error, since it not only states in the heading that there are seventeen instances, but all the other Lists record seventeen and List VIII is on Numb. 31 15. List III concludes this Rubric with וְכִל יִרְשֶׁת וְשִׁמְלֵת רִמְשֵׁי רִמְשֵׁי בְּמִיָּה and gives the eight instances which constitute the two separate Rubrics, viz. §§ 635, 636.

תְּרִל"ו = § 635.

אַלְהֵם is in two instances defective in Joshua. In this book, where it occurs altogether fifteen times, the primitive orthography is retained in two passages only, whereas in thirteen instances the plene spelling prevails. Hence the Massorah safeguards the exceptional spelling.

In Jeremiah [where this preposition with the suffix third person masculine plural occurs no fewer than forty times] and Isaiah [where it occurs five times] it is invariably plene in the correct Codices. Here, therefore, the later orthography uniformly prevails. This Rubric is from the printed Massorah Finalis, letter א, § 516.

1 אַלְהֵם plene Josh. 4 12; 7 2; 9 8, 11, 21, 22; 10 9, 25; 17 15; 20 4; 21 2; 22 2, 8.

תְּרִל"ז = § 636.

אַלְהֵם is six times defective in Judges. In Judges, where it occurs sixteen times and is plene in ten passages and defective in six only, the Massorah records the minority. Accordingly the reading אַלְהֵם Judg. 19 25 which is to be found in some MSS. and editions is against this Massorah.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157b, on Judg. 3 28 which I have printed; (II) Arund. Orient. 16, fol. 20b, on the same passage; (III) the same MS., fol. 24b, on Judg. 8 23; (IV) the same MS., fol. 31a, on Judg. 18 2; (V) Add. 15,251, fol. 140a, on Judg. 3 28; (VI) the same MS., fol. 148a, on Judg. 18 2; (VII) Vienna Codex No. 35, on Judg. 3 28 and (VIII) the printed Massorah on Judg. 18 2.

1 Comp. אַלְהֵם plene Judg. 7 17; 8 2, 9; 9 1, 57; 12 2; 16 18; 19 23, 25; 21 22.

תְּרִל"ח = § 637.

אַלְהֵם is thirteen times defective in Kings. In Kings, where it occurs altogether thirty-three times, it is plene in no fewer than twenty instances and defective in thirteen. Hence the Massorah records the minority. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 88b, on 1 Kings 13 12 which I have printed; (II) the same MS., fol. 97b, on 2 Kings 1 7; (III) the same MS., fol. 105b, on 2 Kings 10 18; (IV) the same MS., fol. 112a, on 2 Kings 18 18; (V) Add. 15,251, fol. 193a, on 1 Kings 13 12; (VI) Vienna Codex No. 35 on the same passage and (VII) the printed Massorah on the same passage.

It will be seen that though the heading of the List which I printed, distinctly states that there are thirteen plene instances, it enumerates twelve only. The passage omitted is 2 Kings 10 18, but this is manifestly due to a clerical error, since this very Codex not only gives it in the other Lists, but one of the Rubrics, viz. List IV is on this very passage.

1 Comp. אַלְהֵם plene 1 Kings 6 52; 12 5, 7, 9, 10, 14; 21 11, 11; 2 Kings 1 5, 12; 6 11; 9 11, 20; 10 6, 7; 11 15; 13 23; 18 19, 27; 23 15.

תְּרִל"ט = § 638.

אַלְהֵם is seven times defective in Ezekiel. In Ezekiel, where it occurs altogether forty-one times, it is plene in thirty-four

instances' and defective in these seven passages only. The Massorah, therefore, safeguards the exceptional orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176b, on Ezek. 16 37 which I have printed; (II) the same MS., fol. 178b, on Ezek. 20 3; (III) the same MS., fol. 188a, on Ezek. 33 27; (IV) Vienna Codex No. 35, on Ezek. 16 37; (V) the same Codex on Ezek. 20 3 and (VI) the printed Massorah on Ezek. 16 37.

¹ Comp. אֱלֹהִים plene Ezek. 2 4, 4, 7; 3 6, 11, 11, 27; 6 2; 9 7; 12 10, 23, 28, 28; 14 4; 16 37; 20 5, 9, 27; 23 16, 27, 40; 24 3, 20; 33 2, 11; 34 2, 20; 37 4, 12, 21; 40 39, 41, 42.

תְּרִיבִים = § 639.

אֲלֵהֶם is twice defective in Ecclesiastes. This Rubric is from the printed Massorah on Eccl. 8 14. As there are two instances only where this preposition with the suffix third person plural masculine occurs in Ecclesiastes and, moreover, as they are both defective the heading ought more properly to be בִּי הַמֶּלֶךְ בְּשֵׁנִי יֵצֵא יָדָיו וְיִשְׁפֹּט אֶת הָאָרֶץ וְיִשְׁפֹּט אֶת הָאָרֶץ it occurs twice in Ecclesiastes and both times defective.

תְּרִיבִים = § 640.

אֲלֵהֶם is fifteen times defective, seven of which occur in this book [i. e. Chronicles] and eight in the rest of the Hagiographa and the others are plene.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 159a, on 2 Chron. 18 5 which I have printed; (II) Arund. Orient. 16, fol. 263b, on 2 Chron. 10 5; (III) the same MS., fol. 267b, on 2 Chron. 18 5; (IV) the same MS., fol. 271a, on 2 Chron. 23 14; (V) Add. 15,251, fol. 333a, on 2 Chron. 10 5; (VI) Vienna Codex No. 35 on the same passage and (VII) the printed Massorah Finalis, letter א, § 516.

As is frequently the case, these Lists emanate from different Massoretic Schools where they were compiled from the Standard Codices which were preserved by the respective custodians of the text. Hence the conflicting headings and the variations in the contents of the several Rubrics. Thus (1) Lists I, V and VI emphatically state that there are fifteen instances only of the defective orthography in the Hagiographa though it is Lists I and VI alone which give this number. List V omits the second instance in 2 Chron. 10 7, which is often the case when two instances occur in the same verse, and 2 Chron. 18 5. The heading of List I which I have printed is incorrect and is manifestly due to a clerical error מִן מִטְקָן בְּשֵׁנִי הָיָה בְּתַרְבִּיבִים ought to be מִן מִטְקָן בְּשֵׁנִי הָיָה בְּתַרְבִּיבִים as is evident from the contrast. (2) Lists IV and VII state as clearly in the heading that there are sixteen such instances. These sixteen instances are made up in List VII by the addition of Ezra 6 21 and Neh. 13 21 and the omission of one of the two instances in 2 Chron. 10 7. List IV, which belongs to the same School, is incomplete. It enumerates thirteen passages only, though it states in the heading that there are sixteen. It omits Eccl. 8 4, 4; Ezra 6 21; Neh. 13 21. (3) Lists II and III state as emphatically in the heading that there are seventeen instances of defective orthography in the Hagiographa. Like List IV, however, they enumerate the same thirteen passages only. Now if we add the two instances in List VII (Ezra 6 21; Neh. 13 21) to the fifteen in Lists I and IV we actually obtain the seventeen passages which are mentioned in the headings of Lists II and III.

It is to be remarked that this preposition with the suffix third person plural masculine occurs altogether twenty-seven times in the Hagiographa. According to the School, therefore, which acknowledges fifteen defectives only, there are twelve plenes.¹ According to those which register sixteen there are eleven, whilst according to those which catalogue seventeen there are ten only of the plene orthography. It will, therefore, be seen that the defectives constitute the larger number and that the Massorah here, contrary to its usual practice safeguards the majority.

¹ Comp. Ps. 119 7; Job 42 9; Esther 3 4; 9 23, 26; Ezra 6 21; Neh. 6 17; 13 21; 1 Chron. 13 40; 2 Chron. 8 11; 14 8; 24 17.

תְּרִיבִים = § 641.

וְאֵלֵיהֶם and unto them, occurs twice once plene and once defective. The design of this Massorah is to safeguard the abnormal use of the suffix third person plural masculine in construction with the feminine noun in 2 Sam. 20 3 against the School of textual redactors which read וְאֵלֵיהֶם with the feminine suffix. Not only is the feminine suffix exhibited in some MSS. (comp. Add. 21,161),

but it is the reading in the editio princeps, Soncino 1485-1486, as well as in the first and third editions of the Bible, Soncino 1488, Brescia 1494.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 71a, on 2 Sam. 20 3 which I have printed; (II) Add. 21,160, fol. 165b, on Levit. 17 8; (III) Orient. 2349, fol. 92b, on the same passage; (IV) Vienna Codex No. 35 on the same passage; (V) the same Codex on 2 Sam. 20 3 and (VI) the printed Massorah Parva on the same passage.

תְּרִיבִים = § 642.

אֲלֵיהֶם unto them [feminine], occurs five times. It is a remarkable feature of the Hebrew Scriptures that whilst the masculine form אֵלֵיהֶם occurs more than two hundred and ninety times, the feminine אֲלֵיהֶם occurs five times only.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 35a, on Exod. 1 17 which I have printed; (II) the same MS., Vol. II, fol. 98a, on Ezek. 41 25; (III) Arund. Orient. 16, fol. 194b, on the same passage; (IV) Add. 15,451, fol. 119b, on Deut. 1 22; (V) Add. 21,160, fol. 64b, on Exod. 1 17; (VI) the same MS., fol. 254b, on Deut. 1 22; (VII) Add. 15,251, fol. 289b, on Ezek. 41 25; (VIII) Orient. 2349, fol. 58a, on Exod. 1 17; (IX) Halle Ochl. Ve-Ochl. II, § 68, and (X) the printed Massorah on Exod. 1 17.

With the exception of two Lists (I VII) all the others properly head this Rubric אֵלֵי הַיְיָ אֵלֵי הַיְיָ it occurs five times, four plene and one defective, since it is אֲלֵיהֶם defective in Exod. 1 18.

תְּרִיבִים = § 643.

אֵלֵי God, is twice with the accent Zakeph-Gadol. This Rubric is from the printed Massorah on Numb. 16 22.

תְּרִיבִים = § 644a-d.

אֵלֵי. The following proper names compounded with אֵלֵי God, respectively occur once only. This heading, which is in brackets, I have affixed. In these four incipient Lists we have the first attempts on the part of the Massorites to collect the proper names which are not only compounded with, but end in אֵלֵי.

The first List marked § 644a which gives twenty-four names is from Harley 5710-11, Vol. I, fol. 248a, on 2 Kings 14 7. The second marked § 644b which gives ten only is from Orient. 2349, fol. 60b, on Exod. 6 25. The third marked § 644c which records eight is from the printed Massorah also on Exod. 6 25. By an oversight I omitted אֲרִיָּאֵל which is the first name in this fragment. The fourth, viz. § 644e which gives four instances only is also from the printed Massorah on Joel 1 1.

It is necessary to remark that these fragmentary Lists not only register the names which occur once only in this composition, but the forms with a prefix which are unique. Hence אֲרִיָּאֵל, Jothael (2 Kings 14 7) is given as unique though this name occurs again with the prefix Vav אֲרִיָּאֵל (Josh. 15 38). אֲזַרְיָאֵל and Azriel occurs only once with the prefix Vav (Numb. 26 31), whilst it occurs twice more without the prefix (Josh. 17 2; 1 Chron. 7 14). The same is the case with אֲשַׁבְּנָאֵל and Shebuel (1 Chron. 26 24) which is described as unique though it is to be found twice more without the prefix Vav (1 Chron. 23 16; 25 4) and several other names. As the design of this Rubric is to catalogue the proper names in composition with אֵלֵי the solitary instance of אֲרִיָּאֵל (Isa. 5 16), which is not a compound name, has manifestly been added in § 644a, by a later Massorite who mistook the import of this Rubric. The List was left open for other Massorites to complete and hence the first compilers of it affixed to it neither heading nor number. Hitherto I have not been able to find a complete List in any MS. I have, therefore, tried to complete it in § 644e and as usual have indicated my additions by the Massoretic phrase לְבַר מַסְסוֹרָה = apart from the Massorah.

תְּרִיבִים = § 645.

אֵל אֱלֹהִים יְהוָה God, God, Jehovah, occurs three times. That is this triple name. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 188a, on Ps. 50 1 which I have printed; (II) Arund. Orient. 16, fol. 296a, on the same passage; (III) Halle Ochl. Ve-Ochl. I, § 153 and (IV) the printed Massorah on Ps. 50 1.

תְּרִיבִים = § 646.

וְאֵל שֵׁדִי and God Almighty, occurs twice. In the other four instances where this combination occurs, it is without the prefix Vav (Gen. 17 1; 35 11; 48 3; Ezek. 10 5). This Massorah is designed to exclude the reading וְאֵל שֵׁדִי in Gen. 49 25 which

obtained in some Schools of textual redactors and which is exhibited in some MSS. as well as in the Samaritan, the Septuagint and the Syriac. Hence the addition at the end of this Rubric and in one passage it is *אֱלֹהִים*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 22a, on Gen. 28 3.

תְּרִינִי - § 647.

אֱלֹהִים like God, occurs twice. In the other three instances where the *Caph* comparison is prefixed to the Divine name it is the longer form *אֱלֹהִים* (Gen. 3 5; Zech. 12 8; Ps. 77 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 835a, on Job 40 9.

תְּרִמִּיה - § 648.

אֱלֹהִים unto God, occurs eleven times. That is, with *Kametz* under the *Lamed* to distinguish it from *אֱלֹהִים* with *Sheva* under the *Lamed* which occurs fifteen times.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 85a, on Numb. 3 24 which I have printed; (II) the same MS., Vol. I, fol. 23a, on Gen. 35 1; (III) Arund. Orient. 16, fol. 297b, on Ps. 57 3; (IV) the same MS., fol. 325b, on Job 13 8; (V) the same MS., fol. 328b, on Job 21 14; (VI) Add. 15,251, fol. 31a, on Gen. 35 1; (VII) the same MS., fol. 357a, on Ps. 57 3; (VIII) the same MS., fol. 378b, on Job 13 8; (IX) Add. 21,160, fol. 34a, on Gen. 35 1; (X) the same MS., fol. 323a, on Job 13 8; (XI) Halle Ochliah Ve-Ochliah Supplement, fol. 130b, and (XII) the printed Massorah on Ps. 57 3.

It will be seen that *אֱלֹהִים* in Numb. 3 24 is a proper name *Lael*, but, as we have already remarked, the Massorah includes homonyms in the same Rubric or words which are spelled alike and have the same vowel-points irrespective of their difference in sense. This explains the brief form of this Rubric *אֱלֹהִים* in Orient. 2349, fol. 48a, on Gen. 35 1, viz. *אֱלֹהִים* אֱלֹהִים אֱלֹהִים *it occurs eleven times in the Scriptures and is always the Divine name except in one instance where it is the name of a human being Numb. 3 24.*

תְּרִמִּיש - § 649.

אֱלֹהִים my God, occurs twice. That is, this Chaldee form with the suffix first person singular. This Rubric is from the printed Massorah on Dan. 6 28.

תְּרִינִי - § 650.

אֱלֹהִים God, begins a verse thirty-one times. Of this Rubric, which is one of the oldest constituent parts of the Massorah, as is evident from the fact that it is given in the ancient Codex Orient. 4445, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 800b, on Ps. 69 6, which I have printed; (II) Orient. 4445, fol. 64a, on Exod. 22 27; (III) Add. 21,160, fol. 101b, on the same passage; (IV) Orient. 2348, fol. 135b, on Deut. 4 21; (V) Orient. 2349, fol. 125b, on the same passage; (VI) Halle Ochliah Ve-Ochliah, Supplement, fol. 133a, and (VII) the printed Massorah Finalis, letter *א*, § 431.

The design of this Massorah is to distinguish between and thus to safeguard, the verses which begin with this Divine name and those which commence with the Tetragrammaton. This is set forth in the headings of Lists IV and V which are on a verse beginning with *Jehovah*, viz. Deut. 4 21. These headings are as follows: *אֱלֹהִים* *throughout the Law, the Prophets and the Hagiographa Jehovah begins a verse except in thirty-one instances where it is Elohim.*

On looking at Hab. 3 19 and Ps. 140 8 it will be seen that though these two verses begin with the Tetragrammaton they are reckoned among the thirty-one verses which begin with *Elohim*. This is due to the fact that in both these passages the Ineffable name is followed by *אֱדֹנָי* *Adonai*, and that in such combinations *אֱדֹנָי* is simply the *Kethiv* with the vowel-points of *אֱלֹהִים* which is the *Keri* or the official reading. (*Vide supra*, letter *א*, § 107, p. 27.) In the List which I have printed thirty instances only are catalogued though the heading gives it as thirty-one. The omission, viz. Ps. 71 17, which is manifestly due to a clerical error, is supplied in the other Lists.

תְּרִינִי - § 651.

אֱלֹהִים God, has in seven instances the accent [Dechi] at the beginning of the verse. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 175a, on Ps. 7 12. Though the heading distinctly states that there are seven instances, six only are enumerated. The seventh which is in Ps. 54 4, has manifestly been omitted by an oversight because of

its close proximity to verse 3. It is to be remarked that one of the instances is *אֱלֹהִים* with the prefix *Vav* (Ps. 74 12) and that the expression *אֱלֹהִים* = in the book of Psalms has been omitted from the heading which is frequently the case, since *אֱלֹהִים* with the accent at the beginning of the verse also occurs in Job 28 23.

תְּרִינִי - § 652.

אֱלֹהִים. Forms of the Divine names *אֱלֹהִים* God and *אֱלֹהִים* which respectively occur once only. The six words which constitute this Rubric are from Harley 5710-11, Vol. I, fol. 48b, on Exod. 22 19. The heading I have added. It will be seen that it simply exhibits the first attempt to collect the forms of *אֱלֹהִים* and *אֱלֹהִים* which are unique and that the Massorite had not as yet affixed any number because the List was still open for additions. This explains the fact that *אֱלֹהִים* Exod. 6 3; *אֱלֹהִים* Isa. 5 16; *אֱלֹהִים* Pa. 146 5; *אֱלֹהִים* Isa. 48 1; *אֱלֹהִים* 2 Chron. 32 17 which are also unique forms are not as yet included. Later Massorites, however, instead of completing the incipient List regarded it as final and hence put a heading to it fixing the number of instances at six. This is the case in the three Lists which I have found of this Rubric, viz. (I) Halle Ochliah Ve-Ochliah I, § 153; (II) Paris Ochliah Ve-Ochliah, § 190, and (III) the printed Massorah Finalis, letter *א*, § 489. In the List which I have printed *אֱלֹהִים* is with a query and without a reference. It is a mistake for *אֱלֹהִים* Pa. 86 8.

תְּרִינִי - § 653a.

אֱלֹהִים. In nine groups which respectively consist of two words the second word is in a unique manner *אֱלֹהִים* without the article. That is, in all other instances where these words are combined with this Divine name it is invariably *אֱלֹהִים* with the article. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 23a, on Gen. 35 5 which I have printed; (II) Orient. 4445, fol. 74a, on Exod. 32 16; (III) Arund. Orient. 16, fol. 18a, on Josh. 24 26 and (IV) Halle Ochliah Ve-Ochliah I, § 153.

It is remarkable that whilst *אֱלֹהִים* (1 Sam. 4 7) and *אֱלֹהִים* (Jonah 4 8) which strictly belong to this Rubric since we have *אֱלֹהִים* in Exod. 20 20 and *אֱלֹהִים* in Jonah 4 7 are here omitted, all the Lists give *אֱלֹהִים* as one of the nine instances of this exceptional combination without the article though it is the only phrase which does not occur again with the article. It was most probably added by a later Massorite as it does not belong to this category. That later Massorites were not always careful in handling this Rubric is, moreover, evident from List II which records ten instances of this unique combination giving *אֱלֹהִים* as one, though this phrase occurs twice, viz. Exod. 31 18 and Deut. 9 10. This List, however, has not as yet any heading and gives no fixed number of passages in which words are thus combined with *אֱלֹהִים* in an exceptional manner.

תְּרִינִי - § 653b.

אֱלֹהִים. The following words are combined with *אֱלֹהִים* and have no parallel. The difference between this Rubric and the former one is that here the Massorah catalogues: (1) the words which respectively occur once only in combination with *אֱלֹהִים* and which in all other passages are combined with *אֱלֹהִים*; (2) words combined with *אֱלֹהִים* and which in all other passages are combined with *אֱלֹהִים* and (3) words combined with *אֱלֹהִים* which are never again combined with either *אֱלֹהִים* or with *אֱלֹהִים*. Hence this Rubric not only includes all the nine instances which are given in the former Rubric, but registers seven words which in all other passages are combined with the Tetragrammaton and four which also do not occur again either in combination with *אֱלֹהִים* or with *אֱלֹהִים*. This Rubric is from the printed Massorah Finalis, letter *א*, § 489. The heading does not specify the number of instances in which this combination occurs, as the List was left open to be completed by other Massorites. This accounts for the omission of *אֱלֹהִים* Pa. 66 5 which is unique (in the only other instance where this noun is combined with the Divine name it is *אֱלֹהִים* Pa. 45 9) and of *אֱלֹהִים* Ps. 46 5 which is also unique. The other combinations are *אֱלֹהִים* Pa. 87 3 and *אֱלֹהִים* Isa. 60 14.

תְּרִינִי - § 654.

אֱלֹהִים. Nine groups which respectively consist of the same three words and in which the second word is *אֱלֹהִים*. Stripped of its artificial language the import of this heading is that nine words respectively occur three times combined with this Divine name. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 188a, on Pa. 50 1 which I have printed and (II) Halle Ochliah Ve-Ochliah I, § 153.

It will be seen that, though the heading of both Lists distinctly says that there are nine such groups, the Rubric itself records ten. List I, moreover, gives at the end two groups which respectively consist of two instances where a word occurs twice in combination with this Divine name, whilst List II gives one only of these two groups. The conflict between the statement of the heading and the contents of the Lists, is manifestly due to later Massorites, who mistook the import of this Rubric and appended the tenth (באלהים), as well as the two pairs which are in manifest conflict with the original design.

Each of these nine groups is the subject of a separate Rubric: (1) אלהים letter ב, § 455; (2) יהוה letter י, § 576; (3) דבר letter ד, § 87; (4) ויבדל letter ו, § 60; (5) ויבדל letter ב, § 498; (6) כי letter כ, § 139; (7) אל letter א, § 645; (8) ויאן letter א, § 399 and (9) ויבדל letter ש, § 715.

These however, by no means exhaust these triplet groups, as is evident from the fact that יהוה אלהים also occurs three times (comp. letter ה, § 320), so also does אלהים אלהים (comp. letter ט, § 636). It is, therefore, more than probable that the original compilation simply exhibited the first attempt to collect these instances and that, as is usual with these incipient Lists, the Massorite left it open for other Massorites to complete it. Instead, however, of completing they not only affixed a heading to it, but supplemented it with groups which do not belong to this Rubric.

תריניח = § 655.

אלהים האלהים. Words which respectively occur twice once combined with אלהים without the prefix He and once with it. This heading I have added to this incipient Rubric which is as yet without any heading and without catchwords. Of this Rubric, which does not occur in the printed Massorah, I collated three fragments: (I) Orient. 2349, fol. 31b, on Gen. 5 1 which I have printed; (II) the same MS., fol. 69a, on Exod. 20 20 and (III) Orient. 2348, fol. 41b, on Gen. 5 1.

With the exception of omitting the companion to the first pair, viz. אלהים אלהים which does not occur in the textus receptus Lists I and III are exactly alike. List II, however, consists of a smaller fragment. It simply gives three pairs of which two are not in the other Lists, viz.:

Ps. 46 5	אלהים ל	יהוה אלהים ל	Jonah 4 8
" 87 3	אלהים ל	"	" 7

These fragmentary Lists, however, do not seem to have been completed. Hence the omission of אלהים אלהים (1 Sam. 29 9) אלהים אלהים (2 Sam. 19 28).

תריניח = § 656.

אלהים יהוה. Three pairs of verses which severally contain the same two words in the same connection and in which this word is followed in the first instance by God and in the second by the Tetragrammaton. That is, in each pair of verses or in each of the three groups there is a word which in the first instance is in combination with the Divine name Elohim and in the second instance it is in combination with the Ineffable name. This Rubric is designed to safeguard these passages against the variations which obtained in other Schools of textual redactors, as will be seen from the notes in my edition of the Hebrew Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 71a, on Exod. 5 17 which I have printed; (II) Orient. 4445, fol. 46a, on Exod. 5 8 and (III) the printed Massorah on Exod. 5 17.

Though the wording of the heading in List II is somewhat different, viz. יהוה אלהים ויהוה אלהים, yet the List itself gives the same three pairs only. As this List is from the oldest Codex extant, it is evident that the original Massorites catalogued three such pairs only. As List III, gives five pairs, there can hardly be any doubt that they are the addition of later Massorites who completed the Rubric and altered the heading from יהוה אלהים = five. I have, therefore, added these two pairs to the original Rubric with the usual term יהוה אלהים. It is to be remarked that the heading in List II as well as in List III which is יהוה אלהים is more correct, since in two only of the three pairs or in three of the five pairs does אלהים occur first, whilst in one pair according to Lists I and II and in two pairs according to List III (Ps. 14 7; 53 7 and Ps. 35 27 and 70 5) יהוה occurs first and אלהים second.

תריניח = § 657.

אלהים אתהוארם. God with men, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 152a, on 2 Chron. 6 18 which I have printed and (II) Orient. 2349, fol. 126b, on Deut. 5 21.

תריניח = § 658.

אלהים אתם ye are gods, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 187b, on Isa. 41 23.

תריניח = § 659.

אלהים ונהחתי. God has cast us off, occurs three times in this combination in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 191a, on Ps. 60 12 which I have printed; (II) Arund. Orient. 16, fol. 298b, on the same passage and (III) the printed Massorah on Ps. 60 3. As this phrase not only occurs three times in the Bible, but as all the three instances are confined to the Psalms, the heading of this Rubric in the printed Massorah (List III) is אלהים ונהחתי three times and in this book, i. e. the Psalter.

תריניח = § 660.

אלהים לישראל. God unto Israel, occurs three times thus combined in the Scriptures. On referring to the notes in my edition of the Hebrew Bible it will be seen that in 1 Sam. 17 46 both MSS. and early editions read it אלהים לישראל. Hence this Massorah militates against the School of redactors which have preserved this reading.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 185b, on 1 Sam. 17 46 which I have printed; (II) Arund. Orient. 16, fol. 47a, on the same passage; (III) Add. 21,160, fol. 54b, on Gen. 46 2 and (IV) the printed Massorah Finalis, letter א, § 548. As one of the three instances occurs in each of the three divisions of the Bible, List III has at the end of the Rubric אלהים לישראל אלהים לישראל אלהים לישראל one occurs in the Law, one in the Prophets, one in the Hagiographa.

תריניח = § 661.

אלהים עמכם. God with you, occurs twice. In all the other eleven instances where the Divine name precedes this preposition with suffix second person plural masculine it is יהוה and not אלהים. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 56b, on Gen. 48 21 which I have printed and (II) Harley 5710-11, Vol. II, fol. 124b, on Zech. 8 23.

1 Comp. יהוה עמכם Exod. 10 10; 24 8; Numb. 14 43; Deut. 5 4; 9 9, 10; 2 Sam. 2 6; Ruth. 1 8; 2 4; 2 Chron. 15 2; 20 17.

תריניח = § 662.

אלהים שופט. God is judge, or judgeth, is three times thus combined in the Scriptures. The design of this Massorah is to safeguard these three passages against being made conformable to the instance in which אלהים is followed by שופט the participle plural (Ps. 58 12).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 188b, on Ps. 50 6 which I have printed and (II) Vienna Codex No. 35, on Ps. 7 12. As all the three instances occur in the Psalms, the heading ought more properly to be יהוה שופט three times and in the same book, i. e. the Psalter, but this more precise description is often omitted.

תריניח = § 663.

אלהים באלהים. in God, begins a verse six times. As all the six instances are in the Psalms, the heading ought properly to be אלהים באלהים six times at the beginning of a verse and in this book, i. e. the Psalter, but as we have seen, this expression is not unfrequently omitted. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 329a, on Ps. 56 5 which I have printed; (II) Add. 15,451, fol. 411a, on Ps. 56 5 and (III) the printed Massorah on the same passage. It will be seen that the Vav which expresses the number is closely united with the abbreviation י"ם thus making of it as it were one word. This is often the case.

§ 664. תרס"ד

אלהים and God, occurs seven times in the Scriptures. Of this Rubric, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 13a, on Gen. 22 1 which I have printed; (II) the same MS., Vol. II, fol. 157b, on 2 Chron. 13 15; (III) Arund. Orient. 16, fol. 255b, on 1 Chron. 28 3; (IV) the same MS., fol. 265a, on 2 Chron. 13 15; (V) the same MS., fol. 352a, on Eccl. 3 14; (VI) Add. 15,251, fol. 22b, on Gen. 22 1; (VII) Add. 21,160, fol. 9b, on the same passage; (VIII) Halle Oehlah Ve-Oehlah I, § 153; (IX) the printed Massorah on Gen. 22 1; (X) the same on Eccl. 3 14 and (XI) the same on 1 Chron. 28 3.

§ 665. תרס"ה

אלהים and God, occurs five times in the Scriptures. Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 34b, on Gen. 50 24 which I have printed; (II) the same MS., Vol. I, fol. 194b, on 1 Sam. 28 15; (III) the same MS., Vol. II, fol. 107a, on Hos. 13 4; (IV) the same MS., Vol. II, fol. 171b, on 2 Chron. 35 21; (V) the same MS., Vol. II, fol. 196a, on Ps. 74 12; (VI) Arund. Orient. 16, fol. 55a, on 1 Sam. 28 15; (VII) the same MS., fol. 203a, on Hos. 13 4; (VIII) the same MS., fol. 280b, on 2 Chron. 35 21; (IX) the same MS., fol. 302a, on Ps. 74 12; (X) Halle Oehlah Ve-Oehlah I, § 153; (XI) the printed Massorah, on Gen. 50 24 and (XII) the same on 1 Sam. 28 15.

From the remark at the end of List IV וַיִּשָׁאֵר אֱלֹהִים and in all the other instances it is evident that the design of this Massorah is to safeguard these exceptional five instances where this Divine name has the prefix Vav, from the numerous instances in which it is without this prefix.

§ 666. תרס"ו

באלהים as God, occurs three times in the Scriptures once in the Law, once in the Prophets and once in the Hagiographa.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 126b, on Zech. 12 8, which I have printed; (II) the same MS., Vol. II, fol. 197a, on Ps. 77 14; (III) St. Petersburg Codex of A. D. 916, on Zech. 12 8; (IV) Arund. Orient. 16, fol. 221a, on the same passage; (V) the same MS., fol. 303a, on Ps. 77 14; (VI) Add. 15,251, fol. 311b, on Zech. 12 8; (VII) Vienna Codex No. 35, on Ps. 77 14; (VIII) Halle Oehlah Ve-Oehlah I, § 153; (IX) the printed Massorah, on Zech. 12 8 and (X) the same on Ps. 77 14.

§ 667. תרס"ז

מאֵלֵהֶם from God, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 133a, on 1 Chron. 5 22 which I have printed and (II) the same MS., Vol. II, fol. 164a, on 2 Chron. 25 20.

§ 668. תרס"ח

אלהי the God of, has three times the accent on the penultimate in the Pentateuch, and the mnemonic sign thereof is, the name of silver is from of old, i. e. is mentioned very early in the Bible.

Of this Rubric, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 47b, on Exod. 20 23 [- 20] which I have printed; (II) the same MS., Vol. I, fol. 135a, on Deut. 33 27; (III) Add. 15,250, fol. 9a, on Gen. 9 26; (IV) the same MS., fol. 116b, on Deut. 33 27; (V) Orient. 2349, fol. 33b, on Gen. 9 26; (VI) the printed Massorah on the same passage; (VII) the same on Exod. 20 23 [- 20] and (VIII) the same on Deut. 33 27. The mnemonic sign I have found in the printed Massorah only where it is given twice, once on Deut. 33 27 and once without the record of the passages in the Massorah Finalis, letter מ, § 478.

§ 669. תרס"ט

אלהי אבתם God of their fathers, occurs four times. That is, the combination of this Divine name with the shorter form אבתם with the suffix third person plural masculine instead of the longer form אבותיהם with which it is normally combined and which occurs no fewer than fourteen times.¹

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 165b, on 2 Chron. 28 6, which I have printed; (II) Arund. Orient. 16, fol. 19b, on

¹ Comp. אֱלֹהֵי אֲבוֹתֵינוּ 1 Chron. 29 20; 2 Chron. 7 22; 11 10; 13 18; 14 3; 15 12; 19 4; 24 18, 24; 30 7, 22; 34 32, 33; 36 15.

Judg. 2 12; (III) Add. 15,250, fol. 132b, on the same passage; (IV) Add. 15,251, fol. 139b, on the same passage; (V) Orient. 2349, fol. 59a, on Exod. 4 5; (VI) Vienna Codex No. 35, on Deut. 29 24; (VII) the printed Massorah on the same passage and (VIII) the same on Judg. 2 12.

As the Tetragrammaton precedes אֱלֹהֵי in all the four instances, List VIII heads it דָּוָד אֱלֹהֵי אֲבוֹתָם רַי. (Vide infra, letter מ, § 183.)

§ 670. תר"ע

אלהי ישראל the God of Israel, occurs twenty-eight times in an exceptional manner That is, without being preceded by the Tetragrammaton or by דָּוָד אֱלֹהֵי אֲבוֹתָם with which it is normally combined.

Of this Rubric I collated five Lists, four in MSS. and one printed, apart from the one which I have printed and the reference to which I have mislaid: (I) Orient. 2348, fol. 120a; (II) Orient. 2349, fol. 110a, both on Numb. 16 9; (III) Arund. Orient. 16, fol. 136b, on Isa. 41 17; (IV) Add. 21,160, fol. 104a, on Exod. 24 10 and (V) the printed Massorah on the same passage.

These five Lists together yield no fewer than thirty-six passages in which this phrase occurs without being preceded by either דָּוָד אֱלֹהֵי אֲבוֹתָם or דָּוָד אֱלֹהֵי אֲבוֹתָם, since some give instances which the others omit and vice versa. These exclusions and inclusions, however, are by no means arbitrary; they are based upon definite systems which obtained in the several Massoretic Schools and indicate two distinct recensions. Among the thirty-six passages there are four in which אֱלֹהֵי has the prefix Lamed, viz. לֵאלֹהֵי יִשְׂרָאֵל. These constitute a separate Rubric. (Vide infra, letter מ, § 675.) There are, moreover, seven instances in which the phrase אֱלֹהֵי יִשְׂרָאֵל is preceded by אֱרֶן and these too are the subject of a separate Massorah. (Vide infra, letter מ, § 1070.) This fact supplies the clue to the two recensions as will be seen from the following Table:

V	IV	III	II	I			
1	*	1	1	1	רַיב אֱלֹהֵי	Gen.	33 20 1
2	1	2	2	2	וַיִּרְאוּ	Exod.	24 10 2
3	2	3	3	3	הַמַּעַס	Numb.	16 9 3
4	*	4	4	4	מַעֲלָתָם בְּאֵלֹהֵי	Josh.	22 16 4
10)	28	*	*	*	שִׁלְחֵךְ וְאֵלֹהֵי	1 Sam.	1 17 5
31)	4	3	*	*	וַיִּרְאוּ אֶרֶן	"	5 7 6
5	4	*	*	*	נִקְשָׁה לְאֶרֶן	"	" 8 7
6	5	*	*	*	וַיִּסַּב אֶרֶן	"	" 8 8
7	6	*	*	*	וַיִּסְבּוּ אֶרֶן	"	" 8 9
11	7	*	*	*	וַיִּסְבּוּ אֶרֶן	"	" 10 10
8	8	*	*	*	וַיִּסְבּוּ אֶרֶן	"	" 11 11
12	9	*	26	26	מִשְׁלַחֵי אֶרֶן	"	6 3 12
4	*	5	6	6	וַתִּתְּנֵם לְאֵלֹהֵי	"	" 5 13
13	10	6	7	7	אֲשֶׁר שִׁלְחֵךְ	"	25 32 14
14	11	7	8	8	אֲמַר	2 Sam.	23 8 15
15	12	8	9	9	וַתִּהְיֶה אֱלֹהֵי	1 Kings	8 26 16
16	13	9	10	10	כִּי בִרְאִיתִי	Isa.	29 23 17
17	14	10	11	11	הַקִּנּוּיִם	"	41 17 18
18	15	11	12	12	הַקִּרְאוֹת	"	45 3 19
19	16	12	13	13	אֲבָן אֶתֶּן	"	" 15 20
*	*	16	13	13	הַנִּשְׁבָּעִים וּבְאֵלֵי	"	48 1 21
19	16	*	14	14	כִּי מִיָּד	"	" 2 22
20	17	17	15	15	וּבְהַסְתֵּכֶם	"	52 12 23
21	18	8	16	16	וַתִּגַּד שֶׁם	Ezek.	9 4 24
22	19	9	17	17	וַיִּכְבַּד אֱלֹהֵי	"	9 8 25
23	20	10	18	18	וַיִּשְׁאוּ חֲכָרִים	"	10 19 26
24	20	11	20	20	הַיָּהוּה	"	" 20 27
25	22	*	19	19	וַיִּשְׁאוּ חֲכָרִים	"	11 22 28
26	23	12	21	21	וַתִּגַּד כְּבוֹד	"	43 2 29
28	25	18	25	25	אֵל יִבְשׁוּ	Ps.	69 7 30
29	26	19	*	*	וַיִּקַּח יִשְׁרָעֵל	Ezra	3 2 31
*	*	28	27	27	הַבָּאִים לְאֵלֵי	"	8 36 32
30	27	20	28	28	וְהָלַךְ יִשְׁרָעֵל	"	9 4 33
*	*	21	22	22	וַיִּקְרָא לְאֵלֵי	1 Chron.	4 10 34
27	24	*	23	23	וַיִּזְכֹּר	"	5 26 35
*	*	22	24	24	גַּם מִבְּרֹא אֱלֹהֵי	2 Chron.	29 7 36
31	28	23	28	28			

To facilitate the deciphering of the two recensions, I have put the expression אֱלֹהֵי with the prefixes as well as the word אֶרֶן against the catchword of the respective passages where they occur. By this means it becomes apparent that Lists I, II and III

proceed from a Massoretic School which excluded the passages in combination with אלהי ישראל, viz. אלהי ישראל, whilst Lists IV and V represent a recension which includes these passages, but excludes the instances in which אלהי is with the prefixes, viz. אלהי ישראל &c.

We have still to consider some of the peculiarities in each of the five Lists. The headings in Lists I and II differ. The first has אלהי ישראל בן מדרד בן מדרד and the second אלהי ישראל בן מדרד בן מדרד. But they both agree in making up the twenty-eight instances by giving 1 Sam. 25 32 as the fifth passage and omitting Ezra 3 2. As the Tetragrammaton precedes אלהי ישראל in 1 Sam. 25 32 in the *textus receptus*, these Lists must be based upon a textual recension which had not יהוה in this passage, but had it in Ezra 3 2. That the passages which constitute this Rubric exhibited various readings in the Codices and that this gave rise to the Massorah before us, will be seen from the notes on 1 Kings 8 26 in my edition of the Hebrew Bible.

List III which exhibits the same recension heads it אלהי ישראל and though it thus states that there are twenty-four instances, it enumerates twenty-three only, the omission of 1 Sam. 6 8 being manifestly due to the Scribe. It gives, however, Ezra 3 2 and not 1 Sam. 25 32.

List IV which exhibits the second recension is by far the most complete. The omission of Gen. 33 20, which is given in all the other four Lists, is due to the fact that the phrase אלהי ישראל is here preceded by another Divine name, viz. אלהי ישראל and is, therefore, put in the same category with אלהי ישראל (Ps. 68 9) and האלהים אלהי ישראל (Ezra 6 23) which are excluded from this Rubric.

List V, which also exhibits the second recension, has inadvertently inserted אלהי (1 Sam. 6 5) against the principle upon which it is based and gives 1 Sam. 1 17 twice as Nos. 10 and 31.

תרע"א = § 671.

אלהי נקוד strange gods, occurs three times, twice with Kametz and once with Patach. That is, in two instances the noun is נקוד the absolute and in one instance it is נקוד the construct. This phrase, which occurs altogether nine times, has in six instances the prefix He before the noun, i. e. הנהיך¹ and it is in these three passages only that נקוד is without the article. Hence the Massorah safeguards this exceptional usage. In the only other instance where this phrase occurs נקוד is in combination with אלהי the singular, viz. אלהי נקוד Dan. 11 39 for which reason it is excluded from this Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 151a, on Deut. 31 16 which I have printed and (II) Orient. 2349, fol. 141a, on the same passage.

¹ Comp. אלהי הנקוד Gen. 35 2, 4; Josh. 24 23; Judg. 10 16; 1 Sam. 7 3; 2 Chron. 33 16.

תרע"ב = § 672.

אלהי העברים God of the Hebrews, occurs five times . . . and once it is העבריים. That is with two Yods. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 62a, on Exod. 9 13 which I have printed; (II) Add. 21,160, fol. 77b, on the same passage; (III) Vienna Codex No. 85 on the same passage; (IV) Halle Ochlach Ve-Ochlach, fol. 60a, margin and (V) the printed Massorah on Exod. 5 3. Though all these instances are restricted to Exodus, the expression ובכח and in this book is omitted from the headings in all the five Lists.

תרע"ג = § 673.

אלהי הנבואות the God of hosts, occurs four times. That is, in these four instances only has הנבואות the prefix He in combination with the construct אלהי נבואות. Normally it is אלהי נבואות without the article.¹

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 106b, on Hos. 12 6 which I have printed; (II) Add. 15,250, fol. 803a, on Amos 3 13 and (III) Add. 15,251, fol. 299b, on the same passage.

It will be seen that List I not only states emphatically in the heading that this combination occurs four times, but gives Amos 9 5 as one of the four instances. The Codices, therefore, from which the Massorite compiled this Rubric read it here

¹ Comp. אלהי הנבואות 2 Sam. 5 10; 1 Kings 19 10, 14; Jerem. 35 17; 38 17; 44 7; Amos 4 13; 5 14, 15, 16, 27; 6 8; Ps. 89 9.

אלהי הנבואות as it is given in the catchword. The other two Lists state in the heading that there are three such instances only and omit Amos 9 5. Their Massorah, therefore, is based upon a recension which exhibited the present *textus receptus*.

תרע"ד = § 674a-b.

אלהי השמים the God of heaven, occurs three times in an exceptional manner. That is, without being preceded by the Tetragrammaton. Normally the phrase is יהוה אלהי השמים. Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 381b, on Jonah 1 9 and (II) the printed Massorah Finalis, letter א, § 480.

Rubric 674b which is so given in some MSS. properly belongs to the combination יהוה אלהי השמים Jehovah the God of hosts and I have, therefore, printed it with its correct heading under letter א. (Vide infra, § 186, p. 711.)

תרע"ה = § 675.

אלהי ישראל to the God of Israel, occurs four times in this combination in the Scriptures. In all other instances where the prefix Lamed precedes the Divine name in connection with Israel it is the double union, viz. יהוה אלהי ישראל to Jehovah the God of Israel.¹

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 291b, on Ezra 8 35 which I have printed; (II) the same MS., Vol. II, fol. 192a, on 1 Chron. 4 10; (III) the same MS., Vol. II, fol. 166a, on 2 Chron. 29 7; (IV) Arund. Orient. 16, fol. 289b, on 1 Chron. 4 10; (V) the same MS., fol. 275a, on 2 Chron. 29 7; (VI) Add. 15,251, fol. 315b, on 1 Chron. 4 10 and (VII) the printed Massorah Finalis, letter א, § 499.

The four instances which constitute this Rubric are according to one recension included in the Massorah given in § 670.

¹ Comp. Josh. 7 19, 20; 8 30; Judg. 5 8; Ezra 4 1, 3; 6 21; 1 Chron. 22 6; 2 Chron. 15 18; 30 1, 5; 32 17.

תרע"ו = § 676.

אלהי the God of, is in one instance plene. As this plural construct of the Divine name which occurs in numerous passages without the Vav is plene in this single instance, the Massorah safeguards this exceptional orthography. This Rubric is from Halle Ochlach Ve-Ochlach I, § 162.

תרע"ז = § 677.

אלהי my God, is twice plene. As this Divine name with the suffix first person singular occurs no fewer than sixty-two times, and as it is plene in these two instances only, the Massorah safeguards the exceptional orthography.

Of this Rubric, I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 320a, on Ps. 143 10 which I have printed; (II) Harley 5710-11, Vol. II, fol. 220a, on Ps. 145 1; (III) Add. 15,251, fol. 374a, on the same passage; (IV) Halle Ochlach Ve-Ochlach I, § 152 and (V) the printed Massorah on Ps. 143 10. The heading in List III is מלכי בלישׁ it occurs three times plene in this form, i. e. including the single instance which constitutes the preceding Rubric, whilst List V adds this third passage at the end, viz. אלהי מלכי.

תרע"ח = § 678.

אלהי my God, is in eight instances with Kametz under the He. That is, apart from those passages in which this Divine name with the same suffix first person singular has the pausal accent.

Of this Rubric, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 218b, on 1 Kings 3 7 which I have printed; (II) the same MS., Vol. I, fol. 100b, on Num. 22 18; (III) the same MS., Vol. II, fol. 150a, on 2 Chron. 2 3; (IV) Arund. Orient. 16, fol. 78b, on 1 Kings 3 7; (V) the same MS., fol. 92a, on 1 Kings 17 21; (VI) the same MS., fol. 257b, on 2 Chron. 2 3; (VII) the same MS., fol. 292a, on Ps. 35 24; (VIII) Add. 21,160, fol. 227a, on Num. 22 18; (IX) Orient. 2349, fol. 137b, on Deut. 26 14 and (X) the printed Massorah on Num. 22 18.

As eight out of the ten Lists have not וקם-וקם in the heading and, moreover, as in two instances אלהי is in all the MSS. with *Revia* or *Revia Mugrash* (Ps. 35 24; 2 Chron. 2 3) there

can hardly be any doubt that this expression has been added by a later Scribe. He was manifestly misled by the fact that in six instances אלהי has actually Zakeph, just as another Scribe has added in the heading of one of two Lists in question (List II) because in all the eight passages which constitute this Rubric אלהי is preceded by the Tetragrammaton. (Vide infra, letter ' , § 187.)

And wherever this Divine name with the said suffix has the accent Athnach or Soph-Pasuk it is likewise with Kametz (אלהי) except in two instances where it has Pathach. That is, normally it is אלהי with Kametz only where it has the pausal accent Athnach which occurs eleven times¹ or Soph-Pasuk which occurs twenty times.² As the two instances form a rare exception to the rule they are thus safeguarded. These two exceptions are also given in a separate Massoretic Rubric in: (I) Arund. Orient. 16, fol. 305a, on Ps. 84 11; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah on Ps. 86 2.

¹ Comp. אלהי Deut. 4 5; 1 Kings 5 19; 8 28; Hos. 9 8; Joel 1 13; Zech. 11 4; Ps. 13 4; 30 3; 59 2; 109 26; Neh. 13 29; 2 Chron. 6 19.
² Comp. אלהי Gen. 31 36; Josh. 9 23; 14 8, 9; Isa. 7 13; 49 4; Jerem. 31 18; Hos. 2 26; 9 8; Jonah 2 7; Micah 7 7; Zech. 13 9; Ps. 38 10; 43 4; 119 116; Prov. 30 9; Ruth. 1 16; Dan. 9 20; Ezra 9 6; 1 Chron. 22 7.

§ 679. תרע"ט

אלהי my God, occurs thirteen times by itself or in an exceptional manner. It is very difficult to say with certainty what the import of this Massorah is. Apparently it is designed to catalogue the instances in which אלהי is not preceded by יהוה. But as this Divine name with the suffix first person singular occurs about one hundred times, and is preceded by the Tetragrammaton about thirty-seven times only and stands by itself in about sixty-three passages, the record of these thirteen instances alone can be explained on no other hypothesis than that it exhibits the first attempt to register this phenomenon, that the incipient List, as is not unfrequently the case, has not been completed by later Massorites, and that a Nakdan who mistook its import added the number in the heading.

This Rubric I have found in the printed Massorah Finalis only, letter מ, § 466. As is usually the case in Jacob b. Chayim's Massorah, the Rubric contains several blunders: (1) This heading states that there are fourteen such instances (יד) and enumerates thirteen only; (2) the catchwords אלהי שם = Ps. 45 18 which are apparently designed to give the fourth instance are wrong, since אלהי does not occur at all in the verse in question and (3) אלהי ברוך which is given as representing one passage does not occur and these catchwords are manifestly a fusion of two passages. I have, therefore, divided them and altered יד in the heading into יג.

§ 680. תר"ם

אלהי עמו his God is with him, occurs five times thus combined. Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 101b, on Numb. 23 21 which I have printed; (II) the same MS., Vol. II, fol. 158a, on 2 Chron. 15 9; (III) Arund. Orient. 16, fol. 257a, on 2 Chron. 1 1; (IV) the same MS., fol. 281b, on 2 Chron. 36 23; (V) Add. 21,160, fol. 230a, on Numb. 23 21; (VI) Orient. 2349, fol. 115a, on the same passage and (VII) the printed Massorah on the same passage.

Lists IV and V have in the heading יהוה אלהי עמו which confuses this Massorah with the one given in letter ' , § 189.

§ 681. תרפ"א

אלהיהם their God, occurs seven [six] times in the Pentateuch. This form with the suffix third person plural masculine occurs thirteen times in the Pentateuch, but it is in these six instances only that it denotes the true God, (יהוה), in the other seven passages it denotes false gods (אלילים) or idols,¹ and hence they are excluded from this Rubric. This List I have found in the printed Massorah Finalis only, letter מ, § 465. The numeral י = 7 in the heading is manifestly a mistake for ו = 6.

¹ Comp. Exod. 23 33; 34 15; Deut. 7 16, 25; 12 2, 3, 30.

§ 682. תרפ"ב

אלהיהן their Gods, occurs five times. That is, with suffix third person plural feminine without and with the prefix Lamed. Of this Rubric I collated seven Lists, five in MS. and two

printed: (I) Arund. Orient. 16, fol. 86a, on 1 Kings 11 8 which I have printed; (II) Orient. 4445, fol. 77a, on Exod. 34 16; (III) the same MS., fol. 145a, on Numb. 25 2; (IV) Add. 16,451, fol. 233b, on 1 Kings 11 8; (V) Halle Ochlach Ve-Ochlach II, § 69; (VI) the printed Massorah on Exod. 34 16 and (VII) the same on Numb. 25 2. Though two of the instances are with the prefix Lamed yet List V alone has the expression בלשון in the heading.

§ 683. תרפ"ג

אלהיהם the curses, occurs three times, twice plene and once defective. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 170b, on 2 Chron. 34 24 which I have printed; (II) Arund. Orient. 16, fol. 279b, on the same passage and (III) the printed Massorah on Deut. 30 7. Though none of the three Lists states where the defective orthography occurs, yet the Massorah Parva as well as the MSS. give Numb. 5 23 as being without the Vav.

The ancient Codex Orient. 4445, has also the following Massorah on the singular form of this expression:

לאלהי בקרב עמה Numb. 5 27
לאלהי ב' וסופנות
לאלהי ולשבעה בתוך Numb. 5 21

As this singular with the prefix Lamed also occurs three times in Jeremiah (29 18; 42 18; 44 12), it is evident that the expression אלהי ב' in the Pentateuch has been omitted in the heading. I have not found this Rubric in any other MS.¹

¹ Comp. Orient. 4445, fol. 122b, on Numb. 5 21.

§ 684. תרפ"ד

אלהי these, occurs seven times at the beginning of a verse in the Prophets. This pronoun without and with the prefix Vav begins a verse in the Prophets twenty-four times. As it has the prefix Vav in seventeen instances¹ and is without it in seven only, the Massorah safeguards the minority.

Of this separate Rubric I collated five Lists, all in MSS.: (I) Harley 5710-11, Vol. I, fol. 147b, on Josh. 13 32 which I have printed; (II) the same MS., Vol. I, fol. 214b, on 2 Sam. 23 8; (III) Arund. Orient. 16, fol. 14a, on Josh. 19 51; (IV) the same MS., fol. 73b, on 2 Sam. 23 22 and (V) the same MS., fol. 85a, on 1 Kings 9 23.

¹ Comp. אלהי Josh. 8 22; 9 13; 12 1, 7; 14 1; Judg. 3 1; 18 18; 1 Sam. 6 17; 2 Sam. 5 14; 23 1; 1 Kings 4 2; 20 19; Jerom. 29 1; 30 4; Ezek. 43 13; 48 16, 30.

§ 685. תרפ"ה

אלהי Throughout Ezra אלהי begins a verse except in four instances where it is אלהי. In Ezra-Nehemiah this pronoun begins a verse altogether twelve times. In eight instances it is with the prefix Vav¹ and in four only is it without the Vav. Hence the Massorah records the minority. This separate Rubric I have found in Arund. Orient. 16, only fol. 273b, on Ezra 2 62.

¹ Comp. אלהי Ezra 1 9; 2 1, 69; 8 1; Neh. 7 61; 11 3, 7; 12 1.

§ 686a. תרפ"ו

אלהי occurs ten times at the beginning of a verse in this section. That is, in 1 Chron. 1-22. As this pronoun without and with the prefix Vav occurs altogether thirty-five times at the beginning of a verse in Chronicles and, moreover, as it is in one part only of this book that אלהי prevails and in the other part the two forms, viz. אלהי and אלהי are of equal occurrence, the Massorah divides Chronicles into two Sections to register this fact. In the first Section which consists of 1 Chron. 1-22, where this pronoun begins a verse twenty-seven times, it has the prefix Vav in seventeen instances¹ and is without it ten times only. Hence the Massorah safeguards the minority. In the second Section, however, which consists of 1 Chron. 23-2 Chron. 36 these two forms respectively occur four times.²

For the instances in Ezra-Nehemiah which form the second link in this Massoretic Rubric see the preceding Rubric, viz. § 685. In the rest of the Hagiographa which the third link of this Rubric registers, this pronoun begins a verse five times only. In three instances it is without the prefix Vav³ and in two with it. Hence the Massorah records the minority.

¹ Comp. אלהי 1 Chron. 1 43; 3 1, 5; 4 3; 5 24; 6 2, 16, 18, 35, 39; 8 6; 9 33; 11 10, 11; 12 1, 23; 14 4.

² Comp. אלהי 1 Chron. 23 24; 24 19; 26 19; 2 Chron. 17 19.

³ Comp. אלהי Ps. 20 8; 42 8; 50 21.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 240a, on 1 Chron. 4 38 which I have printed and (II) the printed Massorah on 1 Chron. 1 29. In Jacob b. Chayim's edition 1524-25, the first part of this Rubric has manifestly dropped out of the text, since the List is without heading and begins with the words *מבדיל בין יאד*, the missing portion is *מן ראש רמט ער* *אליהו וקן ואלה רא' פס' במי' אלה וימי' אלה בני ישראל ראובן, אלה חלודים בנה, אלה בני דוד בני שלום, אלה בני שלום, אלה בני שלום, אלה בני שלום.* The first link of this Rubric is given as a separate Massorah in (I) Arund. Orient. 16, fol. 237, on 1 Chron. 1 29 and (II) Add. 15,250, fol. 402b, on the same passage. Another recension of this Rubric combines it with the two preceding Lists making §§ 684, 685 and 686 links of the same chain. In this form of it I collated three Lists: (I) Arund. Orient. 16, fol. 383a; (II) Add. 15,250, fol. 424b, and (III) Vienna Codex No. 35 all on Neh. 7 6.

תרפ"ז = § 686b.

אֱלֹהֵי יְאֵלֶּהוּ. The separate Rubrics which record the instances wherein this pronoun without and with the prefix *Vav* begins a verse in each book or section of a book, are here combined into a List of seven members so as to exhibit a conspectus of the entire Bible. It is to be remarked at the outset that without and with the prefix *Vav* this pronoun begins a verse no fewer than one hundred and seventy-two times. According to the artificial concatenation of the seven links they are distributed as follows:

The Pentateuch. — In the Pentateuch where this pronoun begins a verse ninety-seven times, it is in sixty-three instances without the prefix *Vav*, viz. *אֱלֹהֵי* and in thirty-four with it, viz. *וְאֱלֹהֵי*. Hence the Massorah safeguards the minority. Owing, however, to its artificial arrangement this part of the Rubric excludes the seven passages in which *אֱלֹהֵי* at the beginning of a verse is followed by *וְאֱלֹהֵי* and the nine in which it is followed by *וְאֱלֹהֵי* and, therefore, catalogues seventeen instances. This is due to the fact that in these combinations *אֱלֹהֵי* is more numerous and *וְאֱלֹהֵי* is the minority and hence in accordance with the general practice of the Massorites the majority is excluded and the lesser number is recorded.

The Prophets. — In the Prophets, where this pronoun occurs twenty-four times at the beginning of a verse and where it is seventeen times with the prefix *Vav* and seven times only without it, the Massorah safeguards the minority. (*Vide supra*, letter *א*, § 684.)

The Hagiographa. — In the Hagiographa, where this pronoun begins a verse fifty-two times, it is in twenty-one instances without the prefix *Vav* and in thirty-one with it. Instead, however, of allocating these instances to the several books which constitute this division of the Bible, the Massorites artificially divide the Hagiographa into four sections. Chronicles which heads the Hagiographa and which exhibits thirty-five instances, occupies two of the sections (*vide supra*, § 686a), Ezra-Nehemiah which has twelve instances forms the third section (*vide supra*, § 685), whilst to the rest of the Hagiographa is assigned the fourth section. The artificial heading of the fourth section, however, is misleading, since it implies that in Psalms, Proverbs, Job, the Five Megilloth and Daniel which are comprised in all the rest of the Hagiographa (כל שאר סדריא) the pronoun *אֱלֹהֵי* without the prefix is of frequent occurrence at the beginning of a verse and that *וְאֱלֹהֵי* is the rare exception. Whereas *אֱלֹהֵי* does not occur at all at the beginning of a verse in any of these books except the Psalter. Three instances only of *אֱלֹהֵי* still remain and these are restricted to the Psalms (20 8; 42 5; 50 21).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Halle Ochl'ah Ve-Ochl'ah II, § 94 which I have printed; (II) Add. 21,160, fol. 284b, on Num. 26 36 and (III) the printed Massorah which forms the square of three lines enclosing the wood-cut border within which *אֱלֹהֵי* Exod. 1 1 is contained. Lists I and II omit after the second section which records the four instances of *אֱלֹהֵי* the third section, viz. *וְאֱלֹהֵי* and the four instances of *אֱלֹהֵי* the third section, viz. *וְאֱלֹהֵי* (*Vide infra*, letter *א*, § 694.) List II which has this section wrongly, gives five instances though it distinctly states that there are four only in the Pentateuch. The fifth instance

¹ Comp. *אֱלֹהֵי* Gen. 2 4; 6 9; 10 20, 31, 32; 11 10; 25 16; 36 10, 16, 19, 20, 27, 28, 29; 37 2; 46 16, 18, 22, 25; Exod. 6 14; 38 21; Levit. 11 31; 23 4, 37; 26 46; 27 34; Num. 1 16, 44; 2 32; 3 3; 4 37, 41, 46; 10 28; 13 16; 26 7, 14, 18, 22, 25, 27, 30, 34, 36, 37, 41, 42, 47, 50, 51, 58, 63; 29 39; 30 17; 33 1; 34 17, 29; 36 13; Deut. 1 1; 4 45; 12 1; 27 12; 28 69.
² Comp. *אֱלֹהֵי* Gen. 10 1; 11 27; 25 12, 19; 36 1, 9; Num. 3 1. The eighth instance in which this combination occurs (Ruth. 4 18) does not begin the verse. For *אֱלֹהֵי* and *אֱלֹהֵי* see below, letter *א*, §§ 694, 702.

2 Sam. 23 8 is against the import of this Rubric which catalogues the instances in the Pentateuch.

תרפ"ז = § 687.

אֱלֹהֵי these, has four times the accent *Tipecha* in this section. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 116a, on Num. 26 7 which I have printed; (II) Add. 21,160, fol. 233b; (III) Vienna Codex No. 35 and (IV) the printed Massorah, all on the same passage. List II adds at the end *אֱלֹהֵי* and the sign is *Rash Mash*. *אֱלֹהֵי* represents ראובן and שטען, whilst *אֱלֹהֵי* is formed of the initials *אֱלֹהֵי* and שטען, the four names in connection with which *אֱלֹהֵי* has this accent.

תרפ"ח = § 688a-b.

אֱלֹהֵי has six times the accent *Tevir* at the beginning of the verse in the same section. List 688a is from the printed Massorah on Num. 26 22. The mnemonic sign is *אֱלֹהֵי* and not *אֱלֹהֵי*; they are the initials of *אֱלֹהֵי* and *אֱלֹהֵי* the six names of the tribes which are in combination with *אֱלֹהֵי*. Rubric 688b is from Add. 15,451, fol. 110b, on Num. 26 27. It will be seen that the six instances are here made up by the omission of Num. 26 25 and substituting for it Num. 26 37.

תרפ"ט = § 689.

אֱלֹהֵי בְנֵי לְמִשְׁפְּחֹתָם these are the sons of . . . according to their families, occurs four times. In the description of the descendants of the eleven tribes in Num. 26 10-48 two different phrases are used. In the case of seven the formula is simply *אֱלֹהֵי בְנֵי לְמִשְׁפְּחֹתָם* . . . the sons of so and so, after their families (Num. 26 12, 23, 26, 28, 38, 44, 48), whilst in four instances only is this formula preceded by the pronoun *אֱלֹהֵי* these. Hence the Massorah safeguards this exceptional phrase. The mnemonic sign *אֱלֹהֵי* consists of the abbreviation of the names of the four tribes in connection with which this exceptional phrase is used, *אֱלֹהֵי* are the middle letters of *אֱלֹהֵי* Ephraim *אֱלֹהֵי* Joseph, whilst *אֱלֹהֵי* are the initials of *אֱלֹהֵי* Benjamin and *אֱלֹהֵי* Dan. After the sign the Massorite added *אֱלֹהֵי* = *אֱלֹהֵי* so it appears to me, since there are other recensions of this Rubric which I have printed from Harley 5710-11, Vol. I, fol. 103a, on Num. 26 35. The same recension is also given in Orient. 2349, fol. 116a, on the same passage.

תר"צ = § 690.

אֱלֹהֵי הַדְּבָרִים these words, occur five times thus combined . . . and once it is with the prefix *Vav*. Of this Rubric I collated ten Lists, six in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 58a, on Exod. 35 1 which I have printed; (II) Orient. 4445, fol. 77b, on the same passage; (III) Arund. Orient. 16, fol. 137a, on Isa. 42 16; (IV) the same MS., fol. 219b, on Zech. 8 16; (V) Add. 15,251, fol. 130b, on the same passage; (VI) Add. 21,160, fol. 253b, on Deut. 1 1; (VII) the printed Massorah on Exod. 35 1; (VIII) the same on Deut. 1 1; (IX) the same on Zech. 8 16, and (X) the printed Massorah Finalis, letter *א*, § 505.

תרצ"א = § 691.

אֱלֹהֵי מַסְעֵי בְּנֵי יִשְׂרָאֵל these are the journeyings of the children of Israel, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 80a, on Num. 10 28 which I have printed and (II) the same MS., fol. 93b, on Num. 33 1.

תרצ"ב = § 692a.

אֱלֹהֵי מִשְׁפְּחֹתָם these are the families of [so and so], occurs twice thus combined in this section. That is, in these two instances this phrase though followed by *אֱלֹהֵי* after their families, is not combined with *אֱלֹהֵי* the sons of. The design of this Massorah, therefore, is to safeguard these exceptional instances against being made conformable to the phrase recorded in § 689. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 116b, on Num. 26 42.

תרצ"ג = § 692b.

In the ancient Codex Orient. 4445, fol. 146b, on Num. 26 18 there is the following Rubric:

אֱלֹהֵי מִשְׁפְּחֹתָם	אֱלֹהֵי	אֱלֹהֵי
אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵי
אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵי

This Massorah is designed to safeguard these three instances against the phrase recorded in § 693, where *אֱלֹהֵי* sons of, does not occur in this combination.

§ 693. הרצין

אֵלֶּה מְשֻׁחָת... לפקודים these are the families of... according to those that were numbered of them, occurs three times. That is, though combined with לפקודים according to those that were numbered of them, the expression בְּנֵי sons of is absent from this phrase. The Massorah, therefore, safeguards these passages against being made conformable to those which are recorded in § 692b where בְּנֵי sons of, occurs in exactly the same phrase. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge University Library. Add. 465, on Numb. 26 25, which I have printed and (II) Add. 21,160, fol. 233b, on the same passage. The mnemonic sign הוּזוּ is composed of the ה in יהודה Judah, the ש in יששכר Issachar and the initial letter in זבולון Zebulun, being the names of the three tribes in connection with which this phrase is used.

§ 694. תרציד

אֵלֶּה שְׁמוֹת these are the names, occurs five times at the beginning of a verse in the Scriptures. Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter מ, § 506, which I have printed and (II) Orient. 4445, fol. 156b, on Numb. 34 17. In all the other ten instances where this pronoun is followed by שְׁמוֹת the names of, it has the prefix Vav. (Vide infra, letter מ, § 702.) The necessity for safeguarding these instances will be seen from the notes on Numb. 3 3 in my edition of the Hebrew Bible. The four instances in which this phrase occurs in the Pentateuch are included in Rubric 688b.

§ 695. תרציה

אֵלֶּה תְּלִידוֹת these are the generations of, occurs four times thus combined. In all the other eight instances in which תְּלִידוֹת is preceded by this pronoun, it is אֵלֶּה with the prefix Vav.¹ Of this separate Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 7a, on Gen. 11 10, which I have printed; (II) Orient. 2349, fol. 30a, on Gen. 2 4; (III) Add. 15,451, fol. 8b, on Gen. 11 10 and (IV) the printed Massorah on the same passage. The mnemonic sign הַנְּשִׁי הַפְּרִינִי is composed of the initials of the initials of הַנְּשִׁי הַפְּרִינִי, in connection with which the phrase occurs. As all the four instances begin a verse, List II properly heads the Rubric ר. רמב"ן י"ש. This Rubric is part of the lengthy Massorah given above, viz. § 686b.

¹ For the instances in which the combination תְּלִידוֹת with the prefix Vav occurs, see § 686b note.

§ 696. תרציו

אֵלֶּה וְאֵלֶּה. The expression שְׁמוֹת names, is always preceded by אֵלֶּה except in five instances (vide § 694) and the expression תְּלִידוֹת generation, is also always preceded by אֵלֶּה except in three instances. This is incorrect as will be seen in § 695, where four instances are given. במ"ד must, therefore, be a clerical error for במ"י. The expression בְּנֵי the numbered of, is always preceded by אֵלֶּה with the exception where it is אֵלֶּה with the prefix Vav (Numb. 26 57).

¹ Comp. אֵלֶּה וְאֵלֶּה Exod. 39 21; Numb. 2 32; 4 37, 41, 45; 26 51, 63.

§ 697. תרצין

אֵלֶּה. For the seventeen instances in which this pronoun occurs with the prefix Vav in the Pentateuch as well as for the four instances in which תְּלִידוֹת is preceded by אֵלֶּה see §§ 686b and 693.

§ 698. תרציה

אֵלֶּה. Seven words respectively occur once only in combination with אֵלֶּה. The design of this Massorah is to record the words which are once only preceded by this pronoun with the prefix Vav, whilst in all other passages where they occur in this combination they are severally preceded more than once by this pronoun without the prefix Vav. That this is the import of this Massorah is evident from the fact that there are altogether no fewer than forty-five words which respectively occur once only in combination with אֵלֶּה. If the Massorah, therefore, had simply designed to catalogue the unique instances of this combination the List before us would contain this number and not merely six or seven instances. Equally certain it is that the original design of the Massorah is to exclude from this Rubric the unique combinations with אֵלֶּה which are also unique with אֵלֶּה. This is

evident from the fact that the six instances in which the same word is once preceded by אֵלֶּה and once by אֵלֶּה are not given.¹ These facts show that five only of the instances recorded in this Rubric properly belong to it, since neither אֵלֶּה nor אֵלֶּה occurs in combination with אֵלֶּה.

Of this Rubric I collated three Lists, two printed and one in MS.: (I) Paris Ochlal Ve-Ochlal, § 260, which I have printed; (II) Orient. 4445, fol. 147a, on Numb. 26 57 and (III) the printed Massorah on Exod. 28 4. List II which exhibits the oldest Massorah extant, states in the heading that there are six such instances only, and though it contains אֵלֶּה וְאֵלֶּה (Exod. 28 4) which shows that this erroneous addition has been made by a Scribe at an early period, it rightly omits אֵלֶּה וְאֵלֶּה (Judg. 3 1). It, moreover, has at the end of the Rubric אֵלֶּה וְאֵלֶּה דְּרַבִּי הַבְּרִית וְאֵלֶּה וְאֵלֶּה in one instance the contrary is the case, viz. אֵלֶּה וְאֵלֶּה. That is, אֵלֶּה וְאֵלֶּה in combination with אֵלֶּה is unique (Deut. 28 69), but in combination with אֵלֶּה it is not unique. (Vide infra, letter מ, § 700.) List III not only contains both the erroneous instances, but omits the correct passage אֵלֶּה וְאֵלֶּה Numb. 26 57 and gives 1 Chron. 6 4 twice, thus apparently exhibiting seven instances, though in the heading it states that there are six only. The real sixth instance, however, which all three Lists omit is אֵלֶּה וְאֵלֶּה 2 Sam. 2 13 which is unique, whilst in all other instances it is אֵלֶּה without the prefix Vav. (Comp. Deut. 11 18; 2 Sam. 2 13; Isa. 47 7; 1 Chron. 25 6.)

¹ אֵלֶּה וְאֵלֶּה 1 Chron. 12 1 and אֵלֶּה וְאֵלֶּה 1 Chron. 4 38; אֵלֶּה וְאֵלֶּה Neh. 12 1 and אֵלֶּה וְאֵלֶּה Neh. 10 9; אֵלֶּה וְאֵלֶּה Deut. 27 13 and אֵלֶּה וְאֵלֶּה Deut. 27 12; אֵלֶּה וְאֵלֶּה Josh. 8 22; אֵלֶּה וְאֵלֶּה 2 Chron. 17 14 and אֵלֶּה וְאֵלֶּה 1 Chron. 24 19; אֵלֶּה וְאֵלֶּה Gen. 25 17 and אֵלֶּה וְאֵלֶּה Zech. 4 14.

§ 699. תרצט

אֵלֶּה בְּנֵי and these are the sons of, occurs thirteen times thus combined in the Scriptures. אֵלֶּה which is fifty-seven times preceded by this pronoun, is in forty-four instances combined with אֵלֶּה without the prefix Vav and in thirteen instances only is it with אֵלֶּה with this prefix. Hence the Massorah safeguards the minority. The necessity for safeguarding these instances will be seen by referring to the notes on Gen. 36 10, 20 &c. in my edition of the Hebrew Bible. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 299b, on Neh. 11 7 which I have printed; (II) Arund. Orient. 16, fol. 239b, on 1 Chron. 4 18; (III) the same MS., fol. 241b, on 1 Chron. 6 35; (IV) the same MS., fol. 386b, on Neh. 11 7; (V) Orient. 2349, fol. 48b, on Gen. 36 13 and (VI) the printed Massorah Finalis, letter ב, § 215. The catchword אֵלֶּה אֵלֶּה אֵלֶּה = 1 Chron. 4 3 in Jacob b. Chayim's printed Massorah (List VI), is incorrect; it should be אֵלֶּה אֵלֶּה אֵלֶּה = 1 Chron. 8 6 as the MS. Lists have it.

§ 700. תיש

אֵלֶּה וְאֵלֶּה and these are the words of, occurs twice. In the third instance where this combination occurs the pronoun is without the prefix Vav (Deut. 28 69). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 165a, on Jerem. 29 1 which I have printed; (II) Add. 15,251, fol. 253b, and (III) the printed Massorah, all on the same passage. As both these instances begin a verse, List II heads this Rubric אֵלֶּה וְאֵלֶּה which should properly be אֵלֶּה וְאֵלֶּה, but as we have seen, the Vav is often omitted in such cases.

§ 701. תשיא

אֵלֶּה וְאֵלֶּה and these were, occurs twice. In the other four instances where אֵלֶּה is preceded by this pronoun it is without the prefix Vav.¹ The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 131b, on 1 Chron. 3 1. As both these instances begin a verse, the heading ought properly to be אֵלֶּה וְאֵלֶּה.

¹ Comp. אֵלֶּה וְאֵלֶּה Gen. 36 13; Josh. 20 9; 1 Chron. 2 33, 50.

§ 702. תש"ב

אֵלֶּה שְׁמוֹת and these are the names, occurs ten times in the Pentateuch. This combination with the prefix Vav occurs altogether fourteen times in the Scriptures. (Comp. 2 Sam. 5 14; Ezek. 48 1; 1 Chron. 6 2; 14 4.) The reason why the instances in the Pentateuch alone are recorded is to exclude the variations which are exhibited in the different Codices with regard to this phrase

as may be seen from the notes on Numb. 3 3 in my edition of the Hebrew Bible. This Rubric I have found only in the printed Massorah on Numb. 1 5.

השנ = § 703.

השנ in these, occurs twice. In the other six instances where this pronoun has the prefix Beth it is השנ with Sheva.¹ Hence the Massorah records the exceptions. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 45b, on 1 Sam. 16 10 which I have printed; (II) the same MS., fol. 47a, on 1 Sam. 17 39; (III) the same MS., fol. 327a, on Job 16 2; (IV) Orient. 4445, fol. 147a, on Numb. 26 53; (V) Halle Ochlāh Ve-Ochlāh II, § 38, and (VI) the printed Massorah on 1 Sam. 17 39. List II has at the end וכל השנ דבני בנין but does not give the instances. (Comp. § 704.) List III gives it as the second part of what is here § 704. List IV joins §§ 703, 704 and 705 into one Rubric, whilst List V. is headed בני יבסטר which is more precise, since both instances occur in the same book.

¹ Comp. השנ Levit. 23 54; 26 23; 1 Kings 22 11; Jerem. 9 23; 1 Chron. 7 29; 2 Chron. 18 10.

השנ = § 704.

השנ like these, occurs three times. That is, with Sheva under the Caph. In the other six instances where this pronoun has the prefix Caph it is with Kametz.¹ The Massorah, therefore, safeguards the minority. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 68a, on Jerem. 51 19 which I have printed; (II) the same MS., Vol. II, fol. 228b, on Job 16 2; (III) Orient. 4445, fol. 147a, on Numb. 26 53 where it is part of the preceding Rubric; (IV) Arund. Orient. 16, fol. 327a, on Job 16 2; (V) Add. 21,160, fol. 324a, on the same passage; (VI) Halle Ochlāh Ve-Ochlāh II, § 38; (VII) the printed Massorah on Jerem. 51 19 and (VIII) the same on Job 16 2.

¹ Comp. השנ Gen. 27 46; Levit. 10 19; Numb. 28 24; Isa. 66 8; Jerem. 18 13; Ezek. 45 25.

השנ = § 705.

השנ to these, occurs five times in the Scriptures. Of this Rubric I collated twelve Lists, eight in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 237a, on 1 Kings 22 17 which I have printed; (II) the same MS., Vol. I, fol. 103b, on Numb. 26 53; (III) the same MS., Vol. II, fol. 159b, on 2 Chron. 18 16; (IV) Orient. 4445, fol. 147a, on Numb. 26 53; (V) Arund. Orient. 16, fol. 96b, on 1 Kings 22 17; (VI) the same MS., fol. 210b, on Micah 2 6; (VII) the same MS., fol. 267b, on 2 Chron. 18 16; (VIII) Halle Ochlāh Ve-Ochlāh II, § 38; (IX) the printed Massorah on Gen. 31 43; (X) the same on Numb. 26 53; (XI) the same on 1 Kings 22 17 and (XII) the same on 2 Chron. 18 16.

השנ = § 706.

השנ and to these, occurs three times at the beginning of a verse. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 69b, on Levit. 11 24 which I have printed; (II) the same MS., Vol. II, fol. 74b, on Ezek. 9 5; (III) the St. Petersburg Codex of A. D. 916 on the same passage; (IV) Arund. Orient. 16, fol. 198b, on Ezek. 48 10; (V) Add. 21,160, fol. 152a, on Levit. 11 24; (VI) Vienna Codex No. 35 on Ezek. 9 5; (VII) the printed Massorah on Levit. 11 24 and (VIII) the same on Ezek. 9 5. The heading ought properly to be השנ three times and at the beginning of a verse, since it occurs nowhere else, but at the beginning of the verse. The qualifying Vav, however, is often omitted in these cases.

השנ = § 707.

השנ and from these, occurs three times. In all the other thirteen passages in which this pronoun with the prefix Mem occurs it is without the conjunctive Vav.¹ The Massorah, therefore, safeguards the exceptions. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 6b, on Gen. 10 32 which I have printed; (II) the same MS., Vol. II, fol. 20a, on Isa. 41 28; (III) Arund. Orient. 16, fol. 136b, on the same passage; (IV) Add. 15,251, fol. 17a, on Gen. 10 32; (V) Halle Ochlāh Ve-Ochlāh II, § 38, and (VI) the printed Massorah on Gen. 9 19. List IV gives the catchwords for the third passage וכל השנ בני דרברי המים which do not occur in the textus receptus.

¹ Comp. השנ Gen. 10 5; Levit. 2 8; 5 4, 5, 13; Numb. 22 15; Jerem. 4 12; Ezek. 8 16; 16 5; 18 10; Eccl. 7 10; 1 Chron. 2 53; 23 4.

השנ = § 708.

השנ and if, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 353a, on Eccl. 6 6 which I have printed; (II) the same MS., fol. 361b, on Esther 7 4; (III) Harley 5710—11, Vol. II, fol. 265b, and (IV) the same MS., Vol. II, fol. 274a, on the same two passages. From the fact that this Rubric is headed in both Lists III and IV השנ = it occurs twice and is defective it would seem that the Massorah takes this participle as a contraction of השנ analogous to השנ Eccl. 4 10.

השנ = § 709.

השנ leader, guide, is five times defective in this form. That is, the noun השנ leader, both in the singular and plural, without and with prefixes and suffixes is written without Vav in five instances.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 125b, on Zech. 12 6 which I have printed; (II) Arund. Orient. 16, fol. 221a, on the same passage; (III) Add. 15,251, fol. 32a; (IV) Add. 21,160 fol. 36b; (V) Orient. 2349, fol. 49a, all on Gen. 36 30; (VI) the printed Massorah also on the same passage; (VII) the same on Jerem. 13 21 and (VIII) the same on Zech. 12 6. List II heads this List השנ בני השנ and gives the two instances only in which this noun plural construct is defective (Zech. 12 5, 6), thus safeguarding this exceptional orthography against being made conformable to the ordinary spelling השנ which occurs no fewer than twelve times.¹

The necessity for the Massoretic declaration that these five instances exhibit the defective spelling of השנ leader will be seen by a reference to the Septuagint, of Gen. 36 30. It is evident from the passage that the School of textual redactors which this ancient version followed did not take it as the plural with suffix from השנ, but from השנ. They read it השנ and not השנ and this reading is supported by the fact that השנ which occurs no fewer than nine times in this chapter is uniformly plene.

¹ Comp. השנ Gen. 36 15, 16, 17, 18, 21, 29, 30, 40, 43; Exod. 15 15; 1 Chron. 1 51, 54.

השנ = § 710.

השנ idols, occurs twice defective. That is, without and with the prefix He this plural noun is without the second Yod. This expression, which is not unfrequently found in the Prophets and Hagiographa and is uniformly plene, occurs only twice in the Pentateuch and is defective in both instances. This Rubric which does not occur in the printed Massorah, is from Orient. 2349, fol. 98a, on Levit. 19 4.

השנ = § 711.

השנ Elijah, occurs five times . . . once it is with the prefix Vav and so it is throughout Ezra. That is, in Ezra where it occurs twice (10 21 26) it is also in this shorter form. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 238a, on 2 Kings 1 12 which I have printed; (II) Arund. Orient. 16, fol. 97b, on the same passage; (III) the same MS., fol. 224a, on Mal. 3 24; (IV) Halle Ochlāh Ve-Ochlāh II, § 55; (V) the printed Massorah on 2 Kings 1 12 and (VI) the same on Mal. 3 23. The words וכל השנ רבי עזרא at the end of this Rubric, which include the two instances in Ezra where this shorter form of the name occurs and which are essential, are to be found only in Lists I and V and their omission in Lists II and III is misleading. In List IV the whole of this Rubric is simply as follows: השנ is five times so written, and throughout the Hagiographa it is likewise so except once where it is השנ. And the Rubric is perfectly correct as far as it goes; it does not give the catchwords for the identification of the passages. List VI, which has substantially the same words at the end of the Rubric, gives the catchword for the single exception, viz. 2 Chron. 21 12.¹

The design of this Massorah is to safeguard the few instances in which the primitive orthography of this name has survived in the text. In all the other sixty-three passages where it occurs the longer form השנ Elijah has been substituted for it. The reasons for this change are given in my Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 386 &c.

¹ וכל השנ רבי עזרא וכל השנ רבי עזרא בר סן חר אליהו
וכל השנ רבי עזרא במסכת סוטה

חשיב = § 712.

אליהו Elisha is four times defective of Aleph. This name, which occurs nine times, is in five instances spelled אֱלִיָּהוּ¹ and in four without the Aleph. The Massorah, therefore, protects the minority. The necessity for safeguarding this orthography will be seen in the notes on these passages in my edition of the Hebrew Bible. These instances are part of the Massoretic List of words which are written without Aleph, but read with it. (Vide supra, letter א, § 14a-d.)

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 225b, on Job 32 4 which I have printed; (II) the same MS., Vol. II, fol. 237b, on Job 35 1; (III) the same MS., Vol. II, fol. 146a, on 1 Chron. 26 7; (IV) the same MS., Vol. II, fol. 147a, on 1 Chron. 27 18; (V) Arund. Orient. 16, fol. 255a, on the same passage; (VI) Halle Ochlach Ye-Ochlach II, fol. 99b, margin and (VII) the printed Massorah on Job 32 4.

¹ Comp. אֱלִיָּהוּ 1 Sam. 1 1; Job 32 2; 34 1; 36 1; 1 Chron. 12 21.

חשיי = § 713.

אליעזר Elioenai, occurs five times . . . In Ezra 10 27 it is defective, in the other four instances it is plene. That is, in these five instances it is without the prefix Vav, in the other two passages where this proper name occurs (1 Chron. 4 36; 7 8) it is with the prefix.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient 16, fol. 239b, on 1 Chron. 3 23 which I have printed; (II) the same MS., fol. 240a, on 1 Chron. 4 36; (III) Add. 15,450, fol. 403b, on 1 Chron. 3 23 and (IV) the printed Massorah Finalis, letter א, § 519. At the end of List II a later editor has added one of the two instances in which this name has the prefix Vav.¹ Jacob b. Chayim's Massorah (List IV) is corrupt. Not only has וְאֵלִיעֶזֶר = Ezra 10 27 dropped out of the text, but the remark that it is defective in this instance is joined to the third instance.² Hence, though the heading distinctly states that this name occurs five times, four instances only are recorded. In List IV, moreover, a later editor has not only given the second instance in which this name has the prefix Vav (1 Chron. 7 8), erroneously describing it as unique,³ but added the single passage in which the form אֱלִיעֶזֶר occurs (1 Chron. 8 20).

There can hardly be any doubt that originally this name was written *Eljehoenaï = towards Jehovah are mine eyes* and that the He (ה) has been omitted to avoid the pronunciation הֵיךָ = הֵיךָ, a process which was adopted by a certain School of textual redactors, but which was only partially carried out. This is attested by the fact that in two instances the primitive orthography of this name has still been preserved, viz. Ezra 8 4 and 1 Chron. 26 3. (Comp. my *Introduction to the Hebrew Bible*, p. 369 &c.) In the Rubric before us, therefore, the Massorah safeguards the instances in which the He has been eliminated.

¹ אֱלִיעֶזֶר עֵינַי עַל יְהוָה = 1 Chron. 4 36.

² וְאֵלִיעֶזֶר וְדָבָר רַחֵם אֵת חַסְדֵי הַיְהוָה should be וְאֵלִיעֶזֶר רַחֵם אֵת חַסְדֵי הַיְהוָה.

³ וְאֵלִיעֶזֶר הַיְהוָה בְּכָר = 1 Chron. 7 8.

חשיי = § 714.

אֵלִיעֶזֶר these, occurs five times, it is twice defective and three times plene. . . . the first and second time it is defective and the others are plene. That is in Dan. 2 40; 6 7 it is אֵלִיעֶזֶר without the Yod and in Dan. 2 44; 6 8; 7 17 it is אֵלִיעֶזֶר with the Yod. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 377b, on Dan. 2 40 which I have printed; (II) Arund. Orient. 16, fol. 369a, on Dan. 6 3 and (III) the printed Massorah on the same passage. Though all the three Lists distinctly state in the heading that this pronoun is three times plene and twice defective, it is List I alone which fixes the passages where the two different spellings occur. Accordingly אֵלִיעֶזֶר plene (Dan. 2 40) in my edition of the Hebrew Bible should be אֵלִיעֶזֶר defective.

חשזי = § 715.

אליהא Elishaph, occurs six times. Since the publication of Vol. I, of the Massorah I found the following Rubric in the ancient Codex Orient 4445, fol. 129a, on Numb. 10 20.

אליהא	לתי אליהא
ביום חשזי נשיא	1 14
זה קרבן אליהא	2 14
תל צבא חשזי	3 21
7 42	
47	
10 20	

The heading ought properly to be חשזי six times and in this book since all the six instances occur in Numbers.

חשזי = § 715.

אֱלִיפְלֵחָה and Eliphlekhā, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 140a, on 1 Chron. 15 18.

חשזי = § 716.

אלישה Elisha, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 87a, on Ezek. 27 7 which I have printed; (II) the same MS., Vol. II, fol. 130a, on 1 Chron. 1 7; (III) Arund. Orient. 16, fol. 184a, on Ezek. 27 7; (IV) Orient. 2349, fol. 33b, on Gen. 10 4; (V) the printed Massorah on the same passage and (VI) the same on Ezek. 27 7.

חשיז = § 717.

אלישע Elisha, begins a verse three times. This Rubric, which I have found in the Vienna Codex No. 35 only, on 2 Kings 8 1 is incorrect since this name with the prefix Vav which occurs altogether seven times, begins a verse six times. Three instances are omitted (2 Kings 2 12; 6 32; 9 1).

חשיח = § 718.

אליה ווע, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 212a, on Micah 7 1.

חשיט = § 719.

אלים dumbness, silence, occurs twice. That is, so pointed to distinguish it from the trilateral אָלִים dumb, silent, which also occurs twice (Exod. 4 11; Isa. 35 6), but differently pointed. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 297b, on Ps. 56 1 which I have printed and (II) the printed Massorah on the same passage.

חשיב = § 720.

אלימנותיה and his widows, occurs twice, once plene and once defective. That is, in Ps. 78 64 it is without the Vav after the Nun and in Job 27 15 it is with it. This Rubric, which I have found in the printed Massorah only, on Ps. 78 64 is against the oldest and best Codices. Orient. 2201, Harley 5710-11, Arund. Orient. 16, Add. 21,161, &c. have it defective in both instances.

In Orient. 2201 which is one of the oldest dated MSS. where the Scribe wrote it plene in Job 27 15, the Massorite erased the Vav and Jacob b. Chayim himself contradicts this Rubric, since he not only has אֱלִיעֶזֶר defective in Job 27 15, but states in the Massorah Parva against it בִּי חָסִי = it occurs twice defective.

חשזי = § 721.

אליעזר בן אהרן and Eleazar the son of Aaron, occurs twice at the beginning of a verse. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 155a, on Josh. 24 33. As אֱלִיעֶזֶר followed by בֶּן אַהֲרֹן occurs only twice and in both instances begins a verse, the heading ought properly to be בִּי חָסִי = twice and at the beginning of a verse, but as we have seen, the Vav is often omitted in such cases. The design of this Massorah is to safeguard this exceptional phrase since in the other passages where Eleazar with the prefix Vav occurs it is simply אֱלִיעֶזֶר and Eleazar the priest (Numb. 26 3, 63; 31 13, 26, 31, 51, 54) and not אֱלִיעֶזֶר בֶּן אַהֲרֹן and Eleazar the son of Aaron. Even in the passages where the name is without the prefix Vav and where Eleazar is called the son of Aaron, it is always followed by the expression priest, viz. אֱלִיעֶזֶר בֶּן אַהֲרֹן הַכֹּהֵן (Numb. 3 32; 4 16; 17 2; 26 1). This of course does not apply to the instances where Phinehas is the subject of description (Judg. 20 28).

חשזי = § 722.

אליה כסף a thousand silver-pieces, occurs three times . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 69a, on 2 Sam. 18 12 which I have printed; (II) Add. 21,160, fol. 8a, on Gen. 20 16; (III) Orient. 2349, fol. 38b, and (IV) the printed Massorah, all on the same passage.

תשכ"ג = § 723.

אלף קמטץ a thousand two hundred, occurs seven times. That is, without the prefix Vav; in all other passages where this combination occurs it is אלף קמטץ. This Rubric I have found only in Harley 5710-11, Vol. II, fol. 287a, on Ezra 2 31. As Dan. 12 11 is not included in this List, it is probable that this Massorah is based upon a recension which read אלף קמטץ in Daniel.

תשכ"ד = § 724.

אלף the thousand, occurs three times [twice] with Pathach and once with Kametz. That is, in two instances the Aleph has Pathach, i. e. Segol (Exod. 38 28; Cant. 8 12) and once it has Kametz (1 Sam. 17 18).

Of this Rubric, which exhibits two recensions, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 61a, on Exod. 38 28 which I have printed; (II) the same MS., Vol. I, fol. 150a, on Josh. 18 28; (III) the same MS., Vol. II, fol. 263a, on Cant. 8 12; (IV) Orient. 4445, fol. 82a, on Exod. 38 28; (V) Arund. Orient. 16, fol. 350b, on Cant. 8 12; (VI) Add. 15,251, fol. 134b, on Josh. 18 28; (VII) Add. 21,160, fol. 132a, on Exod. 38 28; (VIII) the same MS., fol. 301b, on Cant. 8 12; (IX) Orient. 2349, fol. 80b, on Exod. 38 28 and (X) the printed Massorah on the same passage.

To understand the different recensions of this Massorah it is necessary to remark: (1) that אלף occurs three times as a numeral, (2) that as such it is twice with Segol under the Aleph (אלף) and once it is in pause and is, therefore, with Kametz under the Aleph (אלף) and (3) that it also occurs once as a proper name with Segol under the Aleph (אלף) Josh. 18 28). Hence the different Massorahs on this quadrilateral. List I, which I have printed, strictly records the three instances in which it denotes the numeral and, therefore, notices that as such it is twice with Segol and once with Kametz under the Aleph, ב after ב in the heading having manifestly dropped out. Lists II, III, VI, VII, VIII and IX have regard to the vowel-points alone and hence head it אלף with Segol under the Aleph occurs three times, excluding the numeral in pause with Kametz under the Aleph and including the proper name, whilst Lists IV, V and X give all the four instances. This explains the apparently conflicting remarks in the MSS. against each of these passages: (1) ב ב חט; (2) ב א ב חט; (3) ב א ב חט; or (4) simply ב as it is in the heading of List IV which represents the oldest form of this Massorah.

תשכ"ה = § 725.

אלף and a thousand, occurs four times, twice with Kametz and twice with Pathach. That is, in the four instances where the prefix Vav has Kametz in contradistinction to the eight passages in which this prefix has Sheva, the Aleph is twice with Kametz and twice with Segol.

Of this entire Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 116b, on Numb. 26 51 which I have printed and (II) Arund. Orient. 16, fol. 373b, on Ezra 2 69. The two instances with Kametz are given in a separate Rubric in Harley 5710-11, Vol. I, fol. 103b, on Numb. 26 51 and in Add. 15,251, fol. 98a, on the same passage, whilst the two instances with Segol constitute a separate Rubric in the printed Massorah on Numb. 3 50.

1 Comp. אלף Exod. 38 26; Judg. 20 10; 1 Sam. 13 2; 25 2; 2 Sam. 19 18; Job 42 12, 12; Neh. 3 13.

תשכ"ו = § 726.

אלף to a thousand, occurs twice. In the other three instances where this numeral has the prefix Lamed is with Sheva. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 150a, on Judg. 20 10 which I have printed and (II) the printed Massorah on Isa. 60 22.

תשכ"ז = § 727.

אלף יהו to a thousand generations, occurs three times. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, 116b, on Deut. 7 9 which I have printed; (II) the same MS., Vol. II, fol. 140b, 1 Chron. 16 15; (III) Arund. Orient. 16, fol. 310b, on Ps. 105 8; (IV) Add. 21,160, fol. 268b, on Deut. 7 9; (V) the printed Massorah on the same passage and (VI) the printed Massorah Finalis, letter א, § 526.

תשכ"ח = § 728.

אלפים for thousands. In Exod. 34 7 the prefix Lamed has Kametz and in Deut. 5 10 it has Pathach. This Rubric is from Harley 5710-11, Vol. I, fol. 57b, on Exod. 34 7. Though this is expressly stated in the Massorah, yet in the text itself the Lamed has Kametz in both instances alike in this most carefully written Model Codex.

תשכ"ט = § 729.

אלפי. For this plural construct of אלף the Sevir or the marginal reading is in four instances אלפים the plural absolute. That the Sevir or the reading preserved in the margin is the proper reading is evident from the normal use of this phrase. The abnormal construction exhibited in the text is due to the primitive orthography which was simply אלפי or אלפי. This, one School of textual redactors resolved into אלפי and the other School into אלפים.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 60a, on Exod. 32 28 which I have printed and (II) the printed Massorah on the same passage. It is important to notice that in the heading of the MS. List as well as in the margin of this Codex the alternative readings are described as דרוי, whilst in the heading of Jacob b. Chayim's printed Massorah they are called ברוי. These two technical expressions, therefore, are used interchangeably. In the margin of Jacob b. Chayim's Massorah Parva against Exod. 32 28 they are called אלפי ברוי אלפי. On Judg. 4 10 the same Massorah simply states דר דרבי אלפי, whilst on Job 1 3 Jacob b. Chayim has no remark at all. For the importance of this class of various readings see my Introduction to the Hebrew Bible, p. 187 &c.

1 Comp. עשרת אלפים איש Josh. 7 3, 4; Judg. 16 27 &c.; עשרת אלפים איש Judg. 1 4; 3 29; 4 6, 14; 20 34; שבעת אלפים זמן 2 Chron. 30 24.

תש"ל = § 730.

אלפאל Elpaal, occurs three times and in the same section. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 135b, on 1 Chron. 8 11 which I have printed; (II) Arund. Orient. 16, fol. 243a, on the same passage and (III) the printed Massorah Finalis, letter א, § 523.

תש"א = § 731.

אלתקה Etekeh, occurs twice once it has Aleph at the end and once He. As this name, which occurs twice only, is differently spelled, the Massorah safeguards the variations. It is remarkable that in almost the same connection the א and ה are used interchangeably. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 14a, on Josh. 19 44 which I have printed; (II) the same MS., fol. 15a, on Josh. 21 23 and (III) Add. 15,250, fol. 128b, on the same passage.

תש"ב = § 732.

אמו דקדים לאביו. Mother precedes father three times. The normal phrase throughout the Scriptures is father and mother whether with or without prefixes and suffixes. The Massorah, therefore, safeguards this abnormal order in these three passages. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 54a, on Gen. 44 20 which I have printed; (II) Add. 21,160, fol. 52a, on the same passage; (III) the same MS., fol. 167b, on Levit. 19 3; (IV) the printed Massorah on Gen. 44 20 and (V) the same on Levit. 19 3.

תש"ג = § 733.

אם ערבנים the mother upon, or with the children, occurs twice. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 21b, on Gen. 32 12 which I have printed and (II) the printed Massorah on the same passage.

תש"ד = § 734.

אמום their mothers, occurs three times . . . and once it is with the prefix Lamed. This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 547 is incorrect. The heading ought to be ב = twice and not ג = three times, since it occurs in the two passages only which are duly recorded. The addition at the end of the Rubric precludes the alteration of the heading into ג בלש.

חשלה = § 735.

if, begins a verse seventeen times in the book of Exodus . . . and throughout Genesis it is also without the prefix Vav except in three instances. This conjunctive begins a verse in Exodus thirty times. In seventeen instances according to this Rubric it is without the prefix Vav and is with it in thirteen instances. Conary to its usual practice the Massorah records here the majority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 79b, on Exod. 21 10 which I have printed; (II) Orient. 2349, fol. 69b, on the same passage and (III) the printed Massorah Finalis, letter א, § 535. All the three Lists distinctly state that there are seventeen such instances and all the three Lists omit Exod. 21 4. The MSS., therefore, from which this Rubric was made read אָמָּן (Exod. 21 4) with the prefix Vav. List III has not the addition at the end וְכֵן כָּתוּב בְּמִנְיַן הַיּוֹם.

1 Comp. אָמָּן Exod. 7 27; 12 4; 20 22; 21 5, 9, 11, 23, 27, 29; 22 11; 29 34; 40 37. As Exod. 21 4 is omitted from the List of verses which begin with אָמָּן in the textus receptus this instance according to this Rubric has to be added to the verses which begin with אָמָּן.

2 Accordingly there are thirteen instances in Exod. where אָמָּן begins a verse, viz. 7 27; 12 4; 20 22; 21 4, 5, 9, 11, 23, 27, 29; 22 11; 29 34; 40 37.

חשלו = § 736.

Throughout the book of Leviticus אָמָּן begins a verse except in seven instances where it is אָמָּן. In Leviticus where this conjunctive begins a verse no fewer than seventy-four times, it is with the prefix Vav in sixty-seven instances and in seven only is it without the prefix. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 99a, on Levit. 27 17 which I have printed; (II) Orient. 4445, fol. 86a, on Levit. 3 7; (III) Add. 15,251, fol. 65b, on Levit. 1 3; (IV) the same MS., fol. 80a, on Levit. 26 3; (V) Add. 21,160, fol. 139a, on Levit. 3 7; (VI) the same MS., fol. 179b, on Levit. 26 3 and (VII) the printed Massorah on Levit. 3 7. At the end of List IV is the addition וְכֵן כָּתוּב בְּמִנְיַן הַיּוֹם אָמָּן אָמָּן which is to be found at the end of Lists II and III of the preceding Rubric.

1 Comp. אָמָּן Levit. 1 10, 14; 2 5, 7, 14; 3 1, 6, 12; 4 13, 27, 32; 5 7, 11, 17; 7 16, 18; 12 5, 8; 13 4, 7, 12, 21, 22, 23, 26, 28, 35, 37, 41, 53, 56, 57; 14 21, 43, 48; 15 23, 24, 28; 17 16; 19 7; 20 4; 25 28, 30, 52, 54; 26 14, 16, 18, 21, 23, 27; 27 4, 5, 6, 7, 8, 9, 11, 13, 15, 16, 18, 19, 20, 22, 27, 31.

חשלו = § 737.

begins a verse six times in the book of Numbers. In Numbers where this conjunctive begins a verse thirty-one times it is with the prefix Vav in twenty-five instances and in six only is it without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 107b, on Numb. 32 11 which I have printed; (II) Add. 15,251, fol. 101b, on the same passage; (III) Add. 21,160, fol. 220a, on Numb. 14 8 and (IV) the printed Massorah on the same passage. Both Lists III and IV distinctly state in the heading that there are five instances only in Numb. where אָמָּן begins a verse and both record five, duly omitting Numb. 32 11. The Massorites, therefore, who compiled this Rubric must have worked on recensions of the text which read אָמָּן in Numb. 32 21.

1 Comp. אָמָּן Numb. 5 8, 28; 10 4; 11 15; 15 27; 16 30; 27 9, 10, 11, 30, 6, 7, 9, 11, 13, 15, 16; 32 23, 30; 33 55; 35 16, 17, 20, 22, 26; 36 4.

חשלה = § 738a.

begins a verse four times in the book of Deuteronomy. In Deuteronomy where this conjunctive begins a verse twelve times it is with the prefix Vav in eight instances and without it in four only. The Massorah, therefore, records the minority. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 139a, on Deut. 28 58 which I have printed and (II) the printed Massorah on Deut. 1 35.

1 Comp. אָמָּן Deut. 19 8; 20 12; 22 2, 20, 25; 24 12; 25 7; 30 17.

חשלה = § 738b.

Throughout Leviticus, Numbers and Deuteronomy אָמָּן begins a verse except in seventeen [sixteen] instances where it is אָמָּן. This Massorah which simply combines Rubrics 736, 737 and 738a

into one List I have found only in Orient. 2349, fol. 89a, on Levit. 13 26. It will be seen that the heading states that there are seventeen instances in these three books where אָמָּן begins a verse and that sixteen only are given. The conflict between the statement in the heading and the contents of the Rubric is due to the fact that the instances in Numbers are here based upon the recension which recognises five only in this book (vide supra § 737), whilst the heading is according to the recension which has six such passages.

חשלה = § 739.

begins a verse six times in the book of Samuel. In Samuel where this conjunctive begins a verse thirteen times it is with the prefix Vav in seven instances and in six without it. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 36a, on 1 Sam. 2 25 which I have printed; (II) the same MS., fol. 42a, on 1 Sam. 12 14; (III) the same MS., fol. 43a, on 1 Sam. 14 9; (IV) the same MS., fol. 46a, on 1 Sam. 17 9 and (V) the printed Massorah on 1 Sam. 12 14.

1 Comp. אָמָּן 1 Sam. 12 15, 25; 14 10; 20 22; 2 Sam. 15 26, 34; 17 13.

חשלה = § 740.

begins a verse eight times in the book of Jeremiah. In Jeremiah where this conjunctive begins a verse twenty times it is with the prefix Vav in twelve instances and eight only without it. The Massorah, therefore, catalogues the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 156a, on Jerem. 14 18 which I have printed; (II) the same MS., fol. 167b, on Jerem. 31 36; (III) Vienna Codex No. 35 on Jerem. 14 18; (IV) the same Codex on Jerem. 42 6; (V) the printed Massorah on the same passage; (VI) the combined List of Samuel and Jeremiah in Arund. Orient. 16, fol. 149b, on Jerem. 4 1 and (VII) in the St. Petersburg Codex of A. D. 916, on Jerem. 4 1.

1 Comp. אָמָּן Jerem. 5 2; 12 17; 13 17; 17 27; 22 5; 23 22, 38; 27 18; 38 18, 21; 42 13; 48 27.

חשלה = § 741.

For the combined List recording the instances in which אָמָּן and אָמָּן respectively begin a verse throughout the Bible see below, § 746.

חשלה = § 742.

Five verses are alike misleading, the conjunctive אָמָּן being absent in them. That is, according to the recension on which this Rubric is based the text in these five instances is without this conjunctive, though according to other recensions it is given as a *Sevir* or alternative marginal reading or as the textual reading.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 70a, on 2 Sam. 19 8 which I have printed; (II) the same MS., fol. 160b, on Jerem. 22 12; (III) Add. 21,160, fol. 12b, on Gen. 24 4; (IV) Vienna Codex No. 35, on Jerem. 22 12 and (V) the printed Massorah on Gen. 24 4.

As the treatment of this Rubric and its contents both in the Massorah and in the text of the MSS. yield the clue to the import of the terms *Sevir* and *Sevir* I shall here give the different headings of this Rubric from the Massorahs, Magna and Parva and then show how the several passages which constitute this Rubric are indicated in the margin as well as in the text itself. The headings of Lists I, II, III and V state two things with regard to these five verses (1) that they are *misleading* (*מִשְׁתָּהוּ*) and (2) that they have not the conjunctive אָמָּן, whilst the heading of List IV simply says that they have not the required אָמָּן.

The several passages which constitute this Rubric are treated as follows:

Gen. 24 4. — The Samaritan recension has אָמָּן in the text, whilst Add. 19,776, which omits it has in the margin against the passage that it is one of the instances where the *Sevir* is אָמָּן and is misleading (*מִשְׁתָּהוּ אָמָּן יִשְׂרָאֵל*).

1 Sam. 18 25. — Here the Eastern recension reads אָמָּן and this reading constitutes one of the differences between the Easterns and Westerns.

2 Sam. 19 8. — The Model Codex Harley 5710—11, has אַם in the text, but omits וְ, whilst Cambridge Add. 465 which omits אַם states in the margin that this is on the authority of the Codex Mughah (מנהג מוגה).

Jerem. 22 12. — The St. Petersburg Codex of A. D. 916 has אַם in the text which the Nakdan struck out and remarked against it that this combination is unique and that it is one of the four instances where אַם is absent (לֹא הָיָה אַם). But אַם here is also the reading in the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488; the third edition, Brescia 1494, and is exhibited in the margin in the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517. It is to be remarked that in Arund. Orient. 16, and in Jacob b. Chayim's Massorah Parva it is remarked against this passage that it is one of the four or five passages which are misleading (רַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא).

2 Chron. 6 9. — אַם is here the textual reading both in Orient. 4227 and in several MSS. of de Rossi; and this reading is confirmed by the parallel passage in 1 Kings 8 19. The Massorah Parva, however, in Jacob b. Chayim's edition states that it is one of the five passages which are misleading and that they are without אַם.¹

From this analysis we see: (1) that this conjunctive was originally in the text of certain redactors; (2) that other textual critics relegated it into the margin because the Standard Codices which they followed had it not and they, therefore, gave it as an alternative marginal reading or *Sevir*; and (3) that later Nakdanim rejected this *Sevir*, condemning it as *misleading* and not only dropped the extra-official term *בְּמַטְרָא*, but in many instances substituted for it simply the condemnatory expression *מַטְרָא מִשְׁמַרְבֵּי*.

וְרַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא וְרַב פְּסָרֵי בְּמַטְרָא

¹ Comp. my Introduction to the Hebrew Bible Part I, chap. VIII, p. 187 &c.

תַּשְׁמִי"ו = § 743.

אַם ד' כַּת' וְלֹא קָרָא. In four passages the textual reading is אַם which is officially cancelled in the margin . . . They are of the eight words which are written in the text, but are directed in the margin to be omitted. This Rubric I have found only in the printed Massorah on Ruth 3 12. For the full List see letter ב, § 486, Vol. II, p. 54.

תַּשְׁמִי"ד = § 744.

אַם is in two instances taken in the *Targum* to denote when. That is, in these two passages the so-called Onkelos *Targum* renders this conjunctive as if it were אַתְּ. I have mislaid the reference to the MS. from which this Rubric is taken.

תַּשְׁמִי"ה = § 745.

אַם אַם. Twelve verses in the Scriptures respectively begin with אַם and also have it in the middle of the verse. That is, this conjunctive is repeated without the prefix *Vav*. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 65a, on Jerem. 49 9 which I have printed; (II) the same MS., Vol. I, fol. 48b, on Exod. 22 2; (III) Orient. 4445, fol. 63a, on the same passage; (IV) Orient. 2349, fol. 70a, also on the same passage; (V) the printed Massorah also on the same passage; (VI) the same on Ps. 27 3 and (VII) the same on Job 6 12. The catchwords אַם בְּנִימֵי בְּנֵי לֵךְ to which I have affixed Obad 5 is a mistake for the parallel passage Jerem. 49 9. The safeguarding of these verses is due to the variations which obtained in the different Codices, as will be seen from the notes in my edition of the Bible on Exod. 22 2, 7 &c.

תַּשְׁמִי"ז = § 746a.

אַם אַם. Eighteen verses have respectively twice אַם in the middle of the verse. That is, apart from the Pentateuch and Jeremiah where the same phenomenon occurs no less than twelve times.¹ It will be seen that 2 Sam. 15 21, in which אַם occurs three times according to the textual reading (כַּרְבֵּי), is included in this Massorah. This is due to the fact that the official קָרָא cancels one of the three conjunctives in this verse. (*Vide supra*, § 743.) This separate Rubric I have found in Arund. Orient. 16 only, fol. 92a, on 1 Kings 17 12. The reason for safeguarding these instances is to be found in 2 Sam. 19 36; Isa. 1 18 &c. as will be seen in the notes on these passages in my edition of the Bible.

¹ Comp. Gen. 42 16; 47 18; Exod. 19 13; Numb. 13 19, 20; 32 20; Deut. 18 3; Jerem. 5 1; 7 5; 15 11; 49 20; 56 45.

תַּשְׁמִי"ח = § 746b.

אַם אַם אַם אַם. Throughout the Pentateuch and Jeremiah where this conjunctive occurs twice in the middle of a verse it is without the prefix *Vav* except in ten instances.

To indicate the instances in which אַם occurs twice in the middle of the same verse, the Massorah divides the Scriptures into two sections in accordance with the predominance of the respective verses in which the second אַם is without or with the prefix *Vav*. In the Pentateuch and Jeremiah where there are altogether twenty-two such verses with the duplicate conjunctive, the second אַם is without the *Vav* in twelve instances (*vide supra*, § 746 note) and in ten with it. Hence the Massorah records the minority.

And throughout all the rest of the Scriptures where this conjunctive occurs twice in the middle of a verse the second אַם is likewise without the prefix *Vav* except in eighteen instances where it is אַם.

In this second division, where there are altogether no fewer than fifty-five such verses with the duplicate conjunctive, the second אַם is with the prefix *Vav* (אַם) in thirty-seven instances¹ and without it in eighteen only. The Massorah, therefore, catalogues the exceptions.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Halle Ochlal Ve-Ochlal II, §§ 90, 91 which I have printed; (II) Add. 21,160, fol. 238a, on Hab. 3 8 in which the second part of this Rubric is given first; (III) Orient. 4445, fol. 122a, on Numb. 5 19 which simply gives the first part of the Rubric; (IV) the printed Massorah Finalis, letter א, § 530, and (V) Paris Ochlal Ve-Ochlal § 346.

¹ Comp. Josh. 22 19; Judg. 4 8; 9 15; 13 16; 1 Sam. 6 9; 24 21; 26 19; 30 15; 2 Sam. 10 11; 18 3; 20 12; 1 Kings 1 52; 18 21; 20 18; 2 Kings 2 10; 3 14; Isa. 62 8; Ezek. 2 5, 7; 3 11; 14 16; Zech. 3 7; 11 12; Cant. 2 7; 3 5; Ruth 3 10, 13; 4 4; Eccl. 5 11; 12 14; Esther 7 3; 9 5; Neh. 2 5; 13 25; 1 Chron. 12 18; 19 12; 28 9.

תַּשְׁמִי"ט = § 747.

אַם אַם אַם. This conjunctive which begins a verse in two instances is followed twice by the same conjunctive in the middle of the verse in a unique manner . . . And in three verses which begin with this conjunctive with the prefix *Vav* it is repeated in the middle of the verse without the prefix. That is, אַם in these instances is exceptionally without the *Vav*. This Rubric is from Arund. Orient. 16, fol. 334a, on Job 37 13. In other MSS. and in the printed Massorah this Massorah is divided into two distinct Rubrics. Thus the first part is given as a separate Rubric in the printed Massorah on Obad. 5; Job 37 13 and in Paris Ochlal Ve-Ochlal, § 345, whilst the second part is given in Add. 21,160, fol. 182b, on Levit. 27 7, the Printed Massorah Finalis, letter א, § 533, and Paris Ochlal Ve-Ochlal, § 343. In the printed Massorah by Jacob b. Chayim the heading אַם אַם אַם אַם is a mistake for אַם אַם אַם אַם.

תַּשְׁמִי"ח = § 748a—c.

אַם אַם אַם. Words which respectively occur twice, once preceded by אַם and once by אַם. The three Lists, marked §§ 748a—c, again illustrate the gradual development of the Massoretic Rubrics. Though the first List, which is from Add. 15,451, fol. 88b, on Levit. 26 27, catalogues twelve such pairs the original Massorites affixed as yet no heading, specifying the number of these instances, because they did not regard it as final and because they left it open for other Massorites to complete it in the course of time. The Massorites who compiled the second List, which is from Orient. 2349, fol. 90b, on Levit. 14 48, were less successful since they record five pairs only, but in accordance with the later practice they supplied these pairs with catchwords. The editors, however, of the third List which is from Jacob b. Chayim's printed Massorah Finalis, letter א, § 541, mistook the Rubric as final. Following the example indicated in the Massorah Parva of some MSS., they supplied it with the heading stating that there are twelve such pairs only, whereas there are no fewer than seventeen.¹ The carelessness, moreover, with which later Nakdanim handled these Massorahs is to be seen from the fact that though in the heading it is distinctly stated in Jacob b. Chayim's printed List that there are twelve such pairs only, the List itself records thirteen pairs. Some ignorant editor added the fifth pair, consisting of אַם אַם which occurs no fewer than

¹ Comp. אַם אַם אַם אַם Levit. 26 3, אַם אַם אַם אַם Levit. 26 15; אַם אַם אַם אַם Gen. 28 17, אַם אַם אַם אַם Numb. 30 11; אַם אַם אַם אַם Esther 4 14, אַם אַם אַם אַם Numb. 30 15; אַם אַם אַם אַם Jerem. 33 17, אַם אַם אַם אַם Numb. 33 26; אַם אַם אַם אַם Prov. 2 1, אַם אַם אַם אַם Gen. 31 60.

eleven times¹ and **וְאֵלֶיךָ** which occurs three times. (*Vide infra*, letter **א**, § 765.)

The great importance of this Rubric is due to the fact that it is based upon Codices which read **וְאֵלֶיךָ אֵלֶיךָ** in Jerem. 8 4 in accordance with the official *Keri* exhibited in the St. Petersburg Codex of A. D. 916. This is attested by Lists I and III which state that **וְאֵלֶיךָ אֵלֶיךָ** occurs once only, whereas in the *Kethiv* or in the received text it occurs twice, viz. 2 Kings 20 9 and Jerem. 8 4. Now the Massoretic Rubrics, as is generally the case, follow the *Keri*. This leaves 2 Kings 20 9 with the unique combination which this Massorah requires. The misleading catchword in Jacob b. Chayim's List gives the reference to Jerem. 8 4 whereas in the original List there is no catchword. By this official reading we obtain the following beautiful sense in Jerem. 8 4.

Shall they [i. e. Israel] fall and not arise?
Shall they return [i. e. to God] and he not return [i. e. to them]!

This not only agrees with the context, but is in harmony with Mal. 3 7. The reference 2 Chron. 20 9 against **וְאֵלֶיךָ** the second member of the third pair in § 748 a is a mistake for 2 Kings and belongs to **וְאֵלֶיךָ** in the next line.

¹ Comp. Gen. 23 8; 44 26; 1 Kings 17 12; 2 Kings 9 15; Jerem. 5 1; Ps. 7 4; Prov. 23 18; Job 6 6; 33 23, 32; Lament. 1 12.

וְאֵלֶיךָ = § 749.

וְאֵלֶיךָ if not, occurs four times in this combination in the Scriptures. Both in the other five instances where **וְאֵלֶיךָ** is preceded by this conjunctive and in the six instances where this adverb is in the construct and is in combination with this conjunctive it has the prefix *Vav*.¹

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 208b, on 2 Sam. 17 6 which I have printed; (II) Arund. Orient. 16, fol. 63a, on the same passage; (III) the same MS., fol. 332b, on Job 33 33; (IV) Add. 15,451, fol. 216a, on 2 Sam. 17 6; (V) Add. 21,160, fol. 93a, on Exod. 17 7; (VI) the printed Massorah on the same passage and (VII) the same on Job 33 33.

¹ Comp. **וְאֵלֶיךָ** Gen. 30 1; Exod. 32 32; Judg. 9 15, 20; 2 Kings 2 10; **וְאֵלֶיךָ** Numb. 5 8; 27 9, 10, 11; 1 Sam. 11 3; Isa. 50 2. (*Vide infra*, letter **א**, § 764.)

וְאֵלֶיךָ = § 750.

וְאֵלֶיךָ if not, begins a verse eight times . . . and in Job it is likewise so at the beginning of a verse with the exception of two instances where it has the prefix *Vav*.

Outside the book of Job this combination occurs thirty-six times at the beginning of a verse. In twenty-eight instances it is with the prefix *Vav* and in eight only is it without it. Here, therefore, **וְאֵלֶיךָ** is the rule and **וְאֵלֶיךָ** the exception. Hence the Massorah safeguards the exceptions.

In Job, however, the reverse is the case. In this book, where the phrase begins a verse eight times, **וְאֵלֶיךָ** without the prefix *Vav* is the rule, since it is so in six passages² and **וְאֵלֶיךָ** which occurs twice only is the exception. Here, therefore, the Massorah safeguards the instances with the prefix *Vav*.

Of this Rubric I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 245a, on 2 Kings 9 26 which I have printed; (II) Orient. 4445, fol. 63b, on Exod. 22 7; (III) Add. 15,451, fol. 139b, on Deut. 28 58; (IV) Add. 21,160, fol. 14a, on Gen. 24 38; (V) the same MS., fol. 100b, on Exod. 22 7; (VI) Arund. Orient. 16, fol. 104b, on 2 Kings 9 26; (VII) the same MS., fol. 222b, on Mal. 2 2; (VIII) the same MS., fol. 285b, on Ps. 7 13; (IX) the same MS., fol. 317b, on Ps. 131 2; (X) the same MS., fol. 348b, on Cant. 1 8; (XI) Halle Oehlrah Ve-Oehlrah II, § 90; (XII) the printed Massorah on Gen. 24 38; (XIII) the same on Mal. 2 2 and (XIV) the same on Cant. 1 8.

Lists VIII, IX, XI and XII head this Rubric **וְאֵלֶיךָ** which is more precise since this Massorah contrasts the exceptional occurrence of **וְאֵלֶיךָ** with the normal **וְאֵלֶיךָ**. Lists III, VIII and X omit the second part of this Rubric which makes it unintelligible.

¹ Comp. **וְאֵלֶיךָ** Gen. 24 8; 34 17; Exod. 40 37; Levit. 5 7, 11; 12 8; 17 10; 25 28, 30, 54; 26 14; 27 20; Numb. 5 28; 32 23, 30; 33 55; Deut. 20 12; 22 2; 25 7; Josh. 22 24; Judg. 14 13; 1 Sam. 12 15; Jerem. 12 17; 13 17; 17 27; 22 5; 38 18; 48 27.
² Comp. **וְאֵלֶיךָ** Job 17 2; 22 20; 30 2; 31 20, 31, 36.

וְאֵלֶיךָ = § 751.

וְאֵלֶיךָ if not, occurs seven times at the end of a verse. This is the contrast to the preceding Massorah. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157a, on Judg. 2 22 which I have printed; (II) Add. 15,261, fol. 24a, on Gen. 24 21; (III) Add. 15,451, fol. 48b, on Exod. 16 4; (IV) the same MS., fol. 125b, on Deut. 8 2; (V) Add. 21,160, fol. 20b, on Gen. 27 21; (VI) the same MS., fol. 90a, on Exod. 16 4; (VII) the same MS., fol. 269b, on Deut. 8 2; (VIII) Orient. 2349, fol. 40b, on Gen. 24 21; (IX) Vienna Codex No. 35 on Judg. 2 22 and (X) the printed Massorah on Gen. 24 21. Lists II and VI give this Rubric as a contrasting part of Rubric 750.

וְאֵלֶיךָ = § 752.

וְאֵלֶיךָ if or when he washes, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 95a, on Levit. 22 6.

וְאֵלֶיךָ = § 753.

וְאֵלֶיךָ if he return, occurs twice . . . and once it is with the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 114a, on 2 Kings 9 9. It will be seen that this Massorah emanates from a School of Massorites in which the reading **וְאֵלֶיךָ** was preserved in their Codices in Jerem. 8 4 without the *Keri*. (*Vide supra*, § 748.)

וְאֵלֶיךָ = § 754.

וְאֵלֶיךָ whether ox or sheep, occurs twice in this combination. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 133b, on Deut. 18 3.

וְאֵלֶיךָ = § 755.

וְאֵלֶיךָ occurs twice in the Scriptures. That is, the conjunctive with the interrogative *He*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 84a; (II) Add. 21,160, fol. 218b, and (III) the printed Massorah, all on Numb. 17 28. This Rubric is part of the alphabetical List of words which respectively occur twice beginning with *He* with *Pathach* or *Chateph-Pathach*.¹

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

וְאֵלֶיךָ = § 756.

וְאֵלֶיךָ and if, begins a verse six times [in Job]. In Job, where this conjunctive begins a verse sixty-seven times, it is in sixty-one instances without the prefix *Vav* and in six only with it. Hence the Massorah safeguards the exceptions. Of this separate Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 335a, on Job 40 9 which I have printed and (II) the printed Massorah on Job 36 8.

¹ Comp. **וְאֵלֶיךָ** Job 6 12; 7 4; 8 4, 5, 6, 18; 9 3, 16, 19, 20, 23, 27, 30; 10 14, 15; 11 10, 13, 14; 14 5, 8, 14; 16 6; 17 2, 13; 19 5; 20 6, 12; 22 20, 23; 27 4, 10, 14, 16; 30 25; 31 5, 7, 9, 13, 16, 19, 20, 21, 24, 25, 26, 29, 31, 33, 36, 38, 39; 33 5, 23, 32, 33; 34 14; 35 6, 7; 36 11; 37 13; 39 27.

וְאֵלֶיךָ = § 757.

וְאֵלֶיךָ. This Massorah not only connects into one chain the several Rubrics which catalogue the instances where this conjunctive with and without the prefix *Vav* begins a verse in some of the books, but indicates the preponderance of **וְאֵלֶיךָ** and **וְאֵלֶיךָ** respectively in all the books of the Scriptures. This conjunctive begins a verse about three hundred and thirty-five times. In some books the form with the prefix *Vav* preponderates, whilst in others the simple conjunctive without the *Vav* prevails. A reference to the notes in my edition of the Bible discloses the fact that the Codices which were preserved by the different textual redactors exhibited considerable variations. Hence the Massorites in the compilation of this Rubric not only record the readings which obtained in their Standard Codices, but exclude by implication the readings in the Codices of other Schools. According to the seven links which constitute this Massoretic concatenation, the use of this conjunctive with and without the prefix *Vav* in the several books is as follows:

(A) *Throughout Genesis and Exod. chaps. 21 and 22 this conjunctive without the prefix Vav begins a verse except in ten instances where it is with it.*

Genesis 1—50; Exod. chaps. 21 and 22. — In Gen. and in the two chapters of Exodus technically called (פרק) on Damoges, where this particle occurs altogether thirty-four times at the beginning of a verse, it is in twenty-four instances without the prefix Vav¹ and in ten only with it. Hence the Massorah safeguards the minority. The reason why chapters 21 and 22 are separated from the rest of Exodus is that in these two chapters alone this particle begins a verse no fewer than twenty-four times. Here וְ occurs seventeen times in this distinguished position and וַ seven times only. Hence this portion is Massoretically combined with Genesis for safeguarding the minority.

(B) And in all the rest of the Pentateuch, too, this particle with the prefix Vav begins a verse except in eighteen instances where it begins a Verse without the Vav.

Exod. without chaps. 21, 22, Levit., Numb. and Deut. — In these four books apart from Exod. 21 and 22 where this particle begins a verse one hundred and twelve times, it is וַ in ninety-four² instances and וְ in eighteen only. The Massorah, therefore, safeguards the exceptional passages. It will be seen that though the heading here distinctly states that there are eighteen instances, this part of the Rubric enumerates seventeen only. Numb. 32 11 is omitted. This is manifestly due to a clerical error caused by the same catchword וַי which preceded it. The omission is supplied in Jacob b. Chayim's List.

(C) Throughout Joshua and Judges this particle with the prefix Vav always begins a verse and there is no instance of its beginning a verse without this prefix.

Joshua and Judges. — In these two books, where this conjunctive begins a verse seven times, it is always וַ.

(D) Throughout Esther and Proverbs the reverse is the case, this particle without the prefix Vav always begins a verse and there is no instance of its beginning a verse with this prefix.

Esther and Proverbs. — In these two books, where this particle begins a verse thirteen times, it is in every instance without the prefix Vav.⁴

(E) In Kings, Isaiah, Ezekiel, Psalms and Ecclesiastes וְ always begins a verse except in five instances where it is וַ.

In these five books, where this particle begins a verse thirty-nine times it is in thirty-four instances without the prefix Vav⁵ and in five only is it with the Vav. Hence the Massorah protects the minority. Owing to the artificial way in which these links are joined together the heading here is misleading, since it implies that וְ always begins a verse in Ezekiel, whereas it never occurs at the beginning of a verse in this book.

(F) Throughout Samuel and Jeremiah this particle with the prefix Vav likewise begins a verse except in fourteen instances where it is without this prefix. (Vide supra, letter ו, §§ 39, 40.)

(G) In all the rest of the Scriptures, too, this conjunctive without the prefix Vav begins a verse except in eleven instances where it is with this prefix.

The rest of the Scriptures here grouped together are the Minor Prophets, the Five Megilloth with the exception of Ecclesiastes and Esther, Chronicles and Job. In these books this particle begins a verse altogether eighty-five times. As it is without the prefix Vav in seventy-three instances⁶ and with it in twelve instances only, the Massorah safeguards the exceptions. It will be seen that Obad. 4 which makes up the twelve passages is here omitted, since eleven only are given.

Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 90, which I have printed and (II) the printed Massorah Finalis, letter ו, § 528.

¹ Comp. וְ Gen. 14 23; 24 38; 26 20; 31 8, 50; 42 10; 43 4; Exod. 21 8, 4, 8, 10, 19, 30, 32; 22 1, 2, 3, 7, 12, 14, 16, 22, 24, 25.

² Comp. וְ Exod. 7 27; 12 4; 20 22; 29 34; 40 37; Levit. 1 10, 14; 2 5, 7, 14; 3 1, 6, 12; 4 13, 27, 32; 5 7, 11, 17; 7 16, 19; 12 5, 9; 13 7, 12, 21, 22, 23, 26, 28, 36, 37, 41, 53, 56, 57; 14 21, 43, 48; 15 23, 24, 28; 17 16; 19 7; 20 4; 25 28, 30, 52, 54; 26 14, 15, 18, 21, 23, 27; 27 4, 5, 6, 7, 8, 9, 11, 13, 15, 16, 18, 19, 20, 22, 27, 31; Numb. 3 8, 28; 10 4; 11 15; 15 27; 16 30; 27 9, 10, 11; 30 6, 7, 9, 11, 13, 15, 16; 32 28, 30; 33 55; 35 16, 17, 20, 22, 26; 36 4; Deut. 19 8; 20 12; 22 2, 20, 25; 24 12; 25 7; 30 17.

³ Comp. וְ Josh. 2 20; 22 24; 24 15; Judg. 7 10; 9 19, 20; 14 18.

⁴ Comp. וְ Prov. 1 11; 2 4; 3 24, 34; 6 28; 9 12; 22 27; 25 21; 27 22; 30 32; Esther 1 10; 3 9; 5 8.

⁵ Comp. וְ 1 Kings 1 27; 9 6; 2 Kings 7 4; 9 26; Isa. 1 10; 4 4; 58 13; Ps. 7 5, 13; 27 3; 44 21; 50 12; 63 7; 68 14; 73 15; 78 54; 89 31, 32; 94 18; 130 3; 131 2; 132 3, 4, 12; 137 5; 138 7; 139 8, 19; Eccl. 5 7; 6 3; 10 4, 10, 11; 11 8.

⁶ For the sixty-one instances in which וְ begins a verse in Job see ו, § 756, note. The other twelve instances are Hos. 4 15; 12 12; Amos. 3 6; 9 2; Obad. 4 6; Mal. 2 2; Cant. 1 1; 8 9; 1 Chron. 21 12; 2 Chron. 6 22; 20 9.

וְ חַשְׁבִּי = § 758.

וְ חַשְׁבִּי and if, has twice the accent Zarka and in the same section. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 157a, on Levit. 13 56 which I have printed and (II) the printed Massorah on the same passage.

וְ חַשְׁבִּי = § 759.

וְ חַשְׁבִּי. Throughout this Section this conjunctive, with and without the prefix Vav, is always with Makeph except in this instance. That is, in Pericope וְ חַשְׁבִּי [= Exod. 21 1—24 18] this particle is once only with the accent and the mnemonic sign thereof is that in combination with וְ az it has these horns, viz. is with Pazer which is indicated by the phrase in the said Psalm. This Rubric is from the printed Massorah on Exod. 21 29.

וְ חַשִּׁי = § 760.

וְ חַשִּׁי. For this Rubric see ו, § 747.

וְ חַשְׁבִּי = § 761.

וְ חַשְׁבִּי. Eight verses in which this conjunctive with the prefix Vav occurs twice. Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 153a, on Josh. 22 23 which I have printed; (II) the same MS., Vol. I, fol. 81b, on Levit. 27 20; (III) the same MS., Vol. II, fol. 126b, on Mal. 1 6; (IV) the same MS., Vol. II, fol. 157a, on 2 Chron. 15 2; (V) Arund. Orient. 16, fol. 16a, on Josh. 22 23; (VI) the same MS., fol. 164b, on Jerem. 27 18; (VII) the same MS., fol. 266a, on 2 Chron. 15 2; (VIII) Add. 15,451, fol. 88a, on Levit. 27 20; (IX) Add. 21,160, fol. 180b, on Levit. 26 15; (X) Halle Ochlah Ve-Ochlah II, § 92; (XI) Paris Ochlah Ve-Ochlah, § 344, and (XII) the printed Massorah on Levit. 27 20.

The heading in Jacob b. Chayim's printed Massorah (List XII) וְ חַשְׁבִּי שְׁנַיִם בְּרֵאשִׁית וּבְתוֹכָהּ = eight verses in which וְ חַשְׁבִּי occurs both at the beginning and middle of the verse is incorrect, since in Josh. 22 23 and Mal. 1 6 this conjunctive does not begin the verse. Moreover, the catchwords וְ חַשְׁבִּי שְׁנַיִם = 1 Chron. 28 9 are a mistake and ought to be וְ חַשְׁבִּי שְׁנַיִם = 2 Chron. 15 2 as all the MS. Lists have it.

וְ חַשְׁבִּי = § 762.

וְ חַשְׁבִּי. Seventeen words respectively occur once only preceded by this conjunctive with the prefix Vav. In all other instances where these words are combined with this conjunctive it is without the prefix Vav. The design of this Massorah is not only to catalogue the words which are unique in this combination, but which occur again more than once combined with וְ. In this respect, therefore, the import of this Rubric differs from that of § 750, which registers the pairs of words once combined with וְ and once with וְ.

This Rubric is from the printed Massorah on Esther 8 5. I have since found three other Lists, in the ancient Codex Orient. 4445: (I) fol. 63a, on Exod. 21 29; (II) fol. 101a, on Levit. 15 28 and (III) fol. 151a, on Numb. 30 7. All the three Lists, which exhibit the first attempt to collect these unique combinations, are still without any headings and without catchwords. They simply have after each instance לִי חַשְׁבִּי = unique. The first List gives twelve passages only and omits Numb. 36 4; Ezek. 14 16; Obad. 4; Eccl. 11 3 and Esther 8 5. The second List records properly ten instances only. It omits Numb. 36 4; 1 Sam. 17 9; 2 Sam. 17 13; Ezek. 14 16; Obad. 4; Eccl. 11 3 and Esther 8 5. It gives Judg. 13 6 twice and adds one new instance, viz. וְ חַשְׁבִּי לִי חַשְׁבִּי Levit. 15 28 which does not belong to this Rubric, since the combination וְ חַשְׁבִּי לִי חַשְׁבִּי without the prefix Vav does not occur. The third List, which gives eleven instances omits Numb. 36 4; 1 Kings 3 14; Jerem. 5 2, 9; Ezek. 14 16; Eccl. 11 3 and Esther 8 5 and contains one instance, viz. וְ חַשְׁבִּי לִי חַשְׁבִּי Numb. 30 7 which does not belong to this category, since the combination וְ חַשְׁבִּי לִי חַשְׁבִּי without the prefix Vav does not occur. The remarkable feature of these three Lists, however, is the fact that like the printed Massorah they give the two instances וְ חַשְׁבִּי Deut. 22 20 and וְ חַשְׁבִּי Judg. 9 16 though neither of these expressions occurs in combination with וְ in the textus receptus.

וְ חַשְׁבִּי = § 763.

וְ חַשְׁבִּי and if a man, occurs three times thus combined once in the Pentateuch, once in the Prophets and once in the Hagiographa. In the other four instances where וְ חַשְׁבִּי is preceded by this conjunctive it is without the prefix Vav. (Exod. 19 13; Judg. 4 20; 1 Sam. 30 22; 2 Kings 1 12.) The notes on 2 Kings 1 10

in my edition of the Bible will show the reason why these three instances are thus safeguarded.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 238b, on 2 Kings 1 10 which I have printed; (II) Arund. Orient. 16, fol. 97b, on the same passage; (III) the same MS., fol. 325a, on Job 11 2; (IV) Add. 15,451, fol. 136a, on Deut. 24 12; (V) the same MS., fol. 245b, on 2 Kings 1 10; (VI) Add. 21,160, fol. 322a, on Job 11 2 and (VII) the printed Massorah on 2 Kings 1 10.

תססד = § 764.

ואסא and if not, occurs three times in the Scriptures. That is, the construct פק preceded by אר to distinguish it from פק the absolute which is also preceded by אר in five instances.¹ This Rubric which I have found in the printed Massorah only, on 1 Sam. 11 3 is incorrect. In the first place ארפא occurs six times and Numb. 27 9, 10, 11; Isa. 50 2 are omitted and in the second place Prov. 22 27 which is here given as the third instance is ארפא without the prefix Var in the *textus receptus*.

¹ Comp. ארפא Gen. 30 1; Exod. 32 32; Judg. 9 15, 20; 2 Kings 2 10.

תססו = § 765.

ואסיש and if there be, occurs three times. That is, with the prefix Var. In all the other eleven instances where א is preceded by this conjunctive it is without this prefix.¹ Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 66a, on 2 Sam. 14 32 which I have printed; (II) Add. 15,251, fol. 253a, on Jerem. 27 18 and (III) the printed Massorah on 2 Sam. 14 32.

¹ Comp. אסיש Gen. 23 8; 44 26; 1 Kings 17 12; 2 Kings 9 15; Jerem. 5 1; Ps. 7 4; Prov. 23 18; Job 6 6; 33 23, 32; Lament. 1 12.

תססז = § 766.

ואסלא and if not, occurs twice at the beginning of a verse in Job. (*Vide supra*, letter א, § 750.)

תססח = § 767.

ואסלא and if not, occurs seventeen times in the middle of a verse. This combination occurs altogether forty-seven times. As it begins a verse in thirty instances¹ and is in the middle of the verse in seventeen passages only the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 83a, on Levit. 27 27 which I have printed; (II) Orient. 4445, fol. 77a, on Exod. 34 20 and (III) the printed Massorah Finalis, letter א, § 537. Jacob b. Chayim's Rubric (List III) is incorrect. Though it states in the heading that there are seventeen such instances it enumerates sixteen only. And as one of the passages, viz. יאמר נבל בלבו does not occur in the Bible it gives fifteen only. The two omitted are Judg. 4 8 and 1 Sam. 2 16.

¹ Comp. Gen. 24 8; 34 17; Exod. 40 37; Levit. 5 7, 11; 12 8; 17 16; 25 28, 30, 54; 26 14; 27 20; Numb. 5 28; 32 23, 30; 33 55; Deut. 20 12; 22 2; 25 7; Josh. 22 24; Judg. 14 13; 1 Sam. 12 15; Jerem. 12 17; 13 17; 17 27; 22 5; 38 18; 48 27; Job 24 25; 36 12.

תססח = § 768.

ואסמא and if refusing, occurs twice. In the other three passages where this phrase occurs it is without the prefix Vav (Exod. 9 2; 10 4; 22 16). In fixing this number at three this Massorah militates against the Codices which read אר in Exod. 22 16 as will be seen in the note on this passage in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 173a, on Jerem. 38 21 which I have printed and (II) Add. 21,160, fol. 74b, on Exod. 7 27.

תססט = § 769.

ואם יראנה הכהן and if the priest look on it, occurs twice with the accent and in the same Section. That is, with *Munach Legarmeh* and *Munach Revia*. This Rubric is from the printed Massorah on Levit. 13 21.

תש" = § 770.

ואם פשה and if it spread, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 89a, on Levit. 13 22.

תשע"א = § 771.

ואם תחתיה and if in its place, occurs twice and in the same Section. This Rubric is from the printed Massorah on Levit. 13 23.

תשע"ב = § 772.

אזנים *two cubits and a half, occurs twice with the accents Kadma Ve-Azla*. This phrase occurs four times and as it is with accents *Mehapach Pashta* in the other two instances (Exod. 25 17; 37 6) the Massorah safeguards the peculiar accents in these parallel passages. It will be seen that the conjunctive accents usually called *Kadma Ve-Azla* are here Massoretically called איל איל. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 79b, on Exod. 37 1.

תשע"ג = § 773.

אמת cubits, without and with the prefixes, is always plene except in one instance. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 79a, on Exod. 36 21.

תשע"ד = § 774.

אמת cubits, stands six times at the end of a verse in the description of the Temple. In the Plan of the Temple given in Ezekiel (40-43) where the expression אמת occurs thirty-eight times, it is in six instances the last word of the verse. The Massorah, therefore, safeguards the peculiar position of it. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 193a, on Ezek. 40 27 which I have printed and (II) the printed Massorah on the same passage.

תשע"ה = § 775.

האמהות the maidservants, occurs twice, once it is defective and once plene. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 200b, on 2 Sam. 6 22 which I have printed; (II) Orient. 2349, fol. 46a, on Gen. 31 33 and (III) the printed Massorah on the same passage. List III has at the end בריא בלי = the second is plene, i. e. 2 Sam. 6 2. It also adds ויהי אמהה עבריו and once it is אמהה the construct 2 Sam. 6 20.

תשע"ו = § 776.

אמהו peoples, is unique &c. In this attempt to catalogue the forms of אמהו people which occur once only, the Massorites mixed up the two expressions, viz. אמהו and אמהו. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174 on Numb. 25 15 which I have printed and (II) British Museum Orient. 2349, fol. 115b, on the same passage. Both are Yemen MSS.

תשע"ז = § 777.

אמתה faithfulness, is six times defective in this form. In this form are included the masculine noun אמת which furnishes two instances (Deut. 32 20; Isa. 26 2), the feminine noun אמתה which exhibits three instances (1 Sam. 26 23; 2 Kings 12 16; Ps. 143 1) and the participle plural of the verb אמת which yields one instance (Lament. 4 5). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 320a, on Ps. 143 1 which I have printed; (II) Add. 15,250, fol. 375a, on Lament. 4 5; (III) Halle Oehlrah Ve-Oehlrah, Supplement, fol. 133b, and (IV) the printed Massorah on Ps. 119 190. Though all the MS. Lists state in the heading that there are seven such instances, they enumerate six only. Jacob b. Chayim's List gives seven, but makes it up by the addition of אמתה Numb. 12 8 which is of quite a different root and is not contained in any of the MS. Lists. It is, therefore, more natural to assume that the ך is a clerical error for ך which is not unfrequently the case.

תשע"ח = § 778.

ואמית and strong, occurs four times; it is plene three times and once defective. That is, in Amos 2 16 it is without the *Yod*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 129b, on Isa. 28 2 which I have printed; (II) the same MS., fol. 205b, on Amos 2 16; (III) Add. 15,251, fol. 299a, on the same passage and (IV) the printed Massorah on Job 9 4. Both Lists I and IV distinctly state that Isa. 28 2 exhibits the only instance where it is defective. The expression אמת against Amos 2 16 in the List which I have printed has inadvertently crept into the line.

תשע"ט = § 779.

ואמית and strong, is twice defective. This Rubric is from Harley 5710—11, Vol. II, fol. 12b, on Isa. 28 2. The conflict between this Massorah and the preceding one is due to the fact that the two Schools of textual redactors from which these

Rubrics proceed had different traditions with regard to the orthography of this expression.

תשי"ב = § 780.

תשי"ב occurs twice and in two different senses. That is, in Isa. 17 6 it denotes bough and in Hos. 4 7 it is the Hiphil future first person singular from שי"ב and denotes I will change. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 125b, on Isa. 17 6 which I have printed; (II) the same MS., fol. 200b, on Hos. 4 7 and (III) Add. 15,250, fol. 298a, on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses.¹

¹ Comp. The Massorah, letter ט, § 428, Vol. II, p. 217 &c.

תשפ"א = § 781.

תשפ"א she languished, occurs twice. This Pual preterite third person singular feminine occurs altogether six times. In four instances it has the regular Sheva under the second Lamed (comp. תשפ"א Isa. 24 4, 7; 33 9; Jerem. 15 9) and it is in these two passages where it has Kametz because of its pausal accent. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 203b, on Joel 1 12.

תשפ"ב = § 782.

תשפ"ב nursingfather, occurs twice and is defective in this form. That is, in both instances, the one with the prefix He and the other without it, this participle is without the Vav. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 107a, on Numb. 11 12. It is part of the alphabetical List of words which respectively occur twice, once without the prefix He and once with it. (Vide infra, letter ה, §§ 16, 17.)

תשפ"ג = § 783.

תשפ"ג has twice Pathach. The design of this Massorah is to register the fact that in these two instances the Mem is with Pathach. Though in one instance it is the Niphal preterite and in one the participle construct, the Massorah groups them into one Rubric because of the identity of the spelling. This identity is still more striking in some of the best Codices which read it in both instances תשפ"ג with Chateph-Segol under the Aleph as is the case in Arund. Orient. 16; Add. 15,451; Add. 21,161 &c. and the early editions given in the notes on 2 Sam. 7 16 in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 201a, on 2 Sam. 7 16 which I have printed and (II) the same MS., Vol. II, fol. 247a, on Prov. 11 13.

תשפ"ד = § 784.

תשפ"ד occurs twice. The design of this Massorah is to safeguard the construction of תשפ"ד with טי so as not to be made conformable to תשפ"ד in Exod. 4 1; as well as to protect תשפ"ד since in the only other passage where this Hiphil future second person masculine occurs it is construed with וי and not with תו (Deut. 9 23). This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 108b, on Numb. 14 11.

תשפ"ה = § 785.

תשפ"ה and he believed, occurs twice in the Scriptures. These two instances are safeguarded because in Exod. 4 31 where it is followed by the plural verb תשפ"ה the Scribe would be liable to write it תשפ"ה. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 37a, on Exod. 4 31 which I have printed; (II) Add. 15,250, fol. 34b; (III) Add. 21,160, fol. 70a, and (IV) the printed Massorah, all on the same passage. As both these instances begin a verse, List II rightly heads this Rubric בראש פסוק.

תשפ"ו = § 786.

תשפ"ו and they believed, occurs three times in the Scriptures . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 113b, on Jonah 3 5 which I have printed; (II) Arund. Orient. 16, fol. 209a, on the same passage; (III) the same MS., fol. 311a, on Ps. 106 12; (IV) Add. 15,251, fol. 49a, on Exod. 14 31 and (V) the printed Massorah on the same passage. It is remarkable that Lists II and IV not only state emphatically in the heading that it occurs

twice, but give two instances only. The Massorah Parva too, in Arund. Orient. 16 remarks against it ב"י. As these two MSS. belong to different countries it shows that this List proceeds from Massorite Schools which did not read תשפ"ו in Ps. 106 12.

תשפ"ז = § 787.

תשפ"ז Amen, amen, occurs twice in the Scriptures. That is, without the prefix Vav before the second adverb. In the other three passages where this reduplicate phrase occurs it has the prefix Vav. (Ps. 41 14; 72 19; 89 53.) Hence the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 297b, on Neh. 8 6 which I have printed; (II) Add. 15,251, fol. 85b, on Numb. 5 22 and (III) the printed Massorah on Neh. 8 6.

תשפ"ח = § 788.

תשפ"ח occurs three times . . . and once it is with the prefix Vav. The four instances here grouped together exhibit homonyms. In the first two passages this quadriliteral is a proper name of a mountainous chain; in the third instance it is a noun denoting covenant, surety, whilst in the fourth it signifies allowance, portion. The Massorah, however, as we have often seen, has regard simply to the identity of the orthography and for this reason includes all the four instances in the same Rubric. It will be seen that in 2 Kings 5 12 the textual reading or Kethiv is תשפ"ח = Abana, which is followed in the text of both the Authorised and Revised Versions. But the Massorah does not recognise the Kethiv. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 241b, on 2 Kings 5 12 which I have printed; (II) the same MS., Vol. II, fol. 261b, on Cant. 4 8; (III) Arund. Orient. 16, fol. 386a, on Neh. 10 1; (IV) Halle Oehlah Ve-Oehlah II, § 298, and (V) the printed Massorah on 2 Kings 5 12. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide infra, letter א, § 73, p. 405 &c.)

תשפ"ט = § 789.

תשפ"ט occurs three times in this form. That is, without and with the prefix Beth. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 38b, on Gen. 20 12 which I have printed and (II) Arund. Orient. 16, fol. 5b, on Josh. 7 20. The second List heads it simply ב"י - it occurs twice and gives the two instances only without the prefix Beth.

תשצ"א = § 790.

תשצ"א indeed, occurs four times and is defective . . . and once it is without the prefix He. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 101a, on Numb. 22 37 which I have printed; (II) the same MS., Vol. I, fol. 223b, on 1 Kings 8 27; (III) the same MS., Vol. II, fol. 152a, on 2 Chron. 6 18; (IV) Orient. 4445, fol. 143a, on Numb. 22 37; (V) Arund. Orient. 16, fol. 83a, on 1 Kings 8 27; (VI) the same MS., fol. 260a, on 2 Chron. 6 18; (VII) the same MS., fol. 297b, on Ps. 58 2; (VIII) Add. 21,160, fol. 228b, on Numb. 22 37; (IX) the printed Massorah on the same passage and (X) the same on Ps. 58 2.

תשצ"ב = § 791.

תשצ"ב and be courageous, is twice with Pathach. This Kal imperative singular masculine with the prefix Vav occurs altogether eight times. In six instances it has Kametz under the Mem and in two passages only is it with Pathach. Hence the Massorah safeguards the exceptional orthography. This Rubric, which is from the printed Massorah on 1 Chron. 28 20, is incorrect. The catchwords וקום וקום אל תירא אל = 1 Chron. 22 13 ought to be וקום וקום מאד = Josh. 1 7 and I have indicated this mistake in Jacob b. Chayim's Massorah by an asterisk against the passage. The Massorah Parva against 1 Chron. 28 20 both in Arund. Orient. 16 and in the printed Massorah correctly indicates the two instances. These two instances form part of the alphabetical List of words which respectively occur twice with Pathach.²

¹ In these six instances the Kametz is due to the pausal accent, viz. וקום וקום Deut. 31 7, 23; וקום וקום Josh. 1 9; וקום וקום 1 Chron. 22 13; וקום וקום Josh. 1 6; וקום וקום Josh. 1 18.
² Comp. The Massorah, letter צ, § 659, Vol. II, p. 299.

(List VII) misunderstood this import. He, therefore, added the three instances from the Psalms because they exhibit the combination *אמר קללה* and what is worse still inserted the two passages which have *אמר קללה* (Gen. 8 21; 1 Sam. 28 1) and omitted Ps. 53 2 which is one of the six original passages. As this yielded ten instances he altered the $\nu = 6$ into $\nu = 10$. The editor of the second List of Jacob b. Chayim's printed Massorah (List VIII) has not treated this Rubric quite so barbarously. Though he too states in the heading that there are ten such instances combined with *קללה* he gives the six correct passages first in their proper order and adds the four incorrect ones at the end. By this making up the ten he avoids the two passages with the combination *אמר קללה*. From their position, however, and absence of proper sequence it is evident that he regarded them as out of place.

We have still to consider the recension of this Rubric exhibited in List VI which is as follows:

1 Kings 13 26	יבועם החמישי	ויאמר פלוגי בלבו נ דסמי וסיבחהו
Ezther 6 6	הפך החלה	עשו הישע
		חרב בת חר בני' חר בבח',

It will be seen that in this Model Codex, which gives the Massorah in its earliest form, the Rubric consists of three instances only and is strictly confined to the passages which not only begin with *אמר*, but which are immediately followed by the name of the person. Moreover in all the three instances the identical phrase is used of three wicked persons and the Massorah notices the fact that one occurs in the Law, one in the Prophets and one in the Hagiographa. We thus see how the Rubric of three was expanded into six, ten, and ultimately into thirty-three passages. Against *אמר* in the Rubric which I have printed (§ 802) should be Ps. 53 2 and not 10 6.

תתי = § 803.

אמר he said, is three times with *Kametz*. That is, in these three instances only has this preterite third person singular masculine, which occurs upwards of five hundred and eighty times, *Kametz* under the *Mem* which is due to two having the pausal accent *Athnach* (Gen. 18 17; 21 1) and one having *Soph Pasuk* (Exod. 18 24).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 1879, fol. 57a, on Gen. 18 17 which I have printed; (II) Add. 15,251, fol. 20b, on the same passage; (III) Add. 21,160, fol. 95a, on Exod. 18 24; (IV) Halle Ochl'ah Ve-Ochl'ah II, § 9, margin and (V) the printed Massorah on Gen. 18 17.

תתי = § 804.

אמר אלהים God said, occurs six times in this combination in the Scriptures. Normally when *אמר* is the predicate of the Divine Being it is followed by *Jehovah* and it is in these six instances only that it is combined with *אלהים*. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 188b, on Ps. 50 16 which I have printed; (II) the same MS., Vol. II, fol. 169b, on 2 Chron. 33 7; (III) Arund. Orient. 16, fol. 278b, on the same passage; (IV) the same MS., fol. 296a, on Ps. 50 16; (V) Add. 15,251, fol. 29a, on Gen. 31 16; (VI) Vienna Codex No. 35 on 2 Chron. 33 7; (VII) the printed Massorah on Gen. 3 1 and (VIII) the same on Exod. 13 17.

תתי = § 805.

אמר יהוה Jehovah said, begins a verse three times. Normally when this formula begins a verse it is *אמר יהוה* thus says Jehovah or *אמר יהוה*. The Massorah, therefore, safeguards these exceptional instances. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35 on Jerem. 46 25 which I have printed; (II) Orient. 1474, fol. 58b, on the same passage and (III) the printed Massorah on Ps. 68 23. It is remarkable that both Lists give Ps. 68 23 which is *אמר* in the received text as one of the three verses beginning with *אמר יהוה*.

Comp. *אמר יהוה* Jerem. 2 5; 6 16 22; 7 3, 21; 9 22; 10 2 &c. *אמר יהוה* Jerem. 4 3, 27; 6 6; 10 18; 16 3, 6, 9; 20 4 &c.

תתי = § 806.

אמר יהוה saith Jehovah, occurs ten times at the end of a verse in this book. That is, in Jeremiah. This Rubric, which I have found only in Orient. 1474, fol. 12b, on Jerem. 8 12, does not agree with the received text: (1) Jerem. 15 11 which is here given as one of the instances where *אמר יהוה* ends the verse is in the

preceding Rubric registered as one of the three instances where it begins the verse. And (2) Jerem. 30 3; 44 26 and 49 18 are in the *textus receptus* in the middle of the verse. Can it be that this Yemenite Massorah is based upon a recension of the text in which the verses were differently divided?

תתי = § 807.

אמר יהוה saith Jehovah, occurs eight times at the end of a verse in this book. That is, in the twelve Minor Prophets which are treated as one book in the Massorah. The design of this Massorah is to protect this formula against the longer phrase *אמר יהוה צבאות* saith Jehovah of hosts, which ends the verse in the majority of passages¹ and to militate against those recensions which exhibited variations, as will be seen from the notes on Amos 7 3 and Mal. 1 13 in my edition of the Hebrew Bible. This Rubric too I have found in Orient. 1474, fol. 234b only, on Amos 1 6.

Comp. *אמר יהוה צבאות* Hag. 2 7; Zech. 1 3; 7 13; Mal. 1 3, 9, 11; 2 4, 8; 3 1, 6, 11, 12, 21.

תתי = § 808.

אמר יהוה saith Jehovah, occurs twenty times at the end of a verse. This Massorah combines into one Rubric and completes the instances which the different Lists tabulated on the several books. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 205a, on Amos 1 5 which I have printed; (II) the same MS., fol. 205b, on Amos 1 15; (III) the same MS., fol. 216a, on Zeph. 3 20; (IV) Add. 15,251, fol. 264a, on Jerem. 48 8; (V) Vienna Codex No. 35 on Amos 1 5 and (VI) the printed Massorah on the same passage. Isa. 11 9 in my Rubric should be Isa. 65 25.

תתי = § 809.

אמר יהוה אלהיך saith Jehovah thy God, occurs once only at the end of the verse. That is, with the suffix second person masculine. In the other two passages where this formula ends the verse it is *אמר יהוה אלהיך* with the suffix second person feminine (Isa. 64 6; 66 9). The Massorah, therefore, safeguards this unique occurrence. This Rubric is from the printed Massorah on Amos 9 15.

תתי = § 810.

אמר יהוה להם Jehovah said to them, occurs four times in this combination in the Scriptures. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 251a, on 2 Kings 17 12 which I have printed; (II) Orient. 4445, fol. 47b, on Numb. 26 65; (III) Add. 15,451, fol. 259a, on 2 Kings 17 12; (IV) Arund. Orient. 16, fol. 110b, on the same passage; (V) the same MS., fol. 311a, on Ps. 106 34; (VI) Add. 21,160, fol. 73a, on Exod. 6 26; (VII) Add. 15,251, fol. 367b, on Ps. 106 34; (VIII) the printed Massorah on Exod. 6 26 and (IX) the same on Ps. 106 34.

תתי = § 811.

אמר לי he said to me, occurs five times thus combined in the Scriptures and in two instances it is with the prefix *Vav*. Normally *אמר לי* is followed by *אמר לי*; hence the Massorah safeguards this abnormal combination.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 147b, on 1 Chron. 28 3 which I have printed; (II) Arund. Orient. 16, fol. 108b, on 2 Kings 8 14; (III) the same MS., fol. 185a, on Ezek. 29 3; (IV) the same MS., fol. 255a, on 1 Chron. 28 3; (V) the same MS., fol. 380a, on Neh. 2 18; (VI) Add. 15,251, fol. 328a, on 1 Chron. 28 3; (VII) Add. 21,160, fol. 7a, on Gen. 20 5 and (VIII) the printed Massorah on the same passage.

Comp. *אמר לי* Deut. 31 2; 1 Sam. 19 17; 23 22; 2 Kings 18 25; Isa. 36 10; Jerem. 28 1; Ps. 2 7; Ruth. 2 21.

תתי = § 812.

אמר and he said, occurs eight times in this book. That is, in the Minor Prophets which are Massoretically treated as one book. This Rubric, which does not occur in the printed Massorah, I have found only in the St. Petersburg Codex of A. D. 916 on Amos 6 10.

The design of this Massorah is to safeguard the instances in which this preterite with the *Vav* conjunctive occurs in the Minor Prophets in accordance with the recension of the text preserved in the Massoretic School whence this Rubric proceeds. It will be seen that according to this School of Massorites the

reading in Zech. 3 6 is וְאָמַר and this reading is also exhibited in the Syriac and Vulgate. Other Codices, however, read it וְאָמַר Kal future first person singular with Vav conversive, and this reading is supported by the School of Massorites who compiled the present textus receptus.

תְּחִיבִי = § 813.

וְאָמַרְתָּ thou didst say, begins a verse three times . . . they are all outside the Pentateuch. The Kal preterite second person singular masculine which begins a verse upwards of fifty times, has in forty-eight instances the prefix Vav¹ and is without it in these three passages only. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 252a, on 2 Kings 18 20 which I have printed; (II) Arund. Orient. 16, fol. 112b, on the same passage; (III) the same MS., fol. 272b, on 2 Chron. 25 19; (IV) Vienna Codex No. 35 on 2 Kings 18 20; (V) the same Codex on Jerem. 45 3; (VI) Halle Ochlal Ve-Ochlal II, § 9, and (VII) the printed Massorah on Jerem. 45 3.

¹ Comp. וְאָמַרְתָּ at beginning of a verse Gen. 32 19; Exod. 4 22; Numb. 28 3; Deut. 6 21; 8 17; 26 18; 1 Kings 22 27; Isa. 7 4; 12 1; Jerem. 7 28; 8 4; 11 3; 13 12, 13; 14 17; 16 11; 17 20; 19 8, 11; 22 2; 25 27; 26 4; 38 26; 43 10; 41 62, 64; Ezek. 6 3; 12 10; 13 18; 16 3; 17 8; 19 2; 20 5; 21 3, 8; 22 3; 25 3; 27 3; 28 22; 35 3; 38 3, 11; 44 6; Zech. 1 3; 6 12; Prov. 5 12; Job 22 13.

תְּחִיבִי = § 814.

וְאָמַרְתָּ and thou shalt say, occurs five [four] times with the accent in this book. That is, in Ezekiel this expression has in five instances the accent Gershaim. This Rubric, which I have found in the printed Massorah only, on Ezek. 17 3 is incorrect, as is frequently the case in Jacob b. Chayim's edition. There are four instances only. The expression דָּבַר which is given in this List as the fifth instance is manifestly a corruption of יָדַבַּר and belongs to the catchword גִּבְעֵי = Ezek. 13 18 as I have printed it. It has indeed been supposed that it refers to Ezek. 29 3. (Comp. Heidenheim, in משנתו השנייה, p. 20 b &c.) But in this passage גִּבְעֵי has one Gershaim only, after Azla as it is in 37 12. Besides all the instances where וְאָמַרְתָּ has Gershaim begin a verse, whereas in 29 3 this is not the case. The heading הִיא = יָדַבַּר occurs five times, has been altered by a later Nakdan from יָדַבַּר = דָּבַר, who mistook the import of this Massorah and who did not see that דָּבַר is a clerical error for יָדַבַּר and that it belongs to גִּבְעֵי, as I have printed it.

תְּחִיבִי = § 815.

וְאָמַרְתָּ and thou shalt say, occurs three times with the accent. That is, this Kal preterite second person singular masculine with Vav conversive has the accent Pazer. This Rubric, which is from the printed Massorah on 2 Sam. 23 17, is incorrect: (1) there are four such instances, Ezek. 21 12 being omitted and (2) וְאָמַרְתָּ with which the catchwords in Jacob b. Chayim's Massorah ends, viz. Ezek. 36 6, is a clerical error for וְאָמַרְתָּ as I have printed it. (Vide infra, letter א, § 846.)

תְּחִיבִי = § 816.

וְאָמַרְתָּ אֲלֵיהֶם and thou shalt say unto them, occurs three times with the accent in this book. That is, this phrase has in these three passages Kadma Ve-Azla. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Orient. 1474, fol. 25a, on Jerem. 19 11 which I have printed and (II) the printed Massorah Finalis, letter א, § 597. Though the headings in both Lists state that there are three such instances only, List II rightly gives four passages as אָמַרְתָּ לָמָּה לָמָּה = Jerem. 15 2 has been added by a later Nakdan. The heading, moreover, in Jacob b. Chayim's printed Massorah אָמַרְתָּ לָמָּה לָמָּה אָמַרְתָּ לָמָּה it occurs three times with the accents Kadma Ve-Azla in Jeremiah, is more explicit.

תְּחִיבִי = § 817.

וְאָמַרְתָּ אֲלֵיהֶם כְּדֹאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל and thou shalt say unto them thus saith Jehovah of hosts the God of Israel, occurs twice in this combination.

Besides the formula in question, there are no fewer than four different ways in which the Divine message is delivered to the people whom the Prophet is commanded to address (אָמַרְתָּ אֲלֵיהֶם) in the name of Jehovah. But as all these formulæ

are shorter¹ the design of the Massorah here is to safeguard the two exceptionally long combinations.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 31b, on Jerem. 25 27.

¹ Comp. (I) וְאָמַרְתָּ אֲלֵיהֶם בְּהַאזְנֵי יְהוָה Jerem. 8 4; 13 13; 15 2; 26 4; (II) וְאָמַרְתָּ אֲלֵיהֶם בְּהַאזְנֵי יְהוָה זְכַרְיָהוּ Jerem. 19 11; 25 27; Zech. 1 3; (III) וְאָמַרְתָּ אֲלֵיהֶם בְּהַאזְנֵי יְהוָה Jerem. 11 3 and (IV) וְאָמַרְתָּ אֲלֵיהֶם בְּהַאזְנֵי יְהוָה which is used exclusively in Ezekiel, viz. 2 4; 3 11, 27; 13 18; 14 4; 16 3; 20 3, 5, 27; 24 3; 37 12.

תְּחִיבִי = § 818.

וְאָמַרְתָּ thou saidst, occurs seven times . . . and they have no parallel in all the Scriptures. The design of this Massorah is to exclude the Eastern textual reading or Kethiv which is אָמַרְתָּ both in Isa. 47 10 and 57 10. It is, moreover, intended to indicate that though it is אָמַרְתָּ in Ps. 16 2, which is normally the preterite second person singular feminine, it is in this passage abnormally the masculine and that there is, therefore, no necessity to alter it into אָמַרְתָּ.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177a, on Ps. 16 2 which I have printed; (II) Arund. Orient. 16, fol. 61a, on 2 Sam. 6 22; (III) the same MS., fol. 139b, on Isa. 47 10; (IV) the same MS., fol. 160b, on Jerem. 22 21; (V) the same MS., fol. 287a, on Ps. 16 2; (VI) Add. 15,451, fol. 207b, on 2 Sam. 6 22 and (VII) the printed Massorah on Ps. 16 2. In List V where the instance from Ps. 16 2 is the last in the enumeration, the Massorite remarks בְּרִי לֵשׁוֹב in this last passage it is masculine. To the same effect is the Massorah Parva in this Standard Codex against Ps. 16 2.

תְּחִיבִי = § 819.

וְאָמַרְתָּ and thou shalt say, occurs three times. That is, the second person singular feminine with the prefix Vav to distinguish it from the numerous instances in which it is אָמַרְתָּ the masculine.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158a, on Judg. 4 20, which I have printed; (II) the same MS., Vol. I, fol. 21a, on 1 Kings 1 13; (III) Arund. Orient. 16, fol. 21a on Judg. 4 20; (IV) the same MS., fol. 76a, on 1 Kings 1 13; (V) the same MS., fol. 140b, on Isa. 49 21; (VI) Add. 15,451, fol. 165b, on Judg. 4 20 and (VII) the printed Massorah on 1 Kings 1 13.

תְּחִיבִי = § 820.

וְאָמַרְתָּ I said, begins a verse twice. The reason for safeguarding these instances is due to the fact that some MSS. read אָמַרְתָּ, the second person singular in Isa. 36 5, which is in accordance with the parallel passage in 2 Kings 18 20, but which the redactors of this Massorah reject. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133a, on Isa. 36 5.

תְּחִיבִי = § 821.

וְאָמַרְתָּ they said, occurs twice at the beginning of a verse. The heading of this Rubric ought properly to be בִּי וּבְכֶם = it occurs twice and in this book, since both instances occur in the Psalms; but as we have seen, this qualifying expression is often omitted. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 302a, on Ps. 74 8 which I have printed; (II) Add. 15,251, fol. 362b, on Ps. 83 5 and (III) Halle Ochlal Ve-Ochlal II, § 9.

תְּחִיבִי = § 822.

וְאָמַרְתָּ אֲלֵיהֶם and ye shall say unto them, occurs twice. That is, to distinguish it from the two instances in which אָמַרְתָּ is followed by לָהֶם, as is indicated in the next Rubric where the two phrases are contrasted. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 73a, on Levit. 15 2 which I have printed and (II) the printed Massorah on the same passage.

תְּחִיבִי = § 823.

וְאָמַרְתָּ אֲלֵיהֶם and ye shall say to them, occurs twice . . . and in two instances it is אֲלֵיהֶם. This Rubric, which does not occur in the printed Massorah, is from Orient. 2210, fol. 70a, on 1 Sam. 14 31.

תתכ"ד = § 824.

אָמַר to say, occurs six times in the Scriptures, three times plene and three defective. As this Kal infinitive absolute, which occurs six times, is spelled in two different ways and in one instance in the same book, with and without the *Vav*, the Massorah safeguards its orthography.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 47*b*, on Exod. 21 5 which I have printed; (II) the same MS., Vol. I, fol. 174*b*, on 1 Sam. 2 30; (III) Arund. Orient. 16, fol. 29*b*, on Judg. 15 2; (IV) the same MS., fol. 36*a*, on 1 Sam. 2 30; (V) the same MS., fol. 49*b*, on 1 Sam. 20 21; (VI) the same MS., fol. 161*b*, on Jerem. 23 17; (VII) Add. 15,451, fol. 95*a*, on Exod. 21 5; (VIII) the same MS., fol. 173*b*, on Judg. 15 2; (IX) Add. 21,160, fol. 98*b*, on Exod. 21 5; (X) the same MS., fol. 197*a*, on Numb. 6 23; (XI) Halle Ochliah Ve-Ochliah II, § 9 and (XII) the printed Massorah on Exod. 21 5. Lists II and VI simply record the three plene instances.

תתכ"ה = § 825.

בְּאָמַר. This Kal infinitive construct with the prefix *Beth*, occurs three times in the Scriptures . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. Of this Rubric I collated nine Lists, seven in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 93*b*, on Ezek. 36 20 which I have printed; (II) the same MS., Vol. II, fol. 186*a*, on Ps. 42 4; (III) St. Petersburg Codex of A. D. 916 on Ezek. 36 20; (IV) Arund. Orient. 16, fol. 190*a*, on the same passage; (V) Add. 15,451, fol. 122*a*, on Deut. 4 10; (VI) the same MS., fol. 407*b*, on Ps. 42 4; (VII) Add. 21,160, fol. 260*b*, on Deut. 4 10; (VIII) the printed Massorah on the same passage and (IX) the same on Ps. 42 4.

With the exception of Lists VII and VIII none of the other nine Lists state in the headings whether any of the instances are plene or defective, though all the three instances are defective in the *textus receptus*. List VII, however, emphatically heads the Rubric **בְּאָמַר** *it occurs three times, twice plene and once defective*, and gives Ps. 42 4 as the plene passage, whilst List VIII as emphatically heads it *it occurs three times and is defective*. The two conflicting Massorahs, therefore, must be based upon two different recensions of the text which were preserved in the several Massoretic Schools.

תתכ"ו = § 826.

לְאָמַר saying, begins a verse nine times in the Scriptures. The sign thereof in Chaldee is, the captives forsook their wives in Egypt and the priests returned and passed their friends from Canaan

Owing to the abnormal position of this infinitive construct at the beginning of the verse, which might easily mislead the Scribes who would in some of the instances naturally join it to the end of the preceding verse, the Massorites carefully safeguard these passages. This accounts for this Rubric being not only one of the earliest constituent parts of the Massorah, but of such frequent occurrence in the MSS.

Of this Rubric I collated seventeen Lists, fifteen in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 33*a*, on Jerem. 3 1 which I have printed; (II) the same MS., Vol. II, fol. 47*b*, on Jerem. 25 5; (III) the same MS., Vol. II, fol. 140*b*, on 1 Chron. 16 18; (IV) the same MS., Vol. II, fol. 206*b*, on Ps. 105 11; (V) St. Petersburg Codex of A. D. 916, on Jerem. 25 5; (VI) the same Codex on Jerem. 42 14; (VII) the same Codex on Zech. 7 3; (VIII) Arund. Orient. 16, fol. 140*a*, on Isa. 49 9; (IX) the same MS., fol. 162*b*, on Jerem. 25 5; (X) the same MS., fol. 219*a*, on Zech. 7 3; (XI) the same MS., fol. 301*a*, on Ps. 71 11; (XII) the same MS., fol. 310*b*, on Ps. 105 11; (XIII) Add. 15,451, fol. 297*a*, on Jerem. 42 14; (XIV) the same MS., fol. 380*a*, on Amos 8 5; (XV) Cambridge Add. 465 on Jerem. 3 1, which alone has the mnemonic sign; (XVI) the printed Massorah on Jerem. 25 5 and (XVII) the same on Ps. 105 11.

תתכ"ז = § 827.

לְאָמַר saying, is three times plene in the Scriptures. As this Kal infinitive construct which occurs no fewer than nine hundred and thirty-six times in the Scriptures, is plene in these three instances only, the Massorah safeguards this exceptional orthography. In these three instances we have a striking illustration of the attempt to introduce the later plene orthography which in the case of this infinitive, has almost entirely failed. It is remarkable that in these two books alone in which this abnormal

spelling occurs, the primitive orthography (לְאָמַר) is to be found about one hundred and ninety-two times, viz. eighty times in Genesis and one hundred and twelve times in Jeremiah.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 33*a*, on Gen. 48 20 which I have printed; (II) Arund. Orient. 16, fol. 158*a*, on Jerem. 18 5; (III) the same MS., fol. 196*b*, on Jerem. 33 20; (IV) Add. 15,261, fol. 40*a*, on Gen. 48 20; (V) the same MS., fol. 256*b*, on Jerem. 33 20; (VI) Add. 15,451, fol. 291*a*, on the same passage; (VII) the printed Massorah, on Gen. 48 20 and (VIII) the same on Jerem. 18 5.

תתכ"ח = § 828.

וְלְאָמַר and saying, occurs three times in the Scriptures. That is, of the hundreds of times this infinitive occurs in the Bible it is with the prefix *Vav* in these three instances only. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 25*a*, on Isa. 51 16, which I have printed; (II) Arund. Orient. 16, fol. 141*a*, on the same passage; (III) the same MS., fol. 277*b*; (IV) Add. 15,250, fol. 434*a*; (V) Vienna Codex No. 35, all on 2 Chron. 32 17; (VI) Halle Ochliah Ve-Ochliah II, § 9, and (VII) the printed Massorah Finalis, letter *א*, § 565.

תתכ"ט = § 829.

אָמַרְי. This infinitive with the suffix first person singular occurs twice. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Josh. 6 10.

תתל" = § 830.

אָמַרְתְּ. This infinitive second person singular feminine occurs twice only. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 183*a*, on Ezek. 25 3 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תתל"א = § 831.

אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה say unto them thus saith the Lord Jehovah, occurs four times . . . in the first instance it is not preceded by **לְקֹחַ**.

The design of this Massorah is not to register the instances in which **אָמַרְי** precedes the Tetragrammaton in combination with the phrase **כֹּה אָמַר**, but the passages in which this phrase itself is preceded by **אָמַר אֲלֵיהֶם**. This is evident from the fact that when the verb is preceded by the preterite is with *Vav* conversive, or when even **אָמַר** the imperative is not followed by **אֲלֵיהֶם**, the combination **אָמַר אֲלֵיהֶם** occurs frequently after the formula **כֹּה אָמַר יְהוִה**.

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Ezek. 12 10.

¹ For the instances in which **אָמַר אֲלֵיהֶם כֹּה אָמַר יְהוִה** is followed by **אָמַרְי יְהוִה**, see *א*, § 817, note, and for **אָמַר** which are followed by **אָמַרְי יְהוִה** without **אֲלֵיהֶם**, see Ezek. 11 16, 17; 17 9; 24 21.

תתל"ב = § 832.

אָמַר כֹּה אָמַר יְהוִה say thus saith Jehovah, occurs four times in this book, i. e. Ezekiel. This Rubric, which is from the St. Petersburg Codex of A. D. 916 on Ezek. 11 5, is misleading, since it is in the first passage only where the imperative **אָמַר** precedes this formula. It is manifestly identical with the Rubric which registers simply the four instances in which the shorter form **כֹּה אָמַר יְהוִה** occurs in Ezekiel, and which is given in the Massorah, letter *ב*, § 72, Vol. II, p. 26.

תתל"ג = § 833.

אָמַר לָהֶם say to them, occurs twice thus combined . . . and once it is with the prefix *Beth*. That is, to distinguish it from the seven instances where this imperative is followed by **אֲלֵיהֶם**.¹ It is remarkable that this shorter form is to be found in Deuteronomy only. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 115*b*, on Deut. 5 27 which I have printed and (II) the printed Massorah Finalis, letter *א*, § 606. With the prefix it is the infinitive construct, but the Massorah makes no distinction when the punctuation is the same.

¹ Comp. **אָמַר אֲלֵיהֶם** Levit. 22 3; Numb. 14 28; Ezek. 12 10, 23, 28; 33 11, 25.

תחליד = § 834.

אמר למלך say unto the king, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 40a, on Jerem. 13 18.

תחליה = § 835.

אמרתי say now, or I pray thee, occurs twice. That is, to distinguish it from the other four instances where this imperative singular feminine is used without being followed by ו (Gen. 20 13; 1 Kings 14 7; Isa. 40 9; Jerem. 48 19) so as to guard against Gen. 12 13 and 20 13 being made conformable. This Rubric is from the printed Massorah on Gen. 12 18.

תחליז = § 836.

אמר and say ye, occurs six times. In the other eighteen instances where this imperative plural occurs, it is without the prefix Vav. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 149b, on Jerem. 4 5 which I have printed; (II) the same MS., fol. 206a, on Amos 3 9; (III) the same MS., fol. 248b, on 1 Chron. 16 35; (IV) Add. 15,451, fol. 288a, on Jerem. 31 7; (V) Add. 21,160, fol. 290a, on the same passage; (VI) Halle Oehlrah Ve-Ochlah II, § 9, and (VII) the printed Massorah on 1 Chron. 16 35. Jacob b. Chayim's Massorah (List VII) omits Amos 3 9 though it states in the heading that there are six instances.

תחליז = § 837.

אמר דוד. For the textual reading Kal future third person which is in six instances combined with the Tetragrammaton with the pausal accent, the proper reading appears to be אָמַר, the preterite third person. That is, the Sevir is אָמַר. It is the preterite and not the future which is the normal form in this formula.¹

Of this important Rubric I have found two Lists only: (I) Orient. 1474, fol. 132b, on Isa. 1 11 which I have printed and (II) the printed Massorah Finalis, letter א, § 187. The Nakdan after whom Jacob b. Chayim printed this List mistook the import of this Massorah. Its design is not to register all the instances in which אָמַר is preceded by אָמַר. This is evident from the fact that in this combination it occurs altogether no fewer than eleven times and that five instances are excluded because אָמַר has not the pausal accent, but is combined with another Divine name.² The omission, therefore, of two instances in Jacob b. Chayim's List (Isa. 33 10; 41 21) and the insertion of other two passages (1 Kings 1 36; 22 14) are against the scope of this Massorah. For אָמַר אָמַר which is equivalent to אָמַר אָמַר, see letter א, § 272.

¹ Comp. אָמַר אָמַר Isa. 59 21, 21; 65 7; Jerem. 44 26; אָמַר אָמַר Isa. 66 20; Jerem. 49 18; אָמַר אָמַר Isa. 39 6; 65 26; 66 21, 23 &c.

² Comp. אָמַר אָמַר Deut. 5 24; אָמַר אָמַר Jerem. 42 20; אָמַר אָמַר 1 Kings 1 36, where though with Zakeph it is followed by another Divine name.

תחליה = § 838.

אמר and he shall say, is six times Raphe in the Scriptures. That is, it has in six instances Sheva under the Vav in contradistinction to the many instances in which it has Pathach and which are recorded in the following Rubrics. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, Vol. II, fol. 190b, on Pa. 58 12 which I have printed; (II) St Petersburg Codex of A. D. 916 on Hab. 2 6; (III) Arund. Orient. 16, fol. 138a, on Isa. 44 16; (IV) the same MS., fol. 143b, on Isa. 58 9; (V) the same MS., fol. 214a, on Hab. 2 6; (VI) the same MS., fol. 298a, on Pa. 58 12; (VII) Halle Oehlrah Ve-Ochlah II, § 9, and (VIII) the printed Massorah on 2 Kings 9 17. It will be seen that the printed Massorah alone has this Rubric on 2 Kings 9 17 and it is most probable that Jacob b. Chayim followed some MS. in which it was placed on this verse to safeguard it against being made conformable to אָמַר by which it is twice preceded. In the List I have printed, this instance is omitted which is manifestly due to a clerical error.

תחליה = § 839.

אמר and he said, occurs ninety-one times with Pathach, forty of them are in the Pentateuch. That is, with Pathach under the Mem.

This Kal future third person singular with Vav conversive occurs altogether six hundred and thirty-three times in the Pentateuch. As it has Segol under the Mem in no less than five hundred and ninety-three instances and is with Pathach in forty passages only, the Massorah safeguards the exceptional vowel-points. The Pathach in these instances is due to the accent being on the ultimate. It is, however, to be remarked that these forty instances exhibit no fewer than six different accents which are more or less pausal.¹

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Orient. 2348, fol. 123a, on Numb. 21 2 which I have printed; (II) Orient. 2349, fol. 118a, on the same passage; (III) Add. 21,160, fol. 26a, on Gen. 30 28 and (IV) the same MS., fol. 229b, on Numb. 23 12. Lists I and II omit Gen. 37 80 which is manifestly due to a clerical error since the heading distinctly states that there are forty such instances in the Pentateuch. They, moreover, give וְיָרַד יַעֲקֹב as the catchwords for Numb. 21 2 instead of וְיָרַד יַעֲקֹב which is due to the same cause. List III omits Gen. 47 30, whilst List IV, which gives this instance, omits Gen. 43 29. The heading of this List, viz. וְיָרַד יַעֲקֹב מִן הַבְּרִיחַ exhibits a scribal mistake.

¹ In twenty-five instances it is אָמַר with Athnach (Gen. 14 19; 15 8; 18 3, 23, 27; 19 7; 24 34; 30 28; 37 30; 48 15; Exod. 5 22; 32 81; 33 14, 18; Numb. 11 27, 28; 21 2; 23 7, 12, 18; 24 3, 15, 20, 21, 23); in six it is אָמַר with Zakeph Gadol (Gen. 20 4; 27 36; 33 5; 43 29; 47 30; 48 9); in four it is אָמַר with Zakeph Katon (Gen. 18 29; 28 17; Exod. 2 14; 32 5); in two it is אָמַר with Rebia (Gen. 16 8; Deut. 33 2); in two it is אָמַר with Segolia (Gen. 28 18; Deut. 33 7); and in one instance it is אָמַר with Shaleheleth (Gen. 24 12).

תחמי = § 840.

אמר and he said, occurs six times in this book. That is, in Samuel. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 154b, on 1 Sam. 7 12. It is incorrect, since there are ten instances in which the Mem is with Pathach instead of the normal Segol. The four omitted instances are 2 Sam. 19 27; 20 20; 22 2 and 23 15. They are correctly given in the List which catalogues the instances in the whole Bible. (Vide infra, § 842.) The Rubric exhibits the first attempt by the original compiler to collect these phenomena who left the compilation of the List to his colleagues. Instead, however, of completing it a later Nakdan, as usual, regarded it as final and hence added the heading, fixing the number at six. As this future third person singular with Vav conversive occurs no less than four hundred and seventy times in Samuel and as it is with Pathach under the Mem (אָמַר) in these ten instances only the Massorah safeguards the exceptional orthography. The ten instances exhibit two kinds of pausal accents. In seven passages it is אָמַר with Athnach (1 Sam. 22 9, 14; 2 Sam. 3 33; 15 21; 20 20; 22 2; 23 15) and in three it is אָמַר with Zakeph Gadol (1 Sam. 3 18; 7 12; 2 Sam. 19 27).

תחמיא = § 841.

אמר occurs thirteen times in this book. That is, in Kings. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Kings 8 23. It is defective, inasmuch as it leaves out two instances, viz. 1 Kings 17 11 and 2 Kings 19 15, which are correctly given in the List recording the instances of this phenomenon throughout the Bible. (Vide supra, § 842.) The heading, therefore, must be the addition of a later Nakdan if the original Massorite did not work upon Codices in which these two instances exhibited the normal vowel-points. As this Kal third person future with Vav conversive occurs no less than three hundred and forty-seven times in Kings and as it is אָמַר with Segol in three hundred and thirty-two passages and אָמַר with Pathach in fifteen only, the Massorah safeguards the exceptions. The fifteen instances exhibit no fewer than five different accents of a more or less pausal nature.¹

¹ In three instances it is אָמַר with Athnach (1 Kings 1 29; 17 20, 21); in two it is אָמַר with Zakeph Gadol (2 Kings 1 8; 2 14); in five it is אָמַר with Zakeph Katon (1 Kings 17 10, 11; 2 Kings 6 17, 18; 13 14); in one instance it is אָמַר with Revia (1 Kings 8 23); and in four instances it is אָמַר with Segolia (1 Kings 18 36; 2 Kings 7 2, 19; 19 15).

תחמיב = § 842.

אמר occurs ninety-one times... and wherever it is preceded by וְיָרַד or וְיָרַק in Job it is likewise so. The exceptional pointing of this expression which was originally recorded in each book separately, but for which we have as yet found three separate

Lists only, is here grouped together into one List extending over the whole Bible.¹ As the three separate Lists catalogue sixty-five instances in those special books (*vide supra*, §§ 839-841), there are twenty-six only left for the remaining Scriptures. The distribution of the instances in the sundry books, as well as the minute and extraordinary labours of the Massorites will best be seen when it is stated that apart from the thirty-two passages in Job to be mentioned hereafter, *וַיֹּאמֶר* occurs altogether two thousand and forty-two times and that it is pointed *וַיֹּאמֶר* in nineteen hundred and fifty-one instances, and *וַיֹּאמֶר* in ninety-one passages only. The relative number of each form in the several books is as follows:

The Pentateuch.		Earlier Prophets.	
<i>וַיֹּאמֶר</i> 698	<i>וַיֹּאמֶר</i> 40	<i>וַיֹּאמֶר</i> 970	<i>וַיֹּאמֶר</i> 33
Gen. 827	21	Josh. 52	1
Exod. 150	6	Judg. 126	7
Levit. 10	.	Sam. 460	10
Numb. 34	11	Kings 332	16
Deut. 28	2		

Later Prophets.		Hagiographa.	
<i>וַיֹּאמֶר</i> 178	<i>וַיֹּאמֶר</i> 6	<i>וַיֹּאמֶר</i> 210	<i>וַיֹּאמֶר</i> 12
Isa. 32	1	Ps. 3	1
Jerem. 49	.	Prov. 1	.
Ezek. 41	.	Job 18	4
Minor Proph. 56	6	Megil. 43	1
		Dan. 16	2
		Extra-Neh. 16	.
		Chron. 120	4

Total *וַיֹּאמֶר* 698 + 970 + 178 + 210 = 1951.
 Total *וַיֹּאמֶר* 40 + 33 + 6 + 12 = 91.

As the different accents of *וַיֹּאמֶר* in the sixty-five instances recorded in the three separate Rubrics have already been given, we have only to remark that the remaining twenty-six exhibit a still greater variety than those in the Pentateuch.²

We have still to consider the import of the remark at the end of this Rubric that apart from the four instances in Job where it is *וַיֹּאמֶר* it is likewise so pointed in this book, wherever it is preceded in the same verse by *וַיֹּאמֶר* or *וַיֹּאמֶר*. There are twenty-nine instances in which *וַיֹּאמֶר* is preceded in the same verse by *וַיֹּאמֶר* in Job and three in which it is preceded by *וַיֹּאמֶר*.³ These thirty-two instances have, therefore, to be added to the ninety-one so that there are properly one hundred and twenty-three passages in which this future third person singular with *Vav* conversive is pointed *וַיֹּאמֶר* with *Pathach* under the *Mem*. Though in twenty-seven of these instances it is *וַיֹּאמֶר* with the *Silluk* on the penultimate,⁴ still it is in five instances with the accent on the ultimate.⁴ The Massorah, therefore, correctly indicates these instances by *וַיֹּאמֶר* and not by *וַיֹּאמֶר*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 86, on Gen. 14 19 which I have printed; (II) Arund. Orient. 16, fol. 113a, on 2 Kings 19 15; (III) Halle Ochliah Ve-Ochliah II, § 9, and (IV) the printed Massorah Finalis, letter *א*, § 558. It will be seen that List I which I have printed records eighty-nine instances only, but as it states in the heading that there are ninety-one it is evident that the omission of Gen. 48 15 and Exod. 2 14 is due to a clerical error. The mnemonic sign at the end, viz. *אבב* consists of the initials of the instances in Job and ought properly to be *אבבב*, since there are four catchwords. Though the heading of List II distinctly states that there are ninety-one such instances it practically records eighty-eight only, since it gives Gen. 27 36 and 2 Sam. 15 21 twice and omits 2 Kings 6 18; 7 19; 2 Chron. 20 6.

¹ But though there is no other separate List of the several books, there is a List grouping together all the Prophets which I have printed in Vol. III, p. 333, § 96 and there is another List which records the instances in the Prophets and in the Hagiographa and which is given in Add. 21,160, fol. 281a.

² In ten instances it is *וַיֹּאמֶר* with *Athnach* (Josh. 7 20; Judg. 11 30; 13 8; 16 26; 20 4; Zech. 1 10; Job 1 14, 18; Ruth 2 6; 1 Chron. 11 17); in three it is *וַיֹּאמֶר* with *Zakeph Gadol* (Judg. 6 18; 8 19; Dan. 9 22); in three it is *וַיֹּאמֶר* with *Zakeph Katon* (Judg. 15 18; Jonah 3 4; Dan. 8 16); in four it is *וַיֹּאמֶר* *Revia* (Isa. 33 8; Jonah 4 2; 2 Chron. 6 14; 20 6); in four it is *וַיֹּאמֶר* *Segolta* (Zech. 1 12; Job 1 16, 17; 2 Chron. 14 10); in one instance it is *וַיֹּאמֶר* *Pazer* (Ps. 18 2) and in one *וַיֹּאמֶר* *Shaleleth* (Amos 1 7).

³ Comp. *וַיֹּאמֶר* Job 1 7, 9; 2 2, 4; 3 2; 4 1; 6 1; 8 1; 9 1; 11 1; 12 1; 15 1; 16 1; 18 1; 19 1; 20 1; 21 1; 22 1; 23 1; 25 1; 26 1; 28 6; 34 1; 35 1; 36 1; 40 1, 3, 6; 42 1; *וַיֹּאמֶר* Job 27 1; 29 1; 36 1.

⁴ Comp. *וַיֹּאמֶר* Job 1 7; 2 2, 4; *וַיֹּאמֶר* Job 1 7; 2 2.

The catchwords for 2 Sam. 20 20 which are here *וַיֹּאמֶר* are a clerical error for *וַיֹּאמֶר*. The omission at the end of the Rubric, viz. *וַיֹּאמֶר* leaves the thirty-two instances in Job unexplained. List III omits five instances, viz. Exod. 32 31; Numb. 24 15, 23; 2 Kings 6 18 and 2 Chron. 20 6, whilst List IV, which is from Jacob b. Chayim's Massorah, records ninety-two instances. But *וַיֹּאמֶר* which is here given as the seventeenth instance does not occur. It is evidently intended simply for 2 Kings 6 20 where, however, the *textus receptus* is rightly *וַיֹּאמֶר* with *Segol*. Moreover, the catchword *וַיֹּאמֶר* = Numb. 23 12 is a mistake for *וַיֹּאמֶר* = 2 Chron. 20 6 is a mistake for *וַיֹּאמֶר*.

On Exod. 33 14 the printed Massorah states that *וַיֹּאמֶר* occurs ninety-one times, that forty of these instances are in the Pentateuch, that ten of them begin a verse and that they are given in the Massorah Magna.¹ In the Massorah Finalis, however, the ten instances in which *וַיֹּאמֶר* begins a verse are not given, and as the language here is ambiguous and may suggest that these ten instances extend to the whole Bible, I have to add that they are restricted to the Pentateuch (Gen. 15 8; 16 8; 18 8; 19 7; 24 12, 34; 30 28; Exod. 33 14, 18; Deut. 33 2) and that outside the Pentateuch *וַיֹּאמֶר* also begins a verse seven times (2 Sam. 19 27; 22 2; 1 Kings 8 23; Amos 1 2; Ps. 18 2; 2 Chron. 6 14; 20 6). This notice is interesting inasmuch as it shows that this Rubric proceeds from a different School of Massorites.

וַיֹּאמֶר בְּתוֹרַת מֹשֶׁה בְּכָל סֵפֶר תּוֹרָה.

תּוֹרָה = § 843.

וַיֹּאמֶר. In four instances the *Kethiv* or textual reading is *וַיֹּאמֶר* and he said, and the *Keri* or official reading is *וַיֹּאמֶר* and I said. For the variations which obtained with regard to these readings see the notes on these passages in my edition of the Hebrew Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 196b, on 2 Sam. 1 8 which I have printed; (II) the same MS., Vol. II, fol. 298b, on Neh. 5 9; (III) Arund. Orient. 16, fol. 218a, on Zech. 4 2; (IV) the same MS., fol. 382b, on Neh. 5 9; (V) Add. 15,251, Supplement, fol. 488b; (VI) Halle Ochliah Ve-Ochliah I, § 117; (VII) Paris Ochliah Ve-Ochliah, § 133, and (VIII) the printed Massorah on Neh. 5 9.

תּוֹרָה = § 844.

וַיֹּאמֶר. In twelve instances the textual reading is *וַיֹּאמֶר* and he said, and the *Sevir* is *וַיֹּאמֶר* and they said. That the *Sevir* records the actual readings of important Codices will be seen from the notes on these passages in my edition of the Bible, as well as from the Introduction to it p. 187 &c.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Cambridge Add. 1174, on Exod. 14 25 which I have printed; (II) Arund. Orient. 16, fol. 24a, on Judg. 8 6; (III) the same MS., fol. 104a, on 2 Kings 9 11; (IV) the same MS., fol. 219a, on Zech. 6 7; (V) Add. 15,251, fol. 49a, on Exod. 14 25; (VI) Add. 15,451, fol. 252b, on 1 Kings 20 3; (VII) the same MS., fol. 592a, on Zech. 6 7; (VIII) Add. 21,160, fol. 246a, on Numb. 32 25; (IX) the printed Massorah on the same passage, and (X) the same on Judg. 11 15.

תּוֹרָה = § 845.

וַיֹּאמֶר has in three instances the accent *Zakeph*. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 158a, on 1 Sam. 20 37. It is very difficult to explain. Not only has *וַיֹּאמֶר* *Zakeph Gadol* in Gen. 24 17 which is of frequent occurrence, but with *Zakeph Katon* *וַיֹּאמֶר* it is to be found eight more times in the *textus receptus*.¹

¹ Comp. *וַיֹּאמֶר* Gen. 40 18; Exod. 4 1; 1 Sam. 19 22; 21 5; 25 10; 26 14, 22; 2 Sam. 19 22.

תּוֹרָה = § 846a.

וַיֹּאמֶר occurs four times at the beginning of a verse in the Pentateuch with the accent *Zarka*. That is, when it precedes a proper name. This Rubric is from the printed Massorah on Gen. 32 10. On Numb. 11 21 the printed Massorah gives it again, but here it registers the two instances only which occur in Numbers and the heading ought, therefore, to be *בְּשֵׁם בְּנֵי יִשְׂרָאֵל*. The expression *בְּנֵי יִשְׂרָאֵל* is properly given in the Massorah Parva where notice is also taken of the fact that it occurs altogether ten times with this accent in combination with a proper name (*בְּשֵׁם בְּנֵי יִשְׂרָאֵל*).

התמיז = § 846b.

וַיֹּאמֶר occurs nine times with this accent at the beginning of a verse. That is, when it precedes a proper name. In the preceding Rubric we have the first attempt of the Massorites to collate the accents connected with this expression in one of the books and then in one of the three great divisions of the Bible, whilst in the Rubric before us we have the result of their collation throughout the Scriptures.

Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 2b, on Gen. 2 23 which I have printed, and (II) the printed Massorah Finalis, letter מ, § 569. The two Rubrics, however, viz. § 846a and § 846b proceed from two different Schools of Massorites, as is evident from the fact that they are based upon two different principles. The compilers of the first Rubric regarded Gen. 2 23 in the light of a proper name and hence included it in this category, whilst the authors of the second Rubric took it as an ordinary appellative and hence excluded it. It will be seen that the Lists of Rubric 846b are in apparent conflict. The one which I have printed distinctly states in the heading that there are nine such instances and enumerates nine only, whilst Jacob b. Chayim's List as emphatically declares that there are ten and records ten passages. The clue to this discrepancy is to be found in the fact that the one is based upon the names of the persons and, therefore, regards Numb. 11 21, 16 28 and 1 Sam. 17 37, 23 10 each pair as one instance, since these four instances refer to two persons only, viz. Moses and David whilst the other has regard to the passages and hence gives these two instances separately, though in the case of David, it inconsistently omits one of the references. The only other three instances where this future third person singular with Vav converse has this accent, viz. is וַיֹּאמֶר (Gen. 44 18; Deut. 31 23; Ezek. 37 11) are omitted because they do not belong to this category. A part of this Rubric is given below § 877.

התמיז = § 846c.

וַיֹּאמֶר has in fourteen instances the accent Pazer. Of this Rubric, which I have printed in Vol. II, p. 2, § 846c, I collated three Lists, one in MS. and two printed: (I) Harley 5710-11, Vol. I, fol. 13a, on Gen. 22 2 which I have printed; (II) the printed Massorah on Exod. 34 9 and (III) the same on 2 Sam. 23 17. Though List I states in the heading that there are fourteen such instances, it enumerates thirteen only. In the textus receptus there are fifteen passages in which וַיֹּאמֶר occurs; the two passages which are omitted in this List are 1 Sam. 20 29 and Isa. 6 11. List II also states in the heading that there are fourteen instances only and records thirteen, since the catchwords וַיֹּאמֶר אליו דוד are not only a mistake for וַיֹּאמֶר אליו דוד = 1 Sam. 30 15, but are given twice and Gen. 27 33 and 2 Sam. 23 17 are omitted. List III states that there are seventeen instances. It omits 1 Chron. 11 19 and gives the three instances in which it is וַיֹּאמֶר with this accent and thus obtains the seventeen passages.

התמיז = § 847.

וַיֹּאמֶר, וַיֹּאמֶר. In seven verses וַיֹּאמֶר occurs twice, in the first instance it is וַיֹּאמֶר with Segol under the Mem and in the second וַיֹּאמֶר with Pathach. The design of this Massorah is to safeguard the two different pointings of the same expression in one and the same verse.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 56b, on Gen. 43 9 which I have printed; (II) Orient. 4445, fol. 39b, on the same passage; (III) the same MS., fol. 43a, on Exod. 2 14; (IV) Arund. Orient. 16, fol. 321b, on Job 1 7, and (V) the printed Massorah on the same passage. List II affords a striking illustration of the way in which Nakdanim through ignorance hopelessly corrupted the Massorah at the very earliest period. Not only does the Nakdan state in the Massorah Parva of this ancient Codex that there are nine such instances, but he mixes up the two opposite Rubrics, and gives inexplicable catchwords.¹ That this confusion is due to the ignorance of the Nakdan is evident from the fact that in List III which is from the same Codex, this Massorah is perfectly correct.

1 מ' פקוד אית בתק תרתין ותרתי קדמא ויאמר ובהר ויאמר וסוכנות ויאמר ווסף אל אביו ויבך עשר לדבר אליו ויאמר הכי קרא סמו אלתיס ויתק בני קת נסך תסליסו תסליסו ויאמר יהוה אל השם והבירו.

התמיז = § 848.

וַיֹּאמֶר, וַיֹּאמֶר. In three verses the reverse is the case. They respectively have וַיֹּאמֶר with Pathach first, and then וַיֹּאמֶר with Segol.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 56b; (II) Orient. 4445, fol. 43a; (III) Arund. Orient. 16, fol. 321b, and (IV) the printed Massorah on Job 1 7, all as a contrast to the former Rubric and (V) the printed Massorah on Gen. 18 29 where it is given as an independent Rubric.

התמיז = § 849.

וַיֹּאמֶר. In two verses this expression is repeated four times. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 235a, on 1 Kings 20 14 which I have printed; (II) Add. 15,251, fol. 197b, on the same passage; (III) Add. 21,160, fol. 10a, on Gen. 22 7; (IV) the printed Massorah on the same passage and (V) the same on 1 Kings 20 14.

התמיז = § 850.

וַיֹּאמֶר האיש and the man said, occurs twice. This Rubric, which I have found in Arund. Orient. 16 only, fol. 32b, on Judg. 19 20, is incorrect since the phrase occurs at least in three other passages (Judg. 19 17; 1 Sam. 4 16; 2 Sam. 18 12).

התמיז = § 851.

וַיֹּאמֶר אלי and he said unto me, occurs seven times with the accent in this book. That is, in Ezekiel this phrase has seven times *Tipcha Athnach*. The design of this Massorah is to safeguard these seven instances from the other twenty-eight instances in which it occurs in this book and where it has different accents. This Rubric I found in the printed Massorah only (Ezek. 46 24).

התמיז = § 852.

וַיֹּאמֶר אלי occurs ten times with the accent in this book. That is, with *Munach Zakeph Katon* in Ezekiel, to distinguish it from the different accents which this phrase has in the other passages where it occurs in this book. (Vide §§ 851, 853.) Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 94a, on Ezek. 37 3 which I have printed, and (II) the printed Massorah Finalis, letter מ, § 608. In both Lists = 10 in heading is a mistake for = 9 and in both = 9 = at the beginning of a verse, is omitted, as is evident from the fact that this phrase with the same accents occurs three times more in this book (Ezek. 3 22, 24; 41 4) and that they are excluded from the List because in these three instances it does not begin a verse. It is to be remarked that the Massorah expressly safeguards these nine instances because in the other eight passages where this phrase begins a verse in Ezekiel it is וַיֹּאמֶר אלי with *Revia* after the *Munach* (Ezek. 2 3; 3 3; 4 16; 9 9; 42 13; 43 7, 18; 47 8). The ninth instance in which it has the accent does not begin a verse (Ezek. 11 5).

התמיז = § 853.

וַיֹּאמֶר אלי occurs three times with these accents in this book. That is, in Ezekiel. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 74a, on Ezek. 8 12 which I have printed; (II) Add. 15,251, fol. 271b, on the same passage and (III) the printed Massorah on Ezek. 37 11.

In the heading of List I בקרי = in the Scriptures, is manifestly a clerical error for בספר = in this book. More difficult is the third instance which this List gives, viz. אפרים = Ezek. 37 11, since it is here זרקא Segolta ויאמר אלי Zarka Segolta and not *Munach Segolta* as it is in the other two instances. List II aggravates the difficulty for it not only gives Ezek. 37 11 as the third passage, but has catchwords for the second instance which do not occur.¹ Jacob b. Chayim's Rubric (List III) is still more inexplicable. (1) It states in the heading that ויאמר by itself occurs three times with *Zarka* in Ezekiel which is incorrect since it occurs once only with this accent and (2) it gives catchwords for two passages only and the second is the same which is given in List II and which does not occur.²

1 ויאמר אלי ג בעש וסוכנותו הראיתו בן אים אשר זקני ביתו הראיתו את זקני יהודה, אכרם בן וכלו ביהוה אל.

2 ויאמר ג בעשם זקא נכפרא וסוכ' העמנות האלה, זקני יהודה ג. The printed Massorah Parva, too, against ויאמר Ezek. 37 11 remarks בני ג בעש' נבי = it occurs three times with this accent in this book.

התמיז = § 854.

וַיֹּאמֶר אלי הראית בן אדם and he said unto me Son of man hast thou seen, occurs four times in this combination in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 74a, on Ezek. 8 12. The heading ought properly to be ויאמר ויבט' כי it occurs four times and in this book, since all the four instances are restricted to Ezekiel.

§ 855. התניה

ויאמר אליהם and he said unto them, occurs five times thus combined and they are all in the Hagiographa. The design of this Massorah is to safeguard these exceptional instances in the Hagiographa against being made conformable to the normal combination ויאמר להם which is recorded in § 874.

Of this Rubric I collated two separate Lists: (I) Harley 5710-11, Vol. II, fol. 155a, on 2 Chron. 10 9 which I have printed and (II) the printed Massorah on the same passage. The import of this Rubric is aptly expressed in the mnemonic sign of the heading in List II which is as follows: Throughout Chronicles, Daniel and Ezra the phrase is ויאמר להם except in five instances where it is ויאמר אליהם.

1 טיסן כל דיע ויאמר להם כפי ויאמר אליהם.

§ 856. התניו

ויאמר אליהם לאמר and he said unto them saying, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5a, on Josh. 7 2.

§ 857. התניו

ויאמר אלהים and God said, occurs twenty-five times. In all other instances where ויאמר is followed by the Divine name it is יהוה Jehovah and not אלהים God. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 78b, on 1 Kings 3 5 which I have printed; (II) the same MS., fol. 257b, on 2 Chron. 1 11; (III) Orient. 2349, fol. 114a, on Numb. 22 12; (IV) Halle Ochlal Ve-Ochlal, Supplement, fol. 129b, and (V) the printed Massorah Finalis, letter א, § 463. List IV simply records the twenty instances in which this phrase occurs in the Pentateuch and is very faulty.

§ 858. התניח

ויאמר אלהים occurs three times with these accents. That is, Munach with Zakeph-Katon to safeguard it against being made conformable to the other seven instances in which the Munach is followed by Revia. (Comp. ויאמר אלהים Gen. 1 9, 11, 14, 24, 29; 9 12; 17 19.)

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2348, fol. 39b, on Gen. 1 6 which I have printed; (II) Orient. 2349, fol. 29b, on the same passage; (III) Halle Ochlal Ve-Ochlal II, § 296; (IV) the printed Massorah on Gen. 1 6 and (V) the printed Massorah Finalis, letter א, § 481.

It is remarkable that all these Lists omit 1 Kings 3 5 where ויאמר אלהים has the same accents. This may be due to the design of the Massorah which is simply to contrast the different accents in the Pentateuch only, or to record the instances where this phrase begins a verse. In either case, however, the heading should properly be ויאמר אלהים or ויאמר אלהים.

§ 859. התניט

ויאמר יהוה ל and Jehovah said, in four instances ויאמר דהה and Jehovah said, is abnormally followed by the prefix Lamed attached to the individual thus addressed whereas in all other passages it is followed by אלהים.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 113b, on Jonah 2 11 which I have printed; (II) the same MS., Vol. I, fol. 226b, on 1 Kings 11 11 and (III) the printed Massorah on Gen. 6 13.

The printed Massorah (List III) is very corrupt. It begins by stating in the heading that ויאמר אלהים is four times followed by Lamed and after giving one instance in which this phrase is thus followed by the prefix it continues with the phrase ויאמר דהה of which it records three instances, omitting 1 Kings 11 11.

§ 860. התם

ויאמר יהוה is four times with Munach Zarka in this book. That is, in Exodus to distinguish it from the other accents which this phrase has in Exodus and which are recorded in the next Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 39a, on Exod. 8 1 which I have printed and which alone has the mnemonic sign; (II) Add. 21,160, fol. 69b, on Exod. 4 21 and (III) the printed Massorah on the same passage.

§ 861. התס"א

ויאמר יהוה has in twelve instances Kadma Ve-Azla in this book. That is, in Exodus in contradistinction to the accents which this phrase has in the passages recorded in § 860.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 68a, on Exod. 17 14 which I have printed; (II) Orient. 4445, fol. 49a, on Exod. 8 16; (III) Vienna Codex No. 35 on Exod. 10 12 and (IV) the printed Massorah on Exod. 4 11. The printed Massorah records ten passages only, though it correctly states in the heading that there are twelve such instances. It omits Exod. 8 16 and 17 5.

§ 862. התס"ב

ויאמר יהוה has in nine instances Kadma Ve-Azla in this book. That is, in Numbers where this phrase occurs twenty-four times with six different accents it has in nine passages Kadma Ve-Azla.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 107a, on Numb. 11 16 which I have printed; (II) Add. 15,251, fol. 89b, on the same passage; (III) Add. 21,160, fol. 207a, on Numb. 12 4; (IV) Harley 5710-11, Vol. I, fol. 97b, on Numb. 18 20 and (V) the printed Massorah on Numb. 3 40.

1 In five instances it is ויאמר יהוה with Mercha, Tipcha (Numb. 7 4, 11; 15 37; 27 6; 31 26); in six instances ויאמר יהוה with Mehupach Pashta (Numb. 11 23; 14 11; 15 35; 18 1; 26 1; 27 12); in one instance it is ויאמר יהוה with Munach, Zakeph-Katon (Numb. 14 20); in one instance ויאמר יהוה with Munach, Zarka (Numb. 20 12) in one instance ויאמר יהוה with Darga Tevir (Numb. 20 23) and in one instance ויאמר יהוה (Numb. 21 34).

§ 863. התס"ג

ויאמר יהוה has in five instances Kadma Ve-Azla in this book. In Deuteronomy where this phrase occurs fourteen times, it is with Kadma Ve-Azla five times, that is at the beginning of a verse. The sixth passage where it also has these accents is excluded because it does not begin a verse (Deut. 5 25). Its exclusion, however, may be due to the fact that the Codices are not agreed on its accents as may be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 111b, on Deut. 1 42 which I have printed; (II) Add. 15,250, fol. 96b, on Deut. 2 9 and (III) the printed Massorah Finalis, letter א, § 602.

1 In the other eight instances it is ויאמר יהוה three times (Deut. 2 2; 9 13; 18 17) and five times ויאמר יהוה (Deut. 2 31; 3 2, 26; 10 11; 31 16).

§ 864. התס"ד

ויאמר יהוה אלי אהרן and Jehovah said unto Aaron, occurs three times. That is, on three occasions the Lord addressed himself to Aaron alone not in conjunction with Moses, as is recorded in the next Rubric.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 59b, on Exod. 4 27 which I have printed; (II) Add. 21,160, fol. 69b, on the same passage; (III) the same MS., fol. 218b, on Numb. 18 1; (IV) Halle Ochlal Ve-Ochlal I, § 154; (V) the printed Massorah on Exod. 4 27 and (VI) the same on Numb. 18 20. The heading of List VI, viz. ויאמר יהוה אלי אהרן that this phrase occurs three times with the same accents is misleading, since the design of this Rubric is to record the event and not the accents. Besides the three passages exhibit two different accents. In Exod. 4 27; Numb. 18 1 this phrase is with Mehupach, Pashta, Zakeph-Katon, whilst in Numb. 18 20 it is Kadma Ve-Azla Revia.

§ 865. התס"ה

ויאמר יהוה אלי משה ואלי אהרן and Jehovah said unto Moses and unto Aaron, occurs seven times thus combined. That is, Jehovah addressed his communication to the two brothers together in contradistinction to the instances recorded in the preceding Rubric where the Lord spake to Aaron alone.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 64b, on Exod. 12 43 which I have printed; (II) Add. 21,160, fol. 77a, on Exod. 9 8; (III) the same MS., fol. 223b, on Numb. 20 23; (IV) Halle Ochlal Ve-Ochlal I, § 154, and (V) the printed Massorah on Exod. 7 8. As this Massorah, which I have printed, is on Exod. 12 43 which exhibits the only instance where Aaron is with the prefix Vav (וְאֵלֶיךָ), the

heading is "The other Lists, however, have it more correctly and List. III, in enumerating the seven passages, adds to the catchwords of the fourth instance (Exod. 12 43) that it is here with the prefix Yav, whilst List IV states that there are six such instances only and omits the passage with altogether.

זאת חקת הפסח בין אל כשנה אחת.

תתסז = § 866.

Jehovah said unto Moses and Jehovah spake unto Moses saying, occurs five times thus combined in the Pentateuch. As the normal phrase is and Jehovah spake unto Moses saying which occurs no fewer than seventy times in the Pentateuch, and as it is in these five passages only where it is and he said, the Massorah safeguards this abnormal phraseology.

Of this Rubric, which constitutes one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-12, Vol. I, fol. 88b, on Numb. 7 4 which I have printed; (II) Orient. 4445, fol. 74a, on Numb. 31 25; (III) Add. 15,251, fol. 92a, on Numb. 15 88; (IV) Add. 21,160, fol. 118b, on Exod. 31 12; (V) the same MS., fol. 197a, on Numb. 7 4; (VI) the same MS., fol. 236a, on Numb. 27 6; (VII) the same MS., fol. 243a, on Numb. 31 25; (VIII) Vienna Codex No. 35 on Exod. 31 12; (IX) Halle Ochlal Ve-Ochlal I, § 154, and (X) the printed Massorah on Numb. 31 25. List VIII adds at the end the mnemonic sign קב עבש which are the initial letters of the five verses in connection with which this phrase occurs, whilst List X, which is given in Jacob b. Chayim's Massorah, is as usual corrupt. Here this Rubric is headed יררם = it occurs six times at the beginning of a verse which is incorrect, since there are five such instances only, as all the other nine Lists correctly state. יררם = Exod. 4 11 which Jacob b. Chayim gives as the second instance, does not exhibit this phrase and belongs to § 869. Moreover, the expression יררם is incorrect since these instances do not begin a verse, but severally constitute the whole verse.

תתסח = § 867.

Jehovah said unto me, occurs four times with the accent in this book and the mnemonic sign thereof is A pious youth called to Samuel.

This phrase, which occurs thirteen times in Jeremiah, has four different accents. In one instance it is with Darga, Tevir, Tipcha; in three passages it is with Mercha, Tipcha, Athnachta; in four instances it is with Kadma Ve-Azla, Revia; whilst in five passages it is Mehupach, Pashta, Zakeph-Katon. Of these, however, the Rubric before us gives four only. It omits Jerem. 1 9 which is due to the fact that it does not begin a verse. The heading ought more properly to be יררם בשש בשש.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 154a, on Jerem. 11 6 which I have printed; (II) Vienna Codex No. 35 on the same passage and (III) the printed Massorah on Jerem. 1 7. The mnemonic sign by itself is also given in the printed Massorah on Jerem. 11 6 and in the printed Massorah Finalis, letter א, § 599. Here, however, the heading יררם בשש בשש is wrong; it ought to be יררם בשש בשש.

Comp. Jerem. 1 12; Jerem. 1 14; 11 9; 14 11; Jerem. 3 6; 13 6; 14 14; 24 3.

תתסח = § 868.

Jehovah said unto me saying, occurs twice... and once it is and Jehovah spake unto me saying. The phrase followed by the preposition (אל) with suffix first person singular, which occurs upwards of thirty times in the Scriptures, is in these two instances only combined with לומר. Hence the Massorah safeguards the two exceptional phrases. This Massorah is, moreover, designed to guard Deut. 2 2 against being made conformable to verse 17 of the same chapter. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 112a, on Deut. 2 2.

Comp. Deut. 1 42; 2 9, 31; 3 2, 26; 5 25; 9 12; 10 11; 18 17; Isa. 8 1, 3; Jerem. 1 7, 9, 12, 14; 3 6, 11; 11 6, 9; 13 6; 14 11, 14; 15 1; 24 8; Ezek. 23 26; Hos. 3 1; Amos 7 8, 15; 8 2; Zech. 11 13, 15.

תתסז = § 869.

Jehovah said unto him, occurs six times thus combined at the beginning of a verse. In this combination this phrase occurs altogether ten times, but in the remaining four instances it does not begin the verse. (Comp. Josh. 13 1; 2 Sam. 2 1; 1 Kings 22 21; 2 Chron. 18 20.) As in the other six passages in which this phrase occurs the combination differs, inasmuch as יהוה and ויאמר are inverted (comp. Exod. 4 2; 19 24; Judg. 6 12, 16; 7 9; Jerem. 40 2) and, moreover, as in this inverted order it also begins a verse in three instances, the Massorah safeguards the normal order and protects the official reading in Ezek. 9 4.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 185a, on Deut. 34 4 which I have printed; (II) Arund. Orient. 16, fol. 84b, on 1 Kings 9 2; (III) Orient. 2349, fol. 143b, on Deut. 34 4; (IV) Add. 15,250, fol. 297b, on Hos. 1 4; (V) Add. 15,251, fol. 294a, on the same passage; (VI) Add. 15,451, fol. 232a, on 1 Kings 9 8; (VII) the printed Massorah on the same passage; (VIII) the same on 1 Kings 19 15 and (IX) the same on Hos. 1 4.

תתסז = § 870.

and he said to me, occurs eight times. Normally יהוה is combined with ויאמר and it is in these eight instances only that it is followed by ויאמר. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Arund. Orient. 16, fol. 28a, on Judg. 13 7 which I have printed; (II) the same MS., fol. 57a, on 2 Sam. 1 8; (III) the same MS., fol. 140a, on Isa. 49 3; (IV) the same MS., fol. 337b, on Prov. 4 4; (V) the same MS., fol. 255b, on 1 Chron. 28 6; (VI) the same MS., fol. 380a, on Neh. 2 4; (VII) Add. 15,451, fol. 172b, on Judg. 13 7; (VIII) the same MS., fol. 445b, on Neh. 2 2; (IX) the printed Massorah on Judg. 13 7 and (X) the same on Prov. 4 4.

תתסח = § 871.

Jehovah said to him, occurs four times in this combination. The design of this Massorah is to safeguard these instances against being made conformable to the more general phrase יהוה ויאמר which occurs six times. (Vide supra, § 869.)

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 139b, on 1 Chron. 14 10 which I have printed; (II) Arund. Orient. 16, fol. 22b, on Judg. 6 23; (III) the same MS., fol. 247a, on 1 Chron. 14 10; (IV) Add. 15,250, fol. 135a, on Judg. 6 23; (V) Orient. 2349, fol. 31a, on Gen. 4 15; (VI) Vienna Codex No. 35 on 1 Chron. 14 10 and (VII) the printed Massorah Finalis, letter א, § 134. Jacob b. Chayim's Massorah (List VII), as usual, is incorrect; יהוה אמר ought to be יהוה אמר (Judg. 6 23) and יהוה אמר should be יהוה אמר 1 Chron. 14 10.

תתסח = § 872.

Pharaoh said to him, occurs twice thus combined. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 41a, on Exod. 10 28 which I have printed; (II) the same MS., Vol. I, fol. 226b, on 1 Kings 11 22; (III) Arund. Orient. 16, fol. 86b, on the same passage; (IV) Add. 21,160, fol. 81a, on Exod. 10 28; (V) Orient. 2349, fol. 63b, on the same passage and (VI) the printed Massorah on 1 Kings 11 22. List II adds in the heading that it occurs twice and begins a verse in both instances (יהוה אמר).

תתסח = § 873.

and the angel of Jehovah said to her, occurs three times in this combination. This Rubric I found in the printed Massorah on Gen. 16 9. The heading ought properly to be יהוה אמר, since in all the three instances this phrase begins the verse.

תתסח = § 874.

and he said to them, occurs twenty-three times. Throughout Chronicles, Daniel and Ezra it is likewise so except in five instances where it is ויאמר אליהם. To understand this artificial and complicated Massorah it is necessary to remark: (1) that in the Pentateuch and in the Prophets יהוה is followed by ויאמר plene

or defective no less than eighty-seven times and by the shorter form *לָקַח* in thirty instances only and (2) that the Massorah obtains the twenty-three passages by artificially reckoning the seven instances which occur in the section recording the exploits of Samson (Judg. 14 12, 14, 18; 15 3, 7, 11, 12) as one. In these two divisions of the Bible, therefore, the Massorah safeguards the phrase *וַיֹּאמֶר לָקַח* which is in the minority against being made conformable to the more usual combination *וַיֹּאמֶר וַיִּלְכֹּד*.

In the Hagiographa, however, the reverse is the case; the normal phrase is *וַיֹּאמֶר לָקַח* and *וַיֹּאמֶר וַיִּלְכֹּד* is the exception. The former occurs fourteen times¹ and the latter five times only. Hence the Massorah safeguards in this division of the Bible the exceptional combination. (*Vide supra*, § 855.)

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Arund. Orient. 16, fol. 25a, on Judg. 9 7 which I have printed; (II) the same MS., fol. 22a, on Judg. 6 8; (III) the same MS., fol. 118b, on 2 Kings 25 24; (IV) Add. 15,451, fol. 191b, on 1 Sam. 17 8; (V) the same MS., fol. 206b, on 2 Sam. 4 9; (VI) the same MS., fol. 261a, on 2 Kings 19 6; (VII) the same MS., fol. 499a, on 2 Chron. 23 3; (VIII) Vienna Codex No. 35 on 2 Sam. 4 9; (IX) Halle Oehlrah Ve-Oehlrah II, § 9, and (X) the printed Massorah Finalis, letter *א*, § 559. Some of these Lists have at the end of the Rubric *ויבטל ויבטל ויבטל*, thus excluding the Samson Section from the reckoning altogether and hence only count twenty-two instances.

¹ Comp. *וַיֹּאמֶר לָקַח* Dan. 2 3; Ezra 2 63; 4 2, 3; Neh. 7 66; 8 10; 1 Chron. 12 18; 15 12; 2 Chron. 12 5; 23 3; 24 5, 20; 28 9; 29 6. This is apart from the *Kethib* Neh. 7 3.

תהפיק = § 875.

וַיֹּאמֶר לָקַח occurs three times with this accent in Judges. That is, with *Mehupach Pashta* at the beginning of a verse. This is evident from the fact that it occurs twice more with this accent (Judg. 9 9; 15 12) and that these two instances are excluded because they do not begin a verse. The design of this Massorah is to safeguard these three instances against being made conformable to the other two passages where this phrase also begins the verse, but where it has different accents. Thus in Judg. 14 14 it has *וַיֹּאמֶר לָקַח* *Munach Revia* and in 18 6 *וַיֹּאמֶר לָקַח* *Darga Tevir*. This Rubric is from the printed Massorah Finalis, letter *א*, § 607. Apart from Judges this phrase occurs five times at the beginning of a verse with the same accents (Gen. 29 4; 44 15; Josh. 4 5; 2 Kings 19 6; Jerem. 36 18) and once with the same accents, but not at the beginning of a verse (Exod. 17 2).

תתעז = § 876.

וַיֹּאמֶר פְּלוֹנִי בְלִבּוֹ and he said in his heart, occurs three times in this combination . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. That is, with the name of the person between *וַיֹּאמֶר* and *בְּלִבּוֹ*. Emphasis is laid upon this triplet because all the three individuals in this combination are described as wicked persons and as harbouring wicked thoughts. This explains the remark in the printed Massorah Parva on Esther 6 6 (*וַיִּרְשַׁע וַיִּשְׂאֵר בָּלֵב*). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 228a, on 1 Kings 12 26.

תתעז = § 877.

וַיֹּאמֶר מֹשֶׁה and Moses said, occurs twice with the accent *Zarka*. That is, in this combination. This Rubric, which is from the printed Massorah on Numb. 11 21, is part of Rubric 846.

תתעז = § 878.

וַיֹּאמֶר מֹשֶׁה אֱלֹהֵיהֶם and Moses said to Jehovah, occurs five times thus combined in the Scriptures. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 36b, on Exod. 4 10 which I have printed; (II) the same MS., Vol. I, fol. 57a, on Exod. 33 12; (III) Add. 15,250, fol. 35b, on Exod. 4 10; (IV) Add. 21,160, fol. 96b, on Exod. 19 23; (V) Halle Oehlrah Ve-Oehlrah I, § 154, and (VI) the printed Massorah on Exod. 4 10.

תתעז = § 879.

וַיֹּאמֶר מֹשֶׁה אֵלֵיהֶם and Moses said unto them, occurs three times. That is, to safeguard it against the three passages where this phrase occurs and where *מֹשֶׁה* and *אֵלֵיהֶם* are reversed (Numb. 9 8; 31 15; 32 20). This protection was deemed all the more necessary since the two different orders occur within the same chapter

(comp. Numb. 32 20, 29). Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 91a, on Exod. 16 15 which I have printed and (II) the printed Massorah on the same passage.

תהפיק = § 880.

וַיֹּאמֶר לָפָנַי and he said before, or in the presence of, occurs five times. That is, this future third person singular masculine with *Vav* conversive which is normally followed by *לָפָנַי* is in these five passages construed with the more formal expression *לָפָנַי*. Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated two Lists: (I) the printed Massorah on Exod. 6 30 which I have printed and (II) Orient. 4445, fol. 47a, on the same passage. This ancient Codex gives the Rubric as follows: *אמרה לפני ה' ויספרון משה רבו רוד מלכט ממוק ארבוני*. Eccl. 5 5 is excluded because it is *וַיֹּאמֶר* the second person and not *וַיֹּאמֶר*.

תתעז = § 881.

וַיֹּאמֶר פַּרְעֹה and Pharaoh said, is three times with *Zakeph-Katon*. This phrase, which occurs fourteen times and which begins a verse in thirteen instances, has no fewer than seven different accents.¹ The Massorah, therefore, safeguards the accents in these three passages against being made conformable to those in the other passages.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 70a, on Exod. 5 2 which I have printed; (II) the printed Massorah on the same passage and (III) the printed Massorah Finalis, letter *א*, § 104.

¹ In one instance it is *וַיֹּאמֶר פַּרְעֹה* (Exod. 8 24); in one *וַיֹּאמֶר פַּרְעֹה* (Gen. 50 6); in two instances *וַיֹּאמֶר פַּרְעֹה* (Gen. 41 44; 47 3); in two *וַיֹּאמֶר פַּרְעֹה* (Gen. 41 58; 45 17); in two *וַיֹּאמֶר פַּרְעֹה* (Gen. 41 15, 39); in three *וַיֹּאמֶר פַּרְעֹה* (Gen. 41 38, 41; 47 8) and in three with *Munach, Zakeph-Katon* which constitute the Rubric before us.

תתעז = § 882.

וַיֹּאמֶר שְׁמוּאֵל and Samuel said, occurs six times with the accent in this book. That is, in Samuel where this phrase occurs twenty-eight times and where it has no fewer than nine different accents,¹ it has in these six instances *Munach, Zakeph-Katon*. This Rubric I have found in the printed Massorah Finalis only, letter *א*, § 608.

¹ In the other twenty-two instances it is as follows: once *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 3 16); once *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 10 24); once *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 12 20); once *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 13 13) once *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 16 11); twice *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 12 6; 13 11); three times *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 7 3; 15 22, 32); twelve times *וַיֹּאמֶר שְׁמוּאֵל* (1 Sam. 3 10; 8 22; 9 28; 11 14; 12 1; 15 1, 16, 26; 16 2, 10, 11; 28 16) and the six instances with *Munach, Zakeph-Katon* which constitute this Rubric. In twenty-two instances out of the twenty-eight, this phrase begins the verse.

תתעז = § 883.

וַתֹּאמֶר and she said, has five times *Pathach* in the Scriptures. That is, this Kal future third person singular feminine with *Vav* conversive which is normally with *Segol* under the *Mem*, has *Pathach* in these five instances, which is more or less due to the pausal accent.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 245a, on Prov. 7 18 which I have printed; (II) Arund. Orient. 16, fol. 35a, on 1 Sam. 1 11; (III) the same MS., fol. 361a, on Esther 5 7; (IV) the same MS., fol. 361b, on Esther 7 3; (V) Add. 15,250, fol. 359b, on Prov. 7 13; (VI) Add. 15,251, fol. 406a, on Esther 5 7; (VII) Add. 15,451, fol. 180a, on 1 Sam. 2 1; (VIII) Add. 21,160, fol. 290a, on the same passage; (IX) the same MS., fol. 311b, on Esther 5 7 and (X) the printed Massorah on the same passage. As in four instances *וַתֹּאמֶר* has the accent on the ultima and in one passage on the penultima (*וַתֹּאמֶר* Prov. 7 13) some of the Lists head this Rubric *וַתֹּאמֶר וַתֹּאמֶר וַתֹּאמֶר*.

תתעז = § 884.

וַתֹּאמֶר לָהֶם and she or thou hast said to them, occurs three times . . . and throughout the Prophets it is likewise so except once where it is followed by *אֵלֵיהֶם*.

To understand this artificial Massorah and the different headings which this Rubric exhibits in the MSS. it is necessary to remark: (I) that this phrase occurs altogether seven times and not only includes the six instances in which *וַתֹּאמֶר* is the

future third person singular feminine with *Vav* conversive, but the single instance in which it is the second person singular masculine, viz. Neh. 9 15; (2) that three of the instances occur in the Pentateuch and the Hagiographa and (3) that in the Prophets where the remaining four occur¹ there is also one passage where *וַיִּשְׁמַע* is followed by *אֶלֶּיָּהוּ* instead of the normal *לָהֶם*. It will thus be seen that in the first and third divisions of the Bible *וַיִּשְׁמַע לָהֶם* is the invariable rule, whilst in the second division this rule has one exception. Hence the grouping together of the Pentateuch and Hagiographa and hence too the separation of the Prophets. This will also explain the different headings of this Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 279*b*, on 2 Chron. 34 23 which I have printed; (II) Add. 15,250, fol. 25*b*, on Gen. 39 14; (III) the same MS., fol. 435*k*, on 2 Chron. 34 23; (IV) Add. 21,160, fol. 42*a*, on Gen. 39 14; (V) Orient. 2349, fol. 51*a*, on the same passage in the central margin; (VI) Vienna Codex No. 35 on Neh. 9 15 and (VII) the printed Massorah on Gen. 39 14. For the reason also readily given List IV heads this Rubric *וַיִּשְׁמַע לָהֶם בְּבִרְיֵיהֶם וּבְכַתְּבֵיהֶם*.

¹ Comp. *וַיִּשְׁמַע לָהֶם* Josh. 2 16; Judg. 9 11, 13; 2 Sam. 17 20.

§ 885. תַּזְרֵה

וַיִּשְׁמַע occurs twice. That is, with *Tzere* under the *Mem* because of its pausal accent. It will be seen that in one instance it is the second person masculine and in the other the third person feminine. The Massorah, however, has regard to the identity of the consonants and vowel-points.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 79*a*, on 1 Kings 5 20 which I have printed; (II) the same MS., fol. 336*b*, on Prov. 1 21; (III) Harley 5710—11, Vol. I, fol. 220*a*, on 1 Kings 5 20; (IV) Add. 15,451, fol. 227*a*, on the same passage and (V) Vienna Codex No. 35 on Prov. 1 21. This List heads it *וַיִּשְׁמַע בִּי קָם* thus calling the *Tzere*, *Kamez*.

§ 886. תַּזְרֵה

וַיִּשְׁמַע and *I said*, is three times plene in the Scriptures. As this Kal future first person singular which occurs upwards of ninety times, is plene in these three instances only, the Massorah safeguards this exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 294*a*, on Neh. 2 20 which I have printed; (II) the same MS., Vol. II, fol. 293*b*, on Neh. 2 7; (III) Arund. Orient. 16, fol. 375*b*; (IV) Vienna Codex No. 35, both on the same passage; (V) Halle Ochlal Ve-Ochlal II, fol. 83*a*, margin and (VI) the printed Massorah Finalis, letter *א*, § 576.

§ 887. תַּזְרֵה

וַיִּשְׁמַע לִי they shall say to me, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26*a*, on Judg. 9 54.

§ 888. תַּזְרֵה

וַיִּשְׁמַעוּ and they shall say, is nine times *Raphe*. That is, with *Sheva* under the *Vav* to guard it against its being made conformable to the numerous instances in which it is *וַיִּשְׁמַעוּ* with *Pathach* under the *Vav*.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 20*b*, on Isa. 43 9 which I have printed; (II) the same MS., Vol. II, fol. 41*b*, on Jerem. 16 19; (III) the same MS., Vol. II, fol. 141*a*, on 1 Chron. 16 31; (IV) the same MS., Vol. II, fol. 183*a*, on Ps. 35 27; (V) St. Petersburg Codex of A. D. 916, on Isa. 14 10; (VI) the same Codex on Jerem. 16 19; (VII) the same Codex on Joel 2 17; (VIII) Add. 15,451, fol. 142*b*, on Deut. 32 7; (IX) the same MS., fol. 278*a*, on Jerem. 16 19; (X) the same MS., fol. 347*a*, on Isa. 14 10; (XI) Halle Ochlal Ve-Ochlal II, § 9 and (XII) the printed Massorah on Isa. 14 10. The addition at the end of List III, viz. *וַיִּשְׁמַעוּ לִי וְשָׁמַע רַבִּי וְשָׁמַע בְּקִרְיֵי וְשָׁמַע* plainly indicates the design of this Massorah.

§ 889. תַּזְרֵה

וַיִּשְׁמַעוּ. In three instances the textual reading or *Kethiv* is *וַיִּשְׁמַעוּ* and they said, and the official reading or *Keri* is *וַיִּשְׁמַעוּ* and he said.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 143*a*, on Josh. 9 7 which I have printed; (II) Arund. Orient. 16, fol. 7*a*, on the same passage; (III) the same MS., fol. 44*b*, on 1 Sam. 15 16; (IV) Add. 15,451, fol. 190*a*, on the same passage and (V) Vienna Codex No. 35 on Josh. 9 7. These three instances form part of the Rubric consisting of eleven words which have *Vav* at the end, but which are officially read without it. (*Vide infra*, letter *ו*, § 147, p. 423.)

§ 890. תַּזְרֵה

וַיִּשְׁמַעוּ and they said, has twice the accent *Pazer*. This Rubric I have found in the printed Massorah only, on Gen. 43 7.

§ 891. תַּזְרֵה

וַיִּשְׁמַעוּ has six times the accent *Gershaim* at the beginning of a verse. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 34*a*, on Gen. 11 3 which I have printed; (II) Orient. 4445, fol. 32*b*, on Gen. 42 21; (III) Arund. Orient. 16, fol. 209*a*, on Jonah 1 7; (IV) Add. 15,251, fol. 18*a*, on Gen. 11 3; (V) the same MS., fol. 261*a*, on Jerem. 42 2; (VI) the printed Massorah on 1 Sam. 11 9 and (VII) the same on Jerem. 42 2. List II, which exhibits the oldest form of this Rubric, correctly enumerates seven such instances, adding at the end that one of them is in the middle of the verse (1 Kings 7 6) and that the others begin the verse *וַיִּשְׁמַעוּ בְּמִצְרַיִם מִבְּרַחֲמֵי מֶלֶךְ מִצְרַיִם*. List V not only states in the heading that there are five such instances only, but records five, omitting Gen. 11 3. But this is manifestly due to a later Nakdan who found the List in its incomplete state and adapted the heading to the contents as is evident from List IV which is given in the same MS. and which is perfectly correct.

§ 892. תַּזְרֵה

וַיִּשְׁמַעוּ has three times the accent *Zavka* at the beginning of the verse. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 293*a*, on Neh. 1 3 which I have printed; (II) the same MS., Vol. I, fol. 43*a*, on Exod. 14 11; (III) Orient. 4445, fol. 55*b*, on the same passage; (IV) Arund. Orient. 16, fol. 379*a*, on Neh. 1 3; (V) Add. 15,251, fol. 421*b*, on the same passage; (VI) Add. 21,160, fol. 87*b*, on Exod. 14 11; (VII) the printed Massorah on Gen. 29 8 and (VIII) the same on Neh. 1 3. As there are no other instances in which *וַיִּשְׁמַעוּ* has this accent, and as all the three instances begin a verse, the heading ought more properly to be *וַיִּשְׁמַעוּ בְּתוֹכָא דְּפָסְקֵי* it occurs three times with this accent *and* at the beginning of the verse, since the heading as it is might suggest that it has this accent apart from the beginning of a verse. But, as we have seen, the *Vav* is frequently omitted in these cases.

§ 893. תַּזְרֵה

וַיִּשְׁמַעוּ אֵלָיו and they said unto him, occurs twice at the beginning of the verse. This Rubric, which I have found in the printed Massorah only, on 1 Kings 20 31, is as usual incorrect, since this phrase, which occurs altogether twenty-eight times, begins a verse in no less than twenty instances.¹ It cannot refer to the identity of the accents since this phrase has two different accents in the two passages. In Gen. 18 9 it has *Munach*, *Zakeph-Katon* *וַיִּשְׁמַעוּ אֵלָיו* which occurs four times more at the beginning of the verse (Gen. 40 8; 44 7; 2 Kings 19 3; Jerem. 36 15) and twice in the middle of the verse (2 Kings 2 3, 5), whilst in 1 Kings 20 31 it is with *Munach Zavka* (*וַיִּשְׁמַעוּ אֵלָיו*) which is unique. It is more than probable that this Rubric exhibits the first attempt to compile a List of the passages in which *וַיִּשְׁמַעוּ אֵלָיו* occurs, in order to safeguard this lengthier phrase against being made conformable to the shorter form *וַיִּשְׁמַעוּ* which, as is frequently the case, has never been finished.

¹ Comp. *וַיִּשְׁמַעוּ אֵלָיו* Gen. 18 9; 40 8; 42 10; 44 7; Numb. 20 19; Josh. 9 9; Judg. 8 1; 18 25; 1 Sam. 8 5; 11 3; 1 Kings 20 8, 31; 2 Kings 1 6, 8; 19 3; Isa. 37 3; Jerem. 36 15; 40 14; Jonah 1 8, 11.

² Comp. *וַיִּשְׁמַעוּ אֵלָיו* Gen. 26 32; 37 8; 47 18; Numb. 22 16; Judg. 1 24; 11 2; 12 5, 6; 14 13, 18; 15 12, 13; 18 3, 5, 19; 1 Sam. 29 4; 2 Sam. 21 4; 1 Kings 1 2; 2 Kings 2 23; Ruth. 2 4; Esther 6 13; 2 Chron. 26 18.

§ 894. תַּזְרֵה

וַיִּשְׁמַעוּ אֵלֶיהָ and they said unto her, occurs twice. The design of this Massorah is to safeguard this lengthier phrase against being made conformable to the shorter form *וַיִּשְׁמַעוּ* which occurs

three times (Gen. 24 60; Josh. 2 14; Judg. 16 6) especially as the two phrases are used promiscuously in close proximity.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 16b, on Gen. 24 58 which I have printed; (II) Add. 15,451, fol. 146b, on Josh. 2 17 and (III) the printed Massorah on Gen. 24 58.

התציה = § 895a-b.

וַיֹּאמְרוּ אֲלֵהֶם and they said unto them, occurs three times. The conflicting statement between the two Rubrics, viz. § 895a, which emphatically declares that this phrase occurs three times only and simply records three instances, and § 895b, which as emphatically states that it occurs seven times and duly catalogues seven passages, is probably due to the fact that the compilers of the first recension artificially regarded the whole Pentateuch, in which it occurs five times, as representing one instance. The heading ought, therefore, more correctly to be וַיֹּאמְרוּ בל אריות Rubric 895a is from Orient. 2349, fol. 47b, on Gen. 24 14 and Rubric 895b from the printed Massorah on the same passages.

התציו = § 896.

וַיֹּאמְרוּ קְאוֹר and they said saying, occurs three times thus combined. That is, the infinitive following immediately after the future third person plural with Vav conversive. With intervening words וַיֹּאמְרוּ... occurs in Numb. 17 27; Judg. 19 22.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 112a, on Numb. 20 3 which I printed; (II) Arund. Orient. 16, fol. 59b, on 2 Sam. 5 1; (III) Add. 15,250, fol. 166b, on the same passage and (IV) the printed Massorah on Exod. 15 1. In List I, which I have printed, רַב־לֵב is a clerical error for רַשָּׁטָל which I have given in brackets.

התציו = § 897.

וַיֹּאמְרוּ כְלֵדָהִים and all the people said, occurs four times. That is, in contradistinction to this phrase without כָּל all, which occurs three times. (Vide infra, § 902.) Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 411a, on 1 Chron. 16 36 which I have printed and (II) the printed Massorah on 1 Kings 1 39.

התציה = § 898.

וַיֹּאמְרוּ כְלֵדִיקְהֶל and all the congregation said, occurs twice. The design of this Massorah is to safeguard Neh. 5 13 against being made conformable to the parallel passage in 1 Chron. 16 36. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No 35, on 1 Chron. 13 4 which I have printed and (II) Harley 5710-11, Vol. II, fol. 139a, on the same passage.

התציו = § 899.

וַיֹּאמְרוּ לֹא and they said not, occurs twice with the accent. That is, in these two instances has this phrase, which occurs eleven times, the accents Munach, Zakeph-Katon. In the other nine passages it has no fewer than eight different accents.¹ As the adverb of negation has abnormally Dagesh in the Lamed, these two instances constitute part of the Rubric recording the eighteen words in the Bible with Dagesh in the first letter, although they are preceded by words ending in an open syllable.² Of this Rubric, which in this form does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 47b, on Gen. 19 2 which I have printed and (II) Orient. 2349, fol. 37b, on the same passage. The printed Massorah on this passage simply notices the abnormal Dagesh in the Lamed.

¹ (1) וַיֹּאמְרוּ לֹא Gen. 29 8; (2) וַיֹּאמְרוּ לֹא Gen. 38 21; (3) וַיֹּאמְרוּ לֹא Numb. 16 12; (4) וַיֹּאמְרוּ לֹא 1 Sam. 12 4; (5) וַיֹּאמְרוּ לֹא Jerem. 6 16, 17; (6) וַיֹּאמְרוּ לֹא Jerem. 35 6; (7) וַיֹּאמְרוּ לֹא Hag. 2 12 and (8) וַיֹּאמְרוּ לֹא Pa. 94 7.

² Comp. The Massorah, letter נ, § 524, Vol. II, p. 296.

התיק = § 900.

וַיֹּאמְרוּ לִי and they said to me, occurs twice in the Scriptures. That is, in this shorter form; in the only other instance where the phrase occurs it is וַיֹּאמְרוּ אֵלַי (Ezek. 24 19). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 50b, on Exod. 32 23.

התקיא = § 901.

וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ and the kings young man said, occurs three times. As in the only other passage in which the phrase occurs in this book it is וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ (Esther 3 3) the Massorah safeguards the two different expressions against being made

uniform. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 406b, on Esther 6 5. As all the three instances occur in Esther, the heading ought more properly to be וַיֹּאמְרוּ בְּשֵׁשׁ סְפָרִים = three times and in this book. The phrase which occurs in Esther 3 3 also occurs in 2 Sam. 15 15.

התיקב = § 902.

וַיֹּאמְרוּ הָעָם and the people said, occurs three times. That is, to safeguard this phrase against the one in which it has the expression כָּל־אֵל all, before הָעָם the people. (Vide supra, § 897.) Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 26b, on Judg. 10 18 which I have printed; (II) Add. 15,250, fol. 188b, and (III) Vienna Codex No. 35, both on the same passage.

התיקג = § 903.

וַיֹּאמְרוּ הֵן they shall say, occurs three times in the Scriptures. That is, with Tzere under the Mem instead of Sheva which it has in all the other fifty instances where this Kal future third person plural masculine occurs. The Tzere is due to the pausal accent Athnach, which it has in these three passages. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 34a, on Jerem. 5 2 which I have printed; (II) Arund. Orient. 16, fol. 320a, on Ps. 145 6; (III) Add. 15,251, fol. 374a, and (IV) the printed Massorah, both on the same passage.

התיקד = § 904.

וַיֹּאמְרוּ הֵן and they said, is plene once only in the Pentateuch, but it is always so in the Prophets and Hagiographa except once. That is, in the Pentateuch where this future third person plural feminine with Vav conversive occurs three times (Gen. 31 14 Exod. 1 19; 2 19) it is always without the paragogic He except in once instance only (Gen. 31 14), whilst on the contrary in the Prophets and Hagiographa where it occurs five times (1 Sam. 9 12; 18 7; Ruth 1 10, 19; 4 14) it has always the paragogic He except in one instance only (1 Sam. 18 7).

Of this artificial Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 55b, on Gen. 31 14 which I have printed; (II) Orient. fol. 45b; (III) Add. 21,160, fol. 27b, and (IV) the printed Massorah, all on the same passage.

התיקו = § 905.

וַיֹּאמְרוּ הֵן and they said, is three times so written. This is a more simple and probably the original recension of the former Rubric. As this future third person plural feminine with Vav conversive which occurs altogether eight times, is plene in five instances and defective in three only, the Massorah safeguards the exceptional orthography. The necessity for this protection of the minority will be seen by referring to the notes on Exod. 2 19 in my edition of the Hebrew Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 68b, on Exod. 2 19 which I have printed and (II) Orient. 2349, fol. 58b, on the same passage.

התיקז = § 906.

וַיֹּאמְרוּ הֵן ye shall say, occurs nine times in the Scriptures. This Kal future second person plural masculine occurs altogether thirty times. As it is without the paragogic Nun in twenty-one instances and with it in nine passages only, the Massorah safeguards the minority.

Of this Rubric, which is one of the earliest constituent parts of the Massorah, I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 253a, on 2 Kings 19 10 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Isa. 37 6; (III) the same Codex on Jerem. 21 3; (IV) Arund. Orient. 16, fol. 41b, on 1 Sam. 11 9; (V) the same MS., fol. 122a, on Isa. 8 12; (VI) the same MS., fol. 134a, on Isa. 37 6; (VII) the same MS., fol. 159b, on Jerem. 21 3; (VIII) Add. 15,451, fol. 280b, on the same passage; (IX) the same MS., fol. 344b, on Isa. 8 12; (X) Add. 21,160, fol. 30a, on Gen. 32 5; (XI) Halle Ochlah II, § 9; (XII) the printed Massorah on Gen. 32 5 and (XIII) the same on 2 Kings 18 22.

Lists II and III which are literally identical, not only state emphatically in the headings that there are ten such instances, but record this number. This is, moreover, confirmed by the Massorah Parva of this ancient Codex which remarks against וַיֹּאמְרוּ both in Isa. 37 6 and 10 that it occurs ten times (י). The difficulty in deciphering the tenth instance is due to a manifest clerical error, in the catchword רַמְבֵּקֶלֶל which, as it now stands, can only refer to 1 Kings 6 29 where וַיֹּאמְרוּ does

not only not occur, but where it is impossible. It is most probably a corruption of *דבש* *בבל*, viz. the parallel *דבש* *בבל* of this catchword = 2 Kings 22 18 where we now read *אמרו* without the paragogic *Nun*. That the Scribe was careless is evident from other mistakes in the catchwords of this Rubric, e. g. *אמר* for *אמר* Jerem. 21 3; *אמר* instead of *אמר* Isa. 8 12; *אמר* instead of *אמר* 2 Kings 19 10.

With the exception of List X none of the other twelve Lists notice that one of the nine instances is defective. This however, is plainly set forth in the heading where it is stated that *אמר* occurs nine times, that it is eight times plene and once defective (*אמר* *אמר*) and where it is added against the ninth catchword, viz. Jerem. 21 3 *אמר*. That some of the Codices had it here also plene is evident from the St. Petersburg Codex of A. D. 916; Add. 15,451, first hand, Add. 21,161 and the *editio princeps* of the Bible, Soncino 1488, which read *אמר*.

תקין = § 907.

אמר they saying to me, occurs three times in this form. That is, the Kal participle active masculine plural without and with prefixes, is in three instances followed by *אמר* to distinguish it from the instance where it is followed by *אמר* (Jerem. 17 15) and from the one where it is followed by *אמר* (Neh. 6 19). For the combination of *אמר* with *אמר* see also Rubrics 870, and 887.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 180a, on Ezek. 21 5 which I have printed; (II) Add. 15,251, fol. 270a; (III) the printed Massorah, both on the same passage and (IV) the same on Ps. 122 1.

תקין = § 908.

אמר and they saying, occurs twice. That is, this participle plural masculine which occurs thirty-four times without the prefix *Vav*, is with this prefix in two instances only. Hence the Massorah safeguards the exceptional usage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 160b, on 2 Chron. 20 21.

תקין = § 909.

אמר it is said, occurs three times . . . and once it is with the prefix *Vav*. That is, this Niphal future third person masculine which occurs altogether eighteen times, has in fifteen instances *Tzere* under the *Mem* and in three only is it with *Pathach* which is due to its distinctive accent. The Massorah, therefore, safeguards the exceptional orthography.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 99b, on Numb. 21 14 which I have printed; (II) the same MS., Vol. II, fol. 200b, on Ps. 87 5; (III) Arund. Orient. 16, fol. 306a, on the same passage; (IV) Add. 15,251, fol. 95a, on Numb. 21 14; (V) the same MS., fol. 863a, on Ps. 87 5; (VI) Add. 15,451, fol. 107a, on Numb. 21 14; (VII) Add. 21,160, fol. 224b, on the same passage; (VIII) Orient. 2349, fol. 33b, on Gen. 10 9; (IX) Halle Ochlah Ve-Ochlah II, § 9; (X) the printed Massorah on Gen. 10 9; (XI) the same on Numb. 21 14 and (XII) the same on Ps. 87 5. All these Lists give this Rubric as I have printed it. This Rubric, moreover, forms part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix *Vav*.²

It is, therefore, inexplicable that the Massorah on Jerem. 7 32 in the St. Petersburg Codex of A. D. 916 which correctly states in the heading that there are fifteen instances of this Niphal future third person masculine with *Tzere* under the *Mem* (*אמר*), though it catalogues fourteen only, includes in this List the three instances which are given in all the MSS. as constituting the exceptional orthography with *Pathach*. The St. Petersburg Massorah makes up its List by excluding four instances which are in our text with *Tzere* under the *Mem*, viz. Isa. 19 18; 61 6; Ezek. 13 12 and Zeph. 3 16. Taking, therefore, the omission of one of these four instances from the fifteen passages to be due to a clerical error, the other three which are excluded and which have *Tzere* under the *Mem* in the *textus receptus*, are here by implication taken to have *Pathach* under the *Mem*.³

¹ Comp. *אמר* Gen. 22 14; 32 29; Numb. 23 23; Isa. 19 18; 32 5; 61 6; 62 4, 4; Jerem. 4 11; 7 32; 16 14; Ezek. 13 12; Hos. 2 1, 1; Zeph. 3 16.
² Comp. *The Massorah*, letter *א*, § 70, Vol. I, p. 403 &c.
³ The List of the St. Petersburg Codex I have printed in *The Massorah*, Vol. III p. 2, § 909.

תקין = § 910.

אמר to speak, occurs twice, once it is written with *Aleph* and once without it. As this Chaldee Peal infinitive construct with the prefix *Lamed* which occurs twice, is in each instance written differently the Massorah safeguards the two several spellings. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 364b, on Dan. 2 9 which I have printed and (II) Harley 5710—11, Vol. II, fol. 289a, on Ezra. 5 11. The latter is one of the three instances in which the verb *אמר* is defective of the radical *Aleph*. (*Vide supra*, letter *א*, § 796.)

תקין = § 911.

אמר tell, occurs three times. That is, the Chaldee Peal imperative singular masculine occurs three times and is with *Pathach* under the *Mem* in all the three instances as is attested by the best MSS., viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,251 &c.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 367a, on Dan. 4 6 which I have printed; (II) Add. 15,251, fol. 411a, on the same passage and (III) the printed Massorah on Dan. 4 15. The heading in List III *אמר* *אמר* = it occurs three times with *Kametz* in this book as well as the remark in the printed Massorah Parva against Dan. 4 6, 15 that *אמר* is three times with *Kametz* (*אמר*) is contrary to the best Codices and is probably due to Jacob b. Chayim himself.

תקין = § 912.

אמר words, occurs twice. Of this Rubric I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 9, which I have printed and (II) the printed Massorah on Prov. 22 21.

תקין = § 913.

אמר thy word, occurs twelve times in this form in the Scriptures. That is, without and with prefixes this noun with the suffix second person singular masculine, has *Segol* under the *Tav* in these twelve instances which is due to its distinctive or pausal accent, in contradistinction to the other eight passages where it occurs and where it has the normal *Sheva* (Ps. 119 50, 67, 76, 116, 140, 154, 158, 170). The majority is here safeguarded because both the MSS. and some of the early editions exhibit variations in several of the instances which constitute this Rubric, as will be seen from the notes on Ps. 119 11, 103, 133, 162 in my edition of the Hebrew Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 213b, on Ps. 119 82 which I have printed; (II) Arund. Orient. 16, fol. 314b, on Ps. 119 38; (III) Add. 15,451, fol. 429b, on the same passage; (IV) the printed Massorah on Ps. 119 82 and (V) the same on Ps. 138 2.

תקין = § 914.

אמר a word, occurs six times in the Scriptures. That is, this noun always occurs without prefixes and suffixes in contradistinction to the forms *אמר* and *אמר* a word, which never occur without a prefix or suffix.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 118b, on Habak. 3 9 which I have printed; (II) the same MS., Vol. II, fol. 193a, on Ps. 68 12; (III) the same MS., Vol. II, fol. 197a, on Ps. 77 9; (IV) the same MS., Vol. II, fol. 232a, on Job 22 28; (V) Arund. Orient. 16, fol. 214b, on Habak. 3 9; (VI) the same MS., fol. 288a, on Ps. 19 3; (VII) the same MS., fol. 300a, on Ps. 68 12; (VIII) the same MS., fol. 303a, on Ps. 77 9; (IX) the same MS., fol. 329a, on Job 22 28; (X) Add. 21,160, fol. 288a, on Habak. 3 9; (XI) the same MS., fol. 327a, on Job 22 28 and (XII) the printed Massorah on Ps. 77 9.

As all the six instances are defective and have the accent on the penultima the headings in the different MSS. vary: some notice one feature, some another and some both features. Thus the heading of List VII is *אמר*, of Lists VI, IX and X *אמר* and of Lists V, VIII and X *אמר*.

תקין = § 915.

אמר and the truth, occurs three times in the Scriptures. That is, to distinguish it from the twenty-two instances where it is without the article after the prefix *Vav*, viz. *אמר*.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 124a, on Zech. 8 19 which I have printed; (II) the same MS., Vol. II, fol. 168b, on 2 Chron. 31 20; (III) Arund. Orient. 16, fol. 277a, on the same passage; (IV) Add. 15,251, fol. 310b, on Zech. 8 9; (V) the printed Massorah on the same passage and (VI) the same on 2 Chron. 31 20.

החקקי - § 916.

where, when, occurs twice. As in all the other twenty-eight instances where this adverb occurs it has the paragogic He (ה) the Massorah safeguards this exceptional orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 324a, on Job 8 2 which I have printed and (II) the printed Massorah on the same passage. The heading of this Rubric in the printed Massorah states (כי בחיי ליש) that it occurs twice in two different senses. This is also given against each of the two passages in the printed Massorah Parva, but it is not quite correct since the sense of this adverb in the two passages in question does not sustain this statement. The remark does not occur in the MS. Massorahs, nor is this pair included in the alphabetical List of words which respectively occur twice in two different senses. (Comp. The Massorah, letter ה, § 248, Vol. II, p. 217 &c.)

החקיי - § 917.

hither and thither, any whither, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 78a, on 1 Kings 2 36 which I have printed and (II) the printed Massorah on the same passage. The printed Massorah (List II) distinctly states that this phrase occurs three times (כי בקרא) and gives 3 Kings 5 25 as the third instance. This is supported by the best MSS. and editions, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,451; the second edition of the Bible, Naples 1491-98; the third and fourth editions, Brescia 1494, Pesaro 1511-17; the Complutensian, the first edition of the Rabbinic Bible, Venice 1517 and the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524-25. List II, therefore, must be based upon MSS. which read קרא with Kametz under the Nun in 2 Kings 5 25. This is also the reading of the editio princeps of the Bible, Soncino 1488, and it is for this reason that it is excluded from this Rubric.

החקיי - § 918.

I pray, is in six instances written with He in the Scriptures. This interjection of entreaty occurs altogether thirteen times. In seven instances it is קא with Aleph at the end and in six with He. The Massorah, therefore, safeguards the minority. On referring to the notes on Isa. 38 3; Jonah 1 14 and Ps. 116 4 in my edition of the Hebrew Bible it will be seen that both MSS. and early editions exhibit variations in the orthography of this expression and this Massorah is, therefore, designed to fix the spelling.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 18a, on Isa. 38 3 which I have printed; (II) the same MS., Vol. II, fol. 114a, on Jonah 4 2; (III) Arund. Orient. 16, fol. 114a, on 2 Kings 20 3; (IV) the same MS., fol. 134b, on Isa. 38 3; (V) the same MS., fol. 209b, on Jonah 1 14; (VI) the same MS., fol. 313b, on Ps. 116 4; (VII) Add. 21,160, fol. 292a, on Jonah 1 14; (VIII) the printed Massorah on Isa. 38 3; (IX) the same on Jonah 4 2 and (X) the same on Ps. 116 4.

Apart from קא denoting request in Hebrew, this expression written with He is regularly used as an adverb in Hebrew and in the sense of entreaty in Chaldee. It is due to this fact that the headings of this Rubric as well as the additions to it vary in the different MSS. Thus List VII heads this Rubric ויחיי קא and adds at the end ויחיי קא רחמי רבתי and Lists IX and X head it ויחיי קא רחמי רבתי, whilst Lists III and IV have at the end ויחיי קא רחמי רבתי and List V ויחיי קא רחמי רבתי.

החקיי - § 919.

whither, has in two instances the accent on the Nun, on the ultima. That is, in one instance the Nun has Munach (Deut. 1 28) and in the other Mercha (Ps. 139 7). As in the other twenty-six instances where this adverb occurs, it has the accent on the penultima the Massorah safeguards the exceptional passages.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 218b, on Ps. 139 7 which I have printed; (II) the same MS., Vol. I, fol. 111b, on Deut. 1 28; (III) Arund. Orient. 16, fol. 319a, on Ps. 139 7; (IV) Add. 15,251, fol. 373a, on Deut. 1 28; (V) Add. 15,451, fol. 119b, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Ps. 139 7; (VIII) the printed Massorah on Deut. 1 28 and (IX) the same on Ps. 139 7.

Not only have the best Codices קא in Ps. 139 7, but Harley 5710-11; Arund. Orient. 16; Add. 15,251, and the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah have this Rubric on the Nun with the accent Mercha.

Comp. קא Gen. 27 30; Numb. 14 11; Josh. 2 5; Judg. 19 17; 2 Sam. 2 1; קא Exod. 16 28; Numb. 14 11; Josh. 18 3; קא 2 Sam. 13 13; Ps. 62 4; Job 18 2; קא 2 Kings 6 8; Jerem. 15 2; Ps. 13 2; Neh. 2 16; קא Jerem. 47 6; Ezek. 21 21; Zech. 2 8; Job 19 2; קא Habak. 1 2; קא Zech. 5 10; קא Ps. 13 2, 3; קא Ps. 13 3; קא Cant. 6 1, 1.

החקי - § 920.

and they shall lament, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 126a, on Isa. 19 8. The heading ought properly to be ויחיי - twice and in this book since both the instances occur in Isaiah.

החקי - § 921.

among men, occurs three times, once with Pathach and twice with Kametz. That is, in one instance the prefix Beth has Pathach and in the other two instances it is with Kametz.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 185a, on 1 Sam. 17 12 which I have printed; (II) the same MS., Vol. II, fol. 75a, on Ezek. 9 6; (III) Arund. Orient. 16, fol. 46a, on 1 Sam. 17 6; (IV) Add. 15,451, fol. 119b, on Deut. 1 35; (V) Add. 15,251, fol. 105a, on the same passage; (VI) the same MS., fol. 160a, on 1 Sam. 17 12; (VII) the same MS., fol. 271b, on Ezek. 9 6; (VIII) Orient. 2349, fol. 123b, on Deut. 1 35; (IX) Vienna Codex No. 35 on 1 Sam. 17 12 and (X) the printed Massorah on Deut. 1 35. List V adds at the end ויחיי קא רחמי רבתי that in the case of קא with the prefix Lamed the reverse is the case, the Pathach under the prefix is the rule and the Kametz constitutes a single exception, viz. Gen. 19 8. For these instances see below § 926.

By fixing the number at three, the design of the Massorah is to exclude the reading קא - קא which obtained in some ancient Codices, as is evident from the Septuagint and the Vulgate and which is now accepted by some of the best textual critics as the correct reading. Comp. Gen. 24 1; 1 Kings 1 1.

החקי - § 922.

and the men, begins a verse eight times. The sign thereof in Chaldee is The shepherds who went up to send good pursuers after the wizards died in faith. As this expression occurs altogether sixteen times and begins a verse in eight instances, the Massorah records these passages to distinguish them from those which occur in the middle of the verse.

Of this Rubric, which constitutes one of the oldest parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 93b, on Numb. 13 81 which I have printed; (II) the same MS., Vol. II, fol. 170b, on 2 Chron. 34 12; (III) Orient. 4445, fol. 37b, on Gen. 46 32; (IV) Arund. Orient. 16, fol. 38a, on 1 Sam. 5 12; (V) the same MS., fol. 95a, on 1 Kings 20 33; (VI) Add. 15,251, fol. 198a, on the same passage; (VII) Add. 15,451, fol. 101a, on Gen. 46 32; (VIII) the same MS., fol. 506b, on 2 Chron. 34 12; (IX) Add. 21,160, fol. 56a, on Gen. 46 32; (X) Halle Ochliah Ve-Ochliah II, § 80, margin and (XI) the printed Massorah on Gen. 46 32. The mnemonic sign is from the printed Massorah where it occurs twice without the List, once on Josh. 2 7 and once in the Massorah Finalis, letter מ, § 656.

החקי - § 923.

and the men, occurs sixteen times in the Scriptures, eight times at the beginning of the verse and eight in the middle of the verse. In the preceding Rubric we have the record of one School of Massorites who safeguarded, the instances in which this expression begins a verse, whilst in the Rubric before us which emanates from another School of Massorites, the passages

are catalogued in which it occurs in the middle of the verse. This was all the more necessary since some of the ancient Codices read אֲנָשִׁים in 2 Kings 25 23, as is attested by the Chaldee, the Septuagint and the Syriac in conformity with the parallel passage in Jerem. 40 7.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 109a, on Numb. 14 36 which I have printed and (II) Orient. 2348, fol. 119a, on the same passage.

תְּחִלָּתוֹ = § 924.

וְאֲנָשִׁים and the men, occurs sixteen times in the Scriptures. Whilst the preceding two Rubrics respectively recorded the eight instances in which this expression begins a verse and the eight in which it is in the middle of the verse, this Rubric catalogues all the passages of Scripture in which it occurs irrespective of its position, and thereby exclude the reading אֲנָשִׁים in 2 Kings 25 23. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 258b, on 2 Kings 25 25. The fact that it is on this passage shows its design.

תְּחִלָּתוֹ = § 925.

וְאֲנָשִׁים and men, occurs ten times. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 96a, on Numb. 16 2 which I have printed; (II) Arund. Orient. 16, fol. 354b, on Eccl. 9 14; (III) the same MS., fol. 379a, on Neh. 1 2; (IV) the same MS., fol. 380a, on Neh. 2 12; (V) Add. 15,251, fol. 143b, on Judg. 9 9; (VI) the same MS., fol. 401a, on Eccl. 9 14; (VII) Add. 21,160, fol. 214b, on Numb. 16 2; (VIII) Halle Ochlal Ve-Ochlal II, § 7, margin; (IX) the printed Massorah on Judg. 9 9 and (X) the same on Neh. 2 12.

List V again affords a striking illustration of the misleading headings which later Nakdanim supplied to incipient Massorahs. As the Rubric now stands it declares that אֲנָשִׁים occurs four times only and records the following four instances Numb. 16 2; Judg. 9 9, 13; Ezek. 23 45. The explanation of this puzzling Massorah is not far to seek. It exhibits the first attempt of the Massorites to collect the passages wherein this expression occurs which was never completed by succeeding Massorites. The Nakdan who found this fragment mistook it for the final List and as is not unfrequently the case, supplied it with the heading in accordance with the instances before him. List VI, which is from the same MS., gives this Rubric in its complete state.

וְאֲנָשִׁים ד' וְסִמְנָתָן וְאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל הַשְּׂמִימָה אֲשֶׁר בִּי יִבְרֹךְ הַסֵּפֶר אֵלֶּיךָ וְאֲנָשִׁים דְּזִקְיָם.

תְּחִלָּתוֹ = § 926.

לְאֲנָשִׁים to the men, occurs seven times in the Scriptures... and once it is with the prefix Vav. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. II, fol. 50b, on Jerem. 29 6 which I have printed and (II) the printed Massorah on Ruth 1 11. Jacob b. Chayim's Massorah heads this Rubric לְאֲנָשִׁים and gives Gen. 19 8 as the first of the eight instances. But this is wrong, since it is here אֲנָשִׁים with Kametz under the Lamed and the printed Massorah Parva itself on this passage remarks against it that it is unique with Kametz (־) and hence does not belong to this category. (Comp. the next Rubric.)

תְּחִלָּתוֹ = § 927.

לְאֲנָשִׁים does not occur again, in all other instances it is אֲנָשִׁים. That is, in this solitary instance the prefix Lamed has Kametz whilst in all the other passages where it occurs this prefix is with Pathach. (Vide supra, § 926.) The reverse is the case when the plural אֲנָשִׁים takes the prefix Beth. Here the normal vowel-point is Kametz and the unique exception is Pathach. (Vide supra, § 921.) This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Gen. 19 8.

תְּחִלָּתוֹ = § 928.

אֲנָשִׁים the men of, occurs four times in the first Register. As the normal expression which begins the verse in Ezra 2 3—57 in the enumeration of the families who returned from the captivity, is בְּנֵי הַיְלָדִים, which occurs no less than forty-eight times, and as it is in four instances only where אֲנָשִׁים the men of, abnormally begins the verse, the Massorah safeguards this exceptional usage.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 287a, on Ezra 2 22 which I have printed and (II) Add. 15,250, fol. 389a, on the same passage. The heading of List II בְּנֵי הַיְלָדִים is more precise since the import of this Massorah is not simply to indicate that אֲנָשִׁים occurs four times in this Section, but that it begins a verse, whilst in the other forty-eight instances בְּנֵי begins the verse.

תְּחִלָּתוֹ = § 929.

אֲנָשִׁים בְּנֵי. From Neh. 7 26 to 34 אֲנָשִׁים begins the verse, whilst in the rest of this Section בְּנֵי begins the verse. That is, in this second Record we have first בְּנֵי beginning a verse in seventeen instances (Neh. 7 8—25) then אֲנָשִׁים in eight instances (Neh. 7 26—33) and then again בְּנֵי twenty-one times (Neh. 7 34—60). The Massorah therefore, safeguards this remarkable variation. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 385b, on Neh. 7 8 which I have printed and (II) the printed Massorah on the same passage.

תְּחִלָּתוֹ = § 930.

אֲנָשִׁים begins a verse eight times in this Section. That which is recorded in the preceding Rubric in an artificial sign is here given in its simple and primitive form, and it is evident that the recensions emanate from two different Schools of Massorites. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 296b, on Neh. 7 29.

תְּחִלָּתוֹ = § 931.

אֲנָשִׁים דָּוִד the men of David, occurs four times. As in all other instances where the followers of David are mentioned, the phrase is either אֲנָשִׁים דָּוִד the young men of David, or אֲנָשִׁים עֲבָדֵי דָּוִד the servants of David, the Massorah safeguards these four passages against being made conformable to the more frequent combination.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 51a, on 1 Sam. 23 3 which I have printed; (II) the same MS., fol. 52a, on 1 Sam. 24 5; (III) Add. 15,250, fol. 159b, on 1 Sam. 23 3; (IV) the printed Massorah on the same passage and (V) the printed Massorah Finalis, letter ג, § 68. In List V the catchword נָבִיא is a mistake for נַבְיָא.

1 Comp. אֲנָשִׁים דָּוִד 1 Sam. 25 10, 40; 2 Sam. 2 17; 3 22; 10 2, 4; 12 17; 18 7, 9; 1 Chron. 19 4; אֲנָשִׁים דָּוִד 1 Sam. 25 9, 12.

תְּחִלָּתוֹ = § 932.

אֲנָשִׁים and the men of, occurs four times at the beginning of a verse in the Scriptures. In the other eighteen instances where this noun plural construct begins a verse it is without the prefix Vav. The Massorah, therefore, safeguards the exceptional passages.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 251a, on 2 Kings 17 30 which I have printed; (II) the same MS., Vol. II, fol. 96a, on Ezek. 39 14; (III) Arund. Orient. 16, fol. 111b, on 2 Kings 17 30; (IV) the same MS., fol. 192a, on Ezek. 39 14; (V) Add. 15,250, fol. 11a, on Gen. 13 13; (VI) Add. 15,251, fol. 54a, on Exod. 22 30; (VII) the same MS., fol. 288a, on Ezek. 39 14; (VIII) Add. 15,451, fol. 259b, on 2 Kings 17 30; (IX) Orient. 2349, fol. 35a, on Gen. 13 13; (X) the printed Massorah on the same passage and (XI) the same on 2 Kings 17 30.

1 Besides Ezra where אֲנָשִׁים begins a verse four times and Neh. where it begins a verse eight times (vide supra, §§ 928, 930) it occurs in the following six instances; Numb. 31 58; Ezek. 22 9; Prov. 23 5; 29 8, 10; Job 34 34.

תְּחִלָּתוֹ = § 933.

אֲנָשִׁים from the men of, occurs four times in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 226a, on 1 Kings 10 15.

תְּחִלָּתוֹ = § 934.

אֲנָשִׁים and his men, occurs twenty-five times. By fixing this number the Massorah excludes the textual reading אֲנָשִׁים in 1 Sam. 23 5 and adopts the official reading אֲנָשִׁים. It is to be noticed that with the exception of one solitary instance this expression is restricted to the books of Samuel. Of this Massorah,

I collated two Lists, one Add. 15,451, fol. 392a, on Zech. 7 2 and (II) the printed Massorah Finalis, letter *א*, § 652, which I have printed.

תתקל"ה = § 935.

ואנשיהם and their men, occurs four times. This Massorah is designed to exclude the reading אנשיהם in the first clause of 2 Kings 25 23 which is still preserved in some MSS. and in the ancient Versions and which is corroborated by the parallel passage in Jerem. 40 7, as will be seen from the notes in my edition of the Hebrew Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 118b, on 2 Kings 25 23 which I have printed; (II) Add. 15,250, fol. 214b; (III) Add. 15,451, fol. 266b; (IV) Vienna Codex No. 35, all on the same passage and (V) the printed Massorah on Jerem. 18 21.

תתקל"ו = § 936.

ולאנשיהם and to their men, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 118b, on 2 Kings 25 24 which I have printed and (II) Add. 15,451, fol. 266b, on the same passage.

תתקל"ז = § 937.

אנדריונים = ἀνδρογύνος androgynous. Three words respectively exhibit a twofold form, partly masculine and partly feminine, one is in the Pentateuch, one in the Prophets and one in the Hagiographa. That is, יצחק Gen. 30 38; ישעיהו 1 Sam. 6 12 and יצחקיהו Dan. 8 22 the prefix Yod is masculine, and the suffix He is feminine. These, however, are not all the passages where such anomalies occur. The Minchath Shai on Gen. 30 38 refers also to Jerem. 39 11 and Ezek. 37 7 and suggests that the reason why the Massorites record these three instances in the Rubric before us is that they begin with Yod and end with Nun He.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 26b, on Gen. 30 38 which I have printed; (II) Paris Ochliah Ve-Ochliah, § 193, and (III) the printed Massorah Parva on Gen. 30 38. For אנדריונים in List I, Lists II and III have more correctly אנדריונים with Vav after the Resh, viz. אנדריונים.

תתקל"ח = § 938.

אנחה she groaned, occurs twice. This quadriliteral occurs altogether three times. In the two instances which constitute the Rubric before us, it is the Niphal preterite singular feminine and is pointed with Segol under the Aleph and with Sheva under the Nun (אנחה). This is attested by the Standard Codices and the early editions, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; the editio princeps of the Bible, Soncino 1488; the second and third editions, Naples 1491-93; Brescia 1494; the Complutensian; the first edition of the Rabbinic Bible, Venice 1517, and the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524-25. The same authorities attest that in Lament. 1 21 where this quadriliteral occurs, and where it is the Niphal participle singular feminine, it is pointed with Chateph-Segol under the Aleph and with Kametz under the Nun, i. e. אנחה. The pointing, therefore, of the heading in the Rubric which I have printed must be altered accordingly, to agree with the text in my edition of the Hebrew Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 268a, on Lament. 1 8 which I have printed and (II) Arund. Orient. 16, fol. 355b, on the same passage.

תתקל"ט = § 939.

אני I, occurs four times with this accent in this book. That is, of the ten instances in which this personal pronoun occurs in the Psalms with the distinctive accent and hence with Kametz under the Aleph, it is in these four passages with Dechi.

This Rubric, which I have found in Add. 21,161, fol. 144b, only, on Ps. 45 2, has this accent Dechi also in Ps. 119 125, and the Massorah remarks against it in בתי בתי. It is, therefore, clear that in the terminology of this ancient Codex בענין and בנטיא are interchangeable. In the heading of this Rubric the accent should be אני בתי בענין.

תתק"ם = § 940.

אני occurs six times in this book. That is, in Ecclesiastes where this personal pronoun occurs altogether twenty-eight times, it is

in twenty-two instances with Chateph-Patach under the Aleph (אני) and in six only with Kametz (אני). Hence the Massorah safeguards the minority.

Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 263b, on Eccl. 2 24 which I have printed and (II) the printed Massorah on the same passage. The heading in the printed Massorah זכתי זכתי six times Zakeph Kametz in this book, is incorrect. In Eccl. 5 17 it is with Revia אנו not only in all the best MSS., but in Jacob b. Chayim's text.

1 Comp. אני Eccl. 1 12, 16, 16; 2 1, 11, 12, 15, 15, 15, 18, 20; 3 17, 18; 4 1, 2, 4, 7, 8; 7 25, 26; 8 2, 15.

תתקמ"א = § 941.

אני. In two verses I, is repeated . . . and in one verse it occurs four times, three times without and once with the prefix Var. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 47b, on Gen. 24 30. As it stands this Rubric is misleading, since it implies that there are two verses only in which this personal pronoun occurs twice, just as the same language states in the second part of this Rubric that there is one verse in the Bible where it occurs four times. The fact is, that there are no fewer than thirty verses in the Bible in which אני occurs twice. In spite, therefore, of the same language denoting in the second part of this Rubric that this pronoun occurs four times in one verse irrespective of its position, it denotes in the first part that it occurs twice in close proximity. But even this is not quite correct since in Deut. 32 39, which is here given as the verse in which it occurs four times, אני אני are also in close proximity.

1 Besides the two verses which constitute this Rubric אני occurs twice in the following twenty-four verses: Gen. 18 17; Exod. 6 29; 29 46; 33 16; Numb. 15 41; 35 34; 2 Sam. 12 23; Isa. 41 4, 13; Jerem. 45 4; Ezek. 2 8; 5 11; 16 62; 17 24; 21 22; 22 14; 36 36; 44 28; Hos. 5 14; 14 9; Zech. 1 5; Ps. 116 16; Eccl. 1 16; Neh. 2 12; in five verses it is אני אני, Levit. 11 44, 46; 26 24; Job 32 17; 33 6; in one verse it is אני אני and in three verses אני אני viz. Jerem. 17 18; Ezek. 17 22; Mal. 1 6.

תתקמ"ב = § 942a-c.

אני, אני. Words which respectively occur twice in combination with this pronoun, once they are preceded by אני without the prefix Vav and once by אני with the prefix Vav.

These three Lists again disclose the method which the Massorites adopted in developing the Massorah. List 942a, which is from Harley 5710-11, Vol. I, fol. 121a, on Hag. 2 21, records eight instances or pairs of this combination. These are all which the first compiler had been able to collect, and as he expected his fellow Massorites to continue the search, he left the List open and did not supply it with a heading.

In Orient. 4445, fol. 47b, on Exod. 6 12 where this Rubric is also given, this ancient Codex too, records eight pairs only. The compiler of this List, however, has אני אני (Ezek. 8 1) and אני אני (Ezra 9 4) which are not in List 942a, and omits אני אני (Isa. 46 4). But he too, regarded the List as incomplete and hence did not furnish it with a heading fixing the number of these pairs. Though List 942b, which is from Add. 15,451, fol. 362a, on Isa. 46 4 catalogues nine pairs its compiler also did not look upon it as final. He, therefore, also left it without a heading. A later Nakdan, however, as is often the case, took these as containing all the instances in the Bible and hence not only supplied the List with a heading fixing the number at nine in accordance with the pairs in the List, but furnished them with catchwords. But this heading in List 942a, which is also given in the printed Massorah Finalis, letter *א*, § 625, is incorrect, since there are at least twelve such pairs.1

1 Comp. אני אני Jerem. 4 12; ואני אני 1 Sam. 19 3; אני אני Ps. 56 4; אני אני Ps. 88 14; אני אני 1 Kings 20 4; אני אני Josh. 8 5.

תתקמ"ג = § 943.

אני ואתה I and thou, is three times thus combined. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 138b, on 1 Sam. 20 23 which I have printed and (II) the printed Massorah on the same passage. As אתה by itself occurs three times only, it is also the subject of a separate Massorah. (Vide infra, letter *א*, § 1475.)

תתקמ"ד = § 944.

אני הולך I am going, occurs four times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 32b, on Judg. 19 18

which I have printed and (II) the printed Massorah Finalis, letter \aleph , § 628. It is remarkable that both Lists include in this Rubric the instance where \aleph is preceded by \aleph with the prefix *Vav*, viz. 2 Sam. 15 20a.

התקמ"ד § 944.

\aleph *I Jehovah, occurs twice with the accent.* That is, in two instances in the Pentateuch where this pronoun begins a verse it has the accent *Gershaim*. Of this Rubric, which is omitted in the first Volume of the Massorah, but which is given in Volume III, p. 2, § 944*, I collated two Lists: (I) Orient. 2365, fol. 142b, on Numb. 15 41 and (II) the printed Massorah on the same passage which I have printed.

התקמ"ה - § 945.

\aleph *I Jehovah, ends the verse in twenty instances.* That is, in Leviticus alone, in contradistinction to those verses which end with the more lengthy formula recorded below in § 949. This is evident from the fact that this formula occurs six times in other parts of the Pentateuch at the end of a verse and no less than thirty-six times in the Prophets.¹

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 98b, on Levit. 26 45 which I have printed and (II) the printed Massorah on Levit. 18 5. List I gives the catchwords for the twelfth instance \aleph = Levit. 20 26. But here \aleph is in the middle of the verse. This recension of the Rubric must, therefore, be based upon Codices in which the formula here ended the verse or the catchwords are due to a clerical error. List II heads this Rubric \aleph which is more precise, since it makes it certain that the design of this Massorah is simply to catalogue the instances in Leviticus. It, moreover, gives \aleph Levit. 22 3 instead of \aleph Levit. 20 26 which is in harmony with the *textus receptus*.

¹ Comp. \aleph Exod. 6 2 8; 10 2; 12 12; Numb. 3 13, 46; 1 Kings 20 13, 28; Ezek. 6 7, 10, 14; 7 4, 27; 11 10; 12 16, 20; 13 14, 21, 28; 14 8; 16 62; 20 26; 38; 22 16; 24 27; 25 5, 7, 11; 26 6; 28 23; 29 21; 30 19, 26; 32 15; 35 4, 9, 15; 36 11, 38; 37 6; 38 23; 39 6.

התקמ"ו - § 946.

\aleph *A Sign, indicating the passages in Leviticus where the phrases \aleph I Jehovah, and \aleph I Jehovah your God, respectively occur.*

In Leviticus where, as we have seen, the shorter formula \aleph occurs twenty times at the end of the verse, the longer phrase \aleph occurs seventeen times, also at the end of a verse. The design of this Massorah, therefore, is to safeguard the respective verses in which these several phrases occur, so that they may not be interchanged. As one of the phrases occurs more frequently in one Section of Leviticus and the other in another Section, the Massorah divides the whole book into the following three Sections in accordance with the prevalence of either formula in the respective Sections:

(1.) The first Section consists of Levit. 1 1-19 10. Here the lengthier formula \aleph is the prevailing one. It occurs seven times, viz. Levit. 18 2, 4, 30; 19 2, 8, 4, 10, whilst the shorter form \aleph occurs three times only. Hence the Massorah in this Section safeguards the shorter phrase.

(2.) In the second Section, which extends from Levit. 19 11 to 23 20, the shorter form \aleph is more frequent. It occurs no fewer than fifteen times, viz. Levit. 19 12, 14, 16, 18, 28, 30, 32, 37; 21 12; 22 2, 3, 8, 30, 31, 33, whilst the longer phrase \aleph occurs four times only. The Massorah, therefore, in this Section safeguards the longer phrase.

(3.) In this Section, which extends from Levit. 23 21 to the end of the book, the longer formula \aleph is the rule. It occurs no less than six times, viz. Levit. 23 22, 43; 24 22; 25 17, 55; 26 1 and the shorter form \aleph is the exception. It occurs twice only and, therefore, in this Section the Massorah safeguards the shorter phrase.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 75b, on Levit. 18 5 which I have printed; (II) Orient. 4445, fol. 104b, on the same passage; (III) Add. 21,160, fol. 169b, on Levit. 20 7; (IV) Orient. 2349, fol. 93a, on Levit. 18 5; (V) Vienna Codex No. 35 on Ezek. 20 19; (VI) Halle Ochlach Ve-Ochlach I, § 152, and (VII) the printed Massorah on Levit. 18 5.

התקמ"ז - § 947.

\aleph *I am Jehovah the God of, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Halle Ochlach Ve-Ochlach I, § 152.

התקמ"ח - § 948.

\aleph *I am Jehovah your God, begins a verse five times.* This Rubric is from the printed Massorah Finalis, letter \aleph , § 143 and as is frequently the case it is incorrect, since there are four instances only in which this phrase begins a verse. In reprinting it the fourth line, viz. \aleph has inadvertently dropped out of the text, whilst \aleph is manifestly a clerical error for \aleph and can only mean *and the next verse*. But in verse 20 this phrase is at the end of the verse and not at the beginning. The compiler who erroneously added this expression also altered the \aleph = four in the heading into \aleph = five.

התקמ"ט - § 949.

\aleph *I am Jehovah your God, occurs twenty-four times at the end of a verse.* The design of this Massorah is to safeguard these instances against being made conformable to those verses which end with the shorter formula and which are recorded in § 945.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 189b, on Deut. 29 5 which I have printed; (II) Orient. 4445, fol. 105b, on Levit. 19 2; (III) Add. 15,251, fol. 75a, on Levit. 18 4; (IV) Add. 21,160, fol. 167a, on Levit. 18 30; (V) Vienna Codex No. 35, on Levit. 19 34 and (VI) the printed Massorah Finalis, letter \aleph , § 166.

List II, which exhibits the oldest form of this Rubric, is the only correct one and shows how the Massorah was corrupted by copyists in the course of time. List I, which I have printed, though it states in the heading that there are twenty-four such instances omits two, viz. Levit. 24 22; Numb. 15 41 and gives one instance twice, viz. Levit. 26 1. List III heads this Rubric \aleph and omits three instances, viz. Exod. 16 12; Deut. 29 5; Ezek. 20 20. List IV which also states in the heading that there are twenty-two such instances only, omits four instances, viz. Exod. 16 12; Levit. 19 4 10; Deut. 29 5.

These omissions are evidently due to a confusion, on the part of later Nakdanim, of the two recensions of this Rubric which obtained in the different Massoretic Schools. The first recension is the one which is exhibited in Lists I and II. The second recension is given in List VI. It excludes the seven instances in which this phrase is preceded by the particle \aleph at the end of the verse, viz. Exod. 16 12; Levit. 20 7; 24 22; 25 17; 26 1; Deut. 29 5; Ezek. 20 10. Hence it not only heads this Rubric \aleph , but duly records the omissions in Lists III and IV with this recension, it will be seen that they wrongly omitted instances from the first recension which are rightly excluded from the second recension. Having thus confused the two recensions, the copyists also altered the headings. The Rubric in Arund. Orient. 16, fol. 179a, on Ezek. 20 20 and in Add. 15,251, fol. 277b, on the same passage, which states that this phrase occurs ten times only (\aleph) refers to \aleph . (Comp. *The Massorah*, letter \aleph , § 141, Vol. II. p. 31.)

התקנ" - § 950.

\aleph *I am Jehovah their God, occurs eight times.*

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, 54b, on Exod. 29 46 which I have printed; (II) the same MS., Vol. II, fol. 92b, on Ezek. 34 30; (III) Orient. 4445, fol. 114a, on Levit. 26 44; (IV) St. Petersburg Codex of A. D. 916; on Ezek. 39 22; (V) Arund. Orient. 16, fol. 185b, on Ezek. 28 26; (VI) the same MS., fol. 189a, on Ezek. 34 30; (VII) the same MS., fol. 192b, on Ezek. 39 22; (VIII) Add. 15,451, fol. 332b, on the same passage; (IX) Add. 21,160, fol. 115b, on Exod. 29 46 and (X) the printed Massorah on the same passage.

Lists II, VI and VII head this Rubric \aleph , but this is incorrect, since though in seven out of the eight instances this phrase is preceded by \aleph , it is without it in Exod. 29 46b. The oldest Lists, therefore, rightly omit this particle from the headings.

תתקנ"א = § 951.

אני יהוה דברתי I Jehovah have spoken, occurs twice. That is, at the beginning of a verse and in contradistinction to the lengthier formula which is the subject of the Massorah recorded in the next Rubric. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 182a, on Ezek. 24 14 which I have printed; (II) Orient. 2349, fol. 109a, on Numb. 14 35; (III) Vienna Codex No. 35, on Ezek. 24 14 and (IV) the printed Massorah on the same passage. As this phrase ends the verse in no fewer than seven instances (Ezek. 5 15, 17; 17 21; 21 22, 37; 30 12; 34 24) and as it is in these two passages only where it begins a verse, the Massorah safeguards the exceptional position of this formula. Lists II and IV, therefore, rightly add in the heading ב"ר"ם without which this Rubric is unintelligible.

תתקנ"ב = § 952.

אני יהוה דברתי ועשיתי I Jehovah have spoken and have done, occurs four times. That is, to distinguish it from the shorter phrase which ends the verse in seven instances and which is noticed in the preceding Rubric. It is, however, to be remarked that in one of the four instances which constitute this Rubric, this phrase does not stand at the end of the verse (Ezek. 37 14). Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1474, fol. 89a, on Ezek. 17 24 which I have printed; (II) Arund. Orient. 16, fol. 177b, on the same passage; (III) the same MS., fol. 181a, on Ezek. 22 14; (IV) the same MS., fol. 190b, on Ezek. 36 36; (V) Add. 21,160, fol. 277a, on the same passage and (VI) the printed Massorah on Ezek. 17 24. With the exception of List I, all the other Lists head this Rubric simply דברתי וקצתו without אני, but the heading in the List which I have printed is preferable, since this lengthier formula is manifestly contrasted with the shorter one recorded in the preceding Rubric.

תתקנ"ג = § 953.

אני יהוה מקדושכם I am Jehovah which sanctify you, occurs four times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 94a, on Levit. 20 8 which I have printed; (II) Orient. 4445, fol. 108a, on Levit. 22 32; (III) Vienna Codex No. 35 on Levit. 20 8; (IV) Halle Ochlal Ve-Ochlal I, § 152, margin and (V) the printed Massorah on Exod. 31 13.

תתקנ"ד = § 954.

אני יהוה מקדושם I am Jehovah which sanctify them, occurs four times. Of this Rubric I collated nine Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78a, on Levit. 22 16 which I have printed; (II) the same MS., Vol. II, fol. 82a, on Ezek. 20 12; (III) Orient. 4445, fol. 107a, on Levit. 22 9; (IV) Add. 15,251, fol. 77a, on Levit. 22 9; (V) the same MS., fol. 277a, on Ezek. 20 12; (VI) Add. 21,160, fol. 171a, on Levit. 21 23; (VII) Orient. 2349, fol. 95a, on Levit. 22 16; (VIII) the printed Massorah on the same passage and (IX) the same on Ezek. 20 12. The addition ח"י ח"י the second instance is without קי Levit. 22 19 is due to the fact that in all the other three passages this phrase is preceded by this particle.

תתקנ"ה = § 955.

אני ועמי I and my people, occurs three times in this form . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 139b, which I have printed and (II) the printed Massorah on Exod. 9 27. The latter rightly heads it ב"ל"ש which denotes with or without the prefix Vav, since in Exod. 9 27 it is אני. The phrase with the prefix also constitutes one link in the long chain of pairs, both words of which are with Vav conjunctive and which are unique in this form.¹

¹ Comp. The Massorah, letter י, § 89, Vol. I, p. 413 &c.

תתקנ"ו = 956.

אני and I, begins a verse eleven times in the Pentateuch. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 101a, on Numb. 3 12, which I have printed and (II) Orient. 2348, fol. 3a, on the same passage.

תתקנ"ז = § 956*.

אני occurs four times with this accent at the beginning of the verse. That is, in the Psalter where it is generally with Dechi' at the beginning of the verse¹ this pronoun has in these four instances Revia. Hence the Massorah safeguards in these passages the exceptional accents. That this is the import of this Massorah and that the qualifying expression במסרה in this book which restricts it to the Psalter must be supplied, is not only evident from the instances recorded in the Rubric, but from the fact that it occurs no less than ten times with this accent at the beginning of a verse in other parts of the Bible.² This Rubric, which does not occur in the printed Massorah, is from Orient. 2375, fol. 2a, on Ps. 5 8. I have printed it in Vol. III of the Massorah, letter א, § 956. As one of the instances is אני without the prefix Vav (Ps. 17 15) the heading ought properly to be אני ב"שע במס' יהוה אני.

¹ Comp. Ps. 2 6; 26 11; 30 7; 31 7; 69 30; 71 14; 73 23; 75 10.

² Comp. Gen. 6 17; Exod. 14 17; Levit. 20 3; Numb. 18 6; Josh. 8 5; 2 Sam. 13 13; Jerem. 23 8; 40 10; Ezek. 4 5; Jonah 2 10.

תתקנ"ח = § 957.

אני and I, begins a verse forty-three times. This Rubric I have found in the printed Massorah Finalis only, letter א, § 626. It is simply a fragment, attempting to extend the record to the whole Bible which the preceding Rubric restricted to the Pentateuch. A later Nakdan who mistook this List for final supplied it with the heading fixing the number of instances at forty-three in accordance with the passages which the original compiler was able to bring together. There are no fewer than sixty-nine instances in the Bible where this pronoun begins a verse so that more than one third of the passages, which the first Massorite left to his colleagues to supply, are here omitted.¹ Originally each book was examined separately for this phenomenon, as is evident from the separate List on the Pentateuch. The first compiler of the List before us, therefore, brought together the instances of these books only which he found with these registers in a more or less complete state. This explains the fact that no fewer than four entire books are not represented in this Rubric, viz. Joshua, Isaiah, Jeremiah and Jonah. The catchwords אני במסך are a clerical error for אני ב"שע = Ps. 5 8. I have reproduced it as it is in Jacob b. Chayim's Massorah

¹ Comp. Gen. 9 9; Exod. 14 17; Josh. 8 5; 1 Sam. 4 16; 2 Sam. 13 13; Isa. 49 4; 69 21; Jerem. 1 18; 5 4; 11 19; 17 16; 23 3; 26 14; 40 10; Ezek. 4 5; Hos. 5 12; Jonah 2 5, 10; 4 11; Ps. 30 7; 40 18; 70 6; Ruth. 4 4; Nch. 6 10; 2 Chron. 6 2.

תתקנ"ט = § 958.

אני, אני. Seven verses in which this pronoun occurs twice, the first time with and the second without the prefix Vav. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 47b, on Gen. 34 30 which I have printed and (II) the printed Massorah on Jerem. 23 24. The printed Massorah (List II) has not the addition of the verse in which this pronoun occurs three times with the prefix Vav nor of the verse in which it occurs four times, three times without and once with the prefix Vav. As Ezek. 34 24 is the only one of the seven instances in which אני begins the verse, it also forms part of the Rubric recording the verses which begin with a word with Vav and in which the same word is repeated in the middle of the verse without the Var.¹

¹ Comp. The Massorah, letter י, § 97, Vol. I, p. 415.

תתקנ"י = § 959.

אני ואני and I whither, is twice thus combined in the Scriptures. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 25a, on Gen. 37 30 which I have printed and (II) the printed Massorah on the same passage.

תתק"א = § 960.

אני ואני . . . לאלהים and I shall . . . God. Throughout the Scriptures אני precedes לאלהים except in one instance . . . whilst throughout Jeremiah it is preceded by אני except in one instance.

To understand this artificial Massorah, it is necessary to remark: (1) that as אני ואני does not occur the variation here recorded must refer to אני ואני . . . לאלהים and אני ואני . . . לאלהים without לקם and לקם; (2) that אני ואני . . . לאלהים occurs six times (Jerem. 32 38; Ezek. 11 20, 14 11; 34 24; 37 23; Zecl. 8 8)

and (3) that **אֶתְּךָ**...**אֶתְּךָ** occurs four times (Jerem. 11 4; 24 7, 30 22; Ezek. 36 28). Apart from Jeremiah, therefore, **אֶתְּךָ** is the rule and **אֶתְּךָ** the solitary exception, whilst in Jeremiah **אֶתְּךָ** is the rule and **אֶתְּךָ** the solitary exception. Hence the Massorah safeguards in each case the exceptional use of the pronoun in this phrase. It is to be remarked that **אֶתְּךָ** the future first person singular when used by God is alternately preceded by **אֶתְּךָ** and **אֶתְּךָ**.¹

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 94a, on Ezek. 36 28 which I have printed and (II) Halle Ochlal Ve-Ochlal I, § 152.

¹ Comp. **אֶתְּךָ** Exod. 4 12, 15; Deut. 31 23; **אֶתְּךָ** Zech. 2 9; 1 Chron. 28 6.

הַתְּקִיָּא = § 961.

וְאֶתְּךָ and *I have given to thee*, occurs twice. In the other three instances where **וְאֶתְּךָ** is combined with this pronoun at the beginning of a verse it is **וְאֶתְּךָ** and not **וְאֶתְּךָ** (Ezek. 20 25; Amos 4 6; Mal. 2 9). This Rubric I have found in the printed Massorah only, on Ezek. 4 5. It is to be remarked that **וְאֶתְּךָ** by itself occurs twice only.

הַתְּקִיָּב = § 962.

וְאֶתְּךָ and *I will give*, occurs twice. That is, to distinguish it from the other two instances where this phrase occurs and where it is without the prefix **וְאֶתְּךָ** (2 Sam. 21 6; 1 Kings 21 7). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 76b, on Levit. 20 3 which I have printed and (II) the printed Massorah on the same passage.

הַתְּקִיָּט = § 962*.

וְאֶתְּךָ and *I have heard*, occurs twice. **וְאֶתְּךָ** is five times combined with this pronoun, in three instances it is without the prefix **וְאֶתְּךָ** (Exod. 6 5; Ezek. 35 13; 2 Chron. 34 27) and in two with it. The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, I have printed in Vol. III, p. 2, § 962*, from Orient. 2451, fol. 49a, on Gen. 41 15.

הַתְּקִיָּז = § 963.

וְאֶתְּךָ because *I*, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 263b, on Eccl. 2 18.

הַתְּקִיָּח § 964.

בַּאֲבִיבִים in the ships, occurs four times. Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 130b, on Deut. 28 68 which I have printed; (II) the same MS., Vol. I, fol. 238a, on 1 Kings 22 50; (III) the same MS., Vol. II, fol. 208b, on Ps. 107 23; (IV) Arund. Orient. 16, fol. 97b, on 1 Kings 22 50; (V) the same MS., fol. 137b, on Isa. 43 14; (VI) the same MS., fol. 311b, on Ps. 107 23; (VII) Add. 15,451, fol. 245a, on 1 Kings 22 50; (VIII) the same MS., fol. 360b, on Isa. 43 14; (IX) the printed Massorah on Deut. 28 68 and (X) the same on Isa. 43 14. As this expression also occurs once with the prefix **וְאֶתְּךָ** (Dan. 11 46) five of the ten Lists, viz. Nos. VI—X add at the end **וְאֶתְּךָ**.

הַתְּקִיָּה = § 965.

אֶתְּךָ lead, plummet, occurs four times and in the same section. This Rubric, which does not occur in the printed Massorah, is from the Cambridge University Library Add. 465 on Amos 7 7.

הַתְּקִיָּי = § 966.

אֶתְּךָ *I*, has in seven instances the accent on the *Nun* and wherever it is with *Athnach*, *Soph-Pasuk*, *Zakeph* or *Zarka* it is also on the *Nun* except in one instance. That is, the accent is on the penultima or is *Milel* in the language of the Massorah.

Of this Rubric I collated sixteen Lists, fifteen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 260a, on Ruth 3 13 which I have printed; (II) Arund. Orient. 16, fol. 31a, on Judg. 17 9; (III) the same MS., fol. 40a, on 1 Sam. 9 21; (IV) the same MS., fol. 56a, on 1 Sam. 30 13; (V) the same MS., fol. 58a, on 2 Sam. 3 8; (VI) the same MS., fol. 207b, on Amos 7 14; (VII) the same MS., fol. 283b, on Ruth 3 13; (VIII) Orient. 2201, fol. 101a—b, in the Massoretic Appendix to the Pentateuch; (IX) Add. 15,251, fol. 14a, on Gen. 3 10; (X) the same MS., fol. 155b, on 1 Sam. 9 21; (XI) the same MS., fol. 395b, on Ruth 3 13; (XII) Add. 15,451, fol. 185a, on 1 Sam. 9 21; (XIII) Vienna Codex No. 85 on the

same passage; (XIV) the same Codex on Amos 7 14; (XV) Halle Ochlal Ve-Ochlal II, § 103, margin and (XVI) the printed Massorah on Gen. 3 10.

The seven passages catalogued in this Rubric exhibit: (1) three instances in which the *Revva* is abnormally on the *Nun* (Exod. 4 10; Judg. 17 9; 1 Sam. 30 13) instead of its normal position on the *Caph*, as it is in the other twelve passages where it occurs with this accent;¹ (2) three instances in which the *Typha* is on the penultima (Gen. 3 10; Amos 7 14; Ruth 3 13) instead of the ultima as is the case in all the other forty-three times where this quadrilateral occurs with *Typha*;² and (3) one solitary instance where it has *Pashta* on the *Nun* (1 Sam. 9 21) instead of the *Yod* only, which is the case in the other thirty-seven passages.³ Thus far the import of this Rubric is simple. Not only do the other fifteen Lists record the same seven instances, but the Standard Codices exhibit the abnormal position of these accents in the text.

It is the second part of this Rubric which causes the difficulty. Here we are told that wherever **וְאֶתְּךָ** has one of four pausal or distinctive accents it is always *Milel*, that is, the accent is likewise on the *Nun* except in one solitary instance. This is perfectly correct with regard to three out of the four accents, viz. *Athach*,⁴ *Soph-Pasuk*⁵ and *Zakeph*,⁶ but it is not so in the case of *Zarka*. With *Zarka* **וְאֶתְּךָ** occurs four times (Gen. 50 5; Exod. 34 10; 2 Sam. 3 8; Job 16 4), and excepting one questionable instance, this accent is always on the *ultima* in all the Standard Codices and in the early editions. It is, therefore, more than probable that the expression *וְאֶתְּךָ* is due to a later Scribe who imported it here from another recension of this Massorah. I must add here that **וְאֶתְּךָ** Judg. 5 3 in the Rubric which I have printed is my mistake for **וְאֶתְּךָ** Judg. 17 9.

A second recension of this Massorah is exhibited in the other fifteen Lists which I have collated. In the heading of these Lists it is stated that there are eight instances in which this pronoun has the accent on the penultima (**וְאֶתְּךָ**) and 2 Sam. 3 8 is given as the eighth instance where it is taken to have two *Zarkas*, one on the *Yod* and one on the *Nun* (**וְאֶתְּךָ**). But though this is the more general form of the Rubric, the best MSS. (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 4227; Add. 15,250; Add. 15,251 &c.) and all the editions exhibit one *Zarka* only on the *ultima*, exactly as it is in the other three passages where **וְאֶתְּךָ** has this accent, and I have found the two *Zarkas* in one MS. only (Add. 15,451).

The second part of this Rubric is differently stated in these fifteen Lists. Thus Lists II, VI, IX, X have it **וְאֶתְּךָ** and List VIII has it **וְאֶתְּךָ**; Lists IV, VII, XI, XII, XIII, XVI have it **וְאֶתְּךָ**; List XV simply has it **וְאֶתְּךָ** without stating what the accents are, whilst Lists III, V and XIV have not this second part at all. It will thus be seen that there is only one other MS. which has the vicious expression *וְאֶתְּךָ* in the second part of this Rubric.

¹ Comp. **וְאֶתְּךָ** Gen. 24 27; 46 4; Exod. 7 27; Deut. 29 13; Josh. 14 7; Judg. 5 3; 6 37; 1 Sam. 1 28; 12 23; 2 Sam. 2 6; Isa. 8 18; Jerem. 34 18.

² Comp. **וְאֶתְּךָ** Gen. 16 8; 21 24; 23 4; 24 3, 37, 42; 30 3, 30; 38 25; 47 30; 48 21; 50 24; Exod. 3 12; 4 11; 32 18; 34 11; Numb. 11 12, 21; Deut. 4 2; 12 11, 14, 28; 18 19; 32 40; Judg. 7 18; 11 37; 1 Sam. 15 14; 20 36; 2 Sam. 14 18; 24 12; 1 Kings 19 4; Isa. 6 6; 43 11; Jerem. 1 17; 3 14; 14 12; 26 5; 28 7; 32 42; 33 3; Jonah 3 2; Job 9 29; Ruth 4 4.

³ Comp. **וְאֶתְּךָ** Gen. 7 4; 15 1; 27 19; 31 5, 38; 32 12; 43 9; Exod. 3 6; 20 2; Numb. 11 14; 22 32; Deut. 4 2; 5 6; 13 1; 31 2; Josh. 13 6; 1 Sam. 1 8; 4 16; 10 8; 18 18; 2 Sam. 13 28; 1 Kings 2 18, 20; Isa. 45 12, 13; 64 16; 66 13; Jerem. 25 29; 27 6; 33 9; Hos. 2 10, 16; 11 9; Amos 6 8; 9 9; Mal. 3 23; Ruth. 3 9.

⁴ Comp. **וְאֶתְּךָ** Gen. 15 14; 24 24; 25 22, 30; Jerem. 1 7; Amos 7 14; Jonah 1 9; Zech. 13 5; Ps. 109 22; Ruth 3 12.

⁵ Comp. **וְאֶתְּךָ** Gen. 4 9; 24 34; 30 1; Exod. 4 10; 2 Sam. 1 8, 13; 2 20; 11 5; 20 17; Jerem. 1 6; Ps. 50 7.

⁶ Comp. **וְאֶתְּךָ** Gen. 26 24; 29 33; 30 2; Exod. 3 11; Judg. 19 18; 1 Sam. 1 16; 17 43; Isa. 6 6; Amos 7 14.

הַתְּקִיָּי = § 967.

אֶתְּךָ *I*, occurs three times thus combined in the Scriptures. That is, in this reduplicate form. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 20b, on Isa. 43 11 which I have printed; (II) Arund. Orient. 16, fol. 137b, on the same passage; (III) the same MS., fol. 141a, on Isa. 51 12; (IV) Add. 15,251, fol. 234b, on the same passage; (V) Add. 15,451, fol. 360b, on Isa. 43 11; (VI) Vienna Codex No. 35 on Isa. 51 12 and (VII) the printed Massorah on Isa. 43 11. As all the three instances occur in Isaiah, the heading ought properly to be **וְאֶתְּךָ** it occurs three times and in the same book, though none of the Lists have it so.

תהקטיה = § 968.

אָנְכִי מְבִיא I am bringing, occurs four times in this book, i. e. in Jeremiah. The design of this Massorah is twofold: (1) It is to safeguard this exceptional phrase against being made conformable to אָנְכִי הֵנְנִי מְבִיא which is the normal combination used both in this book, where it occurs nine times, and in the other parts of the Bible,¹ and (2) it is to guard the Scribes against interchanging the pronouns, since in the other six passages where אָנְכִי is preceded by the pronoun it is אָנִי and not אָנְכִי.²

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists, both in the ancient St. Petersburg Codex of A. D. 916: (I) On Jerem. 4 6 which I have printed and (II) on Jerem. 6 19. As these four instances are restricted to Jeremiah, the heading ought more correctly to be אָנְכִי בְּיִרְמְיָהוּ.

¹ Comp. אָנְכִי הֵנְנִי מְבִיא Exod. 10 4; 1 Kings 14 10; 21 21; 22 16; Jerem. 5 15; 11 11; 19 3, 15; 31 8; 35 17; 39 16; 45 6; 49 5; Ezek. 26 7; 28 7; 29 8; Zech. 3 8; 2 Chron. 34 24.

² Comp. אָנִי מְבִיא Levit. 19 3; 20 22; Numb. 15 18; 2 Kings 10 24; 22 20; Jerem. 42 17; Ezek. 37 5; 2 Chron. 34 28.

תהקטיש = § 969.

אָנְכִי יֹדְעֵתִי I know, occurs three times in this combination. אָנְכִי is ten times preceded by the pronoun first person. In seven instances it is combined with אָנִי¹ and in three only by אָנְכִי. The Massorah, therefore, safeguards the exceptional phrase.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 182b, on Deut. 31 27 which I have printed; (II) Arund. Orient. 16, fol. 165b; (III) Add. 15,250, fol. 254b; (IV) Add. 15,251, fol. 253b; (V) Vienna Codex No. 35, all on Jerem. 29 11; (VI) the printed Massorah on Gen. 20 6 and (VII) the same on Jerem. 29 11. Lists I and IV head this Rubric בִּי אָנְכִי יֹדְעֵתִי which is incorrect, since in Gen. 20 6 אָנְכִי יֹדְעֵתִי is not preceded by בִּי, but by אָנִי.

¹ Comp. אָנִי יֹדְעֵתִי 1 Sam. 17 28; 2 Kings 2 3, 5; Jerem. 48 30; Hos. 5 3; Ps. 135 5; 2 Chron. 2 7.

תהקיע = § 970.

אָנְכִי יְהוָה I Jehovah, occurs twelve times in this combination. In the numerous instances in which the Tetragrammaton is preceded by the pronoun first person it is אָנִי and it is in these twelve passages only that it is combined with אָנְכִי. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 69a, on Exod. 20 2 which I have printed; (II) Orient. 2348, fol. 79a, on the same passage; (III) Arund. Orient. 16, fol. 304b, on Ps. 81 11; (IV) Add. 15,251, fol. 362b, on the same passage; (V) Add. 21,160, fol. 97a, on Exod. 20 2; (VI) the same MS., fol. 268b, on Deut. 5 6; (VII) Vienna Codex No. 35, on Exod. 20 2; (VIII) Halle Ochlah Ve-Ochlah I, § 152, margin and (IX) the printed Massorah on Exod. 20 2.

It is to be remarked: (1) that all the nine Lists include the three instances in which the pronoun in this combination has the prefix Vav (Isa. 51 15; Hos. 12 10; 13 4) and (2) the instance in 2 Sam. 7 18 where the phrase is אָנְכִי אֲדֹנָי יְהוָה because in the combination of אֲדֹנָי יְהוָה Adonai has the vowel-points of יהוה and יהוה the vowel-points of אלהים. (Vide supra, §§ 107, 116.) The addition at the end of Jacob b. Chayim's (List IX), viz. אֲדֹנָי יְהוָה אֲדֹנָי יְהוָה is incorrect since אָנְכִי יְהוָה with the prefix Vav occurs three times only. It is due to a clerical error as it is not given in any of the other eight Lists.

תהקעא = § 971.

אָנְכִי יוֹשֵׁב I dwell, occurs five times. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 61a, on 2 Sam. 7 2 which I have printed; (II) the same MS., fol. 121a, on Isa. 6 5; (III) the same MS., fol. 249a, on 1 Chron. 17 1; (IV) Add. 15,250, fol. 168a, on 2 Sam. 7 2; (V) the printed Massorah on Gen. 24 3; (VI) the same on 2 Sam. 7 2 and (VII) the same on 1 Chron. 17 1.

תהקעב = § 972.

אָנְכִי מֵת I die, occurs four times thus combined. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 114a, on Deut. 4 22 which I have printed; (II) Add. 21,160, fol. 63b, on Gen. 50 24; (III) the same MS.,

fol. 261b, on Deut. 4 22; (IV) Orient. 2349, fol. 57b, on Gen. 50 24; (V) Vienna Codex No. 35, on Deut. 4 22 and (VI) the printed Massorah on Gen. 48 21.

תהקעג = § 973.

אָנְכִי נָתַתִּי I have given, occurs three times. נָתַתִּי is eight times in combination with the pronoun; in five instances it is preceded by אָנִי without and with the prefix Vav¹ and in three only it is preceded by אָנְכִי. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 49a, on Jerem. 27 6 which I have printed; (II) the same MS., Vol. II, fol. 104a, on Hos. 2 10; (III) Arund. Orient. 16, fol. 200a, on the same passage; (IV) Orient. 2349, fol. 36a, on Gen. 16 5; (V) Vienna Codex No. 35 on Hos. 2 10; (VI) the printed Massorah on Gen. 16 5 and (VII) the same on Jerem. 27 6. That the number of these instances required fixing and safeguarding is evident from the Massorah on Gen. 16 5 in Add. 15,250, fol. 11b, where it is emphatically stated that this combination occurs four times (אָנְכִי נָתַתִּי רַב־רַב). Though the passages are not given, it is more than probable that the Massorites of this beautifully written Standard Codex must have compiled the Rubric from MSS. which exhibited this combination in their text four times.

¹ Comp. אָנִי נָתַתִּי Ezek. 20 25; Amos 4 6; Mal. 2 9; אָנְכִי נָתַתִּי Gen. 48 22; Ezek. 4 5.

תהקעד = § 974.

אָנְכִי נָתַתִּי I am giving or I give, I set, occurs seven times. This participle active singular masculine occurs altogether eighteen times in combination with the pronoun first person. In eleven instances it is preceded by אָנִי¹ and in seven by אָנְכִי. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 130a, on Deut. 11 26 which I have printed; (II) Arund. Orient. 16, fol. 9a, on Josh. 11 6; (III) Add. 21,160, fol. 260b, on Deut. 4 8 and (IV) the printed Massorah on 1 Sam. 24 4.

¹ Comp. אָנִי נָתַתִּי Gen. 9 12; Levit. 14 34; 23 10; 23 2; Numb. 13 2; 15 2; Deut. 32 49, 62; 1 Sam. 23 4; Ezek. 2 8; 3 3.

תהקעה = § 975.

אָנְכִי עִמָּךְ I am with thee, occurs three times . . . and in all other passages it is אָנְכִי עִמָּךְ. That is, in these three instances the preposition עִמָּךְ with the suffix second person singular masculine the Mem has Kametz and the Caph Sheva, i. e. עִמָּךְ, whereas in all other instances where this combination occurs it is עִמְךָ.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 17a, on Josh. 23 14 which I have printed and (II) Harley 5710—11, Vol. II, fol. 185a, on Ps. 39 13. The addition at the end of the Rubric that in all other instances where this combination occurs it is עִמְךָ is inexplicable, since אָנְכִי עִמָּךְ does not occur in the textus receptus.¹ List II, therefore, is without this addition. It is also to be noticed that List I is on Josh. 23 14 where this phrase does not occur at all.

¹ It is remarkable that Heidenheim also found a MS. Massorah with this addition which is given in Frensdorff's *Massoretisches Wörterbuch*, p. 259, note 4.

תהקעו = § 976.

אָנְכִי עֹשֶׂה I am doing, or I will do, occurs three times. עֹשֶׂה occurs fifteen times in combination with the pronoun first person; in twelve instances it is preceded by אָנִי¹ and in three only by אָנְכִי. The Massorah, therefore, safeguards the exceptional usage.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 36b, on 1 Sam. 3 11 which I have printed; (II) Add. 15,250, fol. 147a; (III) Add. 15,451, fol. 181b, and (IV) the printed Massorah, all on the same passage. Lists IV heads it אָנְכִי יְהוָה עֹשֶׂה and gives דְּרֹשׁוּ עֹשֶׂה Isa. 44 24 as the fourth instance, which is manifestly designed to safeguard this solitary passage, since in the other two instances where this phrase occurs it is אָנִי יְהוָה עֹשֶׂה (Isa. 45 7; Jerem. 9 23).

¹ Comp. אָנִי עֹשֶׂה Gen. 18 17; Exod. 34 10; Isa. 5 5; 66 22; Jerem. 29 32; Ezek. 22 14; 36 22, 32; Mal. 3 17, 21; Neh. 2 16; 6 3.

התקע"ז = § 977.

הַאֲנִי have I?, occurs twice in the Scriptures. That is, the pronoun אֲנִי with the prefix הַ interrogative to distinguish it from the only other instance where the pronoun first person with the interrogative He occurs and where it is אֲנִי (Isa. 66 9).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 231a, on Job 21 4 which I have printed; (II) Orient. 4446, fol. 129b, on Numb. 11 12; (III) Arund. Orient. 16, fol. 228b, on Job 21 4; (IV) Add. 15,250, fol. 80a, on Numb. 11 12; (V) Add. 21,160, fol. 205b; (VI) Orient. 2349, fol. 107a, and (VII) the printed Massorah, all on Numb. 11 12.

התקע"ח = § 978.

וְאֲנִי and I, begins a verse nine times. As this pronoun which, apart from the Minor Prophets, begins a verse twenty-six times and, moreover, as it is in seventeen instances without the prefix Vav¹ and with it in nine instances only, the Massorah safeguards the minority.

And throughout the Minor Prophets it is likewise so. That is, in this portion of the Scriptures where this pronoun begins a verse five times it is without exception with the prefix Vav. (Comp. Hos. 11 3; 12 10; 13 4; Amos. 2 9, 10.)

Of this Rubric I collated sixteen Lists, fourteen in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 146b, on Judg. 11 27 which I have printed; (II) the same MS., Vol. II, fol. 179a, on Ps. 22 7; (III) St. Petersburg-Codex A. D. 916, on Jerem. 3 19; (IV) Arund. Orient. 16, fol. 59b, on 2 Sam. 3 39; (V) the same MS., fol. 141a, on Isa. 51 15; (VI) the same MS., fol. 147a, on Isa. 66 18; (VII) the same MS., fol. 149a, on Jerem. 3 19; (VIII) the same MS., fol. 288b, on Ps. 22 7; (IX) Add. 15,461, fol. 142a, on Deut. 31 18; (X) the same MS., fol. 206a, on 2 Sam. 3 39; (XI) the same MS., fol. 269a, on Jerem. 2 21; (XII) the same MS., fol. 402a, on Ps. 22 7; (XIII) Cambridge University Library Add. 465, on Jerem. 2 21 which alone has the mnemonic sign; (XIV) Halle Ochlah Ve-Ochlah II, § 104; (XV) the printed Massorah on Isa. 51 15, and (XVI) the same on Ps. 22 7.

The addition at the end of List II אשר קייה אנכי וליה דברחק explains the import of this Massorah. List III which exhibits the oldest form of this Massorah omits Jerem. 2 21 which is manifestly due to a clerical error, since the heading distinctly states that there are nine such instances. Lists V, VI and XIII omit at the end וכל הרי אשר רבי which makes this Massorah in conflict with the text, inasmuch as, including the Minor Prophets, אֲנִי begins a verse no fewer than fourteen times.

¹ Comp. אֲנִי Gen. 31 13; 43 9; 46 4; Exod. 20 2; Deut. 5 6; 2 Sam. 20 19; 1 King 3 2; Isa. 43 11, 12, 25; 45 12, 13; 51 12; Jerem. 27 5; Ps. 81 11; Job 9 29.

התקע"ט = § 979.

וְאֲנֹכִי הוּאָ and I Jehovah, occurs four times. (Vide supra, § 970.)

התק"ס = § 980.

וְהִתְאַפַּי he was angry, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter א, § 645. The heading ought properly to be ג' יבשמיא, since all the three instances are restricted to Deuteronomy.

התקס"א = § 981.

אִנְפוּהָ עִנְפוּהָ his face, is with Dagesh in Pe; his branches, is without it. These two Chaldee homonyms which respectively consist of three syllables with exactly the same vowel-points, severally occur twice in Daniel. As the former is with Dagesh in the Pe and the latter is without it, the Massorah safeguards this orthographical phenomenon. Accordingly the current editions of the Bible and the Lexicons which have it עִנְפוּהָ are against the Massorah. This Rubric is from Add. 465, Cambridge University Library on Dan. 4 11.

התקס"ב = § 982.

אִנְשֵׁי incurable, desperate, occurs four times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists, both in the St. Petersburg Codex of A. D. 916: (I) on Jerem. 17 16 which I have printed and (II) on Jerem. 30 12. Though this participle passive singular masculine occurs five times, both Lists state in the heading that it occurs four times

only. The remarkable feature of these two Lists is that in the one which I have printed Job 34 6 is omitted, whilst List II includes this passage (הוא = Job 34 6) and omits הוּאָ. Jerem. 17 16. But these Lists, however, add at the end that it also occurs once with the prefix Vav. In List I this addition is וְאִנְשֵׁי and in List II וְאִנְשֵׁי הוּאָ = Jerem. 17 9. The two Lists, therefore, cannot emanate from the same Massorites.

התקס"ג = § 983.

אֲנָשִׁים man, is twice אֲנָשִׁים in the Kethiv. That is, in the Kethiv or textual reading the form is אֲנָשִׁים for which the Keri or official reading is אָנָשִׁים. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 279b, on Dan. 4 13 which I have printed and (II) Arund. Orient. 16, fol. 867a, on the same passage. The points of the Kethiv in the heading of the Rubric should be אֲנָשִׁים in accordance with the notes in my edition of the Bible, and not אָנָשִׁים.

התקס"ד = § 984.

וְאַתָּה and thou, begins a verse in two instances They constitute one of the fourteen groups of two words each which respectively have Vav at the beginning of the verse.

As this pronoun second person begins a verse altogether eight times and as it is without the prefix Vav in six instances¹ and in two only with it, the Massorah safeguards the exceptional occurrence. For the fourteen groups of which this pair constitutes one, see below letter ו, § 63, p. 399.

This Rubric I have found in the printed Massorah only, on Dan. 5 22.

¹ Comp. אָתָּה Dan. 2 29, 31, 37; 3 10; 4 19; 5 18. In these instances the Massorah as usual recognises the official Keri only.

התקס"ה = § 985.

וְהִאֲסִיף the ingathering, occurs twice, once it is defective and once plena. As the two instances occur in the same book and are differently spelled in each case, the Massorah safeguards the divergent orthography of the two passages. Of this Rubric, I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 49a, on Exod. 23 16 which I have printed; (II) Add. 15,250, fol. 45a, on the same passage; (III) the printed Massorah, on Exod. 34 22 and (IV) the printed Massorah Finalis, letter א, § 670.

התקס"ו = § 986.

אֲסִיר a prisoner, occurs twice with Kametz. As this expression occurs five times, and as it is in three passages with Pathach under the Aleph¹ and in these two instances only with Kametz, the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 465 University Library Cambridge on Ps. 102 21.

¹ Comp. אֲסִיר a prisoner Isa. 10 4; 24 22; 42 7.

התקס"ז = § 987.

אֲסִירִים prisoners, occurs three times in this form. That is, twice without and once with the prefix He. By fixing the number at three, the Massorah militates against the textual reading or Kethiv אֲסִירִים in Judg. 16 21 and 25. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 50b, on Gen. 39 22 which I have printed; (II) Arund. Orient. 16, fol. 322a, on Job 3 18 and (III) Vienna Codex No. 35 on Ps. 68 7. The heading in List III is much simpler, viz. אֲסִירִים בִּי אִי אֲסִירִים.

התקס"ח = § 988.

אֲסִירִים they are bound, occurs three times in the Scriptures. This Rubric, which does not occur in the printed Massorah and which I have found in Harley 5710-11 only, Vol. I, fol. 26b, on Gen. 39 20, is incorrect, since this participle plural occurs six times. Comp. also Ps. 146 7; Job 36 8; Neh. 4 12. The heading was most probably added by a later Nakdan to an incipient List.

התקס"ט = § 989.

אֲסִיר occurs twice in two different senses. That is, in Isaiah it denotes a prisoner whilst in Exodus it is a proper name, Assir

one of the sons of Korah. As both these expressions respectively occur several times it is evident that the design of this Massorah is not to record the number of instances, but to emphasize the fact that this word is used in two different senses, and the two passages adduced are simply designed to illustrate this statement. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Exod. 6 24.

Comp. אָסַף אַסִּיר also 1 Chron. 6 7, 22; once אָסַף אַסִּיר defective 1 Chron. 3 17; and אָסַף אַסִּיר a prisoner Isa. 10 4; 24 22.

הַתְּקִיץ = § 990.

אָסַף אָסַף. Wherever this trilateral is a proper name it is אָסַף with Kametz under the Samech and when it is the preterite third person singular masculine, denoting to gather &c. it is אָסַף with Pathach under the Samech. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 108b, on 1 Chron. 6 24.

הַתְּקִיץ = § 991.

אָסַף אָסַף. The verb אָסַף in all its forms is normally construed with the preposition אֶל except in three instances where it is combined with אֶל. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 255b, on 2 Kings 22 20. It will be seen that Jerem. 47 6 which is in the received text אָסַף אָסַף is given in this Rubric as the second instance where it is אָסַף אָסַף; whilst Amos 3 9 which is אָסַף אָסַף in the textus receptus is here omitted. In the printed Massorah on Amos 3 9 where this abnormal construction is mentioned, Jacob b. Chayim refers to the Massorah Finalis for the Rubric and in the Massorah Finalis he states that it is given in the Massorah on Amos, but it is not recorded in either place.

הַתְּקִיץ = § 992.

אָסַף אָסַף and he shall gather, occurs three times, That is, to distinguish it from the other four instances in which this trilateral occurs with the prefix Vav and where it is אָסַף אָסַף a proper name with Kametz under the Samech. (Comp. Neh. 12 46; 1 Chron. 16 5; 2 Chron. 29 30; 35 15.)

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 98a, on Numb. 19 9 which I have printed; (II) Orient. 4445, fol. 138b, on the same passage; (III) Arund. Orient. 16, fol. 124a, on Isa. 11 12; (IV) Add. 21,160, fol. 221a, on Numb. 19 9; (V) Orient. 2349, fol. 112a; (VI) the printed Massorah, both on the same passage and (VII) the printed Massorah on Isa. 11 12.

הַתְּקִיץ = § 993.

אָסַף אָסַף. Wherever this preterite second person singular with the prefix Vav, occurs in the Scriptures it is defective except in one instance where it is plene. As it occurs altogether six times and is in five instance without the He (אָסַף Gen. 6 21; Exod. 3 16; 23 10; Levit. 25 3; Deut. 11 14) and plene in one instance only (Judg. 18 25) the Massorah safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Cambridge University Library Add. 465 on Exod. 23 10.

הַתְּקִיץ = § 994.

אָסַף אָסַף and thou shalt gather it, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 125b, on Deut. 22 2 which I have printed; (II) the same MS., Vol. I, fol. 241b, on 2 Kings 5 6; (III) Arund. Orient. 16, fol. 100b, on the same passage; (IV) Add. 15,451, fol. 134b, on Deut. 22 2 and (V) Orient. 2349, fol. 135a, on the same passage. List I adds at the end that it denotes two different things in the two passages (ואֵתֵן בְּבִישָׁה).

הַתְּקִיץ = § 995.

אָסַף אָסַף to gather, occurs three times. The design of this Massorah is to distinguish between this Kal infinitive from אָסַף, and the Hiphil future first person singular from אָסַף, which also occurs three times (Zeph. 1 2, 3, 3) and in one passage is used in close proximity therewith. Of this Rubric, I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 152b, on Jerem. 8 13 which I have printed; (II) the same MS., fol. 214b,

on Zeph. 1 2; (III) the printed Massorah on Jerem. 8 13 and (IV) the same on Micah 2 12. The printed Massorah heads both Lists אָסַף אָסַף.

הַתְּקִיץ = § 996.

אָסַף אָסַף to gather, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 368a, on Eccl. 2 26 which I have printed and (II) Vienna Codex No. 35 on the same passage. It is remarkable that both these Lists give the catchword אָסַף for the second instance, viz. 2 Kings 5 7, although Zeph. 3 8 and 2 Kings 5 7 are not parallel passages.

הַתְּקִיץ = § 997.

אָסַף אָסַף when thou hast gathered, occurs three times. This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 675, is incorrect, since this Kal infinitive with the suffix second person singular occurs twice only. In Levit. 23 39, here given as the first instance, it is אָסַף אָסַף with the suffix second person plural, which is unique and is so marked in the Massorah Parva of Harley 5710—11 (אָסַף אָסַף).

הַתְּקִיץ = § 998.

אָסַף אָסַף and he gathered, occurs twenty times. That is, this Kal future third person singular masculine with Vav conversive, to distinguish it from the same quadriliteral which is the Niphal future third person singular masculine which is pointed אָסַף אָסַף and which is recorded below in § 1008.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 4445, fol. 41a, on Gen. 49 33; (II) Add. 15,451, fol. 480a, on 2 Chron. 1 14; (III) the same MS., fol. 502a, on 2 Chron. 29 20 and (IV) the printed Massorah Finalis, letter א, § 669 which I have printed. Of the three MS. Lists which I have found since the publication of the first Volume of the Massorah, List I exhibits the oldest form of this Rubric. The sequence of the passages is more regular, and shows how the later Nakdanim mixed up the catchwords.

הַתְּקִיץ = § 999.

אָסַף אָסַף I gather thee, occurs three times and is defective. Though אָסַף אָסַף is in 1 Sam. 15 6 the Kal future first person singular masculine with suffix second person singular and the active participle with the suffix second person singular in the other two passages, yet the Massorah groups them together because this quadriliteral has identically the same vowel-points. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 115b, on 2 Kings 22 20 which I have printed and (II) Add. 15,250, fol. 212b, on the same passage.

הַתִּיר = § 1000.

אָסַף אָסַף thou shall gather, occurs twice. That is, to distinguish this Kal future second person singular masculine from the same quadriliteral which is pointed אָסַף אָסַף Niphal future third person singular feminine which occurs three times. (Vide infra, § 1009.) Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 180b, on Ps. 26 9 which I have printed and (II) the printed Massorah on Deut. 28 38.

הַתִּיר = § 1001.

אָסַף אָסַף and they gathered, occurs ten times, and the sign thereof in Chaldee is: The aged sent quails, the Philistines sent the bones of the King, and to their brethren silver and wine.

Of this Rubric, which is one of the most ancient and most popular parts of the Massorah, I collated twenty-two Lists, twenty in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 92b, on Numb. 11 32 which I have printed; (II) Orient. 4445, fol. 130b, on the same passage; (III) Arund. Orient. 16, fol. 87b, on 1 Sam. 5 11; (IV) the same MS., fol. 46a, on 1 Sam. 17 1; (V) the same MS., fol. 72a, on 2 Sam. 21 13; (VI) the same MS., fol. 116a, on 2 Kings 23 1; (VII) the same MS., fol. 174a, on Jerem. 40 12; (VIII) the same MS., fol. 271b, on 2 Chron. 24 11; (IX) the same MS., fol. 275a, on 2 Chron. 29 15; (X) Add. 15,251, fol. 43a, on Exod. 4 29; (XI) the same MS., fol. 181a, on 2 Sam. 21 13; (XII) the same MS., fol. 260b, on Jerem. 40 12; (XIII) Add. 15,451, fol. 102b, on 1 Sam. 5 8; (XIV) the same

MS., fol. 264a, on 2 Kings 23 1; (XV) the same MS., fol. 296a, on Jerem. 40 12; (XVI) the same MS., fol. 502b, on 2 Chron. 29 15; (XVII) Add. 21,160, fol. 70a, on Exod. 4 29; (XVIII) the same MS., fol. 207a, on Numb. 11 32; (XIX) the same MS., fol. 279a, on 2 Kings 23 1; (XX) Halle Ochliah Ve-Ochliah II, § 232; (XXI) the printed Massorah on Exod. 4 29 and (XXII) the same on 2 Chron. 29 15.

The design of this Massorah is to safeguard this quinqueliteral with Pathach under the Yod, i. e. Kal future third person plural masculine against being made conformable to the same quinqueliteral with Tzere under the Yod, i. e. the Niphal future which occurs twelve times and which is recorded below § 1011. Hence List XXI, as well as the printed Massorah on Numb. 31 32; 1 Sam. 5 11; 17 1; 2 Chron. 29 15 where this Rubric is mentioned, heads it תרתינן it occurs ten times with Pathach. This explains the Massoretic term in the headings of Lists XIII, XIV, XV, XVII, XVIII and XIX, viz. תרתינן, thus showing that תרתינן and תרתינן are synonyms and are used interchangeably. No fewer than fourteen out of the twenty-two Lists have the mnemonic sign, viz. Lists III, IV, V, VI, VII, VIII, IX, XI, XIII, XIV, XV, XVI, XVIII and XX. Whilst the sign with the heading, but without the List is also given in seven instances: (I) St. Petersburg Codex of A. D. 916, on Jerem. 40 12; (II) Harley 5710-11, Vol. I, fol. 175b, on 1 Sam. 5 11; (III) the same MS., Vol. I, fol. 256a, on 2 Kings 23 1; (IV) the same MS., Vol. II, fol. 60b, on Jerem. 40 12; (V) the printed Massorah on Numb. 11 32; (VI) the same on 1 Sam. 5 11 and (VII) the same on 17 1.

תתרי"ג = § 1002.

תתרי"ג he was gathered, occurs three times, twice with Pathach and once with Kametz . . . and once it is with the prefix Vav. That is, in the two instances where it has Pathach under the Samech it is the Niphal preterite third person singular masculine, whilst in the one instance where it is with Kametz it is in the Niphal participle singular masculine. The Massorah, however, as usual groups them together and simply indicates the difference in the vowel-points. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710-11, Vol. I, fol. 104a, on Numb. 27 13 which I have printed; (II) the printed Massorah on Gen. 49 29, and (III) the same on Isa. 57 1.

תתרי"ד = § 1003.

תתרי"ד and thou shalt be gathered, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 104a, on Numb. 27 13 which I have printed; (II) the same MS., Vol. I, fol. 255b, on 2 Kings 22 20; (III) Vienna Codex No. 35, on 2 Chron. 34 28 and (IV) the printed Massorah Finalis, letter א, 677.

תתרי"ה = § 1004.

תתרי"ה they were gathered, occurs fourteen times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 264b, on 2 Chron. 12 5 which I have printed; (II) Add. 15,250, fol. 423b, on the same passage; (III) Add. 15,451, fol. 460b, on Neh. 8 13; (IV) the same MS., fol. 503a, on 2 Chron. 30 3 and (V) the printed Massorah Finalis, letter א, § 665.

תתרי"ו = § 1005.

תתרי"ו and they were gathered, occurs four times. That is, this Niphal preterite third person plural which occurs fourteen times, as is recorded in the preceding Rubric, also occurs four times with the prefix Vav. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710-11, Vol. I, fol. 18b, on Gen. 29 3 which I have printed and (II) the printed Massorah on Zech. 12 3.

תתרי"ז = § 1006.

תתרי"ז gather ye, occurs six times. This Rubric I have found in the printed Massorah only, on Gen. 49 1. It is in conflict with the textus receptus in which there are five instances only of this imperative plural masculine and where we have קבצו or קבצו as the official reading in some MSS. in Isa. 43 6 and not קבצו as is stated in Jacob b. Chayim's Massorah. It may be that this Massorah is based upon MSS. which read here קבצו just as other Codices read קבצו.

תתרי"ח = § 1007.

תתרי"ח he shall be gathered, occurs nine times. The design of this Massorah is to safeguard the reading of this Niphal future third person singular masculine in these passages and thereby

to exclude the variant יאסף = יאסף in Job 27 19 which obtained in the ancient Codices, as is evident from the Septuagint (προσθήσει) and the Syriac and which is accepted by many textual critics as preferable to the present Massoretic text.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 99a, on Numb. 20 26 which I have printed; (II) Orient. 4445, fol. 140a, and (III) the printed Massorah, both on the same passage.

תתרי"ט = § 1008.

תתרי"ט and he was gathered, occurs seven times, four times it is Milal and three times Milra. That is, in four instances Samech has Segol and in three it has Tzere.

There are three recensions of this Massorah. The first groups all the seven instances together. In this form of it I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 155b, on Gen. 25 8 which I have printed; (II) Add. 15,250, fol. 115b, on Deut. 32 50; (III) Add. 21,160, fol. 16a, on Gen. 25 8; (IV) Orient. 2848, fol. 51b, and (V) Orient. 2349, fol. 41b, both on the same passage. From Lists II and III it is evident that the heading in List I as it is in the MS. and as I have printed it is incorrect, that it ought to be ה' מלעיל ו' מלר' and that Deut. 32 50 is omitted from the five instances in which this expression is used with Segol. Lists IV and V have this Rubric as follows: יאסף ו' וימטה אבריהם יאסף ו' וימטה אבריהם יאסף ו' וימטה אבריהם, thus making no distinction between the Milal and Milra.

The second recension heads this Rubric ה' מלעיל ו' מלר' and simply catalogues the five instances in which it is with Segol. In this form of it I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 62a, on Gen. 49 33; (II) Vienna Codex No. 35, on Gen. 25 17; (III) Halle Ochliah Ve-Ochliah II, fol. 121a, margin and (IV) the printed Massorah, on Gen. 25 8.

The third recension heads it ו' מלר' and merely records the two instances in which the Samech is with Segol. Of it I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 33a, on Judg. 20 11; (II) Add. 15,250, fol. 81a, on Numb. 11 30; (III) Add. 15,451, fol. 177b, on Judg. 20 11, and (IV) the printed Massorah on Numb. 11 30. List III heads it ו' מלר' as in both these instances it begins the verse.

תתרי"י = § 1009.

תתרי"י thou shalt or she shall be gathered, occurs three times. The Massorah, as usual, groups here together the Niphal future second person singular masculine with the future third person singular feminine because it is the same form for both.

This Rubric I have found in the printed Massorah Finalis only, letter א, § 678.

תתרי"יא = § 1010.

תתרי"יא they shall be gathered, occurs four times. This Niphal future third person plural masculine occurs altogether seventeen times. In thirteen instances it is with the prefix Vav (vide infra, § 1012) and in four only is it without the prefix. Hence the Massorah records these exceptional passages. This Rubric I have found in the printed Massorah only, on Gen. 29 8.

תתרי"יב = § 1011.

תתרי"יב and they were gathered, occurs twelve times. The design of this Massorah is to safeguard this quinqueliteral with Tzere under the Yod, against the one with Pathach under the Yod as set forth in § 1001, that is to distinguish the Niphal ו' מלר' from the Kal ו' מלר'.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 56b, on Exod. 32 26 which I have printed; (II) the same MS., fol. 162a, on Judg. 9 6; (III) Orient. 4445, fol. 75b, on Exod. 32 26; (IV) Arund. Orient. 16, fol. 7b, on Josh. 10 5; (V) the same MS., fol. 25b, on Judg. 9 6; (VI) the same MS., fol. 26b, on Judg. 10 17; (VII) the same MS., fol. 33a, on Judg. 20 14; (VIII) the same MS., fol. 46a, on 1 Sam. 17 1; (IX) the same MS., fol. 73b, on 2 Sam. 23 11; (X) the same MS., fol. 373b, on Ezra 3 1; (XI) the same MS., fol. 387b, Neh. 12 28; (XII) Add. 15,451, fol. 178a, on Judg. 20 14; (XIII) the same MS., fol. 459b, on Neh. 8 1; (XIV) Add. 21,160, fol. 120b, on Exod. 32 26, and (XV) the printed Massorah on the same passage.

It will be seen that in the Rubric which I have printed the catchwords for the twelfth instance, viz. 2 Chron. 30 18 are ו' מלר'. This is manifestly due to a clerical error, since they are a

duplicate for Exod. 32 26 and ought to be ערוב as the other Lists have it. List II is of importance to textual criticism inasmuch as it gives מגיל שם as the catchwords for Judg. 9 6, thus reading here כל בעלי שם in harmony with verses 46 and 47 of this very chapter. This reading is not only supported by the Massorah of the most ancient Codex extant, Orient. 4445 (List III), but by Lists VII, XII and XIII which emanate from different Massoretic Schools and belong to countries far apart. There can, therefore, hardly be any doubt that the Codices on which these Lists are based read כל בעלי שם in Judg. 9 6.

תהרי"ב = § 1012.

נאספין they are being gathered, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter מ, § 663.

תהרי"ג = § 1013.

נאסף gathering, occurs four times . . . and once it is gathered. That is, in four instances this quadriliteral is pointed נאָפֶּה, Piel participle singular masculine and in one instance it is pointed נאָפֶּה Pual participle masculine.

Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 91b, on Numb. 10 25 which I have printed; (II) Orient. 4445, fol. 129a; (III) Add. 15,250, fol. 80a; (IV) Add. 21,160, fol. 204a; (V) Orient. 2349, fol. 106b; (VI) Vienna Codex No. 35, all on the same passage and (VII) the printed Massorah on Jerem. 9 21.

תהרי"ד = § 1014.

נאסף and it shall be gathered, occurs twice. That is, in these two instances this quadriliteral is pointed נאָפֶּה, Pual preterite, whilst in the other three instances where it occurs it is pointed נאָפֶּה Kal preterite (Numb. 19 9; 2 Kings 5 11; Isa. 11 12). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 222a, on Zech. 14 14.

תהרי"ה = § 1015.

נאספין and they shall be gathered, occurs twice. That is, Pual preterite third person plural, in the other two instances where this quinqueliteral occurs it is pointed נאָפֶּה Kal preterite third person plural (Josh. 20 4; Dan. 11 10). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202b, on Hos. 10 10 which I have printed and (II) St. Petersburg Codex of A. D. 916, on Isa. 24 22.

תהרי"ו = § 1016.

אסף a gathering, occurs twice. That is, with Segol under the Samech to distinguish it from אָפֶּה with Tzere under the Samech which also occurs twice (Deut. 18 16; Ezek. 5 16) and which is the Hiphil future first person singular from אָפֶּה. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 172b, on Isa. 32 10.

תהרי"ז = § 1017.

אָפֶּר to bind, occurs twice, once it is defective and once plene. As the two instances of this Kal infinitive absolute not only occur in the same book, but within seventeen verses of each other and yet are differently spelled, the Massorah safeguards this peculiar phenomenon. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 29b, on Judg. 15 13 which I have printed and (II) the same MS., fol. 30a, on Judg. 16 11.

תהרי"ח = § 1018.

לִּאָפֶּר. Four forms of the verb אָפֶּר to bind, are plene. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 29b, on Judg. 15 10 and (II) Add. 15,451, fol. 174a, on the same passage. It will be seen that though the heading of the List which I have printed states that there are four such instances, three only are recorded. From List II we see that this discrepancy between the heading of the Rubric and its contents is due to the carelessness of the Scribe who omitted כי after the catchwords יאמרני which states that Judg. 16 11 contains two instances of this plene orthography.

תהרי"ט = § 1019.

אָפֶּר bind ye, occurs twice in the Scriptures. In the other instances where this quadriliteral occurs it is pointed אָפֶּר and אָפֶּר, being the Pual preterite third person plural (Isa. 22 3). Of this Rubric, I collated

five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63b, on Jerem. 46 4 which I have printed; (II) Arund. Orient. 16, fol. 314a, on Ps. 118 27; (III) Add. 15,251, fol. 263a, on Jerem. 46 4; (IV) Vienna Codex No. 35, on Ps. 118 27 and (V) the printed Massorah on the same passage.

תהרי"י = § 1020.

וַיֹּאכֵר and he bound, occurs three times [in the Pentateuch] twice it is with Sheva and once with Chateph-Segol and throughout the record of the binding of Samson it is likewise with Chateph-Segol.

Of this important Rubric I collated two Lists, one in MS. and one printed: (I) Halle Ochlath Ve-Ochlath, Supplement fol. 132a margin, which I have printed and (II) the printed Massorah on Gen. 42 24. It is also to be remarked that on Gen. 42 24, which is the only instance where this quinqueliteral has Chateph-Segol under the Aleph, the Massorah Parva in Harley 5710—11; Add. 15,251; Add. 21,160; Orient. 2349 and the printed Massorah state that this is unique and that in the record of Samson's binding the Aleph is also with Chateph-Segol (לֹא יִשָּׁר וְכָל כְּפִיּוֹת דִּשְׁמֹן רַבּוּי).

To understand this artificial Massorah it is necessary to remark that (1) the three instances which constitute this Rubric are restricted to the Pentateuch, the expression כְּפִיּוֹת as is frequently the case, has been omitted from the heading. (Vide infra, § 1025.) This is evident from the fact that וַיֹּאכֵר also occurs three times outside the Pentateuch (2 Kings 9 21; Job 12 18; 2 Chron. 13 3). That (2) the instances in connection with the history of Samson where the Aleph is also with Chateph-Segol are not the Kal future third person singular with the prefix Vav but three forms which have prefixes with Segol and that they too are followed by Chateph-Segol under the Aleph (Judg. 15 10, 12, 13), just as is the case in the unique וַיֹּאכֵר where the Segol under the Yod is followed by Chateph-Segol under the Aleph. And that (3) by the expression Dagesh the Massorah denotes the simple Sheva and by Raphe, Chateph-Segol or Chateph-Pathach.

¹ Comp. my Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 122 &c. To what I have here stated I will add the following important testimony of the *Minchath Shai* on Gen. 42 24 on the Massoretic terminology *Raphe* and *Dagesh* and *Dagesh* which he writes: "לפי שיהיה ה' פשוט ולא יתחיל ה' תורה ודגש קול וכן יודי המסורה לקרות ונס' לשונו שחתה את אחריו" והנה כשהוא בחפז כגון או כי ככלל רמז, וכן יודי המסורה לקרות ונס' לשונו שחתה את אחריו" והנה כשהוא בחפז כגון או כי ככלל רמז by Raphe the Massorah means that the Aleph is with Chateph-Segol and by Dagesh that the Aleph is with simple Sheva, and not that the Samech has Dagesh, for it is without Dagesh in all the instances. This is the manner of the Massorah to call the Sheva under the gutturals מורה' by the name Dagesh and Raphe where these gutturals have Chateph-Segol or Chateph-Pathach.

תהרי"א = § 1021.

וַיֹּאכֵר they shall bind me, occurs twice once it is defective and once plene. As the two instances of this Kal future third person singular masculine with suffix first person singular not only occur in the same book, but within four verses of each other and yet are differently spelled, the Massorah safeguards the variation in the orthography. This Rubric, which does not occur in the printed Massorah, is from Add. 15,266, fol. 147b, on Judg. 16 7.

תהרי"ב = § 1022.

וַיֹּאכֵר and they bound him, occurs three times, twice it is defective and once plene. It will be seen that one of the two defective instances occurs in Judg. 15 13, and as the single plene also occurs in this book (Judg. 16 21) the Massorah safeguards this diversity in the orthography which obtained within so short a space. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 278b, on 2 Chron. 33 11 which I have printed; (II) Halle Ochlath Ve-Ochlath II, § 312, and (III) the printed Massorah on Judg. 16 21. At the end of this List (No. III) Jacob b. Chayim adds that he has also given it in Gen. 12 1—17 27 (נמנר בם בלך לך), but it is not to be found in this Pericope.

תהרי"ג = § 1023.

אֶסְתֵּר הַמַּלְכָּה Esther the queen, occurs fourteen times. Between the crowning of Esther as queen and the end of the book chap. 2 17—10 3 this name without and with prefixes occurs no less than forty-seven times. In thirty-three instances it is simply Esther and in fourteen only is the appellation הַמַּלְכָּה the queen added to it. Hence the Massorah records the exceptional phrase. The necessity for safeguarding these exceptions will be apparent when the irregularity of the presence and absence of this appellation is considered. In chap. 2, after the coronation, Esther's name is mentioned five times and it is in four instances without and in one instance only with the royal title. In chap. 4

where her name occurs ten times it is never accompanied by the queen. In chap. 5 where her name occurs eleven times it is Esther simply in eight instances and Father the queen, in three only. In chap. 6 where it occurs once only it is merely Esth-r. In chap. 7, however, where it occurs seven times it is Esther the queen in five instances and without the appellation in two only; whereas in chap. 8 where it occurs eight times it is in two instances only Esther the queen, and in six Esther alone; and in chap. 9 where she is mentioned five times, she is called Esther the queen in three instances and in two Esther without the royal title.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 272a, on Esther 2 22 which I have printed; (II) the same MS., Vol. II, fol. 273a, on Esther 5 3; (III) Arund. Orient. 16, fol. 360b, on the same passage; (IV) the same MS., fol. 363b, on Esther 9 29; (V) Add. 15,251, fol. 406a, on Esther 5 3; (VI) Add. 21,160, fol. 311a, on the same passage; (VII) Vienna Codex No. 35, on Esther 7 1 and (VIII) the printed Massorah on the same passage.

תתרכ"ד = § 1024.

תתרכ"ד. The noun תתרכ"ד, with its various suffixes both singular and plural denoting nose, nostrils, face &c. when governed by an active verb, is always preceded by the preposition על except in one instance where it is combined with תתרכ"ד. This separate Rubric I have found in the printed Massorah only, on Ezek. 8 17. It forms part of the lengthy Massoretic List of words which are exceptionally combined with תתרכ"ד, but which are normally in construction with תתרכ"ד. (Vide supra, § 523, p. 59 &c.)

¹ Comp. Gen. 24 47; 2 Sam. 14 4; 1 Kings 1 23; Ezek. 16 12; Ps. 138 7.

תתרכ"ה = § 1025.

תתרכ"ה whether also? is three times with Pathach. That is, the prefix He in the particle תתרכ"ה also, has Pathach (ח) because it is the interrogative and thus distinguishes it from the same trilateral in which the He is with Kametz (ק) because it is the article. (Vide infra, § 1030.)

This Rubric I have found in the printed Massorah only, on Gen. 18 24. As these three instances are in the Pentateuch and, moreover, as תתרכ"ה also occurs three times outside the Pentateuch (Amos 2 11; Job 34 17; 48/8) there can hardly be any doubt that this Rubric is restricted to this division of the Bible and that the expression תתרכ"ה, as is not unfrequently the case, has been omitted from the heading. (Vide supra, § 1020.)

תתרכ"ו = § 1026.

תתרכ"ו and also, begins a verse six times in the Scriptures and throughout Ezra it is likewise so except in one instance where it is without the prefix. As it is without the prefix Vav in twenty-eight instances¹ and with it in these six only, the Massorah safeguards the minority. In Ezra-Nehemiah, however, where it begins a verse four times, the reverse is the case תתרכ"ו is in the majority and תתרכ"ו in the minority, hence the Massorah safeguards the solitary instance.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Harley 5710—11, Vol. II, fol. 85a, on Ezek. 23 40 which I have printed; (II) the same MS., Vol. II, fol. 280a, on Job 19 4; (III) Orient. 4445, fol. 114a, on Levit. 26 44; (IV) Arund. Orient. 16, fol. 327b, on Job 19 4; (V) Add. 15,251, fol. 379b, on the same passage; (VI) Orient. 2349, fol. 98b, on Levit. 26 44 and (VII) Vienna Codex No. 35, on Job 19 4.

All the Lists give תתרכ"ו Ps. 78 31 as one of the six instances in which this trilateral begins a verse though it is here a noun with the prefix Vav denoting and the wrath of. This affords a striking illustration of the fact that the Massorah groups together under one Rubric, words which are totally different in sense provided they are spelled alike.

¹ Comp. תתרכ"ו Levit. 26 16, 41; Numb. 16 14; Deut. 33 3; 1 Sam. 14 30; 2 Sam. 4 11; Isa. 26 8; 40 24; 48 13; Ps. 44 10; 58 3; 89 28, 44; 119 3; Prov. 23 28; Job 4 19; 6 27; 9 14; 14 3; 15 4, 16; 25 6; 34 12; 35 14; 36 29; 37 1, 11; Neh. 9 18.

תתרכ"ז = § 1027.

תתרכ"ז and also, occurs three times at the beginning of a verse in Ezra. These three instances constitute a separate Rubric because they are Chaldee. Of this Rubric, which does not occur in the

printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 375b, on Ezra 6 15 which I have printed and (II) Add. 15,251, fol. 418a, on Ezra 5 14. As this particule with the prefix Vav occurs altogether three times in Ezra and always begins a verse, the heading ought properly to be תתרכ"ז.

תתרכ"ח = § 1028.

תתרכ"ח and also, begins a verse nine times in the Scriptures. The six Hebrew instances and the three Chaldee which in one School of Massorites have been treated separately in §§ 1026 and 1027 because of their being two different languages, are here united into one Rubric, by another School of Massorites.

Of this recension of the Rubric, which occurs more generally, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 289a, on Ezra 5 10 which I have printed; (II) the same MS., Vol. II, fol. 289b, on Ezra 5 14; (III) Arund. Orient. 16, fol. 182a, on Ezek. 23 40; (IV) the same MS., fol. 375a, on Ezra 5 10; (V) Add. 15,251, fol. 280a, on Ezek. 23 40; (VI) Add. 21,160, fol. 182a, on Levit. 26 44; (VII) Vienna Codex No. 35, on Ezek. 23 40; (VIII) the same Codex on Ezra 5 14; (IX) the printed Massorah on Job 19 4; (X) the same on Job 36 16 and (XI) the same on Ezra 5 14.

Like the first recension of this Massorah, this Rubric too gives Ps. 78 31 as one of the instances in which this trilateral begins a verse.

תתרכ"ט = § 1029.

תתרכ"ט and in anger, occurs twice. The design of this Massorah is primarily to safeguard the reading in Jerem. 21 5 against being made conformable to Deut. 29 27, where identically the same phrase is used, but where תתרכ"ט is without the Vav conjunctive.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 44b, on Jerem. 21 5 which I have printed; (II) Arund. Orient. 16, fol. 160a, on the same passage; (III) the same MS., fol. 297a, on Pa. 55 4 and (IV) the printed Massorah on the same passage.

תתרכ"י = § 1030.

תתרכ"י the anger, occurs three times in the Scriptures. That is, with Kametz under the He because it is here the article, to distinguish it from the same trilateral with Pathach under the He which also occurs three times. (Vide supra, § 1025.)

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 57a, on Jerem. 36 7 which I have printed; (II) Arund. Orient. 16, fol. 171a, on the same passage; (III) Add. 15,251, fol. 110a, on Deut. 9 19; (IV) Orient. 2349, fol. 140a, on Deut. 29 23; (V) Vienna Codex No. 35, on the same passage; (VI) the printed Massorah on Deut. 9 19; (VII) the same on Deut. 29 23 and (VIII) the same on Jerem. 36 7.

From the remark in the Massorah Parva in Add. 15,250, on Deut. 9 19 (תתרכ"י) it is evident that some Massorites grouped together § 1025 and this Rubric into one Massorah and headed it, It occurs six times, three with Kametz and three with Pathach. This supplies the clue to Jacob b. Chayim's incorrect Massorah Parva on the same passage which states תתרכ"י קצת הו' תתרכ"י and which ought to be תתרכ"י קצת הו' תתרכ"י.

תתרכ"יא = § 1031.

תתרכ"יא my wrath against them, is twice thus combined in the Scriptures. In the other two instances where this phrase occurs it is the shorter form תתרכ"יא (Ezek. 20 21; Hos. 8 5). As both the longer and shorter forms are used within a few verses of each other, the Massorah guards Ezek. 20 8 against being made conformable to verse 21 of the same chapter. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 81b, on Ezek. 20 8.

תתרכ"יב = § 1032.

תתרכ"יב thy face, thy nostrils, is twice plene. That is, in these two instances the Yod after the Pe with Segol (פ) to show that it is the plural, thus distinguishing it from the other nine instances where this noun occurs with Segol under the Pe and is pronounced in exactly the same way because of its distinctive or pausal accent, but where it is the singular.¹ The record of these two

instances was deemed especially necessary, since in the passage in Psalm 18 16 which is identical with Exod. 15 18 the phrase is **וְיָצֵא** in the singular.

Of this Rubric I collated four Lists, three in MSS. and one printed; (I) Harley 5710—11, Vol. I, fol. 3a, on Gen. 3 19 which I have printed; (II) Add. 15,250, fol. 6b, on the same passage; (III) Orient. 2348, fol. 76a, on Exod. 15 8 and (IV) the printed Massorah on Gen. 3 19. Lists II and III head this Rubric **מַסֹּרֶת** and give **מַסֹּרֶת** Lament. 4 20 as the third instance which is very artificial.

¹ Comp. **מַסֹּרֶת** Exod. 32 12; Hab. 3 8; Lament. 2 21; **מַסֹּרֶת** Ps. 18 16; 77 6; 85 4; **מַסֹּרֶת** Ps. 90 11; Job 14 13; 40 11.

תְּהַרְלִי = § 1033.

אָפֹד now, is four times without *Aleph* and they occur in the same book. In the other eleven instances where it occurs it is **אָפֹד** with *Aleph* paragogic.¹

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 230a, on Job 19 6 which I have printed; (II) Arund. Orient. 16, fol. 329b, on Job 24 25 and (III) Add. 15,250, fol. 351b, on Job 19 6.

These four instances form part of the Massoretic Lists of words throughout the Bible which are defective of *Aleph*. (*Vide supra*, § 14a—d, p. 5 &c.) They also constitute part of the Massorah in some MSS. which record the orthography of the interrogative **אִמָּה**. (*Vide supra*, § 417, p. 57.)

¹ Comp. **אָפֹד** Gen. 27 33, 37; 43 11; Exod. 33 16; Judg. 9 38; 2 Kings 10 10; Isa. 19 12; 22 1; Hos. 13 10; Prov. 6 3; Job 9 24.

תְּהַרְלִי = § 1034.

אֵפֹד Ephod, is nine times plene in this form . . . and throughout the Prophets and Hagiographa it is likewise so. That is, this noun with the prefixes *He*, *Vav* and *Lamed* is with *Vav* plene in these nine instances. As this noun with the different prefixes occurs no fewer than thirty-one times in the Pentateuch and as it is defective in twenty-two instances¹ and plene in these nine only, the Massorah safeguards the orthography in the minority of cases. In the Prophets and Hagiographa, however, where this noun occurs eighteen times without and with the prefixes,² the later plene orthography has uniformly been adopted. And as there is not a single exception to this rule the Massorah simply records the fact.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2348, fol. 84a, on Exod. 28 27 which I have printed; (II) Orient. 2349, fol. 74a; (III) Orient. 4445, fol. 70a; (IV) Add. 15,250, fol. 47b; (V) Add. 21,160, fol. 112a, all on the same passage and (VI) the printed Massorah on Exod. 28 4. All these Lists state that there are nine such instances only and omit Exod. 28 26. This, as is to be seen in the notes to my edition of the Hebrew Bible, is in accordance with the Jerusalem Codex. The Hellali Codex, however, has it plene.

¹ Comp. **אֵפֹד** Exod. 28 15; 29 8; **אֵפֹד** 28 6, 12, 25, 26; 29 5, 5, 5; 39 2, 7, 18, 19, 20, 21, 21, 21, 22; Levit. 8 7, 7; **אֵפֹד** Exod. 25 7.

² Comp. **אֵפֹד** Judg. 17 5; 18 14; 1 Sam. 2 18, 28; 14 3; 22 18; 23 6; 2 Sam. 6 14; Hos. 3 4; 1 Chron. 15 27; **אֵפֹד** Judg. 18 17, 18, 20; 1 Sam. 21 10; 23 9; 30 7, 7; **אֵפֹד** Judg. 8 27.

תְּהַרְלִי = § 1035.

לְאָפֹד for, or in the Ephod, occurs three times, it is twice plene and once defective. That is, in Exod. 35 9, 27, it is spelled with the *Vav* and in the first instance, viz. Exod. 25 7 it has retained its primitive orthography **לְאָפֹד** without the *mater lectiones*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174 on Exod. 35 9 which I have printed; (II) Orient. 4227, fol. 34b, on the same passage and (III) the printed Massorah also on the same passage. Jacob b. Chayim's printed Massorah (List III) which states that the defective instance is in Exod. 35 27 (**לְאָפֹד** רִבְעָא בְּרִי' הוּא) is incorrect. The expression **בְּרִי' = Exod. 35 27** is a mistake for **קָרַי' = Exod. 25 7** as it is in List II and as is evident from the fact that Exod. 35 27 is given in the preceding Massorah, viz. § 1034 as one of the nine plenes.

תְּהַרְלִי = § 1036.

בְּחֹשֶׁךְ in darkness, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 29a, on Jerem. 23 12.

תְּהַרְלִי = § 1037.

עָמַד it ceased, is at an end, occurs four times . . . and once it is with the prefix *He*. That is, to distinguish this preterite third person singular with *Tzere* under the *Pe* from the two instances where this trilateral is with *Segol* under the *Pe* and where it is a noun with the pausal accent (Isa. 34 12; Amos 6 10).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 55b, on Gen. 47 15 which I have printed; (II) Arund. Orient. 16, fol. 125b, on Isa. 16 4; (III) the same MS., fol. 130b, on Isa. 29 20; (IV) Add. 15,251, fol. 39a, on Gen. 47 15; (V) Add. 21,160, fol. 57a, on the same passage; (VI) Halle Ochlal Ve-Ochlal, Supplement, fol. 132a, and (VII) the printed Massorah on Gen. 47 15. In Harley 5710—11, Vol. I, fol. 32a, on Gen. 47 15 the parallel Rubric simply records the two instances in which **עָמַד עָמַד** occurs and hence the heading **בְּבִגְדֵי**.

תְּהַרְלִי = § 1038.

עָמַד an end, nothing, occurs twice with *Kametz*. That is, with *Kametz* under the *Aleph* instead of *Segol* as it is in all the other eleven instances where it occurs.¹ This is due to the pausal accent which is *Soph-Pasuk* in Isa. 34 12 and *Atnach* in Amos 6 10. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 238b, on Amos 6 10.

¹ Comp. **עָמַד** Numb. 13 28; 23 18; Deut. 15 4; Judg. 4 9; 2 Sam. 12 14; Isa. 5 8; 41 29; 45 6, 14; 64 15; Amos 9 8.

תְּהַרְלִי = § 1039.

וּבְאֵפֶסֶת and without, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 341b, on Prov. 14 28 which I have printed; (II) the same MS., fol. 371a, on Dan. 8 25 and (III) Vienna Codex No. 35 on the same passage.

תְּהַרְלִי = § 1040.

אֶפְסָנִי they compassed me, occurs four times in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177b, on Ps. 18 5 which I have printed; (II) Arund. Orient. 16, fol. 287b, on the same passage; (III) the same MS., fol. 314b, on Ps. 116 3 and (IV) the printed Massorah on 2 Sam. 22 5. Though none of these Lists state that it is defective in any of these passages, yet the Massorah Parva on 2 Sam. 22 5 emphatically notices that this is a unique instance in which this preterite third person plural with the suffix first person singular is defective (**אֶפְסָנִי לִי**). Comp. Arund. Orient. 16; Add. 15,250 and the printed Massorah on this passage. Other MSS., however, read it plene here also.

תְּהַרְלִי = § 1041.

וַיִּתְאַפֵּק and he refrained himself, occurs twice in the Scriptures. Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29b, on Gen. 43 31 which I have printed; (II) the same MS., Vol. II, fol. 273b, on Esther 5 10; (III) Orient. 4445, fol. 34a, on Gen. 43 31; (IV) Arund. Orient. 16, fol. 361a, on Esther 5 10; (V) the printed Massorah on Gen. 43 31 and (VI) the same on Esther 5 10.

תְּהַרְלִי = § 1042.

אֶפְקָה to Aphek, Apheka, occurs five times . . . and in one instance it is with the prefix *Vav*. That is, in four passages where it is without the prefix *Vav* it is the name of a city **אֶפְקָה** with the local *He*, whilst in Josh. 15 53 it is the proper name **אֶפְקָה** with the prefix *Vav*.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 85a, on 1 Kings 20 26 which I have printed and (II) the printed Massorah Finalis, letter **א**, § 690. The last line in List I ought properly to be **אֶפְקָה** since it is one of the five instances. List II does not refer at all to the fact that one of the instances is with the prefix *Vav* which is misleading.

תְּהַרְלִי = § 1043.

אֶפְרָיִם young birds, is always defective. That is, whether without or with prefixes and suffixes this plural noun is always without *Vav* after the *Resh*. (Comp. Deut. 22 6; Ps. 84 4; Job 39 30.)

תְּהַרְמִי = § 1044.

אֶפְרַיִם Ephraim, is in four instances with Kametz and the mnemonic sign thereof in Chaldee is, The staff of Micah is preceded and firmly established . . . and wherever it has the accent Athnach or Soph-Pasuk it is likewise so.

This proper name without the prefixes occurs altogether one hundred and forty-nine times, and when it is with a non-pausal or conjunctive accent, which is the case in one hundred and six instances, has the normal Pathach under the Resh, viz. אֶפְרַיִם. In four instances, however, it is abnormally with Kametz, viz. אֶפְרַיִם though it has not a pausal accent. Hence the Massorah safeguards the exceptional vowel-points. But that which is the exception in these four instances is the uniform rule wherever this name has the pausal accent Athnach or Soph-Pasuk which is the case in thirty-nine passages.¹

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Arund. Orient. 16, fol. 30b, on Judg. 17 1 which I have printed; (II) the same MS., fol. 200b, on Hos. 4 17; (III) Add. 15,251, fol. 90a, on Numb. 13 8; (IV) the same MS., fol. 295a, on Hos. 4 17; (V) Add. 15,451, fol. 100b, on Numb. 13 8; (VI) the same MS., fol. 175b, on Judg. 17 1; (VII) the same MS., fol. 372b, on Hos. 4 17; (VIII) Add. 21,160, fol. 208a, on Numb. 13 8; (IX) Orient. 2349, fol. 108a, on the same passage; (X) Halle Ochlal Ve-Ochlal II, § 186; (XI) the printed Massorah, on Numb. 13 8 and (XII) the same on Hos. 4 17.

Lists III, VIII, IX and XI have the mnemonic sign which is also given without the record of the passages in Orient. 4445, fol. 181b, on Numb. 13 8 and in the St. Petersburg Codex of A. D. 916, on Hos. 4 17 and Harley 5710—11, Vol. I, fol. 168b, which I have printed. Of these, four read חוּסְרָא דְמִיכָה (Nos. III, IX; Orient. 4445; Harley) and three חוּסְרָא דְנִבְיָא (Nos. VIII, XI, St. Petersburg Codex).

¹ Comp. the twenty-three instances of אֶפְרַיִם with Athnach Gen. 41 52; Numb. 1 33; 7 48; Josh. 19 50; 20 7; 21 21; 24 30; Judg. 2 9; 3 27; 4 5; 10 9; 13 4; 15 13; 1 Sam. 1 1; 2 Sam. 13 23; Isa. 7 2; Jerem. 31 6; Hos. 11 9; 1 Chron. 6 52; 27 10, 14; 2 Chron. 13 4; 15 8 and the sixteen with Soph-Pasuk Gen. 46 20; 48 1; Josh. 17 8, 15; 21 20; 24 33; Judg. 10 1; 2 Sam. 16 6; 1 Kings 4 8; Isa. 11 13; 28 3; Jerem. 4 15; 7 15; Neh. 8 16; 1 Chron. 6 51; 2 Chron. 25 7.

תְּהַרְמִיָּה = § 1045.

אֶפְרַיִם and Ephraim, occurs five times in the Scriptures . . . and whenever it is combined with Manasseh it is likewise so. With the prefix Vav this name occurs altogether thirteen times. As it is in eight instances preceded by Manasseh¹ and in these five only it is without the companion name, the Massorah safeguards the passages in which it is alone.

Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 155b, on Judg. 1 29 which I have printed; (II) the same MS., fol. 104b, on Hos. 5 5; (III) Arund. Orient. 16, fol. 19a, on Judg. 1 29; (IV) the same MS., fol. 166b, on Jerem. 31 9; (V) the same MS., fol. 202a, on Hos. 9 13; (VI) the same MS., fol. 202b, on Hos. 10 11; (VII) Add. 15,251, fol. 255a, on Jerem. 31 9; (VIII) the same MS., fol. 296a, on Hos. 10 11; (IX) Add. 15,451, fol. 163a, on Judg. 1 29; (X) the same MS., fol. 372b, on Hos. 5 5; (XI) Add. 21,160, fol. 290b, on Jerem. 31 9; (XII) Halle Ochlal Ve-Ochlal II, § 172; (XIII) the printed Massorah on Numb. 26 28 and (XIV) the same on Jerem. 31 9.

List XII not only states in the heading that there are four instances only (אֶפְרַיִם ד'), but enumerates four and omits Hos. 10 11 which is due to a later Nakdan who found an incomplete Rubric and altered the heading in accordance with the number of instances contained in the List. This is evident from all the other thirteen Lists which duly give the five passages.

¹ Comp. מְנַשֶּׁה וְאֶפְרַיִם Numb. 26 28; Josh. 14 4; 16 4; Isa. 9 20; Ps. 60 9; 108 9; 2 Chron. 34 6, 9.

תְּהַרְמִי = § 1046.

אֶפְרַתָּה Ephratha, occurs twice with the accent Zakeph-Katon and Kametz. That is, in the only two instances in which it occurs it has this accent.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 238b, on 1 Chron. 2 19 which I have printed; (II) Harley 5710—11, Vol. II, fol. 131a, on the same passage; (III) Add. 21,160, fol. 59a, on Gen. 48 7; (IV) Orient. 2349, fol. 56b, and (V) the printed Massorah, all on the same passage.

The heading in List I ought properly to be בִּזְהֵרָא קָמֶצֶת לִישׁ וְעִירָא לִישׁ occurs twice and with Zakeph-Kametz, since it only occurs twice altogether and has in both instances this accent with Kametz. To the fact that אֶפְרַתָּה in the first instance is the name of a place near which Rachel died (Gen. 48 7) and in the second passage the name of one of Caleb's wives (1 Chron. 2 19) are due the different headings in the other four Lists. Thus List II has it תִּירָן בְּהָרֵי לִישׁ: Lists III and IV בִּזְהֵרָא בְּהָרֵי לִישׁ and List V בִּזְהֵרָא לִישׁ. It will thus be seen that all the other Massorahs emphasise the fact that this expression is used in two different senses which is unnoticed in the Rubric I have printed. These two expressions form part of the alphabetical List of words which respectively occur twice in two different senses.¹

¹ Comp. The Massorah, letter ז, § 248, Vol. II, p. 217 &c.

תְּהַרְמִיָּה = § 1047.

אֶפְרַתָּה Ephratha, occurs five times. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,251, fol. 315a, on 1 Chron. 2 24 which I have printed and (II) the printed Massorah on Gen. 48 7. There are altogether seven instances in which this expression occurs and the Rubric which I have printed omits Micah 5 1 and 1 Chron. 2 50. Jacob b. Chayim's Massorah (List II) which gives all the seven is corrupt. An ignorant Nakdan divided 1 Chron. 4 4 into two separate catchwords and hence another Nakdan altered the heading ז = 7 into ז = 8. Moreover, the catchword בְּעֵדֵי כְּבֹרָה אֶפְרַתָּה = Gen. 35 16 should be עֵדֵי כְּבֹרָה דְאֶפְרַתָּה.

This Rubric affords another example of the manner in which the Massorah groups together in one Rubric words which are spelled and pointed alike without any regard to their difference in sense. Thus this quinqueliteral is in three instances the name of the place אֶפְרַתָּה Ephrath, with the local He (Gen. 35 16, 19; 48 7), in two it is the name אֶפְרַתָּה Ephrata, with the He as part of the expression (Micah 5 1; 1 Chron. 2 24), whilst in two passages it is the name אֶפְרַתָּה Ephratha, the father of Hur (1 Chron. 2 50; 4 4). When the Massorah Parva both in the MSS. (Add. 15,250; Add. 21,160) and in Jacob b. Chayim's edition remarks against Gen. 35 16, 19; 48 7 that אֶפְרַתָּה occurs three times it refers to אֶפְרַתָּה with the local He which occurs three times in the Pentateuch. By fixing the number at three the Massorah militates against those Codices which read אֶפְרַתָּה without the local He in Gen. 35 19.

תְּהַרְמִיָּה = § 1048.

אֶפְרַתִּי an Ephrathite, occurs three times in the Scriptures. In the fourth instance where this gentile noun occurs it is with the prefix He (Judg. 12 5). This Rubric I have found in the printed Massorah only on 1 Kings 11 26.

תְּהַרְמִיָּה-תְּהַרְמִיָּה = § 1049—1050.

אָזַל he hastened, without and with the prefix Vav, occurs six times. For this Rubric see above § 199a—b, p. 36.

תְּהַרְמִיָּה = § 1051.

אֶזְלָה Azal, Words derived from אָזַל which are unique. This List, consisting of seven expressions without any heading, does not occur in the printed Massorah. It is from Harley 5710—11, Vol. II, fol. 77b, on Ezek. 13 18, and exhibits the first attempt to collect the different forms of the root אָזַל which respectively occur once only, and hence is incomplete. It will be seen that three of the seven instances represent the verb אָזַל (Numb. 11 17; Ezek. 42 6; Eccl. 2 10), one the noun אֶזְלָה a noble (Isa. 41 9) and three the noun אֶזְלָה a juncture, a joint, (Jerem. 38 12; Ezek. 13 18; 41 8), whilst three are omitted, viz. אֶזְלָה (Gen. 27 36); אֶזְלָה (Numb. 11 25) and אֶזְלָה (Exod. 24 11).

תְּהַרְמִיָּה = § 1052.

אָזַל Azal, Azal, occurs three times. That is, with Pathach under the Tsadi. These three instances include the one where Azal is regarded as the name of a place near Jerusalem (Zech. 14 5) and the two passages in which it is the name of a Benjamite. As a proper name of the Benjamite it occurs four times, but two instances only are included in this Rubric because it is here with Pathach, which is due to its being in pause; in the other two passages it is אָזַל with There (1 Chron. 8 37; 9 48).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 136a, on 1 Chron. 8 38 which I have printed; (II) Arund. Orient. 16, fol. 244b, on 1 Chron. 9 44 and (III) the printed Massorah Finalis, letter κ , § 696. Lists II and III head this Rubric $\text{בְּתַרְחֵם} = \text{ב}$ it occurs three times and with *Pathach* which is not quite correct since it ought properly to be $\text{בְּתַרְחֵם} = \text{ב}$ in contradistinction to the other two instances where it is with *Tzere*. The phrase וְלִיהִדְרֹתֶיךָ at the end of List I which I have printed has simply been added by the Scribe to fill up the line.

התרגום = § 1053.

וְלִאֲזֵל and to *Azel*, occurs twice. That is, the name of the same Benjamite with the prefixes. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 186a, on 1 Chron. 8 38.

התרגום = § 1054.

וְיָרֵב he lieth in wait, occurs three times. This Rubric, which I have found in the printed Massorah Finalis only, letter κ , § 701, is incorrect since this Kal future third person singular masculine occurs twice only, and though the heading of the Rubric states that it occurs three times, the Rubric itself records two.

התרגום = § 1055.

וְאָרַב ambush, is three times plene in this form. That is, with the different prefixes. וְאָרַב with and without prefixes occurs altogether seventeen times. In fourteen instances it is defective¹ and plene in these three instances only. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 291b, on Ezra 8 21 which I have printed; (II) Arund. Orient. 16, fol. 6a; (III) Add. 15,451, fol. 150b, and (IV) the printed Massorah, all on Josh. 8 19.

¹ Comp. וְאָרַב Josh. 8 2, 12, 14; Lament. 3 10; וְאָרַב Josh. 8 21; Judg. 20 36, 37, 38; וְאָרַב Judg. 16 9, 12; 20 37; וְאָרַב Judg. 20 33; וְאָרַב 1 Sam. 22 8, 13.

התרגום = § 1056.

וְלִאֲרָבָה to the locust, occurs twice. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 257b, on Prov. 30 27 which I have printed; (II) Add. 15,251, fol. 394a, on the same passage; (III) the printed Massorah on Ps. 78 46 and (IV) the same on Prov. 30 27.

התרגום = § 1057.

וּבְאַרְבוֹת in *Aruboth*, in the windows, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 335a, on Eccl. 12 8 which I have printed and (II) Add. 21,160, fol. 307b, on the same passage. As this expression denotes two different things in the two passages, List II rightly heads this Rubric $\text{בְּתַרְחֵם} = \text{ב}$.

התרגום = § 1058.

$\text{וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה}$ and in the fourteenth year, occurs twice at the beginning of a verse. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 252a, on 2 Kings 18 13 which I have printed; (II) Add. 15,250, fol. 11a, on Gen. 14 5 and (III) the same MS., fol. 209b, on 2 Kings 18 13. As this phrase, which occurs twice, begins a verse in both instances the heading in Lists I and II ought more properly to be $\text{בְּתַרְחֵם} = \text{ב}$. In List III the heading is simply $\text{וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה}$ which is perfectly correct since $\text{וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה}$ by itself occurs twice only, but here too it ought properly to be $\text{בְּתַרְחֵם} = \text{ב}$.

התרגום = § 1059.

וּבְאַרְבַּע and four, begins a verse in two instances. This numeral with the prefix *Vav* occurs altogether seven times at the beginning of a verse. In five instances it is the masculine וּבְאַרְבַּע and in two only the feminine וּבְאַרְבַּע . Hence the Massorah safeguards the minority.

This Rubric I have found in the printed Massorah only, on Dan. 7 3. The end of the Rubric states that these two instances form part of the Massorah which records fourteen expressions with the prefix *Vav* which respectively occur twice at the beginning of a verse. (*Vide infra*, letter ν , § 63, p. 399.)

¹ Comp. וּבְאַרְבַּע 1 Kings 7 30; 2 Kings 7 3; Ezek. 1 6; 10 14; 40 42.

התרגום = § 1060.

וּבְאַרְבַּע about four, occurs four times. This Massorah is designed to exclude the reading וּבְאַרְבַּע in Zech. 2 10 which is exhibited both in MSS. and early editions as well as in some of the ancient Versions and which is now accepted by textual critics as the original reading.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 192a, on 1 Sam. 25 13 which I have printed; (II) the same MS., Vol. II, fol. 121b, on Zech. 2 10; (III) Arund. Orient. 16, fol. 52b, on 1 Sam. 25 13; (IV) Add. 15,251, fol. 308b, on Zech. 2 10; (V) Add. 15,451, fol. 198b, on 1 Sam. 22 2; (VI) the same MS., fol. 390b, on Zech. 2 10 and (VII) the printed Massorah on 1 Sam. 22 2.

התרגום = § 1061.

וּבְאַרְבַּע מאות about four hundred, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 50b, on 1 Sam. 22 2 which I have printed and (II) Add. 15,250, fol. 159a, on the same passage.

התרגום = § 1062.

$\text{וּבְאַרְבַּע עָשָׂר}$ to the fourteen, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Chron. 25 21.

התרגום = § 1063.

וּבְאַרְבַּעָן to the four of them, is four times with *Nun*. That is, with the suffix third person plural feminine. This numeral with the prefix *Lamed* and with the suffix third person plural occurs altogether ten times, all restricted to Ezekiel. In six instances this suffix is the masculine¹ and in four only is it the feminine. Hence the Massorah safeguards the minority. In fixing the number at four, the Massorah militates against those Codices which read וּבְאַרְבַּעָם in all the three instances in Ezek. 1 10 and which is also exhibited in the *editio princeps* of the Prophets, Soncino 1485-86.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 70b, on Ezek. 1 18 which I have printed; (II) Halle Ochlal Ve-Ochlal II, § 129; (III) Paris Ochlal Ve-Ochlal, § 295, and (IV) the printed Massorah on Ezek. 1 18. The heading of this Rubric in List II clearly indicates the design of this Massorah and is as follows: וּבְאַרְבַּעָן throughout Ezekiel it is וּבְאַרְבַּעָן except in four instances where it is וּבְאַרְבַּעָם and the mnemonic sign thereof is וּבְאַרְבַּעָן which are the initials of וּבְאַרְבַּעָן on (Ezek. 1 10) eagle (1 10) appearance of (ver. 16) and וּבְאַרְבַּעָן and their fellows (ver. 18) and in connection with which this form is used.

¹ Comp. וּבְאַרְבַּעָם Ezek. 1 8, 10; 10 10, 12; 46 22, 23.

התרגום = § 1064.

וּבְאַרְבַּעִים forty, begins a verse twice. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 204a, on Ps. 95 10 which I have printed; (II) Arund. Orient. 16, fol. 308a; (III) Add. 15,251, fol. 365a, both on the same passage; (IV) Orient. 2349, fol. 137a, on Deut. 25 3; (V) Vienna Codex No. 35 on Ps. 95 10; (VI) the printed Massorah on Deut. 25 3 and (VII) the same on Ps. 95 10. These two instances constitute part of the List of words which respectively occur twice at the beginning of a verse without the prefix *Vav* whilst in all other instances they are with *Vav*. (*Vide infra*, letter ν , § 62, p. 398 &c.)

התרגום = § 1065.

וּבְאַרְבַּעִים in the fortieth, or in forty, occurs twice . . . and once it is with the prefix *Caph*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 110b, on Deut. 1 3 which I have printed and (II) Orient. 2349, fol. 123a, on the same passage.

התרגום = § 1066.

וּבְאַרְבַּעִים the forty, occurs three times in the Scriptures. That is, in these three instances only has it the prefix *He*. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 146b, on 1 Chron. 26 31 which I have printed; (II) Arund. Orient. 16, fol. 254b, on the same passage; (III) Add. 15,250, fol. 12b, on Gen. 18 29; (IV) the same MS., fol. 94b, on Numb. 33 38; (V) Add. 21,160, fol. 247b, on the

same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the printed Massorah on Gen. 18 29 and (VIII) the same on Numb. 33 38. List III adds at the end בְּחַיִּי אֵל בְּחַיִּי אֵל one instance is in the Pentateuch, one in the Prophets and one in the Hagiographa.

§ 1067. = התרס"ז

וְאֵל and lo! occurs five times in this Section. That is, to distinguish it from the other five passages, where the interjection is used and where it is אֵלִי (Dan. 2 31; 4 7, 10; 7 8, 8). As these two expressions are used interchangeably (comp. Dan. 7 6, 7, 8) the Massorah records the instances where they are to be kept distinct from each other.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 282a, on Dan. 7 2 which I have printed and (II) Arund. Orient. 16, fol. 370a, on the same passage. List II indicates the design of this Massorah by the addition at the end אֵלִי אֵלִי.

§ 1068. = התרס"ח

אֲרָכָה a healing, occurs four times in the Scriptures, twice it is defective and twice plene. Of this Rubric I collated seven Lists, six in MSS. and one printed; (I) Harley 5710-11, Vol. II, fol. 52a, on Jerem. 30 17 which I have printed; (II) the same MS., Vol. II, fol. 54b, on Jerem. 33 6; (III) the same MS., Vol. II, fol. 163a, on 2 Chron. 24 13; (IV) Arund. Orient. 16, fol. 166a, on Jerem. 30 17; (V) Add. 15,251, fol. 422b, on Neh. 4 1; (VI) Vienna Codex No. 35 on 2 Chron. 24 13 and (VII) the printed Massorah on Jerem. 33 6.

The design of this Massorah is to distinguish between this feminine noun which is without Dagesh in the Caph and the feminine adjective אֲרָכָה long which occurs three times and is with Dagesh. (Vide infra, § 1092.) This is indicated in the heading of List IV which is דִּרְמֵן אֲרָכָה these four instances are Raphe. The two instances in which it is plene and the two defective which are partly indicated at the end of List I are better described by a mnemonic sign at the end of List III, viz. שִׁמְעוּ עִבְרִי מִלִּי עִבְרִי הַעֲבֵרִי with the verb in the past it is plene [Neh. 4 1; 2 Chron. 24 13] with the future it is defective [Jerem. 30 17; 33 6].

§ 1069. = התשס"ט

אֲרוֹן the ark of, is three times defective in the Pentateuch. In the Pentateuch, where this construct occurs altogether eighteen times, it is plene in fifteen instances and defective in these three passages only. Hence the Massorah safeguards the exceptions which in fact exhibit the original orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 101b, on Numb. 4 5 which I have printed; (II) Add. 15,251, fol. 84a, on the same passage and (III) the printed Massorah, on Exod. 30 6. At the end of List III there is the following addition וְכֹל אֲרוֹן יְהוָה הָיוּ נֹבֵי וְחֲזֵי מִלֵּאִים יִכַּל בְּאֲרוֹן מִלֵּא בְּכֹל הַקִּיָּיִם and with the prefix He it is always defective (הַקִּיָּיִם) in the Pentateuch and plene (הַקִּיָּיִם) in the Prophets and Hagiographa, but with the prefix Beth it is uniformly plene (בְּאֲרוֹן) throughout the Scriptures. This indicates the portions of the Bible in which certain forms of this expression have retained their primitive orthography as well as those parts in which the later introduction of the mater lectionis has successfully been carried through.

§ 1070. = התרע"א

אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל the ark of the God of Israel, occurs seven times. The ark, which is mentioned about fifty-two times in Samnel, is followed by six different epithets: (1) In twenty-two instances it is called the ark of God; (2) in eighteen the ark of Jehovah; (3) in two the ark of the covenant of God; (4) in two the ark of the covenant of Jehovah; (5) in one the ark of the covenant of Jehovah of hosts, and (6) in the seven passages before us the ark of the God of Israel. As the latter are restricted to one section and, moreover, as in this section some of the other epithets occur in the very same verses, the Massorah safeguards these seven instances against being interchanged with the other epithets.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 37b, on 1 Sam. 5 10 which I have printed; (II) Cambridge Add. 465; (III) the printed Massorah, both on the same passage and (IV) the printed

1 Comp. (I) אֲרוֹן אֱלֹהִים 1 Sam. 3 3; אֲרוֹן הָאֱלֹהִים 1 Sam. 4 13, 18, 19, 21, 22; 5 1, 2, 10, 10; 14 18, 18; 2 Sam. 6 2, 3, 4, 6, 7, 12, 12; 15 24, 25, 29; אֲרוֹן יְהוָה 1 Sam. 4 8; 5 3, 4; 6 1, 8, 11, 16, 18, 21; 7 1, 1; 2 Sam. 6 9, 10, 11, 15, 16, 17; (II) אֲרוֹן בְּרִית הָאֱלֹהִים 1 Sam. 4 4; 2 Sam. 15 24; (IV) בְּרִית יְהוָה 1 Sam. 4 3, 5; (V) אֲרוֹן בְּרִית יְהוָה 1 Sam. 4 4.

Massorah Finalis, letter א, § 496. Jacob b. Chayim's Massorah is incorrect. List III states that there are six instances only and omits 1 Sam. 5 11, whilst List IV which also states in the heading that there are six instances enumerates seven, but some of the catchwords are incorrect. וְיִשְׁלַח יְרָאֲמֹו = 1 Sam. 5 8 ought to be וְיִשְׁלַח יְרָאֲמֹו and וְיִשְׁלַח יְרָאֲמֹו = 1 Sam. 6 3 ought to be וְיִשְׁלַח יְרָאֲמֹו. As all the seven instances occur within a short space, i. e. 1 Sam. 5 7-6 3 and, moreover, as one of the instances is וְיִשְׁלַח יְרָאֲמֹו (1 Sam. 5 8) the heading of this Rubric should properly be וְיִשְׁלַח יְרָאֲמֹו.

§ 1071. = התרע"ב

אֲרוֹן בְּרִית הָאֱלֹהִים the ark of the covenant of God, occurs four times. As in all the other passages where the Divine name follows the combination אֲרוֹן בְּרִית it is the Tetragrammaton (vide infra, § 1072), the Massorah safeguards this exceptional phrase.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 140b, on 1 Chron. 16 6 which I have printed; (II) Arund. Orient. 16, fol. 248b, on the same passage; (III) Add. 15,251, fol. 150b, on Judg. 20 27 and (IV) the printed Massorah Finalis, letter א, § 485. The heading in Jacob b. Chayim's Massorah (List IV) אֲרוֹן בְּרִית הָאֱלֹהִים is incorrect and should be אֲרוֹן בְּרִית הָאֱלֹהִים.

§ 1072. = התרע"ג

אֲרוֹן בְּרִית יְהוָה the ark of the covenant of Jehovah, occurs twenty-six times. That is, apart from Kings. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 248a, on 1 Chron. 15 26 which I have printed; (II) the same MS., fol. 3a, on Josh. 4 7; (III) Add. 15,451, fol. 99a, on Numb. 10 33; (IV) Add. 21,160, fol. 204b, on the same passage and (V) the printed Massorah Finalis, letter א, § 173.

And throughout Kings it is likewise so except in two instances, viz. 1 Kings 2 26; 8 4. As the combination אֲרוֹן בְּרִית יְהוָה which is the exception in all the other books of the Bible is the normal one in Kings where it occurs four times (1 Kings 3 15; 6 19; 8 1, 6) and moreover, as in this book the phrase אֲרוֹן יְהוָה without בְּרִית is the exception, occurring twice only, the Massorah safeguards here the minority.

It is remarkable that all the Lists exclude Deut. 10 8 and include Josh. 3 17 where it is the absolute. As four of the instances are with the prefix Vav (אֲרוֹן) Numb. 10 33; 14 44; Josh. 6 8; 1 Chron. 17 1) and one is with the prefix Lamed (אֲרוֹן) (1 Chron. 28 2) the heading of this Rubric ought to be אֲרוֹן אֲרוֹן לְאֲרוֹן אֲרוֹן. The addition at the end of this Rubric in Jacob b. Chayim's Massorah וְכֹל מִלְּבַיִת רִבְוֹא אֲרוֹן בְּרִית הָאֱלֹהִים is due to an ignorant Nakdan. This combination does not occur in Kings and the second part of this Rubric is correctly given in the other Lists.

§ 1073. = התרע"ד

אֲרוֹן יְהוָה the ark of Jehovah, occurs twenty-six times. The design of this Massorah is to safeguard this phrase against being made conformable to the combination אֲרוֹן הָאֱלֹהִים which occurs thirty-three times.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 38b, on 1 Sam. 6 15 which I have printed; (II) the same MS., fol. 4b, on Josh. 6 13; (III) the same MS., fol. 262a, on 2 Chron. 8 11; (IV) Add. 15,250, fol. 118b, on Josh. 4 5; (V) Add. 15,451, fol. 148b, on Josh. 6 13 and (VI) the printed Massorah, Finalis, letter א, § 174.

This Massorah is of importance to textual criticism. It discloses the fact that in 1 Kings 2 26a, the original reading was simply אֲרוֹן יְהוָה and that אֲרוֹן אֲרוֹן which is its traditional pronunciation, as is often the case, has been inserted into the text. (Vide supra, letter א, §§ 107-115, p. 27 &c.) It, moreover, shows that the reading in the second part of verse 2 in 1 Chron. 15 according to the Massorah, is אֲרוֹן יְהוָה and not אֲרוֹן הָאֱלֹהִים. This is confirmed by the Standard Codices (Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 21,161 &c.) and all the early editions except Jacob b. Chayim's, Venice 1524-25. This is the reading in the editio princeps of the Hagiographa, Naples 1486-87; the first edition of the Bible, Soncino 1488; the second and third editions Naples 1491-93; Bresica 1494; the Complutensian, the first

1 Comp. אֲרוֹן הָאֱלֹהִים 1 Sam. 3 3; 4 13, 18, 19, 21, 22; 5 1, 2, 10, 10; 14 18, 18; 2 Sam. 6 2, 3, 4, 6, 7, 12, 12; 15 24, 25, 29; 1 Chron. 13 5, 6, 7, 12, 14; 15 2, 2, 15, 24; 16 1; 2 Chron. 1 4. This is exclusive of the combination with the prefixes, viz. אֲרוֹן הָאֱלֹהִים 1 Sam. 4 11, 17; 2 Sam. 7 2 and אֲרוֹן הָאֱלֹהִים 1 Chron. 15 1.

edition of the Rabbinic Bible, Venice 1517 &c. I have, therefore, adopted it in my edition of the Hebrew Bible where I give the alternate reading from the Codex Hellali in the margin.

And from 1 Sam. 6 1 to 7 2 it is likewise אָרֶן except in one instance, viz. 6 3. The promiscuous use of the two phrases אָרֶן and אָרֶן הַקָּדוֹשׁ does not obtain in 1 Sam. 6 1-7 1. In this portion אָרֶן is uniformly used. (Comp. 1 Sam. 6 1, 8, 11, 15, 18, 21; 7 1, 1.) The Massorah, therefore, in the second part of this Rubric, exempts this portion as requiring no protection and simply safeguards the solitary deviation in 1 Sam. 6 3.

In Jacob b. Chayim's Massorah (List VI) this Rubric is incorrect. It wrongly states in the heading that there are twenty-three instances of this phrase and records this number only, omitting 2 Sam. 6 11, 17; 2 Chron. 8 11. Like all the other Lists, however, it gives 1 Kings 2 26 as one of the instances and as explicitly states that in the second part of verse 2 in 1 Chron. 15 the reading is אָרֶן.

הַתְּרַעֵי = § 1074.

אָרֶן הַתְּרַעֵי the ark of the testimony, occurs twelve times. That is, in contradistinction to the other epithets which follow the expression אָרֶן and which are recorded in §§ 1070-73. It will be seen that with the exception of the solitary instance in Joshua, this phrase is restricted to Exodus and Numbers.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 139a, on Josh. 4 16 which I have printed; (II) Orient. 4445, fol. 68a, on Exod. 26 33; (III) Arund. Orient. 16, fol. 3b, on Josh. 4 16; (IV) Add. 15,451, fol. 147b, on the same passage; (V) Add. 21,160, fol. 108b, on Exod. 26 33; (VI) the same MS., fol. 134b, on Exod. 39 35; (VII) Orient. 2349, fol. 73a, on Exod. 26 33; (VIII) the printed Massorah on Exod. 30 26 and (IX) the same on Numb. 7 89.

הַתְּרַעֵי = § 1075.

אָרֶן בְּרִית יְהוָה and the ark of the covenant of Jehovah, occurs twice. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 21,160, fol. 212a, on Numb. 14 44 which I have printed; (II) Orient. 2349, fol. 107a, on Numb. 10 33; (III) the printed Massorah on the same passage and (IV) the same on Numb. 14 44. Though all the four Lists state that there are two instances only of this combination, this phrase actually occurs four times and Joh. 6 8 and 1 Chron. 17 1 are omitted. It is, therefore, evident that the qualifying expression בְּסֵפֶר in this book, i. e. in Numbers, or בְּאֵרֶיזֵה in the Pentateuch has been omitted, as is often the case in such headings.

הַתְּרַעֵי = § 1076.

כְּאֲרִיזִים as cedars, occurs twice, once it is with Pathach and once with Kametz. That is, under the Caph; hence the Massorah safeguards the two different vowel-points. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 21,160, fol. 231a, on Numb. 24 6 which I have printed; (II) Harley 5710-11, Vol. I, fol. 262a, on Cant. 5 15 and (III) Arund. Orient. 16, fol. 350a, on the same passage. These two instances form part of the alphabetical Lists of words beginning with Caph which respectively occur twice, once with Sheva or the feeble vowel which is its substitute and once with its normal vowel-point.¹

¹ Comp. The Massorah, letter ט, § 18, Vol. II, p. 6.

הַתְּרַעֵי = § 1077.

אֶרְצִי my path, occurs twice. This Rubric I found in the printed Massorah only, on Ps. 139 3.

הַתְּרַעֵי = § 1078.

כְּאֲרִי as a lion, occurs twice with Kametz. That is, to distinguish it from the other two instances in which this quadriliteral occurs and where it is with Pathach. (Comp. the next Rubric.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 289a, on Ps. 22 17 which I have printed; (II) the same MS., fol. 135a, on Isa. 38 13; (III) the Leicester Codex on Ps. 22 17 and (IV) the printed Massorah on Numb. 24 9. These four Lists exhibit different recensions of this Rubric. According to Lists I and II the two instances here recorded are both with Kametz. According to List III Isa. 38 13 is with Pathach and Ps. 22 17 with Kametz,¹ whilst according to List IV Ps. 22 17 is one of the two instances in which this quadriliteral has Pathach and is the subject of a various reading.²

The Rubric in this magnificent Codex is as follow: 'כארי ב' חד קט וזר פח': וסימנחן שווינו עד בקר כארי, כארי ירי ורגלי קדמא פח' בדר' קט' כארי, ב' וזי' כרע ככארי, כארי ירי ורגלי כארי כתיב: ¹ This Rubric is as follows:

הַתְּרַעֵי = § 1079.

כְּאֲרִי as a lion, occurs four times, twice with Kametz and twice with Pathach. As this quadriliteral, which occurs altogether four times, has in two instances Kametz under the Caph and in two Pathach, this Massorah fixes the passages in which this difference obtains.

Of this Rubric I collated two Lists, one in MSS. and one printed: (I) Halle Ochlal Ve-Ochlal, Supplement fol. 133a, which I have printed and (II) the printed Massorah Finalis, letter א, § 702. For the examination of the different recensions of this Massorah and the charges against Jacob b. Chayim in connection therewith I must refer to my Introduction to the Massoretico-Critical edition of the Hebrew Bible p. 968 &c.

הַתְּרַעֵי = § 1080.

אֲרִיאֵל Ariel, occurs four times. That is, without the prefixes, as is evident from the fact that with prefixes this name occurs more times, as we shall see in the next Rubric. This Rubric, which I have found in the printed Massorah Finalis only, letter א, § 703, is incorrect since it occurs five times, 1 Chron. 11 22 is omitted. The addition at the end of the Rubric denotes that in 2 Sam. 23 20 it is אֲרִיאֵל with Yod defective.

הַתְּרַעֵי = § 1081.

אֲרִיאֵל Mnemonic sign for the orthography of Ariel. Whilst the preceding Massorah is restricted to the instances in which this name occurs without the prefixes, this Rubric records the proper orthography of it without and with the suffixes. This name, which occurs altogether nine times, is according to this Massorah, spelled in three different ways: (1) in 2 Sam. 23 20 it is אֲרִיאֵל without the Yod; (2) in Ezek. 43 15, 16 it is אֲרִיאֵל with the Yod after the Aleph and (3) in all the other six instances, viz. Isa. 29 1, 1, 2, 2, 7; 1 Chron. 11 22 it is אֲרִיאֵל with the Yod after the Resh. This Rubric, therefore, takes no notice of the Keri in Ezek. 43 15, 16. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 124a, on Ezek. 43 15. Two mistakes have crept into it in the printing; in the first line it should be אֲרִיאֵל and in the last line אֲרִיאֵל.

הַתְּרַעֵי = § 1082.

לְאֲרִיאֵל to Ariel, occurs twice in two different senses. That is, with the prefix Lamed it is once emblematically used for Jerusalem, and once it is the proper name of a chief. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 420a, on Ezra 8 16 which I have printed and (II) Orient. 1474, fol. 167b, on Isa. 29 2.

הַתְּרַעֵי = § 1083.

אֲרִיאֵל עַל נְבִי אֲרִיאֵל. For the import of this Rubric, which prescribes the arrangement of the poetical lines of Exod. 15 1-19, see letter ט, § 381, Vol. II, p. 620.

הַתְּרַעֵי = § 1084.

אֲרִיאֵל they may be lengthened, occurs three times in this form in Kings it is defective, in the other two instances it is plene. That is, this Hiphil future third person plural masculine, without and with the prefix Vav occurs three times in contradistinction to the other three instances in which it is with paragogic Nun and which are recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 137a, on Deut. 25 15.

הַתְּרַעֵי = § 1085.

אֲרִיאֵל they may lengthen, occurs three times. This Hiphil future third person plural masculine with paragogic Nun, which occurs three times, is differently spelled in every instance. The first time, which is in the Decalogue, it is אֲרִיאֵל without the Yod but with the Vav (Exod. 20 12); the second time, which is the parallel passage also in the Decalogue, it is אֲרִיאֵל with the Yod, but without the Vav (Deut. 5 16), whilst in the third instance it is אֲרִיאֵל without both Yod and Vav (Deut. 6 2). The Massorah, therefore, safeguards the striking phenomenon in the orthography of this expression.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 47b, on Exod. 20 12 which I have printed; (II) Orient. 2349, fol. 69a, on the same passage; (III) Add. 21,160, fol. 264b, on Deut. 5 16 and (IV) Vienna Codex No. 35 on the same passage.

תהרי"ב = § 1086.

וַיֵּצֵא and they drew out, occurs twice, once it is plene and once defective. This Hiphil future third person plural masculine with the prefix Vav which occurs twice, is in the first instance without the Yod after the Resh, whilst in the parallel passage which is the second instance, it is with it. Hence the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 185b, on 1 Kings 8 8.

תהרי"ג = § 1087.

וַיִּפְרֹץ ye shall prolong, occurs three times. That is, in contradistinction to the other two instances in which this Hiphil future second plural masculine occurs and where it is with paragodic Nun and with the Vav (Deut. 4 26; 30 18). As both these forms occur in the same book, the Massorah indicates the passages in which this variation in the orthography obtains. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 129b, on Deut. 11 9 which I have printed; (II) Orient. 2348, fol. 139b, on the same passage and (III) the printed Massorah on Deut. 32 47.

תהרי"ד = § 1088.

וְיִרְחַם אֱלֹהִים וְיִרְחַם אֱלֹהִים long-suffering and plenteous in mercy and in truth, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 57b, on Exod. 34 6. It will be seen that this careful Nakdan gives the catchwords for Ps. 86 15 וְיִרְחַם יְהוָה אֱלֹהֵינוּ, whereas the received text reads it וְיִרְחַם יְהוָה.

תהרי"ה = § 1089.

וְאֵלֶּיךָ in the length of, occurs three times and is defective in the Scriptures once in the Pentateuch, once in the Prophets and once in the Hagiographa. In the other two instances where it occurs it is with Kametz under the Beth (בְּאֵיךְ Exod. 27 11; Ezek. 48 18).

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 90a, on Ezek. 31 7, which I have printed; (II) the same MS., Vol. II, fol. 254b, on Prov. 25 15; (III) Orient. 4445, fol. 67b, on Exod. 26 13; (IV) Arund. Orient. 16, fol. 186b, on Ezek. 31 7; (V) the same MS., fol. 346a, on Prov. 25 15; (VI) Add. 15,260, fol. 46b, on Exod. 26 13; (VII) Add. 15,251, fol. 56b, on the same passage; (VIII) Add. 15,451, fol. 326a, on Ezek. 31 7; (IX) Orient. 2349, fol. 72b, on Exod. 26 13 and (X) the printed Massorah on Ezek. 31 7.

The heading in List VI, viz. בְּאֵיךְ נִרְמֵי it occurs three times with Sheva shows that the design of this Massorah is to safeguard it against the instances in which it is with Kametz. It will be seen that רֵמֵי here denotes Sheva.

תהרי"ז = § 1090.

וְלֵאמֹר for length of days, occurs three times in the Scriptures thus combined. In the other four instances where this phrase occurs it is without the prefix Lamed (Ps. 21 5; 91 16; Prov. 3 2, 16) and once it is with the prefix Vav (Job 12 12).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 203a, on Ps. 93 5 which I have printed; (II) the same MS., Vol. II, fol. 270b, on Lament. 5 20; (III) Arund. Orient. 16, fol. 307b, on Ps. 93 5; (IV) the same MS., fol. 358a, on Lament. 5 20; (V) Add. 21,160, fol. 318a, on the same passage and (VI) the printed Massorah on Ps. 93 5.

תהרי"ח = § 1091.

וְאֵיכָה the length thereof and the breadth, occurs three times. Normally when אֵיכָה with the suffix third person singular masculine, viz. אֵיכָה, is followed by אֵיכָה the latter is also with this suffix, i. e. אֵיכָה with or without the prefix Vav (Ezek. 40 20; 2 Chron. 3 8 &c.) The Massorah, therefore, records this abnormal combination. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 120a, on Ezek. 40 21.

תהרי"ט = § 1092.

וְאֵיכָה long, occurs three times and is defective. That is, this feminine adjective with Dagesh in the Caph in contradistinction to the feminine noun without Dagesh in the Caph and is plene. (Vide supra, § 1088.) The necessity for safeguarding these instances will be seen from the note on Jerem. 29 28 in my edition of the Bible.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 198a, on 2 Sam. 3 1 which I have printed; (II) the same MS., Vol. II, fol. 51a, on Jerem. 29 28; (III) the same MS., Vol. II, fol. 226b, on Job 11 9; (IV) Arund. Orient. 16, fol. 58a, on 2 Sam. 3 1; (V) the same MS., fol. 166a, on Jerem. 29 28; (VI) the same MS., fol. 325a, on Job 11 9; (VII) Add. 15,250, fol. 165b, on 2 Sam. 3 1; (VIII) Add. 15,251, fol. 254a, on Jerem. 29 28; (IX) Add. 15,451, fol. 205a, on Jerem. 29 28; (X) the printed Massorah on 2 Sam. 3 1; (XI) the same on Jerem. 29 28 and (XII) the same on Job 11 9.

תהרי"י = § 1093.

וְאֵיכָה her palaces, is four times defective. This plural noun, without and with the prefixes, but with the suffix third person both feminine and masculine, which occurs altogether fourteen times, is plene in nine instances¹ and defective in five only. Hence the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 205a, on Amos 1 7. As one of the instances is not only with the suffix third person singular masculine, but with the prefix Vav (וְאֵיכָה Amos 6 8) the heading ought properly to be וְאֵיכָה הַמִּצְדָּוֹת אוֹתָן אוֹתָן אוֹתָן אוֹתָן אוֹתָן.

¹ Comp. אֵיכָה Isa. 23 13; Jerem. 6 5; Amos 1 10, 14; Ps. 48 14; Lament. 2 5, 7; 2 Chron. 36 13; וְאֵיכָה Ps. 48 4.

תהרי"יב = § 1094.

וְאֵיכָה Arnon, is three times defective in the Pentateuch. With the exception of Numb. 21 24, which is excluded from this Rubric because it is here אֵיכָה with the prefix, the name of this river occurs twelve times in the Pentateuch. As it is defective in nine instances¹ and plene in three only, the Massorah safeguards the exceptional orthography. The necessity for safeguarding these instances will be seen in the notes on these passages in my edition of the Bible.

Throughout the Prophets it is likewise plene except in one instance. In the Prophets, however, where it occurs altogether eight times without the prefixes the reverse is the case, the plene is the rule and the defective is the exception. Here it is plene in seven instances² and defective in one place only. Hence the Massorah safeguards the solitary exception.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 99b, on Numb. 21 13 which I have printed; (II) Add. 15,250, fol. 86b; (III) Add. 15,451, fol. 107a; (IV) Add. 21,160, fol. 224b; (V) Orient. 2349, fol. 113b, and (VI) the printed Massorah, all on the same passage.

The different headings of these Lists are very instructive inasmuch as they show that they do not emanate from the same School of Massorites. Thus List II has it simply אֵיכָה it is three times defective, without the qualifying expression בְּרֵמֵי which is misleading since אֵיכָה is ten times plene. Lists III, V and VI have it אֵיכָה מִלֵּי בְּרֵמֵי taking no notice of the second part of this Rubric which treats of the Prophets, whilst List IV states at the end of the Rubric וְאֵיכָה בְּרֵמֵי וְאֵיכָה בְּרֵמֵי not admitting the single exception in this part of the Bible. The printed Massorah Parva on 2 Kings 10 33 אֵיכָה בְּרֵמֵי וְאֵיכָה בְּרֵמֵי this defective אֵיכָה is unique in the Prophets and Hagiographa, is incorrect since the name of this river does not occur at all in the Hagiographa.

¹ Comp. אֵיכָה Numb. 21 26, 28; 22 36; Deut. 2 24, 36; 3 8, 12, 16; 4 48.
² Comp. אֵיכָה Josh. 12 1, 2; 13 9, 16; Judg. 11 18, 18, 26. The four instances with prefixes which occur in this division of the Bible are also plene, viz. אֵיכָה Jerem. 48 20; אֵיכָה Isa. 16 2; אֵיכָה Judg. 11 13, 22.

תהרי"יג = § 1095.

וְאֵיכָה and Arpachshad, occurs three times at the beginning of a verse. In the other two instances where this name is with the prefix Vav it is in the middle of the verse (Gen. 10 22; 1 Chron. 1 17). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 18a, on Gen. 11 12.

תהרי"יד = § 1096.

וְאֵיכָה a land, begins a verse thirteen times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117a, on Deut. 8 8 which I have printed; (II) the same MS., Vol. II, fol. 46a, on Jerem. 22 29; (III) Add. 15,251, fol. 359a, on Ps. 67 7; (IV) the same MS., fol. 368a, on Ps. 107 34; (V) Halle Ochlal Ve-Ochlal II, fol. 97a, margin and (VI) the printed Massorah on Ps. 68 9. Though the heading of the List which I have printed distinctly states that there are thirteen

such instances twelve only are recorded, as Job 10 22 is omitted. This, however, is manifestly due to a clerical error since all the other Lists give it.

תתרו"ז = § 1097.

land, is in fourteen instances with Kametz in the Scriptures. That is, this trilateral without the pausal accent is abnormally פָּרָא instead of פָּרָא with Segol under the Aleph. Hence the Massorah records the exceptions.

And wherever it is with the accent Athnach or Soph-Pasuk it is likewise so except in four instances. פָּרָא with Kametz occurs altogether about one hundred and eleven times. In forty-eight instances it is with the pausal accent Athnach¹ and in forty-nine with the pausal accent Soph-Pasuk.² As it is in these fourteen instances only where it is פָּרָא without the pausal accent, the Massorah records this phenomenon.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 37b, on Jerem. 9 18 which I have printed; (II) the same MS., Vol. II, fol. 186b, on Ps. 44 4; (III) St. Petersburg Codex of A. D. 916 on Isa. 49 13; (IV) Arund. Orient. 16, fol. 124b, on Isa. 14 9; (V) the same MS., fol. 132a, on Isa. 33 9; (VI) the same MS., fol. 158b, on Jerem. 9 18; (VII) the same MS., fol. 165b, on Jerem. 31 8; (VIII) the same MS., fol. 221a, on Zech. 12 1; (IX) the same MS., fol. 294b, on Ps. 44 4; (X) Add. 15,250, fol. 220a, on Isa. 14 9; (XI) Add. 15,251, fol. 311b, on Zech. 12 1; (XII) Add. 15,454, fol. 288a, on Jerem. 31 8; (XIII) the same MS., fol. 365a, on Isa. 49 13; (XIV) Halle Oehl. Ve-Oehl. II, § 36, and (XV) the printed Massorah on Isa. 14 9.

The heading in six of these Lists (III, VI, VII, X, XI, XV) states that it is in these fourteen instances with the accent Zakeph (זכ"ף קמץ) but this is incorrect, since it is in eleven instances פָּרָא with Zakeph (Deut. 32 13; Isa. 14 9, 21; 33 9; 44 28; 49 13; 51 16; 52 10; Jerem. 9 18; 16 19; Zech. 12 1); in two instances it is פָּרָא with Segoltha (Isa. 51 13; Jerem. 31 8), whilst in one instance it is פָּרָא with Reviv (Ps. 44 4). The other nine Lists simply and more correctly head it זכ"ף קמץ it is fourteen times with Kametz apart from where it is with the pausal accents Athnach and Soph-Pasuk. Against the thirteenth instance in the List which I have printed Zech. 9 1 is a mistake for Zech. 12 1.

The second part of this Rubric is also given as a separate Massorah. Of it I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 292a, on Ps. 35 20; (II) the same MS., fol. 295b, on Ps. 48 11; (III) the same MS., fol. 348a, on Prov. 30 14; (IV) the printed Massorah on Ps. 35 20 and (V) the same on Prov. 30 14.

¹ Comp. פָּרָא Deut. 33 17; 1 Sam. 2 10; 2 Sam. 3 12; 22 43; Isa. 8 9; 9 18; 11 4; 18 3; 45 22; 58 14; 60 21; Jerem. 10 13; 22 29; 51 16; Amos 4 13; Micah 6 2; Hab. 3 12; Ps. 22 28; 37 11, 22, 29, 34; 46 8; 50 1; 74 17; 89 12; 95 4; 98 8; 101 8; 114 7; 119 119; 138 4; 147 15; Prov. 2 21; 3 19; 29 4; 30 4, 24; Job 3 14; 5 10; 7 1; 14 19; 18 4, 17; 35 11; 38 4, 18; 39 24.

² Comp. פָּרָא Exod. 15 12; 1 Sam. 25 23; 2 Kings 5 19; Isa. 23 9, 9; 24 18, 19; 26 15; Jerem. 6 22; 25 32; 50 41; Ezek. 27 33; Hos. 6 3; Amos 8 4; 9 9; Obad. 3; Micah 1 3; 5 3; Hab. 3 9; Zech. 9 10; Ps. 2 8, 10; 25 13; 37 9; 46 7; 67 8; 72 6, 8; 75 9; 76 13; 79 2; 80 10; 82 5; 89 28; 133 15; 147 6; 148 11; Prov. 8 16, 29; 10 80; 17 24; 31 28; Job 8 9; 12 16; 20 4; 24 4; 38 24; Lament. 3 34.

תתרו"ח = § 1098.

In five instances the textual reading is פָּרָא land for which the Sevir is פָּרָא to the land. On referring to the notes on these passages in my edition of the Bible it will be seen that the Sevir is the textual reading in a number of MSS.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2348, fol. 65a, on Gen. 45 25; (II) Orient. 2349, fol. 55a; (III) Orient. 2365, fol. 46a, and (IV) the printed Massorah, all the same passage.

תתרו"ט = § 1099.

the land of Gilead, occurs twice . . . and in two instances פָּרָא is with the prefix Beth and פָּרָא with the prefix He. As פָּרָא which is in eight instances preceded by פָּרָא, has the prefix He six times¹ and is without it in these two instances only, the Massorah safeguards the exceptional combination. In the second part of this Rubric the reverse is the case. Here the Massorah protects the two instances in which פָּרָא has the prefix He against being made conformable to the two passages where this combination is without it (1 Kings 4 19; 1 Chron. 5 9). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 107b, on Numb. 32 1.

¹ Comp. פָּרָא Numb. 32 29; Josh. 23 9, 18, 15; 2 Sam. 17 20; 2 Kings 10 33.

תת"ש = § 1100.

Throughout this book it is פָּרָא except in three instances where it is פָּרָא. The normal phrase throughout Ezekiel, when speaking of the land of Israel, is פָּרָא which occurs no fewer than seventeen times.¹ As it is in these three instances only where the synonym פָּרָא takes the place of פָּרָא the Massorah safeguards the abnormal combination.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 184a, on Ezek. 27 17 which I have printed and (II) the printed Massorah Finalis, letter י, § 426.

¹ Comp. פָּרָא Ezek. 11 17; 12 19, 22; 13 9; 18 2; 20 38, 42; 21 7; 25 8, 6; 33 24; 36 6; 37 12; 38 18, 19; פָּרָא Ezek. 7 2; 21 8.

תת"א = § 1101.

the earth and the heavens, occurs twice. The design of this Massorah is to safeguard this abnormal combination against being made conformable to the normal phrase פָּרָא which occurs seven times¹ and which was also the reading here, as is attested by the Samaritan text, the Septuagint and the Vulgate.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Orient. 2349, fol. 30a, on Gen. 2 4 which I have printed and (II) the printed Massorah on the same passage.

¹ Comp. פָּרָא Gen. 14 19, 22; Jerem. 33 25; 41 7; Joel 4 16; Ps. 69 85; 146 6.

תת"ב = § 1102.

in the land of Gilead. For this Rubric see § 1099.

תת"ג = § 1103.

in the land of the living, occurs three times in this combination. The design of this Massorah is to safeguard this exceptional phrase against the normal combination which is פָּרָא without the prefix He and which occurs eight times (Ezek. 26 20; 32 23, 24, 25, 26, 27, 32; Ps. 27 13).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 18a, on Isa. 38 11 which I have printed; (II) Arund. Orient. 16, fol. 135a, on the same passage; (III) the same MS., fol. 319b, on Ps. 142 6; (IV) the same MS., fol. 330b, on Job 28 13; (V) Add. 15,251, fol. 229b, on Isa. 38 11; (VI) the printed Massorah on the same passage and (VII) the same on Job 28 13.

תת"ד = § 1104.

in the land of Egypt, in Egypt. Four groups or phrases of the same import in which the first and fourth are the same and the second and third are the same.

Divested of its artificial language, the design of this Massorah is to safeguard the variation in the expression used in connection with the identical admonition, And thou shalt remember that thou wast a bondman, reiterated in four passages. In the first and fourth instances this admonition is followed by the expression פָּרָא in the land of Egypt, whilst in the second and third passages it is followed by פָּרָא in Egypt.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Orient. 2349, fol. 186b, on Deut. 24 18 which I have printed; (II) Orient. 2348, fol. 146b, on the same passage; (III) Halle Oehl. Ve-Oehl. II, § 120; (IV) Paris Oehl. Ve-Oehl., § 290; (V) the printed Massorah on Deut. 15 15 and (VI) the same on Deut. 16 12. The expression בְּעַבְדִּי in the heading must denote here in the same sense or of the same import, for it cannot possibly refer to the accents which are not the same in these four passages, unless it is a clerical error for בְּעַבְדִּי which is in the heading of List II. Both these Lists (I, II) emphatically state in the heading that there are four such instances only and record four, and though Lists III and IV have no headings they too catalogue the same four instances. Lists I and II omit Deut. 15 15 where the present Massoretic text has פָּרָא following the admonition וְזָכַרְתָּ כִּי עַבְדִּי הָיִיתָ, whilst Lists III, IV and V which give this passage, omit Deut. 5 15. List VI, which exhibits a different recension of this Massorah, gives three instances in which פָּרָא follows this admonition and says that in all the others it is פָּרָא. But the catchword פָּרָא for the first of the three instances does not occur in any verse in which פָּרָא follows the admonition, nor does this List specify the passages in which פָּרָא follows this admonition.

¹ טוכן איש, שכנה, לא תפת, כי עבד היית במצרים, ושואר בארץ מצרים.

The conflicting Massorahs are due to the variations which were preserved in the ancient Codices, as will be seen from the notes on these passages in my edition of the Bible, and to the fact that the different Massorites worked upon different recensions of the text.

תחשיב - § 1105.

וּבְמִדְבָר and in the land, occurs five times. That is, in contradistinction to וּבְמִדְבָר which occurs seven times (comp. Deut. 3 24; 1 Sam. 26 8; Joel 3 3; Ps. 113 6; 135 6; 1 Chron. 29 11; 2 Chron. 6 14).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 169a, on Jerem. 33 13 which I have printed; (II) the same MS., fol. 366a, on Neh. 9 35; (III) Add. 15,251, fol. 262b, on Jerem. 44 1; (IV) Add. 21,160, fol. 57a, on Gen. 47 14; (V) Vienna Codex No. 35 on Neh. 9 35 and (VI) the printed Massorah on Gen. 47 14.

תחשיב - § 1106.

וּבְמִדְבָר. Sixteen words respectively occur once only in combination with וּבְמִדְבָר. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916 on Jerem. 1 18 which I have printed; (II) Orient. 4445, fol. 47b, on Gen. 41 47 and (III) the printed Massorah Finalis, letter מ, § 754.

Though List I states in the heading that there are sixteen such combinations, it enumerates fifteen only and as one of these, i. e. No. 5, is wrong since וּבְמִדְבָר occurs about sixty times (vide supra, letter מ, §§ 533-536) it actually gives fourteen instances. List II, which exhibits the oldest extant form of this Massorah, has as yet no heading and simply records twelve instances of this unique combination. It gives two which are not in List I, viz. וּבְמִדְבָר Gen. 41 47 and וּבְמִדְבָר Ezek. 45 16. It not only omits the wrong instance וּבְמִדְבָר, but also four others, viz. וּבְמִדְבָר Jerem. 25 26; וּבְמִדְבָר Ps. 50 4; וּבְמִדְבָר Neh. 9 24 and וּבְמִדְבָר Neh. 10 32. Whilst List III, which is the latest development of this Rubric and which has already the catchwords, makes up the sixteen instances by giving the fifteen of List I and the addition וּבְמִדְבָר Ezek. 45 16 which, as we have seen, is already given in List II. It, moreover, substitutes וּבְמִדְבָר an equally wrong instance for the incorrect וּבְמִדְבָר. Besides Jacob b. Chayim's List in the printed Massorah suffers from the following serious blunders. It gives וּבְמִדְבָר רב טובים המלכות = 2 Kings 15 12 instead of וּבְמִדְבָר וּבְמִדְבָר = Jerem. 52 16; it has וּבְמִדְבָר instead of וּבְמִדְבָר Zeph. 2 3, as is evident from the catchwords, and וּבְמִדְבָר instead of וּבְמִדְבָר Ps. 50 4.

The difficulty, however, connected with this Massorah, arises from the heading in Lists I and III which states that there are sixteen such unique combinations, whereas there are about seventy. The explanation of this discrepancy, as is often the case, is to be sought in the fact that this Rubric exhibits the first attempt of the original Massorites to collect these unique combinations, leaving it to their colleagues and successors to complete the List. For this reason they did not supply it with a heading as it is in List II. Later Nakdanim, however, instead of completing the catalogue, mistook the fragment as containing all the passages and, therefore, affixed a heading to it corresponding to the number of instances recorded in the incipient Massorah.

תחשיב - § 1107.

וּבְמִדְבָר. Three verses respectively end with וּבְמִדְבָר and the next verse in each case begins with the same expression with the prefix Vav. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 11a, on Isa. 24 4 which I have printed; (II) Orient. 2349, fol. 39b; (III) Orient. 2349, fol. 29b, and (IV) the printed Massorah, all on Gen. 1 1.

תחשיב - § 1108.

וּבְמִדְבָר this land, occurs three times. This Rubric, which I have found only in the Model Codex Arund. Orient. 16, fol. 269b, on 2 Chron. 20 7, is inexplicable, since this combination occurs more than thirty times.¹ I must leave the explanation of this enigmatic Rubric to those who are greater experts in Massoretic terminology.

¹ Comp. וּבְמִדְבָר Gen. 12 7; 15 7; 24 5, 7; 31 18; 50 24; Numb. 14 8, 14; 32 5, 22; Deut. 3 18; 9 4; 26 9; Josh. 1 18; 11 16; 13 7; 2 Kings 18 25; Isa. 36 10, 10; Jerem. 13 13; 16 18; 24 6; 25 9; 26 20; 32 22; 36 29; 37 19; Ezek. 47 21 &c.

תחשיב - § 1109.

וּבְמִדְבָר and the earth, begins a verse eight times and in one instance it is without the prefix Vav. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 11a, on Isa. 24 5 which I have printed; (II) Orient. 4445, fol. 111b, on Levit. 25 23; (III) St. Petersburg Codex of A. D. 916, on Isa. 24 5; (IV) the same Codex on Ezek. 36 34; (V) Arund. Orient. 16, fol. 10b, on Josh. 13 5; (VI) the same MS., fol. 128a, on Isa. 24 5; (VII) the same MS., fol. 190b, on Ezek. 36 34; (VIII) the same MS., fol. 200a, on Hos. 2 24; (IX) Halle Ochliah Ve-Ochliah II, fol. 97a, margin; (X) the printed Massorah on Gen. 1 2 and (XI) the same on Levit. 25 23.

תחשיב - § 1110.

וּבְמִדְבָר and the earth, is three times with Kametz in the Scriptures and whenever it is preceded by וּבְמִדְבָר heaven it is likewise so. Normally the prefix Vav is with Kametz in the phrase וּבְמִדְבָר which occurs eleven times.¹ As it is in these three instances only that it is with Kametz apart from this combination, the Massorah safeguards the exceptional vowel-points.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 12a, on Isa. 26 19 which I have printed; (II) the same MS., Vol. II, fol. 254b, on Prov. 25 3; (III) Arund. Orient. 16, fol. 129a, on Isa. 26 19; (IV) the same MS., fol. 146a, on Isa. 65 17; (V) the same MS., fol. 345b, on Prov. 25 3; (VI) Add. 15,251, fol. 392a, on the same passage; (VII) Add. 15,451, fol. 370b, on Isa. 65 17; (VIII) Halle Ochliah Ve-Ochliah II, § 86; (IX) the printed Massorah on Isa. 26 19 and (X) the same on Prov. 25 3.

As the three exceptions occur in the three divisions of the Bible, List IV adds וּבְמִדְבָר. The heading of List VI it occurs three times in an exceptional manner or by itself is due to the fact that in these three passages it is without וּבְמִדְבָר.

¹ Comp. וּבְמִדְבָר Gen. 14 19, 22; Jerem. 33 25; 51 48; Joel 4 16; Ps. 69 35; 115 16; 121 2; 124 8; 134 8; 146 6.

תחשיב - § 1111.

וּבְמִדְבָר as the land, occurs five times in the Scriptures. That is, with the prefix Caph with Sheva, to distinguish it from the numerous passages in which it is with the prefix Beth.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 103b, on Hos. 2 5 which I have printed; (II) the same MS., Vol. II, fol. 198a, on Ps. 78 69; (III) Arund. Orient. 16, fol. 200a, on Hos. 2 5; (IV) the same MS., fol. 320a, on Ps. 143 6; (V) Add. 15,251, fol. 110b, on Deut. 11 10; (VI) the same MS., fol. 294b, on Hos. 2 5; (VII) Add. 21,160, fol. 271a, on Deut. 11 10; (VIII) Orient. 2349, fol. 35a, on Gen. 13 10; (IX) Halle Ochliah Ve-Ochliah II, § 86, and (X) the printed Massorah on Gen. 13 10.

The design of this Massorah is to exclude the reading וּבְמִדְבָר in Ps. 78 69 and 143 6, which is to be found in some MSS. and editions and which is exhibited in the ancient Versions, as may be seen from the notes on these passages in my edition of the Bible.

תחשיב - § 1112.

וּבְמִדְבָר as the land, occurs twice. That is, with Kametz under the Caph in contradistinction to the five instances in which it is with Sheva and which are recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 141b, on Isa. 51 23 which I have printed; (II) the same MS., fol. 200a, where it is given as a contrast to the preceding Rubric and (III) Add. 21,160, fol. 271a where it is also given as a contrast to the preceding Rubric.

תחשיב - § 1113.

וּבְמִדְבָר from the land, or ground, occurs five times. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 98b, on Ezek. 41 20 which I have printed; (II) Arund. Orient. 16, fol. 54b, on 1 Sam. 28 3; (III) the same MS., fol. 64a, on 2 Sam. 12 20; (IV) the same MS., fol. 194a, on Ezek. 41 20; (V) Add. 15,251, fol. 167a, on 1 Sam. 28 3; (VI) Add. 15,451, fol. 201a, on 1 Sam. 28 23; (VII) the printed Massorah on 2 Sam. 12 20 and (VIII) the same on Ezek. 41 20.

תהשי"ד = § 1114.

אֶרֶץ the land, or her land, occurs eight times in a unique combination. That is, eight words are severally preceded once only by this noun, with the paragogic He or with the suffix third person singular feminine. In all other instances these words are preceded by אֶרֶץ. This Rubric, which does not occur in the printed Massorah, I have found in the Paris Ochlath Ve-Ochlath only, § 263.

תהשמי"ז = § 1115.

אֶרֶץ כְּנָעַן to the land of Canaan, occurs eight times. That is, in these eight instances אֶרֶץ כְּנָעַן with the local He is used instead of אֶרֶץ (comp. Levit. 14 34; Numb. 33 51; Josh. 22 32; Ezek. 16 29; 17 4 &c.) or simply for אֶרֶץ כְּנָעַן as the Samaritan recension has it in Gen. 12 5b. This Rubric is especially designed to guard the Scribe against making Numb. 33 51 conformable to 35 10 which is exhibited in some MSS. and in the Samaritan text.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Add. 21,160, fol. 62b, on Gen. 50 13 which I have printed; (II) the same MS., fol. 250b, on Numb. 35 10; (III) Add. 15,250, fol. 10a, on Gen. 11 31; (IV) Cambridge Add. 465, on Gen. 45 17 and (V) the same MS., on Numb. 35 10. As all these instances occur in the Pentateuch, List III heads this Rubric הוּ בְּחַיִּי. That Jacob b. Chayim must have had this Rubric is evident from the fact that in no fewer than three instances he mentions it and refers to the Massorah Finalis for the List, viz. Gen. 11 31; 45 17; Numb. 35 10 where, however, it is not to be found.

תהשמי"ז = § 1116.

הָאָרְצוֹת the lands or countries, in the Pentateuch is always defective except once. Considering that it occurs altogether three times only in the Pentateuch and that it is twice defective (Gen. 26 3, 4) and once plene, this Massorah would have been more simple and less artificial if it stated בִּי חֵסֵי אֵי מִלִּי. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,251, fol. 25a, on Gen. 26 3 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Gen. 41 54. Lists II and III add at the end of this Rubric וְכֵן נִבְאָה וְהוֹחָזֵר דְּבִי בְּמִי הָמִי and throughout the Prophets and Hagiographa it is likewise plene except once, viz. Neh. 9 30. In these two divisions of the Scriptures, however, where it occurs no fewer than forty-four times, the later orthography with the mater lectionis is the rule and the original spelling without the Vav the rare exception. Hence the Massorah safeguards the solitary instance. On referring to the note on Gen. 26 3 it will be seen that the Standard Codices preserved different traditions about the orthography of this expression.

תהשי"ז = § 1117.

בְּאֶרְצוֹת in the lands of, is twice defective. As this plural construct with the prefix Beth occurs only three times altogether and is plene in the third instance (Ps. 116 9), the heading of this Rubric ought properly to be בִּי חֵסֵי אֵי מִלִּי. It will be seen that the Massorah here, contrary to its usual practice, safeguards the minority. Here too the primitive orthography is exhibited in the Pentateuch. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 98b, on Levit. 26 36 which I have printed; (II) Add. 21,160, fol. 182a, and (III) the printed Massorah, all on the same passage. As both these instances occur in the same section, List III heads this Rubric בִּי חֵסֵי אֵי מִלִּי.

תהשי"ח = § 1118.

תֵּאָרָה thou shalt curse, occurs three times. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Add. 15,251, fol. 95b, on Numb. 22 6 which I have printed; (II) Orient. 4445, fol. 142b, on the same passage; (III) Add. 15,451, fol. 108a, (IV) Add. 21,160, fol. 226b, also on the same passage; (V) the printed Massorah on Exod. 22 27 and (VI) the same on Numb. 22 6. As this expression is defective in all the three passages and, moreover, as all the three instances occur in the Pentateuch, some of the Lists head this Rubric בִּי חֵסֵי אֵי מִלִּי and some בְּחַיִּי. The proper heading, however, ought to be בְּחַיִּי חֵסֵי אֵי מִלִּי. The heading of List II which is the most ancient form extant of this Massorah, is בְּחַיִּי חֵסֵי אֵי מִלִּי which is due to the Nakdan who mistook the import of this

Massorah. This is not only evident from the catchwords which refer to תֵּאָרָה, but from the fact that בְּחַיִּי חֵסֵי אֵי מִלִּי occurs once only (Numb. 22 11) and which from its proximity to תֵּאָרָה has misled the Nakdan. This affords a striking illustration of the difficulty in deciphering the Massorah.

תהשי"ט = § 1119.

אָרְרוּר cursed, occurs eight times with this accent, i. e. Zakeph-Gadol. To understand this Massorah it is necessary to state: (1) that this participle passive without and with the prefix Vav which occurs seventeen times in two parallel sections in Deut. 27—28, has three different accents; (2) that in Deut. 27 16—26 where it occurs eleven times it is not only with two distinctive accents, viz. Zakeph-Gadol and Revia, but they occur in almost alternate verses and (3) that in Deut. 28 16—19, where it occurs seven times, it has on the contrary the conjunctive accent Mercha.¹ Hence the Massorah records these exceptional accents and safeguards the passages in which they are used alternately.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 34b, on Judg. 21 18 which I have printed; (II) Add. 15,250, fol. 145b, on the same passage; (III) Add. 15,251, fol. 119a, on Deut. 27 16 and (IV) the printed Massorah on Jerem. 48 10.

The four Lists exhibit two recensions. One is exhibited in Lists I and IV and embraces all the eight instances, the six in the Pentateuch and the two outside this division of the Bible. Hence the heading here is הוּ בְּחַיִּי. The second recension is represented in Lists II and III. It is headed הוּ בְּחַיִּי and records the six instances only which occur in Deut. 27 16—34. The heading, however, in either is not quite correct. In the first recension it ought properly to be הוּ בְּחַיִּי בְּלִישִׁי since one of the instances is אָרְרוּר (Jerem. 48 10) with the prefix Vav; whilst in the second recension it should be הוּ בְּחַיִּי בְּחַיִּי since the instances recorded here are restricted to the Pentateuch and begin a verse.

¹ Comp. אָרְרוּר Deut. 28 16, 17, 18, 19; אָרְרוּר Deut. 28 16, 19.

תהשי"ב = § 1120.

אָרְרוּר cursed, occurs five times with the accent [Revia] in the same section and the sign thereof in Chaldee is The judgment of the sister was revealed and established by deceit.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 138a, on Deut. 27 19 which I have printed; (II) Orient. 2348, fol. 148a, on the same passage; (III) Add. 15,250, fol. 266a, on Jerem. 48 10; (IV) Add. 15,251, fol. 119a, on Deut. 27 19; (V) the printed Massorah on the same passage and (VI) the same on Jerem. 48 10. Lists V and VI alone have the mnemonic sign. This sign is also given in the printed Massorah Parva on Deut. 27 19.

תהשכ"א = § 1121.

אָרְרוּר and cursed, occurs twice. That is, with the accent Mercha. In the other instances where this participle passive with the prefix Vav occurs it is in one instance אָרְרוּר with Zakeph-Gadol (Jerem. 48 10) and in the other אָרְרוּר with Munach (Mal. 1 14). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 266a, on Jerem. 48 10.

תהשכ"ב = § 1122.

אָרְרוּר ye are cursed, occurs three times and is plene. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 212a, on Ps. 119 21 which I have printed; (II) Arund. Orient. 16, fol. 7a, on Josh. 9 23; (III) the same MS., fol. 54a, on 1 Sam. 26 19; (IV) Add. 15,451, fol. 151b, on Josh. 9 23; (V) the same MS., fol. 200b, on 1 Sam. 26 19; (VI) the same MS., fol. 429a, on Ps. 119 21; (VII) the printed Massorah on Josh. 9 23 and (VIII) the same on Ps. 119 21.

תהשכ"ג = § 1123.

אָרְרוּר Ararat, occurs four times, three times it is with Kametz and once with Pathach. In two instances it is with the pausal accent Athnach (2 Kings 19 37; Isa. 37 38) and in one with Soph-Pasuk and hence the second Resh has Kametz, whilst in one instance it is with Tipcha (Jerem. 51 27) and, therefore, the Resh has Pathach.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 254a, on 2 Kings 19 37

which I have printed; (II) the same MS., Vol. II, fol. 68a, on Jerem. 51 27; (III) St. Petersburg Codex of A. D. 916, on Isa. 37 38; (IV) Arund. Orient. 16, fol. 134b, on Isa. 37 38; (V) Add. 15,251, fol. 229a, on the same passage; (VI) Vienna Codex No. 35 on 2 Kings 19 37; (VII) the same Codex on Jerem. 51 27; (VIII) the printed Massorah on Gen. 8 4 and (IX) the same on 2 Kings 19 37.

תתשנך = § 1124.

וארשתיה and I will betroth thee, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 200a, on Hos. 2 21 which I have printed and (II) Add. 15,250, fol. 298a, on the same passage.

תתשנה = § 1125.

ארתזשנא ארתזשנא Artazerxes. From the beginning of this book [Ezra-Nehemiah] to chap. 6 22 it is ארתזשנא and from Ezra 7 1 to the end of Nehemiah it is ארתזשנא.

This name without and with prefixes occurs altogether fifteen times and they are all restricted to Ezra-Nehemiah. In six instances it is written with (ש) Sin after the (ש) Shin (Ezra 4 7, 7, 8, 11, 23; 6 14) and in nine with (ס) Samech after the (ש) Shin (Ezra 7 1, 7, 11, 12, 21; 8 1; Neh. 2 1; 5, 14; 13 6). As the Sin instances are restricted to Ezra 4 7—6 14 and the Samech to Ezra 7 1—Neh. 13 6, the Massorah divides Ezra-Nehemiah into the two parts which respectively exhibit the two diverse orthographies.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 288a, on Ezra 4 7 which I have printed; (II) the same MS., Vol. II, fol. 290a, on Ezra 7 12; (III) Arund. Orient. 16, fol. 376b, on the same passage; (IV) the printed Massorah on Ezra 4 7 and (V) the printed Massorah Finalis, letter א, § 758. At the end of List V there is the following addition כולון ארתזשנא קרי במא ארתזשנא חב בשלם and they are all read ארתזשנא [with Sheva under the Tav] except the single instance in Ezra 4 7 where it is ארתזשנא with Kametz because of the distinctive accent Revia.

תתשנה = § 1126.

וא is twice defective. For this Rubric see letter א, § 432, p. 58.

תתשנה = § 1127.

אשאלהים the fire of God, occurs twice. In the other three instances where the Divine name is combined with fire it is אש יהוה the fire of Jehovah (Numb. 11 1, 3; 1 Kings 18 38) and not אלהים. The reason for safeguarding these two instances will be seen in the notes on 2 Kings 1 12 in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 321b, on Job 1 16.

תתשנה = § 1128.

אש ונפרייה fire and brimstone, occurs twice. In the only other instance where these two elements are in combination the order is reversed (Gen. 19 24). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 286b, on Ps. 11 6.

תתשנה = § 1129.

ואש and the fire, occurs three times in the Scriptures . . . once in the Pentateuch, once in the Prophets and once in the Hagiographa. Normally it is אש without the article. This Massorah is most probably designed to safeguard Levit. 6 5 and 6 against being made conformable to one another.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 78b, on Ezek. 15 7 which I have printed; (II) Arund. Orient. 16, fol. 176b, on the same passage; (III) the same MS., fol. 261a, on 2 Chron. 7 1; (IV) Add. 15,251, fol. 274b, on Ezek. 15 7; (V) the same MS., fol. 331b, on 2 Chron. 7 1; (VI) Add. 21,160, fol. 143b, on Levit. 6 5 and (VII) the printed Massorah on the same passage.

תתשנה = § 1180.

ואש and fire, occurs three times with this accent. This expression, which occurs altogether fifteen times, has no fewer than seven different accents.¹ As it is in these three instances where it has Zakeph-Gadol the Massorah safeguards this distinctive accent.

¹ Comp. אש Ezek. 1 4; אש Levit. 6 2; Numb. 16 36; 2 Sam. 22 9; אש 2 Kings 18 23, 25; אש Pa. 18 9; אש Pa. 78 21; אש Pa. 106 39; Prov. 30 16; Job 18 34.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 301a, on Joel 1 20 which I have printed; (II) Add. 21,160, fol. 78b, on Exod. 9 24; (III) the printed Massorah on the same passage and (IV) the same on Exod. 40 38.

תתשנה = § 1181.

ואש קולכה and a fire flashing continually, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 46a, on Exod. 9 24.

תתשנה = § 1182.

ואש for, or to a fire, occurs three times. אש with the prefix Lamed occurs seven times, in four instances the Lamed is with Kametz (אש Ezek. 1 13; 15 4, 6; 21 37) and in three it is with Sheva. The Massorah, therefore, records the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 145b, on Isa. 10 17.

תתשנה = § 1183.

אש his fire, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2348, fol. 136a, on Deut. 4 36 which I have printed; (II) Orient. 2349, fol. 126a; (III) Add. 21,160, fol. 262b, both on the same passage and (IV) Add. 21,160, fol. 325a, on Job 18 5.

תתשנה = § 1184.

אש a fire-offering, occurs four times with three points . . . and wherever it is followed by Lamed it is likewise so.

This trilateral with Segol or with three points as the Massorah calls it, i. e. the noun absolute, occurs altogether thirty-one times. In twenty-seven instances it is followed by Lamed,¹ and in these four passages only, is followed by He and Ayin. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2348, fol. 96b, on Levit. 8 21 which I have printed; (II) Orient. 2349, fol. 86a; (III) Orient. 4445, fol. 92a; (IV) Add. 21,160, fol. 148a, all on the same passage; (V) Halle Ochlah Ve-Ochlah II, fol. 79a, margin and (VI) the printed Massorah on Levit. 8 21. List VI heads this Rubric אש ה' תתשנה which is manifestly a clerical error since there are four such instances only, as all the MS. Lists state, and since this number is duly recorded in Jacob b. Chayim's List itself. It will be seen that the Segol which is called אש קריה in the MSS. is called אש in Jacob b. Chayim's Massorah. The reference in the last line of the Rubric which I have printed should be Numb. 28 19 instead of Levit. 23 8.

¹ Comp. אש ליתחם Exod. 29 18, 41; 30 20; Levit. 2 11, 16; 3 9, 0, 11, 14; 7 5, 25; 22 27; 23 8, 13, 25, 27, 36, 36, 37; 24 7; Numb. 15 3, 25; 28 6, 15; 29 6; אש ליתחם Levit. 3 16; Numb. 18 17.

תתשנה = § 1185.

אש אש fire-offering, fire-offering of, throughout the Scriptures. Wherever it is followed by Lamed, He or Ayin it is אש . . . and wherever it is followed by any other letter it is אש with There . . . It is likewise with There when it is spelled with Yod, viz. אש except in one instance.

Divested of its artificial language, this Massorah lays down the rule for the vowel-points of this noun when it is in the absolute and when in the construct state. It is always אש in the absolute when it is followed by a word beginning with Lamed, He or Ayin and the construct אש when it is followed with a word which begins with any other letter. It is also with There when it is the plural construct אש with the exception of one solitary instance, viz. Levit. 10 15. It will thus be seen that whilst the preceding Massorah (§ 1184) which is restricted to this trilateral in the absolute state, treats the instances in which אש is combined with He and Ayin as exceptions, this Massorah includes them in the general rule. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 83a, on Levit. 3 14.

תתשנה = § 1186.

אש דוא ליהוה it is a fire-offering unto Jehovah, occurs three times in the Pentateuch . . . and in one instance the second and third words in this phrase are reversed.

As the normal phrase is simply אש ליהוה which occurs twenty-five times (vide supra, § 1184, note) and as it is in these four instances only where it has the additional אש, the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 86a, on Levit. 8 21 which I have printed; (II) the same MS., fol. 74b, on Exod. 29 25; (III) Harley 5710—11, Vol. I, fol. 54a, on the same passage; (IV) Add. 15,250, fol. 48b, also on the same passage; (V) Add. 15,251, fol. 69a, on Levit. 8 21 and (VI) the printed Massorah on Exod. 29 25.

תתשליז - § 1137.

אשה לידה היא is the combination throughout the Scriptures except once. This is simply another form of the preceding Massorah and emanates from a different Massoretic School. This Rubric, which does not occur in the printed Massorah, is from Orient 2349, fol. 74b, on Exod. 29 18.

תתשליח - § 1138.

אשה, אשה, Throughout Leviticus אשה is with Tevir except in two instances where it is with Mercha . . . and throughout Numbers it is also with Mercha except in two instances where it has Tevir.

The construct אשה a fire-offering of, occurs only in Leviticus and Numbers. In Leviticus, where it occurs seven times, it is five times with Tevir (אשה Levit. 1 13, 17; 2 2, 9; 3 5) and with Mercha in two instances only. Hence the Massorah in this book safeguards the exceptional accent. In Numbers, however, where it occurs six times, the reverse is the case. Here Mercha is the rule since it is אשה in four instances (Numb. 15 10, 13, 14; 28 24) and Tevir which occurs twice only, is the exception. Here therefore, the Massorah safeguards the Tevir.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 82b, on Levit. 1 9 which I have printed; (II) Orient. 4445, fol. 85a, on the same passage; (III) the same MS., fol. 138a, on Numb. 18 17; (IV) Add. 21,160, fol. 137a, on Levit. 1 9; (V) Vienna Codex No. 35 on the same passage and (VI) the printed Massorah also on the same passage.

As far as Leviticus is concerned the received text is in harmony with this Massorah. But the second part of this Rubric which refers to Numbers exhibits two difficulties: (1) it includes אשה (Numb. 18 17) which is a solitary instance of the absolute, whereas all the others are אשה the construct and (2) the heading which states that throughout Numbers it is also אשה with Mercha except in two instances where it has Tevir does not agree with our text since it is twice אשה (Numb. 29 13, 36). As a matter of course the accent in אשה is affected by the one under אשה. When אשה is with Tevir, אשה has *Maqsha*, viz. אשה אשה and when אשה is with Mercha אשה is joined to אשה by *Makeph*, viz. אשה אשה. This explains the different headings of this Rubric in the MSS. Some give the whole phrase with the two different accents and some simply give אשה or אשה alone. The additional words אשה אשה in the heading of Jacob b. Chayim's printed Massorah (Levit. VI) is due to a later Nakdan who mistook the import of this Rubric.

תתשליט - § 1139.

אשה fire-offerings of, is nine times with *Yod* . . . and wherever it is with the prefix *Mem* it is likewise so. That is, in nine instances it is the plural construct and is always so when it has the prefix *Mem* indicating thereby that אשה does not occur.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78a, on Levit. 21 6 which I have printed; (II) the same MS., Vol. I, fol. 146b, on Josh. 13 14; (III) Orient. 4445, fol. 88a, on Levit. 5 12; (IV) Arund. Orient. 16, fol. 10a, on Josh. 13 14; (V) Add. 15,251, fol. 67a, on Levit. 4 35; (VI) the same MS., fol. 182a, on Josh. 13 14; (VII) Add. 21,160, fol. 141b, on Levit. 4 35; (VIII) the same MS., fol. 171b, on Levit. 21 21; (IX) Orient. 2349, fol. 85b, on Levit. 7 30; (X) Vienna Codex No. 35 on Levit. 5 12; (XI) Halle Ochliah Ve-Ochliah, Supplement, fol. 181b, and (XII) the printed Massorah on Levit. 7 30.

תתש"ט - § 1140.

אשה a wife, is in three instances the textual reading for which the *Sevir* is אשה to a wife. On referring to the notes on 2 Chron. 21 6 in my edition of the Bible it will be seen that the *Sevir* is the substantive reading in MSS. and editions. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161b, on 2 Chron. 21 6 which I have printed and (II) Vienna Codex No. 35 on the same passage.

תתשמ"א - § 1141.

אשה and the woman, occurs five times. That is, to distinguish it from the twenty-two instances where it is simply אשה. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 126a, on Deut. 22 22 which I have printed; (II) Orient. 2348, fol. 113a, on Numb. 5 31; (III) Orient. 2349, fol. 103a, on the same passage; (IV) Add. 15,251, fol. 116b, on Deut. 22 22 and (V) the printed Massorah on Numb. 5 31. List IV heads this Rubric אשה and records three instances only, viz. Numb. 5 31; Deut. 22 22; 1 Kings 3 17, omitting 1 Sam. 25 3 and 2 Sam. 11 2. This is probably due to a recension of this Massorah which recorded these three instances and which had at the end וכל שמואל רבותי but which ending the Scribe has here omitted.

תתשמ"ב - § 1142.

אשה as a woman, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 65b, on 2 Sam. 14 2 which I have printed and (II) the same MS., fol. 142a, on Isa. 54 6.

תתשמ"ג - § 1143.

אשה to the woman, occurs three times in the Scriptures . . . and once it is with the prefix *Vav*. That is, with *Kametz* under the *Lamed* to distinguish it from the numerous instances in which it is with *Sheva*.

Of this Rubric I collated ten Lists, ~~seven~~ in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 166b, on Judg. 14 7 which I have printed; (II) the same MS., Vol. I, fol. 202b, on 2 Sam. 11 3; (III) Orient. 4445, fol. 122a, on Numb. 5 21; (IV) Arund. Orient. 16, fol. 29a, on Judg. 14 7; (V) the same MS., fol. 63a, on 2 Sam. 11 3; (VI) the same MS., fol. 103a, on 2 Kings 8 6; (VII) Add. 15,451, fol. 173b, on Judg. 14 7; (VIII) the printed Massorah on Gen. 3 13; (IX) the same on 2 Sam. 11 3 and (X) the same on 2 Kings 8 6.

תתשמ"ד - § 1144.

אשה and the wife of, occurs six times. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 142a, on Isa. 54 6 which I have printed; (II) the same MS., fol. 346b, on Prov. 27 15; (III) Vienna Codex No. 35, on Mal. 2 14; (IV) Halle Ochliah Ve-Ochliah, Supplement, fol. 129b; (V) the printed Massorah on Isa. 54 6 and (VI) the same on Prov. 27 15.

תתשמ"ה - § 1145.

אשה thy wife, occurs seven times . . . and once it is with *Segol* under the *Aleph*. The design of this Massorah is to distinguish between these instances in which the *Tuv* has *Sheva* and those in which it is with *Segol* (אשה Gen. 3 17; 18 9, 10; 26 10). In this Rubric, therefore, the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 11a, on Gen. 19 15 which I have printed; (II) Arund. Orient. 16, fol. 207b, on Amos 7 17; (III) Add. 15,251, fol. 25b, on Gen. 26 9; (IV) the same MS., fol. 300b, on Amos 7 17; (V) Add. 21,160, fol. 18a, on Gen. 26 9; (VI) Orient. 2349, fol. 42a, on the same passage; (VII) Vienna Codex No. 85 on Amos 7 17 and (VIII) the printed Massorah on Gen. 17 15.

It will be seen that the List which I have printed (List I) makes up the seven instances by giving Gen. 26 10 as one and omitting 17 19 and though the other Lists do not support it, it is difficult to suppose that this is due to a clerical error since the Massorah in this Model Codex is most carefully written.

תתשמ"ו - § 1146.

אשה to his wife, occurs three times . . . and once it is with the prefix *Vav*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 42a, on Gen. 26 7 which I have printed; (II) Orient. 2348, fol. 52a, on the same passage and (III) the printed Massorah Finalis, letter *א*, § 769.

תתשמ"ז - § 1147.

אשה wives. See letter *א*, §§ 435—439, Vol. II, p. 291.

התשמיח = § 1148.

תשמיח *Assyria*, occurs six times. That is **תשמיח** *Asshur*, which occurs numerous times, is in these six instances only with the local *He*.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 156b, on Gen. 25 18 which I have printed; (II) Arund. Orient. 16, fol. 109b, on 2 Kings 15 29; (III) the same MS., fol. 110b, on 2 Kings 17 6; (IV) the same MS., fol. 111a, on 2 Kings 17 23; (V) the same MS., fol. 112a, on 2 Kings 18 11; (VI) Add. 15451, fol. 260a, on 2 Kings 17 23; (VII) Add. 21,160, fol. 16b, on Gen. 25 18; (VIII) Orient. 2349, fol. 41b, on the same passage; (IX) Vienna Codex No. 35, on 2 Kings 15 29; (X) Halle Ochlach Ve-Ochlach, Supplement fol. 130a; (XI) the printed Massorah on Gen. 25 18 and (XII) the same on 2 Kings 15 29.

התשמיח = § 1149.

תשמיח occurs three times in three different senses, each one of which is unique. In the first instance it is the gentilic noun plural of **תשמיח** and denotes *Asshurim* (Gen. 25 3) in the second it is **תשמיח** *I will observe*, Kal future first person singular from **שמע** (Hos. 13 7) and in the third instance it is noun masculine with suffix first person plural from **תשמיח** denoting *our steps* (Ps. 17 11).

This Rubric I have found in the printed Massorah only, on Gen. 25 3. It is part of the alphabetical List of words which respectively occur three times in three different senses.¹

¹ Comp. *The Massorah*, letter ט, § 429, Vol. II, p. 219.

התשיח = § 1150.

תשיח and a raisin-cake, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 140b, on 1 Chron. 16 3.

התשנא = § 1151.

תשנא *Eshcol*, is five times defective. Under this quadriliteral the Massorah groups together: (1) the proper name of the brother of Mamre Gen. 14 13, 24; (2) the name of the brook Numb. 13 23; Deut. 1 24 and (3) the noun denoting *bunch, cluster* Cant. 1 14. It is this fact which explains the headings of the different Lists in the MSS.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Arund. Orient. 16, fol. 349a, on Cant. 1 14 which I have printed; (II) Add. 15,251, fol. 396b, on the same passage; (III) Add. 15,451, fol. 100b, on Numb. 13 23; (IV) Add. 21,160, fol. 1a, on Gen. 14 13; (V) Orient. 2349, fol. 35b, on the same passage; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Numb. 13 23; (VIII) the printed Massorah on Gen. 14 13; (IX) the same on Numb. 13 23 and (X) the same on Cant. 1 14.

The heading of this Rubric in List VII is as follows: *When it is the name of a man it is defective and when it is the name of a river it is plene except in three instances, viz. Numb. 13 23; Deut. 1 24 and Cant. 1 14.*¹ The instances in which it is *plene* as the name of the river are Numb. 13 24; 32 9. Still this classification is not quite correct since Cant. 1 14, where it denotes *cluster*, is given as one of the three passages. The heading in the printed Massorah (List VII), viz. *כל לשון מלאים במה חס' it is plene in all its forms except five times*, is due to the fact that it includes the three plene instances in which it denotes *cluster* and which are with prefixes (Numb. 13 23, 24; Isa. 65 8).

¹ מְשַׁלְלֵי כָל גְּבוּרֵי חַס' וְנִחְלֵי כָּל בְּמִצַּי חַס' וְשִׁבְעֵי יְשׁוּבָה וְיִכְרֹחוּ וְחִבְרוּ.

התשניב = § 1152.

תשניב occurs twice, once it is defective and once plene. As this infinitive absolute, which occurs twice only, is written in two different ways, the Massorah safeguards the different spelling in each case. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 84b, on Levit. 5 19 which I have printed; (II) Orient. 4445, fol. 89a; (III) Orient. 2348, fol. 94b; (IV) Add. 21,160, fol. 143a, all on the same passage; (V) Arund. Orient. 16, fol. 183a, on Ezek. 25 12 and (VI) the printed Massorah on Levit. 5 19. It will be seen that in the Pentateuch the primitive orthography without the *mater lectionis* has been preserved.

התשניג = § 1153.

תשניג he has trespassed, is twice with *Pathach*. That is, it is in two instances the preterite third person singular masculine, and hence has *Pathach* under the *Shin* in contradistinction to the infinitive recorded in the preceding Rubric where it has *Cholem*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 85a, on Numb. 5 7 which I have printed; (II) Add. 21,160, fol. 143a, on Levit. 5 19; (III) the same MS., fol. 194a, on Numb. 5 7 and (IV) the printed Massorah on the same passage.

התשניד = § 1154.

תשניד and they have trespassed, occurs twice . . . and once it is with *Sheva* under the *Van*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 183a, on Ezek. 25 12.

התשניה = § 1155.

תשניה for the trespassing of, or against, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 274a, on 2 Chron. 28 13 which I have printed and (II) Vienna Codex No. 35 on Levit. 4 3.

התשניו = § 1156.

תשניו a quiver, occurs twice in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 10a, on Isa. 22 6 which I have printed; (II) the same MS., Vol. II, fol. 239b, on Job 39 23; (III) Arund. Orient. 16, fol. 127a, on Isa. 22 6; (IV) the same MS., fol. 335a, on Job 39 23 and (V) the printed Massorah on the same passage.

התשניז = § 1157.

תשניז his quiver, occurs three times in the Scriptures and the sign thereof in Chaldee is *A man arose from his grave*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 34b, on Jerem. 5 16 which I have printed; (II) the same MS., Vol. II, fol. 216b, on Ps. 127 5; (III) the same MS., Vol. II, fol. 269a, on Lament. 3 13; (IV) Arund. Orient. 16, fol. 317a, on Ps. 127 5; (V) Add. 15,251, fol. 242a, on Jerem. 5 16; (VI) Cambridge Add. on Lament. 3 13 and (VII) the printed Massorah on Jerem. 5 16. Lists V and VI only have the mnemonic sign.

התשניח = § 1158.

תשניח from the dunghill, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 369a, on Ps. 113 7 which I have printed; (II) Arund. Orient. 16, fol. 313a, and (III) the printed Massorah, both on the same passage. Lists II and III head the Rubric *ב' ח' י' it occurs twice defective*, which ought properly to be *ב' ח' י' since it occurs twice only and is in both instances defective*.

התשניט = § 1159.

תשניט occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 140b, on 1 Chron. 16 3.

התשנים = § 1160.

תשנים and blessed her, occurs twice and is plene. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 258a, on Prov. 31 28 which I have printed; (II) Arund. Orient. 16, fol. 350a, on Cant. 6 9; (III) Add. 21,160, fol. 301a, on the same passage; (IV) Vienna Codex No. 35 on Pro. 31 28 and (V) the printed Massorah on the same passage.

התשנים"א = § 1161.

תשנים"א is in three instances with *Gaya*. That is, between the *Sheva* and *Pathach*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Deut. 28 69.

התשנים"ב = § 1162.

תשנים"ב. In four instances the textual reading is **תשניב** and the *Senir* **תשניב**. On referring to the notes on these passages in my edition of the Bible it will be seen that the reading suggested

by the *Sevir* is the textual reading in MSS. and the ancient versions.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 146b, on Levit. 7 36 which I have printed; (II) Add. 15,251, fol. 68a, and (III) the printed Massorah, both on the same passage. List III rightly states in the heading that there are five such instances (ה' כבירין באשר) and gives Deut. 4 23 as the fifth passage. For the reverse instances, where the textual reading is באשר and the *Sevir* אָשֶׁר, see below § 1188.

התשמי"ג = § 1163.

אָשֶׁר is three times with the accent. This Rubric is from Add. 15,251, fol. 24b, on Gen. 24 40. Its import is obscure, which is due to the catchwords in the second line. From the second and third catchwords, however, which respectively refer to Jerem. 34 14 and 2 Kings 20 3 it seems that the accent here intended is *Darga*. If so אָשֶׁר יִהְיֶה in the second line should be אָשֶׁר חֲבָרִי = 2 Kings 20 3 and Isa. 38 3. This yields the three instances of אָשֶׁר. That this Massorah is on Gen. 24 40 may be due to the Nakdan who placed it on this passage because of the phrase אָשֶׁר הִרְהִלֵּבֵנִי which also occurs in the other two instances (2 Kings 20 3; Isa. 38 3) where אָשֶׁר is with *Darga*.

התשמי"ד = § 1164.

אֲשֶׁר־אֵל occurs eight times thus combined in the Scriptures. אֲשֶׁר is followed about one hundred and forty-five times by the preposition. In about one hundred and thirty-seven times it is combined with אֵל and it is in these eight instances only that it is followed by אֵל. Hence the Massorah safeguards the exceptional combination. When it is borne in mind how often these two prepositions are the subject of various readings both in the MSS. and in the editions, and moreover when in Jerem. 36 23, where the same phrase occurs, it is אֲשֶׁר אֵל־יְהוָה and אֲשֶׁר עַל־יְהוָה, the safeguarding of these exceptional instances will at once be apparent.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 97b, on Ezek. 41 12 which I have printed; (II) Arund. Orient. 16, fol. 194a, on the same passage; (III) Add. 15,250, fol. 293a, also on the same passage; (IV) Add. 21,160, fol. 112a, on Exod. 28 26; (V) Orient. 2849, fol. 81a, on Exod. 39 19; (VI) Vienna Codex No. 35 on Ezek. 41 12 and (VII) the printed Massorah on the same passage. List V adds at the end אֲשֶׁר אֵל אֲשֶׁר הִלִּיק, thus contrasting it with the five instances in which these two expressions are reversed in the combination. (*Vide supra*, letter א, § 538.)

התשמי"ה = § 1165.

אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם which I command you, occurs eleven times in Deuteronomy. Normally אֲשֶׁר אֲנִי when followed by the Piel participle, מְצַוֶּה takes the pronominal suffix second person singular and the phrase is אֲשֶׁר אֲנִי מְצַוֶּךְ or מְצַוֶּךְ.

In this form it occurs no fewer than twenty-one times in Deuteronomy.¹ As it is in eleven instances only that this Piel participle is without the pronominal suffix and is followed by אֹתְכֶם the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 260a, on Deut. 4 2. It is remarkable that Jacob b. Chayim who mentions this Rubric three times, viz. on Deut. 11 22; 13 1 and 27 1 refers in the first instance to the Massorah Finalis where he says he has given it, and in the second and third instances he refers back to Deut. 11 22 where he states it is enumerated,² but it is nowhere to be found.

¹ Comp. Deut. 4 40; 6 2, 6; 7 11; 8 1, 11; 10 13; 11 8; 12 14, 28; 13 19; 15 6; 19 9; 27 10; 28 1, 13, 15; 30 2, 8, 11, 16.

² Comp. Deut. 11 22 מצוה אהבתי י"א וט"ו נכבדו בכבוד רבות' ודע' Deut. 13 1; 27 1 מצוה אהבתי י"א וט"ו נכבדו בכבוד רבות' ודע'

התשמי"ז = § 1166.

אֲשֶׁר יוֹבֵא which is brought, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 35a, on Levit. 6 23.

התשמי"ח = § 1167.

אֲשֶׁר בֵּית־אֵל which is Beth-el, occurs twice. The design of this Massorah is to call attention to this anomalous phrase which ought to be אֲשֶׁר בְּבֵית־אֵל which is in or at Beth-el, as it is in 2 Kings 23 15 and as the *Sevir* gives it for both these passages. (*Vide infra*, letter ב, § 247.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 98a, on 2 Kings 2 3.

התשמי"ח = § 1168.

אֲשֶׁר הֵם חַיִּים that they live, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa. In the only other instance in which this phrase occurs it is אֲשֶׁר הָיָה חַיִּים (Eocl. 4 2). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) The printed Massorah on Deut. 4 10 which I have printed; (II) Arund. Orient. 16, fol. 83a, on 1 Kings 8 40; (III) Add. 15,250, fol. 186a, on the same passage and (IV) the same MS., fol. 420b, on 2 Chron. 6 31. Lists II, III and IV head this Rubric simply אֲשֶׁר הֵם חַיִּים without אֲשֶׁר for which reason I have given it so under letter ה, § 256.

התשמי"ט = § 1169.

אֲשֶׁר הָיָה see שָׁהָה, letter ה, § 135.

התש"ע = § 1170.

אֲשֶׁר יְהוָה אֱלֹהֶיךָ which Jehovah thy God, occurs four times with these accents in this book. That is, in Deuteronomy where this phrase occurs thirty times it is in these four passages only, with *Pashta*, *Darga Tevir*. In the other twenty-six instances it has no fewer than six different accents.¹

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 122b, on Deut. 16 18 which I have printed and (II) the printed Massorah on Deut. 3 20. As one of the instances is אֲנִי יְהוָה אֱלֹהֶיְכֶם (Deut. 3 20) it is evident that this Massorah is designed to include the suffix second person plural. The heading, therefore, in List II בְּכַשְׁ בְּכַשְׁ בְּכַשְׁ is more precise.

¹ In one instance it is אֲשֶׁר יְהוָה אֱלֹהֶיךָ (Deut. 13 13); in one אֲשֶׁר יְהוָה אֱלֹהֶיךָ (25 19); in one אֲשֶׁר יְהוָה אֱלֹהֶיךָ (27 3); in two instances אֲשֶׁר יְהוָה אֱלֹהֶיךָ (7 16; 17 14); in ten אֲשֶׁר יְהוָה אֱלֹהֶיךָ (4 21; 15 4; 19 1, 2, 10, 14; 20 16; 21 23; 24 4; 26 1); in ten אֲשֶׁר יְהוָה אֱלֹהֶיךָ (5 16; 12 9; 15 7; 16 5, 20; 17 2; 18 9; 25 16; 27 2; 28 8) and in two instances אֲשֶׁר יְהוָה אֱלֹהֶיךָ (11 31; 12 10).

התשנ"א = § 1171.

אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה which Jehovah thy God giveth thee for an inheritance, occurs six times thus combined. The design of this Massorah is two-fold. It is (1) to safeguard these six passages against the eighteen instances in which this phrase occurs without the adjunct נַחֲלָה inheritance,¹ and (2) to protect it against being made conformable to those passages in which the adjunct is לְרִשְׁבֹּתֶיךָ according to thy tribes (Deut. 16 18); לְרִשְׁבֹּתָהּ to possess it (Deut. 19 2, 14) and לְרִשְׁבֹּתָהּ for an inheritance to possess it (Deut. 15 4; 25 19). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 128a, on Deut. 26 1. As all the six instances are restricted to Deuteronomy the heading ought more correctly to be ר' רשמי' בכפרי'.

¹ Deut. 4 40; 5 16; 7 16; 12 9; 13 13; 15 7; 16 5, 20; 17 2, 14; 18 9; 19 1; 25 16; 26 1, 2; 27 2, 3; 28 8.

התשע"ב = § 1172.

אֲשֶׁר הַמֶּלֶךְ הִמְצִיחַ בְּקִרְוֹ whom the king delighteth to honour, occurs four times thus combined. This Rubric, which I have found in the printed Massorah only, on Esther 6 9, is incorrect since this phrase occurs five times. Esther 6 7 is omitted. A later Nakdan, therefore, who found only four passages enumerated, affixed the heading accordingly. Moreover as this phrase occurs in Esther only, the heading ought to be ר' רשמי' בכפרי'.

התשע"ג = § 1173.

אֲשֶׁר־עִמּוֹ that were with him, occurs eleven times. Apart from Chronicles אֲשֶׁר is followed sixty times by the preposition with the suffix third person singular. In forty-nine instances this preposition is אִתּוֹ and in eleven only is it עִמּוֹ. Hence the Massorah records the minority.

And throughout Chronicles it is likewise so. In Chronicles, where אֲשֶׁר does not occur at all and where the phrase is uniformly אִתּוֹ in all the four instances where this combination occurs (1 Chron. 19 14; 2 Chron. 14 12; 18 2; 32 7), the combination required no protection. Hence the Massorah simply mentions the rule.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 26a, on Judg. 9 44 which

¹ Comp. אֲשֶׁר אִתּוֹ Gen. 8 1; 14 5, 17; 24 32; 32 8; 40 7; Numb. 22 40; Josh. 8 11; 22 30; Judg. 4 13; 7 1, 19; 8 4; 9 33, 35, 48; 1 Sam. 6 15; 14 17, 20; 22 6; 30 4, 9, 21; 2 Sam. 1 11; 3 20, 23, 31; 6 2; 15 14, 22, 30; 16 14; 17 2, 10, 12, 29; 18 1; 24 2; 1 Kings 1 41; 2 Kings 25 28; Jerem. 23 28; 41 7, 11, 13, 16; 42 8; 52 32; Ezek. 38 22; Esther 3 1.

I have printed; (II) the same MS., fol. 43a, on 1 Sam. 14 2; (III) the same MS., fol. 57b, on 2 Sam. 2 3; (IV) Add. 15,250, fol. 188a, on Judg. 9 44; (V) Add. 15,451, fol. 170b, on the same passage; (VI) Add. 21,160, fol. 15a, on Gen. 24 54; (VII) the same MS., fol. 34b, on Gen. 35 6 and (VIII) the printed Massorah on 1 Sam. 9 5.

התשעו = § 1174.

אשר עשה which he did, occurs six times. This Rubric I have found in the printed Massorah only, on 2 Kings 15 36. In its bare form it is both incorrect and unintelligible, since אשר עשה occurs about one hundred and fifty times.

To evolve the sense of this Massorah it is necessary to remark that, though not stated in the heading: (1) this Rubric refers to the occurrence of this phrase in Kings only; (2) that even here it is restricted to those passages where this phrase is preceded by והנה רבתי and the rest of the acts of, which sums up the deeds of the several sovereigns, since אשר עשה occurs altogether no fewer than forty-one times in this book and (3) that it is designed to safeguard the exceptional instances in which this phrase occurs against being made conformable to the normal combination which is used in these summaries. This is evident from the fact that והנה רבתי precedes the names of the respective rulers in twenty-seven passages. In twenty-one instances the deeds of the King are expressed by the phrase והכל אשר עשה and all which he did, and in six only is this normal formula exchanged for the abnormal אשר עשה which he did, without the expression והכל. The Massorah, therefore, protects this exceptional phrase. That this protection was necessary will be seen from the notes on these passages in my edition of the Bible. The solitary instance of אשר עשה... והנה רבתי in 2 Chron. 36 8 is not included in this Rubric because והכל אשר עשה never follows והנה רבתי in Chronicles and hence required no protection.

Tested by this rule we see: (1) that the omission of אשר עשה in 1 Kings 12 33; 16 19; 2 Kings 17 22 from this Rubric is due to the fact that the summary phrase והנה רבתי does not occur in these passages; (2) that two instances which belong to this Rubric, viz. 1 Kings 22 46; 2 Kings 1 18 are wrongly omitted and (3) that two passages which do not belong to it, viz. 1 Kings 22 54; 2 Kings 15 36 are wrongly included, since in the case of Ahaziah it is not only והכל אשר עשה, but it is without the summary phrase והנה רבתי and in the case of Jotham it is והכל אשר עשה and (4) that the heading of the Rubric ought to be והנה רבתי... והכל אשר עשה.

1 Comp. והכל אשר עשה... 1 Kings 11 41; 14 29; 15 7, 23 31; 16 14; 22 39; 2 Kings 8 23; 10 34; 12 20; 13 8, 12; 14 28; 15 6, 21, 26, 31, 36; 21 17; 23 28; 24 5.

התשעיה = § 1175.

אשר עשה אתכם which he did with, or for you, occurs twice. The design of this Massorah is to safeguard Deut. 1 30 against being made conformable to 4 34 where it is אשר עשה לכם whereas in Joel 2 26 it is אשר עשה עמכם. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 255a, on Deut. 1 30.

התשעז = § 1176.

אשר יעשה which he shall do, occurs twice. This Rubric, which is from Arund. Orient. 16, fol. 352a, on Eccl. 3 14, I cannot explain, since this phrase occurs twenty times more. The same statement is repeated in the Massorah Parva of this Model Codex. It is possible that the original Massorah was אשר יעשה ב, as this phrase actually occurs twice (Exod. 28 4; Eccl. 2 3) and that the Nakdan, mistaking it for אשר יעשה supplied it with the wrong catchwords and transferred it from Eccl. 2 3 to 3 14.

1 Comp. אשר יעשה Exod. 14 13; 30 38; Levit. 5 22, 26; 18 29; Numb. 24 14; Deut. 3 24; 17 2, 12; 27 15; 1 Sam. 28 2; Isa. 19 15; 35 7; Ezek. 20 13, 21; Ps. 1 3; Eccl. 7 20; 11 5; Esther 1 20; Neh. 9 29.

התשעח = § 1177.

אשר צוה יהוה which Jehovah commanded, occurs three times in this combination at the end of a verse. That is, to distinguish it from the other three instances where this phrase ends the verse, but where אשר is with the prefix Caph, viz. באשר. (Vide infra, letter k, § 1199.)

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 58a, on Exod. 35 10 which I have printed and (II) the printed Massorah on the same passage. It is remarkable that both Lists omit 1 Kings 11 10.

התשעיה = § 1178.

אשר צוהתי which thou hast commanded me, is twice thus combined in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 75a, on Ezek. 9 11. It will be seen that whilst this Rubric includes the official or marginal reading in Ezek. 9 11 it omits Deut. 26 14.

התשעט = § 1179.

באשר in that, because &c. occurs fifteen times in the Scriptures. Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eighteen Lists, seventeen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113a, on Jonah 1 8 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 47 12; (III) the same Codex on Jonah 1 8; (IV) Arund. Orient. 16, fol. 22a, on Judg. 5 27; (V) the same MS., fol. 139b, on Isa. 47 12; (VI) the same MS., fol. 143a, on Isa. 56 4; (VII) the same MS., fol. 209a, on Jonah 1 8; (VIII) the same MS., fol. 282b, on Ruth. 1 17; (IX) the same MS., fol. 352a, on Eccl. 3 9; (X) Add. 15,250, fol. 134b, on Judg. 5 27; (XI) Add. 15,451, fol. 166a, on Judg. 5 27; (XII) the same MS., fol. 251a, on 2 Kings 8 1; (XIII) the same MS., fol. 362b, on Isa. 47 12; (XIV) Add. 21,160, fol. 9a, on Gen. 21 17; (XV) the same MS., fol. 42b, on Gen. 39 23; (XVI) the same MS., fol. 292a, on Jonah 1 8; (XVII) Halle Oehliah Ve-Oehliah II, § 164, and (XVIII) the printed Massorah on Judg. 5 27. The two of the fifteen instances in which באשר begins the verse are also given in a separate Massorah in Harley 5710—11, on Ruth. 1 17 and in Add. 15,251, on the same passage. On referring to the notes on Eccl. 8 4 in my edition of the Bible, the necessity of safeguarding these instances will be seen.

Comp. The Massorah, Vol. III, p. 335, letter k, § 133.

התשס = § 1180.

ובאשר and in which, occurs four times in the Scriptures. That is, the preceding expression with the prefix Vav. Of this Rubric I collated seven separate Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 30a, on Isa. 65 12 which I have printed; (II) the same MS., Vol. II, fol. 240a, on Job 39 30; (III) the same MS., Vol. II, fol. 258b, on Ruth 1 16; (IV) Arund. Orient. 16, fol. 146a, on Isa. 65 12; (V) the same MS., fol. 282b, on Ruth 1 16; (VI) Vienna Codex No. 35 on Isa. 66 4 and (VII) the printed Massorah on the same passage. Besides these separate Lists, this Rubric also forms the second part of the following Lists of § 1179, XIV, XV, XVI and XVIII.

התשסא-f = § 1181a-f.

אשר. Words which respectively occur once only, preceded by אשר. These six fragmentary Lists are respectively: (I) From Orient. 2349, fol. 40b, on Gen. 24 7; (II) Arund. Orient. 16, fol. 168a, on Jerem. 32 24; (III) Add. 15,451, fol. 81a, on Levit. 16 32; (IV, V) from the same MS., fol. 259a, on 2 Kings 18 5 and (VI) the same MS., fol. 348a, on Isa. 17 8. Since these fragments have been printed I have found two others in the ancient Codex Orient. 4445, one fol. 102b on Levit. 16 32 containing twelve of these unique combinations and one fol. 101b on Levit. 15 32 giving fourteen instances. The latter gives one instance, viz. אשר יעשה Job 3 25 which is not given in any of the other fragments. It will be seen that the shortest fragment gives three instances only and the longest thirty of these unique combinations and that none of them have headings to specify their number, nor do they give catchwords for the identification of the passages.

It is, therefore, manifest that the sundry fragments exhibit simply the first attempt on the part of the different Massorites to register these unique combinations and that they left the completion of the catalogue to successive Massorites, who have never completed it. The two printed Lists extant with the headings, one in the Massorah Finalis, letter k, § 790, and the other in the Paris Oehliah Ve-Oehliah, § 254, which state that there are thirty-six such unique combinations are simply misleading. They as usual, proceed from a later Nakdan who found a fragment which contained this number and accordingly affixed the heading to correspond to the instances therein recorded, without taking the trouble to ascertain whether there are any others. This is evident from the fact that there are altogether about seventy of these unique combinations with אשר and that the longest List does not record much more than half the number.

In fragment III, which records thirty, there are properly twenty-nine only, since וְאֵשֶׁר אֵינוּ is given twice, whilst in Jacob b. Chayim's List there are the following mistakes: וְאֵשֶׁר הָעֵשֶׂה should be וְאֵשֶׁר הָעֵלָה 1 Sam. 12 6; וְאֵשֶׁר יָדָבַר should be וְאֵשֶׁר אֵינוּ Jerem. 23 28; וְאֵשֶׁר should be וְאֵשֶׁר Neh. 7 71, and וְאֵשֶׁר חֻקָּה should be וְאֵשֶׁר חֻקָּה 2 Chron. 34 22.

תְּחִלָּתוֹ = § 1182.

וְאֵשֶׁר and that, begins a verse twelve times. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80b, on Levit. 25 33 which I have printed; (II) Arund. Orient. 16, fol. 382a, on Neh. 5 18; (III) the same MS., fol. 384a, on Neh. 7 72; (IV) Add. 15,451, fol. 383b, on Micah 3 3; (V) the same MS., fol. 462b, on Neh. 8 15; (VI) Add. 21,160, fol. 78a, on Exod. 9 21; (VII) the same MS., fol. 99a, on Exod. 21 13 and (VIII) the printed Massorah on Levit. 25 33.

תְּחִלָּתוֹ = § 1183.

וְאֵשֶׁר יָבֵא and who shall come, occurs twice. That is, with the prefix Vav in contradistinction to the other eleven instances in which this combination occurs where it is without this prefix.¹ This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 134a, on Deut. 19 5.

¹ Comp. וְאֵשֶׁר יָבֵא Exod. 29 30; Levit. 11 34; Numb. 31 23; Deut. 29 21; 1 Sam. 2 34; 2 Kings 19 38; Ezek. 47 9, 9; Esther 4 11; Neh. 6 11; 2 Chron. 19 10.

תְּחִלָּתוֹ = § 1184.

וְאֵשֶׁר יִדְבַר and which he spake, occurs twice. The design of this Massorah is to safeguard these two solitary instances with the prefix Vav against being made conformable to the ninety-eight passages in which this combination occurs without the prefix. This Rubric I have found in the printed Massorah only, on Jerem. 9 11.

תְּחִלָּתוֹ = § 1185.

וְאֵשֶׁר לֹא and who not, occurs eight times. That is, to distinguish it from the numerous instances in which this combination occurs without the prefix Vav. Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Arund. Orient. 16, fol. 142a, on Isa. 52 15 which I have printed; (II) the same MS., fol. 178a, on Ezek. 18 8; (III) the same MS., fol. 211a, on Micah 3 5; (IV) Add. 15,451, fol. 462a, on Neh. 10 31; (V) Add. 21,160, fol. 78a, on Exod. 9 21; (VI) the same MS., fol. 99a, on Exod. 21 13; (VII) Orient. 2349, fol. 62b, on Exod. 9 21; (VIII) Vienna Codex No. 35 on Isa. 52 15; (IX) Halle Ochliah Ve-Ochliah II, § 164, margin and (X) the printed Massorah on Exod. 9 21.

תְּחִלָּתוֹ = § 1186.

וְאֵשֶׁר עָלַי and who was over or upon, occurs twice. In the other numerous instances in which this combination occurs it is without the prefix Vav. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 105a on 2 Kings 10 5. Though the heading of this Rubric in the MS.¹ is וְאֵשֶׁר עָלַי it is manifest that the Massorah is on וְאֵשֶׁר עָלַי alone which occurs twice only, and that וְאֵשֶׁר עָלַי which does not occur in the second passage is the addition of an ignorant Nakdan.

תְּחִלָּתוֹ = § 1187.

וְאֵשֶׁר עָשָׂה and what he did, occurs seven times, four [three] times in the Pentateuch and three [four] times in the Prophets. As this combination, which occurs about one hundred and eighty times, is without the prefix Vav in upwards of one hundred and seventy instances and with it in these two passages only, the Massorah safeguards the exceptional phrase.

Of this Rubric I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119a, on Deut. 11 4 which I have printed; (II) the same MS., Vol. I, fol. 218a, on 1 Kings 2 24; (III) Arund. Orient. 16, fol. 17b, on Josh. 24 17; (IV) the same MS., fol. 77b, on 1 Kings 2 24; (V) the same MS., fol. 91a, on 1 Kings 16 5; (VI) Add. 15,451, fol. 162a, on Josh. 24 17; (VII) the same MS., fol. 225a, on 1 Kings 2 24; (VIII) the same MS., fol. 238a, on 1 Kings 16 5; (IX) Add. 21,160, fol. 271a, on Deut. 11 4; (X) Orient. 2349, fol. 129b, on the same passage and (XI) the printed Massorah on 1 Kings 2 24. The heading in List I which I have printed, viz. וְאֵשֶׁר עָשָׂה בְּיַד בְּנֵי יִשְׂרָאֵל is manifestly a clerical error and ought to be וְאֵשֶׁר עָשָׂה בְּיַד בְּנֵי יִשְׂרָאֵל as is attested by the contents of the Rubric, and this coincides with all the other Lists.

תְּחִלָּתוֹ = § 1188.

וְאֵשֶׁר. Twelve instances are misleading where the textual reading is וְאֵשֶׁר and the Sevir וְאֵשֶׁר. Here we have the reverse of the record in § 1162. There instances are catalogued in which this relative pronoun or conjunctive is without the prefix Caph in the text, but has it in the Sevir, whilst here it is with it in the text, but is cancelled in the Sevir.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 132b, on Deut. 16 10 which I have printed; (II) Orient. 5404, fol. 131b, on the same passage; (III) Add. 15,251, fol. 113b, also on the same passage and (IV) the printed Massorah on Jonah 1 14. List III heads it בְּיַד רַמְסֵי בְּרַח בְּנֵי אֲנָשׁ and gives nine instances only, omitting Josh. 9 21; Jerem. 23 27; Eccl. 4 17; whilst List IV which heads it רַמְסֵי בְּרַח omits Josh. 9 21; Eccl. 4 17. This shows the different traditions preserved in the different Massoretic Schools with regard to the number of Sevirin which their respective texts exhibited.

תְּחִלָּתוֹ = § 1189.

וְאֵשֶׁר יָדַבְּרַת יְהוָה אֶל־מֹשֶׁה as Jehovah spake unto Moses, occurs four times thus combined. The phrase וְאֵשֶׁר יָדַבְּרַת יְהוָה as Jehovah spake, is in ten instances followed by Moses. In six passages it is וְאֵשֶׁר יָדַבְּרַת יְהוָה אֶל־מֹשֶׁה and in four only it is וְאֵשֶׁר יָדַבְּרַת יְהוָה אֶל־מֹשֶׁה. The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 40a, on Exod. 9 12. As in two of the four instances it is וְאֵשֶׁר without the prefix Caph (Exod. 4 30; Numb. 15 22) and moreover as this phrase occurs also twice in Joshua (11 23; 14 6) the heading ought properly to be וְאֵשֶׁר יָדַבְּרַת יְהוָה אֶל־מֹשֶׁה.

¹ Comp. וְאֵשֶׁר יָדַבְּרַת יְהוָה אֶל־מֹשֶׁה Exod. 9 35; Numb. 17 6; 27 23; 1 Kings 8 53, 56; 2 Chron. 35 6.

תְּחִלָּתוֹ = § 1190.

וְאֵשֶׁר צִוָּה יְהוָה as Jehovah commanded, ends a verse in three instances in a unique manner. That is, to distinguish it from the other three instances where this phrase ends the verse, but where it is וְאֵשֶׁר without the prefix Caph. (Vide supra, letter u, § 1177.)

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 68a, on Levit. 9 7 which I have printed; (II) Arund. Orient. 16, fol. 74b, on 2 Sam. 24 19; (III) Vienna Codex No. 35 on Levit. 9 7; (IV) the printed Massorah on Levit. 10 15 and (V) the same on 2 Sam. 24 19.

תְּחִלָּתוֹ = § 1191.

וְאֵשֶׁר צִוָּה מֹשֶׁה as Moses commanded, occurs three times in a unique manner. That is, without any adjunct to distinguish it from the other three instances where this phrase is followed by וְאֵשֶׁר יָדַבְּרַת יְהוָה the servant of Jehovah (Josh. 8 31, 33; 11 12). In fixing this number at three, the design of the Massorah is to exclude the reading וְאֵשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה in Levit. 9 21 which is exhibited in the most ancient recension of the text, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 68b, on Levit. 9 21 which I have printed; (II) the same MSS., Vol. II, fol. 140a, on 1 Chron. 15 15; (III) Orient. 4445, fol. 93a, on Levit. 9 21; (IV) Arund. Orient. 16, fol. 247b, on 1 Chron. 15 15 and (V) Add. 15,251, fol. 321, on the same passage.

תְּחִלָּתוֹ = § 1192.

וְאֵשֶׁר רָאָה when he saw them, occurs twice in the Scriptures. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 21b, on Gen. 32 3 which I have printed and (II) the printed Massorah on the same passage. As רָאָה by itself occurs twice only, the Massorah has also a separate Rubric on this trilateral. Of this separate Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 59b, on Jerem. 39 4; (II) Arund. Orient. 16, fol. 173b; (III) Add. 15,250, fol. 262a, and (IV) the printed Massorah, all on the same passage. It will be seen that the two Lists which record the phrase have also the Rubric which gives רָאָה by itself.

תְּחִלָּתוֹ = § 1193.

וְאֵשֶׁר וְאֵשֶׁר and when, begins a verse twice. As this quinqueliteral, which occurs altogether fifteen times, is in thirteen instances in the middle of the verse and in two instances only it begins the verse, the Massorah safeguards its exceptional position.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in this separate form in the

printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 94b, on Ezek. 37 18 which I have printed; (II) Orient. 444b, fol. 42a, on Exod. 1 12; (III) Arund. Orient. 16, fol. 191a, on Ezek. 37 18 and (IV) Add. 21,160, fol. 64a, on Exod. 1 12. This pair forms part of the List of fourteen words commencing with *Vav* which respectively occur twice at the beginning of the verse.¹

¹ Comp. *The Massorah*, letter *v*, § 63, Vol. I, p. 399.

תהשצו = § 1194.

לְאִשֶׁר אָנִי to that which *I*, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Jerem. 38 20.

תהשציה = § 1195.

וּמֵאֲשֶׁר and of that, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 20b, on Gen. 31 1.

תהשצו = § 1196.

אֲשֶׁרֶה *Asherah*, is three times plene in this form. That is, the name of this goddess without and with prefixes and suffixes, which occurs forty times in the Bible, is in these three instances only with *Yod* after the *Shin*. The Massorah, therefore, safeguards this exceptional spelling. The necessity for protecting this peculiar orthography will be seen from the notes on Deut. 7 5 in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 111a, on 2 Kings 17 16 which I have printed; (II) Add. 21,160, fol. 268a, on Deut. 7 5; (III) Vienna Codex No. 35 on 2 Kings 17 16; (IV) the printed Massorah on Deut. 7 5 and (V) the same on 2 Kings 17 16.

תהשצו = § 1197.

אֲשֶׁר *O the blessedness of*, occurs four times at the beginning of the verse with the accent *Mercha* and the sign thereof in *Challee* is *O strong man of the children of men hearken unto me, and another sign is A thoughtful man obeys the Lord*. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 174a, on Ps. 1 1 which I have printed; (II) the same MS., Vol. II, fol. 182a, on Ps. 32 2; (III) the same MS., Vol. II, fol. 185a, on Ps. 40 5; (IV) Add. 15,250, fol. 319b, on Ps. 1 1; (V) the same MS., fol. 360a, on Prov. 8 34; (VI) Add. 15,251, fol. 347a, on Ps. 1 1; (VII) the same MS., fol. 354a, on Ps. 40 5; (VIII) Add. 15,451, fol. 397b, on Ps. 1 1 and (IX) the printed Massorah on the same passage. List I gives the first mnemonic sign and List IX the second. The second sign without the List is also given in the printed Massorah Finalis, letter *u*, § 772.

To understand this Massorah it is necessary to remark: (1) that אֲשֶׁר which occurs altogether thirty-six times begins a verse in twenty-four instances; (2) that in this position it has no fewer than five different accents;¹ (3) that in four out of the six instances where it has *Mercha* it has also *Gaya* under the *Aleph* in some MSS. or in some MSS. two *Gayas*, one under the *Aleph* and one under the *Shin* and (4) that it is these four instances which are recorded in the Rubric before us.

It is, however, to be remarked that this is according to one School of Massorites and that according to another School these four instances are with *Makeph* and the accent *Mercha*. This is emphatically set forth in the heading of List III which is *וְאֲשֶׁר בְּמֵרְכָה וְבַגַּיָּה וְבַגַּיָּה וְבַמֶּקֶף* and not only is it אֲשֶׁר in the text in all the four instances of this Standard Codex, but also in the remarkable Model Codex Arund. Orient. 16. These two Codices belong to two different countries, the first is Italian circa A. D. 1230 and the second German circa A. D. 1120. It is important to state that not one of the Lists heads this Rubric בְּמֵרְכָה וְבַגַּיָּה וְבַגַּיָּה וְבַמֶּקֶף.

¹ Comp. אֲשֶׁר 1 Kings 10 8; Ps. 33 12; 84 6; 89 16; 144 15; Prov. 3 13; 28 14; 2 Chron. 9 7; אֲשֶׁר Isa. 56 2; Ps. 65 5; 94 12; 127 5; 137 9; אֲשֶׁר Ps. 41 2; 84 5; 106 3; 119 2; אֲשֶׁר Ps. 119 1; Dan. 12 12 apart from the four instances with this accent and *Gaya* and אֲשֶׁר Ps. 146 5.

תהשציה = § 1198.

אֲשֶׁר אָנִי *O the blessedness of the man*, occurs twice. That is, in contradistinction to the combination אֲשֶׁר אָנִי which is recorded in the next Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 323a, on Job 5 17 which I have printed; (II) Vienna Codex No. 35 and (III) the printed Massorah on the same passage.

תהשצו = § 1199.

אֲשֶׁר הַבְּרָכָה *O the blessedness of the man*, is four times thus combined in the Scriptures. It will be seen that whilst the former combination occurs outside the Psalms, this phrase is confined to the Psalter. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 216b, on Ps. 127 5 which I have printed; (II) Arund. Orient. 16, fol. 307b, on Ps. 94 12; (III) the same MS., fol. 317a, on Ps. 127 5; (IV) Vienna Codex No. 35, on the same passage; (V) the printed Massorah on Ps. 94 12 and (VI) the same on Ps. 127 5. List III heads this Rubric אֲשֶׁר הַבְּרָכָה and gives three instances only, omitting Ps. 34 9. This is due to the fact that this recension records those instances only which begin a verse. The expression אֲנִי has been omitted after אֲנִי=three which is not unfrequently the case.

תהיה = § 1200.

אֲשֶׁר הָעָם *O the blessedness of the people*, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 220a, on Ps. 144 15 which I have printed; (II) Arund. Orient. 16, fol. 320a, on the same passage and (III) Add. 15,251, fol. 364a, on Ps. 89 16.

תהתיב = § 1201.

וְאֲשֶׁר and *O the blessedness of*, occurs twice. That is, this construct plural which occurs altogether thirty-six times, is in these two instances only, with the prefix *Vav*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 246a, on Prov. 8 32 which I have printed; (II) Arund. Orient. 16, fol. 262b, on 2 Chron. 9 7 and (III) the same MS., fol. 339b, on Prov. 8 32.

תהתיב = § 1202.

אֲשֶׁרֶךָ *thy blessedness, or blessed art thou*, occurs twice. That is, with the suffix second person singular masculine, in the only other instance where it occurs it is אֲשֶׁרֶךָ with the suffix second person singular feminine (Eccl. 10 17). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 135a, on Deut. 33 29 which I have printed; (II) the same MS., Vol. II, fol. 216b, on Ps. 128 2; (III) Add. 15,251, fol. 372a, on the same passage and (IV) the printed Massorah on the same passage.

תהתיב = § 1203.

אֲשֶׁתְּאֵל *Eshtael*, is twice plene. This proper name without and with prefixes occurs altogether seven times. As it is defective in four instances¹ and plene in three, the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 11b, on Josh. 15 33 which I have printed; (II) Vienna Codex No. 35, on the same passage and (III) the printed Massorah also on the same passage. The apparent conflict between the heading of Lists I and II which emphatically states that this expression is twice plene and that of List III which as emphatically states that it is three times plene is due to the fact that the former refers to אֲשֶׁתְּאֵל without the prefix which occurs twice, whilst the latter includes אֲשֶׁתְּאֵל with the prefix *Vav* (Josh. 19 41) and ought, therefore, to be אֲשֶׁתְּאֵל בְּלִישׁׁתׁי. Jacob b. Chayim's Massorah, however, (List III) is incorrect, inasmuch as אֲשֶׁתְּאֵל רַחֵם לַעֲמִי = Judg. 13 25 is given as the third instance, whereas it should be אֲשֶׁתְּאֵל רַחֵם לַעֲמִי = Josh. 19 41.

¹ Comp. אֲשֶׁתְּאֵל Judg. 13 25; אֲשֶׁתְּאֵל Judg. 18 8; אֲשֶׁתְּאֵל Judg. 18 2, 11.

תהתיב = § 1204.

אֲשֶׁתְּרֵדוּ *and sedition*, occurs twice. This Rubric is from the printed Massorah on Ezra 4 19.

תהתיב = § 1205.

אֵת. *Wherever this particle begins a verse in combination with any other expression it is with the prefix Vav (אֵת) except in fifteen instances where it is without this prefix (אֵת).*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 84b, on Exod. 29 39 which I have printed; (II) Orient. 2349, fol. 74b, on the same passage and (III) the printed Massorah Finalis, letter *u*, § 801.

This highly artificial Massorah can only be understood and its contents tested by a minute analysis of the instances in which $\text{וַ$ and וּ severally begin a verse throughout the Pentateuch. Without and with the prefix *Vav* this particle begins a verse in this division of the Bible no less than one hundred and sixty-seven times as follows:

Genesis. — In Genesis, where it occurs altogether thirty times at the beginning of a verse, it is in twenty-five instances with the prefix *Vav* and in five instances only it is וּ without the prefix (Gen. 9 18; 14 9; 15 19; 22 21; 34 28). Hence the Massorah Parva in Add. 15,250; Add. 15,251, Cambridge Add. 1174, on Gen. 22 21 protects this minority. The necessity for safeguarding these passages will be seen by referring to the notes on Gen. 34 28; 35 12 in my edition of the Bible.

Exodus. — In Exod., where it occurs forty-eight times at the beginning of a verse, it is in thirty instances with the prefix *Vav* and in eighteen only it is without the *Vav*. Hence the Rubric before us safeguards the minority, and thereby excludes the variations which obtained in the ancient recensions exhibited in the notes on these passages in my edition of the Bible. It will be seen that this Rubric is based upon recensions of the text which had fifteen instances only without the prefix *Vav*. Hence 23 15, 27; 34 18 are omitted.

Leviticus. — In Levit., where it begins a verse fifty times, it is in eleven instances without the prefix *Vav* (11 9, 15, 22; 14 6, 31; 18 4; 19 19, 30; 25 5, 37; 26 2) and in thirty-nine instances with it.³ Hence the Massorah Parva in Harley 5710—11, on Levit. 11 2 and in Cambridge Add. 1174 on Levit. 18 4 and 19 30 protects the minority. It is remarkable that both these MSS. in all the three instances state that it occurs ten times only at the beginning of a verse in this book ($\text{יְרַא עֲשֵׂי בְּיָמֵינוּ}$), but as the List is not given, it is impossible to say in which instance these Codices read $\text{וַ$ where the present received text reads וּ .

Numbers. — In Numb. this particle begins a verse nineteen times. In fourteen instances it is with the prefix⁴ and in five only, it is without it (7 7; 15 23; 17 3; 28 4; 35 14). Hence the Massorah Parva in Add. 15,250, on Numb. 15 23 safeguards the minority.

Deuteronomy. — In Deut., where this particle begins a verse altogether twenty times, it is in ten instances with the prefix *Vav*⁵ and in ten without it. (*Vide infra*, letter ו , § 1206.)

And in all the rest of the Pentateuch it is with the prefix at the beginning of the verse ($\text{וַ$) except in twenty-five instances where it is without it, viz. וּ .

From the above analysis we see that there are thirty-one instances apart from Exodus where וּ begins a verse. Even if בְּמִדְבָּר except twenty-five is taken to be בְּמִדְבָּר except twenty-eight, as the ו and וּ are so much alike, there is still a difference of three passages. This is probably due to the fact that this Massorah emanates from a Massoretic School whose text exhibited various readings.

Though Lists I and II emphatically state in the heading that there are fifteen such instances, they catalogue fourteen only and omit Exod. 39 35 which is manifestly due to a clerical error. The heading in Jacob b. Chayim's Massorah (List III), viz. $\text{אֵין יְרַא עֲשֵׂי בְּיָמֵינוּ כִּסְפֵי בְּרַאשֵׁי הַיּוֹם}$ is a mistake for כִּסְפֵי שְׁמֵת since all the sixteen instances are from Exodus. This List too is based upon Codices which had sixteen such instances and hence Exod. 23 15, 27 are omitted. It is without the addition at the end which summarily gives the number of instances of וּ beginning a verse in the rest of the Pentateuch.

¹ Comp. $\text{וַ$ Gen. 10 12, 14, 16, 17, 18, 27, 28, 29; 14 6; 15 20, 21; 17 21; 19 11; 22 22; 34 26, 29; 35 12; 36 3; 41 52; 42 4, 20; 43 13; 44 2; 46 28; 47 21.

² Comp. $\text{וַ$ Exod. 4 17; 5 8; 18 3; 26 1, 29; 29 4, 14, 15, 17, 41; 30 27, 28, 30; 31 8, 9, 10, 11; 35 14, 15, 28; 36 34, 38; 38 28, 31; 39 18, 28, 29, 34, 38; 40 29.

³ Comp. $\text{וַ$ Levit. 3 4, 10, 15; 4 9, 11, 19, 26, 31, 35; 5 10, 16, 25; 7 3, 4, 32; 8 3, 17, 20, 21; 9 10, 11, 13, 19, 21; 10 14, 16; 11 6, 7, 13, 14, 16, 17, 18, 19; 14 41; 16 25, 27; 18 22.

⁴ Comp. $\text{וַ$ Numb. 1 18; 3 10, 46; 4 26; 6 17; 7 8; 17 18; 28 8; 31 8, 10; 32 35, 36, 38; 35 6.

⁵ Comp. $\text{וַ$ Deut. 2 4; 3 21; 9 21; 11 8; 13 17; 14 8, 14, 15; 34 2, 3.

וַ - § 1206.

$\text{וַ$ begins a verse ten times in Deuteronomy. The design of this Massorah is to exclude the variation in Deut 14 16 which obtained in the ancient recensions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2348, fol. 141b, on Deut. 14 16 which I have printed; (II) Orient. 2349, fol. 131b, on the same passage and

(III) the printed Massorah Finalis, letter ו , § 806. For the analysis of the respective numbers of $\text{וַ$ and וּ at the beginning of a verse in this book see the preceding Rubric.

וּ - § 1207.

וּ . From Josh. 21 3 to verse 37 whether at the beginning or in the middle of a verse, the proper name of the city is always preceded by וּ except in twenty-four [eight] instances where it is preceded by this particle without the prefix *Vav*, viz. וּ .

The forty-five proper names of the cities recorded in this section of Joshua are promiscuously preceded by the particle וּ without and with the prefix *Vav*. In seventeen instances the proper name is preceded by this particle with the prefix *Vav*¹ and in twenty-eight it is without this prefix. The design of this Massorah, therefore, is to register the instances in which the name is preceded by וּ . For this reason the seven expressions which are preceded by וּ , but which are not proper names of cities are excluded from this register (Josh. 21 3, 8, 13, 21, 27, 32, 36). It will be seen that the Massorah here, contrary to its usual practice, safeguards the majority. This is due to the fact that the variations exhibited in the ancient Codices and early editions are on the passages which constitute this majority, as is disclosed in the notes on Josh. 21 16, 18, 23, 24, 29, 31, 34 in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 151b, on Josh. (II) 18 which I have printed; (II) Arund. Orient. 16, fol. 15a; (III) Add. 15,451, fol. 159b, (IV) the printed Massorah, all on the same passage and (V) the printed Massorah Finalis, letter ו , § 806. In List I בְּבִרְיָא and בְּבִרְיָא are manifestly clerical errors for $\text{בְּבִרְיָא} = \text{בְּבִרְיָא}$ proper name and בְּבִרְיָא except twenty-eight times, as they are correctly given in the headings of the other Lists. The omission in this List of בְּבִרְיָא 21 35 is also due to a scribal error. List II omits בְּבִרְיָא 21 24; List III omits בְּבִרְיָא 21 17 and gives בְּבִרְיָא 21 25 twice. But as all these Lists state in the headings that there are twenty-eight such instances, the omissions are unquestionably clerical errors. The addition to the heading in List V which forms part of the Rubric according to the ten instances in Deuteronomy where וּ begins a verse, viz. $\text{וּכֵן מִפֶּי דְרִשְׁתָּן מִן רַבִּי}$ is meaningless. It is to be remarked that this Massorah is based upon a recension of the text which omits Josh. 21 36, 37. (Comp. my Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 178 &c.)

¹ Comp. וּ Josh. 21 13, 14, 14, 15, 15, 16, 16, 18, 21, 22, 22, 25, 27, 31, 32, 32, 36.

וּ - § 1208a.

וּ begins a verse four times in this book, i. e. in Jeremiah. In Jeremiah, where this particle begins a verse nineteen times, it is with the prefix *Vav* in fourteen instances¹ and in four or rather five without it. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 162b, on Jerem. 25 19 which I have printed; (II) Harley 5710—11, Vol. II, fol. 48a, on Jerem. 25 21; (III) Add. 15,451, fol. 297b, on Jerem. 25 23, and (IV) the printed Massorah on Jerem. 25 19. All these Lists state that there are four instances only whereas there are five. Lists I, II and IV omit Jerem. 43 6; whilst List III omits Jerem. 25 23. According to List II which heads this Rubric בְּבִרְיָא the design of this Massorah is to safeguard the four instances in Jerem. 25. In this chapter alone this particle begins a verse nine times; in five instances it is with the prefix *Vav* (25 20, 22, 24, 25, 26) and in four it is without it (25 18, 19, 21, 23). Jerem. 43 6 is, therefore, rightly omitted because it is not in this Section. The other Lists which do not restrict this Massorah to Jerem. 25 are defective. That these instances required safeguarding may be seen from the notes on Jerem. 25 23 in my edition of the Bible.

¹ Comp. וּ Jerem. 6 11; 25 20, 22, 24, 25, 26; 28 4; 34 21; 36 17; 41 3; 52 11, 17, 18, 19.

וּ - § 1208b.

וּ occurs three times at the beginning of a verse. This Rubric, which I have found in the printed Massorah only, on Gen. 14 9 is inexplicable, since in the Pentateuch alone this particle without the prefix *Vav* begins a verse no fewer than forty-nine times. (*Vide supra*, letter ו , § 1205.) It may be that the number three is intended to represent the three divisions of the Bible, the Law, the Prophets and the Hagiographa.

תתתט = § 1209.

תת is with Tzere (תז), but when it is with Makeph it is with Segol (תז) except in one instance . . . and in three instances it is with Segol though it is without Makeph. קטן קטן in Massoretic terminology denotes Tzere and קטן קטן Segol.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 242b, on Prov. 3 12 which I have printed; (II) Arund. Orient. 16, fol. 295a, on Ps. 47 5; (III) the same MS., fol. 337a, on Prov. 3 12; (IV) Add. 15,251, fol. 13a, on Gen. 1 1; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Ps. 47 5 and (VII) the same on Prov. 3 12. The different headings of this Rubric ארז ארז (List II) and ארז ארז (List III) are due to the peculiar features which the Massorites emphasise in this exceptional orthography. The one lays stress on its being with Segol though it is without Makeph and the other emphasises its having the accent Mercha though with Segol.

תתתי = § 1210.

For תת and תת with the accent Tiphcha see below, letter מ, § 1289.

תתתיא = § 1211.

תת. In five verses of the Pentateuch this particle occurs twice with one word only intervening. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 53b, on Exod. 29 5.

תתתיב = § 1212.

תת. In twenty-seven verses this particle occurs twice with one word only intervening. The peculiar position of the particle, which the preceding Rubric records with regard to the Pentateuch alone, is here noticed with regard to the whole Bible. These two Rubrics show how the Massorah was developed. In the first instance one division of the Bible was analysed and then the analysis gradually extended to the whole Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 87b, on Numb. 5 24.

תתתיג = § 1213.

תת. In thirteen verses of this book [i. e. Leviticus] the particle תת occurs three times. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 86a, on Levit. 8 7. In the received text there are fourteen such verses, since the same peculiarity also occurs in Levit. 26 15.

תתתיד = § 1214.

תת. In six verses of this book [i. e. Deuteronomy] the particle תת occurs three times. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 119b, on Deut. 12 3.

תתתטי = § 1215.

תת. In eight verses of Joshua the particle תת occurs three times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8a, on Josh. 10 24 which I have printed and (II) the printed Massorah Finalis, letter מ, § 828.

תתתטיא = § 1216.

תת. In fifteen verses of Samuel this particle occurs three times. The reason for safeguarding these passages will be seen by a reference to the notes on 2 Sam. 7 7, 12 in my edition of the Bible.

Of this Rubric I collated two Lists: (I) The printed Massorah Finalis, letter מ, § 829, which I have printed and (II) Arund. Orient. 16, fol. 62b, on 2 Sam. 10 3. Though Jacob b. Chayim's Massorah (List I) correctly states in the heading that there are fifteen such instances, it enumerates fourteen only. It omits 2 Sam. 14 21 which the MS. List (No. II) rightly gives.

תתתטיב = § 1217.

תת. In nineteen verses of Kings this particle occurs three times. The design of this Massorah is to militate against the reading ארז ארז in 1 Kings 8 1 which is exhibited in the best Codices (Orient. 2201; Harley 5710-11; Add. 21,161; Orient. 1478 first hand, Orient. 4227); in the editio princeps of the Prophets, Soncino 1485-86; the first edition of the Bible, Soncino 1486, and the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1624-25, and is corroborated by the parallel

passage in 2 Chron. 5 2. Other MSS. and editions, however, follow the reading of this Massorah, viz. Arund. Orient. 16; Harley 5720; Add. 15,250; Add. 15,251; Add. 15,451; the second, third and fourth editions of the Bible, Naples 1491-93; Brescia 1494; Pesaro 1511-17; the Complutensian and Felix Pratensis' edition of the Rabbinic Bible, Venice 1517. In my edition of the Bible I have followed the oldest dated and Standard Codices.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 116a, on 2 Kings 23 8 which I have printed; (II) the same MS., fol. 116b, on 2 Kings 23 16; (III) Add. 15,250, fol. 213a, on the same passage and (IV) the printed Massorah Finalis, letter מ, § 827.

תתתייה = § 1218.

תת. In sixteen verses this particle occurs four times. On referring to the notes in my edition of the Bible on Levit. 20 18; Deut. 11 2; 2 Chron. 18 30 it will be seen that the design of this Massorah is to exclude the variations which obtained in the Codices of other Schools of Massorites with regard to some of these passages. It is, moreover, designed to safeguard the parallel passage in 1 Kings 22 31, where this particle also occurs four times, but where it is with the prefix Vav (תת) in the third instance, against being made conformable to 2 Chron. 18 30.

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 89b, on Levit. 13 52 which I have printed; (II) Orient. 2348, fol. 99b, on the same passage; (III) Harley 5710-11, Vol. I, fol. 119a, on Deut. 11 2 and (IV) the printed Massorah Finalis, letter מ, § 816. The heading in List II is ארז ארז sixteen verses have respectively four times ארז or rather four Eths. It will be seen that ארז which is normally used in the Massorah as the plural of ארז is here used as the plural of the particle ארז.

תתתייט = § 1219.

תת. In four verses this particle occurs five times. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 62b, on Exod. 40 18 which I have printed and (II) the printed Massorah on the same passage.

תתתיכ = § 1220.

תת. In seven verses this particle occurs four times, in the first three instances it is without the prefix Vav and the fourth time it is with it. The reason for safeguarding these verses will be seen in the notes on Exod. 23 23 in my edition of the Bible.

Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 74b, on Levit. 16 24 which I have printed; (II) Arund. Orient. 16, fol. 20a, on Judg. 3 7; (III) Add. 15,251, fol. 139b, on the same passage; (IV) Add. 21,160, fol. 31b, on Gen. 13 10; (V) the same MS., fol. 164a, on Levit. 16 24 and (VI) the printed Massorah on the same passage.

תתתיכא = § 1221.

תת. In three verses this particle occurs six times, in the first three instances it is without the prefix Vav and in the second three it is with it. Normally the first five instances in the verse would be without the prefix Vav and the sixth only would be with it. Hence the Massorah safeguards this abnormal use of the prefix.

Of this Rubric I collated two Lists: (I) The printed Massorah on Exod. 29 5 which I have printed and (II) Add. 21,160, fol. 119a, on the same passage. List II heads this Rubric ארז ארז and gives two instances only. The absence, however, of the third instance is evidently due to a Nakdan who overlooked the expression ארז ארז. Hence the copyist who found two instances only, altered the ארז in the heading into ארז to agree with the contents.

תתתכב = § 1222a-b.

תת. In nine verses of Exodus this particle occurs three times; the first and second time it is without the prefix Vav and the third time it is with it. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 65a, on Exod. 39 33 which I have printed as § 1222a and (II) the printed Massorah Finalis, letter מ, § 826, reproduced in § 1222b. Both Lists are corrupt.

In § 1222a there are four instances only which exhibit the import of the heading (Exod. 35 19; 39 33, 36, 40). The other five are at variance with the statement in the heading. In Exod. 35 11

which is here given as two separate verses, this particle occurs no fewer than eight times: the first, second, fourth, sixth and seventh time it is without the prefix Vav, whilst in the third, fifth and eighth it is with it. In Exod. 35 17; 39 37 it occurs four times, the first and second time without and third and fourth with the prefix Vav. In Exod. 39 40 it occurs six times: the first, second and fifth are without, whilst the third, fourth and sixth are with the prefix Vav.

In § 1222b six out of the nine instances are correct (Exod. 6 20; 7 3; 35 19; 39 33, 36, 41). The other three are the same incorrect ones which are given in § 1222a, viz. Exod. 35 11, 17; 39 40. There are altogether ten instances in Exodus which answer to the statement in the heading of this Rubric, and the following four passages must be substituted for the incorrect ones given in these two Lists: Exod. 9 20; 10 15; 21 5; 23 25.

תתתכ"ג = § 1223.

אָתְּ, אֶתְּ, אֵתְּ. In eleven verses this particle occurs three times, the first and second time it is without and the third with the prefix Vav, and in each case with one word only between these particles. In this respect, therefore, this Rubric differs from the preceding one. In the former Rubric no limit is specified for the expressions which intervene between the recurrence of this particle, whilst in the Rubric before us the intervention is in each case limited to one word.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 34b, on Gen. 11 26 which I have printed; (II) the same MS., fol. 82b, on Levit. 1 8; (III) Orient. 4445, fol. 62a, on Exod. 21 5; (IV) Arund. Orient. 16, fol. 165b, on Jerem. 29 17; (V) Vienna Codex No. 35 on Gen. 11 26 and (VI) the printed Massorah on Exod. 21 5.

Not only do all the other Lists state that there are twelve such verses, but List II which is from the same MS. as List I which I have printed also states that there are twelve and gives Gen. 5 32 as the first instance which is omitted in List I. Moreover in List I אֶתְּ - Gen. 11 27 is incorrect, since it is אֵתְּ and belongs to the following Rubric. It ought to be אֶתְּ - Gen. 6 10. Though List III, which exhibits the oldest form extant of this Massorah, correctly states in the heading that there are twelve such instances, it enumerates eleven only. It omits Deut. 26 15 which is manifestly due to a scribal error.

The notes on Deut. 28 20; Isa. 29 10; Jerem. 24 10; 29 17 in my edition of the Bible show that the design of this Rubric is to exclude the various readings which some of the ancient Codices exhibited on these passages.

תתתכ"ד = § 1224.

אָתְּ, אֶתְּ, אֵתְּ. In twelve verses this particle occurs four times; in the first, second and fourth instances it is without the prefix Vav and is with it in the third instance.

The design of this Massorah is twofold. It is to exclude 2 Chron. 18 30, which is the parallel passage to 1 Kings 22 31 and which according to the recension of another School ought to belong to this Rubric, and also to militate against the various reading in Jerem. 41 10 which would exclude it from this Rubric, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 59a, on 2 Sam. 3 25 which I have printed; (II) Add. 15,251, fol. 116b, on Deut. 22 24; (III) Add. 15,451, fol. 244b, on 1 Kings 22 31; (IV) Add. 21,160, fol. 37b, on Gen. 37 2; (V) Vienna Codex No. 35 on Gen. 33 5; (VI) the same Codex on 2 Sam. 3 25; (VII) the printed Massorah on Gen. 11 27 and (VIII) the same on 2 Sam. 3 25. It will be seen that though the heading of the List which I have printed states that there are twelve such verses, it records ten only. As the two missing verses, viz. Judg. 16 24; 1 Kings 22 31 are given in the other Lists it is evident that the omission here is due to a clerical error. List VII, which also omits 1 Kings 22 31, is manifestly due to the same cause.

תתתכ"ה = § 1225.

אָתְּ, אֶתְּ, אֵתְּ. In four verses this particle occurs five times, in the first, second and fourth instances it is without the prefix Vav, whilst in the third and fifth it is with it.

As in two out of the four verses the MSS. of other Massorites exhibit various readings, which are duly recorded in my edition of the Bible on Exod. 6 28; Jerem. 3 24; this Massorah, which emanates from another School, safeguards its readings.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 60b, on Exod. 6 28 which I have printed; (II) Arund. Orient. 16, fol. 149b, on Jerem. 3 24; (III) Add. 21,160, fol. 72b, on Exod. 6 28; (IV) Orient. 2348, fol. 70b, on the same passage and (V) the printed Massorah on 1 Kings 5 22.

In one verse the reverse is the case &c. That is, here where this particle also occurs five times it is in the first, third and fifth instances without the prefix Vav and in the second and fourth with it. This second part of the Rubric is absent in Lists II, III and V.

תתתכ"ו = § 1226.

אָתְּ, אֶתְּ, אֵתְּ. In nineteen [eighteen] verses this particle occurs four times, in the first and second instances it is without the prefix Vav, whilst in the third and fourth it is with the prefix.

The variations which obtained with regard to the readings in Exod. 35 17; 39 37; Levit. 8 30; Jerem. 51 28 as exhibited in the notes on these passages in my edition of the Bible, are the cause of this Massorah.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 385b, on Neh. 9 24 which I have printed and (II) Orient. 4445, fol. 155b, on Numb. 33 52. It will be seen that though it is stated in the heading that there are nineteen such verses, eighteen only are enumerated. From the fact that List II, which is from the oldest undated MS. extant, emphatically heads it אֶתְּ and records the same eighteen passages it is manifest that אֶתְּ - 19 should be אֶתְּ - 18.

תתתכ"ז = § 1227.

אָתְּ, אֶתְּ, אֵתְּ. Mnemonic sign for the two verses, viz. Exod. 39 39 40 in which this particle occurs six times. In Exod. 39 40 it is without the prefix Vav in the first, second and fifth instances and with it in the third, fourth and sixth instances. The mnemonic sign for it is Deut. 27 18 where the names of the six tribes are recorded without and with the prefix Vav in exactly the same order.

In Exod. 39 39 the absence and presence of the prefix in the six instances is different. Here it is without the prefix in the first, third and fifth instances and with it in the second, fourth and sixth. The sign for this in Hosea 2 7 where the six articles of food and raiment are enumerated in the second half of the verse without and with the prefix Vav is in precisely the same sequence. The reason for safeguarding these verses will be seen in the notes on Exod. 39 39, 40 in my edition of the Bible.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 195a, on Exod. 39 39 which I have printed and (II) Orient. 4445, fol. 88b, on the same passage where this Rubric is somewhat expanded.

תתתכ"ח = § 1228.

אָתְּ, אֶתְּ, אֵתְּ. In fourteen verses this particle occurs five times; the first and second time it is without the prefix Vav and the third, fourth and fifth time it is with it. The design of this Massorah is to militate against the various reading in 2 Chron. 29 18 which obtained in other Schools of textual redactors, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 469b, on 1 Chron. 6 52 which I have printed; (II) Add. 4445, fol. 80b, on Exod. 37 16 and (III) the printed Massorah on the same passage.

These three Lists exhibit two distinct recensions of this Massorah. Lists I and III register all the fourteen verses in which this particle occurs five times without and with the prefix Vav and hence head this Rubric אֶתְּ, אֵתְּ, אֵתְּ, whereas List II is more artificial. It catalogues ten instances only and accordingly heads it אֶתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ and adds at the end וְכֵן כֵּן כֵּן אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ that is, and wherever this particle in combination with its noun ends the verse, as is the case with the four instances included in the first recension, viz. Josh. 21 18, 21, 27, 86, it is likewise so. Though Jacob b. Chayim's Massorah (List III) distinctly states in the heading that there are fourteen such verses, it enumerates fifteen. It gives אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ - Numb. 4 14 as one instance. But as it is here אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ three times without and twice with the prefix Vav it does not

belong to this Rubric. It is manifestly the addition of a later Nakdan who mistook the import of this Massorah, as is attested by its absence in Lists I and II.

התחיש = § 1229.

אָתְּ, וְאֶתְּ, וְאֶתְּ. In six verses in Judges where this particle occurs three times it is in the first and third instances without the prefix Vav and in the second it is with the prefix. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 27a, on Judg. 11 21 which I have printed; (II) Add. 15,250, fol. 139a, on the same passage; (III) Add. 15,451, fol. 171b, on Judg. 11 29; (IV) Vienna Codex No. 35 on the same passage and (V) the printed Massorah Finalis, letter מ, § 818. List II rightly heads this Rubric וְאֶתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ and gives וְאֶתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ = Judg. 9 20 as the fourth instance.

התחיל = § 1230.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In six verses where this particle occurs four times it is in the first, third and fourth instances without the prefix Vav and in the second only, with it. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 110a, on 2 Kings 16 13 which I have printed; (II) the same MS., fol. 115a, on 2 Kings 21 13; (III) Add. 15,451, fol. 258a, on the same passage and (IV) the printed Massorah Finalis, letter מ, § 819.

התחילא = § 1231.

אָתְּ, וְאֶתְּ, וְאֶתְּ. In fourteen verses in Genesis where this particle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 35b, on Gen. 36 5 which I have printed and (II) the printed Massorah Finalis, letter מ, § 808. Jacob b. Chayim's Massorah (List II) is incorrect. Gen. 15 19 is omitted and וַיִּקַּח בְּלִילָהּ דָּוָא רִבְוֹן = Gen. 32 23 is inserted to make up the fourteen passages. But here it is וַיִּקַּח דָּוָא רִבְוֹן אֵתְּ אֵתְּ אֵתְּ אֵתְּ which is against the import of this Rubric and belongs to § 1234 where it occupies its proper place.

התחליב = § 1232.

אָתְּ, וְאֶתְּ, וְאֶתְּ. In twenty-six verses of the Pentateuch where this particle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, fol. 60a, on Exod. 37 26. וְהָיָה עֵבֶק = Deut. 7 12 is manifestly a clerical error, since in this passage it is (אֵתְּ אֵתְּ אֵתְּ) twice without and once with the prefix Vav. If this scribal error is cancelled and the two verses in numbers where אֵתְּ אֵתְּ אֵתְּ occurs are added (Numb. 4 25; 31 12) to which the end of this Rubric refers, we obtain the requisite number twenty-six. It will be seen that whilst the preceding Rubric catalogues the instances which occur in Genesis only, this Rubric embraces the whole Pentateuch, and militates against the various reading which the recension of another School of textual redactors exhibited in Exod. 35 18, as may be seen from the notes on this passage in my edition of the Bible.

התחלין = § 1233.

אָתְּ, וְאֶתְּ, וְאֶתְּ. In four verses of Samuel where this particle occurs three times it is without the prefix Vav in the first instance and with it in the second and third instances. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 52b, on 1 Sam. 25 11. The record of this peculiarity which the preceding two Rubrics have preserved with regard to the Pentateuch is here extended to Samuel, and there can hardly be any doubt that it also exists with regard to the other books of the Bible.

התחליד = § 1234.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In eighteen verses where this particle occurs four times it is without the prefix Vav in the first and fourth instances and with it in the second and third. The design of this Massorah is to militate against the various reading which obtained with regard to Jerem. 25 18, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 115b, on Deut. 5 21 which I have printed; (II) Add. 15,451, fol. 469a, on 2 Chron.

4 11; (III) Add. 21,160, fol. 164a, on Levit. 16 20 and (IV) the printed Massorah on 1 Kings 7 14. Though List I, which I have printed, states in the heading that there are eighteen such verses, it enumerates seventeen only and omits Neh. 1 7. But this is due to a clerical error, since it is given in all the other Lists.

התחליה = § 1235.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In nineteen verses of the Pentateuch where this particle occurs four times it is in the first instance without the prefix Vav and with it in the other three.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 140b, on Deut. 30 15 which I have printed and (II) Orient. 2348, fol. 150b, on the same passage. This Rubric forms part of the Massorah which records the verses in the Bible wherein the same four words occur without the prefix Vav in the first and with it in the other three instances.¹

¹ Comp. The Massorah, letter ו, § 110, Vol. I, p. 417.

התחליו = § 1236.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In eighteen verses this particle occurs five times, the first time it is without the prefix Vav whilst in the following four instances it is with it. The design of this Massorah is to militate against the various readings which obtained in the Codices of other Schools, as may be seen from the notes on Exod. 28 5; Levit. 14 6 in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 52b, on Exod. 28 5 which I have printed; (II) the same MS., Vol. I, fol. 86a, on Numb. 4 9; (III) Add. 15,451, fol. 56b, on Exod. 28 5; (IV) the same MSS., fol. 240b, on 1 Kings 18 38; (V) the same MS. fol. 298b, on Jerem. 44 9; (VI) Add. 21,160, fol. 110b, on Exod. 28 5; (VII) the same MS., fol. 191a, on Numb. 4 9; (VIII) Halle Ochliah Ve-Ochliah II, § 119 margin, fol. 112a, and (IX) the printed Massorah Finalis, letter מ, § 820.

Though List I distinctly states in the heading that there are eighteen such instances, it enumerates seventeen only. It omits Gen. 34 28, which is manifestly due to a clerical error since it is given in all the other Lists. It gives Jerem. 36 26 as the seventeenth instance where the received text has אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ, but as this is also given as the seventeenth instance in Lists VIII and IX it can hardly be regarded as a scribal blunder, since these Lists belong to MSS. of different countries and it probably exhibits a different recension. For 2 Kings 23 4 is to be substituted 2 Kings 22 12. Lists IV, V and VIII give as the eleventh instance וַיִּקַּח דָּוָא רִבְוֹן אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ whilst List VI heads this Rubric וְאֶתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ אֵתְּ and records thirteen passages only in the following order Gen. 33 2; 34 28; Exod. 28 5; Numb. 4 9; Josh. 3 10; 2 18; 1 Kings 18 38; 2 Kings 22 12; 24 15; Jerem. 8 1; 13 18; 44 9; Ezek. 34 16. It will be seen that List VII, which is from the same MS., duly gives the same seventeen instances which are recorded in List I plus the omitted passage in Gen. 34 28.

התחליו = § 1237.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In six verses this particle occurs seven times, in the first instance it is without the prefix Vav, whilst the other five instances are with it. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on 1 Chron. 6 45 which I have printed; (II) Arund. Orient. 16, fol. 242a, on 1 Chron. 6 61 and (III) the printed Massorah Finalis, letter מ, § 820.

התחליה = § 1238a.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. In three verses of the Pentateuch where this particle occurs seven times it is without the prefix Vav in the first instance only and with it in all the six. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 146b, on Levit. 8 2.

התחליה = § 1238b.

אָתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ, וְאֶתְּ. Seven such instances occur altogether in the Bible. These two Rubrics again exhibit the gradual development of the Massorah. The Massorites first began their work on the Pentateuch and then extended their researches to the whole Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 86a, on Levit. 8 2 which I have printed; (II) Harley 5710-11, Vol. I, fol. 250a, on 2 Kings 15 29; (III) Arund. Orient. 16, fol. 109b, on the same passage; (IV) the same MS., fol. 274b, on 2 Chron. 28 18; (V) Add. 15,250, fol. 431b, on the same passage; (VI) the printed Massorah on Gen. 36 6 and (VII) the same on Levit. 8 25. The heading of List II which states that *seven verses in the Scriptures have severally seven words the first of which is without the copulative whilst all the rest have the prefix Vav* is important, inasmuch as it shows that this recension emanates from a different School of Massorites.

תחלים = § 1239a-c.

Words which respectively occur once only combined with this particle without the prefix Vav, but which in all other instances are preceded by וְ.

Lists 1239a and b, which are from Arund. Orient. 16, fol. 168b, on Jerem. 32 24 and the same MS., fol. 169a, on Jerem. 33 20 exhibit the first fragmentary attempts on the part of the earlier Massorites to register these unique combinations. They have, therefore, as yet no headings nor catchwords.

List 1239c which exhibits the later development of this Massorah, I have found in the printed Massorah only, letter מ § 798. The Nakdan who completed it and who supplied it with the heading, fixing the number at forty-four and attached the catchwords, mistook its import. Hence he incorporated some instances which do not belong to it, and omitted some which ought to be included. Thus for instance אֲרִי־לֵיכֹם Josh. 10 24 and אֲרִי־מִלֵּלִים Isa. 33 18 (Nos. 21 and 27) have no companion at all with וְ, whilst אֲרִי־עֵץ Ezek. 16 20 and אֲרִי־שֵׁמֶרֶם 2 Chron. 11 14 (Nos. 34 and 43) respectively occur once only with וְ, and, therefore, belong to מ, § 1246. The following three instances which belong to this Rubric are omitted: אֲרִי־עֵץ Ezek. 16 21 which is everywhere else אֲרִי־עֵץ (Exod. 17 3; 21 5); אֲרִי־מֵן 1 Chron. 18 8; elsewhere אֲרִי־מֵן (2 Kings 25 13; Jerem. 52 17; אֲרִי־מִצֵּיפֹת Josh. 21 17 elsewhere אֲרִי־מִצֵּיפֹת (Josh. 21 3; 1 Chron. 6 64). The mistakes in the catchwords which are manifestly due to scribal errors I have corrected.

תחלים = § 1240.

An alphabetical list of words which are always combined with וְ and are never preceded by וְ.

Whilst the preceding Rubric records those words which are normally combined with וְ and which are severally preceded by וְ in one solitary instance, this Massorah catalogues the expressions which in all instances are combined with וְ without a solitary exception.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlah Ve-Ochlah II, § 160, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 79, and (III) the printed Massorah Finalis, letter מ, § 805. All these three Lists are almost identical and record fifty-four or fifty-five such instances, some of which are incorrect. Thus אֲרִי־עֵץ No. 5 also occurs with וְ Deut. 15 16. אֲרִי־עֵץ No. 16, occurs once only preceded by וְ (Gen. 1 7) and hence does not belong to this Rubric. אֲרִי־עֵץ No. 32 also occurs with וְ (Ezek. 39 21). אֲרִי־עֵץ No. 87 neither occurs with וְ nor with וְ, and is manifestly a clerical error for אֲרִי־עֵץ which is given in List III. The solitary אֲרִי־עֵץ which represents No. 41 and is exhibited in Lists I and III shows the identity of this Massorah in the Halle Ochlah Ve-Ochlah and in Jacob b. Chayim's recension. אֲרִי־עֵץ No. 42 does not occur. אֲרִי־עֵץ which List II exhibits is better since אֲרִי־עֵץ does occur (2 Sam. 15 16; 20 3; 1 Kings 7 37), whilst אֲרִי־עֵץ which List III gives occurs both with וְ (Deut. 10 4; 1 Kings 11 35) and with וְ (1 Sam. 17 18; Esther 9 12, 13, 14) and, therefore, is against the import of this Rubric. אֲרִי־עֵץ No. 51 which is given in List II is incorrect, since this expression occurs also with וְ (Ezek. 36 27).

The importance of this Rubric consists in its conclusively proving the oft-stated fact that Massoretic Lists whether arranged alphabetically or otherwise are frequently selections or fragments of certain materials which exhibit the same peculiarities. In casually looking at this Rubric the reader would naturally conclude that we have here a catalogue of all the words which are uniformly preceded by this particle without the copulative. But this is not the case. Numerous instances are omitted, as will be seen from the fact that in *Aleph* alone which is here represented by four instances, about thirty are omitted, viz.:

אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ
אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ	אֲרִי־עֵץ

תחלים = § 1241.

Three groups or phrases which respectively occur twice in the same Section and which in the first instance are without this particle, and with it in the second instance. As the phrases in question are exactly alike, the promiscuous absence and presence of this particle is very striking. That this diversity only obtained in the School in which the present text was redacted and that the text of other Schools did not exhibit these variations may be seen from the notes on Gen. 23 4 in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Gen. 23 4.

תחלים = § 1242.

Two groups or phrases which respectively occur twice in Leviticus vary; they are in the first instance with this particle and without it in the second. In these instances, therefore, the reverse is the case. On referring to the notes on Levit. 4 17 in my edition of the Bible, it will be seen that this Massorah militates against those Codices which do not exhibit this variation. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 83b, on Levit. 4 17 which I have printed and (II) Orient. 2348, fol. 93b, on the same passage.

תחלים = § 1243.

Two groups or pairs which respectively occur twice and which in the first instance are without this particle and with it in the second instance. The same peculiarity with regard to this particle which the preceding Rubric registers in Leviticus is here recorded in Numbers. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 102a, on Numb. 4 14 which I have printed; (II) Orient. 2348, fol. 112a, and (III) Add. 21,160, fol. 191a, both on the same passage.

תחלים = § 1244.

Two groups which respectively occur three times are in the first and second instances with this particle and in the third without it . . . and in one group the reverse is the case. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 188a, on Ezek. 33 9 which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 132, and (III) Paris Ochlah Ve-Ochlah §§ 232, 233.

תחלים = § 1246.

Eleven words which respectively occur twice in the same verse are once preceded by וְ and once by וְ.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed; (I) Arund. Orient. 16, fol. 239a, on 1 Chron. 2 46 which I have printed; (II) the same MS., fol. 172b, on Jerem. 38 4; (III) Orient. 4445, fol. 78b, on Exod. 35 18; (IV) Harley 5710-11, Vol. I, fol. 219a, on 1 Kings 3 25; (V) Add. 15,251, fol. 93b, on Numb. 18 15; (VI) Add. 15,451, fol. 333a, on Ezek. 43 7; (VII) Add. 21,160, fol. 219b, on Numb. 18 15; (VIII) Halle Ochlah Ve-Ochlah II, § 171, margin fol. 117a; (IX) Paris Ochlah Ve-Ochlah § 280; (X) the printed Massorah on Exod. 35 18 and (XI) the printed Massorah Finalis, letter מ, § 803.

With the exception of Lists IV, IX and X all the other eight Lists make up these eleven verses by including the two which are given at the end of this Rubric as instances wherein the reverse is the case, viz. where the expression, which occurs twice in the same verse, is first preceded by this particle with the prefix Vav and is then repeated without it. The heading, therefore, in Lists I, II, VI, VII, VIII and X which states that in these eleven verses the expression in question is first preceded by וְ and then by וְ, viz. *קָרַם קָרַם אֶת רִגְלֵי הָאֵלֶּיךָ* is incorrect. The oldest form of this Massorah extant (List III) has not the vicious *קָרַם אֶת רִגְלֵי הָאֵלֶּיךָ*, but simply *קָרַם אֶת רִגְלֵי הָאֵלֶּיךָ*. This does not fix the priority of the particle without and

with the copula. It, moreover, emphatically lays it down that these instances are unique and hence excludes such passages as (1) Numb. 32 1. Judg. 11 15; Micah 5 5; (2) Numb. 35 14 with Judg. 7 16; (3) Ezek. 40 6 with 2 Sam. 21 18 &c. But all doubt with regard to the import of this Massorah is set aside by the clear heading of List IV which is as follows: ...

§ 1246a-f.

Words which respectively occur twice, once preceded by this particle without the prefix Vav and once with it.

The six fragments which are marked § 1246a-f and which are from Orient. 2349, fols. 33a, 86a, on Gen. 9 9; Levit. 8 9; Add. 15,451, fols. 62a, 67b, 79a, 322a, on Exod. 35 11; 40 18; Levit. 14 46; Ezek. 24 25, contain the various attempts on the part of the different Massorists to collect the instances in the different books which exhibit these peculiar combinations. It will be seen that the smallest List registers three instances or such pairs only, whilst the largest records nineteen. Hence they have as yet no heading fixing the number, nor any catchwords.

Rubric 246g, which represents the latest development of this Massorah, I have found in the printed Massorah Finalis only, letter w, § 799. The heading, fixing the number and the catchwords as usual have been added by a later Nakdan, and as is frequently the case in Jacob b. Chayim's Massorah, are incorrect. To understand this Rubric it is necessary to remark that the eleven unique instances in which this particle occurs twice in the same verse, once without and once with the prefix Vav, and which are the subject of the preceding Massorah, viz. § 1245 are on principle excluded from this List. Apart, however, from these there are no fewer than the following thirteen other instances omitted which belong to this Rubric:

Table with 4 columns: Hebrew text, Book, Verse, and Page. Lists instances of the particle 'vav' with and without the prefix 'vav' in various biblical books like 1 Sam., Jerom., Gen., 2 Chron., 1 Chron., Deut., Exod., Josh., 1 Chron., Deut., Isa., Josh., and Judg.

Moreover one pair is given (No. 72), viz. and which is incorrect, since occurs twice 2 Sam. 19 39; Job 2 10. We have, therefore, altogether eighty-four such pairs instead of seventy-two as stated in the heading. That this heading is the addition of a later Nakdan is, moreover, evident from the fact that the printed Massorah on Ezek. 32 22 where this Rubric is referred to, no number of instances is specified, but it is simply called List.

§ 1247.

Abraham is in four instances preceded by this particle. That is, in all the other six instances where this combination occurs, the name of this patriarch is the shorter form Abram. This Rubric is incorrect since this combination occurs seven times; Josh. 24 3; Isa. 29 22; and Ps. 105 42 are omitted. I have mislaid the reference to the MS. from which it is taken.

Comp. Gen. 11 26, 27, 31; 13 5; 14 23; 15 18.

§ 1248.

Aaron and Moses, occurs twice in this combination. The design of this Massorah is to safeguard these two instances against being made conformable to the other six passages in which these two names occur together and each is preceded by this particle, Moses comes first and Aaron second. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 38a, on Exod. 6 20. As

Exod. 5 20; 10 8; 12 50; Josh. 24 5; 1 Sam. 12 6, 8

by itself also occurs twice only, this combination of Moses preceded by the particle with the prefix Vav forms the subject of a separate Rubric which is given in Harley 5710-11, Vol. I, fol. 104a, on Numb. 26 59 and Orient. 2349, fol. 60b, on Exod. 6 20.

§ 1249.

the ark of Jehovah, the God of Israel, occurs twice thus combined in the Scriptures. In the other three passages where is preceded by and is followed by the phrase is simply the ark of the God of Israel, without the Tetragrammaton (1 Sam. 5 8, 11; 6 3). This Massorah is, moreover, designed to safeguard the phrase in question against being made conformable to the other combinations in this very section. In 1 Chron. XV occurs eight times; in three instances it is followed simply (1 Chron. 15 2, 2, 15) in one instance by alone (15 3) in two instances by (15 25, 28), whereas in the two passages before us it is followed by . That the early recension of the Hebrew text had not in these passages is evident from the Septuagint.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 140a, on 1 Chron. 15 12. The heading ought more properly to be , since the two instances are not only unique, but occur in the same Section.

§ 1250.

Eleazar, his son, occurs twice. In the other two instances in which this combination occurs the particle is with the prefix Vav (Numb. 20 25; 1 Sam. 7 1). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 86a, on Numb. 20 26.

§ 1251.

that which, followed by to command, occurs seven times. Normally the phrase in this combination is and it is in these seven instances only, that is absent. Hence the Massorah safeguards these exceptional instances. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 77b, on Exod. 34 11 which I have printed and (II) Orient. 2348, fol. 87b, on the same passage.

Comp. Exod. 7 2; 25 22; 31 6; 35 10; 38 22; Numb. 15 23; Deut. 18 18; Josh. 22 2; Jerem. 32 23 &c.

§ 1252.

his sons, occurs four times . . . and throughout the Prophets and Hagiographa it is likewise so except in four [six] instances. is in thirty-three instances preceded by this particle without and with the prefix Vav. In the Pentateuch, where it is sixteen times with the prefix and four times only without it, the Massorah safeguards the exceptions, whilst in the Prophets and Hagiographa, where this combination occurs altogether thirteen times and where occurs seven times and six times only, the Massorah records the minority. As usual the design of this Massorah is to exclude the variations which obtained in the Codices of other Schools of textual redactors, as may be seen in the notes on Gen. 31 17 in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Vienna Codex No. 35 on Gen. 49 33 which I have printed; (II) Add. 15,251, fol. 41a; (III) Add. 21,160, fol. 62a, both on the same passage; (IV) Halle Oehlsh Ve-Ochlah, Supplement, fol. 131a; (V) the same fol. 132a and (VI) the printed Massorah on Gen. 49 33. List I, which I have printed is incorrect, since two instances are omitted, Esther 9 25; 1 Chron. 10 8. In letter w, § 1327, where this Massorah is exhibited in a different recension from the same MS., it is perfectly correct. List III heads this Massorah and simply gives the four instances in the Pentateuch. List IV which has the same heading and which concludes the Rubric with and is misleading, since it implies that this combination without the prefix Vav is the uniform reading throughout the Prophets and Hagiographa. The reference in List VI to Josh. 7 24 for the instances of in the Prophets and Hagiographa, is incorrect since Jacob b. Chayim has omitted to give them.

Comp. Gen. 9 1; 36 6; Exod. 4 20; 29 1, 41; 29 4, 8; 30 30; 40 12, 14; Levit. 6 2; 8 2, 6, 30; Numb. 3 10; 21 35.

Comp. Judg. 9 18; 1 Sam. 8 1; Jerem. 35 14; Ezek. 46 18; Job 42 16; 2 Chron. 28 3; 33 6.

§ 1253. התחניג

אֲחֻזְבֵּרְכָה the blessing, occurs twice with the accent Athnach. In the other two instances where תְּקַרְקֵה is preceded by אָרַךְ it is with Pashu (Deut. 11 29) or Zakeph-Katon (Deut. 28 8). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119b, on Deut. 11 27 which I have printed; (II) Add. 15,451, fol. 128a, on the same passage and (III) the printed Massorah on Ps. 133 3. As תְּקַרְקֵה which occurs altogether ten times has in these two instances only the accent in question, List III heads it simply אֲחֻזְבֵּרְכָה בִּי בְּעֵי אֲחֻזְבֵּרְכָה without אָרַךְ.

§ 1254. התחניד

אֲתֵּי דִבְרֵי יְהוָה the words of Jehovah, are five times thus combined in the Scriptures. That is, in these five instances this phrase is exceptionally without the expression קָלִי, whilst normally it is אֲתֵּי דִבְרֵי יְהוָה. The safeguarding of this phrase was necessary, since in Jerem. 36 4, 6, 11 the two phrases are used promiscuously and moreover since in Amos 8 11 Codices of another School of textual redactors exhibited various readings, which will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 155a, on 2 Chron. 11 4 which I have printed; (II) Arund. Orient. 16, fol. 2b, on Josh. 3 9; (III) Add. 21,160, fol. 206a, on Numb. 11 24 and (IV) the printed Massorah Finalis, letter מ, § 149. The heading רַבִּי יְהוֹה without אָרַךְ in List II is incorrect, since this phrase occurs more than five times. It is manifestly due to the careless omission of the particle on the part of the Scribe.

¹ Comp. אֲתֵּי דִבְרֵי יְהוָה Exod. 4 28; 24 8; 1 Sam. 8 10; Jerem. 36 4, 11; 43 1; Ezek. 11 26.

§ 1255. התחניה

אֲתֵּי דִבְרֵי הַתּוֹרָה the words of the Law, is twice thus combined. Normally the phrase in the Pentateuch is אֲתֵּי דִבְרֵי הַתּוֹרָה all the words of the Law, which occurs seven times (vide infra, letter מ, § 1267). As it is in these two instances that it is without קָלִי all, the Massorah safeguards this abnormal combination.

And throughout the Prophets and Hagiographa it is likewise so except once. This second part of the Massorah is designed to safeguard the two instances in question, since the Codices of other Schools of textual redactors exhibited אֲתֵּי דִבְרֵי הַתּוֹרָה in Deut. 27 26, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 132b, on Deut. 31 24. Another recension of this Rubric which reverses the order is given below, letter מ, § 1266.

§ 1256. התחניז

אֲתֵּי דִבְרֵי הַזָּהָב the gold, is six times thus combined in the Scriptures. It is fifteen times preceded by this particle. In nine instances it is with the prefix Vav¹ and in six only is it without the prefix. Hence the Massorah records the minority.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 221a, on 1 Kings 6 82 which I have printed; (II) the same MS., Vol. II, fol. 126a, on Zech. 13 9; (III) Orient. 4445, fol. 153a, on Numb. 31 51; (IV) Arund. Orient. 16, fol. 81a, on 1 Kings 6 32; (V) the same MS., fol. 221b, on Zech. 13 9; (VI) Add. 15,250, fol. 315b, on the same passage; (VII) Add. 15,251, fol. 57a, on Exod. 28 5; (VIII) the same MS., fol. 187a, on 1 Kings 6 32 and (IX) the printed Massorah on Exod. 28 5.

¹ Comp. אֲתֵּי דִבְרֵי הַזָּהָב 1 Kings 7 51; 2 Kings 16 8; 20 13; 23 36; Isa. 39 2; Ezra 8 25; 1 Chron. 28 16; 2 Chron. 1 15; 5 1.

§ 1257. התחניז

אֲתֵּי דִבְרֵי הַחֵלֶב the wall of, occurs three times. This noun singular construct is seven times preceded by this particle. In four passages it is with the prefix Vav¹ and in three without it. The Massorah, therefore, catalogues the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 293b, on Neh. 2 17 which I have printed and (II) the same MS., Vol. II, fol. 172b, on 2 Chron. 36 19.

¹ Comp. אֲתֵּי דִבְרֵי הַחֵלֶב 1 Kings 3 1; 9 15; Neh. 3 16; 2 Chron. 26 6.

§ 1258. התחניה

אֲתֵּי דִבְרֵי הַחַיִּים the living, life, occurs three times thus combined in the Scriptures. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 263b, on Eccl. 2 17 which I have printed; (II) Arund. Orient. 16, fol. 283a, on Ruth 2 20; (III) Add. 15,250, fol. 368a, on Eccl. 2 17; (IV) Add. 21,160, fol. 299a, on Ruth 2 20; (V) Orient. 2349, fol. 140b, on Deut. 30 15; (VI) Vienna Codex No. 35 on the same passage; (VII) the same Codex on Ruth 2 20 and (VIII) the printed Massorah Finalis, letter מ, § 99.

§ 1259. התחניט

אֲתֵּי דִבְרֵי הַיְהוּדִים the Jews, occurs twice in this book. That is, in Esther since apart from this book it also occurs three times (2 Kings 16 6; Jerem. 38 19; Neh. 13 23). The design of this Massorah is to safeguard these two instances against being made conformable to the other three passages in this book where it is אֲתֵּי דִבְרֵי הַיְהוּדִים (Esther 3 6, 13; 4 16), and thus to exclude the various reading which obtained in other Schools of textual redactors with regard to Esther 8 5, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 247b, on Esther 8 5 which I have printed and (II) Arund. Orient. 16, fol. 362a, on the same passage. The addition at the end of List II shows the design of this Massorah, viz. אֲתֵּי דִבְרֵי הַיְהוּדִים בִּלְבַד.

§ 1260. התח"ס

אֲתֵּי הַיַּרְדֵּן הַזֶּה this Jordan, occurs five [six] times. אֲתֵּי which is forty-one times preceded by אָרַךְ is in thirty-seven instances simply אֲתֵּי הַיַּרְדֵּן, without the adjunct of the demonstrative pronoun¹ and in six passages only is it with this adjunct. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174, on Deut. 31 2 which I have printed; (II) Arund. Orient. 16, fol. 1b, on Josh. 1 2 and (III) the printed Massorah on Deut. 31 2. List I not only states in the heading that there are five such instances only, but enumerates five, omitting Gen. 32 11. Lists II and III, however, as emphatically state in the heading that there are six and duly record six, which is in accordance with the *textus receptus*. It is, therefore, more than probable that the Nakdan of List I who found that it contained five instances only affixed the heading in harmony therewith.

¹ Comp. אֲתֵּי הַיַּרְדֵּן Numb. 32 5, 21, 29; 33 51; 35 10; Deut. 2 29; 4 21, 22, 26; 9 1; 11 31; 12 10; 27 2, 4, 12; 30 18; 31 13; 32 47; Josh. 3 14, 17; 4 22; 7 7; 22 25; 24 11; Judg. 10 9; 1 Sam. 13 7; 2 Sam. 2 29; 10 17; 17 22, 22, 24; 19 16, 37, 40, 42; 24 5; 1 Chron. 12 16.

§ 1261. התחמ"א

אֲתֵּי דִבְרֵי הָאֲדָמָה the inhabitants of the land, occurs twice in the Pentateuch. Apart from the Pentateuch this phrase occurs four times (Jerem. 10 18; Neh. 9 24; 1 Chron. 22 18; 2 Chron. 20 7). The design of this Rubric is to safeguard these two passages against being made conformable to the fuller phrase which is the subject of the Massorah in letter מ, § 1270, and thus to exclude the various reading in Exod. 23 31, as will be seen in the notes on this passage in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Numb. 33 55.

§ 1262. התחמ"ב

אֲתֵּי דִבְרֵי הָאֵזֶר the one lamb, does not occur again. That is, this combination without the prefix He before the numeral. This phrase with the article before the numeral is also unique. This Rubric, which is from the printed Massorah on Numb. 28 4 is incorrect, since אֲתֵּי דִבְרֵי הָאֵזֶר occurs twice, viz. Exod. 29 39; Levit. 14 12. The Rubric is correctly given in Orient. 2349, fol. 117b, on the same passage where it is אֲתֵּי דִבְרֵי הָאֵזֶר וְכֵן אֲתֵּי דִבְרֵי הָאֵזֶר and in Harley 5710—11, Vol. I, fol. 54b, on Exod. 29 39.¹ Far more artificial is this Rubric in Orient. 2349, fol. 75a, on Exod. 29 39, since it may not only suggest that these two phrases respectively occur several times in Exodus and Numbers, but it ignores the instance in Leviticus. Even according to this artificial language the Rubric ought properly to be אֲתֵּי דִבְרֵי הָאֵזֶר וְכֵן אֲתֵּי דִבְרֵי הָאֵזֶר אֲתֵּי דִבְרֵי הָאֵזֶר.

¹ אֲתֵּי דִבְרֵי הָאֵזֶר וְכֵן אֲתֵּי דִבְרֵי הָאֵזֶר וְכֵן אֲתֵּי דִבְרֵי הָאֵזֶר וְכֵן אֲתֵּי דִבְרֵי הָאֵזֶר.

תתתסג - § 1263.

אֶתְּכֹלֵהָ אֶרֶץ all the land, occurs fourteen times. That is, in contradistinction to the numerous instances where this phrase occurs and where it is without -קל. By fixing the number at fourteen the Massorah militates against the various reading which obtained in some Schools of textual redactors with regard to Josh. 2 3, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 801b, on Ps. 72 19 which I have printed; (II) Add. 15,251, fol. 266b, on Jerem. 51 25; (III) Vienna Codex No. 35, on the same passage; (IV) Halle Ochlah Ve-Ochlah, Supplement, fol. 132b; (V) the printed Massorah on Deut. 34 1 and (VI) the printed Massorah Finalis, letter מ, § 730. All these Lists include in this number Jerem. 45 4 where it is וְאֶתְּכֹלֵהָ with Vav which is due to the fact that the combination וְאֶתְּכֹלֵהָ is unique.

תתתסד - § 1264.

אֶתְּכֹלֵהָ דְבָרִים all the words, occurs thirteen times thus combined. That is, without being followed by the expression וְאֵלֶּיהָ which is its normal adjunct, when -קל precedes דְבָרִים as it is stated in the headings of the other Lists, viz. יְהוָה וְאֵלֶּיהָ.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 57a, on Jerem. 36 2 which I have printed; (II) Arund. Orient. 16, fol. 168a, on Jerem. 26 2; (III) the same MS., fol. 171a, on Jerem. 36 2; (IV) Orient. 2849, fol. 41a, on Gen. 24 66; (V) Add. 15,250, fol. 259b, on Jerem. 36 2; (VI) Add. 15,251, fol. 258a, on the same passage; (VII) Add. 15,451, fol. 293a, also on the same passage; (VIII) Add. 21,160, fol. 70a, on Exod. 4 30; (IX) Halle Ochlah Ve-Ochlah, Supplement, fol. 130a, and (X) the printed Massorah on Jerem. 36 2. Though List I, which I have printed, distinctly states in the heading that there are thirteen such instances it enumerates twelve only, omitting Jerem. 30 2; but as this passage is given in all the other Lists there can hardly be any doubt that its omission is due to a clerical error.

In fixing the number at thirteen, this Massorah militates against those textual redactors who exhibit various readings in Jerem. 36 16, 20, as will be seen from the notes on these passages in my edition of the Bible.

תתתסה - § 1265.

אֶתְּכֹלֵהָ דְבָרִים וְאֵלֶּיהָ all these words, occurs twenty-five times thus combined. Normally when this phrase has the adjunct וְאֵלֶּיהָ it is without -קל. The Massorah, therefore, records the minority, and in so doing it excludes both the Eastern reading in 2 Sam. 13 21 and the various readings in Deut. 31 1, 28, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 47a, on Exod. 20 1.

1 Comp. אֶתְּכֹלֵהָ דְבָרִים וְאֵלֶּיהָ Gen. 44 6; 48 1; Exod. 24 27; Numb. 14 39; Deut. 5 19; 31 1, 28; Judg. 2 4; 1 Sam. 11 6; 18 23, 26; 21 13; 24 16; 25 37; 1 Kings 21 27; 2 Kings 1 7; 18 27; 23 16, 17; Isa. 36 12; Jerem. 3 12; 20 1; 22 5; 26 7, 10; Zech. 8 9; Job 42 7; Esther 9 20; Neh. 1 4;

תתתסו - § 1266.

אֶתְּכֹלֵהָ דְבָרֵי הַתּוֹרָה all the words of the Law, occurs once only, in the Prophets and Hagiographa . . . and throughout the Pentateuch it is likewise so except in two instances. This is simply a different recension of the Rubric given above in letter מ, § 1265. Its importance is due to the fact that it shows these two different forms of it emanate from two different Schools of Massorites. Of this recension I collated two Lists: (I) Add. 15,451, fol. 150b, on Josh. 8 34 which I have printed and (II) Arund. Orient. 16, fol. 6b, on the same passage.

תתתסז - § 1267.

אֶתְּכֹלֵהָ דְבָרֵי הַתּוֹרָה הַזֹּאת all the words of this Law, occurs seven times thus combined. By fixing the number at seven, this Massorah militates against those Schools of textual redactors which exhibited this reading also in Deut. 27 26, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 128b, on Deut. 17 19. As all the instances occur in Deuteronomy the heading ought more properly to be דְּרַשְׁתִּי וְכָתַבְתִּי.

תתתסח - § 1268.

אֶתְּכֹלֵהָ דְבָרָיו all his words, occurs twice. In the four instances where this phrase occurs it is without -קל (Josh. 20 4; Jerem. 26 21; Ps. 105 28, Kethiv; 2 Chron. 34 27). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 27a, on Judg. 11 11 which I have printed; (II) Add. 15,451, fol. 171a, on the same passage; (III) the printed Massorah on Amos 7 10 and (IV) the printed Massorah Finalis, letter ט, § 41.

תתתסט - § 1269.

אֶתְּכֹלֵהָ דְהַדְרִים all the Jews, occurs five [four] times. That is, in contradistinction to the other six instances where this phrase occurs and where it is without -קל. (Vide supra, letter מ, § 1269.)

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg of A. D. 916, on Jerem. 41 3. Though the heading states that there are five such instances, the Rubric itself records four only. As four only occur in the Bible the ה in the heading is manifestly due to a scribal error. Moreover, the heading is אֶתְּכֹלֵהָ דְהַדְרִים דִּרְמַן הַזֶּה which is also incorrect, since this phrase occurs once only with the prefix Vav (Jerem. 41 3). It ought more properly to be אֶתְּכֹלֵהָ דְהַדְרִים דִּרְבִּישׁ.

תתתסז - § 1270.

אֶתְּכֹלֵהָ יוֹשְׁבֵי הָאָרֶץ all the inhabitants of the land, is four times thus combined. In the other six instances where this phrase occurs it is without -קל. (Vide supra, letter מ, § 1261.)

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 109a, on Numb. 33 52 which I have printed; (II) Add. 21,160, fol. 248a, on the same passage; (III) the printed Massorah on Josh. 9 24 and (IV) the printed Massorah Finalis, letter מ, § 729.

תתתסח - § 1271.

אֶתְּכֹלֵהָ כֵּלָיו all its vessels, occurs twice. קלֵיָי is sixteen times preceded by this particle. In fourteen instances it is with the prefix Vav and in two only is it without the prefix. The Massorah, therefore, safeguards the exceptional combination. The design of this Massorah is to exclude the ancient reading which obtained in some Schools, in Exod. 39 36, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 62a, on Exod. 39 86 which I have printed; (II) Orient. 4445, fol. 83b, on the same passage and (III) the printed Massorah also on the same passage. The heading of List III בְּיַעֲקֹב בְּרַחֲמָיו it occurs twice and is misleading, is of importance, since it shows that this condemnatory clause is used of actual various readings exhibited in MSS. just as it is used with regard to the כְּבִירָיו which give the alternative readings.

1 Comp. אֶתְּכֹלֵהָ כֵּלָיו Exod. 30 27, 28; 31 9; 35 13, 16; 39 33, 39; 40 9, 10; Numb. 1 50; 7 1, 1; 1 Chron. 23 26; 2 Chron. 29 18.

תתתסח - § 1272.

אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל all the great work of Jehovah, occurs twice. That is, to distinguish it from the only other instance where this phrase occurs and where it is without the adjunct וְהַגְּדוֹל (Josh. 24 31). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 129b, on Deut. 11 7 which I have printed and (II) Orient. 2348, fol. 189b, on the same passage.

תתתסח - § 1273.

אֶתְּכֹלֵהָ מִצְוֹת יְהוָה all the commandments of Jehovah, is three times thus combined in the Scriptures . . . once in the Law, once in the Prophets and once in the Hagiographa. As this phrase, which occurs altogether eleven times, is in eight instances without -קל

1 Comp. אֶתְּכֹלֵהָ מִצְוֹת דֵּעַ Deut. 4 2; 6 17; 10 18; 28 9; Judg. 3 4; 1 Kings 18 18; 2 Kings 17 19; 2 Chron. 24 20.

and with it in three passages only, the Massorah safeguards the exceptional combination. This safeguarding was deemed necessary, since the two phrases are used promiscuously within three verses of each other (2 Kings 17 16 with 19).

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 251a, on 2 Kings 17 16 which I have printed; (II) the same MS., Vol. II, fol. 299a, on Neh. 10 30; (III) Orient. 4445, fol. 134b, on Numb. 15 39; (IV) Arund. Orient. 16, fol. 111a, on 2 Kings 17 16; (V) the same MS., fol. 386a, on Neh. 10 30; (VI) Add. 15,251, fol. 427a, on the same passage; (VII) Add. 21,160, fol. 214b, on Numb. 15 39; (VIII) Orient. 2849, fol. 110a, on the same passage and (IX) the printed Massorah, also on the same passage.

תתעד = § 1274.

אֵת־כָּל־מִצְוֹתָיו all his commandments, is five times thus combined. מִצְוֹתָיו which occurs altogether twenty-five times, is in fourteen instances the direct accusative, without being preceded either by וְאוֹרֵךְ or כִּי־; in five instances it is preceded by וְאוֹרֵךְ alone, without and with the prefix Vav and in one instance by כִּי alone (Deut. 26. 18); whilst in the five passages which constitute this Rubric it is preceded by both וְאוֹרֵךְ and כִּי. Hence the Massorah safeguards this peculiar combination.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 121a, on Deut. 13 19 which I have printed; (II) Orient. 2849, fol. 131b, on the same passage; (III) the same MS., fol. 140a, on Deut. 30 8 and (IV) Orient. 2848, fol. 141b, on Deut. 13 19. Lists II and III head this Rubric בִּי בְּרִשְׁתֵּי הַפִּנְקֵסִים it occurs twice in the Pentateuch and give Deut. 13 19; 30 8 as the two instances. These Lists must, therefore, be based upon a recension of the text which did not exhibit this combination in Deut. 28 1, 15.

1 Comp. מִצְוֹתָיו by itself Deut. 7 9; 8 2, 11; 28 45; 30 10, 16; Josh. 22 5. 1 Kings 2 3; 8 68, 61; 2 Kings 18 6; 23 3; Dan. 9 4; Neh. 1 5.

2 Comp. מִצְוֹתָיו Deut. 27 10 (Keri); 2 Chron. 34 31; וְאוֹרֵךְ־מִצְוֹתָיו Deut. 4 40; 13 5; Eccl. 12 18.

תתעיה = § 1275.

אֶת־כָּל־שְׂדֵהָ all the field of or country of, is twice thus combined. In the other four instances where this phrase occurs without or with the Vav conjunctive it is without the expression כִּי (Levit. 27 22; Josh. 21 12; Obad. 19; 1 Chron. 6 41).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201b, on 2 Sam. 9 7 which I have printed; (II) Arund. Orient. 16, fol. 62a, on the same passage; (III) Add. 15,250, fol. 11a, on Gen. 14 7 and (IV) the printed Massorah on the same passage.

תתעז = § 1276.

אֶת־מִכְסָּהּ the covering of, occurs twice. In the other two instances where this combination occurs it is with the prefix Vav (Exod. 39 34, 34). This Rubric I have found in the printed Massorah only, on Exod. 40 19.

תתעזי = § 1277.

אֶת־מִשְׁפָּטַי my judgments, occurs three times. מִשְׁפָּטַי is thirteen times preceded by this particle. In ten instances it is with the prefix Vav and in these three passages only is it without it. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2849, fol. 92b, on Levit. 18 4 which I have printed; (II) Add. 15,250, fol. 66a; (III) Add. 15,251, fol. 76a, both on the same passage; (IV) Add. 15,251, fol. 270a, on Ezek. 5 6; (V) Add. 21,160, fol. 166a, on Levit. 18 4; (VI) the printed Massorah on the same passages and (VII) the same on Ezek. 5 6. These Lists afford a striking illustration of the difficulties connected with the deciphering of the Massorah. Thus List I heads this Rubric בְּיָמֵי מִשְׁפָּטַי it occurs three times at the beginning of a verse which is incorrect since the first instance alone begins a verse. List II states in the heading that all the three instances occur in the same book (בְּיָמֵי־) whereas two instances occur in Leviticus and one in Ezekiel, whilst List III declares that there are four such instances and gives Levit. 26 3 as one where this phrase does not occur at all in the textus receptus.

1 Comp. מִשְׁפָּטַי Levit. 18 5, 26; 25 18; 1 Kings 6 12; Ezek. 5 7; 11 20; 20 11, 18, 19, 21.

2 אֶת־מִשְׁפָּטַי ד' וְסִבֵּי אֵם מִשְׁפָּטַי תִּשְׁבֵּן אֵם בְּהַקְרֵי הַלֵּבָן וְאֵם בְּהַקְרֵי הַמָּאָה וְהַבֵּן אֶת־מִשְׁפָּטַי.

תתעיה = § 1278.

אֶת־עֲבֹדַת יְהוָה the service of Jehovah, occurs three times and is used once the Law, once the Prophets and once Hagiographa. In the other six instances where this expression of service occurs it is אֶת־עֲבֹדַת הַיְהוָה the service of the honor of Jehovah.¹

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Add. 21,160, fol. 200b, on Numb. 8 11 which I have printed; (II) Add. 15,250, fol. 28b, on the same passage; (III) the printed Massorah also on the same passage; (IV) the same on Josh. 22 27 and (V) the same on 2 Chron. 25 16. It will be seen that List I which I have printed is based upon a recension of the text which had אֶת־עֲבֹדַת־יְהוָה in 2 Chron. 35 16 instead of אֶת־עֲבֹדַת־יְהוָה which is the reading of the textus receptus. Hence also the heading אֶת־עֲבֹדַת־יְהוָה. The other four Lists are based upon the received text and hence head this Rubric simply עֲבֹדַת־יְהוָה without the particle אֶת. The heading עֲבֹדַת־יְהוָה of List II is due to a clerical error since this phrase occurs three times only and the Rubric itself duly records the three passages.

1 Comp. אֶת־עֲבֹדַת־יְהוָה 1 Chron. 23 13, 18, 20; 2 Chron. 24 12; 29 35; 35 16; three times it is אֶת־עֲבֹדַת־יְהוָה 1 Chron. 9 13; 23 28; 25 21 and once אֶת־עֲבֹדַת־יְהוָה Numb. 16 9.

תתעט = § 1279.

אֶת־עֹלֶתְהָ the burnt offering of, occurs twice in the Scriptures. לְהַעֲרֹךְ the construct singular is five times preceded by this particle; in three instances it is with the prefix Vav (Levit. 16 24; 2 Kings 16 15, 15) and in two without it. Hence the Massorah records the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Add. 15,250, fol. 58a, on Levit. 7 8 which I have printed; (II) Add. 21,160, fol. 145a, and (III) the printed Massorah, both on the same passage. The heading אֶת־עֹלֶת־אֵשׁ in List I and אֶת־עֹלֶת־אֵשׁ in List III is incorrect and is manifestly due to a clerical error since אֵשׁ occurs once only (Levit. 7 8). I have, therefore, substituted for it the correct heading from List II.

תתע"ס = § 1280.

אֶת־עַמִּי אֶת־יִשְׂרָאֵל my people Israel, is six times thus combined. That is, with the particle אֶת repeated before יִשְׂרָאֵל. In the twelve instances where God speaks of his people as Israel, three different phrases are used (1) אֶת־עַמִּי יִשְׂרָאֵל which occurs four times, viz. 2 Sam. 3 18; 1 Kings 6 13; 16 2; Ezek. 36 12; (2) אֶת־יִשְׂרָאֵל which occurs twice, viz. Exod. 3 10; 7 4 and (3) אֶת־יִשְׂרָאֵל which occurs six times with אֶת repeated before יִשְׂרָאֵל. The reason why the Massorah safeguards here the majority is that Codices of a different School of textual redactors did not exhibit in all these passages this peculiar combination, as will be seen from the notes on 2 Sam. 7 7 in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 187a, on 1 Chron. 11 2 which I have printed; (II) Arund. Orient. 16, fol. 59a, on 2 Sam. 5 2; (III) the same MS., fol. 82b, on 1 Kings 8 16; (IV) the same MS., fol. 161a, on Jerem. 23 13; (V) the same MS., fol. 245a, on 1 Chron. 11 2; (VI) Add. 15,451, fol. 230a, on 1 Kings 8 16; (VII) Vienna Codex No. 35 on 2 Sam. 5 2; (VIII) the same Codex on 1 Kings 8 16 and (IX) the printed Massorah, Finalis, letter ט, § 434.

תתע"סא = § 1281.

אֶת־עֲנִי my affliction, occurs three times. That is, in contradistinction to אֶת־עַמִּי which also occurs three times (Exod. 3 7; 2 Kings 14 26; Neh. 9 9). This Rubric I have found in the printed Massorah only, on Lament. 1 9.

תתע"סב = § 1282.

אֶת־עַמִּי the side of, occurs twice. The construct עַמִּי is eight times preceded by this particle which is in six instances with the prefix Vav (Numb. 35 5, 5, 5; Ezek. 47 17, 18, 19) and in two only is it without the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric is from the printed Massorah Finalis, letter ט, § 4.

תתע"סג = § 1283.

אֶת־עֲדֹמָיו his neighbour, occurs five times. This Rubric, which I have printed in Vol. III, p. 2, § 1283* and which does not

occur in the printed Massorah, is from Orient. 2210, fol. 80a, on 1 Sam. 20 41. It is manifestly the beginning of a Rubric which was left to other Massorites to complete, since this phrase occurs no fewer than seventeen times and the following twelve instances are omitted: Exod. 21 18; 32 27; Deut. 4 42; 15 2; 19 4, 5; Josh. 20 5; 1 Sam. 20 41; 2 Kings 3 23; Jerem. 31 34; Prov. 26 19; Ruth 3 14.

תחתיה = § 1283.

תחתיה the Sabbath, occurs four times. That is, without the expression תחתיה thus distinguishing it from the other eight instances where תחתיה is preceded by this particle, but where the phrase is תחתיה תחתיה. By this Massorah which proceeds from the dominant School, the Massorites militate against the recension of those Schools which exhibited these passages in the normal and fuller form. This is evident from the fact that the important MS. No. 1-3 in the National Library in Paris emphatically states, both in the Massorahs Parva and Magna that according to the Sevir the reading in these four instances is תחתיה תחתיה.

Of this Rubric, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 389a, on Neh. 13 18 which I have printed; (II) Orient. 4445, fol. 74a, on Exod. 31 16; (III) the Paris Codex, National Library No. 1-3 on the same passage; (IV) Add. 15,250, fol. 401b, on Neh. 13 18; (V) Add. 15,251, fol. 59b, on Exod. 31 14; (VI) Add. 21,160, fol. 118b, and (VII) the printed Massorah, both on the same passage. The heading of List II is זה השבת ר' הוסיף לה.

1 Comp. תחתיה תחתיה Exod. 20 4, 11; Deut. 15 12, 15; Jerem. 17 22, 24; Neh. 13 17, 22.

2 Thus on Exod. 31 14 the Massorah Parva of this Model Codex remarks that תחתיה תחתיה is and on verse 16 of the same chapter the Massorah Magna has תחתיה תחתיה. That תחתיה תחתיה and תחתיה תחתיה are interchangeable terms we have shown above, letter א, § 729, Vol. IV, p. 91.

תחתיה = § 1284.

תחתיה my Sabbaths, occurs twice in this book. That is, in Ezekiel. There are two recensions of this Rubric, the one which I have printed from Arund. Orient. 16, fol. 179a, on Ezek. 20 12 and which is also given in the printed Massorah on Ezek. 20 21. The second recension is as follows: Throughout the Pentateuch it is תחתיה תחתיה except once, viz. Levit. 19 3 and throughout Ezekiel it is likewise so with the prefix Vav except twice, viz. Ezek. 20 12, 21. Of this recension I collated two Lists: (I) Orient. 2849, fol. 98a, on Levit. 19 3 which I have here given and (II) Add. 15,251, fol. 277a, on Ezek. 20 12 which is corrupt.

The reason which is at the basis of these different recensions will be apparent when the passages are given where the phrase in question occurs. תחתיה is fourteen times preceded by this particle. In six instances it is תחתיה תחתיה without the prefix Vav (Exod. 31 13; Levit. 19 30; 26 2; Isa. 56 4; Ezek. 20 12, 21) and in eight it is תחתיה תחתיה with the prefix (Levit. 19 3; Ezek. 20 13, 16, 20, 24; 22 8; 23 38; 44 24). It will thus be seen that in Ezekiel, where this phrase occurs nine times, it is seven times with the prefix and twice only without it. The first recension, therefore, has regard to Ezekiel alone and safeguards the minority in this book. This was all the more necessary since Codices of the less dominant School of Massorites exhibited a different reading in Ezekiel 20 21, as will be seen from the notes on this passage in my edition of the Bible.

The second recension is based upon the occurrence of this phrase in the Pentateuch and Ezekiel. In the Pentateuch, where it occurs four times, it is in three instances without the prefix and in one passage only is it with it. Here, therefore, the Massorah, safeguards this solitary exception. In Ezekiel, however, the case is inverted. Here, where it occurs nine times and where it is in seven instances with the prefix Vav and in two only is it without it, the Massorah safeguards the reverse minority.

1 כל אשרי את שבתתי גם חר חרם שבתתי חסרונותי קדשם וכל דברו נכבד את שבתתי גם את שבתתי וכו'.

2 As it affords another illustration of the difficulty connected with deciphering the Massorah I subjoin it, את שבתתי תחתיה גם את שבתתי תחתיה, את שבתתי תחתיה גם את שבתתי תחתיה.

תחתיה = § 1285.

תחתיה the field of, occurs twice. In the other two instances where this phrase occurs it is תחתיה תחתיה. (Vide supra, letter א, § 1275.) Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710 11, Vol. I, fol. 82b, on Levit. 27 22 which I have printed; (II) the printed Massorah on the same passage and (III) the same on Ojad 19.

תחתיה = § 1286.

תחתיה תחתיה the heaven and the earth, is thirteen times thus combined. By fixing the number at thirteen this Massorah militates against the ancient reading which is preserved in the Septuagint and which shows that there were other instances of this combination. Thus in Deut. 8 19 the Septuagint has it διαμαρτυρομαι υμιν σημερον τον τε ουρανον και την γην = הערתי קדשם וכל דברו נכבד את שבתתי תחתיה תחתיה which undoubtedly represents the Hebrew recension of the translators, as is attested by the parallel passages in Deut. 4 26; 30 19; 31 28.

Of this Rubric, which is one of the most ancient constituent parts of the Massorah and most popular, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 133a, on Deut. 31 28 which I have printed; (II) the St. Petersburg Codex of A. D. 916 on Hag. 2 6; (III) Arund. Orient. 16, fol. 118b, on 2 Kings 19 15; (IV) the same MS., fol. 134a, on Isa. 37 16; (V) the same MS., fol. 161b, on Jerem. 23 24; (VI) the same MS., fol. 168a, on Jerem. 32 17; (VII) the same MS., fol. 216b, on Hag. 2 6; (VIII) the same MS., fol. 258a, on 2 Chron. 2 11; (IX) Add. 15,451, fol. 261b, on 2 Kings 19 15; (X) the same MS., fol. 357a, on Isa. 37 16; (XI) the same MS., fol. 390a, on Hag. 2 6; (XII) Add. 21,160, fol. 97b, on Exod. 20 11; (XIII) Halle Ocllah Ve-Ocllah, Supplement, fol. 131b; (XIV) the printed Massorah on Hag. 2 21 and (XV) the same on 2 Chron. 2 11.

תחתיה = § 1287.

תחתיה the deep, occurs three times. This Rubric I found in the printed Massorah Finalis only, letter ט, § 19.

תחתיה = § 1288.

תחתיה תחתיה. For this Rubric see letter ט, § 208, Vol. II, p. 710.

תחתיה = § 1289.

תחתיה. This particle with and without the prefix Vav occurs seven times with the accent. That is with Tipcha. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 133b, on Isa. 36 22 which I have printed; (II) the same MS., fol. 382a, on Neh. 5 6; (III) Harley 5710-11, Vol. II, fol. 17a, on Isa. 36 22; (IV) Add. 21,160, fol. 246a, on Numb. 32 28; (V) Vienna Codex No. 35, on Isa. 36 22; (VI) the printed Massorah on Numb. 32 28 and (VII) the printed Massorah Parva, outer margin on Isa. 36 22.

Though List VI is the only one which states in the heading that the accent is Tipcha (תחתיה תחתיה) Lists III and IV have this accent under the particle, viz. תחתיה or תחתיה. There is, therefore, no doubt that the accent here intended is Tipcha. The difficulty, however, in deciphering this Massorah consists in the fact that this particle without and with the prefix Vav, has Tipcha in numerous other passages. In Genesis alone it has this accent no fewer than thirty times. The headings in Lists III (תחתיה תחתיה), V and VII (תחתיה תחתיה), that in these seven instances the accent is misleading, supply the clue to the solution of this Rubric. We have seen that תחתיה is used as a condemnatory expression for תחתיה. This implies that the Sevir on these passages exhibited a different form, viz. תחתיה with Makeph and without any accent, which is confirmed by the fact that תחתיה is actually the textual reading in some of the best MSS. and nearly all the early editions in 2 Kings 15 37, as may be seen from the notes on this passage in my edition of the Bible.

It is remarkable that with the exception of List III all the Lists have תחתיה תחתיה 1 Sam. 25 12 as one of the seven instances. There can, therefore, hardly be any doubt that these Massorahs are based upon a recension of the text which exhibited here תחתיה תחתיה instead of תחתיה תחתיה as it is in the textus receptus. This is confirmed by the Septuagint which does not exhibit תחתיה תחתיה. It is also to be noticed that not a single List gives Isa. 37 28 as one of the seven passages. Gen. 19 25 in the List which I have printed is my mistake for תחתיה תחתיה 1 Sam. 25 12. Jacob b. Chayim's Massorah (List VI) gives תחתיה תחתיה Ezek. 2 8 as the sixth instance, but the accent here is Mercha (תחתיה) both in the MSS. and in the best editions, and is, therefore, rightly excluded from the other Lists. The omission of 2 Kings 15 37 in the same List is correctly supplied in List VII.

1 Comp. תחתיה Gen. 2 13; 9 22, 23; 14 16; 17 11, 25; 20 14; 21 5; 27 17; 24 60; 26 8; 30 29; 31 1; 32 23; 34 13; 44 21; תחתיה Gen. 1 16; 10 16; 15 19; 19 25; 22 3, 22; 24 20; 41 10, 51; 44 2; 45 13; 46 15; 47 12; 49 31.

תתתצ = § 1290.

וְאֵת, וְאֵת. For the two verses in which this particle occurs twice, first with the prefix Vav and then without it, see letter מ, § 1245.

תתתצא = § 1291.

וְאֵת, וְאֵת, וְאֵת. Seven verses have severally this particle three times; in the first and third instances it is with the prefix Vav and in the second it is without the prefix. This Rubric is designed to exclude the various reading of the less dominant School of textual redactors in Levit. 3 9, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2849, fol. 103b, on Numb 6 17 which I have printed; (II) Orient. 2848, fol. 113b, on the same passage; (III) Add. 21,160, fol. 139a, on Levit. 3 9; (IV) the printed Massorah on the same passage and (V) the same on Jonah 1 9. List III heads this Rubric דמין דמין דמין בכל חד וחד ואת את ואת ואת.

תתתצב = § 1292.

וְאֵת, וְאֵת, וְאֵת. Three verses in which this particle respectively occurs four times are unique; the first which begins the verse, the third and the fourth are with the prefix Vav and the second is without it. . . . In one verse the reverse is the case, the first which begins the verse and the third are without the prefix whilst the second and fourth are with it. From the notes on Exod. 35 12; Jerem. 41 8 in my edition of the Bible it will be seen that the Codices of other Schools exhibited variations. Hence the safeguarding of these passages by the dominant School of Massorites.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 66a, on Levit. 7 3 which I have printed and (II) Orient. 2349, fol. 85a, on the same passage.

תתתצג = § 1293.

וְאֵת, וְאֵת. In fourteen verses of the Pentateuch this particle occurs twice with one word only intervening and is in both instances with the prefix Vav. This Rubric registers the reverse phenomenon to that which is recorded in letter מ, § 1212.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 87a, on Levit. 9 11 which I have printed and (II) Orient. 2848, fol. 97a, on the same passage.

תתתצד = § 1294.

וְאֵת, וְאֵת, וְאֵת. Four verses in which this particle occurs three times in this book and in each instance with the prefix Vav. That is in Exodus. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 54a, on Exod. 29 14.

תתתצה = § 1295.

וְאֵת, וְאֵת, וְאֵת. Twenty-seven verses in which this particle respectively occurs four times and is with the prefix Vav in all the four instances. This Rubric registers the reverse phenomenon to that which is recorded in letter מ, § 1218.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 69b, on Levit. 11 16. It will be seen that two of the instances are in conflict with the received text. In Jerem. 25 23 the textus receptus has וְאֵת without the prefix Vav. The only instance in which the present text has וְאֵת is Gen. 25 3 where this particle occurs twice only, once without and once with the prefix Vav, nor is it here followed by וְאֵת. In 1 Chron. 1 16 the present text has only three times וְאֵת. The Rubric before us must, therefore, be based upon Codices which begin this verse with וְאֵת which ends verse 15 in our text.

תתתצו = § 1296.

סִימָן וְאֵת. That is, a sign indicating the words which are severally preceded by this particle with the prefix Vav (וְאֵת) in Exod. 35 11—19 in contradistinction to those words in this Section which are preceded by this particle without the prefix (וְאֵת). According to this catalogue there are in all twenty-five words which are preceded by וְאֵת and sixteen only are combined with וְאֵת. In referring, however, to the notes on this Section in my edition of the Bible it will be seen that in no fewer than twelve out of the sixteen combinations with וְאֵת in the present text some of the best MSS. read וְאֵת. This Massorah, therefore, militates against these various readings. This Rubric I have found in the printed Massorah only, on Exod. 38 20.

תתתצז = § 1297.

סִימָן וְאֵת. That is, a sign indicating the words which are severally preceded by this particle with the prefix Vav (וְאֵת) in Exod. 39 33—41 in contradistinction to those words in this Section which are preceded by this particle without the prefix (וְאֵת).

Accordingly there are in all twenty words which are preceded by וְאֵת and fifteen only are combined with וְאֵת, as וְאֵת וְאֵת is simply the designation of the Section and the combination belongs to the fifteen instances without the prefix. The reason for this Massorah will be found in the notes on this Section in my edition of the Bible. It will there be seen that in no fewer than eleven instances out of the fifteen where the present text has וְאֵת in accordance with this catalogue, both MSS. and early editions read וְאֵת. It is to militate against these readings that this Massorah was designed. This List I have found in the printed Massorah only, on Exod. 39 38. וְאֵת וְאֵת in verse 34 should be repeated, since it occurs twice in this verse. וְאֵת וְאֵת in verse 37 and וְאֵת וְאֵת in verse 39 I have corrected into וְאֵת וְאֵת and וְאֵת וְאֵת since they are manifest mistakes in the printed Massorah.

תתתצח = § 1298a—e.

וְאֵת. Words which respectively occur once only preceded by this particle with the prefix Vav.

The four fragments which are marked § 1298a—d and which are respectively from Orient. 2349, fol. 100a, on Numb. 1 49; Arund. Orient. 16, fol. 116a, on 2 Kings 23 10; the same MS., fol. 192b, on Ezek. 40 6; Add. 15,451, fol. 69a, on Levit. 1 12, contain the first attempts of the different Massorites to collect the instances which exhibit this unique combination. It will be seen that with very few exceptions they are confined to the Pentateuch. Since the publication of this Rubric I have found no fewer than eleven different fragments of this Massorah in the ancient Codex Orient. 4445, fols. 87a, 40b, 51a, 62a, 67a, 68a, 71a, 80a, 91b, 93a, 138b. All these are as yet without catchwords.

Rubric 1298e which represents the latest development of this Massorah, I have found in the printed Massorah Finalis only, letter מ, § 797. The design of this Massorah is to catalogue: (1) words which are not only unique in this combination with וְאֵת, but which never occur again with וְאֵת and (2) those words which though combined once only with וְאֵת occur also more than once preceded by וְאֵת. For this reason words which are unique in their combination with וְאֵת, but which are also unique in their combination with וְאֵת are excluded from this catalogue. They belong to the List of words which respectively occur twice, once preceded by וְאֵת and once by וְאֵת, recorded in letter מ, § 1246.

It will be seen that though this List has already a heading and gives the catchwords, it does not specify the number of these unique combinations. The one hundred and eighty-nine instances which are therein enumerated do not represent one third of the passages, since there are altogether about seven hundred words which are preceded once only by וְאֵת.

תתתצט = § 1299.

וְאֵת. Fifty-two words respectively, occur twice preceded by this particle with the prefix Vav.

The design of this Massorah is to record those words which occur twice preceded by וְאֵת and which in all other passages are preceded more than once by וְאֵת. This is attested by the fact (1) that there are altogether nearly two hundred words which are combined with וְאֵת and that this List includes those only which in all other passages where they occur are combined twice at least with וְאֵת and (2) that it uniformly excludes the words which, though combined twice with וְאֵת are yet unique in their combination with וְאֵת and of which there are no fewer than seventeen instances.¹

This Rubric, in the form in which I have printed it, I have found in the printed Massorah Finalis only, letter מ, § 802.

¹ Comp. (1) וְאֵת וְאֵת Exod. 10 2; Numb. 14 22; (2) וְאֵת וְאֵת Exod. 17 3; 21 6; וְאֵת וְאֵת Exod. 16 21; (3) וְאֵת וְאֵת 1 Kings 7 43; 2 Chron. 4 14; וְאֵת וְאֵת 1 Kings 7 20; (4) וְאֵת וְאֵת Judg. 6 20, 21; וְאֵת וְאֵת Exod. 12 17; (5) וְאֵת וְאֵת Neh. 5 7; 7 5; וְאֵת וְאֵת Neh. 13 11; (6) וְאֵת וְאֵת Esther 6 10, 11; וְאֵת וְאֵת 1 Kings 20 21; (7) וְאֵת וְאֵת Numb. 21 8; Josh. 13 21; וְאֵת וְאֵת 1 Chron. 3 19; (8) וְאֵת וְאֵת Gen. 10 29; 1 Chron. 1 23; וְאֵת וְאֵת 1 Chron. 8 9; (9) וְאֵת וְאֵת 2 Kings 23 13; Jerem. 43 17; וְאֵת וְאֵת 1 Chron. 18 8; (10) וְאֵת וְאֵת 2 Chron. 23 1; 34 8; וְאֵת וְאֵת Gen. 34 29; 46 6; וְאֵת וְאֵת Jerem. 8 10; (12) וְאֵת וְאֵת 1 Chron. 6 59; 2 Chron. 34 20; וְאֵת וְאֵת Josh. 21 30; (13) וְאֵת וְאֵת Gen. 26 40; Neh. 10 25; וְאֵת וְאֵת Deut. 26 10; (14) וְאֵת וְאֵת Gen. 19 28; 1 Chron. 1 22; וְאֵת וְאֵת Gen. 26 9; (15) וְאֵת וְאֵת Gen. 40 22; 41 10; וְאֵת וְאֵת Gen. 40 21; (16) וְאֵת וְאֵת Exod. 26 9; 26 16; וְאֵת וְאֵת Numb. 26 6; (17) וְאֵת וְאֵת Esek. 23 8, 11; וְאֵת וְאֵת Esek. 23 19.

Though the heading states that there are fifty-two such pairs the List itself gives fifty-one. There are actually fifty-eight such instances and the following seven are omitted: (1) **וְאֶחָיו** 2 Sam. 10 6; Pa. 60 2; comp. with **וְאֶחָיו** 2 Sam. 8 18; 10 16 &c.; (2) **וְאֶחָיו** 2 Chron. 17 6; 34 7 with 2 Kings 23 14; 2 Chron. 14 2 &c.; (3) **וְאֶחָיו** Numb. 35 6; Deut. 1 22 with Gen. 19 25, 29 &c.; (4) **וְאֶחָיו** Jerem. 36 26; 43 6 with Jerem. 20 1, 2 &c.; (5) **וְאֶחָיו** 2 Sam. 12 8; 2 Kings 24 15 with Numb. 31 9; Jerem. 29 23; (6) **וְאֶחָיו** 1 Kings 2 35; 1 Chron. 16 39 with 1 Kings 1 44; 1 Chron. 5 34 &c.; (7) **וְאֶחָיו** 2 Kings 22 12; 2 Chron. 34 20 with 2 Kings 22 8; 2 Chron. 34 8.

As is often the case, we have in this List simply an expansion of fragmentary attempts to record the passages in the Bible which exhibit this peculiarity. This is evident from the Massorah in Orient. 4445, fol. 83b, on Exod. 39 36 where this ancient Codex gives an incipient catalogue of five pairs only which are Nos. 17—21 in our Rubric. The heading in Jacob b. Chayim's List, which I have printed and which fixes the number is probably due to a later Nakdan and not to the editor, who mistook it for a complete catalogue. This Rubric, moreover, exhibits blunders in the catchwords **וְאֶחָיו** should be **וְאֶחָיו** 1 Sam. 12 18; **וְאֶחָיו** ought to be **וְאֶחָיו** Isa. 4 4.

תתק"ה = § 1300.

וְאֶתְּיָרְדָן and the tabernacle of, is five times thus combined in the Scriptures. In the other six instances where **וְאֶתְּיָרְדָן** is preceded by this particle it is without the prefix *Vav* (Exod. 29 44; 30 26; 31 7; 40 34; Numb. 8 15; Josh. 18 1).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 228a, on 1 Kings 8 4 which I have printed; (II) the same MS., Vol. I, fol. 74b, on Levit. 16 20; (III) the same MS., Vol. II, fol. 151a, on 2 Chron. 5 5; (IV) Arund. Orient. 16, fol. 82b, on 1 Kings 8 4; (V) Add. 15,250, fol. 419b, on 2 Chron. 5 5; (VI) Add. 15,451, fol. 80b, on Levit. 16 33; (VII) Add. 21,160, fol. 164a, on Levit. 16 20 and (VIII) the printed Massorah on the same passage. As **וְאֶתְּיָרְדָן** follows **וְאֶתְּיָרְדָן** in all the five instances List V heads this Rubric **וְאֶתְּיָרְדָן**.

תתק"ו = § 1301.

וְאֶתְּיָרְדָן and Ophir, occurs twice, once it is defective and once plene. As this phrase, which occurs twice, is differently spelled in the two parallel passages, the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 314a, on 1 Chron. 1 23.

תתק"ז = § 1302.

וְאֶתְּיָרְדָן and thy brethren, occurs twice. **וְאֶתְּיָרְדָן** is five times preceded by this particle. In three instances it is without the prefix *Vav* (Numb. 18 2; 2 Sam. 15 20; 2 Chron. 21 13) and two it is with the prefix. Hence the Massorah records the minority. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. 47 6 which I have printed and (II) on 1 Sam. 17 18.

תתק"ח = § 1303.

וְאֶתְּיָרְדָן and his brethren, is five times thus combined in the Scriptures. In the other ten instances where this combination occurs it is **וְאֶתְּיָרְדָן** without the prefix *Vav*. The Massorah, therefore, safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 32a, on Gen. 47 11 which I have printed; (II) Orient. 4445, fol. 38a, on the same passage; (III) Arund. Orient. 16, fol. 26a, on Judg. 9 41; (IV) the same MS., fol. 170b, on Jerem. 35 3; (V) Add. 15,251, fol. 124a, on Deut. 33 9; (VI) Add. 15,451, fol. 170a, on Judg. 9 41; (VII) Add. 21,160, fol. 57a, on Gen. 47 11; (VIII) Halle Ochliah Ve-Ochliah, Supplement fol. 132a; (IX) the printed Massorah on Gen. 47 11; (X) the same on Judg. 9 41 and (XI) the same on Jerem. 35 3.

¹ Comp. **וְאֶתְּיָרְדָן** Gen. 31 23, 25; 37 2; 42 4, 7, 8; 45 24; Numb. 8 26; Judg. 9 5, 24.

תתק"ט = § 1304.

וְאֶתְּיָרְדָן and your brother, occurs three times in this book. That is, in Genesis. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 27b, on Gen. 42 20.

It is incorrect, since in Gen. 43 14 to which the catchwords **וְאֶתְּיָרְדָן** refer it is **וְאֶתְּיָרְדָן** without the prefix *Vav*. My attempt to correct it by printing **וְאֶתְּיָרְדָן** in larger type and putting **וְאֶתְּיָרְדָן** before it in brackets does not remove the difficulty, since there are four more instances of **וְאֶתְּיָרְדָן** in Genesis (42 16, 34, 34; 43 7). As the reading **וְאֶתְּיָרְדָן** is impossible in Gen. 43 14 there can hardly be any doubt that the original heading was **וְאֶתְּיָרְדָן** to distinguish it from the other five instances where this phrase occurs in Genesis and where it is without the prefix, and that a later Nakdan added the third instance and altered the heading.

תתק"י = § 1305.

וְאֶתְּיָרְדָן and the one, occurs four times in the Scriptures. **וְאֶתְּיָרְדָן** is ten times preceded by this particle. In six instances it is without the prefix *Vav* (Levit. 14 30, 31; 15 30; Numb. 8 12; 2 Sam. 14 6; 1 Kings 12 49) and in six it is without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 90b, on Levit. 14 31 which I have printed; (II) the same MS., fol. 105b, on Numb. 8 12; (III) Orient. 4445, fol. 127a, on the same passage; (IV) Arund. Orient. 16, fol. 88a, on 1 Kings 12 29; (V) Add. 15,451, fol. 235b, on the same passage and (VI) the printed Massorah on Levit. 14 31.

תתק"יא = § 1306.

וְאֶתְּיָרְדָן and the ram, occurs five times. That is, to distinguish it from the other seven instances where this combination occurs and where it is without the prefix *Vav* (Gen. 22 13; Exod. 29 16, 19, 20; Levit. 8 22; Dan. 8 4, 7). This Massorah is, moreover, designed to safeguard the solitary combination of this particle with the same quadrilateral but with a slight difference in the punctuation (**וְאֶתְּיָרְדָן** Deut. 12 22) which denotes and the hart, against being made conformable to these five instances.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 53b, on Exod. 29 16 which I have printed; (II) Orient. 4445, fol. 92a, on Levit. 8 20; (III) Add. 15,250, fol. 48b, on Exod. 29 15; (IV) Add. 15,451, fol. 74b, on Levit. 8 20; (V) Add. 21,160, fol. 114a, on Exod. 29 15; (VI) the same MS., fol. 147b, on Levit. 8 20; (VII) the printed Massorah on Exod. 29 15 and (VIII) the same on Levit. 9 18. As all the five instances occur in the Pentateuch, the heading of List VI **וְאֶתְּיָרְדָן** is more precise.

תתק"יב = § 1307.

וְאֶתְּיָרְדָן and the man, occurs twice. **וְאֶתְּיָרְדָן** is twenty-three times preceded by this particle. In twenty-one instances it is without the prefix *Vav* and in these two instances only is it with the prefix. The Massorah, therefore, safeguards this exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 108b, on Deut. 22 24 which I have printed and (II) Orient. 2349, fol. 135b, on the same passage.

¹ Comp. **וְאֶתְּיָרְדָן** Exod. 2 20, 21; Levit. 14 11; Deut. 17 5, 5; 22 18; Judg. 4 22; 17 11; 19 17, 22; 1 Sam. 17 24; 29 4; 1 Kings 20 39; 2 Kings 9 11; 13 21; Jerem. 22 30; 38 4; Esak. 10 6; Eccl. 9 15; Esther 6 9; Dan. 12 7.

תתק"יג = § 1308.

וְאֶתְּיָרְדָן and Eleazar, occurs twice. In the other five instances where this combination occurs it is without the prefix *Vav* (Exod. 6 23; Numb. 20 26, 28; 26 60; 32 28). By fixing the number at two, this Massorah militates against the various readings which obtained in other Schools of textual redactors with regard to Exod. 6 23, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 99b, on Numb. 20 25 which I have printed and (II) the same MS., Vol. I, fol. 176b, on 1 Sam. 7 1.

תתק"יד = § 1309.

וְאֶתְּיָרְדָן and his mother, occurs three times. Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 94b, on Levit. 20 9 which I have printed; (II) Harley 5710—11, Vol. I, fol. 2b, on Gen. 2 24; (III) Add. 21,160, fol. 169b, on Levit. 20 9 and (IV) the printed Massorah on the same passage.

תתקכ"א = § 1310.

אֲחִיזַבְחָנִי and the Amorite, occurs four times. אֲחִיזַבְחָנִי is twelve times combined with this particle. In eight instances it is without the prefix Vav¹ and in four it is with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 6b, on Gen. 10 16 which I have printed; (II) the same MS., Vol. I, fol. 154b, on Josh. 24 18; (III) the same MS., Vol. II, fol. 180a, on 1 Chron. I 14; (IV) Arund. Orient. 16, fol. 18a, on Josh. 24 18; (V) Add. 15,451, fol. 465a, on 1 Chron. I 14; (VI) the printed Massorah on Gen. 15 21 and (VII) the same on Josh. 24 18.

¹ Comp. אֲחִיזַבְחָנִי Gen. 14 7; Exod. 34 11; Numb. 21 32; 32 39; Josh. 10 12; Judg. 11 23; Amos 2 9, 10.

תתקכ"ב = § 1311.

אֲחִיזַבְחָנִי and his men, occurs twice in the Scriptures. In the other three instances where this combination occurs it is without the prefix Vav (1 Sam. 24 7; 2 Kings 11 9; 2 Chron. 23 8). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 16b, on Gen. 24 59.

תתקכ"ג = § 1312.

אֲחִיזַבְחָנִי and the ephod, occurs twice thus combined. אֲחִיזַבְחָנִי is seven times preceded by this particle. In five instances it is without the prefix Vav (Exod. 28 6; 39 2; Levit. 8 7; Judg. 18 20; 1 Sam. 30 7) and in two only is it with the prefix. The Massorah, therefore, safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 74a, on Exod. 29 5 and (II) Orient. 4445, fol. 71a, on the same passage. The apparently conflicting Massorah in Add. 15,250, fol. 48a, on the same passage which states that this combination is unique (אין נראה לי כן) is due to the omission on the part of the Scribe of the expression בְּתוֹרַת הַפִּתְאוּחַ. In the Pentateuch this combination occurs once only.

תתקכ"ד = § 1313.

אֲחִיזַבְחָנִי and Ephraim, is twice thus combined in the Scriptures. As in the other six instances in which Ephraim is preceded by this particle it is without the prefix Vav (Gen. 48 13, 20; Judg. 12 4, 4; Isa. 9 20; 11 13) the Massorah safeguards the exceptional two passages in which it is with the prefix.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 32a, on Gen. 48 1 which I have printed; (II) Orient. 2349, fol. 56a, on the same passage and (III) the printed Massorah also on the same passage.

תתקכ"ה = § 1314.

אֲחִיזַבְחָנִי and the coffer, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 148b, on 1 Sam. 6 11.

As regards the pointing of אֲחִיזַבְחָנִי which occurs three times, both the MSS. and early editions differ. Harley 5720 which is one of the oldest Codices, Add. 15,250, Add. 15,451, the first, second and third editions of the entire Bible (Soncino 1488; Naples 1491—93; Brescia 1494) the Complutensian and the editio princeps of the Rabbinic Bible (Venice 1517) point it with Kametz under the Gimel (אֲחִיזַבְחָנִי), whilst Orient. 2201; Harley 5710—11; Arund. Orient. 16 have it אֲחִיזַבְחָנִי with Pathach which I have followed in my edition of the Bible. It is remarkable that Jacob b. Chayim in the first edition of the Rabbinic Bible with the Massorah, has it אֲחִיזַבְחָנִי with Pathach in the first and second instances and אֲחִיזַבְחָנִי in the third instance.

תתקכ"ו = § 1315.

אֲחִיזַבְחָנִי and the earth, occurs five times . . . and wherever it is preceded by the heaven it is likewise so. Normally this phrase is preceded by אֲחִיזַבְחָנִי (vide supra, letter א, § 1286), and as it is in these five instances only where this combination with the prefix Vav stands by itself, the Massorah safeguards this exceptional position. On referring to the notes on Gen. 35 12 the reason for recording these instances will be apparent.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 113a, on Deut. 3 12

which I have printed; (II) the same MS., Vol. II, fol. 45a, on Jerem. 22 12; (III) Orient. 4445, fol. 39a, on Gen. 35 12; (IV) Arund. Orient. 16, fol. 160b, on Jerem. 22 12; (V) Add. 15,250, fol. 97b, on Deut. 3 12; (VI) Add. 21,160, fol. 259a, on the same passage; (VII) Halle Ochliah Ve-Ochliah, Supplement fol. 130b; (VIII) the printed Massorah on Gen. 35 12 and (IX) the same on Jerem. 22 12.

תתקכ"ז = § 1316.

אֲחִיזַבְחָנִי and his land, is five times thus combined. אֲחִיזַבְחָנִי is eleven times preceded by this particle. In six instances it is without the prefix Vav (Numb. 21 24, 35; Deut. 2 31; 4 47; 2 Kings 18 33; Isa. 36 18) and in five with it. Hence the Massorah records the minority.

Of this Rubric, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 103a, on Numb. 21 34 which I have printed; (II) Orient. 2348, fol. 134a, on Deut. 2 24; (III) Orient. 2349, fol. 124a; (IV) Add. 21,160, fol. 257b, both on the same passage; (V) the printed Massorah on Numb. 21 34 and (VI) the same on Deut. 3 2.

תתקכ"ח = § 1317.

אֲחִיזַבְחָנִי and their land, occurs three times. This phrase, which occurs altogether fifteen times, is in twelve instances without the prefix Vav¹ and in three only it is with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated eight Lists, six in MSS., and two printed: (I) Harley 5710—11, Vol. I, fol. 145a, on Josh. 10 42 which I have printed; (II) the same MS., Vol. II, fol. 17a, on Isa. 37 18; (III) Arund. Orient. 16, fol. 8b, on Josh. 10 42; (IV) the same MS., fol. 134a, on Isa. 37 18; (V) Add. 15,251, fol. 130b, on Josh. 10 42; (VI) the same MS., fol. 212b, on 2 Kings 19 17; (VII) the printed Massorah on Josh. 10 42 and (VIII) the same on 2 Kings 19 17.

¹ Comp. אֲחִיזַבְחָנִי Deut. 4 38; 9 5; 19 1; 29 7; Josh. 12 1; 23 6; 24 8; Judg. 6 9; 2 Kings 18 36; Isa. 36 20; 2 Chron. 7 14; 32 18.

תתקכ"ט = § 1318.

אֲחִיזַבְחָנִי and the garments of, occurs six times. אֲחִיזַבְחָנִי is preceded by this particle in twenty instances. In thirteen instances it is without the prefix Vav¹ and in seven it is with the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710—11, Vol. I, fol. 55b, on Exod. 31 10 which I have printed and (II) the printed Massorah on the same passage. It will be seen that List I enumerates six such instances only, omitting Exod. 39 41. The notes in my edition of the Bible on Exod. 39 41 and a comparison of Exod. 35 19 with the parallel passage in 39 41 will disclose the design of this Massorah which is to exclude the variation in the Codices of other Massoretic Schools.

² Comp. אֲחִיזַבְחָנִי Gen. 27 15; Exod. 28 3; 35 19, 19; 39 1, 41, 41; 40 13; Levit. 16 23, 32; 2 Kings 26 29; Jerem. 52 33; Ezek. 16 18.

תתקל"א = § 1319.

אֲחִיזַבְחָנִי and its slaves, occurs four times. In the other five instances where this combination occurs it is without the prefix Vav (Exod. 27 7; 35 16; 39 39; Numb. 4 8, 11). By fixing the number at four this Massorah militates against those Schools of textual redactors who exhibited this reading also in Exod. 35 16; 39 39, as will be seen in the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 62a, on Exod. 39 35 which I have printed; (II) Add. 15,251, fol. 61b, on Exod. 35 12; (III) Add. 21,160, fol. 126b; (IV) Orient. 2349, fol. 78a and (V) the printed Massorah, all on the same passage.

תתקל"ב = § 1320.

אֲחִיזַבְחָנִי and the house, is five times thus combined. That is, in contradistinction to the thirty-five times where this phrase occurs and where it is אֲחִיזַבְחָנִי without the prefix Vav.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 72b, on Levit. 14 41 which I have printed; (II) the same MS., Vol. I,

fol. 225a, on 1 Kings 9 7; (III) the same MS., Vol. I, fol. 267a, on 2 Kings 23 27; (IV) Orient 4445, fol. 99b, on Levit. 14 41; (V) Arund. Orient. 16, fol. 84b, on 1 Kings 9 7; (VI) the same MS., fol. 117a, on 2 Kings 23 27; (VII) the same MS., fol. 261b, on 2 Chron. 7 20; (VIII) Add. 15,251, fol. 190a, on 1 Kings 9 7; (IX) the same MS., fol. 329b, on 2 Chron. 3 5; (X) Add. 15,451, fol. 490a, on 2 Chron. 7 20; (XI) Add. 21,160, fol. 160a, on Levit. 14 41; (XII) Vienna Codex No. 35, on 2 Chron. 3 5; (XIII) the printed Massorah on Levit. 14 41 and (XIV) the same on 1 Kings 9 7.

ההחקאי = § 1821.

וְאֵתֵיכֶם and his house, is seven times thus combined. In the other seven instances in which **וְאֵתֵיכֶם** is preceded by this particle it is without the prefix *Vav* (Levit. 27 14, 15; Josh. 7 18; 1 Sam. 3 18; 2 Sam. 6 20; 1 Kings 3 1; 1 Chron. 16 43).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, fol. 221a, on 1 Kings 7 1 which I have printed; (II) the same MS., Vol. II, fol. 153b, on 2 Chron. 8 1; (III) Add. 15,151, fol. 18b, on Gen. 12 17; (IV) Add. 15,451, fol. 219a, on 2 Sam. 19 42; (V) the printed Massorah on Gen. 12 17 and (VI) the same on 1 Kings 4 7.

התחככי = 1822.

וְאֵתֵיכֶם and Balaam, is three times thus combined in the Scriptures. That is, in contradistinction to the four instances where it occurs without the prefix *Vav* (Numb. 22 41; 23 28; Dent 23 5; Neh. 13 2).

Of this popular Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 146b, on Josh. 13 22 which I have printed; (II) the same MS., Vol. II, fol. 184b, on 1 Chron. 6 55; (III) Arund. Orient. 16, fol. 10a, on Josh. 13 22; (IV) the same MS., fol. 242a, on 1 Chron. 6 55; (V) Add. 15,251, fol. 192a, on Josh. 13 22; (VI) the same MS., fol. 317a, on 1 Chron. 6 55; (VII) Add. 15,451, fol. 154b, on Josh. 13 22; (VIII) Add. 21,160, fol. 242a, on Numb. 31 8; (IX) Orient. 2849, fol. 119a, on the same passage; (X) the printed Massorah also on the same passage; (XI) the same on Josh. 13 22 and (XII) the same on 1 Chron. 6 55. As Balaam is in Numb. 31 8; Josh. 13 22 the name of the son of Beor and in 1 Chron. 6 5 of a city in the territory of Manasseh, List IX heads this Rubric 317a, on 1 Chron. 6 55; (VII) Add. 15,451, fol. 154b, on Josh. 13 22; (VIII) Add. 21,160, fol. 242a, on Numb. 31 8; (IX) Orient. 2849, fol. 119a, on the same passage; (X) the printed Massorah also on the same passage; (XI) the same on Josh. 13 22 and (XII) the same on 1 Chron. 6 55. As Balaam is in Numb. 31 8; Josh. 13 22 the name of the son of Beor and in 1 Chron. 6 5 of a city in the territory of Manasseh, List IX heads this Rubric **וְאֵתֵיכֶם** it occurs three times in two different senses. The heading in List VIII, viz. **וְאֵתֵיכֶם** denotes that it occurs three times, once in the Law, once in the Prophets and once in the Hagiographa.

התחקכו = § 1823

וְאֵתֵיכֶם and my son, occurs twice. **וְאֵתֵיכֶם** is nine times preceded by this particle. In seven instances it is without the prefix *Vav* (Gen. 24 6, 8; Exod. 4 28; 1 Kings 3 20, 21; 17 18; 2 Kings 6 29) and in two with it. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 65b, on 2 Sam. 14 16.

התחקכי = § 1824.

וְאֵתֵיכֶם and his son, occurs twice. The design of this Massorah is to exclude the *Kethiv* or textual reading in Deut. 2 38; 33 9 which the *Keri* or official marginal reading cancels.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 49b, on Jerem. 27 7 which I have printed; (II) Orient. 4445, fol. 108a, on Levit. 22 28; (III) Arund. Orient. 16, fol. 164a, on Jerem. 27 7; (IV) Add. 15,250, fol. 68b, on Levit. 22 28 and (V) the printed Massorah on Jerem. 27 7.

The heading in List IV which emphatically states that there are four instances of this combination and the fact that the Rubric itself actually enumerates four would suggest that the Massorah in this MS. proceeds from a School of Massorites whose text exhibited the *Kethiv* as the substantive reading. But the catchwords for the other two passages are inexplicable.¹

1 וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם וְאֵתֵיכֶם

התחקכי = § 1825.

וְאֵתֵיכֶם and her son, occurs twice in this combination. That is, in contradistinction to the other six instances where it is without the prefix *Vav* (1 Sam. 1 23; 1 Kings 17 20; 2 Kings 4 37; 6 29; 8 1, 5). This Rubric I have found in the printed Massorah only, on Gen. 21 10.

התחקכו = § 1826.

וְאֵתֵיכֶם and the sons of, occurs ten times thus combined in the Scriptures. In the numerous other instances where this combination occurs it is without the prefix *Vav*.

Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 248b, on 2 Kings 14 6 which I have printed; (II) Arund. Orient. 16, fol. 108a, on the same passage; (III) the same MS., fol. 118a, on 2 Kings 25 7; (IV) the same MS., fol. 183a, on Ezek. 25 5; (V) the same MS., fol. 272b, on 2 Chron. 25 24; (VI) Add. 15,251, fol. 340a, on the same passage; (VII) Add. 21,160, fol. 37b, on Gen. 37 2; (VIII) Orient. 2849, fol. 49a, on the same passage; (IX) Vienna Codex No. 35 on 2 Kings 14 6; (X) the same Codex on 2 Chron. 25 24; (XI) Halle Oehliah Ve-Oehliah, Supplement fol. 180b; (XII) the printed Massorah, on Gen. 37 2 and (XIII) the same on 2 Chron. 25 24.

התחקכו = § 1827.

וְאֵתֵיכֶם and his sons, occurs six times &c. This Rubric is simply § 1252 inverted. It shows how the same materials were differently elaborated by the different Massoretic Schools. Of this inverted form, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 56b, on 1 Sam. 30 22 which I have printed; (II) Add. 15,250, fol. 388a, on Esther 9 25; (III) Add. 15,251, fol. 168a, on 1 Sam. 30 22; (IV) Vienna Codex No. 35 on the same passage and (V) the same Codex on 1 Chron. 10 8.

התחקכו = § 1828.

וְאֵתֵיכֶם and their sons, is four times thus combined. That is, to distinguish it from the twelve instances in which it is without the prefix *Vav* (Deut. 12 31; 2 Kings 17 17, 31; Jerem. 3 24; 7 81; 18 21; 19 5; 32 35; Ezek. 23 39; Hos. 9 12; Zech. 10 9; Ps. 106 37).

The design of this Massorah is to exclude the various reading in Jerem. 3 24 which obtained in other Schools of textual redactors, as may be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 168b, on 2 Chron. 25 4 which I have printed; (II) Arund. Orient. 16, fol. 272a, on the same passage; (III) Add. 15,250, fol. 148b, on 1 Sam. 6 10; (IV) the same MS., fol. 429b, on 2 Chron. 25 4; (V) Add. 15,251, fol. 127a, on Josh. 5 7; (VI) the same MS., fol. 899b, on 2 Chron. 25 4; (VII) Add. 15,451, fol. 122a, on Deut. 4 10; (VIII) Add. 21,160, fol. 260b, on the same passage; (IX) the printed Massorah also on the same passage and (X) the same on Josh. 5 7.

התחקכו = § 1829.

וְאֵתֵיכֶם and Benjamin, occurs four times. In the other four instances where this combination occurs it is without the prefix *Vav* (Gen. 43 16, 29; Judg. 20 35, 43).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2849, fol. 53b, on Gen. 43 15 which I have printed; (II) Add. 21,160, fol. 48b, on Gen. 42 36; (III) Vienna Codex No. 35 on Gen. 43 15; (IV) the printed Massorah on Gen. 42 36 and (V) the printed Massorah Finalis, letter **כ**, § 248.

התחקכו = § 1830.

וְאֵתֵיכֶם and Baruch, occurs twice. That is, in contradistinction to the four instances where it occurs without the prefix *Vav* (Jerem. 32 13; 36 4, 5, 26). Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,251, fol. 258b, on Jerem. 36 17 which I have printed and (II) the printed Massorah on Jerem. 43 6.

התחקכיא = § 1831.

וְאֵתֵיכֶם and my covenant, occurs twice. **וְאֵתֵיכֶם** is thirty-two times preceded by this particle. In thirty instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards this exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 169b, on Jerem. 33 20 which I have printed and (II) Orient. 2849, fol. 86b, on Gen. 17 21.

תתקליב = § 1332.

ואתבת and the daughter of, occurs five times thus combined. That is, in contradistinction to the seven instances where it is without the prefix Vav (Gen. 24 48; 34 7; Exod. 2 1; Levit. 18 17; 2 Sam. 12 24; Lament. 2 1; Neh. 6 18).

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 69a, on Levit. 11 16 which I have printed; (II) the same MS., Vol. II, fol. 154a, on 2 Chron. 8 11; (III) Orient. 4445, fol. 104a, on Levit. 18 17; (IV) Arund. Orient. 16, fol. 86a, on 1 Kings 11 1; (V) the same MS., fol. 262a, on 2 Chron. 8 11; (VI) Add. 15,451, fol. 233b, on 1 Kings 11 1; (VII) Add. 21,160, fol. 166b, on Levit. 18 17; (VIII) the printed Massorah on Levit. 11 16; (IX) the same on 1 Kings 11 1 and (X) the same on 2 Chron. 8 11. The catchword המלך for Levit. 18 17 in the List which I have printed is manifestly a scribal error. List II, which is from the same MS., has it rightly שרת אשר which is confirmed by all the other Lists.

תתקליג = § 1333.

ואתבתו and his daughter, is twice thus combined. In the other two instances where this combination occurs it is without the prefix Vav (Exod. 21 7; 1 Chron. 2 35). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 256a, on 2 Kings 23 10.

תתקליד = § 1334.

ואתהיבך and the word, occurs twice. היבך is preceded by this particle about sixty-seven times. In sixty-five instances it is without the prefix Vav and in these two instances only is it with this prefix. The Massorah, therefore, safeguards this abnormal combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 94b, on 1 Kings 20 24.

תתקליה = § 1335.

ואתהיבכים and the words, occurs three times in the Scriptures. In the other forty instances where היבכים is preceded by this particle it is without the prefix Vav. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 295b, on Neh. 5 6 which I have printed; (II) Arund. Orient. 16, fol. 171b, on Jerem. 36 27; (III) the same MS., fol. 219a, on Zech. 7 12; (IV) the same MS., fol. 382a, on Neh. 5 6; (V) Add. 15,250, fol. 396a, on the same passage; (VI) Add. 15,251, fol. 258b, on Jerem. 36 27 and (VII) the printed Massorah Finalis, letter ט, § 40.

תתקליו = § 1336.

ואתהידוד and David, occurs twice. דוד is altogether preceded fifty-one times by this particle. In forty-nine instances it is without the prefix Vav and in these two instances only is it with the prefix. The Massorah, therefore, safeguards this exceptional combination. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 70.

1 Comp. אמתיה 1 Sam. 16 10; 17 38, 42, 43, 55; 18 9, 16, 20, 25, 29; 19 1, 5, 7, 12, 14, 15, 20; 20 17, 33; 21 5; 24 2; 25 23; 26 2; 2 Sam. 2 4; 3 17, 35; 5 3, 17, 17; 8 6, 14; 16 6, 10; 21 16; 24 1; 1 Kings 5 17; 8 15; Jerem. 33 21; Ps. 144 10; Ruth 4 22; 1 Chron. 11 3; 12 32, 39, 39; 14 8; 18 13; 21 1, 21; 2 Chron. 6 4.

תתקלז = § 1337.

ואתהידורם and Hadoram, occurs twice. In the other two instances where this combination occurs it is without the prefix Vav (1 Chron. 18 10; 2 Chron. 10 18). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 314a, on 1 Chron. 1 21.

תתקלח = § 1338.

ואתהידמים and the bloods of, occurs twice. The design of this Massorah is to militate against the reading ידמים the singular, which obtained in some Schools of textual redactors, as will be seen in the notes on these passages in my edition of the Bible. In the other three instances where this combination occurs it is without the prefix Vav (Gen. 4 11; 2 Kings 9 26; Hos. 1 4).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 120b, on Isa. 4 4.

תתקליט = § 1339.

ואת זקני and the elders of, occurs three times. In the other five instances where this combination occurs it is without the prefix Vav (Exod. 3 16; Judg. 8 16; 1 Kings 8 1; Ezek. 20 3; 2 Chron. 5 2). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 113a, on 2 Kings 19 2 which I have printed; (II) the printed Massorah on 2 Sam. 17 15 and (III) the same on 2 Kings 19 2.

תתקלזם = § 1340.

ואתהידמיהם and the fat, occurs five times and wherever it is preceded by and the two kidneys it is likewise so. This combination occurs altogether twelve times. In seven instances it is part of the lengthier phrase ואת שתי הקליה ואתהידמיהם and the two kidneys and the fat (Exod. 29 13, 22b; Levit. 3 4, 10, 15; 4 9; 7 4) and in these five instances only it is used without being part of this lengthier phrase. Hence the Massorah records these instances. This Massorah is, moreover, designed to safeguard Exod. 29 22 against being made conformable to the parallel passage in Levit. 8 25. In the former it is simply ואתהידמיהם whereas in the latter it is ואתהידמיהם.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 54a, on Exod. 29 22 which I have printed; (II) Add. 15,251, fol. 66a, on Levit. 3 9 and (III) the printed Massorah on Exod. 29 22. List III simply states that this combination occurs five times and omits the addition at the end of the Rubric, which makes this Massorah unintelligible, since ואתהידמיהם occurs twelve times.

תתקלמ = § 1341.

ואתהימור and Hamor, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 35a, on Gen. 34 13.

תתקלמב = § 1342.

ואתהימנותי and my statutes, occurs five times. That is, in contradistinction to the six instances where this combination occurs without the prefix Vav (Levit. 18 5, 26; 19 19; 20 8; 25 18; Ezek. 20 11).

Of this Rubric, which is one of the earliest parts of the Massorah, but which does not occur in the printed Massorah, I collated nine Lists: (I) Harley 5710-11, Vol. I, fol. 82b, on Levit. 26 43 which I have printed; (II) Orient. 4445, fol. 103b, on Levit. 18 4; (III) St. Petersburg Codex of A. D. 916, on Ezek. 20 16; (IV) Arund. Orient. 16, fol. 196a, on Ezek. 44 24; (V) Add. 15,251, fol. 270a, on Ezek. 5 6; (VI) Add. 21,160, fol. 166a, on Levit. 18 4; (VII) the same MS., fol. 182a, on Levit. 26 43; (VIII) Orient. 2349, fol. 98b, on the same passage and (IX) Vienna Codex No. 35 also on the same passage. It is remarkable that not only does the heading of List III state that this phrase occurs twice, but that two instances only are enumerated in the Rubric itself, viz. Levit. 26 43; Ezek. 20 16. The Massorah Parva too of this ancient Codex on Ezek. 20 16 remarks that it occurs twice only.

1 אתה ימנותי דוד 5 טו וימנותי יקן :

תתקלמג = § 1343.

ואתהימנותיהם and the statutes, occurs four times. In the other five instances where this combination occurs it is without the prefix Vav (Exod. 18 20; Deut. 5 1; 16 12; 26 16; 1 Chron. 22 13).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 116b, on Deut. 7 11 which I have printed; (II) the same MS., Vol. I, fol. 251b, on 2 Kings 17 37; (III) the same MS., Vol. II, fol. 293a, on Neh. 1 7; (IV) Arund. Orient. 16, fol. 111b, on 2 Kings 17 37; (V) the same MS., fol. 379b, on Neh. 1 7; (VI) the printed Massorah on Deut. 17 19 and (VII) the same on 2 Kings 17 37.

תתקלמד = § 1344.

ואתהיבוסי and the Jebusite, occurs four times. Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter ט, § 38, which I have printed and

(II) Add. 15,451, fol. 465a, on 1 Chron. 1 14. It is remarkable that both Lists not only emphatically state in the heading that there are four such instances only, but enumerate four and that both omit Gen. 15 21, which is the fifth instance in the received text. It would, therefore, seem that these Lists are based upon a recension of the text which exhibited this combination four times only, and that this Massorah militates against those Codices which had it five times.

ואת חכמים וחסידים הנקראים ידועים וידועים וידועים וידועים וידועים

תתקפ"ה - § 1845.

וְיָדָא and thy hand, occurs twice thus combined. יד is thirteen times in combination with this particle. In eleven instances it is without the prefix Vav (Exod. 8 1; 9 22; 14 16; Numb. 27 18; Deut. 15 7, 8, 11; 2 Kings 10 15; Ps. 145 16; Eccl. 7 18; Neh. 9 15) and in two only is it with this prefix. The Massorah, therefore, safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 223b, on 1 Kings 8 42.

תתקפ"ו - § 1846.

וְיָדָא and Judah, is three times thus combined in the Scriptures. That is, in contradistinction to the twenty instances in which this combination occurs without the prefix Vav.

Of this Rubric, which is one of the oldest and the most popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 81b, on Gen. 46 28 which I have printed; (II) the same MS., Vol. I, fol. 215a, on 2 Sam. 24 1; (III) the same MS., Vol. II, fol. 83b, on Ezek. 21 25; (IV) Orient 4445, fol. 87b, on Gen. 46 28; (V) Arund. Orient. 16, fol. 74a on 2 Sam. 24 1; (VI) the same MS., fol. 180b, on Ezek. 21 25; (VII) Add. 15,251, fol. 38b, on Gen. 46 28; (VIII) the same MS., fol. 182b, on 2 Sam. 24 1; (IX) Add. 15,451, fol. 819b, on Ezek. 21 25; (X) Add. 21,160, fol. 55b, on Gen. 46 28; (XI) the printed Massorah on the same passage and (XII) the same on Ezek. 21 25.

Comp. אַחֲרַיִם Judg. 1 19; 2 Sam. 20 5; 2 Kings 8 19; 21 11, 16; 23 27; Isa. 11 13; Jerem. 14 19; 33 25; Zech. 2 2, 4, 16; 1 Chron. 5 41; 2 Chron. 21 11, 13; 25 5; 28 19; 33 9; 34 3 5.

תתקפ"ז - § 1847.

וְיָדָא and Jehovah, is six times thus combined in the Scriptures. The Tetragrammaton is preceded by this particle about two hundred and twenty-eight times. In about two hundred and twenty-two instances it is without the prefix Vav and with it in these six instances only. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 14b, on Isa. 31 1 which I have printed; (II) Arund. Orient. 16, fol. 122b, on Isa. 9 13; (III) the same MS., fol. 154a, on Jerem. 10 21; (IV) the same MS., fol. 201a, on Hos. 5 4; (V) Halle Ochlah Ve-Ochlah I, § 152, and (VI) the printed Massorah Finalis, letter x, § 152.

תתקפ"ח - § 1848.

וְיָדָא and Joshua, occurs twice thus combined. That is, in contradistinction to the seventeen instances where it is without the prefix Vav. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 120b, on Numb. 32 28 which I have printed; (II) Harley 5710-11, Vol. I, fol. 108a, on the same passage; (III) Add. 15,250, fol. 99a, also on the same passage and (IV) Add. 15,451, fol. 121b, on Deut. 3 21.

Comp. אַחֲרַיִם Numb. 27 18, 22; Deut. 3 28; 31 14, 23; Josh. 1 16; 4 10, 10, 14; 6 27; 7 20; 8 27; 9 24; 10 4; 11 15; 17 14; Zech. 3 1.

תתקפ"ט - § 1849.

וְיָדָא and the sea, occurs five times. As this phrase, which occurs altogether sixteen times, is in eleven instances without the prefix Vav (Exod. 14 21, 21; 20 11; Josh. 24 7; 1 Kings 7 23, 24; Jonah 1 9; Ps. 146 6; 2 Chron. 4 2, 3, 15) and with it in these five instances only, the Massorah records the minority. By fixing the number at five, the design of the Massorah is to exclude the reading אֲחֵרַיִם in Exod. 20 11 which obtained in the Codices of the less dominant School of textual redactors.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 82a, on 1 Kings 7 39 which I have printed; (II) the same MS., fol. 110b, on 2 Kings 16 17; (III) Add. 15,251, fol. 188b, on 1 Kings 7 39; (IV) Add. 15,451, fol. 229b, on the same passage and (V) the printed Massorah also on the same passage.

תתק"ן = § 1850.

וְיָדָא and the inhabitants of, occurs nine times. That is, in contradistinction to the eighteen instances in which this combination occurs without the prefix Vav (Exod. 23 31; Numb. 33 55; Deut. 13 14, 16; Judg. 1 19, 30, 31, 33; 21 10; 1 Sam. 23 5; Jerem. 10 18; 21 6; Ezek. 15 6; Neh. 9 24; 1 Chron. 8 18; 22 18; 2 Chron. 20 7; 21 11). By fixing the number at nine, the design of this Massorah is to include the Keri or official reading אֲחֵרַיִם in Judg. 1 27a.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 12b, on Josh. 17 11 which I have printed; (II) the same MS., fol. 278a, on 2 Chron. 32 22; (III) Harley 5710-11, Vol. I, fol. 156a, on Judg. 1 27 and (IV) Vienna Codex No. 35 on Josh. 17 11. On Judg. 1 27 the printed Massorah refers to Pericope פקק where Jacob b. Chayim says he has given this Rubric, and in the Massorah Finalis, letter y, § 386, he refers to Judg. 1 27. In neither of these two places, however, is this Rubric given.

ואת יעשיהו בן נבטו בנדר סקק; ואת יעשיהו בן נבטו בנדר בנפשי סקק.

תתקנ"א - § 1851.

וְיָדָא and Jeremjahu, occurs twice. יְרֵמְיָהוּ is seventeen times preceded by this preposition. In fifteen instances it is without the prefix Vav (Jerem. 20 1, 2, 3; 26 7, 24; 37 13, 21; 38 6, 7, 10, 13, 14; 39 14; 44 15) and in two instances only is it with this prefix. Hence the Massorah safeguards the exceptional combination. This Rubric I have found in the printed Massorah only, on Jerem. 43 6.

תתקנ"ב - § 1852.

וְיָדָא and the lamb, occurs four times. In the other five instances where this phrase occurs it is without the prefix Vav (Exod. 29 39; Levit. 14 12, 13; Numb. 28 4; Ezek. 46 15). This Rubric I have found in the printed Massorah only, on Numb. 28 8.

תתקנ"ג - § 1853.

וְיָדָא and the priest, occurs twice. In the other two instances where this combination occurs it is without the prefix Vav (Levit. 13 49; 1 Sam. 21 6). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 31b, on Judg. 18 27. The heading ought properly to be ב' וְיָדָא, since both instances occur in the same book.

תתקנ"ד - § 1854.

וְיָדָא and the laver, occurs three times. That is, to distinguish it from the other four instances where this phrase occurs without the prefix Vav (Exod. 35 16; 38 8; 40 11, 30). The design of this Massorah is two-fold. It is to guard against Exod. 30 28 being made conformable to the parallel passage in Exod. 35 16 and to exclude the Kethiv or textual reading in 2 Kings 16 17.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 55a, on Exod. 30 28 which I have printed; (II) Orient. 4445, fol. 74a, on Exod. 31 9; (III) Orient. 2348, fol. 85b, on Exod. 30 28; (IV) Orient. 2349, fol. 75b, on the same passage; (V) the printed Massorah also on the same passage and (VI) the same on Levit. 8 11.

תתקנ"ה - § 1855a-c.

וְיָדָא. Words which severally occur once only preceded by and all or and every. These Lists exhibit the first attempt to catalogue the words which are unique in their combination with וְיָדָא.

Lists I and II are respectively from Add. 15,451, fols. 78a, 104a on Levit. 14 9 and Numb. 16 32, whilst List III is from the printed Massorah Finalis, letter c, § 52. It will be seen that §§ 1855a and b have not as yet any heading, fixing the number of these unique combinations, nor are they supplied with catchwords for the identification of the passages. The same is the case with the incipient List, registering thirteen only of these instances which I have found in the ancient Codex Orient. 4445, fol. 98b, on Levit. 14 9, since printing the Massorah. It is List III, viz. § 1855c which exhibits the latest development of this Rubric. Hence we have here already both the heading which fixes the number of the instances and the catchwords.

The design of this Massorah is not simply to record the words which are unique in their combination with וְיָדָא, but those which in all other instances are combined with וְיָדָא without

the prefix *Vav*. This is attested by the fact that there are altogether no fewer than eighty words which are preceded once only by *וְ*, but which do not occur at all in combination with *וְ*.

Tested by this canon, we shall see that five instances recorded in these Lists do not belong to this category, viz. (1) *וְאֵת קַלְבֵּי־הַבָּשָׂר*; (2) *וְאֵת קַלְבֵּי־הַבָּשָׂר*; (3) *וְאֵת קַלְבֵּי־הַבָּשָׂר*; (4) *וְאֵת קַלְבֵּי־הַבָּשָׂר*; and (5) *וְאֵת קַלְבֵּי־הַבָּשָׂר*, since these do not occur at all in combination with *וְ*. They belong to the numerous instances of unique combinations with *וְ*, which do not occur again preceded by *וְ* and which are excluded from this Rubric. As is usually the case, they have been added by a later Nakdan who mistook the import of this Massorah. Accordingly these Lists contain sixteen unique combinations only, which properly belong to this Rubric.

תחתקני = § 1356.

וְאֵת כָּל־הַבַּיִת and the whole house, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 184a, on 1 Kings 6 22. It is in conflict with the received text which has *וְאֵת־בַּיִת* in Levit. 14 41 without *וְ* and which is in accordance with letter *א*, § 1320.

תחתקני = § 1357.

וְאֵת כָּל־בַּיִת and all the house of, occurs nine times thus combined. That is, in contradistinction to the twenty-nine times where this combination is simply *וְאֵת־בַּיִת* without *וְ*.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 18b, on Isa. 39 2 which I have printed; (II) Arund. Orient. 16, fol. 135a, on the same passage; (III) the same MS., fol. 170b, on Jerem. 35 3; (IV) Add. 15,250, fol. 270a, on Jerem. 52 13; (V) Add. 15,251, fol. 39a, on Gen. 47 12; (VI) Add. 15,451, fol. 292a, on Jerem. 35 3; (VII) Add. 21,160, fol. 57a, on Gen. 47 12; (VIII) Vienna Codex No. 35 on the same passage; (IX) Halle Ochlah Ve-Ochlah, Supplement fol. 132a, and (X) the printed Massorah on 2 Kings 25 9.

תחתקני = § 1358.

וְאֵת־כָּל־בָּשָׂרוֹ. Throughout the Scriptures it is *his flesh* except in three instances where it is *and all his flesh*. *וְ* is in twelve instances combined with the particle *וְ* without and with the prefix *Vav*. In nine passages it is simply *וְאֵת־בָּשָׂר* or *וְאֵת־בָּשָׂר* and in three only is this particle followed by the adjunct *וְ*. The Massorah, therefore, safeguards the exceptional combination. This protection is designed to guard the variation in the two parallel passages, viz. Levit. 15 16; 16 4 against being made conformable to each other, since in some ancient recensions the two passages were identical, as is evident from the Samaritan text.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2849, fol. 88b, on Levit. 4 11 which I have printed; (II) Orient. 2848, fol. 93b, and (III) Harley 5710—11, Vol I, fol. 64b, both on the same passage.

¹ Comp. *וְאֵת־בָּשָׂרוֹ* Exod. 21 28; 29 31; Levit. 14 9; 16 4, 24, 26, 28; Eccl. 4 5; *וְאֵת־בָּשָׂרוֹ* Levit. 8 17.

תחתקני = § 1359.

וְאֵת־כָּל־הַיְהוּדִים and all the Jews. For this Rubric see above letter *א*, § 1269.

תחתקני = § 1360.

וְאֵת כָּל־עוֹרֵב and every raven, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 121a; on Deut. 14 14. It conflicts with the *textus receptus*, where this phrase is without the prefix *Vav* in Levit. 11 15 and with it in Deut. 14 14. The received Massorah, moreover, especially safeguards this variation in the two parallel passages. From the notes on Levit. 11 15 in my edition of the Bible, however, it will be seen that in the ancient recensions of the text as well as in the Versions, the reading in both passages was alike with the prefix *Vav*. The Rubric before us, therefore, may be based upon a text which exhibited this reading also in Levit. 11 15.

תחתקני = § 1361.

וְאֵת־כָּל־הָעָם and all the people, occurs three times. That is, in contradistinction to the twelve instances where this phrase occurs without the adjunct *וְ*. (Vide *infra*, letter *א*, § 1391.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 44b, on 1 Sam. 15 8 which I have printed; (II) the same MS., fol. 174b, on Jerem. 41 10; (III) Add. 15,251, fol. 261a, on the same passage and (IV) the printed Massorah Finalis, letter *א*, § 251.

תחתקני = § 1362.

וְאֵת־הַכֵּלִים and the vessels, is three times thus combined. In the other four instances where it occurs the phrase is *וְאֵת־הַכֵּלִים* and all the vessels (1 Kings 7 45, 2 Chron. 5 1; 25 24; 29 19). The design of this Massorah is to exclude the various reading exhibited in 2 Chron. 5 1, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 222b, on 1 Kings 7 51 which I have printed; (II) the same MS., Vol. II, fol. 276a, on Dan. 1 2; (III) Arund. Orient. 16, fol. 82b, on 1 Kings 7 51; (IV) the printed Massorah on the same passage and (V) the same on Dan. 1 2.

תחתקני = § 1363.

וְאֵת־כֵּלֵי and the vessels of, occurs twice in this combination. This plural construct is eight times preceded by this particule. In six instances it is without the prefix *Vav* (Numb. 4 82; Deut. 1 41; Jerem. 21 4; 50 25; 2 Chron. 28 24, 24) and in two instances only, is it with the prefix. The Massorah, therefore, safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 142a, on 1 Chron. 18 8. The needless *וְ* at the end has simply been added by the Scribe to fill out the line and shows that the Massoretic terminology must not be too strictly pressed.

תחתקני = § 1364.

וְאֵת־כֵּלֵי and his vessels, occurs three times. That is, in contradistinction to the fifteen instances where this combination is with the adjunct *וְ*, viz. *וְאֵת־כֵּלֵי* (Exod. 30 28; 31 9; 35 18, 16; 39 33, 39; 40 9, 10; Levit. 8 11; Numb. 1 50; 7 1, 1; 1 Chron. 23 26; 2 Chron. 29 18, 18). The design of this Massorah is to exclude the various reading in Exod. 31 8 which was exhibited in other Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2849, fol. 76a, on Exod. 31 8 which I have printed; (II) Orient. 2848, fol. 86a, on the same passage; (III) Arund. Orient. 16, fol. 74a, on 1 Sam. 17 54 and (IV) the printed Massorah on Exod. 31 8. List IV adds at the end of the Rubric *וְ* which denotes that one of the instances occurs in the Law, one in the Prophets and one in the Hagiographa.

תחתקני = § 1365.

וְאֵת־כֵּלֵיהָ and her vessels, occurs twice. On referring to the notes on Exod. 30 27 in my edition of the Bible it will be seen that this Massorah is directed against the recension of the text which exhibits here *וְאֵת־כֵּלֵיהָ*.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 75b, on Exod. 30 27, which I have printed and (II) Harley 5710—11, Vol. I, fol. 55a, on the same passage. I have already referred to the fact that there are additions made by the Scribes which must not be taken as part of the Massorah, but which are simply designed to fill up the line. A striking illustration of this we have in the Rubric before us. At the end of List II is the following: *לֹא מִצַּוֵּת מִצַּוֵּת דִּי לִמְלֵאנָא*.

תחתקני = § 1366.

וְאֵת־הַכְּנָעִי and the Canaanites, occurs twice. *וְ* is fourteen times preceded by this particule. In twelve instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exceptional combination. This safeguarding was designed to militate against the various reading which was preserved in the Standard Codices of other Massoretic Schools in Exod. 23 28, as will be seen in the notes in my edition of the Bible on this passage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 9b, on Gen. 15 21.

¹ Comp. *וְאֵת־הַכְּנָעִי* Exod. 23 28; 33 2; Numb. 21 3; Josh. 3 10; 16 10; 17 13, 18; Judg. 1 4, 6, 17, 28, 29.

תתקס"ז = § 1367.

אֶת־הַכֶּסֶף and the silver, is four times thus combined. That is, in contradistinction to the twenty-eight instances where this combination occurs without the prefix Vav. By fixing the number at four, this Massorah militates against the various reading in 1 Chron. 5 1 which is in harmony with the parallel passage in 1 Kings 7 51, as will be seen from the notes in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 151b, on 2 Chron. 5 1 which I have printed; (II) Arund. Orient. 16, fol. 5b, on Josh. 7 24; (III) the same MS., fol. 259b, on 2 Chron. 5 1; (IV) Add. 15,250, fol. 419b, on the same passage; (V) Add. 15,251, fol. 101a, on Numb. 31 22; (VI) the printed Massorah on Gen. 43 12 and (VII) the same on Numb. 31 22.

תתקס"ח = § 1368.

אֶת־הַכַּדְוָשִׁים and the Chaldees, is three times thus combined. In the other three passages where this combination occurs it is without the prefix Vav (Jerem. 32 5; 33 5; Hab. 1 6). Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 258b, on 2 Kings 25 25 which I have printed; (II) Arund. Orient. 16, fol. 118b, on the same passage; (III) Add. 15,251, fol. 216a, on the same passage; (IV) the printed Massorah also on the same passage; (V) the same on Jerem. 21 4 and (VI) the same on Jerem. 41 3.

תתקס"ט = § 1369.

אֶת־לוֹט and Lot, occurs twice. That is, with the prefix Vav in contradistinction to the other five instances where it is without this prefix (Gen. 11 27; 14 12, 16; 19 10, 29). This Rubric is from the printed Massorah on Gen. 11 31.

תתק"י = § 1370.

אֶת־הַלֵּוִיִּם and the Levites, occurs four times. הַלֵּוִיִּם is twenty-four times preceded by this particule. In twenty instances it is without the prefix Vav and in four only is it with this prefix. Hence the Massorah safeguards the exceptional combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 57b, on Jerem. 33 21 which I have printed; (II) Arund. Orient. 16, fol. 274b, on 2 Chron. 29 4 and (III) the printed Massorah on Jerem. 33 21.

תתקקי"א = § 1371.

אֶת־הַלֶּחֶם and the bread, occurs three times. In the only other instance where this combination occurs it is without the prefix Vav (Exod. 16 32). Hence the printed Massorah Parva both on Gen. 27 17 and on Exod. 29 32 remarks that (כל קרי וכן הולם בראי את הולם) throughout the Scriptures this phrase is with the prefix Vav except once.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 54b, on Exod. 29 32 which I have printed; (II) Add. 15,250, fol. 18a, on Gen. 27 17; (III) Cambridge Add. 1174, on Exod. 29 32 and (IV) the printed Massorah on the same passage. Lists II and IV not only state in the heading that there are two instances of this combination with the prefix Vav, but they enumerate two only. From List II it is impossible to say which are the two instances since it practically gives one instance twice; whilst List IV omits Levit. 3 31. This omission, however, is manifestly due to a clerical error and hence a later Scribe, as is usually the case, altered the heading in accordance with the instances enumerated in the Rubric. This is attested not only by Lists I and III which are from Model Codices, but by the Massorah Parva in the MSS. against the several passages.

¹ Thus on Gen. 27 17 where this Rubric occurs its text את הולם כ' וכן את הולם = Gen. 27 17 and in this place, i. e. Gen. 27 17.

תתקקי"ב = § 1372.

אֶת־הַמִּזְבֵּחַ and the altar, occurs four times. הַמִּזְבֵּחַ is nineteen times preceded by this particule. In fifteen instances it is without the prefix Vav and in four only, is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 54b, on Exod. 29 44 which I have printed; (II) Orient. 2348, fol. 85a; (III) Orient. 2349, fol. 75a, both on the same passage and (IV) the printed Massorah on Levit. 16 20.

תתקקי"ג = § 1373.

אֶת־מְנַשֶּׁה and the altar of, occurs nine times. The construct מְנַשֶּׁה is twenty-six times preceded by this particule. In seventeen

instances it is without the prefix Vav and in nine only is it with the prefix. The Massorah, therefore, records the minority. By fixing the number at nine the Massorah militates against those Codices which read מְנַשֶּׁה in 2 Chron. 29 18. This reading, moreover, is also excluded by Rubric 1228 which gives 2 Chron. 29 18 as one of the fourteen verses with מְנַשֶּׁה in the first part of the verse followed by three times מְנַשֶּׁה.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 21,160, fol. 117a, on Exod. 30 27 which I have printed; (II) Orient. 4445, fol. 74a, on the same passage; (III) Add. 15,250, fol. 49b, also on the same passage; (IV) the same MS., fol. 419b, on 2 Chron. 4 19; (V) the printed Massorah on Exod. 38 30 and (VI) the same on Exod. 39 38. List IV only gives four passages though it states in the heading that there are nine, whilst List V which also states that there are nine, omits Exod. 38 30 which is manifestly due to a clerical error. The pointing of מְנַשֶּׁה in the heading which I have printed is a mistake and ought to be מְנַשֶּׁה as it is given here.

תתקקי"ד = § 1874.

אֶת־מִי and who, or whom, is four times thus combined in the Scriptures. This interrogative is fifteen times preceded by this particule. In eleven instances it is without the prefix Vav and in four only is it with the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric is designed against those Codices which read מִי in 1 Sam. 12 3b, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 180a, on 1 Sam. 12 3 which I have printed; (II) the same MS., Vol. II, fol. 227a, on Job 12 3; (III) Arund. Orient. 16, fol. 41b, on 1 Sam. 12 3; (IV) the same MS., fol. 129b, on Isa. 28 9; (V) the same MS., fol. 143a, on Isa. 57 11; (VI) the same MS., fol. 325b, on Job 12 3; (VII) Add. 15,251, fol. 225a, on Isa. 28 9; (VIII) Add. 15,451, fol. 186b, on 1 Sam. 12 3; (IX) Halle Ochliah Ve-Ochliah II, § 161; (X) the printed Massorah on Isa. 28 9 and (XI) the same on Job 12 3.

תתקקי"ה = § 1875.

אֶת־הַמֶּלֶךְ and the king, occurs four times. That is, in contradistinction to the normal combination which is without the prefix Vav (דָּרָגָה) and which occurs twenty-four times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 62b, on 2 Sam. 10 6 which I have printed; (II) the same MS., fol. 6b, on Josh. 8 23; (III) the same MS., fol. 250b, on 1 Chron. 19 7; (IV) Add. 15,250, fol. 121a, on Josh. 8 23 and (V) the printed Massorah on the same passage.

תתקקי"ו = § 1876.

אֶת־הַבְּרֵכָה and the candle-stick, occurs three times. הַבְּרֵכָה is nine times preceded by this preposition. In six instances it is without the prefix Vav and in three only is it with the prefix. Hence the Massorah safeguards the minority. By fixing the number at three, the Massorah militates against the recension which exhibited the reading בְּרֵכָה in Exod. 31 8, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 75b, on Exod. 30 27 which I have printed; (II) Orient. 4445, fol. 74a, on Exod. 31 8; (III) Orient. 2348, fol. 85b, on Exod. 30 27 and (IV) the printed Massorah on Exod. 31 8.

תתקקי"ז = § 1877.

אֶת־הַבְּשֵׁרֶת and the meat-offering, occurs eight times in the Scriptures. In the other fourteen instances where this combination occurs it is without the prefix Vav.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 101a, on Ezek. 45 17 which I have printed; (II) Orient. 4445, fol. 99a, on Levit. 14 20; (III) Arund. Orient. 16, fol. 197a, on Ezek. 45 17; (IV) the same MS., fol. 261b, on 2 Chron. 7 7; (V) Add. 15,251, fol. 73a, on Levit. 14 20; (VI) the same MS., fol. 292a, on Ezek. 45 17; (VII) Add. 15,451, fol. 231b, on 1 Kings 8 64; (VIII) Add. 21,160, fol. 136b, on Exod. 40 29 and (IX) the printed Massorah on the same passage.

תתקקי"ח = § 1878.

אֶת־מְנַשֶּׁה and Manasseh, is twice thus combined in the Scriptures. That is, in contradistinction to the other four instances

where this combination occurs without the prefix *Vav* (Gen. 46 20; 48 1; Isa. 9 20; 2 Chron. 33 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 165a, on Judg. 11 29 which I have printed; (II) Orient. 4445, fol. 39b, on Gen. 48 18 and (III) the printed Massorah on the same passage.

וְאֵת צִוִּיּוֹתָיו - § 1879.

וְאֵת צִוִּיּוֹתָיו and his commandments, occurs three times. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 114b, on Deut. 4 40 which I have printed; (II) the same MS., Vol. II, fol. 267b, on Eccl. 12 18; (III) Arund. Orient. 16, fol. 355b, on the same passage; (IV) Add. 15,250, fol. 104a, on Deut. 13 5; (V) Add. 15,251, fol. 402a, on Eccl. 12 13; (VI) Add. 21,160, fol. 308a, on the same passage and (VII) the printed Massorah Finalis, letter z, § 56.

וְאֵת מֹשֶׁה - § 1880.

וְאֵת מֹשֶׁה and Moses, occurs twice. In this separate form this Rubric is from Harley 5710-11, Vol. I, fol. 104a, on Numb. 26 59. It also occurs in Orient. 2849, fol. 60b, on Exod. 6 20. It is, however, simply another recension of Rubric 1248.

וְאֵת מִשְׁפַּחָהּ - § 1881.

וְאֵת מִשְׁפַּחָהּ and the charge of, is four times thus combined. וְאֵת מִשְׁפַּחָהּ is eighteen times preceded by this particle. In fourteen instances it is without the prefix *Vav* and in four only is it with this prefix. The Massorah, therefore, records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 164a, on 1 Chron. 23 32, which I have printed; (II) Add. 15,451, fol. 91a, on Numb. 3 7; (III) Add. 21,160, fol. 188b; (IV) Vienna Codex No. 35 and (V) the printed Massorah, all on the same passage. Jacob b. Chayim's Massorah (List V) is incorrect. His List is headed וְאֵת מִשְׁפַּחָהּ וְאֵת מִשְׁפַּחָהּ and omits Numb. 18 5.

וְאֵת נְבִיאָיו - § 1882.

וְאֵת נְבִיאָיו and thy prophets, occurs three times. Of this Rubric, which does not occur in the Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 284b, on 1 Kings 19 14, which I have printed; (II) the same MS., Vol. II, fol. 298b, on Neh. 9 26; (III) Arund. Orient. 16, fol. 93b, on 1 Kings 19 10, and (IV) the same MS., fol. 385b, on Neh. 9 26.

וְאֵת עִירָיו - § 1883.

וְאֵת עִירָיו and his habitation, occurs three times in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 38b, on Jerem. 10 25.

וְאֵת צְעִירֵיהֶם - § 1884.

וְאֵת צְעִירֵיהֶם and the young men, or the servants, occurs three times in the Scriptures thus combined. That is, with the prefix *Vav*. In the other three instances where this combination occurs, it is without this prefix (Gen. 48 16; 2 Sam. 4 12; Ruth 2 9).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 222a, on Job 1 15, which I have printed; (II) Arund. Orient. 16, fol. 50a, on 1 Sam. 21 3; (III) the same MS., fol. 321b, on Job 1 15 and (IV) the printed Massorah on the same passage.

וְאֵת נַפְשׁוֹ - § 1885.

וְאֵת נַפְשׁוֹ and the soul, is four times thus combined in the Scriptures. That is, in contradistinction to the other four instances where this combination is without the prefix *Vav* (Gen. 9 5; Exod. 23 9; Jerem. 20 18; Prov. 1 19).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 210b, on 2 Sam. 19 6, which I have printed; (II) the same MS., Vol. II, fol. 149b, on 2 Chron. 1 11; (III) Arund. Orient. 16, fol. 70a, on 2 Sam. 19 6; (IV) the same MS., fol. 75a, on 1 Kings 1 12; (V) the same MS., fol. 257b, on 2 Chron. 1 11 and (VI) the printed Massorah on 1 Sam. 25 29. List VI adds at the end (וְאֵת נַפְשׁוֹ) that once נַפְשׁוֹ in this phrase has the prefix *He*, viz. Gen. 12 5.

וְאֵת נָתָן - § 1886.

וְאֵת נָתָן and Nathan, occurs twice. In the other two instances where this combination occurs it is without the prefix *Vav* (2 Sam. 12 1; 1 Chron. 2 36). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 180b, on 1 Kings 1 44, which I have printed and (II)

Arund. Orient. 16, fol. 76a, on the same passage. This Rubric forms part of the lengthy Massorah recording words which respectively occur twice preceded by וְאֵת. (Vide supra, letter z, § 1299.)

וְאֵת עַבְדָּיו - § 1887.

וְאֵת עַבְדָּיו and his servants, occurs four times. עַבְדָּיו is sixteen times preceded by this particle. In twelve instances it is without the prefix *Vav* and in four only is it with this prefix. The Massorah, therefore, safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated eight Lists: (I) Arund. Orient. 16, fol. 68a, on 2 Sam. 11 1, which I have printed; (II) the same MS., fol. 74b, on 2 Sam. 24 20; (III) the same MS., fol. 160a, on Jerem. 21 7; (IV) the same MS., fol. 162b, on Jerem. 25 19; (V) Add. 15,250, fol. 169b, on 2 Sam. 11 1; (VI) the same MS., fol. 252a, on Jerem. 25 19; (VII) Add. 15,251, fol. 178b, on 2 Sam. 11 1 and (VIII) Add. 15,451, fol. 281a, on Jerem. 25 19.

וְאֵת הַזֶּבֶחַ - § 1888.

וְאֵת הַזֶּבֶחַ and the burnt offering, occurs three times in the Scriptures thus combined. This phrase, which occurs altogether twenty-one times, is without the prefix *Vav* in eighteen instances and it is in these three passages only that it is with this prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 101a, on Ezek. 46 17 which I have printed; (II) Add. 21,160, fol. 149a, on Levit. 9 13; (III) Orient. 2849, fol. 87a, on the same passage; (IV) the same MS., fol. 90a, on Levit. 14 13; (V) the printed Massorah on Levit. 9 13 and (VI) the same on Levit. 14 13.

וְאֵת עִירָהּ - § 1889.

וְאֵת עִירָהּ and the city, is eight times thus combined in the Scriptures. Normally the combination is עִירָהּ without the prefix *Vav* which occurs no fewer than forty-six times. As it is in these eight passages where it is with the prefix *Vav*, the Massorah safeguards the exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 47a, on Jerem. 23 39, which I have printed; (II) Orient. 2849, fol. 62b, on Exod. 9 38 and (III) the printed Massorah on Jerem. 23 39. List II indicates the design of this Massorah in the heading, viz. וְאֵת עִירָהּ וְאֵת עִירָהּ וְאֵת עִירָהּ.

וְאֵת עָרָיו - § 1890.

וְאֵת עָרָיו and the cities of, is seven times thus combined in the Scriptures. In the other eight instances where this combination occurs it is without the prefix *Vav* (Gen. 19 29; Josh. 20 2; 2 Kings 13 25; Jerem. 10 22; Obad. 20; 1 Chron. 6 42, 52; 2 Chron. 12 4). These instances are especially safeguarded, since in 1 Kings 9 19 the two phrases עָרָיו and עָרָיו occur promiscuously.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 154a, on 2 Chron. 8 6 which I have printed; (II) the same MS., Vol. I, fol. 225a, on 1 Kings 9 19; (III) Arund. Orient. 16, fol. 85a, on the same passage; (IV) the same MS., fol. 170a, on Jerem. 34 22; (V) the same MS., fol. 262a, on 2 Chron. 8 6; (VI) Add. 15,250, fol. 259a, on Jerem. 34 22; (VII) the same MS., fol. 421b, on 2 Chron. 8 6; (VIII) Add. 15,451, fol. 292a, on Jerem. 34 22; (IX) the printed Massorah on Zech. 1 12 and (X) the same on 2 Chron. 8 6.

וְאֵת עַמָּם - § 1891.

וְאֵת עַמָּם and the people, occurs twelve times in the Scriptures. עַמָּם is altogether preceded by this particle about one hundred and thirteen times. Normally this combination is without the prefix *Vav*, which is the case in about one hundred and one instances and it is in these twelve passages only that it is with this prefix. Hence the Massorah safeguards this abnormal combination. It is, moreover, designed to distinguish this combination from the one recorded in letter z, § 1361, which has the adjunct וְאֵת, viz. וְאֵת עַמָּם וְאֵת עַמָּם.

Of this Rubric, which is one of the most ancient and most popular parts of the Massorah, I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 296b, on Neh. 7 5, which I have printed; (II) Orient. 4445, fol. 38b, on Gen. 47 21; (III) Arund. Orient. 16, fol. 4b, on Josh. 6 10; (IV) the same MS., fol. 26a, on Judg. 9 46; (V) the same MS., fol. 160a, on Jerem. 21 7; (VI) the same MS., fol. 296b,

on Neh. 7 5; (VII) the same MS., fol. 244b, on 1 Chron. 10 9; (VIII) the same MS., fol. 251a, on 1 Chron. 20 3; (IX) Add. 15,451, fol. 281a, on Jerem. 21 7; (X) the same MS., fol. 458b, on Neh. 7 5; (XI) Add. 21,160, fol. 1a, on Gen. 14 16; (XII) the same MS., fol. 256a, on Deut. 2 4; (XIII) Halle Ochliah Ve-Ochliah II, fol. 123b, margin and (XIV) the printed Massorah on Numb. 13 18. Though List I, which I have printed, explicitly states in the heading that there are twelve such instances, it catalogues eleven only, omitting 1 Chron. 20 3. But as all the Lists duly give this passage, there can hardly be any doubt that this omission is due to a scribal error.

תְּהִיָּה = § 1392.

וְהָיָה וְיָצְאָה and my people, is four times thus combined. Normally וְיָצְאָה is preceded by וְהָיָה which is the case in no fewer than forty-one instances. As it is in these four passages only where it is preceded by וְהָיָה, the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 176a, on 1 Sam. 5 11 which I have printed; (II) the same MS., Vol. II, fol. 110a, on Ezek. 44 23; (III) Arund. Orient. 16, fol. 38b, on 1 Sam. 5 10; (IV) Add. 15,250, fol. 148a, on the same passage; (V) Vienna Codex No. 85 on Jerem. 33 24 and (VI) the printed Massorah Finalis, letter *v*, § 248.

וְהָיָה וְיָצְאָה = § 1393.

וְהָיָה וְיָצְאָה and his people, occurs seven times. That is, in contradistinction to the other eight instances where it occurs without the prefix *Vav*.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 171a, on 2 Chron. 35 3, which I have printed; (II) the same MS., Vol. I, fol. 46a, on Exod. 17 13; (III) Orient. 4445, fol. 55b, on Gen. 14 6; (IV) Arund. Orient. 16, fol. 8b, on Josh. 10 33; (V) the same MS., fol. 250b, on 1 Chron. 19 7; (VI) the same MS., fol. 276b, on 2 Chron. 31 8; (VII) Add. 15,251, fol. 48b on Exod. 14 6; (VIII) the same MS., fol. 123b, on Josh. 8 1; (IX) Add. 15,451, fol. 504a, on 2 Chron. 31 8; (X) Add. 21,160, fol. 87a, on Exod. 14 6; (XI) the same MS., fol. 93b, on Exod. 17 13; (XII) the printed Massorah on Exod. 14 6; (XIII) the same on 2 Chron. 31 8 and (XIV) the same on 2 Chron. 35 3.

וְהָיָה וְיָצְאָה = § 1394.

וְהָיָה וְיָצְאָה and the bones of, occurs seven times. In the other eight passages where this combination occurs it is without the prefix *Vav*.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 213a, on 2 Sam. 21 12, which I have printed; (II) the same MS., Vol. II, fol. 36b, on Jerem. 8 1; (III) Arund. Orient. 16, fol. 72a, on 2 Sam. 21 12; (IV) the same MS., fol. 152a, on Jerem. 8 1; (V) Vienna Codex No. 85 on Josh. 24 32 and (VI) the printed Massorah on Jerem. 8 1.

וְהָיָה וְיָצְאָה = § 1395.

וְהָיָה וְיָצְאָה and Eav, occurs twice. That is, in contradistinction to the other three instances where this combination is without the prefix *Vav* (Gen. 25 28; 27 1; Jerem. 49 10). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 137b, on Josh. 24 4.

וְהָיָה וְיָצְאָה = § 1396.

וְהָיָה וְיָצְאָה and a bullock, occurs twice in this book thus combined. That is, in Leviticus to distinguish it from the other four instances in this book where it occurs without the prefix *Vav* (Levit. 8 14; 16 6, 11; 11). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 69b, on Levit. 8 2.

וְהָיָה וְיָצְאָה = § 1397.

וְהָיָה וְיָצְאָה and the bullock, occurs three times. That is, both in contradistinction to the other thirteen instances where this phrase occurs without the prefix *Vav*, and to distinguish it from the three passages where this combination occurs with the prefix *Vav*, but without the *He* before *v* recorded in the preceding Rubric.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, four in MSS. and three printed: (I) Orient. 2849, fol. 74a, on Exod. 29 3, which I have

printed; (II) Orient. 4445, fol. 70b, on the same passage; (III) Add. 15,251, fol. 58b, also on the same passage; (IV) the same MS., fol. 69a, on Levit. 8 17; (V) the printed Massorah on Exod. 29 3; (VI) the same on Levit. 8 17 and (VII) the same on Judg. 6 28.

וְהָיָה וְיָצְאָה = § 1398.

וְהָיָה וְיָצְאָה and Zalmunna, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 24a, on Judg. 8 21.

וְהָיָה וְיָצְאָה = § 1399.

וְהָיָה וְיָצְאָה and the bird, is three times thus combined. By fixing the number at three, the design of this Massorah is to exclude the reading וְיָצְאָה in Levit. 14 6a which obtained in the less dominant School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two printed and one in MS.: (I) the printed Massorah on Gen. 15 10, which I have printed; (II) the same on Levit. 14 6 and (III) the ancient Codex Orient. 4445, fol. 100a, on the same passage.

וְהָיָה וְיָצְאָה = § 1400.

וְהָיָה וְיָצְאָה and Zephanjah, occurs twice. The design of this Massorah is to safeguard these two instances which exhibit the later orthography of the proper name against being made conformable to the other two instances where this combination occurs and where the primitive orthography is exhibited, viz. וְהָיָה וְיָצְאָה and Zephanyah (Jerem. 21 1; 52 24). The reason for the diversity in the names originally terminating in *jah* (יָה) is fully set forth in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 386 &c. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 118a, on 2 Kings 25 18.

וְהָיָה וְיָצְאָה = § 1401.

וְהָיָה וְיָצְאָה and Ramoth, occurs three times. In the other two instances where this combination occurs it is without the prefix *Vav* (Josh. 21 38; 1 Chron. 6 65). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710-11, Vol. II, fol. 134b, on 1 Chron. 6 58; (II) the printed Massorah on Deut. 4 43 and (III) the same on Josh. 20 8. It will be seen that the Massorah, contrary to its usual method, records here the majority.

וְהָיָה וְיָצְאָה = § 1402.

וְהָיָה וְיָצְאָה and the head, occurs twice. וְיָצְאָה is eighteen times preceded by this participle. In sixteen instances it is without the prefix *Vav* and in two only is it with the prefix. Hence the Massorah safeguards the exceptional combination. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 199b, on 2 Sam. 4 12 which I have printed; (II) Add. 15,251, fol. 84b, on Gen. 40 20; (III) the printed Massorah on the same passage and (IV) the printed Massorah Finalis, letter *v*, § 84.

וְהָיָה וְיָצְאָה = § 1403.

וְהָיָה וְיָצְאָה and the spirit, occurs four times in the Scriptures. That is, in contradistinction to the eleven instances where this combination occurs without the prefix *Vav*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 120b, on Hag. 1 14 which I have printed; (II) Arund. Orient. 16, fol. 216a, on the same passage; (III) the same MS., fol. 240b, on 1 Chron. 5 26 and (IV) the printed Massorah on Hag. 1 14.

וְהָיָה וְיָצְאָה = § 1404.

וְהָיָה וְיָצְאָה and the evil, occurs twice. In the other eight instances where this combination occurs it is without the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 140b, on Deut. 30 15.

וְהָיָה וְיָצְאָה = § 1405.

וְהָיָה וְיָצְאָה and the field of, occurs twice. That is, to distinguish it from the other two instances where this phrase occurs without the prefix *Vav* recorded in letter *v*, § 1285. This Rubric, which I have found in the printed Massorah only, on 1 Chron. 6 41, is in conflict with the received text where this combination occurs three times, Josh. 21 12 being omitted.

תתרי"ג = § 1406.

ואת שכם and Shechem, occurs twice. שכם is six times preceded by this participle. In four instances it is without the prefix (Gen. 34 13; Josh. 21 21; 1 Kings 12 25; 1 Chron. 6 52) and in two only, is it with the prefix. Hence the Massorah records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 14b, on Josh. 20 7, which I have printed; (II) Harley 5710—11, Vol. I, fol. 23a, on Gen. 34 26 and (III) Add. 15,250, fol. 28a, on the same passage. It will be seen that in the first of these two instances Shechem is the name of a son of Hamor, whilst in the second it is the name of a city. The Massorah, however, has regard only to the identity of the spelling. This Rubric constitutes one of the pairs of words which respectively occur twice preceded by תתרי"ג given above in letter מ, § 1299.

תתרי"ד = § 1407.

ואת השלח and the table, occurs three times. By fixing the number at three, this Massorah militates against the various reading which obtained in the less dominant School of textual redactors, as will be seen in the notes on Exod. 31 8; 35 12; 39 36 in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 76b, on Exod. 30 27, which I have printed; (II) Add. 21,160, fol. 117a, on the same passage; (III) the printed Massorah also on the same passage and (IV) the same on 1 Kings 7 48.

תתרי"ה = § 1408.

ואת שם and the name, is four times thus combined. שם, which is thirty-seven times preceded by this participle, is in thirty-three instances without the prefix Vav and with it in these four instances only. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 97a, on Numb. 17 18, which I have printed; (II) the same MS., Vol. II, fol. 95b, on Ezek. 39 7; (III) Add. 15,250, fol. 84a, on Numb. 17 18; (IV) the same MS., fol. 291a, on Ezek. 39 7; (V) Add. 15,251, fol. 35b, on Gen. 41 52; (VI) Add. 21,160, fol. 218a, on Numb. 17 18; (VII) the same MS., fol. 295b, on Ezek. 39 7; (VIII) the printed Massorah on Numb. 17 18 and (IX) the same on Ezek. 20 39.

תתרי"ו = § 1409.

ואת השמן and the oil, occurs seven times. In the other four instances where this combination occurs it is without the prefix Vav (Exod. 29 7; 37 29; 40 9; Levit. 8 10).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 78b, on Exod. 35 14, which I have printed; (II) Orient. 4445, fol. 74a, on Exod. 31 11; (III) the same MS., fol. 83b, on Exod. 39 38; (IV) Add. 21,160, fol. 118b, on Exod. 31 11; (V) the same MS., on Levit. 8 2 and (VI) the printed Massorah on Exod. 31 11. It will be seen that this Massorah, contrary to its usual method, records here the majority.

תתרי"ז = § 1410.

ואת שני and the two, occurs three times. The design of this Massorah is to distinguish this combination from the two instances where the trilateral שני is also preceded by תתרי"ג, but where it is with Chirek under the Nun (אשרשק Levit. 14 6, 51) being the construct of שני.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 68a, on Exod. 18 3, which I have printed; (II) Orient. 4445, fol. 71a, on Exod. 29 3; (III) Add. 15,251, fol. 58a, on the same passage; (IV) Orient. 2348, fol. 78a, on Exod. 18 3 and (V) the printed Massorah on the same passage.

תתרי"ח = § 1411.

ואת שעיר החטאת and the goat of the sin offering, occurs twice. In the other two instances where this phrase occurs it is without the prefix Vav (Levit. 9 15; 16 15).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 92a, on Levit. 16 27, which I have printed and (II) Orient. 2348, fol. 102a, on the same passage. The heading ought properly to be ב' יבשים since both instances are restricted to the same book.

תתרי"ט = § 1412.

ואת שרי and the princes of, occurs three times. The plural construct שרי is twenty times preceded by this participle. In seven instances it is without the prefix Vav and in three only is it with the prefix. Hence the Massorah safeguards the exceptional phrase.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 103b, on 2 Kings 8 21, which I have printed; (II) Add. 15,250, fol. 251b, on Jerem. 24 1; (III) Vienna Codex No. 35 on the same passage and (IV) the printed Massorah on the same passage.

תתרי"י = § 1413.

ואת שתי and the two, occurs six times in this combination in the Scriptures and wherever it is combined with Kidneys it is likewise so.

To understand this artificial Massorah it is necessary to remark that: (1) שתי is twenty-nine times preceded by this participle, fourteen times it is without the prefix Vav (Gen. 32 23; Exod. 28 9, 11, 12, 23, 24; 39 16; Levit. 16 21; Numb. 7 7; 1 Kings 7 41, 42; Dan. 8 7; 2 Chron. 4 12, 13) and fifteen times with this prefix; that (2) in the fourteen instances where it has the prefix Vav it is never followed by תתרי"ט; and that (3) in the fifteen passages where it has this prefix it is in nine instances followed by this exception (Exod. 29 13, 22; Levit. 3 4, 10, 15; 4 9; 7 4; 8 16, 25) and in six only is it combined with another noun. Hence the Massorah safeguards the minority, i. e. the six passages in which it is not combined with תתרי"ט.

Of this Rubric, which constitutes one of the oldest portions of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I fol. 195b, on 1 Sam. 30 18, which I have printed; (II) the same MS., Vol. II, fol. 93a, on Ezek. 35 10; (III) Orient. 4445, fol. 82b, on Exod. 39 18; (IV) Arund. Orient. 16, fol. 56a, on 1 Sam. 30 18; (V) the same MS., fol. 189b, on Ezek. 35 10; (VI) Add. 15,250, fol. 164a, on 1 Sam. 30 18; (VII) Add. 15,251, fol. 168a, on the same passage; (VIII) Add. 21,160, fol. 111b, on Exod. 28 25; (IX) Orient. 2349, fol. 73b, on the same passage; (X) the printed Massorah on Exod. 39 18 and (XI) the same on Ezek. 35 10.

Lists VI, VII, VIII and XI omit the second part of this Rubric, viz. וכל הכלית רב' which makes the import of this Massorah unintelligible since וקראש' as we have seen, occurs altogether fifteen times and not six. In the references which I have printed Exod. 25 25 is a mistake for Exod. 28 25.

תתרי"י = § 1414.

באתהוקים. In two instances where this participle, with or without the prefix Mem, precedes הוקים the people as the textual reading, the Sevir or extra-official reading is ב' and is misleading. For the Sevir and the import of the condemnatory adjunct see letter מ, §§ 729, 742. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 183b, on Deut. 18 3.

תתרי"יא = § 1415.

מאת פני from the presence of, is five times thus combined. That is, instead of the normal expression מ'פני. Of this Rubric I collated six Lists, two in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 250b, on 2 Kings 16 14, which I have printed; (II) Arund. Orient. 16, fol. 116a, on the same passage; (III) the printed Massorah on Gen. 27 30; (IV) the same on Levit. 10 4; (V) the same on 2 Kings 16 14 and (VI) the same on Job 2 7.

תתרי"יב = § 1416.

אתם them, occurs five times. The design of this Massorah is not merely to register the five instances in which this abnormal sign of the accusative (א'ק) with the suffix third person masculine plural occurs, but to record the fact that the five verbs with which this anomalous form is here combined take the normal form in all other passages.¹

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, twelve in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 92a, on Ezek. 34 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 34 12; (III) Arund. Orient. 16, fol. 188b, on

¹ Comp. (1) וקראש' אוקים Gen. 1 22, 28; 5 2; 49 28; Exod. 39 43; (2) וקראש' אוקים Ezek. 3 17; 23 7; (3) וקראש' אוקים Josh. 2 10; וקראש' אוקים Deut. 7 2; וקראש' אוקים Deut. 3 8; (4) וקראש' אוקים 2 Kings 19 12; Isa. 37 12; וקראש' אוקים Judg. 8 34; and (5) וקראש' אוקים Deut. 2 11, 20; Judg. 10 4.

the same passage; (IV) the same MS., fol. 242a, on 1 Chron. 6 50; (V) Add. 15,250, fol. 288b, on Ezek. 34 12; (VI) Add. 15,251, fol. 52a, on Exod. 18 20; (VII) the same MS., fol. 96a, on Numb. 21 3; (VIII) the same MS., fol. 285a, on Ezek. 34 12; (IX) Add. 15,451, fol. 107a, on Numb. 21 3; (X) Add. 21,160, fol. 29a, on Gen. 32 1; (XI) the same MS., fol. 94b, on Exod. 18 20; (XII) Halle Oehlah Ve-Oehlah II, § 74; (XIII) the printed Massorah on Gen. 32 1; (XIV) the same on Ezek. 34 12 and (XV) the same on 1 Chron. 6 50. Lists X and XI have at the end אֵת שֵׁשׁ אֲנִי עֹשֶׂה עִי עֵזֶק. 23 45.

תַּחֲרִיב = § 1417.

תַּחֲרִיב me, is plene once only, in the Pentateuch. As in all the other thirty instances in which it occurs, this sign of the accusative with the suffix first person singular has uniformly retained its primitive orthography;¹ the Massorah safeguards this unique exception. This Rubric is from Add. 15,251, fol. 123b, on Deut. 32 51.

¹ Comp. אֵת Gen. 4 14; 12 12; 15 3; 20 13; 24 56; 26 27; 30 20; 31 27; 34 30; 35 3; 40 15; 41 10, 10, 13; 42 36; 45 4, 5, 8; 48 3, 11, 15, 16; 49 29; Exod. 12 32; 17 3; Levit. 10 19; Numb. 14 22; Deut. 1 14; 4 10; 5 26.

תַּחֲרִיב = § 1418.

תַּחֲרִיב is five times plene in Isaiah. Though headed תַּחֲרִיב this Rubric contains one instance only of תַּחֲרִיב without a prefix. Three of the instances are with the prefix *Vav* (תַּחֲרִיב Isa. 57 11, 11; 58 2) and one is with the prefix *Mem* (תַּחֲרִיב Isa. 54 15). This sign of the accusative with the suffix first person singular does not occur in Isaiah with the prefix. Without it, it occurs four times and is defective (Isa. 29 18; 43 22; 61 1; 65 3). The design of this Massorah is to militate against those Codices which retained the primitive orthography in Isa. 57 11, 11; 58 2, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 143a, on Isa. 57 11, which I have printed; (II) the same MS., fol. 134a, on Isa. 37 6; (III) Add. 15,250, fol. 227b, on the same passage; (IV) Add. 21,160, fol. 291a, on Isa. 58 2; (V) Vienna Codex No. 35 on Isa. 57 11, and (VI) the printed Massorah on the same passage. The different headings of the Lists, viz. אֵת שֵׁשׁ אֲנִי עֹשֶׂה אֵת אֵת אֵת אֵת are due to the Rubric including the different forms.

תַּחֲרִיב = § 1419.

תַּחֲרִיב is eleven [twelve] times plene in this book . . . and once it is with the prefix *He*. This sign of the accusative with the suffix first person singular occurs altogether twenty-five times in Jeremiah. It is defective in thirteen instances¹ and plene in twelve. The Massorah, therefore, records the minority.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 38a, on Jerem. 9 23, which I have printed; (II) Arund. Orient. 16, fol. 150b, on Jerem. 5 19; (III) the same MS., fol. 153a, on Jerem. 9 5; (IV) the same MS., fol. 155a, on Jerem. 13 5; (V) the same MS., fol. 162b, on Jerem. 25 6; (VI) the same MS., fol. 168b, on Jerem. 32 39; (VII) the same MS., fol. 172b, on Jerem. 37 18; (VIII) Add. 15,251, fol. 256a, on Jerem. 32 39 and (IX) the printed Massorah on Jerem. 9 23.

These nine Lists exhibit two recensions of this Massorah based upon two different redactions of the text. Lists I, VI, VII, VIII and IX constitute the recension which I have printed. They make up the twelve plene instances of תַּחֲרִיב and the one instance of תַּחֲרִיב as exhibited in the Rubric which I have printed. In this Rubric, however, the heading אֵת אֵת is a clerical error for אֵת אֵת. The second recension is exhibited in Lists II, III and IV. This recension makes up the twelve plene instances by omitting Jerem. 25 6; 37 18 by giving in their stead אֵת אֵת Jerem. 32 30 and by including the one instance with the prefix *He* Jerem. 5 22. Hence the Lists of this recension add at the end אֵת אֵת אֵת אֵת אֵת instead of אֵת אֵת. List V is simply a fragment giving four instances only. The heading אֵת אֵת in List IX is due to the fact that it includes the one instance with the prefix *Vav*.

¹ Comp. אֵת Jerem. 2 13; 4 17; 15 6; 22 16; 24 7; 26 15; 29 12, 13; 32 30; 33 22; 38 19; 42 9, 20.

תַּחֲרִיב = § 1420.

תַּחֲרִיב is five times plene in Ezekiel. In Ezek., where it occurs altogether thirteen times, it is in eight instances defective¹ and

¹ Comp. אֵת Ezek. 3 24; 8 3; 11 1; 13 19; 20 3; 33 16; 40 1; 44 1.

in five only plene, the Massorah safeguards the minority. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182a, on Ezek. 23 35, which I have printed and (II) Vienna Codex No. 35 on the same passage.

תַּחֲרִיב = § 1421.

תַּחֲרִיב is five times plene in the Hagiographa. In the Hagiographa this sign of the accusative with the suffix first person singular occurs altogether six times or seven including the single instance where it is with the prefix *Vav* (Job 14 3). It is defective in one instance only (2 Chron. 12 5). It will be seen that the normal orthography in this division of the Bible is plene and the exceptional spelling is defective and that the Massorah contrary to its usual method records here the majority. This is probably due to the fact that the design of the Massorah is to catalogue the plene instances only of this expression.

And throughout Joshua and Judges it is likewise so except in two instances. In Joshua and Judges, where it occurs altogether thirteen times and where it is plene in eleven instances¹ and defective in two only, the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 357a, on Lament. 3 2.

¹ Comp. אֵת Josh. 14 10, 11, 12; Judg. 8 15; 10 18; 11 7, 9; 12 2; 16 26; 19 13; 20 5.

תַּחֲרִיב = § 1422.

תַּחֲרִיב occurs thirty-two times plene and throughout Joshua and Judges it is likewise so except twice. Whilst the preceding five Rubrics (§§ 1417—1421) record severally the orthography of this expression in the separate books, the Massorah before us gives a complete catalogue of the plene instances throughout the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 134b, on Deut. 32 51 which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 24 6; (III) Arund. Orient. 16, fol. 290b, on Pa. 31 6; (IV) the same MS., fol. 361a, on Esther 5 12; (V) Add. 15,250 fol. 286b, on the same passage; (VI) Add. 15,451, fol. 294a, on Jerem. 37 18 and (VII) the printed Massorah Finalis, letter א, § 847.

It will be seen that though List I, which I have printed, expressly states in the heading that there are thirty-one such instances, it enumerates twenty-nine only. The omission of one, viz. Ezek. 20 27, or Isa. 37 6 is manifestly due to the fact that the catchword אֵת which may refer to either of these two passages, ought to have been repeated by the Scribe. As Neh. 6 14 is given in the other five Lists, there can hardly be any doubt that its omission here is due to the same carelessness on the part of the Scribe. It is, moreover, to be remarked that Jerem. 24 6 (אֵת אֵת), is here given as one of the plene instances which is also given in Lists II and IV and which agrees with § 1419.

List II, which as we have seen is the oldest form of this Massorah, is very peculiar and evidently exhibits a different recension. It states in the heading that there are thirty-two plene instances (אֵת אֵת) though it enumerates thirty-one only. It counts Joshua and Judges as each representing one plene instance and omits 2 Kings 19 6; Isa. 37 6; Jerem. 32 39; thus making up the twenty-nine passages.

Lists III and IV state in the heading that there are thirty such instances (אֵת אֵת) and duly enumerate thirty only, omitting 2 Kings 19 6; Jerem. 24 6. Though List V also states in the heading that there are thirty plene instances (אֵת אֵת) it catalogues twenty-seven. It omits 2 Kings 19 6; Jerem. 32 39; Ezek. 20 27 and כִּי בִּי = Ezek. 33 35b; but like Lists I and II it gives Jerem. 24 6. List VI is very remarkable and affords a striking illustration of the difficulties and blunders which later Nakdanim imported into the Rubrics. In this splendid Codex (Add. 15,451) the heading of the Rubric states that there are twenty-six such plene instances of אֵת אֵת and though it duly records twenty-six they are made up as follows: (1) eight instances are omitted, viz. 2 Kings 19 6; Isa. 57 11, 11; 58 2; Jerem. 24 6; Ezek. 6 9; Lament. 3 2; Neh. 5 14; (2) two are inserted, viz. Josh. 14 10, 11 which are not only contrary to the scope of this Massorah, but are in direct conflict with the addition of this very Rubric and (3) Isa. 60 5 is given where אֵת does not occur at all instead of Zeph. 3 7 which is

manifestly due to the same ignorant Nakdan.¹ Jacob b. Chayim's Massorah (List VII) states in the heading that there are twenty-seven plene instances (אמרו כיו בלאים), but catalogues twenty-eight. It omits Jerem. 24 6; 32 39; Ezek. 20 27; Lament. 3 2; Neh. 5 14. On comparing this List with the Lists which record the instances in the separate books, viz. Rubrics 1417-21, it will be seen that the latter yield altogether twenty-nine instances only, as follows Deut. 1, Isa. 5, Jerem. 13, Ezek. 5 and the Hagiographa 5; whilst the different recensions of the Rubric before us yield altogether thirty-three instances.

אוהי כיו מל ומסנתק אשר בעלמא אוהי, החיה יהיה אוהי, ביום שלוח אוהי, כאשר עובתם אוהי, תאוהי לא חיראו נאם, שבתך בתוך מוסת, השכל ידוע אוהי, חסכנתו בפרת, זה גודלך מנת, על אשר לא עובת אוהי, יהיה גבולך ערין, ולא חכנים אוהי, כי כלם ידעו אוהי, לרדת אוהי, כי אוהי עבי אוהי, כי בתחם אוהי אל בית ותחי עד זאת, יען שבתם אוהי, כי בפוסק, במרתח נחשת אשר גרפו נקט, כך אוהי, זה גודל אפס באוהי, זה חיראו תהיה, בדרך אקסיד רוחי, גם למהר אם קראו לה, כיראים אוהי, וכל ידועתם ושפטים דמות, מל במינ' חס' בעלמא שבת, שבתים אוהי.

התחרכיב = § 1423.

תאורי *me?* occurs twice, once it is plene and once defective. As this expression, which occurs twice, not only in the same book, but within a few sections, is differently spelt, the Massorah safeguards the variation in the orthography. The reason for this protection will be seen in the notes on Jerem. 7 19 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 150b, on Jerem. 5 22, which I have printed; (II) the same MS., fol. 152a, on Jerem. 7 19; (III) Add. 15,451, fol. 274a, on Jerem. 5 22 and (IV) the printed Massorah on Jerem. 7 19. These two instances form part of the alphabetical List, recording the words which begin with *He Aleph* and which respectively occur twice with *Pathach* or *Chateph-Pathach* under the *He*.¹

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

התחרכיב = § 1424.

תאורי *thee*, is seventeen times plene as masculine. This accusative with the suffix second person singular masculine without prefixes occurs altogether forty-eight times. As it is defective in thirty-two instances¹ and plene in sixteen only the Massorah safeguards the minority, especially as some Codices exhibit variations in the orthography of this expression which will be seen in the notes on Numb. 14 12; Jerem. 22 26; Ezek. 38 4 in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twelve Lists, eleven in MSS. and one printed: (I) Orient. 2349, fol. 71b, on Exod. 25 9 which I have printed; (II) Orient. 4445, fol. 66a, on the same passage; (III) St. Petersburg Codex of A. D. 916 on Ezek. 3 27; (IV) Arund. Orient. 16, fol. 191a, on Ezek. 38 4; (V) the same MS., fol. 289b, on Ps. 25 5; (VI) Add. 15,250, fol. 271a, on Ezek. 2 3; (VII) Add. 15,251, fol. 55a, on Exod. 25 9; (VIII) Add. 15,451, fol. 126b, on Deut. 9 14; (IX) Add. 21,160, fol. 3b, on Gen. 17 2; (X) the same MS., fol. 77b, on Exod. 9 15; (XI) Halle Ochliah Ve-Ochliah, Supplement fol. 130a, and (XII) the printed Massorah Finalis, letter מ, § 849.

It will be seen that though List I, which I have printed, emphatically states in the heading that there are seventeen such plene instances it enumerates fifteen only, omitting Ezek. 23 4. But as these are duly given in all the oldest Lists, their omission is undoubtedly due to a clerical error. Jacob b. Chayim's Massorah (List XII) makes up the seventeen passages by omitting Ezek. 2 3 and giving Ezek. 38 17 which is contrary to all the other Lists. As **תאורי** 2 Sam. 24 24 is included in the plene instances, List IV correctly heads it **תאורי**.

¹ Comp. **תאורי** defective Gen. 7 1; 17 6; 28 3; 30 26, 30; 41 41; 45 11; Exod. 23 33; 27 8; Numb. 14 12; 16 10; Deut. 28 21, 36; 29 12; 1 Sam. 8 7; 2 Sam. 14 32; 18 12; 19 34; 1 Kings 8 43; 2 Kings 1 10; 2 Kings 8 13; Jerem. 22 26; 30 11; 38 14; 42 6; 43 3; Ezek. 38 17; Micah 6 16; Zech. 3 4; Prov. 25 8; 2 Chron. 6 33 and in two instances it is with the prefix *Vav* **תאורי** 1 Kings 11 37; Jerem. 46 28.

התחרכיב = § 1425.

תאורי *thee*, is nine [eight] times plene as masculine. Owing to the pausal or distinctive accents, this accusative with the suffix second person singular masculine which is normally **תאורי** or **תאורי**, has in eighteen or nineteen instances the same vowel-points as the feminine. In eleven instances it is defective¹ and in eight

¹ In seven instances the pausal accent is *Soph-Pasuk* (**תאורי** Gen. 27 8; Deut. 28 48, 51; 1 Kings 22 24; Jerem. 7 16; Ezek. 2 1; 2 Chron. 18 23); in one instance it is with *Revia* (**תאורי** Prov. 6 22) in two with *Zakeph-Katon* (**תאורי** Jerem. 12 1; Ezek. 44 5) and in one with *Pashta* (**תאורי** Jerem. 49 16).

plene. The Massorah here records the passages in which the otherwise feminine form is masculine.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 180b, on Ezek. 21 34, which I have printed; (II) the same MS., fol. 191b, on Ezek. 38 9 and (III) Add. 15,250, fol. 290b, on the same passage. Though the heading of Lists I and II state that there are nine instances, the Rubrics themselves give eight only and List III emphatically states in the heading that there are eight only (**תאורי**) and duly gives the same eight passages. It will thus be seen that whilst both include **תאורי** 1 Kings 20 25, they exclude 1 Kings 22 24; Jerem. 12 1. As these two Standard Codices belong to different Massoretic Schools and to countries far apart there can hardly be any doubt that these two instances are designedly excluded from the plenes because they belong to the defectives.

התחרכיב = § 1426.

תאורי *thee*, is thirteen [fourteen] times plene as feminine. This accusative, with the suffix second person singular feminine, occurs altogether twenty-seven times. In eleven instances it is defective¹ and in fourteen it is plene. As the plenes are all along recorded, the Massorah for the sake of uniformity departs here from its usual method and catalogues the majority which consist of the later plene orthography. By referring to the notes on Numb. 5 21; Ezek. 16 8, 39; 21 35; 27 26 in my edition of the Bible it will be seen that this is the orthography of the predominant School of Massorites and is designed to militate against other Codices.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 79b, on Ezek. 16 57, which I have printed; (II) Arund. Orient. 16, fol. 176b, on Ezek. 16 39; (III) Add. 15,250, fol. 141a, on Judg. 14 15; (IV) the same MS., fol. 278a, on Ezek. 16 57; (V) Add. 15,251, fol. 147a, on Judg. 14 15; (VI) Add. 15,451, fol. 315a, on Ezek. 16 4; (VII) Add. 21,160, fol. 195a, on Numb. 5 21 and (VIII) the printed Massorah Finalis, letter מ, § 850.

It will be seen that though the List which I have printed (List I) states in the heading that there are thirteen such instances only, it records fourteen and omits Ezek. 16 59, 60. As this MS. is a Model Codex, this List must be based upon MSS. in which these two instances were defective. The other six Lists, however, contain these two passages and though they all state in the headings that there are sixteen instances, List IV omits Ezek. 23 29; Lists V and VII omit Jerem. 11 17; List V also omits Ezek. 16 57; 23 25 and List VI omits Ezek. 22 15. As these omissions are in conflict with the statement in the heading, they must be ascribed to clerical errors.

¹ Comp. **תאורי** defective Gen. 12 12; Numb. 5 19; 1 Sam. 25 34; 2 Sam. 14 18; Ezek. 16 5, 8, 39a; 21 34, 35; 26 19; 27 26.

התחרכיב = § 1427.

תאורי *is in four instances with Kametz in the Scriptures* . . . That is, in these four instances this feminine form is masculine apart from those specified in the second part of this Rubric. Whilst § 1425 is restricted to the plenes, this part of the Rubric records the passages in which this feminine form is masculine without any regard to its orthography or the accents.

And whenever it has the accent *Athnach* or *Soph-Pasuk*. That is, when it has either of these pausal accents it is with *Kametz* under the *Tav* (**תאורי** or **תאורי**). This statement is not quite correct. For though **תאורי** which occurs altogether eighteen times (*vide supra*, letter מ, § 1425) has *Soph-Pasuk* in ten instances¹ it never occurs with *Athnach*. The phrase must, therefore, be interpreted here in a loose sense to denote the great pausal accents including *Sakeph-Katon*, *Revia* and *Pashta* which the four passages in the first part of this Rubric exhibit.

And when it is feminine. — As feminine, which occurs altogether twenty-seven times (*vide supra*, letter מ, § 1426) the *Kametz* under the *Tav* (**תאורי** or **תאורי**) is its normal form.

And throughout the book of Ezekiel it is likewise so except in six instances. In Ezekiel, where this accusative with the suffix second person singular occurs twelve times, it is with *Kametz* under the *Tav* (**תאורי**) in six instances² and in six with *Sheva* (**תאורי**). The Massorah records the latter. Though the instances with *Kametz* (**תאורי**) and with *Sheva* (**תאורי**) are evenly divided in this book yet the Massorah applies the expression *and all*,

¹ Comp. **תאורי** or **תאורי** Gen. 27 8; Deut. 28 48, 51; 1 Kings 22 24; Jerem. 7 16; 19 10; Ezek. 2 1; 3 22; 38 9; 2 Chron. 18 23.

² Comp. **תאורי** or **תאורי** Ezek. 2 1, 6; 3 22; 38 9; 40 4; 44 5.

or *and throughout* to the former half to denote that it is אָמֵץ irrespective of the accent, since in three of the six instances it is with *Zakeph-Katon* (אָמֵץ Ezek. 2 6; 40 4; 44 5) which would otherwise have put these passages in the same category with Judg. 13 15; Jerem. 12 1 recorded in the first part of this very Rubric.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 165*b*, on Judg. 13 15 which I have printed; (II) Arund. Orient. 16, fol. 25*b*, on the same passage; (III) the same MS., fol. 338*b*, on Prov. 6 22; (IV) Add. 15,451, fol. 173*a*, on Judg. 13 15; (V) the same MS., fol. 301*b*, on Jerem. 49 16 and (VI) the printed Massorah Finalis, letter א, § 851. The printed Massorah (List VI) only gives the second part of this Rubric and Jacob b. Chayim refers to Jerem. 12 1 where he says the first part is given, but it is nowhere to be found.

תַּחְתְּרוּחַ = § 1428.

אִתִּי *him*, is twice plene in this book. That is, in Jeremiah. This Rubric, which I have found in the printed Massorah only, on Jeremiah 18 10, is incorrect, since it is three times plene, 25 15 is omitted. This is attested by all the Lists which record the plene instances in the Bible (*vide infra*, letter א, § 1432). As this sign of the accusative with the suffix third person singular masculine occurs thirty times in this book and is defective in twenty-seven instances¹ and plene in three only the Massorah safeguards the exceptional orthography.

¹ Comp. אִתִּי defective Jerem. 20 2; 22 12; 25 12; 26 8, 24; 27 7, 8, 12; 29 26; 32 5; 37 4, 15, 16; 38 6, 13, 27; 39 5, 7, 14; 40 1, 1; 41 2, 9, 12; 44 20; 45 9, 31.

תַּחְתְּרוּכִי = § 1429.

אִתִּי is twice plene in this book, i. e. Ezekiel. In Ezekiel where it occurs altogether fifteen times it is defective thirteen times¹ and plene twice only. Hence the Massorah records the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 177*b*, on Ezek. 17 17.

¹ Comp. אִתִּי defective Ezek. 12 13, 23; 13 10, 15, 16; 17 13, 16; 31 16; 33 2; 36 29; 39 15; 43 26; 46 13.

תַּחְתְּרוּלִי = § 1430.

אִתִּי is four times plene in this book. That is, in the twelve Minor Prophets which are Massoretically treated as one book. In the Minor Prophets where it altogether occurs twelve times and where it is defective in eight instances¹ and plene in four only, the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 128*a*, on Mal. 3 22.

¹ Comp. אִתִּי defective Joel 2 19; Micah 6 5; Hag. 2 13; Zech. 11 10, 13; 13 9; Mal. 1 12; 3 17.

תַּחְתְּרוּלֵי = § 1431.

אִתִּי is four times plene in this book, i. e. in the Psalms. The only other instance in which it occurs in this book is defective (Ps. 101 5). Here again the majority is recorded contrary to the usual practice of the Massorah, because the plenes are all along catalogued. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 349*a*, on Ps. 18 1.

תַּחְתְּרוּלֵיב = § 1432.

אִתִּי is plene in twenty-four instances . . . and throughout Judges it is likewise so except twice. It will be seen that these instances embrace seven books only: (1) Joshua, (2) Kings, (3) Jeremiah, (4) Ezekiel, (5) the Minor Prophets, (6) Psalms and (7) Nehemiah, for the following reason:

The Pentateuch. — The Pentateuch, where it occurs no fewer than two hundred and forty-eight times,¹ is omitted because אִתִּי is without an exception defective. No Massoretic School attempted to introduce the later plene orthography into this division of the Scriptures.

Joshua. — In Joshua where it occurs nineteen times it is defective in fifteen instances² and plene in four only. Hence the exceptions are included in this general List. Here, therefore, the later plene orthography has only partially prevailed, and even

¹ Viz. 62 in Genesis; 51 in Exodus; 62 in Leviticus; 49 in Numbers and 24 in Deuteronomy.

² Comp. אִתִּי defective Josh. 4 3; 4 14; 7 15, 25; 8 23; 9 12; 13 21; 14 7; 18 20; 19 14; 20 4; 24 8, 14, 30, 35.

in one of the four instances (Josh. 16 6) some of the best Codices have still the primitive spelling as may be seen in the notes on this passage in my edition of the Bible, where, however, אִתִּי Josh. 24 30 should be אִתִּי defective.

Judges. — In Judges where it occurs nineteen times it is plene in seventeen instances¹ and defective in two only. Hence this Massorah safeguards the rare exceptions by recording them especially at the end of the List and does not catalogue the plenes which are the rule. Accordingly the following three instances which are defective in my edition of the Bible must be plene Judg. 1 6; 8 8 and 16 21. It will be seen that the later orthography has almost uniformly been introduced into this book.

Samuel. — In Samuel where it occurs forty-four times it is without exception defective. Hence like the Pentateuch, it is not included in this catalogue.

Kings. — In Kings where it occurs sixty-two times and four times with the prefix *Mem*, it is defective in fifty-eight instances² and plene in four and with the two instances of אִתִּי (2 Kings 3 11; 8 8) in six only. The Massorah, therefore, safeguards these exceptions in the List before us.

Isaiah. — In Isaiah where it occurs four times it is uniformly defective (Isa. 8 13; 20 1; 29 11; 36 21) and hence like the Pentateuch and Samuel, it is not included in this catalogue.

Jeremiah. — In Jeremiah where it occurs altogether thirty times it is defective in twenty-seven instances and plene in three only. (*Vide supra*, letter א, § 1428.) Accordingly the exceptional orthography is included in this catalogue.

Ezekiel. — In this book where it occurs fifteen times it is defective in thirteen instances and plene in two only. (*Vide supra*, letter א, § 1429.) Hence the exceptions are here included.

Minor Prophets. — In this part of the Bible it occurs altogether twelve times. Here it is defective in eight instances and plene in four only. (*Vide supra*, letter א, § 1430.) Accordingly the minority is included in this List.

Psalms. — In the Psalter where it occurs altogether five times and where it is plene four times and defective in one instance only (*vide supra*, letter א, § 1431) the majority is here represented, because the plenes are all along registered.

Proverbs. — This sign of the accusative with the suffix third person masculine does not occur at all in Proverbs, either as defective or plene.

Job. — In Job it occurs once only and is defective (42 11) for which reason it is not included in this List.

The Five Megilloth. — In this part of the Bible it occurs three times. These are not only restricted to Esther, but are defective (Esther 9 17, 18, 25) and hence, like the Pentateuch, Samuel and Isaiah, the Megilloth are not included in this catalogue.

Daniel. — In Daniel, as in Proverbs, אִתִּי does not occur at all either as defective or plene.

Ezra-Nehemiah. — In this book it occurs once only and is plene (Neh. 13 26). Accordingly it is included in this catalogue.

Chronicles. — In Chronicles, where it occurs sixteen times, it is uniformly defective³ and hence, like the Pentateuch, Samuel, Isaiah and Job, it is not represented in this List.

It will thus be seen that there are altogether four hundred and seventy-nine instances in the Bible of this accusative with the suffix third person singular masculine, that four hundred and thirty-eight are defective (אִתִּי) and that twenty-four without Judges and forty-one with Judges are plene (אִתִּי).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 43*a*, on Jerem. 18 10, which I have printed; (II) Arund. Orient. 16, fol. 4*b*, on Josh. 6 18; (III) the same MS., fol. 99*a*, on 2 Kings 3 11; (IV) the same MS., fol. 177*b*, on Ezek. 17 17; (V) the same MS., fol. 299*b*, on Ps. 67 8; (VI) Add. 15,451, fol. 245*b*, on 2 Kings 3 26; (VII) the same MS., fol. 294*a*, on Ezek. 17 17 and (VIII) the printed Massorah, Finalis, letter א, § 846.

As the twenty-four plene instances include two with the prefix *Mem*, Lists II, III and IV head this Rubric more properly

¹ Comp. אִתִּי plene Judg. 1 6; 2 9; 6 31; 7 5; 8 8, 27, 27; 11 11, 24, 24; 12 6; 14 11; 16 5, 21, 26, 31*b*; 20 42. This added to the twenty-four plene instances recorded in this Rubric, yields altogether forty-one plene instances for the whole Bible.

² Comp. אִתִּי defective 1 Kings 1 33, 34, 38, 44, 45; 5 15; 7 23 24; 11 28, 29, 34; 12 1, 20, 20; 13 31; 14 13, 18, 22; 15 8; 16 7; 18 21; 20 16, 41; 21 25; 22 14; 2 Kings 1 10, 12; 5 3; 6 32; 7 20; 9 2, 27, 28, 28; 10 16, 35; 11 2, 2, 12; 12 10, 22; 14 20, 21; 15 7; 16 14, 17; 17 36; 18 36; 21 26; 22 5; 23 29, 30, 30; 24 12; 25 5, 6; אִתִּי 1 Kings 22 7, 8.

³ Comp. אִתִּי 1 Chron. 16 1; 2 Chron. 4 2, 3; 10 1; 13 11, 23; 18 13; 22 11, 11; 23 11; 24 26; 25 28; 26 1, 23; 27 9; 34 10.

Jacob b. Chayim's Massorah (List VIII) is incorrect. ... should be Josh. 6 18. ... Josh. 24 14 is defective according to the Massorah. ... 1 Kings 20 33 is wrong since there is no ... in this verse and it is manifestly a mistake for ... without the expression ... = Jerem. 39 5. ... does not occur and is evidently a mistake for ... = Neh. 13 26. Moreover the heading of the second part of this Rubric, viz. ... is in conflict with this Massorah, since the plene instances in Joshua are included in this List. The expression ... must, therefore, have been added by an ignorant Nakdan.

תתחילין = § 1433.

אני is twice defective in this book. That is, in Judges. As it occurs altogether nineteen times in this book and is plene in seventeen instances and defective in these two passages only (vide supra, letter א, § 1432), the Massorah safeguards the exceptional orthography. The reason for safeguarding these two passages is to exclude the various reading exhibited in Judg. 16 31, as will be seen in the notes on this passage in my edition of the Bible. This Rubric, which is part of the preceding Massorah, and which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 30b, on Judg. 16 24.

תתחילין = § 1434.

היא, is twelve times plene. That is, without and with the prefix Vav. This applies to the following six books only.

The Pentateuch. — In the Pentateuch where this sign of the accusative, with the suffix third person singular feminine and with the prefix Vav, occurs no fewer than ninety-six times, it is defective in ninety-four instances¹ and plene in two only. Hence these two passages are included and safeguarded in this List.

Samuel. — In Samuel where it occurs altogether nine times it is defective in seven instances (1 Sam. 9 23; 15 9; 18 17; 20 9; 21 10; 30 10; 2 Sam. 13 14) and plene in two only. Accordingly the minority is safeguarded in this catalogue.

Isaiah. — In Isaiah it occurs six times and the defectives and plenes are equally divided. In 1 7; 9 6 and 19 17 it is defective whereas in the other three instances it exhibits the later plene orthography for which reason it is included in this List.

Jeremiah. — Here it occurs three times only and is defective in one instance (Jerem. 32 23) and plene in the two instances included in this List. The notes on Jerem. 32 31; 32 2 in my edition of the Bible will show the reason for safeguarding these passages.

The Minor Prophets. — In this part of the Bible where it occurs altogether four times the different spellings are evenly divided. It is defective in two (Amos. 9 8; Zech. 5 6) and plene in two which are here given. The safeguarding of these two instances is due to the various reading exhibited in other redactions, as will be seen in the notes on Hos. 4 19 in my edition of the Bible.

Psalms. — In the only instance in the Psalter where it occurs, it exhibits the later plene orthography.

Throughout Joshua, Judges [Samuel], and Ezekiel it is likewise so except in three instances. Whilst in the preceding books the later plene orthography is the exception and the defective the rule in the books specified in this second part of the Rubric the reverse is the case. The plene is the rule in in these three books and the defective the exception. In Joshua where it occurs eleven times it is plene in nine instances (Josh. 1 15; 8 29; 10 30, 37; 18 4, 8; 19 47, 47, 47) and defective in the two instances here recorded. In Judges where it occurs nine times (Judg. 1 8, 17; 11 35, 38; 14 2, 3, 12; 15 6; 19 25) it is uniformly plene and in Ezekiel where it occurs altogether twenty-three times it is plene in twenty-two instances (Ezek. 2 10; 4 3; 17 7, 9; 20 28, 42; 21 16b; 23 8, 17, 34; 26 4; 30 25; 32 16, 16, 18, 20; 36 17; 43 17; 47 14, 22; 48 12 13; 23 10) and defective in one solitary instance which is recorded in this part of the Rubric. In referring to the notes on Ezek. 2 10; 4 3; 17 7, 9 in my edition of the Bible the reason for safeguarding the solitary defective instance will be seen, since this Massorah is designed to exclude the various readings exhibited in the redactions of the less ascendant Schools of Massorites.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 290a, on Ps. 27 4, which I

¹ That is Gen. 26; Exod. 15; Levit. 23; Numb. 22 and Deut. 6. The two instances with the prefix Vav are Levit. 10 17 and Numb. 22 33 the latter is included in the plene List of the twelve passages.

have printed; (II) Add. 15,451, fol. 108b, on Numb. 22 33; (III) the same MS., fol. 290a, on Jerem. 33 2; (IV) Add. 21,160, fol. 228a, on Numb. 22 33 and (V) the printed Massorah on the same passage.

The heading in the second part of this Rubric in List I, which I have printed, viz. ... is incorrect, since the instances in Samuel are included in the first part of the List. There can, therefore, be no doubt that ... has been added by an ignorant Nakdan and is rightly absent in all the other four Lists. The heading in List II, viz. ... is more precise since one of the twelve instances is with the prefix Vav. This also accounts for the heading of List V, viz. ... As three of the five Lists (II, IV, V) are on Numb. 22 33 it is evident that this Massorah is designed to include this form with the prefix Vav which accordingly is unique apart from Ezekiel.

תתחילין = § 1435.

אנתה. Throughout Joshua and Ezekiel this accusative with the suffix third person singular feminine is plene with the exception of three instances. This is simply another form of the second part of the preceding Massorah. This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 12b, on Josh. 18 5.

תתחילין = § 1436.

ואנתה and her, occurs four times, three times plene and once defective. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 100b, on Numb. 22 33, which I have printed; (II) Add. 21,160, fol. 151a, on Levit. 10 17; (III) Orient. 2345, fol. 114b, on Numb. 22 33; (IV) the printed Massorah on Levit. 10 17 and (V) the same on Ezek. 23 10.

Both Lists IV and V head this Rubric ... and distinctly specify Ezek. 12 13 as the only instance in which it is plene (ואנתה לא יראו בתיא בלא). But this is certainly incorrect. Not only is ... Numb. 22 33 one of the twelve plene instances given in all the Massoretic Lists of § 1434 including the printed Massorah, but Ezek. 12 13; 23 10 are emphatically excluded from the plenes in Ezekiel both in the second part of Rubrics § 1434 and § 1435 where it is distinctly stated that it is defective in one solitary instance in this book, viz. Ezek. 21 16. Besides all the three MS. Lists head this Rubric ... List II emphatically states that the first instance alone is defective ... = Levit. 10 17. There can, therefore, be no doubt that some later Nakdan has ignorantly inverted the heading and that Jacob b. Chayim has so printed it with the addition at the end without examining its contents.

תתחילין = § 1437.

אנתני us, is three times plene . . . once in the Law, once in the Prophets and once in the Hagiographa. This accusative, with the suffix first person plural, occurs altogether thirty-two times without and twice with the prefix Vav. As it is defective in thirty-one instances¹ and plene in three only the Massorah safeguards the exceptional orthography. The notes on Jerem. 21 2 in my edition of the Bible, as well as the plene reading in Josh. 22 19, which is exhibited both in MSS. and editions will show the design of this Massorah.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 44b, on Jerem. 21 2, which I have printed; (II) Arund. Orient. 16, fol. 159b, on the same passage; (III) the same MS., fol. 382b, on Neh. 6 9; (IV) Add. 15451, fol. 108b, on Deut. 6 23; (V) the same MS., fol. 249a, on Jerem. 21 2; (VI) Add. 15,451, fol. 124b, on Deut. 6 23; (VII) the same MS., fol. 280b, on Jerem. 21 2; (VIII) Add. 21,160, fol. 267b, on Deut. 6 23; (IX) Orient. 2349, fol. 127a, on the same passage and (X) the printed Massorah also on the same passage.

As one of the instances is with the prefix Vav (אנתני Deut. 6 23) Lists III and V head this Rubric ... and Lists IV, VI, VIII and IX ... All the ten Lists not only record the same three instances, but Lists I, V and VII state that they respectively occur in the three divisions of the

¹ Comp. אנתני defective Gen. 34 9; 42 30; 43 18; 47 19; Exod. 16 3; Numb. 10 31; 14 3, 8; 20 5; Deut. 1 19, 22, 26, 27, 27; 6 23; 26 6; Josh. 7 7; 9 22; 24 17; 1 Sam. 11 3; 17 9; 30 23; Jerem. 2 6, 6; 42 2; 43 3, 3, 3; Ezek. 8 12; Ezra 4 2 and אנתני Josh. 22 19.

Bible and exclude Josh. 22 19 which would otherwise assign two instances to the Prophets. Accordingly אָתָם Josh. 22 19 which is plene in my edition of the Bible, in accordance with the reading of many MSS. and editions must be corrected into אָתָּךְ in harmony with the Massorah.

תתרתליח = § 1438a.

אָתָם. In four instances the textual reading is אָתָם them for which the Sevir is אָתָּךְ her, and they are misleading in the Scriptures. Viz. Josh. 10 28; Judg. 18 27; Jerem. 33 9; 4 12. On referring to Josh. 10 28 it will be seen that the Sevir is in some MSS. described as the official Keri, whilst in other MSS. and early editions it is actually the substantive textual reading. For the interchangeable use of אָתָּךְ and אָתָּךְ see above, letter א, §§ 729 and 742.

This Rubric, which does not occur in the printed Massorah, I have found since the publication of my edition of the Massorah, in MS. No. 1-3 in the National Library of Paris, on Josh. 10 38.

אָתָּךְ דְּהוּ לֹחֵם אָתָּךְ דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה

תתרתליח = § 1438.

אָתָם them, is thirty-nine times plene in the Pentateuch and the sign thereof is, my head in full [= plene] with dew [טל = 39 times].

This accusative, with the suffix third person plural masculine, occurs altogether two hundred and twenty-two times in the Pentateuch (viz. in Genesis 30; Exod. 57; Levit. 42; Numb. 37 and Deut. 17 times). It has retained its primitive defective orthography, in one hundred and eighty-three instances, whilst in thirty-nine instances only has the later plene spelling been introduced. Hence the Massorah records the exceptions.

Of this Rubric which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 120a, on Deut. 12 29, which I have printed; (II) Orient. 4445, fol. 30a, on Gen. 41 8; (III) Add. 15,251, fol. 84a, on Numb. 4 12; (IV) Add. 21,160, fol. 61b, on Gen. 49 28; (V) the same MS., fol. 196b, on Numb. 6 20; (VI) the same MS., fol. 260a, on Deut. 3 28; (VII) Orient. 2349, fol. 141a, on Deut. 31 7; (VIII) Halle Ochlal Ve-Ochlal, Supplement, fol. 131b, and (IX) the printed Massorah Finalis, letter א, § 856.

It will be seen that though List I, which I have printed, emphatically states in the heading that there are thirty-nine such instances it records thirty-four only. As all the other Lists with the exception of List III duly catalogue all the thirty-nine passages it is evident that the five instances here omitted are Levit. 23 43; 24 6; Numb. 6 20; 7 3; 25 4 and that their omission is due to a clerical error as is not unfrequently the case in long Lists. List II which exhibits the oldest form of this Massorah, describes the instance in Levit. 15 55 as constituting a difference of opinion in the Massoretic Schools whether it should be plene or defective (וְכִלְיֵי בְּנֵי יִשְׂרָאֵל יִלְכְּוּ). For No. 37 this List gives the catchwords אָתָּךְ = Numb. 19 9 instead of Deut. 1 15 in which verse, however, there is no אָתָּךְ in the received text. List III which is headed אָתָּךְ טַל מִלְּבַיִת וְעַתָּה יִשְׂרָאֵל יִלְכְּוּ gives the eleven instances only which occur in Numbers and adds at the end אָתָּךְ טַל מִלְּבַיִת וְעַתָּה יִשְׂרָאֵל יִלְכְּוּ. It is remarkable that Lists IV, V and VI give אָתָּךְ = Exod. 28 43 as the seventeenth instance in which אָתָּךְ does not occur. It is evidently a clerical error for אָתָּךְ = Numb. 4 19. In Jacob b. Chayim's Massorah (List IX) there are the following mistakes. אָתָּךְ לֵב מִלְּאֵד חֲנִי דְּבִשָׁה should be אָתָּךְ לֵב מִלְּאֵד חֲנִי דְּבִשָׁה Exod. 29 3, since it is the first אָתָּךְ in this verse which is plene. אָתָּךְ יִשְׂרָאֵל should be אָתָּךְ יִשְׂרָאֵל Numb. 5 4; אָתָּךְ מִשָּׁה אֵת דְּעִלָּתָא is a mistake for אָתָּךְ מִשָּׁה אָתָּךְ טַל מִלְּבַיִת Numb. 7 6; אָתָּךְ דְּהוּ לֹחֵם אֵת דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה = Deut. 29 7 should be אָתָּךְ דְּהוּ לֹחֵם אֵת דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה Deut. 10 15; אָתָּךְ דְּהוּ לֹחֵם אֵת דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה should simply be אָתָּךְ דְּהוּ לֹחֵם אֵת דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה Deut. 27 4 as it is in our List, to distinguish it from the first אָתָּךְ דְּהוּ לֹחֵם אֵת דְּהוּ בִּקְרָא מִקְרָא לִקְרָא חִיחֵת לִי רַחֵם סֵלָה in verse 2 of the same chapter. In the List which I have printed אָתָּךְ Levit. 14 6 is a mistake for אָתָּךְ.

תתרתליח = § 1439.

אָתָם is four times plene in Samuel. In Sam. where it occurs fourteen times it is defective in ten instances¹ and plene in four only. Hence the Massorah safeguards the exceptions. Of this

¹ Comp. אָתָם defective 1 Sam. 5 6; 12 9; 15 18; 17 40; 25 20; 31 12; 2 Sam. 8 11; 17 19; 21 12; 23 16.

Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 178a, on 1 Sam. 9 12 and (II) the printed Massorah Finalis, letter א, § 857, which I have printed. The heading of List II אָתָם טַל מִלְּבַיִת וְעַתָּה יִשְׂרָאֵל יִלְכְּוּ is a mistake as is evident from the fact that the Rubric itself correctly records four instances only as well as from the heading of List I, viz. אָתָם טַל מִלְּבַיִת וְעַתָּה יִשְׂרָאֵל יִלְכְּוּ.

תתרתמ = § 1440.

אָתָם is nine times plene in this book. That is, in Kings where it occurs altogether thirty-two times, and where it is defective in twenty-three instances¹ and plene in nine only. The Massorah safeguards the minority. Of this Rubric I collated five Lists, four in MSS., and one printed: (I) Arund. Orient. 16, fol. 99a, on 2 Kings 3 10, which I have printed; (II) the same MS., fol. 103a, on 2 Kings 10 6; (III) Add. 15,251, fol. 201b, on 2 Kings 3 10; (IV) Add. 15,451, fol. 246b, and (V) the printed Massorah, both on the same passage.

¹ Comp. אָתָם defective 1 Kings 5 17; 8 4, 21, 48; 11 24; 2 Kings 10 8; 11 4, 4, 4; 13 4, 23; 16 3; 17 7, 15, 28, 33; 19 12; 21 3, 8; 24 20; 25 20, 20, 21.

תתרתמא = § 1441.

אָתָם is twice plene in the Minor Prophets. In this part of the Bible where it occurs eight times, it is defective in six instances¹ and plene in two only. Hence the Massorah records the exceptions. This Rubric is from the printed Massorah Finalis, letter א, § 863.

¹ Comp. אָתָם defective Hosea 2 9; Joel 4 7; Zech. 2 4; 8 8; Mal. 3, 3, 19.

תתרתמב = § 1442.

אָתָם is four times plene [in the Hagiographa]. In the Hagiographa, where, apart from Ezra-Nehemiah, it occurs seventeen times it is defective in thirteen instances¹ and plene in four only. Hence the Massorah records the minority.

And throughout Ezra-Nehemiah it is likewise so except in one instance. Here where this accusative with the suffix third person plural masculine occurs five times the plene orthography is also the rule, inasmuch as it is אָתָם in four instances (Ezra 4 4; 8 17; Neh. 2 20; 6 4) and Neh. 1 9 constitutes the solitary exception for which reason the Massorah safeguards it.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 311a, on Ps. 106 26 which I have printed; (II) Add. 15,251, fol. 267b, on the same passage and (III) the printed Massorah on Ps. 9 13. List II omits the second part of this Rubric which is misleading since אָתָם plene occurs more than four times in this division of the Bible. List III rightly heads this Rubric אָתָם טַל מִלְּבַיִת וְעַתָּה יִשְׂרָאֵל יִלְכְּוּ. It will be seen that according to this Massorah Neh. 2 20 which is defective in my edition of the Bible should be plene whilst 2 Chron. 8 2 which is plene should be defective. The former, in accordance with the second part of this Massorah, recognises Neh. 1 9 as the only defective instance in Ezra-Nehemiah and the latter, in accordance with the first part of this Rubric which declares that there are four plene instances in the Hagiographa, excludes 2 Chron. 8 2 from the plenes.

¹ Comp. אָתָם defective Esther 8 11; 1 Chron. 8 8; 11 18; 18 11; 2 Chron. 2 16; 3 10; 5 5; 6 38; 8 2; 19 10; 20 16; 24 23; 33 3.

תתרתמג = § 1443.

אָתָם is six times defective in this book. That is, in Joshua. In this book where it occurs altogether twenty-nine times the later plene spelling prevails in twenty-three instances¹ and the original defective orthography is retained in six instances only. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 139b, on Josh. 5 7, which I have printed; (II) Arund. Orient. 16, fol. 4a; (III) Add. 15,251, fol. 127a; (IV) Add. 21,160, fol. 278a, and (V) the printed Massorah, all on the same passage.

¹ Comp. אָתָם plene Josh. 1 14; 2 10, 23; 4 3, 3, 3; 5 7b; 7 11; 8 6, 12, 22; 9 20, 25; 10 19, 25, 28; 11 12, 14; 14 1; 22 32; 24 8, 11, 12.

תתרתמד = § 1444.

אָתָם is sixteen times defective in this book. That is, in Jeremiah where it occurs altogether fifty times, the primitive orthography is exhibited in these instances only whereas in thirty-four passages

the later plene spelling prevails.¹ That attempts were made to introduce this spelling in other passages of this book may be seen from the notes on Jerem. 25 18; 27 4; 29 21 in my edition of the Bible.

Of this Rubric, which is one of the oldest portions of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 164a, on Jerem. 27 4, which I have printed; (II) the same MS., fol. 170a, on Jerem. 34 16; (III) St. Petersburg Codex of A. D. 916, on Jerem. 5 3; (IV) Add. 15,250, fol. 253b, on Jerem. 27 4; (V) Add. 15,251, fol. 257b, on Jerem. 34 16; (VI) Add. 15,451, fol. 282a, on Jerem. 23 2; (VII) Vienna Codex No. 35, on Jerem. 27 4 and (VIII) the printed Massorah, on Jerem. 23 2. Though the List, which I have printed, like all the other Lists, states in the heading that there are sixteen such instances (ט"ו is a mistake for ט"י), it enumerates fifteen only. It is remarkable that Jerem. 25 4, which it omits, is also omitted in Lists II and IV. It is, however, not only duly given in List III, which is the oldest form of this Massorah, but in Lists V, VI and VIII and its omission is manifestly due to a clerical error.

¹ Comp. אָמַק plene Jerem. 1 16; 4 12; 5 5, 7; 7 22, 23; 9 15; 10 5; 11 4, 4, 6, 7; 12 15; 14 12; 16 3, 3, 7, 8; 21 4; 23 15; 29 17; 31 8; 32 40, 41; 33 9; 34 13, 20; 35 2, 2; 49 37; 52 3, 26, 26, 27.

הַתְּחַרְמִיָּה = § 1445.

אָמַק is twenty-five times defective in this book. That is, in Ezekiel. As in Joshua and Jeremiah so in Ezekiel the later plene orthography is the rule and the original defective spelling the exception. In this book the accusative with the suffix third person plural masculine occurs altogether seventy-four times. In forty-nine instances it is plene¹ and in twenty-five only is it defective. Hence the Massorah safeguards the minority. The necessity for protecting these instances will be seen in the notes in my edition of the Bible, on Ezek. 3 17; 4 9; 5 16; 7 18; 16 23; 17 12; 20 19, 21, 21, 38; 37 19; 44 12 where the primitive orthography was still exhibited in the less dominant School of textual redactors against which this Massorah militates.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 176b, on Ezek. 16 37, which I have printed; (II) the same MS., fol. 179a, on Ezek. 20 13; (III) the same MS., fol. 188b, on Ezek. 34 4; (IV), the same MS., fol. 195a, on Ezek. 43 8; (V) St. Petersburg Codex of A. D. 916, on Ezek. 5 4; (VI) Vienna Codex No. 35 on Ezek. 7 27 and (VII) the printed Massorah Finalis, letter א, § 862.

With the exception of List VI, which exhibits simply a fragment, though it states in the heading that there are twenty-five defective instances, and the printed Massorah which is hopelessly corrupt, all the other five Lists absolutely coincide with regard to these defective passages. Preeminent amongst these is List V which exhibits the oldest form of this Massorah and which is faultless. Apart from the omission of Ezek. 37 17, which is manifestly due to a clerical error, Lists I, II, III and IV give exactly the same instances as are recorded in List V of the ancient St. Petersburg Codex. Accordingly Ezek. 20 22 and 37 19, which are defective in my edition of the Bible, should be plene. In the List which I have printed, the reference to the catchwords יִקְבָּצוּ אָמַק, the fifth instance, should be Ezek. 16 37 instead of 37 21 and to the catchwords דַּהַּ אֲנִי לִקְחָ קִדְרֵי דַּהַּ, the sixteenth instance, Ezek. 37 21 instead of 37 19.

As to Jacob b. Chayim's Massorah (List VII), the corruptions are numerous. The later Nakdan having mistaken כ"ה = 25 in the heading for כ"ג = 23, tried to make up the twenty-eight instances in the following manner: (1) Ezek. 5 4 and 34 23 each of which contains one instances, viz. Nos. 2 and 15 he divided each verse into two, so that they make Nos. 2, 3, 26 and 27. (2) He omitted eight instances, viz. Ezek. 7 27; 11 20; 16 37; 20 18; 34 14; 37 22, 23; 39 28, and (3) he inserted ten others which are plene, viz. Ezek. 5 4a; 12 15, 15; 16 21; 20 15, 19, 21b, 22; 30 10, 19; whilst אֲכַל אָמַק which does not occur in Ezekiel, is manifestly a corruption of אֲכַל אָמַק Ezek. 43 8. In Baer's manipulated List, which this Massoretic authority gives in the *Critical Annotations* on Ezek. 7 27, three instances are omitted, viz. Ezek. 20 18; 39 28 and 43 8, for which he substitutes three others, two from Jacob b. Chayim's corrupted List,

¹ Comp. אָמַק plene Ezek. 3 9, 17; 4 9, 9; 5 3, 4a, 16; 7 18; 8 18; 10 17; 12 15, 15; 14 4; 16 21, 33; 17 12; 20 11, 11, 15, 17, 19, 21, 21, 22, 23b, 26, 38; 28 23; 28 24; 30 20; 32 31; 33 82; 34 2, 8, 10, 26; 37 19, 21b, 23b, 24, 26, 26; 39 27a; 43 11, 11, 24; 44 12, 14, 19.

viz. Ezek. 20 21b, 22 and 37 19. But these, as will be seen, are contrary to all the MS. Lists.

The result of §§ 1438—1445, which register the different spellings of this sign of the accusative with the suffix third person plural masculine, is that it occurs altogether 472 times in the three great divisions of the Bible, as follows: (I) In the Pentateuch, where it occurs 222 times, it is אָמַק 183 times and אָמַק 39. Here, therefore, the primitive orthography prevails; (II) in the Prophets, where it occurs 228 times, it is אָמַק 87 times and 141 אָמַק. Here the later orthography has more successfully been carried through, whilst (III) in the Hagiographa, where it occurs 22 times, it is אָמַק 14 times and אָמַק 2. Here the original orthography prevails.

הַתְּחַרְמִי = § 1446.

אָמַק and them, occurs three times, twice plene and once defective in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 75b, on Ezek. 10 22, which I have printed; (II) Orient. 4445, fol. 98b, on Levit. 14 11; (III) St. Petersburg Codex of A. D. 916, on Ezek. 10 22; (IV) Add. 15,451, fol. 311b, on the same passage; (V) Orient. 2349, fol. 90a, on Levit. 14 11; (VI) Vienna Codex No. 35 on Ezek. 10 22; (VII) the printed Massorah on Levit. 14 11 and (VIII) the same on Ezek. 10 22. It will be seen that, whilst the earlier orthography is retained in the Pentateuch, the later spelling is exhibited in Ezekiel.

הַתְּחַרְמִי = § 1447.

אָמַק them, occurs twice. That is, this accusative with the suffix third person plural feminine with the paragogic He. In the only other instance where it occurs it is without the He (Ezek. 16 54). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 189a, on Ezek. 34 21, which I have printed; (II) Add. 15,250, fol. 288b, on the same passage; (III) Add. 21,160, fol. 126a, on Exod. 35 26 and (IV) Orient. 2349, fol. 78b, on the same passage. Lists III and IV more properly head it בִּי הוּרָה וְהוּרָה מִלִּי it occurs twice, once defective and once plene, since it is defective in the first passage and plene in the second.

הַתְּחַרְמִי = § 1448.

אָמַק with thee. Throughout Numbers it is always אָמַק with the exception of three instances. That is, in Numbers where this accusative with the suffix second person singular masculine occurs altogether ten times, it is in six instances אָמַק, being the same as the second person feminine, which is due to its pausal accent,¹ whilst in three or rather four instances only has it the normal masculine vowel-points. The Massorah, therefore, records the minority.

Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest parts thereof, I collated five Lists: (I) Add. 21,160, fol. 218b, on Numb. 18 7, which I have printed; (II) Orient. 4445, fol. 137b; (III) Harley 5710—11, Vol. I, fol. 97b; (IV) Orient. 2849, fol. 111b, and (V) Vienna Codex No. 35, all on Numb. 18 7. As there are four such instances in Numb. and as the Rubric, which I have printed, emphatically states that there are three only and omits Numb. 11 17, it may be that List I is based upon a recension of the text which did not read אָמַק here. The other four Lists, however, state in the heading that there are four and duly record four. It is remarkable that List II, which exhibits the oldest form of this Rubric, heads it אָמַק ר' כִּסְעָן, whilst List IV heads it אָמַק ר' כִּסְעָן.

¹ Comp. אָמַק Numb. 18 19; אָמַק 16 10 and אָמַק 18 1, 1, 2, 2.

הַתְּחַרְמִי = § 1449.

אָמַק with thee, occurs sixteen times in the Pentateuch. This accusative with the suffix second person singular masculine occurs altogether thirty-three times in the Pentateuch. In seventeen instances it is pointed אָמַק which is due to its pausal accent and in sixteen אָמַק. Hence the Massorah records the minority. The safeguarding of these instances was deemed all the more necessary since the text of other recensions read אָמַק in two of the sixteen instances, viz. Exod. 12 48; Levit. 29 33, as will be seen in the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 18b, on Gen. 26 24, which I have

printed: (II) the same MS., fol. 219a, on Numb. 18 7; (III) Vienna Codex No. 35 on Numb. 11 17; (IV) Halle Oehlah Ve-Oehlah II, § 10 margin and (V) the printed Massorah on Levit. 10 15. It will be seen that though the List which I have printed states in the heading that there are sixteen instances, it enumerates fifteen only and omits Numb. 11 17. It is remarkable that List IV, which states in the heading that there are fourteen such instances and records fourteen, also omits this passage as well as Levit. 10 15, whilst in the printed Massorah on Numb. 18 19, where this Rubric is mentioned and where Jacob b. Chayim refers for the List to Levit. 10 15, the heading is **אשר טעו בחיבור**...

תתרי"ג = § 1450.

אתך with thee, occurs five times in the Scriptures. That is, this feminine form is in five instances masculine with the accents *Pashta* (אָתְּךָ Gen. 24 40), *Revia* אָתְּךָ (Levit. 10 9; Judg. 7 4) and *Tipcha* אָתְּךָ 1 Kings 13 6).

And wherever it is the feminine or has the accents *Athnach* and *Soph-Pasuk* it is likewise so pointed. As feminine this accusative with the suffix second person singular occurs seven times only (Gen. 20 16; Josh. 2 19; 2 Sam. 14 19; Isa. 54 15, 17; Ezek. 16 62; Ruth 1 10) and is always so pointed irrespective of the accents. As masculine, however, it has these points in thirty-seven out of the forty-one instances in which it occurs because of the four pausal or distinctive accents, viz. *Soph-Pasuk*, *Athnach*, *Segoltha* and *Zakeph-Kat*.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 229a, on 1 Kings 13 16. As the Rubric now stands it is incorrect, since **מחיי** can only refer to the parallel passage in Gen. 24 7 where, however, **אתך** does not occur, but **לְאִתְּךָ**. The only other instance where it is **אתך** with *Pashta* is Josh. 2 19, but as it is here feminine it is precluded by the scope of this Rubric. It is, therefore, most probable that a later Nakdan who simply thought of the two parallel passages (Gen. 24 40 and verse 7 of the same chapter) added the expression **מחיי** and then altered the **ד** = 4 in the heading into **ה** = 5 to agree with the contents of the Rubric, an expedient which as we have seen, has often been resorted to by later Nakdanim.

Thus in (1) thirteen instances it is with *Soph-Pasuk* אָתְּךָ Gen. 6 18b; 8 16; Exod. 18 22; Numb. 18 19; 1 Sam. 21 2; 2 Sam. 16 21; Ezek. 36 6; Prov. 2 1; 3 28; 29; 5 17; 7 1; 23 11; (2) in sixteen instances it is with *Athnach* אָתְּךָ Gen. 6 18a, 19; 8 17; 17 4; 28 4; Levit. 10 14; Numb. 16 10; Judg. 9 32; 1 Sam. 29 10; 1 Kings 13 16b; 2 Kings 19 9; Isa. 37 9; Jerem. 12 3; Ezek. 38 15; 39 4; Job 14 5; (3) in one instance, it is with *Segoltha* אָתְּךָ Jerem. 38 26 and (4) in seven instances it is with *Zakeph-Katon* Numb. 18 1, 2, 2; Judg. 7 2, 4b; 1 Kings 6 12.

תתרי"א = § 1451.

אתך is three times with *Dagesh* in this Section. That is, of the sixteen instances in which this normally feminine form is masculine because of the pausal accent *Athnach*, three occur in the Section recording the denunciation of Gog. (Ezek. 38—39), vide supra, § 1450, note. This Rubric I have found in the printed Massorah only, on Ezek. 39 4.

תתרי"ב = § 1452.

מאתך from thee, occurs five times in the Scriptures. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 217b, on 1 Kings 2 16 which I have printed; (II) the same MS., Vol. I, fol. 239a, on 2 Kings 2 10; (III) the same MS., Vol. II, fol. 257a, on Prov. 30 7; (IV) Arund. Orient. 16, fol. 77b, on 1 Kings 2 16; (V) the same MS., fol. 348a, on Prov. 30 7; (VI) Vienna Codex No. 35 on 1 Kings 2 16 and (VII) the printed Massorah on the same passage. The Massorah, as usual, has regard simply to the identity of the vowel-points and hence makes no distinction between the three instances in which it is masculine (1 Kings 18 12; 2 Kings 2 10; Prov. 30 7) and the two in which it is feminine (1 Kings 2 16, 20).

תתרי"ג = § 1453.

אתכם and with you, occurs three times. This accusative with the suffix second person plural masculine, which occurs altogether fifty-one times, is in forty-eight instances without the prefix *Vav* and with it in these three instances only. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33a, on Numb. 1 4 which I have printed; (II) the same MS., Vol. I, fol. 245b, on 2 Kings 10 2; (III) Arund. Orient. 16, fol. 105a, on the same passage; (IV) Add. 15,251, fol. 206a, also on the same passage; (V) Add. 21,160, fol. 184a, on Numb. 1 4; (VI) Vienna Codex No. 35 on 2 Kings 10 2 and (VII) the printed Massorah on Numb. 1 4.

תתרי"ד = § 1454.

מאתכם from you, occurs three times. This Rubric is from the printed Massorah Finalis, letter א, § 870.

תתרי"ה = § 1455.

אתם with them, occurs thirty-seven times. The design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors in Gen. 11 31 and 42 7, as will be seen in the notes on these passages in my edition of the Bible. This Rubric I have found in the printed Massorah Finalis only, letter א, § 868. Though the heading states that there are thirty-seven such instances, the Rubric records thirty-six only, Levit. 26 39 is omitted, which is manifestly due to a clerical error.

תתרי"ו = § 1456.

יאתה he shall come, occurs twice. This Rubric is from the printed Massorah on Job 37 22.

תתרי"ז = § 1457.

התיי bring ye, occurs three times, it is twice defective and once plene. The design of this Massorah is to exclude the Eastern reading in Isa. 21 14 which is **התיי** plene. It is remarkable that the St. Petersburg Codex of A. D. 916, which is described as exhibiting the Eastern recension, has here the Western orthography, viz. **התיי** defective.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 278b, on Dan. 3 13, which I have printed; (II) Arund. Orient. 16, fol. 127a, on Isa. 21 14; (III) the same MS., fol. 155a, on Jerem. 12 9; (IV) the same MS., fol. 366a, on Dan. 3 13; (V) Add. 15,251, fol. 223a, on Isa. 21 14; (VI) the same MS., fol. 410a, on Dan. 3 13; (VII) Add. 15,451, fol. 349b, on Isa. 21 14 and (VIII) the printed Massorah on Dan. 3 13. Lists VI and VIII add at the end **כתי** the last (i. e. Dan. 3 13) is plene.

תתרי"ח = § 1458.

אתה he came, occurs three times, twice it is written with *He* and once with *Aleph*. As this Peal preterite third person singular masculine, which occurs three times, is differently spelt, the Massorah safeguards the variation in the orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 370a, on Dan. 7 22, which I have printed and (II) Harley 5710—11, Vol. II, fol. 282b, on the same passage. List II has at the end **כתי כתי** which fixes the spelling with *Aleph* to Ezra 5 16. Hence the diversity in the orthography occurs within the same chapter.

תתרי"ט = § 1459.

את בש. For this alphabetical permutation called *Athbash*, see letter א, § 25.

תתרי"י = § 1460.

אתי come ye, occurs three times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 127a, on Isa. 21 12, which I have printed and (II) the printed Massorah Finalis, letter א, § 853. For the second part of this Rubric see above, letter א, § 1457.

תתרי"יא = § 1461.

אתה. In five instances this pronoun second person singular masculine without and with the prefix *Vav* is in the text written **אתה** for which the marginal or official reading is **אתה**. On referring to the notes on Ps. 6 4; Job 1 10; Neh. 9 6 it will be seen that the alternative marginal reading is the substantive textual reading in many MSS. and early editions.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 247b, on Pa. 6 4, which I have printed and (II) the printed Massorah on Eccl. 7 22. These five instances form part of the List recording twenty-nine words which are without He at the end of the word in the text, but for which the official reading substitutes the He.¹

¹ Comp. The Massorah, letter ה, § 38, Vol. I, fol. 269.

תתרתים = § 1462.

אתה thou, occurs fourteen times at the beginning of a verse in the Law and in the prophets, four of which are in the Law. This pronoun second person singular masculine begins a verse twenty-one times. In seventeen instances it is with the prefix Vav (וְ) and in four instances only, is it without this prefix. Hence the Massorah safeguards the exceptions.

Of this separate Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174, on Gen. 41 40, which I have printed; (II) Add. 15,250, fol. 36a, on Exod. 7 2 and (III) the printed Massorah on Deut. 2 18.

¹ Comp. וְאָתָּה Gen. 6 21; 15 15; 32 13; 45 19; Exod. 9 30; 14 16; 18 21; 27 20; 28 1, 3; 30 23; 31 13; Numb. 1 50; 18 7; Deut. 5 28; 21 9; 30 8.

תתרתים = § 1463.

אתה occurs seven times at the beginning of a verse in the Prophets. In the Prophets, where it begins a verse sixty-five times and where it is with the prefix Vav fifty-eight times¹ and without it seven times only, the Massorah safeguards the exceptional instances. The design of this Massorah is to exclude the various readings of the less dominant School of textual redactors which obtained with regard to 1 Kings 1 20; 8 43; Jerem. 18 23; 46 28 and Ezek. 43 10, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 79b, on 1 Kings 5 17, which I have printed; (II) the same MS., fol. 156b, on Jerem. 15 15; (III) Add. 15,451, fol. 231a, on Jerem. 8 43; (IV) the printed Massorah, on Jerem. 15 15 and (V) the same on Ezek. 43 10.

¹ Comp. וְאָתָּה Josh. 3 8; 1 Sam. 24 18; 1 Kings 1 20; 8 32, 34, 36, 39; 9 4; 20 26; Isa. 14 13, 19; 41 8; Jerem. 1 17; 7 16; 11 14; 12 3; 18 23; 20 6; 25 30; 30 10; 32 26; 34 3; 45 5; 46 27; Ezek. 2 6, 8; 3 19, 21, 25; 4 1, 3, 4; 5 1, 7, 2; 12 3; 13 17; 19 11; 21 11, 19, 24, 30, 33; 22 2; 24 25; 27 2; 32 28; 33 7, 9, 10, 12, 30; 36 1; 37 16; 39 1, 17; Hos. 12 7; Micah 4 8; 5 1.

תתרתים = § 1464.

אתה begins a verse sixteen times in the Psalms. In the Psalter, where it begins a verse thirty-one times, it is in fifteen instances with the prefix Vav¹ and in sixteen without it. Contrary to its usual method, the Massorah here records the majority. This is due to the fact that the design of the Massorah is to catalogue all the passages in which it begins the verse without the prefix Vav.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 300b, on Ps. 69 20, which I have printed; (II) the same MS., fol. 314a, on Ps. 119 4; (III) Add. 15,251, fol. 366a, on Ps. 102 14 and (IV) the printed Massorah on the same passage.

¹ Comp. וְאָתָּה Ps. 3 4; 22 4, 20; 41 11; 50 17; 55 14, 24; 59 6, 9; 86 15; 89 39; 92 9; 102 13, 28; 109 21.

תתרתים = § 1465.

אתה begins a verse eleven times in the Law and the Prophets. This Rubric groups together the contents of the two separate Rubrics marked §§ 1462, 1463. Of it I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 112a, on Deut. 2 18, which I have printed; (II) Add. 15,250, fol. 97a, on the same passage; (III) Add. 21,160, fol. 257a, also on the same passage; (IV) the same MS., fol. 297b, on 1 Kings 8 34; (V) Halle Oehlrah Ve-Oehlrah II, § 156, margin and (VI) the printed Massorah on 1 Kings 5 17.

It is remarkable that not only does the heading in Rubric 1462 state that there are twelve instances where אתה begins a verse in the Law and Prophets, but that four of the Lists of the Rubric before as (Lists II, III, IV, V) state the same, though they all enumerate the same eleven instances only. As these MSS. belong to countries far apart and to different Massoretic Schools, it is more than probable that the headings originally corresponded with the contents and that later Nakdanim omitted the

twelfth instance to harmonise this Rubric with the dominant text. The heading of List V which is simply אתה ייבא without כוונתו is misleading, since this pronoun second person singular masculine occurs many more times. (Vide supra, § 1464.)

תתרתים = § 1466a-d.

אתה has in fourteen instances the accent. That is, has the accent on the Aleph, as the heading of § 1466b states or is Milel, as the heading in §§ 1466 c and d give it.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 76b, on 1 Kings 1 42, which I have printed, marked § 1466a; (II) the same MS., fol. 138a, on Isa. 44 21 marked § 1466b; (III) Add. 21,160, fol. 60a, on Gen. 49 3 marked § 1466c; (IV) the printed Massorah Finalis, letter א, § 840 marked here § 1466d, and (V) Arund. Orient. 16, fol. 302b, on Ps. 76 8.

The bare statement in the headings of all the four Lists which I have printed, that this pronoun occurs fourteen times with the accent on the penultima is misleading. אתה occurs altogether about five hundred and thirty-two times. In forty-eight instances it is with Kametz under the Aleph (אָתָּה) because it is either with Athnach or Soph-Pasuk and these accents are invariably on the penultima.¹ The import of this Massorah, therefore, is that with its normal vowel-point Pathach under the Aleph (אֵתָּה), the accent which is on the ultima in upwards of four hundred and fifty instances, is in these comparatively few passages on the penultima.

It will be seen that though all the four Lists emphatically state that there are fourteen such instances only, Lists I and III enumerate sixteen, List II records thirteen whilst List IV gives twenty. This discrepancy is due to the fact that none of them is complete. There are twenty-seven instances in which אתה with Pathach under the Aleph, has the accent on the penultima, viz. Gen. 3 19; 22 12; 29 15; 32 18; 49 3; Exod. 33 8; Judg. 12 5; 1 Sam. 17 33; 20 8; 30 13; 2 Sam. 15 2, 19; 1 Kings 1 42; Isa. 41 9; 44 21b; Jerem. 2 27; 17 17; Hos. 2 25; Ps. 2 7; 25 7; 40 18; 70 6; 76 8; Eccl. 7 22; Ezra 9 15; 1 Chron. 28 3; 2 Chron. 14 10. These twenty-seven instances of אתה have respectively the following five different accents: four have Athnach (Ps. 2 7; 25 7; 40 18; 70 6); fifteen have Zakeph (Gen. 3 19; 22 12; 29 15; 49 3; Exod. 33 3; 1 Sam. 17 33; 20 8; 30 13; 2 Sam. 15 2, 19; Isa. 41 9; 44 21; Hos. 2 25; Ezra 9 15; 2 Chron. 14 10); five have Tipcha (Judg. 12 5; 1 Kings 1 42; Jerem. 17 17; Eccl. 7 22; 1 Chron. 28 3); two Revia (Jerem. 2 27; Ps. 76 8) and one has Pashtha (Gen. 32 18). It is, therefore, evident that later Nakdanim affixed this heading, because in the respective fragmentary Lists which they found there were only fourteen instances recorded and that still later Nakdanim added a few more which they happened to find. This is fully confirmed by the heading of List V which emphatically states that there are twenty-six such instances (אתה יבא) though the List itself catalogues fourteen only. In Lists I and II ויבא, after which I have put a query, are manifestly a clerical error for ובי = Isa. 44 21. In Jacob b. Chayim's printed Massorah (List IV) there are the following mistakes (1) אתה יבא = Jonah. 1 8 it is אתה with Kametz under the Aleph and hence does not belong to this category and (2) אתה יבא = Neh. 9 15. The reference Gen. 32 18 to No. 5 should be 1 Sam. 30 13 and 2 Sam. 14 32 should be 1 Sam. 20 8 and אתה יבא should be without the prefix Vav. These references are of course my mistakes.

¹ Comp. וְאָתָּה Gen. 3 11; 4 11; 27 32; 29 14; Numb. 27 13; 1 Sam. 15 17b; 30 13; 2 Sam. 1, 8, 13; 19 14; 1 Kings 2 9, 26; 17 24; Isa. 44 21; 48 4; 49 3; 64 7; Ps. 5 5; 16 2; 31 4; 89 18, 27; 119 114; 139 8; 140 7; Job 17 14; Dan. 9 23.

אָתָּה Deut. 9 6; Judg. 11 2; 1 Sam. 29 6; 2 Sam. 16 8; 1 Kings 20 14; 21 19; Isa. 43 1; 44 17; 51 16; Jerem. 3 4; 17 14; Jonah. 1 8; Ps. 22 11; 31 15; 71 3; 93 2; Prov. 22 19; 23 2; 26 4; Ruth 3 9; Neh. 9 8, 31.

תתרתים = § 1467.

אתה. Eleven words are respectively preceded once only by this pronoun. That is, they are unique in combination with this pronoun without the prefix Vav, whilst in all other passages where this combination occurs the pronoun has the prefix (אֵתָּה). That this is the import of the Massorah is evident from the fact that there are altogether about one hundred and eighty-two words in the Bible which respectively occur only once preceded by אתה and that with the exception of two those only are selected which in all other passages are preceded by וְאָתָּה.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter *u*, § 841, which I have printed; (II) Paris Ochlāh Ve-Ochlāh, § 261, and (III) Orient. 4445, fol. 31a, on Gen. 41 40. It is important to remark that List III, which exhibits the oldest form of this Massorah, is as yet without any heading or catchwords and hence does not fix the number of these unique combinations. It records ten of these instances and omits אָתָּה בְּיָמֶיךָ Ezek. 43 10. The fact, therefore, that six instances are omitted in all the three Lists¹ and that these are in conflict with the number given in the heading of Lists I and II does not militate against List III, where no number is specified. But all the three Lists include two instances which do not occur with אָתָּה and hence are against the import of this Massorah, viz. אָתָּה הוּא and אָתָּה הוּא אֱלֹהִים.

The notes on 1 Kings 1 24; § 43 and Ezek. 43 10 in my edition of the Bible will show that the design of this Massorah in recording these unique combinations, is to exclude the various readings which obtained in the less dominant School of textual redactors with regard to these passages.

¹ Comp. (1) אָתָּה אֱלֹהִים Josh. 5 13 with אָתָּה אֱלֹהִים 1 Kings 9 4; 2 Chron. 7 17; (2) אָתָּה אֱלֹהִים 1 Kings 1 13 with verse 20; (3) אָתָּה יְהוָה 1 Kings 18 9 with אָתָּה יְהוָה Ps. 145 15; (4) אָתָּה יְהוָה Jerem. 22 2 with אָתָּה יְהוָה Exod. 9 30; (5) אָתָּה בְּיָמֶיךָ Ps. 142 6 with אָתָּה בְּיָמֶיךָ Ps. 71 7; and (6) אָתָּה בְּיָמֶיךָ Ezra 9 15 with אָתָּה בְּיָמֶיךָ Ezek. 3 19, 21; 33 9.

הַתְּחִיבָה = § 1468.

אָתָּה אֱלֹהִים *thou art God, occurs five times.* That is, this pronoun second person masculine without and with the prefix *Vav*, is in five instances followed by אֱלֹהִים in contradistinction to the thirty-four instances in which אָתָּה and אָתָּה are followed by יְהוָה.¹

Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) On Ps. 55 24, which I have printed, and (II) on Ps. 86 10. As four of the instances are אָתָּה אֱלֹהִים without the prefix *Vav* (1 Kings 18 36; Ps. 60 12; 61 6; 86 10) and one is אָתָּה אֱלֹהִים with the prefix (Ps. 55 24), the headings of both these Lists are inaccurate since the heading of the first List states that אָתָּה אֱלֹהִים occurs five times and the second says that אָתָּה אֱלֹהִים occurs five times. The latter is also repeated on Ps. 61 6 where this Rubric is mentioned and where the instances are not given. The heading ought to be אָתָּה אֱלֹהִים הוּא אֱלֹהִים.

¹ Comp. אָתָּה יְהוָה Numb. 14 14, 14; 2 Sam. 7 27; 1 Kings 18 37; 2 Kings 19 19; Isa. 37 20; Jerem. 3 22; 12 1; 31 18; Jonah 1 14; Ps. 4 9; 12 8; 40 6; 86 17; 91 9; 97 9; 109 27; 119 12, 137, 151; Lament. 5 19; 1 Chron. 17 27; 29 10; אָתָּה יְהוָה 2 Sam. 7 24; Jerem. 12 3; 18 23; Ps. 3 4; 22 20; 41 11; 59 6, 9; 102 13; 109 21; 1 Chron. 17 22.

הַתְּחִיבָה = § 1469.

אָתָּה יְהוָה *thou art Jehovah, begins a verse three times.* As this pronoun second person singular masculine is followed in twelve instances by the Tetragrammaton at the beginning of a verse, and as it is in nine instances with the prefix *Vav*¹ and in three only without it, the Massorah safeguards the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176b, on Ps. 12 8, which I have printed; (II) Arund. Orient. 16, fol. 286b, on the same passage; (III) the same MS., fol. 293b, on Ps. 40 12; (IV) Add. 15,250, fol. 375b, on Lament. 5 19; (V) Add. 15,251, fol. 354a, on Ps. 40 12 and (VI) the printed Massorah on Ps. 12 8.

¹ Comp. אָתָּה יְהוָה Jerem. 12 3; 18 23; Ps. 3 4; 22 20; 41 11; 59 6, 9; 102 13; 109 21.

הַתְּחִיבָה = § 1470.

אָתָּה עַתָּה *thou now, occurs three times.* That is, in three instances these two homonyms follow each other without any other expression intervening. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 16b, on Gen. 26 29, which I have printed; (II) the same MS., Vol. I, fol. 227b, on 1 Kings 12 4; (III) Arund. Orient. 16, fol. 16a, on 1 Kings 21 7; (IV) Add. 15,250, fol. 196b, on the same passage; (V) Add. 15,251, fol. 26a, on Gen. 26 29; (VI) Add. 21,160, fol. 19a, on the same passage; (VII) the printed Massorah also on the same passage and (VIII) the same on 1 Kings 21 7.

It is remarkable that though one of the instances is with the prefix *Vav* אָתָּה עַתָּה 1 Kings 12 4 yet not only do none of the headings take notice of this fact, but with the exception of List VII, all the Lists give אָתָּה without the prefix *Vav* in the catchwords for all the three passages.

הַתְּחִיבָה = § 1471.

אָתָּה הוּא *art thou this? occurs four times in the Scriptures thus combined.* Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 197b, on 2 Sam. 2 20 which I have printed; (II) Arund. Orient. 16, fol. 58a, on the same passage; (III) the same MS., fol. 92b, on 1 Kings 18 7; (IV) Add. 15,251, fol. 169b, on 2 Sam. 2 20; (V) Add. 15,451, fol. 204b, on the same passage; (VI) Add. 21,160, fol. 20b, on Gen. 27 21; (VII) the printed Massorah on the same passage and (VIII) the same on 1 Kings 18 7. Lists II and VII add at the end אָתָּה הוּא = and in one instance *it* is without the interrogative *He* (Gen. 27 24).

הַתְּחִיבָה = § 1472.

אָתָּה has in four instances the accent *Pazer* . . . and in one instance it has this accent without the prefix *Vav*. This Rubric I have found in the printed Massorah only, on Exod. 28 1. The extraordinary minuteness with which the Massorites analyzed every expression throughout the Bible is attested by this Rubric, wherein they confidently state that this pronoun, which without and with the prefix *Vav* occurs hundreds of times, has in these five instances only the accent in question. Having collated every passage in which it occurs I can testify to the absolute accuracy of this statement.

הַתְּחִיבָה = 1473.

אָתָּה has in five instances the accent *Tevir*. This Rubric, which I have found in the printed Massorah Finalis only, letter *u*, § 845, is corrupt. There are altogether eight instances in which this pronoun is with *Tevir*, viz. Gen. 15 15; 1 Sam. 24 12; 2 Sam. 5 2; 7 20; 1 Kings 18 37; Jerem. 45 5; 2 Chron. 2 15; 21 15. It will thus be seen that the following four instances are here omitted 2 Sam. 5 2; 7 20; 1 Kings 8 37; 2 Chron. 2 15, whilst 1 Kings 1 18 is included, thus showing that this fragmentary List emanates from the Massoretic School which read it אָתָּה with *Aleph*, as will be seen from the notes on this passage in my edition of the Bible. The heading as usual has been added by a later Nakdan who mistook the fragment as exhibiting all the instances.

הַתְּחִיבָה = § 1474.

אָתָּה וְעַתָּה *and thou, and now, occur eighteen times with the accent Tevir.* That is, these two homonyms, the pronoun second person singular masculine and the adverb with the prefix *Vav* have this accent in eighteen instances.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 222b, on Mal. 1 9, which I have printed; (II) Add. 15,451, fol. 299b, on Jerem. 45 5; (III) the same MS., fol. 396a, on Mal. 1 9; (IV) the same MS., fol. 486b, on 2 Chron. 2 15; (V) Add. 21,160, fol. 56b, on Gen. 47 4; (VI) the same MS., fol. 205a, on Numb. 11 6 and (VII) the printed Massorah on the same passage.

Though all the seven headings agree in the statement that there are eighteen such instances, Lists I and VII alone record this number and coincide in the passages. List III records sixteen and omits Micah 4 11; 2 Chron. 2 15. Lists II and IV give seventeen, both omitting 2 Chron. 2 15. List V enumerates twenty-two instances or rather twenty-one, since it records 2 Sam. 7 20 twice and makes up this number by rightly adding 2 Sam. 5 2; 7 20, as well as giving one of the instances in 1 Sam. 21 4 which is אָתָּה with *Revia* in the received text. It is remarkable that List VI which records twenty-two instances, not only gives the same two passages (2 Sam. 5 2; 7 20) as well as 1 Sam. 21 4, but adds 1 Sam. 27 1 which is אָתָּה without the prefix *Vav* in the *textus receptus*.

That all these Lists are more or less defective and incorrect the following data will disclose: (I) אָתָּה with *Tevir* occurs eight times (*vide supra*, letter *u*, § 1473) and אָתָּה twelve times (Gen. 47 4; Numb. 11 6; 22 34; 2 Sam. 19 10; 1 Kings 1 18; 2 Kings 5 15; Isa. 5 3; Hos. 2 12; Micah 4 11; Mal. 1 9; Ezra 9 10; 10 2). This makes it in all twenty instances and not eighteen. (II) Though Lists V and VI rightly give 2 Sam. 5 2 and 7 20, which are omitted in all the other five Lists, yet they, like the other five Lists, not only omit 1 Kings 18 37, but in common with those Lists give as one of the instances Hos. 5 7 which is אָתָּה without the prefix *Vav*. These two Lists, moreover, add 1 Sam. 21 4 and 27 1 which are also אָתָּה without the prefix contrary to the

scope of this Massorah. That the design of the Massorah is simply to record these two expressions not only with this accent, but with the prefix *Vav* and to exclude those with this accent, but which are without this prefix, is evident from the fact that *וְאָתָּה* with *Tevir*, but without the prefix *Vav* occurs no less than nineteen times¹ and *וְאָתָּה* eight times.² Otherwise we should have forty-seven instances if those without the prefix were included.

¹ Comp. *וְאָתָּה* Gen. 17 9; Exod. 10 25; 18 19; Numb. 22 34; Deut. 28 52; Josh. 5 15; Judg. 7 10; 1 Sam. 28 9; 29 9; 2 Kings 19 10, 19; Isa. 14 10; 37 10; Jerem. 5 17; 10 6; 22 6; Obad. 13; 1 Chron. 11 2; 17 4.

² Comp. *וְאָתָּה* Numb. 22 33; 1 Sam. 14 30; 27 1; 1 Kings 12 26; 21 7; Ezek. 23 43; Hos. 5 7; Micah 7 10.

תַּתְּרַעִיָּה = § 1475.

וְאָתָּה and thou, occurs three times in the Scriptures, twice it is with *Kametz* under the *Aleph* and once with *Patach*. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Add. 15,251, fol. 206a, on 2 Kings 9 25 which I have printed; (II) Arund. Orient. 16, fol. 49b, on 1 Sam. 20 23; (III) Add. 15,251, fol. 162b, on the same passage; (IV) Add. 15,451, fol. 195a, on the same passage; (V) Add. 21,160, fol. 29a, on Gen. 31 44, and (VI) the printed Massorah on the same passage. (Vide supra, letter *א*, § 943.)

תַּתְּרַעֵי = § 1476.

וְאַתָּה and thou, thou. Five [six] verses in which this pronoun second person masculine occurs twice; it is with the prefix *Vav* in the first instance and without it in the second four [five] of these begins a verse. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710-11, Vol. I, fol. 224a, on 1 Kings 8 39, which I have printed; (II) Paris Ochlah Ve-Ochlah, § 297, and (III) the printed Massorah on Gen. 17 9. Though the heading distinctly states that there are five such instances only, the Rubric itself records six. The heading of the other two Lists correctly states that there are six and the Lists duly enumerate the same passages.

תַּתְּרַעִיָּה = § 1477.

וְאַתָּה and thou. Eight words are respectively preceded once only by this pronoun with the prefix *Vav*. That is, they are unique in the combination with this pronoun with the prefix *Vav*, whilst in all the passages where the words in question are combined with the pronoun second person masculine it is without the prefix, i. e. *אַתָּה*. That this is the meaning of this Massorah is evident from the fact that there are altogether upwards of eighty words which respectively occur only once preceded by *וְאַתָּה* and that with the exception of two, those only are here selected which occur again and are preceded by *וְאַתָּה*. This Rubric, therefore, is the contrast to the one in letter *א*, § 1476.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) the printed Massorah Finalis, letter *א*, § 842, which I have printed; (II) Orient. 4445, fol. 69b, on Exod. 28 3; (III) the same MS., fol. 135b, on Numb. 16 17, and (IV) Paris Ochlah Ve-Ochlah § 262.

As already stated, the design of this Massorah is not merely to catalogue the words which occur once only preceded by *וְאַתָּה*, but those words which when they occur again are preceded by *וְאַתָּה*. Accordingly (1) two instances in this fragmentary List do not belong to it, viz. *וְאַתָּה תַּעֲשֶׂה* 1 Kings 5 23 and *וְאַתָּה לֵךְ* Dan. 12 13, since neither of these words is ever preceded by *וְאַתָּה* and (2) no fewer than eleven which belong to this Rubric are omitted.¹ The omissions, as is often the case, are due to the fact that this List exhibits the first attempt to collect these unique combinations and that the original Massorites left it to their colleagues to complete the catalogue, which as far as it is at present known, was not done. Hence List II, which is the oldest form of this fragment, has not only no heading as yet fixing the number of instances, but contains one combination which is not in the other fragments, viz. *וְאַתָּה תִּרְבֵּר* (Exod. 28 3, comp. with Exod. 7 2) and omits one which the others have, viz. *וְאַתָּה אֲרִי* (1 Kings 1 20). List III which records the same

¹ Viz. (1) *וְאַתָּה אֲרִי* Pa. 86 15 comp. with *וְאַתָּה אֲרִי* 2 Sam. 7 29; Ps. 86 5; (2) *וְאַתָּה אֲרִי* Pa. 55 24 with *וְאַתָּה אֲרִי* 1 Kings 18 36; Ps. 60 12 &c.; (3) *וְאַתָּה דָּבַר* Exod. 31 13 with *וְאַתָּה דָּבַר* 2 Sam. 17 6; (4) *וְאַתָּה יִצְחָק* Exod. 9 30 with *וְאַתָּה יִצְחָק* Jerem. 22 2; (5) *וְאַתָּה יִשְׂרָאֵל* Isa. 41 8 with *וְאַתָּה יִשְׂרָאֵל* Isa. 44 21; Hos. 4 15; (6) *וְאַתָּה מִסֵּי* Pa. 71 7 with *וְאַתָּה מִסֵּי* Pa. 142 6; (7) *וְאַתָּה נָתַתְּ* 1 Kings 12 4 with *וְאַתָּה נָתַתְּ* Gen. 26 20; 1 Kings 21 7; (8) *וְאַתָּה תִּמְצֵל* 2 Sam. 9 7 with *וְאַתָּה תִּמְצֵל* Micah 6 14; (9) *וְאַתָּה תִּבְרַח* Gen. 15 16 with *וְאַתָּה תִּבְרַח* Deut. 31 7; (10) *וְאַתָּה תִּבְרַח* Pa. 109 28 with *וְאַתָּה תִּבְרַח* Pa. 5 13; (11) *וְאַתָּה תִּשְׁבֵּן* Deut. 30 8 with *וְאַתָּה תִּשְׁבֵּן* Pa. 85 7.

eight instances as List I, ends this fragment with *וְאָתָּה כָּל הַיּוֹם* This simply gives the number contained in the fragment to fill up the lines, and there can hardly be any doubt that later Nakdanim who mistook this fragment for a complete catalogue, made this ending into a heading. List IV is of importance inasmuch as it supplies the clue to the proceedings of the later Nakdanim. Mistaking the import of this Massorah a Nakdam added three more instances which do not belong to this Rubric, viz. *וְאַתָּה שָׁלוֹם* (1 Sam. 25 6); *וְאַתָּה חָסָד* (1 Kings 5 23) and *וְאַתָּה נִסְיָן* (Ezek. 33 9) since they do not occur in combination with *וְאַתָּה* and he forthwith altered the *ט* = 8 in the heading into *יא* = 11.

תַּתְּרַעִיָּה = § 1478.

וְאַתָּה בְּרֵאשִׁית and thou, son of man, occurs twenty-four times in this book. That is, in Ezekiel to distinguish it from the numerous instances in which *בְּרֵאשִׁית* occurs in this book without being preceded by *וְאַתָּה*. As this phrase does not occur outside Ezekiel the heading ought more properly to be *בְּרֵאשִׁית*. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 109b, on Ezek. 33 10. Though the heading states that there are twenty-four such instances the Rubric itself records twenty-two only. Ezek. 37 16 and 39 1 are omitted which is manifestly due to a clerical error. In the received text there are twenty-three instances, but this Rubric is based upon a recension which read *וְאַתָּה בְּרֵאשִׁית* in Ezek. 43 10, as will be seen in the notes on this passage in my edition of the Bible.

תַּתְּרַעִיָּה = § 1479.

וְאַתָּה וּבָנֶיךָ and thou and thy sons, occurs three times. *וְאַתָּה* is eleven times preceded by this pronoun second person singular masculine. In eight instances it is *וְאַתָּה* without the prefix *Vav* (Gen. 6 18; 45 10; Levit. 10 9, 14; Numb. 18 1; Deut. 30 2; 1 Sam. 28 19; 2 Sam. 9 10) and in three only is it with the prefix. Hence the Massorah safeguards the minority. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Vienna Codex No. 35 on Numb. 18 1, which I have printed, and (II) the printed Massorah on the same passage.

תַּתְּרַעִיָּה = § 1480.

וְאַתָּה הוּא and thou art he, occurs twice. *וְאַתָּה* is eleven times preceded by the pronoun second person singular masculine. In nine instances it is *וְאַתָּה* without the prefix *Vav* (2 Sam. 7 28; 2 Kings 19 15; Isa. 37 16; Jerem. 14 22; Ps. 44 5; Neh. 9 6, 7; 1 Chron. 17 26; 2 Chron. 20 6) and in two instances only is it with the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 309b, on Ps. 102 28. In the first catchwords is manifestly a clerical error and is due to the fact that this divine name follows *וְאַתָּה* in five out of the nine instances in which this phrase occurs. This made it familiar to the Nakdan and hence he substituted it for the less familiar phrase *וְאַתָּה הוּא*.

תַּתְּרַעִיָּה = § 1481.

וְאַתָּה תִּצְוֶה and thou shalt command, occurs twice at the beginning of a verse. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Vienna Codex No. 35 on Josh. 3 8, which I have printed; (II) Add. 21,160, fol. 110a, on Exod. 27 20; (III) the printed Massorah on the same passage, and (IV) the same on Josh. 3 8. As this combination, which occurs twice altogether, begins a verse in both instances one Massoretic School emphasise the fact that its begins the verse and hence Lists I and IV head this Rubric *בְּיַד רַא פְּסִי*; whilst another Massoretic List which had regard to the combination, irrespective of the position it occupies in the verse, headed Lists II and IV *בְּיַד רַא פְּסִי*. Only the heading in Lists I and IV ought more properly to be *בְּיַד רַא פְּסִי*.

תַּתְּרַעִיָּה = § 1482.

וְאַתָּה and thou, is in three instances used for the masculine. That is, this pronoun second person which was originally epene, but which according to later orthography is normally feminine, has in these three instances retained its primitive spelling for the second person masculine.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 115b, on

Deut. 5 24, which I have printed; (II) the same MSS., Vol. II, fol. 88a, on Ezek. 28 14; (III) Arund. Orient. 16, fol. 185a; (IV) Add. 15,250, fol. 285a; (V) Add. 15,251, fol. 282a, all on the same passage; (VI) Add. 15,451, fol. 99a, on Numb. 11 15; (VII) Add. 21,160, fol. 205b; (VIII) the printed Massorah, both on the same passage; (IX) the printed Massorah on Deut. 5 24, and (X) the same on Ezek. 28 14.

הַתְּחִיבִי = § 1483.

הַתְּחִיבִי is the textual reading in five instances as the feminine form of the pronoun second person singular, for which the official reading or the Keri substitutes תְּחִיבִי and one instance it is with the prefix Vav (וַתְּחִיבִי) in the Kethiv for which the Keri is תְּחִיבִי. This Rubric I have found in the printed Massorah only on 2 Kings 4 16. The addition at the end, which states that there is one instance only where this spelling occurs with the prefix Vav, is incorrect since there are three such instances, viz. Judges 17 2; 2 Kings 4 7, and Jerem. 4 30. The passage in 2 Kings 4 7 is in the Model Codex Orient. 2626—28.

הַתְּחִיבִי = § 1484.

הַתְּחִיבִי ye, occurs four times at the beginning of a verse. This pronoun second person plural masculine, which begins a verse thirty-one times, is in twenty-seven instances with the prefix Vav¹ and in four only is it without the prefix. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11; Vol. I, fol. 37b, on Exod. 5 11, which I have printed; (II) the same MS., Vol. II, fol. 30b, on Isa. 43 10; (III) Add. 15,250, fol. 112b, on Deut. 29 9; (IV) Orient. 2349, fol. 60a, on Exod. 5 11; (V) Orient. 1474, fol. 190a, on Isa. 53 10; (VI) Halle Ochlal Ve-Ochlal II, § 160, margin and (VII) the printed Massorah on Exod. 5 11. The mnemonic sign is given in List V alone.

¹ Gen. 9 7; 50 20; Exod. 19 6; Numb. 31 19; Deut. 1 40; 4 4; Josh. 8 7; 10 19; 18 6; 22 18; 23 3; Judg. 2 2; 9 18; 10 13; 1 Sam. 10 19; Isa. 57 3; 61 6; 65 11; Jerem. 16 12; 27 9; 29 20; Ezek. 20 39; 36 8; Mal. 1 12; 2 8; Esther 8 8; 2 Chron. 15 7.

הַתְּחִיבִי = § 1485.

הַתְּחִיבִי and ye, occurs four times with the accent at the beginning of the verse in the Scriptures. That is, with Gershayim. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 25a, on Judg. 9 18, which I have printed, except the heading with the mnemonic sign which is from Harley 5710—11, Vol. II, fol. 93a, on Ezek. 36 8; (II) Arund. Orient. 16, fol. 189b, on Ezek. 36 8; (III) Add. 15,250, fol. 137b, on Judg. 9 18; (IV) the same MS., fol. 289b, on Ezek. 36 8; (V) Add. 15,251, fol. 286b, on the same passage; (VI) Add. 15,451, fol. 169b, on Judg. 9 18, and (VII) the printed Massorah on Josh. 18 6. The mnemonic sign without the record of the passages is also given in Harley 5710—11, Vol. II, fol. 93a; the same MS., Vol. II, fol. 301, on Neh. 13 18, and in the printed Massorah on Ezek. 36 8.

It is remarkable that both the Model Codex Harley 5710—11 and the printed Massorah on Ezek. 36 8 most emphatically state that these four instances respectively begin a verse, whereas Neh. 13 8 does not begin the verse in the received text. It is possible that in the Codices from which this recension was made this passage was divided into two verses?

הַתְּחִיבִי = § 1486.

וַתְּחִיבִי and ye, occurs four times in the Scriptures. That is, this pronoun second person plural feminine without and with the prefix Vav. The design of this Massorah is to exclude the reading וַתְּחִיבִי in Ezek. 13 11 which obtained in the earliest Codices, as is attested by the Septuagint and Vulgate, which will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 21a, on Gen. 31 6, which I have printed; (II) the same MS., Vol. II, fol. 92a, on Ezek. 34 17; (III) St. Petersburg Codex of A. D. 916 on Ezek. 13 11; (IV) the same Codex on Ezek. 34 17; (V) Arund. Orient. 16, fol. 189a, on the same passage; (VI) Add. 15,250, fol. 20b, on Gen. 31 6; (VII) the same MS., fol. 288b, on Ezek. 34 17; (VIII) Add. 15,251, fol. 273b, on Ezek. 13 11; (IX) the same MS., fol. 285, on Ezek. 34 17; (X) Add. 15,451, fol. 328b, on the same passage; (XI) Add. 21,160, fol. 27a, on Gen. 31 6; (XII) Orient. 1474, fol. 82b, on Ezek. 13 11; (XIII) the same MS., fol. 111b, on Ezek. 34 17; (XIV) the printed Massorah on Gen. 31 6, and (XV) the same on Ezek. 13 11. List XII alone has the mnemonic sign. As this pronoun is in three instances with the prefix Vav and once without the prefix, it forms part of the List of words which respectively occur four times, three times with and once without the prefix Vav.¹

¹ Comp. The Massorah, letter¹, § 74, Vol. I, fol. 407.

הַתְּחִיבִי = § 1487.

הַתְּחִיבִי yesterday, occurs three times. That is, in contradistinction to the eight instances where this adverb is תְּחִיבִי without the prosthetic Aleph (Exod. 5 8, 14; 1 Sam. 20 27; 2 Sam. 3 17; 15 20; Job 8 9; Ruth 2 11; 1 Chron. 11 2). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 147b, on 1 Sam. 4 7, which I have printed; (II) Add. 15,451, fol. 182a, and (III) the printed Massorah, both on the same passage.

הַתְּחִיבִי = § 1488.

כַּתְּחִיבִי as yesterday, occurs twice. This adverb with the prefix Caph precedes תְּחִיבִי nine times. In seven instances it is without the prosthetic Aleph, viz. תְּחִיבִי (Gen. 31 2, 5; Exod. 5 7, 14; Josh. 4 18; 1 Sam. 21 6; 2 Kings 13 5) and with it in these two instances only, viz. תְּחִיבִי. The Massorah, therefore, safeguards this exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 43a, on 1 Sam. 14 21.

הַתְּחִיבִי = § 1489.

אֶתְּחִיבִי hire, without and with prefixes occurs five times with Patach. That is, under the Nun. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 128b, on Deut. 23 19, which I have printed; (II) Arund. Orient. 16, fol. 176b, on Ezek. 16 34; (III) the same MS., fol. 210a, on Micah 1 7; (IV) Add. 15,250, fol. 109a, on Deut. 23 19; (V) Add. 15,251, fol. 117a, on the same passage; (VI) the same MS., fol. 275a, on Ezek. 16 34; (VII) the printed Massorah on Deut. 23 19 and (VIII) the same on Ezek. 16 34.

Letter Beth.

א = § 1.

The first part of this Rubric, which registers the number of times *Beth* occurs in the Bible, is taken from the celebrated Poem given above, letter א, § 224. The second part, which records the number of times *Beth* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-critical edition of the Hebrew Bible*, Part I, chap. VII, pp. 110, 111.

ב = § 2.

ב. — The instance in which letter *Beth* has one *Tāgin* is from Harley 5710—11.

ג = § 3.

ג. — The four instances in which this letter has two *Tāgin* is from Harley 5710—11 on these passages.

ד = § 4.

ד. — In four instances the *Beth* has three *Tāgin*. These four instances are from the *Sepher Tāgin* in the *Vitry Machsor* Add. 27,021, Vol. II, fols. 209a—215a, which I have printed in *The Massorah*, letter ט, § 25, Vol. II, pp. 680—701.

ה = § 5.

ה. — This List of words beginning with *Beth*, which respectively occur once only, I have compiled myself and arranged alphabetically. The necessity for such a List is described in letter א, § 12. (*Vide supra*, p. 4.) Without this List, the five fragments marked § 5a—e, which I have printed at the end of it and which are respectively from Vienna Codex No. 35 on Numb. 10 22; Arund. Orient. 16, fols. 153b, 179a, 187b, on Jerem. 10 3; Ezek. 20 18, 32 30, could scarcely be identified; nor could the following Rubrics six and seven be explained.

To Students who understand the labour and the difficulty of collecting and arranging upwards of forty thousand forms which respectively occur only once, the impossibility of being absolutely correct will be apparent. They require no apology for the mistakes which have crept into this first attempt. The following I have detected since this Rubric has been printed:

Omissions:

Jerem. 46 2	בְּקִרְבֵּי חֶסֶד	2 Kings 2 12	בְּבִנְיָו
Gen. 48 3	בְּלֹו	Ps. 79 10	בְּמַיִם כְּחַיִּב
Exra 6 2	בְּסִבְרֵי	Josh. 19 11	בְּדִבְרֵי שָׂמַח
1 Kings 4 15	בְּנִסְתָּלֵי	2 Sam. 8 10	בְּהַדְרֵי עֵינָיו
1 Sam. 18 7	בְּרִבְבוֹתָיו	1 Chron. 18 10	בְּהַדְרֵי עֵינָיו
Exod. 40 18	בְּרִחְתּוֹ	2 Sam. 18 18	בְּחַיִּי כְּחַיִּב
1 Kings 18 42	בְּרִדּוֹ כְּחַיִּב	Deut. 2 28	בְּחַצְרוֹתָם
2 Sam. 23 8	בְּשִׁבְתָּ מִבֵּית	Ezek. 21 29	בְּפִי מִתָּה
Prov. 26 24	בְּשִׁלְטוֹ כְּחַיִּב	2 Chron. 35 20	בְּרִקְבֵי שָׂמַח

The following words occur more than once:

בְּרָה	בְּפִקְעוֹתָם	בְּחֹרֵי	בְּגִבּוֹר	בְּאֵו
בְּרָד	בְּפִנָּה	בְּחֹרֵי	בְּגֹוֹשׁ	בְּמַרְבּוֹת
בְּשִׁתּוֹ	בְּעִבְרוֹתָם	בְּלֵצֵי	בְּזוֹ	בְּבִיתֵי
בְּחֹקְכֶם	בְּעַל	בְּלוֹ	בְּחִיל	בְּבִקְעָת
	בְּקִרְשׁ	בְּפִקְעוֹ	בְּחֻכְתָּהּ	בְּבִבְיָהּ

בְּקִשׁ with *Dagesh* in the *Coph* Zeph. 1 6 which is a mistake for בְּקִשׁ also occurs several times.

ו = § 6.

ו. — An alphabetical List of unique words which respectively begin with *Beth*. This List is so arranged that the second letter of each word exhibits the alphabetical order.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 19b, on Gen. 30 13, which I have printed; (II) Orient. 4445, fol. 32b, on Gen. 42 21; (III) the same MS., fol. 53b, on Exod. 12 27; (IV) the same MS., fol. 90a, on Levit. 7 9; (V) the same MS., fol. 97a, on Levit. 13 41; (VI) the same MS., fol. 158b, on Numb. 27 damaged; (VII) Orient. 2349, fol. 44b, on Gen. 30 13; (VIII) Halle Ochlāh Ve-Ochlāh I, § 37; (IX) the printed Massorah Finalis, letter ב, § 6, and (X) Paris Ochlāh Ve-Ochlāh, § 36.

With the exception of Lists I, II, VII and X, the others are hardly alike. They manifestly exhibit different recensions proceeding from different Massoretic Schools. When it is borne in mind that there are about 2277 words beginning with *Beth* which occur only once and that innumerable alphabets might, therefore, be compiled by taking different combinations, it is difficult to divine why the Massorites selected exactly this limited number of words for the alphabets in question. It may be that the words thus distinguished were either the subject of different readings or of some Hagadic traditions preserved in the several Massoretic Schools. From the fact that בְּזִמְרָה (Hos. 7 4) is given to represent letter *Vav*, it is evident that the Massorites who compiled this Rubric worked upon a recension in which this Kal participle singular feminine was written *plene* though this is against the present *textus receptus*.

ז = § 7.

ז. — An alphabetical List of unique words which exhibit the alphabet at the end thereof. That is, the words beginning with letter *Beth* are so arranged that each expression ends with a letter in alphabetical sequence. The design of the Massorites in selecting these twenty-one expressions from the 2277 which begin with *Beth* is as inscrutable as is the cause of the selection for the alphabet of § 6.

This List, which is one of the oldest constituent parts of the Massorah and which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Nah. 2 11. It will be seen that letter ט, is not represented in this alphabet. This may be due to a scribal error, for though expressions beginning with *Beth* and ending with *Teth* are of rare occurrence, still there are about twelve in the 2277 forms.

ח = § 8.

ח. — Twenty-nine words are read with *Beth* and they are unique. That is, with the prefix *Beth* they have no parallel, in all other instances where these expressions occur again they are with the prefix *Caph*.

Of this Rubric I collated two Lists: (I) Paris Ochlāh Ve-Ochlāh, § 215, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 1. Though both Lists state in the respective headings that there are twenty-nine such instances and both duly record this number, List I has two instances which are not in List II, viz. בְּרִמּוֹתָי Gen. 5 1 and בְּמַעְיָרֵיהֶם 2 Chron. 31 17, whilst List II has two instances which are not in List I, viz. בְּפִקְעוֹתָם 2 Chron. 20 29 and בְּחֻלְקֵיהֶם 2 Chron. 31 17. In List I, moreover, there are the following corruptions in the catchwords: (1) for בְּפִקְעוֹתָם 2 Chron. 20 29 the catchwords should be בְּרִדּוֹ מִבֵּית אֱלֹהִים and not שְׂכֵמֶת יָמִים; (2) for בְּקִשׁ Zech. 10 5 כֹּחֶם and not בְּרִשָׁם, and (3) for בְּקִשְׁלֶם Job 24 5 בְּרִשָׁם should be בְּרִשָׁם.

ט = § 9.

ב. — Twenty-nine words which begin with Beth have the accent Pazer. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 4. It will be seen that though the heading states that there are twenty-nine such instances the Rubric itself records thirty-one. Amongst these is one instance with Pazer-Gadol, commonly called Karne-Pava, viz. קאָרנע (Numb. 35 5). The catchword for קאָרנע, viz. דגה במחתי לך = 2 Kings 18 21 is a clerical error for דגה במחתי על משענת = Isa. 36 6. I have given the right reference though leaving Jacob b. Chayim's words.

י = § 10.

ב. — An alphabetical List of words which respectively occur twice, once with Beth at the beginning and once without it.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 128b-129a, on Deut. 28 4, which I have printed; (II) Orient. 4445, fol. 104a, on Levit. 18 18; (III) Add. 15,451, fol. 330b, on Ezek. 36 38; (IV) Halle Ochlal Ve-Ochlal I, § 6; (V) Paris Ochlal Ve-Ochlal, § 6, and (VI) the printed Massorah Finalis, letter ב, § 11.

List II, which is from the oldest undated Codex extant, gives twenty-six pairs only. It omits the following eighteen pairs: Nos. 2, 3, 6, 7, 8, 11, 13, 14, 15, 16, 18, 22, 24, 27, 30, 31, 34, 37 and yet it represents every letter in the alphabet in so far as the alphabet is represented in the other five Lists. This shows conclusively that the original design of the earlier Massorites was simply to compile a limited alphabet of single pairs in so far as they were able to find them, in order to illustrate each expression which occurs twice, once with and once without the prefix, and that later Massorites aimed at multiplying these pairs for each letter. And yet though all the other five lengthier Lists are almost identical, letters ד, ב, ל and פ are not at all represented. The heading ought, therefore, more properly to be י וְיָ וְיָ אֲלֻפֵּיחַ דְּלוֹת וְיָ an imperfect alphabet &c. The only difference in the five later Lists consists in List V having as No. 3 the pair אָקֶלֶם Gen. 3 5 and אָקֶלֶם Numb. 15 19 which none of the others have, and in List VI having as No. 38 the pair אָקֶלֶם Numb. 35 22 and אָקֶלֶם Numb. 35 20 which also none of the others have, whilst it omits the pair (No. 27) אָקֶלֶם Levit. 13 49 and אָקֶלֶם Ps. 68 14 which the four lengthy Lists give. It is to be remarked that in some Massoretic Schools the words beginning with the same letter of the alphabet which occur twice, once without and once with the prefix Beth, were collected and treated in separate Rubrics with separate headings. Hence the pairs which exhibit letter נ are given in the printed Massorah Finalis, letter ב, § 1, under the heading נ וְנָנִי מִדִּירָה נ וְנָנִי בֵּן. Here, however, three pairs only are given, and the pair (No. 6) אָקֶלֶם Isa. 3 16, אָקֶלֶם Isa. 58 1, which are given in all the long Lists, are omitted. The pairs which exhibit letter ס are given in the printed Massorah Finalis, under letter ב, § 4, with the heading ס וְסָס מִדִּירָה ס וְסָס בֵּן, whilst those beginning with פ are given in the printed Massorah Finalis under letter ב, § 2, with the heading פ וְפָפִי מִדִּירָה פ וְפָפִי בֵּן.

יא = § 11a-c.

ב. — Words beginning with Beth which respectively occur twice, once with Sheva or Chirek under the Beth and once with Pathach.

It is important to notice that § 11a and b which are from the same MS., viz. Orient. 2849, fol. 39b, on Gen. 22 13 and fol. 98a, on Levit. 26 26, the one recording three pairs only and the other five, exhibit the first attempts to collect these instances. Since the publication of this Rubric I have found two more incipient Lists in the ancient Codex Orient. 4445, one on Exod. 27 7, fol. 69a, and one Exod. 32 4, fol. 74b. The first records ten pairs and omits אָקֶלֶם Isa. 19 2 and אָקֶלֶם Amos 9 8 which constitute the seventh pair in § 11c. It, moreover, has no companions in אָקֶלֶם No. 6 and אָקֶלֶם No. 8. The second List records eight pairs only. It omits אָקֶלֶם No. 3, אָקֶלֶם No. 9 and אָקֶלֶם No. 11. Neither has a heading or catchwords.

Rubric 11c, which is from Arund. Orient. 16, fol. 302a, on Ps. 74 5 and which is still without a heading, catalogues eleven such pairs. It is probably due to this recension that the later editors of the other Lists have added the heading fixing the number of the pairs at eleven. Of its form with the heading, I have collated five Lists, two in MSS. and three printed: (I) Add. 15,451, fol. 507b, on 2 Chron. 35 13 which heads it אָקֶלֶם; (II) Halle Ochlal Ve-Ochlal I,

§ 50; (III) the printed Massorah on Isa. 8 1; (IV) the printed Massorah Finalis, letter ב, § 2, and (V) Paris Ochlal Ve-Ochlal, § 49. All the five Lists with the headings call the first of the pair which has Sheva or Chirek under the Beth מִלְּפָנֶיךָ below and the second member which has Pathach מִלְּפָנֶיךָ above.

List I of the five Lists with heading, omits the first pair אָקֶלֶם and אָקֶלֶם and gives in its place אָקֶלֶם and אָקֶלֶם (Gen. 41 53; 43 1). But as אָקֶלֶם and אָקֶלֶם are of frequent occurrence, this pair is contrary to the scope of the Massorah which is to record unique pairs. It is manifestly the addition of a later Nakdan who mistook the import of the Rubric and is rightly absent in all the other Lists. List V, which gives the same eleven pairs recorded in Lists II, III and IV, has at the end under the heading אָקֶלֶם and אָקֶלֶם apart from the Massorah the following additional pair אָקֶלֶם and אָקֶלֶם (Levit. 13 48; Eccl. 10 17). This is not only in conflict with the number given in the heading, but shows that the List is not final and that the heading is a later addition.

It will be seen that the expressions Milva and Milel, which in their more restricted sense describe the position of the accent when it is on the ultima or penultima, are here used to indicate the quantity of the vowel-sign. This is the case with all the four prefixes בּוּבֵל with words which respectively occur twice only, once with one kind of vowel and once with another. The Massorah classifies the words with the several prefixes, mostly according to the letters of the alphabet by which they are followed. Thus in connection with the prefix Vav there are four separate Lists headed as מִלְּפָנֶיךָ and מִלְּפָנֶיךָ, viz. (1) pairs beginning with א; vide letter א, § 11d; (2) pairs beginning with י and ending with י; vide letter י, § 15h-a; (3) pairs mostly beginning with ו; see letter ו, § 10, and (4) pairs beginning with מ; see letter מ, § 24. In connection with the prefix Caph there is one List of pairs thus described; see letter ב, § 18; whilst with the prefix Lamed there are no fewer than five Lists of such pairs; see letter ל, §§ 11, 12, 17, 18, 19a-e.

Graetz has shown, and I believe conclusively, that prior to the introduction of the present system of vowel-signs the different value and pronunciation of the prefixes בּוּבֵל in the pairs of homonyms were indicated by a single point placed either above or below the prefix. Thus בּוּבֵל indicated the present pointing אָקֶלֶם and hence was called מִלְּפָנֶיךָ above, because the point was above the prefix; whilst בּוּבֵל stood for the present אָקֶלֶם and was called מִלְּפָנֶיךָ below, because the point occupied the position below the prefix. The same was the case with the prefix Vav [אָקֶלֶם] = אָקֶלֶם and אָקֶלֶם [אָקֶלֶם] = אָקֶלֶם so also אָקֶלֶם [אָקֶלֶם] = אָקֶלֶם and אָקֶלֶם [אָקֶלֶם] = אָקֶלֶם so also אָקֶלֶם [אָקֶלֶם] = אָקֶלֶם and אָקֶלֶם [אָקֶלֶם] = אָקֶלֶם.

Comp. Monatschrift für Geschichte und Wissenschaft des Judenthums, Vol. XXX, pp. 348-367, 395-406. Krotoebin 1891.

יב = § 12.

ב. — In four words the prefix Beth which is written in the text is officially cancelled . . . and in one word the reverse is the case, the prefix is not in the text, but is officially supplied. The design of this Rubric is to harmonise 2 Kings 22 5 and 9. On referring to the notes in my edition of the Bible on the passages which constitute this Rubric it will be seen that both MSS. and editions exhibit in the text the Keri as the substantive reading.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 202b, on 2 Sam. 10 9, which I have printed; (II) the same MS., Vol. II, fol. 69b, on Jerem. 52 11; (III) the same MS., Vol. II, fol. 256a, on Prov. 28 8; (IV) St. Petersburg Codex of A. D. 916 on Jerem. 52 11; (V) Arund. Orient. 16, fol. 62b, on 2 Sam. 10 9; (VI) the same MS., fol. 115b, on 2 Kings 22 5; (VII) the same MS., fol. 347a, on Prov. 28 8; (VIII) Add. 15,451, fol. 209b, on 2 Sam. 10 9; (IX) the same MS., fol. 305b, on Jerem. 52 11; (X) Halle Ochlal Ve-Ochlal I, § 89; (XI) Paris Ochlal Ve-Ochlal, § 107, and (XII) the printed Massorah on Prov. 28 8. It will be seen that List I gives first the four words consecutively which are the subject of this Massorah and afterwards the catchwords also separately, a method which is not unfrequently adopted in the Massorah of this Model Codex.

יג = § 13.

ב. — Eleven words are in the text written with Beth, for which the official reading substitutes Caph . . . in three instances the reverse is the case the textual reading is Caph and the Keri Beth.

On referring to the notes on these passages in my edition of the Bible, it will be seen that the official Keri is in almost all the instances the substantive textual reading.

Of this Rubric I collated eleven Lists, seven in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 140a, on Josh. 6 5 which I have printed; (II) the same MS., Vol. I, fol. 170b, on Judg. 19 25; (III) the same MS., Vol. I, fol. 240a, on 2 Kings 3 24; (IV) Arund. Orient. 16, fol. 3b, on Josh. 4 18; (V) the same MS., fol. 359b, on Esther 3 4; (VI) Add. 21,160, fol. 310a, on the same passage; (VII) Halle Ochlal Ve-Ochlal I, § 137; (VIII) Paris Ochlal Ve-Ochlal, § 149; (IX) the printed Massorah on Hosen 1 1 in the inner square enclosing the first word; (X) the same on 1 Chron. 1 1 occupying the same position, and (XI) the printed Massorah Finalis, letter ב, § 10. Lists I, VII, IX, X and XI are the only five which give the second part of this Rubric.

According to the Model Codex Harley 5710-11 גקלמא with Beth is also the textual reading in Josh. 6 15 and the Massorah in this important MS. has against it גקלמא קי. The editio princeps of the Rabbinic Bible with the Massorah by Jacob ben Chayim, Venice 1524-25, has also גקלמא in the text with the Massorah on it בתי וקרי ב. Hence the Kethiv and Keri in my edition of the Bible.

It is remarkable that in all the three Lists of the printed Massorah the catchwords after ב are either אהריי בתי עתלי (Lists IX, X) or אהריי רחוקי בתי עתלי (List XI). As there is no such passage in the Bible, it is evident that a later Nakdan who supplied the catchwords has here mixed up the two passages in which ב occurs, viz. Ezra. 10 28 and Neh. 3 20. This confusion, however, already occurs in Halle Ochlal Ve-Ochlal (List VII). In the Rubric which I have printed the reference to גקלמא should be 2 Sam. 5 24 and not 5 22.

ג"י = § 14a-c.

ג"י. An alphabetical List of words which respectively occur twice, once with the prefix Beth and once with Caph. The similarity between the ב and כ and indeed their almost identity in many MSS. have been a fruitful source of various readings, as is attested by the preceding Rubric. This caused the Massorites to safeguard especially those expressions which are limited in their occurrence to twice with the two prefixes which though differing in their meaning are yet alike in their appearance. As is often the case with lengthy Lists, we have in the Rubric before us the first attempt of the Massorites which is restricted to sections of the alphabet. Hence the fragment marked here § 14a, which is from Harley 5710-11, Vol. II, fol. 289a, on Ezra 5 1 records five pairs only, exhibiting two letters, viz. ש and ר. The second fragment marked § 14b, which is from the same MS., Vol. II, fol. 192b, on 1 Chron. 4 31 also records five pairs exhibiting the same two letters. Yet it omits one pair in ש, viz. גקמא and גקמא which is in the first fragment and gives a pair in ר, viz. רתקיא and רתקיא which that fragment has not. Since the appearance of the first volume of the Massorah I have found four other fragments in the ancient Codex Orient. 4445: (1) fol. 52a, on Exod. 11 1 which records nine pairs; (2) fol. 58b, on Exod. 16 31 which also catalogues nine pairs; (3) fol. 99b, on Levit. 14 35 which gives eleven pairs, and (4) fol. 120b, on Numb. 4 20 which also gives eleven pairs. From the printed Massorah of Jacob b. Chayim on Ps. 71 9 which gives a fragment of three pairs exhibiting letter ב, and which I have printed in Volume III, p. 3, § 14, it will be seen that these fragments or sections of the alphabet were issued from some Massoretic Schools with separate headings. Thus for instance this fragment is headed בתי רינן דוד כ דוד and at the end of it is added בתי רינן אב דוד כ דוד. The expression רינן דוד, which I have reproduced as it is given in Jacob b. Chayim's Massorah, is manifestly a mistake for רינן.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) St. Petersburg Codex of A. D. 916 on Ezek. 3 3, which I have printed; (II) the same Codex on Isa. 47 3; (III) Add. 16,451, fol. 329b, on Ezek. 36 17; (IV) the same MS., fol. 386b, on Habak. 1 13; (V) the same MS., fol. 405b, on Ps. 35 14; (VI) the same MS., fol. 438b, on Dan. 2 43; (VII) Add. 21,160, fol. 192a, on Numb. 4 20; (VIII) Halle Ochlal Ve-Ochlal I, § 4; (IX) Paris Ochlal Ve-Ochlal, § 4, and (X) the editio princeps of the Rabbinic Bible by Felix Pratensis, Venice 1516-17, Vol. II, at the end. In the printed Massorah by Jacob b. Chayim this Rubric does not occur, though the editor refers for it to the Massorah

Finalis, letter ב, in no less than six places (Numb. 4 20; Ps. 71 9; 89 37; Prov. 5 11; Eccl. 7 16; Dan. 4 5), where he states he has given it.

Both the pairs and the number of instances to represent each letter of the alphabet, vary in almost every one of these Lists. In the earlier recensions of the Rubric as a rule there is not only one pair given for each letter, but some of the letters are not represented. Thus List I, which I have printed, gives nineteen pairs only and omits ב כ and ל; whilst List II, which is from the same ancient Codex, gives twenty-one pairs and omits to represent letter ב. It moreover, gives three different pairs for the three letters ג ו ז and ש, viz. (1) גקמא וקמא 2 Kings 17 34; 2 Chron. 31 21 instead of גקמא וקמא Eccl. 11 9; Ezek. 43 3; (2) גקמא וקמא Ps. 7 18; Eccl. 7 15 instead of גקמא וקמא Gen. 1 27; 5 3, and (3) גקמא וקמא Ps. 89 37; Isa. 38 8; instead of גקמא וקמא Ezek. 31 5; Exod. 11 1. It also gives גקמא וקמא Ps. 103 10; Dan. 9 16 instead of the corrupt גקמא וקמא בתי. When it is added that the largest number of pairs in the ancient recension of this Rubric is twenty-one and that in the later recension exhibited in Lists VIII, IX and X there are forty-eight and fifty such pairs, it will be seen that the instances which required safeguarding in the different Massoretic Schools increased in the course of time.

ג"י = § 15.

ג"י. Six words are written in text with Beth for which the official reading substitutes Mem . . . and in one instance the reverse is the case the textual reading is with Mem and the official reading is Beth. The design of this Massorah is not only to exclude the Eastern recension, which follows the textual reading or the Kethiv and which is supported by the ancient Versions, but to militate against other Schools of textual redactors in several of these passages, as will be seen from the notes in my edition of the Bible.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 138b, on Josh. 3 16, which I have printed; (II) the same MS. on the same passage; (III) the same MS., Vol. I, fol. 247a, on 2 Kings 12 10; (IV) Arund. Orient. 16, fol. 3a, on Josh. 3 16; (V) the same MS., fol. 17b, on Josh. 24 15; (VI) the same MS., fol. 117a, on 2 Kings 23 33; (VII) Add. 15,451, fol. 147a, on Josh. 3 16; (VIII) the same MS., fol. 162a, on Josh. 24 15; (IX) the same MS., fol. 255a, on 2 Kings 12 10; (X) Halle Ochlal Ve-Ochlal I, § 141; (XI) Paris Ochlal Ve-Ochlal, § 154, and (XII) the printed Massorah Finalis, letter ב, § 11.

ג"י = § 16.

ג"י. Three words respectively occur twice, once beginning with Beth and once with Lamed Beth. For this Rubric see letter ב, § 15, Vol. II, p. 108.

ג"י = § 17.

ג"י. An alphabetical List of words ending with Beth which respectively occur once only. This List I compiled myself and arranged alphabetically in accordance with the last letter but one. The necessity for such a List is described in letter מ, § 12. (Vide supra, p. 4.) The following additional instances I have found since this Rubric has been published.

Omissions:

Gen. 46 13	ריב	1 Chron. 24 13	קלמא
Ezek. 30 5	קב	1 Kings 2 22	קלמא
1 Chron. 4 8	קב	Judg. 7 26	קב
Numb. 26 24	קלמא	Ps. 83 12	קב
1 Chron. 9 10	קלמא	1 Kings 1 19	קב
Neh. 12 6	קלמא	Gen. 14 2	קב
1 Chron. 8 34	קלמא	1 Chron. 8 18	קב
Josh. 15 13	קלמא	" 4 34	קב
" 11 21	קב	Judg. 4 11	קב
" 15 50	קב	Numb. 10 29	קב
Judg. 20 38	קב	1 Chron. 5 19	קב
Exod. 33 6	קב	2 Kings 10 23	קב
1 Kings 19 8	קב	2 Sam. 13 3	קב
Deut. 9 8	קב	Jerem. 35 19	קב
2 Kings 19 20	קב	1 Chron. 2 21	קב
Gen. 1 22	קב	" 22	קב
		2 Sam. 10 8	קב

The following words occur more than once:

הָיָה	הָיָה	הָיָה	הָיָה	הָיָה
הָיָה	הָיָה	הָיָה	הָיָה	הָיָה
הָיָה	הָיָה	הָיָה	הָיָה	הָיָה
הָיָה	הָיָה	הָיָה	הָיָה	הָיָה

י"ח = § 18.

הָיָה in or by thee, is three times plene in this form ... once in the Law, once in the Prophets and once in the Hagiographa. That is, this preposition with the suffix second person masculine without and with the prefix *Vav* which is normally הָיָה has in three instances silent *He*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 213b, on 2 Sam. 22 30, which I have printed; (II) the same MS., Vol. I, fol. 39a, on Exod. 7 29; (III) the same MS., Vol. II, fol. 219b, on Ps. 141 8; (IV) Add. 15,251, fol. 45a, on Exod. 7 29, and (V) the printed Massorah on 2 Sam. 22 30. The one instance which is with the prefix *Vav* (Exod. 7 29) denoted by the expression בלשוננו in the heading is also given in the List of twenty words which respectively occur once only ending with הָיָה instead of *v*. (Vide supra, letter ה, § 56c.)

י"ט = § 19.

הָיָה in or with him, is in six instances according to the *Sevir* הָיָה in or with her. That is, in these six instances the suffix third person singular masculine should be feminine. This Rubric I have found in the printed Massorah only, on Exod. 4 17.

כ" = § 20.

הָיָה in or with her, for which the *Sevir* substitutes another expression in three instances. That is, the prefix *Beth*, according to the *Sevir*, is in the first instance to be read with the suffix third person plural masculine (הָיָה) instead of the textual reading הָיָה with the suffix third person singular feminine. In the second place it is to be read with the suffix third person singular masculine (הָיָה) whilst in the third passage an *Aleph* is to be substituted for the *He* and is to be read הָיָה Kal preterite third person singular.

The importance of this Rubric to textual criticism, consists in the fact that these three alternative readings which are here called *Sevirin* are in other parts of the Massorah described as official *Keri* (vide letter כ, § 481), thus confirming the oft-repeated statement that *Sevir* and *Keri* are frequently used as interchangeable terms. This is, moreover, attested by the fact that the *Sevirin* in question, like the *Keri*, are in many MSS. and editions the substantive textual reading, as will be seen from the notes on these three passages in my edition of the Bible. This separate Rubric I have found in the printed Massorah Finalis only, letter כ, § 114. I hardly need remark that the expression הָיָה is in the heading of the Rubric in the *editio princeps* and not הָיָה.

כ"א = § 21a-b.

הָיָה in them. In two instances the textual reading is הָיָה, the prefix with the suffix third person plural masculine, for which the official *Keri* substitutes הָיָה, the prefix with the suffix third person singular feminine.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 105b, on Hosea 9 2, which I have printed; (II) Arund. Orient. 16, fol. 20a, on Judg. 2 22 where it is given as the converse of § 23, and (III) the printed Massorah Finalis, letter כ, § 111. It is remarkable that the heading of List I which is from the Model Codex gives הָיָה as the *Keri* whilst that of List II, which is also a Model Codex and List III describe it as הָיָה, thus yielding additional evidence that the two expressions are identical. § 21b, which is from the splendid MS. in the Paris National Library No. 1-8 on Judg. 11 25 not only gives two additional instances which belong to this category but heads this Rubric הָיָה. The School of Massorites, therefore, from which this Rubric emanates describes these instances as *misleading* instead of regarding them as official.

כ"ב = § 22.

הָיָה and in her, occurs three times. This preposition with the suffix third person singular feminine occurs about two hundred and twenty-two times. In about two hundred and nineteen times

it is without the prefix *Vav* and in three instances only is it with the prefix. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 14b, on Gen. 24 14, which I have printed; (II) the same MS., Vol. II, fol. 7b, on Isa. 14 32; (III) the same MS., Vol. II, fol. 143a, on 1 Chron. 20 2; (IV) Arund. Orient. 16, fol. 125a, on Isa. 14 32; (V) the same MS., fol. 250b, on 1 Chron. 20 2; (VI) Add. 15,451, fol. 16a, on Gen. 24 14; (VII) Halle Oehlah Ve-Oehlah, Supplement fol. 180a; (VIII) the printed Massorah on Gen. 24 14, and (IX) the same on Isa. 14 32. As these three instances occur in the three divisions of the Bible, some of the Lists add הָיָה אֲנִי אֲנִי אֲנִי once it occurs in the Law, once in the Prophets and once in the Hagiographa.

כ"ג = § 23.

הָיָה. In three instances the textual reading is הָיָה in them, for which the *Sevir* substitutes הָיָה in her. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 20a, on Judg. 2 22, which I have printed; (II) Add. 15,451, fol. 343b, on Isa. 6 13, and (III) the printed Massorah Finalis, letter כ, § 112. On referring to the notes on these passages it will be seen that the *Sevir* is the substantive reading in many MSS. and editions, thus showing that this expression describes the textual reading of the less dominant School of Massorites. It is remarkable that both Lists II and III emphatically state in the heading that there are four instances (הָיָה וְהָיָה וְהָיָה וְהָיָה) and give as the fourth instance הָיָה הָיָה הָיָה הָיָה Isa. 63 19, though it is difficult to see to what the suffix third person singular feminine refers in this connection.

כ"ד = § 24.

הָיָה. In three instances הָיָה or הָיָה after a closed syllable is *Raphe*. The הָיָה = 3 does not refer to הָיָה alone, but to הָיָה words which has to be supplied, as is evident from the fact that the other two instances which are without *Dagesh lene* after a closed syllable (= הָיָה) are הָיָה Isa. 34 11 and הָיָה Ezek. 23 42. This Rubric is from the printed Massorah on Ps. 68 18.

כ"ה = § 25.

הָיָה. In six verses this preposition with the suffix third person plural occurs twice. The design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors in Judg. 2 22 and Ezek. 23 25, as is attested by the MSS., the Versions and early editions, as will be seen from the notes on these passages in my edition of the Bible. In the Model Codex Harley 5710-11 which reads הָיָה in Ezek. 23 25 the Nakdan added the following marginal note: *In another Massorah I have found that הָיָה here ought to be הָיָה since it includes this verse in the six verses which have respectively הָיָה twice. I have also seen another Codex in which it was written הָיָה.*

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 20a, on Judg. 2 22, which I have printed; (II) Add. 15,251, fol. 139b; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on the same passage, and (V) Paris Oehlah Ve-Oehlah, § 334. List III states in the heading that there are four verses only in which הָיָה occurs twice. It omits Ezek. 25 17; 35 11 and Hosea 14 whilst it gives Judg. 2 22 twice.

1 בספרה אחר כמאמר כי זה צריך להיות כן כי הוא כונה זה המס' מאומה ו' שיה' בהם כן כן תם כפי' אחר ראיתי כן שיהיה כחוב כן.

כ"ו = § 26.

הָיָה occurs four times. Though in three instances it is part of a proper name denoting *and Beer*, and once it signifies a *pit* (Prov. 23 27), yet because the spelling is identical in all the four instances the Massorah as usual includes them under the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 125a, on Isa. 15 8, which I have printed; (II) the same MS., fol. 206b, on Amos 5 6; (III) the same MS., fol. 345a, on Prov. 23 27; (IV) Add. 15,250, fol. 364b, on the same passage; (V) Add. 15,251, fol. 133a, on Josh. 15 28; (VI) Vienna Codex No. 85, on the same passage, and (VII) the printed Massorah, Finalis, letter כ, § 93.

List VI heads it הָיָה הָיָה הָיָה הָיָה which properly makes a distinction between the proper name and the noun, but it omits

Amos 5 5 which is the second instance where **בְּבֵרֵי** occurs in accordance with the number specified in the heading. It is therefore, probable that this Rubric is based upon a recension which reads **בְּבֵרֵי** in Amos 5 5. The two instances of **בְּבֵרֵי** constitute one of the pairs in the alphabetical List of words beginning with *Vav Beth* which respectively occur twice. (*Vide infra*, letter **ב**, § 67.)

כ"ז = § 27.

בְּבֵרֵי from Beer-sheba, occurs twice. That is, in these two instances it is followed by **וְדָן** and *to Dan*, as the Massorah Parva in the Model Codex Harley 5710-11 on 2 Chron. 30 5 has it. Without this adjunct **בְּבֵרֵי** occurs six more times (Gen. 28 10; 46 5; 2 Kings 12 2; Neh. 11 30; 2 Chron. 19 4; 24 1).

This Rubric is from Arund. Orient. 16, fol. 251a, on 1 Chron. 21 2. The Massorah Parva in Harley 5710-11, on 2 Chron. 30 5 shows it beyond doubt that the catchwords **בְּבֵרֵי** = 1 Kings 19 3 are a scribal error for **בְּבֵרֵי** = 2 Chron. 30 5. This is moreover, corroborated by the fact that in 1 Kings 19 3 it is **בְּבֵרֵי** and the *Mem* prefix is here impossible.

כ"ח = § 28.

בְּבֵרֵי to Beer, or Beerah, occurs four times in the Scriptures, in one instance it is the proper name of a man. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 31a, on Gen. 46 1 which I have printed; (II) the same MS., Vol. I, fol. 162b, on Judg. 9 21; (III) the same MS., Vol. II, fol. 132b, on 1 Chron. 5 6; (IV) Arund. Orient. 16, fol. 25b, on Judg. 9 21; (V) the same MS., fol. 240a, on 1 Chron. 5 6; (VI) Add. 21,160, fol. 224b, on Numb. 21 16; (VII) Halle Oehlah Ve-Oehlah, Supplement, fol. 132a; (VIII) the printed Massorah on Gen. 46 1, and (IX) the same on Numb. 21 16.

To understand the apparently conflicting statements of these Rubrics it is necessary to remark that besides **בְּבֵרֵי** in 1 Chron. 5 6 which is the name of a person, there is another name of a person **בְּבֵרֵי** written with an *Aleph* 1 Chron. 7 37 and that these two have the accent on the ultima, whilst in the other three passages where this expression is the name of a place (**בְּבֵרֵי**) with the local *He* (**בְּבֵרֵי**), the accent is on the penultima. List I, therefore, which heads this Rubric **בְּבֵרֵי** has regard simply to the identity. List II adds at the end **בְּבֵרֵי** thus giving the second name of the person written with *Aleph*. List V which heads it **בְּבֵרֵי** not only records the four instances with *He*, but emphasises the fact that three have the accent on the penultima and one on the ultima whilst Lists IV, VI, VII, VIII and XI which head this Rubric **בְּבֵרֵי** not only separate the penultimates from the ultimates but include in this List the fifth instance written with *a*. Hence also the heading **בְּבֵרֵי** of List III.

כ"ט = § 29.

בְּבֵרֵי Beeroth, or pits of. Throughout the Pentateuch and Samuel it is defective except in one instance and throughout the rest of the Scriptures it is likewise plene.

In explanation of this Massorah it is necessary to remark that it is designed to include the defective and plene orthography of **בְּבֵרֵי**, with the prefixes and suffix, not only as the name of a place and the noun denoting pits, or wells of, but the gentilic noun **בְּבֵרֵי** the Beerothite. This is evident from the fact that apart from this gentilic noun, **בְּבֵרֵי** occurs once only in Samuel and that without the instances of **בְּבֵרֵי** the declaration in the heading of this Rubric that it is defective throughout Samuel would be meaningless.

In the Pentateuch and Samuel, therefore, where it occurs altogether eleven times and where it is defective in ten instances and plene once only, the Massorah safeguards the solitary exception, whilst in all the rest of the Scriptures where it occurs four times and where it is uniformly plene the simple statement of this fact is sufficient. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 373a, on Ezra 2 25.

בְּבֵרֵי Gen. 26 18; **בְּבֵרֵי** Gen. 26 15; **בְּבֵרֵי** Deut. 10 6; **בְּבֵרֵי** Gen. 14 10, 10; **בְּבֵרֵי** 2 Sam. 4 2; **בְּבֵרֵי** defective 2 Sam. 4 2, 5, 9; 23 37; **בְּבֵרֵי** 2 Sam. 4 5.

¹ Comp. **בְּבֵרֵי** Josh. 9 17; 18 25; Ezra 2 25; Neh. 7 29.

ל = § 30.

בְּבֵרֵי Beer, occurs twice. That is, in contradistinction to the proper name which is written **בְּבֵרֵי** without the *Aleph* (1 Chron. 7 36). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 103b, on Hosea 1 1, which I have printed; (II) Add. 15,250, fol. 18a, on Gen. 26 34; (III) Add. 21,160, fol. 19b, on the same passage; (IV) Vienna Codex No. 35 on Hosea 1 1, and (V) the printed Massorah on the same passage. The heading in the printed Massorah (List V), viz. **בְּבֵרֵי** it occurs twice and in two different senses, is incorrect, since it is a proper name of a person in both instances. **בְּבֵרֵי** is, therefore, rightly absent from the headings of all the other Lists.

ל"א = § 31.

בְּבֵרֵי from the well or pit, is in three instances so written. That is, in these three instances the normal expression **בְּבֵרֵי** with the prefix *He* and *Mem*, is abnormally written with *Aleph*. These three instances as well as the two instances of **בְּבֵרֵי** Jerem. 2 13 belong to the List of forty-eight words which are written with *Aleph* in the middle in the text and which the official reading cancels. (*Vide supra*, letter **א**, § 18.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 73b, on 2 Sam. 23 15, which I have printed; (II) Add. 15,250, fol. 179a; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

ל"ב = § 32.

בְּבֵרֵי wild grapes, occurs twice. This Rubric, which does not occur in the printed Massorah is from Arund. Orient. 16, fol. 120b, on Isa. 5 2. The heading ought more properly to be **בְּבֵרֵי**, since the two instances not only occur in the same book but in the same section.

ל"ג = § 33.

בְּבֵרֵי in Babylon, occurs eight times in the Scriptures. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 258b, on 2 Kings 25 28, which I have printed; (II) Arund. Orient. 16, fol. 118b, on the same passage; (III) the same MS., fol. 139b, on Isa. 48 14; (IV) the same MS., fol. 165b, on Jerem. 29 22; (V) the same MS., fol. 375b, on Ezra 5 17; (VI) Add. 15,451, fol. 363a, on Jerem. 48 14; (VII) the same MS., fol. 806a, on Jerem. 51 44; (VIII) Vienna Codex No. 35, on Jerem. 29 22, and (IX) the printed Massorah on the same passage.

ל"ד = § 34.

בְּבֵרֵי and Babylon, occurs four times in the Scriptures. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 53a, on Jerem. 32 5, which I have printed; (II) the same MS., Vol. II, fol. 200b, on Pa. 87 4; (III) Arund. Orient. 16, fol. 159b, on Jerem. 20 6; (IV) the same MS., fol. 167b, on Jerem. 32 5; (V) the same MS., fol. 169b, on Jerem. 34 8; (VI) the same MS., fol. 806a, on Pa. 87 4; (VII) Vienna Codex No. 35 on Jerem. 20 6; (VIII) Halle Oehlah Ve-Oehlah II, § 77, and (IX) the printed Massorah Finalis, letter **ב**, § 96.

ל"ה = § 35.

בְּבֵרֵי into Babylon, occurs twenty-nine times. The design of this Massorah is to militate against the reading **בְּבֵרֵי** in 2 Kings 25 7 and Jerem. 28 3, which obtained in the less dominant School of textual redactors and is exhibited in some of the oldest MSS. and editions.

This Rubric is one of the earliest and most popular parts of the Massorah. I have collated no fewer than twenty Lists of it, nineteen in MSS. and one printed, and simply give the following ten as typical: (I) Arund. Orient. 16, fol. 114b, on 2 Kings 20 17, which I have printed; (II) the same MS., fol. 137b, on Isa. 43 14; (III) St. Petersburg Codex of A. D. 916 on the same passage; (IV) the same Codex on Jerem. 29 1; (V) Add. 15,250, fol. 214a, on 2 Kings 24 15; (VI) the same MS., fol. 230b, on Isa. 43 14; (VII) Add. 15,251, fol. 344b, on 2 Chron. 33 11; (VIII) Add. 15,451, fol. 283a, on Jerem. 20 5; (IX) Halle Oehlah Ve-Oehlah II, § 77, and (X) the printed Massorah Finalis, letter **ב**, § 94. All these Lists include the one instance with the prefix *Mem*, viz. **בְּבֵרֵי** Jerem. 27 16, though none of the headings have it **בְּבֵרֵי**. It has been stated that the reading **בְּבֵרֵי** in Jerem. 28 3 is that of the Eastern recensions simply because the so-called

Babylonian Codex of A. D. 916 has it. The official Lists which record the variations between the Babylonians and Palestinians do not give it. The Massorah itself of this so-called Babylonian Codex, which as we have seen, gives two Lists of this Rubric (Lists III and IV) and in which we should naturally expect to find it amongst the twenty-nine instances if it were a Babylonian reading, carefully excludes it from both these Lists.

לִי = § 36.

לִי occurs twice in two different senses. That is, in the first instance it is the noun לִי with the prefix Beth and the suffix third person singular masculine denoting by his garment (Gen. 39 12) and in the second instance it is the infinitive of the verb לִי meaning in his having dealt deceitfully (Exod. 21 8). This Rubric is from the printed Massorah on Gen. 39 12. These two expressions are part of the alphabetical List of words which respectively occur twice in two different senses. (Comp. letter מ, § 428, Vol. II, p. 217 &c.)

לִי = § 37.

לִי and they dealt unfaithfully, occurs twice. This Rubric is from the printed Massorah on Ps. 78 57.

לִי = § 38.

לִי the treacherous, is five times plene in the Scriptures. This Kal participle plural without and with the prefixes occurs altogether twelve times. In seven instances it is defective (Isa. 24 16; Jerem. 9 1; Ps. 119 158; Prov. 11 3, 6; 13 2, 15) and plene in five instances. Hence the Massorah safeguards the orthography of the minority. This was deemed all the more necessary since in Isa. 24 16, where it occurs twice, it is spelt in two different ways.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 118a, on Habak. 1 13, which I have printed; (II) Arund. Orient. 16, fol. 128b, on Isa. 24 16; (III) the same MS., fol. 337a, on Prov. 2 22; (IV) the same MS., fol. 345a, on Prov. 23 28; (V) the printed Massorah on Isa. 24 16; (VI) the same on Habak. 1 13, and (VII) the same on Ps. 25 3. As three of the instances have the prefix He and Vav, the heading of this Rubric in the printed Massorah, viz. הִי מִלִּי בְּלִי is more precise.

לִי = § 39.

לִי A sign: In describing the treachery of Judah (Jerem. 3 7, 8, 10, 11) three different forms of the same root are used, first the adjective feminine, then the participle feminine then the adjective again and then again the participle with the prefix Mem. The Massorah, therefore, safeguards the three different expressions. This Rubric is from Orient. 1474, fol. 5b, on Jerem. 3 11.

מִי = § 40.

מִי and the garment, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Levit. 13 58, which I have printed, and (II) Add. 21,160, fol. 157b, on the same passage. The latter heads it מִי מִמִּיקָם בִּי which is misleading, since it suggests that it occurs again apart from its beginning a verse. It ought more properly to be מִי מִמִּיקָם בִּי it occurs twice and at the beginning of a verse.

מִי = § 41.

מִי as a garment, occurs four times. That is, in contradistinction to the two instances in which it is מִי with Sheva under the prefix Caph (Ps. 109 19; Job. 13 28).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 140b, on Isa. 50 9, which I have printed; (II) Add. 15,251, fol. 234a, on the same passage, and (III) the printed Massorah Finalis, letter ב, § 100. The heading of List III is מִי רִבְעִי = four times with Dagesh which denotes in Massoretic terminology four times with Pathach under the Caph in contradistinction to the two times with Sheva which in the language of the Massorah is called Raphi.

מִי = § 42.

מִי holy garments, occurs three times. The construct מִי is eight times followed by this noun; in five instances it is

with the article, viz. מִי הַקִּיָּשׁ (Exod. 31 10; 35 19; 39 1; 40 13; Levit. 16 32) and in these three only is it without the article. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 91a, on Levit. 16 4.

מִי = § 43.

מִי and his garments, occurs four times. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 53b, on Exod. 29 21, which I have printed; (II) the same MS., Vol. I, fol. 196b, on 2 Sam. 1 2; (III) the same MS., Vol. II, fol. 244b, on Prov. 6 27; (IV) Arund. Orient. 16, fol. 338b, on the same passage; (V) Add. 15,251, fol. 48b, on Exod. 29 21; (VI) the same MS., fol. 164b, on 2 Sam. 1 2; (VII) Add. 21,160, fol. 114b, on Exod. 29 21; (VIII) the printed Massorah on the same passage, and (IX) the same on 2 Sam. 1 2.

מִי = § 44.

מִי Bigvai, occurs twice with Zakeph-Kametz. This proper name occurs altogether six times. In four instances it is with Pathach under the Vav and with the accent Tipcha (מִי Ezra 2 2; 8 14; Neh. 7 7; 10 19) and in these two instances only is it with Kametz and Zakeph-Katon. The Massorah, therefore, safeguards the minority. This Rubric is from the printed Massorah on Neh. 7 19.

מִי = § 45.

מִי occurs twice. That is, with Kametz and the accent Zakeph-Katon. Normally the biliteral מִי is with Pathach (מִי) and has Kametz only when it is with the accent Soph-Pasuk (מִי) which is the case in four instances (1 Sam. 2 18; 22 18; 2 Sam. 6 14; 1 Chron. 15 27). In one instance, however, it has abnormally Kametz with the accent Zakeph-Katon, viz. מִי (Exod. 28 42). Hence the Massorah safeguards the exceptional vowel-point in the noun מִי which denotes linen.

With regard to the adverb with the prefix Lamed which occurs altogether thirty-three times, the Massorah is more artificial and complicated. In the Pentateuch, where it occurs eight times it is in four instances with Pathach (מִי Exod. 12 37; Numb. 29 39; Deut. 3 5, 18 8) and in four with Kametz (מִי Exod. 26 9, 9; 36 16, 16) and though they are thus evenly divided the Kametz instances are restricted to one Section, viz. the construction of the Tabernacle, whilst the Pathach instances occur in different parts of the Pentateuch (Exod. 12 37; Numb. 29 39; Deut. 3 5; 18 8). In the other two divisions of the Bible, where it occurs altogether twenty-five times, it is thirteen times with Pathach (מִי Josh. 17 5; Judg. 8 26; 20 15, 17; 1 Kings 5 3, 30; 10 15; 2 Kings 21 16; Isa. 26 13; Eccl. 7 29; Esther 4 11; Ezra 1 6; 2 Chron. 9 14) and twelve with Kametz (מִי). But though here again they are evenly divided, the Kametz instances with one exception Judg. 7 5 are restricted to the Minor Prophets (Zech. 12 12, 12, 12, 12, 13, 13, 13, 13, 14, 14) and all the Pathach instances occur in the other parts of the Prophets and Hagiographa, with one solitary exception, viz. Judg. 7 5 where it is with Kametz and Zakeph-Katon, viz. מִי. This not only explains the Rubric before us, but the other two Rubrics on this subject, which I have printed in Vol. III, § 45*, from the printed Massorah on Exod. 26 9 and Levit. 16 4. The heading, however, in the printed Massorah on Exod. 26 9, viz. מִי מִי מִי מִי מִי מִי contains a serious mistake. מִי ought to be מִי, as is attested by Add. 19,776, on Exod. 26 9, viz. מִי מִי מִי מִי מִי מִי and the Massorah Parva in Arund. Orient. 16 on Judg. 7 5 מִי מִי מִי מִי מִי מִי.

מִי = § 46.

מִי thyself, alone, occurs three times . . . and whenever it has the accent Athnach or Soph-Pasuk it is likewise so. That is, with Segol under the Daleth without having either of these pausal accents. With Segol under the Daleth this quadriliteral occurs altogether eleven times. In six instances it is with Soph-Pasuk (מִי Exod. 18 18; Numb. 11 17; 2 Kings 19 19; Isa. 37 20; Ps. 71 16; 86 10) and in two with Athnach (מִי Ps. 83 19; Prov. 5 17). As it is in these three instances only where it has the Segol without the accents in question, the Massorah safeguards the abnormal vowel-points. This safeguarding was deemed all the more necessary, since two of the three exceptional instances are with Zakeph-Katon (מִי Exod. 18 14; 1 Sam. 21 2), whilst in the other three instances where it has this accent it is with Sheva under the Daleth (מִי 1 Kings 8 39; 2 Kings 19 15; Isa. 37 16).

Of this Rubric I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 46b, on Exod. 18 14, which I have printed; (II) the same MS., Vol. I, fol. 189a, on 1 Sam. 21 2; (III) the same MS., Vol. II, fol. 298a, on Neh. 9 6; (IV) Arund. Orient. 16, fol. 50a, on 1 Sam. 21 2; (V) the same MS., fol. 385a, Neh. 9 6; (VI) Add. 15,250, fol. 398b, on the same passage; (VII) Add. 15,251, fol. 52a, on Exod. 18 14; (VIII) the same MS., fol. 163a, on 1 Sam. 21 2; (IX) the same MS., fol. 425b, on Neh. 9 6; (X) Add. 21,160, fol. 94b, on Exod. 18 14; (XI) the printed Massorah on the same passage; (XII) the same on 1 Sam. 21 2, and (XIII) the same on Neh. 9 6. As these three instances occur in the three divisions of the Bible, Lists V, IX, X, XII and XIII add at the end (א ברוך א ברוך א ברוך) that one occurs in the Law, one in the Prophets and one in the Hagiographa. List VI omits the addition at the end וכל אמת דברי which makes this Rubric unintelligible and proves the oft-repeated statement that these restricting adjuncts are not unfrequently absent.

מיז = § 47.

מִזֵּי עֲצֵי שִׁטִּים *staves of shittim wood, occurs three times.* That is, in contradistinction to **מִזֵּי עֲצֵי שִׁטִּים** *the staves of shittim wood* which occurs five times (Exod. 25 28; 30 5; 37 15, 28; 38 6). The design of this Massorah is to safeguard this phrase against being made conformable to the other combination. This Rubric, which is from Add. 15,250, fol. 47a, on Exod. 27 6, does not occur in the printed Massorah.

מִזָּה = § 48.

מִזָּה *alone, occurs three times.* The design of this Massorah is to exclude the various reading in Ps. 102 8 which obtained in some Schools of textual redactors in accordance with Prov. 27 8, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 7b, on Isa. 14 31, which I have printed; (II) the same MS., Vol. II, fol. 105b, on Hosea 8 9; (III) the same MS., Vol. II, fol. 205a, on Ps. 102 8; (IV) St. Petersburg Codex of A. D. 916, on Hosea 8 9; (V) Arund. Orient. 16, fol. 125a, on Isa. 14 31; (VI) the same MS., fol. 309a, on Ps. 102 8; (VII) Add. 15,251, fol. 221a, on Isa. 14 31; (VIII) the printed Massorah on the same passage; (IX) the same on Hosea 8 9, and (X) the same on Ps. 102 8. Lists V, VI, VII, VIII and X head this Rubric **מִזָּה** *three times and plene.* But in the older form of this Rubric, which is exhibited in Lists I—IV, the expression **מִזָּה** is absent.

מִזָּה = § 49.

מִזָּה *alone, occurs eight times in the Scriptures.* This is one of the oldest and popular parts of the Massorah. Its design is to safeguard these passages against being made conformable to those in which this adverb with the prefix *Lamed* occurs and which are recorded in the following Rubric.

Of this Rubric I collated thirteen Lists, eleven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 268a, on Lament. 1 1 which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 15 17; (III) the same Codex on Jerem. 49 31; (IV) Arund. Orient. 16, fol. 129b, on Isa. 27 10; (V) the same MS., fol. 357a, on Lament. 3 28; (VI) Add. 15,250, fol. 63a, on Levit. 13 46; (VII) Add. 15,251, fol. 72a, on the same passage; (VIII) the same MS., fol. 403a, on Lament. 3 28; (IX) Add. 15,451, fol. 302a, on Jerem. 49 31; (X) Add. 21,160, fol. 156b, on Levit. 13 46; (XI) Halle Ochl. Ve-Ochl. II, § 236; (XII) the printed Massorah on Levit. 13 46 and (XIII) the same on Jerem. 49 31.

מִזָּה = § 50.

מִזָּה *alone, occurs three times in the Scriptures . . . once in the Law, once in the Prophets and once in the Hagiographa.* That is, in contradistinction to the eight instances without the prefix *Lamed* recorded in the preceding Rubric.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 116b, on Micah 7 14, which I have printed; (II) Arund. Orient. 16, fol. 212b, on the same passage; (III) the same MS., fol. 285a, on Ps. 4 9; (IV) Add. 15,250, fol. 308a, on Micah 7 14; (V) the same MS., fol. 319b, on Ps. 4 9; (VI) Add. 15,251, fol. 204b, on Micah 7 14; (VII) Add. 15,451, fol. 109a, on Numb. 23 9; (VIII) Add. 21,160,

fol. 229a, on the same passage; (IX) Halle Ochl. Ve-Ochl. II, § 200; (X) the printed Massorah on Numb. 23 9, and (XI) the same on Pa. 4 9.

מִזָּה = § 51.

מִזָּה *and tin, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 281b, on Ezek. 22 18.

מִזָּה = § 52.

מִזָּה *and they were separated, or separated themselves, occurs twice.* The design of this Massorah is to safeguard it against the various reading **מִזָּה** Ezra 10 16, which was preserved in the less dominant School of textual redactors and which is now regarded as preferable by some of the best critics. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Neh. 9 2.

מִזָּה = § 53.

מִזָּה *to make a separation, to separate, is twice with the accent.* That is, in the two out of the three instances in which it occurs in the Pentateuch it is with the accent *Zakeph-Gadol*. The qualifying expression **מִזָּה** in the Pentateuch, is manifestly omitted from the heading, since this Hiphil infinitive construct occurs also once outside the Pentateuch where it has the same accent, viz. **מִזָּה** Ezek. 42 20. This Rubric is from the printed Massorah on Gen. 1 14.

מִזָּה = § 54.

מִזָּה *and to make a separation, or to separate, occurs twice in the Scriptures.* That is, with the prefix *Vav*, in contradistinction to the three instances where this Hiphil infinitive construct occurs without the prefix.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 60b, on Levit. 10 10, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric **מִזָּה** *it occurs twice with the accent in the Pentateuch*, that is, with the accent *Zakeph-Katon* in contradistinction to the three instances without the prefix *Vav* which have *Zakeph-Gadol*. Neither of the two headings, however is quite correct. Both for **מִזָּה** and for **מִזָּה** it ought properly to be **מִזָּה** *and in the Pentateuch*, since this form does not occur outside the Pentateuch.

מִזָּה = § 55.

מִזָּה *and he separated, occurs three times.* By fixing the number at three, this Massorah militates against the reading of the fourth instance in Ezra 10 6 recorded above in Rubric 52.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1a, on Gen. 1 4, which I have printed; (II) the same MS., Vol. II, fol. 145b, on 1 Chron. 25 1, and (III) the printed Massorah Finalis, letter **ז**, § 107.

מִזָּה = § 56.

מִזָּה *is twice defective in this form . . . and in all the other forms it is plene.* That is, in these two instances of the Hiphil form, the one future first person singular with *Vav* conversive, and the other the participle plural, the *Yod* after the *Daleth* is absent, whilst in all the other forms of the Hiphil the *Yod* is expressed.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 94b, on Levit. 20 26, which I have printed; (II) Arund. Orient. 16, fol. 144a, on Isa. 59 2, and (III) the printed Massorah on Levit. 20 26. These two words form part of the Lists recording the expressions which respectively occur once with *Yod* defective in the middle. (*Vide infra*, letter **ז**, §§ 17.—19.)

מִזָּה = § 57.

מִזָּה *Bedan, or in Dan, occurs four times in the Scriptures; in two of the instances it is the name of a person.* That is, in 1 Sam. 12 11 and 1 Chron. 7 17 it is the name of a place *Bedan*, whilst in 1 Kings 12 29 and 2 Kings 10 29 the *Beth* is the prefix to the proper name *Dan*. It will be seen that the Massorah here as elsewhere has regard to the identity of the spelling irrespective of the sense of the expressions.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 180b, on 1 Sam. 12 11,

which I have printed; (II) Arund. Orient. 16, fol. 42a, on the same passage; (III) the same MS., fol. 88a, on 1 Kings 12 29; (IV) the same MS., fol. 242b, on 1 Chron. 7 17; (V) Add. 15,250, fol. 190b, on 1 Kings 12 29; (VI) the printed Massorah on 1 Sam. 12 11, and (VII) the printed Massorah Finalis, letter ב, § 108. List I alone indicates in the heading the import of this Rubric.

גח = § 58.

גחל occurs three times, twice with Kametz and once with Pathach. That is, in two instances it is the Niphal participle and in one place it is the preterite third person singular masculine. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 181b, on Ps. 30 8, which I have printed, and (II) the same MS., Vol. II, fol. 266b, on Prov. 28 22. The latter adds at the end קראתה פתח the first instance is with Pathach, i. e. 1 Sam. 28 21.

גחל = § 59.

גחלני they troubled me, occurs three times. That is, this Chaldee Pael future third person plural with the suffix first person singular, is without the Vav after the Lamed. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 279a, on Dan. 4 2, which I have printed; (II) the same MS., Vol. II, fol. 287b, on Dan. 7 15; (III) Arund. Orient. 16, fol. 370a, on the same passage; (IV) the printed Massorah on Dan. 4 2, and (V) the same on Dan. 7 15. Lists II and V head it גחלני it occurs three times and is defective, i. e. without the Vav after the Lamed.

גחל = § 60.

גחלני in haste, occurs twice and is written with He... and once it is with the prefix Vav. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Dan. 2 25, which I have printed; (II) the same Codex, on Dan. 3 24, and (III) the printed Massorah on Dan. 2 25.

גחל = § 61.

גחלני unclean cattle, occurs twice in this book. That is, in Leviticus. In the third instance where this phrase occurs it is with the prefix Beth (Levit. 7 21). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 72a, on Levit. 27 11.

גחל = § 62.

גחלני in cattle, is four times Raphe. That is, with Chirek under the prefix Beth and hence without Dagesh in the second Beth. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 85b, on Levit. 7 21, which I have printed; (II) Add. 15,250, fol. 59a, on the same passage; (III) Add. 15,451, fol. 894, also on the same passage; (IV) Add. 21,160, fol. 188b, on Levit. 27 10, (V) the printed Massorah on Gen. 9 10, and (VI) the same on Levit. 7 21.

גחל = § 63.

גחלני in the cattle, is six times with Dagesh in the Scriptures. That is, in contradistinction to the Raphe instance recorded in § 62. The design of this Massorah is to exclude the various reading which was exhibited in Gen. 9 10 in the early recensions of the text, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 257b, on Prov. 30 30 which I have printed; (II) Arund. Orient. 16, fol. 349a, on the same passage; (III) Add. 15,250, fol. 61a, on Levit. 11 3; (IV) Add. 15,251, fol. 394a, on Prov. 30 30; (V) Add. 15,451, fol. 89b, on Levit. 7 21; (VI) Add. 21,160, fol. 188b, on Levit. 27 27; (VII) Orient. 2349, fol. 88a, on Gen. 9 10; (VIII) the printed Massorah on the same passage, and (IX) the same on Levit. 11 3.

גחל = § 64.

גחלני as the cattle, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 327b, on Job 18 3, which I have printed, and (II) Add. 15,251, fol. 288a, on Isa. 63 14.

גחל = § 65.

גחלני and to, or for the cattle, occurs three times in the Scriptures. Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 238b, on 2 Kings 3 9, which I have printed; (II) the same MS., Vol. II, fol. 22b, on Isa. 46 1; (III) Arund. Orient. 16, fol. 139a, on the same passage; (IV) Add. 15,250, fol. 59a, on Levit. 7 26; (V) the same MS., fol. 199a, on 2 Kings 3 9; (VI) the same MS., fol. 232a, on Isa. 46 1; (VII) Add. 15,251, fol. 232b, on the same passage; (VIII) Add. 15,451, fol. 246b, on 2 Kings 3 9, and (IX) the printed Massorah on Levit. 7 26.

גחל = § 66.

גחלני Nine forms of the verb גחל are defective of the Aleph. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 52b, on 1 Sam. 25 8, which I have printed; (II) Vienna Codex No. 35 on the same passage; (III) Halle Ochlal Ve-Ochlal II, § 1 margin, and (IV) the printed Massorah on Jerem. 39 16. It is remarkable that all the MS. Lists emphatically state that the defective instance in connection with Jeroboam is in Chronicles, viz. רבו ירבעם וכל דרבו הימים which may either be 2 Chron. 10 3, or 12. The printed Massorah alone has it רבו ירבעם וכל דרבו הימים = 1 Kings 12 12. The printed Massorah, moreover, describes the instance in Ruth 3 15 as a point of dispute in the Massoretic Schools (רבו רבבא וזר עריך בררא פליתא). But on examining the notes on these passages in my edition of the Bible it will be seen that both the MSS. and edition also exhibit variations on most of the other instances. This Rubric forms part of the general List of words which are defective of the letter Aleph in the Bible. (Vide supra, letter א, § 14.)

גחל = § 67.

גחלני Eight forms of the verb גחל are singular according to the textual reading for which the Sevir gives the plural. Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 108a, on Numb. 13 22, which I have printed; (II) Orient. 4446, fol. 131b, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Ezek. 14 1; (IV) Harley 5710—11, Vol. II, fol. 82b, on Ezek. 20 38; (V) the same MS., Vol. II, fol. 93b, on Ezek. 36 20; (VI) Add. 21,160, fol. 208b, on Numb. 13 22; (VII) Vienna Codex No. 35 on the same passage; (VIII) Halle Ochlal Ve-Ochlal II, § 1, and (IX) the printed Massorah on Numb. 13 22.

With the exception of Lists III and IV, all the other seven Lists emphatically state in their respective headings that there are eight such instances and give identically the same passages. Most of them emphasize the fact that the Sevir is not restricted to גחל the Kal future third person singular masculine, but includes several forms of this verb. Hence the Rubric before us records four instances of גחל, three of גחל and one of גחל. Lists II and IV state in the heading that there are only six such instances and accordingly give six, omitting 2 Sam. 3 22 and Jerem. 51 48. But even this shorter List includes two instances of גחל, viz. Isa. 45 24 and Ezek. 20 38. The shorter recension shows conclusively that the tradition with regard to the Sevirin, or extra official Keri, like that about the official Keri varied in the different Massoretic Schools. Whilst this School preserved a shorter List of this Rubric another School had a much longer List containing double the number of instances. As this School also extended the Sevir to the instances in which גחל precedes קח (Numb. 21 7; Judg. 21 2; 1 Sam. 4 3; 14 26) I have given the longer List on גחל (Vide infra, letter ב, § 119.) The fourteen passages in which the Sevir has גחל the future third person plural for גחל; the singular, form a separate Rubric. (Vide infra, letter ב, § 113.) At the end of this Rubric קח = 116 should be קח = § 119a.

גחל = § 68.

גחלני [Forms from the root גחל which respectively occur once only.] This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 384a, on Neh. 8 1. As is usually the case, it exhibits the first attempt to collect the unique forms of this verb and is, therefore, simply a fragment. This is evident from the fact that there are altogether no fewer than one hundred and forty forms of גחל which respectively occur once only. The incipient List is, therefore, without

heading, which I have indicated by the brackets. Another fragment, recording twelve unique forms is given in the Halle Ochliah Ve-Ochliah II, § 1.

ט"ט - § 69.

כיאתָּ she is coming, occurs twelve times. That is, in these twelve instances this verb is exceptionally combined with the adverb of place without the paragogic He. In the other thirty-four instances where this combination occurs, the adverb is כִּיָּאָה. By fixing the number at twelve, the Massorah militates against the ancient recensions which also exhibited this combination in Exod. 26 33; Deut. 12 11 and 31 16, as is attested by the Samaritan text. The safeguarding of these instances was also deemed necessary, since the two combinations are used promiscuously in close proximity. (Comp. Deut. 1 37, 38; Ezek. 47 9, 9.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 111b, on Deut. 1 37, which I have printed; (II) Arund. Orient. 16, fol. 190a, on Ezek. 36 22; (III) Add. 21,160, fol. 276b, on the same passage; (IV) Orient. 2349, fol. 123b, on Deut. 1 37; (V) Vienna Codex No. 35, on Ezek. 36 22, and (VI) printed Massorah Finalis, letter ט, § 69.

1 Comp. כִּיָּאָה Gen. 19 22; 20 13; Exod. 10 26; 26 38; Levit. 18 3; 20 22; Numb. 14 24; 15 18; Deut. 1 38, 39; 4 5; 7 1; 11 10, 29; 12 5, 6, 11, 29; 23 21; 28 21, 63; 30 16, 18; 31 16; Judg. 18 17; 2 Kings 4 11; 9 2; Isa. 7 24, 25; Ezek. 11 18; 36 21; 40 1; 47 9, 9.

ע - § 70.

הָאָה he cometh, he cometh, occurs twice thus combined. The design of this Massorah is to militate against the School of textual redactors which exhibited הָאָה in Jerem. 46 20, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 309b, on Ezek. 7 6.

ע"א - § 71.

גָּהָה gone into days, or stricken in age, occurs four times thus combined. In fixing the number at four, the Massorah militates against the reading גָּהָה or גָּהָה in 1 Sam. 17 12 which is exhibited in the Septuagint, Syriac &c. and which is now adopted by some of the best textual critics.

Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 16a, on Gen. 24 1, which I have printed, and (II) the printed Massorah Finalis, letter ע, § 160. As גָּהָה precedes this phrase in all the four instances, the printed Massorah on Gen. 24 1 also heads this Rubric גָּהָה. (Vide infra, letter ע, § 121.)

ע"ב - § 72.

הָאָה. This Kal preterite third person singular masculine with the prefix Vav occurs altogether fifty-three times. In thirty-six instances it is in the middle of the verse and in seventeen only is it at the beginning of the verse. Hence the Massorah records its exceptional position. In this number the Massorah includes the Keri in Jerem. 43 11 as the textual reading here is הָאָה. The MS. Lists which head this Rubric הָאָה are based upon Codices which exclude the Keri.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 97b, on Ezek. 41 3, which I have printed; (II) the same MS., Vol. I, fol. 121b, on Deut. 14 29; (III) Orient. 4445, fol. 99b, on Levit. 14 44; (IV) Add. 15,451, fol. 130b, on Deut. 14 29; (V) the same MS., fol. 215a, on 2 Sam. 16 5; (VI) the same MS., fol. 298a, on Jerem. 43 11; (VII) the same MS., fol. 334a, on Ezek. 41 3; (VIII) Add. 21,160, fol. 159b, on Levit. 14 35; (IX) the same MS., fol. 191a, on Numb. 4 5; (X) the printed Massorah on 2 Sam. 16 5; (XI) the same on Isa. 47 11, and (XII) the same on Dan. 11 9.

ע"ג - § 73.

וָאָה and he came unto her, occurs twice thus combined in the Scriptures. Normally when וָאָה is combined with this preposition, וָאָה is followed by a noun and not the pronominal suffix. Hence the Massorah records this abnormal combination.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, fol. 267a, on Eccl. 9 14, which I have printed; (II) Arund. Orient. 16, fol. 354b, on the same passage; (III) Add. 15,451, fol. 185a, on

Deut. 22 18; (IV) Orient. 2349, fol. 135b, on the same passage, and (V) Vienna Codex No. 35 on Eccl. 9 14.

ע"ד - § 74.

הָאָה she is coming, is eleven times with the accent. That is, on the ultima, being the Kal participle feminine, in contradistinction to the twenty-three instances in which it is the preterite third person singular feminine and has the accent on the penultima.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 218a, on Prov. 13 12, which I have printed; (II) the same MS., Vol. II, fol. 271b, on Esther 2 13; (III) St. Petersburg Codex of A. D. 916 on Jerem. 10 22; (IV) Arund. Orient. 16, fol. 53a, on 1 Sam. 25 19; (V) the same MS., fol. 147a, on Isa. 66 18; (VI) the same MS., fol. 209a, on Jonah 1 3; (VII) the same MS., fol. 222a, on Zech. 14 18; (VIII) the same MS., fol. 341a, on Prov. 13 12; (IX) the same MS., fol. 359a, on Esther 2 13; (X) Add. 15,451, fol. 274a, on Jerem. 10 22; (XI) Add. 21,160, fol. 23b, on Gen. 29 6; (XII) the same MS., fol. 38a, on Gen. 37 25; (XIII) Orient. 2349, fol. 44a, on Gen. 29 6; (XIV) Halle Ochliah Ve-Ochliah II, § 1, and (XV) the printed Massorah Finalis, letter ט, § 18.

And throughout Kings and Ezekiel it is likewise with the accent on the ultima, except in two instances where it is on the penultima. In Kings and Ezekiel this participle occurs no fewer than fifteen times whilst the preterite occurs twice only. Here, therefore, Milva is the rule and Milal the exception. Hence the Massorah safeguards the exceptional occurrence in these two books. As this Rubric includes the one Milva instance with the prefix Vav (הָאָה Micah 4 18) the heading ought more properly to be הָאָה though none of the Lists have it so.

ע"ה - § 75.

וָאָה and thou shalt come, occurs seven times with the accent on Tav. That is, in contradistinction to the other twelve instances where this Kal preterite second person singular masculine with the prefix Vav occurs and where the accent is on the penultima, as is shown in the following Rubric.

Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 4a, on Gen. 6 18, which I have printed; (II) the same MS., Vol. I, fol. 128b, on Deut. 26 3; (III) the same MS., Vol. II, fol. 56b, on Jerem. 36 6; (IV) the same MS., Vol. II, fol. 122b, on Zech. 6 10; (V) Arund. Orient. 16, fol. 49a, on 1 Sam. 20 19; (VI) the same MS., fol. 171a, on Jerem. 36 6; (VII) the same MS., fol. 218b, on Zech. 6 10; (VIII) Add. 15,251, fol. 16a, on Gen. 6 18 with the mnemonic sign; (IX) Add. 15,451, fol. 6a, on the same passage; (X) the same MS., fol. 137a, on Deut. 26 3; (XI) Vienna Codex No. 35, on Gen. 6 8 with the mnemonic sign; (XII) Halle Ochliah Ve-Ochliah II, § 1, margin, and (XIII) the printed Massorah on Gen. 6 18.

ע"ו - § 76.

הָאָה is in three instances with the accent. That is, with Revia and on the penultima. In the fourth instance where it has this accent it is on the ultima. The seven instances in which this quadrilateral is Milva and the twelve in which it is Milal exhibit no fewer than twelve different accents¹ and as it is in these three instances only where it is Milal with Revia the Massorah records this fact.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 116a, on Deut. 6 18, which I have printed; (II) the same MS., Vol. I, fol. 234b, on 1 Kings 19 15; (III) Arund. Orient. 16, fol. 94a, on the same passage; (IV) Add. 15,250, fol. 313b, on Zech. 6 10; (V) Add. 21,160, fol. 267b, on Deut. 6 18; (VI) Vienna Codex No. 35 on the same passage, and (VII) the printed Massorah on Zech. 6 10.

¹ The seven Milva instances have five different accents: (1) הָאָה Deut. 17 9; (2) הָאָה Gen. 6 18; Deut. 26 3; 1 Sam. 20 19; (3) הָאָה Exod. 3 18; (4) הָאָה Jerem. 36 6, and (5) הָאָה Zech. 6 10, whilst the twelve Milal exhibit seven varieties: (1) הָאָה Deut. 12 26; (2) הָאָה 2 Kings 9 2a; (3) הָאָה the three instances which constitute § 76; (4) הָאָה 1 Sam. 10 3; 2 Kings 9 2b; (5) הָאָה Ezek. 38 15; (6) הָאָה Deut. 12 5; 2 Sam. 5 29; 1 Chron. 14 14, and (7) הָאָה 1 Sam. 22 5.

ע"ז - § 77.

הָאָה thou camest, is twice with Kametz. This Rubric, which is from the printed Massorah on Gen. 16 8 and which states that

this Kal preterite second person singular feminine occurs twice with *Kametz*, is meaningless, since it can have no other vowel-point under the *Beth*. *בבאת* is manifestly a clerical error for *באת* in the Scriptures as the heading has it in Add. 15,250, fol. 12a, on the same passage. That is, in these two instances it is without the prefix, in contradistinction to the five instances in which it has this prefix and which are recorded in the following Rubric.

ע"ה = § 78.

באת and thou shalt come, occurs five times . . . and once it is with Aleph defective. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 89a, on 1 Kings 14 3, which I have printed; (II) the same MS., fol. 99b, on 2 Kings 4 4; (III) the same MS., fol. 283b, on Ruth 3 4; (IV) Add. 15,250, fol. 199b, on 2 Kings 4 4; (V) Add. 15,251, fol. 175b, on 2 Sam. 14 3; (VI) the same MS., fol. 201b, on 2 Kings 4 4, and (VII) the printed Massorah on Ruth 3 4. The latter is the only List which has in the heading (*הי לבאת*) that it occurs five times as feminine.

ע"ט = § 79.

באת שמך and thou shalt come thither, occurs twice. The design of this Massorah is to militate against the ancient reading *באתה* and ye shall come thither in Deut. 12 5 which is exhibited in the Samaritan and the Septuagint and which is in accordance with verse 9 of this chapter. For the combination of the verb *באת* with this adverb of place with and without the paragogic *He* see above ב, § 69.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 104a, on 2 Kings 9 2.

ד = § 80a.

באת to come, or come thou, is fourteen times plene in the Scriptures, four of these are in the Pentateuch. It will be seen that this Rubric includes both the Kal infinitive and the imperative singular masculine. The Massorah as usual has regard simply to the identity of the spelling, irrespective of the difference in the sense.

In the Pentateuch, where *באת* occurs altogether eighteen times, it is defective in fourteen instances¹ and plene in four passages only. Hence the Massorah safeguards the exceptional orthography.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 2349, fol. 43b, on Gen. 43 25. The declaration that there are altogether fourteen such instances in the Bible is due to the fact that, according to the School of textual redactors from which this Rubric proceeds, Josh. 23 7 is plene.

¹ Comp. *wh* Gen. 7 1; 16 2; 30 3; 38 8; Exod. 2 18; 6 11; 7 26; 9 1; 10 1; 17 12; 22 25; Levit. 14 48; Numb. 32 9; Deut. 4 21.

ד = § 80b.

באת is thirteen times plene. That is, apart from Samuel and the Hagiographa. Outside these two exceptions it occurs altogether forty-five times both as infinitive and imperative, eighteen times in the Pentateuch and twenty-seven times in the Prophets excepting Samuel. As the Pentateuch has already been analysed in the preceding Rubric, it is only necessary to state that of the twenty-seven instances in the Prophets, eighteen are defective¹ and nine only plene. Hence the Massorah in this division of the Bible safeguards the orthography of the minority.

And throughout Samuel and the Hagiographa it is likewise plene except in five instances where it is defective. In Samuel it occurs altogether six times. It is plene in five instances (1 Sam. 9 6, 15; 2 Sam. 3 35; 15 28; 16 21) and defective in one instance only (2 Sam. 14 32). Hence the solitary exception is recorded. In the Hagiographa, too, where it occurs ten times, the plene orthography is the rule and the defective the exception. The former occurs six times (Job 14 14; Dan. 11 10, 13; 2 Chron. 12 11; 18 84; 25 14) and the defective four only. Here, therefore, the Massorah also records the minority.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Arund. Orient. 16, fol. 110a, on 2 Kings 16 11,

¹ Comp. *wh* Josh. 23 7; 1 Kings 1 42; 14 28; 2 Kings 5 5; Isa. 20 1; 22 15; 36 20; Jerem. 27 7; 36 20; 40 4; Ezek. 3 4, 11, 24; 9 9; 10 2; 21 32; Habak. 2 3; Hag. 1 2.

which I have printed; (II) the same MS., fol. 188a, on Ezek. 33 22; (III) the same MS., fol. 191b, on Ezek. 38 18; (IV) the same MS., fol. 224a, on Mal. 3 23; (V) Add. 15,250, fol. 208a, on 2 Kings 16 11; (VI) Add. 15,251, fol. 210a, on the same passage; (VII) Add. 15,451, fol. 29a, on Gen. 39 16; (VIII) Add. 21,160, fol. 14a, on Gen. 24 31; (IX) the same MS., fol. 42a, on Gen. 39 16; (X) the same MS., fol. 323b, on Job 14 14; (XI) Halle Ochlal Ve-Ochlal II, § 1, margin, and (XII) the printed Massorah on Ezek. 33 22.

With the exception of Lists XI and XII, the headings of all the other ten Lists coincide in stating that there are thirteen such plene instances apart from Samuel and the Hagiographa, though some of them differ with regard to one instance. Thus Lists V, VIII and X which belong to different Schools and to countries far apart, give *ע"ה* Exod. 22 25 as the fifth instance instead of *ע"ה* Josh. 10 27. This is also the case in Lists XI and XII which head this Rubric differently. This might be due to a confusion of the catchwords *ע"ה* (Josh. 10 27) and *ע"ה* (Exod. 22 25), but for the fact that in List VIII it is *ע"ה* and in List XII it is *ע"ה* which preclude such a confusion. List XI states in the heading that there are eighteen such instances (*באת*), and gives the following four in addition to the thirteen recorded in the other Lists, viz. Hag. 1 2; Job 14 14; Dan. 11 10, 13. It is evident that an ignorant Nakdan who found this List without the heading of the second part *באת* altered the heading of the Rubric. List XII is very remarkable and instructive: (I) It states in the heading that there are (*באת*) fourteen such plene instances, which agrees with the heading in § 80a; (2) it gives Exod. 22 25 as the fifth instance instead of Josh. 10 27 thus coinciding with Lists V, VIII and X; (3) it gives Exod. 17 12 as the sixth instance and states *ע"ה* that there is a difference of opinion in the different Schools on this passage; (4) it gives *ע"ה* = Josh. 23 7 as the seventh instance which is supported by some of the best MSS., viz. Orient. 2201, second hand; Harley 5710—11; Orient. 2627 second hand, and the *editio princeps* of the Rabbinic Bible with the Massorah, as well as with the Massorah Parva on this passage, and (5) it omits Joel 3 14. The addition *ע"ה* = 1 Sam. 9 6, is manifestly due to an ignorant Nakdan, since it not only makes fifteen instances and conflicts with the heading, but is contrary to the express statement at the end of the Rubric (*ע"ה*) which excludes Samuel from the List of the fourteen plene instances. It is to be remarked that the omission of *ע"ה* after *ע"ה* is also in Lists I and II. As it is *ע"ה* with the prefix *Vav* in Esther 5 14, the heading of the second part of this Rubric ought more correctly to be *ע"ה* and yet none of the Lists have it so.

ד"א = § 81.

באת is five times defective in the Hagiographa and Samuel. Of this separate Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 164a, on 2 Chron. 25 8, which I have printed, and (II) the printed Massorah on Ps. 126 6. For its import see the preceding Rubric.

ד"ב = § 82.

באת coming he shall come, or he shall surely come, occurs five times. That is, this combination of the infinitive followed by the Kal future third person singular masculine. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 72b, on Levit. 14 48, which I have printed; (II) Orient. 4445, fol. 100a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Habak. 2 3.

ד"ג = § 83.

באת and come, occurs twice. That is, this infinitive with the prefix *Vav* is in these two instances defective in contradistinction to the third instance where it is plene (2 Chron. 18 29). As the identical phrase occurs in two parallel passages (comp. 2 Kings 22 30 with 2 Chron. 18 29) and varies in its orthography, the Massorah safeguards this variation.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 78b, on 1 Kings 3 7, which I have printed; (II) Add. 15,250, fol. 426b, on 2 Chron. 18 29, and (III) the printed Massorah on 1 Kings 22 30. Lists II and III head this Rubric *ע"ה* and include in the enumeration the plene instance.

י"ד = § 84.

יבוא is nine times with Vav plene in the Scriptures. This Kal infinitive construct with the prefix Beth and without and with the prefix Vav, occurs altogether twenty times. In eleven instances it is defective¹ and in nine plene. Hence the Massorah safeguards the minority.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 28b, on Gen. 42 15, which I have printed; (II) Arund. Orient. 16, fol. 101a, on 2 Kings 5 18; (III) the same MS., fol. 107a, on 2 Kings 12 10; (IV) the same MS., fol. 296a, on Ps. 51 2; (V) the same MS., fol. 297a, on Ps. 54 2; (VI) the same MS., fol. 343a, on Prov. 18 3; (VII) Add. 15,251, fol. 202b, on 2 Kings 5 18; (VIII) the same MS., fol. 356a, on Ps. 51 2; (IX) Add. 21,160, fol. 47b, on Gen. 42 15; (X) Halle Ochliah Ve-Ochliah II, § 1, margin; (XI) the printed Massorah on Gen. 42 15, and (XII) the same on Ps. 52 2.

Though eleven out of the twelve Lists agree in stating in their respective headings that there are nine such plene instances, yet in enumerating them they differ with regard to the passages in which they occur. This conflict is due to the fact that these Lists represent two distinct Schools of textual redactors, viz. the Western and Eastern. According to the Westerns Ps. 54 2 is plene and Ezek. 46 8 is defective. They, therefore, include the former and exclude the latter; whilst according to the Easterns the reverse is the case, Ps. 54 2 is defective and Ezek. 46 8 is plene. Hence this recension excludes the Psalm instance and includes the Ezekiel passage. Lists I, III, VIII and IX exhibit the Eastern recension whilst Lists II, IV, V, VI and VII represent the Western recension. List XII is a mixture of both Schools and hence gives ten instances. The Massoretic note יבוא עם לבית against Ps. 54 2 in the Model Codex No. 1—3 in the Paris National Library, has supplied the clue to the apparently conflicting passages recorded in these Lists. As these Lists include the instances with the prefix Vav, the headings ought more properly to be יבוא עם מל' בליש' and יבוא עם מל'.

¹ Comp. יבוא Numb. 33 40; 1 Sam. 30 1; 2 Sam. 4 4; Jerem. 22 23; 28 9; Ezek. 46 8; Prov. 1 26, 27, 27; יבוא Exod. 34 34; Numb. 7 89.

י"ה = § 85.

יבוא occurs four times, twice defective and twice plene. This is in accordance with the Eastern recension, since according to the Westerns Ezek. 46 8 is defective, as will be seen in the preceding Rubric.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 78a, on Ezek. 34 34, which I have printed; (II) Orient. 4445, fol. 77b, on the same passage; (III) Arund. Orient. 16, fol. 197a, on Ezek. 46 8; (IV) Add. 15,251, fol. 87b, on Numb. 7 89; (V) Add. 21,160, fol. 124b, on Exod. 34 34; (VI) the same MS., fol. 200a on Numb. 7 89; (VII) the same MS., fol. 277b, on Ezek. 46 8, and (VIII) the printed Massorah on Exod. 34 34.

י"ו = § 86.

יבוא is three times plene in the Pentateuch. Apart from the Pentateuch, this Kal infinitive with the prefix Caph also occurs five times plene (1 Sam. 4 5; 5 10; 2 Sam. 17 27; 2 Kings 5 6; Ezek. 23 44) and twice with the prefix Vav (Josh. 3 15; 8 29). By fixing the number at three, this Massorah militates against the reading of the celebrated Hellali Codex which exhibits יבוא defective in Gen. 12 14, as will be seen in the notes on this passage in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 122b, on Deut. 16 6, which I have printed, and (II) the printed Massorah on Gen. 12 14. Jacob b. Chayim's List is hopelessly corrupt. It not only states that there are two such plenes in the Pentateuch (Gen. 12 14; Deut. 16 6), but declares that in one instance it is also plene with the prefix Vav. יבוא plene does not occur in the Pentateuch and the catchwords for it consist of a confusion of two passages, viz. Deut. 23 12 and 24 13.

¹ יבוא ב' מל' באר' דתי בוא ארז, בוא השם מועד צאחק סמניו, דור ובווא השם חשיב ל' את התבוא.

י"ז = § 87.

יבוא is six times defective. That is, without and with the prefix Vav, in contradistinction to the ten instances in which it is plene recorded in the previous Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 245b, on 2 Kings 10 2, which I have printed; (II) Orient. 4445, fol. 76a, on Exod. 33 9; (III) Arund. Orient. 16, fol. 97a, on 1 Kings 22 36; (IV) the same MS., fol. 105a, on 2 Kings 10 2; (V) Add. 15,451, fol. 250a, on 2 Kings 6 32; (VI) Add. 21,160, fol. 121b, on Exod. 33 9, and (VII) the printed Massorah on the same passage. List I, which I have printed, gives as the second instance יבוא ארן דיה = 1 Sam. 4 5 instead of כבא השמש = Deut. 23 12. But as כבא השמש is not only given in List II, which exhibits the oldest form of this Massorah, but in all the other Lists and, moreover, as all the six Lists unanimously exclude יבוא ארן there can hardly be any doubt that ארן is a clerical error for השמש. It is remarkable that both Lists III and IV which correctly record the same six instances, not only head this Rubric יבוא ארן, but enumerate seven. List III gives יבוא ארן as the fifth passage and List IV gives יבוא ארן. Neither of these passages, however, is to be found in the present text. As this Rubric includes one instance with the prefix Vav, List VII rightly heads it יבוא ארן בליש'.

י"ח = § 88.

יבוא occurs three times, twice plene and once defective. The design of this Massorah is to exclude the reading יבוא in Josh. 3 15, which is exhibited in some MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, one in MS., and two printed: (I) Orient. 2349, fol. 136a, on Deut. 23 12, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Josh. 8 29.

י"ט = § 89.

יבוא to come, is nine times defective. As this infinitive with the prefix Lamed which occurs altogether about eighty-eight times is defective in these nine instances only, the Massorah safeguards the exceptional orthography. In fixing the number at nine, this Massorah defends the reading of the Jerusalem Codex in Gen. 48 7, against the Hellali Codex, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119b, on Deut. 11 31, which I have printed; (II) Arund. Orient. 16, fol. 31b, on Judg. 18 9; (III) Add. 15,250, fol. 103a, on Deut. 11 31; (IV) Add. 15,451, fol. 176a, on Judg. 18 9; (V) Add. 21,160, fol. 83b, on Exod. 12 23; (VI) Vienna Codex No. 35, on Judg. 18 9; and (VII) the printed Massorah on Gen. 48 7. It will be seen that all these Lists include the two instances of יבוא which are exceptionally defective. This accounts for the יבוא בליש' of List III.

י"א = § 90.

יבוא לרשת to go to possess, occurs twice in this book. That is, in Joshua. Apart from Joshua, it occurs five times (Deut. 9 1; 11 31; Judg. 18 9; Neh. 9 15, 23). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 12b, on Josh. 18 3.

י"ב = § 91.

יבוא and go, or come, occurs four times. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 132a, on Deut. 31 2, which I have printed; (II) Arund. Orient. 16, fol. 14a, on Josh. 14 11; (III) the same MS., fol. 278b, on 2 Chron. 33 14; (IV) Add. 15,251, fol. 121b, on Deut. 31 2; (V) the same MS., fol. 193a, on 1 Kings 13 16; (VI) Add. 15,451, fol. 506a, 2 Chron. 33 14; (VII) Halle Ochliah Ve-Ochliah II, § 1, and (VIII) the printed Massorah on Deut. 31 2.

List IV heads this Rubric יבוא ארן it occurs four times and is plene, which is perfectly correct since this form of the infinitive with the prefixes Lamed and Vav is plene in all the four instances. The heading in the printed Massorah (List VIII), viz. יבוא ארן it occurs four times plene, is misleading for it suggests that in other passages it is defective, whereas it occurs four times only and is plene in all the instances. List VII heads this Rubric יבוא ארן and enumerates three only, viz. Deut. 31 2; Josh. 14 11 and 1 Kings 13 16, which implies that it is defective in 2 Chron. 33 14.

same passage. As this infinitive with the prefix *Beth* and the suffix third person plural masculine is five times defective in the *textus receptus*, this Rubric must be based upon a recension of the text in which Exod. 40 32 and Ezek. 42 14 were plene.

קין = § 103.

קין is three times defective. That is, in contradistinction to the six instances in which it is plene (1 Sam. 16 6; 18 6; Ezek. 44 17, 21; 46 10; Ezra 2 68). Of this Rubric, which exhibits the oldest form of this Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 4445, fol. 71a, on Exod. 28 43; (II) the same MS., fol. 84b, on Exod. 40 32; (III) Arund. Orient. 16, fol. 268b, on 2 Chron. 20 10, and (IV) the printed Massorah on Exod. 28 43. The three instances are obtained in accordance with the artificial manner of the Massorah by counting the Pentateuch where קין occurs three times (Exod. 28 43; 30 20; 40 32) as one instance, and the two passages which respectively occur in the Prophets and the Hagiographa. List III discards this artificial arrangement and simply has it וכל ארץ רבתי... בבואם ב' הם. The printed Massorah (List IV) is hopelessly corrupt¹ and must be corrected in accordance with the three MS. Lists.

¹ בבואם כול' הם' כב' וס' ארץ כצרים. בבואם הנביא. בתוכם בבואם יבא.

קיד = § 104.

קיד when they came, occurs twice, once defective and once plene. As this infinitive with the prefix *Beth* and the suffix third person plural feminine which occurs twice, is differently spelt, the Massorah safeguards the variation. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 20a, on Gen. 30 38, which I have printed; (II) Arund. Orient. 16, fol. 194b, on Ezek. 42 12; (III) the printed Massorah on Gen. 30 38, and (IV) the same on Ezek. 42 12.

קיה = § 105.

קיה their coming, occurs three times, twice plene and once defective. By fixing the plene instances at two, the Massorah excludes the defective reading in Ruth 1 19b which is exhibited in several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 282b, on Ruth 1 19, which I have printed; (II) Add. 21,160, fol. 298b, on the same passage, and (III) Vienna Codex No. 35 on Jerem. 8 7. As it is with the prefix *Caph* in Ruth 1 19b, the heading ought more properly to be ב' בליש, but as we have seen, the expression בלישא is often omitted from the headings.

קיז = § 106.

קיז and go or come thou, occurs four times in the Scriptures. That is, the imperative singular feminine with the prefix *Vav*. In the other five instances where it occurs it is without this prefix (2 Sam. 13 11; 1 Kings 14 6; 17 13; Ezek. 37 9; Nah. 3 14).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 216a, on 1 Kings 1 13, which I have printed; (II) the same MS., Vol. II, fol. 23a, on Isa. 47 5; (III) Arund. Orient. 16, fol. 76a, on 1 Kings 1 13; (IV) the same MS., fol. 139a, on Isa. 47 5; (V) the same MS., fol. 349b, on Cant. 4 16; (VI) Add. 15,451, fol. 13b, on Gen. 19 34; (VII) Add. 21,160, fol. 6b, on the same passage; (VIII) Halle Ochliah Ve-Ochliah II, § 1; (IX) the printed Massorah on Gen. 19 34, and (X) the same on 1 Kings 1 13. As it is plene in one instance (Cant. 4 16), Lists IV, V, VI, VII and IX rightly head this Rubric ב' בליש and List VII defines it still more by adding against the catchwords for Cant. 4 16 ב' בליש.

קיא = § 107.

קיא and come ye, occurs three times. This imperative plural masculine occurs altogether eleven times. In eight instances it is with *Shurek* (Gen. 45 18; Deut. 1 7; 2 Kings 10 6; Jerem. 49 14; Ps. 96 8; Job 17 10; 1 Chron. 16 29; 2 Chron. 30 8), and in three with *Kametz*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 205a, on Joel 4 11, which

I have printed; (II) Add. 15,251, fol. 288a, on Ezek. 39 17; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah Finalis, letter ק, § 75.

קיא = § 108.

קיא he shall come, occurs twice with the accent. That is, with *Munach* on the penultima. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 123b, on Deut. 1 38, which I have printed, and (II) Add. 15,251, fol. 105a, on the same passage.

קיא = § 109a.

קיא he will come, is seven times plene in the Pentateuch. This Kal future third person singular masculine occurs altogether forty times in the Pentateuch. It is defective in thirty-three instances¹ and plene in seven only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at seven, the Massorah militates against the Jerusalem Codex which reads קיא defective in Levit. 11 34 and קיא in Numb. 19 7, as well as against the Hellali Codex which reads קיא in Levit. 14 36b, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 74a, on Levit. 16 26, which I have printed; (II) Add. 15,250, fol. 22a, on Gen. 32 9; (III) Add. 15,451, fol. 97b, on Numb. 8 24; (IV) Add. 21,160, fol. 30b, on Gen. 32 9; (V) the same MS., fol. 152b, on Levit. 11 34; (VI) Halle Ochliah Ve-Ochliah II, § 1, margin, and (VII) the printed Massorah on Levit. 16 26. List IV has the following mnemonic sign קיא קיא קיא קיא קיא קיא קיא, which I have found in no other MS.

¹ Comp. קיא defective Gen. 49 10; Exod. 18 15, 23; 21 3; 22 8; 29 30; Levit. 14 36, 36, 48; 16 2, 3; 21 11, 23; Numb. 6 6; 19 7; 20 24; 27 17; 31 23, 23; Deut. 1 38; 18 6, 22; 19 6; 23 2, 3, 8, 4, 4, 9, 11, 12; 25 5; 29 21.

קיא = § 109b.

קיא is seven times plene in the Pentateuch and throughout Isaiah it is likewise plene except once. With the exceptional orthography of the future third person singular masculine in the Pentateuch this recension of the Rubric combines the solitary exception in Isaiah. In this book, where it occurs twenty-one times, it is plene no fewer than twenty times¹ and defective in one instance only. The Massorah, therefore, safeguards the unique passage.

The design of this Massorah is to militate against the reading קיא defective in Isa. 7 24 and 59 19 as well as against the *Sevir* קיא in Isa. 45 24 and 66 23 which is the textual reading in MSS. and early editions and is exhibited in the ancient Versions, as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 102a, on Levit. 16 26, which I have printed, and (II) Orient. 2349, fol. 92a, on the same passage.

¹ Comp. קיא plene Isa. 1 23; 3 14; 5 26; 7 24; 13 6; 30 18; 32 10; 35 4, 4; 37 33; 40 10; 41 8; 45 24; 57 2; 59 19; 60 13, 20; 66 7, 15, 23.

קיא = § 110.

קיא is plene throughout Jeremiah except four times. In this book, where it occurs altogether twelve times, it is plene in eight instances¹ and defective in four only. Hence the Massorah safeguards the minority. By thus fixing the number at four, the Massorah militates against the reading קיא defective in Jerem. 17 6, 15 and 21 13 which is exhibited both in MSS. and early editions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Jerem. 36 29. It is remarkable that both Jerem. 6 26 and 36 29 which are here described as exhibiting variations in the MSS. are plene in the text, though the Rubric itself counts them, as two of the four defective instances. A later Nakdan, however, erased the *Vav* in Jerem. 36 29 and remarked against it קיא. It is equally remarkable that Jerem. 17 6 and 21 13 which ought to be קיא plene are in the text of this Codex קיא defective. Such conflicts, however, between the Massorah and the textual readings of this MS. are of frequent occurrence.

¹ Comp. קיא plene Jerem. 4 12; 17 6, 15; 21 13; 46 18; 49 4, 36; 51 40.

ק"י = § 110*.

יבוא throughout *Psalms, Job and Proverbs* it is **ק"י**; defective except in five instances where it is plene. In these three poetical books, where it occurs altogether sixteen times, it is defective in eleven instances¹ and plene in five only. Hence the Massorah safeguards the minority. In fixing the number at five, this Massorah militates against the reading **ק"י** plene in Ps. 121 1 which is exhibited in some MSS. and in the *editio princeps* of the Bible with the Massorah by Jacob b. Chayim. It, moreover, excludes the plene reading in Prov. 6 15, which I have given in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Halle Ochlāh Ve-Ochlāh II, § 1, margin. I have given it in the Massorah, Vol. III, p. 3, letter ב, § 110*.

¹ The eleven defective instances are as follows, five in the Psalms, viz. 37 13; 50 3; 55 6; 121 1; 126 6; three in Job, viz. 3 6, 25; 41 8, and three in Proverbs, viz. 6 15; 7 20, 22.

ק"י"א = § 111*.

יבוא is four times plene in this book. That is, in Job. This Rubric, which is from the printed Massorah on Job 5 21 and which I have given in the Massorah Vol. III, p. 3, letter ב, § 111*, simply records the instances in Job, where this future third person singular masculine occurs altogether seven times and is defective in three instances. It will be seen that the Massorah here, contrary to its usual method, records the majority.

ק"י"ב = § 111.

יבוא is twice defective in this book. That is, in Ezra-Nehemiah. Here, where it occurs altogether five times, it is plene in three instances (Ezra 10 8; Neh. 13 1, 19) and defective in two. Here, therefore, the Massorah records the minority. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 382b, on Neh. 6 11, which I have printed, and (II) the printed Massorah on Ezra 10 8.

ק"י"ב = § 112.

יבוא. The instances of the defective and plene orthography of **ק"י**, which the preceding five Rubrics record in the separate books of the Bible are here given in one concatenation. The six links of which it consists are combined by separate headings which as usual, are more or less artificial.

(A) The first member of this chain states that *Throughout the Pentateuch, Joshua and Judges* it is always defective except in nine instances.

The Pentateuch. — In the Pentateuch, where it occurs forty times, it is defective in thirty-seven instances and plene in seven only. (*Vide supra*, § 109a.)

Joshua. — In Joshua it occurs once only and is plene (6 19). The declaration, therefore, that it is always defective in this book, which is made in the heading is simply artificial.

Judges. — In Judges, of which there is no separate Rubric, it occurs five times, four times defective, viz. 4 20; 13 12, 17; 14 18, and once plene, viz. 13 8. Here, therefore, the heading is strictly applicable.

(B) *And in all the rest of the Prophets* it is likewise plene except in six instances. The remaining Prophets embraced in this member of the chain are as follows:

Samuel. — In Samuel, of which there is no separate Rubric, it occurs altogether eleven times; there is only one defective instance, viz. 1 Sam. 2 34. All the other ten instances are plene, viz. 1 Sam. 2 36; 9 6; 21 16; 26 10; 2 Sam. 5 6, 8; 6 9; 15 4, 37; 18 27. Accordingly 1 Sam. 26 10, which is **ק"י** defective in my edition of the Bible and which is in accordance with Orient. 2201 first hand; Harley 5710—11; Harley 5720; Add. 15,451; Add. 15,251 first hand, the *editio princeps* of the Prophets, Soncino 1485; the first edition of the Bible Soncino 1488; the third edition Brescia 1494; the Earlier Prophets, Pesaro 1511; the Complutensian; the first edition of the Rabbinic Bible by Felix Pratensis 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah 1524—25, must now be corrected into **ק"י** plene in accordance with this Massorah and with Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250; Add. 15,251 second hand and the second edition of the Bible, Naples 1491—93.

Isaiah. — In Isaiah, of which there is no separate Rubric, it occurs twenty-one times. It is plene in twenty instances and defective once only. (*Vide supra*, letter ב, § 109b.)

Jeremiah. — In Jeremiah, where it occurs twelve times, it is plene in eight instances and defective in four. (*Vide supra*, letter ב, § 110.)

Ezekiel. — In Ezekiel, of which there is no separate Rubric, it occurs ten times and is defective in one instance only. Accordingly 20 38; 24 26; 44 3, 9, 25; 46 8, 10; 47 9, 9 are plene.

Minor Prophets. — Of the Minor Prophets there is also no separate List. Here it occurs eighteen times and is defective in one instance only. It is, therefore, plene in the following seventeen passages: Hosea 7 1; 9 4; 10 12; 13 15; Joel 1 15; Amos 5 9; Micah 1 15; 5 4, 5; 7 12; Habak. 1 9; 3 3, 16; Zeph. 2 2, 2; Zech. 9 9; Mal. 3 1.

(C) *And throughout Kings, the Psalms, Job and Proverbs* it is likewise defective except in six (five) instances.

Kings. — This book ought properly to belong to B and be included in the heading **יבוא** since it is in the Prophets and not in the Hagiographa, which this member of the chain discusses. There is no separate List of Kings. In this book **ק"י** occurs six times (1 Kings 14 13; 2 Kings 5 8; 6 32; 19 32, 33, 33) and is uniformly defective.

The Psalms, Job and Proverbs. — For the sixteen instances in these three poetical books, viz. the eleven defective and five plene see § 111.

(D) *Canticles.* — *And throughout Canticles* it is likewise plene except once. This heading is misleading, since it states that the plene orthography is the rule in this book, whereas it occurs only in one instance in the whole of Canticles and is defective (Cant. 4 16).

(E) *Ecclesiastes.* — *And throughout Ecclesiastes* it is likewise defective except once. This is still more misleading. Not only is the defective orthography of this future third person singular masculine not the rule in Ecclesiastes, but neither **ק"י** nor **ק"י"א** occurs in this book and the solitary instance which is adduced as an exception is **ק"י"א** with the prefix *Shin*.

(F) *And throughout the Hagiographa* it is likewise plene except in three instances. As the Psalms, Job, Proverbs, Canticles and Ecclesiastes, which belong to the Hagiographa, have already been noticed in this concatenation, the heading here ought more properly to be **יבוא**.

Lamentations. — In Lamentations it occurs altogether only once and is defective (4 12).

Ezra-Nehemiah. — For this book, where it occurs altogether five times, see ב, § 111.

It will be seen that Esther, Daniel and Chronicles are not included in this long Rubric. This is due to the fact that in Esther, where it occurs four times (4 11; 5 4, 8; 6 5), Daniel, where it occurs twice (11 13, 24), and Chronicles, where it occurs four times (2 Chron. 19 10; 23 6, 19; 25 7), it is uniformly plene.

From the above analysis we obtain the following results with regard to the orthography of this future third person singular masculine. Of the 159 instances in which it occurs, 94 are plene and 65 defective. The original defective spelling **ק"י** has uniformly maintained its position in Kings and Proverbs only. Its ascendancy is exhibited in the Pentateuch, Judges and the Psalms; whilst in the rest of the Bible **ק"י**, the later plene orthography has been introduced either wholly, as is the case in Daniel and Chronicles, or in the majority of instances. Moreover, even in some of the passages where the *textus receptus* has prevailed the Standard Codices of other textual redactors exhibit important variations.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 21,160, fol. 158a, on Levit. 14 8, which I have printed; (II) the same MS., fol. 201b, on Numb. 8 24; (III) the same MS., fol. 287a, on Habak. 3 3; (IV) Add. 15,451, fol. 458b, on Neh. 6 11, and (V) the printed Massorah on Numb. 8 24. The printed Massorah (List V) adds at the end that according to some, Prov. 6 15 is the only plene instance in this book (**יבוא**). Hence Proverbs where, apart from the *Kethiv* (18 17), it occurs altogether three times (6 15; 7 20, 22) and which is one of the two books wherein the original defective orthography is uniformly retained according to the *textus receptus*, is thus deprived of its preeminence by this School of textual redactors.

ק"י"ג = § 113.

יבוא the future third person singular, is according to the *Sevir* **יבוא** the plural in fourteen instances. This Rubric is from the printed Massorah on Levit. 11 34. Since the publication of this Rubric I have found it also in the ancient Codex Orient. 4445, fol. 95a, on the same passage. This Massorah is exclusively restricted to the future third person singular masculine for

which the extra official reading is the future third person plural. It is, therefore, distinct from ב, § 67, which records the several forms of this verb belonging to this category.

ק"י = § 114.

יבא it shall come upon me, is twice thus combined in the Scriptures. This Rubric is from Harley 5710—11, Vol. II, fol. 189b, on Ps. 55 6. As Jerem. 4 12 is יבא לי in the received text, it shows that יבא and לי respectively exhibit the readings of two different Schools of textual redactors and that each School guarded its reading in a separate Rubric.

קט"ו = § 115.

יבא לי it shall come unto me, occurs twice. This Massorah emanates from the School of textual redactors which preserved the reading לי in Jerem. 4 12. Hence the conflict between this Rubric and the preceding one.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 149b, on Jerem. 4 12 which I have printed and (II) Add. 15,250, fol. 241a on the same passage.

קט"ז = § 116.

יבא שמוע occurs twice with the accent. For this Rubric see ב, § 108.

ק"י"ז = § 117.

יבא and he shall come, is eleven times *Raphe* in the Scriptures. That is, with *Sheva* under the *Vav* in contradistinction to those numerous instances in which it is with *Pathach*.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eighteen Lists, seventeen in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 64b, on Jerem. 48 8, which I have printed; (II) the same MS., Vol. II, fol. 180a, on Ps. 24 9; (III) the same MS., Vol. II, fol. 281a, on Job 21 17; (IV) the same MS., Vol. II, fol. 285a, on Dan. 11 7; (V) the same MS., Vol. II, fol. 285b, on Dan. 11 15; (VI) St. Petersburg Codex of A. D. 916, on Isa. 26 2; (VII) Arund. Orient. 16, fol. 37a, on 1 Sam. 4 3; (VIII) the same MS., fol. 129a, an Isa. 26 2; (IX) the same MS., fol. 136b, on Isa. 41 25; (X) the same MS., fol. 201a, on Hosea 6 3; (XI) the same MS., fol. 289a, on Ps. 24 9; (XII) the same MS., fol. 328b, on Job 21 17; (XIII) Add. 15,250, fol. 230a, on Isa. 41 25; (XIV) Add. 15,251, fol. 230b, on the same passage; (XV) the same MS., fol. 246a, on Jerem. 48 8; (XVI) Add. 15,451, fol. 300b, on the same passage; (XVII) Halle Ochlah Ve-Ochlah II, § 1, and (XVIII) the printed Massorah on Job 21 17.

List XI alone heads this Rubric properly יבא י"א ב"ל thus emphasising the fact that it is plene in two instances (Hos. 6 3; Ps. 24 7), which List I states at the end.

ק"י"ח = § 118.

יבא and he came, is fifteen times *plene*. With the exception of the book of Esther, this future third person singular masculine occurs upwards of two hundred and thirty times. As it is defective in about two hundred and eighteen instances and plene in fifteen only, the Massorah safeguards the exceptional orthography.

And throughout Esther it is likewise *plene* except twice. In Esther, where it occurs altogether six times and is plene in four instances (4 2, 9; 5 10; 6 6) and defective in two only, the Massorah safeguards the minority.

Of this Rubric I collated fifteen Lists, thirteen in MSS. and two printed: (I) Arund. Orient. 16, fol. 97a, on 1 Kings 22 30, which I have printed; (II) the same MS., fol. 37a, on 1 Sam. 4 13; (III) the same MS., fol. 104b, on 2 Kings 9 30; (IV) the same MS., fol. 190a, on Ezek. 36 20; (V) the same MS., fol. 321b, on Job 1 6; (VI) Add. 15,250, fol. 197b, on 1 Kings 22 30; (VII) the same MS., fol. 291a, on Ezek. 40 6; (VIII) the same MS., fol. 247a, on Job 1 6; (IX) Add. 15,451, fol. 226a, on 1 Kings 7 14; (X) the same MS., fol. 244a, on 1 Kings 22 15; (XI) the same MS., fol. 313b, on Ezek. 14 1; (XII) the same MS., fol. 357b, on Isa. 38 1; (XIII) Add. 21,160, fol. 276b, on Ezek. 36 20; (XIV) the printed Massorah on 1 Sam. 4 13, and (XV) the same on Ezek. 40 6. List VII omits the second part of this Rubric which makes it unintelligible.

ק"י"ט = § 119a.

יבא and he came, is in twelve instances according to the *Sevir* and they came. This Massorah is from Harley 5710—11, Vol. I, fol. 93b, on Numb. 13 22. Its design is manifestly to record those instances only of the future third person singular masculine which are with *Var* conversive (יבא) for which the *Sevir* is יבאו the plural, just as § 113 catalogues exclusively the instances of this future without the prefix יבא. This is not only indicated in the heading, but in the addition at the end of the Rubric, which emphasises the fact that wherever יבא is followed by יבאו the extra-official reading is likewise יבאו the plural.

Accordingly six only out of the twelve instances properly belong to this Rubric, viz. יבא Numb. 13 22; 2 Sam. 3 35; 19 9; Ezek. 14 1; 23 44; 36 20. Four, viz. יבא Isa. 45 24; 66 28; Jerem. 51 48; Ezek. 20 38 belong to § 113, where they are duly given, whilst the two instances of יבא belong to § 67. As is often the case, a later Nakdan, who mistook the import of this Massorah not only mixed up the different forms of this verb, but altered the heading to correspond with the number of instances which he put promiscuously together.

ק"י"ט = 119b.

יבא. In eight instances this verb is in the singular as the textual reading, for which the *Sevir* substitutes the plural. This is simply another recension of § 67.

ק"י"ט = § 120.

יבאני he shall come upon him, occurs twice, once defective and once plene. That is, to distinguish it from the only other instance where it is יבאני with *Tzere* under the *Aleph* and without *Dagesh* in the *Nun*, being the suffix first person plural (Isa. 28 15).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 347a, on Prov. 28 22.

ק"כ"א = § 121.

יבא she shall, or thou shalt come, is three times defective. That is, in the Prophets. It will be seen that the Massorah, as usual, which has regard simply to the identity of the spelling irrespective of the difference in the sense, couples together the third person singular feminine (2 Sam. 13 5; Jerem. 2 3) with the second person singular masculine (1 Kings 22 25). This future, both as second person masculine and third person feminine, occurs altogether twenty-nine times in the Prophets. As it is plene in no fewer than twenty-six instances and defective in three only, the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists (I) Arund. Orient. 16, fol. 96b, on 1 Kings 22 25, which I have printed; (II) Add. 15,250, fol. 197b, on the same passage, and (III) Add. 15,251, fol. 199b, also on the same passage. The headings of this Rubric afford a striking illustration of the difficulty in deciphering the Massorah. Thus Lists I and III simply state that it is three times defective, whereas it is defective in no fewer than fifteen instances. The three times must, therefore, refer to the Prophets alone and the word *בניאם* must be supplied. The heading in List II יבא בנאם it is three times defective in this book, i. e. Kings is still more puzzling, since it occurs only once in Kings and the other two instances are in Samuel and Jeremiah. *בניאם* must, therefore, be a scribal error for *בניאם*.

ק"כ"ב = § 122.

יבא is seventeen times defective. That is, as future second person masculine and third person feminine. In the Pentateuch, where it occurs altogether twenty-two times, it is plene in thirteen instances and defective in nine. Hence the Massorah safeguards the minority. The Massorah, after enumerating the nine instances, adds אלו הם בניאם these are defective in the Law.

The following are in the Prophets and Hagiographa. In these two divisions of the Bible apart from Proverbs it occurs altogether fifty-seven times. It is plene in forty-nine instances and defective in eight only. The Massorah, therefore, safeguards the minority.

And throughout Proverbs it is likewise defective except in four instances where it is plene. In Proverbs, where it occurs altogether eight times, it is defective in four instances (3 25; 4 14; 23 10; 26 2) and plene in four. As this is the only book in the Bible

where the two kinds of spelling occur in equal numbers it occupies a part of the Rubric by itself.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 70a, on Levit. 12 4, which I have printed; (II) Orient. 4446, fol. 65a, on Exod. 23 27; (III) Arund. Orient. 16, fol. 321b, on Job 1 7; (IV) the same MS., fol. 331a, on Job 29 13; (V) Add. 15,250, fol. 45b, on Exod. 23 27; (VI) the same MS., fol. 347b, on Job 2 2; (VII) Add. 15,451, fol. 136a, on Deut. 23 26; (VIII) the same MS., fol. 267b, on Job 2 2; (IX) Add. 21,160, fol. 255b, on Deut. 1 37; (X) Halle Ochliah Ve-Ochliah II, § 1, margin; (XI) the printed Massorah on Levit. 12 4, and (XII) the same on Job 2 2. Lists VI and X omit the third part of this Rubric, which excepts Proverbs from the seventeen instances, and thus render this Massorah unintelligible. List X, moreover, heads this Rubric with the prefix Vav and enumerates sixteen only, omitting 1 Kings 22 25 which is manifestly incorrect.

קני - § 123.

קני is ten times plene. That is, in the Prophets. As the defective and plene orthography of this future third person singular feminine with the prefix Vav varies in the different books, the Massorah separates the three Divisions of the Bible, according to the predominance of the one or the other mode of spelling.

The Pentateuch. — The Pentateuch, where it occurs twice, is omitted because there is no difference in its spelling in this Division, since it maintains here the primitive orthography in both instances (Gen. 8 11; 19 38).

The Prophets. — In this Division it occurs altogether thirty-six times. Here it is defective in twenty-six instances and plene in ten. Hence the Massorah safeguards the minority. In fixing the number at ten, this Massorah militates against the redactions of other Schools which read it plene in Judg. 19 26, as will be seen from the note on this passage in my edition of the Bible.

The Hagiographa. — And throughout the Hagiographa it is likewise plene except twice: In this Division it occurs altogether twelve times. It is plene in ten instances and defective in two only. Here, therefore, the exceptional orthography is safeguarded. In fixing the number of the defectives at two, the Massorah militates against the Eastern recension, which reads it defective in Ruth 2 7 and which is also the reading in the earliest editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 63a, on 2 Sam. 11 4, which I have printed; (II) the same MS., fol. 71b, on 2 Sam. 20 22; (III) the same MS., fol. 106b, on 2 Kings 11 16; (IV) the same MS., fol. 180b, on Ezek. 22 4; (V) the same MS., fol. 187b, on Ezek. 33 4; (VI) Add. 15,250, fol. 169b, on 2 Sam. 11 4; (VII) Add. 15,251, fol. 279a, on Ezek. 22 4; (VIII) Add. 21,160, fol. 280b, on Ezek. 37 10, and (IX) the printed Massorah on Ezek. 22 4. List VII omits the Hagiographa which makes the Rubric unintelligible.

1 Comp. קני defective Judg. 9 57; 13 6; 19 14, 26; 1 Sam. 25 36; 2 Sam. 8 5; 1 Kings 1 15, 28; 2 19; 10 1, 2, 2; 14 4, 17; 21 5; 2 Kings 4 7, 26, 27, 36, 37; 11 18; 24 10; 25 2; Jerem. 52 6; Ezek. 2 2; 3 24.

2 Comp. קני plene Job 37 8; Ruth 2 8, 7, 18; 3 16; 2 Chron. 9 1, 1; 23 12, 15; 30 27.

קני - § 124.

קני and she came upon them, occurs twice. That is, this Kal future third person singular feminine with and without the prefix Vav, is in two instances followed by the preposition with the suffix third person plural masculine, in contradistinction to the only other instance where this phrase occurs and where it is קני (Judg. 19 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26a, on Judg. 9 57.

קני - § 125.

קני she shall come upon him, occurs three times, twice plene and once defective. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 247b, on Prov. 11 27, which I have printed; (II) Arund. Orient. 16, fol. 340a, on Prov. 10 24; (III) the same MS., fol. 340b, on Prov. 11 27; (IV) Add. 15,250, fol. 360b, on Prov. 10 24; (V) Halle Ochliah Ve-Ochliah II, § 1, margin, and (VI) the printed Massorah on Prov. 11 27. List V has the following mnemonic sign עשילת דחיל בישא.

קני - § 126.

קני thou shalt come, occurs three times in this form. That is, this future second person singular feminine without and with the prefix Vav, in contradistinction to the future second person singular masculine which is of frequent occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 86a, on Ezek. 16 7, which I have printed, and (II) Harley 5710-11, Vol. II, fol. 260a, on Ruth 3 17. The conflict between these two Massorahs is manifestly due to the fact that they are based upon two different recensions of the text. List I emphatically states that Ezek. 16 7 is קני defective and this is confirmed by many of the Standard Codices and all the early editions except two, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 2627; Orient. 1474 on which this Massorah is given &c. for which reason I have adopted it in my edition. List II, however, heads this Massorah קני and hence is based upon a recension which had קני plene in Ezek. 16 7. This is the reading in St. Petersburg Codex of A. D. 916; Add. 15,452; the editio princeps of the Prophets, Soncino 1485-86, and the first edition of the Rabbinic Bible with the Massorah. It is remarkable that the Model Codex itself, which gives this recension of the Massorah (Harley 5710-11), is one of the MSS. which read קני defective.

קני - § 127.

קני I shall come, is five times defective. This Kal future first person singular without and with the prefix Vav, occurs altogether thirty-three times. As it is plene in twenty-eight instances and defective in five only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 228b, on 1 Kings 13 8, which I have printed; (II) the same MS., Vol. II, fol. 211b, on Ps. 118 19; (III) Arund. Orient. 16, fol. 817b, on Ps. 132 3; (IV) Add. 15,451, fol. 17a, on Gen. 24 42; (V) Add. 21,160, fol. 32a, on Gen. 33 14; (VI) Orient. 2349, fol. 41a, on Gen. 24 42; (VII) the same MS., fol. 47a, on Gen. 33 14; (VIII) Cambridge Add. 465, on Gen. 24 42, which alone has the mnemonic sign, and (IX) the printed Massorah on the same passage.

As this Rubric includes the one instance in which it is קני with the prefix Vav Lists I, II and VI rightly head it קני. List IX expresses it by קני.

1 Comp. קני plene Gen. 38 16; Exod. 20 21; 1 Sam. 29 8; 2 Sam. 11 11; 1 Kings 1 14; Ezek. 38 11; Hos. 11 9; Mal. 3 24; Ps. 5 8; 26 4; 42 8; 66 13; 71 16; 78 17; Job 23 3; Esther 4 16; Neh. 2 7, 8; 6 11; קני 2 Sam. 17 2; Isa. 37 24; קני Ezek. 3 15; 8 10; 16 8; Neh. 2 9, 11, 15; 13 7.

קני - § 128.

קני and I shall come, occurs twice. That is, with Sheva under the prefix Vav, in contradistinction to the eight instances where it is with Kametz, for which see the note to the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 134a, on Isa. 37 24.

קני - § 129.

קני and I will come, occurs four times, and once it is without the prefix Vav . . . the second instance, viz. Judg. 15 1 is defective. That is, in these five instances this Kal future first person singular is with paragogic He. In fixing the instances with Vav conjunctive (ה) at five, the Massorah militates against the ancient reading קני in 2 Kings 19 23, which is exhibited in the Septuagint and which is now accepted by most textual critics as preferable.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 149a, on 2 Chron. 1 10, which I have printed; (II) Arund. Orient. 16, fol. 113b, on 2 Kings 19 23; (III) the same MS., fol. 294b, on Ps. 43 4; (IV) Add. 15,250, fol. 19b, on Gen. 29 21; (V) Add. 15,451, fol. 21a, on the same passage; (VI) the same MS., fol. 261b, on 2 Kings 19 23; (VII) Add. 21,160, fol. 24a, on Gen. 29 21; (VIII) Halle Ochliah Ve-Ochliah II, § 1, and (IX) the printed Massorah on Gen. 29 21.

קני - § 130.

קני they shall come, is three times plene. This future third person plural masculine occurs fifty-three times. It is defective

in fifty instances and plene in three only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 196b, on 1 Sam. 31 4, which I have printed; (II) the same MS., Vol. II, fol. 200b, on Pa. 86 9; (III) Arund. Orient. 16, fol. 56b, on 1 Sam. 31 4; (IV) the same MS., fol. 305b, on Pa. 86 9; (V) Add. 15,250, fol. 335a, on the same passage; (VI) Add. 15,251, fol. 363a, also on the same passage; (VII) Add. 15,451, fol. 203a, on 1 Sam. 31 4; (VIII) the printed Massorah on the same passage, and (IX) the same on Pa. 86 9.

קליא = § 131

קליא and they shall come, is seven times Rāphe. This future third person plural masculine is preceded by the Vav no fewer than 196 times. In 189 instances the Vav in Massoretic language is with Dagesh = Pathach, i. e. is Vav conversive, whilst in seven instances only, is it Rāphe = with Sheva, i. e. conjunctive. Hence, the Massorah safeguards the minority.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 149b, on Josh. 18 4, which I have printed; (II) the same MS., Vol. II, fol. 65, on Isa. 13 2; (III) the same MS., Vol. II, fol. 91a, on Ezek. 33 31; (IV) Orient. 4445, fol. 56a, on Exod. 14 17; (V) Arund. Orient. 16, fol. 13a, on Josh. 18 4; (VI) the same MS., fol. 124a, on Isa. 13 2; (VII) the same MS., fol. 149a, on Jerem. 3 18; (VIII) Add. 21,160, fol. 88a, on Exod. 14 16; (IX) the same MS., fol. 255b, on Deut. 10 11; (X) Halle Oohlah Ve-Oohlah II, § 1; (XI) the printed Massorah on Josh. 18 4; (XII) the same on Isa. 13 2, and (XIII) the same on Jerem. 3 18.

Though most of the Lists state at the end (ברר' כל) that in Ezek. 33 31 it is plene, yet List IX alone heads this Rubric with וישא דר' ח' and adds against the catchwords for Ezek. 33 31 that this is the plene instance which is more precise. List XIII heads it וישא דר' ח', thus affording another proof that וישא and דר' are synonymous in Massoretic terminology and denote Sheva.

קליב = § 132.

קליב and they came, is three times plene. As this future third person plural with Vav conversive occurs no fewer than 189 times and is defective in 186 instances and plene in three only, the Massorah safeguards the exceptional orthography. By fixing the number at three, the Massorah militates against the reading קליב defective in Jerem. 8 16 which is exhibited both in MSS. and the early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 247a, on 2 Kings 11 19, which I have printed; (II) the same MS., Vol. II, fol. 37a, on Jerem. 8 16; (III) the same MS., Vol. II, fol. 166b, on 2 Chron. 29 18; (IV) Arund. Orient. 16, fol. 106b, on 2 Kings 11 19; (V) the same MS., fol. 158a, on Jerem. 8 16; (VI) the same MS., fol. 257a, on 2 Chron. 29 18; (VII) Add. 15,250, fol. 482a, on the same passage; (VIII) Add. 15,251, fol. 243b, on Jerem. 8 16, and (IX) the printed Massorah on 2 Kings 11 19.

קליג = § 133.

קליג. A sign for the spelling of this future third person plural feminine. The design of this Massorah is to indicate where this form is plene. Apart from קליג, which is simply the catchword for this sign and the spelling of which without the He is unique, this Rubric catalogues the five instances of this futura without and with the prefix Vav which are plene, in contradistinction to the seven instances in which it is defective, viz. Gen. 41 21; Exod. 2 16, 18; 1 Kings 3 16; Isa. 44 7; 47 9; 48 8. This is evident from the remark at the end of the Rubric, which emphatically states that in all the other instances where this future occurs it is defective. Accordingly this Massorah is based upon Codices which exhibited קליג in 1 Sam. 10 7. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 26b, on Gen. 30 38, which I have printed, and (II) the printed Massorah on Exod. 2 16.

קליד = § 134.

קליד and they shall come, occurs twice, once at the beginning of the verse and once at the end. That is, with Vav conjunctive, in contradistinction to the instances in which it is with Vav conversive, recorded in the following Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 153a, on Jerem. 9 16, which I have printed; (II) the same MS., fol. 139b, on Isa. 47 9, and (III) Add. 15,451, fol. 273b, on Jerem. 9 16.

קליה = § 135.

קליה and they came, occurs five times. That is, with Pathach under the Vav, in contradistinction to the two instances in which it is Rāphe or with Sheva. (Vide supra, § 134.) The design of this Massorah is to exclude the textual reading or Kethiv in Esther 4 4, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 23a, on Isa. 48 3, which I have printed; (II) Arund. Orient. 16, fol. 139b, on the same passage; (III) the same MS., fol. 360a, on Esther 4 4; (IV) Add. 15,250, fol. 26b, on Gen. 41 21; (V) Add. 15,251, fol. 42a, on Exod. 2 16; (VI) Add. 15,451, fol. 39a, on the same passage; (VII) Add. 21,160, fol. 66a, also on the same passage; (VIII) the same MS., fol. 310b, on Esther 4 4; (IX) Halle Oohlah Ve-Oohlah II, § 1, margin, and (X) the printed Massorah on Exod. 2 16. Not only do none of these Lists state that according to the official reading or Keri the instance in Esther 4 4 is plene, but those Lists which give it in the catchwords have it defective, as it is in all the other four instances.

קליז = § 136.

קליז we shall come, is three times defective. This future first person plural without and with Vav conversive occurs altogether twelve times. It is plene in nine instances and defective in three only. The Massorah, therefore, safeguards the exceptional orthography. This was deemed especially necessary since the two different spellings occur within a few verses of each other (comp. 2 Kings 7 4, 12).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 102b, on 2 Kings 7 12, which I have printed, and (II) the printed Massorah on Gen. 37 10. According to this Massorah, therefore, Ezra 8 32 must be קליז plene. This is corroborated by the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c. and by all the early editions except one, viz. by the first, second, third and fourth editions of the Bible, the Complutensian, the first Rabbinic Bible, Venice 1517, and the editio princeps of the Rabbinic Bible with the Massorah, Venice 1524—25. קליז defective I have found in Add. 15,451, and in the editio princeps of the Hagiographa, Naples 1486—87. Accordingly קליז defective Ezra 8 32 in my edition of the Bible is to be corrected into קליז plene.

1 Comp. קליז plene Gen. 20 13; 37 10; 2 Kings 7 4; Jerem. 2 31; 42 14; Job 9 32; Neh. 4 5; קליז 1 Sam. 10 14; Ezra 8 32.

קליז = § 137.

קליז and we shall come, occurs twice and is plene. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 152b, on Jerem. 14 14.

קליח = § 138.

קליח and let us come, occurs three times, twice plene and once defective. That is, the future first person plural with paragogic He and with or without the prefix Vav.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 149b, on Jerem. 4 5, which I have printed; (II) the same MS., fol. 317b, on Pa. 132 7, and (III) the printed Massorah on Jerem. 4 5. As one of the instances is without the prefix Vav, List II heads this Rubric more correctly וישא דר' ח' whilst List III has it וישא דר' ח' and adds at the end וישא דר' ח'.

קליט = § 139.

קליט and he that cometh, occurs six times. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 72.

קליט = § 140.

קליט and coming in, occurs three times. That is, to distinguish this trilateral with Kametz under the Vav where it is the par-

Of this Rubric I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter ב, § 23, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 1.

נסה = § 163.

בְּבִיאָה *bring thou* [masculine], occurs three times in the Scriptures . . . and once it is with the prefix Vav . . . once in the Law, once in the Prophets and once in the Hagiographa. That is, this imperative singular masculine with *He* paragogic, in contradistinction to this quinqueliteral with *Tzere* under the *He* which also occurs three times without and once with the prefix Vav, but which is the preterite third person singular feminine. (*Vide supra*, letter ב, § 152.)

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 110a, on Amos 4 1, which I have printed; (II) the same MS., Vol. II, fol. 253b, on Prov. 23 12; (III) Arund. Orient. 16, fol. 206a, on Amos 4 1; (IV) the same MS., fol. 345a, on Prov. 23 12; (V) Add. 15,451, fol. 19a, on Gen. 27 7; (VI) the same MS., fol. 378b, on Amos 4 1; (VII) Halle Ochlah Ve-Ochlah II, § 1, and (VIII) the printed Massorah on Gen. 27 7. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix Vav. (*Vide infra*, letter ב, § 73.)

נסיה = § 164.

בְּבִיאָה *bring thou* [feminine], occurs three times. The design of this Massorah is to exclude the textual reading or *Kethiv* בְּבִיאָה both in Isa. 16 3 and 43 6. That the *Kethiv* in Isa. 43 6 is בְּבִיאָה and that בְּבִיאָה is the *Keri* is attested by the St. Petersburg Codex of A. D. 916 and Harley 5710—11.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 64b, on 2 Sam. 13 10, which I have printed; (II) the same MS., fol. 137a, on Isa. 43 6; (III) Add. 15,250, fol. 171a, on 2 Sam. 13 10, and (IV) the printed Massorah Finalis, letter ב, § 67.

נסיה = § 165.

בְּבִיאָה *bring ye*, occurs three times in the Scriptures. By fixing the number of this imperative second person plural masculine at three, this Massorah militates against the *Kethiv* in Isa. 16 3; 43 6.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 28b, on Gen. 42 19, which I have printed; (II) the same MS., Vol. II, fol. 49b, on Jerem. 27 12; (III) the same MS., Vol. II, fol. 128a, on Mal. 3 10; (IV) Orient. 4445, fol. 33a, on Gen. 42 19; (V) St. Petersburg Codex of A. D. 916 on Jerem. 27 12; (VI) Arund. Orient. 16, fol. 164a, on the same passage; (VII) Add. 15,451, fol. 287b, also on the same passage; (VIII) Halle Ochlah Ve-Ochlah II, § 1, and (IX) the printed Massorah on Gen. 42 19.

נסיה = § 166.

בְּבִיאָה and *bring ye*, occurs six times in the Scriptures. The design of this Massorah is to distinguish this imperative second person plural which, without and with the prefix Vav, occurs altogether nine times (*vide supra*, letter ב, § 165) from the preterite third person plural with *Tzere* under the *He* (בְּבִיאָה), which occurs thirty times without and with the prefix Vav.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 110a, on Amos 4 4, which I have printed; (II) the same MS., Vol. II, fol. 297b, on Neh. 8 15; (III) Orient. 4445, fol. 33a, on Gen. 42 34; (IV) St. Petersburg Codex of A. D. 916 on Jerem. 27 12; (V) Arund. Orient. 16, fol. 206a, on Amos 4 4; (VI) the same MS., fol. 275b, on 2 Chron. 29 31; (VII) Add. 15,250, fol. 432b, on the same passage; (VIII) Add. 15,451, fol. 287b, on Jerem. 27 12; (IX) Add. 21,160, fol. 48b, on Gen. 42 34; (X) Halle Ochlah Ve-Ochlah II, § 1; (XI) the printed Massorah on Gen. 42 34, and (XII) the same on 2 Chron. 29 31. Seven out of the twelve Lists (III, IV, VI—X) combine the preceding Rubric and this in one Massorah with the heading בְּבִיאָה וְבִיאָה.

נסיה = § 167.

בְּבִיאָה *he shall bring*, is five times defective. As this Hiphil future third person singular masculine, which occurs altogether

thirteen times (see the following Rubric), is plene in eight instances and defective in five, the Massorah safeguards the orthography of the minority. This was deemed necessary since the MSS. of the less dominant School had it בְּבִיאָה plene in Cant. 8 11, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 88a, on Numb. 6 10, which I have printed; (II) the same MS., Vol. II, fol. 197b, on Ps. 78 29; (III) Add. 15,250, fol. 76b, on Numb. 6 10; (IV) Add. 21,160, fol. 308a, on Eecl. 12 14, and (V) the printed Massorah on Cant. 8 11.

נסיה = § 168.

בְּבִיאָה *he shall bring*, occurs thirteen times, five times defective and eight plene.

Of this Rubric I collated eighteen Lists, sixteen in MSS. and two printed. Of these I specify the following ten only: (I) Harley 5710—11, Vol. I, fol. 154a, on Josh. 23 15, which I have printed; (II) the same MS., Vol. II, fol. 163a, on 2 Chron. 24 11; (III) Orient. 4445, fol. 123a, on Numb. 6 13; (IV) Arund. Orient. 16, fol. 17a, on Josh. 23 15; (V) the same MS., fol. 161a, on Jerem. 27 11; (VI) the same MS., fol. 303b, on Ps. 78 29; (VII) Halle Ochlah Ve-Ochlah II, § 1; (VIII) Cambridge Add. 465, on Levit. 7 29, which alone gives the mnemonic sign; (IX) the printed Massorah on the same passage, and (X) the same on Ps. 78 19.

Though List VII states in the heading that בְּבִיאָה occurs fifteen times, it rightly enumerates thirteen only; List IX is corrupt. Jacob b. Chayim too states in the heading that it occurs fifteen times and attempts to obtain this number by wrongly dividing the catchwords, since בְּבִיאָה is no verse and כִּי אֲמַרְתָּ וְכָל הַדְּבָרִים וְיָבֵן בְּבִיאָה, which he gives as two separate catchwords, are one verse (Eecl. 12 14). Besides בְּבִיאָה should be בְּבִיאָה. It is remarkable that בְּבִיאָה is also given as a catchword in List VII. A later Nakdan, however, has erased it and substituted for it בְּבִיאָה בְּבִיאָה = 2 Chron. 24 11.

נסיה = § 169.

בְּבִיאָה and he brought, occurs three times in this book. This quadriliteral with *Patach* under the Vav and *Kametz* under the *Vo*l with *Dagesh*, occurs altogether 271 times. In 220 instances it is with *Cholem* on the *Beth*, being the *Kal* future third person singular masculine with Vav conversive (*vide supra*, letter ב, § 118), and in 51 instances only is it with *Tzere* under the *Beth*, being the *Hiphil* future third person singular masculine with Vav conversive. Hence, the Massorah in §§ 169—171 safeguards this Hiphil form which is the minority against being confused with the *Kal*. The Rubric before us and the following Rubric show that the Massorites, as is usually the case with long Lists, originally worked on the text of the several books, though the separate registers of the other books have not as yet come to light.

The separate List on Samuel, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 1 Sam. 18 27. It will be seen that the catchword for 1 Sam. 19 7 is here בְּבִיאָה instead of בְּבִיאָה as it is in the received text. Whether the Massorite based this Rubric on MSS. which had this reading, or whether it is due to a clerical error in this carefully written Standard Codex is difficult to divine.

נסיה = § 170.

בְּבִיאָה occurs ten times in Kings. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 95a, on 1 Kings 20 39, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

נסיה = § 171.

בְּבִיאָה occurs fifty-one times. That the design of this Massorah is to militate against the Codices of other Schools, which exhibited the *Kal* where we now have the *Hiphil* and *vice versa*, is evident from the following instances. In Gen. 27 18 the Massoretic reading is בְּבִיאָה the *Kal*, whereas the text from which the Septuagint and Vulgate were made exhibited בְּבִיאָה the Hiphil. Again in Ps. 105 40 the received text is בְּבִיאָה the Hiphil, whilst the ancient text, according to the Septuagint and Vulgate was בְּבִיאָה the *Kal*.

Of this Rubric I collated thirteen Lists, twelve in MSS. and one printed; (I) Harley 5710-11, Vol. I, fol. 59b, on Exod. 37 5, which I have printed; (II) Arund. Orient. 16, fol. 48a, on 1 Sam. 19 7; (III) the same MS., fol. 111a, on 2 Kings 17 24; (IV) the same MS., fol. 179a, on Ezek. 17 12; (V) the same MS., fol. 260a, on 2 Chron. 5 1; (VI) Add. 15,250, fol. 157a, on 1 Sam. 19 7; (VII) the same MS., fol. 425a, on 2 Chron. 15 18; (VIII) Add. 15,251, fol. 335a, on the same passage; (IX) Add. 15,451, fol. 248b, on 2 Kings 4 42; (X) Add. 21,160, fol. 180b, on Exod. 38 7; (XI) Vienna Codex No. 35 on Ezek. 17 12; (XII) Halle Oehlah Ve-Oehlah II, § 1, and (XIII) the printed Massorah on Exod. 37 5.

List VII is very instructive, inasmuch as it affords a striking proof of the fact that in the case of lengthy catalogues the beginning only is given. Though the heading states that there are fifty-one such instances, the first ten alone are recorded. List XIII, as is frequently the case with Jacob b. Chayim's Massorah, is incorrect. Thus for instance תרע"ג and תרע"ב, which are given as two passages, are one instance and ought to be תרע"ג אף על גב דתרע"ב Exod. 40 21. The same is the case with ויצעקו אל יי רישם מצור and ויצעקו אל יי רישם מצור but represent one instance and ought to be ויצעקו אל יי רישם מצור Josh. 24 7.

קע"ב = § 172.

ויבא and he brought me, is twice defective. This Hiphil future third person singular masculine with the prefix Vav occurs altogether nine times. In seven instances it is plene (Ezek. 40 17, 28, 32, 35; 41 1; 44 4; 46 19) and in two only is it defective. Hence, the Massorah safeguards the exceptional orthography. This protection was especially necessary, since all the nine instances occur in the same book and the two different spellings occur in the same chapter.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 121a, on Ezek. 40 48, and (II) Add. 15,250, fol. 293a, on the same passage.

קע"ג = 173.

ויבאו is three times defective in this form. That is, three forms of the Hiphil future with the prefix Vav, one with the suffix first person plural, and two with the suffix third person plural are defective of *Yod*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 85 on Deut. 26 9, which I have printed, and (II) Orient. 2349, fol. 137b, on the same passage. From the notes on Jerem. 24 1 in my edition of the Bible it will be seen why this passage is described in the Massorah before us as being the subject of various reading. These three instances are part of the Rubric which records the defectives of the Hiphil generally. (*Vide supra*, letter ב, § 144.)

קע"ד = § 174.

ויבאו and he brought him, is five times plene. That is, in the Law and the Prophets where this Hiphil future third person singular with the suffix third person singular masculine and the prefix Vav occurs altogether nine times. It is defective in four instances (1 Sam. 17 54, 57; Jerem. 37 14; 52 11) and plene in five. It will be seen that the Massorah, contrary to its usual method, records here the majority. This is due to the artificial form of the Rubric.

And throughout the Hagiographa it is likewise plene except once. This part of the Rubric is misleading, since it implies that ויבאו is of frequent occurrence in this third division of the Bible. It occurs here three times only and the three instances are restricted to Chronicles, where it is twice plene (2 Chron. 25 23; 36 4) and once defective.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 44a, on Gen. 29 13, which I have printed; (II) Arund. Orient. 16, fol. 32a, on Judg. 19 21; (III) the same MS., fol. 45b, on 1 Sam. 16 12; (IV) the same MS., fol. 100a, on 2 Kings 4 20; (V) Add. 15,451, fol. 21, on Gen. 29 13; (VI) Add. 21,160, fol. 23b, on the same passage, and (VII) the printed Massorah also on the same passage. The printed Massorah, which heads it simply ויבאו and adds at the end ויבאו, is not quite exact, since it suggests that this expression occurs altogether five times apart from Chronicles and is always plene. The second part of this Rubric, however, in Jacob b. Chayim's Massorah ויבאו ויבאו is better, since it avoids the ambiguity of this part in the other Lists.

קע"ה = § 175.

ויבאה and he brought her, occurs four times twice plene and twice defective. As the four instances are spelt in two different ways, the design of the Massorah is to safeguard these different spellings.

Of this Rubric I collated ten Lists, six in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 213b, on 1 Kings 3 1, which I have printed; (II) the same MS., Vol. II, fol. 284a, on Dan. 9 14; (III) Arund. Orient. 16, fol. 78a, on 1 Kings 3 1; (IV) the same MS., fol. 371b, on Dan. 9 14; (V) Add. 15,451, fol. 225b, on 1 Kings 3 1; (VI) Add. 21,160, fol. 15b, on Gen. 24 67; (VII) the printed Massorah on Gen. 2 22; (VIII) the same on Gen. 24 67; (IX) the same on 1 Kings 3 1, and (X) the same on Dan. 9 14. Most of the Lists state that the first two instances are defective and the second are plene. It will thus be seen that it is in Genesis where the primitive orthography has been preserved. List VIII heads this Rubric ביה and records the two instances only which are defective.

קע"ז = § 176.

תיביא thou shalt or she shall bring, occurs thirteen times. Here again the Massorah has regard simply to the identity of the spelling, irrespective of the fact that in two out of the thirteen instances it is the future third person singular feminine (Levit. 12 6; Prov. 31 14).

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 128a, on Deut. 26 2, which I have printed; (II) the same MS., Vol. II, fol. 44a, on Jerem. 18 22; (III) the same MS., Vol. II, fol. 227b, on Job 14 3; (IV) the same MS., Vol. II, fol. 258a, on Prov. 31 14; (V) Orient. 4445, fol. 64b, on Exod. 23 19; (VI) Arund. Orient. 16, fol. 326a, on Job 14 3; (VII) Add. 15,250, fol. 62b, on Levit. 12 6; (VIII) the same MS., fol. 236a, on Isa. 58 7; (IX) Halle Oehlah Ve-Oehlah II, § 1; (X) the printed Massorah on Exod. 23 19, and (XI) the same on Isa. 58 7.

קע"ז = § 177.

ויבאה and she brought him, is twice defective in the Scriptures and once plene. As these three instances are spelt in two different ways, the Massorah safeguards the respective spelling. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 35a, on Exod. 2 10, which I have printed; (II) Arund. Orient. 16, fol. 35b, on 1 Sam. 1 24; (III) Add. 21,160, fol. 65b, on Exod. 2 10; (IV) the same MS. fol. 289b, on 1 Sam. 1 24; (V) the printed Massorah on Exod. 2 10 and (VI) the same on 1 Sam. 1 24.

קע"ח = § 178.

ואבא and I brought, is twice defective. This Hiphil future first person singular with Vav conversive occurs altogether seven times. As it is plene in five instances (Josh. 24 8 *Keri*; Judg. 2 1; 1 Sam. 15 20; Jerem. 2 7; 11 8) and defective in two only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 170b, on Jerem. 35 4, which I have printed, and (II) the printed Massorah on Exod. 19 4. The printed Massorah (List II) not only states in the heading that there are three such defective instances (ואבא וואבא וואבא), but enumerates three, giving וואבא אל ארץ and וואבא אל ארץ as the second of the three instances. This Rubric must, therefore, emanate from a School of textual redactors whose Codices read it וואבא in Jerem. 2 7.

קע"ט = § 179.

ויביאו they shall bring, occurs nine times in the Scriptures. Of this very popular Massorah I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 273b, on Esther 6 8, which I have printed; (II) the same MS., Vol. I, fol. 75a, on Levit. 17 5; (III) the same MS., Vol. I, fol. 97b, on Numb. 18 13; (IV) the same MS., Vol. I, fol. 220a, on 1 Kings 5 8; (V) the same MS., Vol. II, fol. 299b, on Neh. 10 40; (VI) Arund. Orient. 16, fol. 79b, on 1 Kings 5 8; (VII) the same MS., fol. 147a, on Isa. 66 20; (VIII) the same MS., fol. 361b, on Esther 6 8; (IX) the same MS., fol. 386b, on Neh. 10 40; (X) Add. 21,160, fol. 90b, on Exod. 16 5; (XI) the same MS., fol. 95a, on Exod. 18 23;

(6) **קָשַׁיִם** *10 9.*
קָשַׁיִם St. Petersburg Codex; Orient 2201; Add. 15,250; Add. 15,251; the first, second and third editions of the Bible; the Pesaro edition of the Latter Prophets; the fourth edition of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible, and the first edition of the Rabbinic Bible with the Massorah.
קָשַׁיִם Harley 5710—11; Arund. Orient. 16; Add. 15,451 and the *editio princeps* of the Prophets.
 (7) *2 Chronicles 22 9.*
קָשַׁיִם Orient. 2201; Arund. Orient. 16; Add. 15,251; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.
קָשַׁיִם Harley 5710—11; Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second, third and fourth editions of the Bible; the Complutensian and the *editio princeps* of the Rabbinic Bible, margin.

This detailed analysis will confirm my oft-repeated statement that the Standard Codices as well as their sundry Massorahs exhibit different recensions which emanate from different Schools of textual redactors, and that the attempt to reduce them to uniformity is simply to obliterate the several traditions which were preserved in the respective Schools. In the List which I have printed, six instances only are enumerated though the heading states that there are seven. There can hardly be any doubt that the omission of Ezek. 19 9 is due to a clerical error, since it is not only given in all the other Lists, but in List II which is from this very MS.

קָשַׁיִם = § 183.

קָשַׁיִם it shall be brought, occurs five times in the Scriptures. Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 247a, on 2 Kings 12 5, which I have printed; (II) the same MS., Vol. I, fol. 247b, on 2 Kings 12 17; (III) Orient. 4445, fol. 90a, on Levit. 6 23; (IV) Arund. Orient. 16, fol. 106b, on 2 Kings 12 5; (V) the same MS., fol. 153b, on Jerem. 10 9; (VI) Add. 15,251, fol. 68a, on Levit. 6 23; (VII) Add. 15,451, fol. 72b, on the same passage; (VIII) Add. 21,160, fol. 144b, also on the same passage; (IX) the same MS., fol. 152b, on Levit. 11 32; (X) the printed Massorah on Levit. 6 23, and (XI) the same on 2 Kings 12 5.

קָשַׁיִם = § 184.

קָשַׁיִם are brought, occurs three times. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 53b, on Gen. 43 18, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 23 42; (III) Arund. Orient. 16, fol. 182a, on the same passage; (IV) the same MS., fol. 186a, on Ezek. 30 11; (V) Add. 21,160, fol. 50a, on Gen. 43 18; (VI) Halle Ochlah Ve-Ochlah II, § 1, margin, and (VII) the printed Massorah on Ezek. 30 11.

קָשַׁיִם = § 185.

קָשַׁיִם they shall despise, occurs three times, twice plene and once defective. As this Kal future third person plural masculine which occurs three times, is not only differently spelt, but varies in its orthography within a few verses of each other (Cant. 8 1, 7), the Massorah safeguards this variation. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 262b, on Cant. 8 7, which I have printed, and (II) Add. 21,160, fol. 301b, on the same passage. The needless addition of **קָשַׁיִם** at the end of the line Rubric is simply due to the Scribe who wished to fill up the line.

קָשַׁיִם = § 186.

קָשַׁיִם to shame, occurs twice in the Scriptures . . . and both are plene. The design of this Massorah is to distinguish this noun with the prefix *Lamed* from the same quadrilateral with *Cholem* on the *Vav*, which also occurs twice and which is the Kal infinitive form **קָשַׁיִם**. (*Vide supra*, letter **ב**, § 204.)
 Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 247b, on Prov. 12 8, which I have printed; (II) Arund. Orient. 16, fol. 340b, on the same passage; (III) Add. 15,250, fol. 26a, on Gen. 38 23; (IV) Add. 15,251, fol. 389a, on Prov. 12 8; (V) Orient. 2349, fol. 50a, on Gen. 38 23, and (VI) the printed Massorah on the same passage.

קָשַׁיִם = § 187.

קָשַׁיִם occurs twice in the Scriptures. That is, in two different senses. In one instance it is the name of the month *Bul* (1 Kings 6 38) and in the other it denotes *increase, food*.

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 240a, on Job 40 20, which I have printed; (II) Arund. Orient. 16, fol. 335a, on the same passage, and (III) Add. 15,251, fol. 188a, on 1 Kings 6 38. The last has the more correct heading **קָשַׁיִם**. This pair form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter **ב**, § 248, Vol. II, p. 217 etc.)

קָשַׁיִם = § 188.

קָשַׁיִם trodden down, or *weltering*, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 176a, on Ezek. 16 22. As both instances do not only occur in the same book, but in the same section, the heading ought more properly to be **קָשַׁיִם**.

קָשַׁיִם = § 189.

קָשַׁיִם is twice defective. This noun, which occurs twenty-five times, is plene in twenty-three instances and in two only is it defective. Hence the Massorah safeguards the exceptional orthography. This Rubric is from the printed Massorah Finalis, letter **ב**, § 123, and is designed to exclude the defective reading **קָשַׁיִם** in Exod. 21 33a, which is preserved in the celebrated Hellali Codex, thus making the spelling in the two clauses of the same verse uniform, as will be seen from the notes on this passage in my edition of the Bible. This Rubric emanates from the Eastern School of textual redactors, since it is the *Madinechat* who read **קָשַׁיִם** defective in Prov. 28 17 whilst the *Maarbat* or Westerns, whose text we follow, read it **קָשַׁיִם** plene.

קָשַׁיִם = § 190.

קָשַׁיִם and the *pit*, occurs twice. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 49b, on Gen. 37 24, which I have printed; (II) Orient. 2348, fol. 59b, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Jerem. 41 9.

קָשַׁיִם = § 191.

קָשַׁיִם his *pit*, or *cistern*, occurs twice. As this expression, which occurs twice only, is differently spelt in the two parallel passages, being defective in the first instance and plene in the second, this Massorah is designed to safeguard the variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133b, on Isa. 36 16. The Massorah Parva on this expression in the same MS. and in the same place is more distinct, viz. **קָשַׁיִם**.

קָשַׁיִם = § 192.

קָשַׁיִם pits, or *cisterns*, without and with the prefixes occurs five times, and the absence of both *Vavs* is unique . . . in Deut. 6 11 it is defective of both *Vavs*, whilst in all the other passages the first *Vav* only is absent. Throughout *Jeremiah*, however, the plural is **קָשַׁיִם** with *Aleph*.

To understand this Massorah it is necessary to remark (1) that there are two forms of this noun, viz. **קָשַׁיִם** with *Aleph* and **קָשַׁיִם** with *Vav*; (2) that in the case of the singular of the form **קָשַׁיִם** the absence of the *Vav* is the exception (*vide supra*, letter **ב**, § 189), whilst in the plural which occurs altogether five times as recorded in the Rubric before us, it is the invariable rule, and (3) that in one instance even the second *Vav* is absent.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 116a, on Deut. 6 11, which I have printed; (II) Arund. Orient. 16, fol. 42b, on 1 Sam. 13 6; (III) the same MS., fol. 273a, on 2 Chron. 26 10; (IV) the same MS., fol. 385b, on Neh. 9 25; (V) Add. 15,250, fol. 162a, on 1 Sam. 13 6; (VI) the same MS., fol. 399a, on Neh. 9 25; (VII) the same MS., fol. 430b, on 2 Chron. 26 10; (VIII) Add. 21,160, fol. 38b, on Gen. 37 20; (IX) the same MS., fol. 267a, on Deut. 6 11, and (X) the printed Massorah on Gen. 37 20. List III adds at the end of the Rubric **קָשַׁיִם**.

רִיט = § 219b.

רִיט is twice plene in the Prophets . . . and throughout the Hagiographa it is likewise so except five times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 134a, on Isa. 37 10, on Ps. 84 13; (II) the same MS., fol. 305b, on Ps. 84 13; (III) Add. 15,251, fol. 120a, on Deut. 28 52, and (IV) the printed Massorah on Prov. 28 25. Lists II and IV reverse the two parts of this Rubric, whilst List III divides it into three parts, giving the one defective instance in the Pentateuch first, then the two plene instances in the Prophets and lastly the five defectives in the Hagiographa. It will be seen that though List I states that there are five defectives in the Hagiographa it records three only, omitting Ps. 21 8; and 135 18. As these are duly given not only in List IV, but in List II, which is from the same MS., there can hardly be any doubt that the omission is due to the carelessness of the Scribe. All these four Lists give Prov. 28 25 as one of the five defectives in the Hagiographa. It is, therefore, evident that this recension also includes the instances of this participle with the prefix *Vav* which occurs once defective in this division of the Bible. The importance of this recension, however, consists in the fact that it emanates from the Eastern School of textual redactors, since, unlike § 219a, it excludes Jerem. 5 17 from the plenes, and since the official Lists testify that the *Madinchai* only read it here **רִיט** defective. As this defective orthography is also exhibited in some of the Standard Western Codices and in all but two of the early editions, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Orient. 1474; Orient. 4227; the *editio princeps* of the Prophets; the first second and third editions of the Bible; the Complutensian; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah, it clearly proves that no argument can be derived from a particular reading that a MS. is of an Eastern or Western recension because it exhibits a reading which according to the official Lists belongs to Eastern or Western Schools of textual redactors. It is important to remark that the Massorah Parva in the St. Petersburg Codex of A. D. 916 or in the so-called Babylonian Codex on Jerem. 12 5 which states **רִיט** is not Babylonian, but Palestinian, since according to the Easterns it is **רִיט** plene twice only (Isa. 37 10; Jerem. 12 5) and **רִיט** defective in Jerem. 5 17. Moreover, **רִיט** should be **רִיט**.

רִיב = § 220.

רִיב he trusteth, occurs twice, once defective and once plene. As this participle singular masculine, which occurs twice only, is differently spelt in each case, the Massorah safeguards the difference in its orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 313a, on Ps. 112 7, which I have printed, and (II) the printed Massorah on the same passage. The latter states that the plene instance is in Isa. 26 3.

רִכא = § 221.

רִכא he shall cause to trust, occurs twice. In the only other instance where this apocopated Hiphil future third person singular masculine occurs it is with *Vav* conversive. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on 2 Kings 18 30. As it is preceded by **לֹא** in both instances it is also given in the same MSS. as a separate Rubric in combination with this adverb of negation. (*Vide supra*, letter **א**, § 508.)

רִכב = § 222.

רִכב confidence, occurs three times. That is, without and with the prefix *He*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 401a, on Eccl. 9 4, which I have printed, and (II) Add. 15,250, fol. 227a, on Isa. 36 4. The latter heads it **רִכב** and gives the two instances only with the prefix *He*.

רִכג = § 223.

רִכג in the belly, occurs three times in the Scriptures. That is, with *Pathach* under the *Beth* in contradistinction to the other two instances where the *Beth* is with *Sheva* (Ps. 139 13; Eccl. 11 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 31a, on Jerem. 1 5, which I have printed; (II) the same MS., Vol. II, fol. 235a, on

Job 31 15; (III) Arund. Orient. 16, fol. 147b, on Jerem. 1 5; (IV) the same MS., fol. 331b, on Job 31 15; (V) Add. 15,251, fol. 239b, on Jerem. 1 5; (VI) the same MS., fol. 296b, on Hos. 12 4, and (VII) the printed Massorah on the same passage. Lists II and IV which head this Rubric **רִכג** indicate the design of this Rubric.

רִכד = § 224.

רִכד Oh my Lord, is seven times thus combined in the Scriptures. As this particle of entreaty occurs altogether twelve times, and is always combined with two different forms of the same quadrilateral, the design of this Massorah is to safeguard here its combination with the one special form.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 30a, on Gen. 44 18, which I have printed; (II) Arund. Orient. 16, fol. 22b, on Judg. 6 13; (III) the same MS., fol. 35b, on 1 Sam. 1 26; (IV) the same MS., fol. 79a, on 1 Kings 3 26; (V) Add. 15,451, fol. 33a, on Gen. 44 18; (VI) Add. 21,160, fol. 52a, on the same passage; (VII) the same MS., fol. 207b, on Numb. 12 11; (VIII) Halle Ochliah Ve-Ochliah, Supplement fol. 131a, and (IX) the printed Massorah on Gen. 44 18.

רִכה = § 225.

רִכה Oh Lord, is five times thus combined in the Scriptures. That is, in these five instances the quadrilateral is with *Kamet* under the *Nun* in contradistinction to the seven instances in which this combination occurs and in which this quadrilateral is with *Chirek* under the *Nun*, being the suffix first person singular. The safeguarding of these two different forms was deemed necessary since they are used within two verses of each other (Judg. 6 13, 15).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 36b, on Exod. 4 10, which I have printed; (II) Arund. Orient. 16, fol. 5a, on Josh. 7 8; (III) the same MS., fol. 28b, on Judg. 13 8; (IV) Add. 15,251, fol. 128a, on Josh. 7 8; (V) Add. 21,160, fol. 69a, on Exod. 4 10; (VI) Halle Ochliah Ve-Ochliah I, § 152, and (VII) the printed Massorah on Exod. 4 10.

רִכז = § 226a.

רִכז son of, or consider, occurs three times, twice defective and once plene . . . once it is with the prefix *Shin*, and wherever it is in combination with the name *Nun* it is likewise so. That is, with *Chirek* under the *Nun*. The design of this Massorah is to record the instances in which the *Beth* in this expression has abnormally *Chirek* apart from the twenty-nine passages in which it is in construction with the proper name *Nun*, the father of Joshua.¹ It will be seen that in the two instances which are here described as defective as well as the one with the prefix *Shin*, **רִכז** is the construct of **רִכז**, whilst the one which is here called plene is the imperative of **רִכז** to understand, to consider.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Harley 5710-11, Vol. I, fol. 127b, on Deut. 25 2, which I have printed; (II) the same MS., Vol. II, fol. 114a, on Jonah 4 10; (III) Arund. Orient. 16, fol. 344b, on Prov. 23 1; (IV) Add. 15,250, fol. 366b, on Prov. 30 1; (V) Add. 21,160, fol. 293a, on Jonah 4 10; (VI) Orient. 2349, fol. 137a, on Deut. 25 2, and (VII) Orient. 2348, fol. 147a, on the same passage.

These seven Lists exhibit two recensions of this Massorah. The first recension to which belong Lists I, III and IV are confined to **רִכז** without the prefixes apart from its combination with Joshua. Hence it includes Prov. 23 1 and excludes Jonah 4 10 or adds it at the end as outside the simple form. The second recension is strictly confined to this noun construct, without and with the prefixes, of which there are four instances apart from its combination with the name Joshua. Hence it heads this Rubric **רִכז** it records the following four passages Deut. 25 2; Jonah 4 10, 10; Prov. 30 1 and rightly excludes Prov. 23 1, which is the imperative of **רִכז**. To this recension belong Lists II, V, VI and VII. The absence of **רִכז** at the end of List IV makes this List unintelligible.

¹ Comp. Exod. 23 1; Numb. 11 28; 13 18, 16; 14 6, 30, 38; 26 65; 27 18 32 12, 28; 34 17; Deut. 1 38; 31 23; 32 44; 34 9; Josh. 1 1; 2 1, 23; 6 6 14 1; 17 4; 19 49, 51; 21 1; 24 29; Judg. 2 8; 1 Kings 16 34; Neh. 8 17.

רִכז = § 226b.

רִכז is seven times defective in this form. That is, the form **רִכז** without and with the prefixes, occurs seven times defective or

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated seventeen Lists, sixteen in MSS. and one printed. I shall enumerate the following ten only: (I) Harley 5710-11, Vol. I, fol. 42b, on Exod. 12 46, which I have printed; (II) the same MS., Vol. I, fol. 200b, on 2 Sam. 7 6; (III) Orient. 4445, fol. 54a, on Exod. 12 46; (IV) St. Petersburg Codex of A. D. 916, on Isa. 5 8; (V) the same Codex on Amos 6 9; (VI) Arund. Orient. 16, fol. 61a, on 2 Sam. 7 6; (VII) Add. 15,250, fol. 216b, on Isa. 5 8; (VIII) Add. 21,160, fol. 85a, on Exod. 12 46; (IX) Halle Oehlah Ve-Ochlah II, § 248, and (X) the printed Massorah on 1 Kings 3 17.

רמ"ד = § 244.

in this house which is called, occurs twice. That this combination required safeguarding is evident from the Septuagint. In the first passage this version exhibits ἐν οὐλῶν ἁπλῶν = ἁπλῶν οὐλῶν without and in the second ὁ οὐλῶν μου = οὐλῶν. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 11a, on Jerem. 7 10. As it is in the first instance where this combination occurs and in the second, the heading ought more properly to be ב"י בלש"י, but this expression, as we have seen, is often omitted.

רמ"ה = § 245.

into the house, occurs eighteen [nineteen] times. That is, with paragogic He instead of . The design of this Massorah is to exclude the reading in 2 Sam. 19 6, which obtained in some Schools of textual redactors; as is attested by the Standard Codex Harley 5710-11, as well as by the Keri which was preserved in other Schools and which is exhibited in the Massorah Parva of Add. 21,161.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 11a, on Gen. 19 10, which I have printed; (II) the same MS., fol. 40b, on Exod. 9 19; (III) Arund. Orient. 16, fol. 32a, on Judg. 19 15; (IV) the same MS., fol. 66a, on 2 Sam. 14 31; (V) the same MS., fol. 88b, on 1 Kings 13 15; (VI) the same MS., fol. 100a, on 2 Kings 4 32; (VII) the same MS., fol. 104a, on 2 Kings 9 6; (VIII) Add. 15,250, fol. 143b, on Judg. 19 15; (IX) Add. 15,251, fol. 125b, on Josh. 2 18; (X) the same MS., fol. 176b, on 2 Sam. 14 31; (XI) the same MS., fol. 202a, on 2 Kings 4 32; (XII) Add. 15,451, fol. 216b, on 2 Sam. 13 7; (XIII) Add. 21,160, fol. 50a, on Gen. 43 26; (XIV) Halle Oehlah Ve-Ochlah II, § 79, and (XV) the printed Massorah on 1 Kings 13 15.

Nine of the fifteen Lists (III, V, VI, VII, IX-XIII) emphatically state in the respective headings that there are nineteen such instances, though three only (Lists III, VIII, X) record all the nineteen instances. As is often the case with lengthy Lists, the copyists omitted passages even in these Lists which correctly state in the headings that there are nineteen instances. As the omission is principally of ב"י in the catchwords Gen. 43 26, that is the second instance in this verse (Lists I, IV, V, VII, XIV, XV) the Nakdanim altered into . It will be seen that in ten instances this expression is with under the Beth and in nine with , which is due to the pausal accent and that the Massorah takes no notice of this fact.

רמ"ו = § 246.

and within the house, or and inward, occurs twice. Of this Rubric I collated two Lists: (I) the printed Massorah on 2 Sam. 5 9, which I have printed, and (II) Arund. Orient. 16, on the same passage. The heading ב"י is not quite correct: it ought either to be ב"י קמץ, since it occurs twice only and is with in both instances, or simply ב"י as it is in List II.

רמ"ז = § 247.

and the house of, for which the Sevir in four instances is and into the house of. On referring to the notes on these passages in my edition of the Bible it will be seen that the Sevir exhibits the textual reading of some MSS. and editions.

Of this Rubric I collated three Lists: (I) Add. 21,160, fol. 76a, on Exod. 8 20, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on 2 Kings 2 3 (see also letter י, § 650).

רמ"ח = § 248.

Five words respectively occur twice in the same connection in an exceptional manner, once preceded by in the house of and once by the house of. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 64b, on Exod. 12 29, which I have printed; (II) Arund. Orient. 16, fol. 360b, on Esther 5 1; (III) Add. 21,160, fol. 84a, on Exod. 12 29; (IV) the same MS., fol. 311a, on Esther 5 1; (V) Vienna Codex No. 35, on Exod. 12 29; (VI) the printed Massorah on Jerem. 37 16, and (VII) the same on Esther 5 1.

רמ"ט = § 249.

the house of her husband, occurs twice. That is, in contradistinction to the combination the house of a woman which occurs once (Josh. 2 1). Of this Rubric I collated three Lists, one in MS., and two printed: (I) Harley 5710-11, Vol. I, fol. 106a, on Numb. 30 11, which I have printed; (II) the printed Massorah on Ruth 1 9, and (III) the printed Massorah Finalis, letter כ, § 351.

ר"נ = § 250.

Beth El is in three instances with Munach under the Beth... in all the other passages it is with Gaya. which, in combination with without and with the prefixes occurs altogether about seventy times, has in sixteen instances the accent Zakeph-Katon (זכ"ה). In thirteen out of these sixteen instances is simply with and the normal Metheg, and in three only it is with Shophar = Munach. Hence the Massorah safeguards the exceptional accent.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 48a, on Gen. 35 16, which I have printed; (II) Arund. Orient. 16, fol. 6a, on Josh. 8 17; (III) Add. 15,250, fol. 121a, on the same passage; (IV) Add. 15,451, fol. 26a, on Gen. 35 16; (V) Add. 21,160, fol. 35a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on 1 Kings 12 32. List II heads this Rubric . In List III which heads it is manifestly a clerical error for .

Comp. Gen. 31 13; Judg. 21 2; 1 Sam. 7 16; 13 2; 2 King 2 2; Hos. 10 15; Amos 3 14; 5 6; 7 10; 1 Kings 12 32a; 13 4; Amos 7 13; Josh. 7 2.

רנ"א = § 251.

house of God, occurs five times in the Scriptures. In all the other instances in which this combination occurs and which are recorded in the following Rubric it is with the article. Hence the Massorah safeguards the exceptional instances.

Of this Rubric, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 168b, on Judg. 17 5, which I have printed; (II) the same MS., Vol. II, fol. 186b, on Ps. 42 5; (III) Arund. Orient. 16, fol. 31a, on Judg. 17 5; (IV) the same MS., fol. 279a, on 2 Chron. 34 9; (V) the same MS., fol. 294a, on Ps. 42 5; (VI) Add. 15,451, fol. 175b, on Judg. 17 5; (VII) Halle Oehlah Ve-Ochlah I, § 153; (VIII) the printed Massorah on Gen. 28 22, and (IX) the printed Massorah Finalis, letter כ, § 487. The heading in Jacob b. Chayim's printed Massorah (List VIII) which states that this combination occurs five times in the Law, in the Prophets and in the Hagiographa apart from Chronicles and Ezra (Beth Aleph is incorrect, since one of the five instances is in 2 Chron. 34 9, whilst in Ezra-Nehemiah it does not occur at all. Here it is always with the article. The blundering heading is, as usual, due to an ignorant Nakdan.

רנ"ב = § 252.

the house of God, occurs forty-eight times. The design of this Massorah is to safeguard this combination against being interchanged with the more common phrase Beth He (Beth Aleph) about 243 times. In 195 instances the combination is Beth He or Beth and in 48 only is it Beth or Beth. Hence the Massorah safeguards

Of 195 instances in which the combination with the Tetragrammaton occurs 181 are with and 14 are with, whilst of the 48 instances in which the combination is with and 3 are with. It is remarkable that whilst with the prefix Lamed (Beth) is included in this Rubric the Massorah rigidly excludes this construct with prefix Beth (Beth) although occurs 35 times, and with occurs 7 times only.

the minority. This protection was all the more necessary since the two phrases are promiscuously used in one and the same verse (1 Chron. 23 28; 25 6; 28 12).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 259a, on 2 Chron. 4 19, which I have printed; (II) the same MS., fol. 281b, on 2 Chron. 36 18; (III) Add. 15,451, fol. 451b, on Ezra 6 22, and (IV) Cambridge Add. 465, on 2 Chron. 4 19. In the preceding Rubric (List VIII) Jacob b. Chayim states that in Chronicles and Ezra-Nehemiah בית אלהים occurs forty-eight times and that he has given the List in the Massorah Finalis (ורה ושר איה בהן) (מה בית אלהים וזה בבתי רבתי). Not only is this Rubric nowhere given in the printed Massorah, but this statement is incorrect: (1) בית אלהים should be בית אלהים and (2) the forty-eight instances are not restricted to Chronicles and Ezra-Nehemiah since three occur outside these two books, viz. Judg. 18 3; Eccl. 4 17 and Dan. 1 2.

רני = § 253.

בית אלהים דנה this house of God, occurs four times . . . and in all other passages it is simply with the demonstrative pronoun דה. The combination בית אלהים is in nine instances followed by the demonstrative pronoun. In five instances it is דה (Ezra 5 17; 6 7, 7, 8, 12) and in four it is the emphatic דה. The Massorah, therefore, safeguards the respective phrases. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 375a, on Ezra 5 13, which I have printed; (II) Vienna Codex No. 35 on Ezra 7 24, and (III) the printed Massorah Finalis, letter א, § 471.

רניד = § 254.

בית ישראל the house of Israel, occurs four times [in the Pentateuch]. ישראל is preceded by בית and בני about 640 times. In the Pentateuch the phrase בני ישראל is the rule. In this division of the Bible it occurs about 316¹ times whilst בית ישראל occurs four times only. Hence the Massorah safeguards the exceptional combination. The necessity for safeguarding the respective phrases will be seen on referring to the notes on Exod. 16 31 whence it is evident that the readings in the received text are those of the dominant School and that the ancient Codices of other textual redactors exhibited בני ישראל where the *textus receptus* has בית ישראל and vice versa.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 92a, on Exod. 40 38, which I have printed; (II) the same MS., fol. 97a, on Levit. 10 6, and (III) Orient. 2349, fol. 87a, on the same passage.

¹ As follows: Genesis 6; Exodus 105; Leviticus 49; Numbers 142; Deut. 14.

רניה = § 255.

בית ישראל the house of Israel, occurs twenty times . . . and throughout Jeremiah and Ezekiel it is likewise so except in eighteen instances where it is ישראל.

Of this Rubric, which is one of the oldest parts of the Massorah, and which does not occur in this form in the printed Massorah, I collated seven Lists: (I) Arund. Orient. 16, fol. 38b, on 1 Sam. 7 2, which I have printed; (II) the same MS., fol. 60b, on 2 Sam. 6 5; (III) the same MS., fol. 87b, on 1 Kings 12 21; (IV) Orient. 4445, fol. 140b, on Numb. 20 29; (V) Add. 15,351, fol. 272b, on Ezek. 12 9; (VI) the same MS., fol. 288b, on Ezek. 29 12, and (VII) Add. 21,160, fol. 92a, on Exod. 16 31. Lists I, II, IV and V have the same addition at the end of the Rubric. List VII has וכל ירמיה וזקאל רבי כמני whilst Lists III and VI have no addition at all, which makes this Rubric unintelligible. It is remarkable that all the Lists which have the addition omit ושר after Ezekiel though בית ישראל occurs thirteen times in the Minor Prophets.

It will be seen that the twenty instances embrace all the three divisions of the Bible with the exception of three books, viz. Jeremiah, Ezekiel and the Minor Prophets. The reason for it will be seen from the following analysis:

(A) *The Pentateuch.* — In this division, as we have already seen, בית ישראל is the rare exception and is safeguarded in a separate Rubric. (Vide supra, letter ב, § 254.)

(B) *The Prophets.* — An analysis of the occurrence of the respective phrases in the several books in this division will disclose the reason why some of the books are included in this Rubric and why others are excluded from it.

Joshua. — In Joshua where בית ישראל occurs 56 times and בית ישראל once only, the solitary instance is included in the List of twenty.

Judges. — In this book, where בית ישראל occurs no fewer than 53 times the alternate phrase בית ישראל does not occur at all.

Samuel. — In Samuel בית ישראל occurs eleven times and בית ישראל seven times only. Hence the minority are included in the List.

Kings. — In this book, where בית ישראל occurs twenty-one times and בית ישראל twice only the exceptions are safeguarded in the List.

Isaiah. — In Isa. בית ישראל occurs five times and בית ישראל three times. Hence the minority are included in the List.

Jeremiah. — Here the case is different בית ישראל is the rule. It occurs twenty-one times and בית ישראל, which occurs nine times constitutes the minority. Hence the latter is excluded from the List and is safeguarded in a separate Rubric. (Vide infra, letter ב, § 256.)

Ezekiel. — The same is the case in Ezekiel. In this book בית ישראל is the rule. It occurs no fewer than sixty-six times, whilst בית ישראל is the exception since it occurs nine times only. The former is, therefore, excluded from the List and the latter is safeguarded in a separate Rubric. (Vide infra, letter ב, § 256 and § 363.)

The Minor Prophets. — In the Minor Prophets, which the Massorah treats as one book, the arrangement is very artificial as will be seen from the following Rubric. As בית ישראל occurs here thirteen times and בית ישראל eleven and, moreover, as one of the combinations prevails in one portion and one in the other, the Minor Prophets are divided into two parts in accordance with the prevalence of the respective phrases. (Vide infra, letter ב, § 256.) It is due to this division that the Minor Prophets are excluded from the List before us.

(C) *The Hagiographa.* — In the ten books of which the third division of the Bible consists, the occurrence of the respective combinations greatly varies, as will be seen from the following analysis.

The Psalms. — In the Psalter בית ישראל occurs twice and בית ישראל does not occur at all. The two instances are, therefore, included in the List.

Proverbs. — In Proverbs neither of the phrases occurs.

Job. — The same is the case with Job.

The Five Megilloth. — In these five books בית ישראל occurs once only (Ruth 4 11) and בית ישראל not at all. The solitary instance is, therefore, included in the List.

Daniel. — In Daniel neither of the phrases occurs.

Ezra-Nehemiah. — In this book בית ישראל occurs eight times (Ezra 6 16, 21; Neh. 1 6; 8 14, 17; 9 1; 10 40; 13 2) and בית ישראל not at all. As there are no exceptions to safeguard, there is no separate List which records the instances in this book.

Chronicles. — The same is the case with Chronicles. Here the combination בית ישראל exclusively occupies the ground. It occurs twenty-one times (1 Chron. 2 1; 6 49; 2 Chron. 5 10; 6 11; 7 3; 8 2, 8, 9; 10 18; 13 12, 16, 18; 28 3, 8; 30 6, 21; 31 1, 6; 33 2, 9; 35 17). There is, therefore, no cause for a special List since there are no variations to safeguard.

רניז = § 256.

בית ישראל בית ישראל. In Jeremiah and Ezekiel it is always the house of Israel except eighteen times where it is the children of Israel. In these two books, as we have already seen, בית ישראל is the rule. It occurs no fewer than ninety-seven times and בית ישראל eighteen times only. Hence the exceptions are safeguarded.

And from Hosea 1 1 to Amos 3 11 it is likewise the children of Israel except four times where it is the house of Israel. In this part of the Minor Prophets בית ישראל occurs seven times (Hosea 2 1; 3 1, 4, 5; 4 1; Amos 2 11; 3 1) and בית ישראל four times only. Hence the minority is safeguarded.

And from Amos 3 12 to the end of the book of Minor Prophets it is likewise the house of Israel except four times where it is the children of Israel. In this part the contrary is the case, בית ישראל is the rule. It occurs nine times (Amos 5 1, 25; 6 1, 14; 7 10; 9 9; Micah 1 5; 3 1, 9) whilst בית ישראל, which occurs four times only, is the exception and hence is safeguarded.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 61a, on Jerem. 23 7, which I have printed; (II) Halle Oehlsh Ve-Oehlsh II, § 29; (III) the printed Massorah on Ezek. 44 9, and (IV) the printed Massorah Finalis, letter א, § 419. Both Lists III and IV distinctly state that בית ישראל occurs seventeen times only in Jeremiah and Ezekiel and List III which duly enumerates this number omits Jerem. 23 7. As List VII of Rubric 255, which is from a carefully written Model

Codex, also states that there are only seventeen such instances, there can hardly be any doubt that the different Massoretic Schools had different records with regard to the number of the respective phrases.

רניז - § 257.

בית קלא house of restraint, or prison, occurs three times. That is, without and with the prefix, in contradistinction to the other four instances where this combination occurs and where it is with the article (1 Kings 22 27; Jerem. 37 15, 18; 2 Chron. 18 26). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 110b, on 2 Kings 17 4, which I have printed, and (II) Add. 15,250, fol. 208b, on the same passage. As קלא itself without the prefix He only occurs three times, List II heads this Rubric to distinguish it from the four instances in which it is with the article. The reference in the Rubric which I have printed should be 2 Kings 17 4 and not 1 Kings.

רניה - § 258.

בית שער shearing house, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 105b, on 2 Kings 10 14.

רניט - § 259.

בית in the house of. Eleven words are respectively preceded once only by this noun in the construct with the prefix Beth. That is, in this combination the words in question are unique, since in all other instances where they occur preceded by this noun, it is without the prefix Beth.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Add. 21,160, fol. 240b, on Numb. 30 4, which I have printed; (II) Orient. 4445, fol. 151a, on the same passage; (III) Add. 15,250, fol. 391a, on Ezra 6 5; (IV) Add. 15,451, fol. 237a, on 1 Kings 14 13; (V) the same MS., fol. 451a, on Ezra 6 5; (VI) the same MS., fol. 476b, on 1 Chron. 17 1; (VII) Vienna Codex No. 35 on Numb. 30 4; (VIII) the printed Massorah on the same passage, and (IX) the printed Massorah Finalis, letter ב, § 169.

Though not explicitly stated so in the heading, the design of this Massorah is not simply to record the unique combinations with בית, but those words only which occur again more than once preceded by this noun in the construct without the prefix Beth. This is evident from the fact that no fewer than twelve unique combinations with בית are here excluded because they do not occur in combination with בית and that four unique combinations with בית are omitted because they occur once only preceded by בית.

Tested by this canon we see that בית רבני רבני is given in seven out of the nine Lists (I, II, IV, V, VI, VIII, IX) is incorrect, since בית רבני does not occur and though it already occurs in the ancient Massorah of Orient. 4445 (List II) it is manifestly due to an ignorant Nakdan who mistook it for בית רבני רבני (see the note). Moreover בית קיש does not belong to this Rubric, though it is given in all the Lists, since בית קיש occurs once only. List IV omits בית שער 2 Sam. 3 6 and makes up the eleven instances by giving בית שער Ezra 5 17 and though this instance is also given in Lists V and VIII it is against the import of this Massorah, since בית שער does not occur. It is the addition of an ignorant Nakdan. List VIII is hopelessly corrupt and it is difficult to say whether its confusion is due to Jacob b. Chayim or a scribe. It is to be remarked that the oldest form of this Massorah (List II) has as yet no heading.

1 Comp. (1) בית און Levit. 14 34; (2) בית האסור Judg. 16 21; (3) בית 2 Kings 15 5; (4) בית החלל Amos 1 4; (5) בית ליצור Micah 1 10; (6) בית מנחם Ps. 119 84; (7) בית סוכי Judg. 17 4; (8) בית קיש 2 Chron. 36 17; (9) בית שער Gen. 42 17; (10) בית נבני Prov. 5 10; (11) בית שפחה Eccl. 7 4; (12) בית חקוני Isa. 56 7.

2 Comp. (1) בית און Eccl. 7 4 with בית און Eccl. 7 2; (2) בית חקוני Gen. 39 2 with בית חקוני Gen. 40 7; (3) בית חקוני Exod. 12 29 with בית חקוני Jerem. 37 18; (4) בית חקוני Esther 5 1 with בית חקוני Esther 5 1.

רניט - § 260.

בית אבתי in the house of our father, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 164a, on Judg. 11 2, which I have printed, and (II) Orient. 2349, fol. 45b, on Gen. 31 14.

רניא - § 261.

בית אל in Beth-El, occurs four [five] times in the Scriptures . . . and from 1 Kings 12 29 to 13 32 it is likewise so with the exception of one instance where it is without the prefix Beth.

With the prefix Beth, this proper name occurs altogether thirteen times. As eight of the instances are restricted to one section (1 Kings 12 29, 32, 32, 33; 13 4, 11, 11, 32) and five are outside this section, the Massorah divides the books in which this combination occurs, into two parts, viz. the part in which בית אל is the exception and accordingly requires safeguarding and the part in which בית אל is the exception and hence requires protection. This Rubric, which I have found in the printed Massorah only, on 2 Kings 23 15 is incorrect, since בית אל occurs five times apart from the two chapters in Kings. The omission of 1 Sam. 30 27 is manifestly due to a clerical error. A later Nakdan, as usual, who found four instances recorded, altered the ה into ג.

רניב - § 262.

בית אלהים in the house of God, occurs twice. That is, without the prefix He. The two instances are given in the following Rubric. They are a separate Rubric in Halle Ochliah Ve-Ochliah I, § 153.

רניג - § 263.

בית האלהים in the house of God, occurs seven times . . . and in two instances this combination is without the He. The design of this Massorah is to safeguard this combination against being interchanged with the more common phrase בית דיה which is recorded in the following Rubric, just as בית אלהים without the prefix Beth is safeguarded against בית דיה (Vide supra, letter ב, 252.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 374a, on Ezra 3 9, which I have printed; (II) the same MS., fol. 278b, on 2 Chron. 33 7; (III) Harley 5710-11, Vol. II, fol. 151a, on 2 Chron. 4 11; (IV) Add. 15,451, fol. 498b, on 2 Chron. 22 12, and (V) the printed Massorah Finalis, letter מ, § 472.

רניד - § 264.

בית יהוה in the house of Jehovah, is thirty-nine times thus combined in the Scriptures. The design of this Massorah is twofold. In the first place it is to distinguish between those instances in which בית יהוה is followed by the divine name יהוה recorded in the former Rubric and the passages in which it is in combination with the Tetragrammaton. And in the second place it is to fix the instances in which the phrase is בית יהוה, in contradistinction to the 180 instances in which it is בית יהוה without the prefix Beth. By fixing the number at thirty-nine the Massorah not only militates against the various readings exhibited in some MSS. in 1 Sam. 1 7 and 2 Kings 22 13a, but against the textual reading or Kethiv in 2 Kings 22 5a, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 246a, on 2 Kings 11 10, which I have printed; (II) Arund. Orient. 16, fol. 88a, on 1 Kings 12 27; (III) the same MS., fol. 106a, on 2 Kings 11 10; (IV) the same MS., fol. 118a, on 2 Kings 25 13; (V) the same MS., fol. 159a, on Jerem. 20 1; (VI) the same MS., fol. 164b, on Jerem. 28 5; (VII) the same MS., fol. 216a, on Hag. 1 14; (VIII) the same MS., fol. 254b, on 1 Chron. 26 12; (IX) the same MS., fol. 290a, on Ps. 27 4; (X) the same MS., fol. 318a, on Ps. 135 2; (XI) Add. 15,250, fol. 212a, on 2 Kings 21 4; (XII) Add. 15,451, fol. 263b, on 2 Kings 22 5; (XIII) Add. 21,160, fol. 294a, on Zech. 14 21; (XIV) Halle Ochliah Ve-Ochliah I, § 152 and (XV) the printed Massorah on Ps. 135 2.

Though all the fifteen Lists state in the respective headings that there are thirty-nine such instances, yet their forms show that they are derived from two different Schools. Lists I, XI and XV possess the same features and manifestly proceed from the same Massorites though List I alone gives all the thirty-nine instances and List XI omits the Psalms and Lamentations, which is apparently due to a want of space, and though List XV like the other twelve Lists omits 2 Cron. 20 5. All the other twelve Lists not only coincide in omitting this verse, but also in excluding 2 Kings 22 8 and in making up the thirty-nine instances with two other passages, viz. בית יהוה = 2 Chron. 34 30 and בית יהוה = 2 Chron. 34 31. In the received text, however, there is בית יהוה and not בית יהוה in the first of

the two passages, whilst in the second there is neither בית ה' nor even בית יעקב. Jacob b. Chayim, the first editor of the Rabbinic Bible with the Massorah, who printed List XV which as we have seen, belongs to one School of Massorites, had also before him this Rubric in its second form, as exhibited in the twelve Lists. He too testifies to the fact that all the Massorahs which he collated, give these two verses as making up the thirty-nine instances and he declares his inability to explain this mystery. As all these MSS. belong to different ages and to countries far apart, it is evident that this recension of the Massorah is based upon Codices which read בית ה' in 2 Chron. 34 30 in accordance with the parallel passage in 2 Kings 23 2 and which repeated this phrase after עליהם in verse 31.

Jacob. b. Chayim's remark (לי הרבי סימני במסורה) ועין מה רשאי לי כרבי סימני במסורה at the end of the Rubric on Ps. 135 2 where he refers to the difficulties connected with these passages and to what he had said in the Massorah Finalis under the Rubric מרי, is of peculiar interest to the Massoretic student. It shows that he printed first the Massorah Finalis before printing the so-called Massorah Marginalis which accompanies the text of the Bible.

ואמר המעתיק קש"ל שובל ספר המסורה כמילא ואלו הסימני של בתי יו ויעבר המלך על עמדו ויכרוז ובמפקוד ההוא לא נמצא לא בית יו ולא בבות יו ונדר מנאז יועל המלך בית יו דרית וכל המסרים המדויקים תריווח בית יו דמפקוד ההוא הם בית יו ולא בבות יו כי אם דמליטת חננת דמקוד ואם נשטים אלו אינם כי אם כ"ח בבות יו ולא מל הכל ספרי המסר בניי מל וכן נראה שלא נשתמשו כולם ואם נאמ' שאמר בבות יו שיש במפקוד ויעל המלך בית יו דרית הוא בני יו אינו יודע להוכיח יורה הוא אם הוא חגיגי דמפ' כמנ דמליטת או לא ופס' ויעבר המלך על עמדו יעבר בני ב' בקשאו למ' הנהוואו כל ספרי המסרה לא להגם עכ"ל.

§ 265. רס"ה

בבית יעקב in the house of Jacob, occurs twice. The design of this Massorah is to safeguard this phrase in Jerem. 5 20 where the parallelism requires either ביעקב in the first clause or בית יעקב in the second which is exhibited in some MSS. of the Septuagint. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 206a, on Amos 3 13.

§ 266. רס"ו

בבית לחם in Beth-lehem, is three times thus combined in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. II, fol. 137b, on 1 Chron. II 16, which I have printed; (II) Arund. Orient. 16, fol. 28a, on Judg. 12 10; (III) Add. 15,250, fol. 140a; (IV) Add. 15,251, fol. 146a, and (V) Add. 15,451, fol. 172b, all on the same passage.

§ 267. רס"ז

בבית המלך in the house of the king, occurs three times . . . and once it is with the prefix He. Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 270b, on 2 Chron. 23 5, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 38 7; (III) Add. 15,250, fol. 428b, on 2 Chron. 23 5; (IV) the printed Massorah on Esther 9 4, and (V) the same on 2 Chron. 23 5.

§ 268. רס"ח

ובית דוד and the house of David, occurs twice. The design of this Massorah is to safeguard this combination in 1 Chron. 17 24 against being made conformable to 2 Sam. 7 26 where the phrase is inverted, viz. בית עבדך דוד. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on 1 Chron. 17 24, which I have printed, and (II) the printed Massorah Finalis, letter ד, § 62.

§ 269. רס"ט

ובית יוסף and the house of Joseph, occurs twice. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 137a, on Josh. 18 5, which I have printed; (II) the same MS., fol. 209a, on Obad. 18; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah, also on the same passage.

§ 270. ר"ע

ובית המלך and the house of the king, occurs three times in the Scriptures. That is, to distinguish it from the other two instances where this combination occurs without the prefix He. (Jerem. 27 18, 21.) This Rubric is from the printed Massorah on 2 Kings 12 19.

§ 271. רע"א

לבית אבותיהם after the house of their fathers, occurs seven times. That is, in this longer form לבית is in thirty-five instances followed by this plural noun with the suffix third person plural masculine. In thirty-eight instances the combination is with the shorter form, viz. לבית אבתם¹ and in seven only is it with the longer form. Hence the Massorah safeguards the exceptional phrase. It will be seen from the note that the longer form is restricted to Chronicles and that even here it is in the minority since the shorter combination occurs eight times in this book.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 267a, on 2 Chron. 17 14, which I have printed, and (II) Vienna Codex No. 35 on 2 Chron. 31 17. As one of the instances is (1 Chron. 4 38) the heading ought more properly to be בליש." ¹ Comp. לבית אבתם Numb. 1 2, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 2 2, 32; 3 15, 20; 4 2, 22, 29, 40, 42; 17 17, 21; 26 2; 34 14, 14; Ezra 10 16; 1 Chron. 5 15, 24; 7 2, 4; 9 13; 12 31; 24 4; 26 13.

§ 272. רע"ב

לבית האלוקים for the house of God, occurs three times. This construct noun with the prefix Lamed is followed by the Divine name nineteen times. In sixteen instances it is the Tetragrammaton (2 Kings 25 16; Jerem. 52 17, 20; Zech. 7 3; Jerem. 26 8; Neh. 10 36; 1 Chron. 9 23; 22 14; 26 27; 2 Chron. 4 16; 5 1; 9 11; 24 14; 29 31; 30 1; 31 16) and in three only is it אלוקים. Hence the Massorah safeguards the exceptional combination. This was all the more necessary since the two phrases are used interchangeably in one and the same verse (Ezra 2 68). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 373b, on Ezra 2 68, the verse which required safeguarding.

§ 273. רע"ג

לבית אמה to the house of her mother, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 24b, on Gen. 24 28, which I have printed; (II) Add. 15,451, fol. 16b, on the same passage, and (III) the printed Massorah also on the same passage.

§ 274. רע"ד

לבית ישראל to the house of Israel, is four times thus combined in the Scriptures. Apart from Ezekiel this combination is the exception and the rule is לבני ישראל to the children of Israel, which occurs twenty-four times. Here, therefore, the Massorah safeguards the exceptional phrase.

And throughout Ezekiel it is likewise לבית ישראל except in one instance. In Ezekiel, where this phrase is the rule and where it occurs twelve times (Ezek. 3 17; 4 3; 12 6; 24 21; 29 6, 16, 21, 22; 33 7; 36 37; 40 4; 45 8) and בני ישראל is the exception, the Massorah safeguards the solitary instance.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 110b, on Amos 5 3, which I have printed; (II) the same MS., Vol. II, fol. 204b, on Ps. 98 3; (III) Arund. Orient. 16, fol. 206b, on Amos 5 3; (IV) Add. 15,250, fol. 303a, on the same passage; (V) Add. 15,251, fol. 365b, on Ps. 98 3; (VI) Halle Oehlsh Ve-Oehlsh II, § 29, and (VII) the printed Massorah on Ps. 98 3.

It will be seen that List I gives Ezek. 37 21 as the solitary passage where בני ישראל is used in this book instead of the regular phrase לבית ישראל. List V, however, has it בני ישראל, thus giving Ezek. 37 16 as the only exception. As neither of these instances is לבני, one being בני and the other לבני, Lists II, VI and VII which simply state בני ישראל without mentioning any exception, are more correct. In Lists III and IV the second part of this Rubric is entirely absent which makes it unintelligible, since it suggests that לבית ישראל occurs four times only, whereas it occurs altogether sixteen times.

§ 275. רע"ה

ולבית and to the house of, occurs three times at the beginning of a verse in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 56b, on Jerem. 35 18.

רעז - § 276.

ולבית and to the house of, occurs ten times, three of them at the beginning of a verse. The design of this Massorah is to militate against those Codices which read it לבית without the prefix Vav in Numb. 4 38 and 46, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated fifteen Lists, fourteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 201b, on 2 Sam. 9 2, which I have printed; (II) the same MS., Vol. I, fol. 86b, on Numb. 4 34; (III) Orient. 4445, fol. 121a, on the same passage; (IV) Arund. Orient. 16, fol. 85b, on 1 Kings 10 12; (V) the same MS., fol. 127b, on Isa. 22 21; (VI) the same MS., fol. 143b, on Isa. 58 1; (VII) the same MS., fol. 160a, on Jerem. 21 11; (VIII) the same MS., fol. 171a, on Jerem. 35 18; (IX) the same MS., fol. 262b, on 2 Chron. 9 11; (X) Add. 15,451, fol. 93b, on Numb. 4 34; (XI) the same MS., fol. 233a, on 1 Kings 10 12; (XII) the same MS., fol. 299b, on Jerem. 35 18; (XIII) the same MS., fol. 491a, on 2 Chron. 9 11; (XIV) Add. 21,160, fol. 193a, on Numb. 4 46, and (XV) the printed Massorah on the same passage.

רעז - § 277.

ולבית אבתם and after the house of their fathers, occurs three times in all other passages it is without the prefix Vav. As this combination, which occurs altogether twenty times, is in seventeen instances without the prefix Vav (לבית אבתם Numb. 1 2, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42; 4 2, 29, 40, 42) and in these three instances only with the Vav, the Massorah safeguards the exceptional phrase. Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 86b, on Numb. 4 34, which I have printed, and (II) Add. 15,251, fol. 84b, on the same passage. The addition at the end of List II, viz. למה אבתם, expresses the design of this Rubric better than the addition at the end of List I which has לבית אבתם, since there is a separate Massorah on the combination לבית אבתם ולבית אבתם, contrasting it with the inverted combination לבית אבתם לבית אבתם. (Vide infra, letter a, § 856, Vol. II, p. 250.)

רעח - § 278.

בבית ישראל from the house of Israel, is six times thus combined in the Scriptures. That is, in contradistinction to the normal phrase מן בני ישראל from the children of Israel, which occurs sixteen times (Levit. 17 13; 20 2; Numb. 3 12; 8 16; 16 2; 25 6; Deut. 23 18; 24 7; Josh. 2 2; 4 4; Judg. 19 12; 1 Sam. 9 2; 2 Sam. 21 2; 1 Kings 9 20; Dan. 1 3; Ezra 7 7).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 77b, on Ezek. 14 4, which I have printed; (II) Orient. 4445, fol. 103a, on Levit. 17 10; (III) Arund. Orient. 16, fol. 175a, on Ezek. 14 4; (IV) Add. 15,451, fol. 313b, on the same passage; (V) Add. 21,160, fol. 165b, on Levit. 17 10; (VI) the same MS. fol. 172b, on Levit. 22 18; (VII) Orient. 2349, fol. 92b, on Levit. 17 3; (VIII) Halle Oehliah Ve-Oehliah II, § 29; (IX) the printed Massorah on Levit. 17 3, and (X) the printed Massorah Finalis, letter ב, § 421. It will be seen that List I, which I have printed, enumerates five instances only, though it states in the heading that there are six. The omission is manifestly due to a clerical oversight of the expression ושלשה [= Ezek. 14 7] after the last instance. This expression and בבית are not unfrequently omitted.

רעט - § 279.

בבית in the house of, is five times plene in the Pentateuch. That is, in these instances the construct is abnormally with paragogic He. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 39b, on Exod. 8 20, which I have printed and (II) the printed Massorah Finalis, letter ב, § 177. By an oversight the fifth instance רב שר כבוד ביתו Exod. 8 20, has dropped out of the List which I have printed. It is remarkable that Gen. 44 14, where the present text has also רב, is excluded from this List, whilst List II, which also states in the heading that there are five such instances only omits Gen. 43 17. The heading ought properly to be בבית and in the Pentateuch, since all the instances are restricted to the Pentateuch.

רס - § 280.

בבית יוסף the house of Joseph, occurs three times. The design of this Massorah is to safeguard the two different forms which are used in the two consecutive verses, viz. Gen. 43 17 and 18. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 37a, on Gen. 43 17.

רסא - § 281.

בבית פרהו the house of Pharaoh, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 39b, on Gen. 47 14.

רסב - § 282.

ובית and his house, occurs six times in the Scriptures. Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 34b, on Exod. 1 1, which I have printed; (II) the same MS., Vol. I, fol. 197a, on 2 Sam. 2 3; (III) the same MS., Vol. II, fol. 114b, on Micah. 2 2; (IV) the same MS., Vol. II, fol. 163a, on 2 Chron. 24 16; (V) Orient. 4445, fol. 42a, on Exod. 1 1; (VI) Arund. Orient. 16, fol. 54a, on 1 Sam. 27 3; (VII) the same MS., fol. 210b, on Micah 2 2; (VIII) the same MS., fol. 271b, on 2 Chron. 24 16; (IX) Add. 15,451, fol. 204a, on 2 Sam. 2 3; (X) Halle Oehliah Ve-Oehliah II, § 247; (XI) the printed Massorah on Exod. 1 1, and (XII) the same on 2 Chron. 24 16.

רסג - § 283.

בביתים places for staves. Throughout the Pentateuch it is for places for the staves except twice where it is places for staves. This phrase, which occurs altogether five times, is not only confined to the Pentateuch, but is restricted to one book. In three instances it is with the prefix Lamed, viz. לביתים לביתים (Exod. 25 27; 30 4; 37 27) and in two only is it without this prefix and with Pathach under the Lamed of the second noun, viz. ביתים לביתים (Exod. 37 14; 38 6). Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 80a, on Exod. 38 5, which I have printed; (II) Add. 15,250, fol. 53b, on the same passage, and (III) the printed Massorah on Exod. 37 14. As the two passages occur in the same section, Lists II and III simply head this Rubric לביתים לביתים. The punctuation and the references in the Rubric which I have printed, are to be corrected in accordance with those given here.

רסד - § 284.

בביתים the houses, has in three instances two accents. That is, it is with Munach and Zakeph-Katon. This Rubric is from the printed Massorah Finalis, letter ב, § 176. Both the MSS. and the early editions give four such instances, but they greatly vary, as will be seen from the following analysis:

(1) Exodus 12 7.

בביתים with two accents is exhibited in Orient. 4445; Orient. 2201; Harley 5710-11; Add. 21,160; Add. 15,451; Orient. 4227; the second edition of the Bible, Naples 1491-93; the Lisbon Pentateuch 1491; the editio princeps of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah 1524-25.

בביתים with Zakeph only Add. 15,250; editio princeps of the Pentateuch Bologna 1482; the first edition of the Bible Soncino 1483; the third edition Brescia 1494 and the second quarto, Venice 1521.

(2) Isaiah 22 10.

בביתים Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,451; Add. 15,251; the Lisbon edition of Isaiah 1492; and the Pesaro edition of the Latter Prophets 1515.

בביתים Add. 15,250; Orient. 4227; the first, second, third and fourth editions of the Bible; the editio princeps of the Rabbinic Bible; the second quarto, and the first edition of the Rabbinic Bible with the Massorah.

(3) Zachariah 14 10.

בביתים Orient. 2201; Arund. Orient. 16; Add. 15,251 and the first edition of the Rabbinic Bible with the Massorah.

בביתים Harley 5710-11; Add. 15,451; Add. 15,250; Orient. 4227; the first, second, third and fourth editions of the Bible; the Pesaro edition of the Latter Prophets; the editio princeps of the Rabbinic Bible and the second quarto.

(4) 2 Chronicles 34 11.
Orient. 2201; Harley 5710—11; Arund. Orient. 16;
Add. 15,251; Orient. 4227; the editio princeps of the Rabbinic Bible
and the first edition of the Rabbinic Bible with the Massorah.
Add. 15,250; Add. 15,451; the first, second, third and
fourth editions of the Bible and the second quarto.

רפיה = § 285.

רפיה and houses, occurs four times. Of this Rubric, which
does not occur in the printed Massorah, I collated eight Lists:
(I) Harley 5710—11, Vol. I, fol. 116a, on Deut. 6 11, which
I have printed; (II) the same MS., Vol. II, fol. 4a, on Isa. 6 11;
(III) Arund. Orient. 16, fol. 121b, on the same passage; (IV) the
same MS., fol. 210b, on Micah 2 2; (V) Add. 15,250, fol. 217a,
on Isa. 6 11; (VI) the same MS., fol. 306b, on Micah 2 2; (VII)
Add. 15,251, fol. 303a, on the same passage, and (VIII) Add. 21,160,
fol. 267a, on Deut. 6 11.

רפיה = § 286.

רפיה house, is twice written with He. That is, this emphatic
Chaldee noun which is normally with Aleph (רפיה Ezra 5 3, 9, 11;
6 3) is in these two instances abnormally with He, for which
reason the Massorah safeguards it. This Rubric, which does not
occur in the printed Massorah, is from Harley 5710—11, Vol. II,
fol. 290a, on Ezra 6 15. As it is with the prefix Vav in the first
instance, the heading ought more properly to be בלישא. But
this qualifying expression, as we have already seen, is often
omitted.

רפיה = § 287.

רפיה אל. The verb רפיה to weep, to mourn, is always combined
with the preposition על except in three instances where it is with אל.
Of this Rubric I collated four Lists, three in MSS. and one
printed: (I) Harley 5710—11, Vol. I, fol. 198b, on 2 Sam. 3 32,
which I have printed; (II) Arund. Orient. 16, fol. 59a, on the
same passage; (III) Vienna Codex No. 35, on Ezek. 27 31, and
(IV) the printed Massorah Finalis, letter ב, § 186. These three
instances form part of the long List of words which are exceptionally
construed with אל. (Vide supra, letter א, § 523.) The note on
2 Sam. 1 24 in my edition of the Bible will show the reason
why the Massorites safeguarded these passages.

רפיה = § 288.

רפיה to weep, to lament, is five times written with Vav in the
Scriptures. This infinitive absolute, without and with the prefix
Vav, occurs altogether nine times. In four instances it is with
its normal He (1 Sam. 1 10; 2 Sam. 3 16; 15 30; Ps. 126 6)
and in five with Vav. The Massorah, therefore, safeguards the
abnormal orthography. On referring to the notes on the four
instances in my edition of the Bible it will be seen that the
official Keri cancels the He in all cases and directs us to read
it רפיה with Vav; whilst the notes on Jerem. 22 10 and Lament. 1 2
show, on the contrary, that another School of textual redactors
have a Keri on the instances which are written with Vav, directing
that they should be read with He. The two conflicting Massorahs,
therefore, show that they proceed from two different Schools
of textual redactors who preserved different traditions about its
orthography.

Of this Rubric, which is one of the oldest parts of the
Massorah, I collated nine Lists, seven in MSS. and two printed:
(I) Harley 5710—11, Vol. II, fol. 45a, on Jerem. 22 10, which I have
printed; (II) St. Petersburg Codex of A. D. 916, on Micah 1 10;
(III) Arund. Orient. 16, fol. 160b, on Jerem. 22 10; (IV) the same
MS., fol. 210b, on Micah 1 10; (V) the same MS., fol. 355b, on
Lament. 1 2; (VI) Add. 15,251, fol. 402a, on the same passage;
(VII) Add. 21,160, fol. 315a, also on the same passage; (VIII)
the printed Massorah on Isa. 30 19, and (IX) the same on
Jerem. 22 10.

רפיה = § 289.

רפיה and I shall weep, occurs twice. That is, this Kal future
first person singular with Var conjunctive, in contradistinction
to the three instances in which it is with Var conversive recorded
in the following Rubric.

Of this Rubric, which does not occur in the printed Massorah,
I collated three Lists: (I) Arund. Orient. 16, fol. 27b, on Judg. 11 37,
which I have printed; (II) the same MS., fol. 153a, on Jerem. 8 23,
and (III) Add. 15,251, fol. 244a, on the same passage.

רפיה = § 290.

רפיה and I wept, occurs three times in the Scriptures. By
fixing the number at three, the design of this Massorah is to
militate against the reading רפיה in Ps. 69 11, which is still exhibited
in the Septuagint, which is now accepted as more correct and which
is supported by Ps. 35 13. The variation is due to the abbreviation
in the original text which was simply רפיה and which one School
of textual redactors resolved into רפיה and another into רפיה.

Of this Rubric I collated five Lists, four in MSS. and one
printed: (I) Harley 5710—11, Vol. I, fol. 204a, on 2 Sam. 12 22,
which I have printed; (II) the same MS., Vol. II, fol. 194a, on
Ps. 69 11; (III) Arund. Orient. 16, fol. 300b, on the same passage;
(IV) Add. 15,251, fol. 359b, also on the same passage, and (V)
the printed Massorah also on the same passage.

רפיה = § 291.

רפיה they shall weep, is twice plene. That is, with the para-
gogic Nun. This Kal future third person plural masculine occurs
altogether six times. In four instances it has its normal form
(Levit. 10 6; Numb. 11 13; 1 Sam. 11 5; Joel 2 17) and in these
two instances only does it exhibit this paragogic נ. Hence
the Massorah safeguards the abnormal orthography. Of this
Rubric I collated three Lists, two in MSS. and one printed:
(I) Harley 5710—11, Vol. II, fol. 235b, on Job 31 38, which I
have printed; (II) Arund. Orient. 16, fol. 332a, on the same
passage, and (III) the printed Massorah also on the same
passage.

רפיה = § 292.

רפיה weeping, occurs seven times . . . and is always defective
except once. The design of this Massorah is to militate against
the extra-official reading or the Sevir רפיה the plural in Numb.
11 10, as will be seen from the note on this passage in my
edition of the Bible.

Of this Rubric I collated eight Lists, seven in MSS. and
one printed: (I) Orient. 2349, fol. 58a, on Exod. 2 6, which I have
printed; (II) Arund. Orient. 16, fol. 69b, on 2 Sam. 19 2; (III)
the same MS., fol. 103b, on 2 Kings 8 12; (IV) Add. 15,251,
fol. 89a, on Numb. 11 10; (V) the same MS., fol. 261a, on
Jerem. 41 6; (VI) Add. 21,160, fol. 65a, on Exod. 2 6; (VII) the
same MS., fol. 205a, on Numb. 11 10, and (VIII) the printed
Massorah on Exod. 2 6. As two of the instances are with the
prefix Vav, six of the Lists head this Rubric more precisely
רפיה.

רפיה = § 293.

רפיה and weeping, occurs twice, once plene and once defective.
As this participle active singular masculine with the prefix Vav
which occurs twice only, is differently spelt, the Massorah
safeguards this variation in the orthography. This Rubric, which
does not occur in the printed Massorah, is from Arund. Orient. 16,
fol. 67a, on 2 Sam. 15 30.

רפיה = § 294.

רפיה they weeping, is twice plene in the Scriptures. This
participle active masculine plural occurs altogether six times.
It is defective in four instances (Numb. 25 6; Judg. 2 5; Job 30 31;
Ezra 3 12) and plene in these two instances only. Hence the
Massorah safeguards the minority. Of this Rubric I collated two
Lists: (I) Harley 5710—11, Vol. II, fol. 297b, on Neh. 8 9, which
I have printed, and (II) the printed Massorah on Numb. 25 6.

רפיה = § 295.

רפיה [Forms of the root רפיה which respectively occur only.]
This List, which does not occur in the printed Massorah and
the heading of which I supplied, as indicated by the brackets,
is from Orient. 2349, fol. 135a, on Deut. 21 17.

רפיה = § 296.

רפיה firstborn, is seven times defective in the Pentateuch. This
noun occurs altogether forty-six times in the Pentateuch, and
once with the prefix Beth (רפיה Deut. 15 19). It is plene in
forty instances and defective in seven only, including the
solitary instance with the prefix Beth. The Massorah, therefore,
safeguards the exceptional spelling, which in fact exhibits the

redactors against the Codices of the less dominant School which read it *his firstborn*, and which is still exhibited in the Septuagint and the Syriac, as will be seen from the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 244b, on 1 Chron. 9 44.

ש"ט - § 309.

Bel, occurs three times. That is, in these three instances Baal has been contracted into Bel. For the reason of this contraction see my Introduction to the Massoretico-Critical edition of the Hebrew Bible p. 400 &c. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Isa. 46 1 and (II) on Jerem. 50 2.

ש"י - § 310.

ואברהם and *I become cheerful*, occurs three times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 185a, on Ps. 39 14, which I have printed; (II) Vienna Codex No. 85 on Job 9 27; (III) the printed Massorah on the same passage.

ש"יא - § 311.

she or *it did not wax old, or wear out*, occurs twice. The design of this Massorah is to militate against the reading of the plural, in Deut. 29 4b, which is exhibited in the Samaritan, the Septuagint, the Targum of the so-called Jonathan and some MSS. These have read the last clause *לא קלו פסל תחלוקה* in the plural which is not in harmony with the first part of this verse, but with the following verse.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 15,251, fol. 120b, on Deut. 29 4, which I have printed; (II) Add. 15,250, fol. 112b, on the same passage, and (III) Orient. 2349, fol. 139b, also on the same passage. As *לא* precedes this verb in both instances, List III is headed *לא קלוה*.

ש"יב - § 312.

they waxed old, occurs four times. By fixing the number at four, this Massorah militates against the ancient reading recorded in the preceding Rubric.

Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Orient. 2349, fol. 139b, on Deut. 29 4, which I have printed; (II) Arund. Orient. 16, fol. 7a, on Josh. 9 13; (III) the same MS., fol. 291a, on Ps. 32 3; (IV) the same MS., fol. 385b, on Neh. 9 21; (V) Add. 15,251, fol. 120b, on Deut. 29 4; (VI) the same MS., fol. 129b, on Josh. 9 13; (VII) Add. 15,451, fol. 151a, on the same passage; (VIII) the printed Massorah on Deut. 29 4; (IX) the same on Ps. 32 3, and (X) the same on Neh. 9 21.

ש"יג - § 313.

tribute, or *in Lo*, is four times so written. It will be seen that in the first instance *לו* is part of the compound proper name *Lo-Debar* with the prefix *Beth* and that in the other three instances it is the noun *לו* denoting tribute. The Massorah, however, which has regard only to the identity of the spelling, as usual, groups them together under the same Rubric. The remark in the heading that it is four times so written with *Vav* has special reference to 2 Sam. 17 27 where this proper name occurs again and where it is *לו* with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 62a, on 2 Sam. 9 4.

ש"יד - § 314.

Belteshazzar, Belhazzar, sign indicating their respective occurrence. To understand this Massorah it is necessary to remark that this proper name, which occurs altogether seventeen times and is confined to Daniel, is spelt in three different ways, viz.: (1) *בֵּלְטֶזְאָר* with *Teth* after the *Lamed* and silent *Aleph* after the *Shin*; (2) *בֵּלְטָזָר* without the *Teth*, but still with *Aleph* after the *Shin*, and (3) *בֵּלְטָזָר* not only without the *Teth*, but with the silent *Aleph* before the *Shin*. Moreover, as these spellings are restricted to certain sections of the book, the Massorah as usual, divides the book into parts in accordance with the pre-

valence of the respective orthography, safeguarding in each case the exceptional spelling. In Dan. 1 1-4 34 where it occurs eight times it is uniformly *בֵּלְטֶזְאָר* (1 7; 2 26; 4 5, 6, 15, 16, 16, 16) and hence no exception is here safeguarded, whilst in Dan. 5 1-12 18 where it occurs nine times, the spelling without the *Teth* is the rule and with it the exception. The former occurs seven times (5 1, 2, 9, 22, 30; 7 1; 8 1) and the latter twice only (5 12; 10 1). Hence the Massorah safeguards in this part the exceptional orthography.

This recension of the Massorah I have printed from Harley 5710-11, Vol. II, fol. 280b, on Dan. 4 16. It will be seen that it refers exclusively to the first and second spelling, viz. with and without the *Teth* and leaves the third spelling in which the *Shin* and *Aleph* are transposed entirely unnoticed. Whether this omission is due to the fact that it is based upon Codices in which this transposition did not occur or whether this School of Massorites simply intended to emphasise the presence and absence of the *Teth* cannot be stated with certainty. A reference to the notes on Dan. 5 30, 8 1 and 10 1 favours the first hypothesis.

Very difficult is the recension of this Massorah in Arund. Orient. 16, fol. 369a, on Dan. 5 30 and Vienna Codex No. 85 on the same passage which seems to state that from Dan. 1 1 to 5 30 *בֵּלְטָזָר* is written *בֵּלְטֶזְאָר* and from Dan. 6 1 to 12 18 *בֵּלְטֶזְאָר* is written *בֵּלְטָזָר*. The difficulty would indeed disappear if we adopted Jacob b. Chayim's version of it on Dan. 5 30, which divides the book into two parts for the purpose of pointing out that in the first part the name is written with *Shin* before the *Aleph* and in the second the *Aleph* is before the *Shin*. But this not only implies that the recension in both these carefully written Codices is corrupt, but it omits altogether the indication of the places where the first and second spellings occur.

1 מן רמ"ד דם' עד ביה בליליא בלשאר בלשאר כח' ומן ביה בליליא עד סוף רמ"ב בלשאר בלשאר כח'.
2 סתם מן רמ"ד סוף עד ביה בליליא קול בלשאר בלשאר כח' וסוף קרם לארץ וכן ביה בליליא עד סוף סתם בלשאר בלשאר כח' וסוף קרם לארץ.

ש"טו - § 315.

without, occurs three times. That is, this adverb with the prefix *Lamed*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Job 41 25.

ש"טז - § 316.

because not? occurs four times. That is, in these four instances it is used pleonastically in combination with *לא* not instead of simply *לא* which occurs five times (Judg. 14 3; 1 Kings 22 7; 2 Kings 3 11; Jerem. 49 7; 2 Chron. 18 6).

Of this Rubric I collated five Lists, four in MSS. and one printed: (1) Arund. Orient. 16, fol. 97b, on 2 Kings 1 6, which I have printed; (II) the same MS., fol. 98a, on 2 Kings 1 16; (III) Add. 15,250, fol. 198b, on the same passage; (IV) Add. 21,160, fol. 87b, on Exod. 14 11, and (V) the printed Massorah on the same passage.

ש"יז - § 317.

mixture, meslin, occurs three times. That is, twice without and once with the prefix *Mem*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 329b, on Job 24 6, which I have printed; (II) Add. 21,160, fol. 327b, on the same passage and (III) the printed Massorah on Job 6 5. List III heads this Rubric *בִּלְיָ* and duly gives the two instances only without the prefix *Mem*, whilst Lists I and II head it *בִּלְיָ* or *בִּלְיָ*. It will thus be seen that these two Lists are based upon Codices which read it in Job 18 15 as one word.

ש"יח - § 318.

and worthlessness, or worthless, occurs twice. That is, this compound noun is twice with the prefix *Vav*. The design of this Massorah is to safeguard the reading in 2 Sam. 23 6 against those Codices which read it here simply *קֵלָעֵל* and connected it with the preceding verse, viz. *לא חזר קֵלָעֵל* as is evident from the Septuagint *οὐ οὐ μὴ βλαστήσῃ οὐ παράνομος*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 195b, on 1 Sam. 30 22, which I have printed, and (II) Arund. Orient. 16, fol. 56a, on the same passage.

שני - § 353.

הבנים והבנות the sons of, and the daughters of. A sign indicating where they respectively begin a verse. This noun plural construct, without and with the prefix Vav, begins a verse in Chronicles about one hundred and eleven times. In sixty-four instances it is with the prefix Vav including קמץ with Kametz in 1 Chron. 24 23, whilst in forty-seven it is without the prefix. As in some parts of the book the instances with the prefix prevail and in others those without it predominate, the Massorah divides Chronicles into three sections in accordance with the predominance of these instances and in each case safeguards the minority.

A. From 1 Chron. 1 1 to 22 19, it is קמץ with the prefix which begins the verse except in twenty-seven [thirty] instances, where it is קמץ without the prefix. In this part where קמץ begins a verse fifty-seven times and קמץ thirty times, the Massorah safeguards the minority. It will be seen that though the heading of this section states that there are here twenty-seven instances in which קמץ begins a verse, the Rubric itself records twenty-eight and omits two which are in the received text, viz. 1 Chron. 1 8 and 12 25. There is, however, no doubt that this omission as well as the alteration of the heading, is due to the carelessness of the Scribe.

B. And from 1 Chron. 23 1 to 27 34 קמץ likewise begins a verse except three times where it is קמץ. In this Section the instances without the prefix are the rule and with it the exception. Here קמץ begins a verse seventeen times and קמץ three times only. Here, therefore, the Massorah safeguards the exceptional קמץ. It will be seen that though the heading of this section distinctly states that there are here three such instances, two only are recorded and 1 Chron. 27 1 is omitted, which is manifestly due to the carelessness of the Scribe. By fixing the number at three, this recension of the Massorah excludes the reading קמץ in 1 Chron. 24 23 which is not only the reading of many MSS. and all the early editions except one, but is exhibited in the Septuagint and the Syriac, as will be seen from the notes on this passage in my edition of the Bible.

C. And from 1 Chron. 28 1 to 2 Chron. 36 23 קמץ likewise begins a verse. As there is no instance in which קמץ begins a verse in this Section, since in all the three passages in which this plural noun construct commences the verse it is קמץ with the prefix Vav (2 Chron. 10 17; 25 13; 31 6), there is no exception to safeguard. Here, therefore, the simple statement is sufficient without recording the passages.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 287b, on 1 Chron. 1 5, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 227. The printed Massorah (List II), which also divides this Rubric into three Sections, states in the heading of A that there are thirty-two instances in which קמץ begins a verse (במלת בני). But this is manifestly due to a clerical error, since there are thirty only which the Rubric itself correctly records. Moreover at the end of the heading of C it states that in this Section there is one exception where קמץ without the prefix Vav begins a verse (במלת בני ירדה), viz. 1 Chron. 24 23. But this too is incorrect, since it is here קמץ with Vav. Besides, the passage does not belong to this Section for it occurs before ויקרא 1 Chron. 28 1. Against the catchwords בני in the Rubric which I have printed, the reference 1 Chron. 2 27 is a misprint for 5 27.

¹ Comp. קמץ 1 Chron. 1 6, 7, 9, 32, 33, 35, 39; 2 6, 7, 8, 9, 30, 31, 32, 33, 42, 43, 47; 3 15, 16, 17, 19, 22, 24; 4 7, 13, 15, 16, 19, 20, 26; 5 1, 11, 23, 28, 29; 6 3, 10, 12, 29; 7 2, 3, 7, 8, 10, 17, 20, 31, 33, 34, 38, 39; 8 12, 35, 39; 9 41; 19 15.

² Comp. קמץ 1 Chron. 23 8, 9, 12, 13, 15, 16, 18, 19, 20, 21, 23; 24 21, 26, 27; 26 7, 21 22.

שני - § 354.

בני is in seven instances with the accent in this Section. That is, קמץ when followed by the tribal name as well as the expression קמץ after their families, and preceded by קמץ or קמץ or is without it, the tribal name has the accent Zarka in these instances. This combination occurs altogether twelve times in Numb. 26 12-51. In five instances it has two different accents and it is in these passages only that it is uniformly with the same accent. The Massorah, therefore, safeguards them against being interchanged with any of the other accents.

¹ Comp. (1) קמץ למשוחם אלה בני-גורן למשוחם בני ישישוי למשוחם Numb. 26 23, 42, 48; (2) קמץ למשוחם בני ישישוי למשוחם בני ישישוי למשוחם Numb. 26 28, 41.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 103a, on Numb. 26 12, which I have printed; (II) Orient. 4445, fol. 146a; (III) Add. 15,250, fol. 89a; (IV) Add. 15,251, fol. 98a; (V) Add. 15,451, fol. 110b, all on the same passage; (VI) Add. 21,160, fol. 234a, on Numb. 26 26, and (VII) the printed Massorah on Numb. 26 12. The sign at the end consists of the initials of the several tribes which have the accent in question. Lists III, V, VI and VII head this Rubric וישישוי which is more distinct. The mnemonic sign at the end of List IV. is שנימאל and of List VII. is שנימאל which is more ingenious.

שני - § 355.

קמץ is seven times with the accent. That is, in seven instances where קמץ begins a verse and is followed by a proper name, this combination is with Mercha Tipcha. In such combinations it is generally קמץ with Munach (Gen. 10 2; 34 27; 35 23, 24; Numb. 1 42 &c.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 98a, on Numb. 26 28. Though it states in the heading that there are seven such instances it records five only. It gives קמץ Gen. 37 27 which neither begins the verse nor has this accent, and even if we take the catchword to refer to 1 Chron. 1 42, which is the only other place where this combination occurs and where it does begin the verse, it does not obviate the difficulty, since it is here קמץ with Zakeph-Katon. It omits Numb. 26 19; Ezra 2 24, 29; 1 Chron. 1 41 &c.

שני - § 356.

קמץ is twice with the accent in this Section. That is, with Mercha Tipcha, to distinguish it from the other instances in this chapter where this phrase is with different accents. (Vide supra, letter ב, § 354.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 110b, on Numb. 26 19.

שני - § 357.

קמץ is three times with the accent in this Section. That is, with Mehupach Pashta, in contradistinction to the different accents which this combination has in the other instances where it occurs in this Section recorded in §§ 355, 356. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 103a, on Numb. 26 23, which I have printed; (II) Orient. 4445, fol. 146a; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

שני - § 358.

קמץ is five times with Zakeph in this Section, they are misleading. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 130b, on 1 Chron. 1 38, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah Finalis, letter ב, § 224.

Though these Lists do not state it in their respective headings, the design of this Massorah manifestly is to safeguard these accents when this combination begins a verse and either is without or with the prefix Vav. In the Section before us (1 Chron. 1 1-54) the construct קמץ or קמץ followed by a proper name, begins the verse seventeen times and has no fewer than seven different accents: (1) In five instances it is Tipcha, Athnach, viz. 1 Chron. 1 6, 8, 35, 36, 37; (2) in one place it is קמץ with Zakeph-Katon, viz. 1 42; (3) in one it is Pashta Zakeph-Katon, viz. 1 28; (4) in one (1 33) it is Munach Revia; (5) in one (1 32) Kadma Ve-Azla; (6) in three places (1 7, 39, 41) it is Mercha Tipcha and in five (1 5, 9, 17, 38, 40) it is Munach Zakeph-Katon. The latter constitute this Rubric.

From this analysis it will be seen that Lists I and II which are identical omit two instances, viz. קמץ 1 5 and קמץ 1 9 and make up the five by קמץ (1 42) which is in the best Model Codices קמץ (Orient. 4445; Harley 5710-11; Arund. Orient. 16; Add. 15,251 &c.) and which I have adopted in my edition of the Bible; and by קמץ (1 30) which is manifestly the addition of an ignorant Scribe who mistook the import of this Massorah, since there is no קמץ in this verse. Still more corrupt is the printed Massorah (List III). It not only omits the same two instances, but makes up the five by three correct ones (1 Chron. 1 17, 38, 40) and two which occur in the middle of the verse, viz. קמץ (1 34b) and קמץ (1 41b).

§ 359. שנים

בני אדם the sons or children of men, occurs nine times. That is, apart from the Psalms where it occurs eleven times (11 4; 14 2; 31 20; 49 3; 53 3; 57 5; 58 2; 62 10; 66 5; 89 48; 90 3). Of this Rubric I collated two Lists: (I) The printed Massorah on Prov. 15 11, which I have printed, and (II) Add. 15,250, fol. 115a, on Deut. 32 8.

In fixing the number at nine, the design of the Massorah is to exclude the Eastern readings בני הקמים in Jerem. 32 19 and בני הקים in Joel 1 12 which are also exhibited in some MSS. and early editions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric exhibits one of the great difficulties connected with the deciphering of the Massorah. It will be seen that the heading simply states that there are nine such instances only and that the List itself records this number without any qualification. List II is still more puzzling, since it not only states in the heading that there are six such instances in the Scriptures (בני אדם בקרי), but gives the following six passages: Deut. 32 8; 2 Sam. 7 14; Jerem. 32 19; Ezek. 31 14; Joel 1 12; Dan. 10 16, without any explanation whatever. This difficulty is duly noticed in a note by Jacob b. Chayim on Prov. 15 11. The solution of it is that in the recension of this Rubric exhibited in List I those instances are catalogued which occur outside the Psalter and that the Nakdan omitted the remark וכל תהלתו רבי, whilst in the recension given in List II the instances both in the Psalter and Proverbs are excluded and the Nakdan omitted at the end the qualifying addition וכל תהלתו ושלי רבי.

ו בהרכבה ספרו כפירי לא כפירי כי אם ה בני אדם המני תהלתו ושללי לא בני יתחן והנה הכפירי דכפר בני האדם וכל תהלתו דכר ודקנא דשארי אינת בני אדם השכתנא דאינת ס ונקנא ספר ספר וסמפיים בני אדם וכל תהלתו דכר בני אדם סכ"ב בני האדם וספיר לתריס לבני אדם. הביס י"י.

§ 360. שים

בני האדם the children of men, occurs five [six] times... and throughout Ecclesiastes it is likewise so. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 43a, on Gen. 11 5, which I have printed; (II) Orient. 2348, fol. 44a, on the same passage; (III) Arund. Orient. 16, fol. 54a, on 1 Sam. 26 19; (IV) the same MS., fol. 260b, on 2 Chron. 6 30; (V) Halle Ochlah Ve-Ochlah, Supplement fol. 129b, and (VI) the printed Massorah on Ps. 33 13.

As Lists I and II include Jerem. 32 19, which is בני הקמים according to the Babylonians, it is evident that these two Lists are based upon the Eastern recension of the text. Moreover, as they exclude 2 Chron. 6 30 it would seem that the Codices on which this Massorah is based exhibited here בני אדם without the prefix He. The ה in the heading of the List, which I have printed, is manifestly due to a clerical error since the List itself duly records six instances. List II which emanates from the same School is correctly headed ו = 6. Lists III-VI exhibit the Western recension. They exclude Jerem. 32 19 and include 2 Chron. 6 30. It will be seen that all the Lists give Ps. 145 12 as one of the instances. As it is לבני האדם, with the prefix Lamed, the respective headings ought more properly to be בליש ה.

Normally the phrase is בני אדם, which occurs altogether twenty times (vide supra, letter ב. § 359) and בני האדם is the exceptional combination apart from Ecclesiastes. Hence the design of the Massorah is to safeguard the minority. Moreover, as in Ecclesiastes this combination is the invariable rule (Eccl. 1 13; 2 3, 8; 3 10, 18, 19, 21; 8 11; 9 3, 12), there is no necessity for specifying the instances. The Massorah, therefore, simply records the fact.

§ 361. שם

בני אהרן הכהן the sons of Aaron the priest, is three times thus combined. When the priestly function follows or precedes the phrase the sons of Aaron, it is normally בני אהרן הכהנים (Levit. 1 8, 11; 2 2; 3 2; Numb. 3 3; 10 8; Josh. 21 19; 2 Chron. 29 21; 31 19) or בני אהרן הכהנים בני אהרן the priests the sons of Aaron (Levit. 21 1; 2 Chron. 26 18; 35 14, 14). As it is in these three instances only where the singular is abnormally used in connection with this phrase, the Massorah safeguards this exceptional usage and thus militates against the various reading in Levit. 1 7 and 2 Chron. 31 19, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 82b, on Levit. 1 7, which I have printed; (II) Orient. 2348, fol. 92b, on the same passage, and

(III) the printed Massorah Finalis, letter כ, § 214. The latter is misleading. It heads this Rubric בני אהרן הכהן whereas בני אהרן הכהנים occurs about twenty-three times.

§ 362. שם

בני האלהים the sons of God, occurs four times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 375a, on Job 2 1, which I have printed; (II) Add. 15,261, fol. 322a, on Job. 1 6; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah on Gen. 6 2.

§ 363. שנים

בני ישראל the sons, or children of Israel, occurs nine times in Ezekiel. For the explanation of this Rubric see letter ב. § 256.

§ 364. שם

בני נפתלי the sons, or children of Naphtali, occurs twice in this book. That is, in Numbers this phrase begins a verse in two instances. In the other two instances it is preceded by ויליצא אמה or simply by ויליצא (Numb. 10 27; 34 28). The design of this Massorah is to exclude the reading לבני in Numb. 1 42 which is not only exhibited in some MSS. and editions, as will be seen from the notes on this passage in my edition of the Bible, but which is in accordance with the diction of this Section where the descendants of the tribes begin the verse with לבני. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 84a, on Numb. 1 42.

§ 365. שם

Throughout this Section בני begins the verse except three times where it is ובני. That is, in Numb. 26 1-51 where the descendants of the several tribes begin the verse twelve times with this construct plural noun, it is in nine instances without the prefix Vav (בני Numb. 26 12, 16, 19, 23, 26, 28, 38, 44, 48) and in these three instances only is it with the prefix. Hence the Massorah safeguards the exceptional usage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 103a, on Numb. 26 8.

§ 366. שם

begins a verse three times in Chronicles. For this Rubric see letter ב. § 353.

§ 367. שם

Proper names preceded throughout the Scriptures by this noun plural construct without the prefix Vav (בני) except in one instance where it is (בני) with it. The design of this Massorah is to exclude the various reading in Gen. 34 27, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 22b, on Gen. 34 27.

§ 368a-b. שם

and the sons of. is in four instances the textual reading, for which the Sevir is and the son of. That is, the singular instead of the plural. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 242b, on 1 Chron. 7 17, which I have printed; (II) Vienna Codex No. 35, on Numb. 26 8, and (III) the printed Massorah on Gen. 46 23. Lists I and III are identical. List II heads this Rubric ור בני ראו and records three only, omitting 1 Chron. 7 17. It is however perfectly evident that these three Lists simply exhibit the first attempt to collect the Sevirim and that later Nakdanim as usual, supplied the headings to correspond with the instances given in the respective Lists. This is attested by the fact that since the publication of this short List I have found the following four Lists of a larger recension of this Rubric: (I) Orient. 2348, fol. 65a, on Gen. 46 23, which I have printed in Vol. III, letter ב, § 33; (II) Orient. 2349, fol. 55a; (III) Orient. 2350, fol. 99b, and (IV) Orient. 1379, fol. 111a, all on the same passage. Though these Lists state in their respective headings that there are fourteen such instances, they enumerate fifteen. But even these long Lists do not give all the instances since it is evident that 1 Chron. 2 7; 7 14 and 24 29 belong to this category.

ט וס - § 369a-d.

and the sons, or children of. The following words respectively occur once only in combination with בני. That is, in being preceded by this noun plural construct with the prefix Vav they are unique. In all other instances where these words are preceded by this noun plural construct it is without the prefix Vav.

The four Lists, more or less fragmentary, which I have printed are from the following MSS. and editions. List I marked 369a is from Orient. 2849, fol. 48a, on Gen. 35 26; List II marked 369b is from the same MS., fol. 124a, on Deut. 2 12; List III marked 369c is from Add. 15,451, fol. 34b on Gen. 46 14. Of List IV marked 369d I collated two editions; one Paris Ochlah Ve-Ochlah § 366, which I have printed and one in the Massorah Finalis, letter ב, § 214. These four Lists again exhibit the gradual development of the Massorah. The first, second and third, as is usually the case with the original attempts, have as yet neither headings specifying the number of these unique combinations, nor the catchwords to facilitate the identification of the passage.

The design of this Massorah is not simply to record the words which are unique in their combination with בני, but those which only occur again more than once in combination with בני. This is evident from the fact (1) that no fewer than forty-three unique combinations with בני are excluded from these Lists because they do not occur again preceded by בני' and (2) that thirteen others are excluded because they occur once only preceded by בני'. Tested by this canon the following facts are disclosed:

(1) Five combinations recorded in the Lists do not belong to this Rubric, since words do not occur at all preceded by בני viz. בני אהרן No. 13 in List I and No. 8 in List II; בני אהרן No. 31 in List III and No. 16 in List IV; בני אהרן No. 20 in List III and No. 23 in List IV; בני אהרן No. 30 in List III and No. 27 in List IV; בני אהרן No. 6 in List I and No. 29 in List IV.

(2) בני אהרן No. 12 in List III and IV and בני אהרן No. 24 in List III and No. 32 in List IV are against the import of this Massorah since these combinations occur once only without the prefix Vav (1 Chron. 23 18, 1 Chron. 1 42) and, therefore, belong to those instances which are excluded and which are given in the notes. In Gen. 36 26, 28 it is בני אהרן.

(3) the heading of List IV which as usual, has been added by a later Nakdan is therefore misleading. Moreover, the expression בני אהרן after בני is incorrect since it denotes a proper name whereas several of the combinations are not with proper names.

(4) בני אהרן No. 12 in List I does not occur and is most probably a clerical error for בני אהרן Numb. 26 9 which is given in Lists III and IV. Neither does בני אהרן No. 6 in List II occur. בני אהרן occurs twice Ezra 2 37, Neh. 7 40 and it may be that the compiler of this fragment read בני אהרן instead of בני אהרן in Ezra 10 20.

- ¹ Comp. (1) בני אהרן 1 Chron. 4 16; (2) בני אהרן 1 Chron. 3 24; (3) בני אהרן 1 Chron. 6 10; (4) בני אהרן 1 Chron. 2 31; (5) בני אהרן Gen. 10 29; (6) בני אהרן 2 Chron. 22 8; (7) בני אהרן 1 Chron. 7 10; (8) בני אהרן 1 Chron. 4 7; (9) בני אהרן 1 Chron. 2 8; (10) בני אהרן 1 Chron. 3 16; (11) בני אהרן 1 Chron. 2 32; (12) בני אהרן 1 Chron. 2 47; (13) בני אהרן 1 Chron. 3 16; (14) בני אהרן 1 Chron. 4 16; (15) בני אהרן 1 Chron. 2 38; (16) בני אהרן 1 Chron. 7 3; (17) בני אהרן 1 Chron. 3 17; (18) בני אהרן 1 Chron. 1 32; (19) בני אהרן 1 Chron. 24 29; (20) בני אהרן 1 Chron. 7 38; (21) בני אהרן 1 Chron. 2 7; (22) בני אהרן Job 4 11; (23) בני אהרן 1 Chron. 2 42; (24) בני אהרן 1 Chron. 4 26; (25) בני אהרן 1 Chron. 2 30; (26) בני אהרן 1 Chron. 7 3; (27) בני אהרן 2 Chron. 35 7; (28) בני אהרן Jerem. 40 8; (29) בני אהרן 1 Chron. 7 39; (30) בני אהרן 1 Chron. 8 39; (31) בני אהרן 1 Chron. 4 13; (32) בני אהרן 1 Chron. 3 19; (33) בני אהרן Numb. 26 8; (34) בני אהרן 1 Chron. 4 18; (35) בני אהרן 1 Chron. 23 17; (36) בני אהרן Job 5 7; (37) בני אהרן 1 Chron. 6 12; (38) בני אהרן 1 Chron. 4 20; (39) בני אהרן 1 Chron. 3 22; (40) בני אהרן 1 Chron. 2 28; (41) בני אהרן 1 Chron. 7 34; (42) בני אהרן 1 Chron. 2 31; (43) בני אהרן 1 Chron. 7 2.

² Comp. (1) בני אהרן 1 Chron. 8 12 with בני אהרן verse 18; (2) בני אהרן 1 Chron. 7 8 with בני אהרן the same verse; (3) בני אהרן 1 Chron. 7 7 with בני אהרן Numb. 26 40; (4) בני אהרן Ezek. 27 15; (5) בני אהרן 1 Chron. 2 6, with בני אהרן 9 6; (6) בני אהרן 1 Chron. 2 43, with בני אהרן 23 19; (7) בני אהרן 1 Chron. 7 10, with בני אהרן 11; (8) בני אהרן 1 Chron. 7 33, with בני אהרן in the same verse; (9) בני אהרן 1 Chron. 1 39, with בני אהרן Gen. 36 22; (10) בני אהרן 1 Chron. 24 29, with בני אהרן 23 29; (11) בני אהרן 1 Chron. 6 29, with בני אהרן 23 13; (12) בני אהרן 1 Chron. 1 40, with בני אהרן Gen. 36 24; (13) בני אהרן 1 Chron. 3 22, with בני אהרן 26 7.

ט וס - § 370.

and the children of Israel, occurs fifteen times in the middle of a verse. The design of this Massorah is not only to protect this phrase with the prefix Vav against the numerous instances in which it is without this prefix (vide supra, letter ב, § 254) but to safeguard the reading in 1 Sam. 14 18, since the Codices from which the ancient Versions were made exhibited

here בני אהרן or בני אהרן, as will be seen from the notes on this passage in my edition of the Bible.

And wherever it begins a verse it is likewise so. Apart from the fifteen instances where it is in the middle of the verse, this phrase begins a verse eleven times (Exod. 1 7; 12 35; 14 29; 16 35; Deut. 10 6; Judg. 3 5; 1 Kings 12 17; 20 27; 1 Chron. 27 1; 2 Chron. 10 17; 31 6), so that this combination occurs altogether twenty-six times. Why the Massorah did not group them together in one List, but divided them in this artificial manner it is difficult to divine.

Of this popular Rubric I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 102b, on Numb. 26 4, which I have printed; (II) the same MS., Vol. I, fol. 145b, on Josh. 12 6; (III) the same MS., Vol. I, fol. 212b, on 2 Sam. 21 2; (IV) the same MS., Vol. II, fol. 288a, on Ezra 3 1; (V) Arund. Orient. 16, fol. 43b, on 1 Sam. 14 18; (VI) the same MS., fol. 200a, on Hos. 2 2; (VII) the same MS., fol. 263b, on 2 Chron. 10 17; (VIII) Add. 15,250, fol. 153a, on 2 Sam. 14 18; (IX) Add. 15,451, fol. 86b, on Levit. 24 23; (X) the same MS., fol. 153b, on Josh. 12 7; (XI) the same MS., fol. 371b, on Hos. 2 2; (XII) the same MS., fol. 449a, on Ezra 3 1; (XIII) Halle Ochlah Ve-Ochlah II, § 29; (XIV) the printed Massorah on Numb. 26 4, and (XV) the same on Hos. 2 2.

Lists V, VI and VII simply head this Rubric בני אהרן without stating that these instances are in the middle of the verse and without giving the second part, which makes this Massorah unintelligible. List XIV omits Neh. 7 73 which is evidently due to a clerical error, since it rightly states in the heading that there are fifteen such instances. The expression בני אהרן after Ezra 3 1, which represents the passage in question, is often overlooked by the Scribes. The phrase בני אהרן which appears in the heading in eleven of the Lists is not quite correct, since in 1 Sam. 14 18 בני אהרן ends the verse. In List XIII בני אהרן is, therefore, more correctly omitted.

ט וס' - § 371.

and against the children of, occurs four times. By fixing the number at four, the design of the Massorah is to controvert the reading בני אהרן in 1 Chron. 25 which is that of several MSS. several early editions and the ancient versions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 44a, on 1 Sam. 14 47, which I have printed; (II) the same MS., fol. 253a, on 1 Chron. 24 5; (III) the same MS., fol. 255b, on 1 Chron. 28 4; (IV) Harley 5710-11, Vol. II, fol. 60a, on Jerem. 40 11; (V) Add. 15,451, fol. 199b, on 1 Sam. 14 47; (VI) the same MS., fol. 296a, on Jerem. 40 11, and (VII) the printed Massorah on 1 Chron. 24 5.

ט וס"ב - § 372.

as children of, occurs three times in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 210b, on Ps. 144 4, which I have printed; (II) the same MS., Vol. II, fol. 112b, on Amos 9 7; (III) Arund. Orient. 16, fol. 208a, on the same passage, and (IV) Add. 15,251, fol. 301a, also on the same passage.

ט וס"ג - § 373.

to the sons of, begins a verse three times in this Section. That is, in contradistinction to the four instances where this date is with the prefix Vav in this very Section (ל בני 1 Chron. 6 42, 46, 47; 7 1). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 241b, on 1 Chron. 6 48, which I have printed; (II) the same MS., fol. 242a, on 1 Chron. 6 56; (III) Harley 5710-11, Vol. II, fol. 134b, on 1 Chron. 6 48, and (IV) Add. 15,250, fol. 405b, on the same passage.

ט וס"ד - § 374.

ל בני פלוני to the sons of, is in three instances with this accent. With the dative Lamed without and with the prefix Vav and followed by a proper name, begins a verse five times in Josh. 21. In three instances it is with the accent *Munach* (ל בני Josh. 21 6, 13, 27) and in two this combination is with *Kadma Ve-Azla* (ל בני Josh. 21 5 7). The Massorah, therefore, safeguards this variation in the accents in the minority of passages.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 53b, on Josh. 21 5. The heading which restricts it to וְלִבְנֵי מַלְיִי is not quite correct, since the third instance shows that the variation in the accents includes also the phrase וּמַלְיֵי מַלְיִי which occurs seven times in this chapter at the beginning of a verse (21 7, 23, 28, 30, 32, 36, 38) and which has the same accents as וְלִבְנֵי מַלְיִי in one instance only (21 32).

שָׁמַיָא = § 375.

וְלִבְנֵי and to the sons of, is in three instances with the accent in this Section. Exactly the same variation in the accents occurs in the parallel Section in 1 Chron. 6. Here where לְבָנַי, without and with the prefix *Vav* followed by a proper name, begins a verse six times, it is in one instance with *Munach* (6 42), twice it is with *Zarka* (6 56, 62) and three times this combination is with *Kadma Ve-Azla*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 134a, on 1 Chron. 6 48.

שָׁמַיָא = § 376.

מִבְּנֵי from the sons of, begins a verse eight times in this Section. In Ezra 8—10 where the List of the families is given, the respective names are preceded by this expression which begins a verse twenty-four times. In sixteen instances it is with the prefix *Vav* (ובְּנֵי 8 6, 7, 8, 10, 11, 12, 13, 14; 10 20, 21, 22, 26, 27, 28, 29, 30) and in eight only is it without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 291a, on Ezra 8 2, which I have printed; (II) Arund. Orient. 16, fol. 377a, on the same passage; (III) the same MS., fol. 399a, on Ezra 10 33; (IV) Add. 15,250, fol. 394a, on the same passage, and (V) the printed Massorah, also on the same passage. As there are no other instances of this occurrence in, any other parts of this book, Lists II—V head this Rubric הָרִישֵׁת בַּמַּסֹּרָה.

שָׁמַיָא = § 377.

מִבְּנֵי וּמַלְיֵי from the sons of, without and with the prefix *Vav*, occurs seven times in this book. In Chronicles בְּנֵי is normally preceded by *מן* without and with the prefix *Vav* when *part* taken out of the whole is expressed. In this combination it occurs no fewer than thirty-seven times.¹ In seven instances, however, it has the partitive *Mem* prefixed to it instead of this preposition. Hence the Massorah safeguards the exceptional usage in this book.

And throughout the Scriptures it is likewise so except four times. For this part of the Rubric, see letter ב § 531, Vol. II, p. 232.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5610—11, Vol. II, fol. 138b, on 1 Chron. 12 32, which I have printed; (II) Arund. Orient. 16, fol. 250a, on 1 Chron. 18 11; (III) Add. 15,250, fol. 412a, on the same passage; (IV) Halle Ochlah, Ve-Ochlah II, § 167, and (V) the printed Massorah on 1 Chron. 12 32. List II has not the second part of this Rubric.

¹ Comp. לִבְנֵי 1 Chron. 4 42; 5 18; 9 3, 4 (*Keri*), 14; 12 17, 26, 27; 24 3, 4; 26 1, 10; 27 3, 10, 14; 2 Chron. 20 14, 19; 29 12; 34 12, 12; יַעֲקֹבִי 1 Chron. 9 3, 8, 6, 7, 10, 32; 12 30, 31; 15 17; 2 Chron. 8 9; 29 19; 29 12, 13, 14, 14.

שָׁמַיָא = § 378.

וְלִבְנֵיהֶם thy sons, occurs eighteen times. That is, with the suffix second person singular feminine, in contradistinction to the forty-five instances in which it occurs without and with the prefix *Vav*, with the suffix second person masculine, viz. וְלִבְנֵי בְּנֵי. By fixing the number at eighteen, the Massorah excludes the ancient reading *בְּנֵי* in Zech. 9 13, which is still exhibited in the Septuagint and which is now accepted by many textual critics as the correct one, whilst it includes the *Keri* וְלִבְנֵי with the prefix *Vav* instead of the textual reading *בְּנֵי* in 2 Kings 4 7.

This Rubric I have found in the printed Massorah Finalis only, letter ב, § 229. It will be seen that though the heading emphatically states that there are eighteen such instances, the Rubric itself records seventeen. This is manifestly due to the Scribe who omitted the official reading in 2 Kings 4 7. Amongst these eighteen there are three *קַמֶּצֶת* with *Kametz* under the *Nun* (Isa. 49 17; 54 13; 62 5) which is due to the pausal accents. But the Massorah has no regard to the difference in the vowel-points.

שָׁמַיָא = § 379.

וּבְנֵיהֶם וּבָנֹתָיהֶם and thy sons and thy daughters, is three times thus combined. This combination occurs altogether eight times. In five instances it is without the prefix *Vav* (וּבְנֵיהֶם וּבָנֹתָיהֶם Deut. 28 32, 53; 2 Sam. 19 6; Jerem. 5 17; Job 1 18) whilst in these three instances only is it with the prefix. Hence the Massorah records the minority. This safeguarding was deemed especially necessary, since in Gen. 19 12 the ancient Codices exhibited a various reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 69a, on Levit. 10 14, which I have printed and which omits the third instance; (II) Arund. Orient. 16, fol. 207b, on Amos 7 17, and (III) the printed Massorah Finalis, letter ב, § 230.

שָׁמַיָא = § 380.

בְּנֵי his son, is in four instances the textual reading for which the official reading is *בְּנֵי* his sons. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 124a, on Deut. 2 33, which I have printed; (II) Add. 15,251, fol. 105b, on the same passage; (III) the same MS., fol. 415b, on Dan. 11 10; (IV) Add. 21,160, fol. 258a, on Deut. 2 33; (V) the printed Massorah on the same passage, and (VI) the same on 1 Sam. 30 6. That there were more than these four instances is evident from the fact that both the *Midrash Rabba* and the *Zohar* also give Numb. 21 35 as an instance which may be seen in the *Minchath Shai* on this passage.

שָׁמַיָא = § 381.

בְּנֵי וְאִשְׁתּוֹ his sons and his wives. In two instances his sons are placed before his wives. Normally when the plural *אִשְׁתּוֹ* wives with the pronominal suffix is combined with *בְּנֵי* sons or children with the pronominal suffix, *אִשְׁתּוֹ* and *בְּנֵי* take precedence of *וְאִשְׁתּוֹ* and *בְּנֵי*. Thus it is *אִשְׁתּוֹ בְּנֵי* (Gen. 36 6), *בְּנֵי אִשְׁתּוֹ* (Numb. 16 27; 1 Sam. 30 3; Jerem. 14 16; Neh. 10 29; 2 Chron. 20 13; 31 18) except in these two instances where the position is reversed. That this is the import of this Massorah, which is designed to restrict it to the plural *אִשְׁתּוֹ* with the pronominal suffix and not to *אִשְׁתּוֹ* the singular with the pronominal suffix, is evident from the fact that in the case of the singular there is no fixed precedence. Sometimes it is *אִשְׁתּוֹ בְּנֵי* (Exod. 4 20; 1 Sam. 30 22 &c.) and sometimes the reverse *בְּנֵי אִשְׁתּוֹ* (Gen. 7 7; 8 18; Exod. 18 5 &c.). That this anomalous combination was preserved in the dominant School of textual critics, and that the less dominant redactors of the text had the normal combination in Gen. 31 17 will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 45b, on Gen. 31 17, which I have printed; (II) Orient. 2348, fol. 55b, on the same passage, and (III) Paris Ochlah Ve-Ochlah § 233.

שָׁמַיָא = § 382.

בְּנֵי עִמּוֹ his sons with him, occurs four times. *בְּנֵי* without and with the prefix *Vav*, is fifteen times followed by the preposition with the suffix third person singular masculine. In eleven instances it is *בְּנֵי* (Gen. 7 7; 8 18; 9 8; 46 7; Exod. 28 1, 41; 29 21, 21; Levit. 8 2, 30, 30) and in four only is it *עִמּוֹ*. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 56a, on Gen. 48 1, which I have printed; (II) Orient. 2348, fol. 66a, on the same passage, and (III) the printed Massorah also on the same passage. As two of the instances are with the prefix *Vav* (Levit. 25 41, 54), the heading ought more properly to be *בְּנֵי עִמּוֹ וְעִמּוֹ*.

שָׁמַיָא = § 383.

וְלִבְנֵינוּ and to our children, is twice plene. The design of this Massorah is to safeguard the reading in Deut. 29 28 which is marked by the dots as spurious. See my *Introduction to the Masoretico-Critical text of the Bible* p. 330 &c.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Gen. 31 16, which I have printed, and (II) Add. 15,250, fol. 21a, on the same passage. As this expression with the prefix *Vav* occurs twice only, the heading ought more properly to be *בְּנֵי וְלִבְנֵינוּ*. So also the heading of List II should be *בְּנֵי וְלִבְנֵינוּ* instead of *בְּנֵי וְלִבְנֵינוּ* since this expression is restricted to the Pentateuch.

שפ"ד - § 884.

וּבְנֵיהֶם וּבְנֹתֵיהֶם and your sons and your daughters, occurs twice in this combination. This phrase occurs altogether five times. In three instances it is without the prefix Vav (וּבְנֵיהֶם וּבְנֹתֵיהֶם) Exod. 32 2; Joel 3 1; Neh. 4 8) and in these two instances it is with the prefix. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 108b, on Deut. 12 12.

שפ"ה - § 885.

וּבְנֵיהֶם וּבְנֹתֵיהֶם and their sons and their daughters, is three times thus combined in the Scriptures. That is, in contradistinction to the five instances where this combination occurs without the prefix Vav (וּבְנֵיהֶם וּבְנֹתֵיהֶם) Jerem. 11 22; Ezek. 23 47; 24 25; Ps. 106 38; Neh. 10 29). By fixing the number at three, the design of the Massorah is to controvert the various reading in Jerem. 14 16, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 40b, on Jerem. 14 16, which I have printed; (II) the same MS., Vol. I, fol. 195a, on 1 Sam. 30 3; (III) Arund. Orient. 16, fol. 156a, on Jerem. 14 16; (IV) the same MS., fol. 277a, on 2 Chron. 31 18; (V) Vienna Codex No. 35 on Jerem. 14 16, and (VI) the printed Massorah on 2 Chron. 31 18.

שפ"ו - § 886.

בְּנֵיהֶם בְּנֵיהֶן their sons or children, occurs three times in this form. That is, this noun plural without and with prefixes, which occurs numerous times with the suffix third person plural masculine, occurs three times only with the suffix third person plural feminine. The design of this Massorah is to controvert the ancient reading בְּנֵיהֶם in Gen. 31 43 which is still preserved in the Samaritan recension of the text. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 46a, on Gen. 31 43.

שפ"ז - § 887.

וּבָנָה and he shall build, occurs six times in the Scriptures. וּבָנָה occurs altogether forty-six times. In forty instances it is without the prefix Vav and in six only is it with this prefix. Hence the Massorah safeguards the exceptional instances. This design of the Massorah is indicated by the addition at the end of the Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 170b, on 2 Chron. 33 4.

שפ"ח - § 888.

וּבְנֵיהֶם and I will build them, occurs twice, once defective and once plene. As this Kal preterite first person singular with Vav conversive and with the suffix third person plural, which occurs twice only, is spelt differently in the two passages of the same book, the Massorah safeguards this variation in the spelling against being made uniform by the copyists. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. 24 6, which I have printed, and (II) the Massorah on the same passage.

שפ"ט - § 889.

וּבְנֵיהֶם and we shall build, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 456a, on Neh. 2 18.

ש"צ - § 890.

וּבְנֵיהֶם and he built, occurs three times . . . and once it is with Sheva. That is, in three instances the Vav is conversive and in one it is the conjunctive. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 233b, on 1 Kings 18 82, which I have printed; (II) Arund. Orient. 16, fol. 273a, 2 Chron. 26 6; (III) Add. 15,250, fol. 195a, on 1 Kings 18 82, and (IV) the printed Massorah on the same passage.

שצ"א - § 891.

וּבְנֵיהֶם and she built, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 242b, on 1 Chron. 7 24.

שצ"ב - § 892.

וּבְנֵיהֶם we will build, occurs seven times . . . and once it is with Vav conversive (וּבְנֵיהֶם). This Rubric I have found in the printed Massorah only, on Numb. 32 16. The addition at the end should be וּבְנֵיהֶם אֵת וּבְנֵיהֶם Neh. 3 38. It is my mistake.

שצ"ג - § 893.

בִּנְיָהּ building, is five times plene in the Scriptures in this form. That is, including the one instance in which it is with the prefix He (Amos 9 6), in contradistinction to the six instances in which it is defective (Comp. בָּנָה Gen. 4 17; 1 Kings 6 12; Jerem. 22 13; Ezek. 13 10; Micah 3 10; Habak. 2 12).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 150a, on 2 Chron. 2 3, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Amos 9 6; (III) Arund. Orient. 16, fol. 208a, on the same passage; (IV) Add. 15,250, fol. 304b, also on the same passage; (V) Vienna Codex No. 35 on 2 Chron. 2 3, and (VI) the printed Massorah Finalis, letter ב, § 244. The heading of List II בְּ הַלְּבָבִים is incorrect since the five instances do not occur in the same section.

שצ"ד - § 894.

הַבּוֹנִים the builders, occurs five times . . . and once it is with the prefix Vav. In the other three instances where this participle plural occurs it is without the prefix He. (Ezra 4 1; Neh. 3 33, 35).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 211a, on Ps. 118 22, which I have printed; (II) the same MS., Vol. II, fol. 288a, on Ezra 3 10; (III) the same MS., Vol. II, fol. 294b, on Neh. 3 37; (IV) Vienna Codex No. 35 on Ps. 118 22; (V) the printed Massorah on the same passage, and (VI) the same on Job 3 14. It is remarkable that though this participle plural is plene in three instances (בְּנֵיהֶם Ps. 118 22; Neh. 3 37; 4 11) and defective in two (בָּנָה Job 3 14; Ezra 3 10) none of the Lists indicate this variation in the orthography.

שצ"ה - § 895.

הַבּוֹנֵה the builders, or the builder of, occurs twice, once with He and once with Yod and is with Tzere. That is, this Kal participle is in one instance the plural [= with Yod] and in the other the singular [= with He] and is the construct [= with קָן i. e. Tzere] in both instances.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Add. 15,451, fol. 227b, on 1 Kings 5 32, which I have printed; (II) Harley 5710-11, Vol. II, fol. 211b, on Ps. 118 22; (III) Arund. Orient. 16, fol. 320b, on the same passage; (IV) Add. 15,250, fol. 183b, on 1 Kings 5 32; (V) the same MS., fol. 346a, on Ps. 147 2, and (VI) the printed Massorah Finalis, letter ב, § 243.

Here too, as in Rubric 394, the Massorah does not notice the variation in the plene and defective orthography of this expression, though in the second instance (Ps. 147 2) it is undoubtedly plene. This is attested by the Standard Codices, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c. as well as by all the early editions as will be seen from the notes on this passage in my edition of the Bible. This Rubric constitutes part of the alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it. (Vide infra, letter י, § 70).

שצ"ו - § 896.

לְבָנָה. Forms of the Chaldee בָּנָה to build, which are written with Aleph. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 364b, on Dan. 2 21, and (II) the printed Massorah on Dan. 2 9. From these two Lists I separated the forms of בָּנָה. See also letter א, § 22a.

שצ"ז - § 897.

בִּנְיָהּ Binnui, occurs six times. The design of this Massorah is to exclude the Eastern reading בָּנָה in Neh. 7 15 in accordance with the parallel passage in Ezra 2 10.

This Rubric I have found in the printed Massorah Finalis only, letter ב, § 250. It is incorrect since it states in the heading that it occurs six times and enumerates six only whereas it

occurs seven times Ezra 10 38 is omitted. In two of the instances it is with the prefix *Vav* (Ezra 10 30, 38). As these two form part of the alphabetical List of words beginning with *Vav Beth* which respectively occur twice (*vide infra*, letter ב, § 67) it is evident that the omission of Ezra 10 38 is due to a clerical error.

שצ"ח - § 398.

צחָ *Bunni*, occurs three times. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 299a, on Neh. 10 16, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 121. The printed Massorah (List II) which states that it occurs four times is hopelessly corrupt.

שצ"ט - § 399.

צחָ *Benaiah*, occurs seven times in the Scriptures. This proper name without and with the prefixes occurs altogether forty-two times. In thirty-one instances it is the longer form צחָ and in eleven instances only is it the shorter form צחָ. Hence the Massorah safeguards the orthography in the minority of the passages. The statement in the heading that this form occurs seven times only is exclusive of the instances in Ezra where, as we shall see, it occurs four times.

And throughout Ezra it is likewise so. On comparing the books in which the two forms are used it will be seen that this promiscuous occurrence is restricted to three, viz. Samuel, Ezekiel and Chronicles. Here this name occurs altogether twenty-three times and here it is that the longer form is used in sixteen instances and the shorter form in seven only. Here, therefore, the Massorah safeguards the divergent minority. In Kings, where this name occurs fifteen times, it is uniformly the longer form. There is, therefore, no instance to be safeguarded. In Ezra, however, the contrary is the case. Here where this name occurs four times (Ezra 10 25, 30, 35, 43) it is always the shorter form. Hence the bare statement of this suffices without specifying the passages. For the cause of these two forms see my *Introduction to the Masoretico-Critical edition of the Bible* p. 386 &c.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 75b, on Ezek. 11 13, which I have printed; (II) the same MS., Vol. II, fol. 137b, on 1 Chron. 11 22; (III) the same MS., Vol. II, fol. 147a, on 1 Chron. 27 14; (IV) Arund. Orient. 16, fol. 71b, on 2 Sam. 20 23; (V) the same MS., fol. 245b, on 1 Chron. 11 22; (VI) Add. 15,250, fol. 275a, on Ezek. 11 13; (VII) Add. 15,251, fol. 319b, on 1 Chron. 11 22; (VIII) Halle Ochliah Ve-Ochliah II, § 49, and (IX) the printed Massorah on 2 Sam. 20 23. Lists I, VI and VIII omit the second part of this Rubric, which makes this Massorah unintelligible. List IV rightly heads the Rubric בנהי ובהי, since two of the instances have the prefix *Vav* (2 Sam. 20 23; 1 Chron. 4 36).

¹ Comp. צחָ, without and with the prefixes, 2 Sam. 8 18; 23 20, 22, 30; 1 Kings 1 8, 10, 26, 32, 36, 38, 44; 2 25, 29, 30, 30, 34, 35, 46; 4 4; Ezra 11 1; 1 Chron. 11 24; 15 18, 20, 24; 16 5, 6; 18 17; 27 5, 6, 34; 2 Chron. 31 13.

צח - § 400.

צחָ *Benjamin*, is seventeen times plene in the Scriptures. This proper name, without and with prefixes, occurs altogether about one hundred and sixty-five times. In one hundred and forty-eight instances it is defective i. e. without the *Yod* between the *Mem* and the final *Nun* and in seventeen instances only is it with the *Yod*. Hence the Massorah safeguards this exceptional orthography. The protection of this abnormal spelling was all the more necessary since the Standard Codices of other textual redactors exhibited the normal orthography in several instances, as will be seen from the notes on Gen. 35 18 and 42 4 in my edition of the Bible. The design of this Massorah, moreover, is to exclude the textual reading in 1 Sam. 9 1 and 1 Chron. 27 12.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated seventeen Lists, fourteen in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 300a, on Neh. 11 36, which I have printed; (II) Orient. 4445, fol. 40b, on Gen. 49 27; (III) Arund. Orient. 16, fol. 15a, on Josh. 21 17; (IV) the same MS., fol. 42b, on 1 Sam. 13 2; (V) the same MS., fol. 168a, on Jerem. 32 8; (VI) the same MS., fol. 201a, on Hos. 5 8; (VII) the same MS., fol. 387a, on Neh. 11 36; (VIII) Add. 15,251, fol. 31b, on Gen. 35 18; (IX) the same MS., fol. 255b, on Jerem. 32 8; (X) Add. 15,451, fol. 159a, on Josh. 21 17; (XI)

the same MS., fol. 373a, on Hos. 5 8; (XII) Add. 21,160, fol. 35a, on Gen. 35 18; (XIII) the same MS., fol. 47a, on Gen. 42 4; (XIV) Halle Ochliah Ve-Ochliah, Supplement fol. 132a; (XV) the printed Massorah on Gen. 35 18; (XVI) the same on Josh. 21 17 and (XVII) the same on Neh. 11 38.

It will be seen that, though the heading of the List which I have printed (List I) emphatically states that there are seventeen such instances, it enumerates fifteen only. As all the other Lists not only state in their respective headings that there are seventeen, but record this number, it is evident that the omission of Hos. 5 8 and Neh. 11 36 is due to a clerical oversight, which is frequently the case in long Lists. These two instances are not only given in the other Lists, but five of the Rubrics are actually on these passages, as will be seen from the above description.

צ"ח - § 401.

צחָ *Benjamin*, occurs nine times in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated eleven Lists: (I) Harley 5710-11, Vol. I, fol. 171a, on Judg. 20 39, which I have printed; (II) Orient. 4445, fol. 36a, on Gen. 45 14; (III) Arund. Orient. 16, fol. 209a, on Obod. 19; (IV) the same MS., fol. 242b, on 1 Chron. 7 10; (V) the same MS., fol. 261a, on 1 Chron. 21 6; (VI) the same MS., fol. 280a, on 2 Chron. 34 32; (VII) Add. 15,251, fol. 317b, on 1 Chron. 7 10; (VIII) Add. 15,451, fol. on Gen. 45 14; (IX) Add. 21,160, fol. 54b, on the same passage; (X) Vienna Codex No. 85, on 1 Chron. 7 10, and (XI) the same Codex on 2 Chron. 34 32.

The bare statement of the heading that this proper name with the prefix *Vav* occurs nine times without any qualification, which is not only that of the List which I have printed (List I), but that of four other Lists (III, V, VI and IX), is misleading since צחָ occurs no fewer than twenty-eight times. Its import is indicated by the qualifying addition at the end of the Rubric in List II which exhibits the oldest form of this Massorah. It states that these nine instances are unique, since in all the other passages where it occurs it is either preceded by the name יוסף or יוסף as the following analysis will show. In fifteen instances where it occurs it is preceded by *Judah* (Comp. יוסף 1 Kings 12 23; Ezra 1 5; 4 1; 10 9; Neh. 12 36; 2 Chron. 11 1, 3, 12, 23; 15 2, 8, 9; 25 5; 31 1; 34 9) and in four instances it is preceded by *Joseph* (Comp. יוסף יוסף Gen. 35 24; 46 19; Deut. 27 12; 1 Chron. 2 2). The printed Massorah mentions this Rubric on Exod. 1 3 and refers to Judg. 29 39 where Jacob b. Chayim states he has given the List, whilst on Judg. 20 29 he refers to the Massorah Finalis for it, but it is nowhere to be found.

י ובענין סי' סמינן כחיהדין וכל יתרה ווסף יתרה רבותיהן.

צ"ח - § 402.

צחָ *Benjamin*, and in Benjamin, occurs twice, once plene and once defective. As this form of the name which occurs twice only is differently spelt in each instance, the Massorah safeguards the variation in the spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 26b, on Judg. 10 19.

צ"ח - § 403.

צחָ *Bina*, occurs twice in all the Scriptures and is in both instances written with Aleph. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 136a, on 1 Chron. 9 43.

צ"ח - § 404.

צחָ *entraining*, occurs twice, once written with He, and once with Aleph. This Chaldee Peal participle active, which occurs twice, is differently spelt within two verses of each other. The Massorah, therefore, safeguards it against being made uniform. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 369b, on Dan. 6 14, which I have printed and (II) Add. 15,251, fol. 412, on the same passage.

צ"ח - § 405.

צחָ *Beor*, is twice defective. This proper name occurs altogether ten times. In eight instances it is plene (צחָ Gen. 36 32; Num. 22 5; 31 8; Deut. 23 5; Josh. 13 22; 24 9; Micah 6 5; 1 Chron. 1 43) and in these two instances only is it defective.

Hence the Massorah safeguards the exceptional orthography. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 230b, on Numb. 24 3.

חז = § 406.

בעלתי *I have become a husband, occurs twice.* The design of this Massorah is to exclude the various reading in the early Codices in Jerem. 31 32, as is attested by the Septuagint which exhibits ἡμεῖς = **קחתי**. Modern critics rightly take it that the **כ** in the Massoretic text was originally **;** and that the correct reading, therefore, is **קחתי**. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 167b, on Jerem. 31 32.

חז = § 407.

בעלתה *married, or married wife, occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter **כ** § 252.

חז = § 408.

בעלתה בעל *married to a husband, occurs twice and is defective.* The expression **חז** defective refers to the participle construct which is plene in the absolute, as will be seen in the preceding Rubric.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 135b, on Deut. 22 22, which I have printed; (II) Orient. 2348, fol. 145b, on the same passage; (III) Add. 15,250, fol. 108b, also on the same passage; (IV) Vienna Codex No. 35 also on the same passage; (V) the printed Massorah on Gen. 20 3, and (VI) the printed Massorah Finalis, letter **כ**, § 253. The heading of List V **כי דמטיב באי** ought more properly to be **כי דמטיב ובאי**, since both the instances are restricted to the Pentateuch.

חז = § 409.

לבעליו *to the owner thereof, occurs three times.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 70a, on Exod. 21 34, which I have printed; (II) Arund. Orient. 16, fol. 352b, on Eccl. 5 12; (III) Add. 15,251, fol. 53b, on Exod. 21 34; (IV) Add. 21,160, fol. 101a, on Exod. 22 11; (V) the printed Massorah on Exod. 21 34, and (VI) the same on Eccl. 5 12.

חז = § 410.

ובקלות *and Bealoth, occurs twice.* This Rubric I have found in the printed Massorah Finalis only, letter **כ**, § 254. These two words constitute part of the alphabetical List of words beginning with *Vav Beth* which respectively occur twice. (*Vide infra*, letter **ב**, § 67.)

חז = § 411.

באנא *Baana, is three times written with Aleph.* This proper name, without and with the prefix *Vav*, occurs altogether twelve times. In nine instances it is with *He* (Comp. **בקה** 2 Sam. 4 2, 5, 6, 9; 23 29; Ezra 2 2; Neh. 7 7; 10 28; 1 Chron. 11 30) and in these three instances only, is it with *Aleph*. The Massorah, therefore, safeguards the exceptional spelling. This protection was deemed all the more necessary since in 1 Kings 4 12 some MSS. and editions exhibit a different reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 79a, on 1 Kings 4 12, which I have printed; (II) the same MS., fol. 380b, on Neh. 3 4; (III) the printed Massorah on 1 Kings 4 16, and (IV) the same on Neh. 7 7.

חז = § 412.

ובקר *occurs twice in two different senses.* That is, in Exod. 22 4 it denotes *and he shall feed* and in Levit. 6 5 *and he shall burn*. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,250, fol. 44a, on Exod. 22 4, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Levit. 6 5.

חז = § 413.

ובקרתה הרע מישראל *and thou shalt put away evil from Israel, is twice thus combined.* The phrase **ובקרתה הרע** which occurs nine times altogether and which is restricted to Deuteronomy, is in seven instances followed by **מקרבך** from the midst of thee (13 6;

17 7; 19 19; 21 21; 22 21, 24; 24 7) and in two only by **מקרבך** from Israel. Hence the Massorah safeguards the exceptional combination. This protection was all the more necessary since the two phrases are used promiscuously within a few verses of each other (17 7, 12; 22 21, 22). The addition at the end of the Rubric indicates the design of this Massorah.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 135b, on Deut. 22 22, which I have printed, and (II) Orient. 2348, fol. 145b, on the same passage.

חז = § 414.

ובקרו *and they shall burn, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 192a, on Ezek. 39 9b. It is remarkable that this Model Codex gives Isa. 1 31 which is **קרו** *Kal* in the received text, as the first of the two instances where **קרו** the *Piel* occurs, instead of Ezek. 39 9a. That this is no Scribal error is evident from the fact that the Massorah Parva of this most carefully written Codex, is not only on Ezek. 39 9b, but gives the catchword for the second instance **קרו** = Isa. 1 31.

חז = § 415.

בקר באש *burning with fire, occurs twice.* That is, in contradiction to **בקר באש** (Hos. 7 6). This Rubric, which I have found in the printed Massorah only, on Deut. 4 11 affords a striking illustration of the difficulty in deciphering its import which is due to the artificial manner in recording the instances. The phrase **בקר באש** occurs four times and not twice. As the second instance is in the combination **בקר באש** which occurs three times and as these instances are restricted to the same book (Deut. 4 11; 5 20; 9 15), the Massorah, as is not unfrequently the case, treats all the passages in this book as yielding one instance.

חז = § 416.

בכערים *brutish men, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 180b, on Ezek. 21 36, which I have printed; (II) the same MS., fol. 307b, on Ps. 94 8, and (III) the printed Massorah on Ezek. 21 36. List II heads this Rubric **כי בתי לישני** = *it occurs twice in two different senses.*

חז = § 417.

תבקרתה *thou shalt, or she shall terrify me, occurs three times and with Pathach.* That is, with *Pathach* under the *Tav* in contradiction to **תבקרתה** this *Piel* future third person with suffix first person singular which is with *Shurek* under the *Tav* (2 Sam. 22 5; Ps. 18 5). This Rubric I have found in the printed Massorah Finalis only, letter **כ**, § 257.

חז = § 418.

תבקרתה *they shall terrify him, occurs twice defective in the same book.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Job 3 5. As it occurs twice only and is defective in both instances and, moreover, as the two instances are restricted to the same book, the heading ought more properly to be **כי חז ובקרתה**.

חז = § 419.

נבטת *he was afraid, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 274a, on Esther 7 6, which I have printed; (II) the same MS., Vol. II, fol. 144a, on 1 Chron. 21 30; (III) Add. 15,250, fol. 413b, on the same passage; (IV) Vienna Codex No. 35 also on the same passage, and (V) the printed Massorah on Esther 7 6.

It is to be remarked that the best Standard Codices (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251 &c.) and several of the early editions have it with *Pathach*, as will be seen from the notes on these passages in my edition of the Bible.

חז = § 420.

באוצה *greedy, is twice plene.* This participle active singular occurs altogether five times. In three instances it is defective. (*מקרבך* Jerem. 8 10; Hab. 2 9; Prov. 1 19) and in two it is plene

Hence the Massorah safeguards the minority. It will be seen that the two different spellings occur in the same books. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Prov. 15 27. יביל in the heading is a printing mistake for ביל.

תכי"א = § 421.

תכי"א thy covetousness, occurs twice. That is, with the suffix second person singular feminine, in contradistinction to the only one instance where this quadrilateral is תכני with the suffix second person singular masculine (Jerem. 22 17). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181a, on Ezek. 22 13.

תכי"ב = § 422.

תכי"ב is twice plene in this form. That is, both in the first instances where it is the plural of תכני fenced place and in the second instance where it is the plural of תכני rock with the prefix Beth, it is plene with the two Vavs. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 190b, on Ezek. 36 35, which I have printed, and (II) Add. 21,160, fol. 277a, on the same passage. The heading in List I emphasises the fact that the expression is different in sense, whilst the heading of List II (ב' מל' דביל) lays stress on the fact that it is with the two Vavs.

תכי"ג = § 423.

תכי"ג fenced places. To understand this Massorah it is necessary to remark that the plural of תכני, without and with the prefixes, occurs altogether twenty times and with the Job instance (vide supra, letter ב, § 422) twenty-one times. Its normal orthography is תכני with the second Vav only. In this form it occurs fifteen times (Numb. 13 28; Deut. 28 52; Josh. 14 12; 2 Sam. 20 6; 2 Kings 18 13; 19 25; Isa. 36 1; 37 26; Jerem. 33 3; Hos. 8 14; Zeph. 1 16; 2 Chron. 17 2; 19 5; 32 1; 33 14). The remaining six instances are spelt in three different ways. Two are תכני with the first Vav, but without the second (Deut. 1 28; Neh. 9 25); two are תכני with both Vavs (vide supra, letter ב, § 422) and two are תכני without either Vav (Deut. 3 5; 9 1). The Massorah, therefore, safeguards the three different abnormal spellings only, as these constitute the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 117b, on Deut. 9 1, which I have printed; (II) Add. 21,160, fol. 209a, on Numb. 13 28, and (III) the printed Massorah Finalis, letter ב, § 261. Add. 21,160, has also another recension of this Massorah which is principally designed to safeguard the orthography in Deuteronomy. It is on fol. 258b, Deut. 3 5 as follows: וילכדו ערים בצורה. בצורות ישבו מל דמל. ושאר' בצורה כתבן. אנה אנתו עלים אחינו המסו. וילכדו ערים בצורה.

תכי"ד = § 424.

תכי"ד is twice so written. That is, plene with the first Vav and without the second Vav. Of this separate Rubric, which safeguards the first two instances recorded in the preceding Massorah, I collated two Lists: (I) Orient. 2349, fol. 123a, on Deut. 1 28, which I have printed, and (II) the printed Massorah on Neh. 9 25. The catchword וינצמים = Deut. 9 1 is a mistake for וילכדו Neh. 9 25.

תכי"ה = § 425.

תכי"ה it shall be withholden, occurs twice. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 259.

תכי"ו = § 426.

תכי"ו from Bozrah, occurs three times in the Scriptures. Of this popular Massorah I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 24a, on Gen. 36 33, which I have printed; (II) the same MS., Vol. II, fol. 29a, on Isa. 63 1; (III) the same MS., Vol. II, fol. 130b, on 1 Chron. 1 44; (IV) Arund. Orient. 16, fol. 145b, on Isa. 63 1; (V) Add. 15,251, fol. 32a, on Gen. 36 33; (VI) the same MS., fol. 237b, on Isa. 63 1; (VII) the same MS., fol. 314a, on 1 Chron. 1 44; (VIII) Add. 21,160, fol. 37a, on Gen. 36 33; (IX) the printed Massorah on the same passage, and (X) the same on Isa. 63 1. As these three instances occur respectively in the Law, the Prophets and the Hagiographa Lists VII, VIII and IX add כתיב דר' בנתי' דר' בנתי' or simply the initials כתיב.

תכי"ז = § 427.

תכי"ז and he clave, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 167b, on Judg. 15 19.

תכי"ח = § 428.

תכי"ח cleaving, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 267a, on Eccl. 10 9.

תכי"ט = § 429.

תכי"ט and cleaving, occurs twice. That is, with the prefix Vav. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 345b, on Ps. 141 7, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 263. It will be seen that according to List I not only is Eccl. 9 1 defective, but it is with the prefix Vav contrary to the received text whilst according to List II, which is headed ונקת ב' מל' בליש and in which מן מילה ונקת בשר is the second instance, Ps. 141 7 is plene, though it is defective in the textus receptus.

תלי"א = § 430.

תלי"א they were broken up, occurs twice. This Niphal preterite third person plural which occurs four times, is in these two instances only with Sheva under the Coph. In the other two passages it is ונקת with Kametz (Prov. 3 20; 2 Chron. 25 12) which is due to its pausal accent. This Rubric I have found in the printed Massorah Finalis only, letter ב, § 265.

תלי"ב = § 431.

תלי"ב and she was broken up, occurs four times. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 216b, on 1 Kings 1 40, which I have printed; (II) Orient. 4445, fol. 136a, on Numb. 16 31; (III) Arund. Orient. 16, fol. 76b, on 1 Kings 1 40; (IV) the same MS., fol. 117b, on 2 Kings 25 4; (V) Add. 15,250, fol. 84a, on Numb. 16 31; (VI) the same MS., fol. 269b, on Jerem. 52 7; (VII) Add. 15,251, fol. 92b, on Numb. 16 31; (VIII) the same MS., fol. 184a, on 1 Kings 1 40; (IX) the same MS., fol. 215b, on 2 Kings 25 4; (X) Vienna Codex No. 35, on Numb. 16 31; (XI) the printed Massorah on the same passages, and (XII) the same on 1 Kings 1 40. List X only has the mnemonic sign.

תלי"ג = § 432.

תלי"ג a bekah, occurs twice in the Scriptures. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 16a, on Gen. 24 22, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 262.

תלי"ד = § 433.

תלי"ד. Forms from the root תקק to make void, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 67b, on Jerem. 51 2. The heading I have added in accordance with the import of the Rubric ונקת Isa. 19 3, which is the only other unique form of תקק, is omitted.

תלי"ה = § 434.

תלי"ה making empty, or void, occurs twice. With the two instances of the Kal participle active singular masculine added to those in the preceding Rubric all the forms of the verb from תקק are exhausted. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202a, on Hos. 10 1, which I have printed, and (II) Add. 15,251, fol. 296a, on the same passage. The heading of List II, viz. ב' יביל is more precise, since both instances are plene.

תלי"ו = § 435.

תלי"ו to enquire, to consider, occurs twice in the Scriptures . . . and once it is with the prefix Vav. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 252a, on Prov. 20 25, which I have printed; (II) Arund. Orient. 16, fol. 110b, on 2 Kings 16 15; (III) the printed Massorah

on the same passage, and (IV) the printed Massorah Finalis, letter ב, § 266. This Rubric constitutes part of the alphabetical List of words which respectively occur three times, twice without *Vav* and once with it. (*Vide infra*, letter ו, § 70.)

תליר = § 436.

יִבְקֹרְךָ *he shall seek, occurs twice.* That is, this Piel future third person singular with *Tzere* under the *Coph*, in contradistinction to יִבְקֹרְךָ the Chaldee Pael future with *Pathach* under the *Coph*, which occurs once (Ezra 4 15). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 71a, on Levit. 13 36, which I have printed, and (II) the printed Massorah on the same passage. As it is combined with מִלּוּ in both instances, List II heads this Rubric בּ וְיִבְקֹרְךָ.

תליר = § 437.

אֹזֵן וְצֹאֵן *oxen and sheep, occurs five times.* Normally when these two classes of animals are combined צֹאֵן *sheep* precedes אֹזֵן *oxen*. In this form the phrase occurs about eighteen times. (Comp. אֹזֵן וְצֹאֵן Gen. 12 16; 13 5; 20 14; 21 27; 24 35; Exod. 12 38; Deut. 16 2; 1 Sam. 14 32; 15 21; 27 9; 2 Sam. 12 2; 1 Kings 1 9; 8 6; 2 Kings 5 26; Jerem. 31 12; 2 Chron. 5 6; 18 2; 32 29.) As it is in these five instances only that the order is reversed, the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 83a, on Levit. 27 32.

תליר = § 438.

כְּבֹשֶׁת *like the ox, is three times with Dagesh in the Scriptures.* Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 240a, on Job. 40 15, which I have printed; (II) Arund. Orient. 16, fol. 146b, on Isa. 65 25; (III) the same MS., fol. 335a, on Job 40 15; (IV) Add. 15,251, fol. 220a, on Isa. 11 7; (V) the printed Massorah on the same passage, and (VI) the same on Job 40 15.

תליר = § 439.

בְּבֹקֶר *in the morning, begins a verse three times.* This Rubric I have found in the printed Massorah Finalis only, letter ב, § 269.

תליר = § 440.

בְּבֹקֶר בְּבֹקֶר *morning by morning, or every morning, occurs thirteen times.* Of this popular Massorah I collated seventeen Rubrics, fifteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 66a, on Levit. 6 5, which I have printed; (II) the same MS., Vol. II, fol. 101b, on Ezek. 46 13; (III) Arund. Orient. 16, fol. 64b, on 2 Sam. 13 4; (IV) the same MS., fol. 130a, on Isa. 28 19; (V) the same MS., fol. 140b, on Isa. 50 4; (VI) the same MS., fol. 197b, on Ezek. 46 13; (VII) the same MS., fol. 215b, on Zeph. 3 5; (VIII) the same MS., fol. 253a, on 1 Chron. 23 30; (IX) the same MS., fol. 265a, on 2 Chron. 13 11; (X) Add. 15,250, fol. 171a, on 2 Sam. 13 4; (XI) the same MS., fol. 224a, on Isa. 28 19; (XII) the same MS., fol. 233b, on Isa. 50 4; (XIII) Add. 15,251, fol. 292b, on Ezek. 46 13; (XIV) Add. 21,160, fol. 91b, on Exod. 16 21; (XV) the same MS., fol. 116a, on Exod. 30 7; (XVI) the printed Massorah on Zeph. 3 5, and (XVII) the same on 2 Chron. 13 11.

תליר = § 441.

וּבְבֹקֶר *and in the morning, occurs six times.* That is, in contradistinction to the one hundred and five instances in which it is בְּבֹקֶר without the prefix *Vav*.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 8b, on Isa. 17 11, which I have printed; (II) the same MS., fol. 201a, on Ps. 88 14; (III) the same MS., Vol. II, fol. 271b, on Esther 2 14; (IV) Arund. Orient. 16, fol. 126a, on Isa. 17 11; (V) the same MS., fol. 359b, on Esther 2 14; (VI) the same MS., fol. 361a, on Esther 5 14; (VII) Add. 21,160, fol. 91a, on Exod. 16 12; (VIII) Halle Oehlah *Ve-Oehlah*, Supplement fol. 131a; (IX) the printed Massorah on Exod. 16 12, and (X) the same on Esther 5 14.

תליר = § 442.

וּלְבֹקֶר *and to the morning, occurs twice.* The design of this Massorah is to safeguard the peculiar construction in these two passages and thus to exclude the more natural reading בְּבֹקֶר without the prefix *Lamed* which is required by the parallelism and which is still preserved in the Septuagint. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 181a, on Ps. 30 6, which I have printed;

(II) Arund. Orient. 16, fol. 244a, on 1 Chron. 9 27, and (III) the printed Massorah on Ps. 30 6.

תליר = § 443.

מִן־בֹּקֶר *from the morning, occurs three times.* That is, to distinguish it from the only other instance where it occurs and where it is בְּבֹקֶר without the prefix *He* (Job 4 20). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 74b, on 2 Sam. 24 15, which I have printed; (II) Add. 15,251, fol. 169b, on 2 Sam. 2 27, and (III) the printed Massorah on 2 Sam. 24 15.

תליר = § 444.

לְבֹקֶר לְבֹקֶר *every morning, is four times with Dagesh . . . and once it is with Chirek.* Normally the phrase for every morning is בְּבֹקֶר בְּבֹקֶר (*vide supra*, letter ב, § 440). Hence the Massorah safeguards this exceptional expression.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 15a, on Isa. 33 2, which I have printed; (II) Arund. Orient. 16, fol. 182a, on the same passage; (III) the same MS., fol. 309a, on Ps. 101 8; (IV) the same MS., 357a, on Lament. 3 23; (V) Add. 15,250, fol. 387b, on Ps. 101 8; (VI) the same MS., fol. 374b, on Lament. 3 23; (VII) Add. 15,251, fol. 403a, on the same passage; (VIII) Add. 15,451, fol. 423b, on Ps. 101 8; (IX) the printed Massorah on Isa. 33 2, and (X) the same on Ps. 101 8.

תליר = § 445.

וּבְבֹקֶתֶם *and ye shall seek, occurs three times in the Scriptures and once it is without the prefix Vav.* By fixing the number at three the design of this Massorah is to exclude the ancient reading וּבְבֹקֶתֶם *and thou shall seek* which is still preserved in the Samaritan recension in Deut. 4 29 and which is the more correct reading, as is attested by בָּרָךְ the next verb of this very clause.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 50b, on Jerem. 29 13, which I have printed; (II) the same MS., Vol. I, fol. 96a, on Numb. 16 10; (III) Orient. 4446, fol. 134b—135a, where it is given twice; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 29 13; (V) Arund. Orient. 16, fol. 165b, on the same passage; (VI) Add. 15,250, fol. 98a, on Deut. 4 29; (VII) the same MS., fol. 254b, on Jerem. 29 13; (VIII) Add. 15,251, fol. 92a, on Numb. 16 10; (IX) the same MS., fol. 253b, on Jerem. 29 13; (X) Add. 15,451, fol. 122b, on Deut. 4 29; (XI) Add. 21,160, fol. 215a, on Numb. 16 10; (XII) the printed Massorah on the same passage; (XIII) the same on Deut. 4 29, and (XIV) the same on Jerem. 29 13. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times with the prefix *Vav* and once without it. (*Vide infra*, letter ו, § 74.)

תליר = § 446.

בָּרְכֵשׁ *seek, occurs three times in the Scriptures . . . and once it is with the prefix Vav.* It will be seen that in Eccl. 7 25, which the Massorah gives here as the one instance with the prefix *Vav*, בָּרְכֵשׁ is not the imperative as in the other three instances, but the infinitive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 183a, on Ps. 84 15, which I have printed; (II) the same MS., Vol. II, fol. 215a, on Ps. 119 176; (III) Arund. Orient. 16, fol. 39b, on 1 Sam. 9 8; (IV) the same MS., fol. 316b, on Ps. 119 176; (V) Add. 15,250, fol. 343a, on the same passage; (VI) Add. 15,451, fol. 184b, on 1 Sam. 9 8 and (VII) the printed Massorah Finalis, letter ב, § 275. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra*, letter ו, § 73.)

תליר = § 447.

וּלְבֹקֶשׁ *and to seek, occurs four times.* This Piel infinitive with the prefix *Lamed*, which occurs altogether twenty-eight times, is in twenty-four instances without the conjunctive *Vav* and with it in four instances only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 192a, on 1 Sam. 25 29, which I have printed; (II) the same MS., Vol. II, fol. 124a, on Zech. 8 21; (III) the same MS., Vol. II, fol. 206a, on Ps. 104 21; (IV) Arund. Orient. 16, fol. 310a, on the same passage; (V) the same MS., fol. 360b, on Esther 4 8; (VI) Add. 15,251, fol. 405b, on the same passage, and (VII) the printed Massorah on Ps. 104 21.

תניח = § 448.

תניח seek ye, occurs seven times. This quadrilateral occurs altogether sixteen times. In eight instances it is with Chirek under the Beth and without Dagesh in the Coph i. e. תניח preterite third person plural (Ps. 54 5; 86 14; Lament. 1 9; Eccl. 7 29; Esther 6 2; Ezra 2 62; Neh. 7 64; 12 27) and in seven it is with Pathach under the Beth and Dagesh in the Coph i. e. the imperative plural masculine. The Massorah, therefore, records the minority and thus safeguards them against being interchanged.

And once it is with the prefix Fav. With the prefix it is preterite four times (Ezek. 7 25, 26; Hos. 3 5; 5 15) and once only it is the imperative. Hence the Massorah safeguards the single instance.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 119a, on Zeph. 2 3, which I have printed; (II) the same MS., Vol. II, fol. 140b, on 1 Chron. 16 11; (III) Arund. Orient. 16, fol. 55a, on 1 Sam. 28 7; (IV) the same MS., fol. 215a, on Zeph. 2 3; (V) the same MS., fol. 248b, on 1 Chron. 16 11; (VI) the same MS., fol. 290a, on Ps. 27 8; (VII) Add. 15,250, fol. 310b, on Zeph. 2 3; (VIII) Add. 15,251, fol. 322a, on 1 Chron. 16 11; (IX) Add. 15,451, fol. 201a, on 1 Sam. 28 7; (X) the printed Massorah on Zeph. 2 3, and (XI) the same on 1 Chron. 16 11.

It is remarkable that List IV, which is from the carefully written Model Codex, not only states in the heading that there are four such instances only, but gives Ps. 22 27 as the fourth passage (בקהו ר' רדש ויהי בקשו את יי בפהו בקשו יי רדשו). It will thus be seen that this List not only omits 1 Sam. 28 7; Ps. 27 8; 105 4; 1 Chron. 16 11, but reads בקשו in Ps. 22 27, which is תניח in the received text.

תניח = § 449.

תניח and they shall, or but let them seek, is three times Raphe in the Scriptures. That is, this sexiliteral, which occurs altogether twelve times, is in three instances with Chirek under the Vav, being the copulative, in contradistinction to the nine instances where it has Pathach, being Fav conversive (Comp. תניח Josh. 2 22; Judg. 6 29; 2 Sam. 17 20; 1 Kings 1 3; 19 10, 14; 2 Kings 2 17; Zech. 6 7; Esther 2 21). It will be seen that Raphe is here the Massoretic terminology for Chirek.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 239a, on 2 Kings 2 16, which I have printed; (II) the same MS., Vol. II, fol. 153b, on 2 Chron. 7 14; (III) Arund. Orient. 16, fol. 98b, on 2 Kings 2 16, and (IV) the printed Massorah Finalis, letter ב, § 279.

תניח = § 450.

תניח occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 348a, on Parv. 31 2, which I have printed; (II) the same MS., fol. 334a, on Job 37 11, and (III) the printed Massorah on Prov. 31 2. List III heads this Rubric תניח לשון ישיב. The same heading Jacob b. Chayim also gives in the Massorah Parva on this passage. But none of the MS. Lists, nor the Massorah Parva in the MSS. which I have collated have this remark. Indeed Jacob b. Chayim himself does not give it in the Massorah Parva on Job 37 11, where he simply remarks תניח as it is in the MSS.

תניח = § 451.

תניח and pure, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 180a, on Ps. 24 4.

תניח = § 452.

תניח as the son of, is twice with Pathach. That is, in contradistinction to the fifteen instances in which this trilateral is תניח with Kametz. With Kametz it is seven instances an adverb denoting already &c. (Eccl. 1 10; 2 12; 3 15, 15; 6 10; 9 6, 7) and in eight the name of a river (Ezek. 1 1, 3; 3 15, 23; 10 15, 20, 22; 43 3). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 282b, on Dan. 7 13, which I have printed, and (II) Vienna Codex No. 35 on Dan. 6 1. In List II the Rubric is more explicit and is as follows: תניח ב' פתי בשמתי . . . וכל קריי קבי.

תניח = § 453a.

תניח the field, is three times written with Aleph. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 411a, on Dan. 4 12.

To understand the import of this Rubric, it is necessary to remark that this Chaldee emphatic of תניח a field occurs altogether eight times. It is in two instances preceded by תניח in the tender grass of (Dan. 4 12, 20a) and in six by תניח the beasts of (Dan. 2 38; 4 9, 18, 20b, 22, 29). The Massorah, therefore, as is not unfrequently the case artificially counts all the six combinations with תניח as exhibiting one, and thus obtains the three instances.

תניח = § 453b.

תניח is three times written with Aleph. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 367b, on Dan. 4 18. It will be seen that it is another artificial recension of the preceding Rubric. The three instances are here obtained by (1) giving the solitary exception of תניח to eat with Aleph instead of the תניח; (2) by counting all the seven instances of תניח to create (Gen. 1 1, 27, 27; 2 3; Deut. 4 32; Isa. 40 26; Jerem. 31 22) as one, and (3) all the eight of תניח the field in Daniel (2 38; 4 9, 12, 18, 20, 20, 22, 29) as one. There is another recension of this Massorah in Orient. 2365, fol. 2a, on Gen. 1 27 which is as follows: כל לשון בראה כתי אלף וכל לשון אבראי בת' הי במי'א כתי אלף ולא ברא איהם להם.

תניח = § 454.

תניח אלהים God created, is three times thus combined. That is, in contradistinction to the combination תניח Jehovah created, which is recorded in the following Rubric.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 1a, on Gen. 1 1, which I have printed; (II) Add. 15,250, fol. 5b, on the same passage; (III) Add. 15,251, fol. 107a, on Deut. 4 32; (IV) Add. 15,451, fol. 2b, on Gen. 1 1, and (V) the printed Massorah on the same passage. This Rubric forms part of the List of nine words which respectively occur three times combined with תניח. (Vide supra, letter א, § 654).

תניח = § 455.

תניח יהוה Jehovah created, is three times thus combined. That is, in these passages the different forms of the verb תניח precede the ineffable Name, in contradistinction to the other combinations where the verb follows this divine Name (Isa. 40 23; 42 5; 43 1, 15; 45 8).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 2b, on Isa. 4 5, and (II) the same MS., Vol. II, fol. 53a, on Jerem. 31 22. As in Numb. 16 30 it is תניח future and in Isa. 4 5 it is תניח with the prefix Fav, the heading of List II תניח יהוה is more correct.

תניח = § 456.

תניח pure, or Davah, is in five instances, written with He. That is, in contradistinction to the instances in which this trilateral is written with Aleph, recorded in letter ב, § 453.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 24a, on Judg. 7 24, which I have printed; (II) Add. 15,250, fol. 136a, on the same passage; (III) Add. 15,251, fol. 350a, on Ps. 19 9; (IV) Add. 21,160, fol. 331a, on Cant. 6 9; (V) the printed Massorah on Judg. 7 24, and (VI) the same on Cant. 6 9. It will be seen that in two instances this trilateral is part of the proper name תניח (Judg. 7 24, 24) and in three the feminine of the adjective תניח. The Massorah, however, as is frequently the case, has regard simply to the identity of the spelling irrespective of the difference in the sense. List IV adds at the end of the Rubric תניח רבותין וכל לשון אכלה רבותין תניח יהוה וכל לשון אכלה רבותין תניח יהוה וכל לשון אכלה רבותין תניח יהוה. In the printed Massorah (Lists V and VI) where the same addition is to be found, Jacob b. Chayim omits the reference to the exceptional instance.

תניח = § 457.

תניח I have created him, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 138b, on Isa. 45 8.

תניח = § 458.

תניח occurs four times in this form. The design of this Massorah is to catalogue the trilateral forms without and with the prefixes, with Kametz and Tzere. Hence the four instances include two Piel imperatives of תניח to form, to make (Ezek. 21 24, 24), one

Piel infinitive with the prefix *Vav* of the same root (Ezek. 23 47) and one plural construct with the prefix *Lamed* of the adjective *pure* (Ps. 73 1). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 94b, on Ezek. 21 24.

טנז = § 459.

טנז occurs twice in two different senses, once plene and once defective. That is, in one instance where it is plene it denotes a creation, or unheard of thing (Numb. 16 30) and in the other where it is defective, it is the feminine of the adjective *טנז* and denotes fat (Hab. 1 16).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 110b, on Numb. 16 30, which I have printed; (II) Add. 15,250, fol. 83b, on the same passage; (III) Add. 15,251, fol. 305b, on Hab. 1 16, and (IV) the printed Massorah on Numb. 16 30. List II, which heads this Rubric *טנז*, emphatically states that it is plene in both instances. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ז, § 428, Vol. II, p. 217.)

טס = § 460.

טס the fat, the fatlings, occurs twice. This Rubric I have found in the printed Massorah only, on Ezek. 34 3.

טסא = § 461.

טסא the fat ones, is three times plene in this section in this form. That is, this adjective plural feminine without and with prefixes (= *טסא*), which occurs altogether six times in this section (= Gen. 41 1—20), is in three instances plene, whilst in the other three it is defective (Gen. 41 2, 4, 20). The Massorah, therefore, safeguards this diversity of spelling within such a limited space. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 27a, on Gen. 41 5, which I have printed; (II) Orient. 2348, fol. 61b; (III) Orient. 2349, fol. 51b; (IV) Vienna Codex No. 35, and (V) the printed Massorah, all on the same passage.

טסב = § 462.

טסב the food, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 64b, on 2 Sam. 13 5. As these instances are not only restricted to the same book, but occur within a few verses of each other, the heading ought more properly to be *טסב*.

טסג = § 463.

טסג fleeing, gliding, is twice defective. In the only other passage where it is plene and with the prefix *Vav* it is a proper name (1 Chron. 3 22). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 129a, on Isa. 27 1, which I have printed, and (II) the same MS., fol. 330a, Job 26 13. For another recension of this Rubric see below letter ז, § 469.

טסד = § 464.

טסד bars, fugitives, is always without the second *Yod* except twice. Without and with prefixes this plural noun occurs altogether eleven times. As it is defective nine times (Exod. 26, 26, 27, 27, 29, 29; 36 32, 32, 34, 34) and plene in in these two instances, the Massorah safeguards the exceptional orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 56b, on Exod. 26 26, which I have printed, and (II) Arund. Orient. 16, fol. 137b, on Isa. 43 14. This recension includes the instance in which it is *טסד* with *Kametz* (Isa. 43 14).

טסה = § 465.

טסה bars, is always without the second *Yod* except once. This recension excludes the instance in which it is *טסה* with *Kametz* and hence gives one plene instance only. Of this form of the Massorah I collated three Lists: (I) Vienna Codex No. 35, on Exod. 26 26, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Exod. 36 32.

טסז = § 466.

טסז to flee, occurs four times, three times defective and once plene. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) the Massorah Finalis, letter ז, § 284b, which I have printed, and (II) the printed Massorah on Exod. 36 36. As is frequently the case, Jacob b. Chayim's Lists

are incorrect. List I is headed *טסז* which is manifestly a mistake and ought to be the reserve *טסז* as I have printed it, since against the third instance only is the remark *טסז*. List II is headed *טסז* and *טסז* in *Jonah* I 3 is omitted altogether. Moreover, according to the oldest and Standard Codices in *Jonah* I 3 is defective, viz. St. Petersburg Codex of A. D. 916; British Museum Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,250; Add. 15,251 &c. as well as according to all the early editions.

טסח = § 467.

טסח when he fled, occurs three times. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 34b, on Gen. 35 7, which I have printed, and (II) the printed Massorah on Ps. 57 1.

טסיה = § 468.

טסיה fleeing, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 34a, on Jerem. 4 29, which I have printed; (II) Arund. Orient. 16, fol. 150a, on the same passage, and (III) the printed Massorah on Gen. 16 8. In List III this Rubric is headed *טסיה* in the Massorah has against it in the *Massorah Parva* *טסיה* in both instances. But this is incorrect, since it is with *Pathach* in both instances. This is not only attested by the best MSS., but by the fact that the Massorah gives it in the alphabetical List of words which respectively occur twice with *Pathach*. (*Vide infra*, letter ז, § 539, Vol. II, p. 299.) In Gen. 16 8 it is with *Pathach* at the end of the verse. Hence it is included in the List of words in Genesis which have *Pathach* with the pausal accent *Soph-Pasuk*. (*Vide infra*, letter ז, § 540, Vol. II, p. 299.)

טסיה = § 469.

טסיה is three times defective in this form. That is, in the two passages where it is the adjective and in the one instance where it is the Hiphil participle. In this respect, therefore, this Rubric differs from the one exhibited in letter ז, § 463. The latter simply records the two passages where it is the adjective.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 72b, on Exod. 26 28; (II) Add. 21,160, fol. 108b; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage. As these three instances respectively occur in one of the three divisions of the Bible List III has at the end of the Rubric *טסיה*.

טסיע = § 470.

טסיע his bar, is twice the textual reading and the official reading is *טסיע* his bars. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 81b, on Exod. 39 33, which I have printed; (II) Add. 15,251, fol. 64b, on the same passage, and (III) Vienna Codex No. 35, on Exod. 35 11. The latter adds at the end *טסיע* i. e. the same is the case in Ezek. 17 21 where the *Kethiv* is *טסיע* and the *Keri* *טסיע* and that in all other instances it is plene.

טסיא = § 471.

טסיא her bars, is twice defective. That is, in the first instance it is without the second *Yod* and in the second it is without the first *Yod*. On referring to the notes on these passages in my edition of the Bible it will be seen that both the MSS. and early editions vary in the orthography of this expression. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 292a, on *Jonah* 2 7.

טסיהב = § 472a.

טסיהב her bars, occurs four times, three times plene and once defective. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 68b, on Jerem. 51 30, which I have printed; (II) Add. 15,251, fol. 221b, on Isa. 15 5, and (III) the printed Massorah Finalis, letter ז, § 285. All these Lists state without any qualification that three of the instances are plene and do not indicate which is the solitary defective, though List II states in the heading (*טסיהב*) that the defective consists in the absence of the second *Yod* i. e. *טסיהב*.

טסיהב = § 472b.

טסיהב which occurs four times varies in its letters, twice it is entirely plene, once it is without the second *Yod* and once without the first *Yod*. According to this recension, therefore, which I have

found in Orient. 1474, only, fol. 67a, on Jerem. 51 30, there are two instances only which are entirely plene, viz. בְּרִיתְךָ (Jerem. 51 30, Lament. 2 9), one is בְּרִיתְךָ without the second Yod (Isa. 15 3) and one בְּרִיתְךָ without the first Yod (Jonah 2 7) and it is this recension which we follow in the received text. With the evidence, however, of the variations indicated in § 471 this recension can only be accepted as emanating from the dominant later School of textual redactors. This is attested by the oldest Codices. Thus Isa. 15 5, which is בְּרִיתְךָ in the *textus receptus*, is בְּרִיתְךָ entirely plene in the St. Petersburg Codex of A. D. 916; Add. 15,250; Arund. Orient. 16, first hand and Add. 15,451 also first hand. Again Jonah 2 7, which is בְּרִיתְךָ without the first Yod in the received text, is בְּרִיתְךָ entirely plene in the St. Petersburg Codex of A. D. 916; Add. 15,451; Add. 21,160 &c.

תְּעִי = § 473.

בְּרִיתֵי אֹהֲבָם אֹהֲבָם *covenant with them, or with thee, occurs four times.* Normally when בְּרִית is followed אָ with the suffix third person plural, or with the suffix second person singular it is אֹהֲבָם (Exod. 6 4; Levit. 26 44; Deut. 28 69) and אֶתְךָ (Gen. 6 18; 17 4; Ezek. 16 62). As it is in these instances only where it is abnormally combined with אֹהֲבָם and אֶתְךָ, the Massorah safeguards the exceptional combination. This protection was all the more necessary since the two phrases are promiscuously used within two verses of each other (Ezek. 16 60, 62). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 116b, on Ezek. 37 26.

תְּעִיר = § 474.

בְּרִית אֱלֹהִים *the covenant of God, occurs twice.* The design of this Massorah is twofold. In the first place it is to safeguard this combination against being made conformable to the normal phrase בְּרִית יְהוָה *the covenant of Jehovah* (Numb. 10 33; Deut. 4 23; 10 8; 29 24 &c.) and in the second place it is to record that in these two instances this combination differs even from the exceptional passages in which בְּרִית is followed by the Divine Name אֱלֹהִים, since in the only other four places where this is the case it is with the prefix *He*, viz. בְּרִית הָאֱלֹהִים (Judg. 20 27; 1 Sam. 4 4; 2 Sam. 15 24; 1 Chron. 16 6).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 303a, on Ps. 78 10. The heading ought more properly to be בְּלִישׁ בִּי since in one of the instances it is בְּרִיתֵי (2 Chron. 34 32). The ה' in the MS., is manifestly a clerical error for בִּי, since the Rubric records two passages only which is the correct number.

תְּעִיר = § 475.

בְּבְרִית *in covenant, occurs three times.* That is, with *Chirek* under the *Beth*, or is *Ruphe* as some of the headings have it, in contradistinction to the five instances in which it is with *Pathach* and which are recorded in the following Rubric.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 131a, on Deut. 29 11; (II) the same MS., Vol. I, fol. 188a, on 1 Sam. 20 8, which gives the mnemonic sign only and which I have printed; (III) Arund. Orient. 16, fol. 176b, on Ezek. 16 8; (IV) Add. 15,250, fol. 277a, on the same passage; (V) Orient. 2349, fol. 139b, on Deut. 29 11; (VI) Halle Oehläh Ve-Oehläh, Supplement fol. 131b; (VII) Paris Oehläh Ve-Oehläh, Add. § 18, which also has the mnemonic sign; (VIII) the printed Massorah on Deut. 29 11, and (IX) the same on 1 Sam. 20 8.

תְּעִיר = § 476.

בְּבְרִית *in the covenant, is five times with Dagesh.* That is, with *Pathach* under the *Beth* to distinguish it from the preceding form which is with *Chirek*.

Of this popular Massorah I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 235b, on 1 Kings 20 34, which I have printed; (II) the same MS., Vol. II, fol. 56a, on Jerem. 34 10; (III) Arund. Orient. 16, fol. 116a, on 2 Kings 23 3; (IV) the same MS., fol. 170a, on Jerem. 34 10; (V) the same MS., fol. 266a, on 2 Chron. 15 12; (VI) the same MS., fol. 270b, on 2 Chron. 23 1; (VII) Add. 15,250, fol. 196a, on 1 Kings 20 34; (VIII) the same MS., fol. 116a, on 2 Kings 23 3; (IX) Add. 15,251, fol. 214a, on the same passage; (X) the same MS., fol. 170a, on Jerem. 34 10; (XI) Halle Oehläh Ve-Oehläh, Supplement fol. 131b, and (XII) the printed Massorah on 1 Kings 20 34.

תְּעִי = § 477.

וּבְרִיתִי and *my covenant, occurs twice.* This noun with the suffix first person singular, which occurs altogether forty-nine times, is in forty-seven instances without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 201b, on Ps. 89 29, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 177b, on Ezek. 17 19.

תְּעִיח = § 478.

בְּרִכְהָ. Forms of the root בָּרַךְ to *bless* which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Halle Oehläh Ve-Oehläh II, § 23. The heading and the catchwords I have added. It will be seen that of the eighteen instances here recorded fourteen are different forms of the verb, one of which is Chaldee (No. 18), and four are of the noun בְּרִכְהָ with prefixes and suffixes (Nos. 2, 9, 12, 16). That this is simply an incipient List, exhibiting the first attempt to collect these unique forms, is evident from the fact that there are altogether no fewer than fifty-nine forms of the Hebrew verb alone, four of the Chaldee and ten of the noun בְּרִכְהָ, which respectively occur once only.

תְּעִיט = § 479.

שְׂמִיחָה. *A List of unique forms of בָּרַךְ . . . each one of which has no parallel.* Of this Rubric I collated two Lists: (I) St. Petersburg Codex of A. D. 916, on Isa. 51 2, which I have printed, and (II) the same Codex on Isa. 65 16. Though these two Lists record identically the same eighteen instances, List II is not only without the heading, but ends differently, viz. הָרַחֵם יְהוָה רַחֵם חַדְשׁ וְרַחֵם בְּלִישׁ חַדְשׁ לִיט רַחֵם בְּלִישׁ.

But though this Rubric, like the preceding one also records eighteen instances, eight only are the same, thus showing that the compilers of this List were different from those who put together § 478. The great interest, however, which attaches to this recension is due to its very early date.

תִּים = § 480.

בְּרִכְהָ. *All the forms of the verb בָּרַךְ which have the accent on the penultima i. e. on the Beth have simply Sheva under the Resh . . . and all which have the accent on the ultima i. e. the Caph have Chateph-Pathach under the Resh except in one instance.* This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 15,251, fol. 360a, on Ps. 72 15. See also my Introduction to the Massoretico-Critical edition of the Bible p. p. 282, 992, § 21.

תְּפִיא = § 481.

בְּרִכְהָ אֱלֹהִים *blessed be God, occurs twice, once at the beginning of the verse and once at the end of the verse.* Normally when this participle singular masculine is followed by the Divine Name it is the Tetragrammaton. In this form i. e. בְּרִכְהָ אֱלֹהִים it occurs about twenty-five times. As it is in these two instances only where it is followed by אֱלֹהִים, the Massorah safeguards the exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 299b, on Ps. 66 20, which I have printed; (II) the same MS., fol. 300b, on Ps. 68 36; (III) Add. 15,250, fol. 331a, on the same passage, and (IV) the printed Massorah also on the same passage.

תְּפִיב = § 482.

בְּרִכְהָ אַתָּה יְהוָה *blessed art thou O Jehova, occurs twice.* That is, with the personal pronoun intervening between בְּרִכְהָ and the Tetragrammaton. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 314a, on Ps. 119 12.

תְּפִיג = § 483.

בְּרִכְהָ הוּא *blessed is he, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174, on Numb. 22 12.

תְּפִיד = § 484.

וּבְרִכְהָ and *blessed, occurs seven times, three times at the beginning of a verse.* This participle passive singular masculine, which

occurs altogether sixty-three times, is in fifty-six instances without the prefix *Var* and in seven only is it with this prefix. The Massorah, therefore, safeguards the minority.

Of this popular Massorah I collated fourteen Lists, thirteen in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 129a, on Deut. 28 3, which I have printed; (II) the same MS., Vol. I, fol. 8b, on Gen. 14 20; (III) the same MS., Vol. II, fol. 178b, on Ps. 18 47; (IV) Arund. Orient. 16, fol. 73a, on 2 Sam. 22 47; (V) the same MS., fol. 288a, on the same passage; (VI) the same MS., fol. 301b, on Ps. 72 19; (VII) the same MS., fol. 301b, on Ps. 72 19; (VIII) Add. 15,251, fol. 181b, on 2 Sam. 22 47; (IX) Add. 15,451, fol. 10a, on Gen. 14 20; (X) the same MS., fol. 138b, on Deut. 28 3; (XI) the same MS., fol. 199b, on 1 Sam. 25 23; (XII) the same MS., fol. 221a, on 2 Sam. 22 47; (XIII) Add. 21,160, fol. 1b, on Gen. 14 20; (XIV) Halle Ochlal Ve-Ochlal II, § 23, and (XV) the printed Massorah on Gen. 14 20. The three instances in which וְבֵרַךְ begins a verse are given in a separate Rubric in (I) Harley 5710-11, Vol. I, fol. 192b, on 1 Sam. 25 33 where it is added that one instance is in the Law, one in the Prophets, one in the Hagiographa (חר בחררה חר בנבֵי חר בכתיב), and (II) Arund. Orient. 16, fol. 53a, on the same passage. These three instances, moreover, constitute part of the Massorah which records twelve words beginning with *Vav*, which respectively begin a verse and which severally occur three times. (*Vide infra*, letter *v*, § 72.)

תפיח = § 485.

יְהוָה blessed of Jehovah, occurs twice and in the Pentateuch. That is, the Tetragrammation is here preceded by this participle passive singular in the construct state. Normally the phrase is יְהוָה with *Kametz* under the *Beth*. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 18a, on Gen. 26 29, which I have printed; (II) Add. 21,161, fol. 19a, on the same passage, and (III) the printed Massorah also on the same passage.

תפיח = § 486.

יְהוָה ye are blessed, occurs three times, twice plene and once defective. As this participle passive plural, which occurs three times, is spelt in two different ways, the Massorah safeguards the spelling against being made uniform, especially as the variation in the spelling occurs in the same book.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 197b, on 2 Sam. 2 5, which I have printed; (II) the same MS., Vol. II, fol. 211a, on Ps. 115 15; (III) Arund. Orient. 16, fol. 51b, on 1 Sam. 23 21; (IV) the same MS., fol. 57b, on 2 Sam. 2 5; (V) the same MS., fol. 313b, on Ps. 115 15; (VI) Add. 15,251, fol. 269b, on 2 Sam. 2 5; (VII) the printed Massorah on 1 Sam. 23 21; (VIII) the same on Sam. 2 5, and (IX) the same on Ps. 115 15. The MS. Lists I, II, V, VI distinctly state in the heading that two of the instances are plene and Lists I and III state that 2 Sam. 2 5, is the defective. When, therefore, the printed Massorah on 1 Sam. 23 21 heads this Rubric בֵּרַךְ בֵּי הַיָּם, Jacob b. Chayim copied here a clerical error which also exists in the MS. of List IV, viz. בֵּרַךְ בֵּי הַיָּם. In the two other Lists of the printed Massorah Jacob b. Chayim correctly gives it בֵּרַךְ.

תפיח = § 487.

בֵּרַךְ he blessed, occurs thirteen times. The design of this Massorah is to safeguard the reading בֵּרַךְ he blessed in 1 Kings 21 13 and Ps. 10 3, which the redactors of the text, in accordance with a well known canon, substituted for the original reading קלל or נאף to curse, blaspheme, in order to remove the harsh and impious phrase, he cursed or he blasphemed the Lord. (Comp. my Introduction to the Massoretico-Critical edition of the Hebrew Bible p. 363 &c.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 14a, on Gen. 24 1, which I have printed; (II) Add. 21,160, fol. 97b, on Exod. 20 11, and (III) the printed Massorah on Job 42 12. For בָּרַךְ after בָּרַךְ for which I have given the reference to Job 2 9 it is better to give Ps. 10 3, which is also Piel preterite third person singular masculine, though it is with *Tzere* under the *Resh* instead of *Pathach*. The same principle, however, underlies both the passages. Though List II states in the heading that there are twelve such instances only it records the same thirteen passages. The printed Massorah (List III) states in the heading that there are twelve only and catalogues this number, omitting אָבִיר after בָּרַךְ בָּרַךְ.

תפיח = § 488.

וְבֵרַךְ and he blessed, occurs three times . . . twice in the Law and once in the Prophets. Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 173b, on 1 Sam. 2 20, which I have printed; (II) the same MS., Vol. I, fol. 116b, on Deut. 7 13; (III) Arund. Orient. 16, fol. 36a, on 1 Sam. 2 20; (IV) Add. 15,251, fol. 152b, on the same passage; (V) Add. 15,451, fol. 53b, on Exod. 23 25; (VI) the same MS., fol. 180b, on 1 Sam. 2 20; (VII) Add. 21,160, fol. 268b, on Deut. 7 13; (VIII) the printed Massorah on Exod. 23 25; (IX) the same on Deut. 7 13, and (X) the same on 1 Sam. 2 20. It will be seen that whilst the preceding Rubric includes the instance of the preterite with *Tzere* under the *Resh* (Ps. 10 3), this Rubric with the prefix *Var* excludes the one with the same vowel-points (Numb. 23 20).

תפיח = § 489.

בֵּרַךְ he blessed him, occurs four times. Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 9b, on Isa. 19 25, which I have printed; (II) the same MS., Vol. II, fol. 146a, on 1 Chron. 26 5; (III) Arund. Orient. 16, fol. 254a, on the same passages; (IV) Add. 15,451, fol. 19b, on Gen. 27 27; (V) the same MS., fol. 482a, on 1 Chron. 26 5; (VI) Halle Ochlal Ve-Ochlal II, § 23; (VII) the printed Massorah on Gen. 27 27, and (VIII) the same on Isa. 19 25. Though in the received text three of the instances are בָּרַךְ with *Chateph-Pathach* under the *Resh* and one only is בָּרַךְ with *Sheva* (1 Chron. 26 5) yet in the carefully written Model Codex, Harley 5710-11, all the four instances are with *Sheva*. The other MSS. and the early editions are not uniform.

תפיח = § 490.

בָּרַךְ to bless, occurs four times. This Rubric, which I have found in Add. 21,160 only, fol. 230a, on Numb. 23 25 is incorrect. This trilateral occurs altogether ten times. It is Piel infinitive in eight instances (Gen. 22 17; Numb. 23 11, 20, 25; 24 10; Deut. 15 4; Ps. 132 15; 1 Chron. 4 10) and imperative in two (Deut. 33 11; Job 2 9). It will thus be seen that in the four instances here recorded six instances of the infinitive are omitted. The solution may probably be found in the fact that the original Massorite simply gave the first part of the List and that a later Nakdan mistook it as complete and altered the heading to accord with the passages thus enumerated.

תפיח = § 491.

לְבָרַךְ to bless, occurs nine times in the Scriptures. That is, the Piel infinitive construct with the prefix *Lamed*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 115a, on Numb. 24 1, which I have printed; (II) Add. 15,451, fol. 207b, on 2 Sam. 6 20; (III) the same MS., fol. 224a, on 1 Kings 1 47; (IV) the same MS., fol. 476b, on 1 Chron. 16 43; (V) the same MS., fol. 477a, on 1 Chron. 17 27; (VI) Add. 21,160, fol. 230b, on Numb. 24 1, and (VII) the printed Massorah on the same passage.

תפיח = § 492.

וּלְבָרַךְ and to bless, occurs four times. By fixing the number at four, the Massorah militates against the ancient variation in Deut. 28 12, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 129a, on Deut. 10 8, which I have printed; (II) Arund. Orient. 16, fol. 252b, on 1 Chron. 23 13; (III) Add. 15,250, fol. 414a, on the same passage; (IV) Add. 15,251, fol. 110b, on Deut. 10 8; (V) the same MS., fol. 116a, on Deut. 21 5; (VI) Halle Ochlal Ve-Ochlal II, § 23; (VII) the printed Massorah on Deut. 10 8, and (VIII) the same on 1 Chron. 23 13.

תפיח = § 493.

וְלִבְרַךְ and to bless him, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 62a, on 2 Sam. 8 10, which I have printed; (II) Add. 15,451, fol. 209a, on the same passage and (III) Halle Ochlal Ve-Ochlal II, § 23.

הצ"ד = § 494.

וַיְבָרֵךְ and bless thou, occurs three times in the Scriptures once in the Law, once in the Prophets and once in the Hagiographa. That is, the imperative with the prefix Var, in contradistinction to the same quadriliteral which is וְבָרַךְ the preterite and which also occurs three times. (Vide supra, letter ב, § 488.)

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201a, on 2 Sam. 7 29, which I have printed; (II) the same MS., Vol. II, fol. 181a, on Ps. 28 9; (III) Arund. Orient. 16, fol. 61b, on 2 Sam. 7 29; (IV) the same MS., fol. 290a, on Ps. 28 9; (V) Add. 15,251, fol. 118b, on Deut. 26 15; (VI) the same MS., fol. 351a, on Ps. 28 9; (VII) Add. 15,451, fol. 208b, on 2 Sam. 7 29; (VIII) the same MS., fol. 403b, on Ps. 28 9; (IX) Halle Ochlah Ve-Ochlah II, § 23, and (X) the printed Massorah on Ps. 28 9.

הצ"ה = § 495.

וַיְבָרֶכְיָם בְּרַבְּבֵי יְהוָה bless ye Jehovah, is five times thus combined. The summons to the people to bless Jehovah occurs altogether eleven times. In six instances the Tetragrammaton is preceded by the sign of the accusative, viz. בְּרַבְּבֵי יְהוָה (Ps. 134 1; 135 19, 20, 20; Neh. 9 5; 1 Chron. 29 20), whilst in the combination before us this accusative is absent. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 158a, on Judg. 5 2, which I have printed; (II) the same MS., Vol. II, fol. 205b, on Ps. 103 20; (III) Arund. Orient. 16, fol. 21b, on Judg. 5 2; (IV) the same MS., fol. 309b, on Ps. 103 20; (V) Add. 15,250, fol. 134a, on Judg. 5 2; (VI) Add. 15,451, fol. 165b, on the same passage, and (VII) the printed Massorah also on the same passage.

הצ"ו = § 496.

וַיְבָרֶכְיָם and bless ye, occurs twice in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 217b, on Ps. 134 2, which I have printed; (II) Arund. Orient. 16, fol. 71b, on 2 Sam. 21 3; (III) Add. 15,250, fol. 177b, on the same passage, and (IV) the printed Massorah on Ps. 134 2.

הצ"ז = § 497.

וַיְבָרֵךְ and he shall bless, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 111a, on Deut. 1 11, which I have printed, and (II) Halle Ochlah Ve-Ochlah II, § 23.

הצ"ח = § 498.

וַיְבָרֵךְ אֱלֹהִים and God blessed, occurs three times. This future third person singular masculine with Vav conversive is seven times followed by the Divine name. In four instances the combination is וַיְבָרֵךְ יְהוָה and Jehovah blessed (Gen. 30 30; 39 5; 2 Sam. 6 11; 1 Chron. 13 14) and in three only is it אֱלֹהִים. Hence the Massorah records the minority. In this separate form I have found this Rubric in the printed Massorah only, on Gen. 2 3. It is part of the Rubric, consisting of nine words which respectively occur three times combined with אֱלֹהִים. (Vide supra, letter א, § 654.)

הצ"ט = § 499.

וַיְבָרֵךְ אֹתָם and he blessed them, occurs four times in the Pentateuch. That is, in contradistinction to the five instances in which וַיְבָרֵךְ has the pronominal suffix third person plural. (Comp. וַיְבָרֵכֶם Gen. 48 20; Levit. 9 22; Josh. 22 6, 7; Ps. 107 38.) This Rubric which I have found in the printed Massorah Finalis only, letter ב, § 304, is incorrect. There are five such instances; Gen. 5 2 is omitted. As all the instances are restricted to the Pentateuch, the heading ought to be בהר"ה.

הק = § 500.

וַיְבָרֵךְ יְהוָה Jehovah shall bless thee, is three times thus combined in the Scriptures. That is, without אֵלֶיךָ following the Tetragrammaton.

Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 53a, on Jerem. 31 23,

which I have printed; (II) the same MS., Vol. II, fol. 259a, on Ruth 2 4; (III) Arund. Orient. 16, fol. 167a, on Jerem. 31 23; (IV) the same MS., fol. 317a, on Ps. 128 5; (V) Add. 15,250, fol. 256a, on Jerem. 31 23; (VI) Add. 15,251, fol. 372b, on Ps. 134 3; (VII) the same MS., fol. 395a, on Ruth 2 4; (VIII) Add. 15,451, fol. 95a, on Numb. 6 24; (IX) the same MS., fol. 288b, on Jerem. 31 23; (X) Add. 21,160, fol. 197a, on Numb. 6 24; (XI) the printed Massorah on the same passage, and (XII) the same on Deut. 14 29.

And throughout the Psalter it is likewise וַיְבָרֵךְ יְהוָה [viz. Ps. 128 5; 134 3], whilst in all the other instances it is וַיְבָרֵךְ יְהוָה אֵלֶיךָ. (Comp. Deut. 14 24, 29; 15 10; 16 10, 15; 23 21; 24 19.)

These twelve Lists exhibit two recensions. List I is based upon the ancient recension of the text which reads וַיְבָרֵךְ יְהוָה אֵלֶיךָ in Deut. 15 4, as will be seen from the notes on this passage in my edition of the Bible, and hence it emphatically declares that there are three such instances only, one in the Law, one in the Prophets and one in the Hagiographa. The Massorah Parva on Jerem. 31 23 in Harley 5720, which is one of the oldest and most important Codices, is also based upon this recension, since it explicitly states that there are three such instances. Nine of the other Lists are based upon the recension of the text which reads וַיְבָרֵךְ יְהוָה without אֵלֶיךָ in Deut. 15 4. They, therefore, head this Rubric וַיְבָרֵךְ יְהוָה, including the instance in question. Though Lists IV and VI also state in the heading that there are four such instances, yet like List I they both exclude Deut. 15 4. Besides omitting the Deuteronomy passage, List IV also omits Jerem. 31 23 and makes up the four instances by including Ps. 128 5 and 134 3, whilst List VI includes Ps. 128 5 only, which yields the four requisite instances. It is also to be remarked that, as is not unfrequently the case, six of the Lists (Nos. I, III—VII) omit the second part of this Massorah, which makes it difficult to understand, since this shorter phrase also occurs twice in the Psalter.

As וַיְבָרֵךְ יְהוָה, which occurs altogether thirteen times, is in seven instances followed by אֵלֶיךָ according to the textus receptus, and is six times without it the more natural way would have been to record the minority by simply stating וַיְבָרֵךְ יְהוָה מִחוּץ לְמַסְרָה, it occurs six times by itself. Still more artificial is the corrupt printed Massorah Parva on Ruth 2 4, which is based upon another mode of formulating this Rubric. Of the thirteen instances in which this phrase occurs, both in its shorter and longer forms, three are preceded by לָמַסְרָה (Deut. 14 29; 23 21; 24 19) and two occur in the Psalter. Deducting, therefore, these five passages eight remain. Accordingly Jacob b. Chayim's Massorah Parva ought to be וַיְבָרֵךְ יְהוָה וְיַבְרַח וְיַבְרַח וְיַבְרַח instead of וַיְבָרֵךְ יְהוָה וְיַבְרַח וְיַבְרַח וְיַבְרַח.

הק"א = § 501.

וַיְבָרֵכֶם and he blessed them, occurs twice, once at the end of the verse and once at the beginning. That is, in the same section, the qualifying expression בְּנֵינָא is omitted. This is evident from the fact that it not only occurs three times more, but that in two of the three instances it begins a verse. (Gen. 48 20; Levit. 9 22; Ps. 107 38.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 15b, on Josh. 22 6.

הק"ב = § 502.

וְאֶבְרַכְּהָ and I will bless, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 220a, on Ps. 145 1.

הק"ג = § 503.

וְאֶבְרַכְּהוּ and I blessed him, occurs twice, once with Kametz under the Vav and once with Pathach. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 141a, on Isa. 51 2, which I have printed, and (II) the printed Massorah on Gen. 27 33. The latter which states וַיְבָרַךְ אֵת יַעֲקֹב בֵּן מִתָּה אֵת קַמֶּצֶת is incorrect, since it occurs only twice altogether. This Rubric constitutes part of the twenty-one words beginning with Vav Aleph which respectively occur twice, once with Pathach under the Vav and once with Kametz. (Vide infra, letter א, § 11 f.)

הק"ד = § 504.

מְבַרְכֵיךָ those who bless thee, occurs twice . . . and once it is with the prefix Var. This Rubric I have found in the printed Massorah only, on Gen. 12 3.

תקיה = § 503.

תְּקִיָּה *he shall be blessed, occurs four times, twice with Kametz and twice with Pathach. The two instances with Kametz under the Resh are due to the pausal accent. (Ps. 112 2; Prov. 22 9)*

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 201a, on 2 Sam. 7 29, which I have printed; (II) Arund. Orient. 16, fol. 61b, on the same passage; (III) the same MS., fol. 313a, on Ps. 112 2; (IV) the same MS., fol. 317a, on Ps. 128 4; (V) Add. 15,250, fol. 343b, on the same passage; (VI) Add. 15,451, fol. 208b, on 2 Sam. 7 29; (VII) Halle Ochlah Ve-Ochlah II, § 23, and (VIII) the printed Massorah on Ps. 112 2.

תקיז = § 506.

תְּקִיָּז *she shall be blessed, occurs three times, twice with Kametz and once with Pathach. The two instances with Kametz (Judg. 5 24a; Prov. 20 21) are due to the pausal accent.*

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 139a, on Judg. 5 24, which I have printed; (II) the same MS., Vol. II, fol. 252a, on Prov. 20 21; (III) Arund. Orient. 16, fol. 344a, on the same passage; (IV) Halle Ochlah Ve-Ochlah II, § 23, and (V) the printed Massorah on Judg. 5 24.

תקיזי = § 507.

תְּקִיָּזִי *is blessed, occurs three times and is defective . . . and once it is with the prefix Vav. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 100a, on Numb. 22 6, which I have printed; (II) the same MS., Vol. II, fol. 210a, on Ps. 113 2; (III) Orient. 4445, fol. 144b, on Numb. 22 6; (IV) Arund. Orient. 16, fol. 322a, on Job 1 21; (V) Add. 15,251, fol. 375b, on the same passage; (VI) Add. 21,160, fol. 226b, on Numb. 22 6; (VII) Halle Ochlah Ve-Ochlah II, § 23; (VIII) the printed Massorah on Numb. 22 6, and (IX) the same on Ps. 113 2. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide infra, letter י, § 73.)*

תקיהי = § 508.

תְּקִיָּהִי *knees, in all its forms is always with Dagesh in the Caph except in two instances. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 57b, on Gen. 50 23, which I have printed; (II) Arund. Orient. 16, fol. 369a, on Dan. 6 11; (III) Add. 15,251, fol. 142b, on Judg. 7 6; (IV) Halle Ochlah Ve-Ochlah II, § 23 margin, and (V) the printed Massorah on Dan. 6 11.*

תקיטי = § 509.

תְּקִיָּתִי *the blessing, is twice with the accent Athnach. For this Rubric see letter כ, § 1253.*

תקיזי = § 510.

תְּקִיָּזִי *occurs twice in two different senses. That is, in 1 Chron. 12 3, it is the proper name Berachah with the prefix Vav and in Prov. 11 26, it is the noun בְּרָכָה denoting blessing with the prefix Vav. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 247a, on Prov. 11 26, which I have printed, and (II) the same MS., Vol. II, fol. 138a, on 1 Chron. 12 3. This pair forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter ב, § 428, Vol. II, p. 217 &c.)*

תקייא = § 511.

תְּקִיָּיָא *according to the blessing of, occurs twice. That is, to distinguish it from the quadriliteral תְּקִיָּיָא Prov. 11 11, the only other instance where this noun construct occurs and where the prefix is Beth. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 132b, on Deut. 16 17, which I have printed; (II) Add. 15,250, fol. 103b, on Deut. 12 15, and (III) the printed Massorah on the same passage.*

תקייב = § 512.

תְּקִיָּיָב *my blessing, occurs three times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Add. 15,251, fol. 79b, on Levit. 25 21, which I have printed; (II) Add. 15,451, fol. 80a, on Gen. 27 36; (III) Add. 21,160, fol. 32a, on Gen. 33 11; (IV) the same MS., fol. 178a, on Levit. 25 21; (V) Halle Ochlah Ve-*

Ochlah II, § 23; (VI) the printed Massorah on Gen. 33 11, and (VII) the same on Levit. 25 21.

As it also occurs once with the prefix Vav (Comp. בְּרָכָהִי Isa. 44 3) this Rubric constitutes part of the alphabetical List of words which respectively occur four times, three times without and once with the prefix Vav. (Vide infra, letter י, § 73.)

תקיזג = § 513.

תְּקִיָּזִג *thy blessing, occurs twice and is defective. That is, it is in the singular. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 174b, on Ps. 3 9, which I have printed; (II) Arund. Orient. 16, fol. 284b; (III) Add. 15,250, fol. 319b, and (IV) the printed Massorah, all on the same passage.*

תקייד = § 514.

תְּקִיָּיִד *blessing, occurs four times in the Scriptures. That is, with Kametz under the Resh, in contradistinction to the two instances with Tzere recorded below § 516. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 256a, on Prov. 28 20, which I have printed; (II) Arund. Orient. 16, fol. 305a, on Ps. 84 7; (III) Add. 15,250, fol. 366a, on Prov. 28 20; (IV) Add. 15,251, fol. 350a, on Ps. 21 7; (V) Halle Ochlah Ve-Ochlah II, § 23; (VI) the printed Massorah on Prov. 10 6, and (VII) the same on Prov. 28 20. The heading of List VII, viz. רִבְחַת־קַמֶּצִי indicates the import of this Massorah.*

תקטיז = § 515.

תְּקִיָּיִז *the blessing of, occurs six times, five times defective and once plene. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 179a, on Ps. 21 4, which I have printed; (II) Arund. Orient. 16, fol. 288b, on the same passage; (III) Add. 15,250, fol. 322b, also on the same passage; (IV) Add. 15,251, fol. 40b, on Gen. 49 25; (V) Add. 15,451, fol. 37a; (VI) Orient. 2349, fol. 57a, and (VII) the printed Massorah, all on the same passage.*

תקטיזי = § 516.

תְּקִיָּיִזִי *poets, occurs twice. That is, with Tzere under the Resh, in contradistinction to the four instances where it is with Kametz recorded above in § 514. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 263b, on Eccl. 2 6, which I have printed; (II) Arund. Orient. 16, fol. 350b, on Cant. 7 5, and (III) Vienna Codex No. 35, on the same passage.*

תקיזיז = § 517.

תְּקִיָּיִזִיז *Berechyahū, occurs four times in the Scriptures. This proper name occurs altogether eleven times. In seven instances it exhibits the primitive shorter form בְּרָכָה (Zech. 1 1; Neh. 3 4, 30; 6 18; 1 Chron. 3 20; 9 16; 15 23) and in these four instances it exhibits the later longer form. Hence the Massorah safeguards the minority. This protection is all the more necessary since the two forms are used promiscuously within a few verses of each other. (Zech. 1 1, 7; 1 Chron. 15 17, 23.)*

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 121a, on Zech. 1 7, which I have printed; (II) the same MS., Vol. II, fol. 133b, on 1 Chron. 6 24; (III) the same MS., Vol. II, fol. 165b, on 2 Chron. 28 12; (IV) St. Petersburg Codex of A. D. 916, on Zech. 1 7; (V) Arund. Orient. 16, fol. 217a, on the same passage; (VI) the same MS., fol. 241b, on 1 Chron. 6 24; (VII) the same MS., fol. 248a, on 1 Chron. 15 17; (VIII) Add. 15,451, fol. 475b, on the same passage; (IX) Halle Ochlah Ve-Ochlah II, § 56, and (X) the printed Massorah on Zech. 1 7. In List IX the י in the heading is manifestly a clerical error for ך as is attested both by the contents of the Rubric itself, and by all the other Lists. For the reason of changing the shorter form into the longer see my Introduction to the Massoretico-Critical edition of the Bible p. 386 &c.

תקייח = § 518.

תְּקִיָּיִח *the glittering of, or Berak, occurs three times. It will be seen that in two instances this trilateral is the noun construct of בְּרָק lightning, glittering (Deut. 32 41; Hab. 3 11) and that in one instance it is part of the compound proper name of a place in the tribe of Dan. (Josh. 19 45). The Massorah, however, as we have often seen, has regard to the identity of the spelling irrespective of the difference in the sense. Of this Rubric I*

collated two Lists: (I) Add. 15,251, fol. 123*b*, on Deut. 32 41, which I have printed, and (II) the printed Massorah Finalis, letter ב, § 306.

תק"ט = § 519.

ולקחים and *lightnings, occurs twice.* That is, in contradistinction to the other five instances where this plural noun is without the prefix Vav. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 47*a*, on Exod. 19 16.

תק"י = § 520.

וברק and *Barak, or and lightning, occurs three times in the Scriptures.* The expression ברק, without and with the prefix Vav, occurs altogether nineteen times, twelve times as proper name (Comp. ברק Judg. 4 8, 9, 10, 12, 14, 14, 15, 22; 5 12, 15; יברק Judg. 4 6; 5 1) and seven times as a noun denoting lightning. As it is without the prefix Vav in sixteen instances and with it in three only, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 157*b*, on Judg. 4 16, which I have printed; (II) the same MS., Vol. II, fol. 230*b*, on Job 20 25; (III) Arund. Orient. 16, fol. 21*a*, on Judg. 4 16; (IV) Add. 15,250, fol. 133*b*, on the same passage; (V) Add. 15,451, fol. 165*b*, on Judg. 5 1; (VI) the printed Massorah on Judg. 4 16, and (VII) the same on Job 20 25. List III rightly adds at the end קרמי שם אש, since here too the Massorah has regard simply to the identity of the spelling irrespective of the difference in the sense.

תקכ"א = § 521.

ברור polished, or pure, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 332*b*, on Job 33 3, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 236*a*, on the same passage. The latter heads it ב' ומל'.

תקכ"ב = § 522.

בסור Besor, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 56*a*, on 1 Sam. 30 9. As the three instances occur in the same section, the heading ought more properly to be י' ויבטל'. The catchwords for the third passage רע ויליעל אש רע ויליעל are 1 Sam. 30 22 where בסור does not occur. It is manifestly a clerical error for ויבטל' where רע ויליעל verse 21 and shows that the Scribes often mistook the catchwords.

תקכ"ג = § 523.

בשרה glad tidings, is three times defective. As this noun, which occurs altogether six times, is plene in three instances (2 Sam. 18 22, 25, 27) and defective in three, the Massorah safeguards this variation in its orthography. This is especially necessary since the two different spellings occur within a few verses of each other. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,251, fol. 178*b*, on 2 Sam. 18 20, which I have printed; (II) Vienna Codex No. 35, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on 2 Kings 7 29. At the end of List III Jacob b. Chayin states that in another recension of the Massorah 2 Sam. 18 22 is substituted for 18 20 as the second defective instance.¹ The two MS. Lists, however, which I have collated have this Rubric as I have printed it.

1 והבטרה אחרת נבחר במקום לא איש בטורה אחת ולכה אין בטורה שנייה.

תקכ"ד = § 524.

מבשול sidden, occurs twice with Kametz. This Rubric I have found in the printed Massorah only, on Exod. 12 9.

תקכ"ה = § 525.

ודבשר and the flesh, occurs three times in the Pentateuch. Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 85*b*, on Levit. 7 19, which I have printed; (II) Orient. 444*b*, fol. 91*a*; (III) Add. 15,250, fol. 59*a*; (IV) Add. 21,160, fol. 145*b*, all on the same passage, and (V) the printed Massorah Finalis, letter ב, § 310. As the three instances are restricted to the Pentateuch the heading ought more properly to be ג' ויהרר' but the Vav, as we have seen, is frequently omitted in such cases. The heading of List III ג' ויהרר' is wrong, since one instance only begins the verse (Levit. 7 19*a*), the other two are in the middle of the verse, as the Rubric which I have printed correctly states it.

תקכ"ו = § 526.

ודבשר and flesh, occurs eight times. Of this popular Massorah I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 70*b*, on Levit. 13 18, which I have printed; (II) the same MS., Vol. II, fol. 94*a*, on Ezek. 37 8; (III) the same MS., Vol. II, fol. 226*a*, on Job 10 11; (IV) the same MS., Vol. II, fol. 284*b*, on Dan. 10 3; (V) Arund. Orient. 16, fol. 91*b*, on 1 Kings 17 6; (VI) the same MS., fol. 325*a*, on Job 10 11; (VII) the same MS., fol. 372*a*, on Dan. 10 3; (VIII) Add. 15,250, fol. 290*a*, on Ezek. 37 8; (IX) Add. 15,251, fol. 14*a*, on Gen. 2 23; (X) the same MS., fol. 185*b*, on 1 Kings 17 6; (XI) Add. 15,451, fol. 445*b*, on Dan. 10 3; (XII) Add. 21,160, fol. 322*a*, on Job 10 11; (XIII) the printed Massorah on Levit. 13 18, and (XIV) the same on Ezek. 37 8.

תקכ"ז = § 527.

בשר ערלתו the flesh of his foreskin, is in two instances not preceded by the accusative אר'. Normally when this phrase follows the verb חָלַט; to cut off, it is preceded by the accusative particle (Comp. Gen. 17 11, 14, 23 25). As it is in these two instances only that אר' is absent, the Massorah safeguards the exceptional combination. The design of this Massorah is to militate against the ancient recension which exhibited אר' in both these passages and which the Samaritan text still preserves. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. 17 24, which I have printed, and (II) on Levit. 12 3. The latter which heads this Rubric יאל בשר ערלתו ב' is interesting, inasmuch as it shows that it is formulated by a different Massorite.

תקכ"ח = § 528.

מבשר as the flesh of, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 241*b*, on 2 Kings 5 14, which I have printed, and (II) Arund. Orient. 16, fol. 101*a*, on the same passage.

תקכ"ט = § 529.

מבשרי from my flesh, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 2*b*, Gen. 2 23. In Job 19 22, which this Rubric gives as the second instance, the received text is ומבשריי' with the prefix Vav. It is remarkable that the catchwords for this passage in this carefully written Codex מבשרי לא חבטו without the prefix. The Vav in the Rubric which I have printed has been added by mistake to agree with the *textus receptus*.

תקל = § 530.

ומבשרי and from my flesh, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 328*a*, on Job 19 22. It will be seen that the instance which is given in the preceding Rubric, as being without the prefix Vav, is here given as with it.

תקל"א = § 531.

בשרים occurs twice in two different senses. That is, in Prov. 14 30 this quinqueliteral is the plural of בשר flesh and is metonymically used for the body, whilst in Prov. 19 10 it is the plural of שר prince with the prefix Beth. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 249*a*, on Prov. 14 30, which I have printed; (II) Arund. Orient. 16, fol. 341*b*; (III) Add. 15,251, fol. 390*a*, and (IV) the printed Massorah, all on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ב, § 428, Vol. II, p. 217 &c.)

תקל"ב = § 532.

בבשת in shame, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 434*a*, on 2 Chron. 32 21, which I have printed, and (II) Arund. Orient. 16, fol. 278*a*, on the same passage.

תקל"ג = § 533.

בשתם their shame, occurs four times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 215*b*, on Zeph. 3 19, which I have printed; (II) the same MS., fol. 293*b*, on Ps. 40 16; (III) the same MS., fol. 301*a*, on Ps. 70 4; (IV) the same MS., fol. 312*b*, on Ps. 109 29;

(V) Add. 15,250, fol. 331b, on Ps. 70 4; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 109 29.

תקליד = § 534.

בתִּמְלֶךָ daughter of a king, is three times thus combined in the Scriptures. This combination occurs altogether six times. In three instances it is with the prefix He before, מֶלֶךְ i. e. בְּתִמְלֶךָ (2 Kings 11 2; 2 Chron. 22 11, 11) and in three it is without the He. Hence the Massorah records this variation in the phrase and thus safeguards it against being made uniform. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 245a, on 2 Kings 9 34, which I have printed, and (II) Arund. Orient. 16, fol. 105a, on the same passage. As it is with the prefix Vav in one of the instances (Dan. 11 6) the heading ought more properly to be בְּתִמְלֶךָ בִּי אוֹ וּבְתִימְלֶךָ or בְּתִמְלֶךָ בִּי בְּלִישֵׁי.

תקליה = § 535.

בתִּתּוֹ in the daughter, occurs twice in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 23a, on Gen. 34 19, which I have printed; (II) the same MS., Vol. II, fol. 268b, on Lament. 2 5; (III) Halle Oehlrah Ve-Oehlrah, Supplement fol. 130b, and (IV) the printed Massorah on Gen. 34 19. In the printed Massorah, (List IV) this Rubric is headed בִּי בְּתִי לִישֵׁי which is very difficult to explain, since it has the same sense in both passages. As it is absent in all the MS. Lists, it is more than likely that it is due to a later Nakdan who mistook its import. This Rubric forms part of the alphabetical List of the trilateral words which respectively occur twice. (Vide supra, letter מ, § 233.)

תקליז = § 536.

בתִּתּוֹ the daughter, occurs four times . . . and wherever it denotes the measure Bath it is likewise so. This trilateral with Pathach under the He occurs altogether seven times. In the four instances which constitute this Rubric it denotes daughter whilst in the other three instances it is the name of a measure (Ezek. 45 11, 11, 14). It is the latter which is referred to in the second part of this Rubric.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Orient. 2349, fol. 58a, on Exod. 1 22, which I have printed; (II) Arund. Orient. 16, fol. 167a, on Jerem. 31 22; (III) Add. 15,250, fol. 266b, on Jerem. 49 4; (IV) the same MS., fol. 374a, on Lament. 2 13; (V) Add. 15,251, fol. 255a, on Jerem. 31 22; (VI) Add. 21,160, fol. 64b, on Exod. 1 22; (VII) the printed Massorah on the same passage; (VIII) the same on Jerem. 49 4, and (IX) the same on Lament. 2 13.

It is remarkable that List I alone gives the second part of this Rubric which makes its import intelligible. The omission of it in all the other Lists leaves the occurrence of this trilateral apart from the four instances in question, unexplained. The heading of List VII דִּירֶשׁ and that of List IX דִּירֶשׁ are due to the fact that this trilateral occurs once with Chateph-Pathach (Comp. דִּירֶשׁ Gen. 17 17).

תקליז = § 537.

בתִּתּוֹ and the daughter, occurs four times at the beginning of a verse. That is, in contradistinction to the five instances in which this trilateral is in the middle of the verse. (2 Sam. 14 27; Ezek. 45 14; Dan. 11 6, 17; 1 Chron. 2 49.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 78a, on Levit. 22 12.

תקליח = § 538.

בְּנֵי וּבָנוֹת, בְּנוֹת וּבָנִים. Throughout the Scriptures it is sons and daughters except once where it is daughters and sons. The normal phrase בְּנֵי וּבָנוֹת occurs twenty-seven times (Gen. 5 4, 7, 10, 16, 19, 22, 26, 30; 11 11, 13, 15, 17, 19, 21, 23, 25; Deut. 28 41; 1 Sam. 30 19; 2 Sam. 5 13; Jerem. 16 2; 29 6, 6; Ezek. 14 18, 22; 23 4; 1 Chron. 14 3; 2 Chron. 28 8). As it is in one instance that this regular order is abnormally inverted, the Massorah safeguards this solitary exception. This Rubric I have found in the printed Massorah only, on Gen. 5 4. In the received text, however, 2 Chron. 24 3 exhibits no exception to the general rule, since here too it is בְּנֵי וּבָנוֹת. This Massorah must, therefore, be based upon a recension which had בְּנוֹת וּבָנִים unless we assume with Heidenheim (שם שבל) on Gen. 5 4) that an ignorant Nakdan wrongly formulated this Rubric, that it ought to be בְּנֵי וּבָנוֹת בְּנֵי וּבָנוֹת בְּנֵי וּבָנוֹת בְּנֵי וּבָנוֹת and that it does not denote the inversion of the phrase at all, but refers

to the accents. The phrase בְּנֵי וּבָנוֹת, which occurs altogether eighteen times is in seventeen instances with Mercha Tiphcha and with Tiphcha Mercha in the solitary instance of 2 Chron. 24 3.

תקליט = § 539.

בְּבֵנוֹת occurs three times in the Scriptures. That is, in two instances it is the noun plural construct of בְּנוֹת with the prefix Beth and denotes among the daughters of, whilst in the third instance it is the infinitive construct with the prefix Vav signifying and in the building of (Ezek. 17 17).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 22b, on Gen. 34 1, which I have printed; (II) the same MS., Vol. I, fol. 166a, on Judg. 14 3; (III) Arund. Orient. 16, fol. 29a; (IV) Add. 15,250, fol. 140b; (V) Add. 15,451, fol. 173a, all on the same passage, and (VI) the printed Massorah on Gen. 34 1. The third instance with the query in the List, which I have printed, is manifestly meant for Ezek. 17 17, though the catchwords are wrong. בְּבֵנוֹת ought to be בְּבָנוֹת וּבְבָנוֹת. The other five Lists, including List II from the Massorah in the same MS., head this Rubric בְּ בָנוֹת and give the two instances only.

תקימ = § 540.

בְּבֵנוֹת like the daughters of, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 210b, on Micah 1 8, which I have printed and (II) the same MS., fol. 336a, on Job 42 15.

תקמ"א = § 541.

בְּנוֹתֶיךָ thy daughters, is three times plene . . . once in the Law, once in the Prophets and once in the Hagiographa. That is, with Vav after the Nun. This plural noun with the suffix second person singular masculine, without and with the prefix Vav, occurs altogether twelve times. In nine instances it is defective (Comp. בְּנוֹתֶיךָ Gen. 19 15; 31 41; וּבְנוֹתֶיךָ Gen. 19 12; Levit. 10 14; Deut. 28 32, 53; 2 Sam. 19 6; Jerem. 48 46; Amos 7 17) and in these three instances only is it plene. The Massorah, therefore, safeguards the exceptional orthography and thus excludes the variation in Gen. 31 31, which is exhibited in the famous Codex Hallali, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 46a, on Gen. 31 31, which I have printed; (II) Arund. Orient. 16, fol. 321a, on Job 1 18; (III) Add. 21,160, fol. 28b, on Gen. 31 31; (IV) the same MS., fol. 319a, on Job 1 18; (V) the printed Massorah on Gen. 31 31, and (VI) the same on Job 1 18.

תקמ"ב = § 542.

וּבְנוֹתָיו and his daughters, is three times plene in the Scriptures. With the prefixes this plural noun with the suffix third person singular masculine, occurs altogether eight times. It is defective in five instances (Exod. 34 6; Numb. 21 29; 36 2; Deut. 32 19; Job 1 3) and plene in three only. Hence the Massorah safeguards the minority. Of this Rubric I collated four List, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 294a, on Neh. 3 12, which I have printed; (II) Add. 15,251, fol. 33b, on Gen. 46 15; (III) Orient. 2349, fol. 46a, on Gen. 32 1, and (IV) the printed Massorah on the same passage.

תקמ"ג = § 543a—c.

בְּנוֹתֶיהָ her daughters, or the villages thereof, is five [six] times defective . . . and throughout the Hagiographa it is likewise so except in five instances.

The three Rubrics marked § 543a—c are simply three different recensions of the same Massorah the design of which is to register the variation in the orthography of this expression. This plural noun with the suffix third person singular feminine, without and with the prefix Vav, occurs altogether fifty-two times. It is defective in twenty-four instances and plene in twenty-eight. As one of the two spellings, however, occurs more frequently in one division of the Bible and one in the other divisions, the Massorah, or rather the different Massoretic Schools, have more or less artificially formulated these occurrences in accordance with their respective predominance in the several divisions.

§ 543a. The Law and the Prophets. — In these two divisions this expression occurs altogether thirty times. Here the plene orthography predominates. It occurs twenty-two times¹ and the defective eight times only. Hence the Massorah here

¹ Comp. וּבְנוֹתֶיהָ Josh. 15 47, 47; 17 11, 11, 11, 11, 11, 16; Judg. 1 27, 27, 27; 1 Sam. 1 4; Ezek. 16 46, 46, 48, 53, 53, 55, 55; 23 10; 26 6; 30 18.

safeguards the exception. Of this form of the Rubric, which is the oldest, I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 108b, on Numb. 32 42, which I have printed; (II) the same MS., fol. 149b, on Josh. 17 11; (III) Orient. 4445, fol. 141b, on Numb. 21 25; (IV) Arund. Orient. 16, fol. 19a, on Judg. 1 27, and (V) the printed Massorah on Numb. 21 32.

As the only three instances which occur in the Pentateuch are uniformly defective (Numb. 21 25, 32; 32 42), Lists I, III and V artificially regard this division of the Bible as furnishing one instance, calling it בל אריתי, which with the five from the second division yield the six requisite instances. Hence ה הית in the headings of Lists I and V, is a clerical error for הית י. List III, which is the oldest form of the Massorah, correctly heads it בנתיי בנתיי הית הית הית, whilst List I, which I have printed, simply states at the end that it is likewise defective in the Hagiographa except in six instances. Lists II, III, IV and V append these six passages.

§ 543b. The Hagiographa. — This Rubric, which is from Harley 5710-11, Vol. I, fol. 156a, on Judg. 1 27, registers the plene instances in the Hagiographa. In this division this expression occurs altogether twenty-two times. Here the defective orthography is the rule and the plene the exception. The former occurs sixteen times¹ and the latter six times only. Here, therefore, the Massorah safeguards the reverse, which is the minority. The necessity for safeguarding these variations arises from the fact that the two different spellings occur in one and the same verse. Thus in 1 Chron. 7 29, where it occurs four times, it is twice defective and twice plene. In 2 Chron. 13 19, where it occurs three times, it is twice plene and once defective, whilst in 2 Chron. 28 18, it is three times plene and once defective. In the heading of this Rubric the expression בנקיי is manifestly a clerical error for בנתיי.

§ 543c. This recension of the Rubric, which is from Arund. Orient. 16, fol. 242b, on 1 Chron. 7 29, is the most simple and correct. It gives the three divisions of the Bible in the inverse order, beginning with the Hagiographa and ending with the Law. Like § 543b, and the other Lists which mention the Hagiographa, it emphatically states that in this division of the Bible there are six plene instances only, and duly enumerates the six. Accordingly 1 Chron. 2 23 and the third instance in 2 Chron. 28 18, which are plene in my edition of the Bible in common with other editions, must be defective.

¹ Comp. יגליה קהיה Neh. 11 25, 26, 27, 30, 31; 1 Chron. 2 23; 7 28, 28, 28, 28, 29, 29; 8 12; 18 1; 2 Chron. 13 19; 28 18.

תקמ"ד = § 544.

מבנותיה and in her daughters, or villages, occurs four times, twice plene and twice defective. As this expression, which occurs four times, is spelt in two different ways, the Massorah safeguards the variation in the spelling in the respective passages.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 300a, on Neh. 11 28, which I have printed; (II) Arund. Orient. 16, fol. 27b, on Judg. 11 26; (III) Add. 15,251, fol. 145b, on the same passage, and (IV) the printed Massorah Finalis, letter ב, § 239. List II alone indicates which two of the four instances are plene. After giving the catchwords for the two passages in Judg. 11 26 it adds בלי בלי.

תקמ"ה = § 545.

מבנותיה of our daughters, is four times plene. That is, with different prefixes. This plural noun with the suffix first person without and with prefixes, occurs altogether twelve times. It is defective in eight instances (Gen. 34 9, 16, 21; Jerem. 35 8; Neh. 5 2, 5, 5; 10 31) and plene in four only. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 172a, on Judg. 21 7, which I have printed; (II) Arund. Orient. 16, fol. 34a; (III) Add. 15,250, fol. 145a; (IV) Add. 15,251, fol. 151a, all on the same passage, and (V) the printed Massorah on Ps. 144 12. List V alone has the correct heading בלי בלי, since these instances include the plural form with the different prefixes.

תקמ"ו = § 546.

בנותיה their daughters, is five times defective. That is, without and with prefixes, this plural noun with the suffix third person plural, which occurs altogether fifteen times, is in these five instances only, defective in contradistinction to the ten passages

where it is plene (Comp. Judg. 3 6, 6; 2 Kings 17 17. Jerem. 3 24; 32 35; Ezek. 23 47; 24 25; Ps. 106 37, 38; 2 Chron. 31 18). This Massorah, therefore, excludes the variation which is exhibited in several MSS. and early editions in Ezek. 23 47, as may be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 120b, on Deut. 12 31, which I have printed; (II) Arund. Orient. 16, fol. 55b, on 1 Sam. 30 3; (III) the same MS., fol. 152a, on Jerem. 7 31; (IV) the same MS., fol. 159a, on Jerem. 19 9; (V) Add. 15,250, fol. 163b, on 1 Sam. 30 3; (VI) Add. 15,251, fol. 112a, on Deut. 12 31; (VII) the same MS., fol. 167b, on 1 Sam. 30 3; (VIII) Add. 15,451, fol. 129b, on Deut. 12 31, and (IX) the printed Massorah on the same passage. It is instructive to note that though this Rubric includes בנתיי without and with the prefix none of the headings have the expression בלי.

תקמ"ז = § 547.

ביתן בתולות. Sign for the orthography of בתולות throughout the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 187a, on Ps. 45 15, which I have printed; (II) Arund. Orient. 16, fol. 321a, on Ps. 148 12; (III) Add. 9401, fol. 78a, on Exod. 22 16, and (IV) the printed Massorah on Ps. 148 12.

To understand this Massorah in its different forms as exhibited in the several Lists, it is necessary to remark that this noun plural, without and with the prefix He, which occurs altogether thirteen times, is spelt in four different ways. In four instances, apart from the three in Esther, which are regarded by the Massorah as one, that is, in seven instances, it is the three entirely plene or with both Vavs i. e. בתולות בתולות (Isa. 23 4; Ps. 45 15; 148 12; Esther 2 2, 17, 19). In five instances it is without the second Vav i. e. בתולה בתולה (Exod. 22 16; 2 Sam. 13 18; Ezek. 44 22; Amos 8 13; Lament. 2 10). In one instance it is בתולה without the first Vav (Zech. 9 17) and in one instance without both Vavs or entirely defective (Lament. 5 11).

List I. — According to this analysis List I, which I have printed, duly records the three entirely plene instances apart from Esther, simply refers to Esther as exhibiting the same spelling without specifying the number and states that with the solitary exception in Zech. 9 17, it is without the second Vav in all other passages without giving the number or catchwords. The fault of this Rubric is that it ignores the one instance in Lament. 5 11 which, as we have seen, is entirely defective.

List II. — This List exhibits quite a different arrangement. It states that this plural noun is always defective or is without the second Vav except in four instances, counting Esther as one, that in Zech. 9 17 the Palestinians read it entirely plene whilst the Babylonians read it with one Vav, and that in Lament. 5 11, it is entirely defective.¹

List III. — Still more different is this List. It states that this plural noun is always written without the second Vav except in two instances where it is entirely plene, viz. Isa. 23 4 and Ps. 45 15; that it is likewise so throughout Esther; that in Zech. 9 17 the Babylonians read it entirely plene and the Palestinians write it without the second Vav and that in Lament. 5 11 it is entirely defective.²

List IV. — Perfectly unintelligible is this Rubric in the printed Massorah (List IV). The Nakdan who manipulated it mistook its import. It states that this plural noun varies four times in its letters, that the four instances are Isa. 23 4; Ps. 45 15, where it is without the first Vav; Lament. 5 11 where it is without both Vavs and Zech. 9 17 where it is with both Vavs; and that throughout Esther it is likewise with both Vavs. On comparing this statement with the analysis as well as the contents of the other three Lists, the wonder is that Jacob b. Chayim simply took exception to Ps. 45 15 being here given without the first Vav and that he did not point out the muddle of the whole Rubric.³

1 בתולה בתולות כל חס' במד' מל' וס' לא חלתי ולא ילדתי חספתי בתולות בתולות אחריה רעויותי. וכל בגלה רעויותי בחורסי תם בתולות וכל בגלה אסתר דבר מל' אין ינוב בתולות בחרי ויל' לסקרא ולסכרא בתה ינוב עני בתולות חס' דחס'.
2 בתולה בתולה כל' בת' כן במד' מל' דמל' וס' לא חלתי, בתולות אחריה רעויותי. וכל בגלה אסתר דבר מל' יחורסי ינוב בתולות מל' דמל' למסקרא בת' נישום בעיה עני בתולות בת'.
3 בתולות ד' משנין בן חורסות וס' לא חלתי ולא ילדתי, לוקמות חובל למלך בתולות בחרי חס' ויל' קדמא, חס' דחס' נישום בעיה עני חס' דמל' יחורסי ינוב בתולות, וכל בגלה אסתר בתולות בת' מל' — סקרא חס' דחס' ויל' לחורסי חס' דין בתולות דמסורא דין בתולות בת' חס' ד' בתולות דוק וקחמא בתולות חרי חס' ד' סככל חספתי חס' ד' בתולות דין דמסורא חס' ד' דוק ויל' דוק וקחמא חס' ד' וסכר אחר חס' ד' חס' ד' דין דין ד' מל' :

Letter Gimel.

כ = § 1.

1. — The first part of this Rubric, which registers the number of times *Gimel* occurs in the Bible, is taken from the alphabetical Poem given above, letter כ, § 224. The second part, which records the number of times *Gimel* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico critical edition of the Bible*. Part I, chap. VII, pp. 110, 111.

ג = § 2.

1. — The three instances in which *Gimel* has four *Tagin* are given in the *Vitry Machsor*, Add. 27,021, Vol. II, fol. 209a—215a, which I have printed in the *Massorah*, letter ג, § 25, Vol. II, pp. 680—701.

ד = § 3a—b.

1. The two fragments which record unique words beginning with *Gimel* are respectively from Arund. Orient. 16, fol. 110a, on 2 Kings 15 25, and the same MS., fol. 196a, on Ezek. 45 9. Since the publication of this Rubric I found two other fragments in the ancient Codex Orient. 4445. One is fol. 56b, on Exod. 15 and consists of nine such expressions and one fol. 98b, on Levit. 19 9, gives eleven words. The latter exhibits the first part of the alphabet.

ה = § 4.

1. This List of words beginning with *Gimel* which respectively occur once only, I have compiled myself and arranged alphabetically. The necessity for such a List I have described in letter כ, § 12. (*Vide supra*, p. 4.) I need not repeat here the difficulty in collating and arranging upwards of forty-two forms which are unique, or apologise for the mistakes which have crept into this first attempt. Those who have been engaged in a similar task will readily forgive mistakes. The following I have detected since this Rubric has been published:

<p style="text-align: center;"><i>Omissions:</i></p> <p>Deut. 33 74 גרש Lament. 2 14 גרש</p>	<p style="text-align: center;"><i>Omissions:</i></p> <p>Ps. 145 12 גבורתי Josh. 5 9 גלגל קמ</p>
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The following words occur more than once:
גבר גבל גילי גיש

ו = § 5.

1. An alphabetical List of words ending with *Gimel* which respectively occur once only. This List I compiled and arranged alphabetically in accordance with the last letter but one. For the necessity of such a List see letter כ, § 12. The following are some corrections:

<p style="text-align: center;"><i>Omissions:</i></p> <p>1 Chron. 12 1 זיקל 1 Sam. 27 6 זיקל</p>	<p style="text-align: center;"><i>Omissions:</i></p> <p>1 Sam. 22 8 לרית 1 Chron. 12 20 זיקל</p>
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The following words occur more than once:
חשיה פלג סתה

ז = § 6.

1. *זארה splendour, pride, occurs five times.* This Rubric I have found in the printed *Massorah Finalis* only, letter ז, § 4.

ח = § 7.

1. *חארה in pride, occurs twice.* This Rubric too, I have found in the printed *Massorah* only, on Ps. 31 19.

ט = § 8.

1. *חארה splendour, pride, occurs three times in the Scriptures.* That is, in contradistinction to the twenty-three instances where this quadriliteral occurs with *Sheva* under the *Gimel*, being in the construct.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 79b, on Ezek. 16 49, which I have printed; (II) the same MS., Vol. II, fol. 240a, on Job 40 10; (III) Arund. Orient. 16, fol. 335a, on the same passage; (IV) the same MS., fol. 342a, on Prov. 16 18; (V) Add. 15,250, fol. 357a, on Job 40 10; (VI) Add. 15,451, fol. 315b, on Ezek. 16 49, and (VII) the printed *Massorah* on the same passage. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide infra*, letter ט, § 73.)

י = § 9.

1. *יאל redeem, occurs three times and is defective . . . and wherever it is the participle it is likewise defective except in two instances in the Prophets and the Hagiographa.*

The design of this *Massorah* is to show where this trilateral, which is both the infinitive absolute and the participle active, remains a trilateral. As infinitive (יאל) it continues a trilateral or is defective in all the three instances in which it occurs. As participle, however, (יאל) in which capacity it occurs altogether nineteen times, it ceases to be a trilateral or is plene (יאל) in one instance only. The declaration in the second part of this Rubric that it is plene in two instances, is due to the fact that it includes one instance with the prefix *He* (Ps. 103 4; *vide infra*, letter י, § 12), which it indicates by the term *בליש*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 99a, on Levit. 27 13, which I have printed; (II) Orient. 2348, fol. 109a, on the same passage, and (III) the printed *Massorah* also on the same passage. List III has not the second part of this Rubric.

יא = § 10.

1. *יאל to redeem, is twice plene.* Of this Rubric, which does not occur in the printed *Massorah*, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 260a, on Ruth 4 6, which I have printed, and (II) Arund. Orient. 16, fol. 284a, on the same passage. It will be seen that both these Rubrics emphatically state that this *Kal* infinitive construct with the prefix *Lamed*, which occurs twice, is plene in both instances. As we are distinctly told in the official List of variations between the Easterns and Westerns that according to the Palestinians it is *יאל* both in the *Kethiv* and *Keri* and that the Babylonians read *יאל* plene in Ruth 4 6, it is evident that this *Massorah* follows the Babylonian recension and that it was formulated at a time when the two Schools of textual redactors were not as yet so strictly divided.

יב = § 11.

1. *יאל redeem thou, occurs twice and in this book, once with Kametz and once with Pathach.* That is, in Ruth where it occurs twice this imperative masculine singular has two different vowel points. Hence the *Massorah* safeguards the variation. This Rubric, which does not occur in the printed *Massorah*, is from Harley 5710—11, Vol. II, fol. 260a, on Ruth 4 4. It is part of the alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach*. (*Vide infra*, letter י, §§ 600, 602, Vol. II, pp. 307, 309.)

י"ב = § 12.

נִדְּמָה redeemer, is three times plene in this form. That is, without and with the prefix He. Of this Rubric I collated two separate Lists: (I) Harley 5710-11, Vol. II, fol. 28a, on Isa. 59 20, which I have printed, and (II) the printed Massorah on Gen. 48 16. The third instance in the List which I have printed, is the imperative גִּל from גָּלַל to roll and does not belong to this Rubric. It has manifestly been added by a later Nakdan who mistook the import of this Massorah and who altered the י"ב in the heading into י"ג to correspond to the number of the instances recorded by him. This is not only confirmed by the independent List II, but by the second part of Rubric 9, where it constitutes the second part of that Massorah.

י"ג = § 13.

נִדְּמָה their redeemer, occurs twice, once at the beginning of a verse and once at the end. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 67b, on Jerem. 50 34.

י"ד = § 14.

נִדְּמָה הַזֶּה their redeemer is strong, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Prov. 23 11.

י"ה = § 15.

נִדְּמָה they were defiled, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 144a, on Isa. 59 3.

י"ו = § 16.

נִדְּמָה thy vault, or arched cell, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 277b, on Ezek. 16 31.

י"ז = § 17.

נְבִיא locusts, occurs twice, once it is defective and with Pathach, and once it is plene and with Kametz. . . . the latter is plene and with Kametz. As this expression, which occurs twice only, is spelt differently in each passage, the design of the Massorah is to safeguard the variation in the orthography. This Rubric I have found in the printed Massorah only, of which there are two Lists: (I) the Massorah Finalis, letter י, § 8, which I have printed, and (II) the Massorah on Amos 7 1. I have also given this Rubric below י, § 91.

י"ח = § 18.

נִבְּרָה he was lifted up, or exalted, occurs five times in the Scriptures. That is, in contradistinction to the trilateral נִבְּרָה the construct of the adjective נִבְּרָה which occurs twice and to the adjective נִבְּרָה which occurs eighteen times as well as to the noun נִבְּרָה which occurs three times. (Vide infra, letter י, § 20.)

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 88a, on Ezek. 28 2, which I have printed; (II) the same MS., Vol. II, fol. 165a, on 2 Chron. 26 16; (III) the same MS., Vol. II, fol. 169a, on 2 Chron. 32 25; (IV) the same MS., Vol. II, fol. 217a, on Ps. 131 1; (V) Arund. Orient. 16, fol. 184b, on Ezek. 28 2; (VI) the same MS., fol. 273b, on 2 Chron. 26 16; (VII) Add. 15,251, fol. 282a, on Ezek. 28 2; (VIII) the same MS., fol. 344a, on 2 Chron. 32 25, and (IX) the printed Massorah on Ezek. 28 2.

י"ט = § 19.

נִבְּרָה exalt thou, or to make high, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 180b, on Ezek. 21 31, which I have printed, and (II) the printed Massorah on the same passage.

כ" = § 20.

נִבְּרָה height, occurs three times and is defective. Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah on Prov. 16 18, which I have printed; (II) the same on Job 22 12, and (III) Harley 5710-11, Vol. II, fol. 250a, on Prov. 16 18, which adds at the end הַרְבֵּה אֲמַר אֱמֶת הַקֶּבֶד which does not occur and is evidently intended for הַרְבֵּה אֲמַר אֱמֶת Ezek. 40 42; but הַקֶּבֶד occurs twice (Comp. Ezek. 1 18).

כ"א = § 21.

כְּנֻפָה like the height, or exaltation, occurs twice in the Scriptures. The design of this Massorah is to militate against the reading כְּנֻפָה with the prefix Beth instead of Caph in Ps. 10 4, which is exhibited in several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible, and which is regarded as preferable.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 176a, on Ps. 10 4, which I have printed; (II) Add. 15,251, fol. 299a, on Amos 2 9, and (III) the printed Massorah on Ps. 10 4.

כ"ב = § 22.

וְנִבְּלָה and the border, is three times defective. With the prefix Vav this noun occurs altogether eighteen times. It is plene in fifteen instances (וְנִבְּלָה Numb. 34 6, 6; Josh. 12 4; 13 11, 23; 15 5, 5, 12, 12, 47; 17 9; 22 25; Judg. 1 36; Ezek. 40 12; 47 17) and defective in three only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 113a, on Deut. 3 16, which I have printed; (II) Orient. 2348, fol. 134b, on the same passage, and (III) Orient. 2349, fol. 124b, also on the same passage.

כ"ג = § 23.

הַבְּלָה the border, is four times defective. With the prefix He this noun occurs altogether forty-eight times. As it is plene (הַבְּלָה) in forty-four instances and defective in four only, the Massorah safeguards the exceptions. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Numb. 34 8, which I have printed, and (II) Orient. 4445, fol. 156a, on the same passage. The latter heads it הַבְּלָה and includes הַבְּלָה Numb. 21 13.

כ"ד = § 24.

בְּלָה border, is seven times defective in this form. That is, without and with different prefixes. This Massorah embraces all the passages in the Bible in which this noun without the suffixes is defective. Hence it not only includes the instances contained in the two preceding Rubrics, but the passage where it is without any prefix (בְּלָה 2 Sam. 21 5) and the one where it is with the prefix Mem (מְבִלָה Numb. 21 13).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 95a, on Numb. 21 13, which I have printed; (II) the same MS., fol. 132a, on Josh. 13 27; (III) Harley 5710-11, Vol. I, fol. 147a, on the same passage; (IV) Arund. Orient. 16, fol. 10b, also on the same passage; (V) Add. 15,451, fol. 154b, also on the same passage; (VI) Add. 21,160, fol. 224b, on Numb. 21 13, and (VII) the printed Massorah on the same passage. Though the List which I have printed (List I) states in the heading that there are nine such instances, it enumerates eight only, omitting Numb. 34 8, but as this is given in all the other Lists there can hardly be any doubt that its omission is due to a clerical error.

כ"ה = § 25.

בְּלָה thy border, occurs three times. That is, with Segol under the Lamed which is due to its pausal accent. In the other four instances where this noun with the suffix second person singular masculine occurs it is with Sheva under the Lamed (Comp. בְּלָה Exod. 23 31; Deut. 12 20; 16 4; 19 8). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Numb. 20 17, which I have printed, and (II) British Museum Orient. 2349, fol. 113a, on the same passage. It is remarkable that both Lists omit Exod. 34 24. Is it because the Massorite designed to record the three instances only in which it is with Soph-Patach and hence omitted Exod. 34 24 because it is here with Athnach?

כ"ו = § 26.

בְּלָה thy border, is three times plene in the Pentateuch. That is, with Vav after the Beth in contradistinction to the instances in which it is defective recorded in the preceding Rubric. Of this Rubric I collated five Lists, three in MSS. and two printed:

(I) Orient. 2348, fol. 149a, on Deut. 28 40, which I have printed; (II) Orient. 2349, fol. 139a, on the same passage; (III) Add. 15,251, fol. 91b, on Numb. 20 16; (IV) the printed Massorah on Exod. 7 27, and (V) the same on Deut. 28 40. As all these Lists include Exod. 7 27, where it is *שֶׁרָא* with *Shera* under the *Lamed* it is evident that the design of the Massorah is to emphasize the fact that in these instances this noun is with *Vav* after the *Beth* irrespective of the vowel-point under the *Lamed*. This is confirmed by the Massorah Parva in Add. 21,160 and in Jacob b. Chayim's edition on Exod. 7 27 which remarks *ג. מל' בתי בליש'*.

כ"ז = § 27.

גְּבוּלָתֶיךָ thy border, occurs twice. That is, with the suffix second person singular feminine in contradistinction to the eleven instances in which it is masculine. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 321a, on Ps. 147 14, which I have printed, and (II) Add. 15,250, fol. 346b, on the same passage.

כ"ח = § 28.

גְּבוּלוֹ his border, is five times defective. That is, this noun with the suffix third person singular masculine without and with the prefix Beth.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 14a, on Gen. 23 17, which I have printed; (II) Arund. Orient. 16, fol. 27a, on Judg. 11 20; (III) the same MS., fol. 195a, on Ezek. 43 12; (IV) Add. 15,250, fol. 139a, on Judg. 11 20; (V) the same MS., fol. 294a, on Ezek. 43 12; (VI) Add. 15,451, fol. 16a, on Gen. 23 17; (VII) Add. 21,160, fol. 12a, on the same passage; (VIII) the same MS., fol. 225a, on Numb. 21 23, and (IX) the printed Massorah on Gen. 23 17. It is remarkable that the List which I have printed (List I) makes up the five instances by giving Josh. 18 5, which is plene in the received text, instead of Numb. 21 23, which is defective. As all the other eight Lists, however, reverse it, giving Numb. 21 23 and omitting Josh. 18 5, the Rubric which I have printed must either be based upon a different recension of the text which is not unfrequently the case with the Massorah in this Model Codex, or this inversion is due to a clerical error. Lists III, V and IX head this Rubric more precisely *גבולו בגבול ה' חסר*.

כ"ט = § 29.

*גְּבוּלָיִם your border, occurs three times, twice defective and once plene. As this noun with the suffix second person plural masculine, which occurs three times only, is differently spelt, the Massorah safeguards the variation against being made uniform. On referring to the notes in Josh. 1 4 and Amos 6 2 in my edition of the Bible, the necessity for protecting the orthography will be apparent. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 130a, on Deut. 11 24, which I have printed; (II) Orient. 2348, fol. 140a, on the same passage; (III) Add. 21,160, fol. 272a, also on the same passage, and (IV) the printed Massorah Finalis, letter ג, § 16. As one of the instances is with the prefix *Mem* (*מגבולאי* Amos 6 2) the heading ought more properly to be *גבולכם ג. בליש'*.*

ל' = § 30.

*גְּבוּלוֹת borders, is twice defective in this form. That is, in the plural form, without and with the prefix Beth it is in two instances entirely defective, or without either *Vav*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 151b, on Deut. 32 8, which I have printed, and (II) Orient. 2349, fol. 141b, on the same passage.*

ל"א = § 31.

גְּבוּלוֹת borders. To understand the conflicting statements with regard to the orthography of this word it is necessary to remark that this plural noun which occurs altogether five times, four times without the prefix and once with the prefix Beth, is spelt in four different ways as follows:

(1) *גְּבוּלוֹ* entirely defective occurs twice and the two instances are given in the preceding Rubric. This is attested by Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,160 &c.

(2) In one instance it is *גְּבוּלוֹ* entirely plene (Ps. 74 17). This is the spelling in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

(3) In one it is *גְּבוּלוֹ* without the first *Vav* (Job 24 2), as it is in Orient. 2201 first hand; Arund. Orient. 16, with the Massorah Parva against it *ל' בתי בן*; Add. 15,250; Add. 15,251; Add. 21,160, with the Massorah Parva against it *ל' בתי בן*. In Orient. 2201 second hand, however, and in Harley 5710-11 it is *גְּבוּלוֹ* without the second *Vav* and the Massorah Parva in the latter remarks on it *ל' בתי בן*.

(4) In one it is *גְּבוּלוֹ* without the second *Vav* (Isa. 10 13). This is the reading in St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

These data will explain the import of the following five Lists, three in MSS. and two printed, which I have collated of this Rubric: (I) Harley 5710-11, Vol. I, fol. 108b, on Numb. 32 33, which I have printed; (II) Arund. Orient. 16, fol. 329b, on Job 24 2; (III) Add. 21,160, fol. 248b, on Numb. 32 33; (IV) the printed Massorah on Numb. 32 33, and (V) the same on Ps. 74 17.

It will be seen that List I, which I have printed, omits the Job instance altogether which is the only one that is the subject of a various reading.

List II disposes of the five instances as follows (1) *גְּבוּלוֹ* entirely defective, one Deut. 32 8; (2) *גְּבוּלוֹ* entirely plene, one Ps. 7 4; (3) *גְּבוּלוֹ* without the first *Vav* Numb. 32 33; Job 24 2, and (4) *גְּבוּלוֹ* without the second *Vav*, one Isa. 10 13.¹ It will thus be seen that Numb. 32 33, which List I gives as one of the two entirely defective instances, is here given with the second *Vav* contrary to the MSS.

List III exhibits all the four different spellings in accordance with the MSS. in the following order: two entirely defective (Numb. 32 33; Deut. 32 8); one defective of the second *Vav* (Isa. 10 13) one defective of the first *Vav* (Job 24 2) and one entirely plene (Ps. 74 17).²

List IV. — In this List, which is couched in less artificial language, the orthography of the five instances is thus described: two entirely defective (Numb. 32 33; Deut. 32 8), one entirely plene (Ps. 74 17) and two defective of the first *Vav* (Isa. 10 13; Job 24 2).³ Accordingly Isa. 10 13 which has the first *Vav* and is defective of the second *Vav* in Lists I and II in harmony with all the MSS. is here reversed. The addition at the end of this List, which states that in all the other instances apart from these five it is *גְּבוּלוֹ* without the second *Vav*, is due to an ignorant Nakdan who probably wanted words to fill up a line, since this plural noun without suffixes does not occur outside these five passages.

List V. — Though differently arranged, this List gives the orthography of the five instances exactly the same as List III, but in the following order: one entirely plene (Ps. 74 17) two without the first *Vav* (Isa. 10 13; Job. 24 2) and two entirely defective (Deut. 32 8; Numb. 32 33). It has also at the end the same misleading addition which List III has.⁴ The printed Massorah also gives the two instances without the first *Vav* in a separate Rubric on Job 24 2, which entirely agree with those given in Lists III and IV.⁵ Jacob b. Chayim refers to the Massorah on Ps. 74 for the entire Rubric.

1 הארץ לעריה נגבולות כתיב, יצב גבולת עמיס חסר דחס, ואסיר גבולת עמיס כתיב, אתה הצבת כל גבולות כתיב, גבולות ישעו גבולות כתיב.
2 הארץ לעריה נגבולת, יצב גבולת עמיס כתיב חסר דחס, ואסיר גבולת עמיס גבולת כתיב, אתה גבולות ישעו עקר גולו גבולות כתיב, וכל גבולות ארץ כל דובל.
3 לעריה נגבולת עיר הארץ, יצב גבולת עמיס חסר דחס, אתה הצבת כל גבולות מל' דובל, וב' גבולות כתיב חסר ו' קריאת וסי ואסיר גבולות עמיס, גבולות ישעו עיר ושמא גבולות כתיב חסר ו' ו' חסין.
4 גבולות ל' מל' דובל אתה הצבת, וב' גבולות כתיב וסי ואסיר גבולות עמיס, גבולות ישעו, וב' דחס חסין וסי יצב גבולת עמיס וחת חסר לבני ג' דחסות ושמא גבולות כתיב חסין ו' חסין.
5 גבולות ל' כתיב חסין וסי ואסיר גבולות עמיס, גבולות ישעו וחת חסין בתלם סוכן עיר.

ל"ב = § 32.

*לְגַבְלוֹתֵיהֶם with the borders or coasts thereof, occurs four times in the Scriptures. The two instances in Numbers are defective and the two in Joshua have *Vav* after the *Beth*.*

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5720-11, Vol. I, fol. 150b, on Josh. 19 49, which I have printed; (II) Orient. 4445, fol. 156b, on Numb. 34 2; (III) Arund. Orient. 16, fol. 14a, on Josh. 19 49; (IV) Orient. 2349, fol. 121b, on Numb. 34 2, and (V) the printed Massorah on the same passage. List II, which exhibits the oldest form of this Massorah, rightly adds at the end that the instances in the Pentateuch are defective and those in Joshua are plene

(אחריהם לנבולתה חתבין). The same addition is given in Lists III, IV and V. This explains the import of the enigmatical addition at the end of the Rubric, which I have printed and which ought to be גבאים מלי בחרו חס' וביבאיה מלי, the Scribe having carelessly omitted חס' after בחרו and מלי after גבאים.

גב = § 33.

גבאל Gebal, occurs twice, once with Kametz and once with Pathach. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 184a, on Ezek. 27 9, which I have printed, and (II) the printed Massorah on Ps. 83 8. These two instances are part of the alphabetical List of words which respectively occur twice, once with Pathach and once with Kametz. (Vide infra, letter ג, § 595, Vol. II, p. 307).

גיד = § 34.

גבעה גבעה a hill, the hill, or Gibeah. Whether as a noun denoting hill which occurs eleven times without the prefix He and three times with it, or as the proper name of a place in which sense it occurs about forty-seven times, it is always גבעה with He, except once where it is גבעה with Aleph. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 131b, on 1 Chron. 2 49. This exceptional expression forms part of the Rubric, recording ten words ending with Aleph, which respectively occur once only. (Vide supra, letter מ, § 21a).

גיר = § 35.

גבור In three instances in which the textual reading is גבור the singular, the Sevir or extra-official reading, is גבורים the plural. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 159a, on 2 Chron. 17 16. Against the catchword גיר the reference should be 2 Chron. 13 3 and not 13 16.

גיר = § 36.

גברי mighty, is three times defective in this form. That is, this adjective, without and with the prefix He, which occurs altogether about forty-eight times, is defective in these three instances only. The safeguarding of this exceptional, but primitive orthography, was all the more necessary since the two modes of spelling occur in two clauses of the same verse (Gen. 10 9a and b). This Rubric I have found in the printed Massorah only, on Gen. 10 8.

גיר = § 37.

גבור and mighty, occurs three times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 205b, on Amos 2 14, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 23.

גיר = § 38.

גבור from, or than the mighty, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 342b, on Prov. 16 32.

גיר = § 39.

גבורים mighty man, is seven times defective. This plural noun, without and with the prefix Caph, occurs altogether twenty-one times. It is plene in fourteen instances¹ and defective in seven only. Hence the Massorah safeguards the minority. By fixing the number of גבורים at seven, this Massorah excludes the textual reading, or Kethiv in 2 Sam. 23 9 for which the official reading, or Keri substitutes גבורים.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 143b, on Josh. 10 2, which I have printed; (II) the same MS., Vol. II, fol. 252b, on Prov. 21 22; (III) Arund. Orient. 16, fol. 7b, on Josh. 10 2; (IV) the same MS., fol. 349b, on Cant. 3 7; (V) Add. 15,451, fol. 151b, on Josh. 10 2; (VI) the printed Massorah on the same passage, and (VII) the same on Cant. 3 7.

With the exception of List II, which omits Prov. 21 22 and which is manifestly due to the carelessness of the Scribe, all the other six Lists enumerate the same seven instances in

¹ Comp. גבורים plene 2 Sam. 1 19, 21, 22, 27; 2 Kings 24 16; Isa. 5 22; Jerem. 5 16; 48 14; Ezek. 32 12, 21, 27, 27; 39 18. גבורים Joel 2 7.

identically the same order. As the catchwords גבול גבול may refer either to 2 Sam. 1 25 or 27, since it is followed by the noun in question in both these verses, it is at first difficult to decide which of the two instances is here meant. The following collation of the Standard Codices, however, is conclusive. In verse 25 it is not only גבורים defective in Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c., but the Massorah Parva in Arund. Orient. 16 and Add. 15,250 emphatically states that it is one of the seven defective instances (ג' רש), whilst all these Codices have it גבורים plene in verse 27. Accordingly 2 Sam. 1 25 against the catchwords in the List which I have printed, ought to be 2 Sam. 1 25. As one of the instances is with the prefix Caph the heading ought more properly to be גבול גבול though none of the Lists have it.

And wherever it is with the prefix He (הגבורים) it is likewise defective except in six instances. Of this part of the Rubric I collated eleven Lists: (I) Harley 5710-11, Vol. I, fol. 143b, on Josh. 10 2 where it is the second part of this Massorah; (II) Arund. Orient. 16, fol. 7b, on the same passage where it is also the second part of this Massorah and the following nine Lists where this part is given as an independent Rubric; (III) Arund. Orient. 16, fol. 76b, on 1 Kings 1 8; (IV) the same MS., fol. 204b, on Joel 4 9; (V) the same MS., fol. 245b, on 1 Chron. 11 19; (VI) the same MS., fol. 344b, on Prov. 21 22; (VII) Add. 15,250, fol. 180a, on 1 Kings 1 8; (VIII) Add. 15,251, fol. 320a, on 1 Chron. 11 19; (IX) Add. 15,451, fol. 377a, on Joel 4 9; (X) the printed Massorah on the same passage, and (XI) the same on 1 Chron. 11 19.

With the prefixes He and He Vav, where this plural noun occurs altogether twenty-four times, the reverse is the case; it is defective in seventeen instances¹ and plene in seven only. Here, therefore, the defective is the rule and the plene is the exception. Hence the Massorah here safeguards the exceptional orthography. It will be seen that the List, which I have printed (List I) states in the heading that there are six such plene instances only and duly enumerates six, omitting 1 Chron. 28 1. But as it is given in all the ten Lists and, moreover, as the headings of these Lists are ג' מלי, there can hardly be any doubt that the omission is due to a clerical oversight and that the Nakdan altered the ג' in the heading into ה' to agree with the contents of the List. It is remarkable that both the Lists in the printed Massorah (Lists X and XI) omit Joel 4 9 and make up the seven instances by giving כנעניל רוד גואר Cant. 4 9 which is contrary to all the MS. Lists. That the Canticle passage is a later addition to make up for the omission of the Joel passage is certain. Not only does the printed Massorah Parva on Joel 4 9 state that it is one of the seven plene instances (ג' מלי), but List X is on this very passage. The reference 2 Sam. 10 7 to the catchwords גבול גבול is a mistake for 1 Chron. 19 8.

¹ Comp. גבורים defective Gen. 6 4; 2 Sam. 10 7; 16 6; 20 7; 23 8, 9 (Keri); 16, 17, 22; Cant. 4 4; Ezra 7 28; Neh. 3 16; 1 Chron. 11 10, 11, 12, 24; 29 24. גבורים 1 Chron. 29 24.

ג' = § 40.

גבורים among the mighty, occurs four times. As all the four instances are plene, the heading ought properly to be גבורים. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 205b, on Amos 2 16, which I have printed; (II) the same MS., fol. 246a, on 1 Chron. 12 1; (III) Vienna Codex No. 35 on Amos 2 16, and (IV) the printed Massorah on Judg. 5 13. The heading ג' מלי of Lists III and IV is insufficient inasmuch as it suggests that this expression is in four instances plene and that it is defective in other passages, whereas it occurs altogether four times only.

ג' = § 41.

גבורים occurs six [seven] times plene. For this Rubric see above § 39.

ג' = § 42.

גבורי החיל valiant men of might, occurs five times. That is, with Pathach both under the He and Cheth, in contradistinction to the two instances in which it is גבורי החיל with Segol under the He and Kametz under the Cheth (Josh. 6 2; 10 7), which is due to the pausal accent. Apart from these two passages the construct גבורי is followed by the singular noun חיל eighteen times. In thirteen instances it is without the prefix He in this combination¹

¹ Comp. גבורי החיל Neh. 11 14; 1 Chron. 5 24; 7 2, 9; 8 40; 12 22, 26, 31; 26 6, 31; 2 Chron. 14 7; 17 13, 14.

and in five only is it with this prefix. Hence the Massorah records the minority. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 246a, on 1 Chron. 12 8, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 29.

מ"ג = § 43.

valiant men of night, is four times thus combined. Normally the construct גבורי is followed by this noun in the singular as set forth in the preceding Rubric. As it is in these four instances only that it is in the plural, the Massorah safeguards the abnormal combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 135a, on 1 Chron. 7 11, which I have printed; (II) Add. 15,251, fol. 317b, on the same passage, and (III) the printed Massorah Finalis, letter ג, § 30. It will be seen that though the heading of List I, which I have printed, states that this combination occurs four times, five instances are recorded. As it is גבורי חיל in 1 Chron. 26 31 and as this instance is not given in the other two Lists, there can hardly be any doubt that it is the addition of an ignorant Nakdan who mistook the import of this Massorah. The heading of the printed Massorah (List III) גבורי החילים is also due to a careless Scribe, since it is חילים without the prefix He in all the four passages. The only instance where it is with this prefix is in the combination גבורי החילים 1 Chron. 11 26 which is no part of this Rubric. As all the four instances not only occur in the same book, but are restricted to the same section the heading ought more properly to be גבורי חיל or גבורי חילי.

מ"ד = § 44.

might, with the suffix and without or with the prefix, which is normally plene, is in two forms (בליש) abnormally without the Vav after the Beth. Hence the Massorah safeguards this exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 22a, on Judg. 5 31.

מ"ה = § 45.

the mighty, occurs twice [and is] plene. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 339a, on Ps. 106 2, which I have printed, and (II) the printed Massorah on the same passage. As this plural noun, without prefixes and suffixes, occurs twice only and is plene in both instances, the heading ought properly to be גבורים.

מ"ו = § 46.

and thy might, occurs three times in the Scriptures. That is, this plural noun with the suffix second person singular masculine which occurs altogether three times, twice with the prefix Vav and once with the prefixes Vav Caph, is plene with Vav after the Beth in all the three instances.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 220b, on Ps. 145 4, which I have printed; (II) the same MS., Vol II, fol. 29b, on Isa. 63 15; (III) Arund. Orient. 16, fol. 145b, on the same passage; (IV) the same MS., fol. 320a, on Ps. 145 4; (V) Add. 15,251, fol. 106a, on Deut. 3 24; (VI) the same MS., fol. 238a, on Isa. 63 15; (VII) Add. 15,451, fol. 369b, on the same passage; (VIII) Add. 21,160, fol. 259b, on Deut. 3 24, and (IX) the printed Massorah on the same passage. As one of the instances is with the prefixes וְ (Deut. 3 24) and one is with Yod after the Tav (Ps. 145 4) Lists II, III, V, VI, VIII and IX head this Rubric גבורי. Moreover, as one of the instances occurs in the Law, one in the Prophets and one in the Hagiographa List II has at the end חזקו ביהודי בני ישראל.

מ"ז = § 47.

his powers, or mighty acts, occurs three times. That is, this plural noun with the suffix third person singular without and with the prefix Beth. The design of this Massorah is to exclude the various reading in Ps. 150 2 and to include the marginal reading in Job 26 14, as will be seen from the notes on these passages in my edition of the Hebrew Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 320b, on Ps. 145 12. As one of the instances is with the prefix Beth (Ps. 150 2) the heading ought more properly to be גבורות.

מ"ח = § 48a—d.

bowls. These four Lists are simply different forms of the same Massorah. They emanate from different Schools of Massorites and are designed to indicate the spelling of גביץ cup, bowl, both in the singular and the plural. List 48a, which is from Vienna Codex No. 35, on Exod. 37 19 declares that the plural is always גביצים without the Yod after the Beth in the Pentateuch, whilst the singular גביץ both with prefix and suffix, is always with Yod after the Beth and concludes by laying down the general rule that whenever the plural without the suffix precedes a word which begins with the letter Mem, it is invariably written גביצים without the Yod after the Beth. This implies that in Jerem. 35 5 where it is followed by a word beginning with Mem, it is גביצים. Hence the best MSS. and early editions have it defective, viz. St. Petersburg Codex of A.D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 2627; Add. 15,451; Add. 21,161 and the latter has the following Massorah on it גביץ וכל אלה עשות מלי ליהוה. For the editions which follow this Massorah see the notes on this passage in my edition of the Bible.

List 48b is from Add. 15,251, fol. 63a, on Exod. 37 19. With the exception of including the two instances among the plenes, in which it is the plural with the suffix third person singular feminine, this recension is substantially the same and also declares that wherever it is followed by a word beginning with Mem it is written גביצים. Like the preceding recension, therefore, it lays it down that in Jerem. 35 5 it is גביצים without the Yod after the Beth.

List 48c. — Of this form I collated two Lists: (I) Orient. 2349, fol. 72a, on Exod. 25 38, and (II) the printed Massorah on Exod. 37 19. It will be seen that this recension emphatically declares that the plural without the suffix is invariably גביצים without the Yod after the Beth, thus including the Jeremiah passage.

List 48d. — This recension I have found in the printed Massorah Finalis only, letter ג, § 18. It explicitly states that the Jeremiah passage is entirely plene, viz. גביצים, and is thus not only in conflict with the printed Massorah on Exod. 37 19, but with the Standard Codices and the best early editions. I have, therefore, given it as an alternative reading in my edition of the Bible.

מ"ט = § 49.

the hills of, occurs three times twice plene and once defective. As this noun plural construct which occurs three times, is spelt in two different ways, the Massorah safeguards the difference in its orthography. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 214a, on Habak. 3 6 which I have printed; (II) Add. 15,250, fol. 309b, on the same passage; (III) the printed Massorah on Gen. 49 26, and (IV) the same on Habak. 3 6. Though none of these Lists state which is the single defective yet the Massorah Parva on Gen. 49 26 remarks that this is defective. As in all the three instances this noun construct is followed by עולם, List IV heads this Rubric גבעות עולם.

נ" = § 50.

he shall strengthen himself, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 324a, on Job 15 25.

נ"א = § 51.

a man, is twice with Kametz. That is, in two instances the Gimmel has Kametz without having the pausal accent Soph-Pasuk or Athnach which is normally the case in all the seventeen instances when it is with this vowel point. In the other two instances where this noun has Zakeph-Katon and Revia the Gimmel is with Segol. (Comp. גבר Judg. 5 30; גבר Job 14 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 17a, on Ps. 128 4.

נ"ב = § 52.

a man, occurs eighteen times. That is, with Kametz under Gimmel in contradistinction to the twenty instances in which it is with Segol. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 245a, on 1 Kings 22 49, which I have printed; (II) the same MS., fol. 497b, on 2 Chron. 20 36, and (III) the printed Massorah Finalis, letter ג, § 21.

It is very remarkable that all the three Lists expressly state that there are eighteen such instances only, whereas there

nineteen. But though the heading says eighteen List I gives seventeen only, omitting Job 34 9. It may, however, be that the catchwords **ה'לאל יסכן נבר** are to be divided, viz. **ה'לאל Job 22 2** and **נבר Job 34 9**, thus yielding eighteen. But even so Prov. 28 21 is omitted. List II omits Isa. 22 17; Dan. 8 15 and 2 Chron. 20 36, though it also states in the heading that there are eighteen. It, however, gives Prov. 28 21 with the wrong catchwords **ה'בר פנים לא טוב** = Prov. 24 23 instead of **ה'בר פנים בטשטם**. This is manifestly due to a clerical error. List III, like List I omits Job 34 9 and what is remarkable, it gives the same wrong catchwords **ה'בר פנים בטשטם** for Prov. 28 21 as List II. Moreover, in this List **אני** should be **אני וידו בראתי אני** Dan. 8 15. It is to be added that in five of the nineteen instances **נבר** is the second part of the compound proper name **עציון נבר Ezion-geber** (Numb. 33 35, 36; Deut. 2 8; 1 Kings 22 49; 2 Chron. 20 36).

ג' = § 53.

נבר a man, occurs three times. The design of this Massorah is to safeguard the abnormal Aramaic form **נבר** for the normal Hebrew **נבר** in Ps. 18 26 and thus to preclude its being made conformable to the parallel passage in 2 Sam. 22 26 where it is **נבר** instead of **נבר**. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 365a, on Dan. 2 25, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage.

ג' = § 54.

נברתיה her mistress, occurs four times in the Scriptures . . . and once it is with the prefix *Caph*. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241b, on 2 Kings 5 3, which I have printed; (II) the same MS., Vol. II, fol. 257b, on Prov. 30 23; (III) Arund. Orient. 16, fol. 100b, on 2 Kings 5 3; (IV) Add. 15,250, fol. 367a, on Prov. 30 23; (V) Add. 15,451, fol. 11a, on Gen. 16 4; (VI) Add. 21,160, fol. 2b, on the same passage; (VII) the printed Massorah also on the same passage, and (VIII) the same on 2 Kings 5 3.

ג' = § 55.

ה'ננה on the roof, occurs twice in the Scriptures, once defective and once plene. That is, in one instance it is without the paragogic *He* and in one with it. In 1 Sam. 9 26, where it is without the *He* in the textual reading or *Kethiv*, it is supplied by the official marginal reading or *Keri*. Normally on the roof is **עליתו** (Josh. 2 6, 8; 1 Sam. 9 25; 2 Sam. 16 22 &c.) and as it is in these two instances only that the form with the paragogic *He* is used to express locality, the Massorah safeguards the exceptional use. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 176b, on 1 Sam. 9 26.

ג' = § 56.

ג'נ his roof, occurs four times. That is, this noun singular with the suffix third person singular. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 96b, on Ezek. 40 13, which I have printed; (II) Add. 21,160, fol. 130a, on Exod. 37 26; (III) Orient. 2349, fol. 80a, on the same passage; (IV) the printed Massorah on Exod. 30 3, and (V) the same on Ezek. 40 13. As one of the instances is with the prefix *Lamed* (**לג'נ** Ezek. 40 13), List II heads this Rubric, **לג'נ**; List IV **לג'נ** and List V **לג'נ**.

ג' = § 57.

ג'ננ roofs, occurs four times in the Scriptures and is plene. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 65a, on Jerem. 48 38, which I have printed, and (II) the same MS., Vol. II, fol. 216b, on Ps. 129 6.

ג' = § 58.

ג'נתיהם their roofs, occurs twice, once plene and once defective. As this plural noun with the suffix third person masculine which occurs in the same book, is differently spelt, the Massorah safeguards the variation in its orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 168b, on Jerem. 32 29, which I have printed, and (II) the printed Massorah Finalis, letter ג, § 33. The addition at the end of List II as well as the

Massorah Parva in the MSS. on Jerem. 19 13, indicates that it is defective in 19 13 and plene in 32 29. As both instances occur in Jerem. the heading of this Rubric ought properly to be **ג'נתיהם**.

ג' = § 59.

ג'ר Coriander, occurs twice. That is, with *Pathach* under the *Gimel* in contradistinction to the sixty-five instances in which this biliteral is with *Kametz*, being the proper name *Gad*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. 1, fol. 92a, on Numb. 11 7, which I have printed; (II) Add. 15,251, fol. 51a, on Exod. 16 31; (III) Add. 15,451, fol. 99a, on Numb. 11 7, and (IV) the printed Massorah Finalis, letter ג, § 34. Lists II and III indicate the import of this Massorah in the heading, viz. **ג'ר**. List IV adds at the end that in one instance it is with the prefix *Lamed* (Isa. 65 11).

ג' = § 60.

ג'רותיו his banks, is four times plene. By fixing the number at four, the design of the Massorah is to exclude the textual reading or the *Kethiv* **ג'רותיו** in 1 Chron. 12 16, and to include the official marginal reading or *Keri* **ג'רותיו** in this Rubric.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 139b, on Josh. 4 18, which I have printed; (II) the same MS., Vol. II, fol. 138b, on 1 Chron. 12 16; (III) Arund. Orient. 16, fol. 3a, on Josh. 3 15; (IV) the same MS., fol. 3b, on Josh. 4 18, and (V) the printed Massorah on the same passage. List II heads this Rubric **ג'רותיו** which is in direct conflict with the heading of List I from the same MS., and which is manifestly due to the fact that the two Rubrics emanate from two different Massoretic Schools who worked upon different recensions of the text. As this plural noun with the suffix third person singular masculine occurs altogether four times, the heading ought more properly to be **ג'רותיו**.

ג' = § 61.

ג'רוד the troop, occurs five times. This Rubric, which I have found in the printed Massorah Finalis only, letter ג, § 36, is corrupt. There are altogether nine such instances and the following four are omitted viz. 1 Sam. 30 15, 15, 23; 2 Kings 13 21. The only solution which I can hazard of this puzzling Rubric is that after the heading originally followed the instance from 2 Kings 13 21, which has dropped out and that the Rubric finished with **ג'רוד** for which an ignorant Nakdan substituted the solitary instance of the misplaced 1 Sam. 30 8.

ג' = § 62.

ג'רל. A List of unique forms from the root **ג'רל**. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Isa. 51 18, and hence is one of the oldest parts of the Massorah. It exhibits the first attempt to collect the different forms of the root **ג'רל** which respectively occur once only and thus furnishes an instructive illustration of the method which the early Massorites adopted in formulating a Rubric. In analysing this List it will be seen that the twenty-three expressions of which it consists contain the following six varieties of this root, all mixed up together. (1) Twelve of the instances are forms of the verb **ג'רל** which respectively occur once only, viz. Nos. 3, 6, 7, 8, 10, 11, 12, 14, 15, 17, 21, 22. But, as there are altogether forty-one such unique expressions twenty-nine are omitted. (2) Five are forms of the noun *greatness*, viz. Nos. 1, 2, 5, 13, 23. There are however nine unique forms of this noun, to that four are omitted. (3) Two are forms of the noun *greatness*, viz. Nos. 18, 9. Of this class one only is omitted. (4) One is a form of the noun *tower*, viz. No. 16. As there are eight unique forms of it, seven are omitted. (5) Two are of the adjective *great*, viz. Nos. 4, 9; but as there are thirteen unique forms of it, eleven are omitted. And (6) one is a proper name viz. No. 20 and the second unique form of it is omitted. It will thus be seen that though these six varieties have altogether seventy-six forms which respectively occur once, the Massorite in the List before us records twenty-three and left it for his colleagues to collect the fifty-three.

ג' = § 63.

ג'רל great, is three times defective in this form. That is, without and with the prefix *Caph*, which is indicated by the expression **ג'רל**.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 190b, on Ps. 57 11, which I have printed; (II) the same MS., Vol. I, fol. 128a, on Deut. 26 8; (III) Orient. 2349, fol. 137b, on the same passage; (IV) Vienna Codex No. 35, on Ps. 57 11; (V) the printed Massorah on Deut. 1 17; (VI) the same on Ps. 48 2, and (VII) the same on Ps. 57 11. The three Lists in the printed Massorah are conflicting. Thus on Deut. 1 17 and 48 2 (Lists V and VI) Ps. 108 5 is given as the third defective instance whilst on Ps. 57 11 (List VII) Jacob b. Chayim gives 57 11 as the third passage. From the four MS. Lists, however, it is certain that the latter is the right passage. There can, therefore, be no doubt that this apparent contradiction in the printed Massorah is due to the carelessness of the Scribe who confused the parallel passages *על פי פס' 57 11* with *על פי פס' 108 5*.

ס"ד § 64.

גדולה the great, is eight times plene in the Pentateuch. In the Pentateuch this adjective with the prefix *He* occurs altogether twenty-six times. It is defective in eighteen instances and plene in eight only. Hence the Massorah safeguards the minority. The reason why the Pentateuch alone is here safeguarded, is that outside this division of the Bible, where it occurs upwards of eighty times, the later plene orthography uniformly prevails. Hence the Prophets and Hagiographa required no safeguarding.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 143b, on Deut. 34 12, which I have printed; (II) Add. 15,451, fol. 8a, on Gen. 10 21; (III) the same MS., fol. 144b, on Deut. 34 12; (IV) Halle Ochlal Ve-Ochlal II, § 28, fol. 93b, margin, and (V) the printed Massorah on Gen. 10 21.

ס"ה = § 65.

גדולה and great, occurs eight times and is plene. With the prefix *Vav* this adjective does not occur at all in the Pentateuch, and outside this division of the Bible where it occurs eight times, it invariably exhibits the later plene orthography.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated seventeen Lists, fourteen in MSS. and three printed. I shall, however, enumerate seven only: (I) Harley 5710-21, Vol. I, fol. 199a, on 2 Sam. 5 10, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 10 6; (III) Arund. Orient. 17, fol. 53b, on 1 Sam. 25 36; (IV) Add. 15,250, fol. 244b, on Jerem. 10 6; (V) Add. 15,251, fol. 244b, on the same passage; (VI) Halle Ochlal Ve-Ochlal II, § 39, and (VII) the printed Massorah on Job 3 19.

ס"ו = § 66.

למגדול ודקדוק from great to small, occurs twice. In the one other instance where this phrase occurs it is without the prefix *Lamed* (2 Chron. 34 30). As the normal phrase is *קטן ודקדוק* from small to great (Gen. 19 11; 1 Sam. 5 9; 30 2; 2 Kings 25 26; Jerem. 8 10; 42 1; 44 12) and *למקטן ודקדוק* (2 Kings 23 2; Jerem. 42 8), the Massorah safeguards here this abnormal inversion. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 359a on Esther 1 20.

ס"ז = § 67.

גדול great of, occurs three times, twice plene and once defective. As this adjective in the construct state which occurs three times is spelt differently, the Massorah safeguards the difference in its orthography. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 168a, on Jerem. 32 19, which I have printed; (II) the same MS., fol. 177a, on Ezek. 17 3; (III) Add. 15,250, fol. 278a, on the same passage; (IV) Add. 15,451, fol. 289b, on Jerem. 32 19, and (V) the printed Massorah on the same passage. Lists IV and V add at the end *קדמוהי* which fixes Jerem. 32 19, as the defective.

ס"ח = § 68.

גדולים the great, or powerful ones, is six times plene in the Scriptures. Without and with the prefix *He* this adjective plural occurs altogether thirty-six times. In thirty instances it is defective and in six only is it plene. Hence the Massorah safeguards the exceptional orthography. On referring to the notes on Prov. 18 16 and Eccl. 9 14 in my edition of the Bible, it will be seen that

the design of this Massorah is to militate against the various readings which obtained in the Codices on these passages. In accordance with this Massorah Jerem. 27 7, which is plene in my edition of the Bible should be defective.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 48a, on Jerem. 25 14, which I have printed; (II) the same MS., fol. 141b, on 1 Chron. 17 8; (III) Arund. Orient. 16, fol. 387a, on Neh. 11 14; (IV) Add. 15,251, fol. 427a, on the same passage; (V) the printed Massorah on Judg. 5 16; (VI) the same on Jerem. 25 14, and (VII) the same on Neh. 11 14. As two of the instances are with the prefix *He* (Neh. 11 14; 1 Chron. 17 8) Lists III, IV and V head this Rubric more properly *גדולים* whilst List VII heads it *גדולים*. Though no fewer than eleven out of the thirty-six instances of this adjective plural occur in the Pentateuch, there is not a single plene instance in this division of the Bible.

ס"ט = § 69.

גדולה great, is four times plene in the Pentateuch. Without and with the prefix *He* and *Vav* this adjective feminine occurs altogether about one hundred and thirty-two times in the Bible. It is plene in one hundred and one instances and defective in thirty-one. But as the plene orthography prevails in one division and the defective in another, the Massorah has so arranged this Rubric as to safeguard the minority in each case. For this purpose this Rubric is divided into the following three parts:

(A) *The Pentateuch*. — In this division where this adjective occurs twenty-two times, it is defective in eighteen instances¹ and plene in four only. Hence here the Massorah safeguards the plenes.

(B) *And throughout the Prophets and Hagiographa it is likewise plene except seven [eight] times*. In these two divisions of the Bible, exclusive of Daniel, it occurs altogether one hundred and four times. Here the plene orthography is the rule and the defective the exception. It is plene in ninety-six instances² and defective in eight only. Here, therefore, the Massorah safeguards the defectives.

(C) *And all through Daniel it is likewise so except once*. The reverse is the case in Daniel. Here where it occurs six times, the defective orthography is the rule and the plene the exception, since it is defective in five instances (Dan. 8 8; 9 12; 10 7, 8, 11 44) and plene in one instance only (Dan. 8 21). Here, therefore, the Massorah safeguards the solitary plene spelling.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 137a, on Deut. 25 13, which I have printed; (II) Orient. 4445, fol. 142a, on the same passage; (III) Arund. Orient. 16, fol. 29b, on Judg. 15 18; (IV) the same MS., fol. 154b, on Jerem. 11 16; (V) Add. 15,250, fol. 394a, on Neh. 1 8; (VI) Add. 15,251, fol. 245a, on Jerem. 11, 16; (VII) the same MS., fol. 422a, on Neh. 2 10; (VIII) Add. 15,451, fol. 275a, on Jerem. 11 16, and (IX) the printed Massorah on Esther 4 1.

Though all the Lists coincide in recording the same number of plenes and defectives for the different divisions of the Bible, yet Lists I and II alone give the arrangement which I have printed. As it is exhibited in Orient. 4445 it must be the oldest form of this Massorah. *במ"ו* in heading B, which I have printed, is manifestly a clerical error for *במ"ח*. This is not only attested by the Rubric itself which duly enumerates eight instances, but by the heading *במ"ו* of all the other Lists and by their giving the same eight passages. List III exhibits a different recension of this Massorah, though the passages are the same. It gives the two defective instances in the Prophets first, then the four plenes in the Pentateuch and then the six defectives in the Hagiographa apart from Daniel.³ The other Lists begin with the heading

¹ Comp. defective Gen. 15 12; 20 9; 27 33, 34; 29 2; 45 7; Exod. 11 6; 12 30; 32 21, 80, 31; Deut. 7 23; *גדולה* Gen. 10 12; 29 16; 39 9; Exod. 14 31; Deut. 5 22; 18 16.

² Comp. *גדולה* Josh. 6 5, 20; 10 2, 2, 10, 20; 24 26; Judg. 11 33; 15 8; 1 Sam. 2 17; 4 5, 10, 17; 5 9; 6 14, 19; 14 20, 33; 19 5, 8; 28 5; 2 Sam. 13 15, 15; 18 7; 23 10, 12; 1 Kings 1 40; 19 11; 20 21; 2 Kings 4 8; 6 23; 17 21; 22 13; Jerem. 26 19; 44 7; Ezek. 17 9; 29 18; Jonah 1 4, 10, 16; 3 3; 4 1, 6; Zech. 1 14; 8 2, 2; 14 4; Job 1 19; Esther 4 1; 8 15; Ezra 3 11, 13; Neh. 5 1, 7; 8 12, 17; 12 43; 13 5; 1 Chron. 11 14; 29 1, 9, 22; 2 Chron. 16 14; 21 14; 28 5, 6; 30 21, 26; 34 21; *גדולה* Judg. 21 5; 1 Sam. 4 6; 6 9, 15, 18; 14 45; 18 17; 2 Sam. 13 16; 18 9; 20 8; 1 Kings 3 4; 7 9, 12; 2 Kings 4 38; Jerem. 16 10; 22 8; 32 42; Ezek. 16 46; 23 4; 43 14; Jonah 1 2; 3 2; 4 11; Neh. 6 8; 13 27; 2 Chron. 4 9; *גדולה* Eccl. 9 13.

³ *גדולה* הנבואה ב' חס' וס' אחה נתח ביד עבדך. לקול הסלה גדולה, וכל אורי רכ' חס' בב' סל' לא יחיה לך בביתך וכן וכן. לא יחיה לך בביתך. לעשות קטנה או גדולה, את אשר תגדלה, כל כתיב רכ' חס' בב' חס' מיט' אכתיבנ באשתינו הגדולה, ברעה גדולה ובהרעה, ירע לשם רעה גדולה. ודבתי ירע גדולה, וכמה גדולה אמתנו, וכל דבוטל רכ' חס' בב' חס' ודוק הגדולה.

and continue with the four plenes in the Pentateuch. Lists V, VII and VIII omit the third part, viz. וכל דגאל דמי which makes it unintelligible. List IV which has it is due to the carelessness of the Scribe, since it ought to be the reverse וכל דגאל דמי.

ע = § 70.

and great, occurs twice, once plene and once defective. As this adjective feminine with the prefix Vav which occurs twice only, is differently spelt in the two passages, the Massorah safeguards this variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 296b, on Neh. 7 4, which I have printed; (II) Arund. Orient. 16, fol. 383a, on the same passage, and (III) Ad. 15,251, fol. 424a, also on the same passage. The instance in Neh. is defective.

ע"א = § 71.

the greatness, occurs four times, three times plene and once defective. That is, with Shurek in the Vav and Dagesh in the Lamed, in contradistinction to the twenty-seven instances where this sextiliteral is with Cholem. (Vide supra, letter ; § 60 note.) Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Harley 5710-11, Vol. II, fol. 141b, on 1 Chron. 17 19, which I have printed; (II) Arund. Orient. 16, fol. 61a, on 2 Sam. 7 21; (III) the same MS., fol. 256b, on 1 Chron. 29 11; (IV) Add. 15,250, fol. 411b, on 1 Chron. 17 19; (V) Add. 15,251, fol. 323a, on the same passage, and (VI) Add. 15,451, fol. 208b, on 2 Sam. 7 21. Lists II and IV state that the defective is 1 Chron. 29 11.

ע"ב = § 72.

he became great, occurs three times. That is, the preterite third person singular masculine, in contradistinction to the three instances in which this trilateral is the Piel and which are recorded in § 75. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 322a, on Job 2 13, which I have printed; (II) Add. 15,251, fol. 25b, on Gen. 26 13; (III) the same MS., fol. 376a, on Job 2 13; (IV) Add. 15,451, fol. 18b, on Gen. 26 13; (V) Add. 21,160, fol. 18a, on the same passage; (VI) Halle Ochliah Ve-Ochliah, Supplement, fol. 130a, and (VII) the printed Massorah on Gen. 26 13.

ע"ג = § 73.

she became great, occurs three times in the Scriptures... once in the Law, once in the Prophets and once in the Hagiographa. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 198b, on 1 Sam. 26 24, which I have printed; (II) Arund. Orient. 16, fol. 54a, on the same passage; (III) the same MS., fol. 378a, on Ezra 9 6; (IV) Add. 15,250, fol. 393a, on the same passage; (V) Add. 15,251, fol. 420b, also on the same passage; (VI) Add. 15,451, fol. 13a, on Gen. 19 13; (VII) the same MS., fol. 200b, on 1 Sam. 26 24; (VIII) the printed Massorah on Gen. 19 13, and (IX) the same on Ezra 9 6.

ע"ד = § 74.

and they grew, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 164a, on Judg. 11 2.

ע"ה = § 75.

he exalted, or brought up, occurs twice. That is, with Pathach under the Daleth. In the only other instance where this Piel preterite third person singular masculine occurs, it is with There (על Isa. 49 21). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 3b, on Josh. 4 14, which I have printed; (II) the same MS., fol. 359b, on Esther 3 1, and (III) Add. 15,251, fol. 126b, on Josh. 4 14.

ע"ו = § 76.

he exalted him, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 276a, on Esther 10 2, which I

have printed, and (II) Arund. Orient. 16, fol. 263b, on the same passage. As both instances are in the same book, the heading ought more properly to be ב' ובמ'.

ע"ז = § 77.

I have made great, or brought up, occurs three times... and once it is with the prefix Lamed. In two instances it is the Piel preterite first person singular (Isa. 1 2; 23 4), whilst in the other two the one without the prefix and the one with it (1 Chron. 25 4, 29) it is a proper name. The Massorah, however, which has regard to the identity of the spelling irrespective of the difference in the sense, groups them together in one Rubric.

Of this Rubric, which does not occur in the printed Massorah but which is one of the oldest parts of the Massorah, I collated seven Lists: (I) Harley 5710-11, Vol. II, fol. 145b, on 1 Chron. 25 4, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 1 2; (III) Arund. Orient. 16, fol. 119a, on the same passage; (IV) the same MS., fol. 128a, on Isa. 23 4; (V) the same MS., fol. 253b, on 1 Chron. 25 4; (VI) Add. 15,250, fol. 222b, on Isa. 23 4, and (VII) Add. 15,251, fol. 216b, on Isa. 1 2.

ע"ח = § 78.

he made great, is three times defective of Yod. That is, in these three instances is the Hiphil form abnormally without the Yod after the Daleth with Chirek. Once it is הָיָה the Hiphil preterite third person singular masculine (1 Sam. 12 24, with 20 41 &c.) once הָיָה the Hiphil future third person plural with Vav conversive (Zeph. 2 10, with 2 8) and once הָיָה the Hiphil participle singular (Ps. 18 51). On referring to the notes on Zeph. 2 10; and Ps. 18 51 in my edition of the Bible, it will be seen that the design of this Massorah is to militate against the plene readings which are exhibited in some MSS. and early editions.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 42a, on 1 Sam. 12 24, which I have printed; (II) the same MS., fol. 215a, on Zeph. 2 10; (III) Add. 15,451, fol. 187b, on 1 Sam. 12 24, and (IV) the printed Massorah on the same passage.

ע"ט = § 79.

For this Rubric see letter ה, § 224.

ע"י = § 80.

according to the greatness, occurs twice. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 304a, on Ps. 79 11, which I have printed; (II) Add. 15,250, fol. 81b, on Numb. 14 19; (III) Vienna Codex No. 35, on Ps. 79 11, and (IV) the printed Massorah on the same passage. The printed Massorah (List IV) which heads this Rubric כְּגֹדֶל הַגְּדֹלָה is incorrect, since the קול נול in all its forms is invariably defective. It should at least be כְּגֹדֶל הַגְּדֹלָה as it occurs twice only altogether.

ע"יא = § 81.

in thy greatness, occurs twice. That is, with Segol under the Lamed instead of Sheva (Comp. עָלָה Deut. 3 24), which is due to its pausal accent. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 186b, on Ezek. 31 2, which I have printed; (II) Add. 15,451, fol. 326a, on the same passage, and (III) Orient. 2349, fol. 129a, on Deut. 9 26.

ע"יב = § 82.

fringes, festoons, occurs twice, and is in both instances defective of the first Yod. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-21, Vol. I, fol. 126a, on Deut. 22 12, which I have printed; (II) Orient. 2349, fol. 135b, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis letter י, § 47. The heading of List II ב' ב' is more precise, since it indicates that it not only occurs twice, but that it is in both instances without the first Yod. The heading of List III ב' ב' implies that in these two instances only is it without the first Yod, whereas it does not occur anywhere else. Nor is the heading of List IV ב' ב' less misleading. It ought more properly to be ב' ב' as it is in List II.

ד"ג - § 83.

Gedaliah, is four times defective of the Vav in the Scriptures. Apart from the two instances where it is with the prefix Vav, this proper name occurs altogether thirty times. In twenty-six instances according to this List, or in twenty-five according to other Lists, it is the longer form Gedaliahu with Vav at the end, whilst in four or in five instances only has it retained the shorter primitive form Gedalia without the Vav. Hence the Massorah safeguards the exceptional orthography. It is remarkable that in the only two instances where it is with the prefix Vav, one exhibits the shorter form (Ezra 10 18), and one the longer (Jerem. 38 1). For the reason which underlies this change of the shorter into the longer form see my Introduction to the Massoretico-Critical edition of the Bible, p. 386 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 60a, on Jerem. 40 5, which I have printed; (II) St. Petersburg Codex of A. D. 916 on the same passage; (III) the same Codex on Jerem. 41 16; (IV) Arund. Orient. 16, fol. 174a, on Jerem. 40 5; (V) the same MS., fol. 214b, on Zeph. 1 1; (VI) the same MS., fol. 379a, on Ezra 10 18, and (VII) the printed Massorah on Jerem. 40 5.

Lists II, III, V, VI and VII emphatically state that there are five such instances, giving Zeph. 1 1 as the fifth passage. List VI heads this Rubric ג'דליהו בן ג'דליהו; whilst Lists V and VII add at the end the one instance of this shorter form with the prefix Vav (Ezra 10 18). List I, however, which is from the carefully written Model Codex, states as emphatically that there are four such instances only. That this is not due to a clerical error, but to the fact that the Codices on which this List is based exhibited this number only, is attested by List IV. This List, which is from another Standard Codex, emphatically states that there are three such instances only, and duly enumerates this number. It not only omits Zeph. 1 1, but Jerem. 41 16, though it gives at the end the one passage of the shorter form with the prefix Vav. It is, therefore, evident that the change of the shorter form into the longer was more extensively effected in some Model Codices. The headings of Lists II and III ג'דליהו בן ג'דליהו ought more correctly to be ג'דליהו בן ג'דליהו, since the shorter form without the prefix Vav does not occur apart from the Prophets.

1 Comp. ג'דליהו 2 Kings 25 22, 23, 24, 25; Jerem. 39 14; 40 6, 7, 9, 11, 12, 13, 14, 15, 16; 41 1, 2, 3, 4, 6, 9, 10, 18; 43 6; 1 Chron. 25 3, 9; ג'דליהו Jerem. 38 1. 2 ג'דליהו ג'דליהו רבבא אל ג'דליהו חזק וידיד ג'דליהו.

ד"ד - § 84.

Gedaliahu, or Gedaliah the son of Ahikam, the son of Shaphan, occurs seven times. According to the received text Gedaliah is seven times described as ג'דליהו בן אהיקם the son of Ahikam only (Jerem. 40 14, 16; 41 1, 6, 10, 16, 18) and seven times as ג'דליהו בן אהיקם בן שאפן the son of Ahikam, the son of Shaphan. As the two forms are promiscuously used, not only in one and the same chapter, but within a few verses of each other and as the Scribes were more liable to employ the shorter phrase, the Massorah safeguards the longer form.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 174a, on Jerem. 40 9, which I have printed; (II) the same MS., fol. 174b, on Jerem. 41 10, and (III) the printed Massorah on Jerem. 40 9. It will be seen that though the heading states that there are seven such instances, the List itself records six only, that it omits two which are in the received text (Jerem. 41 2; 43 6) and that it gives one passage which is the shorter form in the textus receptus (Jerem. 41 10). Precisely so is List II which is in the same Model Codex. List III is the reverse. Though it states in the heading that there are six such instances only, it records seven, and gives as the seventh instance Jerem. 43 6 which, as we have seen, is omitted both in Lists I and II. But like Lists I and II it not only omits Jerem. 41 2, but gives Jerem. 41 10 as one of the instances. That this is not due to the carelessness of a Scribe, but exhibits variations in the text itself, is attested by the note which the first editor of the Massorah appended to this Rubric. Jacob b. Chayim distinctly declares that though he found in the MSS. which he consulted the longer phrase in Jerem. 41 2 yet all the Massorahs give Jerem. 41 10 as one of the six passages which have this longer form. There can, therefore, be no doubt

1 וכן העדיף המסביר במצויי בכל המסור' אשר לפניו במקום קצת יסמאלו בן ג'דליהו בן אהיקם בן שאפן ויבטל יסמאלו את כל שרידיו שכתבו המסור' בן שאפן ובכל מסורי המסור' בכתב מסור' יסמאלו בכתב המסור' ג'דליהו בן אהיקם בן שאפן.

that the Massorahs were based upon Codices which read it reversedly in the two verses in question. It is to be remarked that the design of this Rubric is simply to safeguard the respective phrases ג'דליהו בן אהיקם and ג'דליהו בן אהיקם בן שאפן and not to record the fact that in one instance it is combined with ג'דליהו (Jerem. 40 5) and in the other instances it is ג'דליהו.

ד"ה - § 85.

Gideon, occurs three times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 162a, on Judg. 8 30, which I have printed; (II) Arund. Orient. 16, fol. 23b, on Judg. 7 18; (III) the same MS., fol. 24b, on Judg. 8 30; (IV) Add. 15,251, fol. 142b, on Judg. 7 18; (V) Add. 15,451, fol. 168a, on the same passage, and (VI) the printed Massorah Finalis, letter 2, § 53. As the three instances are restricted to the same book, the heading of the Rubric ought properly to be ג'דליהו בן ג'דליהו. This Rubric is part of the alphabetical List of words which respectively occur four times, three times with the prefix Vav and once without it. (Vide infra, letter 2, § 74.)

ד"ו - § 86.

they have blasphemed, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 118a, on 2 Kings 19 6, which I have printed; (II) the same MS., fol. 184a, on Isa. 37 6; (III) Add. 15,250, fol. 210b, on 2 Kings 19 6, and (IV) the printed Massorah on the same passage.

ד"ז - § 87.

Gedor, is twice defective. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 132a, on 1 Chron. 4 4, which I have printed, and (II) the same MS., Vol. II, fol. 132b, on 1 Chron. 4 39. It will be seen that according to this Massorah 1 Chron. 4 18, which is the only other passage where this proper name occurs, is plene. This, however, is only according to one School of textual redactors. According to another School which is exhibited in the Model Codices Orient. 2201; Harley 5710-11 &c., it is defective. See the note on this passage in my edition of the Bible.

ד"ח - § 88.

occurs twice. That is, in two different senses. In the first instance it is the plural of ג'דרה with the prefix Vav and denotes and hedges, or sheep-folds and in the second it is the proper name Gederah, a city in the plain of Judah.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 148b, on Josh. 15 41, which I have printed; (II) Arund. Orient. 16, fol. 111b, on the same passage; (III) Add. 15,250, fol. 125b, also on the same passage; (IV) Add. 15,251, fol. 102a, on Numb. 32 24; (V) Add. 15,451, fol. 166a, on Josh. 15 41; (VI) Orient. 2849, fol. 120b, on Numb. 32 24; (VII) Vienna Codex No. 35 on Josh. 15 41, and (VIII) the printed Massorah on Numb. 32 24. Lists II, III, VI and VII head this Rubric more properly ג'דליהו בן ג'דליהו, whilst List VIII makes it more distinct by the addition ג'דליהו בן ג'דליהו. The printed Massorah (List VIII) simply emphasises the fact that it is defective in both instances, viz. ג'דליהו בן ג'דליהו.

ד"ט - § 89.

and he stretched himself, occurs three times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 100b, on 2 Kings 4 84, which I have printed, and (II) the printed Massorah Finalis, letter 2, § 57. As all the three instances are restricted to Kings, the heading ought more properly to be ג'דליהו בן ג'דליהו.

ד"י - § 90.

into the midst of. That is, when this construct of 4 midet, is with the prefix Lamed, which occurs six times (Dan. 8 6, 11, 15, 21, 23, 24), it is invariably with Aleph at the end, but when it is with the preposition Beth it is without the Aleph. This is the plain meaning of this Rubric which is from the Model Codex Arund. Orient. 16, fol. 366b, on Dan. 8 25. Accordingly all the three instances in which this construct with the preposition Beth occurs (Dan. 8 25; 4 7; 7 15) ought to be ג'דליהו בן ג'דליהו without Aleph. Yet in the received text it is one of the three instances where it

is without the Aleph (Dan. 7 15), whilst in the other two passages it is with. The notes on Dan. 3 6 and 7 15 in my edition of the Bible show the variations which obtained with regard to the orthography of this construct. The catchword of this Rubric should be with Vav.

צ"א = § 91.

צ"א. For this Rubric see above letter א, § 17.

צ"ב = § 92.

צ"ב he shall press upon, or invade him, occurs twice in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 38b, on Gen. 49 19, which I have printed; (II) the same MS., Vol. II, fol. 118b, on Habak. 3 16; (III) Add. 21,160, fol. 61a, on Gen. 49 19; (IV) Orient. 2349, fol. 57a, on the same passage; (V) Vienna Codex No. 85 on Habak. 3 16; (VI) the printed Massorah on Gen. 49 19, and (VII) the same on Habak. 3 16.

Six Lists out of the seven simply state in their respective headings that this expression occurs twice. List VI alone heads this Rubric ב"א מלמא חסר and in the Rubric itself Habak. 3 16 is described as defective (חסר). On Habak. 3 19, however, where Jacob b. Chayim gives this Rubric a second time (List VII) neither the heading nor the List itself, says anything about the Habakkuk instance being defective. What is still more remarkable is the fact that Jacob b. Chayim gives plene in the text. This reading is attested by all the oldest and best MSS., viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,161 &c., as well as by all the early edition which I have given in the note on this passage in my editions of the Bible. The remark חסר at the end of the note which is based on List VI in Jacob b. Chayim's Massorah is, therefore to be cancelled, since it is contrary to the unanimous testimony both of the MSS. and the early editions. Accordingly the catchword of this Rubric should be with Vav. This Rubric forms part of the alphabetical List of words beginning with Yod which respectively occur twice. (Vide infra, letter י, § 11.)

צ"ג = § 93.

צ"ג exaltation, pride, occurs five times in this form. That is, without and with the prefix this contracted form with the Aleph elided, is in these instances used for the normal צ"ג. In Job 20 25, however, which is one of the five instances צ"ג it is abnormally taken to denote body. This is rather remarkable, since three of the five instances occur in Job alone, and it is used in its normal sense in the other two passages (22 29; 33 17). It is more probable that some Codices read it צ"ג with Cholem instead of Kametz, which yields the required sense and that this Massorah is designed to militate against this reading.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 368a, on Dan. 4 34, which I have printed; (II) Add. 15,251, fol. 246a, on Jerem. 18 17, and (III) the printed Massorah Dan. 4 34. List II states that there are three instances only and catalogues three, omitting Job 20 25 and Dan. 4 34. The omission of the latter may be due to its being Chaldee, whilst that of the former would favour the supposition that it was not pointed צ"ג, but צ"ג.

דעת הרוב, וזהו המצוי ביד המסורתיים והוא נכון ויבא, במסורתיים הנכונה נכונה ספרי נוח

צ"ד = § 94.

צ"ד and a nation, occurs four times . . . once in the Law and three times in the Prophets. Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Orient. 2349, fol. 68b, on Exod. 19 6, which I have printed; (II) Harley 5710-11, Vol. II, fol. 67b, on Jerem. 50 41; (III) Arund. Orient. 16, fol. 142b, on Isa. 55 5; (IV) Add. 15,251, fol. 242b, on Jerem. 6 22; (V) the same MSS., fol. 266a, on Jerem. 50 41; (VI) the printed Massorah on Exod. 19 6; (VII) the same on Isa. 55 5, and (VIII) the same on Jerem. 50 41. The addition at the end of the Rubric would seem to indicate that the design of this Massorah is to emphasise the absence of this noun with the prefix Vav from the Hagiographa.

צ"ה = § 95.

צ"ה to a strong nation, is three times thus combined. Normally צ"ה is combined with צ"ה which occurs five times

(Comp. צ"ה Gen. 12 2; 17 20; 21 18; 46 8; Exod. 32 10), or with צ"ה, as well as with צ"ה, which occurs three times. (Comp. צ"ה Gen. 18 18; Numb. 14 12; Deut. 26 5). As it is in these three instances only where it is not followed by the adjunct צ"ה, the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 29a, on Isa. 60 22, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Micah 4 7; (III) Arund. Orient. 16, fol. 211a, on the same passage; (IV) Add. 15,250, fol. 307a, also on the same passage; (V) Add. 15,251, fol. 237a, on Isa. 60 22; (VI) the same MS., fol. 308b, on Micah 4 7, and (VII) the printed Massorah on Isa. 60 22.

צ"ו = § 96.

צ"ו from nation to nation, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter א, § 68.

צ"ז = § 97.

צ"ז. Eight forms of the noun צ"ז which respectively occur once only. The design of this Massorah is to catalogue the forms of צ"ז with prefixes and suffixes which are unique. Of this Rubric I collated two Lists: (I) Paris Oehliah Ve-Oehliah, § 266, which I have printed, and (II) the printed Massorah on Ps. 106 5. They are both more or less fragmentary. List II, which exhibits the first attempt at collecting these unique forms, records three instances only, viz. צ"ז Ps. 106 5; צ"ז which is a mistake for צ"ז Gen. 10 31 and צ"ז Isa. 60 12. This primitive fragment is still without a heading and without catchwords and צ"ז unique alone follows each instance, as is usually the case in incipient Lists. That List I though larger, is also a fragment, is evident from the fact that it gives seven instances only, whereas there are altogether eleven such instances, four being omitted, viz. צ"ז Deut. 15 6; צ"ז Ezek. 38 12; צ"ז Ps. 106 5 which is in the smaller fragment and צ"ז Ezek. 38 18. A later Nakdan, who mistook the import of this Massorah and who regarded the List as complete, added צ"ז my back Isa. 50 6 which is contrary to the scope of this Rubric, furnished the instances with catchwords instead of leaving the simple צ"ז and supplied the List with the heading, fixing the number in accordance with the instances therein enumerated.

צ"ח = § 98.

צ"ח and among the nations, occurs four times. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 130b, on Deut. 28 65, which I have printed; (II) the same MS., Vol. II, fol. 186b, on Ps. 44 12; (III) the same MS., Vol. II, fol. 301b, on Neh. 13 26; (IV) Arund. Orient. 16, fol. 294b, on Ps. 44 12; (V) the same MS., fol. 389b, on Neh. 13 26; (VI) Add. 15,451, fol. 109a, on Numb. 23 9, and (VII) the printed Massorah on Deut. 28 65.

צ"ט = § 99.

צ"ט as the nations, occurs three times with Dagesh and is plene. That is, in contradistinction to the numerous instances in which this plural noun is with the prefix Beth which is so similar in appearance and which is also with Pathach.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 117b, on Deut. 8 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 20 32; (III) Arund. Orient. 16, fol. 110b, on 2 Kings 17 11; (IV) the same MS., fol. 179b, on Ezek. 20 32; (V) Add. 15,250, fol. 208b, on 2 Kings 17 11; (VI) Add. 15,251, fol. 109b, on Deut. 8 20; (VII) the printed Massorah on 2 Kings 17 11, and (VIII) the same on Ezek. 20 32.

ק = § 100.

ק to nations, occurs twice in the Pentateuch. The only other instance in which it is with Sheva under the Lamed is Micah 4 3. The design of this Massorah is to safeguard this exceptional form against the fourteen instances in which the Lamed is with Pathach. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 36b, on Gen. 17 6.

ק"א = § 101.

ק"א the nations of, is three times plene. That is, in the Prophets and Hagiographa. In these two divisions of the Bible where this

plural construct occurs altogether seven times, it is defective in four instances (i. e. נ in Jerem. 26 6; 44 8; Ezra 6 21; 2 Chron. 32 13), and plene with two Yods in three. Hence the Massorah safeguards the minority.

And throughout the *Tentateuch* it is likewise so. In this division where it occurs four times (Gen. 18 18; 22 18; 26 4; Deut. 28 1) it is uniformly plene. The simple mention of this fact therefore suffices without recording the passages. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 169a, on Jerem. 33 9, which I have printed; (II) the same MS., fol. 277b, on 2 Chron. 32 17; (III) Vienna Codex No. 35, on Jerem. 33 9, and (IV) the printed Massorah on the same passage. Accordingly נ in Jerem. 44 8, which is plene in the text of my edition of the Bible, in accordance with Orient. 2201; Harley 5710—11; Add. 15,451, and נ in the notes must change places. In spite of this Massorah there are great variations both in the MSS. and early editions with regard to the orthography of this expression, as will be seen in the notes on Jerem. 26 6; 44 8; Ezra 6 21 and 2 Chron. 32 13, in my edition of the Bible. This conflict extends even to the Massorah. Thus for instance Jerem. 26 6, which is rightly נ in the text of St. Petersburg Codex of A. D. 916 in accordance with the Massorah before us, has against it in the Massorah Parva נ, thus contradicting the text.

קב = § 102.

בָּרִיתִים the bodies, occurs twice, once plene and once defective . . . the sign thereof is, the one by קבא full Ps. 110 6, is בָּרִיתִים full, or plene. As this expression, which occurs twice only, is differently spelt, the Massorah safeguards the variation in the orthography. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 312b, on Ps. 110 6, which I have printed, and (II) the printed Massorah on the same passage. The mnemonic sign is from the latter.

קי = § 103.

לְנִיחָה captivity, is four times defective in this form. That is, without and with the prefixes. The noun נִיחָה without and with the prefixes, occurs altogether forty-three times. In thirty-nine instances it is plene and four only is it defective. The Massorah, therefore, safeguards the exceptional orthography. The notes on Nah. 3 10 in my edition of the Bible show that this Massorah militates against the variations exhibited in other recensions. It in to be remarked that in Isa. 49 21 נִיחָה is the participle feminine.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 117b, on Nah. 3 10, which I have printed; (II) Arund. Orient. 16, fol. 140b, on Isa. 49 21; (III) Add. 15,251, fol. 233b, on the same passage; (IV) the printed Massorah on Nah. 3 10, and (V) the same on Esther 2 6. As נִיחָה by itself which occurs twenty-five times, is plene in twenty-three instances and defective in two only, Harley 5710—11, Vol. II, fol. 271b, on Esther 2 6, gives these two in a separate Rubric.

קד = § 104.

גֹּלָן Golan, is plene. That is, in Deut. 4 43 on which this Rubric is given. In Josh. 20 8; 21 27 it is גֹּלָן and in all other passages it is גֹּלָן. The name of this city of refuge occurs altogether four times. In two instances it is spelt גֹּלָן (Deut. 4 43; 1 Chron. 6 56) and in two גֹּלָן for which the official reading or *Keri* is גֹּלָן, making it conformable to the orthography in the other two passages. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 107b, on Deut. 4 43. The expression גֹּלָן in all other passages, must not be too strictly interpreted, since this proper name occurs twice only apart from the two instances in Joshua. The pointing of the two different spellings in the Rubric which I have printed, is to be corrected in accordance with that given here. The two instances in Joshua form part of the List of sixty words in which letters are transposed (see letter ט, § 480).

קה = § 105.

וְאֶנְשֵׁי and I shall give up the ghost, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 326a, on Job. 13 19, which I have printed, and (II) Add. 21,160, fol. 320a, on Job 3 11. As both instances are restricted to the same book, the heading ought more properly to be וְאֶנְשֵׁי.

קז = § 106.

נָרְ he sojourned, is ten times with Kametz. That is, in contradistinction to the twenty-two instances in which this biliteral is with *Tzere*, being a noun and denoting sojourner, stranger. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 233b, on Job 28 4. It will be seen that though the heading states that there are ten instances the Rubric itself records eight only, omitting Deut. 18 6, and Ezra 1 4. This is manifestly due to the carelessness of the Scribe.

קח = § 107.

נָרְ he sojourned there, is four times thus combined in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 280b, on Ezra 1 4, which I have printed; (II) Add. 15,250, fol. 24a; (III) Add. 15,251, fol. 32a; (IV) Add. 15,451, fol. 26a; (V) Add. 21,160, fol. 35b, all on Gen. 35 27; (VI) the printed Massorah also on the same passage, and (VII) the same on Ezra 1 4.

קיח = § 108.

נָרְ occurs twice at the beginning of a verse in two different senses. That is, in Gen. 26 3, it is the imperative and denotes sojourn thou, whilst in Gen. 49 9 it is a noun and signifies a lion's whelp. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 60b, on Gen. 49 9, which I have printed, and (II) the printed Massorah on Gen. 26 3. As both instances occur in the same book, the heading ought more properly to be נָרְ בְּסֵפֶר בְּנֵי יִשְׂרָאֵל.

קיט = § 109.

נָרְ I have sojourned, occurs twice in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 21a on Gen. 32 5, which I have printed; (II) Add. 21,160, fol. 30a, on the same passage, and (III) the printed Massorah on Ps. 120 5. The heading נָרְ בְּסֵפֶר לִשְׁוֹן וְנָרְ occurs twice and in two different senses, in the Massorah of the Hamburg MS. on Gen. 32 5, given by Frensdorff (*Ochlah Ve-Ochlah*, § 59, notes p. 18; *Massoretisches Wörterbuch*, p. 44), is not only against the import of the two passages, but is not supported by any of the MS. Massorahs, both Magna and Parva, which I have collated.

קי = § 110.

נָרְ denotes and he was afraid in two instances. As this Kal future third person singular masculine with *Vav* conversive, which occurs altogether five times, denotes in three instances and he sojourned (Gen. 20 1; 21 34; Deut. 26 5) and in these two instances only does it signify and he was afraid, the Massorah safeguards the two exceptional passages. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 226a, on Numb. 22 3 and (II) the printed Massorah on the same passage, which I have printed. The expression נָרְ at the end, indicates that the Samuel instance is at the end of the verse.

קיא = § 111.

נָרְ who sojourn, is four times with Kametz. That is, with Kametz under the *Gimel*, in contradistinction to the three instances where it is with *Tzere*, being the noun plural of נָרְ with the prefix *He* (Ezek. 47 22; 1 Chron. 22 2; 2 Chron. 30 25).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80a, on Levit. 25 6, which I have printed; (II) the same MS., Vol. II, fol. 158a, on 2 Chron. 15 9; (III) Arund. Orient. 16, fol. 198a, on Ezek. 47 22; (IV) the same MS., fol. 266a, on 2 Chron. 15 9; (V) Add. 15,251, fol. 293a, on Ezek. 47 22; (VI) Add. 21,160, fol. 177a, on Levit. 25 6, and (VII) the printed Massorah on Levit. 25 45.

As one of the instances is with the prefix *Vav* (2 Chron. 15 9), the heading ought more properly to be נָרְ בְּסֵפֶר בְּנֵי יִשְׂרָאֵל. List II heads it more precisely נָרְ בְּסֵפֶר בְּנֵי יִשְׂרָאֵל . . . דָּרֵי בְּקִיָּה.

קיב = § 112.

נָרְ of her whelps, occurs twice and is defective. As this plural noun with the suffix third person singular feminine which occurs three times, twice with the prefix *Mem* and once without it, and which is restricted to within a few verses of each other, is differently spelt, the Massorah safeguards this variation in

the orthography. It is, however, to be remarked, that this Massorah, which is followed in the *textus receptus*, simply represents one School of textual redactors and though it is supported by Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251, yet another School write it plene in both instances, and this is supported by St. Petersburg Codex of A. D. 916; Add. 15,451 &c. It is remarkable that the Model Codex Harley 5710-11 has it defective in the first instance, and *קָרַח* plene in the second. For the variations in the early editions see the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178b, on Ezek. 19 3.

קָרַח = § 118.

קָרַח by lot, is five times *Raphe*. That is, with *Sheva* under the *Beth*. Apart from Numbers this noun with the prefix *Beth*, occurs altogether eleven times. In seven instances the *Beth* has *Pathach*, called in Massoretic terminology *Dagesh* (*vide infra*, § 114) and in four instances only is it *Raphe*. Hence the Massorah records the minority. This Rubric, which I have found in the printed Massorah only, on Josh. 14 2, is corrupt. Its design is to register the *Raphe* instances apart from Numbers as is evident from the printed Massorah Parva on Judg. 20 9 where it is correctly stated that it occurs four times and that it is likewise so throughout Numbers (*בגדל ד' ובל ודבר דב*). Accordingly the catchwords *רצו משה ובל* (Numb. 34 13) are out of place here. They are evidently a corruption of *דב ובל ודבר דב* and ought to be at the end of the Rubric. As is often the case, all the instances in one book are counted as one, thus yielding the requisite number five given in the heading. The apparently conflicting remarks in the Massorah Parva on the several passages, viz. *ד' רמ* and *ד' רמ*, are due to the fact that the *ד' = four* denotes the four instances apart from Numbers and *ד' = five* includes Numbers which counts as one. As one of the instances is *קָרַח* with *Pathach* under the *Resh*, the Massorah in Vienna Codex No. 35, on Numb. 34 13 remarks *קָרַח* במא סת'.

קָרַח = § 114.

קָרַח by the lot, is six times with *Dagesh* in the Scriptures. That is, with *Pathach* under the *Beth*, in contradistinction to the instances with *Sheva*, recorded in the preceding Rubric. Of this Rubric, I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 151a, on Josh. 21 4, which I have printed; (II) the same MS., Vol. II, fol. 134a, on 1 Chron. 6 48, and (III) the printed Massorah on Josh. 21 4. Both the MS. Lists distinctly state that there are six such instances only, though the catchword *במבנה*, which is given in both as the sixth passage, cannot be identified. In the *textus receptus*, however, there are seven, viz. 1 Chron. 6 46, 50 besides the five registered in this Rubric. It is, therefore, difficult to divine which of these two missing passages is intended by the enigmatical *במבנה*. It is remarkable that the printed Massorah Parva also states in three instances that this expression with *Dagesh* occurs six times. (Comp. Josh. 21 4, 5, 6). In the heading of List III, which states that it occurs four times only (*בגדל ד' רמ*), the expression *במבנה* = *in this book*, is omitted as is evident from the fact that the four instances in Joshua only, are recorded. The addition at the end *ובלדן חמשים* is manifestly a misprint for *בלדן בלואם רמ*.

קָרַח = § 115.

קָרַח and the lot, occurs twice in the Scriptures. In the other twelve instances where this noun occurs it is without the prefix *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 8b, on Isa. 17 14, which I have printed; (II) Arund. Orient. 16, fol. 126a, on the same passage; (III) Add. 21,160, fol. 163a, on Levit. 16 8; (IV) Vienna Codex No. 35 on Isa. 17 14, and (V) the printed Massorah on Levit. 16 8. The fact that it is with *Kametz* and plene in both instances explains the different headings of this Rubric. Thus in Lists III and IV it is *קָרַח* which ought more properly to be *ב' וקָרַח*. Here, therefore, the *Kametz* under the *Resh* is emphasised, whilst in List V which is *ב' וקָרַח* the presence of the *Vav*, in contradistinction to its absence in other instances (*vide infra*, § 117), is laid stress on.

קָרַח = § 116.

קָרַח the lot of, occurs twice with *Pathach* in the Scriptures . . . and four times altogether, including prefixes. That is, in these two

instances is this noun without any prefix in the construct state, and in two it is with prefixes.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 216a, on Ps. 125 8, which I have printed; (II) Arund. Orient. 16, fol. 10b, on Josh. 14 2; (III) the same MS., fol. 317a, on Ps. 125 3; (IV) Add. 21,160, fol. 252a, on Numb. 36 3; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah on Numb. 36 3; (VII) the same on Josh. 18 11, and (VIII) the same on Ps. 125 3 which alone has the mnemonic sign. The mnemonic sign without the List is also given in the Massorah Finalis letter *ג*, § 120. The heading in List VI, viz. *וּבְגֵל ד' רמ בליש וּמְחַק* is incorrect. It consists of a confusion of the two headings which respectively belong to this Rubric and the following one. Moreover, the catchwords *ועל גל משה בנין* should be *ועל גל משה בני בנין* Josh. 18 11.

קָרַח = § 117.

קָרַח lots. Four forms of this noun are defective. That is, they are abnormally without the *Vav* after the *Gimel*. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 91b, on Levit. 16 8, which I have printed; (II) Arund. Orient. 16, fol. 18b, on Judg. 1 3; (III) Add. 21,160, fol. 163a, on Levit. 16 8; (IV) the same MS., fol. 252a, on Numb. 36 3; (V) Vienna Codex No. 35, on Dan. 12 13, and (VI) the printed Massorah, on Levit. 16 8.

קָרַח = § 118.

קָרַח a fleece, mowing, occurs twice. In the only other instance where this biliteral occurs it is with *Kametz* (*קָרַח*) and is the preterite of *קָרַח*. Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Harley 5710-11, Vol. I, fol. 123b, on Deut. 18 4, which I have printed; (II) Arund. Orient. 16, fol. 301b, on Ps. 72 6; (III) Add. 15,250, fol. 106b, on Deut. 18 4; (IV) Add. 15,461, fol. 133a, on the same passage; (V) Vienna Codex No. 35, on Ps. 72 6, and (VI) Cambridge Add. 465, on Deut. 18 4. The latter heads this Rubric *קָרַח* ב' וּבְגֵל ליש.

קָרַח = § 119.

קָרַח occurs twice in two different senses. That is, in the first instance it is the future third person singular masculine with *Vav* conversive of *קָרַח* and denotes *and he brought up*, and in the second from *קָרַח* and signifies *and he shaved*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 222b, on Job 1 20, which I have printed; (II) Arund. Orient. 16, fol. 322a, on the same passage; (III) Add. 15,250, fol. 80b, on Numb. 11 31; (IV) Add. 21,160, fol. 319a, on Job 1 20, and (V) the printed Massorah on Numb. 11 31. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter *ב*, § 428, Vol. II, p. 217 &c).

קָרַח = § 120.

קָרַח he robbed, is three times with *Kametz*. That is, under the *Zayin* instead of *Pathach*, as in Ezek. 18 18; Job 20 19. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 65b, on Levit. 5 23, which I have printed; (II) Orient. 2348, fol. 94b; (III) Orient. 2349, fol. 84b, and (IV) the printed Massorah, all on the same passage.

Lists II, III and IV state in their respective headings that it occurs twice with *Kametz* *ב' קָרַח*, and record two instances only, omitting Ezek. 18 16. This apparent contradiction is due to the fact that the four Lists exhibit two recension of this Massorah. The one recension records all the instances in which the second radical of this preterite is with *Kametz*, without any regard to the accents, whilst the other emphasises the fact that in two instances only it is abnormally with *Kametz* without the pausal accent, and omits Ezek. 18 16, because here it is with *Athnach* and *Kametz*, which is normal. This is attested by the Massorah Parva on Levit. 5 23, which remarks *ב' קָרַח* במקום *אֶתְנַחֵם*, thus restricting the two *Kametz* instances to the none *Athnach* accent. Rubric IV gives the catchwords *בְּעַד רֵשֵׁי ד' עזק*, Ezek. 18 17, as the second of the two instances. Here however, *קָרַח* does not occur, and it is manifestly a clerical error for *עַד אֶתְנַחֵם עזק* Ezek. 18 12, which Jacob b. Chayim has overlooked. On Ezek. 18 18 the printed Massorah also states that *קָרַח* occurs twice with *Kametz*, and gives Ezek. 18 18 and Eccl. 5 7 as the two instances. But this manifestly

refers to the noun *violence*, which without and with the prefix *Vav*, also occurs twice. The expression *קצק* here, as not infrequently elsewhere, is *קצק קצק* and denotes *Ters* in Massoretic terminology. As I have by oversight omitted this Rubric I subjoined it in the foot note¹.

1 גול ב' קצק וטו גול אה ואסר לא סוב עשה, גול וכושם (?) תדק היראה.

קביא = § 121.

קביא he was cut off, occurs three times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 273b, on 2 Chron. 26 21, which I have printed; (II) Harley 5710-11, Vol. II, fol. 165a, on the same passage; (III) the same MS., Vol. II, fol. 271b, on Esther 2 1; (IV) Add. 15,251, fol. 235a, on Isa. 53 8; (V) Add. 21,160, fol. 309a, on Esther 2 1, and (VI) the printed Massorah Finalis, letter *ק*, § 69.

קביב = § 122.

קביב Gehazi, is four times defective of *Yod* in the Scriptures. This proper name, which occurs altogether twelve times and within three chapters of the same book, is in eight instances with *Yod* after the *Gimel* (2 Kings 4 12, 14, 25, 27, 29, 36; 5 20, 21) and in four only is it without the *Yod*. The Massorah, therefore, safeguards the exceptional orthography. On referring to the notes on these passages in my edition of the Bible it will be seen that all the eight plene instances are the subject of various readings. This Rubric I have found in the printed Massorah only, on 2 Kings 4 31.

קביג = § 123.

קביג the valley of, without and with the prefix *Beth*, is nine times so written. That is, without the *Aleph* at the end. Without and with the prefix *Beth*, the construct of *קביג* occurs altogether thirty-three times. In twenty instances it is with the normal *Aleph* (*קביג*)¹ and in nine instances only, reckoning Joshua as one instance, is it without the *Aleph* (*קביג*). Hence the Massorah safeguards the exceptional orthography. The need for protecting these instances is due to the fact that the two different spellings occur in one and the same verse (Ezek. 39 11; Zech. 14 5), and that other Schools of textual redactors had not these variations. Thus the St. Petersburg Codex of A. D. 916; Harley 5710-11; Arund. Orient. 16, have *קביג* with *Aleph* in Isa. 22 5, and this reading is exhibited in some of the earliest editions as will be seen from the notes on this passage in my edition of the Bible. In Zech. 14 5, too the St. Petersburg Codex has *קביג* to which the Massoretic annotator takes exception, remarking that in the first part of the verse it is plene and defective in the second (*קביג יא כה מלי וכו' יי כה מלי*). Conflicting readings are also exhibited in 2 Kings 23 10.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 192a, on Ezek. 39 11, which I have printed; (II) the same MS., fol. 221b, on Zech. 14 5; (III) the same MS., fol. 178b, on 2 Chron. 33 6; (IV) Add. 15,451, fol. 332a, on Ezek. 39 11; (V) Add. 21,160, fol. 295a, on the same passage; (VI) Vienna Codex No. 35, on 2 Chron. 33 6; (VII) the printed Massorah on Josh. 18 16, and (VIII) the same on Zech. 14 5.

And throughout Joshua it is likewise so. In Joshua, where this construct occurs altogether six times (15 8, 8; 18 16, 16; 19 14, 27), it is uniformly defective and hence the whole book, according to the artificial arrangement of the Massorah, is reckoned to yield one instance, which makes the requisite number nine. This treatment is adopted in all the Lists which are practically identical.

1 Comp. *קביג* Isa. 22 1; 28 1, 4; Jerem. 7 32; 19 2; Ezek. 39 11, 15; Zech. 14 4, 5; Neh. 11 30; 1 Chron. 4 14; 2 Chron. 25 11; *קביג* 2 Sam. 8 18; Jerem. 7 31; 32 35; Ps. 23 4; 60 2; 1 Chron. 18 12; 2 Chron. 14 9; 28 3.

קביד = § 124.

קביד the valley of Hinnom, occurs three times. That is, without *קב* the son of, intervening. *קביד* Hinnom, is thirteen times combined with *קב* the valley of. In ten instances the phrase is simply *קביד* the valley of the son of Hinnom,¹ and in three only it is simply *קביד* the valley of Hinnom, without *קב*. Hence the Massorah safeguards the exceptional shorter combination. This protection is all the more necessary since the two forms are not only used within a few verses of each other, but in the very

1 Comp. Josh. 15 8; 18 16; 2 Kings 23 10 *Keri*; Jerem. 7 31, 32; 19 2, 6; 32 35; 2 Chron. 28 3; 33 6.

same verse (Josh. 15 8; 18 16; Jerem. 19 2, 6). It is, moreover, designed to exclude the various reading in Josh. 15 8, which is exhibited in some MSS., early editions and ancient versions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 387a, on Neh. 11 30, which I have printed, and (II) the printed Massorah Finalis, letter *ק*, § 75. It will be seen that, though the heading emphatically states that there are three such instances, the Rubric itself records two only, omitting Josh. 18 16b. That this omission is due to the carelessness of the scribe is evident from the fact that these three instances are duly given in List II.

קביה = § 125.

קביה in the valley, is three times defective with prefixes. That is, in the absolute this noun is without the *Aleph* with different prefixes. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 143b, on Deut. 34 6, which I have printed; (II) Orient. 2348, fol. 153b, on the same passage, and (III) the printed Massorah also on the same passage. It is remarkable that whilst these three instances of the absolute form are included in the List of words which are without *Aleph* in the text, but which are officially read with it (*vide supra*, letter *ק*, § 14a-d) the construct form which, as we have seen, occurs nine times or rather fourteen times without this letter (*vide supra*, letter *ק*, § 123), is excluded from this List.

קביז = § 126.

קביז valley, is twice with *Segol*, once it is with *Aleph* at the end and once with *He*. The design of this Massorah is not only to safeguard the abnormal vowel-point *Segol*, but the reading *קביז* with *Gimel* in Ezek. 47 13 against the less dominant School of textual redactors which read it *קביז*, as will be seen from the notes on this passage in my edition of the Bible. Here again the expression *קביז* is used for *קביז*. This Rubric I have found in the printed Massorah Finalis only, letter *ק*, § 126.

קביח = § 127.

קביח the valleys. The two plural forms of *קביח*, viz. *קביח* and *קביח* with the *Yod* transposed, occur altogether eight times. In five instances it is *קביח* with the *Yod* after the *Aleph* (Ezek. 7 16; 31 12; 32 5; 36 4, 6) and in three only is it *קביח* with the *Yod* after the *Gimel*. Hence the Massorah safeguards the exceptional form. Though the Rubric before us suggests no other spelling for these instances, there is an official reading or *Keri* which makes them conformable to the majority, as will be seen from the notes on these passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474 on Ezek. 6 3. The pointing of these instances should be in accordance with the form *קביח*.

קביט = § 128.

קביט sinevs, occurs twice and in the same section. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 280b, on Ezek. 37 6.

קביש = § 129.

קביש Gihon, is three times thus written. That is, with *Yod* after the *Gimel*, in contradistinction to the other three instances where it occurs and where it is without the *Yod*. In this separate form the Rubric is from Orient. 2349, fol. 80a, on Gen. 2 13.

קביל = § 130.

קביל Gihon, is three times defective. That is, without the *Yod*. As this proper name without and with the prefix, which occurs altogether six times, is plene in three instances and defective in three, the Massorah safeguards the variation in the orthography. The necessity for this protection will be seen from the notes on 1 Kings 1 45 in my edition of the Bible. This separate form of the Rubric is from Arund. Orient. 16, fol. 76b, on 1 Kings 1 38.

Of the two Rubrics given in one register I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 278a, on 2 Chron. 32 30; (II) the same MS., fol. 278b, on 2 Chron. 33 14; (III) Add. 15,250, fol. 434b, on the same passage; (IV) the printed Massorah on Gen. 2 13, and (V) the same on 1 Kings 1 38.

קליא = § 131.

קליא occurs twice in two different senses. That is, in the first instance it is the Hiphil future third person singular masculine, with Vav conversive, from קלל and denotes and he rolled (Gen. 29 10) whilst in the second instance it is the Kal of קל and signifies and he rejoiced (Ps. 16 9).

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 15,250, fol. 19b, on Gen. 29 10, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Ps. 16 9. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter מ, § 428, Vol. II, p. 217 &c.)

קליב = § 132.

קליב thou shalt, or she shall rejoice, occurs twice. It will be seen that though this quadriliteral is future second person masculine in the first instance, and third person feminine in the second, the Massorah has regard simply to the identity of the spelling, irrespective of the difference in the sense. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 136b, on Isa. 41 16, which I have printed, and (II) the printed Massorah on the same passage.

קליג = § 133.

קליג and she shall rejoice, occurs twice. That is, in Isaiah since apart from this it also occurs three times (Ps. 96 11; Prov. 23 25; 1 Chron. 16 31). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 226b, on Isa. 35 1. We have here another instance of the fact that the Massorah often omits in the headings the qualifying adjunct בטהרה.

קליד = § 134.

קליד we will rejoice, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 128b, on Isa. 25 9.

קליה = § 135.

קליה joy, gladness, occurs three times. That is, without the prefix Vav. The design of this Massorah is to exclude the textual reading קלי in Prov. 23 24. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 105b, on Hosea 9 1, which I have printed; (II) Arund. Orient. 16, fol. 201b; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage. As it occurs once with the prefix Vav and Sheva (קליה) this Rubric constitutes part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide infra, letter ו, § 73.)

קליז = § 136.

קליז the Gilonite, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 66b, on 2 Sam. 15 12, which I have printed; (II) Add. 15,250, fol. 173a, on the same passage, and (III) the printed Massorah Parva on 2 Sam. 15 12. Neither the headings of the respective Lists, nor the two instances, indicate whether this gentile noun is plene in both instances. All the Standard Codices which I have collated (Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.) as well as most of the early editions have קליז without the Yod in 2 Sam. 23 34, for which reason I have adopted it in the text of my edition of the Bible. Here too, the qualifying expression יבטח is omitted from the headings.

קליג = § 137.

קליג Ginath, occurs twice. That is, as a proper name and with Yod after the Gimel, in contradistinction to the three instances where it is קלי, the construct of קלי (Cant. 6 11; Esther 1 5; 7 7) and is without the Yod. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 91a, on 1 Kings 16 21. The heading ought more properly to be קליג since the two instances occur in two consecutive verses.

קליח = § 138.

קליח to heaps, occurs three times in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed:

(I) Harley 5710—11, Vol. II, fol. 68b, on Jerem. 51 37, which I have printed; (II) the same MS., Vol. II, fol. 228b, on Job 15 28; (III) Add. 15,250, fol. 244a, on Jerem. 9 10, and (IV) the printed Massorah on the same passage.

קליט = § 139.

קליט. A sign for the different vowel-points of this quadriliteral. To understand the import of this Rubric it is necessary to remark that as this quadriliteral noun does not occur without prefixes in Ezekiel, the Psalms or Ecclesiastes, it is evident that the design of the Massorah is to include all the forms, both without and with the prefix, throughout the Scriptures. Hence it not only includes the noun which denotes wheel, whirling, but the proper name of the place near the Jordan. Of all the forty-four instances in which this expression occurs, there are ten only, in four books. As these exhibit two different vowel-points, the Massorah separates them from the rest of the Scriptures for safeguarding. With these preliminary explanations we shall be able to analyse the division and the import of this Rubric.

In Ezekiel, the Psalms and Ecclesiastes for which [חוקא, חילוא קליט] קליט is the mnemonic sign, it is always קליט. In these three books where it occurs altogether eight times. (Ezek. 10 2, 6, 13; 23 24; 26 10; Ps. 77 19; 83 14; Eccl. 12 6) it is invariably with Pathach under both Gimeles.

In Isaiah it is קליט. Here, where it occurs twice (Isa. 17 13; 28 28) it is with Chirek under the first Gimel and Pathach under the second. In the received text Isa. 17 13 is קליט with Pathach under the first Gimel. But as the Massorite himself furnished it with the vowel-points this Rubric must emanate from a School of textual redactors which read it with Chirek.

And in the rest of the Scriptures it is קליט. That is, with Chirek under the first Gimel and Kametz under the second. In the thirty-four instances of the other Scriptures where it is thus pointed, it is invariably the proper name.¹ This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 79a, on Ezek. 10 2.

¹ Comp. Deut. 11 30; Josh. 4 19, 20; 5 9, 10; 9 6; 10 7, 9; 12 23; 14 6; 15 7; Judg. 2 1; 3 9; 1 Sam. 7 16; 10 8; 11 14, 15, 15; 13 4, 7, 8, 12, 15; 15 12, 21, 23; 2 Kings 2 1; Hosea 4 15; 9 15; 12 12; Amos 4 4; 5 6; Micah 6 5; Neh. 12 29.

קליט = § 140.

קליט Gilgal as a proper name is always with Kametz. That is, under the second Gimel. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Deut. 11 30.

קליט = § 141.

קליט and Gilgal, occurs twice. That is, in contradistinction to the twenty instances where this name is קליט, with the prefix He and without the Vav conjunctive.¹ This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 39a, on 1 Sam. 7 16.

¹ Comp. קליט Deut. 11 30; Josh. 9 6; 10 7, 9; 15 7; Judg. 2 1; 3 19; 1 Sam. 10 8; 11 14, 15; 13 4, 8, 12, 15; 15 12; 2 Kings 2 1; Hosea 4 15; Amos 4 4; 5 6; Micah 6 5.

קליט = § 142.

קליט to Gilgal, occurs six times. That is, with the paragogic He. Normally when this place is combined with verbs of motion it is either קליט (Josh. 15 7) or simply קליט without the local He (1 Sam. 11 15; 13 12; 15 12). Moreover, the verb קליט which is in 2 Sam. 19 16 combined with קליט, is in 1 Sam. 13 8 and Hosea 4 15 followed by קליט and the phrase קליט קליט in Josh. 10 6, 15, 43, is in this very book קליט קליט (9 6). The Massorah, therefore, safeguards the instances before us against being made conformable to the other passages.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 176a, on 2 Sam. 19 41, which I have printed; (II) Cambridge Add. 465, on Josh. 10 15; (III) the printed Massorah on the same passage, and (IV) the same on 2 Sam. 19 41.

קליט = § 143.

קליט for a head, or poll, occurs three times. That is, in contradistinction to the instances in which it is with the suffix third person plural masculine, recorded in the following Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 84a, on Num. 3 47, which I have printed; (II) Vienna Codex No. 35 on Exod. 38 26; and (III) the printed Massorah on Exod. 16 16. The latter heads it קליט.

קמד = § 144.

לְלִנְדָּוָם by their heads, or polls, occurs seven [six] times. This Rubric, which I have found in the printed Massorah Finalis only, letter נ, § 81, is incorrect. There are six instances only. דקדילו, which is given as the second instance, should be נקדילו Numb. 1 18. וימשיך הליים and וימשיך הליים, which are given as two instances in two separate lines, are one passage, viz. Numb. 23 3. These catchwords I have corrected.

קמיה = § 145.

נְלִיחַ the capturing of, occurs twice. That is, the Kal infinitive construct, in contradistinction to the three passages where this quadrilateral is with Shurek under the Gimel (גלח) being noun feminine plural (1 Kings 7 41; 2 Chron. 4 12, 13). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 147b, on Jerem. 1 3, which I have printed, and (II) the printed Massorah Finalis, letter נ, § 86.

קמיו = 146

וְהִנֵּה and he was carried away captive, occurs four times in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 237b, on Job 36 10, which I have printed; (II) Arund. Orient. 16, fol. 333b, on the same passage; (III) Add. 15,250, fol. 366a, also on the same passage; (IV) Add. 15,251, fol. 267a, on Jerem. 52 27, and (V) the printed Massorah on 2 Kings 25 21. The printed Massorah (Lists V) omits 2 Kings 25 21, and gives as the third instance ויגלו המצרים 2 Chron. 36 20. This is not only against the received text which has here ויגלו, but against all the MS. Lists. Some of the Lists add at the end ויגלו א Job 36 15; ויגלו א Job. 20 28.

קמיו = § 147.

וְלִיחַ revealing, making bare, migrating, occurs five times in the Scriptures. That is, with Segol under the Lamed, in contradistinction to the noun וליח which is with Kametz, and which is recorded above (letter נ, § 103).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 257b, on 2 Kings 24 14, which I have printed; (II) Arund. Orient. 16, fol. 117b, on the same passage; (III) the same MS., fol. 843b, on Prov. 20 19; (IV) Add. 15,251, fol. 391a, on the same passage, and (V) the printed Massorah on 2 Sam. 15 19.

The Rubric, which I have printed (List I) simply emphasises the fact that in these instances the Lamed is with Segol and that one of the five instances is with the prefix Vav (1 Sam. 22 8b). Hence this recension of the Rubric safeguards the vowel-points. The other four Lists, however, which represent another recension have regard to the spelling and lay stress upon the fact that in three instances it is defective (1 Sam. 22 8, 3; 2 Sam. 15 19), and plene in two (2 Kings 24 14; Prov. 20 19). Hence they head this Rubric וליח חס, or as Lists V indicates by stating after the first three instances וליח חס קמיו; thus safeguarding the variation in the orthography. The heading of this recension ought more properly to be וליח חס וקמיו.

קמיה = § 148.

וְהִנֵּה she shall be discovered, occurs three times. . . . and once it is with the prefix Vav. That is, in contradistinction to the fourteen instances where this quadrilateral is pointed וקמיה, being the Piel future second person singular masculine.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 79b, on Ezek. 16 57, which I have printed; (II) the same MS., Vol. II, fol. 255b, on Prov. 26 6; (III) Arund. Orient. 16, fol. 176b, on Ezek. 16 57; (IV) Add. 15,251, fol. 275b, on the same passage; (V) Add. 21,160, fol. 98a, on Exod. 20 26; (VI) the printed Massorah on the same passage, and (VII) the same on Ezek. 16 57. As these three instances respectively occur in the three divisions of the Scriptures, List IV adds at the end וקמיה חס, whilst List V heads the Rubric וקמיה חס.

קמיה = § 149.

וְהִנֵּה and they were discovered, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Arund. Orient. 16, fol. 43a, on 1 Sam 14 11, which I have printed;

(II) Add. 15,251, fol. 158a, and (III) the printed Massorah, both on the same passage.

קינ = § 150.

וְהִנֵּה and he uncovered, or opened, occurs twice and both times at the beginning of a verse. Of this Rubric, which is one of the oldest parts of the Massorah, and which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 10a, on Isa. 22 8, which I have printed; (II) Orient. 4445, fol. 142b, on Numb. 22 81; (III) Arund. Orient. 16, fol. 127b, on Isa. 22 8, and (IV) Orient. 2349, fol. 114b, on Numb. 22 31.

קמיה = § 151.

וְהִנֵּה and she uncovered, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181b, on Ezek. 23 18.

קמיה = § 152.

וְהִנֵּה I will discover, or expose, occurs twice in the Scriptures. In the only other instance where this quadrilateral occurs it is וקמיה the Kal (Ruth 4 4). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 114b, on Micah 1 6.

קמיה = § 153.

וְהִנֵּה they were carried away, occurs twice. That is, with Kametz under the He, in contradistinction to the three instances in which it is with Chirek (היח), being the Hiphil (2 Kings 17 28, 33; Jerem. 22 12). This Rubric, which does not occur in the printed Massorah, is from the Vienna Codex No. 35, on 1 Chron. 9 1.

קמיה = § 154.

וְהִנֵּה is revealed, occurs twice, once it is with Chateph-Pathach, and once with five points. That is, with Chateph-Segol, which consists of five points. As this Peal participle passive singular masculine which not only occurs twice in the same book, but within the same section, is pointed differently, the Massorah safeguards this variation. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,451, fol. 438a, on Dan. 2 19, which I have printed, and (II) Arund. Orient. 46, fol. 364b, on the same passage.

קמיה = § 155.

וְהִנֵּה springs, is seven times defective. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Arund. Orient. 16, fol. 82a, on 1 Kings 7 41, which I have printed; (II) the same MS., fol. 11b, on Josh. 15 19; (III) the same MS., fol. 18b, on Judg. 1 15; (IV) Add. 15,251, fol. 138a, on Josh. 15 19; (V) the same MS., fol. 138b, on Judg. 1 15; (VI) Add. 15,451, fol. 155b, on Josh. 15 19; (VII) the printed Massorah on the same passage, and (VIII) the same on 1 Kings 7 41.

The addition עמיה קמיה after וקמיה shows beyond doubt that the seventh instance is וקמיה (1 Kings 7 41a) with the prefix Vav and that the second instance which occurs in this verse, is וקמיה plene. As the different spellings of this noun occur in one and the same verse, the Massorah safeguards the variation. The heading ought more properly to be וקמיה חס, since one of the instances is with the prefix Vav. We have here another of the comparatively few instances in which the Massorah, contrary to its usual method, records the majority since the plene are the exception, occurring three times only (1 Kings 7 41; 2 Chron. 4 12, 13) and once וקמיה (2 Chron. 4 12).

קמיה = § 156.

וְהִנֵּה rings of, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 354b, on Esther 1 6, which I have printed, and (II) the printed Massorah on Cant. 5 14. As in Canticles the accent is on the ultima (וילי) and in Esther on the penultima (וילי) the Massorah Parva on Cant. 5 14 in Add. 15,251 remarks וקמיה חס במע.

קמיה = § 157.

וְהִנֵּה of our captivity, occurs twice in the Scriptures, and is defective. The design of this Massorah is to include the plene

reading in Ezek. 33 21 which is exhibited in the Codices of other Schools of textual redactors, and in some of the early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 96b, on Ezek. 40 1.

קניח = § 158.

קניח *roll ye, occurs twice.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8a, on Josh. 10 18, which I have printed, and (II) the printed Massorah on the same passage.

קניח = § 159.

קניח *desolate, emaciated, occurs three times.* This Rubric I have found in the printed Massorah only, where it is given twice: (I) on Job 15 34, and (II) on 30 3. As this expression is restricted to Job the heading ought properly to be קניח בְּיֹסֵפִי.

קיס = § 160.

קיס *to Gilead, occurs three times.* That is, with the paragogic He. Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 147b, on 1 Chron. 27 21, which I have printed; (II) Orient. 4445, fol. 154b, on Numb. 32 39; (III) Add. 15,251, fol. 182b, on 2 Sam. 24 6; (IV) Add. 15,451, fol. 483b, on 1 Chron. 27 21; (V) Orient. 2349, fol. 120b, on Numb. 32 39, and (VI) the printed Massorah on 2 Sam. 24 6.

קיסא = § 161.

קיסא *which lie along, occurs twice in this book.* That is, in Canticles. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 262a, on Cant. 6 5. As this expression, which occurs twice altogether, is restricted to this book the heading ought properly to be קיסא בְּיֹסֵפִי, but the Vav, as we have seen, is often omitted.

קיסב = § 162.

קיסב *also, begins a verse four times . . . and all in the Pentateuch.* In the Pentateuch, where this conjunctive begins a verse altogether seventeen times, it is with the prefix Vav in thirteen instances, (vide *infra*, § 177) and in four only is it without this prefix. Hence the Massorah safeguards the exceptions. Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 32b, on Gen. 7 3, which I have printed, and (II) Add. 15,251, fol. 105a, on Deut. 1 37.

קיסג = § 163.

קיסג. *Throughout the Pentateuch, Joshua and Judges וַיִּנְחַם always begins a verse except in five instances, where it is וַיִּנְחַם.* This Rubric, which is an expanded recension of the preceding one, including Joshua and Judges in the catalogue, is misleading. It states in the heading that וַיִּנְחַם begins a verse throughout Joshua, whereas in this book neither וַיִּנְחַם nor וַיִּנְחַם ever occurs at the beginning of a verse.

Judges. — In Judges, where this conjunctive begins a verse five times, it is in four instances with the Vav conjunctive (וַיִּנְחַם) Judg. 2 3, 10, 17; 19 19) and in one instance only, is it without the prefix. Hence its inclusion in this Rubric. This form of the Rubric I have found in the printed Massorah only, where it is given twice: (I) on Exod. 6 4, which I have printed, and (II) on Deut. 1 37.

קיסד = § 164.

קיסד. This Rubric, which allocates the position of the conjunctive without and with the prefix Vav, in the remaining Scriptures, combines the several registers of the respective books into a chain of five links. I shall detach the several links and give the register of each book separately as they are in the older Massorahs.

Samuel. — In Samuel up to which the preceding Rubrics furnishes the registers, where this conjunctive occurs altogether ten times at the beginning of a verse, it is without the prefix in six instances, and with it in four only. Hence the Massorah safeguards the minority. (*Vide infra*, letter ג, § 178.)

Kings. — In this book, which forms the first link of the Rubric before us, where this conjunctive begins the verse

altogether seventeen times, it is with the Vav in sixteen instances¹ and once only is it without the prefix. Hence the Massorah safeguards the solitary exception.

Isaiah. — In Isaiah, which is the second link in the Rubric before us, where this conjunctive occurs altogether eight times at the beginning of the verse, it is five times without the prefix² and three times with it. These three instances are, therefore, safeguarded in a separate Rubric. (*Vide infra*, letter ג, § 179.)

Jeremiah. — In Jeremiah, which is still a part of the second link of this concatenation, where it begins a verse fourteen times, it is without the prefix Vav in eight instances³ and in six with it. Hence the Massorah safeguards the minority in a separate Rubric. (*Vide infra*, letter ג, § 180.)

Ezekiel. — In Ezekiel, which is the third link of this concatenation, this conjunctive begins a verse nine times. In six instances it is with the prefix Vav⁴ and in three only is it without the prefix. The Massorah, therefore, safeguards it in a separate Rubric. Of this separate Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 179a, on Ezek. 20 23; (II) the same MS., fol. 186b, on Ezek. 31 17; (III) the printed Massorah on Ezek. 16 52, and (IV) the same on Ezek. 20 23.

The Minor Prophets. — In the Minor Prophets, which constitute here the fourth link, this conjunctive begins a verse altogether eighteen times. Deducting the four instances in which וַיִּנְחַם is followed by וַיִּנְחַם and וַיִּנְחַם (Amos 4 6, 7; Micah 6 13; Mal. 2 9) which the Massorah artificially excludes from this register, fourteen only remain. Of these nine without the prefix Vav begin a verse,⁵ and five only are with this prefix at the beginning of the verse. Hence the Massorah safeguards these five both here and in a separate Rubric. (*Vide infra*, letter ג, § 181.)

The Hagiographa. — For the instances in this division of the Scriptures, which is the fifth link in this concatenation, see below letter ג, § 182. The entire Rubric is given in Halle Ochliah Ve-Ochliah II, § 93.

¹ Comp. וַיִּנְחַם at the beginning of the verse 1 Kings 1 46, 47, 48; 2 5; 3 13; 8 4; 10 11; 14 24; 15 13; 16 7; 21 23; 2 Kings 21 16; 23 15, 19, 24; 24 4.

² Comp. וַיִּנְחַם at the beginning of the verse Isa. 14 8; 28 29; 43 13; 48 8; 66 4.

³ Comp. וַיִּנְחַם at in the beginning of a verse Jerem. 2 18, 34, 37; 8 7; 33 21, 26; 46 21; 51 49.

⁴ Comp. וַיִּנְחַם in the beginning of a verse Ezek. 8 18; 9 10; 20 12, 15, 25; 21 22.

⁵ Comp. וַיִּנְחַם at the beginning of the verse Hosea 6 11; 8 10; 10 6; Joel 1 20; Nah. 3 10, 11; Zeph. 1 18; 2 12; Zech. 9 11.

קיסה = § 165.

קיסה. *A sign. Throughout the Scriptures this conjunctive is with the prefix Vav after Athnach (וַיִּנְחַם) except in twenty-four instances where it is without it (וַיִּנְחַם).*

This conjunctive begins the sentence immediately after the pausal accent *Athnach* altogether about one hundred and fifty-five times. In eighty-one instances it is (וַיִּנְחַם), without the prefix Vav, and in seventy-four it is with it (וַיִּנְחַם). But as the one is the rule in certain books and the other the exception, whilst in other books the reverse is the case, the Massorah separates those which in each case exhibit the minority and accordingly divides this Rubric into two parts, and thus safeguards the exceptions. The first part of this Rubric, which records the instances where וַיִּנְחַם without the prefix Vav exceptionally begins the sentence after *Athnach*, embraces the following books:

Genesis. — In this book, where it begins the sentence after *Athnach* ten times, it is with the prefix Vav in seven instances, (14 7, 16; 21 26; 38 22; 40 15; 42 22; 44 9) and in three only is it without the prefix. Hence the Massorah includes this book in the catalogue of exceptions. It will be seen that the List gives two for Genesis, whereas there are three, Gen. 45 25 is omitted which as we shall see, is manifestly due to the first attempt on the part of the original compiler who could not find any more.

Exodus. — Here, where it begins the sentence seven times, it is in four instances with the prefix (2 19; 3 9; 4 14; 18 23) and in three without it, for which reason this book is included in the catalogue which registers the minority. It will be seen that here too the List records two only, and omits Exod. 10 24, which is due to the same cause.

Leviticus. — In this book there is not a single instance where either וַיִּנְחַם or וַיִּנְחַם begins the sentence after *Athnach*.

Numbers. — In this book it begins the sentence four times. It is with the prefix Vav in three instances (13 27; 24 24, 26) and is without it once only. Hence Numbers is part of the List which records the exceptions.

Deuteronomy. — It is remarkable that in this book the instances in which it is without the prefix are the majority, and those with it are in the minority. The former occur four times (1 37, 23 3, 4; 32 25) and the latter twice only (1 28; 2 6). The inclusion of this book in the List of the exceptions of vav is due to the fact that the Massorah treats the Pentateuch as one book. As such the instances without the *Vav* are in the minority, being altogether eleven only, whilst those with it are sixteen. In Deuteronomy the List before us omits two instances, viz. 1 37; 32 25, which, as already stated, is due to the incipient state in which the List was left by the original compiler.

Joshua. — In this book, where it occurs altogether four times, it is in three instances with the prefix *Vav* (2 24; 7 11; 22 7) and in one instance only is it without the prefix. Hence it is included in the List of exceptions.

Judges. — It is difficult to devine why the two instances in Judges are included in the exceptions, since vav with the prefix after *Athnach*, does not occur in this book, except on the supposition that a later Nakdan mistook the import of this Massorah.

Samuel. — In this book, where this conjunctive begins the sentence sixteen times after *Athnach*, it is evenly divided; eight times it is without the prefix (1 Sam. 2 26; 12 25; 22 7; 28 6, 19, 20; 2 Sam. 3 17; 12 14) and eight with it (1 Sam. 4 17; 14 21; 23 17; 2 Sam. 1 11; 2 6, 7; 11 24; 13 36). It will be seen that in the List five only are recorded without the prefix, and three are omitted, viz. 1 Sam. 28 6, 19; 2 Sam. 3 17. This gives us the clue to the Rubric in its present state. A later Nakdan who found an incipient List of these exceptional instances, as is often the case, mistook the catalogue for complete. Hence he not only supplied it with the heading, fixing the number to agree with the instances which this imperfect List exhibited, but included in the first part of the Rubric books which in this incipient form exhibited an apparent minority.

Kings. — Here, where this conjunctive occurs altogether eight times, it is with the prefix in six instances (1 Kings 1 6; 7 31; 18 35; 2 Kings 13 6; 16 3; 22 19) and in two only is it without the prefix. Hence its inclusion in the List.

Ezekiel. — In this book, where it occurs seven times, the instances with the prefix *Vav* are the rule and those without it the exception. The former are five (5 11; 16 29, 43; 23 35, 37) and the latter two only. These are, therefore, part of the List of exceptions.

Psalms. — In the Psalter this conjunctive begins a sentence after *Athnach* four times. In two instances it is with the prefix (8 3; 78 21) and in two without it (84 7; 129 2). Not only are the latter omitted altogether, but the one instance given in the List, viz. Ps. 132 12 is incorrect, since vav here is not preceded by *Athnach*. As the Nakdan found this single instance representing the Psalms he put the Psalter in the List of exceptions though this instance is incorrect.

Job. — In Job there is no instance of either vav or vav following an *Athnach*.

Canticles. — The same is the case in Canticles.

Ruth. — In this book, where it occurs twice, it is once with the prefix (3 12) and once without it. Hence this book too is wrongly placed in the List of exceptions.

Chronicles. — In this book, which is the last in the first part of the List, this conjunctive occurs altogether sixteen times. In thirteen instances it is with prefix *Vav* (1 Chron. 10 13; 12 39; 29 9; 2 Chron. 12 12; 16 12; 21 4, 13; 24 7, 12; 26 20; 28 2, 5; 34 27) and in three only is it without the prefix. The Massorah, therefore, safeguards here the exceptions.

And throughout Jeremiah, Isaiah, the Minor Prophets, Ecclesiastes and Ezra-Nehemiah it is likewise without the *Vav* with the exception of sixteen instances where it is vav after *Athnach*. In these five books, where this conjunctive begins the sentence after *Athnach* fifty-nine times, it is in forty-two instances without the prefix *Vav* and in sixteen [seventeen] instances only, is it with the prefix. In these books, therefore, the reverse is the case, vav is the rule and vav the exception, as will be seen from the following analysis.

Jeremiah. — In this book, where it occurs sixteen times, it is without the prefix *Vav* in twelve instances (2 36; 6 15; 7 11; 8 12; 13 23; 23 11; 31 36, 37; 46 16; 48 2; 51 44, 49) and in four only, is it with it. The List gives three, but this is due to its incompleteness. Jerem. 52 10 must be added.

Isaiah. — Here, where it occurs eight times, without the prefix is the rule and with it is the exception. The former occurs six times (13 3; 14 10; 49 15; 57 6, 7; 66 3) and the latter twice only.

The Minor Prophets. — In the Minor Prophets, which the Massorah treats as one book, where it occurs fourteen times it is

without the prefix in nine instances (Hosea 7 9; 9 16; 12 12; Joel 1 18; Amos 7 6; Nah. 3 11; Zech. 8 6; 9 12; Mal. 3 16) and with it in five only.

Ecclesiastes. — In this book, where it occurs sixteen times, it is without the prefix in eleven instances (2 7, 19, 23, 24; 3 11; 4 4; 5 9; 6 9; 7 14; 8 10; 9 1) and in five with it.

Ezra-Nehemiah. — In these two books, which are treated in the Massorah as one, it occurs four times. In three instances it is without the prefix *Vav* (Neh. 6 1; 13 22, 26) and once only is it with the prefix.

From the above analysis we obtain the following results: (1) Four of the books which are included in the first part of this Rubric, viz. Judges, Samuel, Psalms and Ruth, do not belong to it, since they do not exhibit a minority of vav as contrasted with vav . (2) This leaves five books only which properly belong to this part, viz. the Pentateuch, Joshua, Kings, Ezekiel and Chronicles. And (3) these exhibit nineteen instances of vav , adding the four passage omitted in the register, and forty-three of vav , which entitles them to be placed in the first part for safeguarding the minority. With the exception of omitting Jerem. 52 10, the second part of this Rubric is correct. The five books which it groups together as exhibiting the reverse usage of those given in the first part, contain forty-two instances of vav and seventeen only of vav . Here, therefore, the conjunctive without the prefix is the rule, and with the prefix is the exception. Here the latter require safeguarding. Accordingly the heading and the number of books given in the first part are absolutely incorrect, whilst in the heading of the second part vav is simply to be altered into vav .

Of this Rubric I collated two Lists: (I) Paris Ochlal Ve-Ochlal, § 361, which I have printed, and (II) the printed Massorah Finalis, letter v , § 102. Jacob b. Chajim's Rubric (List II) states in the heading that there are twenty instances only of vav following *Athnach* (vav vav) and omits four given in Lists I, viz. Numb. 23 25; Judg. 5 4; 1 Sam. 2 26; 12 25. This fully confirms our contention that the Lists originally simply exhibited the first attempt to collect these peculiarities, they being still without a heading, and that later Nakdanim, who mistook them for complete, supplied the headings, fixing the number to agree with instances which the incipient Lists recorded. That these two Lists proceed from different Schools is, moreover, attested by the fact that List II has in the second part Jerem. 52 11, which is omitted in List I, and omits Jerem. 28 14, which is given in List I.

vav vav = § 166.

vav vav vav . Four verses which respectively begin with vav and in which this conjunctive is twice repeated. That is, the two conjunctive thus repeated are both without the prefix *Vav*. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 193a, on Isa. 48 8, which I have printed, and (II) Orient. 4445, fol. 54a, on Exod. 12 32.

vav vav = § 167.

vav vav vav . In twelve verses this conjunctive occurs three times. That is, without the prefix *Vav*, when this prefix would be normal, with the third instance of vav in the majority of these passage.

Of this Rubric I collated twelve Lists, eight in MSS. and four printed: (I) Orient. 2349, fol. 40b, on Gen. 24 25, which I have printed; (II) Arund. Orient. 16, fol. 24b, on Judg. 8 22; (III) the same MS., fol. 155a, on Jerem. 12 6; (IV) the same MS., fol. 245a, on 1 Chron. 11 2; (V) Add. 15,451, fol. 32a, on Gen. 43 8; (VI) the same MS., fol. 201a, on 1 Sam. 28 6; (VII) Halle Ochlal Ve-Ochlal II, § 93, margin; (VIII) the same, Supplement, fol. 130a; (IX) Paris Ochlal Ve-Ochlal § 356; (X) the printed Massorah on Judg. 8 22; (XI) the same on Jerem 12 6, and (XII) the same on Eccl. 9 6.

List VIII states in the heading that there are thirteen such verses (vav vav vav) and gives Eccl. 4 8 as one of the instances. Its omission in all the other Lists may probably be due to the fact that they are based upon a recension of the text in which the third conjunctive in the verse in question was with the prefix *Vav* (vav) as it is still exhibited in the Septuagint. This Rubric is an expansion of the preceding one. Whilst § 166 is restricted to the instances in which the first of the three conjunctives begins the verse, this Rubric registers all the verses of the Bible in which it occurs three times. Hence this Rubric includes the four instances of the preceding Rubric. This explains the different Massoretic headings in the MSS., some having vav vav vav , some vav vav vav and some vav vav vav .

קט"ח = § 168.

Nine [five] verses in which this conjunctive occurs twice once without the prefix Vav, and once with it. That is, in Samuel. This Rubric affords another striking illustration of how later Nakdanim ignorantly manipulated the headings of incipient Lists. The original compiler simply put together as many of the verses in Samuel as he could find in which the conjunctive occurs twice once without, and once with the prefix Vav, and as usual affixed as yet no heading to it. A later Nakdan who found ב"ב in the Massorah Parva against one of the verses in Samuel, which referred to all the instances in the Bible recorded in the following Rubric, mistook it for the instances in this book. Hence he altered ב"ב into ב"ב because the three instances here given are in Samuel where there are, however, five such verses. The two instances which the original compiler does not give are 1 Sam. 2 26 and 12 14. This explains the apparently conflicting Massorah Parva both in the MSS. and in the printed edition which remark on 1 Sam. 26 25 and on 2 Sam. 15 19 and on 2 Sam. 15 19 and on 2 Sam. 15 19.

קט"ט = § 169.

Nine verses in which this conjunctive occurs twice, once without the prefix Vav and once with it. That is, in contradistinction to the four verses in which it also occurs twice, but in which it is the first time with the prefix Vav and the second without it (vide infra, letter 1, § 187) and to nine verses in which it is both times with the prefix. (Vide infra, letter 2, § 188.)

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 66b, on 2 Sam. 15 19, which I have printed; (II) Add. 21,160, fol. 59b, on Gen. 48 19; (III) Paris Ochlah Ve-Ochlah, § 358, and (IV) the printed Massorah Finalis, letter 2, § 100.

ק"ס = § 170.

I, occurs seven [six] times in this combination at the beginning of a verse. This combination begins a verse seventeen times. In eleven instances it is with the prefix Vav (וְ) and in six only is it without the prefix. Hence the Massorah safeguards the exceptions. By fixing the number at six, the Massorah militates against the recension which read it with the prefix in Ezek. 20 23, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157a, on Judg. 2 21, which I have printed; (II) Arund. Orient. 16, fol. 301a, on Ps. 71 22; (III) Add. 15,250, fol. 332a, on the same passage, and (IV) the printed Massorah on Judg. 2 21. It will be seen that the List, which I have printed (List I) states in the heading that there are seven such instances, though the headings of the other three Lists state that there are six only, and duly enumerate this number. It is remarkable that the headings in other Lists as well as the remarks of the Massorah Parva in some MSS. also have 7. This is the reason why I have reproduced it here as it is in the MS. The omission of the sixth instance here, viz. Prov. 1 26 is manifestly due to the carelessness of the Scribe as is attested by the fact that it is given in the other Lists.

Comp. at the beginning of the verse Jerem. 13 26; Ezek. 8 18; 9 10; 20 15, 26; 21 22; Amos 4 6; Micah 6 18; Mal. 2 9; Job 40 14; Neh. 5 10.

קע"א = § 171.

occurs four times in the Prophets. That is, apart from Samuel. Normally, when this conjunctive is combined with the sign of the accusative in this division of the Bible, it is with the prefix Vav. For this Rubric, which does not occur in the printed Massorah, see below letter 2, § 198.

קע"ב = § 172.

also they, occurs four times in the Prophets. This conjunctive is combined with the personal pronoun third person plural masculine altogether sixteen times. In twelve instances it is with the paragogic He (הֵ) and in four only according to this Massorah, is it without the paragogic He. The Massorah, therefore, safeguards the exceptional combination. This Rubric

Comp. Josh. 1 15; 1 Sam. 14 16, 22; 19 20, 21, 21; 1 Kings 14 23; Isa. 66 3; Jerem. 12 6, 6; 25 14; 46 21 and once it is with the prefix Vav (1 Sam. 14 21).

I have found in the printed Massorah Finalis only, letter 1, § 101. It will be seen that it is based upon recensions which read without the paragogic He in Josh. 9 4. The textus receptus, however, is supported by the Massorah Parva which remarks against Judg. 1 22; Ezek. 10 16; 31 17 in the following MSS. Harley 5710-11; Harley 5720; Arund. Orient. 16, and also by the printed Massorah Parva on Judg. 1 22; Ezek. 10 16.

קע"ג = § 173.

also this is vanity and a striving after wind, occurs three times. In the other passage where this combination occurs it is with the prefix Vav (Eccl. 4 16). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Eccl. 2 26.

קע"ד = § 174.

also now, is three times thus combined. The design of this Massorah is to safeguard the exceptional combination of this conjunctive with the adverb against being mistaken for the normal combination with its homonym thou the personal pronoun, which occurs no less than fifteen times. That these two homonyms were not infrequently interchanged will be seen from the notes on Judg. 9 38; 1 Kings 1 18; Isa. 64 7 in my edition of the Bible. (Comp. also the Massorah Vol. III, fol. 375, letter 2, § 58.)

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 180b, on 1 Sam. 12 16, which I have printed; (II) Orient. 2348, fol. 64a, on Gen. 44 10, and (III) Orient. 2349, fol. 54a, on the same passage. The following words have dropped out in the Rubric after the third line which makes this Rubric consists of three instances only, of this combination and all coincide in omitting 1 Kings 14 14 where there is a fourth instance in the textus receptus. As these Rubrics belong to different Schools, and to countries far apart, it is, therefore, more than probable that the text from which they were compiled had not these enigmatical words at the end of the verse or read here (Comp. verse 12).

Comp. Gen. 24 44; 43 8; Exod. 10 26; 18 18; Numb. 27 13; Deut. 1 37; Judg. 8 22; 1 Sam. 28 22; 2 Sam. 15 19; 1 Kings 21 19; Isa. 14 10; Obad. 11, 18; Habak. 2 16; Prov. 26 4.

קע"ה = § 175.

both, or neither, yesterday and, or nor to day, is twice thus combined. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 188b, on 1 Sam. 20 27, which I have printed, and (II) the printed Massorah on Exod. 5 14.

קע"ו = § 176.

both, or neither, yesterday and or nor the day before, occurs twice. That is, to distinguish it from the variation of this phrase in Exod. 4 10 where it is with the prefix Vav and which is used soon after the former combination in the very same book (2 Sam. 5 2). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 187a, on 1 Chron. 11 2.

קע"ז = § 177.

and also, begins a verse thirteen times in the Pentateuch. In the other four instances where this conjunctive begins a verse in the Pentateuch it is without the prefix Vav. (Vide supra, letter 2, § 162.) Contrary to its usual method the Massorah records here the rule instead of the exception. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 179a, on Levit. 25 45, which I have printed; (II) the same MS., fol. 7b, on Gen. 20 12, and (III) the printed Massorah on Levit. 25 45.

קע"ח = § 178.

begins a verse four times in this book. That is, in Samuel. In the other six instances where this conjunctive begins the verse it is without the prefix Vav (1 Sam. 2 15; 12 16, 28; 17 36; 2 Sam. 5 2; 8 11).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 212b, on 2 Sam. 20 26,

קפ"ח = § 188.

וְנָם וְנָם. Nine verses in which this conjunctive respectively occurs twice and is in both instances with the prefix Vav. That is, in contradistinction to the instances in which it is the first time without the prefix and the second alone with it, recorded in §§ 168, 169. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 67a, on Jerem. 50 24. It is remarkable that whilst this Rubric records at the end the solitary instance in which וְנָם occurs three times it does not record the only verse in which it occurs five times (Josh. 7 11).

קפ"ט = § 189.

וְנָם אִי and also a nan, occurs twice. In contradistinction to the other two instances where this combination occurs without the prefix Vav (Jerem. 6 11; Ps. 46 10). Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 77b, on Exod. 34 3, which I have printed; (II) Arund. Orient. 16, fol. 163a, on Jerem. 26 20; (III) Add. 15,250, fol. 51a, on Exod. 34 3; (IV) Add. 21,160, fol. 122b, on the same passage, and (V) Vienna Codex No. 35, on Jerem. 26 20. This Rubric forms part of the five words which respectively occur twice followed by וְנָם. (Vide supra, letter א, § 420.)

קצ"א = § 190.

וְנָם אִי and also I, occurs five times in the middle of the verse. This combination occurs altogether seventeen times. In twelve instances it begins the verse (vide supra, letter ז, § 170) and in five only is it in the middle. The Massorah, therefore, safeguards the exceptional position. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 176b, on Ezek. 16 43, which I have printed; (II) the same MS., fol. 163a, on Ps. 71 22, where it is given as a contrast to וְנָם אִי which begins a verse six times; (III) Add. 15,250, fol. 332a, on the same passage, exhibiting the same contrast (vide supra, letter ז, § 170), and (IV) the printed Massorah Finalis, letter ז, § 170.

קצ"ב = § 191.

וְנָם אִי and also I, is five times thus combined. The design of this Massorah is to safeguard this exceptional combination of וְנָם being followed by וְנָם, against being made conformable to the normal phrase וְנָם אִי which occurs seventeen times. (Vide supra, letter ז, § 190.) This protection was all the more necessary since in the parallel passages, recording the same event, the two phrases are interchanged (2 Kings 22 19, with 2 Chron. 34 27).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 255b, on 2 Kings 22 19, which I have printed; (II) Arund. Orient. 16, fol. 35b, on 1 Sam. 1 28; (III) the same MS., fol. 57b, on 2 Sam. 2 6; (IV) the same MS., fol. 115b, on 2 Kings 21 19; (V) the same MS., fol. 206a, on Amos 4 7; (VI) Add. 15,451, fol. 14b, 6n Gen. 1 26; (VII) Orient. 1471, fol. 93b, on 1 Sam. 1 28, which has the following mnemonic sign אָבִיבִלְךְ שָׁלַ עֲבִירָא וּבִנֵי שְׁמוֹנָתָא and (VIII) the printed Massorah on Gen. 21 26.

קצ"ג = § 192.

וְנָם אִי is nine times thus combined. That is, in the Pentateuch. In this division of the Bible this combination occurs altogether twenty-one times. In twelve instances it is without the prefix Vav (Gen. 29 27, 30, 33; 30 15; 32 20, 20, 20; 44 29; 48 11; Exod. 33 17; Deut. 3 3; 12 31) and in nine it is with the prefix. Hence the Massorah records the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 10a, on Gen. 14 7. It will be seen that here again the important qualifying term בְּרִייה is omitted from the heading. What is meant by the addition וְנָם אִי at the end of the Rubric I cannot divine, since וְנָם אִי occurs once only in the same verse (Jerem. 28 14) in all the fifteen instances where this combination occurs apart from the Pentateuch.

קצ"ד = § 193.

וְנָם אִי occurs twice in the Hagiographa. In this division of the Bible where this combination occurs altogether five times, it is in three instances without the prefix Vav (וְנָם אִי Job 2 10; Eccl. 3 11; 7 14) and twice only is it with the prefix. Hence here too, the Massorah safeguards the minority.

And throughout the Prophets it is likewise so except in four instances. That is, in this division it is as a rule also with the prefix Vav except in the four instances here specified. This part of the Rubric is incorrect. This combination, which occurs in the Prophets altogether twenty-three times, is in thirteen instances with the prefix Vav (וְנָם אִי Judg. 2 10; 1 Kings 15 13; 18 35; 2 Kings 23 15, 19, 24; Isa. 7 20; Jerem. 27 6; 28 14; 52 10; Ezek. 20 12; 23 37; Zech. 13 2) and in ten without it. Besides the four instances recorded in this part of the Rubric, וְנָם אִי also occurs in 1 Sam. 17 36; 28 19, 19; 2 Sam. 14 7; 19 31; 2 Kings 21 11. There are thus ten instances of וְנָם אִי in the Prophets and not four. It is, therefore, manifest that the qualifying phrase וְנָם אִי has been omitted at the end of the Rubric. But even this does not explain the omission of 2 Kings 21 11. It will be seen that without Samuel, where וְנָם אִי does not occur and hence וְנָם אִי which is the invariable rule needed not to be safeguarded, the combination without the prefix Vav is a very small minority. Hence the Massorah here safeguards the exceptional passages. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on 2 Chron. 21 13.

קצ"ד = § 194.

וְנָם אַתָּה and also thou, is three times thus combined in the Scriptures. This conjunctive is eighteen times combined with the personal pronoun second person masculine. In fifteen instances it is without the prefix (vide supra, letter ז, § 174) and in three only, is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 217a, on 1 Kings 2 5, which I have printed; (II) Arund. Orient. 16, fol. 77a, on the same passage; (III) the same MS., fol. 218a, on Zech. 3 7; (IV) Add. 15,451, fol. 14b, on Gen. 21 26; (V) Add. 21,160, fol. 9b, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Zech. 3 7.

קצ"ה = § 195.

וְנָם הוּא and also he, occurs seven times thus combined. The pronoun הוּא is thirty-four times preceded by this conjunctive. In twenty-seven instances it is without the prefix Vav and in seven only is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated twelve Lists, eleven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 213a, on 2 Sam. 21 20, which I have printed; (II) the same MS., Vol. II, fol. 143a, on 1 Chron. 20 6; (III) Arund. Orient. 16, fol. 72b, on 2 Sam. 21 20; (IV) the same MS., fol. 131a, on Isa. 31 2; (V) the same MS., fol. 251a, on 1 Chron. 20 6; (VI) the same MS., fol. 273b, on 2 Chron. 26 20; (VII) Add. 15,250, fol. 32b, on Gen. 48 19; (VIII) Add. 15,451, fol. 220b, on 2 Sam. 21 20; (IX) Add. 21,160, fol. 59b, on Gen. 48 19; (X) the same MS., fol. 232a, on Numb. 24 24; (XI) Halle Ochlal Ve-Ochlal II, § 93 margin, and (XII) the printed Massorah on Numb. 24 24.

Comp. וְנָם אִי Gen. 4 4, 26; 10 21; 27 31; 38 11; 48 19; Exod. 1 10; Judg. 3 31; 6 36; 9 19; 1 Sam. 19 22, 23, 24, 24; 31 5; 2 Sam. 17 5; 1 Kings 4 15; Jerem. 27 7; 48 26; Zech. 9 7; Prov. 11 25; 21 13; Job 13 16; 31 28; 1 Chron. 10 5; 2 Chron. 21 11; 22 3.

קצ"ו = § 196.

וְנָם קָלָה and also all, occurs five times. וְנָם קָלָה is preceded by this conjunctive eighteen times. In ten instances it is without the prefix Vav and in eight it is with the prefix. Apart from Chronicles the combination without the prefix is the rule. It occurs nine times (Comp. וְנָם קָלָה Deut. 28 61; Judg. 9 49, 49; 20 48; 1 Sam. 31 6; Isa. 26 12; Ps. 25 3; Eccl. 5 16, 18) and without it is the exception. Hence here the Massorah safeguards the minority. In Chronicles, however, the reverse is the case. Here where this combination occurs altogether four times, it is in three instances with the prefix Vav (Comp. וְנָם קָלָה 1 Chron. 12 38; 29 24; 2 Chron. 24 7) and in one instance only, is it without the prefix (וְנָם קָלָה 2 Chron. 36 14). Hence the Massorah here safeguards the solitary exception.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 46b, on Exod. 18 23, which I have printed; (II) Add. 21,160, fol. 95a; (III) Orient. 2348, fol. 78b; (IV) Orient. 2349, fol. 68b, all on the same passage, and (V) the printed Massorah Finalis, letter ז, § 98. Though List I, which I have printed, states in the heading that there are five

such instances, it records four only. But as the fifth instance (Jerem. 40 11) is duly given in all the other Lists its omission is manifestly due to a scribal error. Ezek. 16 28 has inadvertently crept into the references against the last line but one and must be cancelled.

קציז - § 197.

and also not, occurs five times. In the other five instances where this combination occurs it is without the prefix Vav (Isa. 48 8, 8; Ps. 129 2; Cant. 8 1; Eccl. 9 12). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 370b, on Eccl. 9 11.

קציח - § 198.

that also, occurs three times. That is, this conjunctive with the prefix Shin. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 351a, on Eccl. 1 17, which I have printed, and (II) the same MS., fol. 354a, on Eccl. 8 14. As these three instances are restricted to Ecclesiastes the heading ought more properly to be

קציט - § 199.

a bulrush, occurs three times in the Scriptures... and once it is with the prefix Vav. Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 35a, on Exod. 2 3, which I have printed; (II) the same MS., Vol. II, fol. 8b, on Isa. 18 2; (III) the same MS., Vol. II, fol. 225a, on Job 8 11; (IV) Orient. 4445, fol. 42b, on Exod. 2 3; (V) Arund. Orient. 16, fol. 128a, on Isa. 18 2; (VI) the same MS., fol. 324a, on Job 8 11; (VII) Add. 15,451, fol. 38a, on Exod. 2 3; (VIII) Halle Ochlal Ve-Ochlal Supplement, fol. 182a; (IX) the printed Massorah on Exod. 2 3, and (X) the same on Isa. 18 2. As the three instances without the prefix Vav respectively occur in the three divisions of the Bible some of the Lists add at the end or have in the heading This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide infra, letter , § 78).

ר - § 200.

is seven times defective in this form. That is, the five instances of the noun desert, and the two instances of the Kal participle passive (Pa. 181 2, 2) are in the several forms, with prefixes and suffix, defective of the Vav. This Massorah, therefore, militates against the recensions which exhibit the plene form in Joel 4 4, 7; and 2 Chron. 32 25, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 208b, on Obad. 15, which I have printed; (II) the same MS., fol. 343b, on Prov. 19 17; (III) Add. 15,250, fol. 805a, on Obad. 15, and (IV) the printed Massorah Finalis, letter , § 106. The latter heads this Rubric and omits one of the two instances in Pa. 181 2, which is evidently due to a clerical error.

רא - § 201.

according to the desert, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 162b, on Judg. 9 16, which I have printed, and (II) Arund. Orient. 16, fol. 25a, on the same passage. The heading of List II is more precise, inasmuch as it states that one of the instances is plene and one defective (בא אל הים) and adds at the end that the instance in Judges is plene and the one in Chronicles is defective, which coincides with the preceding Rubric. As this noun with the prefix Caph, which occurs twice only, is differently spelt in each passage, the design of this Massorah is to safeguard the variation.

ריב - § 202.

your desert, or recompence, occurs twice and is defective. This Massorah, therefore, is designed to exclude the variation in the orthography of these passages exhibited in other redactions of the text, as will be seen in the notes on Joel 4 4, 7 in my

edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 204b, on Joel 4 4. As the two instances occur not only in the same book, but within a few verses of each other, the heading ought more properly to be ב. The two instances form part of the seven defectives recorded in § 200.

ריג - § 203.

doing good, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 247a, on Prov. 11 17.

ריד - § 204.

occurs twice in the Scriptures. That is, in two different senses. In the first instance it is Kal participle passive, denoting weaned, i. e. weaned child (Isa. 11 8) and in the second instance it is part of the proper name Beth-Gamul, a city in Moab (Jerem. 48 23).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 64b, on Jerem. 48 23, which I have printed, and (II) Add. 15,250, fol. 266a, on the same passage. The latter heads this List ב. which though better, is still not quite precise for it ought more properly to be ב. This Rubric is part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter ב, § 428, Vol. II, p. 217.)

ריח - § 205.

like the garden, occurs seven times. Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 9b, on Gen. 13 10, which I have printed, and (II) the printed Massorah on Jerem. 31 12.

ריי - § 206.

like the garden of Jehovah, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 141a, on Isa. 51 8.

ריז - § 207.

he shall steal, occurs twice, once plene and once defective. As this Kal future third person singular masculine which occurs twice, is spelt differently in each passage, the Massorah safeguards the variation in the orthography. It will be seen that in the Pentateuch the archaic orthography is preserved. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 48b, on Exod. 21 37, which I have printed; (II) Add. 15,250, fol. 44a, on the same passage; (III) the printed Massorah, also on the same passage, and (IV) the same on Prov. 6 30.

ריח - § 208.

like a thief, occurs three times in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 282b, on Job 24 14, which I have printed; (II) the same MS., Vol. II, fol. 284b, on Job 30 5; (III) Arund. Orient. 16, fol. 204a, on Joel 2 9; (IV) Add. 15,250, fol. 301a, on the same passage, and (V) the printed Massorah Finalis, letter , § 108.

ריט - § 209.

and he rebuked, occurs twice. That is, in contradistinction to the only other instance where it occurs with Sheva under the Vav (Zech. 3 2). Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 27a, on Gen. 37 10, which I have printed, and (II) the printed Massorah on the same passage.

ריי - § 210.

rebuking, occurs twice. As this participle, which occurs twice only, is differently spelt in each instance, being plene in Nah. 1 4 and defective in Mal. 2 3, the Massorah safeguards this variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 212b, on Nah. 1 4. Though the heading does not state that one of the instances is defective, yet the Massorah Parva of this MS. remarks on Mal. 2 3 where it is defective ב.

ר"י - § 211.

וְיִרְגְּזוּ and they quaked, occurs three times... and once it is without the prefix Vav. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 213a, on 2 Sam. 22 8, which I have printed; (II) Arund. Orient. 16, fol. 287b, on Ps. 18⁷; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah also on the same passage.

ר"י - § 212.

ר"י a stranger, begins a verse three times in the Scriptures... once in the Law, once in the Prophets and once in the Hagiographa. That is, in contradistinction to two other instances where it begins the verse, but where it is with the prefix Vav (Exod. 22 20; 23 9).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 35b, on Jerem. 7 6, which I have printed; (II) Arund. Orient. 16, fol. 151b, on the same passage; (III) the same MS., fol. 314b, on Ps. 119 19; (IV) Add. 15,250, fol. 341b, on the same passage; (V) Add. 15,251, fol. 28b, on Gen. 23 4; (VI) the same MS., fol. 367b, on Ps. 119 19; (VII) the printed Massorah on Gen. 23 4, and (VIII) the same on Jerem. 7 6.

ר"י - § 213.

כְּנֵר הַבְּאֵר as well the stranger as the homeborn, is three times thus combined in the Scriptures. In the other six instances in which these two classes of the commonwealth are mentioned the homeborn precedes the stranger (Exod. 12 49; Levit. 16 29; 17 15; 18 26; Numb. 15 29, 30).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 142b, on Josh. 8 33, which I have printed; (II) Arund. Orient. 16, fol. 6b, (III) Add. 15,250, fol. 121a; (IV) Add. 15,251, fol. 129a, all on the same passage; (V) Add. 21,160, fol. 176b, on Levit. 24 16; (VI) Vienna Codex No. 85 on the same passage, and (VII) the printed Massorah Finalis, letter 2, § 115.

ר"י - § 214.

ר"י occurs four times in this form. To understand this artificial Massorah it is necessary to remark that this trilateral not only includes the proper name Gera, which is written with Aleph (ג) and occurs nine times (Gen. 46 21; Judg. 3 15; 2 Sam. 16 5; 19 17, 19; 1 Kings 2 8; 1 Chron. 8 3, 6, 7), but the small weight or coin called Geraḥ which is written with He (ה) and occurs five times (Exod. 30 13; Levit. 27 25; Numb. 3 47; 18 16; Ezek. 45 12) and the noun denoting rumination, cud, also written with He (ה), which occurs eight times (Levit. 11 3, 4, 5, 6, 7; Deut. 14 8, 7, 8), thus yielding altogether twenty-two instances of this homonym. The four instances specified in the heading of the Rubric and enumerated are then obtained by (1) counting the solitary instance of the Proper name in the Pentateuch as one passage by (2) taking all the passages in which it denotes weight or coin as representing one (3) all the passages in which it denotes cud as one and (4) finally all the instances of the proper name outside the Pentateuch as one. The addition at the end of the Rubric indicates when this homonym is written with He and when with Aleph. In connection with weights or small coins (מקלות) and with cattle (בקר) it is with He and as proper name (שם רגבי) it is with Aleph. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 55b, on Gen. 46 21. The printed Massorah Parva in the outer margin on this passage simply gives the sign for its orthography.

ר"י - § 215.

ר"י thy neck, is twice defective. This noun feminine plural with the suffix second person singular masculine, without and with the prefix Lamed, occurs altogether four times (Prov. 1 9; 3 3, 22; 6 21). As it is differently spelt, the design of the Massorah is to safeguard the variations in its orthography. The difficulty, however, in doing this arises from the fact that different Schools of textual redactors have preserved different traditions with regard to its precise spelling in the respective passages.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 858a, on Prov. 1 9, which I have printed; (II) Orient. 2375, fol. 119a, on the same passage, and (III) the printed Massorah also on the same passage. According to List II two of the four instances are entirely defective, that is without Vav and without Yod (ר"י Prov. 1 9; 6 21); in one

instance it is entirely plene, that is both with Vav and Yod (ר"י Prov. 3 3) and the other is with Vav defective and Yod plene (ר"י Prov. 3 22).¹

List III also states that it is entirely defective in Prov. 1 9; 6 21, but Jacob b. Chayim emphatically remarks that most of the Codices which he consulted had ר"י without Vav, but with Yod in Prov. 1 9; that Prov. 6 21 alone was entirely defective, which was not supported by this Massorah; that Prov. 3 22 is ר"י with Yod, but without Vav and that in Prov. 3 3 it is ר"י with Vav only and without Yod.² It will be seen that this is in conflict with List II where it is expressly stated that Prov. 3 3 is ר"י entirely plene.

List I. — From the examination of Lists II and III it is evident that List I is incomplete and that something is omitted after the catchwords כָּתוּב על לוח לבך which should describe its spelling in this passage, as well as in Prov. 3 22. The conflict between the two Massorahs (Lists II and III) is still more reflected in the readings of the MSS. and early editions, as will be seen from the following analysis of the four passages:

(1) Proverbs 1 9.

ר"י without Vav, but with Yod, Orient. 2201; Add. 15,250; Orient. 4227; Orient. 2375; the editio princeps of the Hagiographa, Naples 1486—87; the Leira edition of Proverbs 1492; the third edition of the Bible, Brescia 1494; the Salonica edition of Proverbs &c. 1515; the Complutensian; the editio princeps of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

ר"י both without Vav and without Yod, Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,161; the second edition of the Bible, Naples 1491—93; and the fourth edition of the Bible, Pesaro 1511—17.

ר"י both with Vav and with Yod, the editio princeps of the Bible, Soncino 1488.

(2) Proverbs 3 3.

ר"י both with Vav and Yod, Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227; Orient. 2375; the editio princeps of the Hagiographa; the first, second, third and fourth editions of the Bible; the Salonica edition of Proverbs &c. and the first edition of the Rabbinic Bible with the Massorah.

ר"י with Vav, but without Yod, Add. 15,250. ר"י without Vav, but with Yod, Add. 21,161; the Leira edition of Proverbs; the Complutensian and the editio princeps of the Rabbinic Bible.

(3) Proverbs 3 22.

ר"י without Vav; but with Yod, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,161; Orient. 4227; Orient. 2375; the editio princeps of the Hagiographa; the Leira edition of Proverbs; the Salonica edition of Proverbs; the Complutensian; the editio princeps of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

ר"י with both Vav and Yod, the first, second, third and fourth editions of the Bible.

(4) ר"י both without Vav and without Yod, Harley 5710—11; Arund. Orient. 16; Orient. 2375.

ר"י without Vav, but with Yod, Orient. 2201; Add. 15,251; Add. 21,161; Orient. 4227; the editio princeps of the Hagiographa; the second edition of the Bible; the Salonica edition of Proverbs &c.; the Complutensian; the editio princeps of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah.

ר"י with Vav, but without Yod, Add. 15,250. ר"י both with Vav and with Yod, the first edition of the Bible; the Leira edition of Proverbs and the third edition of the Bible.

This detailed analysis again confirms my oft-repeated statement that the Standard Codices as well as their sundry Massorahs, exhibit different recensions which emanate from different Schools of textual redactors and that the attempt to reduce them to uniformity is simply to obliterate the different traditions which were preserved in the respective Schools.

1 נר"י ב' חס' אל חס', אל חס', חס' וחס' אל יעקב נגרותיך של ושמך נגרותיך כה'. 2 לנגרותיך ב' חס' חס' וחס' כי לית חן לראשך, עגור על נגרותיך, וברוך חסדיך ראוי נגרותיך וליה חן כל בידך חסד ד"ג העגור חס' חס' אמנם לשון חס' חסדיך אינו פזיזת כן: וא' כל ידך לחד יחיו חס' נשאר, ויהי כל ידך לחד חסד וחס' אל יעקב.

ר"י - § 216.

ר"י he will stir up, occurs three times and in this book. That is, in Proverbs. This Rubric I have found in the printed Massorah only, on Prov. 15 18. The heading according to the editio princeps should be ר"י.

ר"יז - § 217.

תתנרר thou wilt stir up, or excite, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 164a, on 2 Chron. 25 19.

ר"יח - § 218.

תנרנר their throat, with their throat, occurs three times, it is twice defective. As this noun with the suffix third person plural, without and with the prefix Beth, which occurs altogether three times, is in two instances plene and defective in one instance, the design of this Massorah is to safeguard the different spelling, especially as this difference of spelling occurs in the same book. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 313b, on Ps. 115 7, which I have printed; (II) Add. 15,250, fol. 340b, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Ps. 149 6. As all the three instances occur in the Psalter, the heading ought more properly to be בנרנר. The heading of List IV, viz. בנרנר, is misleading, since with the prefix Beth it occurs twice only. It, however, correctly adds נכסר.

ר"יט - § 219.

תנרנר with their throat, occurs twice. Whilst in the preceding Rubric the Massorah safeguards the variation in the spelling, in the Rubric before us it simply records the two instances in which this form of the noun has the prefix Beth. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ps. 115 7.

ר"כ - § 220.

תנרנר an ax, occurs four times in this form. That is, this noun which occurs altogether four times, is once without a prefix and in the other three instances it is with a different prefix in each instance. Of this Rubric, I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 125a, on Deut. 20 19, which I have printed; (II) the same MS., Vol. I, fol. 220b, on 1 Kings 6 7; (III) the same MS., Vol. II, fol. 5b, on Isa. 10 15; (IV) Add. 15,251, fol. 115a, on Deut. 19 5; (V) Orient. 2349, fol. 184a, on the same passage, and (VI) the printed Massorah, on Isa. 10 15. The addition at the end of List II וכל חד בחד and the heading of List III וכל חד בחד, as well as the heading of List VI מדרין בלש בקרי express in different language that the design of this Massorah is to record the fact that this noun exhibits a unique form in each of the four passages.

ר"כ"א - § 221.

תנרנר a bone, occurs three times. That is, with Kametz under the Gimel, which is due to its pausal accent. It is remarkable that the Massorah does not notice the enigmatical נרנר in 2 Kings 9 13 which the Septuagint simply transliterates (γαρεν = נרנר). This Rubric I have found in the printed Massorah Finalis only, letter ג, § 121.

ר"כ"ב - § 222.

תנרנר the threshing-floors, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 51a, on 1 Sam. 23 1, which I have printed; (II) the same MS., fol. 204b, on Joel 2 24, and (III) Add. 15,451, fol. 197b, on 1 Sam. 23 1.

ר"כ"ג - § 223.

תנרנר and thou shalt diminish, occurs twice. The design of this Massorah is to safeguard this peculiar reading in these two passages which obtained in the dominant School of textual redactors, against the ancient reading תנרנר without the Resh, which is still exhibited in the Septuagint and which is preferable. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Job 15 4. The heading ought more properly to be בנרנר, since the instances are restricted to Job. Apart from this book where this Kal future second person singular masculine occurs twice, it is both times without the prefix Vav (Deut. 13 1; Jerem. 26 2).

ר"כ"ד - § 224.

תנרנר sojourning, sweeping, occurs twice. It is now generally admitted that this sextiliteral is in the first instance the Hithpael

participle from נרנר to sojourn and in the second the Hithpoel participle of נרנר and denotes sweeping. This Massorah, however, does not aid us in the separation of these two roots. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 166b, on Jerem. 30 23.

ר"כ"ה - § 225.

תנרנר drive thou away, or to drive, occurs three times. Though this trilateral is the imperative in the first instance and the infinitive in the second and third passages the Massorah, as usual, groups them together under one Rubric. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 252b, on Prov. 22 10, which I have printed; (II) Orient. 4445, fol. 52a, on Exod. 11 1; (III) Arund. Orient. 16, fol. 344b, on Prov. 22 10; (IV) Add. 15,250, fol. 14a, on Gen. 21 10; (V) Add. 21,160, fol. 8b, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Prov. 22 10.

ר"כ"ז - § 226.

תנרנר and he drove out, occurs three times at the beginning of a verse. This Piel future third person singular masculine with Vav conversive, occurs altogether seven times. In four instances it is in the middle of the verse (Exod. 10 11; Deut. 33 27; Judg. 9 41; 1 Kings 2 27) and in three only, is it at the beginning of the verse. Hence the Massorah safeguards the position of the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31a, on Gen. 3 24, which I have printed, and (II) Orient. 2348, fol. 41a, on the same passage.

ר"כ"ז - § 227.

תנרנר Gershon, occurs twice in this book . . . and throughout the Scriptures it is likewise so except in four instances where it is נרנר Gershom.

To understand this artificial Massorah it is necessary to remark that this proper name occurs altogether thirty-one times in the Bible, that in seventeen instances it is with Nun at the end (תנרנר) and in fourteen with Mem (תנרנר). But as these two forms respectively prevail in different parts of the Bible, this Rubric is so arranged as to safeguard the minority in each case.

Chronicles. — In Chronicles which constitutes the first part of this Rubric and where this proper name occurs twelve times, the Mem form is the rule and the Nun form the exception. The former occurs ten times (1 Chron. 6 1, 2, 5, 23, 47, 56; 15 7; 23 15, 16; 26 24) and the latter twice only. Here, therefore, the Massorah safeguards the two exceptional instances.

All the other Scriptures. — In all the other books, which constitute the second part of this Rubric and where this proper name occurs nineteen times, the Nun form is the rule and the Mem form the exception. The former occurs fifteen times (Gen. 46 11; Exod. 6 16, 17; Numb. 3 17, 18, 21, 25; 4 22, 38, 41; 7 7; 10 17; 26 57; Josh. 21 6, 27) and the latter four times only. Here, therefore, the Massorah safeguards the exceptional Mem form. In fixing the number of the Nun instances in Chronicles at two and the Mem instances in the other Scriptures at four, the design of the Massorah is to militate against the Eastern recension which reads תנרנר with Mem in 1 Chron. 5 27.

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 144b, on 1 Chron. 23 6, which I have printed; (II) Orient. 4445, fol. 59b, on Exod. 18 3; (III) Arund. Orient. 16, fol. 32a, on Judg. 18 30; (IV) the same MS., fol. 252b, on 1 Chron. 27 6; (V) the same MS., fol. 377a, on Ezra 8 2; (VI) Add. 15,451, fol. 176b, on Judg. 18 30; (VII) Add. 21,160, fol. 93b, on Exod. 18 3; (VIII) Halle Oehlsh Ve-Oehlsh II, § 65; (IX) the printed Massorah on Exod. 2 23, and (X) the same on Ezra 8 2. These ten Lists exhibit two different forms of this Massorah. Lists I and IV are as I have printed it, whilst in Lists II, III, V-X the arrangement is different. They begin with תנרנר and continue with תנרנר, and the two parts being reversed.

It is important to remark that whilst seven of the Lists simply safeguard the Mem and Nun forms, three emphasise the fact that all the four, or three out of the four instances, which according to one recension constitute the second part of this Rubric, or according to another recension are the first part, are defective. Thus List VII heads this Rubric תנרנר, List IX

גִּישָׁם רִי הַכִּי, whilst List X not only states in the heading that three only are defective (גִּישָׁם רִי גִּישָׁם רִי גִּישָׁם רִי), but emphatically declares that in Ezra 8 2, it is גִּישָׁם רִי plene (גִּישָׁם רִי). This Rubric must, therefore, be based upon a recension of the text which reads the Ezra instance with *Vav*, and this reading is supported by Add. 15,251, and the carefully printed second edition of the Bible, Naples 1491—98. It will be seen that the *Mem* form in the Pentateuch is always defective, which is probably due to the etymology assigned to it in Exod. 2 2, viz. גִּישָׁם רִי. Hence the Septuagint transliteration of it *Γησαμ*. Apart from the Pentateuch, however, or the Pentateuch and the solitary instance in Ezra, where the *Mem* form occurs ten times, all in Chronicles, these ten Rubrics do not indicate whether any of the ten instances are differently spelt. But the important Model Codex Harley 5710—11, Vol. II, fol. 138b, on 1 Chron. 6 1, has a separate Rubric on the defective orthography of the *Mem* form in the Hagiographa, which states that it is twice defective (גִּישָׁם רִי) in this division of the Bible, viz. 1 Chron. 6 1, 28.¹ Accordingly all the other eight instances are plene. Hence 1 Chron. 15 7, which is defective in my edition, must be גִּישָׁם רִי plene. This is supported by the best Standard Codices, and some of the early editions, viz. Orient. 2201; Harley 5710—11; Arund. Orient, 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Hagiographa, Naples 1486—87; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494 and the Complutensian. The defective גִּישָׁם רִי, which I have adopted in my edition, is supported by Add. 15,451; the second and fourth editions of the Bible, Naples 1491—98; Pesaro 1511—17; the

¹ גִּישָׁם רִי הַכִּי בְּחִבְרֹן וּסְמִינָרִים בְּנֵי לֵוִי גִישָׁם רִי חֶמֶד בְּנֵי יִצְחָק בֶּן גִּישָׁם רִי לֵוִי.

editio princeps of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

§ רִבִּיז - 226.

גִּישָׁם רִי *unto Goshen, occurs twice.* That is, with the paragogic *He*. Normally when this region is described it is גִּישָׁם רִי הָאָרֶץ the land of Goshen, and we should, therefore, expect here גִּישָׁם רִי הָאָרֶץ as it is at the end of verse 28. Hence the Massorah safeguards these two exceptional forms. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient, 2349, fol. 55b, on Gen. 46 28, which I have printed; (II) Orient. 4445, fol. 87b, and (III) the printed Massorah, both on the same passage.

§ רִבִּיז - 229.

גִּישָׁם רִי *Gath, or winepress, without and with prefixes, is always with Pathach and there is not a single instance with Kametz.* The import of this Rubric is given more precisely in Orient. 1478, fol. 16b, on 1 Sam. 27 11, where it is as follows גִּישָׁם רִי מִן כָּל לֵשׁ בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי בְּנֵי אֲמֹנִי, without and with the prefixes, this noun or proper name is always with Pathach, whether it is with Athnach or Soph-Pasuk. The same is the case with the noun גִּישָׁם רִי tribute, without and with the prefix. The design of this Massorah, therefore, is to fix the vowel-points of these expressions with the pausal accents, so that in the seven passages where it is with Athnach (גִּישָׁם רִי 1 Sam. 17 4; 27 4; 2 Sam. 21 20, 22; 1 Kings 2 39; 1 Chron 20 6, 8) and in the eight where it is with Soph-Pasuk (גִּישָׁם רִי 1 Sam. 21 11, 18; 27 2; 1 Kings 2 39, 40; Isa. 63 2; Pa. 56 1; 1 Chron. 8 13), the Pathach is not changed into the normal Kametz.

Letter Daleth.

ד = § 1.

ד. — The first part of this Rubric, which registers the number of times *Daleth* occurs in the Bible, is taken from the alphabetical Poem, given above, letter מ, § 224. The second part, which records the number of times *Daleth* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Bible*, Part I, chap. VII., p. 110 &c.

ד = § 2.

ד. — One *Daleth* is with one *Tag*. This is from Harley 5710—11, Vol. I, fol. 43a, on Exod. 13 14.

ד = § 3.

ד. — Four *Daleths* have respectively two *Tägin*. This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ד = § 4a.

ד. — Ten *Daleths* have respectively three *Tägin*. This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ד = § 4b.

ד. — Nine *Daleths* are respectively with four *Tägin*. This Rubric is from the *Machsor Vitry*, Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ד, § 25, Vol. II, p. 680 &c.

ד = § 5.

ד. — Words beginning with *Daleth* which respectively occur once only. From the following List, whence it will be seen that there are upwards of 140 such unique expressions, there can be no doubt that the eleven forms which constitute this Rubric exhibit the first attempt to collect these forms and that the original compiler left it to his colleagues gradually to complete the register. This incipient List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 163a, on Jerem. 26 8. The bracketed heading is my addition.

ד = § 6.

ד. — An alphabetical List of words beginning with *Daleth* which respectively occur once only. This List I have compiled, since no other form of the incipient register given in the preceding List has as yet come to light. For the words which are given in this List as unique, but which occur more than once, see the Additions at the end of this Volume p. 752, § 6.

ד = § 7.

ד. — Two words which are defective of *Daleth* in the middle, are officially read with it. That is, the textual reading or the *Kethiv* is without this letter, but the official reading or the *Keri* supplies it. It will be seen that in the first instance the design of the *Keri* is to harmonise 1 Kings 9 18 with the passage in 2 Chron. 8 4, whilst in the second instance it is to remove an archaic form. On referring to the notes on these passages in my edition of the Bible it will be seen that the *Keri* has found its way as the substantive reading into the text of both MSS. and early editions. This Rubric, which does not occur in the printed Massorah, is from Paris Oehlah Ve-Oehlah § 181.

ד = § 8.

ד. — Words ending with *Daleth* which respectively occur once only. This incipient List, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 65b, on Jerem. 49 5. From the six words which constitute this first attempt at registering these unique forms, it will be seen that they all end in ד, so that the plan thus adopted was strictly alphabetical. The List, however, even of the words ending with ד, has not been completed, since there are altogether upwards of thirty such unique expressions, as will be seen from the following Rubric.

ד = § 9.

ד. — An alphabetical List of words ending with *Daleth* which respectively occur once only. This List I have compiled myself. It will aid students in deciphering any other fragmentary registers which may yet be found in some MSS. I have detected the following omissions since the Rubric has been published:

Omissions:

Ezek.	27 28	דלד	1 Chron. 2 29	דלד	1 Chron. 27 6	דלד	
1 Chron.	4 18	דלד	Neh.	3 14	דלד	Zech.	3 2
Gen.	10 8	דלד	"	12 15	דלד	Gen.	4 16
1 Chron.	8 16	דלד	Josh.	19 12	דלד	Jerem.	50 21

For the words which occur more than once see the Appendix to this Volume, p. 752, § 9.

ד = § 10.

ד. — Two words are written in the text with *Daleth* for which the official reading, or *Keri* substitutes *Resh*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 250a, on 2 Kings 16 6, where it is given as the converse of the instances written with *Resh*, but read with *Daleth*; (II) the Massorah Finalis of Add. 15,251, fol. 241b; (III) Paris Oehlah Ve-Oehlah § 123, and (IV) the printed Massorah Finalis, letter ד, § 8. On referring to the notes on these passages in my edition of the Bible, it will be seen that the *Keri* is the substantive reading both in MSS. and in early editions.

ד = § 11a.

ד. — Words which respectively occur twice, once with *Daleth* and once with *Resh*. It is important to notice that this fragment, which is from Orient. 2849, fol. 48a, on Gen. 35 11, and which registers five pairs only, is not as yet arranged according to the alphabet, and has no heading. The same is the case with the larger fragment in the ancient Codex Orient. 4445, fol. 127a, on Numb. 8 16, which I have found since the publication of this List. This shows conclusively that the Lists were gradually developed and that the headings were added at a later period.

ד = § 11b.

ד. — An alphabetical List of words which respectively occur twice, once with *Daleth* and once with *Resh* and they are all unique.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 178a, on Ps. 18 43, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 4 4; (III) the same Codex on Jerem. 5 28; (IV) the Massorah Finalis of Add. 15,251, fol. 443b; (V) Add. 15,451,

fol. 81b, on Levit. 11 14; (VI) the same MS., fol. 388b, on Ezek. 47 5; (VII) the same MS., fol. 408a, on Ps. 42 4; (VIII) Halle Oohlah Ve-Oohlah I, § 7; (IX) the *editio princeps* of the Rabbinic Bible, Venice 1517, Vol. II, at the end; (X) Paris Oohlah Ve-Oohlah, § 7, and (XI) the printed Massorah Finalis, letter η , § 1.

Though this List is an expansion of the incipient registers recorded in § 11a, it must not be taken as complete nor indeed did the compilers of it intend it as such. This is attested by the two oldest recensions of it in the St. Petersburg Codex. The first, which heads it an alphabet (List II), gives eighteen pairs only, whilst the second (List III) gives thirty-eight such pairs or one more than the List which I have printed, viz. η Job 39 25. It will be seen that though all the Lists head this Rubric as exhibiting the alphabet, seven of the longest of them only register fourteen letters, since η , η , η , η , η , η , η and η are not represented.

On comparing 2 Sam. 22 43 with Ps. 18 43; 87 1 with 110 3 or some of the other pairs and referring to the notes on these passages in my edition of the Bible, the design of this Massorah will be apparent.

η - § 12.

η this, without and with the prefix Lamed, is always written with Aleph. That is, in all the six instances in which it occurs (Dan. 4 27; 5 6, 6; 7 3, 3, 8), in contradistinction to η one, with which this Massorah contracts the orthography of this feminine pronoun and which is always written with He according to this Rubric. (Vide *infra* letter η , § 43.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 281b, on Dan. 7 1.

η - § 13.

η she sorrowed, occurs twice. That is, the preterite third person singular feminine. In the only other instance where this quadriliteral occurs, it is a noun with *Sheva* under the *Daleth* and *Kametz* under the *Aleph* (η Job 41 14). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, fol. 53a, on Jerom. 31 25, which I have printed, and (II) Arund. Orient. 16, fol. 167a, on the same passage.

η - § 14.

η and he take thought, occurs twice, once *Milz* and once *Milra*. That is, in the first instance the accent is under the *Daleth* and in the second under the *Aleph*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 30b, on 1 Sam. 9 5, which I have printed; (II) the same MS., fol. 40b, on 1 Sam. 10 2, and (III) Add. 15,451, fol. 184b, on the same passage. As the two passages occur in the same book, the heading ought more properly to be η .

η - § 15.

η he shall fly, without and with the prefix Vav, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 180a, on Deut. 28 49, which I have printed, and (II) Add. 15,260, fol. 112a, on the same passage.

η - § 16.

η Dor, is four times written with Aleph in the Scriptures. That is, the textual reading or the *Kethiv* is with Aleph, but the official reading or *Keri* is with Vav. That this is the import of this Massorah is attested by the Model Codex Harley 5710-11, which has in the Massorah Parva on Josh. 17 11, and 21 32, the official η , whilst in 1 Kings 4 11 η is altered in the text itself into η . This textual reading here is supported by Add. 21,161, and the Splendid Model Codex Oriental 2627. And though the remarkable MS. of the Paris National Library No. 1-3 has in the text η it has the official η in the Massorah Parva, as it is in Josh. 11 2; 12 23; 23; Judg. 1 27; 1 Sam. 28 7; 1 Chron. 7 29.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 219b, on 1 Kings 4 11, which I have printed; (II) Arund. Orient. 16, fol. 805a, on Ps. 83 11; (III) Add. 15,451, fol. 169b, on Josh. 21 32; (IV) Halle Oohlah Ve-Oohlah, Supplement fol. 129b; (V) the printed Massorah on Josh. 17 11, and (VI) the same on Ps. 83 11.

η - § 17.

η *bees*, occurs three times without and with prefixes, twice *plene* and once *defective*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 123b, on Deut. 1 44, which I have printed; (II) Orient. 2348, fol. 133b, on the same passage; (III) Arund. Orient. 16, fol. 29a, on Judg. 14 8; (IV) Add. 15,451, fol. 178b, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Ps. 118 12.

These six Lists exhibit two distinct recensions. Lists I and II, which represent the first recension, emphatically state in the heading that two of the instances (Judg. 14 8; Ps. 118 12) are *plene* and one (Deut. 1 44) is *defective*, whilst Lists IV, V and VI, which exhibit the second recension, as emphatically declare that all the three instances are *defective* (η). As both recensions agree that it is *defective* in the first instance (Deut. 1 44), I subjoin the analysis of the MSS. and early editions of the other two instances only.

(2) Judges 14 8.

η *plene*, Orient. 2201; Harley 5710-11; Arund. Orient. 16, on which the Massorah Parva remarks η , viz. this passage and Ps. 118 12; Add. 15,250; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485-86; the first edition of the Bible Soncino 1488; the second edition of the Bible, Naples 1491-93; the third edition, Brescia 1494; and the *editio princeps* of the Rabbinic Bible, Venice 1517.

η *defective*, Add. 15,451; the Complutensian and the first edition of the Rabbinic Bible with the Massorah, Venice 1524-25 in which the Massorah Parva remarks against it that it is unique in this *plene* instance and that it is *defective* in all the three instances without and with the prefixes η . This, it will be seen, is in direct conflict with the Massorah Parva in Arund. Orient. 16, on the same passage.

(3) Psalm 118 12.

η *plene*, Orient. 2201, second hand; Harley 5710-11; Arund. Orient. 16; Add. 15,250, on which the Massorah Parva remarks here η , viz. this passage and in Judg. 14 8; Add. 15,251, Add. 15,451, on which the Massorah Parva remarks η though in the text it is the *plene*; the *editio princeps* of the Hagiographa; the second, third and fourth editions of the Bible; the Salonica edition of the Hagiographa, 1515; the Complutensian and the *editio princeps* of the Rabbinic Bible.

η *defective*, Orient. 2201 first hand; the first edition of the Bible and the first edition of the Rabbinic Bible with the Massorah.

From the above analysis it will be seen that the first recension which I have printed, is supported by the best Standard Codices and early editions and that η Ps. 118 12 in my edition of the Bible ought to be η *plene*. As these three instances severally occur in the three divisions of the Bible, Lists IV-VI add η in the headings. These conflicting Massorahs afford another striking illustration of the repeated fact that they are based upon different recensions of the text which were preserved in the several Schools of textual redactors in accordance with their respective traditions.

η - § 18.

η occurs twice, once *plene* and once *defective*. That is, in two different senses. In the first instance where it is *defective* it is the proper name of a place *Debir* with the prefix *Lamed* and in the second which is *plene* it is the noun with the prefix *Lamed* denoting an *oracle*. This Rubric I have found in the printed Massorah Finalis only, letter η , § 5. These two expressions are part of the alphabetical List of words which respectively occur twice in two different senses (*Vide infra*, letter η , § 428, Vol. II, p. 217 &c.)

η - § 19.

η to *Debir*, without and with the prefix *Lamed*, occurs three times and is *defective*. As this proper name, which occurs altogether thirteen times, is in these three instances only with the paragogic *He*, the Massorah safeguards the exceptional form. This is all the more necessary since in one of the passages (Josh. 10 39) the *He* is superfluous.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 144b, on Josh. 10 38, which I have printed; (II) Arund. Orient. 16, fol. 8b; (III) Add. 15,250, fol. 123a; (IV) Add. 15,251, fol. 180b, and (V) the printed Massorah, all on the same passage.

כי - § 20.

דיבריה Dibrain, occurs twice. This Rubric, which is from Vienna Codex No. 85 on Hosea 1 8, is corrupt. This proper name of Hosea's father-in-law occurs once only and in 2 Sam. 11 27, which is indicated by the catchwords as the second instance, there is not the remotest approach to such a name.

כי - § 21.

היא cleaveth, occurs twice. That is, in these two instances only, is it followed immediately by the prefix Lamed, in contradistinction to the other four passages where this preterite third person feminine occurs. (Ps. 68 9; 102 6; Job 19 20; Ruth 1 14.) In Ps. 102 6 there is the intervention of a noun. This Rubric I have found in the printed Massorah only, on Ps. 44 26.

כי - § 22.

תה תשמר פה thou shalt keep fast, occurs twice in this book and is plena. That is, with paragoge Num. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 259b, on Ruth 2 21, which I have printed, and (II) Arund. Orient. 16, fol. 288b, on the same passage. As these two instances are restricted to Ruth the heading ought more properly to be כי - § 22.

כי - § 23.

והיא and they pursued, occurs twice. In contradistinction to the three instances where this Hiphil future third person plural with Vav conversive, is recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 31b; on Judg. 18 22. As this form does not occur apart from Judg. the heading ought properly to be כי - § 23.

כי - § 24.

והיא and they pursued, occurs three times. As this Hiphil future third person plural with Vav conversive which occurs altogether five times, exhibits two forms, viz. the normal form ויהי, which constitutes the preceding Rubric as well as the second part of this Rubric, and the abnormal ויהי, the Massorah safeguards these two different forms. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 244b, on 1 Chron. 10 2, which I have printed; (II) Add. 15,250, fol. 407b, on the same passage, and (III) the printed Massorah Finalis, letter 7, § 5. Lists II and III do not give the second part of this Rubric.

כי - § 25.

והיא they shall be joined, or cleave together, occurs twice. That is, this Pual future third person plural masculine, in contradistinction to the other two instances where this quinqueliteral יהי Kal future (Numb. 36 7, 9). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 289a, on Job 38 38, which I have printed, and (II) the printed Massorah on Job 41 9. As these two instances are restricted to Job the heading ought properly to be כי - § 25.

כי - § 26.

והיא adhering, or he adhered, occurs twice in the Scriptures. It will be seen that in the first instance it is the preterite third person singular masculine and that the There under the Beth is due to its pausal accent Athnach, whilst in the second instance it is an adjective. The Massorah, however, as usual, groups them under the same Rubric because the vowel-points are identical. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 289b, on 2 Kings 3 8, which I have printed, and (II) Arund. Orient. 16, fol. 99a, on the same passage.

כי - § 27.

והיא to speak against God, occurs twice in this form. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 118b, on Numb. 21 5.

כי - § 28.

והיא to speak unto all Israel, occurs four times. When the message or address is to the people of Israel, the phrase יהי is normally followed by יהי. In this form it occurs no fewer than thirty-nine times in the Pentateuch. In four instances, however, the expression יהי all, is used instead of יהי the children of. Hence the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 111a, on Deut. 1 1. As all the instances are restricted to Deuteronomy, the heading ought more properly to be יהי. But these qualifying expressions, as we have seen, are frequently omitted. As bearing upon this Rubric see letter 4, § 571.

Comp. יהי Exod. 6 9; 14 2, 15; 19 6; 25 2; 30 81; 31 18; 34 84; Levit. 1 2; 4 2; 7 28, 29; 11 2; 12 2; 15 2; 18 2; 23 2, 10, 24, 34, 44; 24 28; 25 2; 27 2; Numb. 5 6, 12; 9 4, 10; 15 2, 18, 38; 17 17, 21; 19 2; 27 8; 33 51; 35 10; Deut. 1 8; 4 45.

כי - § 29.

והיא to speak unto all the children of Israel, occurs five times in the Pentateuch. This Rubric, which I have found in the printed Massorah Finalis only, letter 7, § 486, is hopelessly corrupt. This combination occurs once only, viz. Numb. 14 89. In Exod. 16 10, which is here given as the first instance, it is יהי... יהי, whilst the other three instances (Deut. 1 1; 31 1; 32 45) are not only without יהי, but form part of the preceding Rubric. It is evident that an ignorant Nakdan who found an incipient register of the fully given List, recorded in the preceding Rubric, added the two instances and supplied the erroneous heading and that Jacob b. Ch. printed this confused Rubric without examining its contents.

כי - § 30.

והיא. Whenever the verb יהי is combined with the preposition (יהי) and these suffixes, it is with Dagesh except in nine instances where it is Rafe. That is, normally these three combinations, which occur altogether thirty times, are (1) יהי in twenty-two passages (2) יהי in six, and (3) יהי or יהי in two. In the nine instances, however, which are recorded in this Rubric יהי is abnormally combined with יהי and יהי. Hence the Massorah safeguards this exceptional combination.

And throughout Ezekiel it is likewise Rafe. As the normal combination does not occur in Ezekiel and as it is invariably Rafe in all the five instances (Ezek. 2 1; 3 22, 27; 14 4; 44 5), the simple mention of the fact without specifying the passages, was deemed sufficient. It is to be remarked that the passages in which יהי is the pronoun in this combination and precedes the verb יהי (Numb. 22 85, 88; 24 18; 1 Kings 22 14), are excluded because they do not exhibit any anomaly.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 102b, on Numb. 26 8, which I have printed; (II) the same MS., Vol. I, fol. 237b, on 1 Kings 22 24; (III) the same MS., fol. II, fol. 56a, on Jerem. 35 2; (IV) Orient. 4445, fol. 146a, on Numb. 26 8; (V) Arund. Orient. 16, fol. 149b, on Jerem. 4 12; (VI) the same MS., fol. 268a, on 2 Chron. 18 28; (VII) Add. 15,251, fol. 97b, on Numb. 26 8; (VIII) Add. 15,451, fol. 14a, on Gen. 21 2; (IX) the same MS., fol. 146b, on 1 Kings 22 24; (X) the same MS., fol. 496a, on 2 Chron. 18 28; (XI) Add. 21,180, fol. 8a, on Gen. 21 2; (XII) the same MS., fol. 288a, on Numb. 26 8; (XIII) Halle Ochlah Ve-Ochlah II, § 10; (XIV) the printed Massorah on Gen. 21 2, and (XV) the same on 2 Chron. 18 28.

It is remarkable that in Lists II and III the second part of this Rubric is as follows יהי ליה יהי ביה יהי יהי and all through Ezekiel it is also Rafe except once where it is יהי Ezek. 14 4. It is, therefore, evident that these two Lists are based upon the redaction of a text which exhibited יהי in this passage and not יהי as it is in the received text. The heading in the Rubric which I have printed, should be יהי יהי יהי in accordance with that given above.

Comp. יהי Gen. 17 8, 22, 28; 34 6; 35 13, 14, 15; 45 15; Exod. 31 18; 34 29, 32, 34, 35; Numb. 7 89; 2 Sam. 3 27; 2 Kings 35 6, 26; Jerem. 23 28; 29 5; 52 9, 32; 2 Chron. 10 10. For the six instances of יהי see § 31. יהי or יהי Exod. 25 22; Jerem. 23 25.

ל"א - § 31.

ל"א to speak unto them, occurs six times. The design of this Massorah is to exclude the reading ל"א in Ezek. 14 4 which obtained in the less dominant School of textual redactors and which is registered in the Massorah of this School, recorded in the preceding Rubric. As this Rubric is restricted to the combination of the verb with ל"א, the phrase with the noun intervening, viz. ל"א ל"א Jerem. 27 18, is excluded.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 152b, on Josh. 22 15; (II) Arund. Orient. 16, fol. 16a; (III) Add. 15,250, fol. 129b; (IV) Add. 15,451, fol. 160b, all on the same passage; (V) Orient. 2349, fol. 39b, on Gen. 23 8; (VI) the same MS., fol. 78a, on Exod. 34 8; (VII) the printed Massorah on Gen. 42 7, and (VIII) the printed Massorah Finalis, letter 7, § 7.

ל"ב = § 32.

ל"ב In two instances is the verb ל"ב to speak, combined with ל"ב them. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 130a, on Deut. 11 19.

ל"ג = § 33.

ל"ג to speak with, occurs six times in the Pentateuch. In this division of the Bible the verb ל"ג to speak, is generally followed by the preposition ל"ג with the different suffixes, viz. ל"ג ל"ג (Exod. 6 29; 14 12; 29 42 &c.), ל"ג ל"ג (Gen. 45 12; Deut. 1 43; 4 12, 15; 10 4), ל"ג ל"ג (Gen. 24 30), ל"ג ל"ג (Deut. 1 6; 5 24). In the six instances, however, which constitute this Rubric, it is twice ל"ג ל"ג or ל"ג ל"ג (Exod. 19 9; Numb. 11 17), twice ל"ג ל"ג (Exod. 20 19; Deut. 5 4) and twice ל"ג ל"ג (Exod. 20 16, 10). Hence the Massorah safeguards this combination. This Rubric I have found in the printed Massorah only, on Deut. 5 4.

ל"ד = § 34.

ל"ד and speaking, occurs five times defective in the Scriptures. By fixing the number at five, the design of this Massorah is to militate against the ancient reading ל"ד in Prov. 16 13 which was in the recension of the text from which the Septuagint was translated and which is now accepted by Biblical critics as preferable to the present Massoretic recension.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 15a, on Isa. 33 15, which I have printed; (II) the same MS., Vol. II, fol. 110b, on Amos 5 10; (III) St. Petersburg Codex of A. D. 916 on the same passage; (IV) Arund. Orient. 16, fol. 132b, on Isa. 33 15; (V) the same MS., fol. 342a, on Prov. 16 13; (VI) Add. 21,160, fol. 314b, on Esther 10 3; (VII) the printed Massorah on Ps. 15 2, and (VIII) the same on Prov. 16 13. As this Kal participle active with the prefix Vav which occurs five times, is defective in all the instances, Lists V, VI, VII and VIII head this Rubric more correctly ל"ד.

ל"ה = § 35.

ל"ה they speaking, or those who are speaking of, occurs four times, three times defective and once plene. As this plural participle construct, which occurs four times, is differently spelt in the same book, the Massorah safeguards the variation in the spelling. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 190b, on Ps. 58 4, which I have printed; (II) Arund. Orient. 16, fol. 285a, on Ps. 5 7; (III) the same MS., fol. 290a, on Ps. 28 3, and (IV) the printed Massorah on the same passage.

ל"ו = § 36.

ל"ו occurs twice in the Scriptures. That is, in two different senses. In the first instance it is the active participle plural feminine and denotes they are speaking (Numb. 27 7), whilst in the second it is a feminine noun plural of ל"ו and signifies boats, rafts.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 220a, on 1 Kings 5 23, which I have printed; (II) Arund. Orient. 16, fol. 80a, on the same passage; (III) Add. 15,250, fol. 183a, also on the same passage; (IV) Add. 21,160, fol. 236a, on Numb. 27 7, and (V) Vienna Codex No. 35, on the same passage. Lists II-V rightly head this Rubric ל"ו. As one of the instances is

defective and one plene the heading of List IV properly safeguards this variation in the spelling viz. ל"ו ל"ו ל"ו ל"ו ל"ו ל"ו. These two instances form part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter 2, § 428.)

ל"ז = § 37.

ל"ז he spake, occurs twice at the beginning of the verse. As this Piel preterite third person singular masculine, which occurs upwards of two hundred times, begins a verse in two instances only, the Massorah safeguards this peculiar position. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 261b, on Jerem. 42 19, which I have printed; (II) Add. 21,160, fol. 48b, on Gen. 42 30, and (III) the printed Massorah on the same passage.

ל"ח = § 38.

ל"ח Whenever this Piel preterite third person singular masculine has a conjunctive or non-pausal accent, it is with Segol (תקף) and when it is with the pausal accent Athnach or Soph-Pasuk it is with Tzeret (תקף) except in one instance where it is with Tzeret without the pausal accent. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 162a, on 2 Chron. 23 3. The expression ל"ח to denote the conjunctive or non-pausal accents is an important contribution to the Massoretic terminology.

ל"ח with Athnach occurs ten times Exod. 12 25; Numb. 12 2; 1 Kings 2 24; 8 20, 56; 2 Kings 20 9; Isa. 1 2; Jerem. 9 7; 40 8; 2 Chron. 6 10; and ל"ח with Soph-Pasuk seventeen times Gen. 21 1; 44 2; 1 Kings 14 11; 22 38; 2 Kings 2 22; Isa. 1 20; 21 17; 22 25; 23 8; 38 7; 40 6; 53 14; Jerem. 13 15; Ezek. 22 28; Joel 4 8; Obad. 18; Micah 4 4.

ל"ט = § 39.

ל"ט he hath spoken good concerning, occurs twice in this combination. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 274, on Esther 7 9, which I have printed; (II) the same MS., Vol. I, fol. 32a, on Numb. 10 29; (III) Arund. Orient. 16, fol. 362a, on Esther 7 9; (IV) Add. 21,160, fol. 204b, on Numb. 10 29; (V) Orient. 2349, fol. 106b, on the same passage, and (VI) the printed Massorah also on the same passage.

ל"י = § 40.

ל"י Jehovah hath spoken unto Moses, occurs six times in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 35b, on Exod. 4 30. As this phrase also occurs twice in Joshua (11 23; 14 6) there can be no doubt that בקריה in the heading is a scribal error for בחריה in the Pentateuch. (See also letter 2, § 1189.)

ל"יא = § 41.

ל"יא Jehovah hath spoken by the hand of Moses, occurs four times. As the phrase is normally יהוה צוה משה, Jehovah hath commanded by the hand of Moses (Exod. 35 29; Levit. 8 36; Numb. 15 23; 36 13; Josh. 14 2; 21 2, 8; Judg. 3 4; Neh. 8 14), the Massorah safeguards the exceptional combination. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 111a, on Numb. 17 5, which I have printed; (II) Add. 15,250, fol. 38a, on Exod. 9 35, and (III) the printed Massorah on the same passage. List II heads this Rubric ל"יא which is manifestly a clerical error for בקריה.

ל"יב = § 42.

ל"יב Jehovah hath spoken concerning him, occurs three times. The phrase יהוה צוה ל"יב is in four instances followed by the preposition ל"יב unto with the suffix third person singular masculine (ל"יב) and in three instances by the preposition ל"יב with the same suffix. Hence the Massorah records the minority. This safeguarding is all the more necessary since these two prepositions are not infrequently interchanged (vide supra, letter 2, § 514) and since in two of the passages which constitute this Rubric, ל"יב seems more natural. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 255b; on 2 Kings 19 21.

ל"יג = § 43.

ל"יג he hath spoken concerning me, occurs three times. Normally this Piel preterite third person singular masculine is followed

by the preposition *בְּ* with the suffix first person (*אֲנִי*) in which combination it occurs five times (Gen. 24:80; Deut. 21; 1 Sam. 15:16; 1 Kings 13:18; Ezek. 2:2). The Massorah, therefore, safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 77a, on 1 Kings 2:4, which I have printed, and (II) Add. 15,250, fol. 181b, on the same passage.

בְּ אֲנִי - § 44.

בְּ אֲנִי he hath spoken concerning thee, occurs three times. That is, in contradistinction to the combination *בְּ אֲנִי* (Deut. 13:3; 1 Sam. 3:17; 1 Kings 13:22; 2 Kings 5:18; Jerem. 38:25). The design of this Rubric, like that of §§ 42 and 43, is to safeguard the homonymous prepositions in combination with the Piel preterite *בְּ אֲנִי*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 252a, on 1 Chron. 22:11, which I have printed; (II) the same MS., fol. 268a, on 2 Chron. 18:22, and (III) Add. 15,250, fol. 426b, on the same passage. It is remarkable that all the three Lists omit the instance in Jerem. 11:17, where it is *בְּ אֲנִי* with the feminine suffix.

בְּ אֲנִי - § 45.

בְּ אֲנִי and thou shalt speak unto him, is four times thus combined. Normally the combination *בְּ אֲנִי* and thou shalt say unto him, which occurs twelve times (Exod. 7:16, 26; 8:16; 9:13; 13:14; Numb. 8:2; Deut. 26:3; 2 Sam. 13:5; Isa. 7:4; Jerem. 34:2; Ezek. 32:2; Zech. 6:12). By fixing the number at four, the design of the Massorah is to exclude the reading *בְּ אֲנִי* in Exod. 9:1, in accordance with 8:16, which obtained in other Schools of textual redactors as is evident from the Samaritan recension, the Septuagint and the Syriac.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 286a, on 1 Kings 21:19, which I have printed; (II) Orient. 445b, fol. 49b, on Exod. 9:1; (III) Arund. Orient. 16, fol. 96a, on 1 Kings 21:19; (IV) Add. 15,451, fol. 43a, on Exod. 9:1; (V) the printed Massorah on Exod. 4:15; (VI) the same on Exod. 9:1, and (VII) the same on 1 Kings 21:19.

בְּ אֲנִי - § 46.

בְּ אֲנִי I speak, occurs twice at the beginning of a verse. That is, in contradistinction to the other two instances where this Piel preterite first person singular begins a verse and is with the prefix *Vav* (Jerem. 1:16; Hosea 12:11). Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 180b, on Jerem. 22:21, which I have printed; (II) the same MS., fol. 451a, on Eccl. 1:16; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah also on the same passage. These two expressions form part of the List of fourteen words which respectively occur twice at the beginning of a verse without the prefix *Vav*. (Vide infra, letter *ו*, § 62.)

בְּ אֲנִי - § 47.

בְּ אֲנִי I have spoken and have done, occurs four times. That is, without any other expression intervening. Hence Ezek. 24:14, in excluded. For this Rubric see letter *א*, § 952.

בְּ אֲנִי - § 48.

בְּ אֲנִי when speaking, occurs twice, . . . and once it is with the prefix *Vav*. As this Piel infinitive construct occurs five times with the prefix *Caph* and twice only with *Beth*, and moreover as these two letters are almost identical in the MSS., the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 253b, on Prov. 23:16, which I have printed; (II) Orient. 2849, fol. 42b, on Gen. 27:5, and (III) the printed Massorah on the same passage. The latter heads this Rubric *בְּ אֲנִי* which is incorrect, since it occurs twice only without the prefix *Vav*. It ought either to be *בְּ אֲנִי* or *בְּ אֲנִי* as it is in List I. This Rubric is part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (Vide infra, letter *ו*, § 70.)

בְּ אֲנִי - § 49.

בְּ אֲנִי and speak or and to speak, occurs eleven times. *בְּ אֲנִי* or *בְּ אֲנִי* with *Makeph*, which is both the Piel Imperative and the Infinitive, occurs altogether about eighty-seven times. In seventy-

six instances it is without the prefix *Vav* and in eleven only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS., and two printed: (I) Arund. Orient. 16, fol. 97b, on 2 Kings 1:3, which I have printed; (II) the same MS., fol. 385a, on Neh. 9:13; (III) Add. 15,451, fol. 245a, on 2 Kings 1:3; (IV) Add. 21,160, fol. 291b, on Isa. 58:9; (V) Vienna Codex No. 35, on 2 Kings 1:3; (VI) the printed Massorah on the same passage, and (VII) the same on Neh. 9:13. It will be seen that these eleven instances consist of three Imperatives (2 Sam. 19:8; 2 Kings 1:9; Ezek. 37:21) and eight Infinitives (2 Kings 2:11; Isa. 58:9, 18; 59:4; Jerem. 7:13; 25:3; 35:14; Neh. 9:13), and that two have *Segol* instead of *Tzere* (Isa. 58:9; 59:4) which is due to the *Makeph* (*בְּ אֲנִי*).

בְּ אֲנִי - § 50.

בְּ אֲנִי to speak, or speak thou, is twice with *Pathach*. That is, in these two instances this trilateral, which is either the Infinitive or Imperative, has *Segol* under the *Beth*, called *Pathach* in Massoretic terminology instead of *Tzere* which is due to the *Makeph*.

And wherever it is followed by *אֲנִי* it is likewise so. In combination with this particle of entreaty in which this Imperative occurs four times, it is always *בְּ אֲנִי* with *Segol* (Exod. 11:2; 2 Sam. 13:18; 2 Kings 18:26; Isa. 36:11).

This Rubric, which I have found in the printed Massorah only, both Finalis letter *ו*, § 34 and Parva on Isa. 59:13, is incorrect, since apart from its combination with *אֲנִי* this trilateral is *בְּ אֲנִי* with *Segol* in four instances and not in two, Exod. 20:16 and Ezek. 14:4 being omitted. On Jerem. 9:4 the Massorah Parva in Add. 15,251, remarks *בְּ אֲנִי* and *בְּ אֲנִי*. The printed Massorah Parva remarks on this passage *בְּ אֲנִי* and *בְּ אֲנִי*. Accordingly there are three such instances apart from its combination with *אֲנִי*. As is often the case these conflicting Massorahs are due to the variations in the respective recensions which obtained in the several Massoretic Schools. This is attested by the Massorah Parva in the Model Codex Orient. 2626 on Exod. 20:16, which remarks that the *Mugah* reads here *בְּ אֲנִי* with *Tzere*. Hence the Massorah Parva both in Add. 15,251, and in Jacob b. Chayim's edition, which states that *בְּ אֲנִי* with *Segol* occurs three times apart from *בְּ אֲנִי*, is based upon the recension represented by the *Mugah* Codex, the three instances being Isa. 49:13; Jerem. 9:4; Ezek. 14:4, and Jacob b. Chayim's Rubric in the Massorah Finalis, which I have reproduced, must be corrected accordingly.

בְּ אֲנִי - § 51.

בְּ אֲנִי speak, or my speaking, occurs three times in the Scriptures. That is, this Imperative singular feminine or Infinitive with suffix first person singular, in contradistinction to this quadrilateral which occurs thirteen times as a noun with suffix first person singular and is pointed *בְּ אֲנִי* denoting my word.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 58a, on Jerem. 31:20, which I have printed; (II) the same MS., Vol. II, fol. 231a, on Job. 21:3; (III) St. Petersburg Codex of A. D. 916, on Jerem. 31:20; (IV) Arund. Orient. 16, fol. 21b, on Judg. 5:12; (V) the same MS., fol. 167a, on Jerem. 31:20; (VI) the same MS., fol. 328b, on Job 21:3; (VII) Add. 15,251, fol. 255a, on Jerem. 31:20, and (VIII) the printed Massorah on Job 21:3. List III, which heads this Rubric *בְּ אֲנִי* one of the three instances with *Dagesh* or *Sheva* under the *Beth*, shows that the design of this Massorah is to distinguish these three instances from those in which this quadrilateral is *Raphe* or is with *Kametz* under the *Beth*.

בְּ אֲנִי - § 52.

בְּ אֲנִי and as he was speaking, occurs three times in the Scriptures. The design of this Massorah is to safeguard the variation in the phrase which occurs four times in this book and which is in three instances *בְּ אֲנִי* with the prefixes *Vav Beth* and *Vav Caph* in the fourth passage. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, fol. II, fol. 288b, on Dan. 8:18, which I have printed; (II) the same MS., Vol. II, fol. 284b, on Dan. 10:11; (III) Arund. Orient. 16, fol. 372b, on the same passage, and (IV) the printed Massorah on Dan. 8:18. As all the three instances occur in Daniel the heading ought to be *בְּ אֲנִי*. That of List IV is more correct.

נ"ג - § 58.

דַּבֵּר speak, has four times the accent in this book. That is, in Leviticus this Imperative is in four instances with Tevir. The Imperative דַּבֵּר, which occurs altogether nineteen times in Leviticus and which with the solitary exception of 16 1 always begins a verse, has no fewer than seven different accents. The prevailing accent, however, is Gershayim which it has in eight instances (Comp. דַּבֵּר Levit. 1 2; 4 2; 12 2; 19 2; 23 2, 10; 25 2; 27 2). This is the reason why the Massorah safeguards the passages with -Tevir.

Of this Rubric, I collated five Lists, four in MSS., and one printed: (I) Orient. 2849, fol. 85b, on Levit. 7 23, which I have printed; (II) Orient. 2928, fol. 95b, on the same passage; (III) Add. 15,251, fol. 78a, on Levit. 23 34; (IV) Vienna Codex No. 36, on Levit. 23 24, and (V) the printed Massorah on Levit. 7 23.

נ"ד - § 54.

דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו speak unto Aaron and unto his sons, occurs three times in the Pentateuch. The design of this Massorah is to safeguard the three instances where Moses is ordered to speak exclusively to Aaron and to his sons against being made conformable to the two instances where he is commanded to speak to Aaron and to his sons and to all the children of Israel (אֶל-קָרְיָיִךְ Levit. 17 2; 22 18).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 66a, on Levit. 6 18, which I have printed; (II) Orient. 2948, fol. 95a, on the same passage, and (III) Orient. 2849, fol. 85a, also on the same passage.

נ"ה - § 55.

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל speak unto the children of Israel, is twice with the accent Zarka in the Pentateuch. That is, when this Imperative is followed by אֶל-בְּנֵי יִשְׂרָאֵל, thus distinguishing it from the other two instances where one is דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל (Exod. 25 2) and the other דַּבֵּר Numb. 17 17 which is part of the following Rubric. Hence Levit. 16 2, which is the only other instance where it is דַּבֵּר with Zarka, is excluded. This Rubric I have found in the printed Massorah only, on Exod. 14 2.

נ"ו - § 56.

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל speak unto the children of Israel, is twice with the accent in this book. That is, in Numbers where this Imperative is followed by אֶל-בְּנֵי יִשְׂרָאֵל it is in two instances with Legarmeh, once in the beginning of the verse and once in the middle. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 97a, on Numb. 17 17, which I have printed; (II) Add. 15,250, fol. 85a, on Numb. 19 2; (III) Add. 15,251, fol. 92a, on Numb. 17 17, and (IV) Add. 21,160, fol. 220b, on Numb. 19 2. As there are two altogether which have this accent and as these are restricted to Numbers, the heading ought more properly to be בְּבַעַי וּבַעַי as simply בְּבַעַי as the other three Lists have it.

נ"ז - § 57.

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל speak unto the children of Israel, is in six instances without the adjunct לֵאמֹר saying. In explanation of this Massorah it is necessary to remark that the phrase דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, which occurs altogether twenty-eight times, is in nine instances followed by the adjunct לֵאמֹר saying (Exod. 31 13; Levit. 4 2; 7 28, 29; 12 2; 23 24, 34; Numb. 9 10; Josh. 20 2) and in thirteen instances it has the longer adjunct וְדַבַּרְתֶּם אֲלֵהֶם and thou shalt say unto them (see the following Rubric), whilst in the six instances which constitute this Rubric it is even without the shorter addition of the infinitive לֵאמֹר. Hence the Massorah safeguards the exceptional shorter formula. By fixing the number at six, the Massorah excludes the reading לֵאמֹר in Numb. 5 6 which obtained in some Codices, as is attested by the Samaritan recension.

The Hebrew recension of the Septuagint followed had a tenth instance of this phrase in Numb. 25 16, as is evident from its rendering of this verse Καὶ ἐλάλησεν Κύριος πρὸς Μωσῆν, λέγων, ἐλάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων = : דַּבֵּר, וְדַבַּרְתֶּם אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר וְדַבַּרְתֶּם אֲלֵהֶם לֵאמֹר. It will be seen that its omission in the present Massoretic textus receptus is due to the homoeoteleuton לֵאמֹר לֵאמֹר.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 50a, on Exod. 25 2, which I have printed; (II) Add. 21,160, fol. 220b, on Numb. 19 2; (III) Orient. 2848, fol. 81b, on Exod. 25 2; (IV) Orient. 2849, fol. 71b, on the same passage, and (V) the printed Massorah on Exod. 14 2.

נ"ח - § 58.

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם speak unto the children of Israel and say unto them, is thirteen times thus combined in the Pentateuch. That is, in contradistinction to the shorter formula which has simply the adjunct לֵאמֹר as well as to the phrase without any adjunct, recorded in the preceding Rubric.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 95b, on Numb. 15 2, which I have printed; (II) the same MS., Vol. I, fol. 75a, on Levit. 18 2; (III) Add. 15,251, fol. 65a, on Levit. 1 2; (IV) Add. 15,451, fol. 69a, on the same passage; (V) Add. 21,160, fol. 178b, on Levit. 23 2; (VI) the same MS., fol. 212b, on Numb. 15 2; (VII) the same MS., fol. 248a, on Numb. 33 51, and (VIII) the printed Massorah on Levit. 1 2.

נ"ט - § 59.

דַּבְּרוּ speak ye, occurs four times in the Pentateuch, three times at the beginning of a verse and once in the middle. Apart from this division of the Bible this imperative plural masculine also occurs nine times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 78a, on Levit. 15 2, which I have printed; (II) Add. 15,251, fol. 78b, on the same passage; (III) Add. 21,160, fol. 151a, on Levit. 11 2; (IV) Orient. 2849, fol. 87b, on the same passage, and (V) the printed Massorah on Exod. 12 8. List IV heads this Rubric בְּרִי וְרִשְׁוֹנֵי בְרִי and gives the three instances only which begin a verse in the Pentateuch. Outside the Pentateuch it begins a verse twice (Judg. 9 2; Isa. 40 2).

ס - § 60.

וַיְדַבֵּר אֱלֹהִים and God spake, is three times thus combined. Normally when וַיְדַבֵּר is followed by the Divine name it is the Tetragrammaton, viz. וַיְדַבֵּר יְהוָה and Jehovah spake. In this combination it occurs about one hundred times. The Massorah, therefore, safeguards this exceptional combination. This protection is directed against the recension which reads וַיְדַבֵּר יְהוָה in Exod. 6 2, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 88a, on Exod. 6 2, which I have printed; (II) Orient. 4445, fol. 61a, on Exod. 20 1; (III) Add. 21,160, fol. 71b, on Exod. 6 2; (IV) the same MS., fol. 97a, on Exod. 20 1; (V) Halle Ochlach Ve-Ochlach I, § 53; (VI) the printed Massorah on Gen. 8 15, and (VII) the same on Exod. 6 2. This Rubric forms part of the List of nine words which respectively occur three times combined with the Divine name אֱלֹהִים (Vide supra, letter א, § 654).

ס"א - § 61.

וַיְדַבֵּר יְהוָה and Jehovah spake, is four times with the accent Zarka. Of this Rubric I collated three Lists: (I) Orient. 2849, fol. 111b, on Numb. 18 8, which I have printed; (II) Orient. 2848, fol. 121b, on the same passage, and (III) the printed Massorah also on the same passage. All the three Lists are hopelessly corrupt as וַיְדַבֵּר יְהוָה occurs twice only with Zarka (Exod. 6 13; Numb. 18 8). Of these one instance only is given in the Lists, viz. Numb. 18 8. In the first two instances (Numb. 11 21; 16 28) the accent Zarka does not refer to יְהוָה which does not occur in these verses, but to וַיְדַבֵּר and these two passages are duly given in the Rubric which treats on וַיְדַבֵּר with this accent. (Vide supra, letter א, §§ 846, 877.) In the fourth passage where the Tetragrammaton is with Zarka the phrase is not וַיְדַבֵּר יְהוָה, but וַיְדַבֵּר יְהוָה (Numb. 20 12). Yet both Lists I and II head this Rubric וַיְדַבֵּר יְהוָה. Though List III heads it בְּבַעַי וּבַעַי דַּבֵּר, thus restricting the instances in which it is וַיְדַבֵּר to two, it gives וַיְדַבֵּר יְהוָה Levit. 10 8 as the first passage (where, however, it is וַיְדַבֵּר יְהוָה with Munach Zakeph Katon) and omits Exod. 6 13 which is one of the two instances. Indeed this List does not actually refer to the accents, and the expression בְּבַעַי וּבַעַי דַּבֵּר in the heading is the addition of an ignorant Nakdan. (Vide infra, letter ד, § 65.)

ס"ב - § 62.

יְהוָה יְהוָה יְהוָה is three times with the accent. That is, with Darga Tevir. Of this recension, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 189b, on 2 Chron. 33 10, which I have printed; (II) Orient. 2348, fol. 97b, on Levit. 11 1; (III) Orient. 2349, fol. 87b, on the same passage, and (IV) Vienna Codex No. 35 on 2 Chron. 33 10. We have here another striking illustration of the artificial manner in which the Massorah arranges some of the Rubrics in accordance with the three divisions of the Bible. The Law, which contains five of these passages, is treated as one so as to harmonise with the Prophets and the Hagiographa which respectively contribute one instance each. This explains the Massorah Parva in Add. 15,250, which remarks on Exod. 6 29 בָּשֶׁר בָּ, in Harley 5710-11 on 2 Chron. 33 10 which has the same statement and in Cambridge Add. 1174 on Levit. 11 1 which also says בָּשֶׁר בָּ.

ס"ג - § 63.

יְהוָה יְהוָה יְהוָה is seven times with the accent Tevir. The seven instances which have artificially been reduced to three in the preceding Rubric, are here given in detail. Normally this phrase is with Mercha Tipcha. Out of the seventy-nine instances in which it occurs altogether, it is with these accents seventy-two times, and in seven instances only is it with Targa Tevir. Hence the Massorah safeguards the exceptional accents. This simple Rubric is not so popular in the MSS. as the artificial recension recorded in the preceding Rubric. I have found it once only in the MSS., viz. Vienna Codex No. 35 on Deut. 4 12, which I have printed. In Jacob b. Chayim's Massorah, however, it occurs four times: (I) on Exod. 6 29; (II) on Levit. 11 1; (III) on Numb. 33 50, and (IV) on 2 Kings 21 10. In List II 2 Kings 21 10 is omitted.

The exceptional accents in the other passages are as follows: (1) יְהוָה יְהוָה Levit. 11; 16 1; 25 1; Numb. 3 14; Deut. 32 48; 1 Chron. 21 9; (2) יְהוָה יְהוָה Levit. 10 8; 13 1; 14 33; 15 1; Numb. 2 1; 4 1, 17; 14 26; 16 20; 19 1; (3) יְהוָה יְהוָה Exod. 23 1; (4) יְהוָה יְהוָה Numb. 1 1; (5) יְהוָה יְהוָה Numb. 9 1 and (6) יְהוָה יְהוָה recorded in § 61.

ס"ד - § 64.

יְהוָה יְהוָה יְהוָה and Jehovah spake, occurs four times in the Prophets and Hagiographa. In these two divisions of the Bible the Tetragrammaton is normally preceded by יְהוָה, viz. יְהוָה יְהוָה and Jehovah said. In this combination it occurs about ninety-one times in the Prophets and Hagiographa. As it is in these four instances only that the Tetragrammaton is combined with יְהוָה, the design of the Massorah is to safeguard this exceptional combination. The need for this protection will be apparent when it is borne in mind that these four exceptional instances are restricted to three books, viz. to Joshua where יְהוָה יְהוָה occurs twelve times (1 1; 3 7; 4 1, 15; 5 9; 6 2; 7 10; 8 1, 18; 10 8; 11 6; 13 1) and where יְהוָה יְהוָה is the solitary exception; to Kings where the normal phrase occurs nine times (1 Kings 8 18; 9 8; 11 11; 19 15; 22 17, 20, 21; 2 Kings 10 30; 23 27) and the abnormal once only; and to Chronicles where the regular combination occurs six times (1 Chron. 11 2; 21 27; 2 Chron. 6 8; 18 16, 19, 20) and the irregular twice.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Add. 15,250, fol. 418a, on 1 Chron. 21 9, which I have printed, and (II) the printed Massorah Finalis, letter מ, § 187. Jacob b. Chayim's Massorah (List II) is incorrect. The heading יְהוָה יְהוָה is manifestly a careless blunder and ought to be יְהוָה יְהוָה, since two of the instances occur in Chronicles. The addition at the end of the Rubric וְכֵן אָמַר יְהוָה is also incorrect and ought properly to be וְכֵן אָמַר יְהוָה בְּבָרֵךְ, since in three instances יְהוָה יְהוָה is followed by אָמַר in the Pentateuch. (Vide supra, letter ג, § 60.)

ס"ה - § 65.

יְהוָה יְהוָה יְהוָה and Jehovah spake unto Aaron, occurs twice. That is, to Aaron alone, in contradistinction to the instances in which Jehovah spake to him in conjunction with his brother Moses, recorded in § 67. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Halle Ochliah Ve-Ochliah I, § 154, which I have printed; (II) Orient. 4445, fol. 187b, on Numb. 18 8, and (III) the printed Massorah on the same passage. The addition in the heading of the printed Massorah (List III) וְכֵן אָמַר יְהוָה is due to an ignorant Nakdan who mistook the import of this Rubric which is not to record the accent (vide supra, letter ג,

§ 61), but the fact that in these two instances Jehovah by way of exception spoke to Aaron alone.

ס"ו - § 66.

יְהוָה יְהוָה אֱלֹהֵינוּ and Jehovah spake unto Moses, is in ten instances without the adjunct לֹאמַר saying. To understand this Rubric it is necessary to remark that this phrase occurs altogether about eighty times and that in seventy instances לֹאמַר saying follows immediately after הָמָּה, whilst in the ten instances which constitute this Rubric this infinitive is either wholly absent (Exod. 32 7; 33 1; Levit. 16 1) or some words intervene between הָמָּה and לֹאמַר (Levit. 25 1; Numb. 1 1; 3 14; 9 1; 33 50; 35 1; Deut. 32 48).

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 99b, on Numb. 1 1, which I have printed; (II) Orient. 4445, fol. 74b, on Exod. 32 7; (III) Add. 15,451, fol. 117a, on Numb. 33 50; (IV) Add. 21,160, fol. 121a, on Exod. 33 1; (V) the same MS., fol. 184a, on Numb. 1 1; (VI) Orient. 2348, fol. 109b, on Numb. 1 1; (VII) Halle Ochliah Ve-Ochliah I, § 154, and (VIII) the printed Massorah on Exod. 33 1.

Lists II and VII simply head this Rubric יְהוָה יְהוָה אֱלֹהֵינוּ or יְהוָה יְהוָה לֹאמַר which is misleading, since this phrase occurs altogether eighty times. Lists III, V and VII state in their respective headings that there are nine such instances only and omit Numb. 35 1, but this is manifestly due to the careless absence of אֱלֹהֵינוּ or אֱלֹהֵינוּ, an expression which the Nakdan not infrequently overlooked and then altered the number in the heading to agree with the instances given in the defective Rubric.

That the design of this Massorah is to militate against the ancient Codices which had this adjunct in some of these passages, is attested by the Samaritan and the Septuagint. Thus in both passages (Exod. 32 7; 33 1) the Samaritan recension has לֹאמַר, whilst the Septuagint exhibits it in the first instance.

ס"ז - § 67.

יְהוָה יְהוָה אֱלֹהֵינוּ and Jehovah spake unto Moses and unto Aaron, is eleven times thus combined. That is, in these instances Jehovah spake to both conjointly, in contradistinction to the numerous occasions in which He spake to Moses alone and to the two exceptional instances in which He spoke to Aaron alone, recorded in § 65.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 38a, on Exod. 6 13, which I have printed; (II) Orient. 4445, fol. 100b, on Levit. 14 33; (III) Add. 15,250, fol. 64a, on the same passage; (IV) Add. 21,160, fol. 72a, on Exod. 6 13; (V) the same MS., fol. 190b, on Numb. 4 1; (VI) the same MS., fol. 216a, on Numb. 16 20; (VII) Orient. 2349, fol. 87b, on Levit. 11 1; (VIII) Orient. 2348, fol. 97b, on the same passage; (IX) Halle Ochliah Ve-Ochliah I, § 154, and (X) the printed Massorah on Numb. 19 1.

List IX heads this Rubric וְכֵן אָמַר יְהוָה and records twelve, giving Exod. 7 9 as one of the twelve instances. This recension of the Massorah is manifestly based upon a recension of the text which reads here וְכֵן אָמַר יְהוָה instead of וְכֵן אָמַר יְהוָה as is attested by the Samaritan. The design of the current Massorah is, therefore, apparent. It is to militate against the less popular text. The printed Massorah, which also states in the heading that there are twelve such instances, enumerates eleven only omitting Exod. 7 9 in harmony with all the other Lists, though it is in conflict with its heading.

ס"ח - § 68.

יְהוָה יְהוָה אֱלֹהֵינוּ בְּמִדְבַּר סִינַי and Jehovah spake unto Moses in the wilderness of Sinai, is three times thus combined. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 1174 on Numb. 3 14, which I have printed; (II) Add. 21,160, fol. 184b, on Numb. 1 1, and (III) the printed Massorah Finalis, letter מ, § 123.

ס"ט - § 69.

יְהוָה יְהוָה אֱלֹהֵינוּ and Jehovah spake unto me, is unique in the Pentateuch. As the normal phrase is יְהוָה יְהוָה אֱלֹהֵינוּ and Jehovah said unto me, which occurs no less than eleven times in this very book (Deut. 1 42; 2 2, 9, 31; 3 2, 26; 5 25; 9 12, 13; 10 11; 18 17), the Massorah safeguards this solitary combination and thereby

militates against the recension which reads it here too וַיִּשָּׁר, as is attested by the Samaritan. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Deut. 2 17. As this phrase is unique, the heading ought more properly to be ל' וַיִּשָּׁר or ל' וַיִּשָּׁר.

ע - § 70.

וַיִּשָּׁר מֹשֶׁה אֶל־יְהוָה and Moses spake unto Jehovah, is unique. That is, in contradistinction to the normal phrase which is וַיִּשָּׁר מֹשֶׁה אֶל־יְהוָה and Moses said unto Jehovah. (Vide supra, letter מ, § 878.) This Rubric, which does not occur in the printed Massorah, is from Halle Ochlal Ve-Ochlal I, § 154.

א"י - § 71.

וַיִּשָּׁר and she shall or and thou shalt speak, is three times with Shurek in the prefix Vav. The quadriliteral וַיִּשָּׁר which is both the Piel future third person singular feminine and the second person singular masculine, occurs nineteen times with the prefix Vav. In sixteen instances this Vav is with Pathach or is Vav conversive, which in Massoretic terminology is called Dagesh, whilst in three instances only it is with Shurek called Rophe. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 192a, on 1 Sam. 25 24, which I have printed; (II) Arund. Orient. 16, fol. 53a, on the same passage; (III) the same MS., fol. 183a, on Ezek. 24 27; (IV) Add. 15,260, fol. 229b, on Isa. 40 27; (V) the same MS., fol. 288b, on Ezek. 24 27; (VI) Add. 15,451, fol. 199a, on 1 Sam. 25 24; (VII) Halle Ochlal Ve-Ochlal II, § 292; (VIII) the printed Massorah on 1 Sam. 25 24, and (IX) the same on Isa. 40 27. Lists I and IV indicate the import of this Massorah by the heading וַיִּשָּׁר, whilst List I alone has the mnemonic sign. This sign without the List of the passages is also given in Harley 5710—11, Vol. II, fol. 85b, on Ezek. 24 27.

ע"ב - § 72.

וַיִּשָּׁר thou shalt speak, occurs twice. That is, the future second person singular feminine, in contradistinction to the second person singular masculine (וַיִּשָּׁר) which occurs twenty-five times. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 13a, on Isa. 29 4.

ע"ג - § 73.

וַיִּשָּׁר and I will speak, occurs four times in the Scriptures ... and once it is without the prefix Vav. This Piel future first person singular with the prefix Vav and paragogic He occurs altogether thirteen times. In nine instances the Beth is with Sheva (וַיִּשָּׁר) and in four only, is it with Tere which is due to its pausal or disjunctive accent. Without the prefix Vav it occurs altogether nine times, of which eight are with Sheva and one only is with Tere. Hence the Massorah safeguards the minority in each case.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 185b, on Pa. 40 6, which I have printed; (II) Arund. Orient. 16, fol. 293b, on the same passage; (III) the same MS., fol. 298a, on Pa. 50 7; (IV) Add. 15,451, fol. 142a, on Deut. 32 1; (V) Halle Ochlal Ve-Ochlal II, § 9, margin; (VI) the printed Massorah on Gen. 18 30, and (VII) the same on Deut. 32 1.

ע"ד - § 74.

וַיִּשָּׁר and I will speak, is always with Pathach except once where it is with Kametz. That is, this sexteliteral, which occurs altogether nine times, has always Pathach under the Vav, except once where it is with Kametz. Without the paragogic He, however, where this Piel future first person singular with the prefix Vav occurs six times, the reverse is the case. In this form the Vav is five times with Kametz (Deut. 1 43; Jerem. 7 13; 25 3; Ezek. 11 25; 24 18) and once only with Pathach. The Massorah, therefore, safeguards in each case the solitary exception. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 372b, on Dan. 10 16, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

ע"ה - § 75.

וַיִּשָּׁר and they, or and ye spake, occurs three times in the Scriptures. It will be seen that though this quadriliteral with the prefix Vav, is in two instances the future third person plural feminine with Vav conversive (1 Sam. 4 20; 1 Kings 3 22)

and in once instance the second person plural feminine with Vav conversive (Jerem. 44 25), yet all the three instances are here grouped together because of their identity in the spelling.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 175b, on 1 Sam. 4 20, which I have printed; (II) Arund. Orient. 16, fol. 37b, on the same passage; (III) the same MS., fol. 78a, on 1 Kings 3 22; (IV) Add. 15,250, fol. 182b, on the same passage; (V) the printed Massorah on 1 Sam. 4 20; (VI) the same on 1 Kings 3 22, and (VII) the same on Jerem. 44 25.

ע"ו - § 76.

וַיִּשָּׁר that is speaking, occurs four times in the Scriptures. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 105b, on 2 Sam. 14 10, which I have printed; (II) the same MS., Vol. II, fol. 25a, on Isa. 52 6; (III) the same MS., Vol. II, fol. 283a, on Dan. 8 18; (IV) Arund. Orient. 16, fol. 141b, on Isa. 52 6; (V) the same MS., fol. 371a, on Dan. 8 13; (VI) Halle Ochlal Ve-Ochlal II, § 10, margin where it is given twice; (VII) the printed Massorah on Gen. 45 12, and (VIII) the same on Dan. 8 13.

ע"ז - § 77.

וַיִּשָּׁר from speaking, or speaking with, occurs eight times. That is, with Chirek, Massoretically called Dagesh, in contradistinction to the twenty-five instances in which this quadriliteral is with Rophe or with Sheva (וַיִּשָּׁר), being the Piel participle. It will be seen that though this quadriliteral is in five instances the Piel infinitive construct and in three the Hithpael participle singular masculine (Numb. 7 89; Ezek. 2 2; 43 6) yet the Massorah has regard simply to the identity of the spelling.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twenty Lists, eighteen in MSS. and two printed. I shall, however, specify the following nine only: (I) Harley 5750—11, Vol. I, fol. 90a, on Numb. 7 89, which I have printed; (II) the same MS., Vol. II, fol. 98b, on Ezek. 43 6; (III) the same MS., Vol. II, fol. 183a, on Pa. 34 14; (IV) the same MS., Vol. II, fol. 189a, on Pa. 52 6; (V) St. Petersburg Codex of A. D. 916, on Ezek. 2 2; (VI) the same Codex on Ezek. 43 6; (VII) Halle Ochlal Ve-Ochlal II, § 10; (VIII) the printed Massorah on Gen. 31 29, and (IX) the same on Ezek. 43 6. List VI which heads this Rubric וַיִּשָּׁר indicates its design. Lists II, IV and V state in the heading that there are nine such instances. This is due to the inclusion of 2 Sam. 14 13 where it is with the prefix Vav.

ע"ח - § 78.

וַיִּשָּׁר This noun in the absolute is always with Kametz and whenever the Daleth is with Sheva, the Beth is always with Pathach (וַיִּשָּׁר) except in one instance where it is וַיִּשָּׁר. The single exception is when it forms part of the proper name of a town in Gilead, viz. וַיִּשָּׁר or וַיִּשָּׁר (2 Sam. 9 4, 5; 17 27, vide infra, letter ג, § 110). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 154a, on 2 Chron. 8 15.

ע"ט - § 79.

וַיִּשָּׁר wicked thing, is five times thus combined. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 241b, on 2 Kings 4 41.

ע"י - § 80.

וַיִּשָּׁר in this word, or matter, occurs eight times ... and twice it is with the prefix Vav. The design of this Massorah is twofold. In the first place it is to exclude the reading וַיִּשָּׁר in 1 Kings 13 34, which obtained in the less dominant School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible; and in the second place to safeguard this phrase against being confused with the more frequent combination וַיִּשָּׁר which occurs seventeen times, as the prefixes ו and י are almost identical in many MSS.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 113b, on Deut. 3 26, which I have printed; (II) the same MS., Vol. I, fol. 204a, on 2 Sam. 12 14; (III) the same MS., Vol. II, fol. 292b, on Ezra 10 18; (IV) Arund. Orient. 16, fol. 55a, on 1 Sam. 28 10; (V) the same MS., fol. 64a, on 2 Sam. 12 14; (VI) the same MS., fol. 74a, on 2 Sam. 24 3; (VII) the same MS., fol. 878b, on Ezra 10 18, and (VIII) the printed Massorah on 1 Kings 13 34.

מ"ד - § 81.

הַיְיָ the word, is four times with this accent in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 59b, on Jerem. 40 1, which I have printed; (II) Arund. Orient. 16, fol. 174a, on the same passage, and (III) the printed Massorah on Jerem. 51 59.

הַיְיָ which begins a verse seventeen times in Jeremiah, is with four different accents. In six instances it is with Pashta (הַיְיָ 7 1; 11 1; 18 1; 30 1; 44 1; 46 13); in five which constitute the following Rubric, it is with Tevir and in two it is with Revia (הַיְיָ 45 1; 50 1). As the prevailing accent is Pashta this Massorah safeguards the minority. That this Massorah is restricted to the instances which begin a verse, is attested by the fact that apart from this position it has also twice this accent (Numb. 36 6; Hag. 2 5). The heading, therefore, in List I ought properly to be הַיְיָ בְּשֵׁרֵי בְּקִרֵי. The same ought to be the heading in List II viz. הַיְיָ בְּשֵׁרֵי instead of simply הַיְיָ בְּשֵׁרֵי. The printed Massorah (List III) which escapes the difficulty by heading it הַיְיָ בְּשֵׁרֵי הַיְיָ, obscures the design of this Massorah.

מ"ה - § 82.

הַיְיָ the word, is five times with this accent. That is, at the beginning of the verse. Apart from beginning the verse and outside Jeremiah it has this accent in no fewer than nine instances (comp. הַיְיָ Gen. 22 11; Levit. 9 6; Numb. 22 20, 35; Deut. 17 11; 1 Sam. 21 3; 2 Sam. 11 27; Esther 2 4; 5 14). As in the preceding Rubric, so here the design of the Massorah is to record the minority of the passages in Jeremiah in which הַיְיָ has not the prevailing accent Pashta.

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 170a, on Jerem. 34 8, which I have printed; (II) the same MS., fol. 170b, on Jerem. 35 1; (III) Harley 5710-11, Vol. II, fol. 44b, on Jerem. 21 1, and (IV) the printed Massorah on Jerem. 35 1. Accordingly the heading in List I ought to be הַיְיָ בְּשֵׁרֵי הַיְיָ and that of Lists II, III and IV הַיְיָ בְּשֵׁרֵי הַיְיָ. The expression הַיְיָ should be in all the headings.

מ"ו - § 83.

הַיְיָ אֲשֶׁר צִוָּה יְהוָה the word, or thing which Jehovah hath commanded, is in four instances without the adjunct אֲשֶׁר saying. That is, without אֲשֶׁר following immediately after יְהוָה as is the case in Exod. 35 4; Levit. 17 2. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Exod. 16 16, which I have printed, and (II) Cambridge Add. 1174 on the same passage.

מ"ז - § 84.

הַיְיָ הַגָּדוֹל this great thing, occurs three times. That is, in contradistinction to the numerous instances in which the phrase is simply הַיְיָ without the adjunct הַגָּדוֹל. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 126b, on Deut. 3 26.

מ"ח - § 85.

הַיְיָ הַרְעָה הַיְיָ this wicked thing, is five times thus combined. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 124a, on Deut. 19 20, which I have printed; (II) Arund. Orient. 16, fol. 389a, on Neh. 13 17; (III) Add. 15,250, fol. 401b, on the same passage, and (IV) the printed Massorah Finalis, letter 7, § 22. Both the headings of these MS. Lists, viz. הַיְיָ הַרְעָה הַיְיָ and of the printed Massorah, viz. הַיְיָ הַרְעָה הַיְיָ, are not strictly correct, since three of the instances in this combination are הַיְיָ הַרְעָה הַיְיָ (Exod. 33 4; Deut. 17 5; Neh. 13 17) and two are הַיְיָ הַרְעָה (Deut. 13 12; 19 20). Strictly, therefore, the heading ought to be הַיְיָ הַרְעָה הַיְיָ.

מ"ט - § 86.

הַיְיָ and the thing, or matter, occurs three times. That is, in contradistinction to the six instances where it is הַיְיָ. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 188b, on 1 Sam. 20 23, which I have printed; (II) the same MS., Vol. I, fol. 235a, on 1 Kings 20 9; (III) Arund. Orient. 16, fol. 49b, on 1 Sam. 20 23; (IV) the same MS., fol. 94b, on 1 Kings 20 9; (V) Add. 15,451, fol. 119b, on Deut. 1 17; (VI) the same MS., fol. 195a, on 1 Sam. 20 23;

(VII) the same MS., fol. 242a, on 1 Kings 20 9, and (VIII) the printed Massorah Finalis, letter 7, § 9.

מ"י - § 87.

הַיְיָ הַיְיָ הַיְיָ the word of God, is three times thus combined. That is, in contradistinction to the other two instances where it is הַיְיָ הַיְיָ, recorded in the following Rubric. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157b, on Judg. 3 20, which I have printed; (II) Add. 15,251, fol. 140a, on the same passage, and (III) the printed Massorah on 1 Sam. 9 27. This Rubric forms part of the nine groups of words which respectively occur three times followed by הַיְיָ. (Vide supra, letter 7, § 654.)

מ"יא - § 88.

הַיְיָ הַיְיָ הַיְיָ the word of God, occurs twice. The design of this Massorah is to militate against the recension, which reads הַיְיָ הַיְיָ הַיְיָ the word of Jehovah, in 1 Kings 12 22, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 87b, on 1 Kings 12 22.

מ"יב - § 89.

הַיְיָ הַיְיָ הַיְיָ the word of Jehovah, occurs four times. By fixing the number at four, the design of the Massorah is to exclude the ancient reading in 1 Kings 12 22, of the less dominant School of textual redactors. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 135, on Isa. 39 5.

מ"יג - § 90.

הַיְיָ הַיְיָ הַיְיָ הַיְיָ by the word of Jehovah, is five times thus combined. With the prefixes ב and כ, which are almost identical in the MSS. the phrase הַיְיָ הַיְיָ occurs altogether thirty-eight times. In twenty-six instances it is הַיְיָ הַיְיָ and in twelve only is it הַיְיָ הַיְיָ. But even as this minority is unequally divided, since seven out of this number occur in one chapter and thus become the minority in this section, leaving five only for the rest of the Scriptures, the Massorah divides this Rubric into two. In this part, therefore, the exceptional five phrases are safeguarded. By fixing the number at five for this part, the design of the Massorah is to militate against the reading הַיְיָ הַיְיָ in 1 Sam. 3 21, and 2 Chron. 30 12, as will be seen from the notes on these passages in my edition of the Bible.

And from 1 Kings 13 1 to 33 it is likewise with the prefix Beth except once. In this chapter the reverse is the case, הַיְיָ הַיְיָ is the rule. It occurs no less than seven times (1 Kings 13 1, 2, 5, 9, 17, 18, 32) and הַיְיָ הַיְיָ once only. Here, therefore, the Massorah safeguards the solitary exception.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157a, on 1 Sam. 3 21, which I have printed; (II) the same MS., Vol. I, fol. 229a, on 1 Kings 13 17; (III) the same MS., Vol. II, fol. 187b, on 2 Chron. 30 12; (IV) the same MS., Vol. II, fol. 182b, on Ps. 33 6; (V) St. Petersburg Codex of A. D. 916, on Jerem. 8 9; which alone has the mnemonic sign; (VI) Arund. Orient. 16, fol. 37a, on 1 Sam. 3 21; (VII) the same MS., fol. 152b, on Jerem. 8 9; (VIII) Halle Ochlach Ve-Ochlach I, § 152, and (IX) the printed Massorah on Jerem. 8 9. The words at the end of the first part of this Rubric in the List which I have printed, viz. הַיְיָ הַיְיָ הַיְיָ הַיְיָ, I cannot explain.

מ"יד - § 91.

הַיְיָ הַיְיָ הַיְיָ הַיְיָ by the command of the king, occurs three times. In the only other instance where this combination occurs it is with the prefix Caph. (Comp. הַיְיָ הַיְיָ Esther 5 8). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 860a, on Esther 3 15, which I have printed; (II) Add. 21,160, fol. 310b, on the same passage, and (III) the printed Massorah on Esther 1 12. As all the three instances are restricted to the same book, the heading הַיְיָ הַיְיָ הַיְיָ הַיְיָ is more precise though it also ought to be הַיְיָ הַיְיָ הַיְיָ הַיְיָ.

מ"טו - § 92.

הַיְיָ הַיְיָ הַיְיָ הַיְיָ and the word of, occurs eighteen times. That is, in contradistinction to the numerous instances in which this construct

occurs without the prefix *Vav*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 101a, on Numb. 23 8.

צ"ח - § 93.

יהוה and the word of *Jehovah*, occurs seven times. In the other four instances where this phrase occurs it is without the prefix *Vav*. (Vide supra, letter 7, § 89.)

Of this Rubric, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 74a, on 2 Sam. 24 11, which I have printed; (II) the same MS., fol. 92a, on 1 Kings 17 24; (III) the same MS., fol. 211a, on Micah 4 2; (IV) Add. 15,250, fol. 215b, on Isa. 2 3; (V) Add. 15,251, fol. 182b, on 2 Sam. 24 11; (VI) Vienna Codex No. 85, on 2 Sam. 24 11; (VII) the same Codex on Isa. 2 3, and (VIII) the printed Massorah on 1 Kings 17 24.

צ"ח - § 94.

קדקד according to the word of *Jehovah*, is four times with *Zakeph* in this book. Of this phrase which occurs twenty-six times altogether, there are seventeen in Kings alone. According to the received text these seventeen instances have no fewer than seven different accents which I subjoin in the order of their respective numbers. Five are with *Munach Katon* קדקד (1 Kings 15 29; 16 34; 17 16; 2 Kings 10 17; 24 2); four with *Mercha Soph-Pasuk* קדקד (1 Kings 12 24; 2 Kings 4 44; 7 16; 9 26); three with *Mehupach Pashta* קדקד (1 Kings 14 16; 16 12; 2 Kings 14 26); two with *Mercha Typcha* קדקד (1 Kings 13 26; 22 88); one is with *Munach Athnach* קדקד (1 Kings 17 5); one with *Munach Revia* קדקד (2 Kings 23 16) and one with *Munach Legarmeh* קדקד (2 Kings 1 17). With this analysis before us we shall be able to test the Massorah on the passages which constitute this Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 281a, on 1 Kings 15 29, which I have printed; (II) Arund. Orient. 16, fol. 117a, on 2 Kings 24 2; (III) Vienna Codex No. 85, on the same passage, and (IV) the printed Massorah also on the same passage. Though all these four Lists coincide in stating in their respective headings that there are four such instances only, it is when analysing the instances which they severally record that we encounter the difficulty.

Thus List I gives אלו as the third instance. As this may either be the catchword for 1 Kings 17 16, or for 2 Kings 10 17 it is difficult to say which of these two passages is meant to be included in the four and which is to be excluded.

List II, which also records four, gives בר אלו as the third instance, which undoubtedly shows that 1 Kings 17 16 is meant and renders it probable that List I also designed this as the third passage.

List III, which simply heads this Rubric בשה, is misleading since, as we have seen, this phrase occurs seventeen times in this book. It is, therefore, manifest that the omission בשה is due to the carelessness of the Scribe. But though the heading states there are four such instances, the Rubric itself records three only, omitting אלו altogether which may either be 1 Kings 17 16 or 2 Kings 10 17.

List IV, which also states that there are four such instances and which duly records four, gives אשר רבי אל אלו 2 Kings 10 17 as the third passage and omits 1 Kings 17 16.

The greatest conflict prevails in the Massorah Parva on these passages, both in the MSS. and in the *editio princeps*, as will be seen from the following analysis. On 1 Kings 15 29, Harley 5720, and Arund. Orient. 16, have בשש whilst the printed Massorah has בשש. On 1 Kings 16 34, Arund. Orient. 16, and the *editio princeps* have בשש, whilst Harley 5710-11 and Harley 5720 have בשש. On 1 Kings 17 16, Add. 15,250, and the *editio princeps* have בשש, whilst Harley 5720 has בשש. On 2 Kings 10 17 the *editio princeps* has בשש, whilst Harley 5710-11; Harley 5720 and Add. 15,250 have בשש. On 2 Kings 24 2, both the MSS. (Harley 5720; Add. 15,250) and the *editio princeps* coincide in remarking בשש.

As to the text in the Codices, whilst Arund. Orient. 16; Add. 15,250; Add. 15,251; and Add. 15,451 have קדקד in 1 Kings 15 29, Harley 5710-11, has קדקד. In 1 Kings 16 34, Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251; Add. 15,451, have קדקד, whilst Add. 15,250 has קדקד. In 2 Kings 24 2, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; and Add. 15,451 have קדקד, whilst the Model Codex Harley 5710-11 has קדקד on which the *Nakdan* has the following instructive remark: בשה רבי אל אלו בשש ורבי אל אלו בשש.

There can, therefore, be no doubt that the different Massoretic Schools preserved different traditions with regard to these accents, that according to one School of textual redactors there are four such instances only, whilst according to another School there are five and that this explains the conflicting Massorahs. The reason why the headings of the respective Rubrics add the expression בשה is that apart from this book this phrase also occurs with the same accents in Josh. 8 27.

צ"ח - § 95.

לדבריו as every day's work required, is three times thus combined. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 322b, on 1 Chron. 16 37, which I have printed, and (II) Vienna Codex No. 85 on the same passage. As all the three instances are restricted to Chronicles, the heading ought properly to be רבי ובשה.

צ"ח - § 96.

מקדמ from the word of, occurs three times. That is, as a noun in the construct with the prefix *Mem*, in contradistinction to the instances in which this quadrilateral is differently pointed (vide supra, letter 7, § 77). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 70b, on Exod. 23 7, which I have printed; (II) Add. 15,250, fol. 176b, on 1 Sam. 19 44, and (III) the printed Massorah on 2 Kings 10 10.

צ"ח - § 97.

דברי my word, occurs thirteen times. This quadrilateral occurs altogether forty-two times. In twenty-nine instances the *Resh* is with *Patach* (דברי), being the plural with the suffix first person singular and in thirteen instances the *Resh* is with *Chirek* (דברי), being the singular with the same suffix. Hence the Massorah safeguards the minority. By fixing the number at thirteen, the Massorah militates against those Codices which read דברי in Jerem. 1 12; 23 28, 29; Jonah 4 2, as is evident from the Septuagint.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated no fewer than thirty Lists, twenty-eight in MSS. and two printed. I specify however the following eleven Lists only: (I) St. Petersburg Codex of A. D. 916, on Isa. 66 2, which I have printed; (II) the same Codex on Jerem. 23 28; (III) the same Codex on Jerem. 29 10; (IV) Orient. 4445, fol. 130a, on Numb. 11 23; (V) Harley 5710-11, Vol. I, fol. 92b, on the same passage; (VI) the same MS., Vol. I, fol. 220b, on 1 Kings 6 12; (VII) the same MS., Vol. II, fol. 81b, on Jerem. 1 12; (VIII) the same MS., Vol. II, fol. 234b, on Job 29 22; (IX) Halle Ochliah Ve-Ochliah II, § 10; (X) the printed Massorah on Numb. 11 28, and (XI) the same on 1 Kings 6 12. Though the heading of List IV states that there are ten such instances only, the List itself records identically the same thirteen passages. It must therefore be a clerical error for יי.

צ"ח - § 98.

קדקד according to thy words, is three times defective of *Yod* in the Pentateuch. That is, in these three instances it is not the pausal form of the singular קדקד, but is the plural קדקד with *Yod* defective. This Rubric, which records the defective orthography of this noun in the Pentateuch alone, I have found in the printed Massorah only, on Gen. 30 34. In the addition at the end of this Rubric, Jacob b. Chayim states that these three instances in the Pentateuch are part of the thirteen passages in the Bible, which exhibit the same anomaly and that he has given the full List in the Massorah Finalia. The same reference he gives in Gen. 47 30. On Ps. 119 9, 45, however, he states that he has given it on Pericope יוצא = Gen. 30 34. But this Rubric is nowhere to be found in the printed Massorah.

צ"ח - § 99.

דברי thy words, is in thirteen instances defective of *Yod*. That is, in these instances it is not to be taken as the pausal form of the singular דברי, but as the defective plural, viz. דברי. On referring to the notes on these passages in my edition of the Bible, it will be seen that in nearly all the instances many of the MSS., the early editions and the ancient Versions actually exhibit the plural דברי as the textual readings.

Of this Rubric, which does not occur in the printed Massorah, I collated ten Lists: (I) Harley 5710-11, Vol. I, fol. 32b, on Gen. 47 80, which I have printed; (II) the same MS., Vol. II, fol. 212a, on Ps. 119 9; (III) Arund. Orient. 16, fol. 314a, on the same passage; (IV) Add. 15,251, fol. 28b, on Gen. 30 34; (V) the same MS., fol. 91a, on Numb. 14 20; (VI) the same MS., fol. 369b, on Ps. 119 9; (VII) the same MS., fol. 371a, on Ps. 119 107; (VIII) Add. 21,160, fol. 211a, on Numb. 14 20; (IX) Halle Ochlāh Ve-Ochlāh I, § 114, and (X) Paris Ochlāh Ve-Ochlāh, § 130. As these thirteen instances include four only without any prefix (Ps. 119 16, 17, 101, 105), one with the prefix *Beth* (Ps. 119 42) and eight with the prefix *Cap* (Gen. 30 34; 47 80; Numb. 14 20; Ps. 119 9, 25, 28, 65, 107) it is remarkable that List IV alone should have the correct heading *יְהוָה בְּלִישׁ*.

List V has the important addition at the end stating that according to the Eastern recension there are fifteen such instances and that Judg. 13 12 and 1 Kings 8 12 are two of the List (*למסורת זו הנה עשרים ואחד מנה עשר*). The design, therefore, of this Massorah is to exclude the Eastern recension.

ק = § 100.

וְיִקְרָאוּ and words, occurs twice. This plural noun occurs altogether twenty-eight times. In twenty-six instances it is without the prefix *Vav* and in two only is it with this prefix. Hence the Massorah safeguards the exception.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 304a, on Eccl. 5 6, which I have printed; (II) Add. 15,250, fol. 9b, on Gen. 11 1; (III) Add. 15,451, fol. 8a, on the same passage, and (IV) the printed Massorah also on the same passage.

ק"א - § 101.

וְיִקְרָאוּ the words of Jehovah. For this Rubric see letter *u*, § 1254.

ק"ב - § 102.

וְיִקְרָאוּ the words of Jeremiah, occurs four times. By fixing the number at four, the Massorah safeguards the shorter form of the superscription of Jeremiah against the longer form *וְיִקְרָאוּ* which is preserved in the Septuagint (*το δὲ ῥημα του θεου ε εγενετο εν Ιερουσαλ*) in conformity with Hosea 1 1; Micah 1 1; Zeph. 1 1.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 147b, on Jerem. 1 1, which I have printed, and (II) Add. 15,250, fol. 239a, on the same passage. As this combination does not occur apart from this book, the heading ought properly to be *יְהוָה וְיִקְרָאוּ*.

ק"ג - § 103.

וְיִקְרָאוּ and the words of, occurs five times. By fixing the number at five, the Massorah excludes the reading *וְיִקְרָאוּ* in Ps. 145 5, which is exhibited in the ancient versions and which is now accepted by many as preferable, as will be seen from the notes on this passage in my edition of the Bible. It, moreover, safeguards 2 Chron. 12 15 against being made conformable to the parallel passage in 1 Kings 14 29 where it is *וְיִקְרָאוּ*.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 220b, on Ps. 145 5, which I have printed; (II) Arund. Orient. 16, fol. 257a, on 1 Chron. 29 29; (III) the same MS., fol. 264b, on 2 Chron. 12 15; (IV) Add. 15,250, fol. 417b, on 1 Chron. 29 29; (V) Halle Ochlāh Ve-Ochlāh II, § 10; (VI) the printed Massorah on Ps. 109 3, and (VII) the same on 1 Chron. 29 29. List VI adds in the heading that three of the instances begin a verse (*בְּתוֹתָיִם*). They are Ps. 109 3; 1 Chron. 29 29 and 2 Chron. 12 15 and form part of the Rubric, recording twelve words, which respectively occur three times at the beginning of the verse. (*Vide infra*, letter *v*, § 72.)

ק"ד - § 104.

וְיִקְרָאוּ and my words, occurs twice. This plural with the suffix first person singular, without and with the prefix *Vav*, occurs altogether thirty-eight times. As it is *וְיִקְרָאוּ* or *וְיִקְרָאוּ* in thirty-six instances, and twice only *וְיִקְרָאוּ* the Massorah safeguards the two exceptional instances. That variations obtained in ancient times with regard to the precise reading in these two passages is

attested by the Septuagint. Whilst the predominant School of textual redactors took this quadrilateral as a complete word another School regarded it as an abbreviation and resolved it in the first instance into *וְיִקְרָאוּ* (= *καὶ τὰ ῥήματα*). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 144a, on Isa. 59 21.

ק"ה - § 105.

וְיִקְרָאוּ thy words, is in eight instances the textual reading, for which the official reading is, *thy word*. That is, in these passages the *Kethiv*, which has the plural, is cancelled by the *Keri*, which directs us to read the singular, and in this respect, therefore, this Rubric is the converse of § 99. By fixing the number at eight, the design of this Massorah is to militate against the Eastern recension which reads *וְיִקְרָאוּ* without variation in Judg. 13 17. On referring to the notes on 1 Kings 8 26; and Jerem. 15 16, it will be seen that the *Keri* is the substantive reading also in these passages.

Of this Rubric I collated fourteen Lists, twelve in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 166a, on Judg. 13 17; (II) the same MS., on the same passage; (III) the same MS., Vol. I, fol. 223a, on 1 Kings 8 26; (IV) the same MS., Vol. II, fol. 214b, on Ps. 119 147; (V) Arund. Orient. 16, fol. 28b, on Judg. 13 17; (VI) the same MS., fol. 33a, on 1 Kings 8 26; (VII) the same MS., fol. 156b, on Jerem. 15 16; (VIII) the same MS., fol. 316a, on Ps. 119 147; (IX) Add. 15,251, fol. 28b, on Gen. 30 34 where it is given as the converse of § 99; (X) the same MS., fol. 189a, on 1 Kings 8 26; (XI) Add. 15,451, fol. 280b, on the same passage; (XII) Halle Ochlāh Ve-Ochlāh I, § 115; (XIII) Paris Ochlāh Ve-Ochlāh, § 121, and (XIV) the printed Massorah Finalis, letter *v*, § 21. It is remarkable that though four of the instances only are *וְיִקְרָאוּ* without the prefix (Judg. 13 17; 1 Kings 8 26; 22 13; Jerem. 15 16) and the other four are with different prefixes (1 Kings 18 36; Ps. 119 147, 161; Ezra 10 12) yet none of the Lists state in their respective headings *וְיִקְרָאוּ*, thus showing that this important qualifying expression is often omitted.

ק"ו - § 106.

וְיִקְרָאוּ his words, is in two instances the textual reading and ought to be his word. That is, in these two passages the plural noun with the suffix third person singular which is the *Kethiv*, the *Keri* or the official reading substitutes the singular. In spite, however, of this Massoretic declaration the Codices, the early editions and the ancient versions greatly vary in their respective readings with regard to these expressions, as will be seen from the notes on these passages in my edition of the Bible. This Rubric I have found in the printed Massorah Finalis only, letter *v*, § 86.

ק"ז - § 107.

וְיִקְרָאוּ and his words, occurs five times. This plural noun with the suffix third person singular occurs altogether about twenty-seven times. In twenty-two instances it is without the prefix *Vav* and in five only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the most popular parts of the Massorah, I collated thirteen Lists, ten in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 114b, on Deut. 4 36, which I have printed; (II) the same MS., Vol. II, fol. 157a, on 2 Chron. 13 22; (III) the same MS., Vol. II, fol. 354b, on Eccl. 9 16; (IV) Arund. Orient. 16, fol. 265b, on 2 Chron. 13 22; (V) the same MS., fol. 280b, on 2 Chron. 35 27; (VI) the same MS., fol. 333b, on Job 34 35; (VII) the same MS., fol. 354b, on Eccl. 9 16; (VIII) Add. 15,451, fol. 508a, on 2 Chron. 35 27; (IX) Add. 21,160, fol. 262b, on Deut. 4 36; (X) Halle Ochlāh Ve-Ochlāh II, § 11, margin; (XI) the printed Massorah on Deut. 4 36; (XII) the same on Job 34 35, and (XIII) the same on 2 Chron. 35 27.

ק"ח - § 108.

וְיִקְרָאוּ thy words, occurs three times in the Alphabet. That is, in the 119th Psalm. Not only does each of the twenty-two groups or stanzas begin with one of the letters of the alphabet, but each of the eight verses which constitute each group begins with the same letter. Hence this Psalm exhibits an octuple alphabet. For this reason the Massorah calls it the Alphabet or the great Alphabet i. e. the Eight-fold Alphabet.

By fixing the number at three, the design of this Massorah is to indicate that in the other four instances in which this expression occurs in this Psalm it is *Yod* without the *Yod* after the *Beth* or is the pausal form of the singular (Ps. 119 16, 17, 101, 105), thus militating against the Codices which read it *Yod* as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 818a, on Ps. 119 139, which I have printed, and (II) the printed Massorah on the same passage.

קט - § 109.

קט according unto your words, occurs three times. In the only other passage where this plural noun with the suffix second person plural occurs with a similar prefix it is *קט* *Beth* (Mal. 2 17). Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 61b, on Jerem. 42 4, which I have printed; (II) Arund. Orient. 16, fol. 2b; on Josh. 2 21; (III) Add. 15,251, fol. 261b, on Jerem. 42 4; (IV) Add. 15,451, fol. 38a, on Gen. 44 10; (V) Add. 21,160, fol. 51b, on the same passage; (VI) Halle Ochliah Ve-Ochliah II, § 9, margin, and (VII) the printed Massorah on Gen. 44 10.

ק"י - § 110.

ק"י Debar, is three times with Kamets. With Sheva under the Daleth, this trilateral has normally *Patach* under the Daleth i. e. *ק"י* and is the construct of the noun *ק"י*. In these three instances, however, the *Beth* is with Kamets, which is due to its being part of the proper name of a town in Gilead. Hence the Massorah, which has regard simply to the fact that the Kamets abnormally follows the Sheva in this expression, records the fact. (Vide supra, letter 7, § 78.)

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 202a, on 2 Sam. 9 4, which I have printed; (II) Arund. Orient. 16, fol. 62a, on the same passage, and (III) Add. 15,250, fol. 169a, also on the same passage.

ק"י" - § 111.

ק"י" Deborah, is three times defective. This proper name occurs altogether ten times. In seven instances it is plene (Judg. 4 4, 5, 9, 10; 5 1, 7, 12) and in three only is it defective. Hence the Massorah safeguards the orthography of the minority. This protection is all the more necessary since the two different spellings occur not only in the same book, but within a few verses of the same chapter.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2849, fol. 48a, on Gen. 35 8, which I have printed; (II) Orient. 2848, fol. 58a; (III) Add. 15,251, fol. 81b; (IV) Add. 21,160, fol. 34b; (V) the printed Massorah, all on the same passage, and (VI) the printed Massorah on Judg. 4 14. Lists III and V alone have not the mnemonic sign.

ק"י" - § 112.

ק"י" the manner of, or my cause, occurs twice. It is generally supposed that in Ps. 110 4 the *Yod* is not the suffix first person singular as in Job 5 8, which is the only other instance where this form occurs, but is paragogic. In Add. 21,161, fol. 168b, which is one of the oldest Codices extant *ק"י" is the textual reading and the Massorah Parva remarks against it ק"י. Being preceded by ק"י we should normally expect the phrase to be ק"י" as it is in Eccl. 3 18; 7 14 and Dan. 2 30. Hence the Massorah safeguards the anomalous form, which obtained in the predominant School, and thus militates against the Massorah of the rival School of textual redactors.*

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 323a, on Job 5 8, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage.

ק"י" - § 113.

ק"י" and the fish, occurs twice. Of this Rubric, which is one of the most ancient parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 74b, on Exod. 7 21, which I have printed; (II) Orient. 4445, fol. 48a, on the same passage, and (III) the printed Massorah Finalis, letter 7, § 52. These two instances form part of the alphabetical List of

words beginning with *Vav* which respectively occur twice in the same book. (Vide infra, letter 7, § 66.) Accordingly the heading of this Rubric ought more correctly to be *בבבב*.

ק"י" - § 114.

ק"י" the standard of the camp of the children of, occurs three times. In describing the standards of the different tribes two phrases are used. In five instances it is simply *ק"י" without the adjunct ק"י* (Numb. 2 8, 10, 18, 25; 10 18) and in three only is it with the addition *ק"י*. Hence the Massorah safeguards the minority. That some Codices read *ק"י" ק"י" in Numb. 10 18 is attested by the Samaritan recension of the text. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 106b, on Numb. 10 25, which I have printed, and (II) Vienna Codex No. 35 on the same passage. "ב" in the heading is the abbreviation of ק"י" and ק"י" the three tribes in connection with which the adjunct ק"י is used.*

קט"ו - § 115.

קט"ו. For this Rubric see letter 7, § 523 &c. Vol. II, p. 296.

קט"ו - § 116.

קט"ו the breasts of, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 181b, on Ezek. 23 8. As the two instances not only occur in the same book, but are restricted to the same section the heading ought more properly to be *בבבב*.

ק"י" - § 117.

ק"י" Dedan, occurs twice. This Rubric, which I have found in the printed Massorah Finalis only, letter 7, § 58, is difficult to explain, since this proper name occurs six times without the prefix (Gen. 25 8, 8; Jerem. 25 23; 49 8; Ezek. 27 15, 20). Heidenheim's suggestion that the design of this Massorah is to record the two instances in which the Daleth is without *Dagesh* (comp. *דדדד* on Gen. 25 8) contrary to the rule of two similar letters, is too ingenious. It may be that the Massorah intends to record the only two instances in which this proper name is preceded by *ק"י* without and with the prefix *Vav* and that the heading ought to be *בבבב*. This seems to be supported by the printed Massorah Parva, which has *בבבב* on Ezek. 27 15 where the text is *ק"י" ק"י"*.

ק"י" - § 118.

ק"י" gold, is three times written with He. The emphatic of the Chaldee *ק"י" without and with the prefix Vav, occurs altogether nineteen times. In Daniel where it occurs sixteen times, it is uniformly with Aleph (ק"י" or ק"י" and in three it is with Yod (ק"י" Doyeg 1 Sam. 22 18, 18, 22). The Massorah regards the spelling with Aleph as correct and hence formulates it as exhibiting the standard orthography. For this reason the Kerri or official reading substitutes ק"י" with Aleph in each of the three instances in which the textual reading is ק"י" with Yod.*

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 376b, on Ezra 7 18, which I have printed; (II) the printed Massorah on Dan. § 22, and (III) the same on Ezra 6 6. As all the three instances are in Ezra the heading ought to be *בבבב*.

ק"י" - § 119.

ק"י" Doeg, occurs three times. This name of the Edomite, who was the chief of Saul's herdsmen, occurs altogether six times and is spelt in two different ways. In the three instances which constitute this Rubric, it is with Aleph (ק"י" or ק"י") and in three it is with Yod (ק"י" Doyeg 1 Sam. 22 18, 18, 22). The Massorah regards the spelling with Aleph as correct and hence formulates it as exhibiting the standard orthography. For this reason the Kerri or official reading substitutes ק"י" with Aleph in each of the three instances in which the textual reading is ק"י" with Yod.

Of this Rubric I collated two Lists: (I) the printed Massorah Finalis, letter 7, § 55, and (II) Add. 21,161, fol. 16, on 1 Sam. 21 8. Notwithstanding this definite Massorah it can only be regarded as proceeding from one School of textual redactors, since another School preserved a different tradition. This is attested by the Massorah Parva in the Model Codex Harley 5710-11, which remarks on 1 Sam. 21 8 *ק"י" ק"י" ק"י"*. It will be seen that this Massorah does not indicate whether any of the three instances with Aleph are ק"י" plene, or ק"י" defective. The Massorah Parva,

however, in Add. 15,250 remarks on *אין* 1 Sam. 21 8 וְאִתּוֹ לֶחֶם אֶתֹרֹת יָמָיו. As the Massorah Parva in Harley 5710-11 and Arund. Orient. 16 on Ps. 52 2 remarks לְכִי אִתּוֹ לֶחֶם אֶתֹתּוֹ it is evident that the two defective instances are 1 Sam. 21 8; 22 9 and that the one plene is Ps. 52 2. This is supported by the best MSS. and the early editions. Accordingly אִתּוֹ 1 Sam. 21 8 in my edition of the Bible ought to be אִתּוֹ notwithstanding the Massoretic remark in Harley 5710-11 and the reading in Orient 2201 first hand, which I followed.

קִיב - § 120.

קִיב love, beloved, or friend, is twice defective. As this noun, which occurs altogether six times, is plene in four instances and defective in two only, the Massorah safeguards the exceptional orthography. This Rubric I have found in the printed Massorah only, where it is given three times: (I) on Levit. 10 4, which I have printed; (II) Esther 2 15, and (III) the Massorah Finalis, letter ק, § 56.

קִיבא - § 121.

קִיבא my love, or friend, is three times defective. With the suffix first person this noun occurs altogether twenty-three times. As it is plene in twenty instances and defective in three only, the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 168a, on Jerem. 32 8. As all the three instances are not only restricted to the same book but to the same section, the heading ought to be קִיבא וְכִנּוּי.

קִיבב - § 122.

קִיבב my love, or friend, occurs five times, three times defective and twice plene. This is one of the artificial Rubrics which make the decipherment of the Massorah so difficult. We have seen in the preceding Rubric that this form of the noun with the suffix first person occurs no less than twenty-three times and not five as here stated. As four instances are in the Prophets and nineteen in the Song of Songs, the Massorah obtains the number five by artificially counting all the instances in the Song as one, and thus makes up the five. This artificial counting is, moreover, applied to the two plenes. The nineteen instances in Canticles, which are uniformly plene are regarded as one, and the single plene instance in Isa. 5 1 makes up the two plenes.

Of this Rubric, which is one of the oldest parts of the Massorah and which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 41b, on Jerem. 32 8, which I have printed, and (II) St. Petersburg Codex of A. D. 916 on the same passage. List II is corrupt. קִיבא אֶתֹתּוֹ should be קִיבא אֶתֹתּוֹ Jerem. 32 8, אֶתֹתּוֹ Jerem. 32 9, the first וְכִנּוּי = וְכִנּוּי is Jerem. 32 12 and the second וְכִנּוּי should be וְכִנּוּי, thus giving the three defectives first.

וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי וְכִנּוּי

קִיבג - § 123.

קִיבג his uncle, or Dodo, is five times plene. In explanation of this Rubric it is necessary to remark: (1) that this expression is both a noun with the suffix third person singular denoting uncle, and a proper name *Dodo*, (2) that in this double sense it occurs altogether eleven times, and (3) that it is spelt in two different ways, being defective in six instances (Levit. 20 20; 25 49, 49; 2 Sam. 23 24; 2 Kings 24 17; Esther 2 7) and plene in five. Hence the Massorah, which has regard to the identity of the spelling irrespective of the difference in the sense, safeguards the orthography of the minority, consisting of two nouns with the suffix (1 Sam. 10 16; Amos 6 10) and the proper names (Judg. 10 1; 1 Chron. 11 12, 26).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 26a, on Judg. 10 1, which I have printed; (II) the same MS., fol. 245a, on 1 Chron. 11 12; (III) Add. 15,251, fol. 145a, on Judg. 10 1; (IV) Add. 15,451, fol. 170b, on the same passage; (V) Vienna Codex No. 35, and (VI) the printed Massorah, both on the same passage. As all the six Lists emphatically state that there are five such instances only and coincide in omitting 2 Sam. 23 9, it is evident that they are based upon a recension of the text, which did not recognise the *Ken* in the *textus receptus*.

קִיבד - § 124.

קִיבד love, occurs four times in the Scriptures, three times defective and once plene. Of this Rubric I collated eight Lists,

seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 78b, on Ezek. 16 8, which I have printed; (II) the same MS., Vol. II, fol. 84b, on Ezek. 23 17; (III) the same MS., Vol. II, fol. 245a, on Prov. 7 18; (IV) the same MS., Vol. II, fol. 261b, on Cant. 5 1; (V) Arund. Orient. 16, fol. 181b, on Ezek. 23 17; (VI) the same MS., fol. 388b, on Prov. 7 18; (VII) Add. 15,250, fol. 372b, on Cant. 5 1, and (VIII) the printed Massorah on Prov. 7 18.

Though all the eight Lists coincide in their statement in the respective headings that one instance is plene, Lists I, IV, V and VII do not specify which is the solitary plene, whilst the other four Lists are most conflicting. Thus List II says it is Prov. 7 18; Lists III and IV declare that it is Cant. 5 1 and List VIII as emphatically states that it is Ezek. 16 8. On referring to the notes on Ezek. 23 17 in my edition of the Bible it will be seen that several MSS. and early editions give this passage as the plene. It is, therefore, evident that there were different traditions in the different Schools of textual redactors as to the orthography of this expression.

קִיבה - § 125.

קִיבה my love, or Doda, occurs twice once plene and once defective. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 147a, on 1 Chron. 27 4, which I have printed; (II) Arund. Orient. 16, fol. 255a, on the same passage, and (III) Vienna Codex No. 35, also on the same passage. Lists II and III head this Rubric more precisely, viz. בְּחַדֵּי לִשָּׁה חַדֵּי חַדֵּי. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ב, 428, Vol. II, p. 217.)

קִיבז - § 126.

קִיבז David, without and with the prefixes, is five times plene. In the nine books, which belong to this part of the Rubric by virtue of their exclusion from the second part, this proper name without and with the prefixes, occurs no fewer than 796 times! As it is defective in 791 instances and plene in five only, the Massorah safeguards the extremely rare exceptions.

And throughout the twelve Minor Prophets, Chronicles and Ezra-Nehemiah it is likewise plene. In these three books where this proper name occurs about 281 times; 9 in the Minor Prophets, 11 in Ezra-Nehemiah and 261 in Chronicles, it is uniformly plene. Hence the simple mention of the fact suffices as a guide for the Scribe. It will thus be seen that of 1077 times in which this name occurs it has retained its primitive orthography in 791 instances and that in 286 instances only has the later plene spelling been introduced.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 227a, on 1 Kings 11 8, which I have printed; (II) the same MS., Vol. II, fol. 92b, on Ezek. 34 23; (III) Arund. Orient. 16, fol. 78a, on 1 Kings 3 14; (IV) the same MS., fol. 86a, on 1 Kings 11 4; (V) the same MS., fol. 87a, on 1 Kings 11 36; (VI) the same MS., fol. 189a, on Ezek. 34 23; (VII) the same MS., fol. 394a, on Cant. 4 4; (VIII) the printed Massorah on 1 Kings 11 4, and (IX) the same on Ezek. 34 23. Lists III and IV have at the end וְכִנּוּי חַדֵּי חַדֵּי and omits חַדֵּי, whilst List V has it חַדֵּי חַדֵּי חַדֵּי and omits חַדֵּי. But these omissions are manifestly due to clerical carelessness. List II has at the end חַדֵּי חַדֵּי, which are the initials חַדֵּי חַדֵּי, the three books in which the plene orthography uniformly prevails.

They are as follows: (1) In Samuel it occurs 577 all defective; (2) in Kings 96, of which 98 are defective and 3 plene; (3) Isaiah 10 all defective; (4) Jeremiah 15 all defective; (5) Ezekiel 4, of which 3 are defective and 1 plene; (6) Psalms 89 all defective; (7) Proverbs 1 defective; (8) Job 1 defective and the Five Megilloth 4, of which 3 are defective and 1 plene.

קִיבא - § 127.

קִיבא David the man of God, occurs three times in the Scriptures thus combined. For other persons who are thus distinguished see letter א, § 425. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11 Vol. II, fol. 300b, on Neh. 12 24, which I have printed; (II) Arund. Orient. 16, fol. 388a, on Neh. 12 26; (III) Add. 15,250, fol. 401a, on Neh. 12 24; (IV) Add. 15,251, fol. 427b, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 2 Chron. 8 14.

קכ"ח = § 128.

הַמֶּלֶךְ הַדָּוִד the king David and David the king. For this Rubric see letter א, § 486, Vol. II, p. 280.

קכ"ט = § 129.

עַד David yet more, is four times thus combined in the Scriptures. The adverb עַד yet more, is combined with דָּוִד nine times. In five instances it precedes the proper name (comp. עַד דָּוִד 1 Sam. 20 8; 23 4; 2 Sam. 6 1; 1 Chron. 14 14; 17 18) and in four the order is inverted. Hence the Massorah safeguards the minority. By fixing the number at four, the design of this Massorah is to exclude the reading of those Codices in which the two parallel passages, viz. 2 Sam. 7 20 and 1 Chron. 17 18 are the same, as will be seen from the notes in 2 Sam. 7 20 in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 199b, on 2 Sam. 5 18, which I have printed; (II) Arund. Orient. 16, fol. 60a, on the same passage; (III) the same MS., fol. 247a, on 1 Chron. 14 3; (IV) Add. 15,251, fol. 171a, on 2 Sam. 5 18; (V) Vienna Codex No. 85 on the same passage, and (VI) the printed Massorah Finalis, letter ט, § 71.

It is remarkable that not only do all the six Lists emphatically state that there are four instances only, in which this adverb follows the proper name David, but they coincide in omitting 1 Sam. 18 29 where the received text has also עַד דָּוִד. List VI omits the second instance in 1 Chron. 14 3b and gives in its place וַיִּשָּׂא דָּוִד אֶת הַיָּרֵךְ וַיִּשְׂרָף וַיִּשְׂרָף וַיִּשְׂרָף 1 Chron. 17 18, thus harmonising by a reverse process the two parallel passages (2 Sam. 7 20; 1 Chron. 17 18). That this is not due to the first editor of the Massorah, but that the Rubric in this form proceeds from a School of Massorites which had this reading in their Codices, is evident from the following remark appended to it by Jacob b. Chayim אשר העתיק ובידו המפורסם שלט הוא דרשה קצתה עור לרוב ע"ב Chayim

קל = § 130.

כָּדָוִד as David, occurs three times. That is, with the prefix Caph, in contradistinction to the sixteen instances in which it is with the prefix Beth.

And wherever it is preceded by the verb to do it is likewise with this prefix. Preceded by עָשָׂה it occurs six times and is uniformly עָשָׂה (1 Kings 11 6, 38; 15 11; 2 Kings 14 3; 16 2; 2 Chron. 28 1). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 190a, on 1 Sam. 22 14, which I have printed; (II) Arund. Orient. 16, fol. 207a, on Amos 6 5; (III) Add. 15,251, fol. 811b, on Zech. 12 8; (IV) Add. 15,451, fol. 196b, on 1 Sam. 22 14, and (V) the printed Massorah on Amos 6 5.

Lists I, II and IV, though emanating from different Schools and from countries far apart, are identical. They take no notice of the fact that some of the instances are plene and some defective, since this is outside the scope of this Massorah. List III, however, heads this Rubric כָּדָוִד בֵּית and as it is without the second part it is evident that its design is to record the three instances in which this name with the prefix Caph is plene, in contradistinction to the six in which it is defective. But though its statement that כָּדָוִד is three times plene is quite correct, yet the first instance which it gives וַיִּשָּׂא בְּיַד דָּוִד אֶת הַיָּרֵךְ 1 Sam. 22 14, is in conflict with the received text. In the textus receptus the three plene instances are Amos 6 5; Zech. 12 8 and 2 Chron. 28 1. It is, therefore, evident that either a later Nakdan who found this Rubric without its second part, mistook its import and hence altered the heading into כָּבֵית, or if the Rubric as it is actually proceeded from the original Massorites themselves, it is based upon a recension of the text in which 1 Sam. 22 14 was plene and 2 Chron. 28 1 defective. The printed Massorah (List IV), which has the second part כָּבֵית וְכָל דָּוִד בְּיַד is manifestly corrupt and ought to be כָּבֵית וְכָל עֲשִׂיית דָּוִד בְּיַד, as is attested by Lists I and II.

קל"א = § 131.

לְדָוִד to, or of David, is twice with the accent Passa in this book. That is, in the Psalter and when it begins the Psalm, in contradistinction to the seven instances in which it is with a different accent in this position, recorded in the following Rubric. This Rubric I have found in the printed Massorah only, on Ps. 25 1. The heading ought more properly to be לְדָוִד בְּשֵׁיבַת בְּיַד, since apart from its beginning the verse it also occurs with the same accent in Ps. 132 11.

קל"ב = § 132.

לְדָוִד is in seven instances with the accent. That is, with Asla before Legarmeh. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 180b, on Ps. 26 1, which I have printed; (II) Add. 15,251, fol. 851a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Ps. 103 1. The addition at the end of the Rubric is needless and affords another illustration of the fact that the Nakdanim added phrases which are no part of the Massorah, simply to fill out the line.

קל"ג = § 133.

לְדָוִד. Throughout this book it is [a Psalm] of David except in seven instances where it is Of David a Psalm. As the expression לְדָוִד normally precedes לְדָוִד in which combination this phrase occurs twenty-seven times (vide infra, letter א, § 264, Vol. II, p. 207) and as it is in these seven instances only where the order is inverted, the Massorah safeguards the exceptional inversion. By fixing the number at seven, the design of the Massorah is to militate against those textual redactors who read לְדָוִד לְדָוִד in Ps. 40 1, as will be seen from the notes on this passage in my edition of the Bible. This Rubric I have found in the printed Massorah only, on Ps. 24 1. That the design of this Massorah is to contrast the abnormal phrase לְדָוִד לְדָוִד with the normal combination לְדָוִד לְדָוִד and that the expression לְדָוִד לְדָוִד has been carelessly omitted in the heading before לְדָוִד, is attested by the heading of this Rubric on Ps. 109 1 where it is לְדָוִד לְדָוִד and where Jacob b. Chayim refers for the List to Ps. 24 1.

קל"ד = § 134.

לְדָוִד sick, occurs three times in the Scriptures . . . once in the Law, once in the Prophets and once in the Hagiographa. That is, the feminine form with Kametz under the Vav, in contradistinction to the only instance where this trilateral adjective occurs and where it is with Segol under the Vav, being the masculine (Lament 5 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 14a, on Isa. 30 22, which I have printed; (II) Arund. Orient. 16, fol. 181a, on the same passage; (III) Add. 15,250, fol. 873b, on Lament 1 18; (IV) Add. 15,251, fol. 76b, on Levit. 20 18; (V) Add. 21,160, fol. 170a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Isa. 30 22.

קל"ה = § 135.

וַיִּרְדּוּ they shall wash, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193b, on Ezek. 40 38, which I have printed, and (II) the same MS., fol. 259a, on 2 Chron. 4 6.

קל"ו = § 136.

לְדָוִד faint, sick at heart, occurs three times in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 268b, on Lament 1 22, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 1 5; (III) Arund. Orient. 16, fol. 119a, on the same passage; (IV) the same MS., fol. 856a, on Lament 1 22; (V) Add. 15,451, fol. 273a, on Jerem. 8 18; (VI) the printed Massorah on Isa. 1 5, and (VII) the same on Lament 1 22.

קל"ז = § 137.

לְדָוִד silent, occurs four times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 826a, on Ps. 39 3, which I have printed; (II) Orient. 287b, fol. 29a, on the same passage; (III) Cambridge Add. 465, also on the same passage, and (IV) the printed Massorah on Ps. 62 2.

The conflict between these Lists and the contradictory remarks in the Massorah Parva, both in the MSS. and in the printed edition, on the respective passages are due to the fact that these Lists emanate from different Massoretic Schools and that they are based upon different redactions of the text, as will be seen from the following analysis.

Lists II and III head this Rubric לְדָוִד בְּיַד וְכָל דָּוִד and give the first and last instance (Ps. 22 8; 65 2) as defective and the

second and third (39 3; 62 2) as plene. Not only is the text in Orient. 2375 where List II is given in harmony with this recension, but Orient. 2212 and Orient. 2376 fully coincide therewith. This is moreover corroborated by the Massorah Parva in Add. 15,250 and Orient. 2376, on Ps. 22 3; by Harley 5710—11 and Arund. Orient. 16, on Ps. 39 3; by Harley 5710—11 and Cambridge Add. 465, on Ps. 62 2, all of which remark on these passages that it occurs four times, twice plene and twice defective (ר"י ב' מלי ו' ז' ח'). In accordance with this Massorah Arund. Orient. 16, Add. 15,251; Add. 15,451 second hand; Orient. 4227; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—98; the third edition, Brescia 1494; the fourth edition, Pesaro 1511—17 and the *editio princeps* of the Rabbinic Bible Venice 1517 read it רָקַק defective in Ps. 22 3; and in accordance with this Massorah also Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227; the first, third and fourth editions of the Bible; the Salonica edition of the Psalms &c. 1515; the *editio princeps* of the Rabbinic Bible and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25 have it רָקַק defective in Ps. 65 2.

The second recension of this Rubric is exhibited in List IV. The heading of this Rubric states that רָקַק, which occurs four times, is defective in one instance only (ר"י ז' ח') and emphatically specifies Ps. 22 3 as the solitary defective (ר"י ז' ח'), thus excluding Ps. 65 2, which according to this is plene. This recension is followed by Orient. 2201 first hand; Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the accurately-printed second edition of the Bible, Naples 1491—98 and the Complutensian. It is remarkable that though the Massorah Parva on Ps. 65 2 repeats the statement that it occurs four times, three times plene and once defective (ר"י ז' ח' מלי ו' ז' ח') Jacob b. Chayim has here רָקַק defective, which is in conflict with List IV, given in his own edition of the Massorah. The addition at the end of the Rubric which I have printed, viz. רָקַק מלי ו' ז' ח' ח', is manifestly due to a clerical error and should be רָקַק ר"י ז' ח' ח', without the expression מלי, as is attested by the Massorah Parva on Ps. 22 3 in this very MS. In accordance with the first recension of this Rubric the margin and the text in Ps. 22 3 in my edition of the Bible, must now change places.

קָלִים - § 138.

קָלִים *dumb, silent, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 189a, on Isa. 47 5. As the only other instance in which this adverb with the termination *Mem* occurs is with the prefix *Vav* (Lament 3 16), this Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without *Vav* and once with it. (*Vide infra*, letter י, § 70.)

קָלִים - § 139.

קָלִים *to judge, occurs three times in the Scriptures.* That is, the Kal infinitive with the prefix *Lamed*, in contradistinction to the other two instances in which this quadriliteral occurs where it is once קָלִים, the noun קָלִים with the prefix *Lamed* (Deut. 17 8) and once קָלִים, the noun קָלִים with the prefix *Lamed* (1 Sam. 24 15).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 205b, on Eccl. 6 10, which I have printed; (II) Arund. Orient. 16, fol. 120a, on Isa. 8 18, and (III) the printed Massorah on Ps. 50 4.

קָלִים - § 140.

קָלִים *occurs three times.* That is, as a verb denoting *to judge*. Though this biliteral is in one instance the preterite third person singular masculine (Jerem. 22 16) and in two instances the active participle (Gen. 15 14; Jerem. 30 18), yet the Massorah groups all the three together under one Rubric because of their identity in spelling.

And wherever it is the proper name of a man it is likewise so. This part of the Rubric is incorrect. The biliteral קָלִים, which occurs fifty-five times, is the proper name of a man in forty-five instances only, and in the other ten it is the name of a place (Gen. 14 14; Deut. 24 1; Josh. 19 47; Judg. 18 29; 1 Kings 12 30; 15 20; Amos 8 14; 1 Chron. 21 2; 2 Chron. 16 4; 30 5). It ought, therefore, to be קָלִים אִישׁ וְקָלִים אֶרֶץ as it is in List VII.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 36a, on Gen. 15 14, which I have printed; (II) Orient. 2348, fol. 46a, on the same passage; (III)

Arund. Orient. 16, fol. 160b, on Jerem. 22 16; (IV) Add. 15,251, fol. 250a, on the same passage; (V) Add. 21,160, fol. 2a, on Gen. 15 14; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. 22 16. Lists III, IV, V and VI have not this second part of the Rubric. But as they head the Rubric קָלִים בְּלִישׁוֹת or בְּלִישׁוֹת קָלִים, they restrict the instances to the verb and hence could without ambiguity omit the notice of this biliteral as a proper name.

קָמַט - § 141.

קָמַט *as was, occurs three times, twice with Patach and once with Kametz.* As this noun with the prefix *Caph*, which occurs altogether three times, has in one instance a *Kametz*, owing to the pausal accent (Ps. 22 15), the Massorah safeguards this variation in the graphic signs. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 808b, on Ps. 97 5, which I have printed; (II) Add. 15,250, fol. 337a; (III) Add. 15,251, fol. 865b, and (IV) the printed Massorah, all on the same passage.

קָמַט - § 142.

קָמַט *as a circle, or ball, occurs twice.* The only other instance in which this noun occurs it is without the prefix *Caph* (Ezek. 24 5). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 127b, on Isa. 22 18.

קָמַט - § 143a.

קָמַט *generation and generation, is four times plene in the Hagiographa.* The following explanatory remarks will show the design of this Massorah in the three forms in which it is exhibited in § 143a—c. The expression קָמַט *generation* or as the proper name of a place *Dor*, without and with the prefixes, which occurs fifty-three times, is normally plene. Of the fifty-three times in which it occurs by itself, it is קָמַט with the *Vav* in fifty-one instances and twice is קָמַט defective. (*Vide infra*, § 143b.) It is when immediately repeated, viz. קָמַט קָמַט or קָמַט קָמַט &c. that the orthography of the expression varies in this reduplication. In some instances the first of the two is plene and the second defective; in some the reverse is the case; in some both are plene and in some both are defective. As these variations are in one division of the Bible the exception and in the other the rule, the different Schools of Massorites have safeguarded the minorities in separate Rubrics. In § 143a the exceptional orthography in the third division is recorded. Here where this reduplication occurs altogether twenty-two times, both expressions are defective in fourteen instances (Ps. 10 6; 33 11; 45 18; 61 7; 77 9; 85 6; 89 2; 90 1; 100 5; 102 18; 106 31; 119 90; 135 18; 146 10). In one instance the first expression is defective (Ps. 89 5) and in three instances the second is defective (Ps. 49 12; 79 18; 145 18). As it is in four instances only that both are plene in this reduplication, the Massorah safeguards the exceptional passages.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 275b, on Esther 9 28, which I have printed, and (II) the printed Massorah on Ps. 145 4. The heading in the printed Massorah קָמַט קָמַט קָמַט קָמַט is more precise, since by the addition of the expression קָמַט it rightly indicates that this reduplication has different prefixes. The statement, however, of this List that there are five such plene instances in the Hagiographa and the inclusion of Eccl. 1 4 as the fifth instance is not quite correct, since in this passage another word (קָמַט) intervenes between קָמַט קָמַט and though it is also given in § 143c it is rightly excluded in List I.

It will be seen that the reduplication in Ps. 79 18 is not only excluded in these Lists from the instances in which both expressions are plene, but is one of the four instances of this reduplication in which the first expression alone is plene and the second defective recorded in §§ 143b—c. Accordingly קָמַט plene in this passage, which I have adopted in my edition of the Bible, in accordance with Add. 15,250; Add. 15,451; the *editio princeps* of the Hagiographa, Naples 1486—87; the first, second and third editions of the Bible. (Soncino 1488, Naples 1491—98; Brescia 1494); the Salonica Psalms &c. 1515; the *editio princeps* of the Rabbinic Bible 1517; and the first edition of the Rabbinic Bible with the Massorah, must be קָמַט defective, in accordance with the oldest and best Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,161; Orient. 4227 and with the Complutensian.

קמי - § 143b.

generation and generation, is four times thus written. That is, in this reduplication the first expression alone is plene and the second is defective. By fixing the number at four, the design of this Massorah is to militate against the recensions of the text which read קמי plene in Jerem. 4 39, as will be seen from the notes on this passage in my edition of the Bible.

Throughout the Prophets &c. This part of the Rubric records the orthography of the reduplication in the Prophets, apart from the solitary instance in Jerem. 50 39 included in the first link of this concatenation, and in the Hagiographa. In the Prophets, where it occurs eight times (Isa. 13 20; 34 10, 17; 58 12; 60 15; 61 4; Joel 2 2; 4 20), both the expressions in the reduplication are uniformly plene. Hence the Massorah simply states the fact without specifying the passages. As to the instances in the Hagiographa which are exceptionally also plene, these constitute the preceding separate Rubric, whilst the two last instances are the abnormally defective orthography of קמי by itself. It will be seen that one of the two (Josh. 17 11) is part of a proper name of the place En-Dor.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. 50 39, which I have printed, and (II) the printed Massorah on Ps. 49 12. The heading in the printed Massorah ר' רבמ"ט ב"מ קמי מ' מ' מ' מ' leaves the import of this Rubric beyond the shadow of a doubt. It emphatically declares that in these four instances the first of the reduplication alone is plene and that the second is defective. This List, however, does not give the second part of the Rubric.

קמי - § 143c.

all the forms קמי when by itself &c. This Rubric safeguards the orthography of the expression קמי both when it occurs by itself and when it is reduplicated throughout the Scriptures, in a chain of six links. As each link has a separate heading I shall explain the import of each in the order in which it is exhibited in this concatenation.

(A) All the forms of קמי. That is, whether denoting generation or as a proper name of a place are always plene with the exception of two instances. (Vide supra, letter ק, § 143a.)

(B) And in all the forms in which it is reduplicated. That is, wherever it is repeated with the different prefixes (בליש) it is likewise defective in both members of this reduplication in the Hagiographa, with the exception of five instances. It will be seen that here too, Eccl. 1 4 is given as one of the instances, which is rightly excluded from the first form of this Rubric. (Vide supra, letter ק, § 143a.)

(C) And throughout the Prophets it is likewise so. That is, in the second division of the Scriptures it is likewise plene in both members of the reduplication. (Vide supra, letter ק, § 143b.)

(D) In four instances the first of the reduplication alone is plene and the second defective. (Vide supra, letter ק, § 143b.)

(E) In one instance the reverse is the case the first is defective and the second plene (Ps. 89 5).

(F) And in four instances the singular is spelt with Aleph. That is, קמי instead of קמי. (Vide supra, letter ק, § 16.) This Rubric, which does not occur in the printed Massorah, is from Frensdorff's Massoretisches Wörterbuch, p. 48, note 1, communicated by Heidenheim from a MS.

The above analysis discloses the following result; that this reduplication, which occurs altogether thirty-four times, is entirely defective in seventeen instances (Exod. 3 15; 17 16; Deut. 32 7; Ps. 10 6; 33 11; 45 18; 61 7; 77 9; 85 6; 89 2; 90 1; 100 5; 102 13; 106 31; 119 90; 135 13; 146 10); in twelve it is entirely plene (Isa. 13 20; 34 10, 17; 58 12; 60 15; 61 4; Joel 2 2; 4 20; Ps. 145 4; Prov. 27 24; Lament. 5 19; Esther 9 28); in one instance the first of the reduplication only is defective (Ps. 89 5) and in four instances the second alone is defective (Jerem. 50 39; Ps. 49 12; 79 13; 145 13). Accordingly Ps. 145 13 in my edition of the Bible, ought to be קמי defective.

קמי - § 144.

and generation, occurs twice in the Scriptures and is plene. That is, with Sheva under the Vav, in contradistinction both to the thirteen instances in which it is plene and the Var is with Kametz and to the seventeen defective instances also with Kametz. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 263a, on Eccl. 1 4, which I have printed; (II) Add. 15,250, fol. 11b, on Gen. 15 16;

(III) Add. 15,251, fol. 19b, on the same passage, and (IV) the printed Massorah also on the same passage. The heading קמי ב' in the printed Massorah (List IV), is manifestly a clerical error for בקמי.

קמיה - § 145.

from generation to generation, occurs three times in this form. That is, in these instances only is קמיה without and with the prefix (בליש), followed by the plural קמיה instead of the singular. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 234b, on Isa. 51 8.

קמי - § 146.

our generations, occurs twice, once plene and once defective. As this expression which not only occurs twice but in two successive verses, is spelt differently, the design of this Massorah is to safeguard this variation in the spelling. By plene is meant that it is קמי with Vav after the Resh alone and not קמי with two Vavs. This is attested both by the oldest MSS. and the Standard Codices, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251 and the best early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 16b, on Josh. 22 27.

קמי - § 147.

throughout, or in your generations, occurs five times at the end of the verse in the Pentateuch. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 82b, on Numb. 15 21, which I have printed, and (II) the printed Massorah Finalis, letter ק, § 77. With the exception of the heading in which List II omits the expression קמי, the two Lists give identically the same five passages. As there are nine instances in which קמי ends the verse, I cannot divine why these five only are recorded and the following four are omitted Exod. 16 38; 30 8, 31; Numb. 10 a.

קמי - § 148.

to thresh, occurs twice. That is, once defective (2 Kings 13 7) and once plene (Hosea 10 11). The design of this Massorah is twofold. As this infinitive with the prefix Lamed, which occurs twice only, is differently spelt the Massorah in the first place safeguards the variation in its orthography. And secondly it is directed against the School of textual redactors which exhibited קמי as the textual reading in Hosea 10 11, with the Keri קמי in the margin, as is attested by the Model Codex, Harley 5710-11.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 202b, on Hosea 10 11, which I have printed, and (II) Harley 5710-11, Vol. I, fol. 247b, on 2 Kings 13 7. The heading of List II קמי מ' מ' מ' מ' is more precise.

קמי - § 149.

thou shalt thresh, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 214b, on Habak. 3 12, which I have printed, and (II) Add. 15,251, fol. 280a, on Isa. 41 15.

קמי - § 150.

from falling, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ps. 56 14. As both instances are in the Psalter the heading ought more properly to be קמי.

קמי - § 151.

he hastened, occurs twice in the Scriptures. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 274a, on Esther 6 12, which I have printed; (II) the same MS., Vol. II, fol. 165a, on 2 Chron. 26 20; (III) Vienna Codex No. 35, on the same passage; (IV) the printed Massorah on Esther 6 12, and (V) the same on 2 Chron. 26 20. List IV heads this Rubric קמי.

קמי - § 152.

sufficient, enough, occurs six times in the Scriptures . . . and once it is with the prefix Vav. That is, with Tzere in contra-

distinction to the numerous instances in which this biliteral is with *Cherek*, being the Chaldee relative pronoun, or a sign of the genitive. In the only other instance in which the Hebrew biliteral occurs, it is ׃ with *Kametz*, being with the pausal accent (Mal. 3 10).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 19a, on Isa. 40 16, which I have printed; (II) Add. 15,451, fol. 130b, on Deut. 15 8, and (III) the printed Massorah on Levit. 12 8. The latter heads it ׃ . As it enumerates the same six instances only and adds at the end ׃ (Prov. 27 27), it is evident that the number seven in the heading is meant to include the instance with *Vav* and that ׃ at the end stands for ׃ and one of the seven is &c.

קניז = § 153.

׃ *as often as he passed, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 99b, on 2 Kings 4 8, which I have printed, and (II) the same MS., fol. 130a, on Isa. 28 19.

קניד = § 154.

׃ *from year to year, occurs three times.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 30a, on 1 Sam. 7 16, which I have printed, and (II) Add. 15,250, fol. 149a, on the same passage.

קניה = § 155.

׃ *enough, or sufficient for them, occurs three times.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 79a, on Exod. 36 7, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 49 9; (III) Arund. Orient. 16, fol. 208b, on Obad. 5; (IV) Add. 15,250, fol. 305a, on the same passage; (V) Add. 15,251, fol. 301b, also on the same passage; (VI) Add. 15,451, fol. 301b, on Jerem. 49 9; (VII) the printed Massorah on Exod. 36 7, and (VIII) the same on Jerem. 49 9.

קניז = § 156.

׃ *Dibon, is three times plene.* That is, with *Vav*. This proper name without and with the prefixes, occurs altogether eleven times. As it is defective in eight instances (Numb. 21 30; 32 3, 34; 33 45, 46; Josh. 13 17; Isa. 15 2; Neh. 11 25) and plene in three only, the Massorah safeguards the exceptional later orthography. By fixing the number at three, the design of this Massorah is to exclude the reading ׃ in Isa. 15 2, which was exhibited in the text of another School of Massorites, as is attested by Orient. 2201, second hand; Harley 5710—11, first hand; Add. 15,250; Add. 15,451; Orient. 4227; Orient. 1478, and all the early editions except one.

That the earlier reading in Isa. 15 2 was ׃ defective is attested by St. Petersburg Codex of A. D. 916; Orient. 2201, first hand; Harley 5710—11, second hand with the remark of the Massorah Parva on it ׃ ; Arund. Orient. 16, Add. 15,251 &c. To these Standard Codices is to be added the extremely accurate Lisbon edition of Isaiah 1492, and the fact that though Orient. 1478 has it plene, the Nakdan remarks in the Massorah Parva ׃ , from which we learn that the celebrated Mugah Codex also exhibited the defective reading.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 10a, on Josh. 13 9, which I have printed, and (II) the printed Massorah Finalis, letter ׃ , § 80.

קניז = § 157a.

׃ *Dishon, or the pygmy, bison, is always without Vav except once.* This expression, which occurs altogether eight times is restricted to the Pentateuch and Chronicles, between which it is equally divided. In the Pentateuch, where it occurs four times, it is normally without the *Vav* (Gen. 36 25, 30a; Deut. 14 5) and in one instance only is it with the *Vav* (Gen. 36 21a). Hence here the Massorah safeguards the solitary exception.

And throughout Chronicles it is likewise entirely plene except in one instance. Here where it also occurs four times the reverse is the case. It is with the *Vav* in three instances (1 Chron. 1 41, 42) and in one instance only is it without the *Vav* (1 Chron. 1 38a). Here, therefore, the Massorah safeguards the defective spelling.

Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Add. 15,451, fol. 26b, on Gen. 36 21, which I have printed; (II) Add. 21,160, fol. 36b, on the same passage, and (III) the printed Massorah also on the same passage. The heading ׃ in List I, is due to the fact that in Chronicles it is both with *Yod* and *Vav* except in one instance. List II makes this point more clear, inasmuch as it heads the first part ׃ .

קניז = § 157b.

׃ *A sign to indicate where this name is Dishon and where ׃ in this Section.* That is, in Gen. 36 21—30. Within ten verses of this chapter this name occurs promiscuously seven times in two different forms. In three instances it is with *Cholem* (Gen. 36 21a, 25, 30b) and in four with *Kametz* (Gen. 36 21b, 26, 28, 30a). Moreover as these two forms are used in one and the same verse (36 21, 30), the Massorah safeguards the respective forms.

And the sign is that on the day whereon the Law is read it is ׃ and the others are ׃ , beginning with the Sabbath day. As the seven instances correspond to the seven days of the week, the mnemonic sign indicates that on the three days when the Lesson from the Pentateuch is read, viz. the Sabbath, Monday and Thursday, answering to the first, third and fifth instances, the name is with *Cholem* and in the other four, which correspond to the four days in which the Law is not read, it is without *Cholem* i. e. with *Kametz*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,451, fol. 26b, on Gen. 36 21, which I have printed; (II) Add. 21,160, fol. 36b, on the same passage, and (III) the printed Massorah also on the same passage. The sixth instance, viz. 36 30a should be ׃ and the seventh 36 30b ׃ .

קניז = § 157c.

׃ *Throughout the Pentateuch it is ׃ defective.* That is, in the two instances in the Pentateuch where this name occurs without the prefix *Vav*, it is defective of *Vav* (Gen. 36 25, 30a).

And wherever it is with the prefix *Vav* in the Pentateuch it is with *Vav* plene except once. Considering that with the prefix this name occurs once only in the Pentateuch (Gen. 36 21a) and that in Deut. 14 5 where it is defective it denotes a species of antelope, this heading of the second part of the Rubric is misleading, since it suggests that ׃ is of frequent occurrence in the Pentateuch.

And all through Chronicles it is plene except once. For this part of the Rubric see letter ׃ , § 157a.

׃ and *Dishon*, occurs four times in this form. That is, without and with the prefix *Vav* it occurs four times in the Pentateuch, three times defective and once plene.

And all through Chronicles it is likewise plene except once. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 48b, on Gen. 36 21, which I have printed; (II) Orient. 2348, fol. 58b, on the same passage, and (III) the printed Massorah on Deut. 14 5, which gives the second part of this Rubric only.

קניה = § 158.

׃ , ׃ , this. From Ezra 1 1 to 5 15 the expression used is ׃ and from 5 16 to the end of the Chaldee [i. e. 6 18] it is ׃ . This Chaldee demonstrative pronoun occurs altogether thirteen times. In six instances it is ׃ with *Tzere*, being the masculine (Ezra 5 16, 17; 6 7, 7, 8, 12) and in seven it is ׃ with *Kametz*, the feminine (Ezra 4 13, 15, 15, 16, 19, 21; 5 8). It will be seen from this analysis that these two forms not only occur in the same book, but that they are severally restricted to a different part of the book. Hence the Massorah summarily indicates the two parts in which they respectively occur.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 375b, on Ezra 5 16, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

קניט = § 159.

׃ *a crushing, broken or contrite, occurs three times.* Of this Rubric I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 126b, on Deut. 23 2, which I have printed; (II) the same MS., Vol. II, fol. 27a, on Isa. 57 15; (III) the same MS., Vol. II, fol. 202a, on Ps. 90 3; (IV) Arund.

Orient. 16, fol. 143a, on Isa. 57 15; (V) the same MS., fol. 307a, on Ps. 90 3; (VI) Add. 15,250, fol. 109a, on Deut. 23 2; (VII) Add. 15,251, fol. 286a, on Isa. 57 15; (VIII) Add. 15,451, fol. 427b, on Ps. 90 3; (IX) Orient. 2348, fol. 146a, on Deut. 23 2; (X) Orient. 2349, fol. 186b, on the same passage; (XI) the printed Massorah also on the same passage, and (XII) the same on Isa. 57 15. These Lists represent two different recensions of the text and emanate from two different Schools of textual redactors.

Recension I. To this recension belongs List VII, which heads it with *He* in Deut. 23 2. This reading is supported by Orient. 2201; and the Complutensian and was originally the reading of the Mugah Codex, which was afterwards altered according to the testimony of the Massorah Parva in this MS.

Recension II. To this recension belong Lists IV, IX and X. They head the Rubric with *Aleph*. This is supported by the textual reading of Harley 5710-11, Add. 15,250; Add. 15,451; Orient. 2348; Orient. 2349, and all the early editions except the Complutensian.

The other eight Lists cannot with safety be assigned to either of these recensions since they simply state that occurs three times and do not indicate the spelling. The Massorah Parva in Cambridge Add. 465, on Deut. 23 2, viz. *Delajah*, shows the conflicting views of the Massorites. Most of the Lists have either at the end or beginning indicating thereby that the three instances respectively occur in the Law, the Prophets and Hagiographa.

§ 160.

thou hast broken, occurs twice once with *Aleph* and once with *Yod*. Though these two expressions belong to two different roots, one being the Piel of *to break*, and the other the Piel of *to break*, the Massorah treats them as identical and hence safeguards the variation in the spelling in the two instances in which it occurs. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 296b, on Ps. 51 10. As both instances occur in the Psalter the heading ought more properly to be *broken*.

§ 161.

this, occurs three times. That is, this lengthier form of the demonstrative pronoun, in contradistinction to the shorter *it*. (Vide supra, letter *g*, § 158.) Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 365a, on Dan. 2 31, which I have printed; (II) Add. 15,251, fol. 409b, on the same passage; (III) Vienna Codex No. 35, also on the same passage, and (IV) the printed Massorah Finalis, letter *g*, § 88.

§ 162.

Eight words, which are masculine are read as feminine. For this Rubric, see below letter *z*, § 88.

§ 163.

poor, weak, or door, is twelve times with *Pathach*. That is, in these instances the noun *poor* without and with the prefixes, as well as the Kal preterite third person plural and the Niph'al future third person singular without and with the prefix *Var*, of the root *to be weak*, the *Daleth* has *Pathach*, in contradistinction to those instances in which it is with *Kametz*. By fixing the number at twelve, the design of the Massorah is to exclude the reading *poor* with *Pathach* in Ps. 82 3, which is exhibited in some MSS.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated no fewer than twenty Lists. I shall however specify the following thirteen only: (I) Harley 5710-11, Vol. I, fol. 205a, on 2 Sam. 13 4, which I have printed; (II) Orient. 4445, fol. 98b, on Levit. 14 21; (III) Arund. Orient. 16, fol. 64b, on 2 Sam. 13 4; (IV) the same MS., fol. 319b, on Ps. 141 3; (V) the same MS., fol. 323a, on Job 5 16; (VI) the same MS., fol. 344b, on Prov. 22 22; (VII) the same MS., fol. 347a, on Prov. 28 11; (VIII) Add. 15,451, fol. 166b, on Judg. 6 15; (IX) the same MS., fol. 348a, on Isa. 17 4; (X) the same MS., fol. 434b, on Ps. 141 3; (XI) Halle Oehler Ve-Oehler II, § 23, margin; (XII) the printed Massorah on Judg. 6 6, and (XIII) the same on Ps. 141 3.

The oldest form of this Massorah (List II) as well as Lists III-V, VIII-XIII, add at the end of this Rubric, *poor* and *weak*.

and whenever *poor*, is combined with *poor* it is likewise with *Pathach*. In this combination it occurs twice (Ps. 72 13; 82 4). The omission of this second part of the Rubric in Lists I, VI and IX, is manifestly due to the carelessness of the Scribe.

§ 164.

poor, occurs twice. The only other instance in which it occurs it is *poor* with *Kametz*, which is due to the pausal accent (Zeph. 3 12). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 343a, on Prov. 19 4.

§ 165.

poor, occurs three times in this form. That is, without and with prefixes. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 51b, on Gen. 41 19, which I have printed; (II) Orient. 2348, fol. 61b, on the same passage, and (III) Add. 15,250, fol. 370a, on Jerem. 52 15. As two of the instances are with prefixes, List III heads this Rubric and simply records these two.

§ 166.

Delajah, occurs three times. That is, in this lengthened form, in contradistinction to the four instances in which the primitive shorter form *Delajah*, has been preserved (Ezra. 2 60; Neh. 6 10; 7 62; 1 Chron. 3 24). For the cause of this change see my Introduction to the Massoretico-Critical edition of the Bible p. 386 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 253b, on 1 Chron. 24 18, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 36 12, and (III) the printed Massorah on the same passage. As the three instances are with prefixes, List III, more properly heads this Rubric *poor*.

§ 167.

I was brought low, occurs twice, once with the accent on the ultima and once on the penultima. This Rubric I have found in the printed Massorah only, on Ps. 143 7. Though it simply safeguards the different position of the accents in these two instances where this Piel preterite first person singular occurs, yet there is also a difference in the orthography of it, which this Massorah leaves unnoticed. In Ps. 116 6 it is defective. This is attested by Orient. 2201 first hand; Harley 5710-11, Arund. Orient. 16; Add. 15,250; Add. 15,251, and Orient. 4227. It is, however, to be remarked that Orient. 2201 second hand and Add. 15,451, have it plene *poor* and this is the reading in the *editio princeps* of the Hagiographa, Naples 1486-87; the first, second and third editions of the Bible (Soncino 1488, Naples 1491-93, Brescia 1494); the Salonica edition of the Psalms &c. 1515; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524-25. This Rubric forms part of the alphabetical List of words which respectively occur twice, once *Milra* and once *Milël*. (Vide infra, letter *z*, § 194.)

§ 168.

they fail, occurs twice, once with the accent on the ultima and once on the penultima. The design of this Massorah, therefore, is to safeguard the different position of the accent in the only two instances in which this preterite third person plural occurs.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 380b, on Job 28 4, which I have printed; (II) Add. 15,250, fol. 353a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis, letter *g*, § 86. This Rubric forms part of the alphabetical List of words which respectively occur twice, once *Milra* and once *Milël*. (Vide infra, letter *z*, § 194.)

§ 169.

she droppeth, or weepeth, occurs twice in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 212b, on Ps. 119 28, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage.

קע - § 170.

קע it shall drop, leak, or Jidlah, occurs twice, once Milra and once Miteh. That is, once it is with Kametz and once with Cholem. It will be seen that with Kametz this quadriliteral is a proper name (Gen. 22 22) and that with Cholem it is the future third person singular masculine. This Rubric I have found in the printed Massorah only, on Gen. 22 22. It is part of the alphabetical List of words which respectively occur twice, once with a long vowel and once with a short vowel. (Vide infra, letter 7, § 606, Vol. II, p. 310 &c.)

קעא - § 171.

קעא leaves, boards, occurs three times in the Scriptures. The design of this Massorah is to safeguard the plural קעא when it is in the absolute (קעא) and when in the construct (קעא). The two forms occur altogether twenty-five times. In seventeen instances it is with Sheva, being in the construct and in six only is it with Kametz, as it is Massoretically called i. e. in the absolute. But as this minority in all the rest of the Scriptures is the majority in one book, the Massorah divides this Rubric into two parts for the purpose of safeguarding the exceptions in each case.

In all the rest of the Scriptures where the two forms occur altogether nineteen times, it is קעא in the construct in sixteen instances (Judg. 3 23 24 25; 19 27; 1 Sam. 3 15; 21 14; 1 Kings 6 31, 32, 34; 2 Kings 18 16; Isa. 45 2; Ps. 107 16; Neh. 6 10; 2 Chron. 28 24; 29 3, 7) and in three only is it with Kametz. Hence the Massorah safeguards here the exceptions.

And throughout Ezekiel it is likewise so except twice. In this book where the two forms occur six times, the reverse is the case. The absolute קעא occurs four times (41 23, 24, 24, 24) and the construct twice only. Here, therefore, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 57a, on Jerem. 36 23, which I have printed; (II) the same MS., Vol. II, fol. 151a, on 2 Chron. 4 9; (III) Arund. Orient. 16, fol. 171b, on Jerem. 36 23; (IV) Add. 15,250, fol. 396b, on Neh. 6 1; (V) Add. 15,251, fol. 424a, on the same passage; (VI) Halle Ochlach Ve-Ochlach II, § 280, and (VII) the printed Massorah Finalis, letter 7, § 88. List V heads this Rubric בְּקַעִי in the Scriptures, in the heading of List I is not to be taken strictly, but as denoting the Bible apart from Ezekiel. It will be seen that though the Rubrics include the instance with the prefix Vav (קעא 2 Chron. 4 9) they exclude the instances with the prefixes ב, ה and ל.

קעב - § 172.

קעב blood and blood. For this Rubric, see letter 7, § 235.

קעי - § 173.

קעי the innocent blood, is three times thus combined. That is, with Pathach under the Daleth and with He before קע, in contradistinction to all the eleven instances where it is simply קע with Kametz under the Daleth and is not followed by the prefix He. (Deut. 19 10; 21 8; 27 25; 2 Kings 21 16; 24 4; Isa. 59 7; Jerem. 26 15; Joel 4 19; Jonah 1 14; Ps. 106 38; Prov. 6 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 257b, on 2 Kings 24 4, which I have printed; (II) Add. 15,250, fol. 107a, on Deut. 19 13; (III) Add. 15,251, fol. 249b, on Jerem. 22 17; (IV) Orient. 2349, fol. 134a, on Deut. 19 13; (V) Vienna Codex No. 35 on 2 Kings 24 4; (VI) the printed Massorah on Deut. 19 13, and (VII) the same on 2 Kings 24 4.

קעד - § 174.

קעד my blood, occurs twice . . . and once it is with the prefix Vav. The design of this Massorah is to safeguard this trilateral which is the noun קעד blood, with the suffix first person singular, against being confused with the trilateral קעד rest, silence, in which the Yod is part of the noun and the Daleth is with Chateph-Kametz, recorded below letter 7, § 186. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 54a, on 1 Sam. 26 20, which I have printed, and (II) the printed Massorah Finalis, letter 7, § 92. This Rubric, is part of the alphabetical List of words

which respectively occur three times, twice without the prefix Vav and once with it. (Vide infra, letter 7, § 70.)

קעה - § 175.

קעה in thy blood, occurs twice. That is, in the singular, in contradistinction to the other three instances in which this noun with the prefix Beth and the suffix second person feminine, is in the plural. (Comp. קעה Ezek. 16 6, 6, 6). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 180b, on Ezek. 22 4.

קעי - § 176.

קעי from her blood, occurs six times. Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 245a, on 2 Kings 9 33, which I have printed; (II) Orient. 4445, fol. 138b, on Numb. 19 4; (III) Arund. Orient. 16, fol. 104b, on 2 Kings 9 33; (IV) Add. 15,251, fol. 94a, on Numb. 19 4; (V) Add. 21,160, fol. 141a, on Levit. 4 30; (VI) the same MS., fol. 221a, on Numb. 19 4; (VII) Orient. 2349, fol. 84a, on Levit. 4 30, and (VIII) the printed Massorah on the same passage. As five out of the six instances occur in the Pentateuch, List VII heads this Rubric קעי and enumerates the five only. This explains the heading of List IV, viz. קעי, which would otherwise seem in conflict with the other Lists, as the expression קעי has here manifestly been omitted.

קעי - § 177.

קעי the bloods, occurs twice. This Rubric, which is from Vienna Codex No. 35, on Ezek. 24 9, is difficult to explain, since this expression occurs five times, Ezek. 22 2; 2 Sam. 16 7; 21 1 being omitted. קעי, which I have added in brackets, does not remove the difficulty, since one of the omitted instances occurs in this book. קעי would remove the difficulty better as the two instances which constitute this Rubric occur in the same section.

קעי - § 178.

קעי bloods, or blood of, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31a, on Gen. 4 10, which I have printed, and (II) Orient. 5404, fol. 30a, on the same passage. As it is קעי in 2 Chron. 24 25 it is clear that this Rubric embraces the plural construct without and with the prefix Beth. In these two forms, however, it occurs no fewer than fourteen times. In twelve instances it is קעי (Gen. 4 10, 11; Levit. 12 5; 2 Sam. 16 8; 1 Kings 2 5, 5, 31; 2 Kings 9 7, 26, 26; Isa. 4 4; Hosea 1 4) and in two קעי (Levit. 12 4; 2 Chron. 24 25). It is, therefore, difficult to divine why this Massorah records three instances only. The Massorah Parva in Add. 15,250, which remarks on Gen. 4 10, that it occurs five times (קעי), does not aid us in solving the problem and probably refers to the five which constitute the following Rubric. It may be that these three instances, as is sometimes the case, are selected to represent the three divisions of the Bible, each of which as a whole is taken to furnish one example.

קעי - § 179.

קעי the plural construct, for which the Sevir [the extra-official reading] is five times קעי the singular. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 31a, on Gen. 4 10, which I have printed, and (II) Orient. 5404, on the same passage.

קע - § 180.

קע her blood, is three times plene. That is, with Yod after the Mem. With the suffix third person singular feminine, קע occurs altogether ten times. In seven instances it is in the singular with this suffix or without Yod (comp. קע Levit. 4 30, 34; 10 18; 15 25; Numb. 19 5; Ezek. 24 7, 8) and in three only is it with the Yod or in the plural. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 2710-11, Vol. I, fol. 70a, on Levit. 12 7, which I have printed; (II) the same MSS., Vol. II, fol. 12a, on Isa. 26 21; (III) Arund. Orient. 16, fol. 128a, on the same passage; (IV) Add. 15,250, fol. 62a, on Levit. 12 7, and (V) the printed Massorah on the same passage.

קָסִיָּה § 181.

קָסִיָּה he was like, occurs twice. That is, this preterite third person singular masculine, in contradistinction to the seven instances in which this trilateral is with Dagesh in the He. (Vide supra, letter 7, § 180.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Ezek. 31 8, which I have printed, and (II) the same Codex on Ps. 144 4.

קָסִיָּה - § 182.

קָסִיָּה I have likened, or I am like, occurs twice . . . and once it is with the prefix Vav. That is, the Kal preterite first person singular, in contradistinction to the other two instances where this quinqueliteral is קָסִיָּה the Piel, recorded in Rubric 184.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 84b, on Isa. 14 14, which I have printed; (II) Arund. Orient. 16, fol. 151a, on the same passage, and (III) Add. 15,250, fol. 249a, also on the same passage. This Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without the prefix Vav, and once with it. (Vide infra, letter 7, § 70.)

קָסִיָּה - § 183.

קָסִיָּה be thou like, without and with the prefix Vav, occurs twice in the sense of to be like and is written with He . . . and whenever it denotes the blood of, it is written with Yod. The addition at the end indicates the import of this Massorah, which is to fix the orthography of the trilateral homonym with Sheva and Thare. When it is the imperative and denotes be like it is spelt with He at the end and when it is the plural construct of 7 blood, it is with Yod.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 349a, on Cant. 2 17, which I have printed, and (II) the printed Massorah on Cant. 8 14. These two Lists afford a striking illustration of the fact that the same textual phenomena were differently elaborated by the several Massoretic Schools. The instances which constitute this Rubric are part of the alphabetical List of words, which respectively occur twice, once without and once with the prefix Vav. (Vide infra, letter 7, § 37.)

קָסִיָּה - § 184.

קָסִיָּה I have thought, occurs twice. That is, in contradistinction to this quinqueliteral, which is pointed קָסִיָּה, which also occurs twice and which is recorded in § 182.

Of this Rubric, which is one of the oldest parts of the Massorah, but, which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 125a, on Isa. 14 24, which I have printed; (II) Orient. 4445, fol. 156a, on Numb. 33 56; (III) Add. 15,250, fol. 94a, on the same passage; (IV) the same MS., fol. 220a, on Isa. 14 24, and (V) Add. 21,160, fol. 248b, on Numb. 33 56.

קָסִיָּה - § 185.

קָסִיָּה I shall liken, occurs twice. In contradistinction to the only other instance in which the future first person of קָסִיָּה to become like, occurs where it is קָסִיָּה the Hithpael Isa. 14 14.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 208a, on Hosea 12 11, which I have printed; (II) the same MS., fol. 856b, on Lament. 2 18; (III) St. Petersburg Codex of A. D. 916, on Hosea 12 11, and (IV) Vienna Codex No. 35, on Lament. 2 18.

קָסִיָּה - § 186.

קָסִיָּה silence, rest, occurs three times in the Scriptures. The design of this Massorah is to safeguard this trilateral with Chataph-Kametz under the Daleth against being confused with קָסִיָּה my blood, which is recorded in § 174.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 29b, on Isa. 62 6, which I have printed; (II) the same MS., fol. 199b, on Ps. 83 2; (III) Add. 15,250, fol. 237a, on Isa. 62 6; (IV) Add. 15,251, fol. 237b, on the same passage, and (V) the printed Massorah Finalis, letter 7, § 95.

קָסִיָּה - § 187.

קָסִיָּה Dammin, occurs twice with Dagesh. That is, in these two instances this quadrilateral has Dagesh in the Mem, which is due to the Patach under the Daleth, being part of the proper

name of a place, in contradistinction to the twenty instances in which it is קָסִיָּה with Mem Raphe, being the plural of 7 blood. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 46b, on 1 Sam. 17 1.

קָסִיָּה - § 188.

קָסִיָּה stand thou still, be silent, occurs three times in the Scriptures, twice plene and once defective. As this imperative, which occurs three times only, is spelt in two different ways, the design of this Massorah is to safeguard the variation in the spelling.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 85b, on Ezek. 24 17, which I have printed; (II) the same MS., Vol. II, fol. 184a, on Pa. 37 7; (III) St. Petersburg Codex of A. D. 916, on Ezek. 24 17; (IV) Arund. Orient. 16, fol. 182b, on Ezek. 24 17; (V) Add. 15,250, fol. 288a, on the same passage; (VI) the same MS., fol. 325a, on Pa. 37 7; (VII) Add. 15,451, fol. 822a, on Ezek. 24 17, and (VIII) the printed Massorah Finalis, letter 7, § 94. List VI heads this Rubric 7 7 and enumerates two instances only. But this apparent conflict is due to the fact that this List records the plenes alone and hence excludes Ezek. 24 17, which is defective.

קָסִיָּה - § 189.

קָסִיָּה be ye still, occurs twice . . . and once it is with the prefix Vav. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 43a, on 1 Sam. 14 9 which I have printed, and (II) the same MS., fol. 127b, on Isa. 23 2. The latter heads it 7 7. This Rubric forms part of the alphabetical List of words, which respectively occur three times, twice without the prefix Vav and once with it. (Vide infra, letter 7, § 70.)

קָסִיָּה - § 190.

קָסִיָּה he shall be still or silent, occurs twice . . . and once it is with the prefix Vav. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 111a, on Amos 5 13, which I have printed; (II) the same MS., Vol. II, fol. 181b, on Pa. 30 13; (III) Add. 15,251, fol. 800a, on Amos 5 13, and (IV) the printed Massorah on Pa. 30 13.

קָסִיָּה - § 191.

קָסִיָּה and he was silent, occurs twice with Dagesh . . . and once it is 7 7 with Sheva. That is, in these two instances it is with Patach under the Vav followed by Dagesh in the Yod, being the future third person singular with Vav conversive, and in the third instance it is with Sheva as the Vav is the conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 68b, on Levit. 10 3, which I have printed; (II) Orient. 4445, fol. 93b, on Add. 15,250, fol. 60b; (IV) Orient. 2849, fol. 87a, and (V) the printed Massorah, all on the same passage. With the exception of List I all the other Lists simply head this Rubric either 7 7 or 7 7.

קָסִיָּה - § 192.

קָסִיָּה occurs twice. That is, in two different senses. In the first instance it is the proper name of a man, with the prefix Vav and denotes and Dan, and in the second it is the name of a city and the Vav is part of the name i. e. Vedan.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 184a, on Ezek. 27 19, which I have printed; (II) Add. 15,451, fol. 823b, on the same passage, and (III) the printed Massorah also on the same passage.

Lists II and III, head this Rubric more properly 7 7 7 7 and these two expressions are part of the alphabetical List of words, which respectively occur twice in two different senses. (Vide infra, letter 2, § 428, Vol. II, p. 217 &c.)

קָסִיָּה - § 193.

קָסִיָּה Daniel is three times without Yod. That is, in these three instances the name is defective in the text or Kethiv and the official reading or Keri is קָסִיָּה. The design of this Massorah is to make these three exceptional instances in which the primitive orthography of this proper name has survived, conformable to all the instances in which the later pronunciation has been introduced. Originally the name was either קָסִיָּה judge of God or קָסִיָּה = קָסִיָּה my judge is God. But to safeguard the Divine name 7 7 God, the ancient redactors of the text pointed and pronounced it קָסִיָּה Dani-iel, thus obliterating the name 7 7. Hence this remarkable phenomenon in the MSS. and in the

printed editions, of the silent *Aleph* and the *Yod* not only having the *There* but *Dagesh*. (Comp. my *Introduction to the Massoretico-Critical text of the Bible* p. 396 &c.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 175a, on Ezek. 14 20, which I have printed; (II) Cambridge Add. 465, on Ezek. 14 14; (III) Vienna Codex No. 35, on the same passage, and (IV) the printed Massorah on the same passage. List II heads this Rubric, *וְיִצְאֵל בְּלִי בְּיָדוֹ כִּי הָיָה בְּיָדוֹ בְּיָדוֹ חֵטְא יוֹד וְאֵלֶּף בְּיָדוֹ*, in which the Massoretic Canon is laid down that with the exception of these three instances in which it is without *Yod* and the *Aleph* is with *There*, in all the other passages the *Yod* is with *Dagesh* and has the *There*.

קצ"ד = § 194.

דָּנִיֵּאל and to *Daniel*, occurs twice. That is, in contradistinction to the eighteen instances in which this name has the prefix *Lamed* alone without the *Vav*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 282a, on Dan. 6 24.

קצ"ה = § 195.

דַּעִי my knowledge, or opinion, occurs four times. In the other three instances in which this trilateral occurs the *Daleth* is with *Sheva* (דָּעִי), being the imperative feminine (1 Sam. 25 17; Jerem. 2 23; 3 13). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 332a, on Job 32 6, which I have printed; (II) Add. 15,250, fol. 355a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Job 32 10. As all the instances are restricted to the same book, the heading ought more properly to be *דָּעִי בְּסֵפֶר*.

קצ"ו = § 196.

דַּעַת אֱלֹהִים and the knowledge of God, occurs three times. That is, with and without the prefix *Vav* this phrase occurs three times only. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 336b, on Prov. 2 5, which I have printed; (II) Add. 15,250, fol. 298a, on Hosea 4 1; (III) Vienna Codex No. 35, on Hosea 6 6; (IV) the printed Massorah on the same passage, and (V) the same on Prov. 2 5. As this phrase is in two instances with the prefix *Vav* (Hosea 6 6; Prov. 2 5) and in one passage without it (Hosea 4 1), Lists IV and V head this Rubric more correctly *דָּעַת בְּלִישׁ*.

קצ"ז = § 197.

דָּעַת and, knowledge, occurs four times in the Scriptures. As this infinitive construct, or substantive, which occurs altogether eighteen times with the prefix *Vav*, is in fourteen instances with *Sheva* and in four only with *Kametz*, the Massorah safeguards the exceptional vowel-points.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 253a, on Prov. 22 20, which I have printed; (II) Arund. Orient. 16, fol. 132a, on Isa. 33 6; (III) Add. 15,251, fol. 370a, on Ps. 119 66; (IV) the printed Massorah on Isa. 33 6; (V) the same on Ps. 119 66, and (VI) the same on Eccl. 1 16. As three of the instances are with *Kametz* under the *Daleth*, which is due to the pausal accent, and one is with *Pathack*, being with the non-pausal accent (דָּעַת Pa. 119 66), Lists II, IV-VI head this Rubric more precisely *דָּעַת קָמֶץ וְאֵלֶּף בְּיָדוֹ*.

קצ"ח = § 198.

דָּבַרְתָּ and in knowledge, occurs five times in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5410-11, Vol. II, fol. 257a, on Prov. 24 4, which I have printed; (II) Arund. Orient. 16, fol. 340a, on Prov. 11 9; (III) the same MSS., fol. 345a, on Prov. 24 4; (IV) the same MS., fol. 351b, on Eccl. 2 21; (V) Orient. 2349, fol. 75b, on Exod. 31 3; (VI) the printed Massorah on the same passage, and (VII) the same on Exod. 35 31.

קצ"ט = § 199.

דָּקֵה slight, thin, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 94a, on 1 Kings 19 12, which I have printed, and (II) the printed Massorah on Levit. 16 12.

ר' = § 200.

רָקְקוּ they being pierced, or thrust through, occurs twice ... and once it is with the prefix *Vav*. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 518a, on Jerem. 37 10, which I have printed; (II) Arund. Orient. 16, fol. 172a, on the same passage; (III) the same MS., fol. 357b, on Lament 4 9, and (IV) the printed Massorah on Jerem. 37 10.

ר"א = § 201.

רָדְדָה and the thistle, occurs twice. That is, with *Pathack* under the *Daleth* in both instances. By fixing the number at two, the design of this Massorah seems to be to militate against the Codices, which exhibit *רָדְדָה* with *Kametz*, in Gen. 3 18, as is the case in Harley 1528; Add. 15,250; Add. 15,451 &c. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 202a, on Hosea 10 8, which I have printed, and (II) the printed Massorah Finalis, letter *ד*, § 103.

ר"ב = § 202.

רָדְדָה thou shalt, or she shall tread, occurs five times. It will be seen that though this quadrilateral is in three instances the future second person singular (Deut. 33 29; Micah 6 15; Ps. 91 13) and in two the third person feminine (Deut. 11 24, Josh. 1 3) yet the Massorah groups them together because of its identity of spelling without any regard to the difference in sense.

This Rubric is one of the most popular parts of the Massorah. I collated no fewer than twenty Lists of it, but I shall specify the following seven only: (I) Harley 5710-11, Vol. I, fol. 137a, on Josh. 1 3, which I have printed; (II) the same MS., Vol. II, fol. 116b, on Micah 6 15; (III) the same MS., Vol. II, fol. 202b, on Ps. 91 13; (IV) Arund. Orient. 16, fol. 6, on Josh. 1 3; (V) the same MS., fol. 307a, on Ps. 91 13; (VI) the printed Massorah on Deut. 11 24, and (VII) the same on Josh. 1 3. Many of the Lists head it *דָּרְדָה*.

ר"ג = § 203.

רָדְדוּהוּ they trode him down, occurs twice in the Scriptures, once defective and once plene. As this Hiphil preterite third person plural with the suffix third person singular masculine, which occurs twice only, is spelt differently in each passage, the design of this Massorah is to safeguard the variation in the spelling.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 233b, on Job 28 8, which I have printed; (II) Arund. Orient. 16, fol. 34a, on Judg. 20 43; (III) the same MSS., fol. 330b, on Job 28 8; (IV) Vienna Codex No. 35, on Judg. 20 43; (V) the printed Massorah on Job 28 8, and (VI) the printed Massorah Finalis, letter *ד*, § 109.

Lists II, III and V distinctly add that it is defective in the first instance (*קָדַם הַיָּם*) i. e. Judg. 20 43 and this is the case in the majority of MSS. But that this is the reading of one School of Massorites and that another School read it without the *Vav* in both instances, is attested by Orient. 2201 first hand; Harley 5710-11, and by nearly all the early editions, as will be seen from the notes on Job 28 8 in my edition of the Bible. It is remarkable that though the printed Massorah (List V) emphatically states that the plene instance is in Job 28 8 (*בְּרָאָה הַיָּם*), yet Jacob b. Chayim reads it here *קָדַם הַיָּם* defective, thus exhibiting one of the conflicts between the Massorah and his text.

ר"ד = § 204.

רָדְדָה הַדֶּרֶךְ הַדָּרֹם the way of, or towards the south, occurs six [seven] times. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 289a, on Ezek. 40 24, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage, and (III) the printed Massorah also on the same passage.

It will be seen that, though List I states in the heading that there are six such instances only, the Rubric itself records seven. That the heading is not a scribal error, but that the original Massorah contained simply six such instances, is attested by the oldest form of this Rubric, which is exhibited in List II. Not only does it state in the heading that there are six only (*שֵׁשׁ הַדָּרֹם הַדָּרֹם*), but the Rubric gives six only, omitting Ezek. 40 44.

ר"ה = § 205.

ר"ה הַיָּם *the way of the sea, or towards the west, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 194a, on Ezek. 41 12.

ר"ו = § 206.

ר"ו הַצָּפוֹן *the way of, or towards the north, is six times combined in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 97a, on Ezek. 40 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 40 44; (III) Add. 15,250, fol. 292b, on Ezek. 40 20, and (IV) the printed Massorah on the same passage.

ר"ז = § 207.

ר"ז שִׁבְעַת יָמִים *a way, or journey of seven days, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 99a, on 2 Kings 3 9, which I have printed, and (II) Add. 21,160, fol. 28a, on Gen. 31 23.

ר"ח = § 208.

ר"ח בְּדֶרֶךְ מִצְרַיִם *in the way, or after the manner of Egypt, occurs three times.* Though this Rubric is one of the oldest parts of the Massorah, I have found it in St. Petersburg Codex of A. D. 916 only, on Isa. 10 24.

ר"ט = § 209.

ר"ט וּבְבִרְיָהּ *and in the way of, occurs four times in the Scriptures.* That is, in the construct. In the only other instance in which this quinqueliteral occurs, it is **וּבְבִרְיָהּ** in the absolute (Jerem. 6 25). Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 238a, on 1 Kings 22 53, which I have printed; (II) the same MS., Vol. II, fol. 174a, on Ps. 1 1; (III) Arund. Orient. 16, fol. 97b, on 1 Kings 22 53; (IV) the same MS., fol. 284b, on Ps. 1 1; (V) Add. 15,251, fol. 347a, on the same passage; (VI) Add. 21,160, fol. 202b, on Numb. 9 13, and (VII) the printed Massorah on the same passage.

ר"י = § 210.

ר"י כְּבִרְיָהּ *as the way, or after the manner of, occurs twice in the Pentateuch.* That is, in contradistinction to many instances wherein this noun is with the prefix *Beth*, which is almost identical in appearance in most MSS. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 13b, on Gen. 19 31, which I have printed; (II) Add. 15,451, fol. 13b, on the same passage, and (III) the printed Massorah Finalis, letter **י**, § 105. As this expression also occurs once with the prefix *Vav* (comp. **וּבְבִרְיָהּ** Numb. 11 31), this Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide infra*, letter **י**, § 70.)

ר"יא = § 211.

ר"יא לְרִיבָהּ *in the way of, occurs three times in the Scriptures.* That is, in these three instances the *Lamed* has *Sheva* or is *Raphe*, in contradistinction to the five instances in which it is with *Pathach* (Gen. 42 25; 45 21, 23; Josh. 9 11; Isa. 49 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 200b, on Ps. 85 14, which I have printed; (II) Arund. Orient. 16, fol. 305b, on the same passage, and (III) the printed Massorah on Jerem. 2 18. Lists II and III head this Rubric **י**, which, as is often the case, denotes *Sheva*.

ר"יב = § 212.

ר"יב הַיָּם *his way, is in four instances the textual reading or Kethiv, for which the official reading or Keri is הַיָּמִים his ways.* That is, the noun **יָּמִים** with the suffix third person singular masculine, without and with the prefixes, is in the singular in the text, whilst according to the official marginal reading it is the plural. On referring to the notes on these passages in my edition of the Bible it will be seen that both MSS. and early editions are in conflict with this Massorah.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 286a, on Ps. 10 5, which I have printed; (II) Add. 15,251, fol. 348b, on the same

passage; (III) Add. 15,451, fol. 198a, on 1 Sam. 18 14, and (IV) the printed Massorah on Ps. 10 5. Whilst List I, which I have printed, emphatically states in the heading that there are four instances only and duly enumerates four, Lists II, III and IV as emphatically declare that there are five and two of the Lists (II and III) give Job 26 14 as the fifth instance. List IV however gives **וּבְבִרְיָהּ** Job 8 19 as the fifth passage; but this may be simply a mistake on the part of Jacob b. Chayim for **וּבְבִרְיָהּ**. As the List which I have printed is from the splendid Model Codex, it is evident that this Massorah is based upon Codices which exhibited four instances only, whilst the other Lists emanate from a Schol of textual redactors which preserved five, as will be seen from the notes on Job 26 14 in my edition of the Bible.

ר"יג = § 213.

ר"יג הַיָּמִים *thy ways, is three times defective in the Scriptures.* According to this Massorah the noun **יָּמִים** exhibits the same phenomenon with the suffix second person singular masculine which the preceding Rubric records in connection with the suffix third person. Here the textual reading in three instances is **יָּמִים** *thy way* and the official reading or *Keri* directs us to read it with *Yod* i. e. **יָּמִים** *thy ways*. On referring to the notes on these passages in my edition of the Bible, it will be seen that the MSS. and editions vary with regard to the reading in these instances.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 212b, on Ps. 119 37, which I have printed; (II) Orient. 4445, fol. 76a, on Exod. 33 13; (III) Arund. Orient. 16, fol. 1b, on Josh. 1 8; (IV) Add. 18,251, fol. 60b, on Exod. 33 13; (V) the same MS., fol. 370a, on Ps. 119 37; (VI) Add. 21,160, fol. 122b, on Exod. 33 13; (VII) the printed Massorah on the same passage, and (VIII) the same on Josh. 1 8. Some of these Lists add at the end **וּבְבִרְיָהּ** or simply **אָךְ**, indicating thereby that one of the instances is in the Law, one in the Prophets and one in the Hagiographa.

ר"יד = § 214.

ר"יד הַיָּמִים *darice, occurs twice, in the Scriptures.* That is, in these two instances it is defective, in contradistinction to the other two passages in which it is plene, viz. Ezra 2 69; Neh. 7 70. That this is the import of this Rubric, which I have found in Harley 5710-11 only, Vol. II, fol. 279a, on Neh. 7 69, is attested by the Massorah Parva in Harley 5710-11, and Arund. Orient. 16, which state on Neh. 7 70 that it is one of the two plene instances (**יָּמִים**), the other being in Ezra 2 69. The order of the three instances in Neh. are 7 69 defective, 70 plene and 71 defective. The text and the margin in Neh. 7 70 in my edition of the Bible must, therefore, change places according to this Massorah, though some MSS. and most of the early editions support the text.

ר"טו = § 215.

ר"טו הַיָּמִים *he sought out, searched, occurs twice in the Scriptures.* This Rubric, which I have found in the printed Massorah only on Levit. 10 16, affords another illustration of the difficulties connected with deciphering the Massorah. **יָּמִים** occurs five times (Levit. 10 16; 1 Chron. 10 14; 2 Chron. 16 12; 17 3; 22 9) and not twice. But in accordance with the peculiar method of the Massorites the whole of Chronicles is regarded as exhibiting one instance and the Pentateuch another and in this artificial manner the two instances are obtained.

ר"טז = § 216.

ר"טז הַיָּמִים *he sought out, searched. Whenever this preterite third person singular masculine occurs it is with Pathach except where it is with Kametz.* It will be seen from the preceding Rubric that **יָּמִים** with *Pathach* under the *Resh* occurs five times. In one instance, however, it is **יָּמִים** with *Kametz*. Hence the Massorah safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 162a, on 2 Chron. 22 9.

ר"טז = § 217.

ר"טז הַיָּמִים *we sought him, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35,

on 1 Chron. 15 13. As both instances are restricted to Chronicles, the heading ought more properly to be *כי נבטח*.

§ 218. *לדרוש*

לדרוש to search out, occurs twice. That is, the infinitive absolute; the only other instances in which the infinitive occurs it is *לדרוש* the construct (Deut. 22 2). This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 1174, on Deut. 22 22. The instance in Levit. 10 16, according to the Massorah, is the central word in the Pentateuch, which is indicated by the peculiar form of the letter *Dalet*, as will be seen from the notes on this passage in my edition of the Bible. These notes are from Add. 15,282 and Orient. 2696.

§ 219. *לדרוש*

לדרוש to search out, to seek. This infinitive with the prefix *Lamed*, occurs altogether thirty times. In seventeen instances it has preserved its defective orthography *לדרש* and in thirteen it is *לדרוש* plene. As one of these two kinds of spelling prevails in the different parts of the Bible, the Massorah for the purpose of indicating it, records this predominance in accordance with the three great divisions, the Law, the Prophets and the Hagiographa, beginning with the Prophets.

The Prophets. — In the Prophets this infinitive occurs ten times. Here the plene is the rule, and the defective the exception. The former occurs eight times (1 Kings 14 5; 22 8; 2 Kings 1 3, 6, 16, 16; 22 18; Ezek. 20 1) and the defective twice only. Hence the Massorah safeguards here the exceptions, and thus excludes the plene spelling in 2 Kings 1 3 and 6, which obtained in other Schools of textual redactors.

The Hagiographa. — Throughout the Hagiographa it is likewise plene except in seven instances. In this division of the Bible, where it occurs altogether eighteen times, it is plene in eleven instances (Eccl. 1 13; 1 Chron. 10 13; 22 19; 2 Chron. 12 14; 14 3; 15 12; 18 7; 20 3; 30 19; 34 3, 26) and defective in seven only. Here, therefore, the plene is the rule and the defective the exception. Hence the Massorah safeguards the defective orthography in this division.

The Pentateuch. — In the Pentateuch, where it occurs twice only (Gen. 25 22; Exod. 18 15), it has preserved its defective primitive orthography in both instances. As there are no exceptions here the simple record of the fact is sufficient without specifying the passages.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 202b; on Hosea 10 12, which I have printed; (II) the same MS., fol. 251b, on 1 Chron. 21 30; (III) the same MS., fol. 273a, on 2 Chron. 26 5; (IV) the printed Massorah on Ezra 6 21, and (V) the same on 1 Chron. 21 30. The two Lists in the printed Massorah (Lists IV and V) are corrupt, as will be seen from the following analysis: List IV is headed *לדרוש ו' ה'*, which ought manifestly to be *נבטח ו' ה'* and though it gives six instances it states that in *בן במלכי שרי ב' ב'* 2 Chron. 32 31 there are two instances, which is incorrect, since *לדרוש* occurs once only in this verse and omits 2 Chron. 19 3. Moreover, the addition at the end *וכל אוריא רבי ה' במב' מל' מל'* is unquestionably an error for *וכל נבטח רבי ה' במב' מל' מל'*. Though the heading of List V is correct, the instances which it records are not quite correct, since it also states in 2 Chron. 32 31 the expression *לדרוש* occurs twice (וכן במלכי שרי ב' במבוק). Moreover, it has the erroneous addition at the end *וכל אוריא רבי ה' במב' מל' מל'* instead of *נבטח*, which in this case is more glaring, since the two exceptions are here recorded and they are both in the Prophets. It is difficult to say whether these blunders are primarily due to Jacob b. Chayim or to the carelessness of the Nakdan.

§ 220. *לדרוש אלהים*

לדרוש אלהים to enquire of God, is four times thus combined . . . and twice it is with the prefix *He*. Normally when this infinitive is followed by the Divine name, denoting to enquire of the Supreme Being, the phrase is *לדרוש אלהים* to enquire of Jehovah. In this combination it occurs nine times (Gen. 25 22; 1 Kings 22 8; 2 Kings 22 18; Ezek. 20 1; Hosea 10 12; 2 Chron. 12 14; 14 3; 15 12; 18 7). As it is in these four instances only where it is followed by *אלהים* and in two where it is combined with *אוריא*, the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 46b, on Exod. 18 15,

which I have printed; (II) the same MS., Vol. I, fol. 178a, on 1 Sam. 9 9; (III) Arund. Orient. 16, fol. 40a, on the same passage; (IV) the same MS., fol. 251b, on 1 Chron. 29 30; (V) Halle Ochlal Ve-Ochlal I, § 153; (VI) the printed Massorah on Exod. 18 15, and (VII) the same on 1 Sam. 9 9. Lists II, IV—VI have not the second part of this Rubric. It is to be remarked that List VI not only wrongly heads this *לדרוש אלהים*, but adds at the end *וכל אוריא רבי ה' במב' מל' מל'*, which is manifestly a repetition of the blundering addition to § 220.

§ 221. *לדרוש יהוה*

לדרוש יהוה to seek Jehovah, occurs four [three] times. This Rubric I have found in the printed Massorah Finalis only, letter *מ*, § 139. The fact that it records three instances only, and that all the three are *לדרש*, shows that the Massorah is restricted to the combination of this infinitive with the Tetragrammaton and that it excludes the instance in 2 Chron. 15 13 where *לדרש* is preceded by *דרש*, the future third person singular masculine. Accordingly *ר' לדרש* in the heading, which is in conflict with the contents of the Rubric, is manifestly a clerical error for *ר' לדרוש*.

§ 222. *לדרוש יהוה*

לדרוש יהוה seek ye Jehovah, is three times thus combined. That is, in contradistinction to the other three instances where it is *לדרוש יהוה* (2 Kings 22 13; Amos 5 6; 2 Chron. 34 21). This Rubric I have found in the printed Massorah only where it occurs twice: (I) on Isa. 55 6, and (II) on Ps. 105 4.

§ 223. *לדרוש יהוה*

לדרוש יהוה he will seek, thou shalt seek, is always defective except in three instances. The future third and second person of *דרש*, without and with the prefix *Vav*, occurs altogether twelve times. As it is defective in nine instances (comp. *דרש* Isa. 8 19; Ps. 10 4; 2 Chron. 15 13; 2 Chron. 24 22; *דרוש* 2 Sam. 11 3; 2 Chron. 31 9; *דרוש* Deut. 12 30; 23 7; Ps. 10 13) and plene in three only, the Massorah safeguards the exceptional orthography. On referring to the notes on Ps. 10 13 and Job 10 6 in my edition of the Bible, it will be seen that the design of this Massorah is to militate against the variations which other Schools of textual redactors exhibit in these passages.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35 on Deut. 23 7, which I have printed, and (II) Add. 15,251, fol. 117a, on the same passage.

§ 224. *לדרוש יהוה*

לדרוש יהוה thou shalt seek, occurs four times. This Rubric, which I have found in the printed Massorah Finalis only, letter *ר*, § 120, is incorrect, since there are five instances of this future second person, the fifth instance occurs in Ps. 10 13. Though three of the instances are defective (*vide supra*, letter *ר*, § 223) and two plene (Ps. 10 15; Job 10 6) this Rubric takes no notice of the variation in the spelling.

§ 225. *לדרוש יהוה*

לדרוש יהוה is three times plene in this form. That is, the future of this verb is plene in different forms. This Rubric simply records futures of *דרש* which are exceptionally plene. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 82b, on Ezek. 20 40, which I have printed; (II) Add. 15,250, fol. 280b; (III) Vienna Codex No. 35, and (IV) the printed Massorah, all on the same passage.

§ 226. *לדרוש יהוה*

לדרוש יהוה seeking, enquiring, is four times plene in the Scriptures. This participle occurs altogether eleven times. It is defective in seven instances (Deut. 11 12; Jerem. 30 17; 38 4; Ps. 9 18; 14 2; 53 3; Esther 10 3) and plene in four only. Hence the Massorah safeguards the exceptional spelling. By fixing the number at four, the Massorah militates against the variation in Micah 6 8, as will be seen from the note on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 219b, on Ps. 142 5, which I have printed; (II) the same MS., Vol. II, fol. 92a, on Ezek. 34 6; (III) the same MS., Vol. II, fol. 148a, on 1 Chron. 28 9;

(IV) St Petersburg Codex of A. D. 916, on Ezek. 34 6; (V) Arund. Orient. 16, fol. 188a, on the same passage; (VI) the same MS., fol. 286a, on 1 Chron. 28 9; (VII) Add. 15,251, fol. 285a, on Ezek. 34 6, and (VIII) the printed Massorah on the same passage.

רָכַז = 227.

רָכַז and *seeking*, occurs three times and is defective. With the prefix *Vav* this participle has uniformly retained its primitive defective orthography. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 124a, on Deut. 18 11, which I have printed; (II) the same, MS., Vol. II, fol. 8a, on Isa. 16 5; (III) Arund. Orient. 16, fol. 340b, on Prov. 11 27; (IV) Add. 15,250, fol. 361a, on the same passage; (V) Add. 15,251, fol. 222a, on Isa. 16 5; (VI) Add. 15,451, fol. 132b, on Deut. 18 11; (VII) the printed Massorah on the same passage, and (VIII) the same on Isa. 16 5. Lists II and IV add at the end that the three instances occur respectively in the Law, the Prophets and the Hagiographa.

רָכַח = § 228.

רָכַח in the law of, occurs twice. That is, to distinguish it from the two instances where it is with the prefix *Cap̄h*, which

greatly resembles it in the MSS. (Dan. 6 9, 19). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 281b, on Dan. 6 6, which I have printed, and (II) Arund. Orient. 16, fol. 376b, on Ezra 7 14.

רָכַט = § 229.

רָכַט and *Dathan and Abiram*, occurs three times. These two names occur together seven times. In four instances **רָכַט** is without the prefix *Vav*, viz. **רָכַט וְאֶבְרָם** (Numb. 16 24, 25, 27; 26 9) and in three it is with it. Hence the Massorah safeguards the minority. This protection was deemed all the more necessary since the two forms are used promiscuously in one and the same verse (Numb. 16 27; 26 9). That other recensions exhibited variations is attested by the Samaritan text, which has **רָכַט וְאֶבְרָם** without the prefix *Vav* in Numb. 26 9 in both clauses.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 116a, on Numb. 26 9, which I have printed; (II) Orient. 2348, fol. 126a, on the same passage; (III) Add. 21,160, fol. 214b, on Numb. 16 1; (IV) the printed Massorah on the same passage, and (V) the printed Massorah Finalis, letter *ו*, § 121.

Letter He.

ה = § 1.

ה. — This part of the Rubric, which registers the number of times *He* occurs in the Bible, is taken from the alphabetical Poem given above, letter ה, § 224. The second part, which records the number of times *He* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-critical edition of the Bible*, Part I, chap. VII, p. 110 &c.

ה = § 2.

ה. — One *He* is with one *Täg*. This is from the Massorah Parva of Harley 5710—11, Vol. I, fol. 114a, on Deut. 4 26.

ה = § 3.

ה. — Eighteen *Hes* in the Pentateuch have respectively one *Täg* and are closed at the top. This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ה, § 25, Vol. II, pp. 680 &c.

ה = § 4.

ה. — Nine *Hes* have respectively two *Tägin*. This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ה = § 5.

ה. — The following *Hes* have respectively three *Tägin*. This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ה = § 6.

ה. — The following three hundred and sixty *Hes* in the Pentateuch are not closed at the top and have respectively four *Tägin* each. This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, fol. 209—215, which I have printed in letter ה, § 25, p. 680 &c.

ה = § 7.

ה. — An alphabetical List of words beginning with *He* which respectively occur once only. That the Massorites of the different Schools made attempts to elaborate such alphabetical catalogues of unique expressions is attested by the fragmentary remains which are found in the Massorah of sundry MSS., as is seen from the incipient Lists given below in §§ 8a—d. In order to facilitate the identification by the student of the unique forms beginning with *He*, I compiled this alphabet. Since its publication, however, I have discovered sundry mistakes which were unavoidable in a first attempt to find out and alphabetically to arrange over 2700 words beginning with *He* which occur once only. These mistakes as far as I could detect them I have pointed out in the Additions at the end of this Volume p. 752, § 7a—c.

ה = § 8a—d.

ה. — [Words beginning with *He*, which respectively occur once only.] The four incipient catalogues of unique words beginning with *He* are from the following MSS. List I (§ 8a), which registers four words, is from Arund. Orient. 16, fol. 106b, on 2 Kings 12 12. List II (§ 13b), which records fifteen such expressions,

is from the same MS., fol. 178a, on Ezek. 18 25. List III (§ 8c) is from Orient. 1471, fol. 202a, on 1 Kings 18 30 and List IV (§ 8d) is from the same MS., fol. 207b on 1 Kings 21 20.

These four incipient catalogues are of great importance, inasmuch as they disclose the method which the Massorites followed in elaborating the different Rubrics. In the fragment which constitutes List I, the instances are from the same book, whilst those in List II as yet follow no order. Lists III and IV, however, show that they afterwards arranged them alphabetically and that owing to the excessive space which such an alphabet would occupy, the Massorites catalogued the instances in separate members, following the alphabetical sequence of the second letter. Hence List III exhibits the instances in which the second letter is *He*, whilst List IV exhibits those in which the second letter is *Mem*. The three Lists which I have found since the publication of the catalogues before us, and which I have printed in Volume III, p. 341 &c., exhibit respectively *Beth*, *Nun* and *Shin*; whilst the List in the printed Massorah on Job 38 34 not only records the instances with *Tav* with a separate heading, but distinctly states at the end that they form part of an alphabetical catalogue, which Jacob b. Chayim says will be found in the Massorah Finalis under letter *He*, but which is nowhere to be found. There can, therefore, be no doubt that the rest of the alphabet will still be found in MSS. to which I have not as yet had access. That these Lists are imperfect will be seen by comparing them with the alphabetical List of words beginning with *He*, which I have compiled and given in the preceding Rubric.¹ It is these incipient Lists, which later Nakdanim mistook for complete and which they furnished with headings, fixing the number in accordance with the instances recorded in each fragment and thus introducing the great difficulties in explaining the Massorah.

¹ The rudimentary character of these separate Lists will best be seen from an analysis of the six letters, which have as yet come to light: (1) ה of which 12 instances are given, has no fewer than 105 unique forms; (2) ו of which 14 are recorded has 34; (3) ם of which 19 are given has 313; (4) ז of which 9 are given has 163; (5) ן of which 29 are given has 222, and (6) ן of which 9 are given has 171.

ה = § 9.

ה. — Thirteen words are defective of *He* at the beginning. That is, in these instances the respective words are in the text without the *He* and the official reading or *Keri* supplies the missing letter. The design of this Massorah is to militate against the Babylonian recension which reads *ה* without a *Keri* in Jerem. 10 13, in accordance with 12 12 and 51 16. It is remarkable that the so-called Babylonian Codex i. e. St. Petersburg Codex of A. D. 916, which is supposed to exhibit the Eastern recension, has *ה* in the text, contrary to the official List, which distinctly declares that the Babylonians read it *ה* without a *Keri* and that the Massoretic annotator of this Codex, for reasons best known to himself, attempts to make it conformable to the Eastern recension by remarking that it is one of the three instances in which the *He* is absent (*ה* *ה* *ה*).

Of this Rubric I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 182a, on 1 Sam. 14 32, which I have printed; (II) Arund. Orient. 16, fol. 43a, on the same passage; (III) the same MS., fol. 73b, on 2 Sam. 23 9; (IV) the same MS., fol. 79a, on 1 Kings 4 7; (V) the same MS., fol. 154a, on Jerem. 10 13; (VI) the same MS., fol. 178a, on Ezek. 18 20; (VII) the same MS., fol. 355a, on Eccl. 10 20; (VIII) Halle Ochlah Ve-Ochlah I, § 90; (IX) Paris Ochlah Ve-Ochlah, § 165, and (X) the printed Massorah on 2 Sam. 23 9.

The fact that List IX gives וַיִּקַּח אֱלֹהִים אֶת־עֲוֹנוֹתָיִם 2 Kings 11 19 instead of וַיִּשְׁמַח לֵב עַם־יִשְׂרָאֵל 2 Kings 11 20 and that the addition of וַיִּקַּח אֱלֹהִים to the catchwords precludes its being due to the carelessness of the Scribe shows that different Codices exhibited different expressions in which the *He* was absent at the beginning of the word.

That this Massoretic List does not exhaust all the passages, but that the instances here adduced are simply typical which may easily be multiplied, has been shown by Graetz. Thus in Gen. 4 13 the *He* is absorbed by the *He* with which the preceding word (וַיִּדָּן) ends, and the expression ought to be וַיִּדָּן לִי מִיִּיְהוָה *Is my iniquity too great to bear? or to be forgiven?* This interrogative indicates contrition and repentance and it is due to it that God grants Cain pardon and protection in verse 15. In 1 Sam. 22 15 and 2 Sam. 19 23 הָיָה should be הָיָהָה, the *He* at the beginning is absorbed by the second *He*. Both the Authorised Version and the Revised Version acknowledge this in their respective renderings. For other examples where the *He* is missing at the beginning of words, I must refer to Graetz. (*Monatsschrift für Geschichte und Wissenschaft des Judenthums*, Vol. XXIX, p. 2 &c. Krotoschin 1880.)

Seven words, on the contrary, have a superfluous *He* at the beginning, which is cancelled by the official *Keri*. That these seven instances are also typical and that others can easily be shown where the *He* at the beginning of words is principally due to dittography may be seen in the same Essay by Graetz.

Of this part of the Rubric, which in some MSS. forms the second part of the Massorah before us, and in some MSS. and editions constitutes a separate Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 182a, on 1 Sam. 14 32; (II) Arund. Orient. 16, fol. 73b, on 2 Sam. 23 9; (III) the same MS., fol. 355a, on Eccl. 10 20. In these three it is the converse part; (IV) Arund. Orient. 16, fol. 108a, on 2 Kings 14 7; (V) Add. 21,160, fol. 307a, on Eccl. 10 20; (VI) Halle Ochlal Ve-Ochlal I, § 91; (VII) Paris Ochlal Ve-Ochlal § 166, and (VIII) the printed Massorah Finalis, letter ה, § 24.

" = § 10a—e.

ה. — Words beginning with *He* interrogative, which respectively occur once only. The five fragments, which respectively occur in Add. 15,451, fol. 320a, on Ezek. 22 14; the same MS., fol. 398a, on Ps. 5 11; Arund. Orient. 16, fol. 177a, on Ezek. 17 10; Orient. 1474, fol. 13b, on Jerem. 7 19 and Orient. 2349, fol. 31a, on Gen. 4 9, like those exhibited in § 8a—d, again show that the Massorites gradually collected the unique forms and recorded them in short catalogues before they obtained a sufficient number of instances to arrange them either according to the sequence of the books or in alphabetical Lists. It will be seen that even in the fifth fragment (§ 10e), which consists of seventeen instances, no attempt was as yet made to furnish it with a heading or to arrange the instances according to order of the books or the alphabet.

" = § 11a.

ה. — An alphabetical List of words beginning with *He*, which respectively occur once only. The four Lists which I have here given, exhibit different recensions of the same Rubric and are all designed to give a selection of unique words beginning with interrogative *He* in alphabetical order, though none of them are quite correct; since they include words where the *He* is not interrogative.

Of this Rubric, which exhibits the longer recension, I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 225a, on Job 7 12, which I have printed; (II) Halle Ochlal Ve-Ochlal I, § 66; (III) Paris Ochlal Ve-Ochlal § 65, and (IV) the printed Massorah Finalis, letter ה, § 3. It will be seen that this List is already in a developed form and that half of the alphabet is represented by two or more examples of the same letter, so that instead of consisting of twenty-two it is made up of forty words. It is also to be remarked that in three of the examples, viz. הָיָה (Micah 7 3), הָיָהָה (2 Sam. 18 18) and הָיָהָהָה (Deut. 27 9) the *He* is not interrogative. Their introduction into this List is due to the fact that *Vav*, *Zayin* and *Samech* furnish no instance of being preceded by interrogative *He*, and that they were required to complete the alphabet.

List II consists of thirty-nine examples and differs from List I in the following respects: It omits four, viz. הָאֵל (Job 8 3), הָאֵלֵהּ (Isa. 58 5), הָאֵלֵהֶם (Ps. 88 11) and הָאֵלֵהֶם (Job 38 35), whilst it gives three new ones, viz. הָאֵלֵהֶם (2 Sam. 2 26); הָאֵלֵהֶם (Jerem. 22 28) and הָאֵלֵהֶם (Job 15 7). הָאֵלֵהֶם is a clerical mistake for הָאֵלֵהֶם as is evident from the catchwords. List III is the largest. It gives

forty-six examples and also differs from List I. It adds in the heading that the instances are unique with *Pathach* (וְכָל־חֵדֶי־לִי־מֵת). Besides having the three which List II adds, it has three others, viz. הָלַל (Isa. 28 24) הָקִימָה (Ezek. 9 8) and הָבֵיטָה (Zech. 7 5), the last is added by a later hand. List IV gives forty-two examples. It too exhibits variations. In the first place it states in the heading that this alphabetical List records the unique instances of words beginning with *He* interrogative (אֵיבֵן־פֶּן־חֵדֶי־הִי־בִישׁוֹתֵי־בְרִיתֵי־בְרִיתֵי־בְרִיתֵי). It gives two new instances which none of the other Lists contain, viz. הָקִימָה (Jerem. 3 5) and הָקִימָה (Jerem. 7 11); it omits הָקִימָה (Judg. 8 19), הָקִימָה (Isa. 58 5), הָקִימָה (Ps. 88 11), and הָקִימָה (Ezek. 9 8). It has the same clerical error הָקִימָה, which List II exhibits and also has הָלַלְךָ, which is another scribal blunder for הָלַלְךָ (Micah 4 9).

" = § 11b.

ה. — An alphabetical List of words, which respectively occur once *Raphe* and once with *Pathach*.... Every one of them is unique beginning with *He* interrogative. That is, in each case the *He* is either with *Chateph-Pathach* or *Pathach* and the following letter is without *Dagesh*. This List, which is from St. Petersburg Codex of A. D. 916 on Jerem. 7 9, exhibits the oldest form of this Massorah and hence contains one example only for each letter of the alphabet. Like the other Lists, therefore, it gives הָקִימָה הָקִימָה הָקִימָה to represent the letters *Vav*, *Zayin* and *Samech*, which explains the addition הָקִימָה הָקִימָה of the heading, thus showing that though these three expressions begin with *Pathached He*, the following letter is *Raphe* and is thus in apparent conflict with the remark at the end of the Rubric, which states that in every instance the *He* is interrogative.

" = § 11c.

ה. — An alphabet of words each being in the interrogative.... These are all unique with the interrogative. This Rubric, which I have also found in St. Petersburg Codex only, is another of the earliest recensions of this Massorah. It will be seen that it differs from the preceding one (§ 11b) in giving other examples for *Beth*, *Gimel*, *Cheth*, *Teth* and *Mem*, in omitting *Vav* and in giving two for *He*, thus making up the number twenty-two.

" = § 11d.

ה. — An alphabetical List of unique words beginning with *He*. This Rubric also which I have found in St. Petersburg Codex only, on Habak. 3 8 and which, therefore, exhibits the oldest recension of this Massorah, varies somewhat from the other two Rubrics in the same Codex. Not only are the two letters *Aleph* and *Beth* differently represented, but *Shin* is unrepresented altogether and the alphabet is thus one letter short. These different recensions conclusively prove my contention that the alphabetical Lists are frequently made up of selections only, according to the idiosyncrasies of the several Massoretic Schools and that they were never meant to exhaust all the instances.

" = § 12.

ה. — Three *Hes* in the Pentateuch seem to be interrogatives, but they are not so. That is, in these three instances the emphasis of the interrogative does not rest upon the word which begins with *He*, but upon the next clause. Accordingly the first passage denotes *judge of all the earth shall he not do right? the second this one fellow who came to sojourn here, and will he needs be a judge?* and the third, *one man is the sinner, and will thou be wrath with all the congregation?* (Comp. Rashi וְאַתָּה הִיאֵהְיָה אֶת־כָּל־הַיְהוּדִים חַקְיָנָה). This Rubric I have found in the printed Massorah only, on Gen. 18 25.

" = § 13a—c.

ה. — Words commencing with *He*, which respectively occur once only at the beginning of a verse. That is, in contradistinction to those passages where they occur again, but where they are with the prefix *Vav*.

The three incipient Lists (§ 13a—c), which are respectively from Harley 5710—11, Vol. II, fol. 258b, on Ruth 1 13; Orient. 2349, fol. 73b, on Exod. 27 14, and Add. 21,160, fol. 221b, on Numb. 19 11, again exhibit the first attempts on the part of the Massorites to collect the unique instances which later Massorites gradually succeeded in completing, and which are recorded in § 13d and 13e.

כ"א = § 21.

ה. - Pairs of words in which the second expression is abnormally without the prefix He. That is, in these instances alone is the phrase without the article before the second word whilst in all other passages where it occurs, it is with it. Of this Rubric I collated two Lists: (I) Paris Ochlal Ve-Ochlal, § 188, which I have printed, and (II) the printed Massorah on Exod. 25 30. It will be seen that the List which I have printed gives twenty-four such combinations, whilst List II records eleven only though both have the same heading. There can, therefore, be no doubt that List I, is a later development with additional pairs.

כ"ב = § 22.

ה. - Seven pairs of words in which the second expression is abnormally with the prefix He. That is, in these instances only is the phrase with the article before the second word, whilst in all others passages where the several combinations occur, they are without the He. This Rubric, which does not occur in the printed Massorah, is from Paris Ochlal § 189, where it is given as the reverse (הלוה) to the preceding Rubric. The third instance viz. הוהוה is incorrect, since the textus receptus in Ezek. 39 27 is הוהוה without the He before the second word. It is the addition of a later Nakdan who mistook the import of this Massorah and added this passage because the phrase הוהוה is unique, overlooking the fact that the design of this Rubric is to record the combinations which have abnormally He before the second word and not before the first.

כ"ג = § 23a.

ה. - Combinations of two words, both of which are with the prefix He and which respectively occur once only. These three Lists again show the gradual manner in which the Massorites collated the materials for the respective Rubrics. § 23a, which is from Orient. 2349, fol. 105a, on Numb. 7 85, records six such instances only, being all that the first compiler succeeded in finding. In this incipient form this Rubric is as yet without a heading and without catchwords.

כ"ד = § 23b.

ה. - This Rubric, which is still without a heading, is a further development of the preceding one. Of it I collated five Lists: (I) Add. 15,451, fol. 75b, on Levit. 11 19, which I have printed; (II) the same MS., fol. 97a, on Numb. 7 85; (III) the same MS., fol. 315a, on Ezek. 16 32; (IV) the same MS., fol. 391a, on Zech. 4 10, and (V) the ancient Codex Orient. 4445, fol. 126a, on Numb. 7 85.

List II records twenty-five instances only, i. e. three less than List I. It omits Nos. 17, 18 and 27. Though List III records eighteen only, omitting Nos. 1, 2, 7, 13, 15, 17, 18, 19, 24, 26 and 28, it gives one, viz. הוהוה (2 Kings 23 17) not recorded in Lists I and II. The differences in List IV are still more marked. It records nineteen, but the omissions are not quite the same as in List III, being Nos. 1, 3, 9, 13, 17, 18, 21, 22, 23 and 28, and like List III, it gives the instance from 2 Kings 23 17, not recorded in Lists I and II. The oldest form of this Rubric is exhibited in List V. It records the following twelve instances only: Nos. 2, 3, 5, 6, 7, 8, 10, 12, 14, 22, 25, 27.

כ"ה = § 23c.

ה. - The following pairs of words are unique in this combination. That is, both words of the phrase taking the prefix He. Of this recension I collated three Lists: (I) Paris Ochlal Ve-Ochlal, § 371, which I have printed; (II) Add. 15,451, fol. 497a, on 2 Chron. 20 12, and (III) the printed Massorah Finalis, letter ה, § 4.

My reason for printing these two Lists separately, is that they alone have already headings affixed to them and are arranged according to the sequence of the books in the Bible. List I, moreover, is also furnished with lengthy catchwords which always indicates a later development. Though this recension records twenty-nine pairs and the first recension (§ 23b) twenty-eight, a close comparison of the two will disclose that the first recension has ten which the second has not (Nos. 1, 13, 15, 16, 17, 18, 19, 24, 26, 28) and that the second has eleven which are not recorded in the first (Nos. 1, 10, 11, 12, 13, 18, 19, 21, 22, 26, 28). By adding the ten of the first recension to the twenty-nine of the second and the instance in 2 Kings 23 17 recorded in

Lists III and IV of the first recension, we obtain forty such pairs. But even this does not exhaust the number, since הוהוה (1 Kings 3 22) and הוהוה (Zech. 4 10) &c. belong to this category. Moreover it will be seen that List II has this Rubric on הוהוה (2 Chron. 20 12) thus adding another pair which are not in the other Lists.

The heading, which is both in Add. 15,451 and in Jacob b. Chayim's printed Massorah Finalis, or in Lists II and III of this recension, viz. הוהוה ברש תיבואה has still to be noticed. Not because of its unintelligibility, but because it confirms the oft-repeated statement that the number has frequently been added by a later Nakdan who mistook the import of the Massorah, and fixed the number of the incipient List to correspond with the instances therein recorded.

כ"ו = § 24a--ee.

ה. - [Pairs which respectively occur twice, once without the prefix He before the second word and once with it.] The twenty-nine separate links which were afterwards united into one great alphabetical chain and which I have given in Rubric 24a--ee are respectively from the following MSS.: (a) Orient. 2348, fol. 32a, on Gen. 6 4; (b) the same MS., fol. 69a, on Exod. 20 20; (c) the same MS., fol. 73b, on Exod. 28 15; (d) the same MS., fol. 134b, on Deut. 20 8; (e) Harley 5710-11, Vol. I, fol. 24b, on Gen. 38 8; (f) Arund. Orient. 16, fol. 28a, on Judg. 12 7; (g) the same MS., fol. 119b, on Isa. 2 7; (h) the same MS., fol. 121b, on Isa. 6 13; (i) the same MS., fol. 178b, on Ezek. 20 6; (k) Add. 15,451, fol. 156b, on Josh. 15 18; (l) mislaid the reference; (m) Add. 15,451, fol. 247b, on Ps. 113 1; (n) mislaid the reference; (o) Add. 15,451, fol. 434a, on Ps. 139 15; (p) the same MS., fol. 316a, on Ezek. 17 7; (q) the same MS., fol. 841b, on Isa. 2 11; (r) the same MS., fol. 58b, on Exod. 29 39; (s and t) mislaid the reference; (u) Add. 15,451, fol. 33b, on Gen. 44 28; (v) the same MS., fol. 288b, on Jerem. 31 29; (x) the same MS., fol. 355a, on Isa. 34 3; (y) the same MS., fol. 382b, on Jonah 4 8; (z) the same MS., fol. 85a, on Levit. 23 28; (aa) the same MS.; (bb) the same MS., fol. 421a, on Ps. 81 29; (cc) the same MS., fol. 50a, on Exod. 18 14; (dd) Orient. 4445, fol. 50a, on Exod. 9 8, and (ee) Add. 15,451, fol. 43a, on Exod. 9 8.

These incipient Lists dispersed through the MSS. are of importance. They indicate how the different Schools of Massorites collated the materials and that in their original fragmentary state these Lists were without heading and without catchwords. They, moreover, enable us to control the several members of the longer Lists after they had been put together alphabetically or arranged according to the order of the books in the Bible.

כ"ז = § 24ff.

ה. - [An alphabetical List of pairs which respectively occur twice, once without the prefix He before the second word and once with it.] This Rubric exhibits a united chain of the sundry links dispersed throughout the MSS.

Of this alphabetical Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 174a, on Ps. 1 1, which I have printed; (II) Add. 21,160, fol. 175a, on Levit. 23 27; (III) the same MS., fol. 200b, on Numb. 8 8; (IV) Halle Ochlal Ve-Ochlal I, § 3; (V) Paris Ochlal Ve-Ochlal, § 3, and (VI) the printed Massorah Finalis, letter ה, § 11.

List I exhibits the oldest form of this entire Massorah. It is as yet without catchwords and instead of the heading it gives the import of it at the end where it states that the whole forms an alphabet, one phrase of which is with He and one is without it, and they are unique in the Scriptures. It will be seen that though it consists of sixty-three such duplicate phrases, six letters are not represented in this alphabetical List, viz. ה, ו, ז, ט, י, and that one member of the duplicates No. 21, viz. הוהוה has no reference. This is due to the fact that it does not exist in the textus receptus. But as this duplicate pair is also given in Nos. 15 and 16 of the incipient Lists, as well as in Lists III and IV of the alphabetical Lists, there can hardly be any doubt that the text from which these Massorahs were compiled had this reading.

Though List II is headed אלפא בראשון מן תריצין תבואה דר נמיב דא בראשון דרש it breaks off with letter כ' and is manifestly planned upon a more limited scale, since it gives fewer examples for each letter. Instead of forty-six duplicate pairs, which List I has up to this letter, List II gives twenty-one only, viz. Nos. 1-14, 20, 24, 26, 35, 40, 41 and 46.

List III indicates the incompleteness of this alphabet in the heading, by stating ברמא ברמא ברמא ברמא. It breaks off at letter Zayin and is also designed to exhibit a more contracted List, since it records twenty-nine such duplicate pairs up to this letter, against the thirty-five in List I, omitting Nos. 14—18, and 34. It, however, has the duplicate זרובול and זרובול.

List IV. — Though like List I, this List records sixty-three of these duplicates, it omits No. 65 עם אלמים עם אלמים and gives זכר שמים זכר שמים (Ps. 89 30; Deut. 11 21), which is also given in No. 26 of the incipient List, as well as in Lists V and VI.

List V. — This List records sixty-two duplicate pairs only. It omits two which are in List I, viz. No. 21 (זרובול זרובול) and 26 (זרובול זרובול) and gives the pair זכר שמים זכר שמים, which as we have seen, are also given in No. 26 of the incipient List as well as in List VI.

List VI. — Like Lists I and IV, this List records sixty-three. It omits, however, No. 21 (זרובול זרובול) of List I and has זכר שמים זכר שמים not in List I, and thus makes up the sixty-three.

We have still to remark on the omission of זכר שמים זכר שמים in List V. In the *textus receptus* זכר שמים זכר שמים occurs twice, viz. Exod. 29 39 and Levit. 14 12. Accordingly its presence would be contrary to the scope of this Rubric which is to record unique phrases. As this duplicate pair, however, is not only given in the three incipient Lists (Nos. 15, 16, 17), but in all the other five alphabetical Lists, it is evident that this Massorah must be based upon MSS. which read זכר שמים זכר שמים in Levit. 14 12. As is often the case with these Lists they do not claim to exhaust all the examples. This we have seen is the case in Lists II and III, which give more contracted alphabets as far as they go. Hence letter Aleph alone might be increased by זכר שמים זכר שמים (Ezra 9 11; Ezek. 20 29) &c.

כ"ה = § 25.

ה. — Seven duplicate phrases in which the same word occurs once with the prefix He and once without it. For this Rubric see letter ש, § 678, Vol. II, p. 637.

כ"ו = § 26.

ה. — Three words are respectively without He in the middle in the textual reading or Kethiv, and are with it in the official reading or Keri. . . . And in the two the reverse is the case the textual reading is with He in the middle, which the official reading cancels. The design of this Massorah is to militate against the Babylonian or Eastern recension, which has לניר (2 Kings 9 15) as the substantive reading without a Keri.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 186a, on 1 Sam. 18 1, which I have printed; (II) the same MS., Vol. I, fol. 243a, on 2 Kings 7 12; (III) Arund. Orient. 16, fol. 47a, on 1 Sam. 18 1, which gives the first part only; (IV) the same MS., fol. 104a, on 2 Kings 9 15; (V) the same MS., fol. 132a, on Isa. 32 15; (VI) Add. 15,251, fol. 161a, on 1 Sam. 18 1, which gives the first part only; (VII) Halle Ochlah Ve-Ochlah I, § 92; (VIII) Paris Ochlah Ve-Ochlah §§ 109, 110, and (IX) the printed Massorah Finalis, letter ה, § 25.

Of the second part of this Rubric there are also two separate Lists: (I) Arund. Orient. 16, fol. 102b, on 2 Kings 7 12 and (II) the printed Massorah on Eccl. 6 10. The latter, after giving the two instances, adds שרה כבד נקרא שמו ונדע. This is due to the fact that the Eastern recension reads שרתקא and does not recognise any Keri here. Accordingly the second part of this Rubric as given in the Lists, is based upon this recension. In List IX, however, Jacob b. Chayim has the following heading for this part וילא כבד ה' במעשה תיבתי וילא כבד ה' וילא כבד ה' וילא כבד ה'. Besides the two given in all the other Lists, we have here שרתקא (Eccl. 6 10) כשדמכל (Eccl. 10 8) and שרתקא (Lament. 5 18). But though two of these constitute differences between the Easterns and Westerns, as will be seen from the notes on these passages in my edition of the Bible, no notice is taken of this in this part of the Rubric.

כ"ז = § 27.

ה. — Five words are defective of He in the middle. That is, in these passages the respective forms are abnormally without the He: (1) In 1 Sam. 1 24 זכר שמים זכר שמים as in Prov. 31 12; (2) in 1 Kings 13 28 זכר שמים זכר שמים should be זכר שמים זכר שמים as in verse 24 where the same two animals the ass and the lion are described; (3) in

Jerem. 27 20 זכר שמים זכר שמים should be זכר שמים זכר שמים comp. Ezek. 39 28; (4) in Prov. 24 17 זכר שמים זכר שמים should be זכר שמים זכר שמים comp. Dan. 11 84, and (5) in Lament. 2 11 זכר שמים זכר שמים should be זכר שמים זכר שמים.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 50a, on Jerem. 27 20. It is of great importance, inasmuch as it proves that the Massorah at a very early period treated on grammatical forms.

כ"ח = § 28.

ה. — Six words respectively occur once only without He in the middle. The design of this Massorah is to record the Hiphil infinitives construct with the prefix Lamed, which are contracted in one instance only, and which occur again without this contraction. This is attested by the fact that four out of the five contracted infinitives here recorded, respectively occur again without this contraction and that six contracted forms, which are unique, but of which no full forms occur, are excluded, viz. לניר (1 Sam. 2 33); לניר (Jerem. 37 12); לניר (Dan. 11 35); לניר (Prov. 31 3); לניר (2 Sam. 18 3); לניר (Numb. 5 22) &c. and that לניר is not included because it occurs twice (Jerem. 39 7; 2 Chron. 31 10); for the same reason לניר (Isa. 3 8; Ps. 78 17) is excluded. Tested by this canon the following forms are omitted; לניר (Eccl. 5 5 comp. לניר 1 Kings 16 19); לניר (Exod. 13 21 with לניר Neh. 9 19); לניר (2 Sam. 19 19 with לניר Levit. 18 21 &c.); whilst לניר ought to be excluded since לניר does not occur and לני, which is a noun does not properly belong to this Rubric. לניר (2 Kings 9 15) is not included though לניר occurs in Esther 4 8, because the official reading is לניר. This Rubric, which does not occur in the printed Massorah, is from the Paris Ochlah Ve-Ochlah § 176.

כ"ט = § 29.

ה. ה. — Fifteen words respectively occur twice, once written with He and once with Cheth. For this Rubric see letter ה, § 15.

ל = § 30.

ה. ה. — Two words are written with He in the middle and are read with Caph. That is, in these two instances the official reading or Keri substitutes Caph which is here the suffix second person for the textual reading or the Kethiv He which is the suffix third; or כפ for כ. On referring to the notes on these passages in my edition of the Bible it will be seen that there is a great conflict in the MSS. and the early editions with regard to the Kethiv and Keri. In the recension which the Septuagint translators had before them, the expression in the first instance was entirely omitted, whilst in the second instance the Keri is exhibited.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Paris Ochlah Ve-Ochlah § 151, which I have printed; (II) Arund. Orient. 16, fol. 160a, on Jerem. 21 12; (III) the MS. Massorah Finalis in Add. 15,251, fol. 441a; (IV) Halle Ochlah Ve-Ochlah I, § 139, and (V) the printed Massorah Finalis, letter ה, § 32. List II, which heads this Rubric כפ כפ, is misleading, since one only is כפ כפ and the other is כפ כפ.

ל"א = § 31.

ה. — A List of twenty-three words read with He which are unique in this form. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) the St. Petersburg Codex of A. D. 916 on Ezek. 24 23, which I have printed, and (II) Orient. 4445, fol. 73b, on Exod. 30 36. The latter, which exhibits the older form of this Rubric, records twenty-two only, omitting זכר שמים (Prov. 5 11) and does not as yet fix the number of these instances, but simply adds at the end בלשונן ה' בלשונן ה'.

ל"ב = § 32a—c.

ה. — [Words which respectively occur once only spelt with He.] That is, in contradistinction to the other passages where similar forms are written with Cheth.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Add. 15,451, fol. 17b, on Gen. 24 60, which I have printed; (II) St. Petersburg Codex of A. D. 960, on Isa. 52 11; (III) the same Codex on Isa. 62 9; (IV) the same Codex on Ezek. 7 11; (V) the same Codex on Ezek. 23 24; (VI) the same Codex on

Amos. 4 3; (VII) Halle Ochlah Ve-Ochlah II, § 147; (VIII) Paris Ochlah Ve-Ochlah, § 211, and (IX) the printed Massorah Finalis, letter ה, § 7.

List I exhibits the oldest form of this Massorah. It records twenty-eight such instances and in this respect Lists IV and VI are like it. List II, though from the same MS. as Lists IV and VI, has already the heading ששה חר מן לא קריין ה כל חר מן ליה רבו, which fixes the number at thirty-one, whilst Lists III and V, which have no heading, add at the end the same statement, which constitutes the heading of List II. All these six Lists, however, are as yet without catchwords. Lists VII, VIII and IX, which exhibit a later development, have the catchwords supplied.

As to their contents five of the Lists only, record thirty-one instances (Lists II, III, V, VI, VIII). The three instances which List I has not, but which the other Lists give are רמח (Isa. 16 4) רמח (Isa. 56 10), given in Lists II, III, IV, V and VI, but not in Lists VII, VIII and IX, and רמח (Ezek. 7 16), recorded in all the Lists except List VII.

רמח, which is given in all the five Lists of the St. Petersburg Codex (Lists II-VI), is evidently a mistake for רמח (Ezek. 7 20), which is duly given in Lists I, VII and IX, since רמח occurs twice (Ezek. 19 5; 24 7). It is equally evident that רמח, which the same five Lists record, is a mistake for רמח, which is rightly given in the other four Lists. List IV omits רמח (Isa. 64 1). List VIII omits רמח, which as we have seen, is also omitted in Lists I, VIII and IX. List VIII makes up this omission by giving at the end רמח (Ezra 8 31) as the thirty-first instance, but this is in conflict with the Massorah and is manifestly the addition of an ignorant Nakdan; since this expression occurs three times (vide supra, letter מ, § 159), and is rightly absent in all the other Lists. Though List IX states in the heading that there are thirty-one such instances, it records thirty only, for like Lists I, VII and VIII, it omits רמח (Isa. 56 10). List VIII alone indicates the design of this Massorah in the heading, by stating that (וכל רבו כרמח ח) in all other places the similar forms are written with Cheth. Hence the Massorah safeguards the expressions spelt with ה and מ against being interchanged, since these two letters are almost identical in many MSS.

ל"ג = § 33.

ה. — Twenty-nine words are without He at the end in the textual reading or Kethiv, which the official reading or Keri supplies. These are simply typical instances and by no means exhaust all the examples, as will be seen in my Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 144 &c.

Of this Rubric I collated eleven Lists, nine in MSS. and two printed: (I) Arund. Orient. 16, fol. 52a, on 1 Sam. 24 19, which I have printed; (II) the same MS., fol. 105a, on 2 Kings 9 37; (III) the same MS., fol. 285a, on Ps. 6 4; (IV) the same MSS., fol. 358a, on Lament. 5 21; (V) the same MS., fol. 365a, on Dan. 2 40; (VI) Add. 15,250, fol. 295a, on Ezek. 45 3; (VII) the Massorah Finalis in Add. 15,251, fol. 436b; (VIII) Add. 21,160, fol. 318a, on Lament. 5 1; (IX) Halle Ochlah Ve-Ochlah I, § 93; (X) Paris Ochlah Ve-Ochlah, § 111, and (XI) the printed Massorah Finalis, letter ה, § 28.

That the number given in the heading is simply intended to correspond to the instances enumerated in the Rubric, is attested by the heading in List VI, which is אלקי מלך חסדי ה בנות ה. Here, therefore, the number is not as yet fixed. The same is the case in the corrupt List preserved in Sopherim VII 2. It is also to be remarked that List V gives רבית Dan. 2 40 as one of the instances, though this is not included in the other Lists.

ל"ד = § 34.

ה. — Twenty words are written with He at the end, which the official reading or Keri cancels . . . and with regard to one there is a difference of opinion. By fixing the number at twenty, which have this superfluous He at the end, the design of this Massorah is to militate against the Babylonian recension, which reads רמח in the text and has רמח with He as the Keri. It is to be remarked that List III, which is from the St. Petersburg Codex of A. D. 916, or the so-called Babylonian Codex, has the Kethiv and Keri in accordance with the Palestinians, thus affording another conclusive proof that this Codex does not exhibit the Babylonian recension.

Of this important Rubric I collated thirteen Lists, eleven in MSS. and two printed; (I) Harley 5710-11, Vol. II, fol. 121b, on Zech. 1 16, which I have printed, the Keri being my addition;

(II) the same MS., Vol. I, fol. 141b, on Josh. 7 21; (III) St. Petersburg Codex of A. D. 916, on Jerem. 8 7; (IV) Arund. Orient. 16, fol. 149a, on the same passage; (V) the same MSS., fol. 339a, on Prov. 8 17; (VI) the same MS., fol. 375a, on Ezra 5 15; (VII) Add. 15,250, fol. 264a, on Jerem. 43 11; (VIII) the same MS., fol. 18a, on Gen. 27 3; (IX) the Massorah Finalis, in Add. 15,251, fol. 436b; (X) Add. 15,451, fol. 149b, on Josh. 7 21; (XI) Halle Ochlah Ve-Ochlah I, § 94; (XII) Paris Ochlah Ve-Ochlah § 112, and (XIII) the printed Massorah Finalis, letter ה, § 28.

Though Lists II and III state in their respective headings that there are twenty such instances, they enumerate twenty-one, giving צרה Gen. 27 3 as the last instance. But this is manifestly due to the omission against it of the remark בתי עליה ורבי מלתי עליה, as the other Lists have it, since the orthography of this expression was a subject of controversy between the different Schools of textual redactors. The separate heading ילכר במסורת, by which this expression is introduced in List XII, I have found nowhere else and is probably the addition of a later editor, as is often the case in the Paris Ochlah Ve-Ochlah. The printed Massorah on Gen. 27 3 goes to the other extreme and describes it as one of the twenty-one instances where the He is superfluous צרה חר מן כח חרוב חר ה בנות חרוב ולא קרי. The List in Sopherim VII 2 is hopelessly corrupt.

ל"ה = § 35a.

ה. — The following words are written with He at the end and are unique. The design of the Massorah is to safeguard the words which occur once only written with He at the end and which in all other passages where they occur, are written with Aleph at the end. Of this important Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,451, fol. 442b, on Dan. 10 14, which I have printed, and (II) Halle Ochlah Ve-Ochlah I, § 75, margin.

On collating the instances recorded therein with the received text it will be seen that this Rubric must be based upon Codices which exhibited various readings. (1) לכתב occurs twice in the same verse, but according to the import of this Rubric it is with He in 1 Kings 10 19b and לכתב with Aleph in the first part of the verse. (2) לכתב, which also occurs twice (vide infra, letter ח, § 20) is with He in 2 Kings 7 12 only, and לכתב with Aleph in 1 Kings 22 25. Yet the various reading with regard to its orthography is on 2 Kings 7 12, as will be seen from the notes on this passage in my edition of the Bible. (3) ופסח occurs twice (vide infra, letter ע, § 333) and is with He in Dan. 2 7 only, and with Aleph ופסח in Dan. 5 12, and (4) ופסח occurs altogether eight times with He in the received text (vide infra, letter ה, § 104). But according to this Massorah it should not only be ופסח in Dan. 6 11, but ופסח with Aleph in all the other instances. The contrast to ופסח is ופסח (Judg. 9 5) and to ופסח (Prov. 7 20). It is also to be remarked that, contrary to its usual method, the Massorah here records in two instances the Kethiv instead of the Keri, viz. הלח (Deut. 3 11) and קח (Ezek. 14 4).

ל"ו = § 35b.

ה. — Thirteen words are written with He at the end, which are everywhere else written with Aleph. This Rubric, which I have found in the Paris Ochlah Ve-Ochlah only, § 180, is simply a later recension of the preceding Rubric. A later Nakdan added in the heading the number thirteen to correspond with the instances therein recorded, though this is in conflict with the eleven other passages given in the second part of the List. By the omission of the two expressions ופסח and ופסח, which as we have seen, respectively occur more than once, the compiler of this List brought it more in harmony with the received text. He, however, still left ופסח and gave both the instances of ופסח, which is contrary to the import of this Massorah, and added the new instance ופסח, thus making up the number thirteen.

And apart from this Massorah. — This supplementary List of eleven more instances is by a later editor. Though it supplies additional expressions, which in one instance only are written with He at the end and which occur again with Aleph, it shows that the compiler mistook the import of this Massorah, as will be seen from the following analysis: (1) ופסח with He, occurs twice, once as a proper name, which is here recorded and once as a noun denoting help (Ps. 46 2). That the Massorah has regard to the spelling, irrespective of the difference in the sense is attested by ופסח, which the compiler gives here as the eighth instance. In Ezek. 4 7 it is the participle, whilst its contrast ופסח with Aleph (Ezra 2 43;

Neh. 7 46) is a proper name; (2) דָּוִדָּה (Dan. 2 44) is wrong in spite of the catchwords. It ought manifestly to be דָּוִדָּה, which occurs once only with *He* at the end (Dan. 7 24) and in contrast with דָּוִדָּה with *Aleph*, which occurs many times; (3) מִצְרַיִם with *Aleph* (Dan. 5 5) is not only against the import of this Massorah which deals with unique words ending in *He*, but occurs several times (Dan. § 15; 4 30; 5 5). As for דָּוִדָּה, it is uniformly written with *He* at the end, whilst מִצְרַיִם with *Aleph* does not occur.

לִי = § 36a.

ה. — [*Words which respectively occur once only with audible He.*] This incipient List, which does not occur in the printed Massorah, is from Orient. 2349, fol. 105b, on Numb. 8 4. It exhibits the first attempt to collect the unique instances with audible *He* at the end. The five instances are already arranged according to the alphabet, though imperfectly.

לִי = § 36b.

ה. — *An alphabetical List of words which respectively occur once only with audible He at the end.* Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 26b, on Gen. 40 10, which I have printed; (II) the same MS., Vol. II, fol. 84a, on Ezek. 22 24; (III) Orient. 4445, fol. 122b, on Numb. 5 27; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 30 18; (V) the same Codex on Ezek. 22 24; (VI) the same Codex on Ezek. 29 19; (VII) Arund. Orient. 16, fol. 181a, on Ezek. 22 24; (VIII) the same MS., fol. 338a, on Prov. 5 3; (IX) the same MS., fol. 370a, on Dan. 7 11; (X) Halle Ochlah Ve-Ochlah I, § 48; (XI) Paris Ochlah Ve-Ochlah, § 42, and (XII) the printed Massorah Finalis, letter ה, § 13.

As is often the case, this is simply a limited alphabetical List of unique words, which exhibit the same phenomenon. This is attested by the fact that the earlier Lists (I-VI, VIII) are restricted to one example to represent each letter, whilst the later redactors of Lists IX-XII have not only added the catchwords, but added more examples for some of the letters and thus exceeded the twenty-two letters of the alphabet. Thus Lists VII, IX and X, which are the first with catchwords, consist of twenty-five examples. They give two more for letter *Vav* (דָּוִדָּה Ezek. 22 2; מִצְרַיִם Zech. 4 2) and an additional one for *Mem* (מִצְרַיִם Job 11 9). List VIII, which is one of the earlier Lists and is restricted to a single example for each letter, gives מִצְרַיִם alone for *Mem* instead of מִצְרַיִם and מִצְרַיִם instead of מִצְרַיִם to represent *Samech*, though מִצְרַיִם occurs twice (2 Kings 8 3, 5), whilst List XI, which exhibits the latest development, has twenty-seven examples. It gives four for *Vav*, adding מִצְרַיִם (Gen. 47 13), the same two for *Mem* as Lists VII, IX and X with an additional one for *Tav* (מִצְרַיִם Ruth 2 7). On referring to the Lists of words which respectively occur once ending with *He*, which I compiled (*vide infra*, letter ה, § 66), it will be seen that there are a large number of such expressions and that the alphabet may be greatly increased.

לִי = § 37.

ה. — *A List of eighteen words which abnormally end with silent He.* Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 35a, on Exod. 2 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 14 4; (III) Arund. Orient. 16, fol. 13b, on Josh. 19 13; (IV) the same MSS., fol. 181a, on Ezek. 22 24; (V) the Massorah Finalis in Add. 15,251, fol. 436b-437a; (VI) Halle Ochlah Ve-Ochlah I, § 44; (VII) Paris Ochlah Ve-Ochlah § 43, and (VIII) the printed Massorah Finalis, letter ה, § 15. With exception of List II, which omits מִצְרַיִם (Isa. 30 32) and makes up the eighteen instances by giving מִצְרַיִם (Levit. 13 4), which is not in any of the other seven Lists, all the Lists give the same eighteen examples. The absence of מִצְרַיִם or מִצְרַיִם (Ezek. 36 5) is manifestly due to the carelessness of the Scribe. This is not only attested by the heading of this List, which emphatically states that there are eighteen such instances, but by the fact that all the other seven Lists give it.

As to its design, the fact that in two thirds of the instances the *He* is the suffix third person singular feminine, indicates that the Massorites originally intended to record in this Rubric those expressions only which are abnormally without the *Dagesh*, viz. הָ, instead of הֶ, and that later Nakdanim have added instances which are outside its scope. This is more apparent from the the three Lists in the ancient Codex Orient. 4445,

fol. 42b, 50b, 85b, on Exod. 2 3; 9 18 and Levit. 1 15 where a number of different expressions have been inserted in each List simply because they end in הָ. It remains to be added that all the Lists include in these eighteen instances מִצְרַיִם (Ezek. 14 4) which is the *Kethiv* and with the exception of the printed Massorah (List VIII), the *Keri* מִצְרַיִם (Ezek. 36 5). The addition מִצְרַיִם in the heading of List VIII shows that certain Codices head it with *Dagesh* in some of the passages, as will be seen from the notes on Jerem. 20 17 in my edition of the Bible. The note appended to List VII, which the learned Frensdorff states is in the same handwriting as the MS. itself, does not properly explain the import of this Massorah. In List II לִי מִצְרַיִם is manifestly a clerical error due to dittography.

לִי = § 38.

ה. — *Eleven words respectively occur twice, once with audible He at the end and once with silent He.* That is, in one instance it is the feminine suffix third person singular and in the other it is either the paragogic *He* or the simple feminine termination. The design of this Massorah is to exclude the reading מִצְרַיִם, which is that of the Eastern recension, as is attested by the Model Codex No. 1-3 in the Paris National Library, which states in the Massorah on Levit. 13 4 לִי מִצְרַיִם מִצְרַיִם. It is also designed to militate against the various readings of other recensions, as will be seen from the notes on Ps. 48 14 in my edition of the Bible.

Of this Rubric, which is one of the most ancient and popular parts of the Massorah, I collated fifteen Lists, thirteen in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 16a, on Gen. 25 31, which I have printed; (II) Orient. 4445, fol. 104a, on Levit. 13 4; (III) St. Petersburg Codex of A. D. 916, on Isa. 18 5; (IV) the same Codex on Isa. 23 17; (V) the same Codex on Hosea 9 10; (VI) the same Codex on Zeph. 3 7; (VII) the same Codex on Zech. 9 4; (VIII) Arund. Orient. 16, fol. 126a, on Isa. 18 5; (IX) the same MS., fol. 202a, on Hosea 9 10; (X) the same MS., fol. 332a, on Job 33 5; (XI) the same MS., fol. 337b, on Prov. 5 3; (XII) Vienna Codex No. 35, on Gen. 25 31; (XIII) Halle Ochlah Ve-Ochlah I, § 45; (XIV) Paris Ochlah Ve-Ochlah § 44, and (XV) the printed Massorah Finalis, letter ה, § 14.

Lists I-VII and X are the oldest form of this Rubric. They are as yet without catchwords, whilst II which is the oldest of all, exhibits the first attempt to collect these instances and records five pairs only, viz. Nos. 2, 3, 6, 7 and 9. With the exception of List XII they all state that there are eleven such pairs and they enumerate them in almost identically the same order. List XII, however, emphatically states in the heading that there are twelve such pairs (יב זוגות כ"ב דר כ"ב דר כ"ב דר כ"ב דר כ"ב דר) and though it breaks off with No. 10 it gives מִצְרַיִם (Deut. 20 19) and מִצְרַיִם (Jerem. 6 6) as the seventh pair, which is not given in any of the other Lists; whilst List XIV adds at the end under the separate heading מִצְרַיִם דר לבר מִצְרַיִם (Prov. 9 2) and מִצְרַיִם (Ps. 44 23). But even these two additional pairs by no means exhaust the number. Including verbs there are the following pairs מִצְרַיִם (Ezek. 24 6) and מִצְרַיִם (Ps. 142 8); מִצְרַיִם (Levit. 2 8) and מִצְרַיִם (Numb. 15 27); מִצְרַיִם (Isa. 45 18) and מִצְרַיִם (Ps. 90 17); מִצְרַיִם (Ezek. 30 21) and מִצְרַיִם (2 Kings 12 13); מִצְרַיִם (Numb. 8 4) and מִצְרַיִם (Job 30 12); מִצְרַיִם (Isa. 62 1) and מִצְרַיִם (Jerem. 3 11).

It will be seen that no fewer than five of the Lists are from the so-called Babylonian Codex. As all these Lists give מִצְרַיִם (Levit. 13 20) and מִצְרַיִם *Rophe* (Levit. 13 4) as the second of the eleven pairs, and moreover, as according to the Babylonians it is מִצְרַיִם with *Dagesh* in Levit. 13 4, we have here additional evidence that this Codex does not exhibit the Babylonian recension.

לִי = § 39.

ה. — *Three verses wherein every word which ends with He has Dagesh in the He.* Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 48a, on Exod. 21 10, which I have printed; (II) the same MS., Vol. II, fol. 103b, on Hosea 2 13; (III) Arund. Orient. 16, fol. 200a, on the same passage; (IV) the same MS., fol. 330b, on Job 28 27; (V) Add. 15,251, fol. 53a, on Exod. 21 10; (VI) Add. 21,160, fol. 329a, on Job 28 27; (VII) the printed Massorah on Exod. 21 10; (VIII) the same on Job 28 27, and (IX) the printed Massorah Finalis, letter ה, § 40.

As in these three verses which respectively contain, three, five and four words ending with *He*, all the *He*s have not only *Dagesh*, but all the *Dageshed He*s closely follow one another, Lists VII and IX add מִצְרַיִם in their respective headings. Moreover

as these three verses severally occur in the three great divisions of the Bible, Lists II, V and VI add ...

ד - § 40a.

ד. - An alphabetical List of words [ending with He] which respectively occur once with the accent on the penultima. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in this form in the printed Massorah, I collated four Lists: (I) St. Petersburg Codex of A. D. 916, on Habak. 3 11, which I have printed; (II) the same Codex on Ezek. 23 8; (III) Orient. 4445, fol. 43b, on Exod. 3 1, and (IV) the same MS., fol. 136b, on Numb. 17 15.

As is often the case with the oldest recensions, these four Lists simply exhibit limited alphabets of the same characteristics, selected from a larger number of instances. This accounts for their variations. In Lists I and II, which are from the same Codex, these variations are limited to two. For letter ...

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

ד - § 40b.

ד. - An alphabetical List of words ending in He which respectively occur once with the accent on the penultima. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 88b, on Exod. 14 26, which I have printed; (II) Harley 5710-11, Vol. I, fol. 43b, on the same passage; (III) Halle Ochliah Ve-Ochliah I, § 88; (IV) Paris Ochliah-Ve-Ochliah § 82, and (V) the printed Massorah Finalis, letter ט, § 37.

This recension is a further development of the more concise alphabet given in the preceding Rubric. The original Lists (I and II), as we have seen, are limited to one example for each letter. Even Lists III and IV of the first recension, have simply one of the most three additional words, so that they severally give twenty-three and twenty-five such instances. Now the Lists of the developed alphabet in the recension before us give a minimum of thirty-five and a maximum of forty examples. The older List (I) gives thirty-five instances. Lists II, III and V record respectively the same thirty-seven instances and in precisely the same order, with the only difference that List II is without catchwords. The two additional instances are ...

ד - § 41.

ד. - An alphabetical List of words ending in He with Kamets which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of

A. D. 916 on Isa. 34 12. Its design manifestly is to safeguard the Kametsed He when it is preceded by a silent Yod, thus indicating that it is the plural suffix third person feminine ...

ד - § 42.

ד. - An alphabetical List of words with Segol [ending in He] which respectively occur once only. That is, in contradistinction to those ending in silent He preceded by Tzere, which are recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Ezek. 18 7.

ד - § 43.

ד. - Fifteen words are severally unique. That is, end with He preceded by Tzere, whereas in the other instances where they occur the vowel-point is Segol.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, nine in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916 on Isa. 55 4, which I have printed; (II) Orient. 4445, fol. 64a, on Exod. 22 22; (III) Arund. Orient. 16, fol. 158a, on Jerem. 17 17; (IV) the same MS., fol. 165a, on Jerem. 32 23; (V) the same MS., fol. 343b, on Prov. 19 17; (VI) Add. 21,160, fol. 158a, on Levit. 11 42; (VII) Orient. 2349, fol. 88a, on the same passage; (VIII) Vienna Codex No. 35 on Exod. 22 22; (IX) Halle Ochliah Ve-Ochliah II, § 113, margin and (X) the printed Massorah Finalis, letter פ, § 96.

With the exception of List II, which has as yet no heading and the printed Massorah (List X), all the Lists emphatically state in their respective headings that there are fifteen such instances and duly record the same fifteen in practically the same order. As the List which I have printed also states that there are fifteen (in the heading is a printers mistake for ט) and enumerates fourteen only, it is evident that ...

The heading of List III ... clearly indicates the import of this Massorah. It is designed to record fifteen words which are exceptionally with Tzere and which, as List V adds at the end ...

the heading of List VII... whilst List IX heads it... It will be seen that two of the fifteen instances end with Aleph and not He...

We have still to consider the printed Massorah (List X), which has given so much trouble to Massoretic experts. This Rubric is not only headed... but records twenty-five instances.

On comparing these ten with the fifteen which alone constitute this Rubric in all the other Lists and the design of which is to record the instances ending with He preceded exceptionally by There...

י קנה לו היאח לו חספה לו סמקה לו לטובה לו סובה לו וחקקה לו סובה לו היח לו סמקה לו חספה לו תענה לו תענה לו

י"ד - § 44.

י"ד. - Throughout the Scriptures every construct is with There... and every absolute is with Segol. The design of this Massorah is to safeguard the different vowel-points in the same expressions ending in He.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2849, fol. 105a, on Numb. 8 4, which I have printed; (II) Orient. 6404, fol. 104a, on the same passage; (III) the Treatise in the St. Petersburg Codex of A. D. 1009, given in my Introduction to the Massoretico-Critical edition of the Bible...

י"ה - § 46.

י"ה. - Twelve words of the same root are exceptionally written with He. For this Rubric see letter ה, § 281.

י"ז - § 46.

י"ז. - All words ending in He in Aramaic are with Pathach. That is, when they are with the suffix third person singular feminine. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 282a, on Dan. 7 4.

י"ח - § 47.

י"ח. - Sixteen words in the Pentateuch are written with He at the end for which the official reading or the Keri is Vav.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2849, fol. 148b, on Dent. 34 7, which I have printed; (II) Orient. 2848, fol. 153b, on the same passage, and (III) Harley 5710-11, Vol. I, fol. 92a, on Numb. 10 36.

that there are sixteen such instances in the Pentateuch, they enumerate fifteen only. The instance omitted is קָרָה (Exod. 32 17) and its omission on the part of the Scribe is probably due to its resemblance to קָרָה, which immediately preceded it in the List...

It will be seen that these sixteen expressions consist of ten in which the ה_ is the archaic suffix third person singular masculine instead of the normal ו_ and that six are the Kal infinitive of verbs in which this letter is part of the root. In their endeavor to remove ה_ as the remnant of the archaic suffix...

י"ח - § 48.

י"ח. - These are written with He at the end of the word and are read with Vav. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Hosea 1 2. It is an incipient List of the other Scriptures in which the ה_ is officially cancelled and ו_ substituted in the infinitives absolute of verbs Lamed He.

(1) The Archaic suffix:

Table with 4 columns: Book/Chapter:Verse, Hebrew text, Book/Chapter:Verse, Hebrew text. Lists instances of archaic suffix.

and seventeen or eighteen times קָרָה, which the Massorah gives in a separate Rubric. (Vide infra, letter כ, § 808.)

(2) Infinitives absolute of verbs Lamed He:

Table with 4 columns: Book/Chapter:Verse, Hebrew text, Book/Chapter:Verse, Hebrew text. Lists instances of infinitives absolute.

(3) Proper names:

Table with 4 columns: Book/Chapter:Verse, Hebrew text, Book/Chapter:Verse, Hebrew text. Lists instances of proper names.

The only alteration which the redactors of the text have uniformly carried through is in the first class, where they have consistently given the Keri against the expressions with the archaic suffix. In the second class they have been inconsistent. Though קָרָה the infinitive absolute occurs once only (Isa. 22 17) there is no Keri קָרָה against it.

Isa. 6 9; *vide infra*, letter ν , § 80), the Massorites furnished it with the *Keri* in one instance only (Exod. 3 7) and left $\nu\alpha\gamma$ in 1 Sam. 1 11, without any note. That these irregularities are due to different Schools of textual redactors who had different traditions with regard to the orthography of the text, is attested by the conflicting Massoretic notes on $\nu\alpha\gamma$. This infinitive absolute, which occurs altogether nine times, is in four instances written with ν and in five with ν . Whilst one School of Massorites cancels the *He* another School cancels the *Vav* (*vide supra*, letter ν , § 228 and the notes on 2 Kings 20 13; Ezek. 48 18 &c. in my edition of the Bible). In some cases the infinitive absolute of verbs *Lamed He* has uniformly retained the ν without a *Keri* (comp. $\nu\alpha\gamma$ Amos 5 5; 7 11 17) and in others again the *Keri* is even on the infinitive construct, viz. $\nu\alpha\gamma$ Gen. 48 11) $\nu\alpha\gamma$ (Prov. 16 16).

In the third class consistency was more attainable, since with the exception of $\nu\alpha\gamma$ and $\nu\alpha\gamma$ ending in ν , all the proper names terminating in ν are written with ν .¹ The unique instance of $\nu\alpha\gamma$ has, therefore, a *Keri* cancelling the *He* and substituting the normal *Vav*. In the other cases the *Vav* is substituted for the *He* to make them conformable to the rest of the proper names which end in ν . For the *Keri* on $\nu\alpha\gamma$ (Gen. 49 10) I cannot account, since in none of the other twenty-two instances where this name is written with *He*, has the Massorah made an attempt to cancel the *He* and substitute *Vav*, which it has in ten instances.

¹ Comp. $\nu\alpha\gamma$ 1 Chron. 5 14; $\nu\alpha\gamma$ Exod. 3 1 &c.; $\nu\alpha\gamma$ Josh. 12 21 &c.; $\nu\alpha\gamma$ Isa. 46 1; $\nu\alpha\gamma$ 2 Chron. 35 20 &c.; $\nu\alpha\gamma$ Zech. 1 1 &c.

7 - § 49.

7. - Fourteen words are written with *He* at the end for which the official reading or *Keri* substitutes *Vav*. That is, in these instances the suffix in the textual reading is in the singular and the *Keri* or official marginal reading is in the plural. By fixing the number at fourteen, the design of this Massorah is to militate against the Eastern recension, which has $\nu\alpha\gamma$ the plural as the textual reading in Lament. 4 17, and no *Keri*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists, seventeen in MSS. and three printed. I shall, however, specify the following ten only: (I) Harley 5710-11, Vol. I, fol. 77b, on Levit. 21 5, which I have printed; (II) the same MS., Vol. I, fol. 125b, on Deut. 21 7; (III) Orient. 4445, fol. 106b, on Levit. 21 5; (IV) Arund. Orient. 16, fol. 97a, on 1 Kings 22 49; (V) the same MS., fol. 148a, on Jerem. 2 15; (VI) the same MS., fol. 160a, on Jerem. 22 6; (VII) Halle Ochlah Ve-Ochlah I, § 95; (VIII) Paris Ochlah Ve-Ochlah § 113; (IX) the printed Massorah on 2 Kings 24 10, and (X) the same on Lament. 4 17. For the second part of this Rubric see below, letter ν , § 148.

7 - § 50.

7. - Five words respectively occur twice, once ending with *He* and once with *Yod*. That is, these pairs which are with *Tere* and in the construct state, are severally in one instance in the singular and in the other in the plural. The design of this Massorah is to safeguard the singular and plural forms of these expressions against the various readings, which the MSS. of the less dominant School exhibited, as will be seen from the notes on Deut. 7 15; 28 60; Jerem. 4 29; Ps. 64 9, in my edition of the Bible.

Of this Rubric, which is one of the oldest constituent parts of the Massorah, I collated fourteen Lists, eleven in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 271a, on Esther 1 14, which I have printed; (II) Orient. 4445, fol. 111b, on Levit. 25 34; (III) St. Petersburg Codex of A. D. 916, on Jerem. 4 29; (IV) the same Codex, on Mal. 1 6; (V) Arund. Orient. 16, fol. 150a, on Jerem. 4 29; (VI) the same MS., fol. 299a, on Ps. 64 9; (VII) the same MS., fol. 358b, on Esther 1 14; (VIII) Add. 21,160, fol. 178b, on Levit. 25 34; (IX) Orient. 2348, fol. 107b, on the same passage; (X) Orient. 2349, fol. 97b, also on the same passage; (XI) Halle Ochlah Ve-Ochlah I, § 77; (XII) Paris Ochlah Ve-Ochlah, § 94; (XIII) the *editio princeps* of the Rabbinic Bible, Venice 1517 at the end of Vol. II, and (XIV) the printed Massorah on Prov. 19 18.

The fourteen Lists exhibit two recensions. The first recension records five instances only and is exhibited in eight Lists (I, III, IV, V, VI, VII, XI, XIII) four of which (I, III, V, XIII) have the mnemonic sign, whilst the second is exhibited in six Lists (II, VIII, IX, X, XII, XIV), which are respectively headed $\nu\alpha\gamma$ and duly record six such pairs, adding $\nu\alpha\gamma$ (Levit. 25 34) and

$\nu\alpha\gamma$ (2 Sam. 1 21). Three of these (Lists IX, X, XII) have the mnemonic sign. The addition $\nu\alpha\gamma$, in the heading of List XIV, stands for $\nu\alpha\gamma$, which in Massoretic terminology denotes *Tere*. (*Vide supra*, letter ν , § 48.)

7 - § 51.

7. - Words ending with *Aleph He* which respectively occur once only. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 81b, on Exod. 25 40, which I have printed, and (II) Orient. 2349, fol. 71b, on the same passage. Though this List is evidently designed to record those instances only which end in ν with *Segol* (ν), it is incipient even in this form, since there are no fewer than fifteen such unique expressions, as will be seen from ν , § 66.

7 - § 52a-c.

7. - [List of words ending with *Beth He* which respectively occur once only.] That is, with *He* Raphe preceded by *Beth* with *Kametz*. These five Lists are respectively from: (I) Orient. 2349, fol. 78b, on Exod. 36 2; (II) the same MS., fol. 115b, on Numb. 25 8; (III) Vienna Codex No. 85, on Exod. 36 2; (IV) the printed Massorah on Isa. 50 11, and (V) the printed Massorah Finalis, letter ν , § 12. It will be seen that though they are severally designed to record the same phenomenon, the shortest of these Lists consists of four examples, whilst the longest records nineteen only. That they simply exhibit unfinished attempts to collect the unique words ending in ν with *Kametz* which are Raphe (ν), will be seen from ν , § 66 where there are nearly seventy such instances.

7 - § 53a-c.

7. - Words ending with *Cheth He* which respectively occur once only. That is, with *He* Raphe preceded by *Cheth* with *Kametz*. These three Lists are: (I) from Orient. 2349, fol. 53b, on Gen. 48 21; (II) Harley 5710-11, Vol. I, fol. 124b, on Deut. 20 11, and (III) the printed Massorah Finalis, letter ν , § 8.

When it is borne in mind that there are upwards of ninety expressions which occur once only ending in ν with *Kametz*, and are Raphe ν (*vide infra*, letter ν , § 66), it will be seen that even the longest List, consisting of twenty-seven examples, is simply an attempt to collect these instances.

List III (the printed Massorah) again affords a striking illustration of the oft-repeated fact that later Nakdanim frequently mistook the import of the Rubrics and not only added instances which are in conflict with their design, but furnished the unpointed expressions with wrong catchwords. Thus in three instances, viz. (1) $\nu\alpha\gamma$ (Prov. 31 26), the catchwords are for $\nu\alpha\gamma$ (Zech. 3 9), (2) $\nu\alpha\gamma$ (Job 30 12) or $\nu\alpha\gamma$ (Cant. 7 13), the catchwords are for $\nu\alpha\gamma$ (Numb. 8 4) and (3) for $\nu\alpha\gamma$ (Isa. 48 8) the catchwords are $\nu\alpha\gamma$ (Ezek. 40 38), which are in conflict with the import of the Rubric, since its design is to record the expressions terminating in *He* Raphe (ν). Moreover $\nu\alpha\gamma$ occurs twice (Deut. 1 22; 1 Chron. 13 2) and is, therefore, against the scope of this Massorah which tabulates unique forms. $\nu\alpha\gamma$ (Neh. 10 25), which ends with *Aleph* in the received text and is, therefore, in conflict with the heading of this Rubric, may be based upon MSS. which exhibited $\nu\alpha\gamma$ with *He*.

The Lists for words ending in *He* Raphe preceded by *Gimel* with *Kametz* (ν), by *Daleth* with *Kametz* (ν), by *He* with *Kametz* (ν), by *Vav* with *Kametz* (ν) and by *Zain* with *Kametz* (ν), I have not as yet been able to find in the MSS., though unique forms of each of these letters occur, as will be seen from letter ν , § 66.

7 - § 54.

7. - [Words ending with *Teth He* which respectively occur once only.] That is, with *He* Raphe preceded by *Teth* with *Kametz*. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 46a, on Gen. 15 17, which I have printed, and (II) Orient. 2349, fol. 36a, on the same passage. The latter adds at the end $\nu\alpha\gamma$ ליה ביה ביה. Like the preceding Lists this simply exhibits the first attempt to collect the instances of words ending in ν , as is evident from the fact that it records eleven only whereas there are upwards of forty such words.

7 - § 55a.

7. - [Words ending with *Yod He* which respectively occur once only.] This Rubric, which does not occur in the printed

Massorah, is from Orient. 2349, fol. 122a, on Numb. 25 22. As ten out of the fourteen examples which constitute this incipient List, terminate in ם, it is evident that the design of the original compiler was to record those instances only in which the He is preceded by Yod with Kamets, in contradistinction to the alphabetical List of words ending in He, which are preceded by silent Yod, (vide supra, letter ם, § 41), and that a later Nakdan who disregarded this fact, added here the four instances with Kamets under the He. At the end of this Rubric is added כלה לוי כהן, which I have inadvertently omitted.

17 - § 55b.

17. - [Words ending in Yod He which respectively occur once only.] This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 94b, on Levit. 21 13. It will be seen that seven of the eleven examples, which constitute this fragmentary List, are with Kametzed He preceded by a silent Yod and a Segoled Lamed (יהי). There can, therefore, hardly be any doubt that the four instances of יה without the Yod are a later addition.

17 - § 56a.

17. - [Words ending in Caph He which respectively occur once only.] That is, with He Raphe preceded by Caph with Kametz. This incipient Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 42b, on Gen. 27 7. As the design of this Massorah evidently is to record words ending in He Raphe, דהה, which I pointed דהה (Job 28 23) should be דהה (Josh. 14 9). On referring to ם, § 66, it will be seen that there are more than 110 such instances.

17 - § 56b.

17. - [Words ending in Caph He which respectively occur once only.] This fragmentary List, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 126b, on Deut. 23 2. It will be seen that out of nine instances here recorded, five only end in He Raphe preceded by Kametzed Caph, one ends in ם and three end in ם, thus showing the incipient Lists begun by the first compilers have been added to irrespective of the original design

17 - § 56c.

17. - Twenty words respectively end in He. That is, in these instances the silent He follows the Kametzed Caph, which is here the second person singular masculine, contrary to the normal form of this suffix which is simply Caph without the He (ה).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, twelve in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 48a, on Exod. 13 16, which I have printed; (II) Orient. 4445, fol. 48b, on Exod. 7 29; (III) the same MS., fol. 142b, on Numb. 22 38; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 7 27; (V) the same Codex on Ezek. 40 4; (VI) Arund. Orient. 16, fol. 35b, on 1 Sam. 1 26; (VII) the same MS., fol. 92b, on 1 Kings 18 10; (VIII) the same MS., fol. 153a, on Jerem. 7 27; (IX) the same MS., fol. 319a, on Ps. 139 5; (X) Add. 21,160, fol. 75a, on Exod. 7 29; (XI) the same MS., fol. 282b, on 3 Sam. 22 30; (XII) Halle Oehlah Ve-Oehlah I, § 74; (XIII) Paris Oehlah Ve-Oehlah, § 92; (XIV) the printed Massorah, on Exod. 7 29, and (XV) the printed Massorah Finalis, letter ם, § 21.

The List which I have printed (List I) is exceedingly interesting. It shows that a Rubric is not infrequently made up of two different forms of the same Massorah, the one consisting of longer catchwords which are designed to facilitate the identification of the passages, and the other of single words only, which is the earlier form and hence is more difficult to decipher, being as it were a mnemonic sign, and is explained by the first.

At the end of List XIII דהה (Gen. 27 7) is given as another instance under the separate heading דהה לוי כהן, whilst List XV states in the heading that there are twenty-one such instances (דהה לוי כהן) and includes this expression as a part of the Massorah itself, though it is excluded in all the other thirteen Lists. It is remarkable that though List III gives the same twenty instances, it is yet without any heading, fixing the number of these abnormal forms. Six of the Lists (II, III, X, XI, XIII, XV) have the expression דהה or דהה - certainly, plainly i. e. these words are plainly, or certainly so written. (Vide supra, letter ם, § 115.)

17 - § 57a-c.

17. - [Words ending in Lamed He which respectively occur once only.] That is, with He Raphe preceded by Lamed with Kametz. These Lists too, which are from Orient. 2349, fol. 35a, on Gen. 13 9, and fol. 47a, on Gen. 33 14, exhibit the first attempts on the part of the Massorites to collect the expressions which end with He Raphe preceded by a Kametzed Lamed. Accordingly דהה (1 Sam. 1 23) is in conflict with the design of this Rubric.

17 - § 57d.

17. - Words which end in He preceded by Lamed. Though this List, which is from the printed Massorah Finalis, letter ה, § 18, records thirty-one such instances, it is still simply a fragmentary catalogue of the words which end in ה. A reference to letter ם, § 66 will show that there are about 220 such expressions.

This Rubric again shows that later Nakdanim have not only added instances to it which are contrary to its import, but furnished the unpointed expressions with catchwords which are in direct conflict with the Massorah. Thus for instance דהה (Prov. 16 26) is given twice as the eighth and fifteenth instance. The latter is probably a mistake for דהה (Prov. 6 6) with the wrong catchword attached to it דהה (Job 7 9) the thirteenth instance, which is given as unique, occurs no fewer than nine times and is manifestly דהה (Dan. 4 32) furnished with the wrong catchwords. The same is the case with דהה (Isa. 66 8) the fourteenth instance, which as the Massorah itself states, occurs three times (vide infra, letter ם, § 63) and which is a mistake for דהה (2 Chron. 33 12) or דהה (Numb. 15 20), furnished with the wrong catchwords. דהה (No. 28), which is here recorded as unique (1 Sam. 2 5) occurs twice (also Joël 1 12).

17 - § 58.

17. - [Words ending in Mem He which respectively occur once only.] That is, with He Raphe preceded by Mem with Kametz. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Cambridge Add. 1174, on Exod. 1 10, which I have printed; (II) Orient. 2348, fol. 68a, on the same passage, and (III) Orient. 2349, fol. 58a, also on the same passage.

Of the thirteen instances which constitute this Rubric, eleven are with Kametz under the Mem. There can, therefore, be no doubt that the design of this Massorah is to record those instances only which end with ם and that the two instances with ם are a later addition. Indeed Lists II and III omit דהה (Hosea 10 7) though they have דהה (Cant. 2 9), which, however, may be דהה (Micah 2 3). Like all the other Lists of this kind this simply exhibits the first attempt at collecting these unique expressions, as is attested by the fact that there are altogether more than 160 words ending in ם which respectively occur once only. (Vide supra, letter ם, § 66.)

17 - § 59a.

17. - Words ending in He preceded by Noun with Kametz and Dagesh (ה) are singular throughout the Scriptures; and those preceded by Kametzed Noun without Dagesh (ה) are plural except in three instances.

Of this Rubric, which is one of the oldest parts of the Massorah, and constitutes a section in Ben-Asher's Treatise, I collated six Lists: (I) Orient. 2349, fol. 30b, on Gen. 2 21, which I have printed; (II) Ben-Asher's Treatise § 15, p. 989, in my Introduction to the Hebrew Bible; (III) the same Treatise given in letter ב, § 246, p. 658; (IV) the same in my Massorah, Vol. III, p. 298, § 19; (V) the same in Vol. III, p. 323, § 28, and (VI) the same in Baer and Strack's edition p. 43, § 55.

17 - § 59b.

17. - Eight words ending in He preceded by Noun with Dagesh (ה) respectively occur once only. Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Add. 21,160, fol. 144a, on Levit. 6 14, which I have printed; (II) Add. 15,451, fol. 6a, on Gen. 6 16; (III) Halle Oehlah Ve-Oehlah II, § 277; (IV) Paris Oehlah Ve-Oehlah § 269; (V) the printed Massorah on Gen. 6 16, and (VI) the same on Levit. 6 14.

According to Heidenheim in שם ושמע and שמה on Gen. 6 16, the design of this Massorah is to safeguard these eight expressions

which are ambiguous, against being taken as plurals. Hence the *Nun* is with Dagesh and they are defective of *Yod*. Accordingly Micah 7 10 ought to be נָנָן, which is exhibited in Harley 5710—11; Add. 15,451 second hand; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494.

נָן — § 59c.

¶. — Words ending in *He* preceded by Dageshed *Nun* with *Kametz*, which respectively occur once. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 32a, on Gen. 6 16. It will be seen that these eleven instances are restricted to those which begin with *Tav* and hence exhibit an attempt at an alphabetical List of words which end with נָן. That these are simply a fragment is evident from the fact that there are twenty-six words beginning with נ and ending in נָ and that without Dagesh in the *Nun* (נִ) there are about sixteen more, as will be seen from נ, § 66.

נָן — § 59d.

¶. — Words ending in *He* preceded by *Kametz* *Nun*, which respectively occur once only. This Rubric, which records nineteen words, is from the printed Massorah Finalis, letter נ, § 5. It is simply a fragment of the unique expressions ending in the suffix נָ with and without Dagesh, as will be seen from נ, § 66. A similar fragment, which catalogues thirteen only, is given in the ancient Codex Orient. 444b, fol. 90a, on Levit. 6 14.

נָן — § 60.

¶. — Words ending in silent *He* preceded by *Kametz* *Ayin*, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 47a, on Gen. 33 12. As there are more than 110 expressions ending in *He* Raphe preceded by *Kametz* *Ayin* (vide *infra*, letter נ, § 66), it is evident that these eleven instances simply exhibit a fragmentary attempt to collect these unique forms. נָנָן, the last instance, is contrary to the import of this Rubric and is manifestly the addition of a later Nakdan. The List recording the unique words ending in נָ I have not as yet been able to find, though there are about thirty, as will be seen from נ, § 66.

נָן — § 61.

¶. — Words ending in silent *He* preceded by *Kametz* *Pe*, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 409a on Dan. 2 15. There are altogether over eighty expressions ending in silent *He* preceded by *Pe* with *Kametz* (נָפ) as will be seen from נ, § 66. It is, therefore, evident that these eight forms simply exhibit a first attempt to collect these unique words.

נָן — § 62.

¶. — Words ending in silent *He* preceded by *Kametz* *Twad*, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 119b, on Numb. 31 26. This List of eight such words, like its predecessors, is simply an incipient fragment, since there are over fifty such unique forms. (Vide *infra*, letter נ, § 66.)

נָן — § 63a—d.

¶. — Words ending in silent *He* preceded by *Kametz* *Coph*, which respectively occur once only. These fragmentary Lists are from Orient. 2849, fol. 137a, on Deut. 25 9; Harley 5710—11, Vol. I, fol. 108b, on Numb. 33 28 and Orient. 1471, fol. 204a, on 1 Kings 19 20. The seventh instance, viz. נָפָן (Isa. 62 1) in § 68a, is contrary to the scope of this Massorah, which is to record the unique instances of silent *He* preceded by *Kametz* *Coph* (נָפ). For this reason נָפָן, the seventh instance in § 68b, which I have pointed נָפָן and given the reference to Isa. 62 1, should be נָפָן Jerem. 3 11.

נָן — § 68a.

¶. — Words ending in silent *He* preceded by *Coph*, which respectively occur once only. This Rubric is from the printed Massorah Finalis, letter פ, § 2. It will be seen that this List

records twenty-one instances, or two less than § 68a. Both, however, are fragmentary, since there are altogether about sixty-five such unique forms. (Vide *infra*, letter נ, § 66.)

נָן — § 64a.

¶. — Words ending in silent *He* preceded by *Kametz* *Resh*, which respectively occur once only. This Rubric is from Orient. 2849, fol. 60b, on Exod. 6 3. As its design is to record the unique instances of words ending in silent *He* preceded by *Kametz* *Resh*, two of the eleven expressions, viz. נָרָן (Exod. 6 3), which ends in *Alaph* and נָרָן (Isa. 34 9), which is with Dagesh in the *He*, are manifestly out of place.

נָן — § 64b.

¶. — Words ending in Dageshed *He* preceded by *Resh* with *Kametz*, which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 89a, on Levit. 13 20. As there are about forty-four such instances (vide *infra*, letter נ, § 66), it is manifest that this List is simply a fragment.

נָן — § 64c.

¶. — Words ending in silent *He* preceded by *Resh* with *Kametz*, which respectively occur once only. This List, which is from the printed Massorah Finalis, letter ר, § 3, is a further development of § 64a. Though it records nearly three times as many examples it is fragmentary, since there are about 271 unique words ending in *He* Raphe preceded by *Resh* with *Kametz*. (Vide *infra*, letter נ, § 66.) With the solitary exception of נָרָן (Ezek. 39 14), which is with Dagesh, all the other twenty-seven words end in *He* Raphe, which clearly shows the design of this Rubric. There can, therefore, be no doubt that this expression is the addition of a Nakdan who mistook the import of this Massorah. To the same Nakdan is probably due the insertion of נָרָן in this List as unique, since it occurs twice (Ps. 77 3; Lament. 3 49).

נָן — § 65a—b.

¶. — Words ending in silent *He* preceded by *Tav*, which respectively occur once only. These two incipient Lists, which do not occur in the printed Massorah, are from Orient. 2849, fol. 45b, on Gen. 31 27 and the same MS., fol. 69a, on Exod. 19 23. It is remarkable that though there are about 215 words which respectively occur once only, ending in *He* Raphe and being preceded by *Tav* with *Kametz* (נָת), as will be seen from letter נ, § 66, yet in the first of these two fragments consisting of eight expressions, there are two ending in *Alaph* and in the second, consisting of twelve instances, there are two with Dagesh in the *He* (נִ) and one with *Kametz* (נָ). This is due to the carelessness of a later Nakdan who ignored the import of these Lists. Of the unique expressions which end in *He* Raphe preceded by *Shin* with *Kametz* (נָש) and of which there are about eighty (vide *infra*, letter נ, § 66), I have not been able to find any List.

נָן — § 66.

¶. — An alphabetical List of words ending in *He*, which respectively occur once only. This List I have compiled myself. Its importance will be appreciated by Massoretic students when it is stated that most of the preceding Rubrics, which consist of single unique expressions without vowel-points and without catchwords, I could not possibly have identified without this compilation. Even with its aid the difficulties are not quite overcome; since the same unpointed letters are capable of different graphic signs and may stand for several unique forms in the absence of catchwords in the MS. Massorahs. The mistakes which I have detected since the publication of this List, I have pointed out in the Additions at the end of Volume I, p. 753, § 66a—c. When it is borne in mind that this List alone contains over 4000 unique words ending in *He* which I had to find out, the student will readily understand how this comparatively small number escaped my detection. I have no doubt that there are still mistakes, which I have been unable to detect and shall be grateful if they are pointed out.

נָן — § 67.

נָן lo! occurs three times. The only other instance in which this bilateral interjection occurs it is נָן with *Kametz* (Dan. 3 26).

this Rubric, are omitted: (1) *וְהָיָה* Gen. 18 10 comp. with *וְהָיָה* Judg. 6 8; (2) *וְהָיָה* Levit. 5 2 with *וְהָיָה* Levit. 18 44, 44; (3) *וְהָיָה* Prov. 19 1 with *וְהָיָה* Prov. 10 18; 28 26; (4) *וְהָיָה* 2 Kings 6 30 with *וְהָיָה* Deut. 31 8; 2 Kings 4 19; (5) *וְהָיָה* Job 31 11 with *וְהָיָה* Job 31 26; (6) *וְהָיָה* Jerem. 20 1 with *וְהָיָה* 2 Kings 25 19; (7) *וְהָיָה* 2 Kings 6 5 with *וְהָיָה* 1 Sam. 1 28; whilst the following three, which are included in this Rubric, do not belong to it: *וְהָיָה* Gen. 49 20; *וְהָיָה* 2 Sam. 15 30 and *וְהָיָה* 2 Kings 2 28, since they do not occur in combination with *וְהָיָה*. List II, which gives nine instances only, rightly omits *וְהָיָה*, but it also omits *וְהָיָה* Ps. 37 5. It has, however, no heading and does not fix the number of these unique combinations. From the above analysis it is evident that the heading in Lists I and III, fixing the number at eleven, is wrong. It is the addition of a later Nakdan, who made it correspond to the number of instances therein enumerated.

וְהָיָה = § 96.

וְהָיָה וְהָיָה. Eight verses in which this pronoun respectively occurs twice, the first time with the prefix *Vav* and the second without it. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 270b, on 2 Chron. 22 9, which I have printed; (II) the same MS., fol. 94b, on 1 Kings 20 12; (III) the same MS., fol. 201b, on Hosea 8 6; (IV) Add. 15,251, fol. 197a, on 1 Kings 20 12; (V) Vienna Codex No. 35, on the same passage; (VI) Paris Oehlah Ve-Oehlah, § 341, and (VII) the printed Massorah on 2 Chron. 22 9.

וְהָיָה = § 97.

וְהָיָה וְהָיָה. Eight verses in which this pronoun with the prefix *Vav* respectively occurs twice. The design of this Massorah is to militate against the reading *וְהָיָה* in Zech. 6 13, which is still exhibited in ancient MSS. of the less dominant School of textual redactors. (*Vide supra*, letter *ו*, § 98.)

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 284b, on 1 Kings 19 19, which I have printed; (II) Arund. Orient. 16, fol. 81a, on Judg. 17 7; (III) the same MS., fol. 77a, on 1 Kings 2 8; (IV) the same MS., fol. 94a, on 1 Kings 19 19; (V) the same MS., fol. 122a, on Isa. 8 13; (VI) the same MS., fol. 201b, on Hosea 7 9; (VII) the same MS., fol. 219a, on Zech. 6 13; (VIII) the same MS., fol. 288b, on 1 Chron. 2 21; (IX) Paris Oehlah Ve-Oehlah, § 340; (X) the printed Massorah on Judg. 17 7; (XI) the same on 1 Kings 19 19, and (XII) the same on Hosea, 7 9.

It will be seen that the List which I have printed emphatically states in the heading that there are eight such verses and gives 1 Chron. 22 10 as the eighth instance. And though Lists II and V state in their respective headings that there are seven such verses only, they omit Hosea 7 9 and give 1 Chron. 22 10 as a parallel to Zech. 6 13. These three Lists must, therefore, be based upon a recension of the text which exhibited *וְהָיָה וְהָיָה* in 1 Chron. 22 10. The printed Massorah (List X) affords an illustration of the oft-repeated statement that later Nakdanim altered the headings of Rubrics when they misunderstood their import. The Nakdan or Jaob b. Chayim mistook *וְהָיָה וְהָיָה* as the catchwords for one instance and hence altered the heading *וְהָיָה וְהָיָה* into *וְהָיָה וְהָיָה*, since in this undivided form six instances only appear, whereas *וְהָיָה וְהָיָה* refers to Isa. 8 13 and *וְהָיָה וְהָיָה* to Zech. 6 13.

וְהָיָה = § 98.

וְהָיָה וְהָיָה and *he*, occurs twice. That is, with *Kametz* under the *Vav*, in contradistinction to the numerous instances where this pronoun with the prefix *Vav*, is with *Sheva*. This Massorah is based upon the official reading or *Keri*, since the *Kethiv* or the textual reading in 1 Kings 17 15 is *וְהָיָה וְהָיָה* with *Yod*.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 51b, on Gen. 41 11, which I have printed; (II) Add. 21,160, fol. 44a, on the same passage, which is more properly headed *וְהָיָה וְהָיָה*, and (III) Harley 5710-11, Vol. I, fol. 282b, on 1 Kings 17 15.

וְהָיָה = § 99.

וְהָיָה וְהָיָה and *he shall be*, occurs six times. In the other seven instances where this combination occurs it is *וְהָיָה וְהָיָה* without the prefix *Vav* (Gen. 44 17; Exod. 4 16; Deut. 28 44; 31 8; Eccl. 3 14; 1 Chron. 22 9). This Rubric, which does not

occur in the printed Massorah is from Orient. 2349, fol. 86a, on Gen. 16 12.

וְהָיָה = § 100.

וְהָיָה וְהָיָה she, occurs three times in the *Pericope*. That is, in Gen. 1 1-6 8. This trilateral pronoun occurs altogether fifteen times in *Pericope Bereshith*. In twelve instances it is masculine and hence is pointed *וְהָיָה* (2 11, 13, 14, 14, 19; 3 6 15; 4 4, 20, 21, 28; 6 8) and in three instances only is it feminine and is pointed *וְהָיָה*. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 80b, on Gen. 3 12.

וְהָיָה = § 101.

וְהָיָה וְהָיָה his glory, occurs five times. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. 221b, on Ps. 148 13, which I have printed; (II) Arund. Orient. 16, fol. 214a, on Habak. 3 8; (III) the same MS., fol. 821a, on Ps. 148 13; (IV) the printed Massorah on Jerem. 22 18, and (V) the printed Massorah Finalis, letter *ו*, § 78.

The design of this Massorah is to safeguard the only instance in which the archaic suffix *ו* for the third person singular masculine has survived in the text in connection with this noun. (Jerem. 22 18.) In the other four passages in which it occurs with the suffix third person, later redactors have successfully substituted for it the normal *ו*. Though the List which I have printed does not indicate in the heading nor in the enumeration of the passages that there is any difference in its orthography, all the other Lists distinctly say in their respective headings that it is four times with *Vav* and once with *He*. The absence of this indication in List I is due to the fact that the compiler of it based this Rubric upon MSS. which exhibited the normal reading *ו*, also in Jerem. 22 18 in accordance with the official *Keri*. This official marginal reading or *Keri* is given in St. Petersburg Codex of A. D. 916 and in the Model Codex Harley 5710-11 on Jerem. 22 18. For an analysis of the passages in which this archaic form of the suffix has been preserved see letter *ו*, §§ 47, 48.

וְהָיָה = § 102.

וְהָיָה וְהָיָה be thou, occurs twice in the Scriptures, once it is written with *He* and once with *Aleph*. As this Kal imperative singular masculine, which occurs twice, is differently spelt, the Massorah safeguards the respective spellings. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 238a, on Job 37 6, which I have printed; (II) Arund. Orient. 16, fol. 384a, on the same passage, and (III) the printed Massorah Finalis, letter *ו*, § 72. These two words form part of the eleven expressions which respectively occur twice, once ending with *Aleph* and once with *He*. (*Vide supra*, letter *ו*, § 23.)

וְהָיָה = § 103.

וְהָיָה וְהָיָה occurs three times in the same verse. That is, with *Aleph*. As this Chaldee Peal preterite singular masculine which occurs eight times in the same verse, is three times spelt with *Aleph* and five times with *He*, the Massorah safeguards the minority, recording that in the first and the last two instances it is with *Aleph*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 281a, on Dan. 5 19.

וְהָיָה = § 104.

וְהָיָה וְהָיָה is twice written with *He*. The design of this artificial Massorah is to safeguard the instances in which this Peal preterite is written with *He*, in contradistinction to the passages in which it is with *Aleph*, recorded in the preceding Rubric. With *He* it occurs altogether eight times (Dan. 4 26; 5 19, 19, 19, 19; 6 4, 15). The Massorah, however, artificially makes it into two by giving Dan. 4 26 as one and reckoning all the instances from Dan. 5 19 as exhibiting another, excepting the first, seventh and eighth instances which are given in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 367b, on Dan. 4 26. (*Vide supra*, letter *ו*, § 35a.)

וְהָיָה = § 105.

וְהָיָה וְהָיָה being, occurs twice in the Scriptures. That is, as participle active singular masculine from *וְהָיָה* with *Segol* under the *Vav*, in

contradistinction to the three instances in which this triliteral is a noun with Kametz under the Vav (וֹ), denoting mischief (Isa. 47 11; Ezek. 7 26, 26).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 264a, on Eccl. 2 22, which I have printed; (II) the same MS., Vol. II, fol. 296a, on Neh. 6 6; (III) Arund. Orient. 16, fol. 351a, on Eccl. 2 22; (IV) the same MS., fol. 382b, on Neh. 6 6; (V) Add. 15,251, fol. 424a, on the same passage; (VI) Halle Ochlal Ve-Ochlal II, § 343, margin, and (VII) the printed Massorah Finalis, letter ה, § 71.

קו = § 106.

קו occurs twice. That is, the Chaldee Peal preterite second person singular masculine, in contradistinction to this quadriliteral which occurs thirteen times and is pointed קוה, being the preterite first person singular. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 365a, on Dan. 2 81.

קיא = § 107.

קיא he or she shall be, is three times written with He. This Peal future third person singular occurs altogether seven times. In four instances it is written with Aleph (קיא Dan. 2 40, 42; 7 28; Ezra 6 8) and in three with He. Hence the Massorah safeguards the minority. This protection is all the more necessary since the two forms occur in one and the same verse. (Dan. 2 42).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 276b, on Dan. 2 41, which I have printed; (II) Arund. Orient. 16, fol. 365b, on the same passage, and (III) the printed Massorah also on the same passage. The latter heads it קיא ביהוה, which is misleading, since it suggests that it is also so written apart from this book. It ought properly to be ביהוה.

קיה = § 108.

קיה wickedness, destruction, is twice defective. This plural or abstract noun, occurs altogether ten times. In eight instances it is with two Vavs (קיה Pa. 5 10; 38 13; 52 4; 55 12; 57 2; 91 3; 94 20; Job 6 30) and with one Vav in these two instances only. Hence the Massorah safeguards the exceptional orthography.

This Rubric I found in the printed Massorah only, of which it gives two conflicting Lists: (I) on Prov. 19 13, which I have printed, and (II) on Numb. 32 4. The first Rubric states that there are two such defective instances and records two only, whilst the second states there are three and gives Job 6 30 as the third instance, adding however that there is a difference of opinion about the Job passage.¹

1 כל התיבות חס' וכל חותם חס' וס' חותם לאבן בן כסל שקר כסל, אם חס' לא יבין חותם בחרת מלכ'.

קיש = § 109.

קיש Hoshaiah, occurs three times in the Scriptures. This is one of the few proper names ending with the Divine name ה, which the redactors of the text have not attempted to safeguard by lengthening it into jahu (יח). (Comp. my Introduction to the Massoretico-Critical edition of the Bible, p. 886 &c.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 300b, on Neh. 12 32, which I have printed; (II) St. Petersburg Codex on A. D. 916 on Jerem. 42 1; (III) the same Codex on Jerem. 43 2; (IV) Add. 15,250, fol. 401a, on Neh. 12 32; (V) Vienna Codex No. 35 on the same passage, and (VI) the printed Massorah Finalis, letter ה, § 74.

קי = § 110.

קי Hoses the son of Nun, occurs three times. (Numb. 13 8, 16; Deut. 32 44).¹ That is, the name which the successor of Moses bore before this great Lawgiver changed it to Joshua (comp. Numb. 13 16), in contradistinction to the normal combination קיש Joshua the son of Nun, which occurs about twenty-seven times.

This Rubric, which does not occur in the printed Massorah, is from Orient. 4445, fol. 131b, on Numb. 13 8. This ancient Codex has been acquired by the British Museum since the publication of the text of the Massorah. Hence the absence of this Rubric in this place. As all the three instances are restricted to the Pentateuch, the heading ought properly to be ביהוה.

1 חושבן קישון ב' לשמה אמרים ויקרא בשם. ויבא בשם.

קי = § 110.

קי in Hoshea, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 110b, on 2 Kings 17 4.

קיא = § 111.

קיא and she was moved, or disturbed, occurs three times and is defective. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 282b, on Ruth 1 19, which I have printed; (II) Harley 5710-11, Vol. I, fol. 175a, on 1 Sam. 4 5; (III) Add. 15,250, fol. 147b, on the same passage; (IV) Vienna Codex No. 35 on 1 Kings 1 45, and (V) the printed Massorah on 1 Sam. 4 5.

קייב = § 112.

קייב she, begins a verse three times in the Scriptures. This pronoun third person singular feminine which begins a verse seven times, is in four instances with the prefix Vav (קייב Josh. 2 6; Judg. 4 5; 1 Sam. 1 10; Hosea 2 10) and in three without the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 75b, on Ezek. 10 20, which I have printed; (II) Add. 15,251, fol. 272a, on the same passage; (III) Add. 21,160, fol. 40b, on Gen. 38 25; (IV) Orient. 2349, fol. 50a, on the same passage; (V) Vienna Codex No. 35 on Ezek. 10 20; (VI) the printed Massorah on Gen. 38 25, and (VII) the same on Ezek. 10 20.

קייג = § 113.

קייג is in eleven instances written with Yod in the Pentateuch. That is, without and with the prefixes. This pronoun third person which is used in the Pentateuch both for the masculine and the feminine, and which occurs altogether about 209 times, is in these eleven instances exceptionally written Yod, in contradistinction to the 198 passages where it is written with Vav.¹

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 77a, on Levit. 21 9, which I have printed; (II) Orient. 4445, fol. 106b, on Levit. 20 17; (III) Add. 15,251, fol. 71a, on Levit. 11 39; (IV) Add. 21,160, fol. 170a, on Levit. 20 17; (V) the same MS., fol. 194a, on Numb. 5 13; (VI) Halle Ochlal Ve-Ochlal I, § 131; (VII) the printed Massorah on Gen. 38 25, and (VIII) the same on Levit. 13 21.

The reason for the normal orthography קי in the Pentateuch, which is abnormal in the Prophets and the Hagiographa (vide supra, letter ה, § 83), is most probably to be found in the fact that, like in the Phoenician, the Moabite and old Aramaic Inscriptions, this pronoun was originally written קי for both persons and must have been pronounced hū or hī according as the masculine or feminine was required by the context. When the plena scriptio was introduced it was almost every where expanded into קי irrespective of gender. At a later period, however, the Yod was introduced for the feminine. But owing to the peculiar sanctity with which the Law of Moses was regarded, the redactors of the text scrupled to extend this orthography to the Pentateuch, where, however, it has penetrated into the eleven instances which constitute this Rubric.

That the orthography of קי and קי to indicate the respective genders, was not finally settled among the different Schools of textual redactors and that some recensions exhibited variations, is attested both by ancient records and Biblical MSS. Thus for instance we are told that even the Standard Temple Codices differed with regard to the number of the instances in which קי as the feminine occurred in the Pentateuch. (Comp. my Introduction to the Massoretico-Critical edition of the Bible, p. 408 &c.) The Samaritan recension of the Hebrew text uniformly has קי for the feminine throughout the Pentateuch, and the celebrated Hellali Codex read קי in Gen. 20 5b, as will be seen from the notes on this passage in my edition of the Bible. The Massorah itself records instances in the Prophets and Hagiographa where the textual reading is קי, which ought to be קי and vice versa

1 (1) Without the prefixes (קיי) it occurs 131 times in the Pentateuch, viz. 42 times in Genesis; 7 times in Exodus; 56 times in Leviticus; 16 times in Numbers and 10 times in Deuteronomy; (2) with the prefix He (קייא) 56 times, viz. 10 in Genesis; 4 in Exodus; 7 in Leviticus; 8 in Numbers and 27 in Deuteronomy, and (3) with the prefix Vav (קייב) 11 times, viz. 4 in Genesis; none in Exodus; 4 in Leviticus; 3 in Numbers and none in Deuteronomy.

where *מא* should be *מא*. (*Vide supra*, letter *מ*, § 83.) It, moreover, states that in one instance at least where the Palestinians read *מא* the Babylonians have *מא* and in one the reverse is the case (see notes on Ezek. 1 13, Nah. 2 12 in my edition of the Bible), and in no fewer than thirty-one instances the St. Petersburg Codex of A. D. 916 retains *מא* without and with the prefixes instead of the later *מא*, which is the reading of the present *textus receptus*, viz. Isa. 39 1; Jerem. 3 17; 8 1; 22 16; 25 13; 28 1, 17; 31 1; 33 15; 45 4; 50 4, 20; Ezek. 11 7; 14 17; 16 46, 48; 18 20; 21 19; 26 17; 30 18; 32 16; Hosea 2 4; Joel 4 1; Amos 5 13b; Micah 3 4; Nah. 3 10; Zeph. 1 12; 3 19; Hag. 2 6; Zech. 3 9; 5 6.

The whole of this question is ably discussed by Delitzsch, *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, Vol. I, p. 393 &c., Leipzig 1880; Gesenius-Kautzsch, *Hebrew Grammar*, p. 107, Oxford 1898; Driver, *Critical notes on Leviticus*, p. 25 &c., in the Sacred Books of the Old Testament edited by Paul Haupt, London 1894.

קיי - § 114.

קיי. In five instances the textual reading is *קיי* and the official reading is *קיי*. For this Rubric see letter *מ*, § 83.

קטז - § 115.

קטז she, without and with the prefix *Vav*, occurs seven times with the accent in the Scriptures. That is, with *Zakeph-Gadol*. The design of this Massorah is simply to safeguard the accent on the pronoun third person feminine. Hence no notice is taken of its orthography, being in four instances with *Yod* (*מא* Levit. 13 10; Josh. 11 10; Judg. 18 28; Ezek. 1 13) and in three with *Vav* (*מא* Gen. 38 14; Levit. 20 13; 22 12).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 25b, on Gen. 38 14, which I have printed; (II) Add. 15,251, fol. 77b, on Levit. 22 12, and (III) the printed Massorah on Gen. 38 14. These three Lists give identically the same seven instances and are based upon the same recension of the text. According to another recension *מא* is also with the same accent in Judg. 5 29. This is attested by Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 1471; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1524-25. It is, however, *מא* with *Tevir* in Add. 15,451; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the second and third editions, Naples 1491-93; Brescia 1494 and the Pesaro edition of the Earlier Prophets 1511. It is to be remarked that Lists II and III in the catchwords for *מא* Josh. 11 10 road here *מא* in accordance with several MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

קטז - § 116.

קטז. Two verses are misleading in the same section, in the first verse the feminine pronoun precedes the masculine and in the second the reverse is the case the masculine precedes the feminine. In these two verses this pronoun third person occurs four times, twice in each verse and is twice masculine and twice feminine. And though each verse has one feminine and one masculine form, their position is not the same. In verse 11 the feminine precedes the masculine form, whilst in verse 14 the reverse in the case, the masculine form stands first and the feminine second. As the two feminines are outside and the two masculines are in the middle, this is indicated by the mnemonic verse from Jerom. 31 22 the feminine surround the masculine. It is this alternate position which is misleading both to the reader and the Scribe and which this Massorah safeguards.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 92b, on Levit. 17 11, which I have printed; (II) Orient. 4445, fol. 103b, on Levit. 17 14; (III) Orient. 2348, fol. 102b, on Levit. 17 11; (IV) Halle Oehlah Ve-Oehlah II, § 226, and (V) the printed Massorah on Levit. 17 11. List II heads this Rubric *מא*, which is manifestly a mistake for *מא*, as List IV has it, since the four pronouns occur in two verses of the same section and not in four separate verses.

קיז - § 117.

קיז he was, is in three instances with the accent *Mercha* and on the penultima? [ultima]. That is, contrary to the rule of *מא*

they have the accent on the ultima instead of the penultima. Of this Rubric, I collated two Lists, one in MS. and one printed: (I) the printed Massorah Finalis, letter *מ*, § 88, which I have printed, and (II) Orient. 2369, fol. 149b, on 1 Kings 17 7. The latter, which gives identically the same three passages, heads this Rubric *מא*, thus showing that the expression *מא* in List I is a mistake for *מא*. List II, which gives the third instance *מא*, emphatically states that with regard to Jerem. 52 6 the Codices are divided.

קייח - § 118.

קייח is five times with the accent on the penultima. This Rubric I have found in the printed Massorah Finalis only, letter *מ*, § 101. With exception of 2 Kings 5 1, *מא* in all the other four passages which constitute this Rubric has not only the accent *Mercha*, but is *Milra* and two of these are given in the preceding Rubric as *Milra*. There can, therefore, be no doubt that the expression *מא* in the heading, is there also a mistake for *מא* and the catchwords *מא* = 2 Kings 5 1, where *מא* is not with *Mercha*, ought to be *מא* and Jerem. 52 6, which is given in the preceding Rubric, as the third instance. Accordingly this Rubric is simply another recension of § 117.

קייט - § 119.

קייט to be to them, occurs four times in this form in the Scriptures. That is, the forms *מא* the Kal preterite third person singular feminine with the prefix *Vav*, *מא* the future third person singular feminine or second person singular masculine and *מא* the infinitive construct, are in these four instances only, followed by *מא* in the Pentateuch.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 75b, on Exod. 30 21, and (II) Orient. 2349, fol. 85b, on the same passage. The expression *מא* in the heading, is manifestly a mistake for *מא*, since this combination occurs many times apart from the Pentateuch (comp. Ezek. 3 26; 44 28; 48 12). That the design of this Massorah is to restrict this combination of *מא* with the verb *מא* to these three forms only, is evident from the fact that in combination with other forms of this verb *מא* occurs many times (comp. Gen. 11 3; 41 54; Exod. 29 45; Levit. 26 45 &c.). Exod. 40 15, is excluded from this Rubric because *מא* intervenes between *מא* and *מא*.

By fixing the number at four, the design of this Massorah is to militate against the ancient reading *מא* in Numb. 19 21, which is exhibited in the Samaritan recension of the text, the Chaldee, the Septuagint and the Syriac, as will be seen from notes on this passage in my edition of the Bible.

קיכ - § 120.

קיכ to become wind, or spirit, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 8a, on Jerem. 5 13.

קיכא - § 121.

קיכא to be there, occurs three times. The verb *מא* is combined with this adverb about forty times. In about thirty-seven instances this adverb is simply *מא* in this combination, and in three only is it *מא* with paragogic *He*. The Massorah, therefore, safeguards this exceptional combination. This protection was all the more necessary since within a few verses of one and the same chapter where the identical phrase is used, it is in one instance *מא* and in the other *מא* (Ezek. 1 12, 20). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 71b, on Ezek. 1 12.

קיכב - § 122.

קיכב In seven instances is the verb *מא* in the singular in the textual reading and the plural in the official reading or *Keri*. That is, according to the headings of several Rubrics, it is in these instances with *He* at the end and is read with *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5720-11, Vol. I, fol. 148a, on Josh. 15 4, which I have printed; (II) the same MS., Vol. I, fol. 149b, on Josh. 18 12; (III) Orient. 4445; fol. 156a, on Numb. 34 4; (IV) Arund. Orient. 16 fol. 11a, on Josh. 15 4; (V) the same MS., fol. 370a, on Deut. 7 8;

(VI) Add. 15,451, fol. 157a, on Josh. 18 12; (VII) Add. 21,160, fol. 249a, on Numb. 34 4; (VIII) Halle Oohlah Ve-Oohlah I, § 96; (IX) Paris Oohlah Ve-Oohlah § 114; (X) the printed Massorah, on Numb. 34 4, and (XI) the same on Josh. 15 4.

These eleven Lists exhibit two recensions. Recension I, which is represented by seven Lists (I—VI, XI) records all the forms of this verb in the singular, for which the official reading is the plural. As there are altogether seven such instances, viz. five consisting of the preterite third person singular with the prefix Vav (והיה) Numb. 34 4; Josh. 15 4; 18 12, 14, 19), one without the prefix (היה) Jerom. 50 6) and one the future third person (יהיה) Ezek. 37 22), this Recension gives all these instances and hence states in the respective headings that there are seven such instances. Recension II, which is represented by four Lists (VII—X) has regard to those five instances only which are identical in form, i. e. the preterite with the prefix Vav (והיה) and hence heads this Rubric הוה מלך בחד לישן בני הו יקו and records these five instances alone, as the two other forms are part of the Rubric, which records fourteen words written with He at the end and read with Vav. (Vide supra, letter ה, § 49.) List X affords another striking illustration of the oft-repeated statement that later Nakdanim frequently mistook the import of the Massorah and altered the headings. This List, as we have seen, exhibits the second recension which catalogues the five instances. The Nakdan mistook the catchwords נחל מצרים יהודה ורובא צמניה צמניה = Josh. 15 4 to represent two separate instances and hence he, or Jacob b. Chayim, not only put a full stop between מצרים יהודה ורובא צמניה צמניה, but altered the ה in the heading into ו. List III, which exhibits the oldest form of this Massorah, states at the end of the Rubric that in one instance (Ezek. 47 12) the reverse is the case, the textual reading of this verb is the plural (היה) and the official the singular (היה).

ו וחד חלוק ועל תהול יעלה על שפתו.

§ 123. קכ"ג.

והיה the singular is in two instances in the Pentateuch rendered in the Targum by the plural. That is, as if like the preceding, it ended in Vav (והיה) instead of He (היה). This is the rendering of the so-called Jerusalem Targum. This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 50b, on Gen. 13 5.

§ 124. קכ"ד.

והיה נבולו he was when he began to reign, occurs seven times in the Scriptures. In recording the ages of the respective kings when they began to reign, נבולו is used thirty-eight times. In thirty-one instances, this infinitive with the suffix third person singular masculine alone is used, and in seven only is it preceded by והיה. Hence the Massorah safeguards this exceptional combination. This protection was all the more necessary since the two descriptions are promiscuously used in one and the same chapter. (Comp. 2 Kings 8 17, 26; 2 Chron. 21 5, 20; 27 1, 8.)

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161b, on 2 Chron. 21 20, which I have printed, and (II) the printed Massorah on 2 Kings 15 33. The ו in the heading is a mistake for ו.

¹ Comp. 1 Sam. 13 1; 2 Sam. 2 10; 5 4; 1 Kings 14 21; 22 42; 2 Kings 8 26; 13 1; 16 2; 21 1, 19; 22 1; 23 31, 36; 24 8, 18; Jerom. 52 1; 2 Chron. 12 18; 20 31; 21 5; 22 2; 24 1; 26 3; 27 1; 28 1; 33 1, 21; 34 1; 36 2, 4, 9, 11.

§ 125. קכ"ה.

והיה and it shall come to pass, occurs four times with this accent. That is, with Gershayim.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43a, on Exod. 13 11, which I have printed; (II) Add. 21,160, fol. 86a; (III) Orient. 2348, fol. 75a; (IV) Orient. 2349, fol. 65a; (V) Orient. 5404, fol. 64a, all on the same passage; (VI) Halle Oohlah Ve-Oohlah II, § 18, margin, and (VII) the printed Massorah on Exod. 12 25.

These seven Lists vary more or less both in their respective headings and in the number of the instances which they severally record. To enable us to test the conflicting statements, it is necessary to give all the instances in which והיה occurs in the Bible with this accent and to point out the position which it occupies in the respective verses. With this accent it occurs altogether twenty times, twelve times in the Pentateuch of which six begin a verse (Exod. 12 25; 13 11, 14; Levit. 13 19; Deut. 6 10; 21 14) and six are in the middle of the verse (Gen. 38 9;

Exod. 1 10; 18 22; Levit. 25 50; Deut. 20 11; 24 1) and eight times in the Prophets where it is always at the beginning of the verse (Josh. 6 5; 8 8; 1 Sam. 25 20; 1 Kings 18 12; Isa. 23 17; Jerem. 17 8; 31 28) except once (Zech. 12 8).

List I. — Tested by these facts it is evident that the List which I have printed, though it does not state it in the heading, is restricted to the Pentateuch, and is apparently designed to record those instances only which begin a verse. It is equally evident that it is incorrect, since as we have seen, there are in the Pentateuch six instances where והיה begins a verse and not four and that two are omitted (Levit. 13 19; Deut. 6 10).

List VII. — From the above analysis it is also evident that the printed Massorah, which heads this List ויהיה בשם הוה and which is repeated in the printed Massorah Parva, outer margin, on Exod. 13 11, is incorrect, since there are six such instances in the Pentateuch. Not only is Levit. 13 19 omitted, but this List gives מצות גילוח Deut. 27 2 as the fifth instance where it is והיה with Revia, so that it really records four only, for it also omits Deut. 6 10. The suggestion that ויהיה may be a mistake for ויהיה (Deut. 6 10) is against the regular order of the passages which is very strictly observed in this Rubric. It is to be remarked that in the catchwords for Exod. 13 11 Jacob b. Chayim gives ויהיה יי אלהך, the expression ויהיה does not occur.

List II. — The heading of this List (והיה רמז בעצמא בכתבא), which restricts the four instances where it begins the verse with this accent to Exodus is also incorrect, since it occurs three times only in this book at the beginning of a verse with Gershayim, and in the fourth instance ויהיה כל הרב הגדל ויהיה אלך, which is here given, viz. והיה, it is in the middle of the verse. However by restricting it to Exodus instead of extending it to the whole Pentateuch, as is done in the preceding Rubrics, this List indicates the clue to the solution of the difficulty, and shows that ויהיה is the addition in the heading by an ignorant Scribe.

Lists III, IV and V. — These three Lists, which respectively head this Rubric ויהיה בשם הוה, emphatically show that the design of this Massorah is to record the four instances in which ויהיה is with Gershayim in Exodus, irrespective of its position in the verse. Hence it rightly gives Exod. 18 22 as the fourth instance and excludes Deut. 21 14 given in Lists I and VII.

List VI. — This List is of peculiar interest, inasmuch as it shows how later Nakdanim who mistook the import of Massorahs, added these passages. This Rubric, like Lists III, IV and V, is rightly headed ויהיה בשם הוה and enumerates the same four passages in Exodus, recorded in the Lists, which restrict ויהיה to this book. A later Scribe, however, added the above ויהיה לאתמול = Deut. 31 14, which is both in conflict with the number given in the heading and with the design of this Massorah. It will be seen that ויהיה or Double Gershesh, is called ויהיה in Lists III, IV and V.

§ 126. קכ"ז.

והיה has eight times the accent Legarmeh in this book. That is, in Isaiah. In the only other instance where it occurs it is with the simple Munach (והיה) Isa. 5 5) without Legarmeh.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 5b, on Isa. 10 20, which I have printed, and (II) Arund. Orient. 16, fol. 128b, on the same passage.

§ 127. קכ"ח.

והיה is six times with the accent in this book. That is, with Munach Legarmeh, in the Minor Prophets, which are treated in the Massorah as one book. In the other five instances where it occurs in this part of the Scriptures it is with the simple Munach (והיה) (Joel 3 1; Obad. 17; Zeph. 2 7; Zech. 12 3; 14 7).

Of this Rubric I collated two Lists: (I) Vienna Codex No. 95 on Hosea 2 23, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 161. The heading in the printed Massorah (List II), viz. ויהיה בשם הוה, and the fact that Jacob b. Chayim placed this Rubric under letter ו, show that he misunderstood its import. He evidently took it that these accents refer to the combination ויהיה. That the design of this Massorah is to record the instances in which it is ויהיה with Munach Legarmeh followed by any words with Munach Revia, is attested by ויהיה ויהיה (Micah 4 1) and ויהיה ויהיה (Micah 5 6). The printed Massorah, moreover, wrongly gives ויהיה as the first instance, whereas it is here ויהיה with Mehupach and omits ויהיה זבח ויהיה זבח Zech. 14 8.

קכ"ח = § 128.

וְהָיָה is thirteen times with the accent Pazer in the Scriptures. This Rubric I have found in the printed Massorah only, on Josh. 2 19. There are fourteen such instances where this preterite with the prefix Vav is with Pazer. The instance here omitted is in Judg. 21 22. It will be seen that this Rubric includes the Keri in Ezek. 45 5. The note of Jacob b. Chayim appended to the catchwords for Judg. 7 4 in this List, to the effect that מִדָּה is here with Zakeph and that it is not included in this Rubric in some Massorahs, is enigmatical. All the Model Codices which I have examined (Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.), and all the early editions without exception have it with Pazer.

וְהָיָה חֲמִשָּׁה עָשָׂר בְּסֵפֶר הַתּוֹרָה וְיָשָׁר לִי הַמִּצְוָה כִּי הוּא בְּקֶדֶם כִּי לֹא נִבְנָה אֶלֶּא אַתְּ בְּמִסְפָּרָה בְּמִסְפָּר פְּסוּקֵי כְּבוֹד מִסְפָּרֵי יְשָׁרִים בְּרִבְעֵי גָּבִי הוּא בְּפֶלֶא וְיָשָׁר לִי נִבְנָה וְנִבְנָה אֶתְּהָרָה לֹא נִבְנָה חֵן מִן הַתּוֹרָה.

קכ"ט = § 129.

וְהָיָה is three times with the accent in this book. That is, with Revia in Exodus. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2848, fol. 87a, on Exod. 33 8, which I have printed; (II) Orient. 2849, fol. 77a, on the same passage, and (III) Orient. 5404, fol. 76a, also on the same passage.

As וְהָיָה is also three times with Revia in Genesis (12 12; 30 41; 44 31), there can hardly be any doubt that a Rubric to this effect may yet be found in some MSS. which will show that the design of this Massorah is to indicate the minority of the passages where וְהָיָה is with Revia in these two books, compared with the number of instances in which it occurs in the other three books of the Pentateuch. This in Numbers it occurs five times (15 24; 16 7; 17 20; 21 9; 33 56) and in Deuteronomy nine times (8 19; 11 18; 29; 18 19; 21 18; 25 8; 27 2; 28 1, 15), whilst in Leviticus there is not a single instance.

קל = § 130.

וְהָיָה the singular is in nine instances in the Pentateuch rendered in the Targum by the plural. That is, as if it were וְהָיוּ instead of וְהָיָה. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 80a, on Gen. 2 10, which I have printed, and (II) Orient. 5404, fol. 29a, on the same passage.

קלא = § 131.

וְהָיָה וְהָיָה and that man was, occurs twice. That is, in this combination, in contradistinction to the phrase וְהָיָה וְהָיָה (Numb. 16 7; 17 20; Deut. 18 19; 1 Sam. 17 25). Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 159b, on Jerem. 20 18, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Job 1 1.

קלב = § 132.

וְהָיָה יְהוָה and Jehovah was, or shall be, is six times thus combined in the Scriptures. In the only two other passages where וְהָיָה is followed by the divine Name, it is וְהָיָה אֱלֹהִים or וְהָיָה יְהוָה (Gen. 48 21; 1 Kings 18 24).

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 158b, on Judg. 2 18, which I have printed; (II) the same MS., Vol. I, fol. 251b, on 2 Kings 18 7; (III) Arund. Orient. 16, fol. 19b, on Judg. 2 18; (IV) the same MS., fol. 52a, on 1 Sam. 24 15; (V) the same MS., fol. 112a, on 2 Kings 18 7; (VI) the same MS., fol. 221b, on Zech. 14 9; (VII) Add. 21,160, fol. 28a, on Gen. 28 21; (VIII) Halle Oehlah Ye-Oehlah I, § 152, and (IX) the printed Massorah Finalis, letter u, § 151.

קלג = § 133.

וְהָיָה כִּי יָבִיחַ הַיּוֹם וְהָיָה and it shall come to pass on that day, occurs thirteen times thus combined in this book. That is, in Isaiah. Apart from this book this phrase occurs altogether eighteen times (Jerem. 30 8; Ezek. 38 10, 18; 39 11; Hosea 1 8; 2 18, 28; Joel 4 18; Amos 8 9; Micah 5 9; Zeph. 1 10; Zech. 12 8, 9; 13 2, 4; 14 6, 8, 18).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 5a, on Isa. 7 18.

קל"ד = § 134.

וְהָיָה יְהוָה and it shall be in the day of, is five times thus combined. וְהָיָה is followed thirty-nine times by this noun with the prefix Beth. In thirty-five instances it is וְהָיָה יְהוָה with Pathach under the Beth and in these five only, is it with Sheva. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 181b, on 1 Sam. 13 22, which I have printed; (II) Arund. Orient. 16, fol. 48a, on the same passage; (III) Add. 15,251, fol. 157b, also on the same passage; (IV) Orient. 2849, fol. 185a, on Deut. 21 16; (V) the printed Massorah on the same passage, and (VI) the same on Zeph. 1 8.

קל"ה = § 135.

וְהָיָה שְׁמֵי who was, occurs three times. That is, apart from Ecclesiastes, this form of the preterite third person singular masculine with the prefix Shin, is exceptionally used in two instances only instead of וְהָיָה שְׁמֵי.

And throughout Ecclesiastes it is likewise so except in three instances. This abnormal form is the rule in Ecclesiastes. Here it occurs six times (1 9; 2 9; 3 15; 6 10; 7 24; 12 9) and once it is וְהָיָה שְׁמֵי (12 7), whilst וְהָיָה שְׁמֵי, which is normally used in all the other Scriptures, is here the exception, occurring three times only.

This Rubric, which I have found in the printed Massorah Finalis only, letter v, § 111, is incorrect. It states in the heading that there are three such instances, whereas there are two only apart from Ecclesiastes. And as the Rubric itself duly gives the two, the ; is manifestly a clerical mistake for a. Still more corrupt is the second part of this Rubric, which gives apparently four instances where וְהָיָה שְׁמֵי occurs in this book, but which are really only three, since the catchwords וְהָיָה שְׁמֵי for the first instance and וְהָיָה שְׁמֵי for the third, are both in Eccl 1 16. I have, therefore, omitted the first catchword.

קל"ו = § 136.

וְהָיָה הִיא she was, begins a verse five times in the Scriptures. This preterite third person singular feminine stands at the beginning of a verse altogether thirty-seven times. In thirty-two instances it is with the prefix Vav and in five only is it without this prefix. Hence the Massorah safeguards this rare exception.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 94b, on Ezek. 37 1, which I have printed; (II) the same MS., Vol. II, fol. 186a, on Ps. 42 4; (III) Arund. Orient. 16, fol. 190b, on Ezek. 37 1; (IV) Add. 15,251, fol. 288b, on the same passage; (V) the same MS., fol. 394b, on Prov. 31 14; (VI) the printed Massorah on Ezek. 37 1, and (VII) the same on Prov. 31 14.

Comp. וְהָיָה at the beginning of the verse Gen. 9 16; Exod. 11 6; Levit. 16 29, 34; 24 9; 25 6; Numb. 19 21; 25 18; Deut. 17 19; 28 26; Josh. 6 17; 1 Sam. 13 21; 2 Kings 9 37 Keri; Isa. 11 16; 18 19; 19 17; 25 4; Jerem. 7 23; 25 11; 33 9; 42 16; 49 17, 33; 50 10; 51 37; Ezek. 5 15; 13 9; 29 9; 44 28; 48 12; Micah 7 18; Zeph. 2 6.

קל"ז = § 137.

וְהָיָה הִיא she was, occurs four times. That is, with Kametz under the Yod instead of the normal Sheva, which is due to its pausal accents, being in two instances Zakeph-Katon (Isa. 14 24; 64 9) and in two Athnach (Lament 1 8; 2 Chron. 15 19).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 7b, on Isa. 14 24, which I have printed; (II) the same MS., Vol. II, fol. 158a, on 2 Chron. 15 19; (III) the same MS., Vol. II, fol. 288a, on Lament 1 8; (IV) St. Petersburg Codex of A. D. 916, on Isa. 14 24; (V) the same Codex on Isa. 64 9; (VI) Arund. Orient. 16, fol. 266a, on 2 Chron. 15 19; (VII) Add. 21,160, fol. 315a, on Lament 1 8; (VIII) Halle Oehlah Ye-Oehlah II, § 18, margin, and (IX) the printed Massorah, on Isa. 14 24. List II, which heads it וְהָיָה הִיא and adds at the end וְהָיָה הִיא, indicates the import of this Massorah.

קל"ח = § 138.

וְהָיָה הִיא Wherever it is with this accent it has Gaya without variation. Accordingly, as it occurs five times with Gerhayim, it must be וְהָיָה הִיא in all the five instances (Levit. 13 24; Numb. 19 10; 1 Sam. 13 21; 2 Kings 9 37 Keri; Zeph. 2 6).

And wherever it is *with this accent it is without Gaya except once.* As it occurs five times altogether with *Telisha-Gedolah* the other four instances must be *without Gaya*. (Exod. 40 15; Levit. 25 6; Numb. 19 9; Isa. 19 17) without *Gaya*.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 120b, on Numb. 32 22, which I have printed, and (II) Orient. 5404, fol. 119b, on the same passage.

קליח = § 139.

קליח throughout the Pentateuch is with the accent *Geresh* except once. Apparently this statement might mean that with one exception *קליח* throughout the Pentateuch, where it occurs upwards of thirty times, is always with the accent *Gereshayim*. This, however, is not its meaning as is attested by the fact that it has nine different accents and the preceding Rubric mentions those instances in which it is with *Telisha-Gedolah*. By comparing the two parts of this Rubric it will be seen that its design is restricted to two accents only, in connection with *קליח*, which are exhibited in the different parts of the Bible, viz. *Gereshayim* and *Kadma Ve-Azla*. In the Pentateuch *Gereshayim* prevails. Here it occurs twice (Levit. 13 24; Numb. 19 10) and with *Kadma Ve-Azla* once only. Here, therefore, the Massorah safeguards the solitary instance.

And throughout the rest of the Scriptures it is likewise except three times. As outside the Pentateuch these two accents are equally divided, since *קליח* also occurs three times only (Isa. 28 4; Jerem. 7 33; Ezek. 5 15 *Keri*), the rule and the exception are here inapplicable in this artificial Rubric.

In this artificial form this Rubric does not occur in the printed Massorah. I collated three Lists of it in the following MSS.: (I) Orient. 2349, fol. 117a, on Numb. 27 11, which I have printed; (II) Orient. 5404, fol. 116a, on the same passage, and (III) Add. 15,451, fol. 111b, also on the same passage. In the ancient Codex Orient. 4445, fol. 148a, on the same passage, the first part of this Rubric only is given, viz. *כל אורחם קליח בר בן חר*. Whilst the printed Massorah, on 2 Kings 9 37, and Zeph. 2 6 gives the second part.

קיא = § 140.

קיא is three times with the accent in the Prophets. That is, with *Azla* and *Teres* or *Kadma Ve-Azla*. This Rubric, which I have found in the printed Massorah Finalis only, letter *ק*, § 116, is corrupt. It omits Ezek. 5 15, which is one of the three instances and gives Zeph. 2 6, which the printed Massorah itself gives as one of the three instances with *Gereshayim*, recorded in the preceding Rubric. That this corruption is not due to Jacob b. Chayim, is evident from the note which he appended to the Rubric, and which I give below.¹ He, however, could not find the third instance and was inclined to think that there were only two.

¹ אמר הספיק קא קשה לי כי נחתה חבל חים חמא נכחא בנחשנא חתי נחתה בנתי שני נרשי וכן חמא בכל הספיקי שלני חזק דחבל חים בנתי שני נרשי ואולי כי חמא פנחה ואנחא עלא כי בנתי קדמא אולא עוצה נובל תבלת חים וסוהו על חיתת רצותה נובל תבלת חים בכל הספיקים נכסר על כל חר ג' בנכסר קסטר עכיל.

קמא = § 141.

קמא. As this preterite second person singular masculine with and without the prefix *Var*, is spelt in three different ways, the Massorah by this sign indicates the passages where this variation obtains. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 67a, on 2 Sam. 15 38, and (II) the printed Massorah on Judg. 11 6.

קמב = § 142.

קמב is twice plene. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 27a, on Judg. 11 6, which I have printed, and (II) the same MS., fol. 59b, on 2 Sam. 5 2. It will be seen that these two instances are part of the preceding Rubric.

קמג = § 143.

קמג and *thou shalt be*, occurs twice. That is, the second person singular feminine. This Rubric I have found in the printed Massorah Finalis only, letter *ק*, § 97.

קמד = § 144.

קמד and *I will be their God*, occurs three times. That is, in contradistinction to the phrase *לכם לאלהים*

and *I will be your God*, which occurs three times (Exod. 6 7; Levit. 26 12; Jerem. 7 23). This Rubric I have found in the printed Massorah Finalis, letter *ק*, § 435. It is incorrect since there are four such instances. (Comp. Jerem. 31 83.)

קמה = § 145.

קמה they were, begins a verse twice [three times]. This preterite third person plural begins a verse altogether thirty-three times. In thirty instances it is with the prefix *Vav* and in three only is it without this prefix. Hence the Massorah safeguards this exceptional position.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 201a, on Hosea 5 10, which I have printed; (II) Add. 15,251, fol. 402a, on Lament. 1 5; (III) Add. 21,160, fol. 315a, on the same passage; (IV) Vienna Codex No. 35 also on the same passage, and (V) the printed Massorah Finalis, letter *ק*, § 120. It is remarkable that List I, which is from the carefully written Model Codex and which I have printed, not only states in the heading that there are two such instances, but enumerates two only. But as all the other five Lists state in their respective headings that there are three and give Jerem. 51 43 as one of the three, List I is either based upon Codices which exhibited *קמה* in Jerem. or it may be due to a clerical error.

¹ Comp. *קמה* at the beginning of the verse Gen. 1 15; Exod. 19 11; 25 20; 26 26; 28 43; 36 29, 30; Numb. 35 3, 12, 29; 36 8; Deut. 6 6; 28 23, 46, 66; Josh. 18 21; Isa. 19 10; 33 12; 49 23; Jerem. 19 18; 25 38; 30 20; 32 38; 49 32; Ezek. 14 14; 37 20; 44 11; Zech. 10 5, 7; Mal. 3 17.

קמז = § 146.

קמז they were, is in two instances supposed to be *קמה* he was. That is, in these two passages the extra-official reading is the preterite third person singular instead of the plural, which is the textual reading. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 95b, on Ezek. 22 13. For the interchangeable use of *קמה* and *קמז* see letter *ק*, §§ 729; 742.

קמח = § 147.

קמח *ג' וזנין מן ב' קרמ' היו ותני' יהיה*. Two phrases respectively occur twice in the same Section, the first time the verb is in the plural, and the second in the singular. As this variation obtains not only in identically the same phrases, but in the same connection, the design of the Massorah is to safeguard this phenomenon. The necessity for this protection will be seen on referring to the notes on Gen. 41 48, 53 in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Arund. Orient. 16, fol. 252b, on 1 Chron. 23 22, which I have printed; (II) the same MS., fol. 253b, on 1 Chron. 24 28; (III) Orient. 4445, fol. 31b, on Gen. 41 48; (IV) Add. 21,160, fol. 46a, on the same passage; (V) the same MS., fol. 302b, on Eccl. 2 7; (VI) Halle Ochlach Ve-Ochlach, Supplement fol. 132a; (VII) Paris Ochlach Ve-Ochlach § 238; (VIII) the printed Massorah on Gen. 41 53, and (IX) the same on 1 Chron. 24 28.

קמט = § 148.

קמט. For this textual reading the *Sevir*, or the extra-official reading is twice *קמט*. This Rubric I have found in the printed Massorah only, on Exod. 36 29. It will be seen that the *Sevir* makes this phrase conformable to the parallel passage in Exod. 26 24. The second catchwords *בכח קרשם ארתיים בכח* may either refer to Exod. 26 25 or 36 30. As Exod. 26 24 is *קמט*, it is more probable that it is intended for 26 25 so as to make verses 24 and 25 uniform. Besides if the immediately following verse were intended by the Massorah, viz. Exod. 36 20, 30, the Massorah would not give these lengthy catchwords for it, but would denote it by the ordinary expression *וילאמר* (*vide supra*, letter *ב*, § 180).

קמט = § 149.

קמט *ye have been*, is twice defective. That is, this preterite second person plural masculine, without and with the prefix *Vav*, which occurs upwards of thirty times and is normally spelt with two *Yods*, is in these two instances only with one *Yod*. Hence the Massorah safeguards the exceptional spelling.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 141a, on Deut. 31 27, which I have printed; (II) Arund. Orient. 16, fol. 42a, on 1 Sam. 12 14; (III) Add. 15,250, fol. 114b, on Deut. 31 27; (IV) Add. 15,451, fol. 126a, on the same passage, and (V) the printed Massorah Finalis, letter ה, § 96. As one of the instances is with the prefix Vav (1 Sam. 12 14), Lists III and IV head this Rubric more properly

קני" = § 150.

קני" to be, is twice written with He. In the other four instances in which this infinitive absolute occurs, it is with Vav. They are given in the following Rubric. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 90. The Massorah Parva in Add. 21,161 on both these passages remarks קני" thus making it conformable to the other four instances.

קניא = § 151.

קניא to be, occurs six times with Vav. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Jerem. 15 18. It will be seen that it emphatically states in the heading that all the six instances are with Vav, which is according to the Keri and that at the end of the Rubric it adds two of the instances are in the Kethiv with He. For the substitution of Vav for He see above, letter ה, §§ 147, 148.

קניב = § 152.

קניב to be, is eight times defective in this form. That is, the infinitive form with the prefixes Beth, Lamed and Mem, which occurs over 100 times altogether and which is normally with Vav plene, is in these eight instances only, without the Vav. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 59a, on Exod. 36 18, which I have printed; (II) Orient. 4445, fol. 50b, on Exod. 9 28; (III) Add. 15,451, fol. 63b, on Exod. 40 15; (IV) Add. 21,160, fol. 128a, on Exod. 36 18; (V) the same MS., fol. 136b, on Exod. 40 15; (VI) Halle Oohlah Ve-Oohlah II, § 18 margin, and (VII) the printed Massorah on Exod. 19 16.

קניג = § 153.

קניג and to be, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 85, on Esther 8 13. As both instances are plene, the heading ought more properly to be וכלי. This Rubric shows beyond doubt that the statement of the printed Massorah that קניג occurs once only (vide infra, letter ה, § 174, where it is among the unique words beginning with Vav Lamed), is incorrect.

קניד = 154.

קניד from to be, is three times plene in this form ... all in this book. That is, in Exodus the infinitive form with the prefixes Beth, Lamed and Vav, is in these three instances exceptionally plene. (Vide supra, letter ה, § 162.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 68b, on Exod. 12 4, which I have printed, and (II) Orient. 5404, fol. 62b, on the same passage.

קניה = § 155.

קניה while he was, is three times defective. This infinitive construct, with the suffix third person singular masculine and with the prefix Beth, which occurs altogether seven times, is in four instances plene (Isa. 55 6; Ezek. 15 5; Ps. 63 1; 142 1) and in three defective. Hence the Massorah safeguards the orthography of the minority. This protection was necessary, since in some redactions of the text it was plene in Jerem. 39 15, as is attested by the St. Petersburg Codex of A. D. 916 where a later Nakdan remarked against it וכלי.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 155a, on 2 Chron. 10 6, which I have printed; (II) Arund. Orient. 16, fol. 87b, on 1 Kings 12 6; (III) the same MS., fol. 178a, on Jerem. 39 15, and (IV) the printed Massorah on 2 Chron. 10 6.

קניז = § 156.

קניז and be thou, or and thou shalt be, occurs six times. That is, with Sheva under the He and not with Chateph-Segol (חטף), as is attested by the best Standard MSS., viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 10a, on Gen. 17 1, which I have printed; (II) Add. 15,250, fol. 142b, on Judg. 17 10; (III) Add. 15,451, fol. 9a, on Gen. 12 2; (IV) the printed Massorah on the same passage, and (V) the same on Judg. 17 10.

קניז = § 157.

קניז be ye, occurs twice in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 215b, on Numb. 16 16, which I have printed, and (II) Add. 15,250, fol. 83a, on the same passage.

קניח = § 158.

קניח and be ye, occurs seven times in the Scriptures. That is, in contradistinction to this quadriliteral which is קניח. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 197a, on 2 Sam. 2 7, which I have printed; (II) the same MS., Vol. I, fol. 205a, on 2 Sam. 13 28; (III) the same MS., Vol. II, fol. 65a, on Jerem. 48 28; (IV) St. Petersburg Codex of A. D. 916, on the same passage; (V) Arund. Orient. 16, fol. 57b, on 2 Sam. 2 7; (VI) the same MS., fol. 106b, on 2 Kings 11 8; (VII) the same MS., fol. 270b, on 2 Chron. 23 7; (VIII) the printed Massorah on 2 Sam. 2 7; (IX) the same on Jerem. 48 28, and (X) the same on 2 Chron. 23 7. List IV, which is the oldest form of this Rubric and is headed קניח, indicates the design of this Massorah.

קניט = § 159.

קניט he or it shall be, is twice misleading. That is, in these two instances the extra-official reading is קניט the plural instead of קניט the singular. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 100b, on Ezek. 44 30. For the interchangeable expressions קניט and קניט see above, letter ה, §§ 729, 742.

קניט = § 160.

קניט he, or it shall be, is eight times misleading. That is, in these passages the extra-official reading is different. What the Sevir substitutes for this Kal future third singular masculine, the Rubric itself does not say. From the first two instances, however, which are avowedly corrupt, it would seem that it is קניט the feminine. But this does not suit all the passages, since it not only requires קניט in Ps. 89 37 and 1 Chron. 17 11 to be taken as feminine, but is inadmissible in the other passages. I must, therefore, leave the explanation of this Rubric to more expert Massorites, and will only point out that we have here references to Babylonian and Palestinian variations which have hitherto been unknown. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 86a, on Ezek. 16 16.

קניט = § 161.

קניט which shall be, occurs four times in Ecclesiastes. That is, this abnormal form instead of the normal קניט, which occurs twenty-six times in the other Scriptures and once in Eccl. (8 12). The design of this Rubric is to militate against the ancient reading קניט in Eccl. 10 14 which is preserved in the Septuagint and the Syriac and which is now accepted as preferable to קניט. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 121. It is both misleading and incorrect, since it occurs five times. Not only is Eccl. 3 22 omitted, but the statement in the heading that it occurs four times in Ecclesiastes (רבי בקיאה) implies that it also occurs apart from this book, whereas קניט occurs nowhere else.

קניט = § 162.

קניט occurs three times in this form. That is, in the singular where the plural might be expected. This appears to be the import of this enigmatic Rubric of which I collated two Lists: (I) Orient. 2349, fol. 29b, on Gen. 1 14, which I have printed, and (II) Orient. 5404, fol. 28b, on the same passage.

קניט = § 163.

קניט Be Jehovah, occurs twice. That is, followed by קניט. Be Jehovah thy God blessed. In the other three instances where קניט occurs it is followed by קניט (1 Kings 8 57) or simply by קניט (Jerem. 42 5) or קניט (1 Chron. 22 11). This Rubric is from Arund. Orient. 16, fol. 85b, on 1 Kings 10 3. The catchwords קניט 1 Kings 8 57 are manifestly a clerical error for קניט. This is attested by the fact that this Massorah is

on 1 Kings 10 9 and that the phrase *וְהָיָה כְּמִנְיַת הַיּוֹם* alone occurs twice, otherwise this Rubric has no meaning since, as we have seen, *וְהָיָה כְּמִנְיַת הַיּוֹם* occurs five times.

קס"ד § 164.

וְהָיָה כְּמִנְיַת הַיּוֹם and it shall be, occurs thirty-two times in the Scriptures, four of these are in the Minor Prophets. That is, this apocopated future with the prefix *Vav*, in contradistinction to the numerous instances in which this quadriliteral is pointed *וְהָיָה* and with which it is not infrequently interchanged, as will be seen from the notes on 1 Kings 13 33; 14 5 in my edition of the Bible (comp. Gesenius-Kautzsch *Hebrew Grammar*, § 112*h*). This Rubric, which does not occur in this separate form in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 107*a*, on Hosea 14 7. It shows that the Massorites originally arranged their materials in accordance with the several books.

קס"ה - § 165.

וְהָיָה כְּמִנְיַת הַיּוֹם occurs thirty-two times. The instances which were at first recorded on the separate books are here collected together in one List.

Of this popular Massorah I collated seventeen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Orient. 2349, fol. 62*b*, on Exod. 9 22, which I have printed; (II) Arund. Orient. 16, fol. 40*b*, on 1 Sam. 10 5; (III) Orient. 5404, fol. 61*b*, on Exod. 10 21; (IV) Add. 21,160, fol. 80*b*, on the same passage; (V) Vienna Codex No. 35, on Ps. 9 10; (VI) Halle Oehlsh Ve-Ochlah II, § 18, and (VII) the printed Massorah Finalis, letter *ה*, § 108.

It will be seen that though List I states in the heading that there are thirty-two such instances, it enumerates thirty-one only, omitting 1 Chron. 22 16. But as this is duly given in the other Lists its omission is manifestly due to a clerical error. To the catchword *וְהָיָה* No. 11 I give the reference 1 Sam. 20 13, but as this is already given on *וְהָיָה* No. 9, 1 Chron. 14 15 should be substituted for it. The printed Massorah (List VII) gives על Exod. 10 21 twice, as Nos. 4 and 6, which is evidently a scribal error.

קס"ו - § 166.

וְהָיָה כְּמִנְיַת הַיּוֹם and it came to pass, is five times with this accent in this book. That is, with *Gershayim* in Genesis. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 84*a*, on Gen. 10 19, which I have printed; (II) Add. 15,251, fol. 17*b*, on the same passage; (III) Add. 21,160, fol. 7*b*, on Gen. 20 13; (IV) the same MS., fol. 50*a*, on Gen. 43 21; (V) Vienna Codex No. 35, on Gen. 10 19; (VI) Halle Oehlsh Ve-Ochlah, Supplement, fol. 129*b*, and (VII) the printed Massorah on Gen. 10 19. Lists III and IV head this Rubric *וְהָיָה כְּמִנְיַת הַיּוֹם* which is incorrect, since one of the instances (Gen. 39 5) is in the middle of the verse.

קס"ז = § 167.

וְהָיָה כְּמִנְיַת הַיּוֹם is twice with this accent in this book. That is, with *Gershayim* in Samuel. This Rubric is from Arund. Orient. 16, fol. 37*b*, on 1 Sam. 4 18. Against each of these two passages the Massorah Parva also states that there are two such instances with this accent (*בְּכַתְּבֵי מַסּוֹרָה*).

As there are six such instances (*vide infra*, letter *ה*, § 168), there can hardly be any doubt that this Rubric records the two only which occur in the same section and that the qualifying expression *כְּמִנְיַת הַיּוֹם* must be supplied in the heading.

קס"ח - § 168.

וְהָיָה כְּמִנְיַת הַיּוֹם is six times with the accent in this book. That is, with *Gershayim* in Samuel. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1471, fol. 189*a*, on 2 Sam. 4 4, which I have printed, and (II) Orient. 2210, fol. 95*b*, on the same passage.

Between Genesis and Samuel I have not as yet been able to find any Lists, recording the instances in which *וְהָיָה כְּמִנְיַת הַיּוֹם* is with *Gershayim*. From a careful collation, however, it occurs as follows: once in Exodus (40 17); none in Leviticus; once in Numbers (10 11); none in Deuteronomy; four times in Joshua (8 14; 10 11, 27; 16 5); and once in Judges (11 89).

קס"ט - § 169.

וְהָיָה כְּמִנְיַת הַיּוֹם is nine times with *Gershayim* in this book. That is, in Kings where it also always begins a verse. By fixing the number at nine, this Massorah militates against the *Sevir* which is *וְהָיָה*

in 2 Kings 13 21. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 219*a*, on 1 Kings 3 18, which I have printed, and (II) the same MS., Vol. I fol. 228*a*, on 1 Kings 12 20.

ק"ע - § 170.

וְהָיָה כְּמִנְיַת הַיּוֹם is three times with this accent in this book. That is, in Ezra-Nehemiah. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 294*b*, on Neh. 3 33, which I have printed; (II) the same MS., Vol. II, fol. 295*a*, on Neh. 4 9; (III) Add. 15,250, fol. 395*b*, on the same passage, and (IV) Add. 15,251, fol. 421*b*, on Neh. 1 4. As these three instances respectively begin a verse, the latter heads it *בְּכַתְּבֵי מַסּוֹרָה*. Between Kings and Ezra-Nehemiah *וְהָיָה כְּמִנְיַת הַיּוֹם* occurs once only with this accent (Ezek. 33 21). This accounts for the apparent gap between Kings and Ezra-Nehemiah.

קע"א - § 171.

וְהָיָה כְּמִנְיַת הַיּוֹם is five times with this accent in this book. That is, in Chronicles, where four of the instances begin a verse and one is in the middle of the verse (1 Chron. 2 8). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 180*b*, on 1 Chron. 2 8, which I have printed; (II) the same MS., Vol. II, fol. 155*a*, on 2 Chron. 10 2; (III) the same MS., Vol. II, fol. 156*a*, on 2 Chron. 12 2, and (IV) Vienna Codex No. 35, on the same passage.

קע"ב - § 172.

וְהָיָה כְּמִנְיַת הַיּוֹם is five times with this accent in this book. That is, with *Pashta* in Judges, and always begins the verse. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 141*b*, on Judg. 16 4. It is incorrect, since there are altogether ten such instances in this book and all begin the verse. Judg. 1 28; 3 18; 9 42; 15 17 and 21 4 are omitted. It probably exhibits the first attempt to collect these instances and a later Nakdan, who mistook the incipient List for complete, prefixed the heading to agree with the tentative number enumerated in the Rubric. Moreover the catchwords *וְהָיָה כְּמִנְיַת הַיּוֹם* Judg. 19 8 are manifestly a clerical error for *וְהָיָה כְּמִנְיַת הַיּוֹם* 19 5.

קע"ג - § 173.

וְהָיָה כְּמִנְיַת הַיּוֹם occurs twenty-one [twenty] times with this accent at the beginning of a verse. That is, with *Tevir*. In the only other instance three instances where it occurs with this accent it is in the middle of the verse (comp. *וְהָיָה כְּמִנְיַת הַיּוֹם* Josh. 19 10; Judg. 8 27; 1 Sam. 25 2).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated thirteen Lists, twelve in MSS. and one printed: (I) Orient. 2349, fol. 119*b*, on Num. 31 37, which I have printed; (II) Orient. 4445, fol. 162*b*, on the same passage; (III) Arund. Orient. 16, fol. 174*b*, on Jerem. 41 4; (IV) the same MS., fol. 219*a*, on Zech. 8 1; (V) the same MS., fol. 264*b*, on 2 Chron. 12 11; (VI) Add. 15,251, fol. 89*a*, on Num. 10 85; (VII) the same MS., fol. 196*b*, on 1 Kings 18 17; (VIII) the same MS., fol. 384*a*, on 2 Chron. 11 11; (IX) Add. 15,451, fol. 89*a*, on Num. 10 85; (X) Add. 21,160, fol. 248*b*, on Num. 31 37; (XI) the same MS., fol. 278*a*, on Josh. 5 8; (XII) Orient. 2349, fol. 5*b*, on the same passage, and (XIII) the printed Massorah on 2 Chron. 12 11.

Though the heading in the List which I have printed states that there are twenty-one such instances, and though this is also stated both in the heading of List II and in the Massorah Parva of this ancient Codex, they enumerate twenty instances only, which is the correct number and is rightly so given both in the headings and contents of all the other Lists. Owing to the expression *וְהָיָה כְּמִנְיַת הַיּוֹם* against No. 19, which may either be *וְהָיָה כְּמִנְיַת הַיּוֹם* = Zech. 7 4 and 8 1 or *וְהָיָה כְּמִנְיַת הַיּוֹם* = Zech. 7 4; 8 1 and 18 where it is *וְהָיָה כְּמִנְיַת הַיּוֹם* with this accent in all the three instances, some confusion has arisen in the Lists. Against Zech. 8 1 in my List is to be added 8 18. In my edition of the Bible *וְהָיָה כְּמִנְיַת הַיּוֹם* 1 Kings 5 2 is a mistake for *וְהָיָה כְּמִנְיַת הַיּוֹם*.

קע"ד - § 174.

וְהָיָה כְּמִנְיַת הַיּוֹם the singular, is six times misleading. That is, in these six instances the *Sevir* or extra-official reading, is *וְהָיָה כְּמִנְיַת הַיּוֹם* the plural in accordance with Gen. 5 4, 5, 8, 11, 14, 17, 20, 27; 11 82; 35 28.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 86*b*, on Gen. 17 1, which I have printed; (II) Orient. 5404, fol. 85*b*, on the same passage, and (III) the printed Massorah on Gen. 47 28. Lists I and II are

identical, only that the latter adds the expression *ויהי* in the heading for which List III has the equivalent *ויהי*. It will be seen that though the heading emphatically states there are six such instances, the Rubric itself records five only. As List III, which also states that there are six, gives *ה* [= Gen. 9 29] as the second instance, and moreover as this List is practically as the other two, it is certain that its omission in Lists I and II is due to a later Nakdan who followed the recension of the text recorded below in § 186 irrespective of the fact that by so doing he produced a conflict between the heading and the instances catalogued in the List.

What is remarkable about these Lists is that they give *אברם* or *אברהם* Gen. 17 6 and *ישערו* or *ישערו* 2 Kings 20 4 as two of the six passages where the reading *ויהי* the plural is impossible, and omit *חזק* Gen. 5 23 and *למך* Gen. 5 21 for which the *Sevir* on both these passages actually is *ויהי*.

קע"ה - § 175.

ויהי is in nine instances rendered in the Targum by *ויהי*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 84b, on Gen. 35 5.

קע"ו - § 176.

ויהי אחרי ההקדמים האלה and it came to pass after these things, occurs three times. This phrase occurs altogether eight times and always begins a verse. In five instances the preposition is *אחרי* (Gen. 22 1; 39 7; 40 1; 1 Kings 17 17; 21 1) and in three only, is this preposition *אחרי* the plural construct. Hence the Massorah safeguards the minority. This protection was necessary since the two combinations are used promiscuously in one and the same chapter (Gen. 22 1, 20) and since the Samaritan recension has uniformly *אחרי*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Orient. 2849, fol. 39b, on Gen. 22 20, which I have printed; (II) Orient. 444b, fol. 39a, on Gen. 48 1; (III) Harley 5710-11, Vol. I, fol. 32b, on the same passage; (IV) Add. 21,160, fol. 11a, on Gen. 22 20; (V) the same MS., fol. 58b, on Gen. 48 1; (VI) Halle Ochlal Ve-Ochlal II, § 18; (VII) the printed Massorah on Gen. 22 20, and (VIII) the same on Josh. 24 29. The mnemonic sign I have found in Cambridge Add. 465 and in the printed Massorah on Gen. 22 20. The latter has it in the outer margin.

קע"ז - § 177.

ויהי אחרי מות and it came to pass after the death of, is four times thus combined. That is, in this combination in these three instances the words immediately follow each other, in contradistinction to the other two passages where other expressions intervene between *ויהי* and *אחרי* (comp. 2 Kings 14 17; 2 Chron. 25 25).

Of this popular Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 137a, on Josh. 1 1, which I have printed; (II) Arund. Orient. 16, fol. 1b, on the same passage; (III) the same MS., fol. 18b, on Judg. 1 1; (IV) Add. 15,451, fol. 17b, on Gen. 25 11; (V) the same MS., fol. 162b, on Judg. 1 1; (VI) Add. 21,160, fol. 16b, on Gen. 25 11; (VII) the printed Massorah on the same passage, and (VIII) the same on Josh. 1 1. All these Lists give the mnemonic sign.

קע"ח - § 178.

ויהי איש אחד and there was one man, occurs twice. In the other four instances where *ויהי איש* occurs, it is without *אחד* (Judg. 17 1; 19 1; 2 Sam. 21 20; 1 Chron. 20 6) and once *ויהי* is followed by *הוא* (Job 1 1). Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 28a, on Judg. 13 2, which I have printed; (II) the same MS., fol. 85a, on 1 Sam. 1 1, and (III) Add. 15,250, fol. 145b, on the same passage.

קע"ט - § 179.

ויהי גבול נחלתם and the border of their inheritance was, occurs twice. In Joshua 19, which describes the territories of the several tribes, three different phrases are used. In the case of Zebulun and Dan the lengthier formula which heads this Rubric is used. With regard to Simeon the shorter form *ויהי נחלתם* and their inheritance was, is used (19 1) whilst with regard to Issachar, Asher

and Naphtali the phrase *ויהי גבולם* and their border was, is used (19 18, 25, 33). Hence the Massorah safeguards the different phrases. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 14a, on Josh. 19 41. In the mnemonic sign *ויהי*, which stands in the MS. before the last line just as I have printed it, the second letter is partly erased. It is, therefore, intended for the initials of *ויהי* and ought to follow immediately after *ויהי*.

ק"ס - § 180.

ויהי דבר ואתה קראתם and the word of-came . . . and thou son of man, occurs five times. To understand this Massorah it is necessary to remark that the formula *ויהי דבר ויהי* and the word of Jehovah came, is thirty-eight times followed by *son of man*. In thirty-three instances it is simply *ויהי דבר ויהי* and in five only is *ויהי דבר ויהי* preceded by *ויהי* the pronoun second person with the prefix *Vav*. In the only other instance where *ויהי דבר ויהי* is preceded by the pronoun in this connection it is *ויהי* without the prefix *Vav* (§ 16). Hence the Massorah safeguards this exceptional occurrence against its being made uniform with the normal phrase. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 102a, on Ezek. 27 1.

¹ Comp. Ezek. 6 1; 11 14; 12 1, 8, 17, 21, 26; 13 1; 14 2, 12; 15 1; 16 1; 17 1; 20 2; 21 1, 6, 18; 22 17, 23; 23 1; 24 1, 15; 25 1; 26 1, 11, 20; 30 1; 33 1, 23; 34 1; 35 1; 36 16; 38 1.

קס"א § 181.

ויהי דבר ויהי צבאות and the word of Jehovah of hosts was, or came, occurs four times. Normally the phrase is *ויהי דבר ויהי*. As it is in these instances only, that *ויהי צבאות* follows the Tetragrammaton, the Massorah safeguards the exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 264b, on Zech. 8 1, which I have printed, and (II) St. Petersburg Codex of A. D. 916 on Zech. 7 4. The contents of List I show that this Rubric, in spite of its heading, refers simply to the phrase *ויהי דבר ויהי צבאות* without *ויהי* which occurs four times. List II, which exhibits the oldest form of this Massorah, rightly therefore states in the heading that with *ויהי* this phrase occurs three times only, and omits the Isaiah passage where it is *ויהי* and not *ויהי*. As all the three instances are restricted to one book, the heading ought properly to be *ויהי צבאות*.

קס"ב - § 182.

ויהי והמה and it came to pass as they, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 65a, on 2 Sam. 13 30, which I have printed, and (II) Add. 15,250, fol. 171b, on the same passage.

קס"ג - § 183.

ויהי ביום ההוא and it came to pass on that day, occurs twice. That is, in contradistinction to the phrase *ויהי דבר ויהי* and it came to pass at that time, which occurs three times and is recorded below § 191. Of this Rubric I collated two Lists: (I) Orient. 2849, fol. 42b, on Gen. 26 32, which I have printed, and (II) the printed Massorah on the same passage.

קס"ד - § 184.

ויהי מימים and it came to pass after days, occurs three times thus combined. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 164a, on Judg. 11 4, which I have printed; (II) Arund. Orient. 16, fol. 26b, on the same passage; (III) the same MS., fol. 29b, on Judg. 15 1, and (IV) the printed Massorah on Josh. 23 1.

קס"ה - § 185.

ויהי ביום and it came to pass in the days of, occurs five times. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I specify the following ten only, six in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 8a, on Gen. 14 1, which I have printed; (II) the same MS., Vol. II, fol. 31a, on Jerem. 1 3; (III) the same MS., Vol. II, fol. 270b, on Esther 1 1; (IV) St. Petersburg Codex of A. D. 916, on Isa. 7 1; (V) the same Codex on Jerem. 1 3; (VI) Halle Ochlal Ve-Ochlal II, § 18; (VII) the printed Massorah on Gen. 14 1; (VIII) the same on Jerem. 1 3; (IX) the same on Ruth 1 1, and

(X) the same on Esther 1. In his Critical Annotations on Isa. 7 1 in the Babylonian Codex, Strack quotes a List of this Rubric from Codex Tzofut Kale No. 81, which has at the end *והוא נוסף בשי דוד = 2 Sam. 21 1.*

קפז = § 186.

ויהי בלילי and all the days of [Enoch or Lamech] was, occurs twice... and the mnemonic sign is *לח = לך*. That is, in connection with Enoch and Lamech the verb is *לך* the singular, whereas in all the other eight instances where this phrase occurs, seven in this Section (Gen. 5 5, 8, 11, 14, 17, 20, 27) and one in 9 29, it is the plural *לכם*.

And all the Nakdanim are misleading, for they remark that the mnemonic sign is *לח = לח*. That is, with Enoch, Lamech and Noah, it is *לך* the singular.

But this is their mistake. The sign is *לח* and in the case of Noah (Gen. 9 29) the best Codices read *לכם*, till Elijah cometh. That is, it must remain so till the great Prophet comes who will decide all doubtful questions.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 4a, on Gen. 5 23, which I have printed; (II) Add. 15,451, fol. 5b; (III) Orient. 2348, fol. 41b; (IV) Orient. 2349, fol. 81b; (V) Orient. 5404, fol. 30b, and (VI) the printed Massorah, all on the same passage.

With the exception of List I, all the Lists coincide in their statement that there are three such instances and they include Gen. 9 29. Moreover List II which is from a Model Codex, gives in the heading the mnemonic sign *לח* which the compiler of List I deprecates. The solution of these conflicting Massorahs is to be found in the fact that Gen. 9 29 is one of the six instances which are the subject of *Sevirin* (vide supra, letter *ה*, § 174) and which, as is often the case, is the substantive reading in some MSS., whilst in others these extra-official readings are relegated to the margin. Hence List I is based upon a recension of the text which excludes the *Sevir*. This is supported by Orient. 2201; Add. 15,251; Add. 15,451 second hand; the first edition of the Bible, Sonecio 1488 and the second edition, Naples 1491—98, whilst the Massorah exhibited in the other Lists, is based upon a recension of the text, which has the *Sevir* as the substantive textual reading. This is the reading not only of the Samaritan recension, but of the following MSS. and early editions: Harley 5710—11, which exhibits in the text the deprecated *לכם*; Add. 15,250; Add. 15,451, first hand; Add. 9401; Orient. 2348; Orient. 2349; Orient. 4227; Orient. 5404; the *editio princeps* of the Pentateuch, Bologna 1482; the third edition of the Bible, Brescia 1494; the Complutensian; the *editio princeps* of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

קפח = § 187.

ויהי קנה and it was so, occurs eight times thus combined, six times in the Law and twice in the Prophets. In fixing the number of times this phrase occurs in the Pentateuch and its exact position in the several verses, the design of this Massorah is to militate against the ancient recension of the text which is still exhibited in the Septuagint. According to this recension *ויהי קנה* not only occurs seven times in the account of the creation, but in one instance this formula occupies a different and more correct position. The Septuagint shows that *ויהי קנה* also occurred in Gen. 1 20 where we should naturally expect it in harmony with its uniform use after each creative behest. The same applies to its position at the end of verse 6 in the Septuagint instead of at the end of verse 7, as it is in the received text in accordance with the direction of this Massorah. It will be seen that in all the other five instances where this formula occurs, it invariably follows the Divine fiat, viz. *ויאמר אלהים ויהי* and God said let it be so... *ויהי קנה* and it was so (comp. Gen. 1 9, 11, 15, 24, 30). Its position, therefore, after the declaration of what God made, is not only contrary to the usage of this formula in the narrative, but has no meaning.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 1a, on Gen. 1 7, which I have printed, and (II) the printed Massorah Finalis, letter *ה*, § 103. The latter heads this Rubric *ויהי קנה* and gives the six instances only, which occur in Genesis. This is manifestly a mistake for *ויהי קנה*.

קפז = § 188.

ויהי קנה and it came to pass as soon as rested, occurs twice. Of this Rubric, which does not occur in the printed Massorah,

I collated two Lists: (I) Orient. 2349, fol. 107b, on Numb. 11 25, which I have printed, and (II) Orient. 2348, fol. 117b, on the same passage. It is remarkable that though both these Lists emphatically state that this Kal infinitive construct with the prefix *Caph* is in both instances preceded by *ויהי*, the *textus receptus* has *ויהי* in Josh. 3 13. It may be that as *קנה* by itself occurs twice only (vide infra, letter *ז*, § 134, Vol. II, p. 275), an ignorant Nakdan mistook this Massorah to refer to the whole phrase, instead of to the single word.

קפס = § 189.

ויהי קנה and it came to pass when moved, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 3a, on Josh. 3 14.

קיז = § 190.

ויהי קנה and it was evening, occurs three times at the beginning of a verse in this Section. This phrase, which occurs altogether six times and is always in conjunction with *ויהי בקר* and it was morning, is restricted to the first chapter of Genesis. In this Section it is in three instances the second part of the verse and in three it begins the verse, that is, the whole formula forms a separate verse. Hence the Massorah safeguards the variation in the position of this identical phrase in one and the same Section against its being made uniform.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 29b, on Gen. 1 23, which I have printed, and (II) Orient. 5401, fol. 28b, on the same passage.

קיא = § 191.

ויהי קנה and it came to pass at that time, is three times thus combined. That is, in contradistinction to the phrase *ויהי קנה* and it came to pass on that day, which occurs three times. (Vide supra, letter *ה*, § 183.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 25b, on Gen. 38 1, which I have printed; (II) the same MS., fol. 227a, on 1 Kings 11 29; (III) Arund. Orient. 16, fol. 86b, on the same passage; (IV) Add. 15,250, fol. 189a, also on the same passage; (V) Add. 15,451, fol. 14b, on Gen. 21 22, and (VI) the printed Massorah on the same passage.

קיב = § 192.

ויהי קנה and it came to pass at the end of, occurs six times at the beginning of the verse. This Rubric, the reference to which I have mislaid, is incorrect, since this phrase occurs twelve times and always begins the verse. The following six instances are omitted Exod. 12 41; Deut. 9 11; Judg. 11 39; Jerem. 13 6; 42 7, and 2 Chron. 8 1. As is not infrequently the case (vide infra, letter *ה*, § 200), it exhibits the first attempt to collect these instances and a later Nakdan instead of completing the List, mistook it for complete and prefixed the heading with the number to correspond to the recorded instances.

קיד = § 193.

ויהי קנה and it came to pass after days, occurs twice. That is, without being followed by *רבים* many, as it is in the only other instance where this combination occurs (Jerem. 13 6). Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 91b, on 1 Kings 17 7, which I have printed; (II) Vienna Codex No. 35, on the same passage; (III) the printed Massorah on Gen. 4 3, and (IV) the printed Massorah Finalis, letter *ז*, § 159.

קיר = § 194.

ויהי קנה and it came to pass at the end of, is five times thus combined in the Scriptures. Normally *ויהי קנה* is in this combination followed by *קנה*. As such this phrase occurs twelve times. (Vide supra, letter *ה*, § 192.) In these five instances, however, it is abnormally followed by *קנה*. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 72a, on Ezek. 3 16, which I have printed; (II) Arund. Orient. 16, fol. 103a, on 2 Kings 8 3; (III) Add. 15,250, fol. 271b, on Ezek. 3 16; (IV) Orient. 2349,

ז"ר - § 207.

ז"ר they shall be, so written, occurs five times in the Prophets. As it is normally ז"ר with the paragogic He in this division of the Bible (vide supra, letter ז, § 206), the Massorah safeguards here the exceptional orthography. That this spelling exhibits the reading of the predominant School of textual redactors and that other Schools read it ז"ר, is attested by the St. Petersburg Codex of A. D. 916; Add. 21,161, which read it with paragogic He in both Ezek. 7 4 and 9, the latter having in the Massorah Parva against both Ezek. 7 4 and 9 ז"ר. This separate Rubric I have found in the printed Massorah only, on Ezek. 29 12. We have seen in the preceding Rubric that Jerem. 18 21 is differently spelt by the different textual redactors.

ז"ח - § 208.

ז"ח and they were, is twice defective of Yod in all the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 185a, on 1 Chron. 7 15. In most of the MSS. and in the editions Numb. 26 11 is ז"ח with two Yods. But as this Massorah emphatically states that it is ז"ח with one Yod and moreover as this is supported by Add. 15,451, it shows that we have here again the variations which obtained among the different Massoretic Schools of textual redactors.

ז"ט - § 209.

ז"ט and we were, occurs twice. This Kal future first person plural with Vav conversive occurs altogether four times. Twice it is the normal form and in two instances, which are recorded in the following Rubric, it is the apocopated form. Hence the Massorah safeguards the two different forms of the same future. The only other instance where this future occurs it is ז"ט with Sheva under the Vav (Gen. 47 19).

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 68b, on 2 Sam. 11 28, which I have printed; (II) Harley 5710-11, Vol. 204b, on the same passage; (III) the printed Massorah on Jerem. 44 17, and (IV) the printed Massorah Finalis, letter ז, § 118.

ז"י - § 210.

ז"י and we were, occurs twice. That is, in this apocopated form, in contradistinction to the normal form recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 98b, on Numb. 13 33, which I have printed, and (II) Add. 21,160, fol. 209b, on the same passage.

ז"יא - § 211.

ז"יא occurs eight times with Kametz. That is, in contradistinction to the five instances where it is ז"יא with Segol, being the Kal future first person plural. In thus safeguarding this quadrilateral with Kametz, the Massorah, as usual, has regard simply to the identity of the spelling irrespective of the difference in the sense. Hence it groups together the six instances in which ז"יא is Niphal preterite third person singular masculine (1 Kings 1 27; 12 24; Joel 2 2; Zech. 8 10; Neh. 6 8; 2 Chron. 11 4), the one instance in which it is the participle feminine (Prov. 13 19) and the one in which it is a feminine noun denoting lamentation (Micah 2 4).

Of this Rubric I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 248a, on Prov. 13 19, which I have printed; (II) the same MS., Vol. II, fol. 296a, on Neh. 6 8; (III) Arund. Orient. 16, fol. 76a, on 1 Kings 1 27; (IV) the same MS., fol. 87b, on 1 Kings 12 24; (V) the same MS., fol. 210b, on Micah 2 4; (VI) Halle Ochlal Ve-Ochlal II, § 18, and (VII) the printed Massorah on 1 Kings 1 27.

ז"יב - § 212.

ז"יב and the temple, occurs twice, once with Kametz and once with Pathach. That is, in one instance it is in the absolute and once it is in the construct. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 417b, on Ezra 3 6. These two instances form part of the alphabetical

List of words which respectively occur twice, once with Kametz and once with Pathach. (Vide infra, letter ז, § 596, Vol. II, p. 307.)

ז"יג - § 213.

ז"יג in the temples or palaces of, occurs twice. Normally this noun when in the construct and with the prefix Beth, is in the singular (ז"יג). In this form it occurs twelve times. As it is in these two instances that it is in the plural, the Massorah safeguards the exceptions. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 124b, on Isa. 13 22, which I have printed; (II) Add. 15,250, fol. 219b, on the same passage, and (III) the printed Massorah on Prov. 30 28.

ז"יד - § 214.

ז"יד Lucifer, or wail thou, lament, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 220a, on Isa. 14 12. It is remarkable that though according to the Septuagint, the Chaldee, Vulgate, Rashi, Ibn Ezra and modern expositors ז"יד in Isa. 14 12 is a noun, denoting brilliant star i. e. Lucifer and in Zech. 11 2 it is the Hiphil imperative singular masculine of ז"יד, signifying wail thou, or lament, the Massorah does not remark against it ז"יד, which it generally states in such cases. Neither is it given in the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter ז, § 248, Vol. II, p. 217.) This would seem to favour the rendering of the Syriac, Aquila and St. Jerome, which regard it in Zech. 11 2, also, as the imperative of ז"יד.

ז"טו - § 215.

ז"טו Hayemin, is twice defective in this form. That is, this plural form is abnormally without the Yod between the two Memes in these two instances. From the fact that in Numb. 6 5 it is the plural of ז"ט with the prefix He it would seem that the Massorah regarded ז"ט in Gen. 36 24 as a derivative of ז"ט. The Samaritan recension of the Hebrew reads ז"ט, the Emim, or giants in Gen. 36 24 which is also the rendering of the Chaldee (ז"ט). Owing to this uncertainty of its etymology I placed this quadrilateral under He according to its initial letter, though it might more properly be in ז. This Rubric I have found in the printed Massorah only, on Gen. 36 24.

ז"טז - § 216.

ז"טז thanksgiving festivals, occurs twice and is plene. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2849, fol. 98b, on Levit. 19 24, which I have printed; (II) Orient. 2848, fol. 108b, on the same passage, and (III) the printed Massorah Finalis, letter ז, § 191.

ז"יז - § 217.

ז"יז ways, occurs four times in the Scriptures. By fixing the number at four, the design of the Massorah is to exclude the textual reading ז"יז or ז"יז in Prov. 31 27. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 193b, on Ps. 68 25, which I have printed; (II) Arund. Orient. 16, fol. 814a, on Habak. 3 6; (III) Add. 15,250, fol. 381a, on Ps. 68 25; (IV) Add. 15,251, fol. 808a, on Habak. 3 6; (V) the same MS., fol. 359a, on Ps. 68 25, and (VI) the printed Massorah also on the same passage.

The MS. Lists coincide in treating all the four instances as plene, that is ז"יז with Vav. This is also the reading in Job 6 19 in some of the Standard Codices (Orient. 2201; Harley 5710-11; Add. 15,250) and all the early editions prior to the editio princeps of Jacob b. Chayim's Rabbinic Bible with the Massorah. Other Standard MSS., however, of equal importance read the Job instance ז"יז defective, viz. Arund. Orient. 16; Orient. 4227; Add. 15,251. As this reading is not only exhibited in Jacob b. Chayim's text, but as the Massorah Parva expressly remarks on it that it occurs four times and that this is the only defective instance (ז"יז), it is evident that different traditions obtained in the several Massoretic Schools with regard to its orthography in Job.

List VI ends as follows: ז"יז הנהגות חכמים. ז"יז חכמים, which states that the four instances exhibit three different spellings. In Prov. 31 27 it is ז"יז or ז"יז. In Habak. 3 6 it is ז"יז without the Yod after the Lamed.

In Job 6 19 it is הליכה without the Vav and in the other instances it is הליכה. As Ps. 68 23 is the only other instance, it is evident that the expression נשארין is here loosely used for the singular. This List, therefore, whilst supporting the reading without Vav in Job 6 19, shows that according to another School of textual redactors it was הליכה without the Yod in Habak. 3 6.

ריח - § 218.

הלאה further, yonder, occurs twice. In the other eleven instances where this adverb occurs it is with the prefix Vav (הלאה). Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Gen. 19 9, and (II) the Massorah Finalis, letter ה, § 153.

ריט - § 219.

מבואה beyond, occurs twice. This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 154, is incorrect, since this adverb with the prefix Mem occurs three times, and Jerem. 22 19 is omitted.

ריב - § 220.

הליכה אתהאלוהים to walk with God, occurs three times in this form. That is, with the Hithpael form both in the future third person singular masculine with Vav conversive and with preterite third person. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 31b, on Gen. 5 24, which I have printed; (II) Orient. 2348, fol. 41b, on the same passage, and (III) Orient 5404, fol. 30b, also on the same passage.

ריכא - § 221.

הליכה שמה to go thither, occurs three times. The verb הלך or לך to go, is normally combined with the adverb שם. In this combination it occurs about seven times (1 Sam. 9 6; 19 23; 30 31; Jerem. 45 5; Ezek. 37 21; Nah. 2 12; Ezra 10 6). As it is in these three instances only that the adverb is with paragogic He (שמה), the Massorah safeguards the exceptional combination. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 111a, on 2 Kings 17 27, which I have printed, and (II) Add. 15,250, fol. 209a, on the same passage. As the verb in combination with this adverb is of different forms, List II heads this Rubric more correctly 'הליכה שמה בליש'.

ריכב - § 222.

הלך to go, is four times defective. Apart from Jeremiah this infinitive occurs thirty-one times. In twenty-seven instances it is plene (הלך) and in four only is it defective. Hence the Massorah safeguards the exceptional orthography.

And throughout Jeremiah it is likewise defective except six times. In Jeremiah, where it occurs altogether fourteen times, it is defective in eight instances (2 2; 3 12; 17 19; 19 1; 34 2; 35 13; 37 9; 41 6) and plene in six only. Here, therefore, the reverse is the case, the defective is the majority and the plene the minority. Hence the Massorah safeguards the minority in this book.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 176b, on 1 Sam. 6 12, which I have printed; (II) Arund. Orient. 16, fol. 21a, on Judg. 4 9; (III) the same MS., fol. 126b, on Isa. 20 2; (IV) Add. 15,250, fol. 221b, on the same passage; (V) Add. 15,451: fol. 25a, on Gen. 31 30; (VI) Add. 21,160, fol. 28b, on the same passage, and (VII) the printed Massorah also on the same passage. List IV omits the second part, which makes the Rubric unintelligible. The second part of the Rubric is given as a separate Massorah: (I) Add. 15,251, fol. 253a, on Jerem. 28 13, and (II) the printed Massorah on the same passage. In the former it is simply headed רכיב which is misleading. In the latter the heading is correctly given רכיב בכתב, which restricts the six to Jeremiah.

That these Rubrics record the orthography of one School of textual redactors and that other Schools preserved different traditions with regard to the spelling of this infinitive, is attested by the St. Petersburg Codex of A. D. 916. In this ancient MS. no fewer than four instances are plene in Jeremiah (3 12; 34 2; 35 13; 41 6) which are defective according to this Massorah.

ריכז - § 223.

הלך is four times plene in the Pentateuch. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 32b, on Gen. 8 3, which

I have printed, and (II) the printed Massorah on the same passage. As the only other instance in which this infinitive occurs in the Pentateuch is defective (הלך Gen. 31 30), it will be seen that the Massorah, contrary to its usual method, records here the majority.

ריכז - § 224a—c.

הלך והלך going on and great, or increasing, is three times thus combined. In the description of the continually-increasing greatness of six eminent worthies, the expression והלך or הלך is followed by the same adjective in two different forms. With regard to three the combination is הלך והלך and of three it is said והלך גדל. The Massorah, therefore, safeguards the respective phrases against being made uniform. For the first three the mnemonic sign is וי which are the initials of יצחק Isaac, שמואל Samuel and יהושפט Jehoshaphat; for the second three it is זים which are the initials of זאב David and זרעו Mordecai.

Of this form of the Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 174a, on 1 Sam. 2 26, which I have printed; (II) Arund. Orient. 16, fol. 267a, on 2 Chron. 17 12, and (III) the printed Massorah on Gen. 26 13. All the three Lists emphatically state that הלך והלך occurs three times, and give the mnemonic sign זים for the three names in connection with which this phrase occurs. They must, therefore, be based upon a recension of the text which exhibited והלך והלך in Exod. 11 3. It is to be remarked that the Massorah in Harley 5710—11, Vol. I, fol. 199b, on 2 Sam. 5 10, which gives the second part of this List only and which is הלך והלך נ רמתי והמנוח משה דוד בירכי, supports this hypothesis.

Rubric 224b, which is from Orient. 1379, fol. 71b, on Gen. 26 13, exhibits a different form of this Massorah. The method adopted by this Massorite in formulating it is not following the order of the books in which these instances respectively occur, but arranging it so that הלך והלך the participle and הלך והלך the infinitive alternately follow each other. It will be seen that this List gives five names only, leaving out Moses, and is therefore based upon the textus receptus.

Rubric 224c. — Of this Rubric I collated four Lists: (I) Orient. 2349, fol. 42a, on Gen. 26 13, which I have printed; (II) Add. 15,451, fol. 181a, on 1 Sam. 2 26; (III) Add. 21,160, fol. 18a, on Gen. 26 13, and (IV) Halle Ochlah Ve-Ochlah II, § 39. As these three instances are preceded by והלך and are part of § 224a, I have placed them here instead of recording them in letter z, § 79.

ריכה - § 225.

הליכה והגדלה. With regard to five [worthies] it is written they went on and became great. This Rubric, which does not occur in the printed Massorah, is from Orient. 1379, fol. 71a, on Gen. 26 13. It is another recension of §§ 224a and b. As it emphatically states in the heading that it is in connection with five only that this phrase occurs, and leaves out Moses both in the enumeration of the names and in the mnemonic sign which is here זים instead of זים, it is undoubtedly based upon the received text. Its form shows that it proceeds from a different Massoretic School.

ריכז - § 226.

הלך to go, occurs four times, three times defective and once plene. The only other instance in which this quadrilateral occurs it is הלך the participle (Jerem. 22 10).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 36a, on Exod. 3 19, which I have printed; (II) Arund. Orient. 16, fol. 333a, on Job 34 23; (III) the same MS., fol. 353a, on Eccl. 6 8; (IV) Add. 15,451, fol. 108a, on Numb. 22 13; (V) Add. 21,160, fol. 68a, on Exod. 3 19; (VI) the printed Massorah on the same passage, and (VII) the same on Eccl. 6 8.

Nothing can be more emphatic than the statement in the List which I have printed, that in Job 34 23 this infinitive is plene. Yet all the other Lists as emphatically state that it is defective in all the four instances, and this is supported by the Standard Codices (Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 1525) and all the early editions. The List, therefore, which I have printed must be based upon a recension of the text which exhibited והלך, but which was not favoured by the predominant School of textual redactors.

רָבַח = § 227.

רָבַח going, is nine times plene in the Pentateuch... and once it is with the prefix Vav. This participle occurs altogether fourteen times in the Pentateuch, and is defective in five instances only (Gen. 18 16; 24 42; 32 7; Exod. 13 21; Numb. 14 14). It will thus be seen that the Massorah, contrary to its usual method, safeguards here the majority. The one instance with the prefix Vav is not the participle but the imperative of רָבַח.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Orient. 2349, fol. 88a, on Levit. 11 27, which I have printed; (II) Add. 15,250, fol. 61b, on the same passage; (III) the same MS., fol. 87a, on Numb. 22 22; (IV) Add. 15,251, fol. 70b, on Levit. 11 27; (V) Add. 15,451, fol. 51a, on Exod. 19 19; (VI) Add. 21,160, fol. 23a, on Gen. 28 20; (VII) the same MS., fol. 152a, on Levit. 11 27; (VIII) Hall's Ochlah Ve-Ochlah, Supplement, fol. 130a, and (IX) the printed Massorah on Gen. 25 32.

רָבַח § = 228.

רָבַח is three times plene in this book. That is, in Samuel. In Samuel, where this participle occurs altogether thirteen times, it is defective in ten instances (1 Sam. 2 26; 17 7, 15 41; 2 Sam. 3 1, 31; 6 4; 12 23; 15 30; 16 13) and plene in three only. Hence the Massorah safeguards the exceptional orthography. This protection is all the more necessary since the two different spellings occur within a few verses of the same chapter (comp. 2 Sam. 15 20 with 30).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 66b, on 2 Sam. 15 20.

רָבַח § = 229.

רָבַח is three times defective in this book. That is, in the Minor Prophets, which are Massoretically treated as one book. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 209a, on Jonah 1 13. It will be seen that the third instance is with the prefix He (רָבַח Habak. 1 6). The heading ought, therefore, more correctly to be וְרָבַח בְּלִישׁ בְּנֵי נ. This Rubric, however, is to be regarded as exhibiting the orthography of one School of textual redactors only. This is attested by the fact that the following MSS. Orient. 2201; Harley 5710—11, Add. 15,451 and all the early editions with the exception of one, read רָבַח in Micah 2 7. Moreover in Micah 2 9 רָבַח plene is the reading of the St. Petersburg Codex of A. D. 916; Add. 15,451; the editio princeps of the Prophets, Soncino 1485—86; the first second third and fourth editions of the Bible (Soncino 1488, Naples 1491—93; Brescia 1494; Pesaro 1511—17) and the editio princeps of the Rabbinic Bible, Venice 1517.

רָבַח § = 230.

רָבַח is ten times plene in this form in the Prophets. That is, the participle form, without and with the prefixes He and Caph. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 131b, on Isa. 30 29, which I have printed; (II) the same MS., fol. 213b, on Habak. 1 6; (III) Add. 15,251, fol. 305a, on the same passage and (IV) the printed Massorah Finalis, letter ה, § 160.

The design of this Massorah is to exclude the textual reading רָבַח in Josh. 6 18. It will be seen that this Rubric, which records the plene instances in the Prophets, includes here the preceding two Rubrics. It is based upon the same recension of the text as those two Rubrics are. List I, which I have printed, states in the heading וְרָבַח בְּלִישׁ בְּנֵי נ, but as it records ten instances I have corrected the ה which is a manifest clerical error, into ו. List II, however, which is from the same MS., rightly heads it וְרָבַח בְּנֵי נ and duly records eleven instances, supplying the expression וְרָבַח [= Jonah 1 13] after כִּי הֵם which is not infrequently omitted.

רָבַח § = 231.

רָבַח is twice plene in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 275a, on Esther 9 4. The expression בְּקִרְיָהּ is manifestly a clerical error for בְּקִרְיָהּ. As this participle, which occurs twice only in Esther, is plene in both instances the heading ought more properly to be בְּבִשְׂרָא וְתֵלֵב.

רָבַח § = 232.

רָבַח is four times defective in this book. That is, in Ecclesiastes. In Ecclesiastes, where this participle occurs altogether nine times, it is plene in five instances (1 6, 6; 2 14; 3 20; 6 6) and defective

in four, the Massorah records the minority. This safeguarding of the variation in its orthography is necessary since the two spellings occur within a few verses of each other (comp. 1 4, 6, 6).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 266b, on Eccl. 9 10, which I have printed; (II) the same MS., Vol. II, fol. 267b, on Eccl. 12 5; (III) Arund. Orient. 16, fol. 351a, on Eccl. 1 4, and (IV) Add. 21,160, fol. 301b, on the same passage.

רָבַח § = 233.

רָבַח is seven times defective in the Hagiographa. This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 160, is corrupt. It omits three instances in the Hagiographa, which are defective (Ps. 101 6; Job 31 26; 2 Chron. 17 12) in the Standard Codices and the best editions, and records three instead which are plene (Cant. 7 10; Esther 9 4, 4), two of which are expressly given as such in a separate Massorah. (Vide מִסְפָּרָא, § 231.)

And two instances are plene in the Psalms. The only other instance in which this participle occurs in the Psalter it is defective (Ps. 101 6). As the Psalter is part of the Hagiographa it is difficult to say why it is thus exempted.

רָבַח § = 234.

רָבַח that goeth, occurs three times, twice defective and once plene. As this feminine participle, which occurs three times only, in differently spelt, the Massorah safeguards it against being made uniform. It will be seen that the original defective orthography is retained in the Pentateuch.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 96a, on Levit. 11 27, which I have printed; (II) Arund. Orient. 16, fol. 388a, on Neh. 12 33; (III) Add. 15,251, fol. 428a, on the same passage; (IV) Add. 15,451, fol. 24a, on Gen. 32 21; (V) Add. 21,160, fol. 152b, on Levit. 11 27; (VI) the printed Massorah on Gen. 32 21, and (VII) the same on Levit. 11 27.

רָבַח § = 235.

רָבַח were going, that were going, is twice so written. That is, in these two instances it is written with Vav after the Caph. This participle plural, which occurs altogether four times, three times without the prefix He and once with it, is spelt in three different ways. In one instance it is רָבַח entirely defective (Exod. 2 5), in one it is רָבַח entirely plene (Neh. 6 17) and in the two instances which constitute the Rubric before us, it is partly defective and partly plene, that is רָבַח without the first Vav, but with the second. This Massorah therefore, which is from Arund. Orient. 16, fol. 53b, on 1 Sam. 25 42, is designed to safeguard the two instances which are alike in their orthography. That this is the spelling of these two instances, will appear from the following analysis:

(1) 1 Sam. 25 42. — רָבַח with the second Vav only, is the reading of Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 second hand; Orient. 1478 second hand; the second edition of the Bible, Naples 1491—93; the Pesaro edition of the Former Prophets, 1511; the Complutensian and the editio princeps of the Rabbinic Bible, Venice 1517.

רָבַח without the Vav, which I have adopted in my edition, is the reading of Harley 5710—11; Add. 15,451, first hand; Orient. 1478 first hand and Jacob B. Chayim's first edition of the Rabbinic Bible with the Massorah, Venice 1524—25. This reading, therefore, is not supported by the majority of the Standard Codices and the best editions. רָבַח with both Vavs, which is exhibited in the editio princeps of the Prophets, Soncino 1485—86, and in the first and third editions of the Bible, Soncino 1488, Brescia 1494, is not supported by any of these MSS.

(2) 2 Chron. 9 21. — רָבַח with the second Vav only, is the reading of Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227 and all the early editions.

(3) Exodus 2 5. — רָבַח entirely defective, is the reading here of all the MSS. and early editions.

(4) Nehemiah 6 17. — רָבַח entirely plene is the reading of Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,251 and all the early editions without exception. רָבַח without the first Vav is the reading of Orient. 2201 first hand and Add. 15,250.

This analysis will enable us to test two other recensions of this Rubric which I have found, one in MS. and one printed.

The MS. recension is in Add. 21,160, fol. 65a, on Exod. 2 5. It states that רָבַח is three times defective, or is defective in

three different ways: (1) הלכה in Exod. 2 5 and הלכות Neh. 12 31 are entirely defective; (2) הלכות in 2 Chron. 9 21 is defective of the first Vav, and (3) הלכות Neh. 6 17 is defective of the second Vav. It will be seen that this Rubric not only omits הלכות 1 Sam. 25 42, but imports the plural noun הלכות and declares that it is הלכות without the second Vav in Neh. 6 17, which is in direct conflict with all the MSS. and early editions.

Jacob b. Chayim gives us two different Lists of this Rubric in his printed Massorah on Exod. 2 5. The first List is rightly restricted to the four instances of this plural participle, and the only variation in it is that it describes the Samuel passage as הלכות which, as we have seen, is not supported by the majority of the Standard MSS. and early editions. The second List is quite at variance with the first. It not only gives 2 Chron. 9 21 as הלכות entirely defective, which is contrary to the MSS. and early editions, but omits הלכות 1 Sam. 25 42 and makes up the four defectives by inserting the plural noun הלכות (Neh. 12 31) and the feminine participle singular הלכות (Neh. 12 38). Even in the directions which Jacob b. Chayim appends to these two Lists with regard to the orthography as the result of his collation of ancient Codices and in which he includes הלכות and הלכות (Neh. 12 31, 38), he gives the instance in 1 Sam. 25 42 as entirely defective. This is not only in conflict with the Massorah, but as we have seen, is against the majority of the Standard Codices and early editions.

הלכות ג' חס' בלויש וסוכנות ונערתיה הלכות, ותהלכת לימן הלכות חריש הלכות כח, הלכות על סוכה הלכות כח. הלכות חס' דחם וס' ונערתיה הלכות, ותר הלכות, ההלכות לרגלה, הלכות על סוכה כן כתיב הלכות חריש כן כתיב, ובמס' אחריתי פגמתי במס' הלכות ד' חס' וא' שלא וס' ונערתיה הלכות, הלכות חריש, ותהלכת לימן, ההלכות למאול, ואנרותיהם הלכות על סוכה מלאים, ובמס' אחריתי יטנים שראוי למסך עליה' כן דגם, ונערתיה הלכות חס' דחם, ההלכות לרגלה חס' דחם, הלכות על סוכה מלא וסלע ותהלכת לימן חס' דחם, ותהלכת למאול מלא, הלכות חריש כן כתיב.

§ 236. רליו

הלכות I have gone, or walked, occurs three times, twice with Pathach and once with Kametz. That is, in two instances it has the normal Pathach under the Lamed and once it is with Kametz, which is due to its pausal accent Soph-Pasuk. The design of this Massorah is to safeguard this quinqueliteral, which in these three instances is the Piel preterite first person singular, against being mixed up with the Kal הלכות which occurs six times, five times with Pathach (Jerem. 2 23; Ps. 26 1; Job 31 5; Ruth 1 21; Neh. 2 16) and once with Kametz (Gen. 35 3), which is also due to its pausal accent Soph-Pasuk. The protection is all the more necessary since the Kal and the Piel have the same sense, and are so used in the same books.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 184b, on Ps. 38 7, which I have printed; (II) the same MS., Vol. II, fol. 217a, on Ps. 131 1; (III) the same MS., Vol. II, fol. 235a, on Job 30 28; (IV) Arund. Orient. 16, fol. 293a, on Ps. 38 7; (V) Add. 15,250, fol. 325b, on the same passage, and (VI) the printed Massorah on Job 30 28.

§ 237. רליו

הלכות they go, or cause to go, occurs twice in the Scriptures. That is, as Piel preterita third person plural, in contradistinction to the numerous instances in which this quadriliteral is הלכות the Kal.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 270b, on Lament. 5 18, which I have printed; (II) Arund. Orient. 16, fol. 329b, on Job 24 10; (III) Vienna Codex No. 35 on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah Finalis, letter ה, § 184. Lists IV and V head this Rubric רליו and the latter adds at the end רליו, giving the reference for the Raphe instance to Jerem. 51 50 where it is הלכות without Dagesh in the Lamed, being the Kal imperative plural.

§ 238. רליו

הלכות he shall go, occurs three times in the Scriptures. That is, as Piel future third person singular masculine, in contradistinction to the five instances where this quadriliteral is הלכות the Kal.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 80b, on Ezek. 18 9, which I have printed; (II) the same MS., Vol. II, fol. 200b, on Ps. 85 14; (III) Arund. Orient. 16, fol. 177b, on Ezek. 18 9; (IV) Add. 15,251, fol. 276a, on the same passage, and (V) the printed Massorah on Prov. 6 28

§ 239. רליו

הלכות they shall go, or walk, occurs three times in the Scriptures This Piel future third person plural masculine, occurs altogether seven times. In four instances it is the normal form הלכות (Habak. 3 11; Ps. 81 14; 115 7; Eccl. 8 10) and in three it is with the paragogic Nun. Hence the Massorah records the minority.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 201b, on Ps. 89 16, which I have printed; (II) Arund. Orient. 16, fol. 306b, on the same passage; (III) the same MS., fol. 310a, on Ps. 104 10; (IV) the printed Massorah on Ps. 89 16, and (V) the same on Ps. 104 26.

§ 240. רליו

הלכות (Exod. 21 19). There is a difference of opinion between Ben-Asher and Ben-Naphtali about this expression here. Ben-Asher points it הלכות with Tzere and with the accent on the ultima, whilst Ben-Naphtali points it הלכות with Segol and with the accent on the ante penultima and it is with Makeph. This Rubric is from the printed Massorah on Exod. 21 19. The expression קקן קקן - קקן קקן denotes Tzere and קקן or קקן signifies Segol.

§ 241. רליו

הלכות and I have walked, occurs twice in this book [the Scriptures]. This Hithpael preterite first person singular occurs altogether nine times. In seven instances it is without the prefix Vav and in two only is it with the prefix. Hence the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 71a, on Levit. 26 12. בקריה is manifestly a Scribal error for בקריה.

§ 242. רליו

הלכות and he walked, or went, occurs three times at the beginning of a verse. That is, in contradistinction to the other two instances where this Hithpael future third person singular masculine with Vav conversive occurs in the middle of the verse (2 Sam. 11 2; 1 Chron. 21 4).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 4a, on Gen. 5 22, which I have printed; (II) the same MS., Vol. II, fol. 81a, on Ezek. 19 6; (III) Add. 15,250, fol. 279b, on the same passage; (IV) Add. 15,451, fol. 5b, on Gen. 5 22; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. 19 6.

§ 243. רליו

הלכות they walking, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 365a, on Dan. 4 34. As this Chaldee Aphel participle plural is restricted to Daniel, the heading ought more properly to be הלכות.

§ 244. רליו

הלכות flowing, a wayfarer, occurs twice. The design of this Massorah is to militate against the variation which obtained with regard to 1 Sam. 14 26, as is attested by the Septuagint. Originally the text must have been הלכות = הלכות the bees had gone, which was wrongly resolved into הלכות. This is now admitted by some of the best textual critics. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 43b, on 1 Sam. 14 26, which I have printed, and (II) the same MS., fol. 63b, on 2 Sam. 12 4.

§ 245. רליו

הלכות praise thou, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 320b, on Ps. 147 12, which I have printed, and (II) Vienna Codex No. 35, on Ps. 146 1. As both these instances of the Piel imperative singular feminine are restricted to the Psalter, the heading ought more properly to be הלכות.

§ 246. רליו

הלכות. Eight Psalms begin and end with Hallelujah. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 221a, on Ps. 148 1. The thirteen

Psalms which end with *Hallelujah* are given in a separate Rubric in Codex Bodley No. 71 (comp. the *Massorah*, Vol. III, p. 4). For the discussion on the exact position of this expression in the several Psalms, as well as on its orthography, see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 376 &c.

רמיז = § 247.

וְיִדְבְּלוּ and they praised, occurs four times. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 8a, on Gen. 12 15, which I have printed; (II) the same MS., Vol. I, fol. 168a, on Judg. 16 24; (III) the same MS., Vol. II, fol. 295b, on Neh. 5 13; (IV) Arund. Orient. 16, fol. 382a, on the same passage; (V) the printed *Massorah* on Gen. 12 15; (VI) the same on Judg. 16 24, and (VII) the same on Neh. 5 13.

רמיח = § 248.

וְיִלְלוּ they shall praise him, occurs twice in the *Psalter*. This Rubric I have found in the printed *Massorah Finalis* only, letter ה, § 195. As the two instances are restricted to this book, the heading ought properly to be ב. ובמה.

רמיח = § 249.

מְדַבֵּר praised, occurs three times and is defective in the *Scriptures*. This participle Pual singular masculine, occurs altogether seven times. In four instances it is with the prefix *Vav* (מְדַבֵּר Ps. 48 2; 96 4; 145 3; 1 Chron. 16 25) and in three it is without the prefix. Hence the *Massorah* records the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 218a, on 2 Sam. 22 4, which I have printed; (II) the same MS., Vol. II, fol. 177b, on Ps. 18 4; (III) Arund. Orient. 16, fol. 287b, on Ps. 18 4; (IV) the same MS., fol. 313a, on Ps. 113 3, and (V) the printed *Massorah*, on Ps. 18 4. It is remarkable that both Lists III and IV head this Rubric with מְדַבֵּר and enumerate two instances only, viz. 2 Sam. 22 4 and Ps. 113 3. But this is manifestly due to the omission אַחַר [= Ps. 18 4] after אַחַר.

רין = § 250.

יְדוּלֵל he shall make foolish, occurs three times and is plene. Of this Rubric, which is one of the oldest parts of the *Massorah*, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 22a, on Isa. 44 25, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Add. 15,251, fol. 232a, also on the same passage, and (IV) the printed *Massorah Finalis*, letter ה, § 193.

רניא = § 251.

תְּהַדְּלֶיךָ thou shalt, or she shall rejoice or praise, occurs twice. This quinqueliteral, which is both Hithpael future second person singular masculine and third person singular feminine, occurs altogether five times. In three instances it is with *Tzere* under the *Lamed* (Ps. 34 3; 52 3; Prov. 27 1) and in two with *Kametz*, which is due to its pausal accent *Soph-Pasuk*. Hence the *Massorah* safeguards the minority. It will be seen that the *Massorah* here, as also elsewhere, has regard to the identity of the spelling, irrespective of the difference in the sense. In Isa. 41 16 it is second person masculine, whereas in Prov. 31 80 it is third person feminine.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 19b, on Isa. 41 16, which I have printed; (II) Arund. Orient. 16, fol. 136b; (III) Vienna Codex No. 36; (IV) the printed *Massorah*, all on the same passage, and (V) the printed *Massorah* on Prov. 31 30.

רניב = § 252.

וְיִדְבְּלוּ and they shall glory, occurs twice. This Rubric, which does not occur in the printed *Massorah*, is from Arund. Orient. 16, fol. 299a, on Ps. 64 11.

רניג = § 253.

וְיִשְׁבְּרוּ they broke, occurs twice. This Rubric, which does not occur in the printed *Massorah*, is from Arund. Orient. 16, fol. 125b, on Isa. 16 8.

רניד = § 254.

הִלֵּם here, hither, occurs twelve times and is defective. That is, in contradistinction to the assonant הִלֵּם a *dream*, which is always plene. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 9b, on Gen. 16 13, which I have printed, and (II) the printed *Massorah* on Exod. 3 5.

As the catchwords for the sixth instance denote 1 Sam. 14 16 where it is הִלֵּם with the prefix *Vav*, and moreover, as the heading of these Lists is neither הִלֵּם יִב הִלֵּם i. e. הִלֵּם without and with the prefix *Vav* which occurs twelve times, nor הִלֵּם יִב הִלֵּם which is normally to be expected, it may be that this Rubric includes הִלֵּם which was originally in this passage and which has been corrupted into הִלֵּם, as is attested by the Septuagint. But whether the *Massorah* means to indicate הִלֵּם before הִלֵּם or not, it is certain that the received text is impossible and grammatically untranslatable. It is now accepted by the best textual critics that הִלֵּם הִלֵּם, which is preserved by the Septuagint, exhibits the original recension.

רניה = § 255.

הֵם they, these &c., ends the verse twelve times. This personal pronoun third person plural ends a verse forty times altogether. In twenty-eight instances it is with the paragogic *He* and in twelve only it is without this paragogic *He*. Hence the *Massorah* safeguards the minority. This safeguarding was especially necessary, since the same phrase ending two verses, one after another, is once הֵם בִּי קָרָשׁ and once בִּי קָרָשׁ הֵם (Exod. 29 33, 34) and in other two verses it is once הֵם בִּיהַר הַיָּם and once בִּיהַר הַיָּם (Ezek. 12 2, 3).

Of this Rubric, which is one of the oldest parts of the *Massorah*, I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 161a, on Judg. 8 24, which I have printed; (II) the same MS., Vol. II, fol. 76b, on Ezek. 12 2; (III) the same MS., Vol. II, fol. 297a, on Neh. 7 61; (IV) Orient. 4445, fol. 29b, on Gen. 40 12; (V) the same MS., fol. 115b, on Num. 1 15; (VI) Arund. Orient. 16, fol. 94a, on 1 Kings 20 3; (VII) the same MS., fol. 373a, on Ezra 2 59; (VIII) the same MS., fol. 383b, on Neh. 7 61; (IX) Halle Oehlrah Ve-Ochlah II, § 106, and (X) the printed *Massorah* on Exod. 18 26. Lists V, VII, IX and X head this Rubric with הֵם כֹּל שֵׁמוֹ פְּסוּי דְקָרָי רַחֵם בְּמִיֵּם הֵם throughout the *Scriptures* הֵם ends the verse except twelve times where it is הֵם, which indicates the import of this *Massorah*. The addition at the end of the List which I have printed is important. It conclusively proves the statement which I have often made, that the *Nakdanim* fixed beforehand the number of lines of the *Massorah* with which they intended to furnish the respective MSS. both in the upper and lower margins, and when the Rubrics were too long and would exceed this number they often curtailed them, and when they were not long enough to fill up the requisite number of lines, they as often added phrases which are no part of the Rubric or found it necessary to add an explanation why the lines are fewer.

1 Comp. הֵם at the end of the verse Numb. 13 3; Josh. 2 4; 7 3; 1 Sam. 12 21; 19 20, 21; 25 11; 1 Kings 9 20; 2 Kings 7 10; Jerem. 5 10; 6 28; 7 4; Ezek. 2 6, 7; 3 7, 9, 26, 27; 10 20; 13 3; Hosea 2 6; Zeph. 3 12; Ps. 9 7; 25 6; 119 111; Prov. 19 7; 1 Chron. 26 6; 2 Chron. 8 7.

רניז = § 256.

הֵם הֵם they live, occurs three times. For this Rubric see letter א, § 1168

רניח = § 257.

הֵם הֵם. This personal pronoun third person plural is always with *Segol* when it is with the prefix *Beth*, *Shin*, *Lamed* or *Mem* and with *Tzere* when it is with the prefix *He*, *Caph* or *Vav* except once, viz. הֵם 2 Kings 17 15. This Rubric, which does not occur in the printed *Massorah*, is from Harley 5710—11, Vol. II, fol. 198b, on 1 Chron. 6 8. It is part of the Treatise which is attributed to Ben-Asher. (*Vide infra*, letter א, p. 658, § 22.)

רניח = § 258.

הֵם and they, begins a verse nine times. The design of this *Massorah* is primarily to safeguard the phrase הֵם בְּבָאִים and they brought, which begins the verse in 2 Chron. 9 24, against being made conformable to the parallel passage הֵם בְּבָאִים which also begins the verse in 2 Kings 10 25.

Of this Rubric, which is one of the oldest and popular parts of the *Massorah*, I collated twenty Lists. but I shall specify

the following eight only, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 52b, on Exod. 28 5, which I have printed; (II) the same MS., Vol. II, fol. 158a, on 2 Chron. 9 24; (III) the same MS., Vol. II, fol. 293a, on Neh. 1 10; (IV) Orient. 4445, fol. 69b, on Exod. 28 5; (V) Arund. Orient. 16, fol. 263a, on 2 Chron. 9 24; (VI) Halle Ochlah Ve-Ochlah II, § 105; (VII) the printed Massorah on Prov. 1 18, and (VIII) the same on 2 Chron. 9 24.

Lists V and VI head this Rubric *לכאן ראו וקראו הם במים והם* whilst List IV, which exhibits the oldest form of this Massorah, adds at the end *והוא קרייה הם* which is substantially the same. Accordingly the design of this Massorah apparently is to record the exceptional instances in which this personal pronoun with the prefix *Vav* (הם) begins a verse, in contrast to all the other Scriptures where it begins a verse and is normally (הם) without the prefix *Vav*. Strictly interpreted, therefore, this heading is misleading. This is attested by the fact that הם normally begins a verse, whilst והם begins a verse six times only throughout the Scriptures. (Gen. 44 4; Exod. 6 27; Deut. 32 21; Judg. 19 11; 2 Sam. 20 8; Hosea 8 4.) The printed Massorah (List VII) which heads this Rubric *הם הם הם הם* is incorrect, since it is והם alone which begins the verse nine times.

רניש = § 259.

והם לא ידעו and they knew not, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa. That is, in contradistinction to the less emphatic phrase *והם ידעו* which denotes the same thing and which is recorded in letter ב, § 179.

רשם = § 260.

רשם for they, occurs twice in the Scriptures. That is, this personal pronoun plural masculine with the prefix *Shin* and *Segol* under it, in contradistinction to the only instance where this trilateral occurs with *Sheva* under the *Shin* and is with *Makeph* (רשם) Eccl. 3 18). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 270a, on Lament. 4 9, which I have printed; (II) Arund. Orient. 16, fol. 357b, on the same passage, and (III) the printed Massorah, also on the same passage.

רס"א = § 261.

רס"א they, begins a verse nineteen times. That is, without the prefix *Vav*, in contradistinction to the twelve instances where it begins the verse with this prefix, recorded below ה, § 266.

Of this popular Massorah I collated twenty Lists, but shall specify the following nine only, eight in MSS. and one printed: (I) Orient. 2349, fol. 32b, on Gen. 7 14, which I have printed; (II) Arund. Orient. 16, fol. 32b, on Judg. 19 22; (III) Add. 15,250, fol. 8a, on Gen. 7 14; (IV) Add. 15,251, fol. 291a, on Ezek. 44 16; (V) Add. 21,160, fol. 223a, on Numb. 20 13; (VI) the same MS., fol. 327b, on Job 24 13; (VII) Cambridge Add. 465 on Gen. 7 14 which alone has the mnemonic sign; (VIII) Halle Ochlah Ve-Ochlah II, § 106, margin, and (IX) the printed Massorah Finalis, letter ה, § 200. In Jacob b. Chayim's printed Massorah (List IX) the catchwords for No. 8, viz. *והם את ערלים שבעו* Ezek. 32 29 are wrong, since *והם* is here in the middle of the verse. They ought to be *והם ערלים שבעו* 1 Sam. 9 11. The catchwords for No. 9 *והם ירדום בקנה העיני* should be *והם ירדום בקנה העיני* 1 Sam. 9 27.

רס"ב = § 262.

רס"ב they, occurs four times in this book. That is, in Proverbs. In Proverbs this personal pronoun third person plural without and with the prefix *Vav*, occurs altogether ten times. In six instances it is without the paragogic *He* (1 9, 18; 4 22; 18 8; 26 22; 30 24) and in four it is with the paragogic *He*. Hence the Massorah safeguards the minority. This protection is all the more necessary since the two forms are used in one and the same verse (30 24). This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 257b, on Prov. 30 18.

רס"ג = § 263.

רס"ג they are making, or doing, occurs five times. This participle plural is fourteen times preceded by the personal pronoun third person plural. In nine instances it is *והם עשוי* without the paragogic *He* (Exod. 5 8; 2 Kings 12 16; 17 34, 40, 41; 22 7; Ezek. 8 6 (Keri), 9; 2 Chron. 34 16) and in five only

it is with the paragogic *He*. Hence the Massorah safeguards the exceptional combination. By fixing the number at five, this Massorah militates against the textual reading *הם* in Jerem. 7 17, which is exhibited in Codex Reuchlin No. 2 (comp. Baer, *Critical Notes* on this passage).

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 59a, on Exod. 36 4, which I have printed; (II) the same MS., Vol. II, fol. 36a, on Jerem. 7 17; (III) the same MS., Vol. II, fol. 74a, on Ezek. 8 13; (IV) Arund. Orient. 16, fol. 39a, on 1 Sam. 8 8; (V) the same MS., fol. 152a, on Jerem. 7 17; (VI) the printed Massorah on Exod. 36 4; (VII) the same on Jerem. 7 17, and (VIII) the same on Ezek. 8 13.

רס"ד = § 264.

רס"ד by, or in them, occurs three times. That is, as pronoun third person plural with paragogic *He* and the prefix *Beth*, in contradistinction to the numerous instances in which this quadrilateral is pointed *רס"ד* with *Sheva* under the *Beth* and without *Dagesh* in the *Mem*, being a feminine noun and denoting *beast, cattle*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 118a, on Habak. 1 16, which I have printed; (II) Orient. 4445, fol. 72b, on Exod. 30 4; (III) the same MS., fol. 79a, on Exod. 36 1; (IV) Arund. Orient. 16, fol. 213b, on Habak. 1 16; (V) Orient. 2349, fol. 75a, on Exod. 30 4; (VI) Halle Ochlah Ve-Ochlah II, § 106 margin, and (VII) the printed Massorah on Exod. 30 4.

רס"ה = § 265.

רס"ה those, occurs twelve times. This personal pronoun with the prefix *He*, occurs altogether fifty-eight times. In forty-six instances it is without the paragogic *He* and in twelve only is it with it. Hence the Massorah safeguards the exceptional form. By fixing the number at twelve, the Massorah militates against the Eastern recension of the text, which reads *הם* in Jerem. 50 20, and which is exhibited in the St. Petersburg Codex of A. D. 916. The protection of these instances was moreover necessary, since the same phrases are not only used promiscuously with the two different forms of this pronoun, but in one and the same book. Thus for instance *והם ואתם* and *והם ואתם* Numb. 9 7; 14 38; 16 14; *והם ואתם* 2 Kings 13 4; 1 Kings 3 2. (*Vide infra*, letter י, § 254.)

Of this popular Massorah I collated twenty Lists and shall specify the following twelve only, nine in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 91a, on Numb. 9 7, which I have printed; (II) Arund. Orient. 16, fol. 112a, on 2 Kings 18 4; (III) the same MS., fol. 149a, on Jerem. 3 16; (IV) the same MS., fol. 156a, on Jerem. 14 15; (V) the same MS., fol. 204b, on Joel 3 2; (VI) Add. 15,250, fol. 209b, on 2 Kings 18 4; (VII) the same MS., fol. 401b, on Neh. 13 15; (VIII) Add. 21,160, fol. 202a, on Numb. 9 7; (IX) Halle Ochlah Ve-Ochlah II, § 106, margin; (X) the printed Massorah on Numb. 9 7; (XI) the same on Jerem. 14 15, and (XII) the same on Neh. 13 15. It will be seen that though List I, which I have printed, rightly states in the heading that there are twelve such instances, it enumerates eleven only, omitting Jerem. 5 18. But as this instance is duly given in the other Lists, there can be no doubt that its omission in List I is due to a clerical error.

רס"ו = § 266.

רס"ו and they, begins a verse ten times. That is, with the paragogic *He*, in contradistinction to the nine instances in which this pronoun with the prefix *Vav* begins a verse and is without the paragogic *He*, recorded above, letter ה, § 258.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 170a, on Judg. 18 27, which I have printed; (II) the same MS., Vol. II, fol. 71a, on Ezek. 2 5; (III) Add. 15,251, fol. 320b, on 1 Chron. 12 21; (IV) the printed Massorah on Isa. 63 10, and (V) the same on Micah 4 12.

רס"ז = 267.

רס"ז and they, occurs twice in the Pentateuch. This personal pronoun third person plural with the prefix *Vav*, occurs altogether eighteen times in the Pentateuch. In sixteen instances it is without the paragogic *He* (comp. והם Gen. 14 13; 42 8, 23;

which I have printed; (II) Arund. Orient. 16, fol. 363a, on Esther 9 24; (III) Add. 15,250, fol. 97a, on Deut. 2 15, and (IV) Add. 21,160, fol. 257a, on the same passage.

רע"ה = § 278.

and he troubled, or discomfited, occurs twice in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I. fol. 43b, on Exod. 14 24, which I have printed; (II) Arund. Orient. 16, fol. 21a, on Judg. 4 15, and (III) the printed Massorah on Exod. 14 24.

רע"ז = § 279.

and he discomfited them, occurs three times... In the second instance the textual reading is רעו, and they have no parallel in all the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177b, on Ps. 18 15, which I have printed; (II) Arund. Orient. 16, fol. 287b, on the same passage; (III) Vienna Codex No. 35 on Josh. 10 10; (IV) the same Codex on Ps. 18 15, and (V) the printed Massorah on 1 Sam. 7 10.

It will be seen that the List which I have printed omits 1 Sam. 7 10 and not only gives 2 Sam. 22 15 as the second instance, which is the Kethiv in the textus receptus, but states that the Kethiv or textual reading is רעו and consequently the official reading or the Keri, according to this Massorah, is רעוה. The needless ורעוה at the end of the Rubric, is simply added to fill up the line. The other four Lists coincide in giving 1 Sam. 7 10 as the second instance and in omitting the Kethiv רעו in 2 Sam. 22 15. It is, therefore, probable that List I is based upon a different recension of the text, since the Massorah in this MS. is most carefully compiled and the MS. itself is a Model Codex. Moreover it is more likely that the Keri in 2 Sam. 22 15 would make this passage conformable to the parallel passage in Ps. 18 15 and not make it designedly at variance therewith.

ר"י = § 280.

in or with them, occurs fifteen times in the Scriptures. That is, with There under the He. The design of this Massorah is to safeguard this feminine pronoun third person plural against the variations exhibited in some recensions which read רעק the masculine in several of these passages, as will be seen from the notes on Exod. 25 29; Levit. 11 21 in my edition of the Bible.

Of this Rubric which, in this form, is one of the oldest parts of the Massorah, I collated six Lists: (I) Orient. 2349, fol. 45a, on Gen. 30 26, which I have printed; (II) Orient. 4445, fol. 66b, on Exod. 25 29; (III) Add. 15,250, fol. 58a, on Exod. 37 16; (IV) Add. 15,251, fol. 270a, on Jerem. 4 29; (V) Add. 21,160, fol. 203a, on Numb. 10 3, and (VI) Halle Ochliah Ve-Ochliah II, § 70, margin.

ר"ס"א = § 281.

is in three instances with Pathach. That is, in Massoretic terminology with Segol under the He. By fixing the number at three, this Massorah excludes the reading קנה in Gen. 30 37 which is exhibited in Harley 5710—11; Orient. 4227 and in the second edition of the Bible, Naples 1491—93.

Of this separate Rubric I collated six Lists: (I) Harley 5710—11, Vol. I, fol. 196a, on 1 Sam. 31 7, which I have printed; (II) Add. 15,250, fol. 228b, on Isa. 38 16; (III) Add. 15,251, fol. 229b, on the same passage; (IV) the same MS., fol. 290a, on Ezek. 42 14; (V) Orient. 2626—28, Vol. II, fol. 84b, on 1 Sam. 31 7, and (VI) Halle Ochliah Ve-Ochliah II, § 70. List V has the following mnemonic sign in the heading ורעוה ורעוה ורעוה ורעוה ורעוה ורעוה.

These two Rubrics, viz. § 280 and § 281 constitute one Rubric in some Massorahs with the heading רעוה ורעוה ורעוה ורעוה ורעוה ורעוה. Of this form I collated four Lists, three in MSS. and one printed: (I) Add. 15,451, fol. 22a, on Gen. 30 26; (II) Arund. Orient. 16, fol. 185a, on Isa. 38 16; (III) Add. 21,160, fol. 160a, on Levit. 14 40, and (IV) the printed Massorah Finalis, letter ה, § 219. The latter, however, is imperfect, since Jacob b. Chayim's List gives thirteen instances only, with There. Levit. 11 21 and 14 40 are omitted, though the heading expressly states that there are fifteen such instances.

ר"ס"ב = § 282.

than they, occurs twice. The design of this Massorah is to militate against the reading רעק, which obtained in some Codices, as is attested by Orient. 4227 and the editio princeps of

the Rabbinic Bible, Venice 1517, in Ezek. 16 47. The latter has also רעק in the margin of verse 52. As to the pointing of this triliteral, Orient. 2201, which is one of the oldest dated MSS. has it רעק with There under the He, with the remark in the Massorah Parva against it ורעק ברעלי ב. This is also the pointing in Add. 15,251; the Complutensian and the first edition of the Rabbinic with the Massorah. However, Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,151 and the majority of the early editions have it רעק with Segol. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 176b, on Ezek. 16 47.

ר"ס"ג = § 283.

behold I, is four times thus combined in the Scriptures. The personal pronoun אני is eleven times preceded by this interjection. In seven instances the interjection is with the paragogue He, viz. ורעוה אני (vide infra, letter ה, § 302) and in these four instances it is without the paragogue He. Hence the Massorah safeguards the exceptional phrase.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 24a, on Isa. 49 21, which I have printed; (II) the same MS., Vol. II, fol. 236a, on Job 33 6; (III) Arund. Orient. 16, fol. 142b, on Isa. 56 3; (IV) Add. 15,250, fol. 36a, on Exod. 6 30; (V) Add. 15,251, fol. 483a, on Job 33 6; (VI) the printed Massorah on Exod. 6 30, and (VII) the same on Isa. 56 3.

ר"ס"ד = § 284.

lo, behold, is five times with Segol in the Scriptures. That is, when this interjection is combined by Makeph with the next word, because, as one of the Lists adds at the end, in such a combination the first letter of the word combined therewith takes the accent (לפי שרעשע באות ראשונה של חברה ומעמדו לה). By fixing the number at five, the design of the Massorah is to exclude the variation which is exhibited in Job 31 35, as will be seen in the notes on this passage in my edition of the Bible.

And when it is followed by על or עלה or עליה it is likewise so. ורעוה על occurs twice (Job 13 1; 33 29); ורעוה עלה four times (Job 8 20; 36 5, 22, 26) and ורעוה עליה once (Job 26 14).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 235b, on Job 31 35, which I have printed; (II) Orient. 4445, fol. 143b, on Numb. 23 9; (III) Arund. Orient. 16, fol. 324a, on Job 8 19; (IV) the same MS., fol. 332a, on Job 31 35; (V) the same MS., fol. 332b, on Job 33 12; (VI) Add. 15,251, fol. 382b, on Job 31 35; (VII) Add. 15,451, fol. 109a, on Numb. 23 9; (VIII) Add. 21,160, fol. 230a, on Numb. 23 24; (IX) Halle Ochliah Ve-Ochliah, Supplement fol. 131b; (X) the printed Massorah on Numb. 23 9; (XI) the same on Job 8 19, and (XII) the same on Job 31 35.

List VI has the following mnemonic sign at the end ורעוה על ורעוה עלה ורעוה עליה ורעוה על ורעוה עלה ורעוה עליה and List IX adds the explanation which I have given above.

ר"ס"ה = § 285.

and behold, or and if, occurs five times in the Scriptures, two of these are at the beginning of a verse. With There and Segol this interjection and conjunctive occurs altogether about 115 times both in Hebrew and Chaldee. In 110 instances it is without the prefix Vav and with it five times only. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 276b, on Dan. 2 6, which I have printed; (II) the same MS., Vol. II, fol. 278b, on Dan. 3 18; (III) Arund. Orient. 16, fol. 261b, on 2 Chron. 7 18; (IV) the same MS., fol. 86b, on Dan. 3 18; (V) Add. 21,160, fol. 68b, on Exod. 4 1; (VI) the printed Massorah on the same passage, and (VII) the same on Dan. 3 18. It will be seen that the three Daniel instances are not only Chaldee, but conjunctive, whilst the two Hebrew are interjection. The two passages where ורעוה begins the verse are Dan. 2 6 and 3 18.

ר"ס"ו = § 286.

therein, occurs three times. Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 65a, on Levit. 5 22, which I have printed; (II) the same MS., Vol. II, fol. 34b, on Jerem. 5 17; (III) Arund. Orient. 16, fol. 150b, on the same passage; (IV) the printed Massorah on Levit. 5 22; (V) the same on Numb. 13 19, and (VI) the same on Jerem. 5 17.

רָמַז - § 287.

וְהָיָה and they, occurs three times in the Scriptures. That is, with Sheva under the Vav, in contradistinction to the Vav instances where it is חָמֵץ with Kametz (Josh. 8 20; 1 Sam. 20 21; 1 Kings 20 40; 2 Kings 2 8, 14). By fixing the number at three, this Massorah, militates against the recension of the text which exhibits וְהָיָה in 2 Sam. 4 6, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 90a, on Ezek. 30 17, which I have printed; (II) Arund. Orient. 16, fol. 59b, on 2 Sam. 4 6; (III) the same MS., fol. 173a, on Jerem. 38 22; (IV) the same MS., fol. 186b, on Ezek. 30 17; (V) Add. 15,251, fol. 288a, on the same passage, and (VI) the printed Massorah on 2 Sam. 4 6.

רָמַז - § 288.

וְהָיָה to these, occurs four times in the Scriptures . . . and once it is with the prefix Vav. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 70b, on Ezek. 1 23, which I have printed; (II) Add. 15,251, fol. 268b, on the same passage; (III) Add. 21,160, fol. 285a, on Ezek. 1 5, and (IV) the printed Massorah Finalis, letter ה, § 224. This Rubric forms part of the alphabetical List of words, which respectively occur five times, four times without the prefix Vav and once with it. (Vide infra, letter ה, § 75.)

רָמַז - § 289.

וְהָיָה from, or of these, occurs seven times. Of this popular Massorah I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 64a, on Levit. 4 2, which I have printed; (II) the same MS., Vol. II, fol. 16a, on Isa. 34 16; (III) the same MS., Vol. II, fol. 183a, on Ps. 34 21; (IV) Arund. Orient. 16, fol. 133a, on Isa. 34 16; (V) the same MS., fol. 150a, on Jerem. 5 6; (VI) the same MS., fol. 176b, on Ezek. 16 51; (VII) the same MS., fol. 291b, on Ps. 34 21; (VIII) the printed Massorah on Levit. 4 2; (IX) the same in Jerem. 5 6, and (X) the same on Ezek. 42 5.

רָמַז - § 290.

וְהָיָה behold, begins a verse seven times in this book. That is, in Genesis. In Gen. this interjection begins a verse altogether eighteen times. In eleven instances it is וְהָיָה with the prefix Vav (Gen. 15 4; 28 13, 15; 37 7; 41 2, 3, 6, 18, 19, 23; 45 12) and in seven only it is without this prefix. Hence the Massorah safeguards the minority. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 40a, on Gen. 24 13, which I have printed; (II) Add. 15,250, fol. 50b, on the same passage, and (III) the printed Massorah, on Gen. 37 7.

רָמַז - § 291.

וְהָיָה begins a verse four times in this book. That is, in Samuel. Here this interjection begins a verse altogether twelve times. In eight instances it is וְהָיָה with the prefix Vav (1 Sam. 11 5; 20 21; 26 24; 2 Sam. 3 22; 14 7; 15 24; 18 31; 19 42) and in four only it is without this prefix. Hence the Massorah safeguards the minority. By fixing the number at four, the Massorah militates against the reading וְהָיָה in 2 Sam. 15 36, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah in this separate form, I collated three Lists: (I) Arund. Orient. 16, fol. 86a, on 1 Sam. 2 31, which I have printed; (II) the same MS., fol. 67a, on 2 Sam. 15 36; and (III) the same MS., fol. 68a, on 2 Sam. 17 9.

רָמַז - § 292.

וְהָיָה begins a verse ten times in this book. That is, in Ezekiel. Here this interjection begins a verse altogether twenty-two times. In twelve instances it is וְהָיָה with the prefix Vav (Ezek. 4 8; 8 4; 9 2, 11; 13 12; 14 22; 16 27; 17 10; 18 14; 22 13; 40 5; 43 2) and in ten it is without the prefix. The Massorah, therefore, records the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 176b, on Ezek. 16 44, which I have printed; (II) the same MS., fol. 186b, on Ezek. 31 3; (III) St. Petersburg Codex of A. D. 916, on Ezek. 22 6; (IV) the same Codex on

Ezek. 39 8; (V) Add. 15,251, fol. 288a, on Ezek. 31 3, and (VI) the printed Massorah on Ezek. 28 3. Lists III and IV indicate the import of this Massorah in the respective headings, viz. כָּל חֻקְיָא דְרַמְזֵי דְבֵינָא

רָמַז - § 293.

וְהָיָה begins a verse three times in Chronicles. In this book this interjection begins a verse eleven times altogether. In eight instances it is וְהָיָה with the prefix Vav (1 Chron. 22 14; 28 21; 2 Chron. 2 9; 13 12; 16 11; 19 11; 20 11; 29 9) and in three only it is without the prefix. Hence the Massorah safeguards the exceptional occurrence. This separate Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 161b, on 2 Chron. 21 14. וְהָיָה in the heading is manifestly a clerical error for בָּרִיחַ.

רָמַז - § 294.

וְהָיָה. This Rubric, which allocates the position of the interjection without and with the prefix Vav in the different books of the Scriptures, combines the several registers of the respective books into a chain of four links. I shall detach the several links and give the register of each book separately, as they are in the older Massorahs.

(1) וְהָיָה behold, begins a verse seven times in this book. That is, in Genesis.

Genesis. — In Genesis, where this interjection begins a verse altogether eighteen times, the minority is without the prefix Vav. Hence וְהָיָה is safeguarded. For this Rubric see above, letter ה, § 290.

(2) And throughout the rest of the Pentateuch it is likewise so, as well as throughout Joshua and Judges except in six instances where it is וְהָיָה with the prefix Vav. As this second link of the artificial concatenation comprises the remainder of the Pentateuch, Joshua and Judges, it will be more easily explained by separating each of the constituent parts.

The rest of the Pentateuch. — That is, Exodus-Deuteronomy.

Exodus. — In this book where this interjection begins a verse twice, it is in both instances (וְהָיָה) without the prefix Vav (9 3; 23 20).

Leviticus. — In this book, neither וְהָיָה nor וְהָיָה ever begins a verse.

Numbers. — In Numbers, where this interjection begins a verse four times, it is twice (וְהָיָה) without the prefix Vav (22 11; 23 20) and twice (וְהָיָה) with it. (Vide infra, letter ה, § 304.)

Deuteronomy. — In this book this interjection begins a verse once only and is (וְהָיָה) with the prefix Vav (22 17). It will thus be seen that this interjection, which begins a verse altogether seven times in the Pentateuch apart from Genesis is in the majority of instances without the prefix Vav and with it in the minority. This is the reason why the Massorah includes the rest of the Pentateuch among the exceptions of וְהָיָה beginning a verse.

Joshua. — In Joshua this interjection begins a verse three times, twice it is (וְהָיָה) without the prefix Vav (2 18; 3 11) and once with it. (Vide infra, letter ה, § 306). Hence it is included in this constituent part where וְהָיָה is the exception.

Judges. — In this book this interjection begins a verse five times. In three instances it is (וְהָיָה) without the prefix Vav and in two it is (וְהָיָה) with it. (Vide infra, letter ה, § 306). Hence it is included among the books in which וְהָיָה is the minority.

(3) And throughout Samuel it is likewise so except in four instances. That is, in Samuel, too, the rule is וְהָיָה and the exception is וְהָיָה at the beginning of a verse. For this Rubric, which is here the second link in the chain, see letter ה, § 291.

(4) And throughout Kings, Isaiah and Jeremiah this interjection, without the prefix Vav is the rule at the beginning of a verse and with the prefix it occurs eight times only. For the exceptional eight instances of וְהָיָה in this fourth link in the chain, which are here mentioned but not recorded, see the following Rubric.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 13a, on Gen. 24 13, which I have printed, and (II) the same MS., fol. 45a, on Gen. 41 29. The latter gives links one and two only of this chain.

רָמַז - § 295.

וְהָיָה. This Rubric exhibits a more complete concatenation of the separate links recording the instances in the several books in which this interjection begins the verse without the prefix Vav and in which it is with the prefix. It consists of eight links. These I shall detach so as to give separately

the books in which one form of this interjection or the other predominates at the beginning of the verse.

Of this complete Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 117a, on Josh. 1 1, which I have printed; (II) Halle Oohlah Ve-Oohlah II, § 89, and (III) the printed Massorah Finalis, letter ה, § 228.

(1) Throughout Joshua and Judges begins a verse except six times where it is without the prefix Vav. This link which is the first here, is the second in the preceding chain (§ 294), as is attested by its contents. Accordingly the heading ought to be the same and the words וכל אשר אמר יהוה have dropped out at the beginning of the heading. They are properly given in Lists II and III. For the analysis of this part see No. 1 of § 294.

(2) And throughout Genesis begins a verse. This heading, which is here the second link, is a corruption of the heading of the first link in § 294 and ought to be כל אשר בראית ריב הוה במוי הוה, as it is rightly given in List II. For the analysis of this link see § 294, No. 1.

(3) And throughout Samuel begins a verse except in four instances where it is without the prefix Vav. For the analysis of this link see § 294, No. 8.

(4) And throughout Kings, Isaiah and Jeremiah where this interjection begins a verse it is without the prefix Vav except in eight instances where it is with the prefix Vav.

Kings. — In Kings where this interjection begins a verse ten times, it is five times without the prefix Vav (1 Kings 1 14; 8 12; 2 Kings 1 14; 19 11; 20 17) and five times with it. (Vide infra, letter ה, § 306.) As the instances are evenly divided it is difficult to say why הוה is placed as the rule and הוה as the exception. It may be that by fixing the number at five in Kings, as is done in List III, the design of the Massorah is to exclude the reading הוה in 1 Kings 1 14, as will be seen from the notes on this passage in my edition of the Bible.

Isaiah. — In Isaiah this interjection begins a verse twenty-four times. Without the prefix Vav (הוה) is here the rule and with it (הוה) is the rare exception. The former occurs twenty-two times (8 18; 10 33; 12 2; 13 9; 22 17; 24 1; 25 2; 30 27; 36 6; 37 11; 38 17; 39 6; 40 10; 41 16; 47 14; 48 10; 49 12; 52 13; 54 16 Keri; 62 11; 65 8, 14), and the latter twice only. Hence its inclusion in the Lists for safeguarding.

Jeremiah. — In Jeremiah this interjection begins a verse twenty times. It is without the prefix Vav (הוה) in nineteen instances (4 13; 7 8; 8 19; 9 24; 17 15; 23 5, 19; 30 23; 31 27, 31, 38; 32 7, 24, 27; 33 14; 49 19, 22; 50 41, 44) and once only is it (הוה) with the prefix (38 22). Hence its inclusion in the List for safeguarding. It is remarkable that the solitary exception is omitted. But as it is duly given in Lists II and III its omission here is manifestly due to the carelessness of the Scribe.

(5) Ezekiel. — Throughout Ezekiel it is with the prefix Vav (הוה) at the beginning of a verse except ten times where it is without the prefix. In this book the interjection begins a verse twenty-two times. In twelve instances it is (הוה) with the prefix Vav (4 8; 8 4; 9 2, 11; 13 12; 14 22; 16 27; 17 10; 18 14; 22 13; 40 5; 43 2) and in ten (הוה) without it. Hence the minority is recorded.

(6) The Minor Prophets. — Throughout the Minor Prophets it is (הוה) without the prefix at the beginning of the verse except twice where it is (הוה) with the prefix. In the twelve Minor Prophets, which the Massorah treats as one book, this interjection begins a verse fourteen times. In twelve instances it is (הוה) without the prefix Vav (Amos 2 13; 8 11; 9 8, 18; Obad. 2; Nah. 2 1; 3 18; Habak. 2 4; Zech. 9 4; 12 2; 14 1; Mal. 3 28) and twice only is it (הוה) with the prefix. Hence its position in this Rubric for safeguarding.

(7) Chronicles. — And throughout Chronicles this interjection is with the prefix Vav (הוה) at the beginning of the verse except three times where it is (הוה) without the prefix. In Chronicles this interjection begins a verse eleven times. It is with the prefix (הוה) in eight instances (1 Chron. 22 14; 28 21; 2 Chron. 2 9; 13 12; 16 11; 19 11; 20 11; 29 9) and three times without it (הוה). Hence the Massorah in this Rubric, safeguards the minority.

(8) In all the rest of the Hagiographa this interjection without the prefix Vav (הוה) begins the verse excepting six times where it is (הוה) with the prefix. The rest of the Hagiographa which, apart from Chronicles, comprises ten books, or six if the Five Megilloth are taken as one. In this division the interjection begins a verse altogether thirty-three times. In twenty-seven instances it is (הוה) without the prefix Vav (Ps. 7 15; 33 18; 39 6; 52 9; 54 6;

55 8; 59 8; 73 12; 119 40; 121 4; 123 2; 127 3; 128 4; 132 8; Job 3 7; 4 8; 5 17, 27; 13 18; 32 20; 33 2, 7; 40 13, 16; Cant. 3 7; Eccl. 5 17; Neh. 9 86) and in six only is it (הוה) with the prefix. Hence the Massorah safeguards here the exceptional occurrence. (Vide infra, letter ה, § 307.)

It will thus be seen that this interjection begins a verse in the Bible 187 times, that it is הוה without the prefix Vav 114 times and הוה with the prefix Vav 53 times.

הוה — § 296.

הוה behold, is four times misleading in the Pentateuch. That is, in these four instances the Sevir or extra-official reading is הוה with the prefix Vav. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 77a, on Exod. 32 34, which I have printed; (II) Orient. 2348, fol. 87a; (III) Orient. 5404, fol. 76a; (IV) Vienna Codex No. 35, and (V) the printed Massorah, all on the same passage.

We have here in the respective headings of this Rubric a striking proof that the expressions רמבין and רמבין are used interchangeably according to the opinion of the several Massoretic Schools with regard to the value of these extra-official readings. Whilst the four MS. Lists head this Rubric רמבין, the printed Massorah on all the four instances has it רמבין. The MS. Massorah Parva in Add. 15,250 both on Exod. 32 34 and Numb. 32 28 also heads it רמבין. This is also the heading in the Massorah Parva in Add. 21,160 on Numb. 22 5 and 32 23; whilst Add. 19,776 on both these passages has it רמבין, thus combining the two terms. That the Sevir represents the reading exhibited in some MSS. will be seen from the notes on Numb. 22 5 in my edition of the Bible and from the discussion in letter ה, § 742.

הוה — § 297.

הוה. Seven words are once only preceded by this interjection. That is, in these seven instances only are these words combined with this interjection without the prefix Vav, whereas in all other instances they are preceded by הוה. It is to be remarked that the design of this Massorah is to record those words which are not only unique in their combination with הוה, but which occur again more than once combined with הוה and in this respect this Rubric differs from the following one. This Rubric I have found in the printed Massorah only, on Judg. 7 13. The incipient List in Orient. 4445, fol. 30b, on Gen. 41 29 gives unique combinations principally with הוה including these also in the number.

הוה — § 298.

הוה. Eleven words respectively occur twice, one preceded by this interjection without the prefix Vav (הוה) and once with it (הוה). Whilst the preceding Rubric registers the words which are unique in their combination with הוה, but which occur again several times combined with הוה, this Rubric records the words which respectively occur twice, once preceded by הוה and once by הוה. In § 297 the combination with הוה alone is unique, in this Rubric both the combinations, the one with הוה and the one with הוה, are unique. הוה occurs twice, once with Segol under the Beth והוה קין (Gen. 15 8) and once with Tere והוה קין (Gen. 18 10). As the unique combination of הוה is with קין, the Massorah here distinguishes between הוה and הוה and gives והוה as the pair to הוה. For this reason והוה with Patach (Exod. 9 8) and והוה with Kametz (Dan. 10 10) are omitted. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 238.

As there are five other words which respectively occur once only preceded by הוה and once by הוה, it is evident that the List was originally without the heading, fixing the number and that a later Nakdan added the ה to correspond with the instances recorded in the Rubric.

¹ Comp. (1) והוה קין 2 Sam. 13 35 with והוה קין 2 Sam. 13 36; (2) והוה קין Numb. 32 28 with והוה קין Deut. 9 16; (3) והוה קין 2 Kings 19 9 with והוה קין Gen. 39 29; (4) והוה קין 1 Sam. 20 2 Kethiv והוה קין 1 Sam. 20 26; (5) והוה קין Gen. 23 21 with והוה קין 2 Sam. 19 38.

הוה — § 299.

הוה. Five verses in which this interjection occurs twice the first time without the prefix Vav (הוה) and the second (הוה) with the prefix. Of this Rubric I collated three Lists: (I) Orient. 2349, fol. 49a, on Gen. 37 9, which I have printed; (II) Paris Oohlah Ve-Oohlah, § 339, and (III) the printed Massorah on Gen. 31 51.

ש - § 800.

ש behold a man, occurs twice. ש is sixteen times preceded by this interjection. In fourteen instances it is ש with the prefix Vav (Gen. 42 35; Numb. 25 6; Josh. 5 13; Judg. 7 18; 19 16; 1 Sam. 17 28; 2 Sam. 1 2; 18 24; 1 Kings 13 1; 20 39; Ezek. 40 3; Zech. 1 8; 2 5; Dan. 10 5) and in two only, is it without the prefix. Hence the Massorah safeguards the exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Zech. 6 12.

ש - § 801.

ש behold your God, occurs twice. By fixing the number at two, the design of the Massorah is to militate against the reading ש behold our God in Isa. 35 4, which is preserved in the Septuagint (ὁὐὸ ὁ Θεὸς ἡμῶν). This variation is due to the fact that originally the text had simply the abbreviated word ש, which one School of textual redactors resolved into ש in harmony with Isa. 40 9, whilst another School resolved it into ש in accordance with Isa. 25 9. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 133a, on Isa. 35 4.

ש - § 802.

ש behold I, occurs seven times. This interjection is thirty-eight times combined with the personal pronoun first person singular. In thirty-one instances the combination is ש and in seven only is it ש. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 190b, on Ezek. 37 5, which I have printed; (II) the same MS., fol. 257b, on 2 Chron. 2 3; (III) Add. 21,160, fol. 280b, on Ezek. 37 5; (IV) Vienna Codex No. 35, on the same passage; (V) the printed Massorah, on Jerem. 32 27; (VI) the same on Ezek. 37 5, and (VII) the same on 2 Chron. 2 3.

Comp. ש Gen. 24 13, 43; 25 32; 48 21; 50 5; Exod. 3 13; 4 23; 7 17; 8 23; 19 9; 23 20; 34 10; Numb. 23 32; Josh. 14 10; Judg. 6 37; 1 Sam. 3 11; 24 4; 2 Sam. 24 17; Isa. 8 18; 54 11, 16 Keri; Jerem. 6 19; 18 11; 50 9; Hosea 3 16; Amos 3 13; 9 9; Zech. 11 16; 12 2; Mal. 3 23; 1 Chron. 17 1.

ש - § 803.

ש behold not, is three times thus combined in the Scriptures. This interjection is followed fifteen times by the negative. In twelve instances the combination is ש with the prefix Vav (Exod. 7 16; 9 7; Levit. 13 32, 34, 53, 55; 14 48; Judg. 21 8; 1 Kings 3 21; 10 7; Ezek. 30 21; Neh. 6 12) and in three only is it without the prefix. Hence the Massorah safeguards the exceptional combination. By fixing the number at three, the Massorah, moreover, includes the textual reading or Keri in 1 Sam. 20 2.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 215b, on Ps. 121 4, which I have printed; (II) Arund. Orient. 16, fol. 147b, on Jerem. 1 6; (III) Add. 15,251, fol. 239b, on the same passage; (IV) Vienna Codex No. 35, on Ps. 121 4, and (V) the printed Massorah on the same passage.

ש - § 804.

ש and behold, begins a verse twice in this book. That is, in Numbers. In the other two instances where it begins a verse it is without the prefix Vav. (Vide supra, letter ש, § 294.)

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. I, fol. 107b, on Numb. 32 14, which I have printed; (II) Add. 15,250, fol. 88a, on Numb. 25 6; (III) the same MS., fol. 93a, on Numb. 32 14, and (IV) Vienna Codex No. 35, on the same passage.

ש - § 805.

ש. Throughout Joshua and Judges this interjection without the prefix Vav (ש) begins a verse except three times where it is ש with the prefix. (Vide supra, letter ש, § 294.) This separate Rubric I have found in the printed Massorah Finalis only, letter ש, § 226.

ש - § 806.

ש begins a verses five times in this book. That is, in Kings. (Vide supra, letter ש, § 85.) Of this Rubric I collated seven Lists,

six in MSS. and one printed: (I) Arund. Orient. 16, fol. 77a, on 1 Kings 1 22, which I have printed; (II) the same MS., fol. 88a, on 1 Kings 13 1; (III) the same MS., fol. 88b, on 1 Kings 13 25; (IV) the same MS., fol. 94b, on 1 Kings 20 13; (V) Add. 15,250, fol. 180a, on 1 Kings 1 22; (VI) Add. 15,251, fol. 183b, on the same passage, and (VII) the printed Massorah, also on the same passage.

ש - § 307.

ש begins a verse six times in the Hagiographa. (Vide supra, letter ש, § 295.) This separate Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 259a, on Ruth 2 4.

ש - § 308.

ש. Two verses in which this interjection with the prefix Vav respectively occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 49a, on Gen. 37 7, which I have printed, and (II) Orient. 2348, fol. 59a, on the same passage. It is remarkable that the heading of both Lists simply gives ש twice. But this is due to the carelessness of the Scribe, as is evident from the fact that in these two verses only, does ש occur three times, whilst there are no fewer than eleven verses in which it occurs twice (comp. Gen. 18 12; 37 7; Judg. 3 25; 4 22; 2 Sam. 1 6; 1 Kings 3 21; Isa. 5 7; Jerem. 14 18; Ezek. 2 9; 37 2; Amos 7 1) apart from the verse in which it occurs twice with ש intervening (Judg. 7 13).

ש - § 309.

ש. Thirteen words respectively occur once only preceded by this interjection with the prefix Vav. The design of this Massorah is to safeguard the words which occur once only in combination with ש and which occur more than once combined with ש. This Rubric, therefore, is the converse of § 298, which records unique pairs, or words once combined with ש and once with ש.

This Rubric I have found in the printed Massorah Finalis only, letter ש, § 231. It is incorrect. ש does not belong to this Rubric, since ש does not occur; neither has ש a companion, since ש does not occur, whilst ש occurs once only and hence ש and its unique companion ש do not belong to this Rubric, but to § 293; whereas ש, which occurs once only (Amos 7 7) and which is ש in all other instances (Isa. 8 7; 40 10; Zech. 9 4) is omitted. ש Ezek. 4 3 in Jacob b. Chayim's Massorah, is a manifest scribal error for ש, as is evident from the catchwords. I have, therefore, corrected it accordingly. It will be seen that ש with Tzere under the Beth is here properly included, since ש occurs twice with Tzere (1 Kings 13 2; 1 Chron. 22 9, vide supra, letter ש, § 298).

ש - § 310.

ש and behold we, is three times thus combined. ש, the pronoun first person plural, is preceded by this interjection altogether eight times. In five instances the combination is ש behold we, without the prefix Vav (Josh. 2 18; 1 Sam. 14 8; 23 3; Neh. 9 36, 36) and in three only is it with the prefix. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. I, fol. 99a, on Numb. 20 16, which I have printed; (II) the same MS., Vol. II, fol. 295a, on Neh. 5 5; (III) Arund. Orient. 16, fol. 382a, on the same passage; (IV) Add. 15,251, fol. 423a, also on the same passage; (V) Add. 15,451, fol. 106b, on Numb. 20 16; (VI) the printed Massorah on Gen. 37 7, and (VII) the same on Neh. 5 5.

ש - § 811.

ש and behold he was or they were not, is three times thus combined. Of this Rubric I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 20b, on Gen. 31 2, which I have printed; (II) the same MS., Vol. II, fol. 184a, on Ps. 37 36; (III) the same MS., Vol. II, fol. 184b, on the same passage; (IV) Arund. Orient. 16, fol. 20b, on Judg. 3 25; (V) the same MS., fol. 293a, on Ps. 37 36; (VI) Add. 21,160, fol. 27a, on Gen. 31 2; (VII) Halle Ochlal Ve-Ochlal II, § 89, margin; (VIII) the printed Massorah on Gen. 31 2; (IX) the same on Judg. 3 25, and (X) the same on Ps. 37 36. As these three instances respectively occur in the three divisions of the Bible, several of the Lists either add ש or simply the abbreviation ש.

§ 312. שי"ב

and behold I, is five times thus combined in the Scriptures. This interjection is thirty-six times combined with the personal pronoun first person singular. In thirty-one instances it is without the prefix Var (vide supra, letter ה, § 302) and in these five instances only is it with the prefix. Hence the Massorah safeguards the exceptional combination. It is remarkable that וְהִנֵּנִי does not occur, though וְהִנֵּנִי without the prefix Vav occurs seven times. (Vide supra, letter ה, § 302.)

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5719-11, Vol. I, fol. 153b, on Josh. 23 14, which I have printed; (II) the same MS., Vol. II, fol. 125a, on Zech. 11 6; (III) Arund. Orient. 16, fol. 23b, on Judg. 7 17; (IV) the same MS., fol. 230b, on Zech. 11 6; (V) Add. 15,250, fol. 150b, on 1 Sam. 10 8; (VI) Add. 15,251, fol. 27a, on Gen. 28 15; (VII) Halle Ochlal Ve-Ochlal II, § 89, margin, and (VIII) the printed Massorah on Gen. 28 15. The catchwords for the second instance in Jacob b. Chayim's Massorah (List VIII) viz. וְהִנֵּנִי אֲנִי הִלֵּךְ Josh. 23 14. are manifestly a mistake for וְהִנֵּנִי אֲנִי הִלֵּךְ Josh. 23 14.

§ 313. שי"ג

and behold the word of Jehovah came unto him, occurs twice in this combination. That is, with this interjection instead of the normal וְהִנֵּנִי. Comp. 1 Kings 19 9, which is one of the two abnormal phrases with 17 2 and 8 of the same book.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 234a, on 1 Kings 19 9, which I have printed; (II) Arund. Orient. 16, fol. 93b, on the same passage, and (III) Add. 15,250, fol. 11a, on Gen. 15 4.

§ 314. שי"ד

and behold he, is five times thus combined. The design of this Massorah is twofold. It is in the first place to include the official reading וְהִנֵּנִי אֲנִי, thus militating against the textual reading וְהִנֵּנִי or וְהִנֵּנִי in Jerem. 18 3. And in the second place to distinguish these five instances with the prefix Var from the eight passages in which this combination is without the prefix (Gen. 20 16; Exod. 4 14; 1 Sam. 10 22; 2 Sam. 9 4; Jerem. 38 5; Job 2 19; Ruth 3 2; Ps. 48 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 165a, on 2 Chron. 26 20, which I have printed; (II) Arund. Orient. 16, fol. 158a, on Jerem. 18 3; (III) the same MS., fol. 273b, on 2 Chron. 26 20; (IV) Add. 15,251, fol. 36a, on Gen. 42 27; (V) the same MS., fol. 248a, on Jerem. 18 3; (VI) Add. 15,451, fol. 135a, on Deut. 22 17, and (VII) the printed Massorah on Gen. 42 27. Jacob b. Chayim's Massorah (List VII), which heads this Rubric וְהִנֵּנִי אֲנִי אֲנִי אֲנִי affords another striking illustration of my oft-repeated statement that later Nakdanim not infrequently mistook the import of the respective Rubrics. Having mistaken the catchwords וְהִנֵּנִי אֲנִי אֲנִי as representing one passage and hence thought that the Rubric records four instances only, the Nakdan forthwith altered the ה in the heading into ו when the catchwords ought to be divided, since they represent two instances, viz. Judg. 9 33 and Jerem. 18 3. Besides וְהִנֵּנִי אֲנִי is incorrect and should be וְהִנֵּנִי אֲנִי.

§ 315. שי"ה

and behold this, occurs twice. That is, in contradistinction to the three instances in which it is וְהִנֵּנִי without the prefix Var (Ezek. 16 49; Cant. 2 8, 9). This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 157b, on Isa. 21 9.

§ 316. שי"ו

and behold Jehovah, is four times thus combined in the Scriptures. The Tetragrammaton is fifteen times preceded by this interjection. In eleven instances the combination is וְהִנֵּנִי אֲנִי without the prefix Vav (1 Sam. 20 23; 2 Kings 7 2; Isa. 19 1; 22 17; 24 1; 26 21; 62 11; 66 15; Amos 6 11; Micah. 1 3; 2 Chron. 21 14) and in five only is it with the prefix. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 243b, on 2 Kings 7 19, which I have printed; (II) Arund. Orient. 16, fol. 93b, on 1 Kings 19 11; (III) Add. 15,251, fol. 27a, on Gen. 28 13; (IV) Add. 21,160, fol. 22b, on the same passage; (V) Halle Ochlal

Ve-Ochlal I, § 152; (VI) the printed Massorah on Gen. 28 13, and (VII) the same on 1 Kings 19 11. All the Lists coincide in giving Amos 7 7, as one of the four instances where וְהִנֵּנִי אֲנִי occurs, though the textus receptus has וְהִנֵּנִי אֲנִי. For the frequent substitution of וְהִנֵּנִי אֲנִי for וְהִנֵּנִי see letter מ, § 107-115.

§ 317. שי"ז

and behold all, is five times thus combined in the Scriptures. Here we have one of the comparatively few exceptions where the Massorah safeguards the majority, since וְהִנֵּנִי אֲנִי, the combination without the prefix Var, occurs twice only (Ezek. 16 44; Job 1 12).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 211b, on 2 Sam. 19 42, which I have printed; (II) Arund. Orient. 16, fol. 217a, on Zech. 1 11; (III) Vienna Codex No. 35 on Ezek. 8 10; (IV) the same Codex on Zech. 1 11, and (V) the printed Massorah on 2 Kings 7 15.

§ 318. שי"ח

and behold he had given, occurs twice. That is, in contradistinction to the three instances where this combination is וְהִנֵּנִי אֲנִי without the prefix Var (1 Kings 1 23; 22 23; 2 Chron. 18 22). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 42a, on 1 Sam 12 13.

§ 319. שי"ט

and behold it spread, occurs three times. Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest parts of this Corpus, I collated two Lists: (I) Orient. 2349, fol. 90b, on Levit. 14 39, which I have printed, and (II) Orient. 4443, fol. 99b, on the same passage. The heading ought more properly to be וְהִנֵּנִי אֲנִי, since all the three instances occur in the same book.

§ 320. שי"י

and behold three, occurs twice thus combined. This Rubric I have found in the printed Massorah only, on Gen. 40 16. As the two instances are restricted to the same book, the heading ought more properly to be וְהִנֵּנִי אֲנִי וְהִנֵּנִי אֲנִי.

§ 321. שי"יא

behold I am against thee, occurs three times. That is, with the suffix second person feminine. The only other instance where this phrase occurs it is וְהִנֵּנִי אֲנִי with the suffix second person masculine (Ezek. 29 3). Normally when this interjection with the suffix first person singular is used in such combination, it is followed by the preposition אֶל with the suffix second person masculine or feminine. Thus for instance וְהִנֵּנִי אֲנִי (Jerem. 50 31; 51 25; Ezek. 29 10; 35 3; 38 3) and וְהִנֵּנִי אֲנִי (Jerem. 21 13; Ezek. 21 8; Nah. 2 14). As it is in these three instances that it is followed by the preposition אֶל, with the suffix second person feminine, apart from the solitary instance where it is with the masculine suffix, the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 185a, on Ezek. 28 22. As the three instances occur in the same book, the heading ought more properly to be וְהִנֵּנִי אֲנִי.

§ 322. שי"יב

behold me, or here am I, occurs twice with Dagesh. That is, with Segol under the Nun. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 43a, on Gen. 27 18, which I have printed; (II) Halle Ochlal Ve-Ochlal II, § 89, margin; (III) the printed Massorah on Gen. 27 18, and (IV) the printed Massorah Finalis, letter ה, § 243.

§ 323. שי"יג

and behold I, occurs three times. This interjection with the suffix first person singular, occurs altogether about 165 times. It is in 162 instances without the prefix Vav (וְהִנֵּנִי) and in these three only is it with the prefix. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 4b, on Gen. 6 13, which

I have printed; (II) the same MS., Vol. I, fol. 220a, on 1 Kings 5 19; (III) Arund. Orient. 16, fol. 79b, on the same passage; (IV) Add. 15,451, fol. 6a, on Gen. 6 18; (V) Vienna Codex No. 85 on 1 Kings 17 12, and (VI) the printed Massorah on Gen. 6 18.

שכר = § 824.

behold he, occurs twice in the Scriptures and once with the prefix Vav. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 222b, on Job 8, which I have printed; (II) Arund. Orient. 16, fol. 245b, on 1 Chron. 11 25; (III) Vienna Codex No. 85 on the same passage, and (IV) the printed Massorah on Numb. 23 17. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without Vav at the beginning and once with it. (Vide infra, letter ך, § 70.)

שכר = § 825.

behold we, occurs four times in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. 292a, on Ezra 9 15, which I have printed; (II) Arund. Orient. 16, fol. 7b, on Josh. 9 25; (III) the same MS., fol. 149b, on Jerem. 3 22, and (IV) the same MS., fol. 878a, on Ezra 9 15. The heading ךי רישׁ of List II is manifestly a clerical error. The Dageshed instances are recorded in the following Rubric.

שכר = § 826.

behold we, is three times with Dagesh in the Pentateuch. The only other instance where it occurs it is ךי with There under the Nun (Job 38 36). Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 80a, on Gen. 44 16, which I have printed; (II) Orient. 4445, fol. 183b, on Numb. 14 40; (III) Add. 15,250, fol. 29b, on Gen. 44 16; (IV) Add. 15,451, fol. 102a, on Numb. 14 40; (V) Halle Oolah-Ve-Oolah II, § 89, margin; (VI) the printed Massorah on Gen. 44 16, and (VII) the same on Numb. 14 40. As the three instances are restricted to the Pentateuch, the heading ought more properly to be ךי רישׁ. List II, which exhibits the oldest form of this Massorah, adds at the end ךי רישׁ ושרי רישׁ, thus calling the There instance the Rophe.

שכר = § 827.

and behold ye, occurs twice in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 42a, on Jerem. 16 12 which I have printed, and (II) Arund. Orient. 16, fol. 157a, on the same passage. These two instances are part of the alphabetical List of words beginning with Vav He, which respectively occur twice. (Vide infra, letter ך, § 68.)

שכר = § 828.

behold they are written, occurs five times in the Prophets. In recording the acts of the several Kings the narrator sums up the narratives by a reference to the official archives from which he derived his information and uses three different formulas in this appeal. In Kings, where it occurs thirty-four times, the formula begins in twenty-nine instances with the interrogative ךי or ךי הלא are they not? with the paragogic He¹ and in five only does it begin with ךי behold they. Hence the Massorah here safeguards the exceptional formula.

And throughout Chronicles it is likewise so with the exception of three passages. In Chronicles and Esther the reverse is the case. Here where this appeal to the public records occurs altogether sixteen times, the formula beginning with ךי is the rule and the one with ךי הלא the exception. The former occurs thirteen times without and with the prefix Vav² and the latter three times only. Hence here the Massorah safeguards the exceptional ךי הלא formula.

Of this Rubric, which does not occur in the printed Massorah, I collated eight Lists: (I) Arund. Orient. 16, fol. 89b, on 1 Kings 14 19, which I have printed; (II) the same MS., fol. 109a, on 2 Kings 15 15; (III) the same MS., fol. 109b, on 2 Kings 15 31; (IV) the same MS., fol. 264b, on 2 Chron. 12 15; (V) the same MS., fol. 868b, on Esther 10 2; (VI) Harley 5710-11,

¹ Comp. ךי הלא 1 Kings 11 41; 15 7, 31; 16 5, 14, 20, 27; 22 39, 46; 2 Kings 8 23; 10 34; 19 20; 13 8, 12; 14 16, 18, 28; 15 6, 21, 36; 16 19; 20 20; 21 17, 25; 23 28; 24 8; ךי הלא 1 Kings 14 29; 15 23; 2 Kings 1 18.

² Comp. ךי הלא 1 Chron. 29 29; 2 Chron. 16 11; 30 34; 34 27; 35 26; 37 7; 38 26; 33 32; 33 19; 35 27; 36 8 ךי הלא 1 Chron. 9 1; 2 Chron. 35 25.

Vol. II, fol. 166b, on 2 Chron. 12 15; (VII) Add. 15,250, fol. 424a, on the same passage, and (VIII) Add. 21,160, fol. 814b, on Esther 10 2. Lists II and III give the first part only of this Rubric, whilst Lists IV-VIII reverse the order of the two parts. See also letter ך, § 128 and § 127, Vol. II, p. 129.

שכר = § 829.

and behold they are written, is twice thus combined in all the Scriptures. This formula, which as we have seen, occurs altogether eighteen times, is in these two instances only with the prefix Vav, which is the reason for its being safeguarded. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 186a, on 1 Chron. 9 1.

שכר = § 830.

be silent, is twice with Kametz and Zakeph. That is, Zakeph-Katon. This imperative, which occurs altogether six times, is three times with Pathach and three with Kametz. As the third Kametz instance is with the accent Soph-Pasuk (ךי Habak. 2 20; Zech. 9 17) and one with Zakeph-Godal (ךי Zeph. 1 7), the Massorah safeguards the exceptional Pathach with the accent Zakeph.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 157a, on Judg. 3 19, which I have printed; (II) Arund. Orient. 16, fol. 20b, on the same passage; (III) Add. 15,451, fol. 164b, also on the same passage; (IV) Vienna Codex No. 85, on Amos 6 10; (V) the printed Massorah on the same passage, and (VI) the printed Massorah Finalis, letter ך, § 245. Both Lists in Jacob b. Chayim's Massorah (Lists IV, V), which are headed ךי רישׁ are doubly incorrect. In the first place there are three instances in which it is with Kametz and in the second place Amos 8 8, which is here given as one of the two instances, is with Pathach and Soph-Pasuk, as will be seen from the above analysis. Moreover, ךי רישׁ in List V is a mistake for ךי רישׁ.

שכר = § 831.

All the following forms of the verb ךי to turn, are unique. This Rubric, which is one of the oldest parts of the Massorah, I have found in St Petersburg Codex of A. D. 916 only, on Hosea 7 8. It strikingly confirms my oft-repeated statement that the Lists of the compilers of the Massorah are frequently incipient. The first Massorites collected as many of the examples as they could find and left the Lists to be gradually completed by their colleagues and successors who not infrequently mistook them for complete and furnished them with headings, fixing the number to agree with the instances recorded in these rudimentary catalogues. It will be seen that apart from the last instance, which occurs twice, viz. Levit 13 16 and Prov. 17 20 and is manifestly the addition of a later Nakdan, since it is contrary to the avowed import of the Rubric, this catalogue registers eight forms only, whereas there are thirty-eight such unique forms of the verb ךי.

¹ The following thirty unique forms of ךי are absent: (1) ךי Job 9 5; (2) ךי Levit. 13 10; (3) ךי Amos 4 11; (4) ךי Ps. 78 9; (5) ךי Amos 6 12; (6) ךי Jerem. 23 86; (7) ךי Prov. 13 7; (8) ךי Gen. 19 29; (9) ךי 1 Chron. 19 8; (10) ךי Gen. 19 21; (11) ךי 2 Sam. 10 8; (12) ךי Lament. 3 8; (13) ךי 1 Sam. 10 9; (14) ךי Judg. 7 18; (15) ךי 2 Chron. 9 12; (16) ךי Zeph. 3 9; (17) ךי Job 12 15; (18) ךי 1 Sam. 25 12; (19) ךי Amos 5 8; (20) ךי Ps. 114 8; (21) ךי Amos 5 7; (22) ךי Job 20 14; (23) ךי Lament. 5 2; (24) ךי 1 Sam. 10 6; (25) ךי Jerem. 2 21; (26) ךי Exod. 7 20; (27) ךי Jonah 3 4; (28) ךי Job 38 14; (29) ךי Ezek. 16 34; (30) ךי Ezek. 16 34.

שכר = § 832.

they were turned, occurs twice. That is, with Segol under the He and Pe Raphe. This Niphal preterite third person plural, occurs altogether five times. As it is with simple Sheva under the He and with Dagesh in the Pe in the other three instances (ךי Ps. 78 57; Job 19 19; 41 20), the Massorah safeguards the orthography of the minority. This Rubric I have found in the printed Massorah only, on Dan. 10 16.

שכר = § 833.

it shall be turned, occurs twice. The only other instance in which this quadrilateral occurs, it is ךי the Kal future third person (Lament. 3 8). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 204b, on Joel 3 4, which I have printed, and (II) Add. 15 250, fol. 301a, on the same passage

שליד = § 334.

וְהָיָה and it was turned, occurs twice. That is, the Niphal in contradistinction to the eight passages in which this quinqueliteral is the Kal. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 65b, on Exod. 14 5, which I have printed; (II) Add. 15,259, fol. 237b, on Isa. 63 10; (III) Add. 15,251, fol. 238b, on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 246.

שליה = § 335.

וְהָיָה thou shalt be turned, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 234b, on Job 30 21.

שליז = § 336.

וְהָיָה turning oneself, tumbling, occurs twice. Of this Rubric, I collated two Lists: (I) Arund. Orient. 16, fol. 23a, on Judg. 7 13, which I have printed, and (II) the printed Massorah on Job 37 12.

שליז = § 337.

וְהָיָה the mountain of God, is seven times thus combined. That is, in contradistinction to the other seven instances in which it is הַר הַיְהוָה the mountain of Jehovah (Gen. 22 14; Numb. 10 33; Isa. 2 3; 30 29; Micah 4 2; Zech. 8 3; Ps. 24 3).

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 234a, on 1 Kings 19 8, which I have printed; (II) the same MS., Vol. II, fol. 88b, on Ezek. 28 16, and (III) Orient. 4445, fol. 43b, on Exod. 3 1.

שליח = § 338.

וְהָיָה in the mountain of Jehovah, is three times thus combined . . . once in the Law, once in the Prophets and once in the Hagiographa. In the only other instance where הָיָה is followed by the Divine name it הָיָה (Exod. 4 27).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 14b, on Isa. 30 29, which I have printed; (II) the same MS., Vol. II, fol. 180a, on Ps. 24 3; (III) Arund. Orient. 16, fol. 131b, on Isa. 30 29; (IV) the same MS., fol. 289a, on Ps. 24 3; (V) Add. 15,251, fol. 23a, on Gen. 22 14, which alone has the mnemonic sign; (VI) Halle Ochlal Ve-Ochlal I, § 152, and (VII) the printed Massorah on Gen. 22 14. The word אַבְרָם has inadvertently dropped out of the text before מֶלֶךְ in the mnemonic sign.

שליט = § 339.

וְהָיָה הַר בֵּית יְהוָה the mountain of the house of Jehovah, occurs three times. This Rubric, which is one of the oldest parts of the Massorah, I have found in the St. Petersburg Codex of A. D. 916 only, on Isa. 2 2, where, however, the catchwords for the third instance are וְכַל הַמִּקְוָה, which is a mistake for וְכַל הַמְּבֹרָה and which I have duly corrected.

ש"מ = § 340.

וְהָיָה and in the mountain, occurs twice, once at the beginning of a verse and once at the end. As the noun absolute with the prefix Beth occurs altogether forty-two times, and is with the prefixes Vav Beth (וְהָיָה) in these two instances only, the Massorah safeguards this rare occurrence.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 128a, on Deut. 8 7, which I have printed; (II) Arund. Orient. 16, fol. 11b, on Josh. 15 48; (III) Add. 15,250, fol. 125b, on the same passage, and (IV) the printed Massorah also on the same passage. This Rubric forms part of the alphabetical List of words beginning with Vav Beth, which respectively occur twice. (Vide infra, letter ו, § 67.)

ש"מ" = § 341.

וְהָיָה and the mountain, occurs three times. That is, in contradistinction to the numerous instances in which it is הָיָה without the prefix Vav. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 264b, on Deut. 5 20, which I have printed, and (II) the

printed Massorah on Deut. 4 11. As the three instances are restricted to the same book, the heading ought more properly to be הַדְּבָרִים :

ש"מ"ב = § 342.

וְהָיָה as the mountain, occurs twice. This Massorah is designed to militate against the recension of the text which reads it הָיָה with Beth in both these instances. This reading is exhibited in Add. 21,161 on Ps. 125 1; the editio princeps of the Prophets, Soncino 1485—87 in Isa. 28 21; and the editio princeps of the Bible, Soncino 1488 in Ps. 125 1; the Syriac, Symmachus and Theodotion.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 180a, on Isa. 28 21, which I have printed; (II) the same MS., fol. 317a, on Ps. 125 1; (III) the printed Massorah on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 259. This Rubric forms part of the alphabetical List of words consisting of three letters, which respectively occur twice. (Vide supra, letter מ, § 233.)

ש"מ"ג = § 343.

וְהָיָה to the mountain, occurs thirteen times. That is, with local He to express motion to the mountain, instead of עלה or הִלַּךְ (Exod. 24 1, 18; Hag. 1 8) or עלה קָדָר (Exod. 19 12, 13; Deut. 5 5; Josh. 18 12). This safeguarding was especially necessary since in Exod. 24 12 and 13 the two phrases are used interchangeably.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 138a, on Josh. 2 16, which I have printed; (II) Arund. Orient. 16, fol. 2a, on the same passage; (III) the same MS., fol. 19a, on Judg. 1 34; (IV) Add. 15,250, fol. 86a, on Deut. 1 41; (V) Add. 15,251, fol. 126a, on Josh. 2 16; (VI) Add. 21,160, fol. 256a, on Deut. 1 41; (VII) Halle Ochlal Ve-Ochlal II, § 81, and (VIII) the printed Massorah Finalis, letter ה, § 260.

ש"מ"ד = § 344.

וְהָיָה הַר הַחֹר הַחֹר mount Hor, is five times thus combined. That is, without any prefix. In the other seven instances in which this combination occurs it is in four instances with the prefix Beth (וְהָיָה Numb. 20 23; 33 37, 39; Deut. 32 50) and in three with the prefix Mem (וְהָיָה Numb. 21 4; 33 41; 34 8).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 109a, on Numb. 34 7, which I have printed; (II) Orient. 2349, fol. 113a, on Numb. 20 22; (III) Orient. 5404, fol. 112a, on the same passage, and (IV) the printed Massorah Finalis, letter ה, § 266. Lists II and III add at the end that in one instance it is with the prefix Vav (וְהָיָה מִן הַר הַחֹר Micalh 7 12) where, however, the received text is הָיָה הַחֹר. The printed Massorah (List IV) is incorrect. Some ignorant Nakdan added a sixth passage, viz. וְהָיָה הַחֹר Numb. 34 8, apparently not knowing that with the prefix Mem this combination occurs three times, and forthwith altered the ה in the heading into ו.

ש"מ"ה = § 344.

וְהָיָה in the mountains of, is in three instances in the cities of, according to the Sevir. That is, in these three instances the extra-official reading is וְהָיָה. This Rubric is from the Massorah Parva in Add. 15,451, fol. 288a, on Jerem. 31 5, fol. 331a, on Ezek. 37 22 and fol. 498a, on 2 Chron. 21 11.

This Rubric is of importance to textual criticism inasmuch as it affords additional evidence that the Sevir represents the actual reading of MSS. This is attested by the fact that one of these three Sevirin (2 Chron. 21 11) is not only the textual reading in this Model Codex, but is in the editio princeps of the Hagiographa, Naples 1486—87 and is exhibited in the Septuagint and the Vulgate. (Vide supra, letter מ, § 729 and § 742.)

ש"מ"ו = § 345.

וְהָיָה and he will kill me, occurs three times in the Scriptures. The only other instance in which this sextiliteral occurs it is with Shurek under the Gimel (וְהָיָה), being the third person plural (1 Kings 12 27).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 233a, on 1 Kings 18 12, which I have printed; (II) Arund. Orient. 16, fol. 45a, on 1 Sam. 16 2; (III) the same MS., fol. 92b, on 1 Kings 18 12; (IV) Add. 15,250, fol. 154b, on 1 Sam. 16 2, and (V) the printed Massorah on 1 Kings 18 12.

שמי = § 346.

וְיַרְגֵּנִי and they will kill me, occurs twice, once plene and once defective. This Massorah is in accordance with the Hillali Codex which exhibits ירְגֵנִי plene in Gen. 20 11. According to the Jerusalem Codex, however, it is here ירְגֵנִי defective. It will thus be seen that the two celebrated Standard Codices which emanate from two different Schools of textual redactors, vary in the orthography of this expression.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 228a, on 1 Kings 12 27, which I have printed; (II) Add. 15,251, fol. 192b, on the same passage; (III) Add. 15,451, fol. 14a, on Gen. 20 11, and (IV) the printed Massorah on the same passage. This Rubric forms part of the alphabetical List of words beginning with Vav He, which respectively occur twice. (Vide infra, letter ה, § 68.)

שמי = § 347.

וְיַרְגֵּנִי to kill, occurs three times . . . and once it is with the prefix Vav. In the only other instance where this trilateral occurs with Cholem on the Resh it is with Chateph-Pathach under the He (הַרְגֵנִי), being the imperative (Judg. 8 20).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 92a, on Numb. 11 15, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Isa. 22 13; (III) Add. 15,250, fol. 222a, on Isa. 22 13; (IV) Add. 15,251, fol. 223b, on the same passage; (V) Add. 15,451, fol. 129b, on Deut. 13 10; (VI) Orient. 2349, fol. 107a, on Numb. 11 15, and (VII) the printed Massorah on the same passage. Lists V and VI emphatically state that all the three instances are defective (נִּשְׁמָה), whilst List III as emphatically states in the heading that two only are defective and one is plene (נִּשְׁמָה אֶחָד פְּלֵנָה), but it does not indicate which of the three is plene. This Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide infra, letter ה, § 73.)

שמי = § 348.

וְיַרְגֵּנִי is four times plene in this form. That is, four forms of the verb ירְגֵנִי ending with Cholem are plene. One is יַרְגֵנִי the future first person singular (see below ה, § 350); one יַרְגֵנִי the infinitive with the prefix Vav (Esther 9 16) and two are יַרְגֵנִי the infinitive with the prefix Lamed (Eccl. 3 3; Esther 7 4).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 363a, on Esther 9 16, which I have printed; (II) the same MS., fol. 205b, on Amos 2 3; (III) the same MS., fol. 361b, on Esther 7 4; (IV) St. Petersburg Codex of A. D. 916 on Amos 2 3; (V) Add. 15,250, fol. 368a, on Eccl. 3 3; (VI) Add. 21,160, fol. 312b, on Esther 7 4, and (VII) the printed Massorah Finalis, letter ה, § 270. As the latter gives precisely the same four instances which are recorded in the other Lists, it is evident that its heading נִּשְׁמָה אֶחָד פְּלֵנָה is due to the carelessness of the Scribe. In the ancient form of this Rubric (List IV) נִּשְׁמָה in the heading is manifestly a scribal error for נִּשְׁמָה, as is attested by the Massorah Parva in this Codex.

שמי = § 349.

וְיַרְגֵנִי to kill thee, occurs three times in the Scriptures. In the only other instance where this infinitive with the suffix second person singular masculine occurs, it is יַרְגֵנִי (1 Sam. 24 10), according to Ben-Asher, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 296a, on Neh. 6 10, which I have printed; (II) Add. 15,250, fol. 19a, on Gen. 27 42; (III) Orient. 2349, fol. 43b, on the same passage and (IV) the printed Massorah, also on the same passage.

שמי = § 350.

וְיַרְגֵנִי I will kill, occurs twice, once plene and once defective. As this future first person singular not only occurs twice in the same book but is spelt differently in the two instances, the Massorah safeguards the variation in its orthography. This Rubric I have found in the printed Massorah only, on Amos 9 1.

שמי = § 351.

וְיַרְגֵנִי and I killed him, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 246a, on 2 Kings 10 9, which I have printed, and (II) Arund. Orient. 16, fol. 59b, on 2 Sam. 4 10. In both instances the He is with Sheva according to the majority of the Standard Codices, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251; Add. 15,451 &c. 2 Kings 10 9, where it is יַרְגֵנִי with Segol in accordance with Add. 15,250, is to be corrected.

שמי = § 352.

וְיַרְגֵנִי they will kill me, is three times defective in this form. That is, in these three instances of the plural form is the Vav absent between the Resh and the Nun. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 25b, on Gen. 26 7.

שמי = § 353.

וְיַרְגֵנִי the slain, occurs twice, once plene and once defective. As this participle passive plural which occurs twice, is not only restricted to the same book, but is differently spelt, the Massorah safeguards the variation in its orthography. That this variation obtained in the predominant School and that other textual redactors read it plene in both instances, is attested by the St. Petersburg Codex of A. D. 916 which has it יַרְגֵנִי plene in Isa. 14 19; the editio princeps of the Prophets, Soncino 1485-86, and the first edition of the Bible, Soncino 1488.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 123a, on Isa. 10 4, which I have printed, and (II) the same MS., fol. 125a, on Isa. 14 19. As the two instances are restricted to Isa. the heading ought more properly to be יַרְגֵנִי בְּיִשְׂרָאֵל.

שמי = § 354.

וְיַרְגֵנִי her slain, occurs twice, once defective and once plene. This participle passive plural with the suffix third person singular feminine, is differently spelt in each of the two instances. Hence the design of this Massorah is to safeguard the variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 388a, on Prov. 7 26, which I have printed, and (II) Arund. Orient. 16, fol. 129a, on Isa. 26 21.

שמי = § 355.

וְיַרְגֵנִי slaughter, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 86b, on Ezek. 26 15.

שמי = § 356.

וְיַרְגֵנִי occurs twice, once it is written with Aleph and once it is written with He and in two different senses. In 1 Chron. 5 26, where this quadrilateral is written with Aleph, it is the proper name Hara of a region of Assyria with the prefix Vav, whilst in Ps. 7 15 it is the preterite of יַרְגֵנִי to conceive with the prefix Vav.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 175a, on Ps. 7 15, which I have printed; (II) Arund. Orient. 16, fol. 240b, on 1 Chron. 5 26; (III) Add. 15,251, fol. 316a, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage. This Rubric forms part of the List of eleven words which respectively occur twice, once ending with Aleph and once with He. (Vide supra, letter א, § 23.)

שמי = § 357.

וְיַרְגֵנִי and she conceived and she bare and she called, occurs three times. Normally when a mother is described as having conceived and given birth to a child it is she who names the child and not the father. (Comp. וְיַרְגֵנִי Gen. 29 32; 30 18, 20, 24; 38 4, 5; 1 Sam. 1 20 &c.) As it is in these three instances only where וְיַרְגֵנִי follows וְיַרְגֵנִי and moreover as the two phrases are promiscuously used in Gen. 38 3 and 4, the Massorah safeguards this abnormal combination. That this exceptional phrase, however, simply exhibits the reading of the predominant School of Massorites and that other Schools of textual redactors had here the normal phrase, is attested by the extra-official reading or Sevir, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 1379, fol. 94b, on Gen. 38 3, which I have printed; (II) Harley 5710—11, Vol. I, fol. 25b, on the same passage; (III) Orient. 2349, fol. 58b, on Exod. 2 22; (IV) Halle Oehlsh Ve-Ochlah II, § 35; (V) the same, Supplement fol. 130b, and (VI) the printed Massorah Finalis, letter ק, § 135. (*Uide infra*, letter י, § 323; letter ק, § 263.)

שניח = § 358.

וַיִּתְקַרַּע עוֹד and she conceived again, occurs six times. That is, in contradistinction to the eleven instances in which this future third person singular feminine with Vav conversive is followed immediately by וַיִּתְקַרַּע, viz. וַיִּתְקַרַּע וַיִּתְקַרַּע (Gen. 4 1, 17; 21 2; 30 17; 23; 33 3; 1 Sam. 2 21; Isa. 8 3; Hosea 1 3, 8; 1 Chron. 7 23). As it is in these instances only that the adverb עוֹד intervenes between these two verses, the Massorah safeguards the minority.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 25a, on Gen. 30 7, which I have printed, and (II) the printed Massorah on Gen. 29 33. It is remarkable that the List which I have printed not only emphatically states in the heading that there are six such instances, but enumerates six, leaving out וַיִּתְקַרַּע (Gen. 29 35) where the received text has וַיִּתְקַרַּע עוֹד. As this List is in a carefully-written Model Codex, it is difficult to say whether the absence of וַיִּתְקַרַּע is due to its absence in the text of the Codices upon which this Massorah is based, or to the carelessness of the Nakdan. List II has all the seven instances in accordance with the *textus receptus*.

שניט = § 359.

סִימַן וַיִּתְקַרַּע עוֹד. A sign for the accents of this phrase. As וַיִּתְקַרַּע וַיִּתְקַרַּע, which occurs seven times in the Pentateuch, has no fewer than six different accents, the Massorah indicates them here so as to safeguard them against being made uniform by the Nakdanim. In the case of Simeon and Levi (Gen. 29 33, 34) the phrase is with *Munach Zarka*. In connection with Judah (29 35) it is with *Kadma Ve-Azla*. As these are above the two words (לעיל) the Massorah gives the mnemonic sign *Judah shall go up* (Judg. 1 2) i. e. the accents must be above. In connection with Naphtali (Gen. 30 7) the phrase has *Munach Zakeph-Katon*; with Zebulun (Gen. 30 19) *Mehupach Pashta*; whilst in connection with Onan (Gen. 38 4) it is with *Marsha Tipcha*.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 25a, on Gen. 30 7. It will be seen that וַיִּתְקַרַּע (Gen. 29 35), which is omitted in List I of § 358, is here included, though the two Massorahs are from the same MS.

שיט = § 360.

הָרָן *Haran*, occurs three times in this form. That is, this name without and with the prefix Vav, occurs three times. To obtain the three instances, the whole of Genesis, where it occurs six

times and where it is both the name of the brother of Abraham (Gen. 11 26, 27, 27, 28, 29) and of a place (Gen. 11 31), is artificially reckoned as yielding one instance. In the second instance it is part of the compound name Beth-Haran (Numb. 32 36), whilst in the third instance it is the name of one of the sons of Shimei (1 Chron. 23 9). The addition at the end indicates that הָרָן in the compound בֵּית הָרָן in Numb. 32 36, is הָרָם with *Mem* in the compound בֵּית הָרָם in Josh. 13 27.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 34b, on Gen. 11 26, which I have printed; (II) Orient. 5404, fol. 33b, on the same passage, and (III) the printed Massorah Finalis, letter ה, § 274. Lists I and II are identical, whilst List III not only exhibits a different recension and a totally different arrangement, but is in conflict with the other Lists. It states that Haran occurs twice as the proper name of a place, viz. Numb. 32 36; Josh. 13 27 and is always so when it is the proper name of a person, with the exception of two instances in 1 Chron. 2 46 where it is הָרָן with *Cheth* instead of *He*, twice in the same verse.¹

הָרָן ב' וְיִסְמִיחֶנּוּ וְאֵת בֵּית נַמְרֹת, וְכַעֲסָם בֵּית הָרָן; וְכָל שׁוֹם בְּרֵשׁ דְּבַר הָרָן בְּכַסֵּם הָרָן וְיִסְמִיחֶנּוּ. פֶּלֶשׁ כָּל ב' בְּכַסֵּם.

שיס"א = § 361.

בְּהַרְרֵי in the mountains of, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 188b, on Ps. 50 10.

שיס"ב = § 362.

מִהַרְרֵי from, or than the mountains of, occurs three times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 114b, Numb. 23 7, which I have printed; (II) Add. 15,251, fol. 361a, on Ps. 76 5; (III) Add. 15,451, fol. 108b, on Numb. 23 7; (IV) Add. 21,160, fol. 229a, on the same passage, and (V) the printed Massorah on Ps. 76 5.

שיס"ג = § 363.

וַיִּלְחֲדוּם and to destroy, is three times plene in this form. That is, three forms of this verb which normally end in ים, are with Vav between the Resh and Samech (רִים). This, however, is in accordance with the predominant School of textual redactors. That other Schools exhibited here the normal defective orthography, is attested by St. Petersburg Codex of A. D. 916, which has וַיִּלְחֲדוּם in Jerem. 1 10 and the Model Codex Add. 21,160, first hand, which has וַיִּלְחֲדוּם in Job 12 14.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 31b, on Jerem. 1 10, which I have printed; (II) Arund. Orient. 16, fol. 147b, on the same passage; (III) the same MS., fol. 325b, on Job 12 14; (IV) Add. 15,250, fol. 350a; (V) Add. 21,160, fol. 322b, and (VI) the printed Massorah, also on same passage.

Letter Vav.

ו = § 1.

ו. — This part of the Rubric, which registers the number of times *Vav* occurs in the Bible, is taken from the alphabetical Poem given above, letter ו, § 224. The second part, which records the number of times *Vav* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*. Part I, chap. VII, p. 110 &c.

יג = § 2.

יג. — Twenty-three *Vavs* in the Pentateuch have respectively one *Tag*. This Rubric I have compiled from the Massorah Parva of Harley 5710—11 on the several passages.

ל = § 3.

ל. — Thirty-eight *Vavs* in the Pentateuch are thicker at the top and curved round to the front at the bottom. This Rubric is from the Machsor Vitry, Add. 27,027, Vol. II, p. 209—215, which I have printed in letter ל, § 25, Vol. II, p. 680 &c.

מ = § 3^a.

מ. — Two *Vavs* in the Scriptures are elongated, the *Vav* in וָבֵן the belly (Levit. 11 42) and the *Vav* in וָבֵן Vajezatha (Esther 9 9). This Rubric, which does not occur in the printed Massorah, is from Orient. 2375, fol. 249b, on Esther 9 9. These two words form part of the alphabetical List of majuscular letters in the Bible. (*Vide supra*, letter מ, § 227.)

נ = § 4.

נ. — Twelve words which are respectively without *Vav* at the beginning in the text are officially read with it. That is, though the textual reading or *Kethiv* is without the *Vav*, the official reading or *Keri* is with it.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 240a, on 2 Kings 4 7, which I have printed; (II) the same MS., Vol. II, fol. 256a, on Prov. 27 24; (III) St. Petersburg Codex of A. D. 916 on Isa. 55 13; (IV) the Massorah Finalis of Add. 15,251, fol. 437a; (V) Halle Ochliah Ve-Ochliah I, § 103; (VI) Paris Ochliah Ve-Ochliah § 117; (VII) the printed Massorah Finalis, letter נ, § 16, and (VIII) the same letter נ, § 60. On referring to the notes on the respective passages in my edition of the Bible, it will be seen that the *Keri* or the marginal reading, is the textual reading in most of these instances both in MSS. and early editions.

ס = § 5.

ס. — Eleven words which are respectively written with *Vav* at the beginning in the text are officially read without it. This Rubric records the instances in which the converse is the case. The textual reading is with *Vav* at the beginning of the respective words which the official reading or *Keri* cancels. It will be seen from the notes on these passages in my edition of the Bible that the official marginal reading is the textual reading in many cases both in MSS. and early editions.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 222b, on 1 Kings 7 36, which I have printed; (II) the same MS., Vol. I, fol. 246a, on

2 Kings 11 1; (III) Arund. Orient. 16, fol. 82a, on 1 Kings 7 36; (IV) Massorah Finalis of Add. 15,251, fol. 437a; (V) Halle Ochliah Ve-Ochliah I, § 104; (VI) Paris Ochliah Ve-Ochliah, § 118; (VII) the printed Massorah on Dan. 9 5, and (VIII) the printed Massorah Finalis, letter נ, § 17. It is remarkable that Lists V, VII and VIII give the catchwords for the first instance וְיָמֵי יִצְחָק בְּיָמֵי אֲבֹתָיו 2 Sam. 16 10, whilst it is in the received text וְיָמֵי יִצְחָק בְּיָמֵי אֲבֹתָיו

ע = § 6.

ע. — Ten words which are respectively written with *Vav* at the beginning in the text and are officially read with *Yod*. Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, eight in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 204a, on 2 Sam. 12 22, which I have printed; (II) the same MS., Vol. II, fol. 250b, on Prov. 17 27; (III) St. Petersburg Codex of A. D. 916, on Isa. 5 29; (IV) Arund. Orient. 16, fol. 121a, on the same passage; (V) the same MS., fol. 197a, on Ezek. 46 15; (VI) the same MS., fol. 272a, on 2 Chron. 24 27; (VII) the same MS., fol. 886b, on Prov. 2 7; (VIII) Halle Ochliah Ve-Ochliah I, § 119; (IX) Paris Ochliah Ve-Ochliah § 136; (X) the printed Massorah on Prov. 11 3; (XI) the same in the square enclosing the first word of Hosea, and (XII) the same in the square enclosing the first word of Chronicles.

By fixing the number at ten, the design of this Massorah is to militate against the Eastern recension which reads וָבֵן with *Vav* in the text in 2 Sam. 6 23 and for which the official marginal reading or the *Keri* is וָבֵן with *Yod*, as well as against the textual reading וָבֵן with *Vav* in Ezek. 43 26 of the same recension and the *Keri* וָבֵן with *Yod*, which would make this Rubric to consist of twelve instances, as will be seen from the notes on these passages in my edition of the Bible. In the Rubric which I have printed nine instances only are enumerated, though the heading states that there are ten. As all the other Lists which also head this Rubric וְיָמֵי יִצְחָק בְּיָמֵי אֲבֹתָיו duly record ten instances, giving וָבֵן Ezek. 46 15 as one of the ten, it is evident that its omission here is due to a clerical error. List II, which is from the same Codex, not only records this passage, but gives the *Keri* alone of all the instances and thus differs from all the other Lists.

פ = § 7.

פ. — In three instances is the *Vav* with *Pathach*. This Rubric, which is from Harley 5710—11, Vol. II, fol. 215a, on Ps. 119 163, I cannot understand. It appears to me that the design of this Massorah is to record the three instances in the 119th Psalm, in which words beginning with *Vav Aleph*, are with *Pathach* under the *Vav* (א), in contradistinction to those which have *Kametz*, recorded in the following Rubric. If this be the import of this enigmatical Rubric, the word וְיָמֵי after וָבֵן must be omitted and the reference is to Ps. 119 87, which is the only passage in the Great Alphabet where this personal pronoun with the prefix *Vav* occurs. I must, however, leave it to more expert students of the Massorah to explain the phraseology of the heading.

צ = § 8.

צ. — Throughout the Great Alphabet the *Vav* in words beginning with *Vav Aleph*, is with *Sheva* or *Pathach* except in eight instances where it is with *Kametz*. The first person future with the prefix *Vav* (א) occurs altogether twenty-nine times in Ps. 119. In nineteen instances it is with *Sheva* (א), being the conjunctive (Ps. 119 15, 17, 18, 27, 33, 34, 34, 42, 44, 45, 47, 48, 48, 88, 115, 117, 125, 134, 146), in two it is with *Pathach* (א), being *Vav*

conversive (Ps. 119 46, 163) whilst in eight instances only is it with Kametz (ק) also being conversive. Hence the Massorah records the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 213a, on Ps. 119 52, which I have printed; (II) Arund. Orient. 16, fol. 316a, on Ps. 119 158, and (III) the printed Massorah on Ps. 119 52.

As the mnemonic sign at the end of the Rubric קרש קרש ה refers to the respective letters in the Great Alphabet where the Vav with Kametz occurs, and as these eight instances are in letters where two occur (Ps. 119 52, 55); ה (ver. 59); ז (ver. 106); ט (ver. 131); ק (ver. 147); ר (ver. 158) and ש (ver. 167), it will at once be seen that ה, the first word of the sign, is a clerical error for ז and that קרש, the third word, is a mistake for קרש. Accordingly the sign in the printed Massorah (List III) וי תשיש ישי should be וי תשיש ישי.

ט = § 9.

י. — Words beginning with Vav having Sheva and followed by a consonant with Shurek which are unique. That is, three Hophels and seven Pual forms. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 51a, on Jerem. 29 22. וי תשיש the eighth instance, is manifestly a clerical error for וי תשיש Isa. 17 13. The List is incipient and hence has no heading.

י = § 10.

יא. — Sixteen words beginning with Vav which respectively occur twice, once with Sheva or its substitute and once with Pathach or Kametz. For the expressions מליל and מליל denoting these graphic signs see letter כ, § 11.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 222b, on Job 2 9, which I have printed; (II) Add. 15,451, fol. 227a, on 1 Kings 5 11; (III) the same MS., fol. 395a, on Zech. 14 4; (IV) Halle Ochlah Ve-Ochlah I, § 47; (V) Paris Ochlah Ve-Ochlah § 46; (VI) the printed Massorah Finalis, letter ו, § 3, and (VII) the same letter ו, § 64. List V heads this Rubric וי תשיש and yet it not only enumerates the same sixteen pairs, but adds one pair as outside this recension (מליל מליל, viz. וי תשיש (Isa. 44 16) and וי תשיש (2 Chron. 24 15), whilst List VII has וי תשיש, but gives exactly the same sixteen pairs as in the List which I have printed and in precisely the same order. It will be seen that eleven of these pairs begin with Vav Yod (י) and in five different letters follow the Vav, viz. Nos. 1, 10, 11, 12 and 13. It may, therefore, be that originally this Rubric recorded those instances only which commenced with Vav Yod, that later Nakdanim added the five in which other letters follow the Vav, and that the וי תשיש and וי תשיש represent the original headings.

יב-יג = § 11-24.

יד. — An alphabetical List of words beginning with Vav which respectively occur once only. The following Lists, more or less fragmentary, exhibited in § 11-24, I have collated from different MSS. As they respectively begin with Vav I have arranged them in alphabetical order in accordance with the letter which immediately follows the Vav. They are of the utmost importance to the study of the Massorah, inasmuch as they show that the original Massorites simply grouped together as many of the unique words which exhibit the same peculiarities, without furnishing them with headings, since they expected their colleagues to complete these incipient Lists. Later Nakdanim, however, not infrequently mistook these fragments for complete Registers and supplied them with headings, fixing the number of the respective instances to answer to the number of words recorded in the incipient Lists.

יז = § 11a-c.

יח. — Words beginning with Vav Aleph which respectively occur once only. The first fragment (List 11a) which records nine words beginning with Vav Aleph, is from Arund. Orient. 16, fol. 179a, on Ezek. 20 10. The sixth instance וי תשיש I cannot identify as there is no such quinqueliteral in the Bible.

List 11b, which records sixteen such unique words, is from Harley 5710-11, Vol. I, fol. 31b, on Gen. 46 16. וי תשיש which is here the twelfth instance, does not occur. It will be seen that the two fragments do not record the same words. As these two incipient Lists are from two Standard Codices which emanate

from two different Schools of Massorites and from countries far apart, it shows how these Lists were originally compiled.

List 11c, which records nine such words, is also from Harley 5710-11, Vol. I, fol. 77a, on Levit. 20 23. It will be seen that all the words here have Vav with Kametz and that they, therefore, properly belong to the alphabetical List which registers this characteristic. (Vide infra, letter ו, § 26.)

יט = § 11d-e.

יא. — Words beginning with Vav Aleph which respectively occur twice, once with Sheva or its substitute under the Vav and once with Kametz or Pathach. For the expressions Milra and Milal denoting these graphic signs see letter כ, § 11.

List 11d, which records seven such pairs, is from Orient. 2349, fol. 41a, on Gen. 24 48, and List 11e which gives six, is from Harley 5710-11, Vol. II, fol. 125b, on Zech. 11 13. It will be seen that these fragments exhibit the first attempt to collect the pairs which exhibit this peculiarity. They are, therefore as yet without headings.

יב = § 11f.

יג. — Twenty words beginning with Vav Aleph which respectively occur twice are once with Sheva or its substitute under the Vav and once with Kametz. This is a fully developed List of the phenomena recorded in the two preceding fragments. It is already furnished with a heading describing the import of this Massorah and fixing the number of the pairs which belong to this category.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 57a, on Exod. 33 17, which I have printed; (II) Arund. Orient. 16, fol. 371a, on Dan. 8 27; (III) Add. 15,451, fol. 61a, on Exod. 33 18; (IV) the same MS., fol. 277a, on Jerem. 15 16; (V) Halle Ochlah Ve-Ochlah I, § 48; (VI) Paris Ochlah Ve-Ochlah § 47, and (VII) the printed Massorah Finalis, letter ו, § 65.

With the exception of List VI, all the Lists coincide in fixing the number of these pairs in their respective headings at twenty, and in recording them in exactly the same order. Though List VI also states in the heading that there are twenty such pairs, it not only enumerates them in a different order, but adds at the end that outside this recension of this Massorah (מליל מליל) there is another pair, viz. וי תשיש (Numb. 9 8) and וי תשיש (Dan. 8 13). On comparing these Lists with the first fragment (§ 11d), it will be seen that it gives another pair, viz. וי תשיש (Deut. 10 2) and וי תשיש (Jerem. 32 10) which is not given in any of the six Lists. Since the publication of my Massorah I have found two other fragments of this Rubric in the ancient Codex Orient. 4445. The first of these incipient Lists is (fol. 76a) on Exod. 33 17. It records six pairs which are Nos. 2, 9, 11, 12, 14, 15 in the full Rubric. The second fragment is (fol. 127b) on Numb. 9 8. It records eight pairs, six of which are Nos. 19, 18, 18, 7, 20 and 4, in the full Lists, one is the same given in List VI as apart from the recension of this Massorah, viz. וי תשיש (Numb. 9 8) and וי תשיש (Dan. 8 13) and one is the same given in fragment § 11d, viz. וי תשיש (Deut. 10 2) and וי תשיש (Jerem. 32 10). We have thus twenty-two such pairs according to the different recensions of the Massorah itself. But even these by no means exhaust the number. I have found three other pairs, viz. וי תשיש (1 Kings 6 18) and וי תשיש (1 Kings 7 11); וי תשיש (Jerem. 3 19) and וי תשיש (Josh. 24 3); וי תשיש (Ezek. 5 14) and וי תשיש (Ezek. 16 27). It is, therefore, evident that none of the Lists are complete and that the heading which fixes the number at twenty proceeds from later Nakdanim who simply fixed this number in accordance with the instances enumerated in the Lists.

All the instances of words beginning with Vav Aleph which do not occur again, contained in § 11a-f amount to about 70, whereas there are altogether about 957 unique forms of words commencing with ו. (Vide infra, letter ו, § 28.)

יז = § 12a-c.

יח. — Words beginning with Vav Beth which respectively occur once only. These three fragmentary Lists, which do not occur in the printed Massorah, are respectively: (I) from Arund. Orient. 16, fol. 194a, on Ezek. 41 6; (II) from the same MS., fol. 185b, on Ezek. 29 7, and (III) from the same MS., fol. 194a, on Ezek. 40. Though these incipient Rubrics together record twenty-five such unique expressions, they in fact amount to twenty only, since List I has four which are also given in List II, viz. Nos. 3, 4, 5 and 10, whilst No. 3 of List III is No. 2 in List II. It is important

to notice here that not only are these fragments without any heading, but that they are not as yet arranged either according to the alphabet or according to the order of the books.

י" = § 12d.

י" — Words from an alphabetical List of words beginning with Vav Beth. This List, which does not occur in the printed Massorah, is from Add. 15,451, fol. 476a, on 1 Chron. 16 22. It will be seen that the sixteen unique expressions beginning with Vav Beth, recorded in this fragment are already arranged alphabetically, the alphabet being exhibited after the Vav Beth, and that six letters are represented, viz. ו, ב, ע, ז, ח and ק. There can, therefore, be no doubt that other fragments may yet be found in MSS., which will not only complete the alphabet, but which will show that different alphabets of words beginning with Vav Beth, were formed by the different Schools of Massorites, some having fewer and some more examples in each link. This is corroborated by the fact that since the publication of the Massorah I have found another fragment in Orient. 4445, fol. 105b, on Levit. 20 5. This ancient Codex catalogues eleven words of letter Mem alone and thus exhibits a link of a much more extensive alphabet. It will be seen that יבבבבבב, which is No. 10 in the List I have printed and which is expressly described as unique (י) occurs twice in the received text.

They are as follows: (1) יבבבבבב Levit. 20 5; (2) יבבבבבב Neh. 9 29; (3) יבבבבבב Ps. 46 3; (4) יבבבבבב Jerem. 32 21; (5) יבבבבבב Isa. 30 32; (6) יבבבבבב 2 Chron. 35 4; (7) יבבבבבב 2 Chron. 17 4; (8) יבבבבבב Isa. 32 18; (9) יבבבבבב Job. 24 14; (10) יבבבבבב Zech. 10 9; (11) יבבבבבב Ezek. 40 22.

י" = § 12e.

י" — An alphabetical List of words beginning with Vav Beth which are unique. This List, which does not occur in the printed Massorah, is from Add. 15,451, fol. 504b, on 2 Chron. 31 21. With the exception of the solitary letter Gimel, which for some reason is not represented, we have here the whole alphabet. On comparing it with the contents of the fragments recorded in List 12d and in the note to it, it will be seen conclusively that sundry alphabets of varying scales were issued by different Massoretic Schools. In the six corresponding letters in § 12d and in 12e, the former fragment gives sixteen examples and the latter ten only. Of these eight only are the same, so that the fragment (§ 12d) contains half as many again as the corresponding letters in the full alphabet and must, therefore, be part of an alphabet formed on a much larger scale. This is still more visible when the examples of the single letter Mem from the ancient Codex given in the note are compared with those recorded in the corresponding letter of the complete alphabet. The former gives eleven examples whilst the latter gives three only, which are entirely different. It is, therefore, evident that the letter Mem in the note is a link of a much larger alphabet. As the full alphabet also gives יבבבבבב as unique, it is more than probable that these Lists are based upon a recension of the text in which it occurred once only.

י" = § 12f.

י" — Words which respectively occur twice, once beginning with Vav Beth and once with Vav Caph. The design of this Massorah is to safeguard the words beginning Vav Beth against being confused with the same expressions which begin with Vav Caph, since the Beth and Caph are almost identical in many MSS. and as this similarity has been a fruitful source of various readings. (Vide supra, letter ב, § 14.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 295b, on 2 Kings 17 34.

As all the instances beginning with ב recorded in § 12a—f amount to about 63 and as there are altogether about 745 such unique forms (vide infra, letter ב, § 28), it is evident that a small fraction only of this category has been selected by the Massorites for these incipient Lists.

There are about 131 words which occur once only beginning with ב and about 102 beginning with כ, but of these I have not as yet found any List or fragment in the MSS.

י" = § 13a—e.

י" — Words beginning with Vav He which respectively occur once only. The five fragments simply exhibit different attempts to record this peculiarity. The first marked § 13a, which catalogues

six instances, is from Arund. Orient. 16, fol. 181a, on Ezek. 22 15. The second marked § 13b, which records four instances, is from the same MS., fol. 194b, on Ezek. 41 6. The third marked § 13c, which records three instances, is also from the same MS., fol. 120a, on Isa. 3 6. The fourth marked § 13d, which records twenty instances, is from Harley 5710—11, Vol. I, fol. 39b, on Exod. 8 25; whilst the fifth marked § 13e, which records six instances, is the only one from the printed Massorah, on Levit. 11 30. Not only have the fragments from the MSS. no headings, but they are not arranged either alphabetically or according to the sequence of the books. The fragment from the printed Massorah, however, confines the instances to one chapter in Leviticus. It will be seen that יבבבבבב the fifth instance, which is here described as unique, occurs twice.

י" = § 13f.

י" — An alphabetical List of words beginning with Vav He which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. 43 15. This is simply a selection from over 1000 words beginning with Vav He arranged alphabetically. The alphabet is exhibited after the ה or in the third letter of the respective words. Why the letter Vav is represented by two examples and the letter Zayin is not represented at all, or why the Massorites selected these particular words for an alphabetical distinction I cannot divine.

י" = § 13g.

י" — An alphabetical List of words beginning with Vav He which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 444a, on Dan. 8 3. It manifestly emanates from another School of Massorites who, owing to certain traditions preserved by them, selected another set of unique words beginning with Vav He for alphabetical distinction. For reasons known only to the Massorites, some of the letters are represented by two, three and even four examples, whilst four letters, viz. ו, י, י' and ל are entirely unrepresented.

י" = § 13h.

י" — Five words beginning with Vav He respectively occur twice, once in the singular and once in the plural. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 67.

י" = § 13i.

י" — Four words respectively occur twice, once beginning with Vav He and once with Vav Lamed. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 68.

As there are no fewer than 1089 words beginning with Vav He which occur once only (vide infra, letter ו, § 28), it is evident that those selected by the Massorites and exhibited in the incipient Lists and in the alphabets of § 13a—i, constitute a very small fraction of these unique forms.

There is only one word beginning with Vav Vav, which is unique, but of words beginning with Vav Zayin, which respectively occur once only, there are about 98. Of these, however, I have not found any kind of List in the MSS.

י" = § 14a—b.

י" — Words beginning with Vav Cheth which respectively occur once only. The List marked 14a, which records five such unique words and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 124a, on Isa. 13 9 and the List marked 14b, which records six instances and which also does not occur in the printed Massorah, is from the same MS., fol. 186b, on Ezek. 31 3.

Since the publication of the Massorah I found another List in St. Petersburg Codex of A. D. 916, on Ezek. 47 9. This List, which registers eight instances and which I have given in the Supplement (Vol. III, p. 5, letter ו, § 14c), is remarkable because it is not only furnished with a heading, but fixes the number of these unique expressions at eight. When it is stated that there are no fewer than 274 words beginning with ח, which respectively occur once only (vide infra, letter ו, § 28), this heading can only be accounted for by its being the addition of a later Nakdan, who fixed the number to agree with the number of instances recorded in this fragment.

There are in all 48 unique words beginning with ח, but of these I have not found any List in the MSS.

טז = § 15n.

ז. — The following words ending in *Vav* and beginning with *Vav* *Yod* respectively occur twice, once with *Pathach*, and once with *Sheva*. This is the fully developed Massorah of which the preceding five incipient Lists are the first attempt to collect the pairs exhibiting this characteristic.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 29b, on Gen. 41 35, which I have printed; (II) Massorah Finalis of Add. 15,251, fol. 422b; (III) Add. 21,160, fol. 133b, on Exod. 39 21; (IV) Halle Ochlah Ve-Ochlah I, § 46; (V) Paris Ochlah Ve-Ochlah § 45, and (VI) the printed Massorah Finalis, letter v, § 69.

With the exception of List I, all the Lists emphatically state in their respective headings that there are twenty-two such pairs (כ"ב זיון) and though the heading of List I does not specify the number, the Rubric itself coincides with the other Lists in recording identically the same twenty-two pairs. List V, however, adds at the end that there is another pair outside this recension of the Massorah (ולכח מסתמא), viz. וַיִּקְרָא (Ps. 22 27) and וַיִּקְרָא (Hosea 13 6) which Jacob b. Chayim incorporated in his Massorah (List VI) without altering the heading and thus produced a conflict between the number specified in the heading and the instances recorded in the Rubric itself. The heading of List II shows conclusively that **ז** shows conclusively that **ז** and **י** are here synonymous with *Pathach* and *Tzere*. All the Lists give **וַיִּקְרָא** with its companion, which is not a future plural and **וַיִּקְרָא** with its companion, which is with the suffix third person singular and which are contrary to the scope of this Massorah; whilst they omit the pair וַיִּקְרָא (Exod. 39 30) and וַיִּקְרָא (Josh. 18 4) which belong to this Rubric.

טז = § 16a.

ז. — Word: beginning with *Vav* *Caph* which respectively occur once only. This fragmentary attempt to collect the unique instances of words beginning with *Vav* *Caph*, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 184a, on Ezek. 26 19. וַיִּקְרָא Joel 1 15 should be וַיִּקְרָא Ezek. 26 19.

טז = § 16b.

ז. — An alphabetical List of words beginning with *Vav* *Caph* which are unique. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 281b, on Dan. 6 11. Why the Massorites should have selected these twenty-two expressions for alphabetical distinction from the 310 words beginning with *Vav* *Caph* which respectively occur once only, I cannot divine.

טז = § 17a-f.

ז. — Words beginning with *Vav* *Lamed* which respectively occur once only. Fragment I marked § 17a, which records nine instances, does not occur in the printed Massorah. It is from Arund. Orient. 16, fol. 117b, on 2 Kings 24 14. Fragment II marked § 17b, which records six instances, is from the printed Massorah on Ezek. 23 33. Fragment III marked § 17c, which catalogues fifty, is from Add. 15,451, fol. 83a, on Levit. 20 3. Fragment IV marked § 17d, which gives ten, is from the same MS., fol. 474a, on 1 Chron. 12 33. Fragment V marked § 17e, which gives eleven, is also from the same MS., fol. 496b, on 2 Chron. 19 2. Fragment VI marked 17f, which records twenty-three instances, is also from the same MS., fol. 480b, on 1 Chron. 23 29. Besides these I have found seven incipient Lists of different lengths in the ancient Codex Orient. 4445 recording the unique expressions which begin with *Vav* *Lamed*: (I) on Gen. 43 32, fol. 34a; (II) on Gen. 45 8, fol. 36a; (III) on Gen. 47 34, fol. 38b; (IV) on Exod. 13 16, fol. 54b; (V) on Levit. 7 37, fol. 91a; (VI) on Levit. 9 1, fol. 92b, and (VII) on Numb. 29 39, fol. 150b. These conclusively show that the later lengthy Massoretic Lists were at first collected in separate fragments which were afterwards linked together.

טז = § 17g.

ז. — The following proper names of men beginning with *Vav* *Lamed* respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 16a, on Gen. 25 18. By simply stating in the heading "the following proper names &c." without specifying the number,

the compiler of this Rubric indicates that the catalogue is incomplete and that he left it to his colleagues to gradually complete the incipient List. They, however, failed to do it, as is attested by the fact that there are no fewer than thirty-two proper names beginning with *Vav* *Lamed* which are omitted. As the original Massorite enumerated the instances according to the order of the Biblical books I shall give the omissions in the same order: (1) וְיֵשׁוּבָה Gen. 4 26; (2) וְיֵשׁוּבָה Levit. 10 6; (3) וְיֵשׁוּבָה Deut. 10 6; (4) וְיֵשׁוּבָה Numb. 3 27; (5) וְיֵשׁוּבָה Deut. 3 15; (6) וְיֵשׁוּבָה Deut. 33 20; (7) וְיֵשׁוּבָה Deut. 33 22; (8) וְיֵשׁוּבָה Deut. 33 24; (9) וְיֵשׁוּבָה Josh. 17 3; (10) וְיֵשׁוּבָה Josh. 17 17; (11) וְיֵשׁוּבָה 1 Sam. 13 22; (12) וְיֵשׁוּבָה 2 Sam. 6 23; (13) וְיֵשׁוּבָה 2 Sam. 9 10; (14) וְיֵשׁוּבָה 1 Kings 2 33; (15) וְיֵשׁוּבָה Zech. 6 14; (16) וְיֵשׁוּבָה Zech. 6 14; (17) וְיֵשׁוּבָה Zech. 6 14; (18) וְיֵשׁוּבָה Ruth 2 1; (19) וְיֵשׁוּבָה Esther 8 7; (20) וְיֵשׁוּבָה Dan. 1 7; (21) וְיֵשׁוּבָה Dan. 1 7; (22) וְיֵשׁוּבָה Ezra 8 16; (23) וְיֵשׁוּבָה Neh. 7 6; (24) וְיֵשׁוּבָה 1 Chron. 2 34; (25) וְיֵשׁוּבָה 1 Chron. 4 21; (26) וְיֵשׁוּבָה 1 Chron. 7 19; (27) וְיֵשׁוּבָה 1 Chron. 26 4; (28) וְיֵשׁוּבָה 1 Chron. 26 6; (29) וְיֵשׁוּבָה 2 Chron. 17 7; (30) וְיֵשׁוּבָה 2 Chron. 17 7; (31) וְיֵשׁוּבָה 2 Chron. 17 7; (32) וְיֵשׁוּבָה 2 Chron. 23 1.

טז = § 17h.

ז. — One hundred and eighteen words beginning with *Vav* *Lamed* respectively occur once only. This Rubric I have found in the printed Massorah Finalis only, letter l, § 12. We have here a most conclusive proof of the oft-repeated statement that many of the Massoretic Lists are simply incipient and that later Nakdanim, who mistook them for complete, wrongly specified the number of the instances and frequently furnished the single words of the original Rubrics with misleading catchwords: (1) The heading positively states that there are 118 such unique expressions. On referring to § 28 it will be seen that there are no fewer than 592 words beginning with *Vav* *Lamed* which respectively occur once only. (2) This List itself enumerates 134 such instances and is thus in conflict with the number specified in the heading. It is, therefore, evident that a later Nakdan added sixteen instances to the original List without altering the number given in the heading. (3) וְיֵשׁוּבָה, which is here given as unique (Esther 8 13), the Massorah itself states occurs twice. (Vide supra, letter h, § 153.) And (4) the later Nakdan furnished some of the instances with wrong catchwords, viz. For וְיֵשׁוּבָה the catchword לַעֲבֹד ought to be לַעֲבֹד 2 Sam. 3 10. For וְיֵשׁוּבָה the catchword וְיֵשׁוּבָה ought to be וְיֵשׁוּבָה 2 Sam. 11 11. For וְיֵשׁוּבָה the catchword וְיֵשׁוּבָה ought to be וְיֵשׁוּבָה Jerem. 48 31, and for וְיֵשׁוּבָה the catchword וְיֵשׁוּבָה ought to be וְיֵשׁוּבָה Esther 9 29.

טז = § 18a-c.

ז. — Words beginning with *Vav* *Mem* which respectively occur once only. The three fragments marked 18a-c, which do not occur in the printed Massorah, exhibit the first attempt to collect the 705 unique expressions which begin with *Vav* *Mem*. Fragment I, which records nine instances, is from Orient. 2349, fol. 90a, on Levit. 14 17; (II) which records eleven instances, is from Arund. Orient. 16, fol. 149a, on Jerem. 3 3, and (III) which gives ten, is from the same MS., fol. 149b, on Jerem. 4 7. The second and last expressions in Fragment I, I cannot identify.

טז = § 18d.

ז. — An alphabetical List of words beginning with *Vav* *Mem* which respectively occur once only. From the earliest periods the Massorites of the different Schools not only tried to collect the vast number of unique words beginning with *Vav* *Mem*, but to arrange the incipient Lists alphabetically. As the linking together of the examples which each letter yields into one alphabetical chain, would have exceeded the amount of space allotted to the Massorah for each page, the instances which constituted the several letters had to be given separately and hence were dispersed throughout the Codices. Besides some Massoretic Schools only succeeded in collecting and registering more or less unique expressions for one, two or three letters of the Alphabet. Hence it is that in some of the oldest MSS. we find Lists which record examples of a few separate letters only, as we shall see from the following analysis.

Of the Rubric in which the whole alphabet is represented I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, which I have printed; (II) Orient. 4445, fol. 44b, on Exod. 3 22; (III) Paris Ochlah Ve-Ochlah § 18, and (IV) the

printed Massorah Finalis, letter **z**. The alphabetical Lists in Halle Ochliah Ve-Ochliah I, § 19, begin with **z**. The List which I have printed, viz. § 18d—l, I have linked together from the Model Codex.

י"א = § 18d*.

י"א. — *Words beginning with Vav Mem Aleph which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 37b, on Exod. 5 23, which I have printed; (II) the corresponding letter in Paris Ochliah Ve-Ochliah § 18, and (III) the printed Massorah Finalis, letter **z**, § 6. List II gives eighteen examples only, seventeen of which are identical with those in List I and one is new, viz. **זקק** (Habak. 1 16), whilst List III records twenty-seven instances of which twenty-six are identical. It omits **זכר** (Dan. 4 14) and gives **זכר** the Habakkuk instance instead, thus making up the twenty-seven. No. 21 is a mistake for **זקק**, Ezek. 4 10, as is evident from the catchwords. On referring to § 28 it will be seen that there are altogether 35 unique words beginning with **z**. The longest List, therefore, omits eight.

י"ב = § 18e.

י"ב. — *Words beginning with Vav Mem Beth, Vav Mem Gimel, Vav Mem Daleth and Vav Mem He which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 142a, on 1 Chron. 27 17, which I have printed; (II) Paris Ochliah Ve-Ochliah, § 18, and (III) the printed Massorah Finalis, letter **z**, § 7—9. The four letters of the alphabet which it groups together are represented by forty-one examples as follows: **z** by 13, **g** by 11, **h** by 11 and **l** by 6. In the corresponding links in Lists II and III it will be seen that List II gives 5 examples for **z**, 2 for **g**, 3 for **h** and 4 for **l** of which **זכר** (Zeph. 1 14) is new and that List III gives 13 for **z** making up this number by giving **זכר** (Hosea 9 11) which is wrong, since it occurs twice (comp. Job 31 18) and omitting **זכר** (2 Sam. 8 8). For **g** it gives 13 adding **גזר** (Exod. 3 22). It omits **g** altogether and gives for **h** 9 examples i. e. three more than in List I, viz. **חזק** (Zeph. 1 14) which is also given in the former List, **חזק** (Isa. 31 4) and **חזק** (Ezek. 43 14). It will be seen that these four letters are represented in the Rubric before us by 41 examples whereas there are altogether 90 such instances, viz. **z** 24; **g** 21; **h** 26 and **l** 19. (*Vide infra*, § 28.)

י"ג = § 18f.

י"ג. — *Words beginning with Vav Mem Vav, Vav Mem Zayin, Vav Mem Cheth, Vav Mem Teth and Vav Mem Yod which respectively occur once only.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 261b, on Cant. 4 7, which I have printed; (II) Paris Ochliah Ve-Ochliah § 18, and (III) the printed Massorah Finalis, letter **z**, § 10 and 11. This Rubric is from Harley 5710—11, Vol. II, fol. 261b, on Cant. 4 7. The five letters which it groups together are represented by 46 examples, as follows: **v** by 12; **z** by 5; **h** by 19; **t** by 4 and **y** by 6. In List II **v** is represented by 3 examples only, of which one (**זכר** Ps. 18 8) is new; **z** by 4 of which one (**זכר** 2 Sam. 4 8) is new; **h** by 9, of which two (**חזק** Gen. 4 4, and **חזק** Prov. 3 14) are new; **t** by 5, of which one (**זכר** Ezra 6 14) is new and **y** by 4, of which three (**זכר** Levit. 22 27; **זכר** 1 Kings 7 10; **זכר** 2 Kings 10 11) are new. In List III **z** and **y** are not represented at all. **v** is identical with those in List I; **h** is represented by 22 of which three (**זכר** Gen. 4 4; **זכר** Prov. 3 14; **זכר** Ezek. 43 14) are new, two of these occur also in List I. On referring to § 28 it will be seen that these five letters yield no fewer than 180 unique examples, viz. **v** 26; **z** 16; **h** 52; **t** 15 and **y** 21.

י"ד = § 18g.

י"ד. — *Words beginning with Vav Mem Caph, Vav Mem Lamed and Vav Mem Mem which respectively occur once only.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 183a, on Pa. 34 20, which I have printed; (II) Halle Ochliah Ve-Ochliah I, § 19, which however begins with the instances for **l**; (III) Paris Ochliah Ve-Ochliah § 18, and (IV) the printed Massorah Finalis, letter **z**, § 12 and § 13.

It will be seen that List I gives forty-eight instances for these three letters, viz. **c** 12; **l** 20 and **m** 16. List II, in which

letter **z** is absent, records thirty-one for **Lamed** and **Mem**, viz. **l** 16, of which fourteen are identical with those in List I and two (**למל** Eccl. 9 15; **למל** Ps. 103 19) are new and for **m** 15, omitting **מזקק** (Prov. 1 31). List III records forty-two examples for the three letters, viz. **c** 6; **l** 18 and **m** 18, six of which (**מזקק** 2 Sam. 12 3; **מזקק** Prov. 14 31; **מזקק** Ps. 103 19; **מזקק** Eccl. 9 15; **מזקק** Ezek. 8 2, and **מזקק** 1 Chron. 6 51) are new, two of these are also given in List II.

List IV is of peculiar interest, inasmuch as it shows whence Jacob b. Chayim derived the materials for his edition of the Massorah. At the end of the List which records the instances of words beginning with **z**, he states that all the Lists of words in this alphabet, beginning with **z** up to **z**: he collected himself from different Massoretic works, that there exists a complete large Alphabet, which he could not find, that the one which he found simply extended from **l** to **z**, that the other parts he collected in separate Lists and that he, therefore, did not know whether they were defective or not. Now the part of this alphabetical List from **z**: to **z**: is in the Halle Ochliah Ve-Ochliah I, § 19, and it is this which Jacob b. Chayim printed with very slight alterations. His List for **z** gives the same sixteen instances, in the same order and with the same catchwords. The same fourteen are identical with those in List I and the same two instances are new. For **g** his List also gives fifteen instances only, fourteen of which are not only identical with those in the Halle Ochliah Ve-Ochliah, but are practically in the same order and with the same catchwords. The only difference in the two Lists is that the Ochliah Ve-Ochliah List omits **גזר** (Prov. 1 31) and Jacob b. Chayim's List omits the next word to it, viz. **גזר** Ps. 107 28. For **h** I have also found the following incipient Lists: (I) in the ancient Codex Orient. 4445, fol. 39b, on Gen. 48 6; (II) the same Codex, fol. 34a, on Exod. 12 44; (III) Add. 15,451, fol. 46a, on the same passage, and (IV) the same MS., fol. 353b, on Isa. 30 4. And on **h** (I) Add. 15,451, fol. 476b, on 1 Chron. 17 5; (II) the printed Massorah on Ps. 69 15, and (III) the same on Ps. 107 28.

It will be seen that the longest List (I) gives 47 instances for the three letters, viz. **z** 12; **g** 20; **h** 15, whereas there are altogether 114 such instances, viz. **z** 29; **g** 48 and **h** 37. (*Vide infra*, § 28.)

אם העתיק כל אלו השם ומספיק ומה בא"מ וכו' וכו' לקבלי בספרי המסוי
דער זענער עס אב"ל ויהי כולה א"מ גרלה אהר ומשפחה וכו' וכו' החי' ולא הגיע לידה סב"ל ביהר
כי אם ס"ל וכו' וכו' וכו' לקבלי שמה שמה ולא ידענא אם חס' או לא ע"ל.

י"ה = § 18h.

י"ה. — *Words beginning with Vav Mem Nun, Vav Mem Samech, Vav Mem Ayin and Vav Mem Pe which respectively occur once only.* Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 168a, on 2 Chron. 31 3, which I have printed; (II) Halle Ochliah Ve-Ochliah I, § 19; (III) Paris Ochliah Ve-Ochliah, § 18, and (IV) the printed Massorah Finalis, letter **z**, § 13. List I gives 37 examples for these four letters, viz. **n** 6; **s** 11; **a** 13 and **p** 7. List II gives thirty-nine of which two are new, viz. **נזקק** (Amos 5 11) and **נזקק** (Judg. 13 19). List III gives 43, viz. **n** 6; **s** 14; **a** 14 and **p** 9. It omits one (**נזקק** Job 31 23) which is given in Lists I and II and records the following seven which are not in List I: **נזקק** (Levit. 27 28); **נזקק** (Amos 5 11) which is also given in List II; **נזקק** (Ps. 18 18); **נזקק** (2 Chron. 19 7); **נזקק** (Gen. 5 29); **נזקק** (Judg. 13 19) which is also given in List II and **נזקק** (Isa. 11 11). With the exception of the usual mistakes in the printed Massorah, List IV, as is to be expected from what has already been pointed out, is identical with List II both in the instances which it records and in the catchwords. The only difference between the two Lists is that Jacob b. Chayim gives **נזקק** (Amos 5 6) twice and omits **נזקק** (Exod. 8 7) which are manifestly due to carelessness. Besides these four Lists separate incipient fragments occur in sundry parts of the Massorah in the different MSS. Thus for instance fragments of the four letters which constitute this Rubric are given: (I) in Add. 15,451, fol. 370a, on Isa. 65 13; (II) the same MS., fol. 377a, on Joel 4 18; (III) the same MS., fol. 480b, on Ps. 119 110; (IV) Add. 15,250, fol. 249a, on Jerem. 19 14; (V) in the ancient Codex Orient. 4445, fol. 47a, on Exod. 6 9; (VI) the same Codex fol. 48b, on Exod. 8 7; (VII) the same fol. 158b, on Numb. 36, and (VIII) the printed Massorah on Levit. 18 26.

It will be seen that the longest List (III) gives 43 instances for the four letters, viz. **n** 6; **s** 14; **a** 14 and **p** 9, whereas there are altogether 120 such instances, viz. **n** 26; **s** and **a** 84, **p** and **w** being treated in the Massorah as the same; **z** 45 and **m** 15. (*Vide infra*, § 28.)

י"ח - § 18i.

י"ח - § 18i. — Words beginning with Vav Mem Tradi and Vav Mem Coph which respectively occur once only. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 15,451, fol. 401b, on Ps. 20 3, which I have printed; (II) Harley 5710-11, Vol. I, fol. 125b, on Deut. 22 3; (III) Halle Ochliah Ve-Ochliah I, § 19; (IV) Paris Ochliah Ve-Ochliah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

It is remarkable that both Lists I and II give וַיִּצְרֵק as one of the instances, since this Hiphil participle singular with the prefix Vav does not occur in the present text. From Lists I and II which have no catchwords, it is difficult to divine whether the Massorite based this List upon a recension which exhibited וַיִּצְרֵק with the prefix Vav in Prov. 17 15. List II, however, gives the catchwords for it רִשָּׁע עֲקֵב שׂוֹרֵר = Isa. 5 23 where the received text has וַיִּצְרֵק. This certainly cannot be explained on the supposition that the Massorite found here וַיִּצְרֵק with the prefix Vav, for in that case it would not be unique as this form occurs in Dan. 12 3, which is here given as occurring once only. Lists III and V solve the difficulty by omitting וַיִּצְרֵק altogether. List IV records sixteen examples for וַיִּצְרֵק, giving three new ones, viz. וַיִּצְרֵקוּ (Micah 5 1); וַיִּצְרֵקוּ (Ps. 116 3) and וַיִּצְרֵקוּ (Prov. 30 12) which is also given in List II. But even this longer List which gives 29 instances for these two letters, is simply a fragment; since there are altogether 74, viz. וַיִּצְרֵק 47 and וַיִּצְרֵק 27. (Vide infra, § 28).

Besides the four Lists there are the following fragments cataloguing these unique expressions: (I) Orient. 4445, fol. 38a, on Gen. 47 2; (II) Add. 15,451, fol. 402, on Ps. 22 22; (III) the same MS., fol. 403b, on Ps. 28 7; (IV) the same MS., fol. 419a, on Ps. 81 7, and (V) the same MS., fol. 478a, on 1 Chron. 20.

י"ט - § 18k.

י"ט - § 18k. — Words beginning with Vav Mem Resh which respectively occur once only. Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Add. 15,451, fol. 49b, on Exod. 17 7, which I have printed; (II) Orient. 4445, fol. 59a, on the same passage; (III) Halle Ochliah Ve-Ochliah I, § 19; (IV) Paris Ochliah Ve-Ochliah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

On collating the four Lists with the one which I have printed (List I) the following variations are disclosed; List II which records thirteen examples, has two new ones וַיִּצְרֵקוּ Levit. 13 25, וַיִּצְרֵקוּ Numb. 12 8) and omits three (וַיִּצְרֵקוּ Josh. 15 44; וַיִּצְרֵקוּ Ezek. 43 3; וַיִּצְרֵקוּ Prov. 3 9). In Lists III and IV there are no variations, whilst List V registers thirteen instances only. It omits וַיִּצְרֵקוּ (Job 39 25) and records two new ones, viz. וַיִּצְרֵקוּ (Numb. 12 8), which is also given in List II and וַיִּצְרֵקוּ (Job 22 7). All these Lists, however, are simply incipient, since there are no fewer than 40 unique words beginning with וַיִּצְרֵק, as will be seen in § 28.

י"י - § 18l.

י"י - § 18l. — Words beginning with Vav Mem Shin and Vav Mem Tav which respectively occur once only. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 15b, on Gen. 25 14, which I have printed; (II) Add. 15,451, fol. 269b, on Jerem. 4 7; (III) Halle Ochliah Ve-Ochliah I, § 19; (IV) Paris Ochliah Ve-Ochliah, § 18, and (V) the printed Massorah Finalis, letter מ, § 13.

With the exception of List IV the other four Lists are practically identical. The variations in List IV consist in its omitting no fewer than seven instances in וַיִּצְרֵק, viz. וַיִּצְרֵקוּ (2 Sam. 3 39); וַיִּצְרֵקוּ (Jerem. 22 14); וַיִּצְרֵקוּ (Ezra 6 9); וַיִּצְרֵקוּ (Gen. 10 23); וַיִּצְרֵקוּ (Zech. 14 4); וַיִּצְרֵקוּ (Zech. 9 10); וַיִּצְרֵקוּ (Jerem. 30 21) and it gives two new ones, viz. וַיִּצְרֵקוּ (1 Sam. 30 19) and וַיִּצְרֵקוּ (Neh. 10 32). It, moreover, records one new one for וַיִּצְרֵק, viz. וַיִּצְרֵקוּ (Josh. 12 3).

The identity of Jacob b. Chayim's List (V) with that of the Halle Ochliah Ve-Ochliah (List III) is here established beyond the shadow of a doubt. It will be seen that the second instance given in this Rubric is וַיִּצְרֵקוּ. As Lists I and II are without vowel-points and without catchwords, this quinqueliteral may either be וַיִּצְרֵקוּ (Isa. 17 4) or וַיִּצְרֵקוּ (Exod. 29 21) since both these forms are unique. Lists III, IV and V, however, have been supplied with catchwords by later Nakdanim which indicate the passages and thus decide the vowel-points. Now the Paris Ochliah Ve-Ochliah gives וַיִּצְרֵקוּ = Exod. 29 21, thus taking it for וַיִּצְרֵקוּ, whilst the Halle Ochliah Ve-Ochliah gives וַיִּצְרֵקוּ =

Isa. 17 4, which is וַיִּצְרֵקוּ and Jacob b. Chayim gives identically the same catchwords.

Here again I have to point out that all the five Lists are simply fragmentary. The longest gives 26 for וַיִּצְרֵק and 2 for וַיִּצְרֵקוּ, whereas it will be seen from § 28 that there are altogether no fewer than 102, viz. וַיִּצְרֵק 68 and וַיִּצְרֵקוּ 34, deducting the forms of וַיִּצְרֵק which the Massorah reckons under וַיִּצְרֵקוּ. These Lists were never meant to record all the forms. They simply exhibit the words which the different Massoretic Schools, for reasons which cannot now be divined, selected from a large mass of unique expressions for distinction. This is attested by the fact that though there are no fewer than 705 words beginning with וַיִּצְרֵק which respectively occur once only, yet not only does the extensive Alphabet exhibited in the links marked § 18a-b give simply 273 examples, but there are actually sundry complete Alphabets which consist of 22 examples. The following is the oldest form of these Alphabets which is from the ancient Codex Orient. 4445, fol. 44b, on Exod. 3 22.

Table with 3 columns of Hebrew words and their corresponding references in biblical books like Esther, Josh, Exod, etc.

י"א = § 19a.

י"א - § 19a. — Words beginning with Vav Nun which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 82b, on Levit. 1 4. On closely examining the twenty-one instances here recorded, it will be seen that they were originally arranged alphabetically and that later scribes, as is not infrequently the case, not only transposed several of the words, but ignorantly added וַיִּצְרֵקוּ (Ezek. 44 25) which begins with Vav Lamed, contrary to the import of this Rubric.

י"ב = § 19b.

י"ב - § 19b. — An alphabetical List of words beginning with Vav Nun which respectively occur once only. Of this Rubric, which does not occur in the printed Massorah, but which is one of the oldest constituent parts of it, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 60b, on Jerem. 40 15, which I have printed; (II) Orient. 4445, fol. 150b, on Numb. 29 31, and (III) Orient. 2375, fol. 170a, on Cant. 1 5.

It will be seen that the Alphabet of List I consists of twenty-four examples instead of twenty-two. This is due to the fact that both נ and נ are severally represented by two examples instead of one. List II, which exhibits the oldest form of an Alphabet, gives eighteen examples only. Four letters are unrepresented, viz. ט, ז, י, and מ, four are represented by different expressions, viz. נ by וַיִּצְרֵקוּ (Jerem. 25 37); נ by וַיִּצְרֵקוּ (Josh. 9 24); נ by וַיִּצְרֵקוּ (Prov. 12 8) and נ by וַיִּצְרֵקוּ (Ezra 8 23). In List III two letters are not represented, viz. נ and נ and as in List II, נ is represented by וַיִּצְרֵקוּ. Both these Lists, however, clearly show that the enigmatical expression וַיִּצְרֵקוּ, which is given in List I for נ, is וַיִּצְרֵקוּ Ps. 68 13. When it is stated that there are more than 500 words beginning with Vav Nun which occur once only (vide infra, § 28) and that innumerable Alphabets might be obtained by different combinations, it will at once be seen that the selection of twenty-two expressions on the part of the Massorites to be thus distinguished, must be due to some recondite cause.

Though there are upwards of 90 words beginning with Vav Samech which respectively occur once only, I have not found in the MSS. an incipient List which records any of them.

י"ג = § 20a-b.

י"ג - § 20a-b. — Words beginning with Vav Ayin which respectively occur once only. These two fragments, one recording five words and the other eleven, which do not occur in the printed Massorah, are respectively from Arund. Orient. 16, fol. 179a, on Ezek. 19 10 and the same MS., fol. 191a, on Ezek. 37 19. There are altogether more than 320 unique expressions beginning with וַיִּצְרֵקוּ. (Vide infra, § 28).

י"ד = § 21a-b.

י"ד - § 21a-b. — Words beginning with Vav Pe which respectively occur once only. These two fragments, which do not occur in the printed

Massorah, are from Arund. Orient. 16, fol. 121a, on Isa. 5 14, and fol. 190b, on Ezek. 37 9. There are altogether about 139 words beginning with Vav Pe which are unique. Though there are about 87 unique words beginning with v (vide infra, § 20), I have not found any of them recorded in the MSS.

כ"ב = § 22.

כ"ב. — Words beginning with Vav Coph which respectively occur once only. This fragment, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190b, on Ezek. 37 6. There are upwards of 160 words beginning with כ"ב which are unique. (Vide infra, § 28.) Of unique words beginning with כ"ב, of which there are about 188, I have found no incipient List in the MSS.

כ"ג = § 23.

כ"ג. — Words beginning with Vav Shin which respectively occur once only. This incipient List, which records seven such instances and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 191a, on Ezek. 38 4. Its fragmentary character will be seen when it is stated that there are altogether about 388 unique expressions beginning with ש. (Vide infra, § 28.) In Orient. 2375, fol. 162b, on Eccl. 9 7 there is the following Rubric with regard to three words beginning with ש which are peculiarly pointed וְשָׂרָה בַלֵּב מוֹט וְשָׂרָה שְׂבִיךְ (Eccl. 9 7) וְשָׂרָה שְׂבִיךְ (Judg. 5 12) וְשָׂרָה לְקִרְיָאִים (2 Kings 9 17) כִּי בַמְשִׁיבָה.

כ"ד = § 24a-d.

כ"ד. — Words beginning with Vav Tav which respectively occur once only. The four fragments, which do not occur in the printed Massorah, are respectively from: (I) Arund. Orient. 16, fol. 124a, on Isa. 13 13; (II) the same MS., fol. 190a, on Ezek. 36 32; (III) the same MS., fol. 189b, on Ezek. 36 3, and (IV) the same MS., fol. 128a, on Isa. 22 23. As usual, their importance consists in the fact that they exhibit the first attempt of the Massorites to collect the 624 unique words beginning with ת. (Vide infra, § 28.)

כ"ה = § 24e.

כ"ה. — Sixteen words beginning with Vav Tav are unique and they are all Raphe. That is, they are all futures second person singular masculine or third person singular feminine with Sheva under the Vav or Vav conjunctive, in contradistinction to those futures with Pathach or Vav conversive which are recorded in § 24h. This Rubric, which is one of the oldest parts of the Massorah, but, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Hosea 2 4. It will be seen that though the heading distinctly states that there are sixteen such instances, the List itself records fifteen only. Moreover וְשָׂרָה the last instance but one occurs twice (1 Kings 13 6; Job 10 16) and is, therefore, in conflict with the heading. There can hardly be any doubt that it is a clerical error for וְשָׂרָה, which I have printed in accordance with § 24f.

On referring to § 28 it will be seen that there are numerous such unique futures with Vav conjunctive. The question, therefore, is whether the List is simply the first attempt to collect these unique forms to which a later Nakdan, who mistook it for complete, added the heading fixing the number to accord with the instances therein enumerated, or whether the design of this Massorah is to record those futures only, which in all other instances are with Pathach or with Vav conversive. The latter hypothesis is favoured by the fact that twelve of the fifteen instances which constitute this Rubric, occur again more than once with Pathach. Accordingly the three instances which do not occur with Vav conversive וְשָׂרָה וְשָׂרָה וְשָׂרָה, as is often the case, have been added by a Nakdan who mistook the import of this Massorah.

כ"ז = § 24f.

כ"ז. — The following words beginning with Vav Tav respectively occur once only with Sheva under the Vav. This Rubric, which does not occur in the printed Massorah, is from Paris Oehliah Ve-Oehliah § 368. It is a later development of the preceding List and though it records twenty-nine such futures, it is far from cataloguing all, as will be seen from § 28. It is developed on the same lines as the preceding List. The remarks, therefore, made on the one apply still more to the other, since in the

List before us an additional difficulty arises from the introduction of a future with the suffix וְשָׂרָה (Isa. 38 16).

כ"ז = § 24g.

כ"ז. — Words beginning with Vav Tav which respectively occur once only with Sheva. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 346b, on Isa. 13 13. Like the one marked § 24e, it is simply a fragment with this advantage, however, that a Nakdan has not furnished it with a heading fixing the number of the instances. Though it records fourteen such futures only, eleven alone are identical with the former and the three new ones are in the longer List marked § 24f.

כ"ח = § 24h.

כ"ח. — An alphabetical List of words beginning with Vav Tav which respectively occur once only. That is, these futures are with Vav conversive, in contradistinction to those with Vav conjunctive recorded in § 24e-g. The third letter in each of the words follows the alphabetical order. Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 90b, on Ezek. 32 2, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 13.

It will be seen that in List I ת alone is represented by three examples, the two at the end are most probably the addition of a later Nakdan, since they disturb the uniformity of the alphabet, making it to consist of twenty-four links instead of twenty-two. List II differs from List I in the following respects, (1) it heads the Rubric וְשָׂרָה לְשׁוֹן לְשׁוֹן נְקֻמָּה בְּרִישׁ חִבְרוֹתָא; (2) it records eighteen examples only, ק, ק, ש and ת, are not represented and (3) four letters, viz. נ, י, כ and מ are represented by different examples, נ by וְשָׂרָה Exod. 4 25; י by וְשָׂרָה Judg. 16 19; כ by וְשָׂרָה Exod. 39 32 and מ by וְשָׂרָה which does not occur and may be a corruption of וְשָׂרָה Ezek. 16 25 given in List I. Why these words have been selected from the multitude of the unique expressions beginning with Vav Tav for these alphabetical distinctions it is difficult to divine. The variations, however, in the Lists show that the different Massoretic Schools must have preserved different traditions which guided them in their respective selections.

כ"ח = § 24i.

כ"ח. — Eleven words beginning with Vav Tav respectively occur twice, once with Sheva under the Vav and once with Pathach. That is, in one instance the future is with Vav conjunctive and in one with Vav conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Halle Oehliah Ve-Oehliah I, § 51, which I have printed; (II) Orient. 4445, fol. 114a, on Levit. 26 43; (III) St. Petersburg Codex of A. D. 916, on Isa. 8 10; (IV) Massorah Finalis of Add. 15,251, fol. 443a; (V) Add. 15,451, fol. 402a, on Levit. 26 43; (VI) Paris Oehliah Ve-Oehliah § 50; (VII) the printed Massorah Finalis, letter ו, § 74, and (VIII) the same letter ו, § 6.

Of these eight Lists five only (I, III, VI, VII, VIII) give all the eleven pairs, and though List IV also states in the heading that there are eleven pairs, it records six. The absence of the five pairs is manifestly due to the carelessness of the Scribe. To the same cause is to be ascribed the omission in List VIII of the first number of one of the pairs, viz. וְשָׂרָה Levit. 26 43. Here וְשָׂרָה Ps. 50 18, the second number, stands alone without its companion.

It is important to notice that List II, which exhibits the oldest form of this Rubric, and List V which is from the splendid Model Codex, have not as yet any heading fixing the number of these pairs and that they respectively record nine only. This shows conclusively that the Lists were simply tentative and were left open to be gradually completed. Other Massorites found two more pairs, and later Nakdanim, who mistook these Lists for complete, not only furnished them with the headings, but fixed the number to agree with the pairs recorded therein. This is, moreover, attested by the fact that there are more than eleven such pairs and that the following belong to this Rubric (1) וְשָׂרָה Job 15 5 and וְשָׂרָה Job 7 15; (2) וְשָׂרָה Ps. 71 21 and וְשָׂרָה 1 Kings 2 15; (3) וְשָׂרָה Ps. 71 2 and וְשָׂרָה 2 Sam. 22 44. For the terms Milra and Milal denoting Sheva and Pathach see letter מ, § 11. It is in accordance with this usage that List IV heads this Rubric וְשָׂרָה לְשׁוֹן לְשׁוֹן נְקֻמָּה בְּרִישׁ חִבְרוֹתָא.

One thing is perfectly evident i. e. that these sundry fragmentary Lists and different alphabets have not been compiled by the same Massorites and that they do not belong to the same age or country.

כז = § 27a-f.

כז א. — Words beginning with the prefix Vav which respectively occur twice, once without being followed by He and once with it. That is, these nouns occur twice only with this conjunctive and are in one instance without the definite article and in one with it.

The interest of the six fragments marked § 27a-f, as usual, consists in the fact that they show the gradual manner in which the Massorites collected the materials for the respective Rubrics. These incipient Lists, which do not occur in the printed Massorah, are from the following MSS.: (I) marked § 27a, which records eight pairs, is from Orient. 2349, fol. 30b, on Gen. 3 1; (II) marked § 27b, which records twelve, is from Arund. Orient. 16, fol. 129a, on Isa. 10 28; (III) marked § 27c, which gives four, is from the same MS., fol. 218b, on Zech. 6 1; (IV) marked § 27d, which gives three, is from Vienna Codex No. 35 on Isa. 10 33; (V) marked § 27e, which gives four, is from the same Codex on Zech. 3 8, and (VI) marked § 27f, which also gives four, is from Harley 5710-11, Vol. II, fol. 182a, on 1 Chron. 3 20. Besides these, there are also incipient Lists in the ancient Codex Orient. 4445, fol. 57b, on Exod. 16 7, fol. 98a, on Levit. 13 55 &c.

כח = § 27g.

כח א. — An alphabetical List of words which respectively occur twice, once beginning with Vav and once with Vav He. The foregoing fragmentary Lists and others dispersed throughout the MSS., are here arranged in alphabetical order of twenty-eight representative pairs.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, five in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 45a, on Exod. 16 7, which I have printed; (II) Orient. 4445, fol. 118b, on Numb. 3 25; (III) St. Petersburg Codex of A. D. 916, on Isa. 30 24; (IV) Add. 15,451, fol. 354a, on the same passage; (V) Halle Ochliah Ve-Ochliah I, § 9; (VI) Paris Ochliah Ve-Ochliah § 9; (VII) the printed Massorah on 1 Chron. 3 20; (VIII) the printed Massorah Finalis, letter ו, § 18, and (IX) the same letter ו, § 66. Five of the Lists (I, VI, VII, VIII, IX) give identically the same twenty-eight pairs: three (II, III, V) record twenty-seven, omitting the eighth pair, viz. וְהָיָה הַיּוֹם (Ps. 138 6; Ezek. 21 31); whilst List IV records twenty-three only. Besides omitting the eighth pair, which the other Lists omit, it omits No. 18 וְהָיָה הַיּוֹם; Nr. 14 וְהָיָה הַיּוֹם; Nr. 27 וְהָיָה הַיּוֹם and No. 28 וְהָיָה הַיּוֹם. It will be seen that this alphabet is incomplete, since five letters, viz. ו, י, ט, י and כ are not represented: yet List VI alone indicates this incompleteness by the addition of the expression וְהָיָה הַיּוֹם in the heading.

כט = § 28.

כט א. — An alphabetical List of words beginning with Vav which respectively occur once only. This List I compiled myself. The preceding Rubrics, which exhibit different catalogues of unique words beginning with Vav and which are in the MSS. without vowel-points and without catchwords, show that without this alphabetical List it would be almost impossible to identify these expressions since many of them are spelt in exactly the same way. In this first attempt to find out and to arrange about 9000 words beginning with Vav which respectively occur once only, many mistakes must necessarily have crept into the List. These the student who understands the difficulty of such a task will readily forgive and easily correct.

1 As far as I could find them they are as follows: ו 967; ו 746; ו 181; ו 102; ו 1089; ו 1; ו 98; ו 274; ו 48; ו 1494; ו 310; ו 529; ו 705; ו 507; ו 96; ו 326; ו 189; ו 87; ו 162; ו 188; ו 388 and ו 624. — 9000.

ל = § 29.

ל א. — An alphabetical List of words beginning with Vav which respectively occur once only at the beginning of a verse. For this Rubric see above, letter ו, § 25.

לא = § 30.

לא א. — Twenty-two words respectively begin a verse without the Vav. That is, in these passages only they abnormally begin the verse

without the prefix Vav, whilst in all other instances where they severally occupy this position they have normally the Vav.

Of this Rubric, which does not occur in the printed Massorah, I collated nine Lists, eight in MSS. and one printed: (I) Arund. Orient. 16, fol. 56a, on 1 Sam. 30 14, which I have printed; (II) the same MS., fol. 199a, on Ezek. 48 34; (III) the same MS., fol. 367a, on Dan. 4 1; (IV) Add. 15,251, fol. 410b, on the same passage; (V) Add. 15,451, fol. 273a, on Jerem. 9 5; (VI) the same MS., fol. 340a, on Ezek. 48 34; (VII) the same MS., fol. 414b, on Ps. 68 29; (VIII) Add. 21,160, fol. 232b, on Numb. 25 11, and (IX) Paris Ochliah Ve-Ochliah § 175. That these are not all the instances which exhibit this peculiarity is evident from List IX, which adds at the end under the heading apart from the recension of the Massorah (וְהָיָה הַיּוֹם), the following two expressions: וְהָיָה Deut. 3 14, and וְהָיָה Neh. 10 7.

לב = § 31.

לב א. — All the verses throughout the book of Ruth begin with Vav except eight. This book consists altogether of eighty-five verses, seventy-seven of which begin with the prefix Vav. As eight verses only are without this prefix, the Massorah safeguards the exceptions. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 260a, on Ruth 3 13. The three expressions which form the mnemonic sign are made up of the first letters of the words with which the respective verses begin.

לג = § 32.

לג א. — Twenty-two verses in the Scriptures in which neither Vav nor Yod occurs. Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 105a, on Numb. 7 20, which I have printed; (II) Arund. Orient. 16, fol. 310b, on Ps. 105 11; (III) Add. 15,250, fol. 78a, on Numb. 7 20; (IV) Add. 15,251, fol. 87a, on the same passage; (V) Add. 15,451, fol. 154a, on Josh. 12 18; (VI) Orient. 2348, fol. 115a, on Numb. 7 20; (VII) Orient. 5404, fol. 104a, on the same passage, and (VIII) the printed Massorah also on the same passage.

The fact that Exod. 20 18 is here given as one verse shows that this Massorah is not based upon the system which divided this verse into four verses, otherwise there would be twenty-five verses in which neither Vav nor Yod occurs. For the different verse-division of the Decalogue see my Introduction to the Masoretic-Critical edition of the Bible p. 76. The heading of List VIII alone calls the Vav וְהָיָה and the Yod וְהָיָה. Numb. 8 14 and Numb. 13 44 in the Rubric which I have printed are mistakes for 7 14 and 7 44.

לד = § 33.

לד א. — For this Rubric see below, letter ו, § 62.

לה = § 34.

לה א. — An alphabetical List of words which respectively occur twice, once without the prefix Vav and once with it. From time immemorial the Massorites endeavoured to collect the words which respectively occur twice only, once without the prefix Vav and once with it. The earliest efforts necessarily yielded a limited number of examples. Hence the different Massoretic Schools at first arranged the scanty materials into restricted alphabetical Lists in which each letter was represented by one pair only. As one guild of Massorites found some expressions which exhibited this phenomenon and other guilds discovered others, different limited alphabets were compiled some of which are recorded below (see letter ו, Rubrics 54, 55 &c.). In the course of time, however, most of the expressions which belong to this category were collected, and thus the alphabetical Lists were expanded to such an extent that the space of the Marginal Massorah in the Biblical Codices would not admit of their being recorded. To obviate the difficulty the different letters of the alphabet which exhibit this feature were separated and made into separate Rubrics which are dispersed throughout the MSS., on passages where the several margins afforded the requisite space. These expanded Rubrics, each of which records the pairs belonging to one of the letters in the alphabet, are here given in alphabetical sequence in the following twenty Lists (§§ 34-58).

לז = § 34a.

לז א. — Words which respectively occur twice only in the Scriptures, once beginning with Aleph and once with Vav Aleph.

Of this Rubric I collated twelve Lists, nine in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 17b, on Gen. 27 19, which I have printed; (II) the same MS., Vol. II, fol. 132a, on 1 Chron. 4 11; (III) Add. 15,451, fol. 19b, on Gen. 27 19; (IV) the same MS., fol. 95a, on Numb. 6 27; (V) the same MS., fol. 369a, on Isa. 63 6; (VI) the same MS., fol. 416b, on Ps. 74 4; (VII) the same MS., fol. 485a, on Ps. 144 1; (VIII) the same MS., fol. 441a, on Dan. 5 4; (IX) Halle Ochlāh Ve-Ochlāh I, § 1; (X) Paris Ochlāh Ve-Ochlāh § 1; (XI) the printed Massorah on Exod. 1 1 in the inner square enclosing the first word, and (XII) the printed Massorah Finalis, letter *א*, § 13.

Lists I, II, IX and X give the same twenty-three pairs in exactly the same order. List XI has one pair more, viz. *אָפֶלֶל* (1 Chron. 2 37) and *אָפֶלֶל* (1 Chron. 2 37) not instead of *אָפֶלֶל*, as stated by Frensdorff (*Nachweise* &c. to his edition of the Paris Ochlāh Ve-Ochlāh No. I), but in addition to it; whilst List XII catalogues twenty-five pairs. Besides giving the additional pair in List XI, it records *אָלֶקָהָה* (Ruth 2 7) and *אָלֶקָהָה* (Ruth 2 2). Lists III, IV, V and VI, however, respectively record eighteen, eight, sixteen and seventeen pairs only, which as far as they go, are identical with those in the longer registers. But even the longest List is not intended to be exhaustive. This is attested by the fact that there are many other pairs which belong to this category and which are not recorded, viz. *אָפֶלֶל* (Jerem. 15 7) and *אָפֶלֶל* (Ezek. 6 3); *אָפֶלֶל* (Exod. 23 11) and *אָפֶלֶל* (Isa. 29 19); *אָפֶלֶל* (Ps. 145 2) and *אָפֶלֶל* (Gen. 26 3); *אָפֶלֶל* (Isa. 19 10) and *אָפֶלֶל* (Isa. 14 23); *אָפֶלֶל* (Ezek. 5 11) and *אָפֶלֶל* (Ezek. 16 27); *אָפֶלֶל* (Judg. 2 3) and *אָפֶלֶל* (1 Kings 12 18) and *אָפֶלֶל* (2 Sam. 20 24); *אָפֶלֶל* (Ps. 31 24) and *אָפֶלֶל* (Amos 5 15); *אָפֶלֶל* (Amos 4 5) and *אָפֶלֶל* (Deut. 10 19) and many others which the student may easily find out by comparing the alphabetical List of words which respectively occur once only (*א*, § 12) with the alphabetical List of unique words beginning with *Vav* (*ו*, § 28). The heading of this Rubric in the printed Massorah on Cant. 7 8, fixing the number at twenty-three (*כִּי וַתֵּן הַרְבֵּי אֵי הַרְבֵּי אֵי*) is the addition of a later Nakdan and is in conflict with Lists XI and XII, which Jacob b. Chayim printed himself.

It is from the first pair of this alphabetical List, viz. *אָפֶלֶל* and *אָפֶלֶל* that the two independent Massoretic Compilations (the one in the Paris National Library, edited by Frensdorff, Hanover 1864, and the other still in MS. in the Halle University Library which begin with this Rubric), derive their name *Ochlāh Ve-Ochlāh*. (Comp. my *Introduction to the Massoretic-Critical edition of the Bible* p. 463 &c.)

א — § 35.

א. — Words which respectively occur twice only in the Scriptures, once beginning with *Beth* and once with *Vav Beth*. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 74a, on Levit. 16 1, which I have printed; (II) the same MS., Vol. II, fol. 161a, on 2 Chron. 20 26; (III) Orient. 4445, fol. 84b, on Exod. 40 36; (IV) the same MS., fol. 101b, on Levit. 16 1; (V) Add. 15,451, fol. 422b, on Ps. 95 9; (VI) Add. 21,160, fol. 202b, on Numb. 9 22; (VII) Halle Ochlāh Ve-Ochlāh I, § 1; (VIII) Paris Ochlāh Ve-Ochlāh § 1, and (IX) the printed Massorah Finalis, letter *ב*, § 7.

Lists I and II record identically the same eighteen pairs in identically the same order, the only difference in the two Lists is the addition at the end which in List II is *אֵלֶיךָ יְהוָה לֵבִי רָחֵם*, which, however, does not fix the number at eighteen, but simply states that the above eighteen pairs are without parallel in the Scriptures. Lists III and IV, which are from the oldest Codex and which, therefore, represent the first attempt to collect these pairs, respectively record ten instances only. In List III these, as far as they go, are identical with those recorded in Lists I and II. But in List IV nine only are the same as in the other Lists and one of the pair is *לֵבִי רָחֵם לֵבִי רָחֵם*, of which the first alone occurs in the received text (1 Chron. 26 5) and the second is not to be found. Lists V, VI, VII and VIII respectively register seventeen pairs, which with the exception of List VI are, as far as they go, identical with those recorded in Lists I and II. They all omit the seventeenth pair, viz. *בְּקִשְׁתִּי וּבְקִשְׁתִּי*; whilst List VI also omits the eighteenth pair, viz. *בְּקִשְׁתִּי וּבְקִשְׁתִּי* and makes up the seventeen by a new pair which is not in any of the other Lists, viz. *בְּקִשְׁתִּי לֵבִי רָחֵם* (Numb. 9 22) and *בְּקִשְׁתִּי לֵבִי רָחֵם* (Numb. 9 19). It is List IX which registers nineteen pairs. Though it also omits the seventeenth pair, it makes up the nineteen by two new pairs, which are not in any of the other eight Lists, viz. *בְּקִשְׁתִּי* (Jerem. 15 7); *בְּקִשְׁתִּי* (Isa. 30 24) and *בְּקִשְׁתִּי* (Ezra 9 8) and *בְּקִשְׁתִּי* (Ezra 9 9). But though it records nineteen, the List states in the heading that

there are seventeen only (*כִּי וַתֵּן הַרְבֵּי אֵי הַרְבֵּי אֵי*). This heading, however, which is in conflict with the contents of the Rubric, must have been added by Jacob b. Chayim from another List giving this number, since he tells us at the end of the Rubric that it is part of an alphabetical List of words which respectively occur twice, once without the prefix *Vav* and once with it, and that he divided it himself into separate Rubrics and dispersed them according to the several letters of the Alphabet. On comparing these Lists together it will be seen that they record more than twenty such pairs. But even this does not exhaust the number, as a collation of the alphabetical Lists of unique words beginning with *Beth* (*ב*, § 5) and of those beginning with *Vav* (*ו*, § 28) will disclose. Having thus indicated how the numbers of the pairs given in the separate Lists can be tested, I shall simply specify in the following Rubrics, which complete this alphabet, the MSS. which I have collated for these registers.

ו — § 36.

ו. — Words which respectively occur twice only in the Scriptures, once beginning with *Gimel* and once with *Vav Gimel*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 77a, on Levit. 20 18, which I have printed; (II) Add. 15,451, fol. 83b, on the same passage; (III) the same MS., fol. 317a, on Ezek. 18 18; (IV) Halle Ochlāh Ve-Ochlāh I, § 1; (V) Paris Ochlāh Ve-Ochlāh § 1, and (VI) the printed Massorah Finalis, letter *ג*, § 2. The latter is the only one which furnishes this Rubric with a heading (*הַרְבֵּי מִדְּוָד הַרְבֵּי מִדְּוָד*), fixing the number at five. But as Jacob b. Chayim states that he broke up this alphabetical List into separate Rubrics, he must have supplied the heading. All the six Lists record identically the same five pairs.

ו — § 37.

ו. — Words which respectively occur twice only, once beginning with *Daleth* and once with *Vav Daleth*. Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 272b, on Esther 3 15, which I have printed; (II) Add. 15,451, fol. 317a, on Ezek. 18 18; (III) Halle Ochlāh Ve-Ochlāh I, § 1; (IV) Paris Ochlāh Ve-Ochlāh § 1; (V) the printed Massorah on Cant. 8 14, and (VI) the printed Massorah Finalis, letter *ד*, § 2. The two Lists of the printed Massorah (V and VI) have again a heading (*כִּי וַתֵּן מִדְּוָד הַרְבֵּי מִדְּוָד*) fixing the number of the pairs at six, which has manifestly been supplied by Jacob b. Chayim. All the six Lists record identically the same pairs in the same order.

ו — § 38.

ו. — Words which respectively occur twice only in the Scriptures, once beginning with *He* and once with *Vav He*. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 20a, on Gen. 30 40, which I have printed; (II) Orient. 4445, fol. 45a, on Exod. 4 12; (III) the same MS., fol. 134b, on Numb. 15 27; (IV) Arund. Orient. 16, fol. 328a, on Job 19 9; (V) Halle Ochlāh Ve-Ochlāh I, § 1; (VI) Paris Ochlāh Ve-Ochlāh, § 1, and (VII) the printed Massorah Finalis, letter *ה*, § 19.

With the exception of omitting the ninth pair, Lists V and VI are identical with List I. The two oldest forms of this Massorah, which are exhibited in Lists II and III in this Rubric, are in a very incipient state. The former records ten pairs only and the latter eleven. And though the two Lists do not record quite the same examples, they are, as far as they go, identical with those in List I. In the same incipient state is List IV, which heads the fragment *הַרְבֵּי מִדְּוָד* and records eleven pairs of which one is new, viz. *הַרְבֵּי מִדְּוָד* (Job 19 9) and *הַרְבֵּי מִדְּוָד* (Levit. 1 6). It is the printed Massorah Finalis (List VII) which gives the longest catalogue. It records twenty-three pairs, three of which are not in List I, viz. *הַרְבֵּי מִדְּוָד* (Gen. 24 14) and *הַרְבֵּי מִדְּוָד* (Ps. 45 11); *הַרְבֵּי מִדְּוָד* which are also given in List IV; *הַרְבֵּי מִדְּוָד* (Judg. 8 19) and *הַרְבֵּי מִדְּוָד* (Josh. 2 13); *הַרְבֵּי מִדְּוָד* (Ps. 118 25) and *הַרְבֵּי מִדְּוָד* (Neh. 1 11). But even this expanded List does not exhaust all the pairs. Thus we have *הַרְבֵּי מִדְּוָד* (Jerem. 7 28) and *הַרְבֵּי מִדְּוָד* (Isa. 11 5); *הַרְבֵּי מִדְּוָד* (Ps. 104 10) and *הַרְבֵּי מִדְּוָד* (Levit. 16 26); *הַרְבֵּי מִדְּוָד* (Micah 3 3) and *הַרְבֵּי מִדְּוָד* (Ezek. 16 39) and compare the alphabetical List of unique words beginning with *He* (*ה*, § 27) with that of the unique words beginning with *Vav* (*ו*, § 28).

ו — § 39.

ו. — Words which respectively occur twice only in the Scriptures, once beginning with *Zayin* and once with *Vav Zayin*. Of this

Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 26b, on Gen. 40 14, which I have printed; (II) Orient. 4445, fol. 29b, on the same passage; (III) Add. 15,451, fol. 435b, on Ps. 146 8; (IV) Halle Ochlal Ve-Ochlal I, § 1; (V) Paris Ochlal Ve-Ochlal, § 1, and (VI) the printed Massorah on Prov. 23 21. These six Lists record identically the same four pairs. The printed Massorah alone furnishes this Rubric with the heading (הר כן רי ונתן הר הו חדר הו) fixing the number at four.

ח = § 40.

ח ח. — Words which respectively occur twice only in the Scriptures, once beginning with *Cheth* and once with *Vav Cheth*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 22a, on Gen. 33 11, which I have printed; (II) Orient. 4445, fol. 29b, on Gen. 40 14; (III) Add. 15,451, fol. 435b, on Ps. 146 8; (IV) Halle Ochlal Ve-Ochlal I, § 1; (V) Paris Ochlal Ve-Ochlal, § 1, and (VI) the printed Massorah Finalis, letter ח, § 4.

List II, which exhibits the first attempt at collecting these pairs, records six only, but these, as far as they go, are identical with those in List I. With the exception of List VI the other three Lists (III, IV, V) record the same nine pairs in precisely the same order. It is List VI which not only furnishes this Rubric with a heading, but states that there are twelve such pairs (יב ונתן מדרין הר הו חדר הו) and duly enumerates this number. The three additional pairs are חוהר (Ps. 58 6) and חוהר (Deut. 18 11); חוהר (2 Kings 12 17) and חוהר (Job 13 2) — the *Kethiv* חוהר in Dan. 9 24 the Massorah as usual does not recognise, as the *Keri* or official reading is חוהר — and חוהר (Numb. 34 23) and חוהר (1 Chron. 7 39).

ח"א = § 41.

ח"א. — Words which respectively occur twice only in the Scriptures, once beginning with *Teth* and once with *Vav Teth*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 29b, on Gen. 43 16, which I have printed; (II) Halle Ochlal Ve-Ochlal I, § 1; (III) Paris Ochlal Ve-Ochlal, § 1, and (IV) the printed Massorah Finalis, letter ח"א, § 1. The latter is the only List which supplies this Rubric with the heading (ח"א ונתן ח"א בית חדר וסיה) fixing the number of these pairs.

ח"ב = § 42.

ח"ב. — Words which respectively occur twice only in the Scriptures, once beginning with *Yod* and once with *Vav Yod*. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 21a, on Gen. 31 51, which I have printed; (II) Orient. 4445, fol. 35a, on Gen. 44 13; (III) the same MS., fol. 59b, on Exod. 18 9; (IV) Arund. Orient. 16, fol. 380b, on Neh. 3 7; (V) Add. 15,250, fol. 395a, on the same passage; (VI) Halle Ochlal Ve-Ochlal I, § 1; (VII) Paris Ochlal Ve-Ochlal, § 1, and (VIII) the printed Massorah Finalis, letter ח"ב, § 1.

Lists II and III, which respectively record eleven and twelve pairs, exhibit the first attempt on the part of the Massorites to collect these instances. Though ten of the pairs in List II are identical with those recorded in List I; yet even this incipient catalogue gives one new pair, viz. ח"ב (Ps. 68 20) and ח"ב (Gen. 44 13). The twelve pairs in List III are, as far as they go, identical with those in List I. The first heading appears in List V which is contained in List I; whilst Lists IV, VI and VII are the same as List I. It is List VIII which exhibits variations. Though it states in the heading that there are eighteen such pairs (יח ונתן ח"ב חדר חדר חדר חדר), it records twenty-six. The three new pairs are ח"ב (Gen. 1 20) and ח"ב (Exod. 1 7); ח"ב (Isa. 44 2) and ח"ב (Gen. 49 25); ח"ב (2 Sam. 19 4) and ח"ב (2 Sam. 19 4). But even this expanded List does not exhaust all the instances, as will be seen from the following: ח"ב (Levit. 6 9) and ח"ב (Prov. 30 17); ח"ב (Levit. 5 4) and ח"ב (Ps. 106 38); ח"ב (Ps. 84 12) and ח"ב (1 Chron. 7 35); ח"ב (Dan. 2 11) and ח"ב (Ezra 4 10) &c. &c. Comp. the alphabetical List of unique words beginning with *Yod* (י, § 10) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

ח"ג = § 43.

ח"ג. — Words which respectively occur twice only in the Scriptures, once beginning with *Caph* and once with *Vav Caph*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley

5710—11, Vol. I, fol. 78b, on Levit. 22 24, which I have printed; (II) Orient. 4445, fol. 72a, on Exod. 29 33; (III) the same MS., fol. 84a, on Exod. 40 13; (IV) Halle Ochlal Ve-Ochlal I, § 1; (V) Paris Ochlal Ve-Ochlal, § 1, and (VI) the printed Massorah Finalis, letter ח"ג, § 5.

List II alone exhibits this Rubric in its incipient state. It records eleven pairs only, but it gives one pair which is not in List I, viz. ח"ג (2 Sam. 17 3) and ח"ג (1 Sam. 17 57). This pair is also given in all the other Lists. List III gives also ח"ג (1 Chron. 5 36) and ח"ג (Exod. 40 13). List VI is the only one which heads it ח"ג ונתן ח"ג חדר חדר חדר חדר and duly enumerates fifteen pairs, making up this number by ח"ג ח"ג which is also in the ancient List III. But even this List does not give all the pairs which exhibit this characteristic. Comp. ח"ג (1 Kings 18 34) and ח"ג (Judg. 7 16) and the alphabetical List of unique words beginning with *Caph* (כ, § 19) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

ח"ד = § 44.

ח"ד. — Words which respectively occur twice only in the Scriptures, once beginning with *Lamed* and once with *Vav Lamed*. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 1a, on Gen. 1 6, which I have printed; (II) the same MS., Vol. II, fol. 142a, on 1 Chron. 18 3; (III) the same MS., Vol. II, fol. 157b, on 2 Chron. 15 5; (IV) Arund. Orient. 16, fol. 249b, on 1 Chron. 18 3; (V) Halle Ochlal Ve-Ochlal I, § 1; (VI) Paris Ochlal Ve-Ochlal, § 1, and (VII) the printed Massorah Finalis, letter ח"ד, § 8.

Lists I and III alone record identically the same fifteen pairs. Lists II and V record fourteen, whilst List IV records twelve only. All the Lists, however, which record less than fifteen, give exactly the same pairs as Lists I and III as far as they go. It is List VII which has not only a heading (ח"ד ונתן ח"ד חדר חדר חדר חדר), but records seventeen pairs, the two new ones are ח"ד (2 Chron. 31 7) and ח"ד (Isa. 51 16); ח"ד (Levit. 25 21) and ח"ד (1 Sam. 13 21). But even this expanded List does not exhaust all the instances, as will be seen from a comparison of the alphabet of unique words beginning with *Lamed* (ל, § 14) with the alphabetical List of unique words beginning with *Vav* (ו, § 28).

ח"ה = § 45.

ח"ה. — Words which respectively occur twice only in the Scriptures, once beginning with *Mem* and once with *Vav Mem*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 122a, on Deut. 16 13, which I have printed; (II) the same MS., Vol. II, fol. 166a, on 2 Chron. 29 6; (III) Orient. 4445, fol. 112a, on Levit. 15 47; (IV) Halle Ochlal Ve-Ochlal I, § 1; (V) Paris Ochlal Ve-Ochlal, § 1, and (VI) the printed Massorah Finalis, letter ח"ה, § 6.

List III, which is the oldest form of this Rubric, exhibits it in its incipient state, since it records ten pairs only; but these, as far as they go, coincide with the other Lists. It is remarkable that though all the other five Lists give the same eighteen pairs and though List VI heads this Rubric ח"ה ונתן ח"ה חדר חדר חדר חדר, fixing the number at eighteen, yet there are others which belong to this Rubric and which are not recorded. Comp. ח"ה (1 Chron. 2 49) and ח"ה (Josh. 15 31); ח"ה (Numb. 11 26) and ח"ה (Numb. 11 27); ח"ה (Jerem. 10 19) and ח"ה (Jerem. 15 18) and the alphabetical List of unique words beginning with *Mem* (מ, § 13) with the alphabetical List of unique words beginning with *Vav* which respectively occur once only (ו, § 28).

ח"ו = § 46.

ח"ו. — Words which respectively occur twice only in the Scriptures, once beginning with *Nun* and once with *Vav Nun*. Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 63a, on Levit. 1 4, which I have printed; (II) the same MS., Vol. I, fol. 33a, on Gen. 47 30; (III) the same MS., Vol. II, fol. 164a, on 2 Chron. 25 16; (IV) Orient. 4445, fol. 39a, on Gen. 47 30; (V) the same MS., fol. 85a, on Levit. 1 4; (VI) Arund. Orient. 16, fol. 183a, on Ezek. 25 14; (VII) Halle Ochlal Ve-Ochlal I, § 4; (VIII) Paris Ochlal Ve-Ochlal, § 1, and (IX) the printed Massorah Finalis, letter ח"ו, § 1.

Lists IV and V, which are from the oldest Codex and which as usual exhibit the first attempts to collect these pairs, respectively record ten and thirteen only. These, as far as they go, are identical with those in List I. Of the same incipient

nature is List II which gives six only, all of which coincide with those in List I. The other five Lists, viz. III, VI, VII, VIII and IX, record identically the same fifteen pairs as List I, the only difference being that List IX has a heading (סני ונתן דוד בן חור וזו ולי רב) which fixes the number at fifteen.

סני = § 47.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Samech and once with Vav Samech. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 73b, on Levit. 15 13, which I have printed; (II) Orient. 4445, fol. 47a, on Exod. 6 22; (III) the same MS., fol. 86a, on Levit. 1 4; (IV) Halle Ochl'ah Ve-Ochl'ah I, § 1; (V) Paris Ochl'ah Ve-Ochl'ah, § 1, and (VI) the printed Massorah Finalis, letter ס, § 1.

With the exception of List III, which omits the third pair, all the other Lists record identically the same five pairs in almost the same order. The printed Massorah alone furnishes the Rubric with the heading הו ונתן דוד בן חור. It will be seen that two of the pairs are words with Sin (ש). This is due to the fact that ס and ש are frequently treated by the Massorah as the same letter.

סני = § 48.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Ayin and once with Vav Ayin. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 31a, on Gen. 45 20, which I have printed; (II) Orient. 4445, fol. 36b, on the same passage; (III) the same MS., fol. 45a, on Exod. 4 21; (IV) Halle Ochl'ah Ve-Ochl'ah I, § 1; (V) Paris Ochl'ah Ve-Ochl'ah, § 1, and (VI) the printed Massorah Finalis, letter פ, § 1.

Lists II and III, which exhibit the oldest form of this Rubric, respectively record ten and seven pairs only, but these as far as they go, coincide with those in List I, whilst Lists IV and V give identically the same eleven pairs as List I. The printed Massorah (List VI) again affords a striking illustration of the untrustworthiness of the heading. This List records eight pairs only and omits the last three pairs which were absent in the MS. because as is often the case, there was no more space at the end of the line. Jacob b. Chayim, finding eight instances only, mistook it for complete and hence furnished it with the heading הו ונתן דוד בן חור. Even the eleven pairs recorded in the three Lists (I, IV, V) are not meant to exhaust the number. Comp. סני (Ps. 24 8) and סני (Isa. 43 17); סני (Neh. 10 24) and סני (Neh. 8 4) and the alphabetical List of unique words beginning with Ayin (פ, § 16) with the alphabetical List of words which respectively occur once only beginning with Vav (ו, § 28).

סני = § 49.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Pe and once with Vav Pe. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 98a, on Numb. 19 2, which I have printed; (II) Add. 15,451, fol. 105b, on the same passage; (III) Halle Ochl'ah Ve-Ochl'ah I, § 1; (IV) Paris Ochl'ah Ve-Ochl'ah, § 1, and (V) the printed Massorah Finalis, letter פ, § 1. The latter is the only List which has a heading to this Rubric הו ונתן דוד בן חור, fixing the number of the pairs at four which is misleading, since there are more than this number. Comp. סני (Ps. 106 4) and סני (Jerem. 15 15); סני (Micah 7 4) and סני (Job 10 12) and the alphabetical List of unique words beginning with Pe (פ, § 18) with the alphabetical List of words beginning with Vav which respectively occur once only (ו, § 28).

סני = § 50.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Tsadi and once with Vav Tsadi. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 156b, on 2 Chron. 13 4, which I have printed; (II) Add. 15,421, fol. 105b, on Numb. 19 2; (III) Halle Ochl'ah Ve-Ochl'ah I, § 1; (IV) Paris Ochl'ah Ve-Ochl'ah, § 1, and (V) the printed Massorah Finalis, letter צ, § 1. Though all these Lists coincide in recording the same two pairs, List V alone has a heading (בי ונתן דוד בן חור) which fixes the number at two. But this addition, which is due to Jacob b. Chayim, is incorrect, since there are more than two such pairs. Comp. סני

(Isa. 44 3) and סני (Job 5 25); סני (Numb. 19 15), סני (Numb. 31 50) and the alphabetical List of unique words beginning with Tsadi (צ, § 14) with the alphabetical List of words beginning with Vav which respectively occur once only (ו, § 28).

סני = § 51a.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Coph and once with Vav Coph. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 6a, on Gen. 9 13, which I have printed; (II) Add. 15,451, fol. 105b, on Numb. 19 2; (III) Halle Ochl'ah Ve-Ochl'ah I, § 1; (IV) Paris Ochl'ah Ve-Ochl'ah, § 1, and (V) the printed Massorah Finalis, letter ק, § 1.

Lists I, II and III give identically the same four pairs in exactly the same order. List IV gives five pairs, adding סני (Deut. 15 9) and סני (Deut. 5 11). List V which also gives five pairs makes up this number by adding a different pair, viz. סני (Gen. 19 28) and סני (Ps. 148 8). This List, however, affords another illustration of the incorrectness and misleading nature of the headings. It is the first Rubric with a heading, viz. הו ונתן דוד בן חור, thus fixing the number at five, whereas there are many more such pairs. Comp. סני (Esther 4 4) and סני (Esther 9 23); סני (Ezek. 22 19) and סני (Prov. 13 11); סני (Ezek. 27 19) and סני (Ezek. 30 24); סני (1 Kings 8 64) and סני (Numb. 6 11) &c. &c. and see the alphabetical List of unique words beginning with Coph (ק, § 8) with the alphabetical List of words beginning with Vav which respectively occur once only (ו, § 28).

סני = § 51b.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Resh and once with Vav Resh. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 6a, on Gen. 9 13, which I have printed; (II) Add. 15,451, fol. 355b, on Isa. 34 5; (III) the same MS., fol. 417b, on Ps. 78 9; (IV) the same MS., fol. 489b, on Dan. 7 9; (V) Halle Ochl'ah Ve-Ochl'ah I, § 1; (VI) Paris Ochl'ah Ve-Ochl'ah, § 1, and (VII) the printed Massorah Finalis, letter ר, § 1.

With the exception of List VI, all the Lists record the same nine pairs. List IV is the only MS. List which gives catchwords to these pairs. List VI adds a tenth pair, viz. סני (Ezek. 24 11) and סני (Isa. 29 8). But even this List is incipient, since there are many other pairs, viz. סני (Job 28 18) and סני (Ezek. 27 16); סני (Numb. 23 10) and סני (2 Kings 6 26); סני (Isa. 23 4) and סני (Isa. 1 2); סני (Ezek. 23 40) and סני (Ruth 3 8); סני (2 Kings 5 13) and סני (2 Sam. 11 8); סני (Isa. 41 21) and סני (Deut. 1 12); סני (Deut. 17 8) and סני (Job 13 6); סני (Cant. 1 12) and סני (Jerem. 48 11) &c. Comp. the alphabetical List of unique words beginning with Resh (ר, § 10) with the alphabetical List of words beginning with Vav which respectively occur once only (ו, § 28). This shows the misleading nature of the heading of List VII הו ונתן דוד בן חור, fixing the number of these pairs at nine, which is manifestly due to Jacob b. Chayim.

סני = § 52.

סני. — Words which respectively occur twice only in the Scriptures, once beginning with Shin and once with Vav Shin. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 4b, on Gen. 6 16, which I have printed; (II) Orient. 4445, fol. 117b, on Numb. 2 16; (III) Add. 15,451, fol. 91a, on the same passage; (IV) the same MS., fol. 355b, on Isa. 34 5; (V) Halle Ochl'ah Ve-Ochl'ah I, § 1; (VI) Paris Ochl'ah Ve-Ochl'ah, § 1, and (VII) the printed Massorah Finalis, letter ש, § 1.

In List II, which exhibits the earliest attempt at collecting these pairs, six only are recorded, the last two being absent; but it gives instead סני which can only be סני (1 Sam. 19 18) or סני (Exra 5 14) and סני (Jerem. 13 16) neither of which, however, yields a proper pair. And though all the other six Lists record identically the same seven pairs yet they are fragmentary and simply exhibit the instances which the Massorite could find who formulated this Rubric, as is attested by the fact that there are many more, viz. סני (Ps. 73 26) and סני (Jerem. 51 35); סני (Ezek. 5 10) and סני (Isa. 14 30); סני (Cant. 1 13) and סני (Cant. 8 10); סני (Gen. 25 2) and סני (1 Chron. 1 32); סני (Dan. 6 23) and סני (Dan. 3 28) &c. Comp. the alphabetical List of unique words beginning with Shin (ש, § 11) with the

ס = § 60.

Two words which respectively occur twice have Yod in the middle when they begin with the prefix Vav and are without the Yod when they do not begin with the Vav. To understand this artificial Massorah it is necessary to remark that its design is to safeguard the unique defective spelling of תצדק without the Yod in 1 Sam. 9 21 and the abnormal orthography of the plural תצדק without the Yod after the Tzadi in Ps. 58 8. Neither of these two expressions with this defective spelling begins with the prefix Vav, whilst in the only instance in which either of them occurs with the Vav it is with the regular Yod. Hence the Massorah indicates that when these two expressions begin with Vav their spelling is plene and when they are defective they are without this prefix. On referring to the notes on Ps. 58 8 in my edition of the Bible it will be seen that this Massorah militates against the various readings which obtained in other Schools of textual redactors. This Rubric, which does not occur in this separate form in the printed Massorah, is from Paris Ochliah Ve-Ochliah § 249. (Vide infra, letter v, § 64.)

ס"א = § 61a.

Words which respectively occur twice at the beginning of a verse, once without the prefix Vav and once with it. Of this Rubric, which does not occur in this incipient state in the printed Massorah, I collated four Lists: (I) Orient 2349, fol. 124b, on Deut. 3 9, which I have printed; (II) Orient. 4445, fol. 78a, on Exod. 35 9; (III) Orient. 2348, fol. 134b, on Deut. 3 9, and (IV) Orient. 5404, fol. 123b, on the same passage.

With the exception of omitting the second pair תצדק תצדק, which List I erroneously gives twice, Lists III and IV give identically the same seven pairs. List II, which exhibits the oldest attempt to collect these pairs, records eleven. Of these five only are identical with the first five in Lists I, III and IV, whilst the following six are new: (1) תצדק Exod. 25 7 and תצדק Exod. 35 9; (2) תצדק Ps. 102 23 and תצדק Esther 2 19; (3) תצדק Dan. 4 26 and תצדק Dan. 4 31; (4) תצדק Ps. 114 3 and תצדק Neh. 9 11; (5) תצדק Ps. 83 11 and תצדק Hosea 10 8, and (6) תצדק Ps. 71 3 and תצדק Exod. 34 2. They are all, however, given in the following Rubric.

ס"ב = § 61b.

Twenty-five words which respectively occur twice at the beginning of a verse, once without the prefix Vav and once with it. This Rubric I have found in the printed Massorah Finalis only, letter v, § 27. It professes to give all the pairs of words which belong to this category in the Bible. It will be seen that though the heading emphatically states that there are twenty-five such pairs, the Rubric itself records twenty-four only. As Lists I, II and IV record one pair (תצדק and תצדק) which is not given in this expanded Rubric, this would make up the twenty-five.

ס"ג = § 62.

Fourteen words respectively occur twice at the beginning of a verse without the prefix Vav and in all the other Scriptures they are with Vav. That is, when they occupy this position at the beginning of the verse throughout the Scriptures they are normally with the prefix Vav.

The design of this Rubric is to safeguard the abnormal absence of the prefix Vav and thus to militate against those Codices which in many instances exhibit the normal prefix or read differently, as will be seen from the notes on Numb. 2 7; 29 24, 37; Ps. 4 18; Eccl. 8 4 in my edition of the Bible. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Halle Ochliah Ve-Ochliah II, § 95, which I have printed; (II) Orient. 4445, fol. 150a, on Numb. 29 24; (III) Paris Ochliah Ve-Ochliah, § 171, and (IV) the printed Massorah Finalis, letter v, § 21.

Lists I and IV are absolutely identical. They afford another proof that Jacob b. Chayim used the Halle Ochliah Ve-Ochliah for his edition of the Massorah. List III, which also states in the heading that this Rubric consists of fourteen pairs (יד ויד), omits the thirteenth pair, viz. תצדק and תצדק, and makes up the number by giving תצדק (Ps. 4 8 and 60 6) as the eighth pair. List II, which is from the ancient Codex Orient. 4445 and which, therefore, exhibits the oldest form of this Massorah, emphatically states in the heading that there are eleven such pairs only (יא ויא) and duly records eleven. It omits תצדק (Ps. 74 8; 83 5); תצדק (Ps. 79 2; 119 110)

and תצדק (Gen. 42 30; Jerem. 42 19), thus showing that at this early period the readings of the present text were not as yet fixed.

ס"ד = § 63.

On the contrary fourteen words respectively occur twice at the beginning of a verse with the prefix Vav and in all the Scriptures they are without the Vav. That is, when these expressions begin the verse in all the other parts of the Bible, they are without this prefix.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 375b, on Ezra 5 17, which I have printed; (II) Add. 21,160, fol. 286a, on Ezek. 1 23; (III) Halle Ochliah Ve-Ochliah II, § 96; (IV) Paris Ochliah Ve-Ochliah § 172, and (V) the printed Massorah Finalis, letter v, § 4. The latter rightly heads this Rubric יד ויא. When the printed Massorah, therefore, on Esther 1 18 heads it כב רים מן כב נכסין ברישי and refers to the Massorah Finalis for the List, it is manifest that כב is a printers error for יד. (Vide infra, letter v, § 65.)

ס"ה = § 64a.

Nine words which respectively occur twice in the Scriptures are alike in this that in one instance they begin with Vav and in the other they are with Vav in the middle. That is, when they severally are with the prefix Vav they are defective and when they are without this prefix they are plene.

This recension of the Rubric, which records nine such pairs only and which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 30b, on Isa. 66 3. The plene נחם, which is the second member of the last pair, does not occur in the present Massoretic text. This noun, which occurs five times (1 Sam. 11 11; 21 7; Jerem. 17 8; Job 24 19; Neh. 7 3), is invariably defective. The compilers of this Massorah must, therefore, have based it upon a recension which had it abnormally plene in one instance. But as the Rubric is without catchwords it is now impossible to identify the solitary exception.

The ancient Codex Orient. 4445, fol. 76a, on Exod. 33 6, also gives another recension of this short List. It records ten such pairs of which the first five only are identical, whilst the second five are different, viz. תצדק לי מלי (Judg. 16 30) and תצדק לי מלי (1 Sam. 16 20); תצדק לי מלי (Judg. 4 19) and תצדק לי מלי (Isa. 60 2); תצדק לי מלי (Ps. 58 6) and תצדק לי מלי (Deut. 18 11); תצדק לי מלי (2 Chron. 8 18) and תצדק לי מלי (Isa. 60 9); תצדק לי מלי (2 Chron. 26 23) and תצדק לי מלי (2 Sam. 3 29). With the exception of the first pair all are in the expanded Lists.

ס"ו = § 64b.

Twenty words which respectively occur twice are alike in this that in one instance they are with Vav in the middle of the word and in one they have Vav at the beginning of the word. Of this recension of the Rubric, which is an expanded development of the preceding Massorah, I collated three Lists, one in MS. and two printed: (I) St. Petersburg Codex of A. D. 916, on Malachi 3 1, which I have printed; (II) Paris Ochliah Ve-Ochliah § 248, and (III) the printed Massorah Finalis, letter v, § 59. On comparing the three Lists of the longer recension with each other and with two of the shorter recension (§ 64a) the following variations are disclosed:

List I. — Though this List states in the heading that there are twenty such pairs, it records nineteen only. It omits three which are given in List I of the shorter recension, viz. (1) תצדק תצדק; (2) תצדק תצדק; (3) תצדק תצדק and one of List II of the same recension, viz. תצדק תצדק.

List II. — This List states in the heading that there are twenty-eight such pairs (כ"ח וכן), but enumerates twenty-four only, with the exception of omitting תצדק תצדק in List I of the short recension and תצדק תצדק in List II of the same recension, as well as in List I of the long recension, it gives all the twenty-one pairs of the preceding Lists and adds three new pairs (1) תצדק Josh. 23 13, תצדק Jerem. 9 23; (2) תצדק 2 Kings 24 14, תצדק 1 Sam. 22 8, and (3) תצדק Neh. 2 2, תצדק Mal. 1 8.

List III. — Though this List states in the heading that there are twenty-five pairs (כ"ה וכן), it records twenty-six. But this is due to a confusion, since Jacob b. Chayim incorporated into this List two pairs (תצדק תצדק and תצדק תצדק) which belong to a different Rubric. (Vide supra, letter v, § 63.) By deducting these two and adding תצדק תצדק, which Jacob b. Chayim omitted but which is given in List I of the short recension and List II of the long recension, we obtain the requisite number of twenty-five pairs.

ו"ו = § 65.

ו"ו. — The following words in the Scriptures [beginning with Vav] respectively occur twice at the commencement of a verse and they have no parallel. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 106b, on Numb. 10 9, which I have printed, and (II) Orient. 5404, fol. 105b, on the same passage. As seven of the twelve pairs here recorded are the same given in § 63, it would seem that they exhibit two different forms of the same Massorah.

ו"ז = § 66.

ו"ז. — An alphabetical List of words beginning with Vav which respectively occur twice and in the same book. That is, these duplicates do not all occur in one book, but are severally restricted to one or another book of the Bible. They are not, however, restricted to any position of the verse and thus differ from the pairs recorded in § 63 where the pairs severally begin the verse.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 38b, on Exod. 7 18, which I have printed; (II) Arund. Orient. 16, fol. 297a, on Ps. 55 13; (III) Add. 15,451, fol. 341b, on Isa. 1 30; (IV) Halle Ochlah Ve-Ochlah I, § 62; (V) Paris Ochlah Ve-Ochlah § 61, and (VI) the printed Massorah Finalis, letter ו, § 25.

With the exception of List III, which breaks off with letter ב because it finishes the space-limit allotted to the Massorah, all the Lists record identically the same twenty-two pairs. As the Scriptural text yields no pair for letter ו they all coincide in making up the twenty-two by giving the same two examples for letter ו. It will be seen that the alphabet is exhibited in the first letter following the prefix Vav and thus differs from the alphabets recorded in the following Rubrics. Lists II and V add ו"ז after ו"ו in the heading which makes the import of this Massorah clearer.

ו"ח = § 67a.

ו"ח. — Five words beginning with Vav Beth Shem respectively occur twice only. This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 15,250, fol. 424b, on 2 Chron. 14 10. It is another proof of the gradual development of the Massorah, inasmuch as it shows that the numbers of the lengthy alphabetical List recorded in the following Rubric, were at first collected separately, that in their incipient state they were furnished with separate headings and that the sundry links were afterwards coupled together into one alphabet. (Vide infra, letter ו, § 68.)

ו"ט = § 67b.

ו"ט. — An alphabetical List of words beginning with Vav Beth which respectively occur twice only. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 180b—181a, on Ps. 26 1, which I have printed; (II) Halle Ochlah Ve-Ochlah I, § 63; (III) Paris Ochlah Ve-Ochlah, § 62, and (IV) the printed Massorah Finalis, letter ב, § 8.

Lists I and IV record identically the same sixty-seven pairs in practically the same order. They both give ו"ח and Beer-Sheva (Josh. 15 28; Amos 5 5) as the seventh pair and ו"ט as the thirty-sixth pair. In the received text, however, this plural with the prefixes Vav Beth occurs once only (Deut. 4 34). But as List II also states that it occurs twice, it is probable that these three independent Rubrics are based upon a recension of the text which had it twice. List II records sixty-five pairs only, omitting ו"ח the twelfth pair and ו"ט the twenty-sixth pair, whilst List III gives sixty-six pairs. It omits two pairs which are in all the other Lists, viz. ו"ח and ו"ט and makes up the sixty-six by adding ו"ח (Isa. 43 2; Ps. 89 26).

It is remarkable that in all the four Lists the two instances in which the Tetragrammaton occurs in the textus receptus with the prefixes ו"ו are not given under ו"ו, which is their proper position according to the alphabetical sequence, but under ו"ז as if they were ו"ז. This is probably due to the traditional pronunciation of the Ineffable Name.

ו"י = § 68.

ו"י. — An alphabetical List of words beginning with Vav He which respectively occur twice. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 18b—19a, on Gen. 28 22, which I have printed; (II) Add. 15,451, fol. 459a, on Neh. 3 26; (III) Orient. 1471, fol. 99b—101b, on

1 Sam. 9 16; (IV) Halle Ochlah Ve-Ochlah I, § 64; (V) Paris Ochlah Ve-Ochlah § 63, and (VI) the printed Massorah Finalis, letter ה, § 20. On comparing the five Lists with the one which I have printed the following facts are disclosed:

List II. This List, which has no heading nor catchwords, exhibits a limited alphabet consisting of thirty-five pairs only in which ו and ק alone are not represented, but those which are represented are all in List I.

List III. This List, which has the same heading as List I and which is furnished with scanty catchwords, records fifty-six pairs or two less than List I. It omits the following three pairs: (1) ו"ח; (2) ו"ט, and (3) ו"י, but has ו"ז which is not given in List I, thus making up the fifty-six pairs.

List IV. This List records fifty-seven pairs or one less than List I. It omits two pairs, viz. (1) ו"ח and (2) ו"ט, but gives ו"ז which, as we have seen, is also given in List III, thus making up the fifty-seven.

Lists V and VI. With the exception of the heading of List V which is ו"ז and the heading of List VI which is ו"ח, these two Lists are identical. They respectively record the same sixty pairs, or two more than List I. The two additional are ו"ח (Ps. 78 38; Job 9 17) and ו"ט which is also given in Lists III and IV. I have already adverted to the fact that these long Lists are a later development and that they are made up of different Rubrics which originally consisted of one link only with a separate heading. (Vide supra, letter ו, § 67a.) A striking illustration of this fact is the link of this alphabet preserved in the printed Massorah Parva. On Gen. 37 24 the outer margin has the following heading ו"ז, thus showing that the six pairs of this alphabet which represent letter ו, originally formed a separate Rubric with a separate heading.

ו"יא = § 69.

ו"יא. — An alphabetical List of words beginning with Vav Yod which respectively occur twice with Pathach. That is, futures with Vav conversive, in contradistinction to those in which the Vav is with Sheva or is conjunctive, recorded in § 15c.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II, fol. 212a, on Ps. 118 27, which I have printed; (II) Add. 15,451, fol. 73b, on Levit. 8 11; (III) Add. 21,160, fol. 148a, on Levit. 8 30; (IV) Halle Ochlah Ve-Ochlah I, § 69, and (V) Paris Ochlah § 68.

It will be seen that whilst ו and ל are not represented in List I, six of the letters (ז, ט, ב, ט, ה, א) are represented by two examples. List II records twenty-two pairs only, breaking off with ק because it finishes the allotted space for the Massorah. List III is a limited alphabet giving one pair for each letter. Hence it records twenty pairs ו and ל not being represented. List IV records twenty-four only and omits two pairs, viz. ו"ח and ו"ט; whilst List V records twenty-eight or two pairs more than List I. They are ו"ח (2 Kings 6 22; 17 27) and ו"ט (Ps. 49 9; 72 14) and are indicated as being a later addition. They prove the oft-repeated statement that these additions are due to the Nakdanim who misunderstand the import of the Massorah. These two pairs are with Sheva or with Vav conjunctive, whilst the manifest design of this Rubric is to record the instances in which the Vav is with Pathach or is conversive.

ו"יב = § 70a.

ו"יב. — An alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it. This incipient Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. 37 16. Though it states in the heading that it is an alphabetical List, it gives five letters only. Its interest, however, consists in the fact that it shows that originally this alphabet gave one example for each letter, whereas it will be seen from the following Rubric, that later Massorites largely expanded this alphabet. The materials for this alphabet increased to such an extent that the Massorites gave the examples for some of the letters in separate Rubrics with separate headings. For letter ז the printed Massorah Finalis has preserved a separate List with a distinct heading (letter ז, § 4), which I have given in Vol. III, p. 5, § 70.

ו"יג = § 70b.

ו"יג. — An alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it. Of this expanded

alphabet I collated four Lists, two in MSS. and two printed: (I) Orient. 1471, fol. 42b-44a, on Josh. 11 21, which I have printed; (II) Halle Ochlal Ve-Ochlal I, § 14; (III) Paris Ochlal Ve-Ochlal, § 13, and (IV) the printed Massorah Finalis, letter v, § 6.

Whilst List I gives eighty-eight such words, List II records ninety-one. The additions consist of three more examples representing letter v: (1) Job 17 4; Prov. 14 34 and Micah 6 14; Ps. 107 25; (2) Prov. 22 28; 23 10 and Micah 6 14; (3) Cant. 4 8; Ruth 3 17 and Ezek. 16 7. Though List III, like List II, records ninety-one they are made up somewhat differently. In it omits and gives (Job 41 2; Prov. 22 29) and (1 Sam. 3 10) instead of, adds another instance in q, viz. (1 Sam. 7 5; Joel 2 16) and (2 Chron. 24 5) which is not in Lists I and II and gives the additional three examples which are also given in List II. A longer catalogue is exhibited in List IV which records ninety-eight such representatives. It gives three more for letter u, viz. (1) Gen. 4 14; Job 13 20 and Ps. 55 13; (2) Jerem. 4 21; Ps. 85 9 and Numb. 9 8; (3) Gen. 25 25; 1 Sam. 16 12 and 1 Sam. 17 42. It records one more for r, viz. Prov. 23 35; Cant. 5 7 and Gen. 34 30, three more for s, viz. (1) Deut. 18 14; Judg. 9 37; and Micah 5 11; (2) Ezra 4 14; 6 9 and Ezra 7 22; (3) 2 Kings 6 5; Jerem. 38 26 and Dan. 9 20. It adds the three examples for letter t, which are given in Lists II and III and gives for the expression instead of, agreeing with List II.

But even the more expanded List (IV) is far from being exhaustive, as will be seen from the following omissions: Isa. 63 2; Zech. 1 8 and Cant. 5 10; Gen. 34 1; Judg. 14 3 and Ezek. 17 17 (comp. v, § 539); Isa. 63 12; Eccl. 10 9 and Ps. 141 7; Ezek. 37 6, 8 and Job 10 11 (comp. s, § 128); Judg. 4 7; Ezek. 31 2 and Isa. 5 13 (comp. r, § 273). These omissions may largely be multiplied.

The remarkable feature in the four Lists is the fact that they all give the same ten examples for letter v, which begin with Vav; whereas according to the express statement in the heading, the design of this Massorah is to record the words which respectively occur three times, twice without Vav and once only with it. The only explanation which I can give is that driven by a desire to have all the letters of the alphabet represented and since letter Vav yields no proper examples, the Massorites resorted to these artificial means in order to complete the alphabetical List and indicated the difference in each case between the two instances and the one, by the two having *Pathach* or being with Vav conversive and the one being with *Sheva* or with Vav conjunctive. It will also be seen that three of the four examples which all the Lists give for v are with v. This is due to the fact that the Massorah treats these two letters as identical.

v - § 71.

v. — *The converse. An incomplete alphabetical List of words which respectively occur three times, twice with the prefix Vav and once without it.* Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Orient. 1471, fol. 44a, on Josh. 11 21, which I have printed; (II) Halle Ochlal Ve-Ochlal I, § 15; (III) Paris Ochlal Ve-Ochlal, § 14; (IV) the printed Massorah on Exod. 39 3, and (V) the printed Massorah Finalis, letter v, § 7.

Lists I, II and III are identical. They record the same twenty-four examples in exactly the same order. Lists IV and V record twenty-five examples, giving an additional one for letter z, viz. Esther 2 8, 19 and Ps. 102 23. The alphabet is called incomplete (רלה) because six of the letters (r, s, t, v, z, s) are not represented. It will be seen that the same artificial device which the Massorites adopted in the representation of v in the preceding Rubric, they have also adopted in the three instances which represent this letter in the Rubric before us.

v - § 72.

v. — *Twelve words which begin with Vav respectively occur three times at the beginning of a verse, whereas they are without it in all the other Scriptures.* That is, throughout the Scriptures when these expressions begin a verse they are normally without this prefix.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 312a, on Ps. 109 3, which I have printed; (II) the same MS., fol. 327b, on Job 17 15; (III) Add. 21,160, fol. 105b, on Exod. 25 19; (IV) Halle Ochlal Ve-Ochlal II, § 97; (V) Paris Ochlal Ve-Ochlal, § 173, and (VI) the printed Massorah Finalis, letter v, § 22.

With the exception of the printed Massorah (List VI) all the Lists not only state in the heading that there are twelve such words only, but enumerate the same twelve. The printed Massorah, however, which also states in the heading that there are twelve enumerates thirteen, giving (Gen. 33 19; 47 20; 1 Kings 16 24) as the second group. But though this expression begins the verse in all the three passages, v, without the prefix Vav does not occur. And as the heading emphasises the fact that the words which constitute this Rubric occur again without this prefix at the beginning of the verse (וכל קרי לא נבחרו), there can be no doubt that a later Nakdan who mistook the import of this Massorah, added this expression which is not only in conflict with the heading, but with the scope of the Rubric. It will be seen that the catchwords for the third instance in which v occurs (Ps. 109 3) in the List which I have printed (List I), are furnished with an inverted *Segol*. This is frequently the case in the Massorah, especially of the splendid Model Codex Arund. Orient. 16, to indicate thereby that the Rubric in question is on the words thus distinguished.

v - § 73.

v. — *An alphabetical List of words which respectively occur three times without the prefix Vav and once with it.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlal Ve-Ochlal I, § 16, which I have printed; (II) Paris Ochlal Ve-Ochlal, § 15, and (III) the printed Massorah Finalis, letter v, § 8.

List II records forty-six such groups or three more than List III, viz. one more in letter s (Exod. 36 5; Eccl. 6 11; Neh. 6 17 and 1 Chron. 8 40); one in letter n (Ezek. 27 19; Lament. 5 6; 1 Chron. 29 14 and Gen. 34 16) and one in letter m (Ps. 140 8; Lament. 3 43, 44 and Exod. 40 3). Whilst List III records forty-five or two more than List I, viz. one for u, 2 Sam. 3 21; Job 9 18; Cant. 3 2 and 2 Sam. 17 1 and one for z, viz. Job 38 3, which is also given in List II. All these Lists, however, only represent the instances which the respective compilers could find and are by no means intended to be exhaustive, as is attested by the fact that many more examples are to be found for each letter of this alphabet. Comp. Gen. 27 36; 33 11; Levit. 25 21 and Isa. 44 3; 2 Sam. 15 30; Jerem. 14 4; Esther 7 8 and Jerem. 14 3; Exod. 4 11; Levit. 19 14; Ps. 58 5 and Isa. 42 19; Ezek. 18 9; Ps. 85 14; Prov. 6 28 and 1 Kings 21 27; Exod. 20 26; Ezek. 16 57; Prov. 26 26 and Ezek. 16 36, (vide supra, letter v, § 148) and many others. Like all the other long Lists, the several links of this alphabet were at first collected separately and furnished with distinct headings. Later Massorites connected these into one chain. One member of this concatenation representing letter v with a separate heading which is preserved in the printed Massorah Finalis, letter v, § 28, I have given in Vol. III, p. 5. § 73.

v - § 74.

v. — *The converse. An incomplete alphabetical List of words which respectively occur three times with the prefix Vav and once without it.* Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochlal Ve-Ochlal I, § 17, which I have printed; (II) Paris Ochlal Ve-Ochlal, § 16, and (III) the printed Massorah Finalis, letter v, § 9.

Though the heading states that this Rubric consists of an incomplete (רילה) alphabet yet we were not prepared to find that seven letters only (א.ב.ג.ד.ה.ו.ז.ח.ט.י.כ.ל.מ.נ.ס.ע.פ.צ.ק.ר.ש) would be absent. For v, as usual, the Biblical text yields no example; but for four letters at all events (ג.ד.ה.ו.) there are certainly examples. Comp. (1) Jerem. 33 6; Ezek. 16 37; Nah. 3 6 and Jerem. 49 10; (2) Deut. 33 2; Isa. 58 10; Eccl. 1 5 and Isa. 60 1; (3) Isa. 10 23; 28 22; Dan. 9 27 and Dan. 11 36; (4) Isa. 13 21; Ezek. 17 23; Zech. 8 8 and Ps. 68 7. Yet all the three Lists record identically the same twelve examples only and in precisely the same order.

v - § 75a.

v. — *An incomplete alphabet of words which respectively occur four times without the prefix Vav and once with it.* This fragment, which exhibits three letters only of the alphabet in question, is from Arund. Orient. 16, fol. 116b, on 2 Kings 23 22. The

reason for its breaking off with ה is, as usual, to be found in the fact that the Nakdan could not exceed the number of lines assigned in this Codex to the Massorah.

ע"ה = § 75b.

7. — An incomplete alphabetical List of words which respectively occur four times without the prefix Vav and once with it. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Ochliah Ve-Ochliah I, § 18, which I have printed; (II) Paris Ochliah Ve-Ochliah, § 17, and (III) the printed Massorah Finalis, letter ו, § 10.

List I. — It will be seen that though the eighteen groups in this List extend from א to ע they give examples of ten letters only and that four letters (ג, ה, ו, ז) are not represented.

List II. — The portion of this List which corresponds to List I and which extends from א to ע records twenty-six groups. The nine new examples consist of one addition to letter ב, viz. Deut. 28 68; 1 Kings 22 50; Isa. 43 14 and Dan. 11 40; one to letter ה, viz. Exod. 5 23; 2 Kings 21 11; Ps. 74 3; Ruth 1 21 and Josh. 24 20; two to letter י, viz. Deut. 28 63; Isa. 62 5; Zeph. 3 17; Ps. 19 6 and Job 39 21; Exod. 13 17; Judg. 2 18; 1 Sam. 15 29; Ps. 110 4 and Jerem. 26 13; one to letter מ, viz. Deut. 11 14; 28 12, 24; Isa. 30 23 and Zech. 10 11; two to letter נ, viz. Isa. 57 10; Jerem. 2 25; 18 12; Job 6 26 and 1 Sam. 27 1; Josh. 14 1; 17 6; Jerem. 16 19; Prov. 14 18 and Exod. 32 13 and two to ע = ש, viz. Deut. 28 63; 30 9; Isa. 64 4; Ps. 119 162 and וקש Isa. 66 14; Ezek. 17 4, 5; Ps. 81 6; 105 21 and וקשו Levit. 6 3. And it omits one example for ל, viz. Ezek. 1 23, 23, 23; 42 9 and זכח Zech. 5 9.

List III. — Though like List I, this List also records eighteen groups, it differs from the former in the following respects: It omits letter ב, but gives an additional example for letter י, viz. which is also given in List II, and has one for letter נ, viz. which is also given in List II, but which in this List (III) is wrongly placed after ו.

ע"ה = § 75c.

7. — This part of the alphabet which gives an additional example for letter ע and the concluding letters of the alphabet, is to be found in List II only. Many other examples may easily be added to the several letters which constitute this alphabetical List.

ע"ו = § 76.

7. — An alphabetical List of two combined words which are respectively without the prefix Vav and are misleading. The design of this Massorah is to safeguard the readings in these passages against the Codices which exhibited the prefix Vav before the first or second word in these combinations. The expression in the heading denotes the rejection by the predominant School of textual redactors of the alternative or extra-official readings which obtained in the Codices of the less dominant School and which they indicated by the term כתיב (vide supra, letter א, § 742). On referring to the notes in my edition of the Bible on Numb. 8 4; Josh. 1 14; 1 Sam. 9 10; 2 Sam. 5 4; 2 Kings 5 23; Isa. 5 12; 61 10; 63 1; Habak. 3 4, 11; Ps. 115 1; 1 Chron. 5 16 &c. it will be seen that the ancient recensions exhibited the prefix Vav in most of the passages which constitute this Rubric.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 18a, on Gen. 27 33, which I have printed; (II) Arund. Orient. 16, fol. 60a, on 2 Sam. 5 4; (III) Add. 15,451, fol. 248a, on 2 Kings 4 42; (IV) the same MS., fol. 367b, on Isa. 58 8; (V) the same MS., fol. 387a, on Habak. 3 11; (VI) Add. 21,160, fol. 287b, on the same passage; (VII) Halle Ochliah Ve-Ochliah I, § 31; (VIII) Paris Ochliah Ve-Ochliah, § 30, and (IX) the printed Massorah Finalis, letter ו, § 11.

With the exception of List VIII which adds another example for ו, viz. Neh. 9 17, all the Lists coincide in giving the same twenty-four examples in precisely the same order. It is, however, to be observed that in this alphabet the words which are without the Vav are arranged in alphabetical sequence. As it is not always the first of the two words in which the Vav is absent, the alphabetical order is sometimes represented in the second word. Thus in וקשו וקשו and וקשו וקשו which stand before וקשו, it is the second words i. e. וקשו and וקשו which exhibit the order because they are without the required Vav and hence rightly precede וקשו. The same is the case with וקשו וקשו and וקשו וקשו which follow וקשו or letter מ. Here וקשו which represents ו and וקשו which represents ו are without the Vav and hence rightly follow מ and precede ע. The only disturbance in the

alphabetical order are וקשו וקשו and וקשו וקשו, since it is וקשו which is without the required Vav and represents ו which ought to precede וקשו. Yet with the exception of List VIII, which is a later form of this Rubric, all the Lists exhibit this order. It will be seen that for ו the List which I have printed gives וקשו וקשו which fixes וקשו to be without the Vav. This is also given in Lists V, VI and VIII. But Lists IV, VII and IX give וקשו וקשו. Lists V, VII and IX add וקשו in the heading which describes this alphabet as incomplete. As the only letter which is not represented is Vav, this expression must refer to its absence, though Vav hardly ever yields an example. It is remarkable that Lists III, IV and V give for וקשו וקשו the catchwords וקשו וקשו 1 Sam. 9 5 instead of וקשו וקשו 1 Sam. 9 10.

ע"ז = § 77.

7. — For this Rubric see letter א, § 653. וקשו וקשו which occurs in the MS., is manifestly a mistake for וקשו.

ע"ח = § 78.

7. — Sixteen pairs of words both of which are without the prefix Vav and are severally unique in this combination. In all other instances where this combination occurs, the second word is normally with the prefix Vav. Comp. Gen. 7 21; 8 17; 9 18 &c.

Of this Rubric I collated two Lists: (I) Paris Ochliah Ve-Ochliah, § 252, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 32. Though the latter also states in the heading that there are sixteen such pairs, it records fifteen only. It omits two, viz. וקשו וקשו (Gen. 10 1) and וקשו וקשו (Josh. 14 12) and gives one וקשו וקשו 2 Chron. 31 5 which is not in List I. Both headings, however, are incorrect and are the addition of a later Nakdan who fixed the number at sixteen to coincide with the instances enumerated in the Rubric. This is attested by the fact that the very next Rubric gives some which are here omitted, viz. וקשו וקשו (Levit. 11 19); וקשו וקשו (Ezra 7 17); comp. also וקשו וקשו (Exod. 1 2).

ע"ט = § 79.

7. — Five pairs of words respectively occur twice, in one instance both are without the prefix Vav and in the other both are with this prefix. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, one in MS. and two printed: (I) Paris Ochliah Ve-Ochliah, § 251, which I have printed; (II) Orient. 4445, fol. 94b, on Levit. 11 19, and (III) the printed Massorah Finalis, letter ו, § 34. List II, which exhibits the oldest form of this Rubric, is still without a heading and does not fix the number of the pairs, though it records the same five.

ע"פ = § 80.

7. — An alphabetical List of pairs of words, the first word of which is with the prefix Vav and which are severally without this prefix in all the other Scriptures. That is, in all other parts of the Scriptures where these two words are thus combined the first word of this combination is without the prefix Vav.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 47a, on Exod. 19 18, which I have printed; (II) Add. 15,451, fol. 316b, on Ezek. 17 18; (III) the same MS., fol. 436b, on Job 1 1; (IV) Halle Ochliah Ve-Ochliah I, § 32; (V) Paris Ochliah Ve-Ochliah, § 31, and (VI) the printed Massorah Finalis, letter ו, § 2. This Rubric is incorporated in the Variations given in the editio princeps of Bomberg's Rabbinical Bible, Venice 1517. Here it is treated under the title וקשו וקשו and is not arranged alphabetically. Though it records sixteen of these pairs, thirteen only are identical with those given in the alphabetical Lists and the following three are new: וקשו וקשו (Numb. 34 18); וקשו וקשו (Ezek. 37 22) and וקשו וקשו (Numb. 35 30).

ע"ק = § 81a-d.

7. — Words beginning with the prefix Vav and combined with Jehovah which respectively occur once only. The four fragmentary Lists marked § 81a-d exhibit the first attempts made by the different Massorites to collect the words beginning with the prefix Vav which are followed by the Tetragrammaton and which in this combination occur once only. These incipient catalogues again show the gradual expansion of what afterwards became long Lists which later Nakdanim furnished with headings or subscriptions and catchwords.

Fragment I. — This fragment, which is marked 81a and which, records six instances, is from Orient. 2849, fol. 107a, on Numb. 10 34. The first example is incorrectly given here, since וַיָּבֹאוּ occurs twice and belongs to the Rubric which records the two instances of words beginning with Vav and followed by the Tetragrammaton where it is rightly given. (Vide infra, letter ו, § 83.) וַיָּבֹאוּ the sixth example is altogether a mistake, since the combination with the prefix Vav does not occur. וַיָּבֹאוּ without the prefix, which does occur (Gen. 24 44), is outside the scope of this Rubric. It is probably a clerical error for וַיָּבֹאוּ 1 Kings 14 15.

Fragment II. — This fragment, which is marked § 81b, and which records ten examples, is from Arund. Orient. 16, fol. 120b, on Isa. 19 21. וַיָּבֹאוּ the second example, is against the design of this Massorah which is to register the unique instances with the prefix Vav and is manifestly a mistake for וַיָּבֹאוּ Isa. 53 1.

Fragment III. — This fragment, which is marked § 81c and which registers eight examples, is from Harley 5710—11, Vol. I, fol. 119b, on Deut. 11 23.

Fragment IV. — This fragment, which is marked § 81d and which records twenty-two, or more properly twenty-one such examples, is from the same MS., viz. Harley 5710—11, Vol. II, fol. 47a, on Jerem. 25 4. It will be seen that וַיָּבֹאוּ is recorded twice, both as the twelfth example and the twenty-second.

Besides these four incipient Lists I have also collated three others in the ancient Codex Orient. 4445: (I) on Exod. 12 23, fol. 53b, which records twelve examples; (II) fol. 54a, which gives sixteen examples, and (III) on Numb. 14 3, fol. 132a, which also catalogues sixteen examples. With the exception of the few mistakes which I have pointed out in Fragments I, II and IV, all the instances both in those which I have printed and in the three in Orient. 4445, are embodied in the following developed List.

מ'ד = § 81e.

ו. — Words beginning with Vav and combined with Jehovah all of which have no parallel in the Scriptures. Of this expanded Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 181b, on Deut. 30 3, which I have printed; (II) Halle Ochliah Ve-Ochliah I, § 152; (III) Paris Ochliah Ve-Ochliah § 187, and (IV) the printed Massorah, on Judg. 1 1 in the outer square enclosing the first word of the book.

It will be seen that List I has no heading, but adds a subscription at the end which often serves as a heading, indicating the import of the Rubric, and that it records forty instances. List II, which records the same forty instances, is already furnished with a heading fixing the number at forty (הרבה מן הן). (הרבה מן הן) as well as with catchwords. Here, however, the twenty-sixth instance, is manifestly a clerical error for וַיָּבֹאוּ (Zech. 8 3), as is evident from the faulty catchwords וַיָּבֹאוּ, List III records identically the same forty instances as List I and is furnished with a much better heading than List II (מ' מן הן) וַיָּבֹאוּ וְהַיָּהוָה הוֹשִׁיעַנו וְהוֹשִׁיעַנו לַיְהוָה אֱלֹהֵינוּ וְהוֹשִׁיעַנו לַיְהוָה אֱלֹהֵינוּ. Though List IV also states in a somewhat different heading (מ' מן הן וְהַיָּהוָה אֱלֹהֵינוּ) that it contains forty such examples, it records forty-one adding וַיָּבֹאוּ (Isa. 40 8). But as וַיָּבֹאוּ also occurs in Ps. 37 9 it is in conflict with the import of this Massorah, which records unique instances. It is manifestly the addition of a later Nakdan who was misled by the various reading in Isa. 40 81.

מ'ד = § 82a.

ו. — Words followed by Jehovah which respectively occur twice, once without the prefix Vav and once with it. This fragment which exhibits the first attempt to collect these combinations and which records two such pairs only, is from Orient. 2849, fol. 107a, on Numb. 10 84. The second pair are incorrect, since וַיָּבֹאוּ occurs many times, whilst the design of this Massorah is to record unique combinations with the Tetragrammaton. Another incipient List, recording seven of these pairs, I have found in the ancient Codex Orient. 4445, fol. 48b, on Exod. 6 8. They are identical with those incorporated in the expanded List § 82b.

מ'ד = § 82b.

ו. — Eleven words which respectively occur twice are unique. That is, they are followed by the Tetragrammaton and in this combination are once without the prefix Vav and once with it.

Of this expanded Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 37b, on Exod. 6 8, which I have printed; (II) the same MS., Vol. I, fol. 280a, on 1 Kings 14 14; (III) Add. 15,451, fol. 287b, on the same passage, (IV) the same MS., fol. 349a, on Isa. 19 21; (V) the same MS., fol. 365a, on Isa. 51 9; (VI) Halle Ochliah Ve-Ochliah I, § 152; (VII) Paris Ochliah Ve-Ochliah § 186, and (VIII) the printed Massorah Finalis, letter ו, § 107.

Though all the eight Lists coincide in giving eleven pairs only, yet List II omits וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ, the fifth pair, and gives in its place וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ (Zech. 8 2). As Lists II, III and V have no headings and do not fix the number of these pairs, this additional pair does not conflict with any others which may still be found belonging to the same category.

The five Lists which are furnished with headings materially differ in their respective wording, and thus afford a striking proof that they emanate from different Massoretic Schools. Besides the unmeaning heading of List I, which I have printed, List IV heads it וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ וְהַיָּהוָה אֱלֹהֵינוּ, which admirably states the import of this Rubric. List VI heads it וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ, which is less intelligible, because of the absence of וְהַיָּהוָה אֱלֹהֵינוּ. The same is the case with List VII which heads it וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ. Though expressed in different words List VIII, like List IV properly indicates the design of this Massorah, viz. וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ. The mere exhibition of these variations is enough to show that they are the compilations of different Massorites.

מ'ד = § 83.

ו. — Nine words which begin with the prefix Vav and are followed by Jehovah respectively occur twice. That is, in contradiction to the pairs recorded in the preceding Rubric which in this combination are once only with the prefix Vav.

With the exception of List V all the Lists coincide in stating in their respective headings that there are nine such pairs and in recording the same nine examples, only that List II gives the third pair (וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ) twice, which is manifestly due to a clerical oversight. The printed Massorah, however (List V), states in the heading that there are eleven such pairs (ואת) and duly records eleven, adding וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ (Exod. 9 4; Deut. 28 59) and וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ (Deut. 28 11; 30 9). This would seem to indicate that the headings of all the other Lists which are from MSS. of different Schools of Massorites and from countries far apart, are wrong and that the number was added to agree with the instances enumerated in the respective Rubrics, or that in the case of the two pairs recorded in List V, this Rubric was based upon Codices which exhibited וַיָּבֹאוּ or וַיָּבֹאוּ after the verb and not וַיָּבֹאוּ. It is also to be remarked that List V enumerates the first eleven instances in which this combination occurs with their respective catchwords separately and the second with their catchwords separately and not in pairs.

The headings of the different Lists again show that they emanate from different Massoretic Schools. Of List I the heading is וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ; List II is headed וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ; List III is headed וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ; List IV is headed וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ and List V is headed וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ.

מ'ד = § 84.

ו. — Pairs of words which respectively occur twice only, once with the prefix Vav before the second word and once without it before both words. This Rubric is from Add. 15,451, fol. 86a, on Exod. 39 18. The heading I have supplied, since the Rubric in the Massorah is without a heading. In the Massorah Parva, however, on the same folio on וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ it is stated that there are eleven such pairs, yet the Rubric itself records fifteen. Even if we deduct the thirteenth pair, for וַיָּבֹאוּ וְהַיָּהוָה אֱלֹהֵינוּ does not occur in the *textus receptus*, we have still fourteen and the conflict between the Massorah Magna and the Massorah Parva on this passage remains. It will be seen that the instances are restricted to the Pentateuch.

מ'ד = § 85a—b.

ו. — Pairs of words which respectively occur twice only, once without the prefix Vav before the first word and once with this prefix before both words. The two incipient Lists marked § 85a, and § 85b, the one recording seven pairs and the other five, are (I) from Orient. 2849, fol. 80b, on Gen. 3 18, and (II) from the

same MS., fol. 33b, on Gen. 9 18. A still more ancient fragment which registers seven pairs, is given in Orient. 4445, fol. 114a, on Levit. 26. They exhibit the earliest attempt to collect the instances which belong to this category and in this respect are interesting to the study of the gradual development of the Massorah.

י"ד = § 85c.

י. — *Thirty-six pairs of words which are alike and which occur twice only, once with the prefix Vav before both words and once without this prefix before the first word.* This Rubric is from Add. 15,451, fol. 392b, on Zech. 8 10. According to the heading, which fixes the number of these pairs at thirty-six, this List professes to register all the instances which belong to this category. That it records twenty-eight only, is due to the fact that the space allotted in this Codex to the marginal Massorah does not admit the rest of the Rubric and hence the Nakdan had to break off in the middle of the twenty-eighth pair. The remaining eight instances, however, the Nakdan has recorded in another part of the Massorah.

י"ד = § 85d.

י. — *Pairs of words which respectively occur twice only, once without the prefix Vav before the first word and once with this prefix before both words.* This Rubric is from the same MS., Add. 15,451, fol. 457b, on Neh. 5 10. On collating this List with the former it will be seen that it records the eight instances which are wanted in § 85c to make up the thirty-six pairs. They are in this List Nos. 4, 6, 7—11 and 13. It often happens that when the Nakdan had to break off in the middle of a Rubric the rest of the List is contained in another part of the Massorah. Though it records twenty-one pairs there are really twenty only, since Nos. 3 and 21 are duplicates.

י"ד = § 85e.

י. — *Fifty pairs of words which respectively occur twice only, once with the prefix Vav before both words and once without this prefix before the first word.* This developed Rubric, which is already furnished with catchwords, is from the printed Massorah Finalis, letter י, § 33. Though the heading emphatically states that there are fifty such pairs, the Rubric itself records forty-eight only. It is in conflict with § 85c where it is distinctly stated that there are thirty-six pairs. Whether this discrepancy is due to the compiler of Rubric 85e having been more successful in collecting the different incipient Lists and connecting them into one chain, or whether it arises from the fact that the two Rubrics are based upon different redactions of the text which exhibited various readings, it is now difficult to determine.

The pairs which are wrongly transposed in Jacob b. Chayim's List I have corrected, but the blundering catchwords I have indicated by asterisks that they may testify to the oft-repeated statement that they cannot always be relied upon, having been supplied by later Nakdanim.

י"ד = § 86.

י. — *Four groups which respectively occur three times in the same Section, are in the first instance without the prefix Vav and in the second and third instances with this prefix.* The design of this Massorah is to militate against the various readings which obtained in other recensions and which exhibited the Vav, as will be seen from the notes on Levit. 25 25 in my edition of the Bible and in the Septuagint on Isa. 43 12; 44 8; Ezek. 38 6.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 178b, on Levit. 25 25, which I have printed; (II) Orient. 4445, fol. 111b, on the same passage; (III) the same MS., fol. 112a, on Levit. 25 35; (IV) Paris Ochlal Ve-Ochlal, § 239, and (V) the printed Massorah Finalis, letter י, § 37. List IV states in the heading that there are three such groups only (שלוש) and records three, omitting the third group (שלוש) which is due to the fact that the compiler of this Rubric could find this number only. List III, which exhibits the oldest form of this Massorah, not only records identically the same four groups, but adds at the end that this Rubric is from the celebrated Codex Mughah (מגוה).

י"ד = § 87.

י. — *Four groups which respectively occur three times in the same Section are in the first instance with the prefix Vav and with-*

out it in the second and third instances. The design of this Massorah, which records the converse phenomenon, is the same as that of the preceding Rubric, as will be seen from the notes on Jerem. 5 29; 9 8; Job 38 3.

Of this Rubric I collated three Lists, one in MS., and two printed: (I) Arund. Orient. 16, fol. 81b, on 1 Kings 7 18, which I have printed; (II) Paris Ochlal Ve-Ochlal § 240, and (III) the printed Massorah Finalis, letter י, § 40.

י"ד = § 88.

י. — *Six groups which respectively occur three times in the same Section are with the prefix Vav in the first and the second instances and without it in the third instance.*

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 102b, on 2 Kings 7 1, which I have printed; (II) the same MS., fol. 141a, on Isa. 51 11; (III) the same MS., fol. 193b, on Ezek. 40 36; (IV) the same MS., fol. 304b, on Ps. 80 20; (V) Add. 15,251, fol. 204b, on 2 Kings 7 1; (VI) Paris Ochlal Ve-Ochlal, § 241, and (VII) the printed Massorah, on Ezek. 40 36.

י"ד = § 89a-e.

י. — *Pairs of words which respectively occur once only with the prefix Vav before both words.* The design of these Lists is to record those combinations only in which the first word is abnormally with the prefix Vav.

The five fragments marked § 89a-e, which do not occur in the printed Massorah, are respectively: (I) from Orient. 2349, fol. 97b, on Levit. 25 44; (II) the same MS., fol. 101b, on Num. 3 46; (III) Add. 15,451, fol. 49b, on Exod. 17 12; (IV) the same MS., fol. 54a, on Exod. 24 21, and (V) the same MS., fol. 65b, on Exod. 33 25. To these I have now to add three more incipient Lists from the ancient Codex Orient. 4445, which I have found since the publication of Volume I and which I shall here give as Nos. VI, VII and VIII in order to identify them in the collation. Fragment VI, which records ten instances, is on Gen. 46 9, fol. 37a; VII, which records twenty-six, is on Exod. 30 9, fol. 73a, and VIII, which records twelve, is on Levit. 25 44, fol. 112b. These incipient Lists exhibit the first attempts on the part of the Massorites to collect the instances which belong to this category and which were afterwards grouped together into one catalogue. Their relation to the fully-developed Rubric will be discussed in the analysis of the following List.

י"ד = § 89f.

י. — *Seventy-four pairs occur once only with the prefix Vav before both words.* Of this fully-developed Rubric, which I have not found in any MS. I collated two Lists, both printed: (I) Paris Ochlal Ve-Ochlal, § 253, which I have printed, and (II) the printed Massorah Finalis, letter י, § 31. In the collation of these two Lists with each other and with the eight MS. fragments I take List I, which I have printed, as the standard and describe the variations from it according to the numerical sequence followed therein.

List II. — This List which states in the heading that there are sixty-two such examples (שנים ושלשים ושתיים) records sixty-five, so that the heading and the contents are in conflict. This is probably due to the fact that a later Nakdan added three more instances which he was able to find and did not alter the heading. As to its contents it gives five instances which are not in List I, viz. (1) וְאֵשׁ אֶתְּחַד 1 Sam. 27 11; (2) וְאֵשׁ אֶתְּחַד 2 Kings 22 1, but as it also occurs in 2 Chron. 34 1 it is contrary to the scope of this Massorah; (3) וְאֵשׁ אֶתְּחַד Josh. 13 11; (4) וְאֵשׁ אֶתְּחַד (1 Chron. 7 7) and (5) וְאֵשׁ אֶתְּחַד Gen. 18 11, and omits no fewer than fourteen, which are recorded in List I, viz. Nos. 6, 15, 23, 24, 26, 31, 33, 41, 42, 46, 47, 53, 62 and 69.

Fragment I. — Though this fragment records five instances only, it gives one which is neither in List I nor List II, viz. וְאֵשׁ אֶתְּחַד Ezek. 45 25.

Fragment II. — This fragment, which catalogues four instances, gives the same new one as fragment I.

Fragment III. — This fragment, which records ten instances, also gives one which is not contained in Lists I and II, viz. וְאֵשׁ אֶתְּחַד Deut. 14 18. As the first instance in this incipient List occurs twice, it does not belong to this category.

Fragment V. — Records thirty-two instances, three of which are not given in List I. One is in List II, viz. וְאֵשׁ אֶתְּחַד and two are new, וְאֵשׁ אֶתְּחַד 2 Chron. 11 13, and וְאֵשׁ אֶתְּחַד 2 Kings 10 33

Fragment VI. — All the ten instances recorded in this ancient fragment are given in Lists I and II. At the end of this incipient List the Massorite added ל' מלן .

Fragment VII records twenty-six instances, three of which are not in List I, viz. (1) וְקָטַל וְיִצְחָק Levit. 26 1; (2) וְאֵשׁ וְאָקֵה which is also given in List II and Fragment V, and (3) $\text{וְנִלְכָּד וְיִלְכָּד}$ which is also contained in Fragment V.

Fragment VIII, which records twelve instances, gives the same three which are not in List I, but are in Fragment VII.

The result of this analysis shows that the longest catalogue (List I), which gives the number at seventy-four, does not exhaust all the instances which belong to this category. The explanation which Frensdorff gives for the omission of these instances (Paris Ochlah Ve-Ochlah, Notes p. 50 &c.), that the design of this Massorah is not simply to record the unique instances in which the first word in this combination has the prefix *Vav*, but those only which occur again without this prefix, is not sustained by a careful examination of all the passages and is certainly precluded by the contents of the most ancient incipient Lists.

ז' = § 90a.

ז' . — *Nine verses are alike in having respectively four words at the end of the verse.* That is, in these verses the same word occurs twice with one word intervening and one ending the verse, thus making four, and the repeated word is abnormally without the *Vav* conjunctive. Of this Rubric I collated two Lists, one in MS. and one printed: (I) Arund. Orient. 16, fol. 217a, on Zech. 1 18, which I have printed, and (II) the printed Massorah on the same passage. Though List I states in the heading that there are nine such instances, it enumerates eight only. List II, which also records eight verses, states in the heading that there are eight only ($\text{ח' שְׁמוֹת מְבוּרָה מִיֵּשׁב וְעִמָּה רַחֵם אֱלֹהֵינוּ בְּעַצְמוֹ}$). The two Lists, however, do not give the same eight instances. The former omits Ps. 46 11 and the latter 2 Sam. 7 8. The addition of נִרְמָה in the heading of List I is important, inasmuch as it defines the import of this Massorah by restricting these instances to the end of the verse and thus accounting for the omission of $\text{בְּיִצְחָק וְקָטַל}$ (2 Sam. 5 2), $\text{אֶרְצָתְךָ אֶת־אֶרְצֹתְךָ}$ (2 Sam. 7 7) &c.

ז' = § 90b.

ז' . — *Nine verses are alike having four words which are without the prefix Vav.* Of this form of the Rubric I collated two Lists, both in MSS.: (I) Arund. Orient. 16, fol. 295a, on Ps. 45 7, which I have printed, and (II) Vienna Codex No. 85 on the same passage. Though the heading of this Rubric, which is exactly the same in both Lists, states in which these nine verses are alike i. e. in the absence of the *Vav* conjunctive, it omits to define the position of the four words in question and thus leaves the import of this Massorah uncertain. Both Lists record the same nine verses in exactly the same order. By the inverted *Segols* on the catchwords for Ps. 45 7, the Nakdan indicates that the Massorah in the MS. is on this passage.

ז' = § 91.

ז' . — *Twelve verses are alike, they respectively begin with a word without the prefix Vav, which is repeated with one expression only intervening and which is unlike the one at the beginning of the Verse, inasmuch as it is with the prefix Vav.* That is, in twelve instances a word which begins the verse without the *Vav* conjunctive, is immediately repeated with it, one word only intervening between the reduplication.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 118b, on Deut. 10 21, which I have printed; (II) Add. 15,451, fol. 291b, on Jerem. 34 19; (III) Add. 21,160, fol. 40b, on Gen. 38 25; (IV) the same MS., fol. 270b, on Deut. 10 21; (V) Halle Ochlah Ve-Ochlah, fol. 9a, margin, and (VI) the printed Massorah Finalis, letter ז' , § 42.

Though five of the six Lists state in their respective headings that there are twelve such verses, two only (Lists I and VI) record this identical number in precisely the same order. Lists III and IV give ten, omitting Hag. 2 8 and Eccl. 1 4. List II states in the heading that there are eleven such verses only. It omits two (Ps. 60 9; Eccl. 1 4) and makes up the eleven by giving as No. 2 $\text{אֶל־עֲבָדֶיךָ הָאֱלֹהִים הָאֵלֶּים}$ (Gen. 31 58) which belongs to this category, though none of the other Lists give it. This unquestionably shows that these Rubrics emanate from different Massoretic Schools and are based upon different reconstructions of the text. The different wording of the respective headings accentuate this fact. Besides the complicated heading of List I which I have printed, List II has it $\text{סְמוֹת דְּרִישׁוֹן קְרָמָה דְּמַסְמֵק וְהַלָּה יֵּשׁבֵהוּ}$

ח' $\text{סְמוֹת דְּרִישׁוֹן דְּרֵימָן דְּרֵימָן דְּרֵימָן דְּרֵימָן}$ List V has it $\text{סְמוֹת דְּרִישׁוֹן דְּרֵימָן דְּרֵימָן דְּרֵימָן דְּרֵימָן}$. This Massorah records the converse of the phenomenon registered in the preceding Rubric. Here the reverse is the case. The reduplicated words are not only in the middle of the verse, but have the prefix *Vav* in the first instance and are without it in the second. That this Massorah is designed to militate against various readings will be seen from the notes on Isa. 45 14 in my edition of the Bible.

ז' = § 92.

ז' . — *Eight words are unique in that they respectively occur twice in the middle of the verse with one word only intervening first with the prefix Vav and then without this prefix.* This Massorah records the converse of the phenomenon registered in the preceding Rubric. Here the reverse is the case. The reduplicated words are not only in the middle of the verse, but have the prefix *Vav* in the first instance and are without it in the second. That this Massorah is designed to militate against various readings will be seen from the notes on Isa. 45 14 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 10b, on Gen. 19 4, which I have printed; (II) Halle Ochlah Ve-Ochlah, fol. 9a, margin where it is given as the converse (מְבוּרָה) of the preceding Rubric, and (III) the printed Massorah Finalis, letter ז' , § 43. The heading of List II indicates the import of this Massorah more explicitly, viz. $\text{ח' דְּרִישׁוֹן כָּאֲשֶׁר מַסְמֵק מִבְּיַד מְבוּרָה מִבְּיַד מְבוּרָה}$.

ז' = § 93.

ז' . — *Eight verses in which the same word occurs twice, once at the beginning of the verse and once immediately after with one expression only intervening and both are with the prefix Vav.* In this respect, therefore, this Massorah differs from Rubric 91 where the first of the duplicate which begins the verse is without the *Vav* conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 123b, on Zech. 7 6, which I have printed; (II) St. Petersburg Codex of A. D. 916, and (III) the printed Massorah on Ezek. 46 7. List II rightly omits the second list וְהַלָּה מִן־עֵד Numb. 31 20 because וְהַלָּה occurs twice more in this verse, and correctly gives in its place וְהַלָּה מִן־עֵד Exod. 26 13. List III, which also omits the Numbers passage, records seven instances only, though it states in the heading that there are eight.

ז' = § 94.

ז' . — *Thirteen verses in which the same word occurs twice in the middle of the verse, with one expression only intervening and both are with the prefix Vav.* The phenomenon which the preceding Rubric records with regard to the reduplication at the beginning of the verse this Massorah registers as occurring in the middle of the verse.

On examining the passages which constitute this Rubric, it will be seen that in some instances the duplicate expression is redundant, whilst in others various readings are exhibited in the Codices of the less dominant Schools of textual redactors, as is shown in the notes on Esther 4 16, and 2 Chron. 8 9 in my edition of the Bible. The design of the Massorah, therefore, is to militate against these variations. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 273a, on Esther 4 16, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Jerem. 20 6.

ז' = § 95.

ז' . — *Twenty-eight verses in which the same word occurs twice with one expression only intervening and both words are with the prefix Vav.* The design of this Massorah is to record all the instances in the Bible in which the same word is repeated with one expression only intervening, and in which both the words have the prefix *Vav*, irrespective of the position which this reduplication occupies in the several verses. Hence this register necessarily includes the three Rubrics which are designed to indicate the position which these reduplications occupy in the several verses. (§§ 93, 94 and 96.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Add. 15,451, fol. 385b, on Nah. 1 12, which I have printed; (II) the same MS., fol. 73a, on Levit. 7 24; (III) the same MS., fol. 256b, on 2 Kings 14 26; (IV) the same MS., fol. 889b, on Ezek. 48 22, and (V) the printed Massorah Finalis, letter ז' , § 44.

It is remarkable that though all the four MS. Lists state in their respective headings that there are twenty-eight such instances, Lists I and II record twenty-nine, whilst Lists III and IV record twenty-seven. Moreover, List II omits the third instance, viz. *אָבִי שָׁרָה וְאִמִּי* (Exod. 35 9) and makes up this number by giving *יְהוָה יִשָּׁרָה וְיָשָׁר* (Gen. 9 18) which none of the other Lists give. The absence of the last two instances in Lists III and IV, which reduces the number to twenty-seven, is manifestly due to the fact that the space allotted to the Massorah was exhausted. It is in Jacob b. Chayim's Rubric (List V) where the confusion arises. It states in the heading that there are thirty-five such verses (הָיוּ מִן הַלֵּב נְסִיחַ וְכִלִּי) and it records twenty-five only. Of these the following three are not contained in any of the MS. Lists: (1) *וּבִן לִי וּבִן רֵעִי* Gen. 13 8; (2) *וְהָרַשְׁתָּ עִקְ הָרִשָׁי אִבְנֵי* 2 Sam. 5 11, and (3) *וְיָשָׁר וְיִשָּׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר* 2 Kings 17 36, whilst the seven or rather the eight verses which form the first part of the MS. Rubric are entirely omitted. This exclusion is manifestly due to the fact that these verses constitute a separate Rubric (*vide supra*, letter *v*, § 93); but why the compiler of Jacob b. Chayim's List did not for the same reason omit the middle thirteen and the last eight verses which also constitute separate Rubrics (*vide supra*, letter *v*, § 94 and *infra*, letter *v*, § 96) and why he did not indicate this exclusion in the heading, but left the puzzling number *thirty-five* (לֵב) it is difficult to divine.

In comparing the contents of these five Lists we obtain the following results. The four MS. Lists record thirty such verses; the printed List adds three new ones, whilst all the five Lists omit two which belong to this category, viz. *וְהָרַשְׁתָּ עִקְ הָרִשָׁי מִתּוֹ* Exod. 26 13 and *וְהָרַשְׁתָּ קִיר הָרִשָׁי עִצִּים* 1 Chron. 14 1. Putting these together we actually have the thirty-five mentioned in the heading of List V. Though the puzzling heading of Jacob b. Chayim's List (V) may thus be explained, I can suggest no solution of the different headings in the printed Massorah by which it is referred to. On Gen. 19 26 it is described as *כִּהָּ מִסֵּוּר רִמֵּי* and on 2 Sam. 21 20 as *לִיכֵּי פְסוּקִים*.

צ"ו = § 96.

7. — *Eight verses are alike, the same words occur twice with one expression only intervening, at the end of the verse and both words have the prefix Vav.* The phenomenon which § 93 records with regard to the reduplication at the beginning of the verse, this Massorah registers as occurring at the end of the verse.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, all in MSS.: (I) Harley 5710-11, Vol. II, fol. 43b, on Jerem. 19 1, which I have printed; (II) Orient. 4445, fol. 132a, on Numb. 13 23; (III) Arund. Orient. 16, fol. 38a, on 1 Sam. 6 5; (IV) Add. 15,250, fol. 148b, on the same passage; (V) Add. 15,251, fol. 248b, on Jerem. 19 1; (VI) Add. 15,451, fol. 183a, on 1 Sam. 6 5, and (VII) Add. 21,160, fol. 209a on Numb. 13 23.

With the exception of List II all the others state in their respective headings that there are eight such verses and record identically the same eight. List II, however, which exhibits the oldest form of this Massorah, not only heads it *י פְסוּקִים רִמֵּי מִסֵּוּר מִלֵּה וּמִסֵּוּר מִתּוֹ וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר* but records seven, omitting the last instance, viz. Prov. 26 10, which is probably due to the various reading in this passage, as will be seen in the notes in my edition of the Bible.

Since the publication of the Massorah I found a Rubric in this ancient Codex (Orient. 4445, fol. 67b), on Exod. 23 13, recording nine verses in Exodus in which the same word occurs twice, once at the beginning of the verse and once in the middle, both having the prefix *Vav*. I give them in the order in which they are registered in the Rubric, as will be seen from the foot-note.¹ Exod. 36 13; 12 16; 34 22; 25 5; 35 7; 23 9; 31 5; 35 33; 23 16. The difference between this Rubric and § 93 is that the former fixes the precise position of the second word in the reduplication, whilst this Massorah does not fix its position; simply stating that it is the middle of the verse.

1 מִן פְסוּקֵי בְּיָמֵינוּ אֵיךְ בָּחוּן ל' ב' מִלֵּין הֵן בְּרֵאשׁ סֵפֶר וְהֵן בְּאֲחֵרֵי סֵפֶר הַזֶּה וְהָיוּ שֵׁנִים מִהֶן וְהָיוּ בְּיָמֵינוּ מִקְרָא וְבִינֵינוּ וְהֵן שְׁבֹעֹת וְעַתָּה אֵילֵּם מִסֵּוּרֵם, וְהָיוּ וְאִבְנֵי שָׁרָה מִתּוֹ, וְהָיוּ עִקְ הָרִשָׁי אִבְנֵי שָׁרָה מִתּוֹ, וְהָיוּ עִקְ הָרִשָׁי אִבְנֵי שָׁרָה מִתּוֹ, וְהָיוּ עִקְ הָרִשָׁי אִבְנֵי שָׁרָה מִתּוֹ.

צ"ז = § 97a.

7. — *Seven verses are unique, they respectively begin with a word with the prefix Vav, which is repeated without this prefix.* The design of this Massorah is to militate against the various reading in Numb. 5 10, as will be seen in the notes on this passage in my edition of the Bible.

Of this recension of the Rubric, which is not in the printed Massorah, but which is one of the oldest parts of this Corpus, I collated six Lists: (I) Harley 5710-11, Vol. I, fol. 173a, on 1 Sam. 1 7, which I have printed; (II) Orient. 4445, fol. 120b, on Numb. 4 16; (III) Add. 15,451, fol. 111a, on Numb. 26 33; (IV) Add. 21,160, fol. 191b, on Numb. 4 16; (V) the same MS., fol. 194a, on Numb. 5 10, and (VI) Halle Ochliah Ve-Ochliah, Supplement, fol. 132b.

Lists I, II, V and VI alone give the same seven instances in practically the same order. List III states in the heading that there are six such verses (י פְסוּקִים) and not only records six, but omits two instances, viz. Ezek. 34 24; 40 18, which are given in Lists I, II and V. It however makes up the six by giving Numb. 26 33 (יִשָּׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר וְיָשָׁר) which the other Lists do not record. List IV also states in the heading that there are six such verses only and omits 1 Sam. 1 7.

צ"ח = § 97b.

7. — *Twelve verses which respectively have the same word twice, once at the beginning of the verse with the prefix Vav and once in the middle of the Verse without the Var.* This expanded List I have found in the printed Massorah only, on Numb. 4 16. Though it records five more instances than the preceding List, it omits Numb. 26 33, which is given in List III of the shorter recension.

צ"ח = § 98.

7. — *In fifteen verses the same word occurs twice, once at the beginning of the verse with the conjunctive Vav and once at the end of the verse without the Var.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 274a, on Esther 7 7, which I have printed; (II) Orient. 2348, fol. 86b, on Exod. 32 16; (III) Orient. 2349, fol. 76b, on the same passage, and (IV) the printed Massorah on 1 Kings 22 48.

Lists I and IV alone give identically the same fifteen instances: whilst Lists II and III record sixteen, adding *וְהָרַשְׁתָּ עִקְ הָרִשָׁי מִתּוֹ* Exod. 26 24. The heading, therefore, *v*, of these two Lists must be a mistake for *v*.

צ"ט = § 99.

7. — *Twelve verses respectively begin with the same word which is repeated twice in the middle of the verse and all the three words are without the conjunctive Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated seven Lists: (I) Harley 5710-11, Vol. I, fol. 91a, on Numb. 9 22, which I have printed; (II) the same MS., Vol. II, fol. 119a, on Zeph. 2 2; (III) Arund. Orient. 16, fol. 136a, on Isa. 40 24; (IV) the same MS., fol. 215a, on Zeph. 2 2; (V) the same MS., fol. 374b, on Ezra 4 15; (VI) Add. 15,451, fol. 450a, on the same passage, and (VII) Orient. 2349, fol. 106b, Numb. 9 22.

With the exception of List II, all the other Lists state in their respective headings that there are twelve such verses and apart from List III, which by a clerical error omits Zeph. 2 2 and Ezra 4 15, record identically the same twelve instances. List II, however, heads this Rubric *י פְסוּקֵי בְּקִיר* and duly records fourteen, adding *וְהָרַשְׁתָּ עִקְ הָרִשָׁי מִתּוֹ* viz. Prov. 6 10 and 24 33, which none of the other Lists give.

ק = § 100.

7. — *Ten verses in which respectively the same word occurs three times, in the first and second instances it is without the conjunctive Vav and in the third it is with the conjunctive.* On referring to the notes in my edition of the Bible, on Deut. 17 8; Jerem. 34 17; Obad. 13 and Neh. 9 6 it will be seen that the design of this Massorah is twofold. It is in the first place to militate against the various readings which some recensions of the text exhibited and in the second place to exclude the textual reading or *Kethiv* in Neh. 9 6.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 4710-11, Vol. I, fol. 123a, on Deut. 17 8, which I have printed; (II) Orient. 4445, fol. 41a, on Gen. 49 31; (III) Add. 15,451, fol. 37a, on Gen. 49 31; (IV) Add. 21,160, fol. 66b, on Exod. 3 2, and (V) the printed Massorah Finalis, letter *v*, § 48.

All the MS. Lists emphatically state in their respective headings that there are ten such verses and they all coincide in enumerating the same ten only. Jacob b. Chayim's List, however, states in the heading that there are eleven such verses (יא פְסוּקֵי) and records twelve. The two additional ones are

אלה אלה ואלה ואלה אלה = Gen. 47 19 and ארמנתו ארמנתו וארמנתו לפה נמות where ארמנתו is manifestly a scribal error for ארמנתו Isa. 49 12. The *vav* of the heading, which is in conflict with instances recorded in the List itself must, therefore, also be due to the carelessness of the Scribe. It ought to be *vav*. The heading *vav* in the printed Massorah on Gen. 49 31, where this Rubric is mentioned but not given, is not a mistake, but is in accordance with all the MS. Lists.

ק"א = § 101.

¶ — *In ten verses the same word respectively occurs three times, the first and third time it is without the conjunctive Vav and the middle one is with the Vav; three of these instances begin a verse and seven are in the middle of the verse.* It will be seen that the Rubric is divided into two parts; the three instances in which the first word of these triplets begins the verse are given in the first part and the seven are recorded in the second part. For the sake of perspicuity, however, I have united the two headings into one in the translation. Of this entire Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 5b, on Gen. 9 5, which I have printed; (II) Add. 15,451, fol. 7a, on Gen. 9 5; (III) the same MS., fol. 23b, on Gen. 31 53, and (IV) the printed Massorah on Isa. 49 21.

List II heads it *וה מוקד* and records seven only, omitting Gen. 31 53; 1 Sam. 12 5 and Jerem. 14 12. List III, which is headed *וה מוקד ויהי*, registers eight only. It omits three, viz. 1 Sam. 12 3, 5, and Isa. 49 21; whilst it adds *וה מוקד ויהי* Jerem. 9 22, which is neither in List I nor List II. It is remarkable that whilst List IV like List II is headed *וה מוקד* it records twelve such instances, adding *וה מוקד ויהי* Judg. 13 23 which is not in the other Lists and *וה מוקד ויהי* which is also given in List III. It is, therefore, evident that the heading of List III belongs to the recension of this Massorah which is exhibited in List IV. The catchwords *וה מוקד ויהי* in the printed Massorah (List IV) are a clerical error for *וה מוקד ויהי* Josh. 20 6.

The three verses which constitute the first part of the List which I have printed (List I) are also given in the Massorah as a separate Rubric. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 156b, on Jerem. 14 12; (II) the same MS., fol. 307b, on Ps. 92 4; (III) Add. 21,160, fol. 29b, on Gen. 31 53; (IV) Vienna Codex No. 35, on Jerem. 14 12, and (V) the printed Massorah on Gen. 31 53. As these three verses respectively occur in the Law, the Prophets and the Hagiographa, Lists III and IV add at the end the mnemonic sign *א"ק*.

The notes on 1 Sam. 12 3; Isa. 49 21, and Jerem. 9 22 in my edition of the Bible clearly show that the design of this Massorah is to exclude the various readings which obtained in other Schools of textual redactors with regard to these passages.

ק"ב = § 102.

¶ — *In eight verses the same word respectively occurs three times, the first which begins the verse is with the conjunctive Vav and the second and third are without the Vav.*

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. I, fol. 4b, on Gen. 6 19, which I have printed; (II) the printed Massorah, on Gen. 36 17, and (III) the same on Ezek. 41 24. Though List I states in the heading that there are eight such instances it records seven only. It omits Dan. 4 2, which is evidently due to the carelessness of the Scribe. List II heads the Rubric *וה מוקד ויהי* stating that there are five such verses and that the first of the triplet begins the verse. In accordance with the statement of the heading this List records five such verses only. It omits three which are in List I (Gen. 6 19; 1 Kings 3 13; 1 Chron. 24 20) and gives one (*וה מוקד ויהי* Dan. 4 22) which is omitted in List I. *וה מוקד ויהי* at the end of the catchwords for the first instance is manifestly a misprint for *וה מוקד ויהי*. Though List III also states in the heading that there are five such verses only (*וה מוקד ויהי*), yet it duly records all the eight, giving the Daniel instance which is also given in List II, but which is omitted in List I.

ק"ג = § 103.

¶ — *Eight verses in which the same word respectively occurs three times, the first and third are with the Vav conjunctive and the second is without it.* The notes on Judg. 19 19 in my edition of the Bible show that the design of this Rubric is to militate

against the Codices which exhibit variations with regard to the use of the conjunctive in these triplets.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 281a, on Dan. 6 5, which I have printed; (II) Arund. Orient. 16, fol. 156b, on Jerem. 14 12; (III) the same MS., fol. 307b, on Ps. 92 4; (IV) Add. 21,160, fol. 29b, on Gen. 31 53; (V) the printed Massorah on the same passage, and (VI) the same on Judg. 19 19.

Contrary to the usual method of the Massorah, two only of the six Lists (Lists I, VI) are on the passages which constitute this Rubric, whilst four are given on verses outside this Rubric. This is due to the fact that in these four instances the Rubric is given on the three verses which form the first part of § 101 as the converse of it and hence are recorded on those passages.

ק"ד = § 104.

¶ — *Six verses in which the same word respectively occurs three times, the first which begins the verse is without the Vav conjunctive whilst the second and third are with it.* This Rubric I have found in the printed Massorah Finalis only, letter *v*, § 49. It will be seen that in the Proverbs passage the third is *vav* with *Segol* whilst the first and second are *vav* with *Pathach*.

ק"ה = § 105.

¶ — *In ten verses in the Scriptures a word respectively begins the verse with the conjunctive Vav and the same word is repeated twice also with the conjunctive Vav.* That is, all three expressions, the one beginning the verse and the two in the middle of the verse are with the prefix *Vav*. The design of this Massorah is to militate against the various readings which obtained in other Codices with regard to some of these passages, as will be seen from the notes on Deut. 22 3; Obad. 12 and 1 Chron. 2 31 in my edition of the Bible.

Of this Rubric which I have found in the printed Massorah only, I collated two Lists: (I) on Ezek. 3 13, which I have printed, and (II) on Obad. 12.

ק"ו = § 106a.

¶ — *Six verses in which the same word respectively occurs four times, in the first three instances it is without the Vav conjunctive and the fourth time it is with the Vav.* This recension of the Rubric is based upon the Palestinian division of the Decalogue into ten verses. Hence what is in the current editions three verses in Exodus, viz. 20 3, 4 and 5 and three in Deuteronomy, viz. 5 7, 8 and 9, is according to this division respectively one verse only i. e. Exod. 20 3 and Deut. 5 7. For the reason of this division see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 76 and *vide infra*, letter *v*, § 109.

ק"ז = § 106b.

¶ — *Four verses in which the same word respectively occurs four times, in the first three instances it is without the Vav conjunctive and in the fourth it is with the Vav.* Of this recension, which is one of the oldest parts of the Massorah, I collated three Lists: (I) the printed Massorah on Ps. 27 9, which I have given in Vol. III, p. 5, § 106b; (II) Orient. 4445, fol. 60b, on Exod. 18 21, and (III) the same MS., fol. 60b, on Exod. 18 25. These three Lists coincide in giving identically the same four verses.

ק"ח = § 107.

¶ — *Seven verses are alike, they have respectively the same four words, which in the first, second and fourth instances are without variation, whilst in the third instance the word varies in form.*

It will be seen that the variation, which consists in the presence of the *Vav* conjunctive in the third instance, applies to two of the seven verses only (Gen. 41 26; Isa. 30 16), and that in five verses the difference in the third expression consists in its form. Thus in Deut. 1 31 it is *vav*, whilst the other three are *vav*. In Josh. 21 15 the third instance is *vav* without the *Vav* conjunctive according to this Massorah and against the *textus receptus*, whilst in the other three instances in this verse it is *vav* with the *Vav*. In 1 Sam. 9 4 and Ezra 8 16 all the four expressions are with the *Vav* conjunctive and the difference consists in the third word alone being in the plural (*vav*) in the one verse and in the other passage where the same name occurs

four times, it is the shorter form (לִקְרָא) in the third instance, whilst in the other three instances it is the longer form (לִקְרָאָה). In Ezek 48 16 the third alone has the prefix Mem (מִקְרָאָה) as well as the prefix Vav, whilst in the other three instances this expression in this verse is either without any prefix or is simply with the prefix Vav.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 15,421, fol. 30a, on Gen. 41 26, which I have printed; (II) Orient. 4445, fol. 80b; (III) Orient. 2348, fol. 61b; (IV) Orient. 2349, fol. 51b, all on the same passage; (V) Paris Ochliah Ve-Ochliah, § 296, and (VI) the printed Massorah, on Gen. 41 26. List I and the ancient List II not only state in their respective headings that there are seven such verses, but record identically the same seven in exactly the same order.—Though Lists III and IV state in their respective headings that there are six such verses only, they record eight. They give וַיִּשְׁכַּב רַמְתָּה Gen. 41 27 as the first instance instead of וַיִּשְׁכַּב מִרְהַר Gen. 41 26, give the other six instances in the same order as Lists I and II and add an eighth, viz. מִמַּגְדַּל 1 Sam. 16 1, which is not recorded in Lists I and II. The remarkable part, however, in connection with these two Lists is the heading, which is as follows: וְיִשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי. This wrong heading is manifestly due to the fact that the first example here given is wrong, viz. Gen. 41 27, where the first and third are actually וַיִּשְׁכַּב and the second and fourth are וַיִּשְׁכַּב. Hence the Nakdan who took this verse as exhibiting the import of this Massorah, expressed it so in the heading. List V, which is headed מִיִּשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי, adds Isa. 31 1 (עַל קַל יָקַל עַל) which none of the MS. Lists record and which is manifestly the addition of a later Nakdan. List VI, which is also headed מִיִּשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי, makes up the eight by giving מִמַּגְדַּל 1 Sam. 16 1 which, as we have seen, is also given in Lists II and III. The fact that it is here מִמַּגְדַּל עַל יָקַל עַל shows that some Massorites took the expression בְּשֵׁי קִיָּם to denote not simply different in form, but different radically. The words which I exhibited as constituting the variations as well as two of the references attached to the catchwords in the Rubric, which I have printed, must be corrected in accordance with the explanation which I have given of the import of this Massorah.

קיי = § 108.

י. — In six verses the same word respectively occurs four times, the first and second times without the Vav conjunctive and the third and fourth with the Vav. This Rubric I have found in the printed Massorah only, on Hosea 11 9.

קיי = § 109.

י. — In five verses the same word respectively occurs four times, the first is without the conjunctive Vav and the other three are with the Vav. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 81a, on Exod. 39 3, which I have printed; (II) Orient. 2348, fol. 91a, on the same passage, and (III) Orient. 5404, fol. 80a, also on the same passage.

List II furnishes an important contribution to textual criticism. It will be seen that the third example given in this Rubric is based upon the division of the Decalogue into ten verses according to which the quadruple וְיָאָה וְיָאָה וְיָאָה וְיָאָה are all in one verse, viz. Deut. 5 17. But though the twofold division of the verses in the Decalogue is indicated in the Massoretic text by the double accents (vide supra, letter י, § 106a), we have not known that this was peculiar to one School of textual redactors. This, however, is now disclosed in List II where it is emphatically stated that this division is according to the Palestinians, viz. וְיָאָה וְיָאָה וְיָאָה וְיָאָה לא תרצה רשעה שהיא פסוקא חד למעריבא Babylonians.

קיי = § 110.

י. — In twenty-eight verses in the Pentateuch the same word respectively occurs four times, first without the conjunctive Vav and then three times with it. Of this Rubric, which does not occur in this form in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 119b, on Numb. 31 28, which I have printed; (II) Orient. 2348, fol. 129b, on the same passage; (III) Orient. 5404, fol. 118b, also on the same passage, and (IV) Add. 21,160, fol. 216b, on Numb. 16 32.

Though all the four Lists emphatically state in their respective headings that there are twenty-eight such verses, they

enumerate twenty-seven only. The missing verse is Exod. 31 7. The nineteen verses of this Rubric which refer to the particle וְיָאָה constitute a Rubric by themselves (vide supra, letter מ, § 1286).

קיי = § 111.

י. — Eighteen verses are alike, they have respectively the same word four times, the first of the quadruple is without the conjunctive Vav and the other three are with the Vav. Whilst the preceding Rubric registers the verses in the Pentateuch alone, which belong to this category, the Rubric before us records the verses which occur throughout the Scriptures. The Massorah, however, excludes from this catalogue the nineteen verses in the Pentateuch which exhibit the same phenomenon with regard to the particle וְיָאָה, recorded in the preceding Rubric and which also constitute a Rubric by themselves. (Vide supra, letter מ, § 1285.)

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 144b, on Isa. 60 17, which I have printed; (II) the same MS., fol. 376b, on Ezra 7 22; (III) Orient. 4445, fol. 82b, on Exod. 39 3; (IV) the same MS., fol. 109b, on Levit. 23 38; (V) Add. 15,451, fol. 86a, on the same passage; (VI) Add. 21,160, fol. 132a, on Gen. 39 3; (VII) Halle Ochliah Ve-Ochliah, Supplement, fol. 133b, and (VIII) the printed Massorah Finalis, letter י, § 29.

With the exception of Lists II and VIII all the MS. Lists emphatically state in their respective headings that there are eighteen such verses (יִי מִיִּשְׁכַּב) and four of the Lists (III, IV, V, VI) record identically the same eighteen instances. When, therefore, List I records fifteen only, and omits three which are given in all the other seven Lists, viz. וַיִּשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי Numb. 3 27; וַיִּשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי Hosea 4 15 and וַיִּשְׁכַּב מִן דְּמִלְכָּא בְּשֵׁי קִיָּם וְהִלְתָּא שׁוּרִי חֲנִי וְרִבְכָּא שׁוּרִי Ezra 7 22, it is manifest that this omission is due to the carelessness of the Scribe. List II, which is from the same MS. as List I, states that there are seventeen such verses (יִי מִיִּשְׁכַּב) and records seventeen only, omitting Dan. 5 19 evidently because וְיָאָה occurs five times in this verse, twice without and three times with the prefix Vav (וְיָאָה וְיָאָה וְיָאָה וְיָאָה וְיָאָה). As it is given in the other six Lists, including the two from the oldest MS. (Lists II and III) it is evident that the Massorites of this School referred it to the whole phrase וְיָאָה וְיָאָה וְיָאָה וְיָאָה וְיָאָה which occurs four times in this verse, first without the prefix Vav and then three times with it. Though List VII also states in the heading that there are eighteen such verses (יִי מִיִּשְׁכַּב), it records fifteen only, omitting Ezek. 34 4; Dan. 5 19; 1 Chron. 6 56. But the omission is evidently a scribal error. We have still to consider the printed Massorah (List VIII), which states in the heading that there are twenty such verses (יִי מִיִּשְׁכַּב) and which records twenty. The two new ones are Numb. 35 5 and 1 Kings 7 5. As the verses in which the particle וְיָאָה occurs in the Pentateuch are excluded from this Rubric, the first of these additional two instances could only be admitted if we assume that it refers to the combination וְיָאָה וְיָאָה which occurs four times in the verse, first without the prefix Vav and then three times with it, which is the case with the Daniel instance. There is no difficulty about the second, viz. 1 Kings 7 2, which refers to וְיָאָה וְיָאָה וְיָאָה וְיָאָה. From their position, however, at the end of the Rubric it will be seen that they are out of order and that they are the addition of a later Nakdan who altered the ancient heading יִי into יִי to agree with the expanded number.

קיי = § 112.

י. — Seven verses in which respectively four words occur, the first is without the conjunctive Vav and the other three are with the Vav. That is, in these verses four nouns which have the article He, immediately follow each other and three are exceptionally with the conjunctive Vav. In this respect, therefore, this Rubric differs from the preceding three Rubrics. This Rubric which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 85b, on Numb. 3 81.

קיי = § 113.

י. — In three verses four words immediately follow one another, the first which begins the verse and the second are without the Vav conjunctive, whilst the third and fourth are with the Vav. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 122a, on Numb. 35 15, which I have printed, and (II) Orient. 5404, fol. 121a, on the same passage. Though both these Lists state in their

respective headings that there are three such verses only which begin a verse, and record three, there are four, the fourth instance is 1 Chron. 22 16. Hence the addition at the end of the following Rubric **ד. מדר ראי מה**.

ק"ד = § 114.

א. — In fourteen verses four words immediately follow one another, the first and second are without the Vav conjunctive whilst the third and fourth are with this Vav four of these begin the verse.

The preceding Rubric records those instances only which begin a verse, whilst this Rubric registers all the verses in the Scriptures which belong to this category. The design of this Massorah is to safeguard the abnormal absence and presence of the conjunctive in these combinations and thus to militate against the redactions which exhibit variations, as is attested by the notes on 1 Kings 2 3; Jerem. 2 26; 14 16; 1 Chron. 22 16 in my edition of the Bible.

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710-11, Vol. I, fol. 110a, on Numb. 35 15, which I have printed, and (II) the printed Massorah Finalis, letter א, § 45. The latter in very incorrect. Thus וקני ought to be **מלכה** 1 Kings 2 3; ובראה ought to be **מלכה** Jerem. 2 26; וקניתה ought to be **מלכה** 2 Chron. 3 7 and וירב משפט ought to be **מלכה** 2 Chron. 20 9.

ק"ה = § 115.

א. — Eleven verses are unique, they respectively begin with a word which is with Vav conjunctive and which is immediately followed by three words also with this Vav. That is, in each of these verses the first four words are all with Vav conjunctive. This Rubric I have found in the printed Massorah Finalis only, letter א, § 46.

The last passage for which I have given the reference Jerem. 44 22 I have marked with an asterisk because it is simply the nearest approach, since the combination as given in this Rubric does not occur in the Bible. The expression **וילקחה** occurs only three times altogether (Jerem. 29 18; 42 18; 44 22) and in the first instance the phrase is **וילקחה וילקחה וילקחה**; in the second **וילקחה וילקחה וילקחה**; and in the third **וילקחה וילקחה וילקחה**. But these combinations do not exhibit four consecutive words with the Vav conjunctive, nor does any one of them begin the verse, conditions which are absolutely required by this Rubric. The last passage, therefore, as is not infrequently the case, must have been added by a later Nakdan who mistook the import of this Massorah and who accordingly altered the original in the heading into **א**. By fixing the number of these instances at ten, the design of the Massorah is to militate against the variation which obtained with regard to Josh. 15 32, as will be seen in the notes on this passage in my edition of the Bible.

ק"ו = § 116.

א. — Five verses are alike in recording the same names, but vary in the letters. That is, in these five verses two in the Pentateuch and three in Chronicles, the same four names of the sons of Kohath are recorded in precisely the same order yet they differ with regard to the position of the Vav conjunctive. Leaving **אמראם** Amram, the first name which is necessarily without this conjunctive, the difference obtains with regard to three names. Thus in Exod. 6 18 and 1 Chron. 6 3, all the three names have the prefix Vav. In Numb. 3 19 the first and third have it. In 1 Chron. 5 28 the second and third have it; whilst in 1 Chron. 23 12 the third alone has it. On comparing the Samaritan recension of the Hebrew text on Exod. 6 18 and the notes on Numb. 3 19 in my edition of the Hebrew Bible, it will be seen that the design of this Massorah is to militate against the variations which obtained in some ancient Codices with regard to these passages.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 60b, on Exod. 6 18, which I have printed; (II) Harley 5710-11, Vol. II, fol. 133a, on 1 Chron. 5 28; (III) Arund. Orient. 16, fol. 241a, on the same passage; (IV) Add. 15,451, fol. 480a, on 1 Chron. 23 12; (V) Add. 21,160, fol. 72b, on Exod. 6 18; (VI) the same MS., fol. 189a, on Numb. 3 19; (VII) Paris Ochlal Ve-Ochlal, § 288, and (VIII) the printed Massorah on Exod. 6 18. Jacob b. Chayim (List VIII) omits Numb. 3 19 which is manifestly due to an oversight.

ק"ז = § 117.

א. — A sign about the daughters of Zelophehad. The design of this Massorah is to safeguard the promiscuous use of the conjunctive Vav in connection with the enumeration of Zelophehad's five daughters, which is given in four different verses. Leaving **מחלה** Mahlah, the first name which is necessarily without this conjunctive, this promiscuous presence and absence of the Vav is exhibited in the four names. Thus in Numb. 26 33 and Josh. 17 3 the second and fourth names have the prefix Vav. In Numb. 27 1 the third, fourth and fifth, whilst in Numb. 36 11 the order of the names is reversed and though here also the last three have the Vav they are not exactly the same names.

That the present position of the Vav simply exhibits the reading of one School of redactors and that the text of other Schools exhibited variations, is attested by the Model Codex No. 1-3 in the Paris National Library where the Massorah on **מחלה** Numb. 26 33 states that this is according to the Palestinians and that the Babylonians read it without the Vav (**מן למשאמי במסר בכל הדעה**). In Numb. 27 1 both the Samaritan recension and the Septuagint read **וקח** with Vav instead of **וקח** and in Josh. 17 3 several MSS. the Septuagint, the Syriac, the *editio princeps* of the Prophets, Soncino 1486; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494 read **וילקח** with Vav.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 122b, on Numb. 36 11, which I have printed; (II) Orient. 4445, fol. 147b, on Numb. 27 1; (III) Harley 5710-11, Vol. I, fol. 103b, on Numb. 26 33; (IV) Add. 21,160, fol. 234a, on the same passage; (V) Paris Ochlal Ve-Ochlal, § 275; (VI) the printed Massorah on Numb. 26 33, and (VII) the same on Numb. 36 11.

The heading of List II, viz. **ד. מדר רמב"ם** is of importance. From the above analysis it will be seen that **רמב"ם** is undoubtedly the condemnatory expression of one School for another School and that the latter represents alternative readings of MSS. (*Vide infra*, letter א, § 742.) The mnemonic sign after each line consists of the initials of the respective names without and with the prefix Vav.

ק"ח = § 118.

א. — In two verses the same word occurs five times, the first and fifth are without the conjunctive Vav whilst the three middle are with this conjunctive. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 117a, on Numb. 27 17, which I have printed; (II) Orient. 5404, fol. 116a, on the same passage, and (III) Add. 21,160, fol. 236b, also on the same passage.

ק"ט = § 119.

א. — Six verses are alike in that they have respectively five words immediately following each other the first being without the Vav conjunctive and all the other four having this conjunctive. That the unnecessary conjunctive before all the four consecutive expressions was not exhibited in all the MSS. and that this Massorah, therefore, is designed to militate against the variations, may be seen from the Samaritan recension of the Hebrew on Deut. 14 26. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 121b, on Deut. 14 26, the very passage which required safeguarding.

ק"י = § 120.

א. — In Gen. 24 35 and 32 6 where Jacob's and Abraham's possessions are respectively described in almost similar language, not only does the order of the words vary but the position of the conjunctive Vav greatly varies. In the case of Jacob, where five expressions are used, two only are without the Vav (**והוא** and **והוא**), whilst in the case of Eliezer, who describes Abraham's possessions and where eight expressions are used, all but one have the prefix Vav. The Massorah, therefore, safeguards the order of the words and indicates which of the expressions are with the prefix Vav. This Rubric, which is from Orient. 1379, fol. 84b, on Gen. 32 6, is not quite explicit. British Museum Orient. 2349 on the same passage is more distinct, viz. **מה דודי לי שור חמור צאן עבד ושמה סימני שור צאן, אבימלך ואליעזר ונמלים וחמרים מימי צאן של שור נה. דודי לי שור שני קדחן ושני דומים אליעזר אלעזר בה כולחן וזין.**

ק"יא = § 121.

א. — In Gen. 12 16 and 20 14 Pharaoh's presents to Abram and Abimelech's presents to the same patriarch are described.

The List of the former consists of seven varieties whilst that of the latter contains four items. The shorter List as far as it goes, is contained in the longer which has three additional items. The design of this Massorah, therefore, is to safeguard the respective Lists against being made uniform, by indicating the several items in a mnemonic sign, but more especially to declare that with the exception of the first item all the expressions in both the longer and shorter Lists have the *Vav* conjunctive. The Samaritan recension of the Hebrew text and the Septuagint show that this Massorah militates against the variations which obtained in some Schools of textual redactors with regard to these two passages. This Rubric is from Orient. 1379, fol. 50a, on Gen. 12 16.

קכ"ב = § 122.

ו. — Five verses are alike in that they have respectively six words, the first, third and fifth of which are without the *Vav* conjunctive, whilst the second, fourth and sixth are with this *Vav*. That this promiscuous position of the *Vav* simply represents the readings of the predominant School of textual redactors and that the Codices of other Schools exhibited variations is attested by the notes on Exod. 35 16; 39 39 and Deut. 20 17 in my edition of the Hebrew Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 58a, on Exod. 35 16, which I have printed, and (II) the same MS., Vol. I, fol. 124b, on Deut. 20 17. It will be seen that these two Lists safeguard the passages in which there are the variations.

קכ"ג = § 123.

ו. — Three verses are alike, they severally repeat a word six times without the *Vav* conjunctive and the first instance begins the verse. That the abnormal absence of the *Vav* before all the expressions was not in all the Codices and that this Massorah is designed to militate against the redactions which exhibited variations will be seen from the notes on Exod. 22 8 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Halle Oehlah Ve-Oehlah I, § 159, margin, which I have printed; (II) Add. 21,160, fol. 100b, on Exod. 22 8; (III) the same MS., fol. 171b, on Levit. 21 20, and (IV) the printed Massorah on Exod. 22 8.

קכ"ד = § 124.

ו. — In two verses where six words immediately follow each other the second and sixth alone are with *Vav* conjunctive, whilst all the others are without the *Vav*. The design of this Massorah is to militate against the variations which the redactions of other Massoretic Schools exhibited with regard to the position of the *Vav* in these two verses, as will be seen from the notes in my edition of the Bible. The safeguarding is all the more necessary since in the received text itself where the identical six gentile names are given, the position of the *Vav* conjunctive varies (comp. Deut. 20 17 with Josh. 9 1 and *vide supra*, letter ו, § 122).

Of this Rubric I collated two Lists: (I) Add. 21,160; fol. 242b, on Numb. 31 22, which I have printed, and (II) the printed Massorah on the same passage. The heading ought manifestly to be חתני ושימרה נכבי וי וכל שאריו לא נכבי וי.

קכ"ה = § 125.

ו. — In three verses where six words immediately follow each other the first two are without the *Vav* conjunctive and the remaining four are with the *Vav*. That this Massorah is according to the readings of the predominant School of textual redactors and that other Schools exhibited variations will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. 67a, on Levit. 7 37, which I have printed, and (II) Add. 15,251, fol. 68b, on the same passage. List I states at the end that two passages are added to this Massorah, viz. Judg. 3 5, and 1 Chron. 28 11 whilst List II, which also states in the heading that there are three such verses, omits 2 Chron. 18 7 and gives in its place 2 Chron. 28 1, which List I gives in the addition.² In the List which I have printed ב has accidentally dropped out before קריב.

1 וחריו עמי מוסופי על חסברת ובני ישראל ישבו בקרב, וקחל דוד את כל שרי ישראל.
2 ב פסוק ראית בחוק ו סליי ב קדמאי לא נכבי וסו וסופנתן וסח חחרת, וקחל דוד את כל שרי וקחל אלהינו וסח.

קכ"ז = § 126.

ו. — In three verses the seven Canaanitish tribes are given. For this Rubric see letter ז, § 634, Vol. II, p. 411.

קכ"ח = § 127.

ו. — In two verses where nine words immediately follow each other the first alone is without the *Vav* conjunctive, whilst the rest are with the *Vav* conjunctive. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 107b, on Numb. 32 3.

קכ"ח = § 128.

ו. — Forty-eight words respectively occur once only defective of *Vav*. That is, normally they are with *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) the printed Massorah Finalis, letter ו, § 28, which I have printed; (II) Add. 21,160, fol. 14b, on Gen. 24 39; (III) the same MS., fol. 273b, on Deut. 12 11; (IV) the same MS., fol. 281b, on 2 Sam. 22 5, and (V) Add. 15,451, fol. 481a, on 1 Chron. 26 24.

With the exception of the printed Massorah (List I) all the MS. Lists head this Rubric: the following words are unique with *Vav* defective (אלן בלז תהי ב חזדדא) without specifying the number. Lists II and IV record identically the same forty-seven instances in the same order as List I. They both register two new instances which are not in List I, viz. ברתל ישראל 2 Kings 11 15 וסחן ברתל ישראל 2 Sam. 8 13, וסחן ברתל ישראל 1 Chron. 26 24. List III records forty-three instances only, but this is due to the space assigned to the Massorah being exhausted. It, however, registers the two new instances given in Lists II and IV and omits the same three. List V records forty-six instances in the same order as all the other Lists. It gives one of the new instances (סחן Jerom. 31 21) and omits one of the three (סחן Prov. 30 1) omitted in Lists II, III and IV as well as two (סחן Zechl. 6 1; סחן 1 Chron. 5 6) which all the other Lists record.

The importance of this Massorah to the orthography of the text is as follows: (1) וסחן ברתל Isa. 16 5 is supported by Lists I, II, III and IV which give the lengthier catchwords סחן ברתל ברתל, thus showing that it is here defective and וסחן ברתל in Nah. 2 6, whilst List V alone has the catchwords סחן ברתל Nah. 2 6 which I have given as the alternative in List I; (2) וסחן ברתל is not וסחן ברתל Prov. 13 4, but וסחן ברתל Job 14 5, as is attested by all the four MS. Lists which give the catchwords וסחן ברתל. Accordingly the latter is defective and the former plene; (3) וסחן ברתל defective is 1 Chron. 6 4 which List I leaves uncertain, since the addition וסחן ברתל may either be 1 Chron. 6 4 or 1 Chron. 24 26, but which Lists II, III and IV leave beyond the shadow of a doubt by the addition of וסחן ברתל קריב וסחן ברתל, though List V gives this Massorah on 1 Chron. 24 26 and the Nakdan alters וסחן ברתל here into וסחן ברתל, and (4) all the Lists state that the reading in 1 Kings 9 9 is וסחן ברתל defective, in accordance with the Mugah Codex, as will be seen from the notes on this passage in my edition. The alteration of וסחן ברתל, which is the heading of the MS. Lists, into וסחן ברתל in the printed Massorah (List I), is due to a later Nakdan and is incorrect, since there are more than forty-eight such instances, as is evident from Rubric 132.

קכ"ט = § 129.

ו. — An alphabetical List of defectives which respectively occur once only. This alphabetical List, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 33 13. Whilst the preceding Rubric not only records words which are defective in one instance but which occur again as plene, this restricted alphabet is made up of defectives, irrespective of the fact whether they occur again as plenes or not. Hence ten of the letters in this alphabet are also given in the preceding Rubric and others again are here recorded which do not occur as plene, viz. וסחן ברתל &c. Four are defective of *Yod* and not of *Vav* i. e. those which represent *He*, *Vav*, *Lamed* and *Shin*, whilst those which represent *Nun* and *Coph*, viz. וסחן ברתל and וסחן ברתל defective, do not occur in the *textus receptus*. The first may either be a scribal error for וסחן ברתל (Jerem. 48 9) or וסחן ברתל (1 Sam. 10 5) and the second may be וסחן ברתל the infinitive in Ps. 32 9 which some Codices read without the *Vav* in accordance with וסחן ברתל Ps. 27 2. וסחן ברתל and וסחן ברתל are not represented.

קל" = § 130.

ו. — An alphabetical List of defectives which respectively occur once only. This alphabetical List, which does not occur in the

printed Massorah, is from St. Petersburg Codex of A. D. 916 on Jerem. 13 21. With the exception of letter *Dalath* all the alphabet is here represented. Four of the letters, viz. *He*, *Samech*, *Resh* and *Tav* represent words which are defective of *Yod*. $\text{יָרָא} = \text{יָרָא}$; (Jerem. 5 28) or יָרָא (2 Chron. 14 6), is plene in the *textus receptus*; whilst צָרַח occurs twice (Exod. 12 34; 2 Sam. 20 3). The examples, therefore, for *Vav* and *Tzadi* must be from Codices in which the first instance was defective and the second was plene in one of the two passages. It will be seen that two letters only (*v* and *w*) are here represented by the same examples which are given in the preceding alphabet, whilst four (viz. *n*, *m*, *p* and *s*) are registered in the long List of Rubric 128.

ק"ל = § 131.

1. — *An alphabetical List of words defective of Vav which respectively occur once only All these are unique expressions defective of Vav.* This Rubric too, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 2 10. This third alphabet differs from the preceding two alphabets, which are from the same Codex, inasmuch as it consistently records those words only which are defective of *Vav*. It will be seen that (1) *v* and *w* are the only two letters unrepresented; that (2) two of the Letters only (*m* and *n*) are represented by the same examples as in the first alphabet; that (3) three letters (*s*, *p* and *k*) are the same as in the second alphabet and that (4) three letters only (*m*, *n* and *p*) are the same as in the List of Rubric 128.

ק"ל"ב = § 132.

1. — *Proper names of persons which are defective of Vav.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 79a, on 1 Kings 4 14, which I have printed; (II) the same MS., fol. 387b, on Neh. 12 3; (III) Add. 15,250, fol. 415b—416a, and (IV) the printed Massorah Finalis, letter *v*, § 62.

The design of this Massorah manifestly is not only to record the proper names of persons, without and with prefixes, which are abnormally defective in one instance but which occur again plene in exactly the same form. Tested by this principle two out of the seven names with the prefix *Vav* do not belong to this category, since וְיִשְׂרָאֵל and וְיִשְׂרָאֵל plene do not occur. With regard to the orthography of the name וְיִשְׂרָאֵל or וְיִשְׂרָאֵל it will be seen from the notes on Esther 10 1 that this constitutes one of the differences between the Eastern and Western recensions of the text. Six of the names in this List are contained in Rubric 128, viz. וְיִשְׂרָאֵל , וְיִשְׂרָאֵל and וְיִשְׂרָאֵל ; one (*קִיָּה*) is in the second alphabetical List (§ 130) and one (*יִשָּׁר*) in the third alphabetical List (§ 131).

Lists I and II record the same eighteen names in precisely the same order. List III records seventeen only, omitting *קִיָּה* the last name; whilst the printed Massorah (IV) which also registers the same seventeen and omits the same name, suffers from serious mistakes. Thus וְיִשְׂרָאֵל ought to be וְיִשְׂרָאֵל (1 Kings 4 19) and וְיִשְׂרָאֵל ought to be וְיִשְׂרָאֵל (Neh. 2 19).

ק"ל"ג = § 133.

1. — *The following proper names of persons respectively occur once only with Vav plene.* This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 106b, on Numb. 10 24. The design of this Massorah is not only to record the proper names ending in *v* and preceded by *Vav* which are unique in this plene form, but those only which occur again without the *Vav*. This is attested by the fact that וְיִשְׂרָאֵל is without the *Vav* in the other four passages where it occurs (Numb. 1 11; 2 22; 7 60, 65); וְיִשְׂרָאֵל occurs again without the *Vav* in Neh. 3 7 and the same is the case with וְיִשְׂרָאֵל (Numb. 25 14). Hence וְיִשְׂרָאֵל (Josh. 13 3); וְיִשְׂרָאֵל (1 Chron. 11 34); וְיִשְׂרָאֵל (Josh. 13 8); וְיִשְׂרָאֵל (Numb. 26 23); וְיִשְׂרָאֵל (1 Chron. 4 3); וְיִשְׂרָאֵל (1 Chron. 27 29) &c. are omitted; because, though being unique with this plene termination (*v*), they do not occur without the *Vav*. Tested by this canon we see that וְיִשְׂרָאֵל (Numb. 10 29) is a clerical error for וְיִשְׂרָאֵל , the catchword Numb. 26 6 where וְיִשְׂרָאֵל with *Vav* preceding the termination *v* occurs, in contradistinction to וְיִשְׂרָאֵל without the *Vav*. We thus obtain the only four names ending in *v* with *Vav* plene, which occur again without the *Vav*.

ק"ל"ד = § 134.

1. — *The following proper names of persons respectively occur once only with Vav in the middle of the word.* That is, in these instances only are they plene, whilst in all other passages where

they occur they are defective. This Rubric I have found in the printed Massorah Finalis only, letter *v*, § 62. As it includes וְיִשְׂרָאֵל it is evident that the design of this Massorah is to record all the names which occur once only with *Vav* plene, in contradistinction to the preceding Rubric which is restricted to those ending in *v*. But it also shows that it is incipient, since it does not give the other unique names with this termination.

ק"ל"ה = § 135a.

1. — *The following words are with Vav plene and without parallel.* That is, these forms which are mostly participles and which are normally without *Vav*, respectively occur once only with *Vav* after the first radical.

Of this expanded form of the Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter *v*, § 26, which I have printed; (II) Add. 15,451, fol. 79b, on Levit. 15 10, and (III) the printed Massorah, on Gen. 41 8. It will be seen that List I records twenty-five such instances. List II, however, registers twenty-seven. It omits וְיִשְׂרָאֵל (Jerem. 4 14) and has three which are not in List I, viz. וְיִשְׂרָאֵל (Exod. 33 6); וְיִשְׂרָאֵל (Levit. 15 10) and וְיִשְׂרָאֵל (Isa. 66 3). It is remarkable that though List III, like List I, occurs in the printed Massorah it is not a duplicate. It omits three instances, which are recorded in Jacob b. Chayim's first List, viz. וְיִשְׂרָאֵל which, as we have seen, is also omitted in the MS. List; וְיִשְׂרָאֵל (Nah. 1 2) and וְיִשְׂרָאֵל (Zeph. 1 9) which are given in List II. It moreover records five which are not in List I, the three which List II gives and two new ones, viz. וְיִשְׂרָאֵל (Isa. 66 3), which it states is the third instance in this verse belonging to this category (וְיִשְׂרָאֵל), and וְיִשְׂרָאֵל 2 Sam. 24 12. But even this expanded recension is not exhaustive, as will be seen from the following two Rubrics.

ק"ל"ו = § 135b.

1. — *The following plene words are unique.* This shorter recension of the same Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 300a, on Jerem. 46 25. It exhibits the first attempt to collect the anomalous forms which belong to this category and shows the method which the different Massoretic Schools adopted in elaborating the same materials. Though the School from which it emanates were able to collect twenty of these instances only, this Rubric records three which none of the expanded Lists of the preceding recension give, viz. וְיִשְׂרָאֵל (Ezek. 22 25) וְיִשְׂרָאֵל (Amos 9 13) and וְיִשְׂרָאֵל (Eccl. 1 5). That these Rubrics are designed to militate against the variations exhibited in other redactions of the text will be seen from the notes on Isa. 66 3; Jerem. 46 25; Ezek. 4 9; Amos 9 13 etc. in my edition of the Bible.

ק"ל"ז = § 136.

1. — *An alphabetical List of words with Vav plene which respectively occur once only.* As is usually the case with these alphabets, this is simply a selection from a large number of words which severally occur once only with *Vav* plene. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) which I have printed and have mislaid the reference to the MS. from which I have taken it, and (II) St. Petersburg Codex of A. D. 916, on Jerem. 33 8.

On collating the two Lists the following differences are disclosed (1) in List I the letter *n* is not represented, whilst List II represents it by וְיִשְׂרָאֵל Hab. 1 13, which excludes the *Kethiv* וְיִשְׂרָאֵל in Prov. 22 11. (2) for וְיִשְׂרָאֵל List II gives two examples, the one in List I and also וְיִשְׂרָאֵל (Ps. 103 4). (3) for וְיִשְׂרָאֵל List II gives וְיִשְׂרָאֵל (Ps. 130 8) instead of וְיִשְׂרָאֵל in List I, and (4) for וְיִשְׂרָאֵל List II has twice וְיִשְׂרָאֵל (Gen. 2 4; Ruth 4 18) instead of וְיִשְׂרָאֵל with the prefix *Vav* (Neh. 9 13). The second וְיִשְׂרָאֵל in List II is manifestly the addition of a later Nakdan who found that this plene expression occurs twice. The remarkable feature in both Lists is the fact that they give for וְיִשְׂרָאֵל the expression וְיִשְׂרָאֵל Esther 4 11, thus showing that they are based upon a recension of the text which exhibited וְיִשְׂרָאֵל without the *Vav* in 2 Chron. 16 12.

ק"ל"ח = § 137.

1. — *Eight words respectively occur twice in Exodus, once defective and once plene.* For this Rubric see letter *n*, § 400, Vol. II, p. 214.

ק"ל"ט = § 138.

1. — *The following words respectively occur twice, once with Pathach and once with Vav.* That is, they severally occur in the

same section or connection and are in the first instance a feminine noun singular in the construct or in Massoretic terminology without Vav, and in the second with Vav or the plural in the absolute. The design of this Massorah is to militate against the variations which obtained in some Schools of textual redactors with regard to Pa. 53 7; Cant. 5 13, and 6 2, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric, which does not occur in Jacob b. Chayim's Massorah, I collated four Lists: (I) Orient. 1471, fol. 134a, on 1 Sam. 31 12, which I have printed; (II) Arund. Orient. 16, fol. 75a, on the same passage; (III) Add. 15,451, fol. 203b, also on the same passage, and (IV) Paris Ochliah Ve-Ochliah, § 207.

קליט - § 139.

קליט - The following words have q superfluous Vav and are with Chateph-Kametz. That is, in these thirty-three words which are in the text or Kethiv read with Vav and Cholem (ל), the official reading or Keri cancels the Vav altogether as superfluous and substitutes Chateph-Kametz or Kametz. This, however, represents the reading of the dominant School of textual redactors only. Other Schools exhibited in two thirds of these instances either no Vav at all or no various reading with regard to the Vav (= ל); whilst in three instances at least the presence or absence of the Vav (ל or ך) constituted differences between the Eastern and Western recensions (Ezek. 44 8; Ps. 101 5; Ruth 4 6). This is attested by the notes on Deut. 12 13; 1 Sam. 25 31; Isa. 18 4; 44 17; 58 14; Jerem. 1 5; 23 8; Ezek. 21 28; 43 8; Hosea 8 12; Amos 7 8; 8 2; Micah 1 3; Neh. 1 3; Ps. 10 15; 89 29; 101 5; 145 8; Ruth 4 6; 1 Chron. 7 34; 18 10, in my edition of the Bible.

This Rubric I have found in the printed Massorah Finalis only, letter ך, § 30. With the exception of Ezek. 21 26, which Jacob b. Chayim wrongly gives instead of Ezek. 21 28 of the same chapter, the List is perfectly correct. The addition of קליט in the heading i. e. that these words are with Chateph-Kametz, is against the majority of the Standard Codices where they are simply with Kametz. It must, therefore, be taken as representing a minority of textual purists.

קמ"ב - § 140.

קמ"ב - Fourteen words are respectively written with two Vavs. That is, two Vavs following each other in the middle of the word.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 59b, on Exod. 37 8, which I have printed; (II) Orient. 4445, fol. 80b, on the same passage; (III) Add. 15,451, fol. 250b, on 2 Kings 7 9; (IV) the same MS., fol. 284a, on Jerem. 25 27; (V) the same MS., fol. 461a, on Neh. 9 14; (VI) the same MS., fol. 478b, on 1 Chron. 21 8; (VII) Add. 21,160, fol. 132b, on Exod. 39 4; (VIII) Paris Ochliah Ve-Ochliah, § 184; (IX) the printed Massorah on Exod. 39 4, and (X) the same on Esther 4 8. These ten Lists exhibit two recensions of this Massorah.

Recension I. - The oldest form of this Massorah is that exhibited in Lists I and II. According to these Lists there are fourteen such instances and though List II heads this Rubric with קמ"ב and records eleven, the addition at the end with קמ"ב makes up the number fourteen which List I registers in detail.

Recension II. - Lists III-X exhibit the second recension. They coincide in ignoring the three instances in which קמ"ב is written with two Vavs, but differ in their respective headings. Lists III, V-VIII state in their respective headings that there are twelve such instances (קמ"ב) and record twelve, whilst Lists IV, IX and X state that there are thirteen (קמ"ב) and duly record thirteen. The קמ"ב in the heading of List X is manifestly a mistake for קמ"ב, since it records thirteen and is identical with List IX. Those which record twelve add קמ"ב (2 Kings 23 4) which is not in the oldest recension (Lists I and II) and those which record thirteen add also קמ"ב (1 Sam. 20 1).

On referring to the notes on Exod. 37 8; 39 4; 1 Sam. 20 1; 1 Sam. 25 18; Isa. 3 16; Jerem. 25 27 in my edition of the Bible, it will be seen that these words are the subject of textual and official variations or Keri and Kethiv. Pinsker in his Einleitung in das Babylonisch-Hebräische Punktationssystem p. 122 &c., has shown that some of the variations constitute differences between the Eastern and Western recensions of the text. In my edition of the Bible I have followed the oldest recension of this Massorah, which exhibits no variation on 2 Kings 23 4.

קמ"א = § 141.

קמ"א - The following words respectively occur twice, once with Vav and once with Yod. The design of this Massorah is to militate against the variations exhibited in other Schools of textual redactors, in Josh. 2 14; Pa. 59 10; Prov. 4 21; Ezra 2 50, as will be seen from the notes on these passages in my edition of the Bible. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 1879, fol. 247b, on Num. 3 9, which I have printed; (II) Orient. 2348, fol. 111a; (III) Orient. 2349, fol. 101a, and (IV) Orient. 5404, fol. 100a, all on the same passage.

קמ"ב = § 142.

קמ"ב - Four words respectively occur twice, once with Vav and once with Yod. That is, these expressions severally occur in the same section or connection with this variation.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Add. 21,160, fol. 194b, on Num. 5 18, which I have printed; (II) Add. 15,451, fol. 94a, on Num. 3 9; (III) Vienna Codex No. 35, on Gen. 4 18; (IV) Paris Ochliah Ve-Ochliah, § 237, and (V) the printed Massorah on Num. 8 16.

A close analysis of these Lists shows that they proceed from different Massoretic Schools.

List I. - This List states in the heading that there are four such pairs (the ך is a misprint for ך) and duly records four only.

List II. - Though this List also states in the heading that there are four such pairs (ך וּמִן בְּנֵי בְרַעַשׁ) and duly registers four, yet the four are made up differently. It omits ך וּמִן בְּנֵי בְרַעַשׁ (Numb. 3 9; 8 16) and gives ך וּמִן בְּנֵי בְרַעַשׁ (Josh. 2 14, 20) as one of the four pairs.

List III. - This List not only states in the heading that there are eight such pairs (ך וּמִן בְּנֵי בְרַעַשׁ) but records eight. It gives the four recorded in List I as well as the pair ך וּמִן בְּנֵי בְרַעַשׁ of List II and adds two new ones, viz. ך וּמִן בְּנֵי בְרַעַשׁ and ך וּמִן בְּנֵי בְרַעַשׁ (Numb. 1 16; 26 9) both of which are according to the official reading or Keri; ך וּמִן בְּנֵי בְרַעַשׁ and ך וּמִן בְּנֵי בְרַעַשׁ (Josh. 15 19; Judg. 1 15 and ך וּמִן בְּנֵי בְרַעַשׁ and ך וּמִן בְּנֵי בְרַעַשׁ (Josh. 15 19; Judg. 1 15).

List IV. - This List states in the heading that there are six such pairs (ך וּמִן בְּנֵי בְרַעַשׁ), but records five only. It gives the four of List I and adds ך וּמִן בְּנֵי בְרַעַשׁ which are also given in Lists II and III.

List V. - This List states in the heading that there are seven pairs (ך וּמִן בְּנֵי בְרַעַשׁ) and registers seven. It gives the four in List I, also gives the pair ך וּמִן בְּנֵי בְרַעַשׁ given in Lists II, III and IV, and makes up the seven by two new pairs which are not recorded in the other four Lists, viz. ך וּמִן בְּנֵי בְרַעַשׁ and ך וּמִן בְּנֵי בְרַעַשׁ (Zeph. 1 18; 3 8); and ך וּמִן בְּנֵי בְרַעַשׁ and ך וּמִן בְּנֵי בְרַעַשׁ (Prov. 3 21; 4 21).

קמ"ג = § 143a-b.

קמ"ג - An incomplete alphabetical List of words which are respectively written with Vav in the middle and are read with Yod. That is, these words are in the text or Kethiv with Vav for which the official reading or Keri substitutes Yod in the margin. The design of this Massorah is to record those words only which occur once with Vav instead of Yod. Hence the words which occur more than once exhibiting the same peculiarity, are here excluded. They are given in separate Rubrics. (Vide infra, § 144 and § 145.)

Of this Rubric, which is one of the oldest parts of the Massorah and is already given in a very corrupt form in Sopherim 7 4, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 26a, on Gen. 39 20, which I have printed; (II) Arund. Orient. 16, fol. 151a, on Jerem. 6 7; (III) the same MS., fol. 287a, on Ps. 17 17; (IV) Add. 15,451, fol. 501a, on 2 Chron. 26 21; (V) Halle Ochliah Ve-Ochliah I, § 72; (VI) the editio princeps of the Rabbinical Bible, Venice 1517, Vol. II, at the end; (VII) Paris Ochliah Ve-Ochliah, § 81, and (VIII) the printed Massorah Finalis, letter ך, § 6.

With the exception of List IV, which records a limited alphabet of thirty-two words, all of which are contained in List I, the other six Lists register two instances which are not given in List I, viz. ך וּמִן בְּנֵי בְרַעַשׁ (2 Kings 24 15) and ך וּמִן בְּנֵי בְרַעַשׁ (Ezek. 4 15). There can, therefore, hardly be any doubt that the omission of these two expressions is due to the carelessness of the scribe. This is confirmed by the fact that the fragmentary List, marked § 143a, which is from the same MS. (Harley 5710-11, Vol. I, fol. 5b, on Gen. 8 17) gives ך וּמִן בְּנֵי בְרַעַשׁ. There are thus seventy-five instances altogether. Lists II, III, V, VI and VIII record

identically the same seventy-five examples in practically the same order. List VII, however, records eighty. Besides the two which are omitted in List I but which, as we have seen, are given in the other Lists, it registers five which none of the other Lists give, two for ה, viz. הַיָּרֵד = הַיָּרֵד (1 Sam. 30 24); הַקְּשִׁיּוֹת = הַקְּשִׁיּוֹת (2 Kings 23 4); one for ל, viz. לְמַלְיָי = לְמַלְיָי (Neh. 12 14); one for ע, viz. עָרְיָם = עָרְיָם (Isa. 30 6) and one for צ, viz. צָלוּל = צָלוּל (Judg. 7 19). The first two are marked by Frensdorff as later additions.

List VI, which exhibits the first printed form of this Massorah and which, as we have seen, coincides in giving the same seventy-five examples as are recorded in the MS. Lists, suffers from the following printers errors, nearly all of which are in the catchwords; מִשִּׁי for מִשִּׁי Jerem. 6 7; מְלִיכָה for מְלִיכָה Nah. 2 6; גִּיל for גִּיל Prov. 23 24; הַבְּעִיר for הַבְּעִיר Zech. 11 2; לָקַח for לָקַח Ezra 8 17; אֵלֵי for אֵלֵי Jerem. 25 7; לְמַלְיָי for לְמַלְיָי Ps. 74 11; הַיָּרֵד for הַיָּרֵד 1 Sam. 18 6; הַיָּרֵד for הַיָּרֵד 2 Sam. 3 15; הַיָּרֵד for הַיָּרֵד Neh. 10 20 and הַיָּרֵד for הַיָּרֵד Jerem. 48 4.

Lists IV, V, VII and VIII add the expression יָדוּת *incomplete*, in their respective headings. This is due to the fact that five of the letters, viz. ז, ט, כ, מ and נ are not represented in this alphabet. The notes in my edition of the Bible on the respective expressions which constitute this Massorah, show the variations in the MSS. and early editions with regard to these textual and official readings or *Kethiv* and *Keri*.

קָמַי = § 144.

ו, ה. — Five words respectively occur twice written with *Vav* in the middle for which the official reading is *Yod*. That is, in these expressions the official reading substitutes *Yod* for the textual *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, seven in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 96a, on Numb. 16 11, which I have printed; (II) Orient. 4445, fol. 135a, on the same passage; (III) Arund. Orient. 16, fol. 246a, on 1 Chron. 12 19; (IV) Add. 15,451, fol. 399a, on Ps. 9 19; (V) Add. 21,160, fol. 90b, on Exod. 16 7; (VI) the same MS., fol. 215a, on Numb. 16 11; (VII) Halle Ochl. Ve-Ochl. I, § 123; (VIII) Paris Ochl. Ve-Ochl. I, § 139, and (IX) the printed Massorah Finalis, letter ו, § 19.

In List I we have another example of two separate forms of a Rubric being combined into one. The first form, which is the older of the two, consisted simply of the words which are the subject of the *Keri*, whilst the second gave the catchwords only. A later Nakdan, however, as is not infrequently the case in the Massorah of this Codex, combined the two into one Rubric. In the printed Massorah (List IX) the two examples of קָמַי are wrongly given as קָמַי. It is to be remarked that this Rubric is according to the Eastern recension of the text. According to the Westerns there are six such pairs, since they have קָמַי as *Kethiv* and קָמַי as *Keri* in Job 24 4 which forms a pair with Amos 8 4, as will be seen from the notes in my edition of the Hebrew Bible.

קָמַי = § 145.

ו, ה. — Two words respectively occur three times with *Vav* in the middle for which the official reading is *Yod*. Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 23b, on Gen. 36 5 where it is given as the converse of ו, § 26, which I have printed; (II) Halle Ochl. Ve-Ochl. I, § 125; (III) Paris Ochl. Ve-Ochl. I, § 141; (IV) the printed Massorah on Job 39 12, and (V) the printed Massorah Finalis, letter ו, § 21. These two groups also constitute two separate Rubrics in letter ו, viz. § 189, and § 190. (*Vide infra*, Vol. II, fol. 610.)

קָמַי = § 146.

ו, ה. — Eighteen words are defective of *Vav* at the end of the word. That is, in the text they are without the suffix, but in the official reading or *Keri* they are supplied with the *Vav*. It will be seen that in fourteen instances the respective verbs are in the singular in the *Kethiv* and that the *Keri* directs us to read them as plural.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eighteen Lists. I shall, however, specify the following eight only, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 172b, on Judg. 21 20, which I have printed; (II) Arund. Orient. 16, fol. 39a, on 1 Sam. 7 9; (III) Add. 15,451, fol. 32b, on Gen. 43 28; (IV) Add. 21,160, fol. 50b, on the same passage; (V) Halle Ochl. Ve-Ochl. I, § 105; (VI) Paris Ochl. Ve-Ochl. I, § 119; (VII) the printed

Massorah, on 1 Kings 1 1, in the square enclosing the first word and (VIII) the printed Massorah Finalis, letter ו, § 18.

Though all the Lists emphatically state in their respective headings that there are eighteen such instances and record identically the same examples, the List in *Sopherim 7 1*, which exhibits the oldest form of this Rubric, does not as yet specify the number, but simply says the following words are written without *Vav* (אֵלֵי כוֹרְבָן חֶסֶר אֵי) and enumerates thirteen only. It omits יָרַע, one אָרְרִי and the three instances of יִשְׁתַּחֲוֶה. But even the expanded number must simply be taken as typical instances. Both אָרְרִי and יִשְׁתַּחֲוֶה constitute separate Rubrics. (*Vide supra*, letter מ, § 318 and *infra*, letter ש, § 306.)

קָמַי = § 147.

ו, ה. — Eleven words are respectively written with *Vav* at the end which is not read. That is, in the text they are with the plural suffix according to the *Kethiv* or textual reading which the *Keri* or the official reading cancels.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eleven Lists, nine in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 143a, on Josh. 9 7, which I have printed; (II) the same MS., Vol. I, fol. 140b, on Josh. 6 7; (III) the same MS., Vol. I, fol. 183b, on 1 Sam. 15 16; (IV) Arund. Orient. 16, fol. 4a, on Josh. 6 7; (V) the same MS., fol. 108b, on 2 Kings 14 13; (VI) the same MS., fol. 110a, on 2 Kings 16 15; (VII) the same MS., fol. 197a, on Ezek. 46 9; (VIII) the same MS., fol. 381a, on Neh. 3 15; (IX) Halle Ochl. Ve-Ochl. I, § 106; (X) Paris Ochl. Ve-Ochl. I, § 120, and (XI) the printed Massorah on 1 Kings 12 3.

Though List XI, like all the MS. Lists, distinctly states in the heading that there eleven such instances only, (יָא מִלֵּן כוֹרְבָן) yet it records thirteen. The two additional ones are (בְּמִן חֶסֶר וְלֹא כִרְיָן) Judg. 8 22, which is יָאָרְרִי according to the extra-official reading, and (אֵלֵי חֶסֶר אֵי אֵלֵי חֶסֶר אֵי) Esther 9 23, which is יָאָרְרִי without the suffix in the *textus receptus*, but which is with the suffix in several MSS., as will be seen from the notes on these passages in my edition of the Bible. There can, therefore, hardly be any doubt that either Jacob b. Chayim or some Nakdan added these two passages because according to some Codices, they belonged to this category, though none of the MS. Lists include them and though they are in conflict with the heading of the List itself. The List in *Sopherim 7 1*, which does not specify the number of these instances, is very corrupt. It is to be added that the three instances in which יָאָרְרִי is officially read, יָאָרְרִי, constitute a separate Rubric. (*Vide supra*, letter מ, § 389.)

קָמַי = § 148.

ו, ה. — Eight words are written with *Vav* at the end for which the official reading or *Keri* substitutes *He*. Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 77b, on Levit. 21 5, where it is given as the converse of ו, § 49, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 2 24; (III) Arund. Orient. 16, fol. 32a, on Judg. 19 3; (IV) the same MS., fol. 370a, on Dan. 7 8; (V) Add. 15,251, fol. 413a, on the same passage; (VI) Halle Ochl. Ve-Ochl. I, § 97; (VII) Paris Ochl. Ve-Ochl. I, § 115, and (VIII) the printed Massorah, on Dan. 5 5.

The design of this Massorah is to militate against the Babylonian recension of the text which has לְהַשְׁכִּיחַ, with the suffix third person singular *masculine* in Judg. 19 3, without the *Keri* לְהַשְׁכִּיחַ, with the suffix third person *feminine* which is the official reading of the Palestinians. As List II, which is from the so-called Babylonian Codex, coincides with the other seven Lists in giving this passage as one of the eight instances which are officially read with *He* at the end, we have here another proof that this Codex does not exhibit the Babylonian recension.

קָמַי = § 149.

ו, ה. — Nineteen words in the *Hagiographa* are respectively written with *Vav* at the end for which the official reading or *Keri* substitutes *Yod*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 278a, on Dan. 3 19, which I have printed; (II) Arund. Orient. 16, fol. 309b, on Ps. 102 24, and (III) the same MS., fol. 366b, on Dan. 3 19.

The ה in the heading is manifestly a clerical error for ה" = 19. This is attested by the fact that the Rubric itself records nineteen instances, as well as by the headings of the other two Lists which have ה" and which record the same nineteen words in identically the same order.

ק"נ - § 150.

ה" - Forty-four words are respectively written with Fav at the end for which the official reading or Keri substitutes Yod. Whilst the preceding Rubric records the instances in the Hagiographa only, which belong to this category, this Rubric registers all the words in the whole Bible which exhibit the same peculiarity.

Of this Rubric I collated ten Lists, seven in MSS., and three printed: (I) Harley 5710-11, Vol. I, fol. 115a, on Deut. 5 10, which I have printed; (II) Arund. Orient. 16, fol. 189a, on Isa. 47 18; (III) the same MS., fol. 201b, on Hosea. 8 12; (IV) the same MS., fol. 315a, on Pa. 119 79; (V) the same MS., fol. 379a, on Ezra 10 87; (VI) Add. 21,160, fol. 285b, on Ezek. 1 8; (VII) Halle Oohlah Ve-Oohlah I, § 120; (VIII) Paris Oohlah Ve-Oohlah, § 186; (IX) the printed Massorah, on 1 Sam. 1 1 in the square enclosing the first word, and (X) the same on Jerem. 1 1 also in the square enclosing the first word.

As six of the MS. Lists (II-VII) emphatically state in their respective headings that there are forty-four instances (מ"ד מלת) and duly record this number and moreover as List I, which I have printed, also records the same forty-four words only and in identically the same order, there can hardly be any doubt that the ה" in the heading of this List is a clerical error for ה"ד. But though these headings coincide in stating that there are forty-four and in giving identically the same number and the same words, they practically give forty-eight. This apparent discrepancy is due to the artificial Massoretic method of counting all the instances as one which occur in the same book, section or verse, belonging to the same category. Hence Jerem. 51 84, where there are five instances in the same verse and where Lists III, IV, V, VII, IX and X have ה"ד ב"ה or ה"ד ב"ה after the word מאלט or after מאלט בלעט, is counted as one.

List VIII heads this Rubric מ"ז מלת and records forty-seven which is due to resolving the Massoretically one instance in Jerem. 51 84 into five. It, moreover, gives ד"ג Isa. 16 8 instead of ד"ג against all the MS. Lists and gives ח"ט Josh. 6 9 at the end of the Rubric as an instance apart from the Massorah (ולכד ספסריה).

List IX is headed מ"ה מלת. As it records forty-five, of which forty-four are identical with the MS. Lists and one is the Joshua instance given in List VIII as outside this Massorah, it is evident that the מ"ה is a clerical error for מ"ד.

List X. — Though this List is simply headed מ"ן מלת רחוב ו"י, without fixing the number, it records identically the same words in the same order as the MS. Lists.

As all the headings distinctly state that the design of this Massorah is to register those words only which end in Fav according to the Kethiv, but which according to the Keri end in Yod, ק"ט 2 Sam. 12 9 and ק"ל 1 Kings 5 17 are manifestly against the import of this Rubric, since both these expressions retain the Fav at the end and the Yod is inserted before the Fav, viz. ק"ט and ק"ל.

קנ"א - § 151.

ק"א - Words written with Fav at the end which are with Yod defective in Avamaic. That is, these eight preterites third person plural are without the Yod after the graphic sign Chirek, in contradistinction to those forms which have the Yod when the second radical is with Chirek. This Rubric I have found in the printed Massorah only, on Dan. 3 22.

קנ"ב-קס"ז - § 152-167.

ק"ב - Words which respectively occur once only ending in Fav. The different links which constitute this incomplete alphabetical chain I collated from sundry MSS. They are specified under the respective fragments.

קנ"ג - § 152a-b.

ק"ג - The two fragmentary Lists, recording the unique words ending in Fav preceded by Aleph, the one registering fourteen instances and the other four, are respectively from Arund. Orient. 16, fol. 332b, on Job 33 21 and Vienna Codex

No. 85 on Numb. 8 21. On referring to § 153, it will be seen that there are altogether about 135 such examples.

Of words ending in Beth Fav, Gimel Fav and Daleth Fav, which respectively occur once only, I have as yet not found any fragmentary Lists, though the unique forms are as follows: ב 146; ג 40 and ד 189 times.

קנ"ד - § 153a-i.

ק"ד - The nine incipient Lists of words ending in Fav preceded by He, exhibit the first attempts made by the different Schools of Massorites, to collect the forms with the suffix third person singular masculine which respectively occur once only. They are from the following MSS.:

(I) the first fragment, which is marked § 153a and which gives nine examples, is from Orient. 2849, fol. 49b, on Gen. 37 14. I have also given it under the words beginning with Fav י"ד which respectively occur once only. Vide supra, letter י, § 15d; (II) the second marked § 153b containing nine, is from the same MS., fol. 51a, on Gen. 40 23; (III) the one marked § 153c, which registers six, is from the same MS., fol. 51b, on Gen. 41 14; (IV) the one marked § 153d, giving seven, is from the same MS., fol. 58b, on Exod. 2 10; (V) § 153e, which records sixteen instances, is from the same MS., fol. 60a, on Exod. 15 2. It will be seen that this List gives two examples of words terminating in ה which are proper names, viz. ח"ה 1 Chron. 24 21 and ח"ה 2 Chron. 20 37; (VI) § 153f which records eleven words, is from the same MS., fol. 141b, on Deut. 32 10. This List also includes two proper names, viz. ח"ה 1 Chron. 12 6 and ח"ה which is also given in § 153e; (VII) § 153g, which records five words only, is from Arund. Orient. 16, fol. 29a, on Judg. 14 17; (VIII) § 153h giving nine instances, is from the same MS., fol. 30a, on Judg. 16 16, and (IX) § 153i, which also records nine, is from the same MS., fol. 165a, on Jerem. 28 10.

To these are to be added the fragmentary Lists of unique words which end in ה but which uniformly begin with ח. These the Massorah formulates in different Rubrics which are given above in letter ח, § 15e-g.

קנ"ה - § 153k.

ק"ה - Words which end in Fav preceded by He and which respectively occur once only. This Rubric I have found in the printed Massorah Finals only, letter ה, § 38. From the fact that it includes the proper name ח"ה (2 Chron. 22 10) it is evident that its design is to record indiscriminately the unique words ending in ה whether this termination is the suffix third person singular masculine or not. But though it registers thirty-two such instances it is simply to be regarded as a larger fragment than the preceding incipient Lists. This is evident from the fact that there are upwards of 350 expressions with this ending which respectively occur once only, as will be seen from letter ח, § 168.

Of words ending in Var Fav and Zayin Fav which respectively occur once only, I have not as yet found any fragmentary Lists, though the unique forms are as follows: ז 11 and ז 37.

קנ"ו - 154.

ק"ו - Words ending in Fav preceded by Cheth which respectively occur once only. The design of this Massorah is to record those words only in which the Fav is with Cholem (ח) or is practically the suffix third person singular masculine, in contradistinction to the 101 instances in which it is ח, normally the suffix third person plural.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2849, fol. 107a, on Numb. 10 36; (II) Orient. 2848, fol. 117a, on the same passage, and (III) Orient. 5404, fol. 108a, also on the same passage. Though all the three Lists record identically the same fifteen instances and in exactly the same order, yet this Rubric simply exhibits the first attempt to collect the unique words ending in ח. This is evident from the fact that there are altogether about thirty-five expressions which belong to this category and that no less than twenty are not registered, as will be seen from ח, § 168. ח"ה (Numb. 10 36) with He, is the textual reading or Kethiv, whilst the official reading is ח"ה with Fav. (Vide supra, letter ח, § 47.) Hence its inclusion here. For ח"ה = ח"ה Deut. 13 14 which List I exhibits, Lists II and III have ח"ה Josh. 6 1. This is in accordance with the design of the Massorah which registers the unique expressions ending in ח.

קניח = § 155.

קניח. — Words ending in Vav preceded by Teth which respectively occur once only. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 235b, on 1 Kings 20 33. Its design is to record those words only which end in ו with Shurek or with the suffix third person plural, in contradistinction to ו with Cholem or the suffix third person singular. The List is simply a fragment, since there are altogether about 60 words ending in ו which respectively occur once only. (Vide infra, letter י, § 168.) Its interest consists in the fact that it exhibits the Eastern recension of 1 Kings 20 33, as will be seen from the notes on this passage in my edition of the Bible and in the Introduction to the Massoretico-Critical edition of the Bible pp. 158, 438.

Of words ending in Yod Vav I have not as yet found any fragmentary List. As there are upwards of 400 such expressions (vide infra, letter י, § 168) it may be that the Massorites were deterred from giving any register which would far exceed the marginal space allotted in MSS. to the Massorah.

קניח § = 156.

קניח. — Words ending in Vav preceded by Caph which respectively occur once only. This fragment, which records three examples only, is from Cambridge Add. 1174 on Exod. 9 32. The incipient state of this first attempt to record the unique words ending in ו will be understood when it is stated that there are more than 120 expressions which belong to this category. (Vide infra, letter י, § 168.)

קניח = § 157a—d.

קניח. — Words ending in Vav preceded by Lamed which respectively occur once only. The four incipient Lists, marked § 157a—d are from the following MSS.: (I) marked § 157a which records fifteen instances, is from Orient. 2349, fol. 30a, on Gen. 2 1. As the trilateral ו with Dagesh in the Lamed, stands for two different forms each of which is unique, viz. ו with Pathach under the first radical, being the Piel imperative masculine plural (Exod. 5 18) and ו with Kametz, being Pual preterite third person plural for ו (Ps. 72 20), and moreover as this List is without catchwords, it is impossible to say whether the sixth or the thirteenth instance is intended for one or the other. At all events one of these two ought to be printed ו and the reference should be Exod. 5 18; (II) List II marked § 157b, which records eighteen instances, is from the same MS., fol. 36b, on Levit. 8 31. Here, too, we have a similar difficulty which is due to the absence of catchwords, a common feature in the earliest forms of the Massorah. The quadriliteral ו may be ו with Kametz under the first radical, being Kal preterite third person plural Ezek. 24 5; ו with Pathach, Piel imperative plural masculine Levit. 8 31 or ו with Tzere under the Shin, being the imperative in pause Exod. 16 23, each of which occurs once only. As two only are here represented, it is difficult to say which is the one that is omitted; (III) List III marked § 157c, which records seven instances, is from Arund. Orient. 16, fol. 345b, on Prov. 24 17. It will be seen that whilst the two preceding Lists are restricted to unique instances in which the Vav is with Kibbutz (ו) being the third person plural, this fragment has regard simply to those which terminate in ו irrespective of their being indicative of the plural (ו) or the suffix third person singular (ו); (IV) the fragment marked § 157d, which records three instances only, is from Vienna Codex No. 85, on Levit. 8 31.

קניח = § 157e.

קניח. — Words which end in Vav preceded by Lamed. This Rubric, which has already a heading and is furnished with catchwords, is from the printed Massorah Finalis, letter ל, § 18. Though it records twenty-nine examples, they are practically twenty-six only, since three of the expressions respectively occur twice: (1) ו for which Jacob b. Chayim erroneously gives ו, as is evident from the catchwords ו Job 19 12 which also occurs in Job 30 12; (2) ו for which the catchwords give Isa. 10 33, also occurs in Isa. 40 4, and (3) ו for which the reference is given to Ps. 62 11 also occurs in Job 27 12. But even this expanded List is simply a fragment, since there are altogether upwards of 280 words ending in ו which respectively occur once only, as will be seen from letter י, § 168.

קניח = § 158a.

קניח. — Words ending in Vav with Cholem preceded by Mem which respectively occur once only. Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 142b, on Deut. 32 38, which I have printed, and (II) Orient. 2348, fol. 152b, on the same passage. These two Lists record the same thirteen words in exactly the same order.

קניח = § 158b.

קניח. — The following words end in Mem Vav. This Rubric, which is already furnished with a heading and catchwords, is from the printed Massorah Finalis, letter מ, § 21.

Though this List records fourteen instances only, or one more than the preceding List, three alone are in common in the two Lists, viz. ו (Exod. 15 9), ו (Ps. 2 3) and ו (Ps. 2 5), whilst eleven exhibit different examples. It is also to be remarked that ו which this List gives as unique, viz. Job 27 23 occurs ten times more (Deut. 32 23; Ps. 5 12; 55 16; 64 9; Job 6 16; 20 23; 21 17; 22 2; 30 2, 5), and is manifestly intended for ו in the same verse which occurs once only. ו the last instance, for which the catchwords refer to Prov. 8 29 also occurs in Isa. 27 9.

The ancient Codex Orient. 4445, fol. 57a, on Exod. 15 9 gives another List which materially differs from the preceding two Lists. It records twenty instances of which the following seven are new ו (Cant. 3 7); ו (Exod. 15 17); ו (Job 6 17); ו (Ps. 58 7); ו (Ps. 73 7); ו (Levit. 6 3); and ו (Josh. 15 50). It will be seen that two of these new instances are ו with He at the end in the textus receptus. It is also to be remarked that this List also gives ו as unique. Hence this ancient form of the Massorah must be based upon Codices which exhibited ו with Yod in Isa. 27 9, as is the case in the Cambridge MS. Add. 465.

But even this expanded List is simply an attempt to collect these expressions since there are more than 70 words ending in ו which respectively occur once only, as will be seen from י, § 168.

קניח = § 159a.

קניח. — Words ending in Vav with Cholem preceded by Nun, which respectively occur once only. That is, in contradistinction to those ending in ו. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2348, fol. 43b, on Gen. 9 24, which I have printed, and (II) Orient. 2349, fol. 33b, on the same passage.

Though both Lists record identically the same fourteen instances, they exhibit simply the first attempt to collect the unique words ending in ו, as is attested by the fact that there are about 66 such expressions. (Vide infra, letter י, § 168.) As the design of this Rubric is to register those words only which terminate in ו with Cholem, the quadriliteral ו which I have printed (2 Sam. 21 5), ought more properly to be ו (Isa. 10 9).

קניח = § 159b—d.

קניח. — Words ending in Vav with Kibbutz preceded by Nun, which respectively occur once only. The three fragmentary Lists are respectively from the following MSS. (I) marked § 159b, which records six such examples, occurs in Orient. 2348, fol. 62b, on Gen. 42 11, and Orient. 2349, fol. 52b, on the same passage; (II) § 159c, which registers five, is from the same two MSS., the one fol. 73a, and the other fol. 63a, both on Exod. 10 9, and (III) § 159d, is from Harley 5710—11, Vol. II, fol. 218a, on Ps. 136 28.

The longest List, which records fifteen instances and which adds at the end that the above words have no parallel in all the Scriptures, is simply a fragment. It will be seen from י, § 168 that there are about 783 such expressions.

Of words ending in Samech Vav I have as yet not been able to find any fragmentary List, though there are 50 such instances. (Vide infra, letter ש, § 163.)

קניח = § 160.

קניח. — Words ending in Vav preceded by Ayin which respectively occur once only. This incipient List, which records three such instances only, is from Harley 5710—11, Vol. I, fol. 61a, on Exod. 39 3. From י, § 168 it will be seen that there are altogether about 145 words which belong to this category.

In referring, however, to the notes on 1 Kings 8:13 in my edition of the Bible, it will be seen that this is the *Kethiv* and that the *Keri* is קָדֵשׁ with *Vav*; (3) לִיָּא (1 Sam. 18:29) which ends in א and which, with the exception of List IV, all the Lists exhibit, is a real difficulty, and is probably an abbreviation exhibiting the first three letters of לִיָּאֵל (2 Sam. 13:6) or לִיָּאֵל (Ps. 21:4), both of which occur once only; (3) אֲדָמָה , which according to the catchwords, is אֲדָמָה in Isa. 42:21, occurs also twice in the Psalms (50:6; 97:6). But as the Massorah not infrequently regards an expression as unique when it does not occur in any other book but one, it may be Massoretically described as $\text{אֲדָמָה לִי וְלִי וְלִי וְלִי וְלִי}$, which is actually the case with No. 4. It may, however, be that this quadriliteral is intended for אֲדָמָה which is really unique (Job 32:2) and that the catchwords which are absent in the oldest forms of this Massorah, have wrongly been assigned to it by a later Nakdan, and (4) אֲדָמָה the second example for א , which

is here given as unique, viz. Deut. 2:30 also occurs twice in Jerem. (10:13; 51:16). Yet on referring to the printed Massorah Parva on Deut. 2:30 it is described as *unique* (ל) by which is meant that it does not occur again outside Jeremiah, as is attested by the Massorah on this passage in Harley 5710—11, Add. 21,160 and Cambridge Add. 1174 which remarks $\text{לִי וְלִי וְלִי וְלִי וְלִי}$. This may be the alternative explanation of No. 3. It is, however, to be remarked that אֲדָמָה is absent in Lists III, IV, V and VII and that the latter gives אֲדָמָה (Esther 10:2) in its stead.

קס"ח - § 168.

1. — *An alphabetical List of words ending in Vav which respectively occur once only.* This List, I compiled myself. Its importance is attested by the aid which it gives in the analysis of the preceding Rubrics.

1

Letter Zayin.

א = § 1.

א. — The first part of this Rubric, which registers the number of times *Zayin* occurs in the Bible, is from the celebrated Poem given above, letter א, § 224. The second part, which records the number of times *Zayin* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part I, chap. VII, pp. 110, 111.

ב = § 2.

ב. — The five instances in which the *Zayin* has three Tâgin are from Harley 5710—11 on the respective passages.

ג = § 3.

ג. — In fourteen instances the *Zayin* is in the middle. That is, between two semicircles. This Rubric is from the *Sepher Tagin* in the *Vityr Machsor*, Add. 27,021, Vol. II, fols. 209a—215a, which I have printed in the *Massorah*, letter ט, § 25, Vol. II, pp. 680—701.

ד = § 4.

ד. — In fourteen instances the *Zayin* is not in the middle. That is, the semicircle is on the right only. This Rubric is from the *Sepher Tagin*, p. 7, ed. Barges, Paris 1866.

ה = § 5.

ה. — In nine instances the *Zayin* is not in the middle but is curved on the top. This Rubric is from *Sepher Tagin*, p. 8, ed. Barges.

ו = § 6.

ו. — Three words are according to the textual reading written with *Zayin* for which the official reading or *Keri* substitutes *Nun*. This Rubric, which does not occur in the printed *Massorah*, is from St. Petersburg Codex of A. D. 916 on Jerem. 39 13. Accordingly in two out of the three instances which occur in this ancient MS., the *Massorah Parva* has a *Keri*. Thus in Isa. 44 14, where the textual reading is זָרַח with *Zayin*, the *Massorah Parva* has against it קָרַח i. e. זָרַח. The same is the case in Jerem. 39 13, where the textual reading is זָבַח with *Zayin* and where the *Massorah Parva* directs us to read it with *Nun*, being one of the three words written with *Zayin* for which the official reading substitutes *Nun* (בִּין קָן נִסְתָּן רַבִּי בָּן וָקָן בְּנָן). The identity of the letters *Zayin* and *Final Nun* in the oldest MSS. of the Bible (see my *Introduction to the Massoretico-Critical Text* pp. 473, 475) has been the cause of other variations. In a *Massorah* preserved in the Reuchlin Codex No. 2 on Judg. 6 26 we see that variations obtained in the different Schools of textual redactors in three other passages, that the *Nehardai* read זָבַח with *Zayin* both in Judg. 6 26 and Dan. 11 31 and נָקְמוּ with *Zayin* in 2 Kings 17 31, and that the *Surai* read these three words with *Nun*. The *Massorites*, however, whose redaction we follow, whilst admitting that the form of the letter in the three expressions which constitute § 6, is that of *Zayin*, maintain that it is intended for a small final *Nun* and hence safeguard it by placing these three words in the alphabetical List of minuscular Letters. (Vide *supra*, letter א, § 229.)

ו. ב. כִּלְיָן חֲזָרָה וְהָיָה בֵּן עַד וְהָיָה דָּן וְהָיָה חֶמְדָּה לְחַדְרָהּ בִּזְיוֹן לְמוֹרָהּ בְּנָן;
ו. א. בְּכָל מִקְדָּשׁ חֶמְדָּה לְמוֹרָהּ בְּנָן; א. א. בְּכָל לְחַדְרָהּ בִּזְיוֹן לְמוֹרָהּ בְּנָן;
Comp. *Barr*, *Critical notes* on Judg. 6 26, p. 96.

ז = § 7.

ז. — Words beginning with *Zayin* which respectively occur once only. This fragment, which exhibits the first attempt on the part of the *Massorites* to collect the unique forms beginning with *Zayin* and which does not occur in the printed *Massorah*, is from Arund. Orient. 16, fol. 117b, on 2 Kings 24 14.

ח = § 8.

ח. — An alphabetical List of words beginning with *Zayin* which respectively occur once only. This List I compiled myself. The following words occur more than once זָרַח זָרַח זָרַח זָרַח זָרַח whilst זָבַח (Judg. 1 30) is omitted.

ט = § 9.

ט. — An alphabetical List of words ending in *Zayin* which respectively occur once only. This List also I compiled myself. The following corrections are to be made: נָקְמוּ occurs several times, whilst זָבַח (Judg. 5 23); נָקְמוּ (2 Kings 17 31) and נָקְמוּ (Job 26 9) are to be added.

י = § 10.

י. — Three words which respectively occur twice in the same combination, are in the first instance with *Zayin* and in the second with *Shin*. . . . And the converse three which respectively occur twice in the same combination, are in the first instance with *Shin* and in the second with *Zayin*. This does not mean that the variation in the case of each group is restricted to the single letters *Zayin* and *Shin* and vice versa, but that the predominant feature in the expressions used in the same combination is indicated by these letters.

Of this Rubric, which is one of the oldest parts of the *Massorah*, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 169b, on Judg. 18 29, which I have printed; (II) Orient. 4445, fol. 61b, on Exod. 20 8; (III) Arund. Orient. 16, fol. 32a, on Judg. 18 29; (IV) the same MS., fol. 270b, on 2 Chron. 23 1; (V) the same MS., fol. 294a, on Pa. 42 10; (VI) Halle Ochlal Ve-Ochlal II, § 133; (VII) Paris Ochlal Ve-Ochlal, § 203, and (VIII) the printed *Massorah* on Exod. 20 8. Lists VII and VIII record the first part of this Rubric only.

יא = § 11.

יא. — Zabdi, without and with the prefix Fav, occurs three times in the *Hagiographa*. Apart from this division of the Bible this name occurs also three times (Josh. 7 1, 17, 18). The design of this *Massorah* is to safeguard it against its being confused with the quadriliteral זִכְרִי *Zichri*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 243a, on 1 Chron. 8 19, which I have printed; (II) Add. 15,250, fol. 406b, on the same passage, and (III) the printed *Massorah Finalis*, letter ז, § 9. Jacob b. Chayim's *Massorah* (List III) is incorrect. By the omission of the expression בְּכָלֵיהֶם in the heading, it states that this name occurs three times only, whereas it occurs six times. Moreover the reference זָבַח for the third instance is meaningless.

יב = § 12.

יב. — Zabadjah, occurs six times in the *Scriptures*. As this is one of the proper names which occur in duplicate form, the one terminating in *jah* (יָה) and the other in *jahu* (יָהּ), the design of

this Massorah is to safeguard the instances in which this name has retained its primitive shorter form. This recension of the Rubric, which exhibits the traditions of one School of textual redactors, I have found in Harley 5710-11 only, Vol. II, fol. 291a, on Ezra 8 8. For the reason of this duplicate-spelling see my Introduction to the Massoretico-Critical text of the Hebrew Bible, p. 386 &c.

There is, however, another recension of this Massorah from a different School of Massorites which does not recognise the two different spellings of this name. The Rubric from this School emphatically states in the heading that all the nine instances in which this name occurs without and with the prefix Vav, uniformly exhibit the primitive form זבולון.

Of this recension, which is the more popular one, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 243a, on 1 Chron. 8 15; (II) the same MS., fol. 254a, on 1 Chron. 26 2; (III) the same MS., fol. 255a, on 1 Chron. 27 7; (IV) the same MS., fol. 277a, on Ezra 8 8; (V) Add. 15,250, fol. 406b, on 1 Chron. 8 15; (VI) Vienna Codex No. 35 on Ezra 8 8; (VII) Halle Ochlal Ve-Ochlal II, § 45, and (VIII) the printed Massorah on 1 Chron. 26 2. All these Lists coincide in heading this List זבולון הטהור. They enumerate the nine instances without any indication whatever that it is זבולון in any one of these passages. When it is borne in mind that the non-essential Vav conjunctive is specially mentioned in the heading, it will hardly be supposed that the essential difference in the ending would be entirely ignored if that difference obtained in the School of redactors from which this Massorah proceeds.

ז"י = § 13.

זבדדו Zabadjah, occurs three times without and with the prefix Vav. That is, in contradistinction to the six instances in which this name retained its primitive short form, recorded in the first recension of the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 146a, on 1 Chron. 26 2, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah on 2 Chron. 19 11. This shows that in the School of textual redactors where the duplicate form of this proper name obtained, each form was duly safeguarded in a separate Rubric.

ז"י = § 14.

זבולון Zebulun, is so written in ten instances. That is, with Vav after the Lamed. To understand this Massorah it is necessary to remark that this proper name, without and with the prefixes, which occurs altogether forty-three times in the Bible, is spelt in two different ways, viz. זבולון with Vav after the Beth and זבולון with Vav after the Lamed. As the one spelling prevails in the Law and the Prophets and the other in the Hagiographa, the Massorah divides this Rubric according to these divisions, so as in each case to safeguard the minority.

The Law and the Prophets. — In these two divisions this name occurs altogether thirty-three times. In twenty-four instances it is זבולון (Gen. 49 13; Exod. 1 3; Numb. 1 9, 30, 31; 2 7, 7; 7 24; 10 16; 13 10; 26 28; 34 25; Deut. 27 13; 33 18, 18; Josh. 19 10, 16; Judg. 1 30; 4 10; 5 14; 12 12; Ezek. 48 26, 27, 33) and זבולון in nine instances only. Hence the Massorah safeguards here the orthography of the minority.

The Hagiographa. — In this division, where this proper name occurs altogether ten times, the reverse is the case. זבולון is the rule. It is so spelt in nine instances (Ps. 68 28; 1 Chron. 2 1; 6 48, 62; 12 34, 41; 2 Chron. 30 10, 11, 18) and זבולון the exception. It is spelt in this way in one instance only. Here, therefore, the Massorah safeguards the orthography of the solitary exception.

Of this Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 158b, on Josh. 19 27, which I have printed; (II) the same MS., Vol. I, fol. 31b, on Gen. 46 14; (III) Arund. Orient. 16, fol. 44a, on Josh. 19 27; (IV) the same MS., fol. 21a, on Judg. 4 6; (V) the same MS., fol. 28a, on Judg. 6 35; (VI) Add. 15,451, fol. 158a, on Judg. 19 27; (VII) Add. 21,160, fol. 25b, on Gen. 30 20; (VIII) Halle Ochlal Ve-Ochlal, Supplement, fol. 131a, and (IX) the printed Massorah on Gen. 46 14. List VIII omits the second part of this Rubric which makes it unintelligible.

ז"י = § 15.

זבולון. In the Pentateuch this name is spelt זבולון with the Vav after the Beth except in three instances where it is זבולון with the Vav after the Lamed. In the Pentateuch, where this name occurs

eighteen times (vide supra, letter 1, § 14), it is in fifteen instances זבולון and in three only זבולון. Hence the Massorah safeguards the exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Numb. 1 8.

ז"י = § 16.

זבולון and from Zebulun, occurs twice in the Scriptures. The design of this Massorah is simply to record the two instances in which this proper name is with the prefixes ז. Hence the variation in the position of the Vav in the middle of the word is not adverted to. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 167b, on 2 Chron. 30 11, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

ז"י = § 17.

זבולוני the Zebulonite, occurs three times and is defective. That is, without the Vav after the Lamed. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 103a, on Numb. 26 27, which I have printed; (II) the same MS., Vol. I, fol. 165b, on Judg. 12 11; (III) Arund. Orient. 16, fol. 28a, on the same passage, and (IV) the printed Massorah Finalis, letter 1, § 28.

ז"י = § 18.

זבדדו לפני יהוה to sacrifice before Jehova, is four times thus combined in the Scriptures. Normally the phrase is זבדדו לפני יהוה to sacrifice to Jehovah. In this combination it occurs about twenty-six times (comp. Exod. 3 18; 5 3, 17; 8 4, 22, 23, 24, 25; 13 15; Levit. 17 5; 19 6; 22 29; Deut. 15 21; 16 2; 17 1; Judg. 2 5; 1 Sam. 1 3, 21; 6 15; 15 15, 21; 16 2; Jonah 1 16; 1 Chron. 29 21; 2 Chron. 11 16; 15 11). As it is in these four instances only that לפני יהוה is used after the verb זבדדו to sacrifice, instead of לפני יהוה, the Massorah safeguards the abnormal combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 224b, on 1 Kings 8 62, which I have printed; (II) the same MS., Vol. II, fol. 153a, on 2 Chron. 7 4; (III) Arund. Orient. 16, fol. 84a, on 1 Kings 8 62; (IV) Add. 21,160, fol. 149a, on Levit. 9 4, and (V) the printed Massorah Finalis, letter 4, § 138.

ז"י = § 19.

זבולון and to sacrifice, occurs twice, once it is plene at the beginning and once it is plene in the middle. That is, of this infinitive with the prefix Lamed which occurs fifteen times, there are two unique forms. In one instance only is it with the Vav conjunctive (זבולון 1 Sam. 1 3), which the Massorah denotes by plene at the beginning. In the other instance in which it is without the prefix Vav, it has the Vav after the Beth (זבולון 2 Chron. 11 6) which it describes by the term plene in the middle. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 35a, on 1 Sam. 1 3.

ז"י = § 20.

זבולון and they shall sacrifice, occurs twice. This Kal future third person plural masculine with the prefix Vav occurs altogether fifteen times. In thirteen instances, the Vav is with Pathach, being conversive and in two instances only is it with Sheva, being conjunctive. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 75a, on Exod. 8 4, which I have printed, and (II) the printed Massorah on Ps. 107 22.

ז"י = § 21.

זבולון the sacrificers of, occurs twice and is defective. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2849, fol. 183b, on Deut. 18 8, which I have printed; (II) Add. 15,250, fol. 106b, on the same passage, and (III) the printed Massorah on Hosea 13 2.

ז"י = § 22.

זבולון שקלים a sacrifice of peace offerings, occurs four times ... and twice it is with the prefix Lamed. This phrase, without and with the prefix 5 or 6, occurs altogether twenty-seven times. In twenty-one instances זבולון שקלים is with the article, viz. זבולון שקלים (Levit. 4 10, 26, 31; 7 11, 21; 9 18; Numb. 6 18; 7 88, or זבולון שקלים Levit. 7 37; Numb. 7 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83), and in these six instances only, is it without the article. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 76a, on Levit. 19 5, which I have printed; (II) Orient. 4445, fol. 104b, on the same passage; (III) Add. 15,250, fol. 66b, on Levit. 3 1; (IV) Add. 15,251, fol. 66a; (V) Add. 15,451, fol. 70a; (VI) Add. 21,160, fol. 139a; (VII) the printed Massorah, all on Levit. 3 1, and (VIII) the printed Massorah on Numb. 6 17.

As all the passages are in the Pentateuch, List VII heads this Rubric בְּחִירָה. Moreover as two of the six instances are with the prefix *Lamed*, Lists VI and VIII are headed בְּחִירָה. In the oldest form of this Rubric which is exhibited in the ancient Codex Orient. 4445 (List II), the heading is simply וְבַר שְׁלֹמֹה רִי and the four instances only are recorded.

כ"ג = § 23.

וְבַר הַזֶּבֶחַ הַשְּׂמִימִי the sacrifice of his peace offering for thanksgiving, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 35, on Levit. 7 13, which I have printed; (II) Orient. 2348, fol. 95b, and (III) Orient. 2349, fol. 85b, both on the same passage. Lists II and III are headed וְבַר הַזֶּבֶחַ הַשְּׂמִימִי without וְבַר.

כ"ד = § 24.

לְיֹבֵחַ for, or to the sacrifice, occurs twice. That is, with *Pathach* under the *Lamed*, in contradistinction to the four instances in which the *Lamed* is with *Sheva* (Levit. 3 6; 23 19; Josh. 22 26, 28).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 184a, on 1 Sam. 16 5, which I have printed; (II) Add. 15,251, fol. 91b, on Numb. 15 5; (III) Orient. 2349, fol. 109b, on the same passage, and (IV) the printed Massorah Finalis, letter ו, § 26. List II heads this Rubric בְּרִישׁ, whilst Lists III and IV head it בְּרִישׁ. These two words form part of the alphabetical List of words beginning with *Pathach* *Lamed* (ל or ל) which respectively occur twice. (Vide *infra*, letter ל, § 17, Vol. II, p. 109.)

כ"ה = § 25.

וְבָחִים וְעֹלוֹת sacrifices and burnt offerings, is twice thus combined. That is, in contradistinction to the two instances in which the combination is וְבָחִים וְתוֹדוֹת sacrifices and thank offerings (2 Chron. 29 31, 31).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 41a, on Exod. 10 25, which I have printed; (II) the same MS., Vol. I, fol. 246a, on 2 Kings 10 24; (III) Vienna Codex No. 35, on Exod. 10 25, and (IV) the printed Massorah on the same passage.

כ"ו = § 26.

וְבָחִים וְשְׁלָמִים sacrifices [of] peace offerings, occurs twice. That is, instead of the normal phrase וְבָחִים וְשְׁלָמִים which occurs six times (Levit. 17 5; Josh. 22 23; 1 Sam. 10 8; Prov. 7 14; 2 Chron. 30 22; 33 16) and which was the original reading in Exod. 24 5, as is attested by the Samaritan recension. In 1 Sam. 11 15 the Septuagint exhibits וְשְׁלָמִים וְבָחִים.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 71a, on Exod. 24 5, which I have printed, and (II) Harley 5710-11, Vol. I, fol. 179b, on 1 Sam. 11 15.

כ"ז = § 27.

וְבָחִים וְצִדִּיקִים sacrifices of righteousness, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 153b, on Deut. 33 19, which I have printed; (II) Orient. 2349, fol. 143b, on the same passage, and (III) Orient. 5404, fol. 142b, also on the same passage.

כ"ח = § 28.

וְזָבַח וְזַלְמוּנָה Zebah and Zalmunna, occurs four times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 24a, on Judg. 8 15. It is incorrect, since the combination of these two names with the *Vav* conjunctive before the second name alone, occurs five times, Judg. 8 5 being omitted. In the only other instance where this combination occurs, both names are with the *Vav* conjunctive (Judg. 8 10). In the other three passages the combination is זָבַח וְזַלְמוּנָה (Judg. 8 7, 12, 21). As all the instances are not only in the same book but in the same section, the heading ought more properly to be זָבַח וְזַלְמוּנָה.

כ"ט = § 29.

וְיָיִם the proud, occurs four times in the Scriptures . . . and in all the verses in the Great Alphabet beginning with the words וְיָיִם (being the initial of וְיָיִם קָרָה וְיָיִם קָרָה Ps. 119 21, 51, 69, 78, 85, 122) it is likewise so. The design of this Massorah is to exclude the reading וְיָיִם in Ps. 54 5 which obtained in the Schools of other textual redactors and which is confirmed by the parallel passage in Ps. 86 14, as will be seen from the notes on Ps. 54 5 in my edition of the Bible.

Of this artificial recension of the Rubric, which is the more popular, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 213b, on Ps. 86 14, which I have printed; (II) Arund. Orient. 16, fol. 124a, on Isa. 13 11; (III) the same MS., fol. 223b, on Mal. 3 15; (IV) the same MS., fol. 305b, on Ps. 86 14; (V) the same MS., fol. 315a, on Ps. 119 69; (VI) Halle Ochlach Ve-Ochlach II, § 174; (VII) the printed Massorah on Isa. 13 11, and (VIII) the same on Mal. 3 15.

It will be seen that not only does the term *all the Scriptures* exempt here one book, but a section of a book. The exemption is usually described in the second part of the Rubric after the categorical statement in the first part. But this exemption is not infrequently omitted, as is the case here in List II which makes this Rubric apparently to state that וְיָיִם occurs altogether four times only. For אַלף בֵּית רִבְעָה denoting Ps. 119 see letter ר, § 108.

ל = § 30.

וְיָיִם the proud, occurs ten times in the Scriptures. This simple recension of the Rubric which registers in plain words the passages, is not so popular as the preceding artificial one. I have found one List only of it in Harley 5710-11, Vol. II, fol. 200b, on Ps. 86 14, which I have printed.

ל"א = § 31.

וְיָיִם this, is three times with the accent. That is, at the beginning of the verse with *Munach* *Legarmeh*, without being preceded by the simple *Munach*, thus distinguishing it from the five instances in which this demonstrative is with the same accent and is followed by *Munach* and does not begin the verse (Exod. 32 1, 23; Deut. 2 7; Judg. 7 4; Isa. 63 1).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 266b, on Eccl. 9 3, which I have printed; (II) Orient. 4445, fol. 73a, on Exod. 30 13; (III) Arund. Orient. 16, fol. 7a, on Josh. 9 12; (IV) the same MS., fol. 354a, on Eccl. 9 3; (V) Add. 15,250, fol. 49b, on Exod. 30 13; (VI) Add. 15,251, fol. 59a, on the same passage; (VII) Add. 15,451, fol. 151a, on Josh. 9 12; (VIII) Add. 21,160, fol. 306a, on Eccl. 9 3; (IX) the printed Massorah on Exod. 30 13, and (X) the same on Josh. 9 12.

With the exception of List I all the Lists emphasise the fact that these three instances begin the verse (יָיִם). As each occurs in one of the three divisions of the Bible, Lists VII-X add at the end of the Rubric וְיָיִם, which List I resolves into וְיָיִם one occurs in the Law, one in the Prophets and one in the Hagiographa. Lists III and IV add at the end that in one instance this demonstrative with the prefix *Vav* has the same accent at beginning of the verse in Ezra 7 11 (וְיָיִם וְיָיִם) but here it is followed by the simple *Munach*.

ל"ב = § 32.

וְיָיִם one to the other, is twice thus combined in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 43b, on Exod. 14 20, which I have printed; (II) Arund. Orient. 16, fol. 121a, on Isa. 6 3; (III) Add. 15,250, fol. 40a, on Exod. 14 20; (IV) Add. 21,160, fol. 88a, on the same passage, and (V) the printed Massorah also on the same passage.

ל"ג = § 33.

וְיָיִם is this? is four times *Raphe*. That is, with *Chateph-Pathach* under the *He*, being the interrogative. As this demonstrative occurs about 698 times with the prefix *He* and is with *Pathach* in about 694 instances and with *Chateph Pathach* in these four passages only, the Massorah safeguards these rare exceptions.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 189b, on 1 Sam. 21 16, which I have printed; (II) the same MS., Vol. II, fol. 7b, on Isa. 14 16; (III) Arund. Orient. 16, fol. 125a, on the same passage; (IV) the same MS., fol. 355a, on Eccl. 11 6; (V) Add. 21,160,

fol. 307a, on the same passage; (VI) Orient. 2849, fol. 58b, on Gen. 48 29; (VII) the printed Massorah on the same passage, and (VIII) the same on Ecol. 11 6. With the exception of List VII all the Lists have the mnemonic sign.

ל"י - § 34.

ל"י this, is three times with the accent Pazer . . . and once this demonstrative without the prefix He has this accent. This Rubric I have found in the printed Massorah Finalis only, letter 1, § 86. When it is borne in mind that ל"י occurs about 694 times and ל"י 815 times, the stupendous labours of the Massorites in finding out that this demonstrative has this accent in four instances only, will be fully appreciated. I have carefully analysed the accents on all the 1009 instances in which ל"י and ל"י occur and found this Massorah absolutely correct.

ל"י - § 35.

ל"י and this, begins a verse twenty-three times in the Scriptures. This demonstrative with the prefix Vav occurs altogether fifty-one times. In twenty-eight instances it is in the middle of the verse and in twenty-three it begins the verse. The Massorah, therefore, records the position of the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2849, fol. 106b, on Numb. 8 4, which I have printed; (II) Harley 5710-11, Vol. I, fol. 128b, on Deut. 18 3; (III) Arund. Orient. 16, fol. 198a, on Ezek. 47 15; (IV) the same MS., fol. 876b, on Ezra 7 11; (V) Add. 21,160, fol. 328b, on Job 21 25; (VI) Halle Oohlah Ve-Oohlah II, § 100, margin, and (VII) the printed Massorah on Ezek. 47 15.

ל"י - § 36.

ל"י and this is the word of, is three times thus combined and begins a verse. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 225a, on 1 Kings 9 15, which I have printed; (II) Arund. Orient. 16, fol. 84b, on the same passage, and (III) the printed Massorah also on the same passage.

ל"י - § 37.

ל"י and this is the word, occurs four times at the beginning of a verse. Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 139b, on Josh. 5 4, which I have printed; (II) Orient. 4445, fol. 71a, on Exod. 29 1; (III) Arund. Orient. 16, fol. 3b, on Josh. 5 4; (IV) Add. 15,250, fol. 48a, on Exod. 29 1; (V) Add. 15,251, fol. 57b, on the same passage; (VI) Add. 15,451, fol. 148a, on Josh. 5 4; (VII) the printed Massorah on Exod. 29 1, and (VIII) the same on Josh. 5 4. As this combination with the prefix Vav occurs altogether four times only, the heading ought more properly to be ל"י four times and at the beginning of the verse.

ל"י - § 38.

ל"י as this, occurs five times. That is, in contradistinction to three passages where this trilateral is ל"י with Cholem. (Vide infra, § 42.) Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 143a, on Isa. 56 12, which I have printed; (II) the printed Massorah on Gen. 41 38, and (III) the same on Jerem. 5 29.

ל"י - § 39.

ל"י to this, occurs three times. The design of this Massorah is to safeguard the abnormal combination ל"י in the first clause of 1 Sam. 25 21 against being made conformable to the normal phrase ל"י in the second clause of the same verse, and in the verse immediately following.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 192a, on 1 Sam. 25 21, which I have printed; (II) Arund. Orient. 16, fol. 50a, on 1 Sam. 21 12; (III) the same MS., fol. 53a, on 1 Sam. 25 21; (IV) Add. 15,250, fol. 158b, on 1 Sam. 21 20; (V) Add. 21,160, fol. 304b, on Ecol. 6 5; (VI) the printed Massorah on 1 Sam. 21 12, and (VII) the same on Ecol. 6 5.

ל"י - § 40.

ל"י this, occurs twice in the Pentateuch. This demonstrative pronoun occurs altogether nine times. In seven instances it is the apocopated form ל"י (Judg. 6 20; 1 Sam. 14 1; 17 26; 2 Kings 4 25; 25 17; Zech. 2 8; Dan. 8 16) and in these two instances only, is it with the He at the end. Hence the Massorah safeguards

the exceptional orthography, and thus militates against the School of textual redactors which exhibited the normal shorter form, as is attested by the Samaritan recension which has ל"י in both these passages

Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 24b, on Gen. 37 19, which I have printed, and (II) the printed Massorah on Gen. 24 65. As the two instances are not only restricted to the Pentateuch but to the same book the heading ought more properly to be ל"י or ל"י.

ל"י - § 41.

ל"י this, occurs ten times, twice it is with Vav (ל"י). That is, with Cholem. On referring to the notes in my edition of the Bible, on the passages which constitute this Rubric, it will be seen that in almost all the instances where the textual reading is ל"י with He the official reading substitutes for it ל"י with Vav, in conformity with the two instances in which it is so written in the textus receptus. This is distinctly declared in the heading of List VII has against ל"י in Ecol. 2 2, 24 and 5 18 ל"י. In the other three instances in the same book where the textus receptus reads ל"י (Ecol. 5 18; 7 28; 9 18) in accordance with this Rubric, the Codex reads ל"י with Segol. Cambridge Add. 465 has the Keri as the textual reading (ל"י) in 2 Kings 6 19; Ecol. 2 2 and 5 15. For the official substitution of Vav for He in words ending in ל"י see letter ל, § 48.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 102a, on 2 Kings 6 19, which I have printed; (II) the same MS., fol. 317b, on Ps. 132 19; (III) the same MS., fol. 858a, on Ecol. 5 15; (IV) Add. 15,250, fol. 201b, on 2 Kings 6 19; (V) Add. 15,251, fol. 400b, on Ecol. 7 23; (VI) Halle Oohlah Ve-Oohlah I, § 98, and (VII) the printed Massorah on 2 Kings 6 19. In List VI the catchwords ל"י should be ל"י 2 Kings 6 19 and ל"י should be ל"י Ezek. 40 45. It is remarkable that Jacob b. Chayim's Massorah (List VII) has also the first mistake.

ל"י - § 42.

ל"י this and this, occurs three times. That is, in contradistinction to the three instances where this phrase is used in the same sense and where it is ל"י (2 Sam. 17 15; 2 Kings 5 4; 9 12).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 31a, on Judg. 18 4, which I have printed; (II) the same MS., fol. 63b, on 2 Sam. 11 25; (III) Add. 15,250, fol. 142b, on Judg. 18 4; (IV) Add. 15,251, fol. 148b, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 2 Sam. 11 25.

It is, however, to be remarked that ל"י with Cholem by itself occurs three times only and that the Massorah Parva in Add. 21,161 has against it ל"י in 2 Sam. 11 25 and 1 Kings 14 5, in accordance with the preceding Rubric.

ל"י - § 43.

ל"י this, is seven times rendered in the Targum by ל"י (= ל"י) in the Pentateuch. That is, this pronoun demonstrative feminine is translated as if it were ל"י the masculine. This Rubric, which does not occur in the printed Massorah, is from Orient. 1879, fol. 56a, on Gen. 17 10.

ל"י - § 44.

ל"י this is the ordinance of the law, occurs twice. That is, in contradistinction to the three instances where this phrase is simply ל"י without ל"י (Levit. 7 37; 14 54; Numb. 19 14).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2849, fol. 112a, on Numb. 19 2, which I have printed; (II) Harley 5710-11, Vol. I, fol. 106b, on Numb. 31 21; (III) Add. 15,250, fol. 92a, on the same passage, and (IV) Add. 21,160, fol. 220b, on Numb. 19 2. As the two instances are not only restricted to the Pentateuch but to the same book the heading ought more properly to be ל"י or ל"י.

ל"י - § 45.

ל"י in this, occurs twice at the beginning of the verse. This Rubric, which I have found in the printed Massorah only, on Gen. 42 15, is incorrect, since it also begins the verse in Ps. 41 12. The heading ought properly to be ל"י.

וַי - § 46.

וַי in this, occurs four times in the Pentateuch. This Rubric, which I have found in the printed Massorah Finalis only, letter ו, § 7, is incorrect. וַי occurs eight times in the Pentateuch and not four. Gen. 42 33; Exod. 7 17; Levit. 26 27 and Numb. 16 28 are omitted. It may be as Frensdorff suggests (Massoretisches Wörterbuch, p. 298) that וַי is a mistake for וַיִּבְרַח and that the design of this Massorah is to record the four instances only which occur in Genesis. If this is so then the catchwords וַיִּבְרַח should be וַיִּבְרַח Gen. 42 33.

וַי - § 47.

וַי in this, occurs three times in the Scriptures... and once it is with the prefix Vav. This pronoun demonstrative feminine with the prefix Beth occurs altogether eighteen times. In fifteen instances the Beth is with Sheva (ָ) and in three only is it with Kametz. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 127b, on Mal. 3 10, which I have printed; (II) the same MS., Vol. II, fol. 147b, on 1 Chron. 27 24; (III) Arund. Orient. 16, fol. 223b, on Mal. 3 10; (IV) Add. 15,251, fol. 313b, on the same passage; (V) the same MS., fol. 327a, on 1 Chron. 27 24, and (VI) the printed Massorah on Mal. 3 10. This group forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide supra, letter ו, § 78.)

וַי - § 48.

וַי in this? occurs five times in the Scriptures. As this quadriliteral, which occurs altogether 278 times, is in 268 instances with Pathach under the He and in five only with Chateph-Pathach, the Massorah safeguards the exceptions.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 10b, on Isa. 23 7, which I have printed; (II) Add. 15,251, fol. 403a, on Lament. 2 15; (III) Add. 21,160, fol. 298b, on Ruth 1 19; (IV) Vienna Codex No. 85, on Lament. 2 15, and (V) the printed Massorah on Job 20 4. List III indicates the design of this Massorah by heading it וַיִּבְרַח. As three of the five instances begin a verse (Isa. 23 7; Job 20 4; 35 2), List IV adds at the end וַיִּבְרַח וַיִּבְרַח.

וַי - § 49a.

וַי and this, occurs twelve times at the beginning of the verse in the Pentateuch... and once in the middle of the verse. This pronoun demonstrative feminine begins a verse altogether thirty-three times in the Pentateuch. In twenty-one instances it is without the prefix Vav (comp. וַי Gen. 17 10; Levit. 7 35, 37; 11 46; 13 59; 14 2, 32, 54; 15 32; Numb. 4 4, 24, 28, 33; 5 29; 6 21; 7 84; 8 24; 16 8; 19 2, 14; Deut. 14 4) and in twelve only is it with this prefix. Hence the Massorah records the minority. By fixing the number at twelve, the design of the Massorah is to exclude the reading וַי in Deut. 4 44 which obtained in other Schools of textual redactors, as is attested by the Septuagint, Syriac and Vulgate, and which is now adopted by critics as preferable.

This form of the Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 196a, on Numb. 6 13. As this demonstrative with the prefix Vav occurs only once more in the Pentateuch apart from the passages in which it begins the verse, the Massorah records the solitary instance.

וַי - § 49b.

וַי and this, occurs twenty-five times, sixteen of which begin a verse... and nine are in the middle of the verse. This Rubric is an expansion of the preceding Massorah. Whilst the former safeguards the instances in the Pentateuch only, this one records all the passages in the Bible in which וַי occurs both at the beginning and in the middle of the verse. By fixing the number in which it begins a verse at sixteen, this Massorah not only militates against the variation which obtained with regard to Deut. 4 44, but against the textual reading וַי of other Schools of textual redactors in Jerem. 44 29. This is attested by the important Standard Codex Harley 5710-11 which has וַי here in the text with the Massoretic remark against it וַיִּבְרַח.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated twelve Lists, ten in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 88a, on Numb. 6 13, which I have printed; (II) the same MS., Vol. II, fol. 126b, on Zech. 14 12; (III) Orient. 4445, fol. 128a, on Levit. 7 1; (IV) Arund. Orient. 16,

fol. 222a, on Zech. 14 12; (V) the same MS., fol. 284a, on Ruth 4 7; (VI) Add. 15,451, fol. 124a, on Deut. 4 44; (VII) Add. 21,160, fol. 106a, on Exod. 25 3; (VIII) the same MS., fol. 144b, on Levit. 7 1; (IX) Orient. 2349, fol. 148a, on Deut. 33 1; (X) Halle Ochliah Ve-Ochliah II, § 100; (XI) the printed Massorah on Exod. 25 3, and (XII) the same on Ruth 4 7.

The design of this Massorah is to safeguard the passages in which this demonstrative with the prefix Vav (וַי) begins the verse against those in which it is without this prefix (וַי) at the beginning of the verse. This is not only clearly set forth in the heading of the oldest form of this Rubric (List III), viz. וַיִּבְרַח but in the headings of Lists V, VIII and X. This demonstrative occurs altogether forty-nine times at the beginning of the verse. According to the predominant School of textual redactors which the textus receptus follows, it is without the prefix Vav in thirty-three instances and with it in sixteen only. Hence the Massorah records the minority. Of the thirty-three without the Vav twenty-one occur in the Pentateuch. These I have given in the preceding form of this Rubric. The twenty-two in the Prophets and Hagiographa are as follows: Josh. 9 20; 13 2, 28; 15 20; 19 16, 23, 31, 39, 46; Isa. 14 26; Ezek. 43 12; 45 13; 48 29; Zeph. 2 10, 15; Zech. 14 19; Ps. 109 20; 119 50, 56; 132 14; Cant. 7 8; Lament. 3 21.

Lists VIII, XI and XII emphatically state in their respective headings that there are seventeen instances in which וַי begins the verse, and coincide in giving וַיִּבְרַח וַיִּבְרַח Ezek. 45 13 as one of the seventeen. In the face of the MS. List (VIII) it will hardly be maintained that Jacob b. Chayim's Massorah (Lists XI and XII) is due to an error. It is more probable that these three Lists are based upon Codices which exhibited וַי in Ezek. 45 13. We have seen that the first recension of this Rubric (§ 49a), which confines itself to the twelve instances in the Pentateuch, adds at the end that the only other instance of וַי in this division is in the middle of the verse (וַיִּבְרַח), viz. Gen. 49 28. Afterwards when this Rubric was expanded by the addition of the four instances from the Prophets and the Hagiographa, this last line of the shorter recension was still left to finish the longer recension. This solves the enigma exhibited by the addition of וַיִּבְרַח וַיִּבְרַח at the end of List VIII and the printed Massorah Parva on Deut. 33 1 וַיִּבְרַח וַיִּבְרַח where, however, וַיִּבְרַח is manifestly a clerical error for וַיִּבְרַח which, as we have seen, is not infrequently the case.

וַי - § 50.

וַיִּבְרַח and this shall be, occurs twice. This combination occurs altogether five times. In three instances it is without the prefix Vav (וַיִּבְרַח Levit. 14 2; Numb. 34 12; Zech. 14 19) and in two with it. The Massorah, therefore, records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2348, fol. 101a, on Levit. 15 3, which I have printed; (II) Orient. 2349, fol. 91a, on the same passage, and (III) Orient. 5404, fol. 90a, also on the same passage.

וַי - § 51.

וַיִּבְרַח וַיִּבְרַח and thus and thus, occurs twice. As in the other three instances where this phrase occurs, it is without the prefix Vav (comp. וַיִּבְרַח וַיִּבְרַח 2 Sam. 17 15; 2 Kings 5 4; 9 12) the Massorah safeguards the minority. This protection was necessary, since the two forms are alternately used in the same verse (2 Sam. 17 15). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5b, on Josh. 7 20.

וַי - § 52.

וַיִּבְרַח to this, occurs twice. That is, the pronoun demonstrative feminine singular with the prefix Lamed with Sheva, in contradistinction to the three instances where it is with Kametz recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 2b, Gen. 2 23, which I have printed; (II) the same MS., Vol. II, fol. 238a, on Job 37 1, and (III) the printed Massorah on Gen. 2 23. The latter heads it וַיִּבְרַח, which is manifestly a clerical error for וַיִּבְרַח twice with Sheva. These two instances form part of the alphabetical List of words beginning with Lamed and Sheva which respectively occur twice. (Vide infra, letter ל, § 18, Vol. II, p. 109.)

וַי - § 53.

וַיִּבְרַח to this, occurs three times. That is, with Kametz under the Lamed. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed:

(I) Harley 5710-11, Vol. II, fol. 14a, on Isa. 30 7, which I have printed; (II) Orient. 4445, fol. 48b, on Exod. 7 23; (III) Arund. Orient. 16, fol. 181a, on Isa. 30 7; (IV) the same MS., fol. 150a, on Jerem. 5 7; (V) Halle Oehlah Ve-Oehlah II, § 314; (VI) the printed Massorah on Exod. 7 23, and (VII) the same on Isa. 30 7. Lists IV and VI head this Rubric קצקצ and thus indicate more distinctly the import of this Massorah.

ג"ד = § 54.

ג"ד gold, is twice with the accent. That is, with Talisha Gedolah. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 111a, on Exod. 28 15.

ג"ה = § 55.

ג"ה pure gold, occurs four times. That is, in contradistinction to the other adjuncts with which ג"ה is combined and which are recorded below §§ 56, 58 and 59.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1879, fol. 159a, on Exod. 25 17. As this phrase occurs twenty-four times in Exodus, the Massorah obtains the number four by artificially counting the whole of Exodus as yielding one instance which with the three in Chronicles make up the four.

ג"ו = § 56.

ג"ו good, or fine gold, occurs twice in all the Scriptures. The design of this Massorah is to safeguard this abnormal combination which obtained in the Codices of the predominant School of textual redactors against the normal reading ג"ו exhibited in the MSS. of the less dominant School, as will be seen from the notes on these two passages in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 150b, on 2 Chron. 3 5.

ג"ז = § 57.

ג"ז gold and silver and brass, occurs three times thus combined. Normally ג"ז gold, is followed by ג"ח and silver alone. In this combination it occurs eleven times (comp. ג"ח 1 Kings 10 22; Ezek. 16 13; 28 4; Habak. 2 19; Zech. 14 14; Ps. 119 72; Esther 1 6; 1 Chron. 29 3; 2 Chron. 9 14, 21; 24 14). As it is in these three instances only that ג"ז gold, is not only followed by ג"ח and silver, but also by ג"ט and brass, the Massorah safeguards the exceptional combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 50b, on Exod. 25 3, which I have printed; (II) Arund. Orient. 16, fol. 250a, on 1 Chron. 18 10; (III) Add. 15,250, fol. 412a, on the same passage; (IV) Add. 15,251, fol. 323b, also on the same passage, and (V) the printed Massorah on Exod. 25 3. The headings in Lists II and V which state that ג"ז alone occurs three times, are manifestly due to a clerical error, as is attested by the above analysis.

ג"ח = § 58.

ג"ח locked up gold, occurs eight times. As this peculiar phrase is used in these passages to denote precious, unadulterated or pure gold, the Massorah safeguards it against being made conformable to the more simple designation ג"ז recorded in § 55.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 80b, on 1 Kings 6 20, which I have printed; (II) the same MS., fol. 82b, on 1 Kings 7 49; (III) the same MS., fol. 259a, on 2 Chron. 4 20; (IV) the same MS., fol. 263a, on 2 Chron. 9 20; (V) Add. 15,250, fol. 184a, on 1 Kings 6 20; (VI) Vienna Codex No. 35, on the same passage, and (VII) the printed Massorah Finalis, letter 1, § 41.

ג"ט = § 59.

ג"ט beaten gold, occurs five times. With the exception of Exodus, all the three descriptions of the different kinds of gold recorded in §§ 55, 56 and in this Rubric, are restricted to Kings and Chronicles. The Massorah, therefore, minutely defines the exact terms used in each passage so as to safeguard them against being interchanged.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 85b, on 1 Kings 10 16, which

I have printed; (II) the same MS., fol. 262b, on 2 Chron. 9 16, and (III) the printed Massorah Finalis, letter 1, § 40. The expression ג"ט in List I denotes both instances, the second in 2 Chron. 9 16 and the one in verse 16, which immediately follow each other. In List III, which is correctly headed ג"ט and which records four only, ג"ט is omitted after the catchwords ג"ט ג"ט ג"ט ג"ט.

ד"ס = § 60.

ד"ס as gold, occurs three times in the Scriptures. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 127b, on Mal. 3 3, which I have printed; (II) the same MS., Vol. II, fol. 232a, on Job 23 10; (III) Arund. Orient. 16, fol. 223a, on Mal. 3 3; (IV) Add. 15,251, fol. 380b, on Job 23 10; (V) the printed Massorah on Mal. 3 3, and (VI) the same on Job 23 10. Lists II, IV, V and VI head this Rubric ג"ט ג"ט.

ד"סא = § 61.

ד"סא the gold of, occurs four times in the Scriptures . . . and once it is with the prefix Vav. That is, in the construct, in contradistinction to the numerous instances in which it is ג"ט in the absolute.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 150b, on 2 Chron. 3 6, which I have printed; (II) Orient. 4445, fol. 126a, on Numb. 7 86; (III) the same MS., fol. 153a, on Numb. 31 52; (IV) Arund. Orient. 16, fol. 258b, on 2 Chron. 3 6; (V) Add. 15,451, fol. 115a, on Numb. 31 52; (VI) the printed Massorah on Exod. 38 24, and (VII) the same on 2 Chron. 3 6.

The heading of List IV which states that this quadriliteral is in four instances with Sheva under the Zayin (הב הירקין), indicates the design of this Massorah, which is to distinguish it from the numerous instances in which it is with Kametz (רש). It will thus be seen that Sheva and Kametz are Massoretically called Rupshe and Dagesh. The heading of List VI רש רש רש רש רש expresses the same thing, only that here the Sheva is denoted רש which is another term for this graphic sign. (Vide supra, letter 1, § 15a and 1, § 24). This Rubric forms one of the links in the alphabetical chain of words which respectively occur five times, four times without the prefix Vav and once with it. (Vide supra, letter 1, § 75.)

ד"סב = § 62.

ד"סב is warned, occurs three times with Kametz. This Rubric, which I have found in the printed Massorah Finalis only, letter 1, § 45 is incorrect, since this Niphal participle singular masculine, occurs six times and is always with Kametz (Ezek. 3 21; 33 4, 5, 6; Ps. 19 12). It is incorrect even on the supposition that the design of this Rubric is to record those instances only in which it is with Zakoph as it is also ג"ט in Ezek. 33 4, which is here omitted.

ד"סג = § 63.

ד"סג and thou shalt teach, or warn, occurs three times, twice defective and once plene. As this Hiphil preterite second person singular masculine, with Vav conversive which occurs altogether three times is spelt differently, in the first instance with He at the end, and in the two passages in Ezekiel without the He, the Massorah safeguards the variation in its orthography. This protection is designed to militate against the recension of the rival Codices which exhibited ד"סג without the He, also in Exod. 18 20, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, 46b, on Exod. 18 20, which I have printed; (II) Add. 15,250, fol. 271b, on Ezek. 3 17; (III) Add. 21,160, fol. 94b, Exod. 18 20; (IV) the printed Massorah on the same passage, and (V) the same on Ezek. 33 7.

ד"סד = § 64.

ד"סד and they gushed out, occurs three times in the Scriptures, twice plene and once defective . . . and once without the prefix Vav. Though the phrase is identically the same in all the three instances, viz. ג"ט ג"ט, yet the verb is differently spelt in one instance (ג"ט Isa. 48 21). The Massorah, therefore, safeguards it against being made conformable to the other two passages. The Massorah also adds at the end of the Rubric that in the only instance

where this Kal future third person plural masculine occurs without the *Vav* conversive and without being followed by *קם*, it is also defective (*קם*).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 197b, on Ps. 78 20, which I have printed; (II) Arund. Orient. 16, fol. 140a, on Isa. 48 21; (III) Vienna Codex No. 35, on Ps. 105 41; (IV) the printed Massorah on Ps. 78 20 and (V) the same on Lament. 4 9. List II heads this Rubric *קם*, and records Isa. 48 21 and Ps. 78 20. Though the heading of this Rubric does not state whether these two instances are plene or defective, the Massorah Parva of this Codex emphatically states that they are both defective (*קם*). On Ps. 78 20, however, the Massorah Parva of the same MS., states *קם*. List III simply states that it occurs three times with the prefix *Vav* and once without it, without referring to any variation in its orthography. List IV is headed *קם* and duly records the two plene instances (Ps. 78 20; 105 41), only that the heading ought more properly to be *קם* since both are restricted to the Psalter, whilst List V heads it *קם* and records all the four instances as plene, the three with the prefix *Vav* and the one without it.

From the following analysis of the readings exhibited in the MSS. and the early editions, it will be seen that the Rubric which I have printed is correct, that the conflicting Massorah given by Jacob b. Chayim (List V) is without authority and that the contradictory remarks in the Massorah of several of the MSS. are due to the carelessness of the Scribes.

(1) *Isaiah 48 21* — *קם* defective, is the reading in the St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11, Arund. Orient. 16, Add. 15,250; Add. 15,251, the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Pesaro edition of the latter Prophets 1515; the fourth edition of the Bible, Pesaro 1511—17; the Complutensian; the *editio princeps*, of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

קם plene, is Add. 15,451; Orient. 4227; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and in the Lisbon edition of Isaiah 1492.

(2) *Psalms 78 20* — *קם* plene, is the reading in all the MSS. and early editions.

(3) *Ps. 105 41* — *קם* plene. Here too, all the MSS., and early editions have it plene. These are the three instances with the prefix *Vav*.

(4) *Lamentations 4 9* — *קם* defective, is Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 21,160, second hand, and Orient. 4227.

This analysis explains to a great extent the apparently contradictory Massorahs which puzzled Jacob b. Chayim. When the Massorah remarks *קם* without or with the adjunct *קם*, and without or with the addition *קם*, on either Isa. 48 21 or Lament. 4 9, it denotes that it is defective in these two passages. When it states *קם*, without or with the adjunct *קם*, on Ps. 78 20 or 105 41, it denotes that the two instances in Psalms are plene. When it states *קם* it signifies that it occurs three times with the prefix *Vav* without any reference to its being plene or defective. When it states *קם*, without or with the addition *קם*, it denotes that this Kal future third person plural masculine without and with the prefix *Vav*, occurs altogether four times without noticing the plene and defective orthography. When it states *קם* on Isa. 48 21, it denotes that this future with the *Vav* conversive is unique as defective. And finally when the Massorah on Lament. 4 9 states *קם*, it signifies that this future third person plural masculine does not occur again either as plene or defective. Accordingly List II, which gives two instances only, is to be corrected by the Massorah Parva on Ps. 78 20 in the same MS. and the addition of the expression *קם* in List V, as is often the case in Jacob b. Chayim's Massorah, is to be ascribed to the carelessness of the Nakdan.

קם = § 65.

קם from his issue, occurs three times and is plene. That is, with the prefix *Mem* and the suffix third person masculine. In all the other instances where this noun is with the masculine suffix third person and is also plene, it is either without the prefix (comp. Levit. 15 2, 3, 33) or is with the prefix *Beth* (*קם* Levit. 15 3).

The design of this Massorah is to militate against the School of textual redactors which, besides other expressions, exhibited *קם* twice in Levit. 15 3, as is attested by the Samaritan

recension of the Hebrew text and the Septuagint and all the early editions of the Bible, except the *editio princeps* of the Prophets.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 91a, on Levit. 15 3, which I have printed; (II) Add. 15,250, fol. 64b, on Levit. 15 13; (III) Add. 21,260, fol. 161b, on Levit. 15 3; (IV) Orient. 2348, fol. 101a, on the same passage, and (V) Orient. 5404, fol. 90a, also on the same passage. List II, which heads this Rubric *קם*, exhibits one of those conflicting Massorahs which can only be explained on the theory that they are based upon a different recension of the text. The Rubric itself does not indicate which of the three instances is defective. The Massorah Parva, however, of this MS. has against *קם*, both in Levit. 15 13 and 15, *קם* which leaves Levit. 15 3 as the defective. Yet in the text itself it is here *קם* plene. As all the three instances not only occur in the same book, but are restricted to the same section, the heading ought properly to be *קם*.

קם = § 66.

קם her issue, occurs twice, once plene and once defective. As this expression, which occurs twice within a few verses of each other, is spelt differently, the Massorah safeguards the variation in its orthography. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Levit. 15 19, which I have printed; (II) Orient. 4446, fol. 101a, on the same passage, and (III) the printed Massorah, also on the same passage.

קם = § 67.

קם they dealt proudly, or acted wickedly, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter 1, § 30.

קם = § 68.

קם he shall presume, occurs twice, once defective and once plene. As this Hiphil future third person singular masculine which occurs twice only, is spelt differently in each passage, the Massorah safeguards the variation in its orthography.

That this variation obtained in one School of textual redactors only, and that the redaction of other Schools did not exhibit it, is attested by the Samaritan recension of the Hebrew text which has it plene in both instances.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 48a, on Exod. 21 14, which I have printed; (II) Add. 15,250, fol. 43b, on the same passage, and (III) Add. 21,160, fol. 99a, also on the same passage.

קם = § 69.

קם as the corners, or corner columns, occurs twice. According to the Standard Codices both instances are defective. With regard to the instance in Zech. 9 15 there is no question about its being defective, but with regard to Ps. 44 12 there is a difference about its orthography. Add. 15,250; Add. 15,451; the first edition of the Bible, Soncino 1488; the Salonica edition of the Psalms 1515 and the Complutensian have it *קם* plene. The best Standard Codices and early editions, however, have it *קם* defective, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16, Add. 15,251; Orient. 4227; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the fourth edition, Pesaro 1511—17; the first edition of the Rabbinic Bible, Venice 1517 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 220a, on Ps. 144 12, which I have printed, and (II) Vienna Codex No. 35, on the same passage.

קם = § 70.

קם and Ziza, occurs twice, once it is written with *Aleph* and once with *He*. That is, with the prefix *Vav*. Without this prefix *קם* with *Aleph* also occurs in 2 Chron. 11 20.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 144b, on 1 Chron. 23 11, which I have printed, and (II) Arund. Orient. 16, fol. 240a, on 1 Chron. 4 37. This Rubric forms part of the Massorah recording eleven or twelve words which respectively occur twice, once ending in *Aleph* and once

in He (vide supra, letter x, § 17), as well as of the alphabetical List of words beginning with Vav which respectively occur twice in the same book. (Vide supra, letter y, § 66.)

מ"ע = § 71.

מ"ע beside three, occurs twice. That is, with Sheva under the Tav, in contradistinction to the other three passages where it occurs with Segol, which is due to the pausal accent (comp. מ"ע 2 Sam. 7 22; Isa. 26 13; 1 Chron. 17 20).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 260a, on Ruth 4 4, which I have printed; (II) Arund. Orient. 16, fol. 28 4a, on the same passage, and (III) Add. 21,160, fol. 300a, also on the same passage.

It will be seen that the Massorah here distinguishes between מ"ע in Isa. 64 3 and מ"ע in 2 Sam. 7 22 which has the Sakeph on the Tav. Hence the Standard Codices point the Isaiah instance with Sheva, so Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c.

ע"ב = § 72.

ע"ב they are pressed out, they are estranged, occurs twice. That is, in contradistinction to this trilateral with Kametz under the Zayin, recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MS. and one printed: (I) Arund. Orient. 16, fol. 119a, on Isa. 1 6, which I have printed; (II) the same MS., fol. 297b, on Ps. 58 4, and (III) the printed Massorah Finalis, letter y, § 80. List II heads it ב"ב ב"ב. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter z, § 428.)

ע"ג = § 73.

ע"ג they were estranged, occurs twice. That is, in contradistinction to the two instances in which this trilateral is with Cholem on the Zayin, recorded in the preceding Rubric. This Rubric I have found in the printed Massorah only, on Job 19 13.

ע"ד = § 74.

ע"ד they are estranged, occurs twice. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 918, on Ezek. 14 5.

ע"ה = § 75.

ע"ה pure, occurs three times. That is, with Kametz under the Zayin. This adjective occurs altogether eight times without and with the prefix Vav. According to the received text it is ע"ה with Pathach in five instances (Prov. 16 2; 20 21; Job 8 6; 11 4; 33 9) and in one instance where it is ע"ה with the prefix Vav (Prov. 21 8) it is also with Pathach. As the instances with Kametz are the exception, the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 325a, on Job 11 4, which I have printed; (II) Add. 21,160, fol. 110a, on Exod. 27 20, and (III) the printed Massorah on Levit. 24 2. It will be seen that List I not only states in the heading that there are three such instances, but records three giving Job 11 4, which is in the textus receptus with Pathach (ע"ה) as the third passage. It is remarkable that the Model Codex Harley 5710-11, has it ע"ה with Kametz. Lists II and III, however, head this Rubric ב"ב and give Exod. 27 20 and Levit. 24 2 as the only two, omitting the Job passage. This is confirmed by the text of Orient. 2201; Add. 15,250; Add. 15,251; Orient. 4227, and the early editions, which exhibit ע"ה with Pathach in Job 11 4.

ע"ו = § 76.

ע"ו pure, occurs three times... two of which are in the Pentateuch. That is, the feminine form of ע"ו. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 79b, on Levit. 24 7, which I have printed; (II) the same MS., Vol. II, fol. 229a, on Job 16 17; (III) Orient. 4445, fol. 78b, on Exod. 30 34; (IV) Arund. Orient. 16, fol. 327b, on Job 16 17; (V) Add. 15,451, fol. 59b, on Exod. 30 34; (VI) Add. 21,160, fol. 117b, on the same passage; (VII) the printed Massorah also on the same passage; (VIII) the same on Levit. 24 7, and (IX) the same on Job 16 17.

ע"ז = § 77.

ע"ז pure, occurs three times in the Scriptures. The only other instance where this trilateral occurs it is the Chaldee ע"ז innocency

(Dan. 6 23). Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 282b, on Job 25 6, which I have printed; (II) the same MS., Vol. II, fol. 270a, on Lament. 4 7; (III) Arund. Orient. 16, fol. 330a, on Job 25 5; (IV) Add. 15,250, fol. 353a, on the same passage, and (V) the printed Massorah on Job 15 15.

ע"ח = § 78.

ע"ח Zaccai, occurs twice with Zakeph Kametz. That is, in contradistinction to Neh. 3 20 where the official reading or Keri is ע"ח with Pathach and Tzepha for the textual reading ע"ח Zabbai. This Rubric I have found in the printed Massorah only, on Neh. 7 14.

ע"ט = § 79.

ע"ט I remembered, is in two instances the textual reading or Kethiv and the official reading or Keri is ע"ט thou hadst remembered, second person singular feminine. This Rubric I have found in the printed Massorah Finalis only, letter y, § 56.

פ"ד = § 80.

פ"ד and ye shall remember, occurs four times. This Rubric is from Cambridge Add. 1174, on Numb. 15 39.

פ"א = § 81.

פ"א to remember or remember thou, begins a verse five times. In the other three instances in which this Kal infinitive absolute, used also as an imperative, occurs, it is in the middle of the verse (Exod. 13 3; Deut. 7 18; Jerem. 31 20). This Rubric I have found in the printed Massorah Finalis only, letter y, § 55.

פ"ב = § 82.

פ"ב to remember, is twice defective. As this infinitive absolute, which occurs altogether eight times, is plene in six instances and defective in two only, the Massorah safeguards the exceptional orthography.

And wherever it is the imperative it is likewise defective (ע"ב) except in one instance. As imperative with Cholem it occurs altogether seventeen times. Here it is defective in sixteen instances (Exod. 32 13; Deut. 9 7, 27; 32 7; 2 Kings 9 25; Jerem. 14 21; 18 20; Ps. 25 6; 74 2, 22; 89 51; 137 7; Job 7 7; 36 24; 40 32; Lament. 5 1) and once only it is plene. Here therefore, the Massorah safeguards the solitary exception.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 116b, on Deut. 7 18, which I have printed; (II) Arund. Orient. 16, fol. 167a, on Jerem. 31 20; (III) Add. 15,250; fol. 100b, on Deut. 7 18; (IV) the same MS., fol. 256a, on Jerem. 31 20; (V) Add. 21,160, fol. 269a, on Deut. 7 18; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 132 1. Lists II, III and IV do not give the second part of this Massorah.

פ"ג = § 83.

פ"ג remember thou, is twice with Kametz... and wherever it is joined with Makeph to ע"ג or ע"ג it is likewise with Kametz. ע"ג at the end of this Rubric are the initials of these four expressions.

This imperative occurs altogether twenty-eight times. In sixteen instances it is ע"ג with Cholem which are given in the preceding Rubric, and in twelve it is ע"ג with Kametz. Normally this Kametz is due to its combination by Makeph with one of the above-named four expressions (comp. (1) ע"ג Isa. 44 21; (2) ע"ג Ps. 89 48; (3) ע"ג Ps. 74 18, and (4) ע"ג 2 Kings 20 3; Isa. 38 3; Micah 6 5; Job 4 7; 10 9; Neh. 1 8). As it is in these two instances only, that ע"ג is abnormally combined in one passage with ע"ג and in the other with ע"ג, the Massorah safeguards this exceptional combination.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 180a, on Ps. 25 7, which I have printed; (II) the same MS., Vol. II, fol. 269b, on Lament. 3 19; (III) Halle Ochlah Ve-Ochlah II, § 193, margin, and (IV) the printed Massorah on Lament. 3 19. These four Lists exhibit two different recensions of this Massorah. Lists I and II exhibit one recension. According to this recension there are two such exceptions and Ps. 119 49 is ע"ג with Cholem. This is not only the reading in the text itself of this Model Codex, but also of Arund. Orient. 16; Add. 21,161; Orient. 2875 &c. The second recension is exhibited in Lists III and IV. These two Lists not only emphatically state in their respective headings that there are three such instances with Kametz (ע"ג) and give Ps. 119 49 as one of the three, but List III gives the following mnemonic sign ע"ג ע"ג ע"ג, and this reading is supported by Orient. 2201; Add. 15,250; Add. 15,251; Add. 15,451 and Orient. 4227.

ד"ר - § 84.

וַיִּזְכֹּר אֱלֹהִים and God remembered, occurs four times in the Pentateuch. Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 38a, on Gen. 19 29, which I have printed; (II) Add. 15,250, fol. 20a, on Gen. 30 22; (III) Add. 15,251, fol. 28a; (IV) Add. 21,100, fol. 25b, all on the same passage; (V) Halle Ochlal Ye-Ochlal, Supplement, fol. 130a; (VI) the same fol. 130b; (VII) the printed Massorah on Gen. 8 1, and (VIII) the same on Gen. 19 29. The heading ought more properly to be רָמַח הַיָּד הַיְמָנִית since this phrase is restricted to the Pentateuch.

ד"ר - § 85.

תִּזְכֹּר thou shall remember, is always defective except twice. As this future second person, which occurs altogether eight times, is defective in six instances and plene in two only, the Massorah safeguards the exceptional spelling. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 116b, on Deut. 7 18.

ד"ר - § 86.

תִּזְכְּרֶנּוּ they shall be remembered, occurs twice. This Rubric, which I have found in Vienna Codex No. 85 only, on Ezek. 3 20, is against the best Codices, which have תִּזְכְּרֶנּוּ with the paragogic He in Isa. 65 17. This is the reading in St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 &c.

This Niphal future third person plural feminine occurs altogether six times and with the exception of the solitary instance in Isaiah (65 17) all the others are restricted to Ezekiel (§ 20; 18 24; 33 18, 16), and it is with regard to two Ezekiel instances that some MSS. and editions exhibit a variation in its orthography. Thus in Ezek. 31 20; St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251; read it תִּזְכְּרֶנּוּ without the paragogic He, whilst in Add. 21,101 which had it originally תִּזְכְּרֶנּוּ with the He, the Nakdan altered the textual reading into תִּזְכְּרֶנּוּ and put against it in the margin תִּזְכְּרֶנּוּ. The second instance is in Ezek. 33 18. Here Orient. 2201, which is the second oldest dated MS. of the whole Bible, reads תִּזְכְּרֶנּוּ without the paragogic He, and this reading is supported by the Pesaro edition of the latter Prophets, 1515; the fourth edition of the Bible, Pesaro 1511-17; Complutensian and the editio princeps of the Rabbinic Bible with the Massorah, Venice 1524-25. Accordingly the catchwords וְזָכַרְתֶּם וְזָכַרְתֶּם ought to be זָכַרְתֶּם לֹא תִזְכְּרֶנּוּ. That this, however, is the reading of one School of textual redactors only, and that the Codices of the predominant School read it here תִּזְכְּרֶנּוּ with the paragogic He, is attested by St. Petersburg Codex of A. D. 916; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 &c., for which reason I have adopted it in my edition of the Bible.

ד"ר - § 87.

זְכוֹר his remembrance, is unique and throughout the Minor Prophets it is always so except in one instance. That is, this quadriliteral with Cholem is unique in Job, whereas in the Minor Prophets, where this quadriliteral occurs three times, it is twice זָכַר (Hosea 12 6; 14 8) and once only with Sheva (Mal. 3 22). This Rubric is from the printed Massorah on Job 18 17. It forms part of the List of words which respectively occur once only in one book of the Scriptures, whilst in all other books they are the rule with one exception. (Vide infra, letter z, § 449, Vol. II, p. 227.)

ד"ר - § 88.

זָכַר וְזָכְרָה. — Eight words are masculine and are read as feminine. That is, in these eight instances the proper names זָכַר David (1 Sam. 18 21; 2 Sam. 13 39); זָכְרָה Israel (1 Sam. 17 21; 2 Sam. 24 9); מוֹאָב Moab (Judg. 3 30); כְּהֹלֶתֶיךָ Cohelath (Ecol. 7 27) which are masculine, and אַרְכָּה (1 Sam. 4 17; 2 Chron. 8 11) are treated as feminine, being combined with feminine verbs. This Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 68b, on Judg. 3 30.

ד"ר - § 89.

זָכְרָה זָכְרָה. — Four words are feminine and are used as masculine. In these four instances the reverse is the case, the normally feminine is abnormally treated as masculine. All the

four instances refer to זָכְרָה. (Vide supra, letter z, § 1427.) This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 1474, fol. 62b, on Jerem. 49 16.

צ" - § 90.

זָכְרָה a memorial, is three times defective. Without and with the prefixes this noun occurs altogether eighteen times. In fifteen instances it is plene and in these three instances only, has it retained its original defective orthography. In some Codices however, the process of substituting the later plene spelling has been more uniformly carried through, as is attested by the Samaritan recension of the Hebrew text in which all the three instances are plene. Hence the Massorah safeguards the defectives.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Orient. 1379, fol. 104b, on Exod. 28 12, which I have printed; (II) Add. 21,160, fol. 111a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalls, letter ' , § 49. As one of the instances is with the prefix Lamed and, moreover, as all the three instances not only occur in the same book, but are restricted to the same section, the heading ought more properly to be זָכְרָה בְּלִישׁ וּבְעֵינַי.

צ"א - § 91.

זָכְרָה for a memorial, occurs seven times two of which are defective. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 55a, on Exod. 30 10, which I have printed; (II) the same MS., Vol. I, fol. 139a, on Josh. 4 7; (III) Orient. 4445, fol. 69b, on Exod. 28 12; (IV) Arund. Orient. 16, fol. 8a, on Josh. 4 7; (V) the same MS., fol. 219a, on Zech. 6 14; (VI) Add. 15,250, fol. 118b, on Josh. 4 7, and (VII) the printed Massorah on Zech. 6 14.

These Lists exhibit two different headings. List I states that there are seven such instances only, which is perfectly correct since it records the passages in which this noun is with the prefix Lamed alone. The other Lists which head this Rubric זָכְרָה include the one instance in which it is זָכְרָה (Exod. 13 9). This is rendered beyond doubt by the heading זָכְרָה לְזִכְרוֹן ה' בִּי מִן הַיָּד הַיְמָנִית and the addition at the end זָכְרָה לְךָ לֹאֵחָ הָרַחֵם מִן הַיָּד הַיְמָנִית.

צ"ב - § 92.

זָכְרָה זָכְרָה. — Throughout the Scriptures it is זָכְרָה with Kametz under the Caph except in one instance where it is with Sheva, whilst in Ecclesiastes it is always with Sheva except in one instance where it is with Kametz. That is, this noun in the absolute is the rule and in the construct is unique apart from Ecclesiastes, whereas in Ecclesiastes the construct is the rule and the absolute is unique. Of this Rubric I collated two Lists, both in the printed Massorah: (I) on Zech. 6 4, and (II) on Ecol. 1 11. It forms part of the List of words which respectively occur once only in one book of the Scriptures, whilst in all the other books they are the rule with one exception. (Vide infra, letter z, § 449, Vol. II, p. 227.)

צ"ג - § 93.

זָכְרָה remembrance of, occurs three times in the Scriptures and is plene. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 283b, on Ecol. 2 16, which I have printed; (II) Add. 21,160, fol. 302b, on the same passage; (III) Orient. 2348, fol. 106b, on Levit. 23 24, and (IV) Orient. 2349, fol. 96a, on the same passage. List II heads this Rubric זָכְרָה זָכְרָה that is, with Sheva under the Caph.

צ"ד - § 94.

זְכַרְיָהוּ Zecharjah, occurs twice in the Scriptures. That is, excluding Chronicles. This name without and with prefixes, occurs altogether 43 times in the Scriptures. As it exhibits two forms, viz. the shorter form ending in יָהּ jah and the longer form ending in יָהִי jahai and, moreover, as the former is the rule outside Chronicles and the exception in Chronicles, the Massorites divided this Rubric into two parts so as to safeguard the exceptions in each case.

In the Scriptures with the exception of Chronicles, where this name occurs altogether twenty-two times, it is the shorter form זְכַרְיָהוּ which occurs in twenty instances (2 Kings 14 29; 15 11; 18 2;

Zech. 1 1, 7; 7 1, 8; Ezra. 5 1; 6 14; 8 3, 11, 16; 10 26; Neh. 8 4; 11 4, 5, 12; 12 16, 35, 41) and in two instances only is it the longer form. Here, therefore, the Massorah safeguards the rare exception.

And throughout Chronicles it is likewise Zecharjahū except seven times. In this book, where it occurs altogether twenty-one times, it is the longer form זְכַרְיָהּ in fourteen instances (1 Chron. 5 7; 15 18, 24; 24 25; 26 2, 11, 14; 27 21; 2 Chron. 20 14; 21 2; 26 5; 29 1, 13; 35 8) and the shorter form זְכַרְיָה in seven only. Here, therefore, the Massorah safeguards the shorter form which is the minority. For the reason of this duplicate spelling see my Introduction to the Massoretico-Critical text of the Bible, p. 386 &c.

Of this Rubric I collated ten Lists, nine in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 249a, on 2 Kings 15 8, which I have printed; (II) the same MS., Vol. II, fol. 4b, on Isa. 8 2; (III) Arund. Orient. 16, fol. 109a, on 2 Kings 15 8; (IV) the same MS., fol. 132a, on Isa. 8 2; (V) the same MS., fol. 248a, on 1 Chron. 15 20; (VI) the same MS., fol. 267a, on 2 Chron. 17 7; (VII) Add. 15,251, fol. 219a, on Isa. 8 2; (VIII) the same MS., fol. 349b, on 2 Chron. 24 20; (IX) Halle Ochlah Ve-Ochlah II, § 59, and (X) the printed Massorah on 1 Chron. 16 5. Lists VIII and X give the second part of this Rubric only. Lists I and II give זְכַרְיָהּ לְבַשׁוּ as the catchwords for 2 Chron. 24 20 and not זְכַרְיָהּ אֶלֶיָּהּ as it is in the textus receptus.

זְכַרְיָהּ = § 95.

זְכַרְיָהּ branch, without and with the prefix He, is plene, whilst with the suffix it is defective. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb. 13 23.

זְכַרְיָהּ = § 96.

זְכַרְיָהּ the branch, occurs twice plene. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 157b, on Ezek. 15 2, which I have printed, and (II) the printed Massorah on the same passage. As both instances are not only plene, but are restricted to the same book, the heading ought properly to be זְכַרְיָהּ בְּיַד יְהוָה. The addition, therefore, of זְכַרְיָהּ alone in the heading of List II is not sufficient.

זְכַרְיָהּ = § 97.

זְכַרְיָהּ is four times defective in this form. That is, forms derived from the root זָכַר, two being the future second person singular (זָכַרְתָּ Levit. 25 3, 4); one the construct of זָכַרְתָּ a branch (זָכַרְתָּ Isa. 17 10) and one the same noun with the suffix third person plural (זָכַרְתָּ Nah. 2 3).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2348, fol. 107a, on Levit. 25 3, which I have printed; (II) Orient. 2349, fol. 97a; (III) Orient. 5404, fol. 96a; (IV) Harley 5710—11, Vol. I, fol. 80a, all on the same passage, and (V) the printed Massorah Finalis, letter י, § 63.

Lists I, II and III are practically the same and give identically the same four instances. List IV, however, emphatically states in the heading that there are five such instances (זָכַרְתָּ וְזָכַרְתָּ וְזָכַרְתָּ וְזָכַרְתָּ וְזָכַרְתָּ), and gives זָכַרְתָּ לְיָדֶיךָ Joel 4 10 as one of the five, which agrees with our text where זָכַרְתָּ is duly defective. Though List V, like Lists I, II and III, states in the heading that there are four defectives only (זָכַרְתָּ וְזָכַרְתָּ וְזָכַרְתָּ וְזָכַרְתָּ) and records four, yet one is different from these Lists. Instead of זָכַרְתָּ Nah. 2 3 it gives זָכַרְתָּ נָחֻם Numb. 13 23 which is plene in the textus receptus, and though it is also plene in Jacob b. Chayim's text (Venice 1524—25), yet the Massorah Parva against it is זָכַרְתָּ בְּלִישׁ, thus affording another instance of conflict between the text and certain Massorahs.

זְכַרְיָהּ = § 98.

זְכַרְיָהּ songs, occurs four times in the Scriptures. In the only other instance in which this plural occurs it is with the prefix Beth (זְכַרְיָהּ Ps. 95 2) which some of the Massorahs duly mention.

Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 214a, on 2 Sam. 23 1, which I have printed; (II) the same MS., Vol. II, fol. 213a, on Ps. 119 54; (III) Arund. Orient. 16, fol. 128b, on Isa. 24 16, which states זְכַרְיָהּ; (IV) the same MS., fol. 314b, on Ps. 119 54; (V) the same MS., fol. 333b, on Job 35 10; (VI) Vienna Codex No. 35, on Isa. 24 16; (VII) the printed Massorah on 2 Sam. 23 1; (VIII) the same on Ps. 95 2, and (IX) the same on Job 35 10.

List II heads this Rubric זְכַרְיָהּ בְּלִישׁ, thus showing that three of the instances are with Vav plene and one (Isa. 24 16) is זְכַרְיָהּ without the Vav. This is expressed in different language

but still more emphatically in the heading of List VI זְכַרְיָהּ בְּלִישׁ וְזְכַרְיָהּ בְּלִישׁ. This is supported by the best Standard Codices, which have זְכַרְיָהּ in Isa. 24 16. Thus Orient. 2201 where the Massorah Parva remarks on זְכַרְיָהּ; Harley 5710—11; Arund. Orient. 16 with the Massorah on it זְכַרְיָהּ; Add. 15,250; Add. 15,251 with the Massorah on it זְכַרְיָהּ; Add. 15,451 &c. When, therefore, it is זְכַרְיָהּ entirely plene in St. Petersburg Codex of A. D. 916, it must be based upon a recension of the text preserved in some Schools of textual redactors which exhibited this reading. The Nakdan of this ancient Codex struck through the Yod and remarked against it זְכַרְיָהּ, but left it זְכַרְיָהּ with Vav plene.

זְכַרְיָהּ = § 99.

זְכַרְיָהּ he thought, or devised, occurs twice. This Rubric, which is not in the printed Massorah, is from Arund. Orient. 16, fol. 217a, on Zech. 1 6. In the textus receptus this trilateral is זְכַרְיָהּ with Pathach under the Mem in Zech. 1 6 and with Kametz under Lament 2 17. The Massorah must therefore mean to emphasise the fact that this preterite third person singular occurs twice without any regard to the variation in the graphic signs.

זְכַרְיָהּ = § 100.

זְכַרְיָהּ I have thought, occurs twice . . . one is with the accent on the ultima. That is, Ps. 17 3. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 287a, on Ps. 17 3.

זְכַרְיָהּ = § 101.

זְכַרְיָהּ appointed, occurs twice and is defective. In the only other instance where this Pual participle plural occurs it is the feminine (זְכַרְיָהּ Neh. 13 31). This Rubric I have found in the printed Massorah only, on Neh. 10 35.

זְכַרְיָהּ = § 102.

זְכַרְיָהּ and she committed adultery, occurs twice, once at the beginning of the verse and once at the end of the verse. This future third person singular feminine with Vav conversive, occurs altogether four times. In two instances it is the full form and in two the apocopated form, the Massorah safeguards here the two which exhibit the full form. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 32a, on Judg. 19 2, which I have printed, and (II) the same MS., fol. 143a, on Isa. 57 3.

זְכַרְיָהּ = § 103.

זְכַרְיָהּ and she committed adultery, occurs twice. That is, in this apocopated form. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 149a, on Jerem. 3 8, which I have printed, and (II) the same MS., fol. 181b, on Ezek. 23 5.

זְכַרְיָהּ = § 104.

זְכַרְיָהּ whoring, occurs twice in the Scriptures, once plene and once defective. As this participle active masculine which occurs twice only, is spelt differently in each case, the Massorah safeguards the variation in its orthography. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 195b, on Ps. 73 27, which I have printed; (II) Arund. Orient. 16, fol. 302a, on the same passage, and (III) the printed Massorah also on the same passage.

זְכַרְיָהּ = § 105.

זְכַרְיָהּ occurs three times in this form. That is, the form of the active participle masculine without and with the prefix He which is in one instance only defective (Hosea 4 15). And wherever it is plural it is plene with the second Vav. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 76a, on Ezek. 6 *

זְכַרְיָהּ = § 106.

זְכַרְיָהּ a whore, is three times defective. This participle feminine occurs altogether nineteen times. As it is plene in sixteen instances and defective in three only, the design of this Massorah is to safeguard the exceptional spelling, and thus to militate against the School of textual redactors which exhibited the normal orthography. This is attested by the Samaritan recension of the Hebrew text, which has both the instances in Levit. plene, and by the St. Petersburg Codex of A. D. 916 which has זְכַרְיָהּ in Jerem. 2 20, as well as by some of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 77b, on Levit. 21 7, which I have printed; (II) Arund. Orient. 16, fol. 148b, on Jerem. 2 20; (III) Orient. 2349, fol. 94b, on Levit. 21 7; (IV) Add. 15,451, fol. 84a, on the same passage, and (V) the printed Massorah also on the same passage.

קי = § 107.

קִיָּה to or for a harlot, occurs twice. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 25b, on Gen. 38 15, which I have printed, and (II) the printed Massorah on the same passage.

קיח = § 108.

קִיָּה he hath cast off, occurs three times in the Scriptures. Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 105b, on Hosea 8 3, which I have printed, and (II) the printed Massorah on the same passage.

קיט = § 109.

קִיָּה he hath indignation, occurs twice. Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 229a, on Numb. 28 8, which I have printed, and (II) the printed Massorah Finalis, letter י, § 67.

This trilateral with Pathach under the Ayin, occurs altogether six times. As it is also with Pathach under the Zayin, in four instances, being a noun (comp. קִיָּה rage, wrath, Isa. 10 25; 30 27; Jerem. 15 17; Dan. 11 36) and in two only with Kametz, being the preterite third person singular, the Massorah safeguards the graphic signs of the minority. As a verb this trilateral has the accent on the ultima and as a noun the accent is on the penultima. Hence List II heads this Rubric קִיָּה בְּמִלֵּי.

קיא = § 110.

קִיָּה they are sad, is twice defective. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,251, fol. 408b, on Dan. 1 10, which I have printed; (II) Arund. Orient. 16, fol. 364a, on the same passage; (III) Add. 15,250, fol. 26a, on Gen. 40 6, and (IV) the printed Massorah on the same passage. As this participle plural masculine, which occurs twice only, is defective in both instances, the heading ought more properly to be קִיָּה בְּמִלֵּי.

קיב = § 111.

קִיָּה and cry ye, is three times with Pathach. This quinqueliteral occurs altogether six times. In three instances it is with Kametz under the Zayin, being the preterite third person plural (comp. קִיָּה Jerem. 11 11, 12; 47 2) and in three with Pathach, being the imperative plural masculine. The Massorah, therefore, safeguards them against being interchanged.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 164b, on Judg. 10 14, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 25 34, which gives the mnemonic sign only; (III) Arund. Orient. 16, fol. 26b, on Judg. 10 14; (IV) the same MS., fol. 163a, on Jerem. 25 34; (V) the same MS., fol. 208b, on Joel 1 14, which gives the mnemonic sign only; (VI) the printed Massorah on Judg. 10 14, and (VII) the same on Joel 1 14. Lists III and VII alone give both the three instances and the mnemonic sign.

קיג = § 112.

קִיָּה and he cried out, called out, or called together, occurs four times in the Scriptures. With There under the Ayin this quinqueliteral occurs seven times. As it is in four instances with Pathach under the Yod and Sheva under the Zayin, being the Hiphil, and in three with Chirek and Kametz, being the Niphal, the Massorah in this Rubric and in the following one, safeguards the respective forms.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 157b, on Judg. 4 10, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jonah 3 7; (III) the same Codex on Zech. 6 8; (IV) Arund. Orient. 16, fol. 21a, on the same passage; (V) the same MS., fol. 209b, on Jonah 3 7; (VI) Vienna Codex No. 35, on Zech. 6 8, and (VII) the printed Massorah on Judg. 4 10.

קיד = § 113.

קִיָּה and he came together, or was assembled. That is, to distinguish it from the other three instances where the verb used

in this sense in this very book is קִיָּה with Tzadi instead of Zayin (Judg. 7 23, 24; 12 1 and comp. letter x, § 173, Vol. II, p. 316).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 182a, on 1 Sam. 14 20, which I have printed; (II) Arund. Orient. 16, fol. 23a, on Judg. 6 34; (III) the same MS., fol. 43b, on 1 Sam. 14 20, and (IV) the printed Massorah Finalis, letter י, § 72.

קיז = § 114.

קִיָּה the cry of, occurs three times in the Scriptures. The design of this Massorah is to safeguard the three instances of this noun in the construct with Zayin against being made conformable to the majority of passages in which it is with Tzadi (comp. קִיָּה Exod. 3 9; Jerem. 25 36; 48 5; Ps. 9 13; Job 24 38; Neh. 5 1).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 88a, on Ezek. 27 28, which I have printed; (II) Arund. Orient. 16, fol. 125a, on Isa. 15 5; (III) the same MS., fol. 184b, on Ezek. 27 28; (IV) Add. 15,251, fol. 221b, on Isa. 15 5, and (V) the printed Massorah on Gen. 18 20.

קכ = § 115.

קִיָּה from the cry of, occurs three times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 65a, on Jerem. 48 34, which I have printed; (II) the same MS., Vol. II, fol. 252a, on Prov. 21 13; (III) the same MS., fol. 267a, on Eccl. 9 17; (IV) Arund. Orient. 16, fol. 344a, on Prov. 21 13; (V) Add. 15,251, fol. 391b, on the same passage; (VI) the printed Massorah on Jerem. 48 34, and (VII) the same on Prov. 21 13.

קכא = § 116.

קִיָּה thou art old, occurs twice, once plene and once defective. The design of this Massorah is to militate against the Eastern recension of the text which exhibits קִיָּה plene in Josh. 13 1.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 146b, on Josh. 13 1, which I have printed; (II) Arund. Orient. 16, fol. 9b, on the same passage, and (III) Add. 15,250, fol. 149a, on 1 Sam. 8 5.

קכב = § 117.

קִיָּה I am old, occurs four times. This Rubric, which I have found in the printed Massorah only, on Gen. 18 13 is incorrect. This Kal preterite first person singular occurs six times, and two instances, viz. Josh. 23 2; Ruth 1 12, are omitted. Frensdorff's explanation (Massoretisches Wörterbuch, p. 58) that in these four instances the Pathach is retained even with the pausal accent (קִיָּה) is inadmissible, since it is only in two out of the four instances that קִיָּה is with Soph-Pasuk (Gen. 18 13) and Athnach (Gen. 27 2), in the other two it is קִיָּה with Munach (1 Sam. 12 2) a non-pausal accent, and קִיָּה Olé Ve-Yored (Ps. 37 25), and though the latter is a pausal accent the two instances which are omitted, viz. קִיָּה with Zakeph-Katon (Josh. 23 2) and קִיָּה with Tipcha (Ruth 1 12) are also pausal accents. The printed Massorah here, as is often the case elsewhere, is incorrect.

קכג = § 118.

קִיָּה he shall become old, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 344b, on Prov. 22 6, which I have printed; (II) the same MS., fol. 326a, on Job 14 8, and (III) the printed Massorah on the same passage.

קכד = § 119.

קִיָּה the beard, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa. This quadriliteral, which occurs altogether nine times, is in six instances with There under the Coph and denotes the old, the aged (קִיָּה Gen. 43 27; Judg. 19 17, 20, 22; 1 Kings 13 25, 29) and in three only is it with Kametz. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 71a, on Levit. 13 30, which I have printed; (II) the same MS., Vol. II, fol. 217a, on Ps. 133 2; (III) Arund. Orient. 16, fol. 122a, on Isa. 7 20; (IV) the same MS., fol. 318a, on Ps. 133 2; (V) Add. 15,251, fol. 218a, on Isa. 7 20; (VI) the printed Massorah on Levit. 13 30, and (VII) the same on Ps. 133 2.

קיב - § 120.

קיב occurs twice in two different senses. In the first instance it is the construct of קיב and denotes the elder of (Gen. 24 2) and in the second it is the construct of קיב and denotes the beard of (Pa. 133 2).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 217a, on Pa. 133 2, which I have printed; (II) Arund. Orient. 16, fol. 318a, on the same passage; (III) Add. 15,251, fol. 872b, also on the same passage; (IV) Add. 15,451, fol. 16a, on Gen. 24 2; (V) Add. 21,160, fol. 12a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Pa. 133 2. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter כ, § 248, Vol. II, p. 217.)

קיבא - § 121.

קיבא he was old, stricken in years, occurs four times. For this Rubric, which I have found in the printed Massorah only, on Gen. 24 1, see letter כ, § 71.

קיבב - § 122.

קיבב and his elders, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 310b, on Ps. 105 22, which I have printed, and (II) Vienna Codex No. 85, on Josh. 8 33.

קיבג - § 123.

קיבג old age, occurs twice and is defective. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 24b, on Gen. 37 8, which I have printed; (II) Add. 21,160, fol. 52a; on Gen. 44 20, and (III) the printed Massorah on Gen. 37 8. As both instances are not only restricted to the Pentateuch but to the same book, the heading ought more properly to be ב' חמ' ויבט' or ב' חמ' ויבט'. This Rubric forms part of the alphabetical List of words which respectively occur twice in the same sense. (Vide infra, letter כ, § 427, Vol. II, p. 216.)

קיבד - § 124.

קיבד in his old age, occurs twice plene. This Rubric, which does not occur in the printed Massorah, is from Orient. 2849, fol. 38b, on Gen. 21 2. As the two instances occur in the same section the heading ought to be ב' חמ' ויבט'.

קיבה - § 125.

קיבה winnowing, occurs twice. Of this Rubric I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 259b, on Ruth 3 2, which I have printed; (II) the printed Massorah on the same passage, and (III) the printed Massorah Finalis, letter ו, § 82. Lists II and III head this Rubric ב' חמ'.

קיבז - § 126.

קיבז they have scattered, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 217b, on Zech. 2 2, which I have printed, and (II) the printed Massorah on the same passage. The latter heads the Rubric ב' חמ' ויבט' though ויבט' more correctly specifies the two instances, חמ' is incorrect, since the Piel preterite third person plural from קיבז could not be plene.

קיבא - § 127.

קיבא I will scatter, occurs three times in the Scriptures. That is, the Piel future first person singular with Segol under the Resh in all the three instances. This is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251; Add. 15,451 &c. The fact that the St. Petersburg Codex of A. D. 916 reads this quadriliteral קיבא the Kal instead of קיבא the Piel, is no reason for taking it as constituting one of the differences between the Orientals and Occidentals unless we are prepared consistently to regard the numerous variations in this Codex as exhibiting the Babylonian recension of the text which no sober critic will now maintain (see my contribution On Relationship of the so-called Codex Babylonicus of A. D. 916 to the Eastern Recension of the Hebrew Text p. 149 &c. in the Festschrift zu Ehren Prof. Chwolson's, Berlin 1899). I have, therefore, simply given it as a variant in the notes on these passages in my edition of the Bible, as it is neither in the official List of Variations, nor have I found it in any MS. marked as such.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 76b, on Ezek. 12 14,

which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 12 14 which however reads it קיבא; (III) Add. 15,250, fol. 275b, on the same passage; (IV) Add. 15,251, fol. 270b, on Ezek. 5 12; (V) Add. 21,160, fol. 181b, on Levit. 26 38; (VI) Orient. 2349, fol. 98b, on the same passage; (VII) the printed Massorah also on the same passage, and (VIII) the same on Ezek. 5 12.

קיבא - § 128.

קיבא with the arm, is three times plene in this form in the Pentateuch. That is, this noun without and with the different prefixes, is in these instances only plene in this division of the Bible, in contradistinction to the other five passages where it is defective (Numb. 6 19; Deut. 5 15; 7 19; 18 8; 26 8).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 88a, on Exod. 6 6, which I have printed; (II) Add. 15,250, fol. 116a, on Deut. 33 20, and (III) the printed Massorah on the same passage.

קיבט - § 129.

קיבט with the arm or to sow, is three times defective. That is, in the Prophets this expression with Cholem on the Resh and with the prefix, as is evident from the fact that in Isa. 28 24 it is the infinitive with the prefix Lamed of קיבט to sow. This Rubric, which gives the instances in the Prophets in a separate Massorah, does not occur in the printed Massorah. I have found it in Arund. Orient. 16 only, fol. 177a, on Ezek. 17 9.

קיב - § 130.

קיב is three times plene in the Pentateuch. This Rubric, which is one of the oldest and popular parts of the Massorah, is another recension of the preceding two Rubrics combined into one. It safeguards the minority or the exceptional orthography of the noun קיב, without and with the prefixes, in the three divisions of the Bible.

The Pentateuch. — In the Pentateuch, where this noun occurs altogether eight times, the defective orthography is the rule. (Vide supra, § 123.) Here, therefore, the Massorah safeguards the plene spelling.

The Prophets. — In this division, where it occurs altogether thirteen times, the reverse is the case, the plene orthography occurs eleven times (2 Kings 17 36; Isa. 44 12; 51 9; 52 10; 53 1; 63 8; 63 12; Jerem. 21 5; Ezek. 20 38, 34; 30 21) and the defective twice only, and with the infinitive קיבט three times. (Vide supra, § 129.) Here, therefore, the Massorah safeguards the exceptional defectives.

The Hagiographa. — In the Hagiographa, where this noun occurs fourteen times (Pa. 10 15; 77 16; 83 9; 89 11, 14; 96 1; 136 12; Job 22 8; 26 2; 26 9; 36 15; 40 9; Dan. 11 6; 2 Chron. 33 8), it is uniformly plene. The heading ב' חמ' ויבט' is not quite correct, since the three defective instances do not extend to the Hagiographa where there is not a single defective instance according to the Palestinians. This Rubric must therefore emanate from the Babylonians which read it defective in Dan. 11 6, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Add. 15,251, fol. 44a, on Exod. 6 6, which I have printed; (II) Orient. 4445, fol. 46b, on the same passage; (III) Orient. 2849, fol. 148b, on Deut. 33 20; (IV) Add. 15,451, fol. 41a, on Exod. 6 6; (V) Add. 21,160, fol. 71b, on the same passage; (VI) the same MS., fol. 264a, on Deut. 5 15, and (VII) the printed Massorah on 1 Sam. 2 31. It is remarkable that List II, which exhibits the oldest form of this Massorah, simply heads the second part of the Rubric ב' חמ' ויבט' leaving out the objectionable expression ויבט' and making up the fourth instance by stating ב' חמ' ויבט' which thus includes קיבט with the suffix which belongs to § 134 and which is incorrect here, since with the suffix it occurs four times defective in the Prophets.

קיבא - § 131.

קיבא. The noun קיבא arm, is normally combined with קיב except in one instance where it is abnormally combined with קיב. This Rubric, which does not occur in this separate form in the printed Massorah, is from Orient. 1474, fol. 201b, on Isa. 51 6. This Rubric forms part of the List of words which are exceptionally combined with קיב. (Vide supra, letter כ, § 523.)

קיבב - § 132.

קיבב my arm, is twice plene in this form. That is, this form with the suffix first person singular without and with the prefix,

in contradistinction to the other two instances where it is defective (Isa. 51 5; 63 5). This Rubric I have found in the printed Massorah Finalis only, letter ı, § 89.

By fixing the number at two, the design of this Massorah is to exclude the plene orthography of this expression in Isa. 63 5 which is exhibited in the recension of the text by the less dominant School of redactors, as will be seen from the notes on this passage in my edition of the Bible.

קלינ = § 133.

קלינ thy arm, occurs twice. This Rubric, the reference to which I have mislaid, is enigmatical, since this noun with the suffix second person singular occurs four times and two passages are omitted, viz. 1 Sam. 2 31 which is defective and Ps. 71 18.

קליד = § 134.

קליד thy arm, is five times defective in this form. That is, the form of this noun with the suffix second person singular masculine, without and with the prefixes, is in these five instances without the Fav. With this suffix this noun occurs altogether eleven times. As it is plene in six instances (Exod. 15 16; Ps. 44 4; 71 18; 79 11; Cant. 8 6; 2 Chron. 6 32) and defective in five, the Massorah records the minority. The design of this Massorah is to militate against the recensions of the text which exhibited variations with regard to the orthography of these eleven instances. Thus in Exod. 15 16 the celebrated Jerusalem Codex reads קליד defective. In Deut. 9 29 the Samaritan recension of the Hebrew text reads קליד plene, whilst in Jerem. 32 17 not only does St. Petersburg Codex of A. D. 916 read it קליד plene, but several of the early editions, as will be seen from the notes on these passages in my edition of the Bible. In Ezek. 4 7, where the St. Petersburg Codex originally had קליד defective, the Nakdan corrected it into קליד plene.

Of this Rubric I collated nine Lists, seven in MSS. and two printed: (I) Orient. 2349, fol. 129a, on Deut. 9 29, which I have printed; (II) Harley 5710-11, Vol. I, fol. 118a, on the same passage; (III) the same MS., Vol. II, fol. 72a, on Ezek. 4 7; (IV) Arund. Orient. 16, fol. 36a, on 1 Sam. 2 31; (V) the same MS., fol. 168a, on Jerem. 32 17; (VI) Add. 15,251, fol. 110a, on Deut. 9 29; (VII) Add. 21,160, fol. 265a, on the same passage; (VIII) the printed Massorah also on the same passage, and (IX) the same on Ezek. 4 7.

With the exception of List IX all the Lists not only state in their respective headings that there are five such defectives, but record identically the same five passages, which conclusively shows that they proceed from the same Massoretic School. List IX, which professes to register the four instances of the Prophets and Hagiographa only, is hopelessly corrupt: (1) there is no instance in the Hagiographa where this noun with the suffix second person is defective, neither does the List itself record one; (2) it omits two instances which all the other Lists give, viz. 1 Kings 8 42; Jerem. 32 17, and (3) it gives two instances which are incorrect, viz. ליקי the infinitive of לקי (Isa. 28 24) which is contrary to the scope of this Massorah and קריצ (Ezek. 17 9) which is not only against the import of this Rubric but which is plene.¹

1 ודעך ד' ה' בלי' כנבואים ובתנאים וסבי' תדקיק את ודעך ואת דעך הכל תוים ודעך החורש לרצון ודעך חסות. ולא בודעך גרלה ובעם דב' וכל אוריה דכו חס' כס' בלי' בקרי ומי ובאלי אתה כדוע נבדח ובמספחים. בכסות נאותה ובכופותיה ובמלהבתה. ודעך ודעך עק קריצ: ל' אחרתה ודעך ח' חס' בקריאה וסבי' כסדר עקב.

קליה = § 135.

קליה arms. A sign fixing its orthography. This plural noun, which occurs altogether nine times without and with prefixes, is spelt in three different ways. In one instance it is entirely defective (Deut. 33 27); in one it is entirely plene (Ps. 37 17), whilst in seven instances it is partly defective and partly plene i. e. without the first Fav but with the second (Ezek. 30 24, 24, 25, 25; Job 22 9; Dan. 11 15, 22). Hence the Massorah safeguards the two instances in which it is exceptionally spelt. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 143b, on Deut. 33 27.

קליז = § 136.

קליז his arms. With the plural suffix third person singular masculine, this noun occurs five times, four times without the prefix Fav and once with it. As it is spelt in three different ways, once entirely plene (Judg. 15 14), once partly plene and partly defective (Hosea 11 3), whilst in the other three instances it is entirely defective (Judg. 16 12; Ezek. 30 22; Dan. 10 6), the

Massorah safeguards the two instances each of which is exceptionally spelt. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 202b, on Hosea 11 3.

קליז = § 137.

קליז and he arose, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa, and once it is without the prefix Fav. In the only other instance where it occurs without the prefix Fav it is קליז with Kametz under the Resh (Isa. 60 1), which is due to the pausal accent Soph-Pasuk.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 134b, on Dent. 33 2, which I have printed; (II) the same MS., Vol. II, fol. 27b, on Isa. 58 10; (III) the same MS., Vol. II, fol. 263a, on Eccl. 1 5; (IV) Arund. Orient. 16, fol. 351a, on the same passage; (V) Add. 15,250, fol. 236a, on Isa. 58 10; (VI) Orient. 2349, fol. 143a, on Deut. 33 2, and (VII) the printed Massorah Finalis, letter ı, § 83.

קליח = § 138.

קליח she rose, occurs four times in the Scriptures . . . and once it is with the prefix Fav. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated ten Lists, seven in MSS. and three printed: (I) Harley 5710 11. Vol. I, fol. 240a, on 2 Kings 3 22, which I have printed; (II) the same MS., Vol. II, fol. 165a, on 2 Chron. 26 19; (III) Orient. 4445, fol. 63a, on Exod. 22 2; (IV) St. Petersburg Codex of A. D. 916, on Nah. 3 17; (V) Arund. Orient. 16, fol. 99b, on 2 Kings 3 22; (VI) the same MS., fol. 213b, on Nah. 3 17; (VII) the same MS., fol. 273b, on 2 Chron. 26 19; (VIII) the printed Massorah on Exod. 22 2; (IX) the same on 2 Kings 3 22, and (X) the same on Nah. 3 17.

This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix Fav and once with it. (Vide supra, letter ı, § 75.)

קליט = § 139.

קליט to, or of the Zarhite, occurs twice. That is, with the prefix Lamed, in contradistinction to the other four instances where this patronymic occurs and where it is with the prefix He (Numb. 26 13, 20; Josh. 7 17, 17). The second reference in this Rubric should be 1 Chron. 27 13 and not 27 3.

קיס = § 140.

קיס thou shalt sow, is twice with Zakah. This future second person singular masculine, which occurs altogether ten times, is in eight instances with the normal Pathach under the Resh and in two instances only is it with Kametz, which is due to the disjunctive accent Zakeph-Katon. Hence the Massorah safeguards this exceptional vowel-point and accent.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Deut. 22 9, which I have printed, and (II) the printed Massorah on Levit 25 4. This Rubric is part of the List of words which respectively occur twice with Zakeph-Kametz. (Vide infra, letter ı, § 614, Vol. II, p. 313.)

קמא = § 141.

קמא sowing, is twice plene. Without and with the prefixes this active participle occurs altogether six times. It is defective in four instances (Gen. 1 29, 29; Isa. 55 10; Prov. 11 18) and plene, in two only. Hence the Massorah safeguards the exceptional orthography. Of this Rubric I collated two Lists: (I) Add. 15,250 fol. 267a, on Jerem. 50 16, which I have printed, and (II) the printed Massorah on the same passage.

קמיב = § 142.

קמיב ye shall sow, occurs twice. That is, with Kametz under the Resh, though it is with Pashta in one instance (Jerem. 35 7). In the only other passages where this future second person plural masculine occurs, it is with Sheva (קמיב Jerem. 4 3). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 170b, on Jerem. 35 7.

קמיז = § 143.

קמיז that which is sown, occurs three times in this form . . . once in the Law, once in the Prophets and once in the Hagiographa. That is, the three forms consisting of the noun קמיז in the singular, without the suffix, and in the plural with the suffix third person singular feminine, as well as the Kal participle passive singular masculine, are respectively unique. This Rubric I have found in the printed Massorah only, on Ps. 97 11. The design of this

Massorah is to militate against the reading ... in Ps. 97 11 which was exhibited in some Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

קמ"ד - § 144.

וְרֵעַ seed, begins a verse four times ... and once it is with the prefix Vav. The design of this Massorah is to safeguard the reading ... in Pa. 22 31 against the Codices which exhibited ... as is attested by the Septuagint and the Vulgate and which is now regarded by textual critics as preferable.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 139a, on Deut. 28 38, which I have printed; (II) Orient. 2348, fol. 149a; (III) Orient. 5404, fol. 188a, and (IV) Vienna Codex No. 85, all on the same passage. It is remarkable that List IV not only states in the heading that there are two instances only in which this noun begins a verse, but records two, viz. Deut. 28 38 and Pa. 22 31, omitting Ps. 106 6, and 1 Chron. 16 13.

קמ"ה - § 145.

וְרֵעַ הַבַּיִת הַיְשׁוּאָה the seed of the house of Israel, occurs twice in this form. That is, without and with the preposition Mem before ... Normally the phrase is simply ... the seed of Israel, without ... the house of. In this form this combination occurs seven times (2 Kings 17 20; Isa. 45 25; Jerem. 31 36, 37; Pa. 22 24; Neh. 9 2; 1 Chron. 16 13). As this abnormal phrase occurs in these two instances only, the Massorah safeguards the exceptional combination and thus militates against the recensions which exhibited the normal phrase in these two passages also, which is attested by the Septuagint. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 23a, on Jerem. 23 8.

קמ"ו - § 146.

מִן הַזֵּרֵעַ הַמְלֹכִי from the seed royal, occurs four times. The only other instance where it occurs, ... is followed by ... viz. ... from the seed of the king. (1 Kings 11 14).

Of this Rubric, I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 118b, on 2 Kings 25 25, which I have printed; (II) the same MS., fol. 174b, on Jerem. 41 1; (III) the same MS., fol. 177a, on Ezek. 17 13; (IV) Add. 15,251, fol. 216a, on 2 Kings 25 25; (V) the printed Massorah on the same passage, and (VI) the same on Ezek. 17 13.

In the textus receptus Dan. 1 8 is ... with the prefix Vav. Hence List V heads this Rubric ... The other five Lists, however, simply have it ... without stating that one of the instances is with the prefix Vav. This would seem to favour the reading in the Daniel passage without the prefix which is exhibited in the splendid Codex Add. 15,451 and many of the early editions, as will be seen from the notes on Dan. 1 8 in my edition of the Bible.

קמ"ז - § 147.

וְלֹא תִקַּח עֲרֵשָׁלָם. — Three verses vary. That is, they vary in their phraseology. ... with different prefixes, is in three several verses combined with ... which is preceded by different adjuncts, thus yielding three different forms of this phrase. Yet they practically denote the same thing, viz. and to, or upon thy seed

for ever. The design of this Massorah, therefore, is to safeguard the respective forms against being made uniform. As stress is here laid upon the fact that ... is preceded by prefixes, the phrase ... 1 Sam. 20 42 is excluded.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 101b, on 2 Kings 5 27, which I have printed; (II) Add. 15,451, fol. 9b, on Gen. 13 15; (III) the same MS., fol. 139a, on Deut. 28 46; (IV) Paris Oehliah Ve-Oohliah § 268, and (V) the printed Massorah on Deut. 28 46. The latter heads this Rubric ... which shows that in some Codices these variations did not exist. That this is the import of ... will be seen in letter a, § 729 and § 742.

קמ"ח - § 148.

וְהָיָה and his seed, occurs seven times in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 83a, on Gen. 48 19, which I have printed; (II) the same MS., Vol. I, fol. 94b, on Numb. 14 24; (III) the same MS., Vol. II, fol. 45b, on Jerem. 22 28; (IV) Orient. 4445, fol. 144a, on Numb. 24 7; (V) Arund. Orient. 16, fol. 161a, on Jerem. 22 28; (VI) Halle Oehliah Ve-Oohliah, Supplement, fol. 132a, and (VII) the printed Massorah on Numb. 24 7.

קמ"ט - § 149.

וְהִיטְתָּ עַל הַמִּזְבֵּחַ to sprinkle on the altar, is six times without round about. Normally the phrase ... has the adjunct ... In this form it occurs twelve times (Exod. 29 16, 20; Levit. 1 5, 11; 3 2, 8, 13; 7 2; 8 19, 24; 9 12, 18). As it is in these passages only that ... is absent, the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 60a, on Exod. 24 6, which I have printed; (II) Orient. 4445, fol. 65b, on the same passage; (III) Orient. 2348, fol. 81d, and (IV) Orient. 2349, fol. 71a, all on the same passage. The ... in the heading is a misprint for ...

ק"ן - § 150.

וְלֹא הָיָה it was not sprinkled, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 85b, on Numb. 19 20.

קנ"א - § 151.

וְהִיטְתָּ סִימָן. — A sign for the accents of ... The phrase ... and the sons of Aaron shall sprinkle, occurs four times in this Section. In two instances it is the full formula, viz. ... and the sons of Aaron, the priests, shall sprinkle (Levit. 1 11; 3 2) and in two it is the shorter formula, viz. ... and the sons of Aaron shall sprinkle, without the expression ... (Levit. 3 8, 13). As the phrases have different accents, the Massorah indicates here that when it is the full phrase the verb ... is with Pazer (Levit. 1 11; 3 2) and when it is the shorter phrase the verb is ... with Telisha-Gadolah (Levit. 3 8, 13). This Rubric I have found in the printed Massorah only, on Levit. 3 2. ... in the Rubric which I have printed is a mistake for ... Accordingly the accent in the second line should be ...

Letter Cheth.

ח - § 1.

¶. — The first part of this Rubric, which registers the number of times *Cheth* occurs in the Bible, is from the celebrated Poem given above, letter *z*, § 224. The second part, which records the number of times *Cheth* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part I, chap. VII, pp. 110, 111.

כ - § 2.

¶. — In six instances the *Cheth* is curved below the left shaft. This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ג - § 3.

¶. — *Cheth* is curved below on the left shaft inwardly in the following words. This Rubric I compiled from the Massorah Parva of Orient. 1879 on the respective passages where the Massorah remarks against each word *אָפּוּן*. The remark of the Nakdan on Gen. 11 8 which I have given, is accompanied by these two forms of the *Cheth* *ח* and *ח*.

ד - § 4.

¶. — In the following words the *Cheth* has one *Täg*. This Rubric I compiled from the Massorah Parva of Harley 5710—11, on the respective passages.

ה - § 5.

¶. — In the following words the *Cheth* has two *Tägin*. This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ו - § 6.

¶. — In the following words the *Cheth* has three *Tägin*. This Rubric I compiled from the Massorah Parva of Harley 5710—11 on the respective passages.

ז - § 7.

¶. — In fourteen instances *Cheth* has a shaft in the middle. This Rubric is from the *Sepher Tägin* in the *Machzor Vitry*, Add. 27,021, Vo LII, fols. 209a—215a, which I have printed in the Massorah, letter *r*, § 25, Vol. II, pp. 680—701. Though it states that there are fourteen such instances, the remaining thirteen are not given.

ח - § 8.

¶. — In twenty-eight instances in the Pentateuch the *Cheth* has three *Tägin*, two to the right and one to the left. This Rubric is from the *Sepher Tägin* of the *Machzor Vitry* given in letter *r*, § 25.

ט - § 9.

¶. — In thirty-seven instances in the Pentateuch the *Cheth* is broad or widened out. This Rubric is from the *Sepher Tägin* in the *Machzor Vitry*, given below, letter *r*, § 25.

י - § 10.

¶. — Four words are read with *Cheth* though it is not in the text. This Rubric I have found in the printed Massorah only, on 2 Kings 17 21. It is not quite correct, since in 2 Kings 17 21 we are not simply to read the word with a *Cheth* which is not in the text, but we have to cancel the *Aleph*, thus substituting *אָפּוּן* for *אָפּוּן*, whilst in 2 Kings 20 4 three letters are cancelled

(*אָפּוּן*) and two others are substituted, *z* as well as *r*, so that *אָפּוּן* becomes *אָפּוּן*. The notes on these passages in my edition of the Bible will show the conflicting readings of the words which constitute this Rubric.

With regard to Jerem. 42 6 we are distinctly told in the official List of Variations, which obtained between the Easterns and Westerns, that the former did not insert *ח* in *אָפּוּן* or that both the *Keri* and *Kethiv* are alike *אָפּוּן*, whilst the latter have *אָפּוּן* in the text for which the *Keri* substitutes *אָפּוּן*. Yet the so-called Babylonian Codex, which is supposed to exhibit the Eastern recension, emphatically states in the Massorah Parva on this word *אָפּוּן*, thus furnishing another proof that this MS. is of the Palestinian and not Babylonian School.

י"א - § 11.

¶. — Four words which are written with *Cheth* are read with *He*. Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 205b, on 2 Sam. 13 37, which I have printed; (II) the same MS., Vol. II, fol. 252a, on Prov. 20 21; (III) the same MS., Vol. II, fol. 261a, on Cant. 1 17; (IV) Arund. Orient. 16, fol. 344a, on Prov. 20 21; (V) the same MS., fol. 348a, on Cant. 1 17; (VI) Halle Oehliah Ve-Oehliah I, § 107; (VII) Paris Oehliah Ve-Oehliah, § 121; (VIII) the printed Massorah on Prov. 20 21, and (IX) the same on Cant. 1 17. For the variations which are exhibited in the MSS. and editions with regard to the *Kethiv* and *Keri* see the notes on these passages in my edition of the Hebrew Bible.

י"ב - § 12.

¶. — Words beginning with *Cheth* which respectively occur once only. This incipient List of unique words beginning with *Cheth*, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 188a, on Ezek. 33 12.

י"ג - § 13.

¶. — An alphabetical List of words beginning with *Cheth* which respectively occur once only. This List I compiled myself. The following words given in this List as unique occur more than once; *חָתָם*, *חָתָם*, *חָתָם*, *חָתָם*, *חָתָם*, *חָתָם*, *חָתָם*. The following words are omitted:

Isa. 68 7	חָתָם	Lament. 2 8	חָתָם	Isa. 44 11	חָתָם
Jerem. 44 30	חָתָם	Job 21 20	חָתָם	1 Kings 16 19	חָתָם
" 48 5	חָתָם	" 16 16	חָתָם	Ps. 20 4	חָתָם
		Lament. 2 11	חָתָם	" 119 28	חָתָם

י"ד - § 14.

¶. — Twenty-two words respectively occur once only with *Cheth*. That is, in all other instances they are written with *He*. This Rubric safeguards the converse phenomenon of the one recorded in letter *r*, § 32.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Halle Oehliah Ve-Oehliah II, § 148, which I have printed; (II) Paris Oehliah Ve-Oehliah, § 212, and (III) the printed Massorah Finalis, letter *r*, § 2.

Though Lists I and III emphatically state in their respective headings that there are twenty-two such words, they record identically the same twenty-one instances only. List II, which by the addition in the heading of the words *חָתָם* indicates the design of this Massorah, gives *חָתָם* Judg. 21 14 as one of the instances, thus making up the twenty-two. But this is in conflict with the heading, which emphatically states that in all other passages the words in question are written with *He*, since *חָתָם* does not occur. A later Nakdan added at the end of List I that

the catalogue is one less. The printed Massorah has the following mistakes in the catchwords: (1) יאמר ought to be יאמר 2 Kings 7 9; (2) נאמר ought to be נאמר Ezek. 37 10; (3) נאמר ought to be נאמר Zech. 11 14, and (4) אלה בני should be אלה בני 1 Chron. 8 6.

ט"ז = § 15a.

ט"ז. — Fifteen words respectively occur twice, once written with *Cheth* and once with *He*. Of this form of the Rubric, which definitely states in the heading that there are fifteen such pairs and which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 181b, on Ezek. 23 21, which I have printed; (II) Orient. 4445, fol. 156b, on Numb. 34 27; (III) the same MS. on the same folio and on the same passage in the outer margin; (IV) Add. 21,160, fol. 249b, also on the same passage; (V) Halle Ochliah Ve-Ochliah II, § 149; (VI) Paris Ochliah Ve-Ochliah, § 213, and (VII) the printed Massorah on 1 Chron. 8 7. These seven Lists record the same instances.

ט"ח = § 15b.

ט"ח. — Words which respectively occur twice, once with *Cheth* and once with *He*. This recension of the Rubric is also one of the oldest parts of the Massorah, as it is from the St. Petersburg Codex of A. D. 916 on Isa. 41 7. It will be seen that the heading fixes no number to these pairs and that it records eighteen.

On a collation of this Rubric with § 15a the following variations are disclosed. The pair constituting No. 7 in § 15a which are apparently omitted in this Rubric, are really represented by No. 9. The enigmatical וְהָאֵלֹהִים וְהָאֵלֹהִים are manifestly a scribal error for הָאֵלֹהִים and הָאֵלֹהִים so that we have here all the fifteen pairs of § 15a, and the eighteen are made up by three new pairs, viz. (1) הָאֵלֹהִים Zech. 11 8. הָאֵלֹהִים its companion Levit. 26 16 has been omitted by the carelessness of the Nakdan, as is attested by the following Rubric, (2) הָאֵלֹהִים and הָאֵלֹהִים, and (3) הָאֵלֹהִים and הָאֵלֹהִים.

ט"ט = § 15c.

ט"ט. — Thirteen [fourteen] words are alike in that they respectively occur twice only, once with *Cheth* and once with *He*. Of this Rubric, which definitely gives a less number in the heading than § 15a and which is also one of the oldest parts of the Massorah, I collated three Lists: (I) St. Petersburg Codex of A. D. 916, on Ezek. 32 18, which I have printed; (II) Orient. 4445, fol. 40b, on Gen. 49 26, and (III) the same MS., fol. 107a, on Levit. 21 18.

It will be seen that though List I states in the heading that there are thirteen such pairs, it records fourteen. There can, therefore, be no doubt that י" in the heading is a clerical error for י". This is, moreover, attested by the headings of Lists II and III which have י". On comparing this List with § 15a we see that it omits three pairs given in the former, viz. No. 3 הָאֵלֹהִים and הָאֵלֹהִים, No. 4 הָאֵלֹהִים and הָאֵלֹהִים, and No. 8 הָאֵלֹהִים and הָאֵלֹהִים, making up the fourteen by the addition of הָאֵלֹהִים and הָאֵלֹהִים.

Lists II and III record identically the same fourteen pairs. They omit No. 4 of § 15a, viz. הָאֵלֹהִים and הָאֵלֹהִים, as we have seen, are also omitted in List I; but they differ from the latter in giving הָאֵלֹהִים and הָאֵלֹהִים instead of הָאֵלֹהִים and הָאֵלֹהִים.

י" = § 16a-b.

י". — Words ending in *Lamed Cheth* which respectively occur once only. These fragments, which do not occur in the printed Massorah, are from Arund. Orient. 16, fol. 327a, on Job 16 13. When it is borne in mind that there are altogether about 58 such words, it will be seen that these fragments simply exhibit the first attempt on the part of the Massorites to collect and alphabetically to arrange these unique forms.

י"א = § 17.

י"א. — Words ending in *Nun Cheth* which respectively occur once only. This fragment is from the printed Massorah on Ezek. 41 9. There are altogether about thirteen words terminating in נ which are unique.

י"ב = § 18.

י"ב. — An alphabetical List of words ending in *Cheth* which respectively occur once only. This List I compiled myself. The following words given in this List as unique, occur more than once

וְהָאֵלֹהִים וְהָאֵלֹהִים וְהָאֵלֹהִים וְהָאֵלֹהִים

The following are omitted

וְהָאֵלֹהִים 2 Chron. 21 11; וְהָאֵלֹהִים 1 Chron. 12 20; וְהָאֵלֹהִים 1 Chron. 6 19; וְהָאֵלֹהִים Numb. 26 35; וְהָאֵלֹהִים Gen. 5 21.

י"ג = § 19a.

י"ג. — Three forms of הָאֵלֹהִים or הָאֵלֹהִים are defective of *Aleph*. That is, the proper name הָאֵלֹהִים which according to this Massorah is from הָאֵלֹהִים and ought to be הָאֵלֹהִים (Numb. 13 14); the preterite second person masculine with the prefix *Vav* הָאֵלֹהִים (Josh. 2 16) which should be הָאֵלֹהִים, and הָאֵלֹהִים the imperative singular feminine (Isa. 26 20) which according to this Massorah ought to be הָאֵלֹהִים.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 108a, on Numb. 13 14, which I have printed; (II) Orient. 2348, fol. 118a, on the same passage; (III) Orient. 5404, fol. 107a, also on the same passage, and (IV) the printed Massorah Finalis, letter ט, § 6. The latter heads it הָאֵלֹהִים and gives הָאֵלֹהִים Jerem. 49 10 as the fourth instance. But this is not quite correct, since this infinitive is not defective of *Aleph* as the *He* takes its place. This Rubric forms part of the List of words which are defective of *Aleph*. (Vide *supra*, letter ט, § 14.)

י"ד = § 19b.

י"ד. — This recension of the Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 90a, on Numb. 13 14. It is simply an expansion of the preceding Rubric by the addition of two Hiphils of הָאֵלֹהִים which are abnormally without *Yod* and which this form exhibits in all the other instances. (Comp. Josh. 6 25; 1 Kings 18 4; Isa. 49 2.)

י"ה = § 20.

י"ה. — הָאֵלֹהִים to hide thyself, occurs twice. That is, with *He*. This is in accordance with the received text, and is designed to safeguard it against being made conformable to the parallel passage (2 Chron. 18 24) where this Niphal infinitive is הָאֵלֹהִים with *Aleph*. This Rubric is from Cambridge Add. 465 on 1 Kings 22 25 and represents the predominant School of Massorites. Other Schools of textual redactors, however, read it הָאֵלֹהִים with *Aleph* in 2 Kings 7 12, as is attested by the Splendid Codex Add. 15,451, Add. 21,161, the *editio princeps* of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488. It is to be added that the *editio princeps* of the Prophets, the first, second and third editions of the Bible read it also הָאֵלֹהִים with *Aleph* in 1 Kings 22 25; whilst the Massorah Parva in Arund. Orient. 16; Add. 15,250; Add. 15,251 and in the *editio princeps* of the Rabbinic Bible remark on חַיִּים which is in conflict with the received text. For further discussion on this Rubric see letter ט, § 35.

י"ו = § 21.

י"ו. — הָאֵלֹהִים to destroy, occurs three times. This Rubric I have found in the printed Massorah only, on Isa. 13 5. As all the three instances are restricted to Isaiah, the heading ought properly to be ב' יבבש'.

י"ז = § 22.

י"ז. — הָאֵלֹהִים from the line, or *Chelbel*, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 150a, on Josh. 19 9, which I have printed; (II) Arund. Orient. 16, fol. 13b, on the same passage, and (III) the same MS., fol. 14a, on Josh. 19 29. As the two instances are restricted to Joshua, the heading ought more properly to be ב' יבבש'.

This Massorah makes no distinction in the vowel-points of these two expressions and the Standard Codices from which this Rubric is taken point them both alike, viz. הָאֵלֹהִים with *Segol* under the *Cheth*. This is also the pointing in Add. 15,251; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian; and the *editio princeps* of the Rabbinic Bible, Venice 1517. The Massorah Parva of Add. 15,251, however, remarks on the textual reading הָאֵלֹהִים (Josh. 19 29) that the Hellali Codex has it with *Tzere* (הָאֵלֹהִים קָמָן קָמָן) and this is also the pointing in Orient. 2201; Add. 15,250; Add. 15,451; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the Pesaro edition of the Earlier Prophets (1511); the alternative marginal reading in the first edition of the Rabbinic Bible (1517) and Jacob b. Chayim's first edition of the Rabbinic Bible with the Massorah 1524—25.

י"ח = § 23.

י"ח. — הָאֵלֹהִים with cords of, occurs four times. That is, to distinguish it from the two instances in which this quinqueliteral is הָאֵלֹהִים with *He*. (Vide *supra*, letter ט, § 72.) This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 383b, on Job 36 8.

כ"ד = § 24.

חֶבְרֹן they embraced, occurs twice. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 329b, on Job 24 8, which I have printed; (II) the same MS., fol. 357b, on Lament. 4 5; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah on Job 24 8.

כ"ה = § 25.

חֶבְרֹן folding, occurs twice and is defective and in the same book. This Rubric I have found in the printed Massorah only, on Prov. 24 83.

כ"ו = § 26.

חֶבְרֹן Habakkuk, occurs twice. That is, once without the prefix Lamed and once with it. This orthography with Pathach under the Beth and Dagesh in the Coph is in accordance with the predominant School of textual redactors and is exhibited in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and all the early editions except one. According to another School, however, it is חֶבְרֹן with Kametz under the Beth and without Dagesh in the Coph. This is the reading in Add. 21,161; Orient. 4227; Erfurt Codex No. 3; Erfurt Codex No. 4 and the Complutensian. This Rubric I have found in the printed Massorah only, on Habak. 3 1.

כ"ז = § 27.

חֶבְרֹן companions, or charmers, occurs twice. The design of this Massorah is simply to safeguard the Kametz under the Beth against its being made conformable to the other two instances where this quinqueliteral is with Tzere which are recorded in the following Rubric. Hence no notice is taken of its being with Pathach and Dagesh in one instance and with Chateph-Pathach and Raphe in the other, nor of the difference in the sense of these two expressions. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 335b, on Job 40 30.

כ"ח = § 28.

חֶבְרֹן companions, occurs twice. That is, with Tzere under the Beth, in contradistinction to the two instances with Kametz recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 33a, on Judg. 20 11.

כ"ט = § 29.

חֶבְרֹן his companions, occurs four times in the Scriptures. That is, though the form is without the Yod in three out of the four instances in the text, it is not חֶבְרֹן his companion the singular as in Eccl. 4 10, but is חֶבְרֹן the plural according to the Keri or official marginal reading.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 94b, on Ezek. 37 16, which I have printed; (II) Arund. Orient. 16, fol. 138a, on Isa. 44 11; (III) the same MS., fol. 191a, on Ezek. 37 16, and (IV) the printed Massorah on Isa. 44 11. According to the addition at the end of the Rubric (List I) two of the instances are plene or are חֶבְרֹן (Isa. 44 11; Ezek. 37 19) and two are defective (Ezek. 37 16, 16). But the headings of the other three Lists emphatically state that three are defective and one only is plene (רִיבֵי חֶבְרֹן חֶבְרֹן). It is, therefore, probable that List I is based upon a recension which exhibited חֶבְרֹן in Ezek. 37 19.

ל = § 30.

חֶבְרֹן to Hebron, occurs nine times, eight times plene and once defective. That is, with the paragogio He. The only instance in which it is defective is 2 Sam. 2 1.

Of this popular Rubric I collated nine Lists, eight in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 144b, on Josh. 10 36, which I have printed; (II) the same MS., Vol. II, fol. 137a, on 1 Chron. 11 1; (III) Arund. Orient. 16, fol. 8b, on Josh. 10 36; (IV) the same MS., fol. 57b, on 2 Sam. 2 1; (V) the same MS., fol. 59b, on 2 Sam. 5 1; (VI) the same MS., fol. 244b, on 1 Chron. 11 1; (VII) the same MS., fol. 246b, on 1 Chron. 12 23; (VIII) Add. 15,451, fol. 152b, on Josh. 10 36, and (IX) the printed Massorah on the same passage.

ל"א = § 31.

חֶבְרֹן to bind, or bind thou, occurs three times, twice defective and once plene. In one instance it is the infinitive construct

(Isa. 30 26) and in two instances it is the imperative singular masculine. As it is differently spelt in the two passages in which it is the imperative, being in one instance plene (Ezek. 24 17) and in the other defective (Job 40 13) like the infinitive, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 85b, on Ezek. 24 17, which I have printed; (II) the same MS., fol. 240a, on Job 40 13; (III) Arund. Orient. 16, fol. 131a, on Isa. 30 26; (IV) the same MS., fol. 182b, on Ezek. 24 17; (V) the same MS., fol. 335a, on Job 40 13; (VI) the printed Massorah on Isa. 30 26, and (VII) the same on Job 40 13.

The retention of the primitive defective orthography in the two instances is in accordance with the best Standard Codices, viz. Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250; Add. 15,251, though it is at variance with the spelling of the imperative in the Ezekiel passage. The less dominant School of textual redactors, however, made the two imperatives uniform by having them both plene. This is attested by Orient. 2201, first hand; Harley 5710—11; Add. 21,161; Orient. 4227 and by all the early editions, as will be seen from the notes on Job 40 13 in my edition of the Bible.

ל"ב = § 32.

חֶבְרֹן a feast, is three times with Pathach. That is, this noun which, is both absolute and construct is in these three instances only with Pathach, without being followed either by a noun with the prefix He or by the Tetragrammaton with the prefix Lamed.

And wherever it is combined with He or the ineffable name with Lamed it is likewise with Pathach. To understand this Massorah it is necessary to remark that חֶבְרֹן occurs altogether twenty-six times. From these we have to deduct the four instances in which the combination is חֶבְרֹן and which constitute the following Rubric, as well as the three which form the first part of this Rubric, so that nineteen only remain. Now in thirteen of these, חֶבְרֹן is followed by a noun with the prefix He, viz. חֶבְרֹן six times (Exod. 23 15; 34 18; Levit. 23 6; 2 Chron. 30 13, 21; 35 17); חֶבְרֹן six times (Levit. 23 34; Deut. 16 13; Zech. 14 16, 18, 19; Ezra 3 4) and חֶבְרֹן once (Exod. 34 25); whilst in six instances it is combined with לְיְהוָה (comp. לְיְהוָה Exod. 12 14; 13 6; 32 5; Levit. 23 41; Numb. 29 12; Deut. 16 10). It will be seen that in the sixth instance the expression חֶבְרֹן intervenes between חֶבְרֹן and לְיְהוָה. This explains the meaning of this part of the Rubric.

This Rubric I have found in the printed Massorah Finalis only, letter ה, § 11. It suffers from two serious mistakes and it is difficult to say whether they are due to Jacob b. Chayim or to the faulty MS., which he copied. (1) The catchwords חֶבְרֹן Exod. 34 22 ought to be חֶבְרֹן Ezek. 45 21. This is evident from the fact that this Rubric treats of חֶבְרֹן without the prefixes, otherwise it would include חֶבְרֹן in Exodus and exclude the legitimate Ezekiel passage which is חֶבְרֹן without the prefix. Besides if this Massorah had intended to include חֶבְרֹן with the prefix (חֶבְרֹן) the heading would have been חֶבְרֹן. And (2) the heading of the second part of this Rubric, viz. חֶבְרֹן וְלֹא חֶבְרֹן is manifestly a blunder for חֶבְרֹן לְיְהוָה. This is not only attested by the above analysis, but by the fact that חֶבְרֹן by itself denotes the Tetragrammaton and that חֶבְרֹן לְיְהוָה would mean and wherever חֶבְרֹן is combined with the Tetragrammaton and the Tetragrammaton, which is nonsense and leaves the combination with He altogether unnoticed, thus making the import of the Rubric unintelligible.

ל"ג = § 33.

חֶבְרֹן a feast unto Jehovah, is four times thus combined. That is, in contradistinction to the combination חֶבְרֹן which denotes the same and which occurs six times, as will be seen from the analysis in the preceding Rubric. The design of this Massorah is to militate against the School of textual redactors which read חֶבְרֹן in Judg. 21 19 and which is exhibited in Harley 5710—11; Arund. Orient. 16; Add. 15,451; the editio princeps of the Prophets, Soncino 1485—86 and the first edition of the Bible, Soncino 1488.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 79b, on Levit. 23 39, which I have printed; (II) the same MS., Vol. I, fol. 172b, on Judg. 21 19; (III) Arund. Orient. 16, fol. 202a, on Hosea 9 5; (IV) Add. 21,160, fol. 80a, on Exod. 10 9; (V) Orient. 2349, fol. 63a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Levit. 23 39.

ל"ו - § 34.

ל"ו the grasshopper, occurs twice in two different senses. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 89b, on Levit. 11 22, which I have printed; (II) Arund. Orient. 16, fol. 855b, on Eocl. 12 5, and (III) Add. 21,160, fol. 152a, on Levit. 11 22.

List I adds at the end that it occurs twice in two different senses, whilst List III heads this Rubric ל"ו ב"ר ל"ו. This manifestly proceeds from the School of Massorites who took ל"ו in Eocl. 12 5 to stand for ל"ו denoting the virile member (see my Commentary on Cokelah on this passage).

ל"ז - § 35.

ל"ז as grasshoppers, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 93b, on Numb. 13 33, which I have printed; (II) Arund. Orient. 16, fol. 136a, on Isa. 40 22, and (III) Add. 21,160, fol. 209b, on Numb. 13 33.

ל"ח - § 36.

ל"ח Chagaba, occurs twice, once with Aleph and once with He. In this separate form I have found this Rubric in the printed Massorah only, on Neh. 7 48. It forms part of the List of words which respectively occur twice, once ending in Aleph and once in He. (Vide supra, letter א, § 33.)

ל"ט - § 37.

ל"ט in the clefts of, occurs three times. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 208b, on Obad. 8, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 49 16, and (III) the printed Massorah Finalis, letter ט, § 18. List II adds at the end the important statement that in Jerem. 49 16 the textual reading is ל"ט and that it constitutes a variation (ל"ט ב"ר ל"ט) though the text itself has it ל"ט as it is in the lectus receptus. This shows that the design of this Massorah is to militate against this variation which was exhibited in other Codices.

ל"י - § 38.

ל"י a girdle, or gird thou, occurs four times in the Scriptures and once it is with the prefix Vav. It will be seen that in two instances this expression is a noun (2 Sam. 20 8; Prov. 31 24) and in three the imperative singular masculine (2 Kings 4 29; 9 1; Ps. 45 4). The Massorah, however, in accordance with its usual method, simply groups together homonyms without regarding the difference in the sense.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 244a, on 2 Kings 9 1, which I have printed; (II) Arund. Orient. 16, fol. 295a, on Ps. 45 4; (III) Add. 15,251, fol. 202a, on 2 Kings 4 29; (IV) Vienna Codex No. 35, on Ps. 45 4; (V) the printed Massorah on 2 Sam. 20 8, and (VI) the same on Ps. 45 4. Though three of the instances are plene (2 Sam. 20 8; Ps. 45 4; Prov. 31 24) and two defective (2 Kings 4 29; 9 1) none of the Lists record the variation in the orthography of this expression. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix Vav and once with it. (Vide supra, letter י, § 7a.)

ל"יא - § 39.

ל"יא a girdle, is twice plene and both instances occur in the same book. The orthography of this noun, which occurs altogether four times, twice without the prefix Vav (2 Kings 3 21; Isa. 3 24) and twice with it (2 Sam. 18 11; Isa. 32 11) constitutes one of the variations between the Easterns and Westerns. According to the Babylonian recension it is defective in three instances (2 Sam. 18 11; 2 Kings 3 21; Isa. 32 11) and plene in one passage and the plene instance is Isa. 3 24; whilst according to the Palestinians which also have it defective in three instances and once plene, the plene is in Isa. 32 11 and not 3 24. This is attested both by the official List of Variations between these two Schools of textual redactors and the best Standard Codices. Thus Orient. 2301 which is one of the oldest dated MSS. of the Bible; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 &c. all read ל"יא plene in Isa. 32 4. Moreover ל"יא defective in Isa. 3 24, is the reading in St. Petersburg Codex of A. D. 916; Orient. 2301; Harley 5710-11; Add. 15,250.

According to the Rubric before us which does not occur in the printed Massorah and which is from Orient. 1474, fol. 186b, on Isa. 3 24, both the Isaiah instances are plene. The great interest, however, which attaches to this orthographical variation consists in the unquestionable fact that the Babylonians read it ל"יא plene and the Palestinians ל"יא defective in Isa. 3 24 and that the St. Petersburg Codex of A. D. 916 exhibits the Palestinian reading, thus affording an additional proof that this so-called Babylonian Codex exhibits the Palestinian text.

ל"ב - § 40.

ל"ב girding, occurs twice. That is, the active participle in contradistinction to the two instances where this trilateral in the same book is the imperative (ל"ב 2 Kings 4 29; 9 1). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 99b, on 2 Kings 3 21. As both instances occur in Kings the heading ought more properly to be ל"ב.

ל"ג - § 41.

ל"ג girded, occurs three times in the Scriptures, twice defective and once plene. As this participle passive plural masculine, which occurs three times only, is spelt in two different ways, the Massorah safeguards the variation in its orthography. The plene instance is in Judg. 18 16.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. 42a, on Exod. 12 11, which I have printed; (II) the same MS., Vol. I, fol. 169a, on Judg. 18 16; (III) the same MS., Vol. II, fol. 284b, on Dan. 10 5; (IV) Arund. Orient. 16, fol. 81b, on Judg. 18 16; (V) the same MS., fol. 372a, on Dan. 10 5; (VI) Add. 21,160, fol. 82b, on Exod. 12 11, and (VII) the printed Massorah on the same passage.

ל"ד - § 42.

ל"ד sharp, or Chaddah, occurs five times in the Scriptures. Though this trilateral is a feminine adjective in four instances and in one passage a part of the compound proper name En-Haddah (Josh. 19 21), the Massorah according to its usual method groups them together because it has regard to the identity of the spelling irrespective of the difference in the sense.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 28b, on Isa. 49 2, which I have printed; (II) the same MS., Vol. II, fol. 243b, on Prov. 5 4; (III) Arund. Orient. 16, fol. 18b, on Josh. 19 21; (IV) the same MS., fol. 297b, on Ps. 57 5; (V) the same MS., fol. 337b, on Prov. 5 4; (VI) Add. 15,451, fol. 158a, on Josh. 19 21, and (VII) the printed Massorah on the same passage. The latter is the only List which adds at the end that it is the name of a town in the first instance (קריאת שם קרא).

The design of this Massorah is to safeguard this trilateral feminine adjective against the six instances in which it is pointed ל"ד, the feminine of ל"ד, the Chaldee numeral one (Dan. 2 9; 6 18; 7 1; Ezra 5 18; 6 2, 3).

ל"ה - § 43.

ל"ה — The numeral ל"ה one, which as we have seen in the preceding Rubric, occurs six times, is always written with He at the end, whilst ה the pronoun demonstrative, without and with the prefix Lamed, which also occurs six times (Dan. 4 27; 5 6, 6; 7 3, 3, 8), is always written with Aleph.

This separate Rubric, which prescribes the orthography of these two expressions, does not occur in the printed Massorah. It is from Harley 5710-11, Vol. II, fol. 281b, on Dan. 7 1. See also letter ה, § 12.

ל"ו - § 44.

ל"ו she is sharpened, occurs three times in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 88a, on Ezek. 21 14, which I have printed; (II) Arund. Orient. 16, fol. 180a, on the same passage, and (III) the printed Massorah also on the same passage. As the three instances in which this Hophal preterite third person singular feminine occurs, are not only restricted to the same book but to the same section, ל"ו ב"ר, in the heading ought more properly to be ל"ו ב"ר. List III, therefore, rightly adds at the end ל"ו ב"ר ע"מ ל"ו ב"ר.

ל"ז - § 45.

ל"ז and he ceased, occurs twice in the Scriptures. That is, in contradistinction to the Keri ל"ז Job 10 20. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley

5710—11, Vol. II, fol. 188a, on Ps. 49 9, which I have printed; (II) Arund. Orient. 16, fol. 295b, on the same passage; (III) Orient. 2349, fol. 106a, on Numb. 9 13, and (IV) the printed Massorah on Ps. 49 9. The superfluous וְלִי וְרַחֲמֵיךָ at the end of the Rubric, is simply the addition of the Nakdan to fill up the line.

וְלִי = § 46.

וְלִי shall I leave, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 25a, on Judg. 9 9, which I have printed, and (II) Add. 15,250, fol. 137b, on the same passage. As all the three instances are not only restricted to the same book but to the same section, the heading ought more properly to be וְלִי בְּכַתְּבֵנוּ.

It is important to state that this pointing וְלִי with *Chateph-Kametz* under the *Cheth* is exhibited in nearly all the Standard Codices, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 2210 &c. וְלִי I have found in Orient. 4227 only.

וְלִי = § 47.

וְלִי cease, or forbear, occurs twice. That is, in contradistinction to the only other instance where this imperative plural occurs and where it is וְלִי (Zech. 11 12), due to its pausal accent. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16; fol. 119a, on Isa. 1 16.

וְלִי = § 47*.

וְלִי and they ceased, occurs twice. Of this Rubric, which I have printed in Vol. III, letter n, § 5, p. 347, I collated five Lists, three in MSS. and two printed: (I) Add. 15,250, fol. 9b, on Gen. 11 8; (II) the same MS., 37b, on Exod. 9 33; (III) Vienna Codex No. 35, on the same passage; (IV) the printed Massorah on Gen. 11 8, and (V) the same on Exod. 9 33.

וְלִי = § 48.

וְלִי into or simply the chamber, occurs twice. The design of this Massorah is to safeguard the two different forms of the noun וְלִי in 2 Sam. 13 10 against being made uniform. As וְלִי without the paragoge *He* already expresses direction towards, viz. into, to, in the first clause, the Scribe would naturally make the form of the second clause, which expresses precisely the same sense, conformable to the first, viz. וְלִי. By fixing the instances of וְלִי at two, the Massorah precludes such an alteration. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 64b, on 2 Sam. 13 10.

וְלִי = § 49.

וְלִי *Chadad*, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 130a, on 1 Chron. 1 30, which I have printed, and (II) Arund. Orient. 16, fol. 237b, on the same passage.

Not only do these two Lists emphatically state that it is וְלִי with *Daleth* at the end in both passages, but all the Standard Codices have it so in both instances, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Add. 21,160 &c. For this reason I have adopted it in my edition of the Bible. The reading וְלִי with *Resh*, which is exhibited in 4227 in Gen. 25 15, is in conflict with the Massorah Parva of the same MS., on 1 Chron. 1 30, where it remarks on וְלִי with *Daleth* that it occurs twice (ב). Accordingly the *Resh* in the heading of this Rubric must be corrected into *Daleth*, viz. וְלִי and the Rubric ought to follow immediately after § 41.

וְלִי = § 50.

וְלִי into the chamber, occurs twice. That is, with *Segol* under the *He* and *Kametz* under the *Cheth*, being in the first instance with the pausal accent *Athnach* and in the second with *Soph-Pasuk*, in contradistinction to the other two instances where it is וְלִי (Gen. 43 30; 1 Kings I 15) with the non-pausal accent. This Rubric I have found in the printed Massorah Finalis only, letter n, § 18.

וְלִי = § 51.

וְלִי new, occurs fourteen times. This Rubric, which I have found in the printed Massorah Finalis only, letter n, § 22 is doubly incorrect: (1) the heading emphatically states that it occurs fourteen times, yet the Rubric itself records thirteen only.

The catchwords for 2 Sam. 21 16 are erroneously divided into two passages though they represent one instance, and (2) וְלִי occurs altogether seventeen times and not fourteen or rather thirteen and four are omitted, viz. 1 Kings 11 29; Jerom. 31 31; Ezek. 18 31; 36 26.

וְלִי = § 52.

וְלִי. — In two verses the expression *month* is absent. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 100b, on Ezek. 26 1. In the first instance (Ezek. 26 1) the absence and presence of this expression is a matter of controversy between the different Schools of textual redactors according to this Massorah, but there is no question about its absence in Ezek. 32 17. As I have not found this variation in any of the Standard Codices to which I have had access, and moreover, as this Massorah is in a Yemen MS., this various reading must have obtained in one of the branches of the Eastern School, unless some expert Massoretic Student can evolve a different sense from this Rubric.

וְלִי = § 53.

וְלִי month by month, occurs twice. That is, in contradistinction to the only other instance where this phrase occurs and where it is without the suffix (comp. וְלִי 1 Chron. 27 1). This Rubric I have found in the printed Massorah only, on Numb. 28 14.

וְלִי = § 54.

וְלִי in the month, begins a verse seven times. In the other five instances where it occupies this position it is with the prefix *Vav*. By fixing the number at seven, the design of this Massorah is to militate against the recension which read it וְלִי without the prefix in Numb. 28 16, as is attested by the Samaritan text.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 69a, on Jerem. 52 6, which I have printed; (II) Orient. 4445, fol. 108b, on Levit. 23 5; (III) Arund. Orient. 16, fol. 276b, on 2 Chron. 31 7; (IV) the same MS., fol. 360a, on Esther 3 7; (V) Add. 21,160, fol. 178b, on Levit. 23 5; (VI) the printed Massorah on Exod. 19 1, and (VII) the same on Zech. 1 1. It is remarkable that Lists V, VI and, VII have the same mistake וְלִי instead of וְלִי, as it is correctly given in the oldest forms of this Massorah.

וְלִי = § 55.

וְלִי and in the month, occurs five times at the beginning of a verse. That is, with the prefix *Vav* in contradistinction to the seven instances where it occupies this position without the *Vav*, recorded in the preceding Rubric. This is one of the few instances where the Massorah safeguards both the minority and majority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 118a, on 2 Kings 25 8, which I have printed; (II) Orient. 2348, fol. 127b, on Numb. 28 16; (III) Orient. 2349, fol. 117b, on the same passage; (IV) Orient. 5404, fol. 116b, also on the same passage; (V) Vienna Codex No. 35, on 2 Kings 25 8; (VI) the printed Massorah on Numb. 28 16, and (VII) the same on Jerem. 52 12.

וְלִי = § 56.

וְלִי of the month. In the book of *Esther* this quadriliteral is uniformly וְלִי with *Shevu* under the *Lamed*, whilst in all the other Scriptures it is as uniformly וְלִי with *Patach*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Esther 8 12.

וְלִי = § 57.

וְלִי of the month at even, is four times thus combined. Normally the day of the month alone is specified when any event is to take place. As it is in these four instances only that the evening is added, the Massorah safeguards this emphatic combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 42a, on Exod. 12 18, which I have printed; (II) the same MS., Vol. I, fol. 79a, on Levit. 23 32; (III) the same MS., Vol. II, fol. 140a, on Josh. 5 10; (IV) Arund. Orient. 16, fol. 4a, on the same passage; (V) Add. 21,160, fol. 278b, also on the same passage; (VI) Orient. 2349, fol. 64a, on Exod. 12 18, and (VII) the printed Massorah on the same passage.

חח = § 58.

חח in his or its month, occurs twice. That is, with the suffix third person singular masculine, in contradistinction to the only other instance where it is חח with the suffix third person singular feminine (Jerem. 2 24). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 147a, on Isa. 66 23. Vide supra, § 53, where the Massorah treats of this expression in the peculiar combination of the phrase.

חחח = § 59.

חחח throughout the months of the year, is twice thus combined. The design of this Massorah is to safeguard this combination against being made conformable to that of 1 Chron. 27 1 where identically the same meaning is expressed by the phrase חחח חחח.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 41b, on Exod. 12 2, which I have printed, and (II) Add. 21,160, fol. 82a, on the same passage.

חחח = § 60.

חחח a circle, occurs twice. In the only other instance where it occurs it is with the prefix Vav (Job 22 14). Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 135b, on Isa. 40 22, which I have printed, and (II) Add. 15,250, fol. 229b, on the same passage.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it. (Vide supra, letter ח, § 70.)

חחח = § 61.

חחח is always written with He at the end except twice where it is written with Aleph . . . and in all other instances it is with He. This Rubric, which I have found in the printed Massorah only, on Dan. 2 7, is hopelessly corrupt. As far as I can make it out the design of this Massorah is to indicate the orthography of the two Pael forms from the Chaldee root חחח or חחח to declare, to show, which respectively end in ח with Aleph (Dan. 2 4, 24) and the two Aphels which end in ח with He (Dan. 2 7; 5 12). In recording, however, this variation in the spelling, the Rubric specifies the Aleph instances, which it safeguards as the exception, and summarily states that in all other instances which constitute the rule the spelling is with He. As there are four instances only altogether, and as these are evenly divided between the Aleph and the He, it will at once be seen that the artificial wording of this Rubric is misleading. Moreover the catchwords for the two Aleph instances which are given in the printed Massorah, viz. חחח חחח and חחח חחח are corrupt, and ought to be חחח חחח (Dan. 2 4, 24).

חחח = § 62.

חחח the Hivite and the Jebusite, occurs seven times. That is, in contradistinction to all the other six instances where these two gentile names occur together and where both are with the prefix Vav, viz. חחח חחח. The design of this Massorah is to militate against the Codices which exhibit variations in this combination, as will be seen from the notes on Exod. 23 23; 33 2; Deut. 20 17 in my edition of the Bible.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 57a, on Exod. 33 2, which I have printed; (II) Orient. 2348, fol. 87a; (III) Orient. 2349, fol. 77a; (IV) Orient. 5404, fol. 76a, all on the same passage; (V) Orient. 1471, fol. 58b, on Josh. 24 11; (VI) the printed Massorah on Exod. 33 2, and (VII) the same on Josh. 12 8. List VI heads this Rubric חחח and records six only, omitting Exod. 23 23. This is not only contrary to all the MS. Lists which duly give the same seven instances, but to List VII where the printed Massorah correctly heads it חחח and gives all the seven passages. It affords an additional proof of the oft-repeated statement that the number in the heading is frequently altered to agree with the defective number of instances in the List.

חחח = § 63.

חחח she travailed, is three times with the accent on the penultimate. This is due to the fact that in these instances it is the Kal preterite third person singular feminine from חחח, in contradistinction to the nine in which it is the preterite third person singular masculine from חחח (1 Kings 14 1; 15 23; 17 17; 2 Kings 13 14; 20 1, 12; Isa. 38 1; 39 1; 2 Chron. 32 24).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 146b, on Isa. 66 8, which I have printed; (II) the same MS., fol. 310b, on Micah 1 12; (III) Add. 15,251, fol. 239a, on Isa. 66 8, and (IV) the printed Massorah on the same passages. In letter ח, § 57d, the printed Massorah erroneously gives Isa. 66 8, which is one of the three instances, as unique. (Vide supra, p. 288.)

חחח = § 64.

חחח I was brought forth, occurs three times in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 245b, on Prov. 8 24, which I have printed; (II) Arund. Orient. 16, fol. 339a, on the same passage, and (III) the printed Massorah also on the same passage.

חחח = § 65.

חחח whirling, travelling with pain, occurs twice in the Scriptures in two different senses. That is, in Jerem. 23 19 this Hithpalel participle denotes the whirling of a tempest and in Job 15 20 the travelling with pain of a human being. The design of this Massorah is to safeguard Jerem. 23 19 against being made conformable to the parallel passage in 30 23 where it is חחח חחח instead of חחח חחח.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 46g, on Jerem. 23 19, which I have printed; (II) Arund. Orient. 16, fol. 326b, on Job 15 20; (III) Add. 21,160, fol. 324a, on the same passage, and (IV) the printed Massorah also on the same passage. In Lists II, III and IV חחח is absent from the heading, whilst List IV alone has חחח which is misleading, since it implies that apart from these two instances it is defective. It ought more properly to be חחח חחח.

חחח = § 66.

חחח occurs twice in two different senses. That is, in Levit. 10 10, where it is defective, it denotes the unholy and in Prov. 27 3, where it is plene, it means the sand.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 255b, on Prov. 27 3, which I have printed; (II) Arund. Orient. 16, fol. 346b, on the same passage; (III) Orient. 2349, fol. 87a, on Levit. 10 10; (IV) Vienna Codex No. 35 on Prov. 27 3; (V) Cambridge Add. 465 on Levit. 10 10; (VI) the printed Massorah on the same passage, and (VII) the same on Prov. 27 3. The heading in List V, viz. חחח חחח is the most accurate. This Rubric forms part of the alphabetical of words which respectively occur twice in two different senses. (Vide infra, letter ח, § 42a.)

חחח = § 67.

חחח occurs twice in two different senses. That is, in Gen. 22 17 it denotes and as the sand and in Job 29 18 and as the phoenix.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 39b, on Gen. 22 17, which I have printed; (II) Harley 5710—11, Vol. II, fol. 234a, on Job 29 18; (III) Arund. Orient. 16, fol. 331a, on the same passage; (IV) my MS. No. 1, Vol. I, fol. 33b, on Gen. 22 17; (V) the printed Massorah on the same passage, and (VI) the same on Job 29 18.

List V is an important contribution to textual criticism. It states that according to the School of Nehardai or the Easterns חחח with Cholem in Gen. 22 17 is unique, that in Job 29 18 it is חחח with Shurek and is the name of a bird but that according to the Westerns it is חחח with Cholem in both instances.¹

¹ וכתול אשר על שפת חים לחרדעי לית כותהי וקורן וכתול ארבה ימים ותמו שם עוף למעבאטי ב' ויסתתן אשר על שפת חים. וכתול ארבה ימים.

חחח = § 68.

חחח wall, is three times defective in the Pentateuch. In the Pentateuch, where this noun occurs altogether six times, the defective spelling and the plene are evenly divided, the three plene instances are Exod. 14 22; Levit. 25 29, and Deut. 3 5. As, however, the two kinds of spelling are used promiscuously within a few verses of each other (Exod. 14 22, 29; Levit. 25 29, 30, 31) the Massorah safeguards the primitive orthography. Apart from these three defective instances in the Pentateuch חחח does not occur again. Hence the following Rubrics are simply headed חחח without the adjunct חחח and record these three instances only: (I) Harley 5710—11, Vol. I, fol. 44a, on Exod. 14 29; (II) Add. 15,250, fol. 40b, on the same passage; (III) the same MS.,

fol. 70b, on Levit. 25 30, which correctly heads it בְּהֵם בְּקָרָי, and (IV) the Massorah Parva in Add. 15,251, fol. 49b, on 14 29, which not only states בְּהֵם בְּקָרָי, but gives the mnemonic sign בְּהֵם בְּקָרָי לְשׁוּמֵי

And throughout Kings it is likewise defective except in two instances where it is plene. To understand this later expansion of the Rubric it is necessary to remark that unlike the original form which is exhibited in the first part of this Massorah and which is restricted to הָקָה alone without any prefix, this second part includes both הָקָה and הָקָהָה with the prefix He. Without and with the prefix He this noun occurs altogether seven times in Kings. It is defective in five instances (הָקָהָה 2 Kings 3 27; 6 26, 30; 18 26, 27) and plene in two only. Here the defective is the rule and the plene the exception. Hence the Massorah safeguards here the exceptional orthography. Apart from Kings this noun without and with the prefix He is uniformly plene and hence there is no necessity for mentioning any other book.

Of this Rubric in its expanded form, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 80b, on Levit. 25 31, which I have printed; (II) Orient. 4445, fol. 111b, on the same passage; (III) Add. 15,251, fol. 49b, Exod. 14 29; (IV) Add. 21,160, fol. 89a, on the same passage, and (V) the printed Massorah also on the same passage.

חֹמֶת = § 69.

חֹמֶת walls, occurs eight times in the Scriptures. The design of this Massorah is to safeguard the passages in which this noun terminating in Tav (ת), is the plural and is preceded by Cholem against those instances in which it is the singular in the construct and is preceded by Pathack. Apart from Jeremiah תֹּמֶת the construct, without and with prefixes, occurs altogether twenty-six times¹ and תֹּמֶת the plural, without and with prefixes, eight times only. Hence the Massorah safeguards the exceptions. The variations in the defective and plene orthography of this plural noun is outside the scope of this Rubric. They are discussed below in §§ 70 and 71.

And throughout Jeremiah it is likewise the plural (תב) except in three instances where it is the construct singular (תב). In this book, however, where the termination of this noun in ת occurs eight times without and with the prefixes, the reverse is the case. Here it is the plural (תב) in five instances (1 18; 39 8; 51 12, 58; 52 14) and the singular construct (תב) in three only. Here, therefore, the Massorah safeguards the singular.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated eleven Lists, ten in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 258a, on 2 Kings 25 10, which I have printed; (II) the same MS., Vol. II, fol. 86b, on Ezek. 26 4; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Arund. Orient. 16, fol. 129a, on Isa. 26 1; (V) the same MS., fol. 183b, on Ezek. 26 4; (VI) the same MS., fol. 296b, on Ps. 51 20; (VII) the same MS., fol. 356b, on Lament. 2 7; (VIII) the same MS., fol. 380a, on Neh. 2 13; (IX) Add. 15,250, fol. 223b, on Isa. 26 1; (X) Halle Ochlah Ve-Ochlah II, § 171, and (XI) the printed Massorah on Ezek. 26 4.

Lists VI, X and XI alone give both parts of this Rubric with both the mnemonic signs. Lists I, III, V and VII give the sign for the second part only, whilst Lists IV, VIII and IX give simply the first part, the latter adding the mnemonic sign, which makes this Rubric unintelligible since the plural, as we have seen, occurs more than eight times if Jeremiah is not exempted. It is remarkable that all the Lists coincide in giving identically the same instances, leaving out Cant. 5 7 which is תֹּמֶת in the received text. The second part of this Massorah is given in a separate Rubric in the St. Petersburg Codex of A. D. 916 on Jerem. 15 20.

¹ Comp. Josh. 6 5; 1 Sam. 31 10, 12; 1 Kings 3 1; 9 15; 2 Kings 14 13; Amos 1 7, 10, 14; 7 7; Zech. 2 9; Lament. 2 8, 18; Neh. 1 3; 2 8, 17; 3 15, 27, 35; 12 27; 2 Chron. 25 23; 26 6, 6, 6; 27 3; 36 19.

ע = § 70.

חֹמֶת walls, is three times plene. That is, of the ten instances in which this plural noun occurs, without prefixes and suffixes, these three alone are entirely plene. Hence the Massorah safeguards this exceptional orthography. Of this Rubric I collated two Lists: (I) Orient. 1474, fol. 164a, on Isa. 26 1, which I have printed, and (II) the printed Massorah, on Ps. 51 20. The addition at the end of List II, viz. וְהָיָה כִּי יִבְרַח הָאֱדוּמִי מִן הָאֶרֶץ וְהָיָה כִּי יִבְרַח הָאֱדוּמִי מִן הָאֶרֶץ, is due to Jacob b. Chayim's misunderstanding the import of § 69.

ע"ב = § 71.

חֹמֶת. — Walls. On analysing the import of this Rubric it is necessary to remark that though this plural noun occurs altogether fourteen times, without and with the prefixes, the only prefix included in this Massorah, according to § 69, is the Beth (ב). Accordingly we have here to account for the orthography in eleven passages, since in the other three instances the prefixes are respectively He (ה Cant. 5 7); Lamed (ל Neh. 4 1) and Vav Lamed (וּלְמֶה Jerem. 1 18). As it is spelt in three different ways in these eleven instances, the design of this Massorah is to indicate and safeguard the variation in its orthography in the respective passages.

(1) חֹמֶת without the second or plural Vav, is its spelling in five instances, three without and two with the prefix, viz. 2 Kings 25 10; Jerem. 51 12; Lament. 2 7; Neh. 2 13, and Isa. 56 5. As the whole of this Rubric treats of this noun without suffixes, the fifth instance חֹמֶת, with plural suffix first person, is out of place here and is probably the addition of a later Nakdan. This is indicated by the fact that it is against the sequence of the books. We have thus really four only of the eleven instances recorded here. The reference 1 Kings 3 1, which I have given to the first instance in the printed Rubric, should be 2 Kings 25 10.

(2) In three instances it is חֹמֶת entirely plene (Isa. 26 1; 2 Chron. 8 5; Ps. 51 20). These, it will be seen, fully coincide with those recorded in the separate Rubric (§ 70), thus accounting for seven out of the eleven passages.

(3) And the rest are written חֹמֶת. That is, without the first Vav but with the second. According to the above analysis the rest are naturally the four instances, viz. Jerem. 39 8; 51 58; 52 14 and Ezek. 26 4, making up the eleven. That Ezek. 26 4 is included in this number is attested by the best Standard Codices which exhibit חֹמֶת without the first, but with the second Vav, viz. St. Petersburg Codex of A. D. 916; Orient. 2201, second hand; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227, as well as by nearly all the old editions, as will be seen in the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 262a, on 2 Chron. 8 5.

ע"ב = § 72.

חֹמֶת thy walls, occurs twice, once defective and once plene. That is, with the suffix second person singular masculine, in contradistinction to the eight instances in which it is with the suffix second person singular feminine (Isa. 49 16; 60 10, 18; 62 6; Ezek. 26 10, 12; 27 11, 11).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 139a, on Deut. 28 52, which I have printed; (II) Orient. 2348, fol. 149a, on the same passage, and (III) Orient. 5404, fol. 138a, also on the same passage. All the three Lists indicate that the Isaiah instance is plene. For the variations on this passage see the notes in my edition of the Bible.

ע"ב = § 73.

חֹמֶת she shall spare, is four times defective in this form. That is, the future form, third person singular feminine without and with the prefix Vav, is in four instances defective, in contradistinction to the eleven passages in which it is חֹמֶת plene.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 54b, on Gen. 45 20, which I have printed, and (II) Orient. 5404, fol. 53b, on the same passage. These two Lists coincide in including the two instances with the prefix Vav in the four with Cholem on the Cheth (חֶת). As they are with Kametz (חֶת) in the received text in accordance with the following Rubric, and, moreover, as the Cholem Lists are from the Massorah of Yemen Codices, we have here additional evidence that the Yemen MSS. not infrequently exhibit a different recension from the Palestinian School of textual redactors. The printed Massorah, on Gen. 45 20 heads this Rubric חֹמֶת בְּהֵם בְּקָרָי and simply records the two instances without the prefix Vav.

ע"ב = § 74.

חֹמֶת and she spared, occurs twice in the Scriptures. The design of this Massorah is twofold. It is in the first place to militate against the ancient recension which exhibited חֹמֶת in 1 Sam. 24 10, as will be seen from the notes on this passage in my edition of the Bible, as well as in the Introduction to the Massoretico-

Critical text p. 291 &c. And in the second place it is directed against the School of textual redactors which read חולם with Cholem in both these passages, recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 82a, on Ezek. 20 17, which I have printed, and (II) Arund. Orient. 16, fol. 179a, on the same passage.

ע"ה = § 75.

ע"ה outside, or in the street, occurs twice at the beginning of a verse. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 136b, on Deut. 24 11, which I have printed; (II) Orient. 5404, fol. 135b, on the same passage, and (III) the printed Massorah on Job 31 32.

ע"ו = § 76.

ע"ו without, or from outside, occurs twice at the beginning of a verse. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 142a, on Deut. 32 25.

ע"ז = § 77.

ע"ז without, abroad, occurs four times, three times plene and once defective. This Rubric, which I have found in the printed Massorah only, on Exod. 12 46, affords an instructive illustration of the treatment which the Massorah suffered at the hands of later Nakdanim. There are altogether seven such instances and not four. The omission of the three is due to a want of space at the end of the line. This is seen from the sequence of the passages. Chronicles, as is well known, begins the Hagiographa in many of the Standard Codices. After enumerating four of the seven instances the space was manifestly exhausted with the first passage from Chronicles, viz. 2 Chron. 24 8 and hence 2 Chron. 29 16; 33 15; Prov. 5 16 which naturally follow in the regular sequence, the Scribe had to omit. A later Nakdan, however, who found that the Rubric recorded four instances only, altered the original heading ע"ז into ע"ז to agree with the instances given in the incomplete List.

ע"ח = § 78.

ע"ח without, abroad, occurs sixteen times in the Scriptures. That is, in contradistinction to all the other passages where this adverb is חוץ and חוצה, as one of the Lists has it (אשר חוץ חוצה).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 165a, on Judg. 12 9, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 34 21; (III) Arund. Orient. 16, fol. 40b, on 1 Sam. 9 26; (IV) the same MS., fol. 259b, on 2 Chron. 5 9; (V) Halle Oehlsh Ve-Ochlah II, § 80; (VI) the printed Massorah on Judg. 12 9, and (VII) the same on 2 Chron. 5 9. List V omits Gen. 39 12 and makes up the sixteen by giving ב"ב ע"ח 2 Sam. 13 18, making the two verses, viz. 17 and 18 uniform.

ע"ט = § 79a.

ע"ט streets, open spaces, is twice defective. That is, without the first Vav apart from Jeremiah. According to this form of the Massorah, this plural noun, without and with the prefixes Beth and Vav Beth, which occurs altogether sixteen times apart from Jeremiah, is in fifteen instances entirely plene or is written with both Vavs and in two only is it without the first Vav. Hence the Massorah safeguards the exceptional orthography in these two passages.

And throughout Jeremiah it is likewise so except once where it is entirely plene. That is, in this book where this noun without and with the prefixes Beth and Vav, occurs ten times, it is in nine instances also without the first Vav (7 17; 11 6, 13; 14 16; 33 10; 44 6, 9, 17, 21) and once only is it with the Vav. Here, therefore, the Massorah safeguards the solitary exception.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 101a, on Numb. 22 39, which I have printed; (II) the same MS., Vol. I, fol. 235b, on 1 Kings 20 34; (III) Arund. Orient. 16, fol. 95a, on the same passage; (IV) the same MS., fol. 150a, on Jerem. 5 1, and (V) Add. 21,160, fol. 228b, on Numb. 22 39.

List III heads the first part of this Rubric כל קריה חוצה ב"ב and the second part כל קריה חוצה ב"ב, whilst List IV reverses

¹ Vav thirteen times (2 Sam. 22 43; Isa. 5 25; 10 6; 51 20; Amos 5 16; Micah 7 10; Nah. 3 10; Zech. 9 3; 10 5; Ps. 18 43; Job 5 10; Lament 2 19, 21; 4 1; חוצה once (Prov. 8 26).

the order of the two parts. It heads the first חוצה חוצה ב"ב and the second כל קריה חוצה ב"ב. With the exception, however, of these minor variations in the wording, all the five Lists record identically the same passages. All these Lists give Numb. 22 39, which is part of a compound proper name, as one of the two defective instances, and all exclude Isa. 5 25, which in some editions is not only defective but is with Dagesh (חוצה), contrary to the Standard Codices, viz. St. Petersburg Codex of A. D. 916; Orient. 2201 second hand; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 &c.

ע"ט = § 79b.

ע"ט streets, open spaces, is twice so written. That is, without the first Vav. Of this form of the Rubric I collated two Lists: (I) Add. 15,451, fol. 108b, on Numb. 22 39, and (II) the printed Massorah on the same passage. The difference between this Rubric and the preceding one is not only in the wording but in that it registers the only instance in which this noun plural is without the Vav plural (חוצה 2 Sam. 1 20). On referring to the notes on 2 Sam. 1 20; Jerem. 7 17 and 14 16 in my edition of the Bible, it will be seen that the design of the two forms of this Massorah is to militate against the recensions which exhibited variations in the orthography of this noun.

ע"ס = § 80.

ע"ס and streets, occurs twice. That is, this plural noun with the prefix Vav which occurs twice only, is one instance plene (Prov. 8 26) and in one defective (1 Kings 20 34). Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 95a, on 1 Kings 20 34, which I have printed; (II) the same MS., fol. 339a, on Prov. 8 26; (III) Harley 5710-11, Vol. II, fol. 245b, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage. The latter rightly heads it ב"ב ע"ס.

ע"ס = § 81.

ע"ס is three times thus written in this form. That is, the plural form with the prefixes and without and with the suffixes, is in these three instances defective of the second Vav. This plural, without and with the prefixes and suffixes, occurs altogether forty-one times. In thirty-eight instances it is with the second Vav or the plural Vav, and in three only is it without this Vav. Hence the Massorah safeguards its abnormal absence.

This Rubric I have found in the printed Massorah only, on Ezek. 11 6. The second part of this Rubric, viz. כל קריה חוצה ב"ב which is meaningless here, properly belongs to the two forms of the preceding Rubric. It has been added here by a later Nakdan who mistook the import of this Massorah. When Jacob B. Chayim who quotes this Rubric in the Massorah Finalis, letter ט, § 31, states that חוצה חוצה occurs twice only in this form and refers to the Massorah on Ezek. 11 6 for the passages, he means the two instances with the suffixes apart from the one without the suffix (2 Sam. 1 20).

יחזיקו ב' כחוצה ב' כל קריה חוצה ב"ב כחוצה ב"ב.

ע"ס = § 82.

ע"ס a hole, occurs twice in the Scriptures. By fixing the number at two, this Massorah militates against the School of textual redactors which also read it, ח"י with Cholem instead of ח"י with Shurek, in Isa. 11 8 as shown in the following Rubric.

Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 74b, on Ezek. 8 7, which I have printed, and (II) the printed Massorah Finalis, letter ט, § 82. The latter heads it ח"י ח"י which is misleading, since it suggests that it is plene in other passages, whereas it does not occur again. The heading ought properly to be ח"י ח"י.

ע"ס = § 83.

ע"ס a hole, or Hor, is six times defective in this form. That is, this expression without and with prefixes (ב"ב) which in four instances denotes a hole, and which in two is a part of a proper name of a place (Numb. 33 32, 33), is defective in all these passages, or is without Vav.

Of this Rubric, which does not occur in the printed Massorah, I collated six Lists: (I) Cambridge Add. 1174 on Numb. 33 23, which I have printed; (II) Orient. 2348, fol. 131a; (III) Orient. 2349, fol. 121a; (IV) Orient. 5404, fol. 120b; (V) Add. 15,251, fol. 102b, all on the same passage, and (VI) Orient. 1474, fol. 78a, on Ezek. 8 7.

Not only do Lists II-VI emphatically state in their respective headings that all the six instances are defective

(**ח** **ח** **ח**), but they all include Cant. 5 4 as one of the defectives. This is supported by some of the best Standard Codices and early editions. Thus Orient. 2201, which is one of the earliest dated MS. of the whole Bible; Arund. Orient. 16; Add. 15,250; Add. 15,251; the *editio princeps* of the Hagiographa, Naples 1486—87; the third edition of the Bible, Brescia 1494; the Complutensian; and the first edition of the Rabbinic Bible, Venice 1517, all read **חחח** without the *Vav*. Hence **חחח** plene, which I have adopted in my edition of the Bible in accordance with Harley 5710—11; Orient. 4227; the *editio princeps* of the Bible, Soncino 1488; the second edition, Naples 1491—93 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, must be relegated into the margin as an alternative reading.

Both Lists I and IV add to the catchwords for **ח** in Isa. 11 8 that there is a difference of opinion (**ח**) about it in the different Schools of textual redactors. Whether this difference is with regard to its defective or plene spelling (**חח** or **חחח**), or whether one School read it **חח** with *Cholem* in accordance with the two other instances in which it occurs as recorded in the preceding Rubric, and the other read it **חח** with *Shurek*, this Massorah does not explain. Judging, however, from the fact that in the case of all the other five instances which constitute this Massorah, regard is had to the spelling **חח** defective, in contradistinction to **חחח** plene, it is natural to conclude that the difference in the Schools referred to the graphic signs **חח** or **חחח** in the Isaiah passage, and not to the defective or plene spelling.

חחח - § 84.

חחחח the nobles of Judah, occurs four times. Normally the phrase for the nobles of Judah is **חחחח**. It occurs no fewer than eleven times, five of which are in Jeremiah (Jerem. 24 1; 26 10; 29 2; 34 19; 52 10; Hosea 5 10; Ps. 68 28; Neh. 12 31; 32; 2 Chron. 22 8; 24 17). As it is in these four instances that this exceptional phrase is used, the design of the Massorah is to safeguard it against being interchanged, which in one instance has actually taken place (comp. Jerem. 39 6 with 52 10).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists: (I) St. Petersburg Codex of A. D. 916, on Jerem. 27 10, and (II) the printed Massorah Finalis, letter **ח**, § 118.

חחח - § 85.

חחח Hori, or white, occurs three times in the Scriptures. This trilateral occurs altogether eight times. As it is in five instances with *There* under the *Cheth* (**חחח** Jerem. 27 20; 39 6; Job 30 6; Neh. 6 17; 13 17) being the plural construct of **חח** and in three with *Chirek*, the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 26b, on Gen. 40 16, which I have printed, and (II) the same MS., Vol. I, fol. 24a, on Gen. 36 22. The latter heads this Rubric **חחח** and records the two instances only which occur in the Pentateuch.

חחח - § 86.

חחחח Havran, occurs twice and in the same Section. That is, in contradistinction to the other two instances in which this quadrilateral also occurs twice in another Section where it is pointed **חחחח** and is part of the compound name *Beth Horon* (Josh. 10 10, 11). This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Ezek. 47 16.

חחחח - § 87.

חחחחח Husham, occurs four times, twice plene and twice defective. As this proper name, which occurs four times only and which is restricted to two books of the Bible, is spelt differently in the duplicate record given in these books, the Massorah safeguards the variation in its orthography against being made uniform.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 130b, on 1 Chron. 1 45, which I have printed; (II) Add. 15,251, fol. 314b, on the same passage; (III) Vienna Codex No. 35, also on the same passage, and (IV) the printed Massorah Finalis, letter **ח**, § 35. It will be seen that the two Pentateuch instances retain their primitive defective spelling.

חחחח - § 88.

חחחחחח. — A sign for the orthography of these two names. Throughout *Ezra* the name is **חחחח** [Ezra 2 19; 10 33; Neh.

7 22; 8 4; 10 19], and in all the rest of the Scriptures it is **חחחח** plene [1 Chron. 8 8, 11] except in one instance where it is **חחחח** defective. This is manifestly the import of this artificial Rubric which I have found in Cambridge Add. 465 only, on Ezra 7 22. Accordingly **חחחח** as I have printed it ought to be **חחחח**.

חחח - § 89.

חחחח occurs twice, in two different senses. In the first instance this quadrilateral is a proper name, *Hushim* and in the second it is the participle passive masculine plural denoting *hasty, quick*. In the only other passage where the proper name occurs without the prefix it is a trilateral (**חחח** 1 Chron. 7 12).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 98a, on Numb. 32 17, which I have printed; (II) Orient. 2348, fol. 130a, on the same passage; (III) Orient. 2349, fol. 120a, also on the same passage, and (IV) the printed Massorah on Gen. 46 23.

חחח - § 90.

חחחח a seal, is three times defective. That is, in the same section or connection. This Massorah is based upon the Hellali Codex and militates against the Jerusalem Codex which exhibited **חחחח** plene in Exod. 28 11. The Samaritan recension of the Hebrew text reads **חחחח** plene in Exod. 39 14.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Orient. 2349, fol. 81a, on Exod. 39 14, which I have printed; (II) Orient. 2348, fol. 91a, on the same passage; (III) Orient. 5404, fol. 80a, also on the same passage; (IV) Add. 15,250, fol. 47b, on Exod. 28 11, and (V) Add. 21,160, fol. 111a, on the same passage. List IV heads it more correctly **חחחח**, since in the other three instances where it occurs in the same section or connection, it is **חחחח** plene Exod. 28 21; 39 6, 80.

חחחח - § 91.

חחחחח seal, is always plene except in seven instances where it is defective in this form. That is, the form **חחחח** without and with prefixes and suffixes, is in seven instances without the *Vav*.

This Rubric I have found in the printed Massorah only, on Exod. 28 11. The expression **חחחח** in the heading, is due to the fact that this Rubric contains the three instances in which this noun is without any prefix or suffix, recorded in the preceding Rubric, one instance in which it is with the suffix second person singular masculine (**חחחח** Gen. 38 18), one in which it is with the prefix *Beth* and the suffix third person singular masculine (**חחחח** 1 Kings 21 8), one future third person singular feminine with *Vav* conversive (**חחחח**) also in 1 Kings 21 8 which is indicated by **חחחח** and one the feminine noun **חחחח** with the prefix *He* (**חחחח** Gen. 38 25). As the catchwords **חחחח** על **חחחח** Exod. 28 21 which Jacob b. Chayim gives for the defective instance, is plene, and moreover as all the Lists give Exod. 39 14, as one of three defectives in the preceding Rubric, it is manifest that the expression **חחחח** is due to a clerical error. I have, therefore, omitted it.

חחחח - § 92.

חחחחח as a seal, occurs three times and is plene in the Scriptures. The design of this Massorah is to militate against those Codices which read **חחחחח** with the prefix *Vav* in Cant. 8 6b, as is the case in Add. 21,161 &c.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 120b, on Hag. 2 23, which I have printed; (II) Arund. Orient. 16, fol. 217a, on the same passage; (III) the same MS., fol. 350b, on Cant. 8 6; (IV) Add. 15,251, fol. 398a, on the same passage; (V) Add. 15,160, fol. 301b, also on the same passage; (VI) the printed Massorah, on Hag. 2 23, and (VII) the printed Massorah Finalis, letter **ח**, § 258.

חחחח - § 93.

חחחח see thou, or was seen, occurs three times in the Scriptures. That is, this trilateral thus pointed occurs as a verb three times. In two instances it is the imperative singular-masculine (Isa. 33 20; 48 6) and in one instance it is the Chaldee Peal passive (Dan. 3 19).

And wherever it is followed by a *wave-offering* it is likewise so. That is, in this combination when it is a noun in the construct denoting the *breast of*, which occurs four times (Exod. 29 27; Levit. 7 34; 10 14; Numb. 6 20) this trilateral has the same graphic signs.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 278b, on Dan. 3 19, which I have printed; (II) Arund. Orient. 16, fol. 132b, on Isa. 33 20; (III) the same MS., fol. 139b, on Isa. 48 6, and (IV) the printed Massorah Finalis, letter מ , § 36. List II heads this Rubric ב ה and gives the two Hebrew imperatives only, whilst List IV omits the second part altogether, which makes the Rubric unintelligible, since ה occurs altogether seven times.

צ"ד = § 94.

ה I shall see, occurs four times in the Scriptures . . . and once it is with the prefix *Vav*. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 177b, on Ps. 17 15, which I have printed; (II) the same MS., Vol. II, fol. 237a, on Job 34 82; (III) Arund. Orient. 16, fol. 287b, on Ps. 17 15; (IV) Add. 15,250, fol. 321b, on the same passage, and (V) the printed Massorah on Job 19 26.

This Rubric is part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (Vide supra, letter ו , § 75.)

צ"ה = § 95.

ו and they saw, occurs twice in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 269a, on Lament. 2 14, which I have printed; (II) Orient. 4445, fol. 65b, on Exod. 24 11; (III) Arund. Orient. 16, fol. 356b, on Lament. 2 14; (IV) Add. 15,250, fol. 45b, on Exod. 24 11, and (V) the printed Massorah on the same passage.

צ"ו = § 96.

ז Hazael, occurs six times plene in the Scriptures . . . and in all the other passages it is defective. This name occurs altogether twenty-three times. In seventeen instances it is spelt ז (1 Kings 19 15, 17; 2 Kings 8 9, 12; 9 14, 15; 10 32; 12 18, 19; 13 3, 3, 22, 24, 25; Amos 1 4; 2 Chron. 22 5) and in six only is it ז with *He* after the *Zayin*. The Massorah, therefore, safeguards the orthography of the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 243b, on 2 Kings 8 8, which I have printed; (II) the same MS., Vol. II, fol. 162a, on 2 Chron. 22 6; (III) Arund. Orient. 16, fol. 104a, on 2 Kings 8 29; (IV) the same MS., fol. 270a, on 2 Chron. 22 6; (V) Add. 15,251, fol. 338b, on the same passage, and (VI) the printed Massorah, on 2 Kings 8 8.

There are two recensions of this Massorah. One is exhibited in the Rubric I have printed (List I), which emphatically states in the heading that there are six such examples and duly records this number, giving 2 Kings 8 28 as the fourth instance. The reading ז is supported by some of the best Codices and early editions, viz. Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16 second hand; Add. 15,250; Add. 15,251; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the second edition, Naples 1491—93, for which reason I have adopted it in the text of my edition of the Bible.

The second recension of this Massorah is exhibited in Lists II—VI. According to this recension there are five instances only in which this longer form of the name has survived, and 2 Kings 8 28 ז is ז without the *He*.

The cause which underlies the existence of the duplicate forms of proper names compounded with Divine names is fully set forth in my *Introduction to the Massoretico-Critical text of the Hebrew Bible* p. 367 &c. As to the application of the canon in question to the name before us it is quite obvious. The original name ז may either denote *he beheld God*, or *God beheld him* i. e. *cared for him*. That this regicide, the despoiler of the Temple treasures at Jerusalem, should be distinguished by such an honourable name was intolerable. Hence later redactors of the text eliminated the *He* and thus disguised the meaning *he saw*, implying thereby that ז may be a form of ז to lay hold of, to seize, to despoil, i. e. *he despoiled God*, i. e. *God's Sanctuary*. (Comp. Levy, *Neuhebräisches Wörterbuch* &c. s. v. ז .)

צ"ז = § 97.

ח the vision of, occurs twice at the beginning of a verse. That is, both at the beginning of the verse and at the beginning of the book, it is in construct with names of the Prophets who saw the respective visions, in contradistinction to the only other instance

where this combination ח occurs, but where it does not begin the verse, being preceded by ח (Nah. 1 1).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 208a, on Obad. 1, and (II) the printed Massorah on the same passage.

צ"ח = § 98.

ט to the lightening of, occurs twice in the Scriptures and is plene. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 239a, on Job 38 25.

צ"ט = § 99.

י thou sawest, occurs five times, twice plene and three times defective. As this Chaldee Peal preterite second person singular masculine, which occurs altogether five times and which is not only restricted to the same book, but with one exception to the same section, is differently spelt within a few verses, being in 2 41, 41 with *He* at the end and in 2 43, 45; 4 17 without the *He*, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 278a, on Dan. 2 41, which I have printed, and (II) the printed Massorah on the same passage. The latter adds at the end י , defining the two plene instances.

ק = § 100.

י he was strong, he prevailed, occurs five times with *Kametz*. That is, under the *Cheth*, in contradistinction to the seventeen instances in which it is with *Chateph-Pathach*, being the imperative singular masculine. In the only other instance in which this preterite third person singular masculine occurs, it is י with *Kametz* under the *Zayin*, which is due to its pausal accent *Soph-Pasuk* (2 Chron. 26 15).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 155b, on Judg. 1 28, which I have printed; (II) the same MS., Vol. II, fol. 143a, on 1 Chron. 21 4; (III) Arund. Orient. 16, fol. 99b, on 2 Kings 3 26; (IV) Add. 15,251, fol. 35b, on Gen. 41 57; (V) Add. 15,451, fol. 31a; (VI) Halle Ochliah Ve-Ochliah II, § 40, margin, and (VII) the printed Massorah, all on the same passage. List III not only states in the heading that there are four such instances only (מסך ד מרע) but records four, omitting 2 Kings 3 26. But as the Massorah is on this very passage, it is evident that the omission is due to the carelessness of the Scribe and that a later Nakdan who found that four instances only are recorded altered the ד in the heading into ד .

ק"א = § 101.

י they waxed strong, they prevailed, occurs three times. That is, the *Kal* preterite third person plural, in contradistinction to י the *Piel* preterite third person plural, which occurs four times and which is recorded below § 106.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 12b, on Josh. 17 13, which I have printed; (II) Add. 15,451, fol. 156b, on the same passage, and (III) the printed Massorah on 1 Kings 20 23. The latter heads it י , which indicates the import of this Massorah.

ק"ב = § 102.

י be strong and of a good courage, occurs three times in the Scriptures. This Rubric, which I have found in Add. 15,250 only, fol. 113b, on Deut. 31 7, is incorrect, since this phrase occurs seven times and not three. The following four passages are omitted Deut. 31 23; Josh. 1 18; 1 Chron. 22 13; 28 20. It is probably an incipient List which a later Nakdan furnished with a heading, fixing the number to agree with the instances recorded.

ק"ג = § 103.

י and he waxed strong, occurs fifteen times in the Scriptures. That is, the *Kal* future third person singular masculine with *Vav* conversive, in contradistinction to the instances in which this quinqueliteral is י , the *Piel* future, recorded below § 111.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall however, specify the following seven only: (I) Harley 5710—11, Vol. I, fol. 28b, on Gen. 41 56, which I have printed; (II) the same MS., Vol. I, fol. 38b, on Exod. 7 22; (III) St. Petersburg Codex of A. D. 916 on Jerem. 52 6; (IV) Arund. Orient. 16, fol. 47a, on 1 Sam. 17 50; (V) Add. 15,251, fol. 332a, on 2 Chron. 8 3; (VI) Halle Ochliah Ve-Ochliah II, § 40, margin, and (VII) the printed Massorah on 1 Sam. 17 50.

The Massorah Parva in several of the MSS remarks against Isa. 39 1, which is one of these fifteen passages, that it is unique (b). This apparent conflict is due to the fact that in this single instance it is with *Kametz* under the *Zayin* instead of the normal *Pathach*, owing to its pausal accent *Soph-Pasuk*, which is not within the scope of the general Rubric to notice.

קיד = § 104.

תְּחַזְקֶנָּה *they shall be strengthened, occurs twice.* That is, in Zechariah. Outside this book this future third person plural feminine also occurs three times (Judg. 7 11; 2 Sam. 2 7; Ezek. 22 14). This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 314a, on Zech. 8 13. The expression טַח is manifestly omitted in the heading, which is not infrequently the case.

קיה = § 105.

וְחִזְקֵנִי *and I will harden or make strong, occurs twice in the Scriptures.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43a, on Exod. 14 4, which I have printed; (II) the same MS., Vol. II, fol. 90a, on Ezek. 30 24; (III) Add. 21,160, fol. 87a, on Exod. 14 4, and (IV) the printed Massorah on Ezek. 30 24. As both these instances begin a verse, List (III) is more properly headed בִּי רַחֵם אֱמִי, only רַחֵם ought to be רַחֵם.

קיו = § 106.

וְחִזְקוּ *they have hardened or strengthened, occurs four times in the Scriptures.* This quadriliteral with *Chirek* under the *Cheth* occurs altogether twelve times. In eight instances it is חִזְקוּ without *Dagesh* in the *Zayin*, being the imperative plural masculine (Deut. 31 6; Josh. 10 25; 2 Sam. 13 28; Isa. 35 4; Ps. 31 25; 2 Chron. 15 7; 19 11; 32 7) and in four it is חִזְקוּ with *Dagesh*, being the Piel preterite third person plural masculine. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 163a, on Judg. 9 24, which I have printed; (II) the same MS., Vol. II, fol. 34a, on Jerem. 5 3; (III) the same MS., Vol. II, fol. 286b, on Ezra 1 6; (IV) Arund. Orient. 16, fol. 106b, on 2 Kings 12 7; (V) Halle Oehlah Ve-Oehlah II, § 40, and (VI) the printed Massorah on 2 Kings 12 7. Lists III and VI head this Rubric וְרַחֵם which indicates its import.

קיו = § 107.

יְהִי עֹז לְךָ *be ye strong and of a good courage, occurs three times.* That is, in the plural, in contradistinction to the seven instances in which this phrase is in the singular, recorded in § 102.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 132a, on Deut. 31 6, which I have printed; (II) the same MS., Vol. II, fol. 168b, on 2 Chron. 32 7; (III) Arund. Orient. 16, fol. 8a, on Josh. 10 25; (IV) the same MS., fol. 277b, on 2 Chron. 32 7; (V) Add. 15,250, fol. 113b, on Deut. 31 6; (VI) Add. 15,451, fol. 141b, on the same passage, and (VII) the printed Massorah, also on the same passage.

קיו = § 108.

וְחִזְקֵנִי *and to give strength, occurs three times.* With the prefix *Lamed* this Piel infinitive occurs altogether twelve times. In nine instances it is without the *Vav* conjunctive and in three only is it with the *Vav*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 1474, fol. 83a, on Ezek. 13 22, which I have printed; (II) Cambridge Add. 465 on the same passage; (III) Vienna Codex No. 35 on 1 Chron. 29 12, and (IV) the printed Massorah Finalis, letter ט, § 48.

קיו = § 109.

חִזְקֵנִי *be thou strong, to make strong, occurs four times.* Though in three instances this expression is the imperative (Deut. 1 38; Nah. 2 2; Neh. 6 9) and in one the infinitive (2 Kings 12 9), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the meaning, in accordance with its usual method groups them together in the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 123b, on Deut. 1 38, which I have

printed; (II) Arund. Orient. 16, fol. 107a, on 2 Kings 12 9; (III) the same MS., fol. 212b, on Nah. 2 12; (IV) the same MS., fol. 382b, on Neh. 6 9; (V) Add. 15,250, fol. 205b, on 2 Kings 12 9; (VI) Add. 15,251, fol. 207b, on the same passage, and (VII) the printed Massorah on Deut. 1 38.

קיו = § 110.

וְחִזְקֵנִי *and encourage him, occurs twice.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 203b, on 2 Sam. 11 25, which I have printed; (II) Arund. Orient. 16, fol. 63b, on the same passage, and (III) Add. 21,160, fol. 260a, on Deut. 3 28.

קיו = § 111.

וְחִזְקֵנִי *and he encouraged, or strengthened, occurs five times in the Scriptures . . . and wherever it is combined with the Tetragrammaton it is likewise so.* This quinqueliteral with *Pathach* under the *Vav* occurs altogether twenty-six times. In fifteen instances it is the Kal and in eleven the Piel. As the former have already been safeguarded in a separate Rubric (*vide supra*, § 103), the Massorah now indicates the instances in which it is the Piel. Of the eleven instances, however, in which it is the Piel six are uniformly combined with the Tetragrammaton (Exod. 9 12; 10 20, 27; 11 10; 14 8; Judg. 3 12) and five are followed by different persons. Hence the Massorah records these exceptions.

Of this Rubric, which is one of the popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 190a, on 1 Sam. 23 16, which I have printed; (II) the same MS., Vol. II, fol. 19b, on Isa. 41 7; (III) Arund. Orient. 16, fol. 51b, on 1 Sam. 23 16; (IV) the same MS., fol. 277b, on 2 Chron. 32 5; (V) Orient. 2349, fol. 63b, on Exod. 10 27; (VI) Halle Oehlah Ve-Oehlah II, § 40, and (VII) the printed Massorah on Neh. 3 19. List V reverses the order of this Rubric in the heading which is as follows: כִּל חִזְקוּ רַחֵם לְאֵמִי בְקַח קֶטֶן וְכֵל בִּי מִהַיָּם הַיָּם וְהַיָּם הַיָּם, thus indicating where it is the Piel and where the Kal. It will be seen that the *Tzere* is here called *small Kametz*.

קיו = § 112.

וְחִזְקֵנִי *and they strengthened, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 294a, on Neh. 2 18.

קיו = § 113.

וְחִזְקֵנִי *and she caught hold, occurs twice in the Scriptures.* Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 245a, on Prov. 7 13, which I have printed; (II) Add. 15,250, fol. 110a, on Deut. 25 11; (III) the printed Massorah on the same passage; (IV) the same on Prov. 7 13, and (V) the printed Massorah Finalis, letter ט, § 51.

קיו = § 114a.

וְחִזְקֵנִי *to take hold, to hold fast, is six times defective in this form.* That is, this Hiphil form with prefixes and suffixes, is in six instances without the normal *Yod*.

Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 383a, on Dan. 11 6, which I have printed, and (II) the printed Massorah on Dan. 11 32. It will be seen that though the List which I have printed emphatically states in the heading that there are six such instances, it records five only. As List II, however, which also states in the heading that there are six, duly enumerates this number, giving קִדְדוּ שְׁמֵי יְהוָה Jerem. 8 21 as one of the six instances, there can hardly be any doubt that its omission in List I is due to the carelessness of the Scribe and to the fact that the immediately preceding instance is וְחִזְקֵנִי Jerem. 6 24.

קיו = § 114b.

וְחִזְקֵנִי *they shall hold, and they caught hold, is three times defective.* That is, the Hiphil future third person plural masculine, is three times without the normal *Yod*. In one instance it is without the prefix *Vav* (Dan. 11 32) and in two instances it is with *Vav* conversive (2 Sam. 2 16; 1 Kings 9 9).

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Dan. 11 32. It will be seen that whilst the preceding Rubric includes two preterites third

קכ"ב = § 122.

הזקיקהו *Hezekijahu*, occurs five times in this book. That is, in Chronicles. Normally when this name ends in *Vav* it begins with *Yod* in Chronicles, i. e. **הזקיקהו**. In this lengthened form it occurs thirty-five times without the prefixes in this book.¹ As it is in these five instances only where it is without the *Yod* at the beginning, the Massorah here safeguards the exceptions.

And throughout the Prophets it is likewise the shorter form with the *Yod* except in three instances. In the Prophets the reverse is the case, **הזקיקהו** without the *Yod* at the beginning is the rule. Here it occurs about seventy-four times (see the note to the preceding Rubric) and **הזקיקהו** with the *Yod* at the beginning occurs three times only. Here, therefore, the Massorah safeguards the exception.

Of this popular Massorah I collated ten Lists, eight in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 131b, on 1 Chron. 3 13, which I have printed; (II) Arund. Orient. 16, fol. 119b, on Isa. 1 1; (III) the same MS., fol. 156b, on Jerem. 15 4; (IV) the same MS., fol. 199b, on Hosea 1 1; (V) the same MS., fol. 239a, on 1 Chron. 3 13; (VI) the same MS., fol. 275b, on 2 Chron. 29 27; (VII) Add. 15,251, fol. 216b, on Isa. 1 1; (VIII) Halle Ochlah Ve-Ochlah II, § 41; (IX) the printed Massorah on Isa. 1 1, and (X) the same on 2 Chron. 29 27. Lists II, III, IV, VII, VIII and IX give the two parts of this Rubric in the reverse order, recording the instances of **הזקיקהו** in the Prophets first and those of **הזקיקהו** in Chronicles second as I have printed it in letter γ , § 283.

¹ Comp. **הזקיקהו** 1 Chron. 4 41; 2 Chron. 28 27; 29 1, 20, 30, 31, 36; 30 1, 18, 20, 22; 31 2, 8, 9, 11, 13, 20; 32 2, 8, 9, 11, 12, 16, 17, 20, 22, 24, 26, 28, 30, 32, 33; 35 3.

קכ"ג = § 123.

הזקיקהו of, or to *Hezekijahu*, occurs twice. This Rubric is from Arund. Orient. 16, fol. 383a, on Neh. 7 21. In the received text 2 Chron. 32 23 is **הזקיקהו** with *Yod* after the *Lamed*. (Vide *infra*, letter γ , § 285.)

קכ"ד = § 124.

הזקיקהו to sin, is five times defective of *Aleph*. That is, in five instances is the verb **הזקיקהו** without the radical \aleph in different forms in the text, or according to the *Kethiv* which the *Keri* or the official marginal reading supplies. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on 2 Kings 13 6. It is part of the List of words in which the *Aleph* is absent, recorded in letter μ , § 14.

קכ"ה = § 125.

הזקיקהו. — Forms of the verb **הזקיקהו** which respectively occur once only. This fragmentary List, which does not occur in the printed Massorah, is from Cambridge Add. 1174 on Exod. 34 7. It exhibits the first attempt to collect the unique forms of this verb, as is attested by the fact that there are upwards of forty such forms which respectively occur once only.

קכ"ז = § 126.

הזקיקהו she has sinned, occurs twice in the Scriptures. That is, with *Kametz* under the *Teth* which is due to its pausal accents, *Soph-Pasuk* and *Athnach*, in contradistinction to the only other instance where this preterite third person singular feminine occurs and is **הזקיקהו** with *Sheva* (Lament 1 8). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 80a, on Ezek. 16 51.

קכ"ח = § 127.

הזקיקהו they have sinned, occurs three times. That is, with *Kametz* under the *Teth*. This preterite third person plural occurs altogether nineteen times. In sixteen instances it is with the normal *Sheva* and in these three instances only it is with *Kametz*, which is due to the pausal accents *Soph-Pasuk* and *Athnach*. Hence the Massorah safeguards the exceptions.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 89b, on 1 Kings 14 22, which I have printed; (II) the same MS., fol. 329b, on Job 24 19; (III) Add. 15,250, fol. 192a, on 1 Kings 14 22, and (IV) the printed Massorah on the same passage.

קכ"ט = 128.

הזקיקהו from sinning, occurs three times, once it is with *Teth Aleph* at the end, once with *Teth Vav* and once with *Teth Vav Aleph*. . . . It occurs once in the Law, once in the Prophets and once in the Hagiographa. As this infinitive construct with the

prefix *Mem* which occurs three times only, is differently spelt in each instance, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 181a, on 1 Sam. 12 23, which I have printed; (II) the same MS., Vol. II, fol. 185a, on Ps. 39 2; (III) Arund. Orient. 16, fol. 42a, on 1 Sam. 12 23; (IV) the same MS., fol. 293a, on Ps. 39 2; (V) the printed Massorah on Gen. 20 6; (VI) the same on 1 Sam. 12 23, and (VII) the same on Ps. 39 2.

קכ"ט = § 129.

הזקיקהו ye shall sin, occurs twice. That is, with *Chateph-Segol* under the *Cheth* and *Kametz* under the *Teth* which is due to the pausal or distinctive accents, in contradistinction to the other two instances where this future second person plural masculine occurs and is **הזקיקהו** (Gen. 42 22; 1 Sam. 14 34).

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 174b, on Ps. 4 5, which I have printed; (II) Arund. Orient. 16, fol. 281b, on the same passage; (III) Add. 15,250, fol. 43b, on Exod. 20 20; (IV) the same MS., fol. 319b, on Ps. 4 5; (V) Add. 21,160, fol. 98a, on Exod. 20 20, and (VI) the printed Massorah on the same passage.

ק"ל = § 130.

הזקיקהו sinner, as the sinner, is three times defective. As this participle active masculine which occurs altogether thirteen times without and with the prefixes, is in ten instances plene (Isa. 65 20; Habak. 2 10; Prov. 11 31; 13 22; 14 21; 19 2; 20 2; Eccl. 2 26; 7 26; 9 18) and defective in three only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 354a, on Eccl. 8 12, which I have printed; (II) Add. 21,160, fol. 306a, on Eccl. 9 2; (III) Vienna Codex Nr. 85, on the same passage; (IV) the printed Massorah on Isa. 1 4, and (V) the same on Eccl. 9 2.

ק"ל"א = § 131.

הזקיקהו and sinning, occurs three times in this form, twice plene and once defective. That is, this participle which according to this Rubric occurs three times, is twice without the prefix *Vav* and once with it. But **הזקיקהו** also occurs in Prov. 13 22; 14 21, and 19 2; whilst **הזקיקהו** besides Habak. 2 10 also occurs in Prov. 11 31 and in Eccl. 7 26. I have mislaid the reference to the MS. in which this enigmatical Rubric occurs.

ק"ל"ב = § 132.

הזקיקהו is thus written with *Segol* throughout *Ecclesiastes* except once, viz. Eccl. 7 26 and in all the other Scriptures it is likewise with *Tzere* except once where it is with *Segol*, viz. Isa. 65 20.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 266a, on Eccl. 7 26, which I have printed; (II) Cambridge Add. 465, on the same passage, and (III) Vienna Codex No. 85 also on the same passage. According to this Massorah **הזקיקהו** Eccl. 7 26 is the only instance where this participle is with *Tzere* and in all the other four instances where it occurs in this book it is with *Segol*, viz. 2 26; 8 12; 9 2, 18. That this simply represents one School of textual redactors and that other Schools exhibited variations in the graphio signs of this participle will be seen from the following analysis of the five passages.

(1) *Ecclesiastes* 2 26.

הזקיקהו with *Segol*, it is exhibited in Orient. 2201; Arund. Orient. 16; Add. 15,250, Add. 21,160; Orient. 4227 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1624—25.

הזקיקהו with *Tzere*, Harley 5710—11; Add. 15,251 and all the early editions except one, as will be seen from the notes on this passage in my edition of the Bible.

(2) *Ecclesiastes* 8 12.

הזקיקהו with *Segol*, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,160; Orient. 4217; the *editio princeps* of the Bible, Soncino 1488; the second edition, Naples 1491—93; the first edition of the Rabbinic Bible, Venice 1617 and the *editio princeps* of the Rabbinic Bible with the Massorah.

הזקיקהו with *Tzere*, none of the MSS., but the third edition of the Bible, Brescia 1494 and the Complutensian.

(3) *Ecclesiastes* 9 2.

הזקיקהו with *Tzere*, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 21,160; the Complutensian and the *editio princeps* of the Rabbinic Bible with the Massorah.

מקט with Segol, Add. 15,251; Orient. 4227; the first, second and third editions of the Bible, and the first edition of the Rabbinic Bible.

(4) Ecclesiastes 9 18.

מקט with Segol, Orient. 2201; Arund. Orient. 16; Add. 15,251; Orient. 4227; the first and second editions of the Bible; the Complutensian; the editio princeps of the Rabbinic Bible, and the first edition of the Rabbinic Bible with the Massorah.

מקט with Tzere, Harley 5710-11; Add. 15,250; Add. 21,160, and the third edition of the Bible.

קליג = § 133.

קליג and the sinner, occurs twice and is plene. That is, in Ecclesiastes, since this participle with the prefix Fav and plene also occurs in Habak. 2 10 and Prov. 11 31. The qualifying expression בנש, as is not infrequently the case, is omitted in the heading. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, fol. 267a, on Eccl. 9 18. Though it is מקט with Tzere in the first instance and מקט with Segol in the second, this Massorah does not indicate the variation in the graphic signs.

קליד = § 134.

קליד that sinneth, occurs twice. That is, the participle active feminine with the prefix He, in contradistinction to the numerous instances in which this quinqueliteral is קליד noun feminine with this prefix. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178a, on Ezek. 18 20. As the two instances are restricted to the same section, the heading ought more properly to be וכל ובעני.

קליה = § 135.

קליה and thou shalt purge, or cleanse, occurs three times in the Scriptures. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 99a, on Ezek. 43 20, which I have printed; (II) the same MS., Vol. II, fol. 101a, on Ezek. 45 18; (III) Arund. Orient. 16, fol. 195b, on Ezek. 43 20; (IV) Add. 15,251, fol. 58b, on Exod. 29 36; (V) the printed Massorah on the same passage; (VI) the same on Ezek. 43 20, and (VII) the same on Ezek. 45 18.

קליז = § 136.

קליז and thou hast made to sin, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 90b, on 1 Kings 16 2, which I have printed, and (II) Add. 15,250, fol. 192b, on the same passage.

List II heads this List ב יחזר, which shows that it is without the Yod in both passages. Accordingly קליז plene which I have adopted in the text in 1 Kings 16 2 in accordance with Orient. 2201; Add. 15,451, first hand; the editio princeps of the Prophets, Soncino 1485-86; the first edition of the Bible, Soncino 1488; the third edition Brescia 1494 and the Pesaro edition of the Former Prophets, 1511, must be relegated into the margin as a variant and קליז be regarded as the textual reading, as it is in Harley 5710-11; Arund. Orient. 16; Add. 15,150; Add. 15,251; Orient. 4227; the third edition of the Bible, Naples 1491-93; the Complutensian; the editio princeps of the Rabbinic Bible, Venice 1517, and the first edition of the Rabbinic Bible with the Massorah, Venice 1524-25.

קליז = § 137.

קליז. In eight verses the combination is the sin done. Normally the phrase is קליז or קליז the sin sinned, the verb being of the same root as the noun. In this combination it occurs numerous times (Exod. 32 30; Levit. 4 3, 23, 28, 35; 5 6, 10, 13; 19 22; Deut. 9 18; 19 15 &c.). As it is in these eight instances only that the verb קליז to do, is abnormally combined with קליז, the Massorah safeguards this exceptional combination. This protection was deemed especially necessary, since the two phrases are not only used promiscuously in the same section, but in two different parts of the same verse (comp. Deut. 9 18, 21; 1 Kings 16 18a, b; Ezek. 18 14, 24).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 87a, on Numb. 5 7, which I have printed; (II) the same MS., Vol. I, fol. 257b, on 2 Kings 24 3; (III) Add. 21,160, fol. 194a, on Numb. 5 7; (IV) Orient. 1474, fol. 90b, on Ezek. 18 14; (V) Orient. 2349, fol. 128c, on Deut. 9 21; (VI) the printed Massorah on Numb. 5 7, and (VII) the same on Ezek. 18 14. In Jacob b. Chayim's Massorah (Lists VI and VII) there are several mistakes: (1) in the catchwords for 1 Kings 15 3

is a mistake for קליז in both Lists; (2) קליז in the catchwords for 1 Kings 16 19 should be קליז in List VI; (3) קליז 2 Kings 24 10; Isa. 53 3 should be קליז in both Lists; (4) קליז in List VI and קליז in List VII should be קליז without קליז Ezek. 18 14.

קליח = § 138.

קליח a sin, occurs four times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 135a, on Deut. 21 22, which I have printed, and (II) Orient. 5404, fol. 134a, on the same passage. This enigmatical Massorah I cannot understand, since there are altogether fifteen instances and not four in which קליח occurs. The following eleven are omitted Levit. 19 17; 22 9; Numb. 18 22, 32; Deut. 15 9; 19 15; 23 22, 23; 24 15; Isa. 31 7; Hosea 12 9. It may be an incipient List exhibiting the first attempt to collect the instances in which this noun occurs, and which a later Nakdan erroneously furnished with a heading fixing the number to agree with the instances recorded in the fragment.

קליט = § 139.

קליט the sinners, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 44b, on 1 Sam. 15 18, which I have printed, and (II) Vienna Codex No. 35 on Numb. 17 3.

קליט = § 140.

קליט and sinners, occurs four times in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 1b, on Isa. 1 28, which I have printed; (II) the same MS., Vol. II, fol. 189a, on Ps. 51 15; (III) Arund. Orient. 16, fol. 284b, on Ps. 1 5; (IV) the same MS., fol. 296b, on Ps. 51 15; (V) Add. 15,250, fol. 10b, on Gen. 13 13; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 51 5.

קליט = § 141.

קליט and sin, occurs three times in this form. That is, the feminine of קליט without and with the prefixes which is with Pathach under the Cheth and Dagesh in the Teth, occurs three times, in contradistinction to the feminine noun קליט with Chateph-Pathach, which occurs eight times without and with prefixes. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 77b, on Exod. 34 7.

קליט = 142.

קליט it is a sin offering, occurs four times. The noun קליט is in seven instances followed by the pronoun third person singular. In three instances it is combined with קליט or קליט the feminine (Levit. 5 11, 12; Numb. 19 9) and in four with קליט the masculine. The Massorah, therefore, safeguards this variation. Here we have another of the few instances in which the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 63b, on Exod. 29 14; (II) Add. 15,250, fol. 48b, on the same passage; (III) the same MS., fol. 57b, on Levit. 4 24; (IV) Add. 15,251, fol. 66b, on the same passage; (V) Orient. 2349, fol. 74b, on Exod. 29 14; (VI) the same MS., fol. 84a, on Levit. 5 9, and (VII) the printed Massorah on Exod. 29 14. The heading of List VI which is קליט קליט indicates the design of this Massorah, though the wording of it suggests that the combination קליט קליט is the rule and קליט קליט the exception. The headings of Lists II and III are remarkable. Though both these Lists are from the same MS., the former is headed קליט and the latter קליט which is manifestly a mistake for קליט. It proves what I have often stated that the Scribes by mistake not infrequently wrote קליט instead of קליט.

קליט = § 143.

קליט as the sin offering, occurs four times. This Rubric I have found in the printed Massorah only, on Levit. 7 7.

קליט = § 144.

קליט the sin offering of, is seven times with Pathach. That is, in these instances it is in the construct. Apart from the Minor Prophets, this noun occurs altogether forty-six times. In thirty-nine instances it is קליט with Kametz under the Teth, being in the absolute, and in seven only is it קליט with Pathach or is in the construct. Hence the Massorah safeguards the minority.

And throughout the Minor Prophets it is likewise so except once. In the Minor Prophets, which the Massorah regards as one book, this noun occurs five times. In four instances it is *Pathach* or the construct (Hosea 4 8; 10 8; Micah 6 7; Zech. 14 19) and once only is it with *Kametz* or the construct. Here, therefore, the *Pathach* instances are the rule and the *Kametz* is the exception. Hence the Massorah safeguards here the solitary exception.

Of this popular Massorah I collated twenty-five Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 64b, on Levit. 4 21, which I have printed; (II) the same MS., Vol. I, fol. 183b, on 1 Sam. 15 23; (III) Arund. Orient. 16, fol. 45b, on the same passage; (IV) the same MS., fol. 298a, on Ps. 59 13; (V) Halle Ochl. Ve-Ochl. II, § 184; (VI) the printed Massorah on Exod. 30 10, and (VII) the same on 1 Sam. 2 17.

קמ"ד = § 144*.

קמ"ד for a sin offering of, occurs six times with *Pathach* in all the Scriptures. With the prefix *Lamed* with *Sheva*, this noun occurs altogether forty-four times. In thirty-eight instances it is with *Kametz* under the *Teth* or is in the absolute and in six only is it with *Pathach* or is the construct. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 152b, on 2 Chron. 6 25, which I have printed in Vol. III, fol. 5, § 144*; (II) Arund. Orient. 16, fol. 83b, on 1 Kings 8 36; (III) the same MS., fol. 221b, on Zech. 13 1; (IV) the same MS., fol. 260b, on 2 Chron. 6 25; (V) Add. 15,251, fol. 381a, on the same passage; (VI) Halle Ochl. Ve-Ochl. II, § 218, and (VII) the printed Massorah on Zech. 13 1.

It is remarkable that though it is in the absolute in Zech. 13 1, not only do the Standard Codices read it here *Pathach* which, according to the vowel-points, is the normal form of the construct, but Lists III and VII are on this passage, thus showing that the design of this Massorah is to safeguard this very irregularity. Probably the original reading was simply *Pathach* which was considered a heinous sin.

קמ"ה = § 145.

קמ"ה. — As sign for the different prepositions in connection with *Pathach* in 2 Kings 10 31-15 28.

2 Kings 10 31-15 28 gives nine instances in which both monarchs and people continued to do evil in the sight of the Lord and refused to depart from the sins of their predecessors, and uses in the description of the same conduct five different prepositions with *Pathach*. In three instances the expression *Pathach* has the prefix *Mem* (2 Kings 13 6; 15 9, 24), whilst in the case of the other six no fewer than four different prepositions precede this expression: Thus (1) in connection with Jehu and Menahem (2 Kings 10 31; 15 18) it is *Pathach*; (2) with Jehu (13 2) *Pathach*; (3) with Joash and Jeroboam (13 11; 14 24) *Pathach*; and (4) with Pekah (15 28) *Pathach*. Hence the Massorah safeguards this variation. That it required protection will be seen from the notes on 2 Kings 15 18 in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 107a, on 2 Kings 13 11, which I have printed; (II) Harley 5710-11, Vol. I, fol. 249b, on 2 Kings 15 24; (III) Halle Ochl. Ve-Ochl. II, § 128, and (IV) the printed Massorah on 2 Kings 13 11.

קמ"ו = § 146.

קמ"ו for his sin, occurs three times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 67a, on Levit. 4 26, which I have printed; (II) Add. 15,250, fol. 57b, on the same passage, and (III) the printed Massorah Finalis, letter n, § 76.

As the Rubric is here given which is the same in all the three Lists, it is incorrect, since *Pathach* occurs six times. Besides these three instances it also occurs in Levit. 19 22; 2 Kings 21 16 and Ezek. 33 14. Nor does the heading of List II, which is *Pathach*, solve the difficulty, since one of the three omitted instances is in Levit. 19 22. The design of this Massorah evidently is not to state how many times the form *Pathach* occurs, but to record the instances in which it is combined with the phrase *Pathach* in contradistinction to the other three instances in which *Pathach* follows after *Pathach* and which occur in this very book (Levit. 4 26; 5 18; 19 22). This is established beyond a doubt by the Massorah recorded in letter n, § 429.

קמ"ז = § 147.

קמ"ז thy sin, or sin offering, occurs twice. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 64a, on 2 Sam. 12 13, which I have printed; (II) Add. 15,250, fol. 60a, on Levit. 9 7; (III) Add. 15,251, fol. 69b; (IV) Add. 21,160, fol. 149a, and (V) the printed Massorah, all on the same passage.

Lists IV and V add at the end that it also occurs once with the prefix *Vav*. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (Vide supra, letter y, § 70.)

קמ"ח = § 148.

קמ"ח sins, occurs three times in this form. That is, this plural form, without and with prefixes, is plene in three instances. The design of this Massorah is to exclude the textual reading or the *Kethiv* *Pathach* in Dan. 9 24 which is that of some MS., editions and ancient Versions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 107a, on 2 Kings 12 17, and (II) the printed Massorah on the same passage.

קמ"ט = § 149.

קמ"ט the sins of, is six times defective. This plural construct, without and with the prefixes, occurs altogether twenty-six times. In twenty instances it is plene and in six only is it defective. Hence the Massorah safeguards the orthography of the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 87a, on Num. 5 6, which I have printed; (II) the same MS., Vol. I, fol. 257a, on 2 Kings 24 3; (III) Orient. 4445, fol. 121b, on Num. 5 6; (IV) Arund. Orient. 16, fol. 117a, on 2 Kings 24 3; (V) the same MS., fol. 178a, on Ezek. 18 14; (VI) Add. 21,160, fol. 194a, on Num. 5 6, and (VII) the printed Massorah on the same passage.

Though List I emphatically states in the heading that there are six such instances, it enumerates five only, omitting Ezek. 18 14; but as it is given in all the other Lists, its omission is manifestly due to the carelessness of the Scribe. List II is not only headed *Pathach*, but records five. It omits 2 Kings 13 2 and must, therefore, be based upon a recension of the text which had it here plene.

That different Schools of textual redactors differed with regard to the orthography of this expression, is attested by the Massorah of the Madrid Codex No. 1 on 1 Kings 10 31. The Massorah of this magnificent MS. which is No. 59 in my description (comp. *Introduction to the Masoretico-Critical edition of the Hebrew Bible*, p. 771 &c.), states *Pathach* *Pathach* *Pathach* *Pathach* *Pathach*. Accordingly the Rubric before us, by fixing the number of defectives at six, not only militates against the Eastern recension, but excludes the official reading or the *Keri* on this passage, which is contrary to the usual method of the received Massorah.

קמ"י = § 150.

קמ"י the sins of Jeroboam, occurs five times without the son of Nebat. The phrase *Pathach* *Pathach* which occurs altogether fifteen times without and with prefixes, is in ten instances followed by *Pathach* (1 Kings 16 31; 2 Kings 3 3; 10 29; 13 2, 11; 14 24; 15 9, 18, 24, 28) and in five instances only, is this adjunct omitted. Hence the Massorah safeguards the exceptional occurrence of this shorter phrase.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 89b, on 1 Kings 14 16, which I have printed, and (II) Add. 15,250, fol. 193a, on 1 Kings 15 30.

קמ"יא = § 151.

קמ"יא thy sins, is three times plene. That is, without and with prefixes, this plural noun with the suffix second person masculine, is in three instances with *Vav* after the *Aleph*. In Micah 6 13, where it is also with *Vav* it is without the *Yod*, whilst in all other passages it is uniformly without the *Vav*, but with the *Yod*. This is the plain statement of this Rubric, which I have found in the printed Massorah only, on Jerem. 15 13. Considering that with the suffix second person masculine, this plural noun occurs altogether five times and that the orthography of four is here specified, the addition at the end of the Rubric that in all the other passages it is without the *Vav*, is misleading when

there is only one instance left. This, however, is not the only difficulty. The orthography here indicated is in conflict with some of the Standard Codices and early editions and can at best be regarded as exhibiting the reading of one School of Massorites only. This is attested by the following analysis:

(1) *Isaiah 43 24.*

תְּחַטְּאוּ with Vav, St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,151 second hand; Orient. 4227; the second edition of the Bible, Naples 1491—93; the Lisbon edition of Isaiah 1492; the Pesaro edition of the latter Prophets 1515; the Complutensian; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Masorah, Venice 1524—25.

תְּחַטְּאוּ without the Vav, Add. 15,250; Add. 15,251 originally; Add. 15,451; the *editio princeps* of the Prophets, Soncino 1486—86; the first edition of the Bible, Soncino 1488 and the third edition Brescia 1494.

(2) *Isaiah 44 22.*

תְּחַטְּאוּ without the Vav, St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11; Add. 15,251 originally; Add. 15,451; Orient. 4227 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible. This is the reason why I have it in the text.

תְּחַטְּאוּ with Vav, Arund. Orient. 16; Add. 15,250 and Add. 15,251 second hand, but none of the early editions.

(3) *Jeremiah 15 13.*

תְּחַטְּאוּ with Vav, Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 1545 and all the early editions except two.

תְּחַטְּאוּ without Vav, St. Petersburg Codex of A. D. 916, with the Massorah on it (תח' בו) expressly stating that it is without Vav; Orient. 4227; the *editio princeps* of the Prophets and the first edition of the Bible.

(4) *Micah 6 13.*

תְּחַטְּאוּ both without Vav and without Yod, St. Petersburg Codex of A. D. 916 with the Massorah on it stating that it is entirely defective (תח' ויוד); Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,261.

תְּחַטְּאוּ both with Vav and with Yod, Harley 5710—11; Add. 15,451 and the first edition of the Bible with the Massorah. The readings of the other early editions are given in the notes on this passage in my edition of the Bible.

רָחַם = § 152.

רָחַם *thy sins, occurs five times in the Scriptures and is defective in this form.* That is, the plural form of this noun with the suffix second person singular feminine, without and with the prefix Beth, which occurs five times only, is uniformly without the Vav after the Aleph.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 51b, on Jerem. 30 14, which I have printed; (II) the same MS., Vol. II, fol. 270a, on Lament. 4 22; (III) St. Petersburg Codex of A. D. 916, on Jerem. 30 15, and (IV) Orient. 1474, fol. 87b, on Ezek. 16 51. The fact that in two instances it is with Kametz (תְּחַטְּאוּ Jerem. 30 14, Lament. 4 22), which is due to its pausal accent *Soph-Pasuk*, is not noticed because it is outside the scope of this Massorah. The addition at the end of List III תח' כ' is misleading, since this form does not occur again apart from these five instances.

קָנִי = § 153.

קָנִי *his sins, occurs three times.* The design of this Massorah is twofold. It is in the first place to exclude the textual reading or *Kethiv* which is קָנִי *his sin*, in the singular in Ezek. 18 21; 33 16 and uphold the official reading or *Keri* קָנִי *his sins*, the plural. And in the second place it is to militate against the Eastern recension which has קָנִי the singular also in 1 Kings 16 19, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 91a, on 1 Kings 16 19, which I have printed, and (II) the printed Massorah on the same passage.

קָנִי = § 154.

קָנִי *and our sins, is twice plene.* Without and with the prefixes this plural occurs altogether six times with the

suffix first person plural. In four instances it is without the Vav after the Aleph (1 Sam. 12 19; Ezek. 33 10; Ps. 79 9; 2 Chron. 28 13) and in two it is with the Vav. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 144a, on Isa. 59 12, which I have printed; (II) the same MS., fol. 386a, on Neh. 9 37; (III) Add. 15,250, fol. 339b, on the same passage, and (IV) the printed Massorah Finalis, letter מ, § 65.

This Rubric affords another striking proof of my repeated statement that Massorahs in many cases can only be regarded as proceeding from one School of Massorites and that they are based upon Codices which were current in that particular School; that the Massorahs of other Schools vary because they are based upon different Codices which obtained in their Schools and exhibited variations in the text. Though all the three MS. Lists emphatically state that there are two plene instances of the noun which constitutes this Rubric and record precisely the same two passages, yet we are distinctly told that this is according to the Mugah Codex and that according to the Hellali Codex it is תְּחַטְּאוּ defective, in Isa. 59 12, as will be seen from the notes on this passage in my edition of the Bible. This explains the various readings in the Model Codices, some of which follow one School and some another School. Thus Arund. Orient. 16; Add. 15,251 and Orient. 4227 read it תְּחַטְּאוּ plene in accordance with the Mugah and with Schools from which this Massorah emanates, whilst St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 15,250 and 15,451 read it תְּחַטְּאוּ defective, in accordance with the School from which the Hellali Codex proceeded. Whether Jacob b. Chayim's Massorah (List IV) which heads this Rubric תְּחַטְּאוּ and gives 2 Chron. 28 13 as the third instance where it is plene, is based upon another recension, or whether it is a mistake I cannot tell. The MSS. which I have collated have it תְּחַטְּאוּ, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 4227 or תְּחַטְּאוּ Add. 15,250; Add. 15,451, but all coincide in exhibiting it without Vav after the Aleph.

קָנִי = § 155.

קָנִי *your sins, is four times plene.* With the suffix second person plural masculine, this plural noun occurs altogether ten times without and with prefixes. In six instances it is without the Vav after the Aleph (Levit. 16 30; 26 18, 21, 24, 28; Amos 5 12) and in four it is with the Vav. The Massorah, therefore, safeguards the minority. On referring to the notes on Isa. 59 2 and Ezek. 21 29 in my edition of the Bible, the reason for this protection will at once be apparent.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 180b, on Ezek. 21 29, which I have printed; (II) Orient. 4445, fol. 102b, on Levit. 16 30; (III) Add. 15,251, fol. 74b, on the same passage; (IV) the printed Massorah also on the same passage, and (V) the same on Josh. 24 19. Both Lists II and III state that about the instance in Isa. 59 2 the Massoretic Schools are divided, some reading it plene and some defective (תְּחַטְּאוּ).

קָנִי = § 156a.

קָנִי *their sins, occurs three times . . . and wherever it is combined with visit and remember or with the sacrificial slaughter in Pericope Achre Moth it is likewise so.* That is, in Jeremiah 14 10; Hosea 8 13; 9 9 where it is preceded by תְּחַטְּאוּ or Levit. 16 16, 21, 34 where it is Pericope Achre Moth in connection with the perforating or slaughtering of animals, thus making in all nine instances where this plural noun with the suffix third person plural occurs.

The design of this Massorah is to safeguard this quinqueliteral with *Cholem* on the *Teth* which is the plural, against being confused with the same quinqueliteral which is with *Kametz* and which is the singular (Exod. 32 32, 34; Levit. 10 19; Numb. 5 7; 18 9; Ps. 85 3). This design is plainly indicated in the form of this Massorah on Levit. 16 16 in Orient. 2348, fol. 102a; Orient. 2349, fol. 92a and Orient. 5404, fol. 91a, which is as follows: כָּל אֲשֶׁר יִקְרָא בְּיַד הַכֹּהֵן וְכָל אֲשֶׁר יִקְרָא בְּיַד הַזֶּהֱרֵן כָּל קָנִי תְּחַטְּאוּ כְּמִי תְּחַטְּאוּ.

Of this form of the Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 117a, on Micah 7 19, which I have printed; (II) Orient. 4445, fol. 102b, on Levit. 16 34; (III) St. Petersburg Codex on Micah 7 19; (IV) Arund. Orient. 16,

fol. 212b, on the same passage; (V) Add. 15,250, fol. 308a, also on the same passage; (VI) Halle Oehlah II, § 177, and (VII) the printed Massorah on Numb. 16 26.

List V, which heads this Rubric and records the same three instances, affords another striking illustration of the ignorance of later Nakdanim. As here given it is without the addition at the end, which states in an artificial form the other passages where occurs, and which is here omitted for want of space. The Nakdan, however, who remembered that it occurs more than three times came to the conclusion that these three instances are plene and hence inserted in the heading the expression after . Instead of at the end of List I, the oldest forms of this Massorah have .

קני = § 156b.

their sins, occurs nine times. This form of the Rubric, which is a later development and is divested of the artificial arrangement exhibited in the preceding Rubric, states in simple language that occurs altogether nine times. Besides safeguarding it against being made conformable to the same quinqueliteral which is pointed , the design of this Massorah is to exclude the reading with the suffix first person plural in Micah 7 19. That this was the reading in some of the ancient Codices is attested by the Septuagint, the Syriac and the Vulgate. And though it is here rejected by the Massorites on the authority of a later recension which obtained in their particular School, it is demanded by the corresponding expression in the preceding clause and is now accepted as the correct reading by some of the best textual critics. The various reading, as is often the case, is due to an abbreviation. Originally the text was simply or which one School of textual redactors resolved into and another into .

As is usually the case, this form of the Rubric which is not artificial is less popular. I have found only two Lists of it: (I) Add. 21,160, fol. 163b, on Levit. 16 16, which I have printed, and (II) the printed Massorah on Isa. 58 1. The addition at the end states that when it is with the prefix Beth or with Vav Beth it is likewise with Cholem on the Teth i. e. it is also the plural. As it occurs twice only with the prefix Beth (1 Kings 14 22; 16 2) and not at all with the prefixes Vav Beth, the expression which is at the end of both Lists is superfluous.

קני = § 156c.

their sins, occurs ten [nine] times. This form of this Rubric is from Add. 15,251, fol. 74b, on Levit. 16 16. Unlike the two preceding forms, its design is to indicate the variation in the orthography of this noun. In the Law, where it occurs four times, it is uniformly defective whereas in the Prophets, where it occurs five times, it is as uniformly plene. The importance of this Massorah consists in the fact that it is based upon Codices which obtained in the School of textual redactors in which it was uniformly plene in the Prophets. Though it is once only so written in the received text (Hosea 9 9), yet the St. Petersburg Codex of A. D. 916 exhibits three plenes out of the five, viz. Hosea 8 13; 9 9; Micah 7 19.

The in the heading instead of is due to the Nakdan who was misled by the wrong division of the catchwords, which apparently exhibit ten instances and which I have reproduced. He, therefore, altered the original into to agree with what he supposed to be the number of instances recorded in the List, a practice to which the Scribes not infrequently resorted.

קני = § 157.

a rod, occurs twice in the Scriptures and is defective. Of this Rubric, I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 248b, on Prov. 14 3, which I have printed; (II) Arund. Orient. 16, fol. 341a, on the same passage, and (III) the printed Massorah on Isa. 11 1.

קני = § 158.

living is Jehovah thy God, i. e. as Jehovah thy God liveth, occurs twice in the Scriptures. The usual formula of this oath is simply as Jehovah liveth. In this form it occurs about thirty-six times. As it is in these two instances only that it is followed by the Massorah safeguards the exceptional formula with this adjunct. This protection is especially

necessary since the shorter formula is the rule in Kings, where it occurs seven times (1 Kings 1 29; 2 24; 2 Kings 2 2, 4, 6; 4 30; 5 20), and where a longer formula is used it is either as Jehovah the God of Israel liveth (1 Kings 17 1) or as Jehovah of hosts liveth (1 Kings 18 15; 2 Kings 3 14).

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 193b, on 1 Kings 17 12.

קני = § 159.

the living. Wherever it is with Athnach or Soph-Pasuk, the He is with Segol and in all other instances it is with Pathach. As adjective with the prefix He this trilateral is in three instances with Segol under the He which is due to its pausal accent, Soph-Pasuk (Levit. 16 20; 1 Kings 3 23) and Athnach (1 Kings 3 22) and in eleven instances, where it is without these pausal accents, it is with Pathach (Exod. 21 35; Levit. 13 15, 16; 16 21; 1 Kings 3 22, 23, 25, 26, 27). It will be seen that these two different graphic signs not only occur interchangeably within two verses (Levit. 16 20, 21), but in the same verse (1 Kings 3 22, 23, 25). The Massorah, therefore, indicates where the Segol should be and where the Pathach.

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Levit. 16 20.

קני = § 160.

life, occurs twice at the beginning of a verse. That is, in contradistinction to the six instances in which it ends the verse (Gen. 7 15; 27 46; Prov. 2 19; 4 10, 23; 9 11).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 288b, on Ps. 21 5, which I have printed, and (II) Add. 15,251, fol. 350a, on the same passage.

קני = § 161.

to the life of, occurs three times. Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Arund. Orient. 16, fol. 375b, on Ezra 6 10, which I have printed; (II) Add. 15,251, fol. 418b, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) the printed Massorah on Gen. 7 11; (V) the same on Dan. 12 2, and (VI) the same on Ezra 6 10.

קני = § 162.

thy life, is always plene, except once. As this noun with the suffix second person singular masculine, which occurs altogether thirteen times, is plene (תני) in twelve instances and defective in one instance only, the Massorah safeguards the solitary exception. This anomalous form, however, is due to a mistake, as will be seen from the following analysis. The form of the oath in which and as thy soul liveth or and as thou livest, is the second part is uniformly preceded by as Jehovah liveth, not only in this book but wherever it occurs (1 Sam. 20 3; 25 26; 2 Kings 2 2, 4, 6; 4 30). With therefore, in the first part, the formula is contrary to the unus loquendi. Moreover as it now stands it is useless tautology, since תני is precisely the same as תני. There can, therefore, hardly be any doubt that originally the text was simply תני, which is an abbreviation of תני as Jehovah liveth, and that this School of textual redactors wrongly resolved it into תני, just as they wrongly resolved the abbreviation תני in Micah 7 19 into תני instead of תני recorded above in § 156b.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Gen. 47 8, which I have printed, and (II) the printed Massorah on the same passage.

קני = § 163.

his life, is in four instances defective in the Scriptures. That is, in these four passages where the textual reading is with one Yod i. e. תני the official reading is with two Yods i. e. תני.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 70a, on Jerem. 52 33, which I have printed; (II) Arund. Orient. 16, fol. 118b, on 2 Kings 25 30; (III) the same MS., fol. 353a, on Eccl. 5 17; (IV) Add. 15,250, fol. 369a; (V) Add. 21,160, fol. 304b; (VI) Vienna Codex No. 35, all on the same passage, and (VII) the printed Massorah on 2 Kings 25 30. Though one of the instances is with the prefix Beth (תני 2 Sam. 18 18), yet none of the Lists have the adjunct תני in the heading after the .

This Rubric affords another striking proof that the Massorahs are based upon different Codices which obtained in the different Schools of textual redactors and that the attempt to harmonise them is to destroy the evidence of various readings. Though the seven Lists coincide in stating that there are four such instances and in recording the same four passages of which Jerem. 52 33 is one, yet the St. Petersburg Codex of A. D. 916 not only reads it here *plene*, but the Massorah on it expressly states that it is here *plene* *בתי*. For variations on the other passages which constitute this Rubric I must refer to the notes in my edition of the Hebrew Bible where, however, *תי* should be in the text in 2 Kings 25 30 with the note on it *קתי* in accordance with this Rubric.

קטי = § 164.

חיה *her life, during her life, occurs three times in this form, twice plene and once defective.* That is, the form *חיה* without the prefix and also with the prefixes *Beth* and *Vav* *Yod* occurs altogether three times. It will be seen that in the two plene instances, the one without the prefix (Prov. 31 12) and the other with the prefix *Beth* (Levit. 18 18), it is the noun with the suffix third person singular feminine, whilst the third instance, which is with the prefixes *Vav* *Yod* and is defective (2 Sam. 12 3) is the Piel future third person singular masculine with the suffix third person singular feminine and *Vav* conversive. The Massorah, however, has regard to the form *חיה* alone irrespective of the difference in the sense and hence groups them together into one Rubric.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 75*b*, on Levit. 18 18, which I have printed; (II) Arund. Orient. 16, fol. 63*b*, on 2 Sam. 12 3; (III) the same MS., fol. 348*b*, on Prov. 31 12; (IV) Add. 21,160, fol. 166*b*, on Levit. 18 18; (V) the printed Massorah on the same passage; (VI) the same on 2 Sam. 12 3, and (VII) the same on Prov. 31 12. As the three instances respectively occur in the Law, the Prophets and the Hagiographa some of the Lists add *בתי א בתי א בתי א* or simply *אבתי*.

קטי = § 165.

חיות הארץ *the beasts of the earth, occurs ten times in this form.* That is, without and with prefixes. In describing the wild beasts, two forms are used, viz. *חיות הארץ* *the beasts of the field* and *חיות הארץ* *the beasts of the earth*. The former phrase occurs about twenty-two times and the latter ten times only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710 11, Vol. I, fol. 186*a*, on 1 Sam. 17 46, which I have printed; (II) the same MS., Vol. II, fol. 89*a*, on Ezek. 29 5; (III) Arund. Orient. 16, fol. 47*a*, on 1 Sam. 17 46; (IV) the same MS., fol. 189*a*, on Ezek. 34 28; (V) the same MS., fol. 323*a*, on Job 5 22; (VI) Halle Ochliah Ve-Ochliah, Supplement, fol. 132*a*, and (VII) the printed Massorah Finalis, letter *א*, § 746.

Though Lists I and II, like the other five Lists, state in their respective headings that there are ten such instances only they both record eleven, giving Gen. 1 26 as one of the instances. These Lists therefore are based upon a recension of the text which exhibited here *ויקרא* instead of *ויקרא*. This reading has also been preserved in the Syriac and is now accepted by some of the best critical expositors as preferable. Lists III and V omit Gen. 1 30, whilst List VII omits Ezek. 32 4. But these omissions are manifestly due to the carelessness of the Scribes. All these Lists alike militate against the reading *ויקרא* instead of *ויקרא* in Gen. 1 24, which is exhibited in the Samaritan recension of the Hebrew text.

קטי = § 166.

חיותם *their beasts, or their life, occurs three times without and with the prefix Vav.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 122*a*, on Numb. 35 3, which I have printed, and (II) Orient. 5404, fol. 121*a*, on the same passage. It is remarkable that both Lists give identically the same three instances only and omit *חיותם* Job 36 14.

קטי = § 167.

חיות *living creatures, beasts, is always plene.* That is, in all the five instances where it occurs, either as an adjective (Levit. 14 4) or as a substantive feminine plural, it is invariably with *Vav*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex Nr. 35, on Levit. 14 4.

קטי = § 168.

חיה *and thou shalt live, occurs twice, once it is written without He at the end and once with it.* As this preterite second person masculine with *Vav* conversive, which occurs twice only, is spelt in two different ways, in the one case where it is without the *He* it is written with two *Yods* (Deut. 30 16) and where it is with the *He* it is with one *Yod* (Jerem. 38 17), the Massorah safeguards this variation in its orthography. Here again this Rubric represents the orthography of one School of Massorites only, as is attested by the St. Petersburg Codex of A. D. 916, which has *חיה* as the *Kethiv* in Jeremiah 38 17 with the Massorah against it *חיה* making it conformable to Deut. 30 16.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 132*a*, on Deut. 30 16, which I have printed; (II) Arund. Orient. 16, fol. 173*a*, on Jerem. 38 17, and (III) Halle Ochliah Ve-Ochliah II, § 18.

קטי = § 169.

חיה *and she shall live, occurs twice.* Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,451, fol. 9*c*, on Gen. 12 13, which I have printed, and which alone gives the two parts of this Massorah; (II) Add. 15,250, fol. 10*b*, on the same passage; (III) Halle Ochliah Ve-Ochliah II, § 18, and (IV) the printed Massorah on Gen. 12 13.

קטי = § 170.

חיה *and they shall live, occurs twice.* That is, in contradistinction to eight instances where this quadrilateral is pointed, *חיה* being the *Kal* imperative plural recorded below § 172.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 86*a*, on Numb. 4 19, which I have printed; (II) the same MS., Vol. II, fol. 125*a*, on Zech. 10 9; (III) Arund. Orient. 16, fol. 220*b*, on the same passage; (IV) Halle Ochliah Ve-Ochliah II, § 18, and (V) the printed Massorah, on Zech. 10 9. As this preterite third person plural also occurs once with the prefix *Vav*, this Rubric forms part of the alphabetical List of words which respectively occur three times, twice with this prefix and once without it. (*Vide supra*, letter *א*, § 71.)

קטי = § 171.

חיה *living, is in four instances written with Vav.* As this infinitive absolute, which occurs altogether eleven times, is in seven instances with *He* (*חיה* 2 Kings 8 10, 14; Ezek. 18 9, 17, 19, 21; 33 13) and in four only with *Vav*, the Massorah safeguards the exceptions. For the discussion on this duplicate orthography see letter *ה*, § 47 and § 48. I have here to add that though the seven instances with *He* have survived in the text, the official reading with *Vav* is in each case given in the margin, as will be seen from the notes on these passages in my edition of the Bible and that with regard to the four instances which constitute this Rubric, the School of textual redactors who have adopted this orthography have not altogether succeeded in carrying through this innovation. This is attested by some of the best Codices. Thus in Ezek. 18 28 Cambridge Add. 465 reads *חיה*. In Ezek. 33 15 both Cambridge Add. 465 and Harley 5720 have *חיה*, whilst in Ezek. 33 16 not only do the same MSS. exhibit *חיה*, but the Model Codex Harley 5710—11, which has *חיה* in the text has *חיה* against it in the Massorah Parva.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 188*a*, on Ezek. 33 15, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Ezek. 3 21 (III) Add. 15,250, fol. 271*b*; (IV) Orient. 1474, fol. 73*b*, and (V) the printed Massorah, all on the same passage.

קטי = § 172.

חיה *and live ye, occurs eight times.* That is, the imperative plural masculine, with the prefix *Vav*, in contradistinction to this quadrilateral, pointed *חיה* recorded in § 170.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 110*b*, on Amos 5 4, which I have printed; (II) Add. 21,160, fol. 47*b*, on Gen. 42 18, and (III) the printed Massorah on Amos 5 4.

קטי = § 173.

חיה *he shall live, occurs eighteen times.* The design of this Massorah is to exclude the two instances in Jerem. 21 9 and 38 2 where the textual reading or *Kethiv* is also *חיה* for

which the official reading or *Keri* substitutes *קרי*. (*Vide infra*, letter *v*, § 15.)

And wherever it is preceded by *קרי* or *קרי* the infinitive absolute it is also *קרי* the *Kal* future third person singular masculine. As this *Kal* future third person singular, which occurs altogether thirteen times in Ezekiel alone, contributes four instances only to the eighteen, this part of the Massorah adds the qualifying statement that in the combination with the infinitive it is also the future; that is in the other nine instances it is *קרי קרי* (Ezek. 3 21; 18 9, 17, 19, 21, 28; 33 13, 15, 16). Divested of its artificial wording the import of this Massorah is that *קרי*, which occurs altogether twenty-seven times apart from the two *Kethiv* passages, is in eighteen instances without the infinitive and in nine the combination is *קרי קרי*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 21a, on Gen. 31 22, which I have printed; (II) Orient. 4445, fol. 145a, on Numb. 24 23; (III) St. Petersburg Codex of A. D. 916 on Ezek. 18 9; (IV) the same Codex on Ezek. 33 19; (V) Arund. Orient. 16, fol. 57a, on 2 Sam. 1 10; (VI) Halle Ochliah Ve-Ochliah II, § 18, and (VII) the printed Massorah Finalis, letter *ר*, § 79. The latter alone heads this Rubric *קרי קרי* which manifestly denotes that in these eighteen passages *קרי* stands by itself without *קרי*.

קרי = § 174.

קרי let him, or he shall live, occurs twice . . . and wherever it is followed by the expression King it is likewise so. That is, this apocopated future third person singular masculine, which occurs altogether eleven times, is in these two instances only not followed by *מלך*. In all the other eight passages where it occurs it is *קרי מלך* (1 Sam. 10 24; 2 Sam. 16 16, 16; 1 Kings 1 25, 34, 39; 2 Kings 11 12; 2 Chron. 23 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 2:9a, on Ps. 22 27, which I have printed; (II) Halle Ochliah Ve-Ochliah II, § 18, and (III) the printed Massorah Finalis, letter *ר*, § 86. Both Lists II and III give as the first of the two passages *קרי ראובן* Deut. 33 6 instead of *קרי ראובן* 1 Kings 1 31. It will be seen that whichever passage we accept, there are three instances and not two in which *קרי* is not followed by *מלך*. Yet this Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide infra*, letter *v*, § 11.)

קרי = § 175.

קרי and he shall live, occurs three times in the Scriptures. That is, with *Vav* conjunctive, in contradistinction to the thirty-eight instances in which this apocopated future third person masculine is *קרי* with *Vav* conversive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 195a, on Ps. 72 15, which I have printed; (II) Arund. Orient. 16, fol. 295b, on Ps. 49 10; (III) the same MS., fol. 300b, on Ps. 69 33; (IV) the same MS., fol. 301b, on Ps. 72 15; (V) Add. 15,250, fol. 327b, on Ps. 49 10; (VI) Halle Ochliah Ve-Ochliah II, § 18, and (VII) the printed Massorah on Ps. 69 33. As all the three instances are restricted to the same book, the heading ought more properly to be *קרי*.

קרי = § 176.

קרי and such a person lived, is five times with *Makeph* and *Zakeph-Gadol* in the record of the ten Generations. In recording the lives of the families constituting the ten generations, the expression *קרי* precedes the several names in thirty-two instances. And though the combination is the same, yet the phrase in question has six different accents, as will be seen from the following analysis. In thirteen instances where *קרי* has no separate accent but is joined by *Makeph* to the proper name, this phrase has three different accents. In five the proper name is with *Revia* (Gen. 5 19, 30; 11 11, 17, 19); in three it is with *Tipecha* (Gen. 9 28; 11 18, 26), whilst in five it is with *Zakeph-Gadol*. It is the latter which the Massorah safeguards here. The accents of the remaining nineteen instances are discussed in the following Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 31b, on Gen. 5 6, which I have printed; (II) Orient. 5404, fol. 30b; (III) Add. 15,451, fol. 5a, and (IV) the printed Massorah, all on the same passage. These four Lists exhibit two recensions of this Massorah. The first recension, which is that of Lists I and II, embraces both Sections,

viz. Gen. 5 3—30 and 9 28—11 26. The second recension which is that of List III is restricted to one Section, viz. Gen. 5 3—30. Hence it is headed *קרי קרי* and accordingly records the four instances only which occur in this Section, and omits the instance in Gen. 11 16 which is outside this Section. The printed Massorah (List IV) is a confusion of the two recensions. It is headed *קרי קרי* which belongs to the second recension, and not only gives the mnemonic sign *קרי קרי* which consists of the initial letters of the five instances but duly records the same five given in the first recension.

קרי = § 177.

קרי and such a person lived, occurs three times with the accent. That is with *Munach* and *Zakeph-Katon*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 40a, on Gen. 5 15, which I have printed; (II) Orient. 2349, fol. 31b, on the same passage, and (III) Orient. 5404, fol. 30b, also on the same passage.

In these remaining nineteen instances in which *קרי* precedes the several proper names in these two Sections, it is not only without *Makeph*, but has two different accents, whilst the proper name with which it is combined has three different accents. Thus in three instances the phrase is with *Mercha Tipecha* (Gen. 5 9, 12; 11 22); in eleven it is with *Munach Revia* (Gen. 5 3, 7, 10, 13, 16, 26; 11 13, 15, 21, 23, 25) and in five it is with *Munach Zakeph-Katon*. Hence the Massorah safeguards the minority in which *Munach* is followed by *Zakeph-Katon* against the majority in which it is followed by *Revia*.

It is to be borne in mind that the Massorah, both in the Rubric before us and in the preceding Rubric, deals exclusively with the phrase in question in the two Sections which embrace Gen. 5 3—30 and 9 28—11 26. Hence not only are the two instances not discussed in which this combination is *Mehupach Pashta* (Gen. 47 28; Job 42 16) and the two in which it is *Pashta-Mehupach* (2 Kings 14 17; 2 Chron. 25 25) but even Gen. 50 22, where it is with *Munach Zakeph-Katon*, because it is outside these Sections.

קרי = § 178.

קרי and he liveth, or shall live, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 226a, on Deut. 5 23. As it now stands this Rubric is incorrect. Not only does *קרי* occur five times, four with *Soph-Pasuk* (Deut. 4 33; 5 23; 1 Kings 17 22; 2 Kings 20 7) and once with *Athnach* (Judg. 15 19), but one of the two instances here recorded is *קרי* (Isa. 38 21). It is, therefore, probable that this Massorah is based upon Codices which exhibited *קרי* in Deut. 5 23 and which with the Isaiah instance would yield twice *קרי*.

קרי = § 179a.

קרי she shall or let her live, occurs twice . . . and once it is with the prefix *Vav*. The design of this Massorah is to safeguard these two instances of the apocopated future third person feminine against being mistaken for the more frequent apocopated future *קרי*, since the *ו* and the *ו* are almost identical in the oldest Codices, and more especially since the two forms *קרי* and *קרי* respectively begin a verse in close proximity (Ps. 119 173, 175).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 235b, on 1 Kings 20 32, which I have printed; (II) Arund. Orient. 16, fol. 95a, on the same passage; (III) Add. 15,251, fol. 371b, on Ps. 119 175, and (IV) Halle Ochliah Ve-Ochliah II, § 18. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter *v*, § 70.)

קרי = § 179b.

קרי occurs three times in this form. That is, the form of this apocopated future third person singular feminine without and with the prefix *Vav*, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 55a, on Gen. 45 27. Its import is identically the same as that of the preceding Rubric and it shows how differently the different Massoretic Schools formulated the same materials.

קרי = § 180.

קרי and she shall live, is three times *Raphe*. That is, with conjunctive *Vav*. The design of this Massorah is the same as that of Rubric 179 i. e. to safeguard this apocopated future with

the prefix *Vav* against being mistaken for the more frequent apocopated future *Vav* recorded in letter *ו*, § 199.

Of this Rubric I collated seven Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 38a, on Gen. 19 20, which I have printed; (II) Arund. Orient. 16, fol. 142b, on Isa. 55 3; (III) the same MS., fol. 173a, on Jerem. 38 20; (IV) Add. 21,160, fol. 6a, on Gen. 19 20; (V) Halle Ochliah Ve-Ochliah II, § 18; (VI) the printed Massorah on Gen. 19 20, and (VII) the same on Jerem. 38 20.

אָפּוּקאָפּט פּאַר - § 181.

אָפּוּקאָפּט I shall live, occurs four times. That is, to distinguish it from *אָפּוּקאָפּט* which is of frequent occurrence. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 824a, on Job 7 16, which I have printed; (II) Add. 15,250, fol. 841b, on Ps. 118 17; (III) the printed Massorah on Ps. 119 17, and (IV) the same on Job 7 16. In both Lists (III and IV) the printed Massorah adds at the end that it is once with the prefix *Vav* *אָפּוּקאָפּט וואָס איז געווען* = Ps. 119 144. But as it occurs twice more with the prefix *Vav* (Ps. 119 77, 116) there can hardly be any doubt that this addition is either due to the carelessness of a later Nakdan or to Jacob b. Chayim.

קָמִיב - § 182.

קָמִיב they shall live, occurs seven times in the Scriptures. That is, to distinguish it from *קָמִיב* which it resembles and which is of such frequent occurrence.

Of this popular Massorah I collated twenty Lists. I shall however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710-11, Vol. I, fol. 143b, on Josh. 9 21, which I have printed; (II) the same MS., Vol. II, fol. 82a, on Ezek. 20 25; (III) the same MS., Vol. II, fol. 231a, on Job 21 7; (IV) Halle Ochliah Ve-Ochliah II, § 18; (V) the printed Massorah on Josh. 9 21; (VI) the same on Ezek. 20 25; (VII) the same on Zech. 1 5, and (VIII) the same on Job 21 7.

קָמִיב - § 183.

קָמִיב ye shall live, occurs three times in the Scriptures. That is, to distinguish it from *קָמִיב* which occurs seventeen times.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 56a, on Jerem. 35 7, which I have printed; (II) the same MS., Vol. II, fol. 111a, on Amos 5 14; (III) Arund. Orient. 16, fol. 170b, on Jerem. 35 7; (IV) Add. 21,160, fol. 260a, on Deut. 4 1; (V) Orient. 2349, fol. 125a, on the same passage, and (VI) the printed Massorah on Jerem. 35 7.

קָמִיב - § 184.

קָמִיב ye shall live, occurs twice and is plena. That is, with *Vav* after the *Yod*. As this future second person plural masculine, which occurs altogether five times, is three times without the paragogic *Nun*, recorded in the preceding Rubric and twice with it, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 117a, on Deut. 8 1, which I have printed; (II) Arund. Orient. 16, fol. 170b, on Jerem. 35 7; (III) Vienna Codex No. 85, on Deut. 5 30, and (IV) the printed Massorah on the same passage.

קָמִיב - § 184*.

קָמִיב and we shall live, occurs three times. This Rubric, which I have found in the printed Massorah Finalis only, letter *ו*, § 94, and which I have printed in Vol. III, p. 5, letter *ו*, § 184, is incorrect, since this future first person plural with *Vav* conjunctive, occurs five times. The following two instances are omitted Gen. 42 2; Hosea 6 2.

The design of this Massorah is twofold. In the first place it is to safeguard *קָמִיב* against being confused with *קָמִיב*, since the two expressions occur in the same verse (Gen. 47 19), and in the second place to protect it against its being mistaken for this quinqueliteral which is pointed *קָמִיב* the Piel, recorded below in § 189.

קָמִיב - § 185.

קָמִיב thou hast kept me alive, or thou hast quickened me, occurs twice, once with *Pathach* and once with *Kamets*. As this Piel preterite second person singular masculine with suffix first person singular, which occurs twice only, is differently pointed, owing to the

pausal accent *Soph-Pasuk* in Ps. 119 93, the Massorah safeguards this variation in its graphic signs.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 85 on Ps. 119 93, which I have printed, and (II) Cambridge Add. 465 on the same passage.

קָמִיב - § 186.

קָמִיב to let live, to preserve alive, occurs seven times in the Scriptures. The design of this Massorah is to safeguard this Piel future third person singular masculine against this quadriliteral which is pointed *קָמִיב* and which is the Kal, recorded above § 173.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 194a, on 1 Sam. 27 11, which I have printed; (II) Arund. Orient. 16, fol. 54b, on the same passage; (III) the same MS., fol. 95a, on 1 Kings 20 31; (IV) the same MS., fol. 333b, on Job 36 6; (V) the printed Massorah on 1 Kings 20 31; (VI) the same on Isa. 7 21, and (VII) the same on Ezek. 18 27. It is remarkable that both Lists V and VII head this Rubric *קָמִיב*, though they duly record seven instances only. There can, therefore, be no doubt that the *ו* is a clerical error which Jacob b. Chayim overlooked.

קָמִיב - § 187.

קָמִיב thou shalt or she shall preserve alive, occurs three times . . . twice in the Law and once in Ecclesiastes. That is, in contradistinction to the nine instances in which this quadriliteral is pointed *קָמִיב* being the Kal future. It will be seen that though it is in two instances the future second person singular masculine (Exod. 22 17; Deut. 20 16) and in one instance the third person singular feminine (Ecc. 7 12) yet the Massorah according to its method, groups the two forms in the same Rubric because they are written alike.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 124b, on Deut. 20 16, which I have printed; (II) the same MS., Vol. II, fol. 265b, on Eccl. 7 12; (III) Arund. Orient. 16, fol. 353b, on the same passage; (IV) Add. 21,160, fol. 101a, on Exod. 22 17; (V) Halle Ochliah Ve-Ochliah II, § 18; (VI) the printed Massorah on Exod. 22 17, and (VII) the same on Deut. 20 16.

קָמִיב - § 188.

קָמִיב they shall preserve alive, occurs twice in the Scriptures. That is, in contradistinction to the seven instances in which this quadriliteral is *קָמִיב* the Kal, recorded above § 182.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 15,250, fol. 10b, on Exod. 12 12, which I have printed; (II) Add. 15,451, fol. 9a; (III) Orient. 2349, fol. 84b, and (IV) the printed Massorah, all on the same passage. List III indicates the design of this Massorah by the addition at the end, viz. *קָמִיב*.

קָמִיב - § 189.

קָמִיב and we shall preserve life, occurs three times in the Scriptures. That is, the Piel in contradistinction to the five instances in which this quinqueliteral is pointed *קָמִיב* being the Kal, recorded above § 184*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 233a, on 1 Kings 18 5, which I have printed; (II) Add. 21,160, fol. 6b, on Gen. 19 32; (III) Orient. 2349, fol. 38a; (IV) Orient. 5404, fol. 37a, and (V) the printed Massorah, all on the same passage.

קָמִיב - § 190.

קָמִיב he preserved alive, occurs six times. This Rubric I have found in the printed Massorah Finalis only, letter *ו*, § 80. It will be seen that after the catchwords *וַיִּשְׁמַע* = 2 Kings 8 5 it is here emphatically stated that *קָמִיב* occurs twice only in this verse (*בְּבִשְׁמֵר*), whereas it occurs three times in the received text. Hence it would appear that this Rubric is based upon a recension of the text which divided this verse into two verses and that *וַיִּשְׁמַע* began a separate verse. This derives support from the fact that *וַיִּשְׁמַע* *וַיִּשְׁמַע* which are in the middle of the verses in the *textus receptus*, are given as the catchwords for the sixth instance, which is contrary to the usual method of the Massorah. The catchwords normally begin the verse and this is the case in all the other instances recorded in this very Rubric.

קציא = § 191.

קציא thou hast preserved our lives, is three times defective in this form. That is, the Hiphil preterite form second person with suffixes, is in three instances without the second Yod. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 58a, on Gen. 47 25, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Josh. 2 18.

קציב = § 192.

קציב to preserve alive, is twice defective. This Hiphil infinitive with the prefix Lamed which occurs altogether six times, is differently spelt. In four instances it is plene (Gen. 6 20; 19 19; 2 Sam. 8 2; Isa. 57 15) and in two it is without the Vav. Hence the Massorah safeguards the variation in its orthography. This protection is all the more necessary since the two different spellings occur in two consecutive verses (Gen. 6 19, 20).

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 63a, on Gen. 50 20, which I have printed, and (II) the printed Massorah on Gen. 6 19. The latter heads it ב' במס' ד' since it is plene in the other two instances in Genesis.

קציג = § 193.

קציג and to preserve alive, is three times plene in the Scriptures. With the prefixes Vav and Lamed this Hiphil infinitive occurs altogether three times only, and as it is plene in all the three passages, the heading ought more properly to be ב' בקרי' וכלי. The design of this Massorah is to indicate that whilst with the prefix Lamed but without the Vav conjunctive, this infinitive is both defective and plene, without this conjunctive it is uniformly plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 30b, on Gen. 45 7, which I have printed; (II) Orient. 4445, fol. 36a, on the same passage; (III) Arund. Orient. 16, fol. 143b, on Isa. 57 15; (IV) Add. 21,160, fol. 53b, on Gen. 45 7; (V) Halle Ochlal Ve-Ochlal II, § 18 margin; (VI) the printed Massorah on Gen. 45 7, and (VII) the same on 2 Kings 5 7. List III heads this Rubric ב' וכלי' and records two only, omitting 2 Kings 5 7. As this Rubric is in one of the Standard and most carefully written Codices it is most probable that it is based upon a recension of the text in which the Kings instance was defective.

קציר = 194.

קציר the beasts, occurs three times. That is, with Kametz under the Vav, being the plural in the emphatic state, in contradistinction to the six instances in which this Chaldee quinqueliteral is with Sheva under the Vav and where it is the singular in the emphatic state (אק' Dan. 4 11, 12; 5 21; 7 11, 19, 23). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 282b, on Dan. 7 7.

קציה = § 195.

קציה and he shall live, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 198a, on Ezek. 47 9. This Rubric I cannot understand since the first of the two instances is with Pathach under the Cheth which occurs five times (comp. ח' Gen. 3 22; Levit. 18 5; Ezek. 20 11, 13, 21) and the second which is with Kametz owing to the pausal accents, occurs no fewer than twelve times (comp. ח' Exod. 33 10; Numb. 21 8, 9; Deut. 4 42; 5 21; 19 4, 5; Jerem. 38 2; Ezek. 18 13, 24; 47 9; Neh. 6 11). It cannot denote that in these two instances only is this trilateral with a special accent, since it is with Munach in the Leviticus instance which is also the case in Ezek. 20 11, 13, 21; and the Ezekiel instance which is with Zakeph-Katon is unique. The only solution which I can suggest is that this Rubric does not refer to ח' alone, but to the phrase ח' ח' which occurs once in the Pentateuch, viz. Levit. 18 5 and once in the Prophets, counting all the three instances in Ezekiel (20 11, 13, 21) as one, in accordance with the artificial method of the Massorah. If this be the correct solution, then the catchwords אש' ורמ' ח' ל' אש' יבא' Ezek. 47 9 are a mistake for אש' ורמ' אבות' רמ'. Wrong catchwords are not infrequent in Rubrics.

קציו = § 196.

קציו strength, power, is four times with Kametz. Without the pausal accents this noun occurs about 70 times. In 66 instances it is with Pathach and in these four instances only, is it with Kametz. Hence the Massorah safeguards the abnormal graphic signs.

And wherever this noun is with Athnach or Soph-Paruk it is always with Kametz. With the pausal accent Athnach ח' occurs sixteen times (Deut. 8 18; Judg. 3 29; 2 Sam. 22 33; 1 Kings 11 28; Ezek. 28 4; Ps. 18 33; 33 16; 60 14; 84 8; 108 14; Prov. 31 29; 1 Chron. 7 9; 12 29; 26 7; 2 Chron. 26 13; 28 6) and sixteen times with Soph-Paruk (ח' Numb. 24 18; Deut. 3 18; Judg. 20 44, 46; 1 Sam. 2 4; 9 1; 2 Sam. 13 28; Ps. 73 12; 118 15, 16; Job 21 7; Neh. 11 6; 2 Chron. 13 3; 14 7; 17 16; 26 17). As there is no exception in the instances where this noun is with these pausal accents, the simple statement of this fact suffices without specifying the passages.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 146b, on 1 Chron. 26 9, which I have printed; (II) the same MS., Vol. II, fol. 163a, on 2 Chron. 25 6; (III) Arund. Orient. 16, fol. 255b, on 1 Chron. 28 1; (IV) the same MS., fol. 272a, on 2 Chron. 25 6; (V) the same MS., fol. 273a, on 2 Chron. 26 12; (VI) Halle Ochlal Ve-Ochlal II, § 188, and (VII) the printed Massorah on 2 Chron. 25 6. Lists IV, V and VI omit the second part of this Rubric which makes this Massorah unintelligible.

קציו = § 197.

קציו strength, rampart, is four times defective in the Scriptures. That is, in four instances is the noun ח' without and with the prefixes Beth and He, without the Yod. The design of this Massorah is to militate against the reading ח' in 1 Kings 21 23 which is exhibited in the Chaldee, the Syriac and the Vulgate and which is now accepted as the better reading as is attested by 2 Kings 9 36. As is often the case this variation is due to an abbreviation. The original text was ח' which one School of textual redactors rightly resolved into ח' whilst another School regarded it as complete.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 212a, on 2 Sam. 20 15, which I have printed; (II) Arund. Orient. 16, fol. 96a, on 1 Kings 21 23; (III) the printed Massorah on 2 Sam. 20 15; (IV) the same on 1 Kings 21 23, and (V) the same on Lament. 2 8. As this Rubric includes the forms of this noun with the prefixes, Lists III, IV and V head it more correctly ח' ח' ח'. It is remarkable that whilst the instances with the prefixes Beth and He are included, not only is ח' (Isa. 26 1) with the prefix Vav excluded, but the official reading or Keri ח' in Ps. 10 10, which is contrary to the general method of the Massorah.

קציה = § 198.

קציה by the rampart of. Throughout the Scriptures it is in the portion of Jezreel, except once where it is by the rampart of Jezreel (1 Kings 21 23). This Rubric, which is from Harley 5710—11, Vol. I, fol. 237a, on 1 Kings 21 23 emphasises more emphatically that ח' is not an abbreviation but a complete word, being based upon the text of the predominant School. Seeing that ח' ח' occurs three times only according to the textus receptus and that all the three instances are not only restricted to the same book, but to the same Section (2 Kings 9 10, 36, 37) the expression ח' ח' is somewhat misleading.

קציה = § 199.

קציה my strength or power, occurs three times in the Scriptures. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 235b, on Job 31 25, which I have printed; (II) Arund. Orient. 16, fol. 204b, on Joel 2 25; (III) the same MS., fol. 214b, on Habak. 3 19; (IV) the same MS., fol. 331b, on Job 31 25; (V) Add. 15,250, fol. 354b, on the same passage; (VI) Add. 15,251, fol. 298a, on Joel 2 25, and (VII) the printed Massorah on Habak. 3 19.

ר = § 200a.

ר the outer, exterior, is three times so written. That is, without the Yod. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Ezek. 40 31, which I have printed; (II) Add. 15,251, fol. 290a, on Ezek. 42 7, and (III) the printed Massorah on the same passage. Lists II and III head it ח' ח' which expresses the import of this Massorah more explicitly. It is to be remarked that the St. Petersburg Codex of A. D. 916 has it ח' ח' with the Yod in all the three instances. But no sober critic will maintain that it therefore constitutes a difference between the Babylonians and Palestinians.

ר = § 200b.

ר, — A sign for the spelling of this expression. As this feminine adjective with the prefix He which occurs altogether

twenty times, is spelt in four different ways, the design of this Massorah is to indicate the respective passages in which these variations occur.

(1) In three instances it is **החזקת** without the *Yod* but with the *Vav*. These are also given in the preceding Rubric.

(2) In two it is **החזקת** with the *Yod* but without the *Vav* Ezek. 10 5 and Neh. 11 16.

(3) In one instance it is entirely defective, that is **החזקת** both without *Yod* and without *Vav* Ezek. 42 9.

(4) And in all the other instances which are fourteen in number, it is **החזקת** entirely plene, that is with both *Yod* and *Vav*, viz. 2 Kings 16 18; Ezek. 40 17, 20, 34, 37; 42 1, 3, 14; 44 19, 19; 46 20, 21; Esther 6 4; 1 Chron. 26 29.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 193*b*, on Ezek. 40 17, which I have printed, and (II) the same MS., fol. 387*a*, on Neh. 11 16.

ח"י = § 201.

ח"י *bosom*, is four times defective. This noun without and with the prefixes and suffixes, occurs altogether thirty-seven times. In thirty-three instances it is with the *Yod* after the *Cheth* and in four only is it without the *Yod*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 338*a*, on Prov. 5 20, which I have printed; (II) Add. 21,160, fol. 325*b*, on Job 19 27; (III) the printed Massorah on Prov. 5 20, and (IV) the same on Eccl. 7 10. As two of the instances are respectively with the prefixes *Beth* and *Mem* and another one is not only with the prefix *Beth*, but with the suffix *Yod* (**ח"י** Job 19 27) Lists II, III and IV properly head this Rubric **ח"י בליש**.

ח"י = § 202.

ח"י *Hiram*, is three times plene in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 220*a*, on 1 Kings 5 24, which I have printed; (II) Arund. Orient. 16, fol. 80*a*, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) Halle Ochlal Ve-Ochlal II, § 318, and (V) the printed Massorah on 1 Kings 5 24.

As **ח"י** occurs altogether three times only, and is plene in all the three instances, Lists II and III more properly head this Rubric **ח"י בליש**. The addition **ח"י בליש** at the end of the Rubric which I have printed, is manifestly due to a careless Scribe, since **ח"י** does not occur at all in Chronicles. It is, therefore, rightly absent in all the other four Lists.

ח"י = § 203.

ח"י is in three instances in the text with *Yod* and ought to be with *Vav*. This Rubric I have found in the printed Massorah Finalis only, letter *ח*, § 33. The three instances in which the textual reading or *Kethiv* is **ח"י** with *Yod* and the official reading or *Keri* is **ח"י** with *Vav* are 1 Chron. 14 1; 2 Chron. 4 11 and 9 10. (*Vide infra*, letter *י*, § 26.) It is, therefore, manifest that the catchwords attached to the first and third instances which refer to 1 Kings 5 15; 7 40 are due to the carelessness of the Nakdan.

ח"י = § 204.

ח"י and the palate, occurs twice in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 236*b*, on Job 34 3, which I have printed; (II) Arund. Orient. 16, fol. 332*b*, on the same passage, and (III) the printed Massorah on Job 12 11. As the two instances are restricted to the same book, the heading ought more properly to be **ח"י בנבט**.

ח"י = § 205.

ח"י *my palate*, or *mouth*, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter *ח*, § 105.

ח"י = § 206.

ח"י to my palate, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 315*b*, on Ps. 119 103, which I have printed; (II) Add. 15,250, fol. 342*b*, on the same passage; (III) the same MS., fol. 371*b*, on Cant. 2 3, and (IV) the printed Massorah on Ps. 119 103.

ח"י = § 207.

ח"י with a hook, occurs twice in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed:

(I) Harley 5710—11, Vol. II, fol. 240*b*, on Job 40 25, which I have printed; (II) Arund. Orient. 16, fol. 335*b*, on the same passage, and (III) the printed Massorah, also on the same passage.

ח"י = § 208.

ח"י occurs twice, once with audible *He* and once with silent *He*. That is, in one instance it is a noun with the suffix third person singular feminine denoting her palate or mouth (Prov. 5 3) and in the other it is the Piel preterite third person singular masculine denoting *he had waited* (Job 32 4).

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 387*a*, on Prov. 5 3, which I have printed, and (II) the printed Massorah on the same passage. This Rubric forms part of the eleven words which respectively occur twice, once with audible *He* at the end and once with silent *He*. (*Vide supra*, letter *ה*, § 38.)

ח"י = § 209.

ח"י *Hachilah*, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter *ח*, § 107. It is designed to militate against the recension of the text which exhibits **ח"י** with *Beth* instead of *Caph* in all the three instances, as will be seen from the notes on these passages in my edition of the Bible.

ח"י = § 210.

ח"י and wise, occurs four times. That is, the adjective with *Vav* conjunctive, in contradistinction to the other four instances in which this quadriliteral is **ח"י** the imperative (Prov. 6 6; 13 20 *Kethiv*; 23 19) or **ח"י** the construct of **ח"י** with the prefix *Vav* (Isa. 3 3).

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Orient. 2349, fol. 52*a*, on Gen. 41 33, which I have printed; (II) Add. 15,250, fol. 27*a*, on the same passage; (III) the same MS., fol. 366*b*, on Prov. 29 11; (IV) Add. 15,451, fol. 30*b*, on Gen. 41 33; (V) Add. 21,160, fol. 45*b*, on the same passage; (VI) the same MS., fol. 303*b*, on Eccl. 4 13; (VII) the printed Massorah on Gen. 41 33, and (VIII) the same on Prov. 29 11.

ח"י = § 211.

ח"י the wise, occurs twice . . . and once it is with the *Vav* conjunctive. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. I, fol. 59*a*, on Exod. 36 4, which I have printed; (II) the same MS., Vol. II, fol. 150*a*, on 2 Chron. 2 6, and (III) Orient. 2349, fol. 79*a*, on Exod. 36 4.

ח"י = § 212.

ח"י wisdom, occurs four times in the Scriptures. That is, with *Kametz* under the *Cheth*, in contradistinction to the other two instances in which it is with *Pathach*, recorded below in Rubric 215.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 188*a*, on Ps. 49 4, which I have printed; (II) Arund. Orient. 16, fol. 336*b*, on Prov. 1 20; (III) the same MS., fol. 345*a*, on Prov. 24 7; (IV) the printed Massorah on Ps. 49 4, and (V) the same on Prov. 9 1. The heading of List V **ח"י קצין** indicates the design of this Massorah.

ח"י = § 213.

ח"י *Hachmonite*, is twice plene in all the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 147*b*, on 1 Chron. 27 32. As the two instances are restricted to the same book the heading ought more properly to be **ח"י בנבט**.

ח"י = § 214.

ח"י *Sheva*, occurs throughout the Scriptures it is **ח"י** with *Beth* except in one instance, viz. 1 Chron. 28 21, whilst throughout Ecclesiastes it is **ח"י** with *Pathach* under the *Beth* except once, viz. Eccl. 2 21.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 256*a*, on 1 Chron. 28 21. It records the peculiar phenomenon that a form which is normal throughout all the books of the Scriptures is unique in one single book and vice versa, a form which is normal in this particular book is unique outside this book. Thus **ח"י** with *Sheva* under the *Beth* which occurs ten times outside Ecclesiastes (comp. Exod. 31 3; 35 26, 31; Ps. 104 24; Prov. 3 19; 24 3; 28 26; 31 26; Job 4 21; 38 37), occurs once only in Ecclesiastes; whilst **ח"י** which occurs three times in Ecclesiastes (1 13; 2 3; 7 23) is unique

outside this book. This Rubric forms part of the List of words which exhibit this phenomenon. (*Vide infra*, letter **ב**, § 249, Vol. II, p 227.)

רמז = § 215.

הַקְמָוֶת is twice with *Pathach*. In one instance it is an adjective plural feminine of **הַקָּמָה** (Judg. 5 29) and in the other a noun feminine singular for **הַקְמָוֶת** (Prov. 14 1). The Massorah, however, which has regard to the identity of the spelling irrespective of the difference in the sense groups them together in one Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 248b, on Prov. 14 1, which I have printed, and (II) Add. 15,251, fol. 399b, on the same passage.

רמז = § 216.

הַקְמָוֶת is in two instances with *Pathach* and in four with *Kametz*. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Ps. 49 4. It is a combination of § 212 and § 215 and shows how differently the different Massoretic Schools arranged the same materials.

רמז = § 217.

הֶלֶה *Helah*, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 132a, on 1 Chron. 4 5. As the two instances not only occur in the same book but are restricted to the same section, the heading ought more properly to be **בִּבְעֵינָא**.

רמז = § 218.

הֶרְאָהָה *her rust*, occurs three times. That is, with *Dagesh* in the *He*. In the only other instance where this quinqueliteral occurs it is **הֶרְאָהָה** *Raphe* (Ezek. 24 6).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182b, on Ezek. 24 11, which I have printed, and (II) Vienna Codex No. 35 on the same passage. List I gives the catchwords **בִּרְאֵי אֶשֶׁר הֶלְאָהָה** Ezek. 24 6 as the first of the three instances. But this evidently is a mistake, as is attested by the text itself of this very MS. which has it here **הֶרְאָהָה** *Raphe*. List II rightly gives it **הֶרְאָהָה** Ezek. 24 11. We have seen that the Nakdanim not infrequently furnish the respective instances with wrong catchwords.

רמז = § 219.

הַחֶלֶב and *milk*, occurs three times in the Scriptures . . . once in the *Law*, once in the *Prophets* and once in the *Hagiographa*. That is, in contradistinction to the four instances in which this quadriliteral is **הַחֶלֶב** denoting *and fat* (Levit. 7 24, 24; Isa. 1 11; 43 24).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 26a, on Isa. 55 1, which I have printed; (II) the same MS., Vol. II, fol. 261b, on Cant. 4 11; (III) Arund. Orient. 16, fol. 849b, on the same passage; (IV) Add. 15,250, fol. 12b, on Gen. 18 8; (V) Add. 15,451, fol. 12a; (VI) Add. 21,160, fol. 5a, and (VII) the printed Massorah, all on the same passage. It is remarkable that List III not only heads this Rubric **ב** but records two instances only, omitting Isa. 55 1 and that the Massorah Parva of this MS. also has **ב** against **הַחֶלֶב** Cant. 4 11.

רמז = § 220.

מִחֶלֶב from *milk*, occurs three times. This quadriliteral occurs altogether ten times. In seven instances it is pointed **מִחֶלֶב** denoting *from fat*, recorded in Rubric 222, and in three only is it **מִחֶלֶב**. The Massorah, therefore, safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 57a, on Gen. 49 12, which I have printed; (II) Harley 5710-11, Vol. II, fol. 13a, on Isa. 28 9; (III) Add. 15,250, fol. 375a, on Lament. 4 7, and (IV) the printed Massorah on Isa. 28 9. As the three instances occur respectively in the three divisions of the Bible, List II adds at the end **וְהָיָה בְּיָמֵינוּ הַחֶלֶב בְּיָמֵינוּ הַחֶלֶב בְּיָמֵינוּ הַחֶלֶב** *one is in the Law, one in the Prophets and one in the Hagiographa*.

רמז = § 221.

חֶלֶב the *milk* occurs twice . . . and once it is with *Vav* conjunctive. That is, in the construct.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 28b, on Isa. 60 16, which I have printed; (II) Arund. Orient. 16, fol. 144b, on the same passage; (III) the same MS., fol. 347a, on Prov. 27 27; (IV) Add. 15,251, fol. 237a, on Isa. 60 16, and (V) the printed

Massorah Finalis, letter **ר**, § 113, which alone gives the mnemonic sign. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter **ו**, § 70).

רמז = § 222.

מִחֶלֶב from or than the *fat*, occurs eight [seven] times. This Rubric, which I have found in the printed Massorah only, on Ps. 73 7 is incorrect. In Isa. 35 5 to which the catchwords **מִחֶלֶב** refer as the fifth passage, **מִחֶלֶב** does not occur. These catchwords are manifestly a mistake for **מִחֶלֶב** which precede **מִחֶלֶב** Isa. 34 7. The ignorant Nakdan who not only wrongly divided the long catchwords into two separate passages, but misquoted the first part, altered the original **ו** in the heading into **ר**, to agree with the supposed eight instances.

רמז = § 223.

הֶלְבֵּן their *fat*, occurs twice in the same section. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 59b, on Levit. 8 16, which I have printed, and (II) the printed Massorah on Levit. 8 25. As this noun with the suffix third person plural feminine not only occurs twice in the same hook, but is restricted to the same section, the heading **בִּבְעֵינָא** of List II is more accurate.

רמז = § 224.

הֵלֵה he is sick, occurs eight times. That is, with *Segol* under the *Lamed*, being the participle masculine, in contradistinction to the instances in which it is with *Kametz* (**הֵלֵה**) the feminine. By fixing the number at eight, the design of the Massorah is to militate against the reading **הֵלֵה** *hath compassion*, which is exhibited in the Septuagint (*κονῶν*) and which is now generally adopted as the original reading.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 162a, on 2 Chron. 22 6, which I have printed; (II) Arund. Orient. 16, fol. 48b, on 1 Sam. 19 14; (III) the same MS., fol. 89a, on 1 Kings 14 5; (IV) Add. 15,251, fol. 284b, on 2 Kings 8 7; (V) Add. 21,160, fol. 58b, on Gen. 48 1; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 132a, and (VII) the printed Massorah on Gen. 48 1. All the seven Lists not only state emphatically in their respective headings that it occurs eight times, but six (II-VII) coincide in saying that it is defective in seven instances and plene in one passage (**מִחֶלֶב** and giving Neh. 2 2 as the plene instance).

רמז = § 225.

הֵלֵה הֵלֵה. Throughout Ecclesiastes it is **הֵלֵה** with *Kametz* under the *Lamed*, whilst throughout the other Scriptures it is **הֵלֵה** with *Segol*. That is, in Ecclesiastes where it occurs twice (5 12, 15) it is in both instance a noun feminine and is never the *Kal* participle, whilst in all the other books where it occurs eight times, as recorded in the preceding Rubric, it is invariably **הֵלֵה** or **הֵלֵה** the participle.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Vienna Codex No. 35 on Ecclesiastes 5 12. It is part of the List of words which are respectively restricted to one book of the Scriptures, whilst in all the other books of the Bible they exhibit a different form. (*Vide infra*, letter **ב**, § 247, Vol. II, fol. 22a.)

רמז = § 226.

הֵלֵה הֵלֵה the sick, occurs twice. That is, a noun with the prefix *He*, in contradistinction to the only other instance where this quinqueliteral occurs with *Segol* under the *Lamed*, being the participle (Mal. 1 13). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 188b, on Ezek. 34 4. As the two instances are not only in the same book but are restricted to the same section, the heading ought more properly to be **בִּבְעֵינָא** or **בִּבְעֵינָא**.

רמז = § 227.

הֵלֵה occurs twice in the Scriptures, in two different senses. In the first instance it denotes *he made sick* (Deut. 29 21) and in the second *he besought* (2 Chron. 33 12).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 169b, on 2 Chron. 33 12, which I have printed; (II) Orient. 2349, fol. 140a, on Deut. 29 21, and (III) Vienna Codex No. 35, on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter **ב**, § 428, Vol. II, p. 217.)

רביח = § 228.

רביח *I have besought, occurs twice.* This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 42b, on 1 Sam. 13 12.

רביט = § 229.

רביט *and he besought, occurs four times.* That is, in contradistinction to the nine instances in which this quadriliteral is pointed **רביט** recorded below § 251.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56a, on Exod. 32 11, which I have printed; (II) the same MSS., Vol. I, fol. 247b, on 2 Kings 13 4; (III) Arund. Orient. 16, fol. 88a, on 1 Kings 13 6; (IV) the same MS., fol. 107b, on 2 Kings 13 4; (V) the same MS., fol. 163b, on Jerem. 26 19; (VI) Add. 21,160, fol. 119b, on Exod. 32 11, and (VII) the printed Massorah on the same passage.

ריל = § 230.

ריל *cakes, is three times plene in this book.* That is, in Leviticus. This plural noun occurs altogether five times in this book. As it is defective in two instances (Levit. 7 12, 13) and plene in three the Massorah safeguards this variation in its orthography. This protection in the more necessary since the two kinds of spelling not only occur in two consecutive verses but in the same verse (Levit. 7 12, 13). It will be seen that the Massorah, contrary to its usual method, safeguards here the majority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 66b, on Levit. 7 12, which I have printed; (II) Orient. 4445, fol. 85b, on Levit. 2 4; (III) Add. 15,451, fol. 69b, on the same passage; (IV) Add. 21,160, fol. 145a, on Levit. 7 12; (V) Orient. 2349, fol. 82b, on Levit. 2 4; (VI) the printed Massorah on the same passage, and (VII) the same on Levit. 24 5. Lists II, III, IV, V and VII head this Rubric **ריל**. As it occurs three times plene altogether the heading ought more properly to be **ריל** or **ריל**.

רליא = § 231.

רליא *Variations.* For this Rubric see below § 452 &c.

רליב = § 232.

רליב *in the dream, is twice defective in this book.* That is, in Genesis. This noun with the prefix *Beth* occurs altogether eight times. It is plene in six instances and defective in two only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 5404, fol. 44b, on Gen. 31 24, which I have printed; (II) Orient. 2349, fol. 45b, on the same passage, and (III) the printed Massorah Finalis, letter **ר**, § 134. All the three Lists coincide in giving **רליב** Gen. 20 3 as the catchword for the first instance. As List III gives the longer catchwords **רליב** it precludes the hypothesis that it refers to the instances in connection with the second passage in which this expression occurs with regard to **רליב**, viz. Gen. 20 6. There can, therefore, hardly be any doubt that this Rubric is based upon a recension of the text which read it defective in Gen. 20 3. This is confirmed by Add. 15,251 first hand; Add. 21,160; Orient. 4227; the editio princeps of the Bible, Soncino 1488 and the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, which has against it **רליב** in the Massorah Parva.

The dominant recension, however, gives **רליב** in Gen. 20 6 as the first defective instance. This reading is exhibited in Orient. 4445; Orient. 2201; Harley 5710—11, with the Massorah Parva on it **רליב**; Add. 15,250, with the same Massorah; Add. 15,251 also with the same Massorah; Add. 21,160; Orient. 4227; the editio princeps of the Pentateuch Bologne 1482; the third edition of the Pentateuch Ixar 1490; the first, second and third editions of the Bible (Soncino 1488; Naples 1491—93; Brescia 1494); the Complutensian; the first edition of the Rabbinic Bible, Venice 1517 and the editio princeps of the Rabbinic Bible with the Massorah Venice 1524—25.

רליג = § 233.

רליג *as a dream, occurs three times in the Scriptures.* The design of this Massorah is to indicate that whilst with the prefix *Beth* this noun is both plene and the defective, with the prefix *Caph* it is uniformly plene in all the three instances.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 13b, on Isa. 29 7, which I have printed; (II) the same MS., Vol. II, fol. 195b, on Ps. 73 20; (III) Arund. Orient. 16, fol. 302a, on the same passage, and (IV) the printed Massorah on Isa. 29 7. The heading of List II **רליג** indicates the design of this Rubric.

רליד = § 234.

רליד *in my dream, occurs four times, twice plene and twice defective.* As this noun with the prefix *Beth* and the suffix first person singular which occurs altogether four times and which is not only restricted to the same book, but to two consecutive sections, is differently spelt in each section, the design of this Massorah is to safeguard this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 51a, on Gen. 40 9, which I have printed, and (II) Orient. 5404, fol. 50a, on the same passage.

רליה = § 235.

רליה *his dreams, occurs three times, twice defective and once plene.* This Rubric I have found in the Massorah only, on Gen. 37 20. It is based upon a recension of the text which read **רליה** with *Vav* after the *Mem* in Dan. 2 2. This is attested by Add. 15,451 and the Complutensian. The predominant School of textual redactors, however, read it **רליה** defective as in the other two instances and this reading is exhibited in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 4227 and all the early editions except the Complutensian.

רליז = § 236.

רליז *the windows, is three times defective.* That is, without the *Vav* after the *Lamed*. This plural noun without and with the prefixes, occurs altogether nine times. It is plene in six instances (Ezek. 40 16, 16, 29, 33, 36; 41 16) and in three only is it defective. The Massorah, therefore, safeguards the minority. This protection is all the more necessary since the two kinds of spelling are not only used promiscuously in the same book, but occur in the same verse (Ezek. 41 16, 16). That this Rubric exhibits the orthography of the dominant School of textual redactors and that other Schools read it differently, is attested by the St. Petersburg Codex of A. D. 916, which has it plene in both clauses of Ezek. 41 16, whilst Harley 5710—11, has it defective in both clauses.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 194a, on Ezek. 41 16, which I have printed; (II) Vienna Codex No. 35, on Cant. 2 9, and (III) the printed Massorah Finalis, letter **ר**, § 136.

רליז = § 237.

רליז *occurs twice in two different senses.* In the first instance it is the proper name *Hali*, a town in the tribe of Asher with the prefix *Vav* (Josh. 19 25) and in the second it denotes *a necklace, a trinket*, with the prefix *Vav* (Prov. 25 12). In the only other instance where this quadriliteral occurs it is pointed **רליז** and signifies *sickness* (Ecol. 6 2).

This Rubric I have found in the printed Massorah only, on Prov. 25 12. It forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter **ז**, § 428, Vol. II, p. 217.)

רליח = § 238.

רליח *to or with sickness, occurs twice in the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 161b, on 2 Chron. 21 18, which I have printed, and (II) Arund. Orient. 16, fol. 270a, on the same passage.

רליט = § 239.

רליט *like pipes, occurs twice and in the same verse, one is defective and the other is plene . . . the second is plene the first is defective.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 266a, on Jerem. 48 36. The design of this Massorah is to militate against the Eastern recension of the text which reads both instances without the second *Yod*.

It must, however, not be concluded that because a MS. has this defective reading in the second clause, therefore, it exhibits the Babylonian recension. The fact is that at an early period the Eastern and Western readings were not as yet sharply defined.

Hence defective in both clauses is not only the reading in the St. Petersburg Codex of A. D. 916, but is exhibited in the following Standard Codices which are admittedly Palestinian: Harley 5710-11; Add. 15,451 and Orient. 1474. Moreover the Massorah Parva in Add. 15,451 emphatically declares that it is defective in both clauses of this verse (כִּי הָיָה יְבֻשָׁתָא); whilst the Massorah Parva in Add. 15,251, also states that according to other Codices it is here defective in both clauses but that the Codex Mugah has it defective in the first clause and plene in the second נִשְׂא בְּחֻלְלִים תְּרִיחֵי הָאֵץ וְכִסְפֵּי טָנָה קִרְמָא הָאֵץ תְּרִיחֵי מַלְּי.

רִמָּה = § 240.

רִמָּה far be it, is three times defective in the Scriptures. This adverb occurs altogether twenty-one times. In eighteen instances it is plene and in three only is it without the Yod. The Massorah, therefore, safeguards the abnormal orthography. This protection is specially necessary since the two kinds of spelling occur in the same books (comp. Gen. 18 25 with 44 7, 17; Job 27 5 with 34 10) and since the Samaritan recension has it plene in both instances in Gen. 18 25.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 237a, on Job 34 10, which I have printed; (II) Arund. Orient. 16, fol. 333a, on the same passage; (III) Orient. 2349, fol. 37a, on Gen. 18 25; (IV) the printed Massorah on the same passage, and (V) the same on Job 34 10.

רִמָּא = § 241a.

רִמָּא changes, is three times thus written. That is, with Yod defective and Vav plene. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 101a, on 2 Kings 5 22, which I have printed; (II) Cambridge Add. 465, on Gen. 45 22, and (III) the printed Massorah on the same passage. The heading in List II רִמָּא חֵי הָאֵץ וְיִשְׂרָאֵל expresses more explicitly the import of this Massorah.

רִמָּא = § 241b.

רִמָּא. — A rule for the spelling of this noun. In Gen. 45 22a it is spelled רִמָּא. In 45 22b and in Judg. 14 12 it is רִמָּא and in all the rest of the Scriptures it is רִמָּא.

This Rubric is an expansion of the preceding Massorah and is designed to safeguard the spelling of this noun in all the passages where it occurs. As it occurs all together ten times and is spelt in three different ways, we are told that it is in the first place without the Yod, but with the Vav and though one instance only is here given for this spelling there are three such passages. They are recorded in the preceding Rubric and the single instance here is simply designed to distinguish it from the other instance in the same verse which is differently spelt. In two instances it is entirely defective, that is, both without Yod and without Vav (Gen. 45 22b; Judg. 14 12), whilst in all the rest of the Scriptures where it occurs five times, it is entirely plene, that is, both with Yod and Vav (Judg. 14 13; 1 Kings 5 28; 2 Kings 5 5; Ps. 55 20; Job 10 17). The necessity for this safeguarding will be apparent when it is borne in mind that the two spellings not only occur in the same book and in the same chapter (2 Kings 5 5, 22, 23), but in the same verse (Gen. 45 22). From the notes on Gen. 45 22 in my edition of the Bible it will be seen that the variation in the orthography in this verse is in accordance with the Hellali Codex and that the Jerusalem Codex exhibits another variation.

רִמָּי = § 242.

רִמָּי occurs three times in this form. For this Rubric see below letter י, § 178, Vol. II, p. 277.

רִמָּי = § 243.

רִמָּי from polluting it, occurs twice and they are in the same section. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 142b, on Isa. 56 2.

רִמָּי = § 244.

רִמָּי profaning, occurs three times in the Scriptures. Twice this Piel participle plural is without the prefix Vav and once with it.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 260b, on 1 Kings 1 40, which I have printed; (II) Arund. Orient. 16, fol. 76b, on the same passage; (III) the same MS., fol. 222b, on Mal. 1 12; (IV) Add. 15,250, fol. 180b, on 1 Kings 1 40, and

(V) Add. 15,251, fol. 184a, on the same passage. List I emphasises the fact that it occurs twice without the prefix Vav and once with it and as such this Rubric is part of the alphabetical List of words which respectively occur three times, twice without and once with this prefix. (Vide supra, letter י, § 70.) Lists II, IV and V head this Rubric בְּרִי לִישׁ, not noticing the instance with the prefix Vav and as such it forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter מ, § 248.)

רִמָּי = § 245.

רִמָּי thou hast begun, occurs twice and is so written. That is, with Vav after the Lamed. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 274a, on Esther 6 13, which I have printed; (II) Arund. Orient. 16, fol. 361b, on the same passage, and (III) Orient. 2349, fol. 125a, on Deut. 3 24. In my edition of the Bible Deut. 3 24 is a mistake and should be רִמָּי plene.

רִמָּי = § 246.

רִמָּי I have begun, occurs twice and is defective. Whilst the Hiphil preterite second person singular which, as we have seen, in the preceding Rubric occurs twice, is plene in both instances, this preterite first person which also occurs twice is, on the contrary, defective in both instances. Hence the Massorah safeguards this variation.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 112b, on Deut. 2 31, which I have printed; (II) the same MS., Vol. I, fol. 190a, on 1 Sam. 22 15; (III) Add. 21,160, fol. 258a, on Deut. 2 31; (IV) Orient. 2349, fol. 124a, on the same passage, and (V) the printed Massorah also on the same passage.

רִמָּי = § 247.

רִמָּי they began, occurs six times. This Rubric, which I have found in the printed Massorah only, on Esther 9 23, is incorrect, since this Hiphil preterite third person plural occurs seven times and 2 Chron. 20 22 is omitted. Whether this omission and the alteration in the heading of י into ר are due to Jacob b. Chayim, or whether he simply reproduced this faulty Rubric from some MS., it is now difficult to say.

רִמָּי = § 248.

רִמָּי from the beginning of, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 122b, on Deut. 16 9, which I have printed; (II) the same MS., Vol. II, fol. 168a, on 2 Chron. 31 10; (III) Arund. Orient. 16, fol. 277a, on the same passage; (IV) Add. 15,451, fol. 131b, on Deut. 16 9, and (V) Orient. 2349, fol. 132b, on the same passage.

רִמָּי = § 249.

רִמָּי begin thou; or to begin, occurs three times with Kametz . . . and once it is with Pathach. The three Kametz instances consist of two imperatives (Deut. 2 24, 31) and one infinitive (1 Sam. 3 12) from two imperatives (Deut. 2 24, 31) and one infinitive (1 Sam. 3 12) from two imperatives, whilst the Pathach instance is the noun רִמָּי with the prefix He (Obad. 20) from רִמָּי. The latter is given in § 197 as one of the four instances in which רִמָּי is defective, viz. רִמָּי without Yod. The Massorah, however, groups here together homonyms.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 112b, on Deut. 2 24, which I have printed; (II) the same MS., Vol. II, fol. 112b, on Obad. 20; (III) Arund. Orient. 16, fol. 36b, on 1 Sam. 3 12; (IV) the same MS., fol. 209a, on Obad. 20; (V) Add. 21,160, fol. 257b, on Deut. 2 24; (VI) the printed Massorah on the same passage, and (VII) the same on Obad. 20. In the printed Rubric the reference 1 Sam. 3 12 for the third instance has dropped out.

רִמָּי = § 250.

רִמָּי he shall begin, or hope thou, occurs five times in the Scriptures; in two instances it is with Kametz and in three with Pathach. As usual the Massorah has here grouped together homonyms. In three out of the five instances this triliteral is the Hiphil future third person singular from רִמָּי (Numb. 30 3; Judg. 10 18; 13 5); whilst in two it is the imperative singular masculine from רִמָּי (Ps. 130 7; 131 3).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 165b, on Judg. 13 5, which I have printed; (II) the same MS., Vol. II, fol. 216b, on Ps. 130 7; (III) Arund. Orient. 16, fol. 28a, on Judg. 13 5; (IV) the

same MS., fol. 317*b*, on Ps. 130 7; (V) Add. 21,160, fol. 240*b*, on Numb. 30 3; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 130 7.

רניא = § 251.

וַיִּחַל and he waited, and he began, or and he was distressed, occurs nine times. The design of this Massorah is simply to safeguard the identity of the graphic signs in all the nine instances in which this quadriliteral occurs without any regard to their radical difference. Hence three of the nine instances are from וַיִּחַל (Gen. 8 10; 1 Sam. 31 3; 1 Chron. 10 3), whilst six are from וַיִּחַל (Gen. 9 20; Numb. 25 1; Judg. 16 22; Jonah 3 4; 2 Chron. 3 1, 2).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient., 16, fol. 30*b*, on Judg. 16 22, which I have printed; (II) the same MS., fol. 56*b*, on 1 Sam. 31 3; (III) the same MS., fol. 209*b*, on Jonah 3 4; (IV) Add. 15,250, fol. 164*a*, on 1 Sam. 31 3; (V) Add. 15,451, fol. 7*b*, on Gen. 9 20; (VI) the printed Massorah on Gen. 8 10, and (VII) the same on 1 Sam. 31 3. Lists II, III, IV, V and VI add at the end of the Rubric that the last two instances denote distress (כִּי בָרַח לִשְׂוֵי חַיִּים), for which reason they are placed at the end. List VII omits 2 Chron. 3 2 which is evidently due to carelessness, since the heading duly states that there are nine such instances. In the List which I have printed the inexplicable reference 1 Sam. 3 12 has crept into the text against the fifth catchwords.

רניב = § 252.

וַיִּתְחַל I will begin, occurs three times, twice with Kametz and once with Pathach. As this Hiphil future first person singular which occurs three times only, is differently pointed, being Kametz under the Aleph in two instances (Deut. 2 25; Josh. 3 7) and in one with Pathach (Ezek. 39 7) the Massorah safeguards this variation in its graphic signs.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 112*b*, on Deut. 2 25, which I have printed; (II) the same MS., Vol. I, fol. 138*b*, on Josh. 3 7; (III) the same MS., Vol. II, fol. 95*b*, on Ezek. 39 7; (IV) Arund. Orient. 16, fol. 2*b*, on Josh. 3 7; (V) the same MS., fol. 192*a*, on Ezek. 39 7; (VI) the printed Massorah on Deut. 2 25, and (VII) the same on Ezek. 39 7. Lists II, III, VI and VII add at the end וַיִּתְחַל, thus defining the Ezekiel instance as being the one with Pathach.

רניג = § 253.

וַיִּתְחַל and they began, occurs four times. By fixing the number at four, the design of the Massorah is to militate against the recension of the text which exhibited וַיִּתְחַל with Vav conjunctive instead of וַיִּתְחַל in Hosea 8 10 as is attested by the St. Petersburg Codex of A. D. 916 and Add. 21,161. That at a still earlier period other recensions read it here וַיִּתְחַל (= καὶ καταδουσευ) is evident from the Septuagint, the Syriac and the Vulgate.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 33*b*, on Judg. 20 31, which I have printed; (II) the same MS., fol. 275*a*, on 2 Chron. 29 17; (III) Add. 15,250, fol. 144*b*, on Judg. 20 31; (IV) Add. 15,251, fol. 342*a*, on 2 Chron. 29 17, and (V) the printed Massorah Finalis, letter ט, § 123. The printed Massorah (List V) not only heads this Rubric וַיִּתְחַל but records three instances only and omits Ezek. 9 6.

רניד = § 254.

וַיִּחְלֵם and the dream, occurs twice. This Chaldee noun emphatic occurs altogether seventeen times in Daniel. In fifteen instances it is וַיִּחְלֵם without the Vav conjunctive and in two only is it with this Vav. Hence the Massorah safeguards this exceptional occurrence. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 133. It is part of the alphabetical List of words beginning with Vav which respectively occur twice only and which are severally restricted to one book of the Scriptures. (Vide supra, letter ו, § 66.)

רניה = § 255.

וַיִּחְלֵשׁ a flint, is in four instances with Kametz, and they are severally unique . . . and once it is with Sheva. That is, this noun without and with the different prefixes is in all the four instances in the absolute state which in Massoretic terminology is expressed by Kametz under the Lamed and the forms are severally unique, whilst in one instance it is with Sheva under the Lamed or is in the construct. This Rubric I have found in the printed

Massorah only, on Ps. 114 8. Two out of these four instances, viz. וַיִּחְלֵשׁ (Ps. 114 8) and וַיִּחְלֵשׁ (Job 28 9) form part of the alphabetical List of words which respectively occur twice, once without the prefix Beth and once with it. (Vide supra, letter ז, § 10.)

רניז = § 256.

וַיִּחְלֵף he shall pass, change, or flourish, occurs four times and is defective. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 323*b*, on Job 4 15, which I have printed; (II) the same MS., fol. 307*a*, on Ps. 90 5; (III) the same MS., fol. 325*a*, on Job 11 10; (IV) the printed Massorah on Isa. 2 18, and (V) the same on Job 4 15. As וַיִּחְלֵף not only occurs four times but is defective in all the four instances, Lists II and IV head this Rubric more properly וַיִּחְלֵף.

רניח = § 257.

וַיִּחְלֶץ occurs twice in two different senses. In the first instance this participle passive denotes armed (Numb. 32 27) and in the second it signifies loosed or drawn off (Deut. 25 10). This Rubric, which I have found in the printed Massorah only, on Deut. 25 10, is incorrect. The catchwords וַיִּחְלֶץ לִבְנֵי בְלִיָּהּ which refer to Numb. 32 21 ought manifestly to be וַיִּחְלֶץ לִבְנֵי בְלִיָּהּ Numb. 32 27, since in verse 21 it is וַיִּחְלֶץ the absolute which also occurs in verses 29; whereas the Massorah treats here of the two instances in which this participle passive is in the construct. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter ט, § 248, Vol. II, p. 217.)

רניה, = § 258.

וַיִּחְלְדוּ occurs twice in two different senses. In the first instance this preterite third person plural denotes they divided (Josh. 18 2) and in the second they were smooth (Ps. 55 22). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 12*b*, on Josh. 18 2, which I have printed, and (II) the printed Massorah on Ps. 55 22.

רניהט = § 259.

וַיִּחְלֶד he shall divide, occurs twice in the Scriptures. That is, the Kal future third person singular, in contradistinction to the three instances in which this quadriliteral is pointed וַיִּחְלֶד being the Niphal, recorded in the following Rubric. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 250*a*, on Prov. 17 2.

ריס = § 260.

וַיִּחְלַק, וַיִּחְלְקוּ it shall be divided, occurs four times in this form. Without and with the prefix Vav the future with Tzere or Segol under the Lamed, occurs altogether twelve times. In eight instances it is pointed וַיִּחְלַק, being the Piel (comp. Gen. 49 27; Isa. 53 12; Micah 2 4; Job 21 17; Dan. 11 39; וַיִּחְלְקוּ Josh. 18 10; 2 Sam. 6 19; 1 Chron. 16 3) and in these four instances only, is it pointed וַיִּחְלַק, being the Niphal. Hence the Massorah safeguards the Niphal which is the minority against being confused with the Piel which is the majority.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 35*b*, on Gen. 14 15, which I have printed; (II) Orient. 2348, fol. 45*b*, on the same passage, and (III) Orient. 5404, fol. 34*b*, also on the same passage.

ריסא = § 261.

וַיִּחְלְקוּ and he divided them, occurs twice. Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 144*b*, on 1 Chron. 23 6, which I have printed, and (II) the printed Massorah on the same passage.

The greatest diversity obtains both in the MSS. and early editions with regard to the graphic signs of this sextiliteral: (1) וַיִּחְלְקוּ which I adopted in my edition of the Bible is the pointing in Orient. 2201; Arund. Orient. 16 and Add. 15,251; (2) וַיִּחְלְקוּ is Harley 5710—11 and Orient. 4227; (3) וַיִּחְלְקוּ Add. 15,250, and (4) וַיִּחְלְקוּ Add. 15,451. For the different graphic signs in the editions see the notes on these passages in my edition of the Bible.

ריסב = § 262.

וַיִּחְלְקוּ he that smootheth, or flattereth, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 19*b*, on Isa. 41 7, which I have printed; (II) the same MS., Vol. II, fol. 256*b*, on Prov. 29 5; (III) Arund. Orient. 16, fol. 186*a*, on Isa. 41 7, and (IV) the same MS., fol. 347*b*, on Prov. 29 5.

רס"ג = § 263.

הלק smooth, is three times with Kametz in the Scriptures. That is, in contradistinction to the five instances in which it is with Pathach under the Lamed, being the preterite third person singular masculine.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 76b, on Ezek. 12 24, which I have printed; (II) Arund. Orient. 16, fol. 346b, on Prov. 26 28; (III) Add. 15,250, fol. 276a, on Ezek. 12 24; (IV) Add. 21,160, fol. 20a, on Gen. 27 11; (V) the printed Massorah on the same passage; (VI) the same on Ezek. 12 24, and (VII) the same on Prov. 26 28. As the three instances respectively occur in the three divisions of the Bible, the addition at the end of the Rubric states that one is in the Law, one in the Prophets and one in the Hagiographa.

רס"ד = § 264.

הלק and portion, or part, is twice in the Pentateuch rendered in the Chaldee by חלק. That is, in the Targum of the so-called Onkelos. It is difficult to divine the import of this Massorah, which is from Orient. 2379, fol. 52b, on Gen. 14 24, since חלק which occurs only once more, viz. Eccl. 9 6, is also rendered by חלק and since this is the normal equivalent for the Hebrew noun חלק.

רס"ה = § 265.

חלק as a part, or portion, occurs twice, and once it is with the prefix Fav. Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. II, fol. 124a, on Deut. 18 8, which I have printed; (II) the same MS., Vol. I, fol. 195b, on 1 Sam. 30 24; (III) Add. 15,451, fol. 132b, on Deut. 18 8; (IV) Orient. 2349, fol. 133b, on the same passage, and (V) Vienna Codex No. 35 also on the same passage.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix Fav and once with it. (Vide supra, letter v, § 70.)

רס"ו = § 266.

חלק occurs twice and in two different senses. That is, in the first instance it is Helek the proper name of a son of Gilead with the prefix Lamed (Numb. 26 30) and in the second it is the noun, denoting portion, or part with the prefix Lamed (Job 17 5). This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 110b, on Numb. 26 30. It is designed to militate against the various reading חלק in Numb. 26 30, which was exhibited in the Codices of other redactions, as will be seen in the notes on this passage in my edition of the Bible.

רס"ז = § 267.

חלקי my portion, occurs twice at the beginning of a verse. As this noun with the suffix third person singular masculine, which occurs altogether six times, is in four instances in the middle of the verse and twice only at the beginning, the Massorah safeguards this exceptional position. This Rubric I have found in the printed Massorah only, on Ps. 119 57.

רס"ח = § 268.

חלקים the portions, occurs three times in this form. That is, in Ezekiel this plural noun masculine without and with the prefix He [= בלש]. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126b, on Ezek. 45 7. The adjunct בלש is omitted in the heading, which is not infrequently the case. This is evident from the fact that חלקים occurs also three times in Joshua (18 5, 6, 9).

רס"ט = § 269.

חלקות smooth things, occurs three times and is plene. That is, the plural feminine of חלקה, in contradistinction to the plural masculine חלקים of חלק, which occurs four times.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 176b, on Ps. 12 3, which I have printed; (II) Arund. Orient. 16, fol. 131a, on Isa. 30 10, and (III) the printed Massorah on Ps. 12 3.

רע"א = § 270.

חלקיה Hilkiyah, occurs ten times. That is, apart from Ezra-Nehemiah, where this name occurs altogether twenty-nine times. As it is in nineteen instances the longer form חלקיה Hilkiyah

(2 Kings 18 18, 26; 22 4, 8, 14; 23 4, 24; Isa. 22 20; 36 3, 22; Jerem. 1 1; 1 Chron. 26 11; 2 Chron. 34 9, 14, 15, 18, 20, 22) and in ten only is it the shorter form חלקיה Hilkiyah, the Massorah safeguards the minority. This protection is all the more necessary since in 2 Kings 22 8 the two forms are promiscuously used in the same verse.

And throughout Ezra it is likewise so. In this book, where this name occurs altogether five times, it is uniformly the shorter form חלקיה (Ezra 7 1; Neh. 8 4; 11 11; 12 7, 21). Hence the simple statement of the general fact suffices without specifying the instances. For the reason of this duplicate form of the name see my Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 386 &c.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 113a, on 2 Kings 18 87; which I have printed; (II) the same MS., fol. 241a, on 1 Chron. 5 39; (III) the same MS., fol. 241b, on 1 Chron. 6 30; (IV) the same MS., fol. 280a, on 2 Chron. 35 8; (V) Add. 15,250, fol. 254b, on Jerem. 29 3, and (VI) the printed Massorah on 2 Chron. 35 8. All the MS. Lists emphatically state in their respective headings that there are ten such instances of this shorter form apart from Ezra-Nehemiah and record identically the same ten instances. Jacob b. Chayim's Rubric (List VI), however, heads it י"א, but records nine only. It omits Jerem. 29 3, which is due to carelessness on the part of the Scribe. Moreover בן יהויה ought to be לעם ישראל 1 Chron. 9 11 and לעם יהויה ought to be לעם ישראל 2 Chron. 35 8. It also omits the second part of this Massorah, viz. חלקיה חלקיה: which all the MS. Lists give and without which the Rubric is unintelligible, since, as we have seen, חלקיה occurs five times in this book alone, thus yielding fifteen instances altogether and not eleven. The note which Jacob b. Chayim adds only explains how he concluded that the catchwords חלקיה חלקיה refer to 2 Kings 12 12' and not to 2 Kings 23 4.

וואני העיקר המאפי לא ידענו בקדמותו וי פנהו כיוצו המלך הוא חלקיה דבמסרה לא היה כירד כולי האי ופליגא אחריב דמסר דאמר חלקיהו הכתן ה' ובני חינו המלך תנינו דמסרין ידענו דהוא קרוב דמסרין.

רע"ב = § 271.

חלקיהו הבהן Hilkiyah the priest, occurs five times. This Rubric, which I have found in the printed Massorah Finalis only, letter ה, § 142 is incorrect, as will be seen from the following analysis: (1) The import of this Massorah apparently is to record the instances in which the longer form חלקיהו is followed by הבהן, in contradistinction to the shorter form חלקיה, as the two combinations חלקיהו הבהן and חלקיה הבהן are used promiscuously within a few verses of each other (comp. 2 Kings 23 4, 8, 14 with 22 10, 12). But (2) as this longer phrase occurs altogether eight times and not five and as the three instances which are here omitted are in Chronicles (2 Chron. 34 9, 14, 18), it is evident that the design of this Massorah is to record simply the instances in Kings and that the adjunct חלקיהו has been omitted in the heading, which ought to be ה' במלכים. And (3) though this lengthier phrase actually occurs five times in Kings, those recorded in this Rubric are incorrect, since the third instance here given, viz. חלקיה הבהן 2 Kings 22 12 is the shorter form חלקיהו הבהן and 2 Kings 23 24 where the longer form חלקיהו הבהן occurs, is entirely omitted. It is remarkable that though the eight instances in which the longer form describes חלקיהו as priest, exhibits two different combinations, being in four instances simply חלקיהו הבהן Hilkiyah the priest (2 Kings 22 14; 23 24; 2 Chron. 34 14, 18) and in four חלקיהו הבהן הגדול Hilkiyah the high priest (2 Kings 22 4, 8; 23 4; 2 Chron. 34 9) and though these two phrases are used promiscuously within a few verses of each other, yet I have not found a Massorah which safeguards the respective combinations.

רע"ג = § 272.

חלישה to prostrate, to discomfit, or to be prostrate, to be weak, occurs three times in this form, once defective and twice plene. That is, three forms occur of the root חלש, one is חלש future third person singular masculine with Fav conversive which is defective (Exod. 17 13), one חלישה noun feminine (Exod. 32 16) which is plene and one חליש participle which is also plene (Isa. 14 12).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 67b, on Exod. 17 13, which I have printed, and (II) Orient. 5404, fol. 66b, on the same passage. Both Lists omit חלש Job 14 10 and חלש Joel 4 10.

רע"ד = § 273.

חם occurs twice, once with Pathach and once with Kametz. That is, with Kametz this biliteral is an adjective and denotes hot

(Josh. 9 12) and with *Pathach* it is preterite third person singular masculine and signifies *he was hot* (Ps. 39 4).

And wherever it is a proper name it is likewise with *Kametz*. As a proper name this biliteral occurs thirteen times (Gen. 5 32; 6 10; 9 22; 10 1, 6, 20; Ps. 78 51; 105 23, 27; 106 22; 1 Chron. 1 4, 8; 4 40) and as it is invariably *קָם* with *Kametz* the simple mention of the fact suffices without specifying the number.

This Rubric I have found in the printed Massorah only, of which there are two Lists: (I) on Ps. 39 4, which I have printed, and (II) the printed Massorah Finalis, letter *ק*, § 143, which incorrectly heads it *קָמַץ*.

רָעִיד = § 274.

רָעִיד about the heat, or in the heat, occurs four times and is defective. The design of this Massorah is to exclude the textual reading or *Kethiv* רָעִיד with *Beth* in 1 Sam. 11 9 and include the official reading or *Keri* רָעִיד with *Caph*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 37a, on Gen. 18 1, which I have printed; (II) Arund. Orient. 16, fol. 59b, on 2 Sam. 4 5; (III) the same MS., fol. 126a, on Isa. 18 4; (IV) Add. 15,250, fol. 166b, on 2 Sam. 4 5; (V) Add. 15,451, fol. 11b, on Gen. 18 1; (VI) Add. 21,160, fol. 5a, on the same passage, and (VII) the printed Massorah also on the same passage. List VI adds at the end that in one instance it is with the prefix *Beth* (רָעִיד קָדֵר), viz. Isa. 18 4. List VII, which has also this addition, states that it is the second instance in Isa. 18 4 which is with *Beth* בְּרָעִיד, but which ought more properly to be רָעִיד בְּרָעִיד.

רָעִיד = § 275.

רָעִיד desired, occurs twice in the Scriptures. In the only other passage where this Niphal participle singular masculine occurs it is with the prefix *Vav* (Gen. 3 6). Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 252b, on Prov. 21 20, which I have printed, and (II) the printed Massorah on the same passage.

רָעִיד = § 276.

רָעִיד the desire of, or that is desirable in, occurs four times. By fixing the number at four of the singular noun in the construct, the design of this Massorah is to militate against the ancient reading רָעִיד the plural in Hag. 2 7, which is exhibited in the Septuagint (ἐὰν ἐσέλθῃ) and which is now accepted by some of the best textual critics as preferable and agreeing with the plural verb רָעִיד.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 281b, on 2 Chron. 36 10, which I have printed; (II) Cambridge Add. 465 on Dan. 11 37, and (III) the printed Massorah Finalis, letter *ר*, § 147.

רָעִיד = § 277.

רָעִיד desires. This plural noun, which occurs altogether nine times, without and with the prefixes, is spelt in four different ways. In one instance it is entirely defective (Gen. 27 15), that is without both *Vavs*. In one instance it is entirely plene (Dan. 9 23), that is with both *Vavs*. In one it is partly plene and partly defective (Ezra 8 27), that is with the first *Vav* but without the second; whilst in six instances it is *רָעִיד* without the first *Vav* but with the second (Dan. 10 3, 11, 19; 11 38, 43; 2 Chron. 20 25). As the latter is the normal orthography, the Massorah safeguards the three spellings which are severally unique.

Of this Massorah I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 377b, on Ezra 8 27, which I have printed; (II) the printed Massorah on Gen. 27 15, and (III) the same on Dan. 9 23. List II is incorrect, *רָעִיד* ought to be *רָעִיד* *רָעִיד* Ezra 8 27, whilst *רָעִיד* *רָעִיד* ought to be *רָעִיד* *רָעִיד*.

רָעִיד = § 278.

רָעִיד *wrath, fury, occurs twice, once defective and once plene.* As this plural noun, which occurs twice only, is spelt differently in each passage the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 253a, on Prov. 22 24, which I have printed; (II) Add. 15,251, fol. 391b, on the same passage, and (III) the printed Massorah on Ps. 76 11.

רָעִיד = § 279.

רָעִיד an ass, is five times defective in the Pentateuch in this form. That is, in five instances in the Pentateuch is the form *רָעִיד*

without and with the prefixes, without the *Var*. Without and with the prefixes this noun occurs altogether about fifty times. It is plene in forty-six instances and defective in four or five. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 33b, on Gen. 49 14, which I have printed; (II) Orient. 4445, fol. 55a, on Exod. 13 13; (III) Add. 15,250, fol. 32a, on Gen. 49 14; (IV) Add. 15,451, fol. 135a, on Deut. 22 10; (V) Add. 21,160, fol. 86a, on Exod. 13 13; (VI) Orient. 2349, fol. 135b, on Deut. 22 10, and (VII) the printed Massorah on Gen. 49 14.

It will be seen that List I, which I have printed, emphatically states in the heading that there are five such defective instances and gives Numb. 16 15. It is probable that the School of textual redactors from which this Rubric proceeds included this instance in the defectives to emphasise the fact that it is here *רָעִיד* and not *רָעִיד*, which is one of the alterations designedly introduced into the Text made for King Ptolemy recorded in the Talnuud (see my *Introduction* p. 302 &c.) and which is exhibited in the Septuagint and in the Samaritan recension of the Hebrew text. None of the other MS. Lists, however, give this passage. List VII, which also states in the heading that there are five such defectives (רָעִיד רָעִיד), gives *רָעִיד* Judg. 15 16 as the fifth instance. But this is plene in all the Standard Codices and is rightly absent in all the MS. Lists of the Rubric. Not only is List II, which exhibits the oldest form of this Massorah, headed *רָעִיד* which is also the heading of Lists III, IV, V and VI, but they all coincide in recording identically the same four instances only. As all the defectives occur in the Pentateuch, the heading ought more properly to be *רָעִיד* or simply *רָעִיד* as it is in Lists II—VI.

רָעִיד = § 280.

רָעִיד asses, is six times plene. Without and with the prefixes this plural noun occurs altogether twenty-one times. It is defective in fifteen instances and plene in six only. Hence the Massorah safeguards the exceptional orthography. It will be seen that whilst in the singular the normal spelling of this noun is the plene as recorded in the preceding Rubric, in the plural the plene orthography is the abnormal.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 133a, on 1 Chron. 5 21, which I have printed; (II) the same MS., Vol. II, fol. 139a, on 1 Chron. 12 41; (III) Add. 15,250, fol. 404b, on 1 Chron. 5 21; (IV) Vienna Codex No. 35, on the same passage, and (V) the printed Massorah on Judg. 19 10. As these six instances include this noun without and with the prefixes, Lists III, IV and V head this Rubric more correctly *רָעִיד*.

רָעִיד = § 281.

רָעִיד to their asses, is three times plene in this form. That is, this plural form with the pronominal suffixes. With the pronominal suffixes, and without and with the prefixes this plural noun occurs altogether nine times. As it is defective in six instances (Gen. 34 28; 42 26; 43 18, 24; 44 3; 2 Kings 7 7) and plene in three only, the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 143a, on Josh. 9 4, which I have printed; (II) Arund. Orient. 16, fol. 6b, on the same passage; (III) the same MS., fol. 39b, on 1 Sam. 8 16; (IV) Add. 15,250, fol. 121b, on Josh. 9 4; (V) the same MS., fol. 149b, on 1 Sam. 8 16; (VI) Add. 15,451, fol. 151a, on Josh. 9 4, and (VII) the printed Massorah on the same passage.

רָעִיד = § 282.

רָעִיד the fifth, is always plene in the Pentateuch. That is, in this division of the Bible where this ordinal masculine singular, without and with the prefix *He*, occurs altogether five times (Gen. 1 23; 30 17; Numb. 7 36; 29 26; 33 38) it is invariably plene with the *Yod* after the *Mem*.

And throughout the Prophets and the Hagiographa it is likewise plene except in three instances. In these two divisions, where it occurs altogether twenty-three times, eleven times in the Prophets and twelve in the Hagiographa, it is plene in twenty instances and defective in three only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at three, the design of this Massorah is to militate against the School of textual redactors which exhibited *רָעִיד* in Zech. 7 3, as is attested by St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710—11 &c

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 89a, on Numb. 7 86, which I have printed; (II) the same MS., Vol. II, fol. 123b, on Zech. 7 3; (III) Arund. Orient. 16, fol. 219a, on the same passage; (IV) Add. 15,250, fol. 278b, on Ezek. 20 1; (V) Add. 15,251, fol. 86b, on Numb. 7 36; (VI) the printed Massorah on the same passage, and (VII) the same on Zech. 7 3. Several of these Lists simply head this Rubric *החמישי* or still more simply *ה*. In the List which I have printed the catchword *למטה* in the MS. is manifestly a scribal error for *למעלה*, as is attested by all the other MS. Lists.

רפי"ג = § 283.

החמישי the fifth, is three times plene in the Scriptures. That is, the ordinal feminine. As it occurs altogether five times only and is defective in two instances (Levit. 27 19; 1 Kings 6 31), the Massorah here, contrary to its usual method, safeguards the orthography of the majority. It will be seen that the two different spellings not only occur in the same book, but within a few verses of each other (Levit. 27 15, 19).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 32b, on Gen. 47 24, which I have printed; (II) the same MS., Vol. I, fol. 82b, on Levit. 27 15; (III) the same MS., Vol. II, fol. 296a, on Neh. 6 5; (IV) Arund. Orient. 16, fol. 382b, on the same passage; (V) Add. 15,251, fol. 39b, on Gen. 47 24; (VI) the printed Massorah on the same passage, and (VII) the same on Levit. 27 15. *החמישי* 1 Kings 6 31 which is in my edition with *Dagesh in the Shin*, in accordance with Van der Hooght &c. ought to be *החמישי* *Raphe* as it is in the Standard Codices, viz. Orient. 2201; Arund. Orient. 16, Add. 15,250; Add. 15,251; Add. 15,451 &c. &c. Harley 5710—11, in which it is also *Raphe*, reads it *החמישי* and it is against this reading which the Massorah militates.

רפי"ד = § 284.

החמישי the fifth, is three times plene in the whole Scriptures. With the prefix *He*, this ordinal feminine occurs altogether five times. As it is plene in these three instances, the addition at the end of the Rubric which declares that it is without the first *Yod* in the other instances must necessarily denote the remaining two, viz. Levit. 19 25 and Jerem. 36 9. This form of the Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 156a.

רפי"ה = § 285.

החמישי the fifth, occurs five times. As this ordinal feminine with the prefix *He*, which occurs altogether five times, is spelt in three different ways, the design of this Massorah is to indicate the passages in which these variations occur. In the Pentateuch, where it occurs once, it is *החמישי* (Levit. 19 25) with the first *Yod*, but without the second. In Jeremiah, where it also occurs once, it is *החמישי* (Jerem. 36 9) without the first *Yod*, but with the second; whilst in the other three instances it is *החמישי* (Gen. 47 24; Ezek. 1 2; 2 Chron. 12 2). It will thus be seen that this Rubric exhibits a different recension from the one recorded in the preceding Rubric. According to § 284 this ordinal is spelt in two different ways, whilst following this Rubric it is spelt in three different ways, since according to § 284 Levit. 19 25 and Jerem. 36 9 are spelt alike (*החמישי*) without the first *Yod*, and in this recension the Leviticus instance is *החמישי* with the first *Yod*, but without the second. On referring to the notes on Levit. 19 25 it will be seen that this Rubric (§ 285) is based on the Jerusalem Codex, that the Hellali Codex reads it *החמישי* entirely plene, that the Samaritan recension reads it *החמישי* without the first *Yod* and that § 284 must, therefore, be based upon the spelling which is preserved in the latter.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 76b, on Levit. 19 25, which I have printed; (II) the same MS., Vol. I, fol. 230b, on 1 Kings 14 25; (III) Arund. Orient. 16, fol. 89b, on the same passage; (IV) the same MS., fol. 264b, on 2 Chron. 12 2; (V) Add. 21,160, fol. 168b, on Levit. 19 25; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. 36 9.

Lists II, III, IV, V and VI add at the end *דאורי' החמישיה בתי* *דאורי' החמישיה בתי* which fixes the three different spellings. The heading of List VI *דאורי' החמישיה בתי* has manifestly been added by an ignorant Nakdan and were incautiously passed by Jacob b. Chayim. A striking illustration of how ignorant Nakdanim corrupted Massorahs from the earliest times, is afforded

by the hopeless condition in which this Rubric is given in the ancient Codex Orient. 4445, fol. 106a, on Levit. 19 25, which I subjoin in the note.¹

החמישיה ג' ויסבוקו האכלו את פרוי ורוי בשנה החמישיה ליהויקום בחמשה לחדש רחבעם וזכורו קדמו' החמישיה תנינו החמישיה ושמי כל.

רפי"ז = § 286.

החמישיה his fifth, or the fifth thereof, is three times thus written. That is, with the first *Yod* and without the second *Yod*. This ordinal feminine with the suffix third person singular masculine occurs altogether six times, five times without the prefix *Vav* and once with it. As it is spelt in three different ways, the design of this Rubric and of the following one is to safeguard the variation in its orthography.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Vienna Codex No. 35, on Levit. 5 16, which I have printed; (II) Add. 15,251, fol. 67b, on the same passage; (III) Add. 21,160, fol. 142b, also on the same passage; (IV) the same MS., fol. 183a, on Levit. 27 13, and (V) the printed Massorah on Levit. 5 16. All the five Lists record identically the same three passages and coincide in giving Numb. 5 7 where it is *החמישיה* with the prefix *Vav* as the third instance.

רפי"ח = § 287.

החמישיה the fifth thereof, is in two instances so written. That is, the converse of the spelling recorded in the preceding Rubric. In these two instances it is without the first *Yod* and with the second *Yod*. On referring to the notes on Levit. 22 14 in my edition of the Bible, it will be seen that this Rubric is based upon the recension of the text exhibited in the Hellali Codex and that the Jerusalem Codex reads it here *החמישיה* with the first *Yod* but without the second, which relegates it to the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78b, on Levit. 22 14, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. It will be seen from these two Rubrics, which set forth the orthography of this expression, that three of the six instances are in Levit. 27 and that though they occur within a few verses of each other (Levit. 27 13, 27, 31) they are in each case spelt differently. Hence the oldest form of this Massorah, which is exhibited in the ancient Codex Orient. 4445, fol. 115a, on Levit. 27 13, is restricted to this phenomenon and gives the sign (כס) for the identification of these variations. It states that in verse 13 it is *החמישיה* with the *Yod* and defective of the second, that in verse 27 it is *החמישיה* entirely defective i. e. without both *Yods* and that in verse 31 it is *החמישיה* without the first *Yod*, but with the second.¹

סמן אום נאל ונאלנה החמישיה, ואם בבהכה הכסאה חמשה חס' דחסור ואם נאל ונאל אום כמעשה חמשה.

רפי"ח = § 288.

החמישיה he shall spare, or pity, is four times plene in the Scriptures. As this future third person singular masculine, which occurs altogether eleven times, is defective in seven instances (Isa. 30 14; Jerem. 15 5; 21 7; Mal. 3 17; Job 16 13; 20 18; 27 22) and plene in four instances only, the Massorah safeguards the orthography of the minority. By fixing the number at four, the Massorah militates against the reading *החמישיה* defective, in Zech. 11 5, which the Codices of other Schools of textual redactors exhibited, as is attested by the St. Petersburg Codex of A. D. 916; Harley 5710—11 first hand; the *editio princeps* of the Prophets, Soncino 1485—86; the first edition of the Bible, Soncino 1488 and the third edition, Brescia 1494.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 244b, on Prov. 6 34, which I have printed; (II) Arund. Orient. 16, fol. 220b, on Zech. 11 5; (III) the same MS., fol. 338b, on Prov. 6 34; (IV) Add. 15,250, fol. 315a, on Zech. 11 5, and (V) the printed Massorah on Habak. 1 17.

רפי"ט = § 289.

החמישיה I will spare or pity, is five times plene. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 272b, on Ezek. 5 11. As this future first person singular occurs altogether seven times, and as five instances are here specified as plene, the two remaining instances which according to this Massorah are defective, are Ezek. 9 10 and Zech. 11 6. St. Petersburg Codex of A. D. 916, however, which remarks in the Massorah Parva on Jerem. 13 14 *די פלי בני*, though it does

not give the catchwords for the five instances, exhibits them in the text as follows: Jerem. 13 14; Ezek. 5 11; 7 4; 8 18 and Zech. 11 6. Accordingly it makes up the five by omitting Ezek. 7 9 which is defective in this Codex and by giving Zech. 11 6 which it reads plene. It is, however, to be remarked that it also reads plene in Ezek. 9 10 which makes it six, and which is in conflict with the Massorah Parva on Jerem. 13 14 of this very Codex. For other variations see the notes on Ezek. 7 9 and 8 18 in my edition of the Bible.

רצ"ב = § 290.

רצ"ב the sun be warm, occurs three times . . . once in the Law, once in the Prophets and once in the Hagiographa. Normally רצ"ב is preceded by the verb בא (Gen. 15 12, 17; 28 11; Exod. 17 12; 22 25; Levit. 22 7 &c.) or יהוה (Gen. 32 32; Exod. 22 2; Judg. 9 33; Jonah 4 8; Ps. 104 22 &c.). As it is in these three instances only that it is preceded by the verb הָקַם the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 424b, on Neh. 7 3.

רצ"א = § 291.

רצ"א and he became warm, occurs three times with Pathach . . . once in the Law, once in the Prophets and once in the Hagiographa. As this trilateral occurs altogether six times, three times with Pathach under the Cheth, being the preterite third person masculine and three times with Kametz (Gen. 7 13; 9 18, 18) where it is a proper name, the design of the Massorah is to indicate the passages in which it is a verb.

Of this popular Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 45b, on Exod. 16 21, which I have printed; (II) the same MS., Vol. I, fol. 215b, on 1 Kings 1 2; (III) the same MS., Vol. II, fol. 264b, on Eccl. 4 11; (IV) Arund. Orient. 16, fol. 352b, on the same passage; (V) Orient. 2349, fol. 67b, on Exod. 16 21; (VI) Paris Oehlah Ve-Oehlah, Additions § 21; (VII) the printed Massorah on Exod. 16 21, and (VIII) the same on 1 Kings 1 2.

The mnemonic sign is given in four of the Lists only, viz. II, V, VI and VII. List VIII adds at the end רצ"א וכל בן נה רצ"א which is incorrect. Apart from רצ"א, which ought to be בקריב (Ps. 39 4) as it is in the List which I have printed, an ignorant Nakdan has not only transposed the words which ought to be בקריב, since it indicates the design of the Massorah, but erroneously put רצ"א instead of קריב.

רצ"ד = § 292.

רצ"ד and the sun-images, occurs twice. This Rubric, which does not occur in the printed Massorah is from Orient. 1474, fol. 153b, on Isa. 17 8. Though it does not notice the fact that in Isaiah the He is with Kametz (רצ"ד) and in Chronicles with Pathach (רצ"ד), the Massorah Parva in Harley 5710-11 on Isaiah states רצ"ד ב' קריב.

רצ"ג = § 293.

רצ"ג my wrong, or violence, occurs twice in the Scriptures. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 15,250, fol. 11b, on Gen. 16 5, which I have printed; (II) Add. 15,451, fol. 11a, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the same on Jerem. 51 35.

רצ"ז = § 294a.

רצ"ז violence, occurs four times. The design of this Massorah is to safeguard 2 Sam. 22 49 against being made conformable to the parallel passage in the duplicate Ps. 18 49 where it is רצ"ז, as well as to protect Ps. 140 2 against being made conformable to verse 12 where the combinations אש רצ"ז and אש רצ"ז are promiscuously used. The variations, as is not infrequently the case, are due to an abbreviation. Originally the text was simply רצ"ז, which one School of textual redactors resolved into רצ"ז and the other into רצ"ז.

This Rubric I have found in the printed Massorah only, in which there are two Lists: (I) on Ps. 140 2, which I have printed, and (II) on Prov. 4 17.

רצ"ח = § 294b.

רצ"ח as the clay, occurs twice. With the prefix Caph this noun occurs altogether five times. In three instances the Caph is with Sheva (רצ"ח Isa. 10 6; 29 16; Job 38 14) and in two only is it with Pathach. Hence the Massorah safeguards the minority. By fixing the number at two, the design of this Massorah is to

mitigate against the reading רצ"ח with Caph in Jerem. 18 4, which is exhibited in some MSS. and by all the early editions except two. The best Standard Codices, however, read it רצ"ח with Beth in accordance with this Massorah, viz. St. Petersburg Codex of A. D. 916; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; the Complutensian and the editio princeps of the Rabbinic Bible, Venice 1517. Jacob b. Chayim's text is in conflict with this Rubric, which I have found in his Massorah only, on Job 10 9. The form in which I have printed it in Vol. III, p. 5, letter ט, § 294*, in accordance with the reading of the early editions, must be corrected. The first two lines which are given as two separate passages exhibit one passage, viz. Jerem. 18 6, and verse 4 is to be cancelled.

רצ"ה = § 295.

רצ"ה for, or into clay, or mire, occurs twice. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 34a, on Gen. 11 3, which I have printed; (II) Add. 15,250, fol. 354a, on Job 30 19; (III) Add. 15,451, fol. 8a, on Gen. 11 3; (IV) the printed Massorah on the same passage, and (V) the same on Job 30 19.

רצ"ו = § 296.

רצ"ו heaps, or homers, occurs three times, twice defective and once plene. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 61b, on Exod. 8 10, which I have printed; (II) Add. 21,160, fol. 75b; (III) Vienna Codex No. 35; (IV) the printed Massorah, all on the same passage, and (V) the printed Massorah on Numb. 11 32.

רצ"ז = § 297.

רצ"ז five, is in twenty-eight instances with Kametz. That is, in the absolute, in contradistinction to the forty instances in which it is רצ"ז with Chateph-Pathach being the construct.

This Rubric, which I have found in the printed Massorah only, on Exod. 27 1, affords another striking illustration of how later Nakdanim furnished Lists with wrong headings. As this cardinal noun occurs altogether fifty-four times and as this List catalogues twenty-eight instances only, it is evident that it is simply an incipient register, exhibiting the first attempt to collect the instances in which it is in the absolute so as to distinguish them from the construct. The original compiler who succeeded to collect this number only, left it to his colleagues and successors to complete the catalogue; which, however, was left in this incomplete state. A later Nakdan who mistook it for complete, furnished it with the heading fixing the number at twenty-eight in accordance with the instances recorded in the provisional catalogue.

The attempt on the part of Heidenheim to justify this heading on the theory that it refers to this noun without and with the prefix (רצ"ז) in the Pentateuch only, and that the qualifying adjunct נטוריה or נטוריה is omitted (comp. Frensdorff, Massoretisches Wörterbuch, p. 67), is inadmissible for the following reasons: (1) רצ"ז alone without the prefix Vav occurs twenty times in the Pentateuch, whereas the List records ten only even if we take רצ"ז Gen. 5 31 where רצ"ז does not occur, as a clerical error for רצ"ז (Gen. 5 11) and it omits eleven (Gen. 5 6, 15, 21; 11 12; 43 34; 45 11; Exod. 38 1; Levit. 27 5, 6; Numb. 8 24; 31 37). Moreover (2) of רצ"ז with the prefix Vav which occurs six times in the Pentateuch (Gen. 25 7; 45 22; Exod. 26 8; 27 1; 36 10; 38 1) not a single instance is given in the List, thus showing conclusively that it is outside the scope of this Massorah. And (3) the greater part of the List is occupied with the instances outside the Pentateuch, viz. those which occur in the Prophets and Hagiographa of which it records no fewer than eighteen and omits the following sixteen only: Josh. 14 10; 2 Sam. 4 4; 2 Kings 8 16; 13 19; Isa. 19 18; Ezek. 40 7, 21, 25, 30; 41 11; 45 3 Kethiv; 1 Chron. 3 20; 4 32; 11 23; 2 Chron. 3 15; 6 13.

רצ"ח = § 298.

רצ"ח five of, occurs twice at the beginning of a verse. In the only other instance where this cardinal noun construct occupies this position, it is רצ"ח with the prefix Vav (Exod. 27 14). This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 107a, on Exod. 26 8, and is designed to mitigate against the reading רצ"ח with the prefix Vav in Exod. 26 8, as is attested by the Samaritan recension of the Hebrew text.

רצ"ט = § 299.

רצ"ט and five hundred, occurs three times at the end of the verse in this section. That is, in the case of these three tribes,

viz. Reuben, Ephraim and Asher, the verses which record their numbers respectively end with *and five hundred* in the Section which comprises Numb. 1 21—48, in contradistinction to the case of the four tribes, viz. Issachar, Zebulun, Benjamin and Naphtali where the verses which record their number respectively end with *and four hundred* in this Section (Numb. 1 29, 31, 37, 43).

And in all the other Scriptures it is likewise so. In the other parts of the Bible, where this phrase ends the verse eleven times (Numb. 2 11, 19, 28; 3 22; 26 18, 22, 27; 31 36, 43, 45; Neh. 7 69), no such safeguarding is needed. Hence the simple mention of the fact without specifying the number is sufficient. This Rubric, which does not occur in the printed Massorah, is from Harley 6710—11, Vol. I, fol. 83b, on Numb. 1 21.

ש = § 300.

וּבְרֵאשִׁית יוֹם וּבְרֵאשִׁית עֶשְׂרִים and in the fifteenth day, occurs three times in the beginning of a verse in the Pentateuch. This phrase occurs altogether eleven times. In eight instances it is without the prefix *Vav* and is in the middle of the verse (Exod. 16 1; Levit. 23 34, 39; Numb. 33 8; 1 Kings 12 32, 33; Ezek. 32 17; 45 26) and in three only is it with this prefix and begins the verse. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Add. 21,160, fol. 173b, on Levit. 23 6, which I have printed; (II) Harley 6710—11, Vol. I, fol. 105a, on Numb. 29 12; (III) the printed Massorah on Levit. 23 6, and (IV) the same on Numb. 29 12. As there are altogether three instances with the prefix *Vav* and moreover as they are restricted to the Pentateuch, the heading ought more properly to be גַּי וְיִשְׂרָאֵל וְיִשְׂרָאֵל. The addition at the end of the List which I have printed, viz. וְכִלְמָהּ מִכִּי יִרְבֵּי and wherever it occurs in the middle of the verse it is likewise so, refers to this phrase apart from the prefix *Vav*, which as we have seen, occurs eight times in the middle of the verse.

ש"א = § 301.

הַמִּשְׁפָּחִים וְיִמְאִתִּים two hundred and fifty, occurs six times. That is, in the Pentateuch. Apart from this division of the Bible it occurs five times (Ezek. 48 17, 17, 17, 17; 2 Chron. 8 10).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 110b, on Numb. 16 17, which I have printed; (II) Add. 15,251, fol. 97b, on Numb. 26 10, and (III) the printed Massorah Finalis, letter ט, § 166. As the List which I have printed includes the solitary instance in which this combination is with the prefix *He* (Numb. 16 35), the heading ought more properly to be הַמִּשְׁפָּחִים וְיִמְאִתִּים וְיִמְאִתִּים. List II, which excludes this instance because of the prefix, is correctly headed הַמִּשְׁפָּחִים וְיִמְאִתִּים. The printed Massorah (List III) heads this Rubric הַמִּשְׁפָּחִים וְיִמְאִתִּים and not only omits Numb. 16 35, which is also omitted in List II, but Numb. 26 10 which is manifestly due to a clerical error and is the cause of the alteration in the heading הַמִּשְׁפָּחִים וְיִמְאִתִּים into יִמְאִתִּים.

ש"ב = § 302.

הַמִּשְׁפָּחִים the fifty, occurs eight times. That is, in contradistinction to the numerous instances in which this cardinal noun plural is without the prefix *He*. By fixing the number at eight, the design of the Massorah is to safeguard 1 Kings 1 10 against being made conformable to verse 13 of the same chapter where the same phrase occurs without the prefix *He*, viz. הַמִּשְׁפָּחִים which is the reason why three of the Lists are on this passage.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 6710—11, Vol. I, fol. 80a, on Levit. 25 10, which I have printed; (II) the same MS., Vol. I, fol. 238b, on 2 Kings 1 10; (III) Arund. Orient. 16, fol. 97b, on the same passage; (IV) Add. 15,251, fol. 79a, on Levit. 25 10; (V) Add. 21,160, fol. 177b, on the same passage; (VI) Vienna Codex No. 35, on 2 Kings 1 10, and (VII) the printed Massorah on Numb. 16 35.

ש"ג = § 303.

וּבְרֵאשִׁית and fifty, ends a verse four times, and they are in the Pentateuch. This Rubric, which does not occur in the printed Massorah, is from Orient. 2449, fol. 99b, on Numb. 1 25. It is not correct, since it also ends the verse in Ezra 8 3. It may be that originally the heading of the Rubric was simply וּבְרֵאשִׁית and that a later Nakdan added וְיִמְאִתִּים because the six instances recorded are all in the Pentateuch.

ש"ד = § 304.

הַמִּשְׁפָּחִים his fifty, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16,

fol. 98a, on 2 Kings 1 12. The first of the three instances (2 Kings 1 9) is הַמִּשְׁפָּחִים in the received text with the prefix *Vav*. As this Massorah is from the very accurate Standard Codex, it is probable that it emanates from a School of textual redactors which read it here הַמִּשְׁפָּחִים as in verse 10 instead of הַמִּשְׁפָּחִים.

ש"ה = § 305.

הַמִּשְׁפָּחִים הַמִּשְׁפָּחִים armed, in battle-array, occurs four times, without and with the prefaces. That is, with *Shurek* under the *Mem*, being the participle passive plural, in contradistinction to the numerous instances in which it is הַמִּשְׁפָּחִים fifty, with *Chirek* under the *Mem* the noun cardinal plural.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 6710—11, Vol. I, fol. 139a, on Josh. 4 12, which I have printed; (II) Orient. 4445, fol. 55a, on Exod. 13 18; (III) Arund. Orient. 16, fol. 1b, on Josh. 1 14; (IV) the same MS., fol. 3a, on Josh. 4 12; (V) Add. 21,160, fol. 86b, on Exod. 13 18; (VI) the printed Massorah on the same passage, and (VII) the same on Josh. 1 14. List II, which exhibits the oldest form of this Massorah, indicates its design by the addition at the end שְׂמַרְתָּ הַמִּשְׁפָּחִים.

ש"ו = § 306.

וְהִנֵּה he encamped, occurs twice. With *Kametz* under the *Nun*, this trilateral occurs altogether eleven times. In nine instances it is with *Pathach* under the *Cheth* being the proper name Hannah the mother of Samuel (comp. הִנֵּה 1 Sam. 1 2, 5, 8, 9, 15, 19, 20; 2 1, 21) and in two only is it the preterite third person singular. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 53b, on 1 Sam. 26 6.

ש"ז = § 307.

וְהִנֵּה and I will encamp, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 6710—11, Vol. II, fol. 124b, on Zech. 9 8.

ש"ח = § 308.

וְהִנֵּה is twice plene in this form. That is, this infinitive which occurs twice only, and which is in one instance from הִנֵּה to encamp (Judg. 19 9) and in one from הִנֵּה to be merciful (Ps. 77 10), is in both instances with *Vav* plene.

It will be seen that as in § 306 the Massorah has no regard to the fact that one form is without the *Dagesh* and that in the other it is with the *Dagesh*, or that in one instance this quadrilateral is with *Chateph-Pathach* under the *Cheth* and that in the other it is with *Pathach*. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 169.

ש"ט = § 309.

וְהִנֵּה encamp ye, or abide ye, occurs twice. This trilateral occurs altogether five times. In three instances it is with *Kametz* under the *Cheth*, being the preterite third person plural (comp. הִנֵּה Numb. 2 34; 1 Sam. 4 1; 13 16) and in two it is with *Chateph-Pathach*, that is, the imperative plural masculine. Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 6710—11, Vol. II, fol. 67b, on Jerem. 50 29, which I have printed; (II) Add. 15,250, fol. 92a, on Numb. 31 19, and (III) the printed Massorah on the same passage.

ש"י = § 310.

וְהִנֵּה and he encamped, occurs four times in the Scriptures. Of this Rubric, I collated two Lists: (I) Harley 6710—11, Vol. I fol. 22b, on Gen. 33 18, which I have printed, and (II) the printed Massorah Finalis, letter ט, § 167.

This Rubric again affords a striking illustration of the ignorant manner in which later Nakdanim treated the Massorah. This apocopated future third person singular masculine with *Vav* conversive, occurs ten times and not four and the following six instances are omitted: Josh. 10 31; Judg. 9 50; 1 Sam. 11 1; 2 Sam. 17 26; 2 Kings 25 1; 2 Chron. 32 1. It is, therefore, evident that it simply exhibits the first attempt to collect these instances. As is often the case, the original compiler began with the passages in the Pentateuch only, and left the completion from the Prophets and the Hagiographa to his colleagues and successors. This is attested by List II, which is headed וְהִנֵּה and duly records the three instances only which occur in the Pentateuch. It is, therefore, evident that List I also recorded the three instances only which

are in this division of the Bible. From the fact that a fourth instance follows which is outside this division, it is clear that other Massorites completed the List. The space, however, allotted to the Massorah in Bible MSS. being exhausted made the Scribe curtail the catalogue, which is often the case. This is evident from the regular sequence of the absent passages. An ignorant Nakdan who mistook the List for complete, finding that it recorded four instances, not only altered the heading into **ד** to correspond with the number in the fragment, but furnished it with a mnemonic sign answering to these four passages. As List II records the three instances only which occur in the Pentateuch its heading ought properly to be **ג**, but this qualifying adjunct is frequently omitted.

ש"א = § 311a.

החלים and those that encamped. With the prefix *He* and without and with *Vav* conjunctive, this participle masculine plural, occurs altogether nine times. As it is spelt in three different ways, the design of this Massorah is to indicate and safeguard the respective variations. In one instance **החלים** is with *Vav* plene, but with *Yod* defective (Numb. 2 12). In one it is entirely plene, that is, both with *Vav* and *Yod* (Nah. 3 17), whilst all the other seven instances are without the *Vav*, but with the *Yod* (Numb. 2 3, 5, 27; 3 38; 10 5, 6; 1 Kings 16 16). As the normal spelling is without *Vav* and with *Yod*, the simple mention of the fact without specifying the passages suffices.

Of this form of the Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 213b, on Nah. 3 17, which I have printed; (II) Orient. 2349, fol. 100b, on Numb. 2 12, and (III) the printed Massorah on the same passage. The latter is incorrect. It heads it **ד** and gives Numb. 2 12 and Nah. 3 17 as the two instances in which it is with *Vav* but without *Yod*, whereas the Nahum instance is entirely plene.

ש"א = § 311b.

החלים is always without *Vav* but with *Yod* except once where it is with the *Vav* and without the *Yod* [Numb. 2 12] and once it is entirely plene [Nah. 3 17].

This form of the Rubric, which is the oldest and which does not occur in the printed Massorah, is given in Orient. 4445, fol. 117a, on Numb. 2 12.

ש"ב = § 312.

החלים encamping, occurs twice and is defective. Of this Rubric I collated three Lists, one in MS. and two printed: (I) Harley 5710—11, Vol. II, fol. 182b, on Ps. 34 8, which I have printed; (II) the printed Massorah on Exod. 18 5, and (III) the printed Massorah Finalis, letter **ד**, § 168.

ש"ג = § 313.

החלים gracious and merciful, occurs eight times. That is, in contradistinction to the three instances in which these two expressions are reversed in this combination and which are recorded in letter **ד**, § 302. (Vide *infra*, Vol. II, p. 575.)

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Joel 2 13, which I have printed, and (II) the printed Massorah on Ps. 111 4.

ש"ד = § 314.

החלים and their spears, occurs twice, once plene and once defective. As this plural noun with the suffix third person plural masculine, which occurs twice only, is differently spelt in identically the same parallel passages, being with the *Vav* in Isa. 2 4 and without it in Micah 4 3, the Massorah safeguards the variation in its orthography. Though this variation is supported by St. Petersburg Codex of A. D. 916; Arund. Orient. 16; Add. 15,250; Add. 15,251, yet it simply exhibits the reading of one School of Massorites. Another School of almost equal importance read it defective in Isa. 2 4, as is attested by the following Standard Codices: Orient. 2201 which is one of the oldest dated MSS. of the whole Bible; Harley 5710—11; Add. 15,451; Orient. 4227 and several of the early editions, as will be seen from the notes on this passage in my edition of the Hebrew Bible.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 119b, on Isa. 2 4.

ש"ה = § 315.

החלים and they dedicated, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists:

(I) Add. 15,250, fol. 187a, on 1 Kings 8 63, which I have printed, and (II) Vienna Codex No. 35 on 2 Chron. 7 5.

ש"ו = § 316.

החלים is three times defective in this form. That is, the form with *Chateph-Pathach* under the *Cheth* is in three instances with *Cholem* on the *Nun*, being without the *Vav*. In the first instance it is the proper name *Enoch* (**חֵנוֹךְ**), which occurs altogether sixteen times without and with the prefixes *Vav* and *Lamed* and which is plene in all the other fifteen instances (Gen. 4 17, 17, 18; 5 18, 19, 21, 22, 23, 24; 46 9; Exod. 6 14; Numb. 26 5; 1 Chron. 1 3, 38; 5 3). In the second instance it is the patronymic *the Henochite* which occurs this once only and is without the *Vav*, whilst in the third instance it is **חֵנוֹךְ** the imperative singular masculine and denotes *train thou* which also occurs once only.

Of this popular Massorah I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 102b, on Numb. 26 5, which I have printed; (II) Arund. Orient. 16, fol. 344b, on Prov. 22 6; (III) Add. 15,251, fol. 314a, on 1 Chron. 1 33; (IV) Add. 21,160, fol. 16a, on Gen. 25 4; (V) Vienna Codex No. 35 on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Prov. 22 6. The heading of List III **חֵנוֹךְ** indicates the import of this Massorah.

ש"ז = § 317.

החלים to be gracious. Forms of this root which respectively occur once only. These nine expressions exhibit the first attempt to collect the unique forms of this root. Its incipient nature will be apparent when it is stated that there are altogether about forty such unique forms. This fragmentary List, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 281b, on Dan. 6 12.

ש"ח = § 318.

החלים and I will be gracious, occurs twice. The design of this Massorah is to militate against the reading **חֵנוֹךְ** plene in Job 19 17, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 328a, on Job 19 17, which I have printed; (II) Add. 15,250, fol. 51a, on Exod. 33 19; (III) Add. 15,251, fol. 60b, on the same passage, and (IV) the printed Massorah also on the same passage. List II heads this Rubric **חֵנוֹךְ**.

ש"ט = § 319.

החלים be gracious unto me, quicken thou me. From Ps. 1 to 118 it is *be thou gracious unto me* and from Ps. 119 to 150 it is *quicken thou me*, except in three instances where it is *be thou gracious unto me*.

To understand this Massorah it is necessary to remark that these two homonymous imperatives occur altogether twenty-seven times in the Psalter and that one prevails in one part and the other in the other part. From Ps. 1 to 118 where the imperative occurs fifteen times, ten times without the prefix *Vav* and five times with it, it is invariably **חֵנוֹךְ** (4 2; 6 3; 31 10; 41 5, 11; 51 3; 56 2; 57 2, 2; 86 3; **חֵנוֹךְ** 22 18; 26 11; 27 7; 30 11; 86 16). As there is no exception to this rule, the simple statement of the fact without specifying the number suffices. From Ps. 119 to 150, however, the case is different. Here, where this imperative occurs altogether twelve times, **חֵנוֹךְ** is the rule. It occurs in nine instances (119 23, 37, 40, 88, 107, 149, 154, 156, 159) and **חֵנוֹךְ** without and with the prefix *Vav* three times only. Here, therefore, the Massorah safeguards the exception.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 215a, on Ps. 119 182, which I have printed; (II) Arund. Orient. 16, fol. 314b, on Ps. 119 29, and (III) the printed Massorah on Ps. 119 58.

ש"י = § 320.

החלים be gracious unto me O God, is three times thus combined in the Scriptures. This imperative is eight times combined with the Divine name. In five instances it is the Tetragrammaton (**יהוה**) which either follows (Ps. 6 3; 31 10; 86 3) or precedes **חֵנוֹךְ** (Ps. 41 5, 11) and in three only is the combination with **אֱלֹהִים**. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 188b, on Ps. 51 3, which I have printed; (II) the same MS., Vol. II, fol. 190a, on Ps. 57 2; (III) Arund. Orient. 16, fol. 297b, on the same passage; (IV) Add. 15,250, fol. 329a, also on the same passage, and (V) the printed Massorah on Ps. 51 3.

שכיב = § 321.

הַיְיָ be gracious unto us, occurs three times in the Scriptures. That is, the imperative singular with the suffix first person plural, in contradistinction to the twelve instances in which it is הַיְיָ with the suffix first person singular.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 15a, on Isa. 33 2, which I have printed; (II) the same MS., Vol. II, fol. 215b, on Ps. 123 3; (III) Arund. Orient. 16, fol. 132a, on Isa. 33 2; (IV) the same MS., fol. 316b, on Ps. 123 3, and (V) the printed Massorah on the same passage.

שכיב = § 322.

הַיְיָ he will be gracious unto thee, occurs twice in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 29b, on Gen. 43 29, which I have printed; (II) Add. 15,250, fol. 28b, on the same passage; (III) the same MS., fol. 225b, on Isa. 30 19, and (IV) the printed Massorah on Gen. 43 29. List II heads this Rubric ב. קצב. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (Vide infra, letter י, § 11.)

שכיב = § 323.

הַיְיָ favour shall be shown, occurs twice in the Scriptures and is defective. That is, the Hophal future third person singular masculine, in contradistinction to the only other instance in which this trilateral occurs where it is הַיְיָ the Kal future third person singular masculine (Deut. 28 50).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 255a, on Prov. 21 10, which I have printed, and (II) Arund. Orient. 16, fol. 344a, on the same passage.

שכיב = § 324.

הַיְיָ Hananjah, occurs three times. Without and with the prefixes this proper name occurs altogether twenty-nine times. In twenty-six instances it is the shorter form הַיְיָ Hananjah (Jerem. 28 1, 5, 10, 11, 12, 18, 15, 17; 37 13; Dan. 1 6, 7, 11, 19; 2 17; Ezra 10 28; Neh. 3 8, 30; 7 2; 10 24; 12 12, 41; 1 Chron. 3 19, 21; 8 24; 25 4), and in three instances only, is it the longer form הַיְיָ Hananjah. Hence the Massorah safeguards the now exceptional spelling which exhibits the original orthography. For the cause of this duplicate form see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 386 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 254a, on 1 Chron. 25 23, which I have printed; (II) St. Petersburg Codex of A. D. 918, on Jerem. 36 12; (III) Vienna Codex No. 86, on the same passage, and (IV) the printed Massorah Finalis, letter ט, § 177. In the oldest form of this Massorah (List II) הַיְיָ has dropped out of the text and the heading is simply יַיָּד which denotes that יַיָּד the first instance (Jerem. 36 17) begins a verse.

שכיב = § 325.

וְהִתְחַלְּתָּ and she defiled, occurs twice. The Kal future third person singular feminine of חָטְא occurs altogether four times. In two instances it is with *Vav* conversive, but in two in which it is without this *Vav*, one is with the normal *Pathach* under the *Nun* (Jerem. 3 1) whilst the other is with *Kametz*, which is due to the distinctive accent *Zakeph-Katon*. (Mijah 4 4). Hence the Massorah, which records the two instances with *Vav* conversive, safeguards in the addition at the end of the Rubric, the variation in the graphic signs of the two instances in which it is without the prefix *Vav*.

This Rubric I have found in the printed Massorah Finalis only, letter ט, § 178.

שכיב = § 326.

וְהִתְחַלְּתָּ and mercy, occurs five times. That is, with *Kametz* under the *Vav*, in contradistinction to the four instances in which it is with *Sheva* (Zech. 7 9; Ps. 103 17; Prov. 14 22, 34). It will be seen that the Massorah, contrary to its usual method, safeguards here the majority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 289a, on Ps. 23 6, which I have printed; (II) the same MS., fol. 359b, on Esther 2 17; (III) the same MS., fol. 379b, on Neh. 1 5; (IV) Add. 15,251, fol. 350b, on

Ps. 23 6; (V) the same MS., fol. 421b, on Neh. 1 5; (VI) the printed Massorah on Ps. 23 6, and (VII) the same on Prov. 21 21.

Lists I, IV—VII give the mnemonic sign with the catalogue. Without the catalogue, the sign alone is given Arund. Orient. 16, fol. 344a, on Prov. 21 21 and also three times in the printed Massorah, viz. on Job 10 12; Esther 2 17; Neh. 1 5.

שכיב = § 327.

תְּחַנְּנֵנִי thy mercy, or kindness, occurs twice. That is, with *Tzere* under the *Daleth* and *Sheva* in the *Caph*, being with the suffix second person singular feminine, in contradistinction to the numerous instances in which this quadriliteral is תְּחַנְּנֵנִי or תְּחַנְּנֵנִי with the suffix second person singular masculine.

Of this Rubric I collated two Lists: (I) Cambridge Add. 1147, on Gen. 20 13, which I have printed, and (II) the printed Massorah on the same passage.

שכיב = § 328.

וְחַסְדֵי הַיְיָ his mercies, occurs twice, once plene and once defective. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 185. It affords a striking illustration of how Jacob b. Chayim's great work was handled by successive editors. In the *editio princeps* (Venice 1524—25) this Rubric is headed וְחַסְדֵי הַיְיָ which is perfectly correct; since this is in accordance with the Eastern recension which has וְחַסְדֵי as the textual reading or *Kethiv* or וְחַסְדֵי as the official reading or *Keri* in Lament. § 32. This Eastern recension is also exhibited in Orient. 2201 first hand; Harley 5710—11; Add. 15,251 and Add. 21,160 second hand. The other defective, as the Massorah calls it, is in Ps. 106 45, where the textual reading or *Kethiv* is וְחַסְדֵי and the official reading or *Keri* is וְחַסְדֵי. This is attested by Orient. 2201 second hand; Harley 5710—11; Arund. Orient. 16, Add. 15,250; Add. 15,261 second hand; Add. 15,451 second hand and Add. 21,161, also second hand. As the design of this Massorah is simply to record these two defectives, the Isiah instance which is וְחַסְדֵי plene (Isa. 63 7) is outside its scope and is, therefore, naturally excluded from this Rubric.

In the second edition of Jacob b. Chayim's Rabbinic Bible, however, from which I have printed, and in the following editions, the heading of this Rubric has been altered from וְחַסְדֵי into וְחַסְדֵי which is incorrect: (1) according to the official reading or *Keri*, which our recension follows, occurs three times and not twice, as is evident from Isa. 63 7. And (2) the instance in Ps. 106 45, which is here described as plene, is one of the two וְחַסְדֵי defectives in the *Kethiv* according to the above-specified Standard Codices. According to our or Palestinian recension of the text, the heading ought to be וְחַסְדֵי and the catchwords וְחַסְדֵי וְחַסְדֵי Isa. 63 7 should be the first instance.

שכיב = § 329a.

וְחַסְדֵי to flee to, to trust, is eight times *Raphe* in this form. That is, a verb of the root or form וְחַסְדֵי and a noun derived from it are in eight instances with *Chateph-Pathach* (וְחַסְדֵי) instead of *Sheva* (וְחַסְדֵי). These eight instances respectively consist of (1) the noun וְחַסְדֵי which occurs altogether eight times and is וְחַסְדֵי with simple *Sheva* in five instances (Isa. 25 4; Ps. 61 4; 104 18; Prov. 14 26; Job 24 8); of (2) the same noun with the suffix first person singular which also occurs eight times and is וְחַסְדֵי with simple *Sheva* in six instances according to this Massorah (Ps. 62 8; 73 28; 91 2, 9; 94 22; 142 6), and of (3) the Kal infinitive with the prefix *Lamed* which occurs altogether three times and is וְחַסְדֵי with *Chateph-Pathach* in all the three instances, whereas in the only other instance where it is with the prefix *Vav* it is וְחַסְדֵי with the simple *Sheva* (Isa. 30 2).

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 108b, on Joel 4 16, which I have printed; (II) Arund. Orient. 16, fol. 205a, on the same passage, and (III) Add. 15,251 also on the same passage. Though all the three Lists emphatically state in their respective headings that there are eight such instances only and record eight, they vary in making up this number. Lists I and III give identically the same passages though in different sequence. List II, however, omits וְחַסְדֵי Ps. 46 2 and makes up the eight by giving וְחַסְדֵי Ps. 73 28, which is omitted in Lists I and III. But neither List II nor III mentions the instance outside this Massorah which the following recension gives, viz. Isa. 14 32.

שכיב = § 329b.

וְחַסְדֵי is eight times with *Chateph-Pathach* in this form. This recension of the Rubric, which does not occur in the printed

Massorah, is from Arund. Orient. 16, fol. 314a, on Ps. 118 8. The first part, which records the eight instances, is identical with List II of the preceding Rubric which is from the same MS. It omits Ps. 46 2 and gives Ps. 73 28, thus making up the eight passages. The new part consists of the additions at the end in which we are told (1) that the future first person singular of this verb is with *Chateph-Segol* (תִּקְוֶה) instead of *Sheva* except in one instance. As this form of the future occurs altogether four times and is תִּקְוֶה in one instance only (Ps. 57 2), it follows that it is תִּקְוֶה in 2 Sam. 22 3; Ps. 18 3; 61 5.

And there is one instance apart from this Massorah. That is, outside the single exception recorded in this Massorah there is another instance where the future third person plural is תִּקְוֶה with *Sheva* instead of תִּקְוֶה with *Chateph-Segol* (Isa. 14 32). This important addition shows beyond doubt that the Massorah does not restrict the expression תִּקְוֶה to the first person future alone, but denotes by it the future generally, including תִּקְוֶה (Ps. 34 9) and תִּקְוֶה (Ps. 91 4).

שָׁכַח = § 329c.

שָׁכַח is nine times with *Chateph-Pathach* in this form. Of this recension, which emphatically states in the heading that there are nine such instances and duly records this number, I collated three Lists, two in MSS. and one printed: (I) Cambridge Add. 465 on Jerem. 17 17, which I have printed and which alone has the mnemonic sign; (II) Halle Oehlah Ve-Oehlah II, § 142, and (III) the printed Massorah on Ps. 62 9. All the three Lists coincide in recording identically the same nine instances. It is remarkable that Lists I and III which record שָׁכַח Ps. 57 2 as one of the nine with *Chateph-Segol*, give it again in the addition as the solitary exception where it is with *Sheva*. List II avoids this contradiction by not having this addition. There can, therefore, be no doubt that either this part of the Massorah or the ninth instance has been added by an ignorant Scribe who mistook its import. The alternative Massorah which Jacob b. Chayim gives at the end of List III, viz. that שָׁכַח occurs three times, twice with *Dagesh* and once *Raphe* (Joel 4 16; Ps. 46 2; 62 9), is still more puzzling, since this noun occurs altogether eight times, five times with *Dagesh* and three times *Raphe*. (Vide supra, § 329a.)

On a careful collation of the three Recensions it will be seen that (1) there are actually nine such instances consisting of שָׁכַח three times; שָׁכַח three times and שָׁכַח three times; that (2) Recensions I and III omit one שָׁכַח (Ps. 73 28) which is duly given in Recension II; that (3) Recension II omits one שָׁכַח (Ps. 46 2) which is duly recorded in Recensions I and III, and that (4) Recension III omits one שָׁכַח (Ps. 73 28) which, as we have seen, is also omitted in Recension I but given in Recension II.

It will be seen that Recensions I and III record the instances in accordance with the three groups, viz. שָׁכַח, שָׁכַח and שָׁכַח, whilst Recension II gives the passages according to the order of the books. The three groups are also recorded in separate Massorahs. (Vide infra, letter ט, § 300, and letter ז, § 289 and § 290.) For the use of *Raphe* to denote *Chateph-Pathach* or *Chateph-Segol*, and *Dagesh* to denote *Sheva* see letter א, § 1020, and my *Introduction to the Massoretico-Critical edition of the Hebrew Bible* p. 122 &c.

1 מסורה אחרת מסתמך ב' ב' דגש' וא' דגש' וימי' חיים מסתמך למה, אלהים לנו מסתמך, ואלהים מסתמך לנו אלה.

שָׁלַח = § 330.

שָׁלַח to trust, occurs three times in the Scriptures. This Rubric forms part of the nine instances from the root שָׁלַח which are with the *Chateph-Pathach* under the *Cheth*, recorded in the preceding Massorah.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 211b, on Ps. 118 8, which I have printed; (II) the same MS., Vol. II, fol. 259a, on Ruth 2 12; (III) Arund. Orient. 16, fol. 314a, on Ps. 118 8; (IV) Add. 15,251, fol. 369b, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Ruth 2 12.

שָׁלַח = § 331.

שָׁלַח I will trust, is so written throughout the Psalms except once. As this future first person singular which occurs three times in the Psalter, is in two instances תִּשְׁלַח with *Chateph-Segol* (Ps. 18 2; 61 5) and in one instance only תִּשְׁלַח with *Sheva*, the Massorah safeguards the solitary exception.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Vienna Codex No. 35 on Ps. 57 2.

The design of this Massorah is to safeguard the variation in the orthography of this quadriliteral in the Psalter only, and hence 2 Sam. 22 3 where it also occurs is not noticed. This Rubric forms part of the Massorah recorded above in § 329.

שָׁלַח = § 332.

שָׁלַח is twice defective. That is, in two instances where the textual reading or *Kethiv* is שָׁלַח his saint, in the singular, the official reading or *Keri* substitutes for it שָׁלַח his saints, the plural. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 186.

שָׁלַח = § 333.

שָׁלַח a stork, occurs three times. In the other three instances where it occurs it is twice שָׁלַח with the prefix *He* (Levit. 11 19; Zech. 5 9) and once שָׁלַח with the prefixes *He* and *Vav* (Deut. 14 18). This Rubric I have found in the printed Massorah Finalis only, letter ט, § 187.

שָׁלַח = § 334.

שָׁלַח thou shalt or she shall lack, occurs three times, twice with *Kametz* and once with *Pathach*. As this quadriliteral which is in one case the future second person masculine (Deut. 8 9) and in the other two future third person singular feminine (1 Kings 17 14; Prov. 13 25), is differently pointed, the *Kametz* being due to the pausal *Athnach* and *Soph-Pasuk*, the design of this Massorah is to safeguard this variation.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 117a, on Deut. 8 9, which I have printed; (II) the same MS., Vol. I, fol. 282b, on 1 Kings 17 14; (III) the same MS., Vol. II, fol. 248b, on Prov. 13 25; (IV) Arund. Orient. 16, fol. 92a, on 1 Kings 17 14; (V) the same MS., fol. 341a, on Prov. 13 25; (VI) the printed Massorah on Deut. 8 9, and (VII) the same on Prov. 13 25. As these three instances occur respectively in one of the three divisions of the Bible, some Lists add at the end בְּכִי אֵי בְּכִי אֵי בְּכִי אֵי.

שָׁלַח = § 335.

שָׁלַח wanting, occurs four times in the Scriptures. That is, in contradistinction to the ten instances in which it is שָׁלַח the construct.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 232b, on 1 Kings 17 16, which I have printed; (II) Arund. Orient. 16, fol. 86b, on 1 Kings 11 22; (III) the same MS., fol. 92a, on 1 Kings 17 16; (IV) Add. 15,250, fol. 189a, on 1 Kings 11 22, and (V) the printed Massorah on Eccl. 6 2.

שָׁלַח = § 336.

חֲסוּרִים. — The following words are defective in this book. That is, in Job. This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Job 37 15. It will be seen that שָׁלַח Job 6 26 is here given as defective. This is the spelling in Orient. 2201 first hand; Arund. Orient. 16; Add. 15,251, which has a Massorah against it לִי תִשָּׁא; and Add. 21,160. As it is שָׁלַח plene, in Orient. 2201 second hand; Harley 5710—11; Add. 15,250 and Orient. 4227 it is evident that the different Schools of textual redactors spelt it differently and that the apparently conflicting Massorahs emanate from these different Schools. The fact that the defectives in the book of Job are here recorded shows beyond a doubt that similar Lists were compiled of this phenomenon in other books. This is plainly indicated in the heading of the following Rubric. These Lists, with the exception of the one referring to the Pentateuch, I have as yet not been able to find.

שָׁלַח = § 337.

חֲסוּרִים. — The following are the defectives and plenes which are found in the books of the Agadah where they are explained. Most of these are in the Massorah. I have arranged without the explanation, those of the Pentateuch alone so that they may easily be found without any trouble.

In this heading the compiler of this Rubric indicates the sources whence he derived his materials for this List, which I have printed from Add. 27,200—27,201, § 518, Vol. II, fol. 198b—199a.

Since the publication of Vol. I of my edition of the Massorah in 1880 the Machsor itself has been edited by S. Hurwitz, Berlin 1889, where this List occurs on page 656 &c. The Midrash from which the compiler of this Rubric extracted his materials, is most probably the one published by the erudite Dr. Berliner in *Pletath Soferim* pp. 36-45, Breslau 1872.

The spelling here recorded is simply that of the predominant School of textual redactors. Other Massoretic Schools exhibit different readings. This is not only attested by the passages which I have marked with asterisks in this Rubric but by the extensive Lists of variations recorded from the Standard Codices, which I have printed below § 618-673 and in Volume III, p. 106-185.

שִׁלִּי = § 338.

חֹסֶר וּמְלֵא. — Eight words respectively occur twice in Exodus, defective in the first instance and plene in the second. For this Rubric see letter *z*, § 400, Vol. II, p. 214.

שִׁלִּי = § 339.

יָכֹוּר they covered, occurs three times. The design of this Massorah is twofold. In the first place it is to safeguard the two expressions יָכֹוּר the preterite third person plural and יָכֹוּר the participle passive which are used in the two clauses of the same verse (2 Sam. 15 30) against being made uniform; and in the second place to militate against the reading יָכֹוּר with the prefix *Yav* in Jerem. 14 4, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 156a, on Jerem. 14 4, which I have printed; (II) Add. 15,260, fol. 387a, on Esther 7 8, and (III) the printed Massorah Finalis, letter *z*, § 192.

שִׁי = § 340.

יָכֹוּר he covered, or overlaid, occurs five times in this form. That is, the Piel form without and with prefixes and suffixes. As the two Piel forms יָכֹוּר and יָכֹוּר are promiscuously used not only in practically the same sense but in identically the same three forms in the same description (comp. יָכֹוּר 2 Chron. 4 9; יָכֹוּר § 4; יָכֹוּר § 6), the Massorah safeguards them against being interchanged.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 258b, on 2 Chron. 3 9, which I have printed, and (II) Add. 15,260, fol. 419a, on 2 Chron. 3 5.

שִׁי = § 341.

יָכֹוּר in haste, occurs three times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 64a, on Exod. 12 11, which I have printed; (II) Arund. Orient. 16, fol. 141b, on Isa. 52 12; (III) Add. 15,260, fol. 105b, on Deut. 16 3; (IV) the same MS., fol. 234b, on Isa. 52 12; (V) Add. 15,251, fol. 234b, on the same passage; (VI) the printed Massorah on Exod. 12 11, and (VII) the same on Isa. 52 12. Lists II, III, V and VI, add וּמְלֵא and plene after *z* in the heading.

שִׁי = § 342.

יָכֹוּר he desired, or delighting, occurs five times . . . and throughout Esther it is likewise so. That is, the preterite third person masculine, or adjective masculine, in contradistinction to the fifteen instances in which this trilateral is יָכֹוּר a noun denoting delight, pleasure.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 108b, on Numb. 14 8, which I have printed, and (II) Orient. 5404, fol. 107b, on the same passage. Though both Lists coincide in stating that there are five such instances apart from Esther and record identically the same five passages, there can hardly be any doubt that in its present form this Rubric is simply a fragment, since יָכֹוּר occurs altogether twenty-five times outside Esther and the following twenty passages are omitted; Gen. 34 19; Judg. 13 23; 1 Sam. 2 26; 18 22; 19 1; 2 Sam. 20 11; 22 20; 24 3; 1 Kings 9 1; 10 9; 21 6; Isa. 42 21; 62 4; Ps. 18 20; 22 9; 109 17; 112 1; 115 3; 135 6; 2 Chron. 9 8. The original List manifestly recorded the complete number, as is attested by the addition at the end וּמְלֵא אֶת־הַמִּסְפָּר (Esther 2 14; 6 6; 7 9, 9, 11). As is not infrequently the case owing to the marginal space allotted to the Massorah being exhausted, the Scribe was obliged to curtail

the List. A later Nakdan, however, who mistook the fragment as exhibiting all the passages, altered the heading יָכֹוּר into יָכֹוּר, dropping the *z* in accordance with the number recorded in this fragment.

שִׁי = § 343.

יָכֹוּר who is willing, or desiring, occurs three times. Apart from Ezek. 18 23, where it is יָכֹוּר the infinitive with the prefix *He*, this quadrilateral occurs six times. As it is in three instances יָכֹוּר an adjective with the prefix *He* and in three יָכֹוּר a noun with the same prefix, the design of the Massorah is to indicate the passages in which they respectively occur.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 291b, on Ps. 34 13, which I have printed; (II) the same MS., fol. 292a, on Ps. 35 27; (III) Add. 15,251, fol. 352b, on Ps. 34 13, and (IV) the printed Massorah on the same passage.

שִׁי = § 344.

יָכֹוּר the pleasure, or desire, occurs three times. That is, in contradistinction to the three instances in which this quadrilateral is יָכֹוּר an adjective, recorded in the preceding Rubric.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 188b, on 1 Sam. 15 22, which I have printed; (II) the same MS., Vol. II, fol. 231b, on Job 22 8; (III) Arund. Orient. 16, fol. 45a, on 1 Sam. 15 22; (IV) the printed Massorah on the same passage, and (V) the same on Job 22 8.

שִׁי = § 345.

יָכֹוּר thy desires, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 27b, on Isa. 58 13.

The design of this Massorah is to safeguard these two instances in which this noun with the suffix second person singular masculine is in the plural, against the other two instances in which it is יָכֹוּר the singular (1 Kings 5 22; 58 13b). The protection of these two forms was deemed especially necessary since they are used in the two clauses of the same verse (comp. Isa. 58 13a and b). The reading of יָכֹוּר in Isa. 58 13a, is exhibited in St. Petersburg Codex of A. D. 916; Orient. 2201 first hand; Harley 5710-11; Add. 15,451; Orient. 4227; the third edition of the Bible, Brescia 1494; the Complutensian and the Pesaro edition of the Latter Prophets, 1515.

Another School of textual redactors, however, read it יָכֹוּר without the *Yod* in Isa. 58 13a. This is the reading in Orient. 2201 second hand; Arund. Orient. 16; Add. 15,260; Add. 15,251; the *editio princeps* of the Prophets, Soncino 1485-86; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491-93; the Lisbon edition of Isaiah 1492; the first edition of the Rabbinic Bible, Venice 1517 and the *editio princeps* of the Rabbinic Bible with the Massorah, Venice 1624-25, for which reason I have adopted it in my edition of the Bible.

שִׁי = § 346.

יָכֹוּר occurs twice, once plene and once defective . . . and in two different senses. That is, in Deut. 23 14 it is with *He* at the end and denotes and thou shalt dig; whilst in Job 11 18 it is without the *He* and signifies and thou art ashamed or and thou shalt search. The variation in its orthography, however, is that of the predominant School of textual redactors, as will be seen from the notes on Deut. 23 14 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 127b, on Deut. 23 14, which I have printed; (II) Orient. 1879, fol. 353a, on the same passage, and (III) the printed Massorah Finalis, letter *z*, § 197.

שִׁי = § 347.

יָכֹוּר to dig, to search out, occurs three times and is defective. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 137b, on Josh. 2 2, which I have printed; (II) Arund. Orient. 16, fol. 2a; (III) Add. 15,451, fol. 146a, and (IV) the printed Massorah, all on the same passage. As it occurs three times altogether and is defective in all the three instances, Lists II and IV head this Rubric more properly יָכֹוּר.

It will be seen that the Massorah regards יָכֹוּר in Isa. 2 20 as a separate word i. e. יָכֹוּר the construct of יָכֹוּר a digger, a mole

or *raf*, with the prefix *Lamed*. As three of Kennicott's MSS. read it *one word*, most textual critics read it now *one word*.

שחח - § 348.

שחח and he searched, is twice with the accent *Zakeph-Gadol*. This Piel future third person singular masculine with *Vav* conversive, which occurs altogether three times, is in the third instance with *Mercha* (Ps. 77 7). Hence the Massorah indicates the variation in the accents. This Rubric I have found in the printed Massorah only, on Gen. 44 12.

שחח - § 349.

שחח free, occurs five times. Normally שחח, the adjective singular without and with the prefix *Lamed*, is combined with the verb *am* or *shu* to denote to go free or to set free (comp. Exod. 21 2, 5, 26, 27; Deut. 15 12, 18, 18; Jerem. 34 14; Job 39 6). As it is in these five instances only that the plural שחח follows the verb *shu*, the Massorah safeguards the exceptional combination.

This Rubric, which is one of the oldest parts of the Massorah, I have found in the St Petersburg Codex of A. D. 916 only, on Jerem. 34 9.

שחח - § 350.

שחח digged out, occurs twice plene. That is, the participle passive plural, in contradistinction to the participle active plural which occurs three times and is defective (1 Chron. 22 2, 15; 2 Chron. 24 12).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 116a, on Deut. 6 11, which I have printed, and (II) Add. 15,251, fol. 426a on Neh. 9 25. As it occurs twice only and is plural in both instances, the heading ought more properly to be *ב. ובלשון ג.*

שחח - § 351.

שחח and he divided, occurs three times in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 160b, on Judg. 7 16, which I have printed; (II) Arund. Orient. 16, fol. 23b, on the same passage; (III) Add. 15,251, fol. 142b, also on the same passage; (IV) Add. 21,160, fol. 81b, on Gen. 33 1; (V) Orient. 2849, fol. 46b, on Gen. 32 8; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter *ח*, § 200.

שחח - § 352.

שחח and they were divided, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 198b, on 2 Kings 2 8, which I have printed, and (II) Vienna Codex No. 35, on the same passage. As the two instances not only occur in the same book, but are restricted to the same section, the heading ought more properly to be *ב. והערך ג.*

שחח - § 353.

שחח in the middle of the night, is three times thus combined in the Scriptures . . . once in the Law, once in the Prophets, and once in the Hagiographa. In the only other instance where this combination occurs it is *שחח* (Exod. 11 4).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 167a, on Judg. 16 3, which I have printed; (II) the same MS., Vol. II, fol. 259b, on Ruth 3 8; (III) Orient. 4446, fol. 58b, on Exod. 12 29; (IV) Add. 15,260, fol. 89a, on the same passage; (V) the same MS., fol. 818b, on Ruth 3 8; (VI) the printed Massorah on Exod. 12 29, and (VII) the same on Ruth 3 8. Lists I and VI alone have the mnemonic sign.

שחח - § 354.

שחח half, or part thereof, occurs five times. This Rubric I have found in the printed Massorah Finalis only, letter *ח*, § 199.

שחח - § 355.

שחח in Hamsan, occurs twice, once plene and once defective. As this part of the proper name, which occurs twice only, is in each case spelt differently, in the first instance it is without the

Vav and in the second with it, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 268b, on 2 Chron. 20 2, which I have printed; (II) the printed Massorah on Gen. 14 7, and (III) the printed Massorah Finalis, letter *ח*, § 203.

שחח - § 356.

שחח trumpets. A sign for its spelling. This plural noun without and with the prefix *Beth*, occurs altogether nineteen times. As it is spelt in three different ways, the Massorah here indicates the passages in which the variations respectively occur. In one instance it is *שחח* with the first *Vav*, but without the second (Numb. 10 2). In three instances it is *שחח* without both *Vavs* or entirely defective (Numb. 10 9, 10; Hosea 5 8), whilst in all the other fifteen instances it is *שחח* without the first *Vav*, but with the second (viz. Numb. 10 8; 2 Kings 11 14; 12 14; Ps. 98 6; Ezra 3 10; Neh. 12 35, 41; 1 Chron. 15 24; 16 6, 42; 2 Chron. 5 12, 13; 13 14; 23 13; 29 26). It will thus be seen that the spelling with the second *Vav* alone is the rule and without it the exception. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 91b, on Numb. 10 2, which I have printed; (II) Orient. 2349, fol. 106b; (III) Orient. 5404, fol. 105b, and (IV) the printed Massorah, all on the same passage. The first *שחח* Numb. 10 2 in List I is manifestly a clerical error for *שחח* without the second *Vav*, as is attested by Lists II, III and IV.

It is important to remark that these four Lists emanate from different Massoretic Schools and countries far apart. This is not only attested by the MSS. from which they are taken, but by the forms in which they are cast, as will be seen when the List which I have printed is compared with the one given in Jacob b. Chayim's Massorah (List IV). Now all these Lists coincide in giving Hosea 5 8 as one of the three passages in which it is *שחח* entirely defective. It is, therefore, evident that the Codices on which this Massorah is based exhibited *שחח* the plural in Hosea 5 8 and not *שחח* the singular, which is the reading of the received text. The different reading may either be due to the similarity between the *ח* and the *ח*, or to an abbreviation. The text may originally have simply been *שחח* which one School of textual redactors resolved into *שחח* and the other into *שחח*.

התחנה ג' חסרים ד' וס' וכו' תבאן הדברים, תקנו שחח. עשה לך התחנה כתיב חס' ו' בתרא והשאר התחנה כתיב חס' ו' קדמא.

שחח - § 357.

שחח my courts, occurs twice. That is, with *Kametz* under the *Resh* which is due to its pausal accent and which is in Isa. 1 12 *Soph-Pa'ut* and Zech. 3 7 *Athnach*. The design of this Massorah is to militate against the School of textual redactors who put the pause in Isa. 1 12 at *שחח* and connected *שחח* with *שחח* of the following verse i. e. *Tread my courts no more*, which is preserved in the Septuagint (*πατευσθε εἰς ἀνάστη μου οὐ πατευσθε εἰς εἰς*) in accordance with the rhythm, and which is now accepted by many textual critics as preferable. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 85 on Zech. 3 7.

שחח - § 358.

שחח and their villages. Throughout Joshua it is *שחח* with one exception where it is *שחח* and in all the rest of the Scriptures it is *שחח*.

Without and with the prefixes this plural noun occurs altogether thirty-three times with the suffix third person plural. Apart from Joshua, where it occurs six times, this suffix is uniformly *masculine* (*שחח* Gen. 25 16; Neh. 11 30; 1 Chron. 4 32, 33; 9 22, 25), whilst in Joshua, where it occurs twenty-seven times, it is always the feminine (*שחח*) with one exception only. Hence the Massorah safeguards this solitary exception in Joshua in the first part of this Rubric and simply states in the second part that outside Joshua the use of the masculine suffix is without any exception. On referring, however, to the notes on Josh. 13 28 in my edition of the Bible, it will be seen that some Massoretic Schools do not admit this solitary exception.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 10b, on Josh. 13 28, which I have printed, and (II) Harley 5710-11, Vol. I, fol. 147a, on the same passage. The mnemonic sign at the end of the

Rubric I cannot explain. The second part of this Rubric in List II is manifestly a clerical error for

§ 859. שניט

the Hezronite, occurs twice, once plene and once defective. As this patronymic, which occurs twice only and within a few verses of each other, is spelt differently in each passage, the design of the Massorah is to safeguard the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb 26 6. The heading ought properly to be

§ 860. שים

the villages, or Hazeroth, occurs four times defective in this form. To understand this Massorah it is necessary to remark that it includes both the plural noun denoting villages and the proper name Hazeroth, a station of the Israelites after leaving Sinai. The former, which occurs five times without and with the prefixes, is in four instances plene (Ezek. 9 7; 42 6; 46 22; 1 Chron. 23 28) and once defective (Exod. 8 9); whilst the latter, which occurs six times without and with the prefixes, is in three instances plene (Numb. 11 36, 35; 12 16) and in three defective. Altogether, therefore, this expression which occurs eleven times, is in seven instances plene and in four only defective. Hence the Massorah safeguards the orthography of the exceptional passages.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 109b, on Numb. 33 17, which I have printed; (II) Orient. 4446, fol. 49a, on Exod. 8 9; (III) Add. 21,160, fol. 76b, on the same passage; (IV) the same MS., fol. 253b, on Deut. 1 1; (V) Vienna Codex No. 35, on Exod. 8 9, and (VI) the printed Massorah on Numb. 33 17.

§ 861. שס"א

a statute and an ordinance, is three times thus combined in the Scriptures. In the only other instance in which this combination occurs it is (1 Sam. 30 25). Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 154b, on Josh. 24 25, which I have printed; (II) the same MS., Vol. II, fol. 290b, on Ezra 7 10; (III) Orient. 4446, fol. 48a, on Exod. 15 25; (IV) Arund. Orient. 16, fol. 18a, on Josh. 24 25; (V) the same MS., fol. 876a, on Ezra 7 10; (VI) Add. 21,160, fol. 80b, on Exod. 15 25, and (VII) the printed Massorah on the same passage. As these three instances occur respectively in the Law, the Prophets and the Hagiographa, Lists IV and VII add the sign

§ 862. שס"א

a statute for ever, occurs five times. The phrase denoting a statute for ever, is normally the feminine noun in the construct. In this form it occurs about sixteen times (Exod. 12 14, 17; 27 21; 28 48; Levit. 3 17; 7 36; 10 9; 16 31; 17 7; 23 14, 21, 31, 41; 24 3; Numb. 15 15; 18 23). As it is in these five instances only that the masculine precedes, the Massorah safeguards this exceptional combination.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 75b, on Exod. 30 21, which I have printed; (II) Orient. 2348, fol. 85b, on the same passage; (III) Add. 15,250, Vol. 49a, also on the same passage; (IV) Vienna Codex No. 35, on Jerem. 5 22, and (V) the printed Massorah on the same passage.

§ 863. שס"ב

a statute for ever, occurs eleven times in this form. This Rubric is simply an expansion of the preceding Massorah and records all the instances in which this phrase occurs both without and with the prefix Lamed. The expression is preceded by statute, thirty-three times. In twenty-two instances this noun is feminine construct, viz. and in eleven only is it the masculine, viz. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed:

(I) Add. 15,451, fol. 105a, on Numb. 18 8, which I have printed; (II) Orient. 4446, fol. 71b, on Exod. 30 21; (III) Harley 5710-11, Vol. I, fol. 54a, on Exod. 29 28; (IV) Add. 21,160, fol. 114b, on the same passage, and (V) the printed Massorah on Exod. 30 21.

§ 864. שס"ד

by a statute for ever, occurs six times. That is, in these instances the phrase is preceded by the prefix, whereas in all the other Scriptures it is without this prefix as recorded above, § 382. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 85b, on Levit. 7 34, and (II) Orient. 2348, fol. 96a, on the same passage. The latter heads it and duly enumerates the six passages.

§ 865. שס"ה

the carved, occurs three times in this form. This is, the Pual participle without and with the prefix He. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 184a, on 1 Kings 6 35.

As to the pointing of Add. 15,251 has it the Raphe, but with the Massorah on it. Add. 15,451 and Orient. 4227 have it also Raphe. But Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, Harley 5710-11, Arund. Orient. 16 and Add. 15,250 which are the best Standard Codices, have it with Dagesh for which reason I have adopted it in my edition and given the other in the notes.

§ 866. שס"ו

one statute, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 106a, on Numb. 9 14, which I have printed; (II) Add. 15,250, fol. 79a, on the same passage, and (III) the printed Massorah also on the same passage. As by itself occurs twice only, List III heads it simply. The heading ought properly to be, since both instances are restricted to the Pentateuch.

§ 867. שס"ז

a statute for ever unto their generations, occurs twice. Normally is followed by for your generations, with the suffix third person plural. In this combination it occurs eight times (Levit. 3 17; 10 9; 23 14, 31, 41; 24 3; Numb. 15 15; 18 23). As it is in these two passages only that it is with the suffix second person plural, the Massorah safeguards the exceptional phrase.

Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Exod. 27 21, which I have printed, and (II) on Levit. 7 36. The latter adds at the end which indicates the design of this Massorah.

§ 868. שס"ח

for a statute of judgment, occurs twice. In the only other instance where the two nouns are combined it is for a statute and a judgment or ordinance (1 Sam. 30 25).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 117a, on Numb. 27 11, which I have printed; (II) Add. 15,251, fol. 108b, on Numb. 35 29, and (III) Vienna Codex No. 35, on the same passage. As the two instances are restricted to the Pentateuch, the heading ought to be.

§ 869. שס"ט

ordinances, occurs nine times in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 35a, on Jerem. 5 24, which I have printed; (II) the same MS., Vol. II, fol. 99a, on Ezek. 43 18; (III) St. Petersburg Codex of A. D. 916 on Ezek. 46 14; (IV) the same Codex on Micah 6 16; (V) Arund. Orient. 16, fol. 334b, on Job 33 33; (VI) Halle Ochlal Ve-Ochlal II, § 283, and (VII) the printed Massorah Finalis, letter n, § 206. These seven Lists exhibit two different recensions which emanate from two different Massoretic Schools.

Recension I. — According to this recension, which is exhibited in Lists III and IV and which is the oldest form of this Massorah, all the nine instances are plene. This is emphatically stated in the respective headings of both Lists, viz. and

in the addition at the end of the Rubric **ובל בהקרא מוקדו** which can only mean that wherever this plural noun is with the prefix *Beth* or *Mem* it is likewise plene. It will be seen that this second part of the Massorah is also given in List I, which I have printed, thus showing that it also exhibits this recension. Though Lists II, VI and VII simply state in their respective headings that it occurs nine times (**תקרא**), yet as they do not indicate that there is any variation in its orthography, it is to be presumed that they most probably belong to the same recension.

Recension II. — This recension is exhibited in List V which is headed **תקרא** **מל' אה' מל' אה' מל' אה' מל' אה' מל' אה'**. According to this recension, therefore, the solitary defective is Jerem. 31 35. This reading is followed in Harley 5710-11 with the Massorah on it **מ' ו' ל' אה'**; Arund. Orient. 16 with the Massorah on it **ל' אה'**; Add. 15,250; Add. 15,251 with the Massorah on it **מ' ו' ל' אה'** and Add. 15,451 with the Massorah on it **ל' אה'**. It is remarkable that though Lists III and IV, which as we have seen are from St. Petersburg Codex of A. D. 916, declare that all the nine instances are plene, yet the Codex itself exhibits **תקרא** defective in Jerem. 31 35. But such conflicts between the Massorah and the text are not infrequent. According to the addition at the end of Recension I of this Rubric this noun with the prefix *Beth*, which occurs five times (Levit. 20 23; 1 Kings 3 3; 2 Kings 17 13, 19; Ezek. 33 15), is **תקרא** plene in all the five, whereas it is **תקרא** defective in Levit. 20 23 in the received text

ש"ע = § 370a.

תקרא is five times defective in this form. The design of this Massorah is simply to record the instances in which this plural form, without and with the prefixes and suffixes (**בלש**), is without the *Vav* before the *Tav*, apart from those with the suffix first person singular recorded in § 371.

This Rubric is from Orient. 1879, fol. 228a, on Levit. 20 3. Though it emphatically states in the heading that there are five such instances, it records three only. My object in printing it is twofold. In the first place it shows that the number given in the heading is in conflict with the number of instances recorded in the Rubric itself, thus proving the accuracy of my oft-repeated statement with regard to this occurrence. And in the second place it shows that according to some Massoretic Schools this Rubric consisted of five instances and thus explains the heading of the corrupt Rubric in the printed Massorah on the same passage.

ש"ע = 370b.

תקרא is four times defective in this form. Of this Rubric, which is one of the oldest parts of the Massorah, and of which the preceding is simply a fragment, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 111b, on 2 Kings 17 34, which I have printed; (II) Orient. 4445, fol. 106b, on Levit. 20 23; (III) Add. 21,160, fol. 166a, on Levit. 18 3; (IV) Orient. 2348, fol. 104b, on Levit. 20 23; (V) Orient. 2349, fol. 94b; (VI) Orient. 5404, fol. 93b, and (VII) the printed Massorah, all on the same passage. These seven Lists exhibit two recensions of this Massorah.

Recension I. — According to this recension, which is exhibited in Lists I and III, the fourth instance is **וְלֹא שָׁמַר** i. e. Jerem. 33 25 and the second part is **וְלֹא תִקְרָא דָבָר** and wherever it is with the suffix *third person singular* it is likewise defective. That is, both in all the seven instances in which it is **תקרא** without the prefix *Vav* (Numb. 9 8; Deut. 6 2; 10 13; 1 Kings 2 3; 2 Kings 23 3; Ezek. 43 11, 11) and in the eight instances in which it is **תקרא** (Deut. 8 11; 11 1; 28 15, 45; 30 10, 16; 2 Sam. 22 23; Ps. 18 23), the *Vav* is absent before the *Tav*.

Recension II. — According to this recension, which exhibits the oldest form of this Massorah and is represented in Lists II, IV, V, and VI, the fourth instance is not Jerem. 33 25, but **וְלֹא תִקְרָא דָבָר** Jerem. 31 35 and with the exception of List II the second part is **וְלֹא תִקְרָא דָבָר** and wherever it is with the suffix *first person singular* it is likewise defective. That is, in the Pentateuch where this form occurs ten times, it is always without the *Vav* before the *Tav* except in one instance, viz. Gen. 26 5.

As to the printed Massorah (List VII) which is headed **תקרא**, it makes up the five instances by giving the four which constitute Recension I and by adding **תקרא** Levit. 26 8. But this is manifestly the addition of a later Scribe who mistook the import of the Massorah. This is not only attested by the fact that it is absent in all the MS. Lists, but by the fact that **תקרא** with the suffix *first person singular* without and with the prefixes is always defective in the Pentateuch except once. Besides **תקרא** occurs twice in the Pentateuch and is defective in both instances

(Levit. 26 8, 15). It is remarkable that Lists IV, V and VI also head this Rubric **תקרא** though they respectively record the same four instances only which are given in Recension II. It may be that this heading belongs to a List which embodied the five instances of both recensions.

ש"ע = § 371.

תקרא my ordinances or statutes, is nine times defective. The design of this Rubric is to record the instances in the Prophets and Hagiographa in which this plural noun with the suffix *first person singular* (**תקרא**) without and with the prefixes (**בלש**), is without the *Vav* before the *Tav* and in this respect it differs from the design of the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 221a, on 1 Kings 6 12, which I have printed; (II) Arund. Orient. 16, fol. 80b, on the same passage; (III) the same MS., fol. 306b, on Ps. 89 32; (IV) Add. 15,250, fol. 335b, on the same passage; (V) Add. 21,160, fol. 17b, on Gen. 26 5; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. 44 10.

In the Prophets and Hagiographa, where this plural noun with the suffix *first person singular* occurs altogether twenty-six times without and with the prefixes, the plene spelling is the rule and the defective the exception. The former occurs seventeen times (1 Kings 11 38; 2 Kings 17 13; Ezek. 5 6, 6, 7; 18 9, 17, 19, 21; 20 11, 13, 16, 19, 21, 24; 37 24; 2 Chron. 7 19) and the latter nine times. Here, therefore, the Massorah safeguards the minority.

And throughout the Pentateuch it is likewise defective except once. In this division of the Bible, where it occurs altogether twelve times, the reverse is the case. The defective orthography is the rule and the plene the exception. The former occurs in eleven instances (Levit. 18 4, 5, 26; 19 19, 37; 20 8, 22; 25 18; 26 8, 15, 43) and the latter is in one instance only. Here, therefore, the Massorah safeguards the solitary exception.

That this Massorah represents the orthography of one School of textual redactors only, and that other Schools exhibited variations is attested both by the St. Petersburg Codex of A. D. 916 which is defective in Ezek. 5 6, 7; 18 17, 19, 21; 20 24; 37 24; and by the early editions which also have it defective in Ezek. 20 16, 19, as will be seen from the notes on all these passages in my edition of the Bible.

ש"ע = 372.

תקרא — In six instances my statutes precedes my commandments. That is, in contradistinction to the passages where the reverse is the case *my commandments* comes first. (Comp. Gen. 26 5; 1 Kings 9 6; 11 54; 2 Kings 17 13: vide infra, letter **ב**, § 689.) The design of this Massorah is to safeguard this phrase when these two nouns are with the suffix *first person singular*. Hence **תקרא** **וְלֹא תִקְרָא דָבָר** his statutes and his commandments, (Deut. 6 2 &c.) is excluded.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, one in MS. and two printed: (I) the printed Massorah Finalis, letter **ב**, § 212, which I have printed; (II) Orient. 4445, fol. 112b, on Levit. 26 15, and (III) Paris Ochlah Ve-Ochlah § 279.

ש"ע = § 373.

תקרא **בְּשֵׁמֹתַי** **בְּמִצְוֹתַי** his statutes, his ordinances, his commandments. In six verses these three words respectively occur in different order. The variation in the sequence is indicated by the mnemonic sign at the end of the several catchwords which consist of the initial letters.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) the printed Massorah on Deut. 30 16, which I have printed; (II) Halle Ochlah Ve-Ochlah II, § 116, and (III) Paris Ochlah Ve-Ochlah § 276. Lists II and III point out that the order in Deut. 26 17 and 1 Kings 2 8 is alike and give the mnemonic sign **תקרא** for both and that the order in Deut. 30 16 and 1 Kings 8 58 is also the same and hence give the sign **תקרא** for both.

ש"ע = § 374.

תקרא **הַקּוּפָּה** Hakupha, occurs twice and is written with Aleph in both instances. This Rubric I have found in the printed Massorah only, on Neh. 7 58.

ש"ע = § 375.

תקרא when he appointed, occurs twice and is *Raphs*. That is, without *Dagesh* in the *Coph* in both instances. This Rubric, which

does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 339a, on Prov. 8 27.

שעי = § 376.

שעי *decrees of, occurs twice.* The design of this Massorah is to safeguard **שעי** in Judg. 5 15 against being made conformable to **שעי** which occurs at the end of the next verse to which it corresponds.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 123a, on Isa. 10 1, which I have printed; (II) Add. 15,250, fol. 218b, on the same passage, and (III) the printed Massorah Finalis, letter ט, § 219.

שעי = § 377.

שעי *found out, or ascertained, occurs twice in the Scriptures.* This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 185b, on 1 Kings 7 47.

שעי = § 378.

שעי *she shall be waste, or desolate, occurs twice, once with Pathach and once with Kametz.* As this future third person singular feminine which occurs twice only, has different graphic signs in each passage, the Kametz being due to the distinctive accent, the Massorah safeguards this variation. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 228.

שעי = § 379.

שעי *they were dry, occurs twice in the same verse.* For this Rubric see letter ט, § 485, Vol. II, p. 223.

שעי = § 380.

שעי *they were dried, occurs twice.* That is, the Pual preterite third person plural, in contradistinction to the instances in which this quadriliteral is **שעי** the Kal with the same signification. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 30a, on Judg. 16 8. As the two instances not only occur in the same book but in two consecutive verses, the heading ought more properly to be **שעי**.

שעי = § 381.

שעי *dry, occurs three times . . . and once it is with the prefix Vav.* The design of the Massorah is to indicate that in these instances this quadriliteral is an adjective, in contradistinction to the passages where it is either the noun **שעי** dry land (Ezek. 30 12), or **שעי** desolation (Levit. 26 31, 33; Jerem. 27 17; 44 2; Ezek. 25 13; 35 4).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 379b, on Neh. 2 3, which I have printed; (II) the same MS., fol. 342b, on Prov. 17 1; (III) Harley 5710—11, Vol. II, fol. 293b, on Neh. 2 3; (IV) Add. 15,250, fol. 394b, on the same passage, and (V) the printed Massorah on Prov. 17 1. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (*Vide supra*, letter ט, § 73.)

שעי = § 382.

שעי *the desolate, occurs twice.* This sextiliteral occurs four times. In two instances it is **שעי** with Kametz under the *Resh* (Ezek. 33 24; 36 33), being a noun feminine plural of **שעי** desolation, and in two it is with *Tzere*, an adjective feminine plural of **שעי** desolate, waste. Hence the Massorah indicates the passages in which it is the adjective, thus safeguarding it against being confused with the noun. This protection was deemed necessary, since all the four instances are not only restricted to the same book but the adjective and the noun are used within a few verses of each other. (Comp. Ezek. 36 33, 35, 38.) This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190b, on Ezek. 36 38.

שעי = § 383.

שעי *a sword upon, occurs four times.* Normally **שעי** is followed by the preposition **שעי** without and with the prefix Vav. In this combination it occurs ten times. (Jerem. 50 35, 35, 35, 36, 36, 37, 37, 37, 37, 38.) In these four passages, however, it is followed by the homonymous preposition **שעי**. Hence the Massorah safeguards the exceptional combination. This protection is necessary, since in Jerem. 50 35 the two prepositions are used interchangeably.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah,

I collated two Lists: (I) Orient. 1474, fol. 64b, on Jerem. 50 35, and (II) St. Petersburg Codex of A. D. 916 on Jerem. 25 29. Both these Lists record identically the same four passages and omit Zech. 11 17; 13 7.

שעי = § 384.

שעי *by the sword, by famine, is eight times thus combined in the Scriptures.* The design of this Massorah is to safeguard the instances in which this phrase is without the Vav conjunctive before the second noun and thus to militate against the School of textual redactors who read it **שעי**, as will be seen from the notes on Jerem. 27 13; 29 18; 42 22; 44 12, in my edition of the Bible. It will be seen that with the exception of Jerem. 44 12 they are followed by **שעי** and by pestilence, thus forming a triverbal phrase.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 62b, on Jerem. 44 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on Jerem. 21 9; (III) the same Codex on Jerem. 27 13; (IV) Arund. Orient. 16, fol. 164b, on the same passage; (V) the same MS., fol. 172b, on Jerem. 38 2; (VI) Halle Ochlal Ve-Ochlal II, § 140, and (VII) the printed Massorah on Jerem. 38 2.

To the variations noted on the respective passages which constitute this Massorah, I add the following collation from the ancient Codex St. Petersburg of A. D. 916. It will be seen that its text exhibits no fewer than five deviations from the eight instances: (1) Jerem. 21 9 is **שעי**. This the Nakdan not only altered into **שעי** but contrary to the received text, included it in the eight instances with the Vav and put the Massorah on this passage; (2) Jerem. 27 13 is **שעי** which the Nakdan altered into **שעי** and remarks against it in the margin **שעי** eight times without the Vav; (3) Jerem. 29 18 is **שעי** which he again altered into **שעי** and remarks against it **שעי**; (4) Jerem. 42 17 is **שעי** which he again altered into **שעי** and remarks against it **שעי** whilst (5) in Jerem. 42 22 where the text has **שעי** he has not cancelled the Vav, though it is one of the eight instances without the Vav according to our Massorah. This is probably due to the fact that the Nakdan included Jerem. 21 9 as one of the eight passages.

שעי = § 385.

שעי *by the sword, and by the famine and by the pestilence, occurs five times.* This phrase occurs altogether twelve times. In seven instances the second of the three nouns is **שעי** without the Vav conjunctive (*vide supra*, § 384) and in five it is with the Vav. Hence the Massorah safeguards the minority. By fixing the number at five this Massorah militates against the School of textual redactors which read **שעי** without Vav in Jerem. 21 9, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 19a, on Jerem. 14 12. It will be seen that in one of the instances each of the three nouns is with the prefix *He* (Jerem. 32 24) though in all the other eleven instances which constitute the preceding Rubric and this Rubric, they are with the prefix *Beth*.

שעי = § 386.

שעי *with a sword, is eight times Raphe.* With the prefix *Beth* this noun occurs altogether seventy-two times. In sixty-four instances it is **שעי** with *Pathach* under the *Beth* which is Massoretically called *Dagesh* and in eight only is it with *Sheva* which denotes *Raphe*. Hence the Massorah safeguards the exceptional passages. This protection is needed, since the two forms occur in the same verse (2 Sam. 12 9).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 185b, on 1 Sam. 17 45, which I have printed; (II) Arund. Orient. 16, fol. 47a, on the same passage; (III) the same MS., fol. 159b, on Jerem. 20 4; (IV) the same MS., fol. 217a, on Hag. 2 22; (V) Add. 15,250, fol. 166a, on 1 Sam. 17 45; (VI) Add. 15,451, fol. 280a, on Jerem. 20 4, and (VII) the printed Massorah on 1 Sam. 17 45.

שעי = § 387.

שעי *like, or as a sword, is three times Raphe.* That is, with *Sheva* under the *Caph*. In the only other instance where it occurs it is **שעי** with *Pathach* (Ps. 64 4).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 337b, on Prov. 5 4, which I

have printed; (II) Add. 15,250, fol. 359a, on the same passage, and (III) the printed Massorah on Isa. 49 2. It will be seen that the Massorah here, contrary to its usual method, records the majority.

שפ"ח = § 388.

הַרְבוּתֵיהֶם *their swords, occurs twice in the Scriptures, once defective and once plene.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 295a, on Neh. 4 7, which is plene in this MS. The Massorah Parva on it also remarks **בִּי הָרַח מִלִּי הָרַח מִלִּי**. The following Standard Codices, however, read it **הַרְבוּתֵיהֶם** defective, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and Orient. 4227. There can therefore hardly be any doubt that this Massorah proceeds from a School of textual redactors which read it plene in Neh. 4 7 and we have here another example of conflicting Massorahs which is due to different Massoretic Schools.

שפ"ט = § 389.

הַרְבַּח *drought, occurs sixteen times.* That is, without and with the prefixes and with *Segol* under the *Resh*, in contradistinction to the sixteen instances in which it is **הָרַב** with *Tzere* and is a proper name, *Horeb*.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 46a, on Gen. 31 40, which I have printed; (II) Orient. 5404, fol. 45a, on the same passage; (III) Add. 21,160, fol. 29a, also on the same passage; (IV) the printed Massorah on Isa. 61 4, and (V) the same on Job 30 30. As the sixteen instances include five with the prefixes *Caph* (Isa. 25 5) *Lamed* (Jerem. 36 30; 49 19), and *Mem* (Isa. 4 6; 25 4), the heading ought properly to be **בִּי בְלִישׁ־וּ**. The adjunct **מִמֶּנּוּ** in the heading of Lists V and VI is due to the fact that the proper name *Horeb* with which it is contrasted, is not always defective (comp. **הָרַב** Exod. 33 6), whilst the expression **מִלְשׁוֹן** with the accent on the penultima in the heading of List VI, distinguishes it from the proper name which is **מִלְשׁוֹן** or with the accent on the ultima.

שצ"א = § 390.

לְהַרְבֵּה לְשָׂמָה *a desolation, an astonishment, occurs twice.* The design of this Massorah is twofold. It is in the first place to militate against the reading **לְהַרְבֵּה וְלִשְׂמָה** in Jerem. 25 11 which is exhibited in St. Petersburg Codex of A. D. 916 first hand and in the early editions, as will be seen from the notes on this passage in my edition of the Bible. And in the second place it is to safeguard this phrase without the prefix before the second noun against being made conformable to Jerem. 44 6, where it is **לְהַרְבֵּה לְשָׂמָה**.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 162b, on Jerem. 25 11, which I have printed, and (II) the printed Massorah on the same passage.

שצ"ב = § 391.

בְּדִבְרֵי הַבְּתִיחַ *in the deserts, occurs twice.* That is, with *Kametz* under the *Beth*, in contradistinction to the only other instance where this plural noun feminine occurs and is **בְּדִבְרֵי הַבְּתִיחַ** with *Segol* (Ezek. 33 27).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 273b, on Ezek. 13 4, which I have printed; (II) Orient. 1474, fol. 82b, on the same passage, and (III) the printed Massorah on Isa. 48 21. The latter heads it more properly **בִּי קָצַב** and has the mnemonical sign. This Rubric forms part of the List recording sixteen words which respectively occur twice only with *Kametz*. (*Vide infra*, letter **ג**, § 617, Vol. II, p. 313.)

שצ"ג = § 392.

הַרְבוּתֵיהֶן *her desert places, occurs twice, once defective and once plene.* As this plural noun with the suffix third person singular feminine which not only occurs twice, but is restricted to the same book, is differently spelt, being plene in the first instance and defective in the second, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 141a, on Isa. 51 3, which I have printed, and (II) the printed Massorah Finalis, letter **ה**, § 222. As the two instances occur in the same book and as one is with the prefix *Vav* (Isa. 44 26), the heading ought more properly to be **בִּי בְלִישׁ־וּבְבֵטִי**.

שצ"ד = § 393.

וַיִּתְרַד *and he trembled, occurs three times.* The design of this Massorah is to record those instances only in which **וַיִּתְרַד** is

followed by the proper name of the person who trembled, which is the case in these three instances, viz. Isaac, Ahimelech and Boaz. Hence the other three instances in which **וַיִּתְרַד** occurs and where it is respectively the predicate of **כָּל־הָעָם** *all the people* (Exod. 19 16); **כָּל־הַרְבֵּי** *the whole mountain* (Exod. 19 18) and **לִבּוֹ** *his heart* (1 Sam. 28 6) are excluded, being outside the scope of this Rubric.

Of this Rubric I collated two Lists: (I) Orient. 1879, fol. 75a, on Gen. 27 33, which I have printed, and (II) the printed Massorah on the same passage.

שצ"ה = § 394.

וַיִּתְרַדְוּ *they shall be afraid, occurs twice.* That is, with *Kametz* under the *Resh* which is due to its pausal accent *Athnach*, in contradistinction to the other two instances in which this future third person plural masculine occurs with *Sheva* (Ezek. 16 18; Hosea 11 11). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 136a, on Isa. 41 5.

שצ"ו = § 395.

לֵךְ הַרְבֵּה לָךְ *it has angered thee, or thou art angry, is twice thus combined in the Scriptures.* That is, with *Kametz* under the *Lamed* which has the accent. This is due to **הָרַב** having the accent on the penultima, in contradistinction to the other two instances where this combination occurs and where it is **הָרַב לָךְ**. Here the accent is on *Caph* and **הָרַב** has in one case the accent on the ultima (2 Sam. 19 43) and in the other **הָרַב** is joined by *Makeph* to **לָךְ** (Jonah 4 9).

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 114a, on Jonah 4 4, which I have printed; (II) Orient. 2349, fol. 31a, on Gen. 4 6; (III) the printed Massorah on the same passage, and (IV) the same on Jonah 4 4.

שצ"ז = § 396.

וַיִּתְרַדְוּ *he shall be kindled, occurs three times.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 56b, on Exod. 32 11, which I have printed; (II) the same MS., Vol. I, fol. 188a, on 1 Sam. 20 7; (III) Arund. Orient. 16, fol. 49a, on the same passage; (IV) Add. 1520, fol. 50a, on Exod. 32 11; (V) the same MS., fol. 157b, on 1 Sam. 20 7; (VI) Add. 21,160, fol. 119b, on Exod. 32 11, and (VII) the printed Massorah on 1 Sam. 20 7.

שצ"ח = § 397.

וַיִּתְרַדְוּ *wrath, occurs three times in the Scriptures.* This noun occurs altogether twenty-five times. In twenty-two instances it is with *Chateph-Patach* under the *Cheth*, or is in the construct, and in three only is it with *Kametz*, which in Massoretic terminology denotes the absolute. Hence the Massorah safeguards the exceptional occurrence.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 74a, on Ezek. 7 12, which I have printed; (II) the same MS., Vol. II, fol. 190b, on Ps. 58 10, and (III) the printed Massorah on Ezek. 7 12. The latter indicates the design of this Massorah in the heading which is **גִּי קָצַבִּין**.

שצ"ט = § 398.

הַרְבֵּי הָרֹחַן *Horon, is three times thus written.* To understand this Massorah it is necessary to remark that **הָרֹחַן** enters into composition with **בֵּית** i. e. *Beth-horon* in fourteen instances and is spelt in four different ways. In five instances it is **הָרֹחַן** with the first *Vav* but without the second (Josh. 10 10, 11; 16 3, 5; 21 22); in three it is **הָרֹחַן** without the first *Vav* but with the second (Josh. 18 13, 14; 1 Sam. 13 18); in five it is **הָרֹחַן** with both *Vavs* or entirely plene (1 Chron. 6 53; 7 24; 2 Chron. 8 5, 5; 25 13) and in one solitary instance it is **הָרֹחַן** without either *Vav* or entirely defective (1 Kings 9 17). As the Massorah Parva on 1 Kings 9 17 safeguards the entirely defective and on 1 Chron. 6 53, protects the five entirely plene (**בְּתֵי הָרֹחַן**) which are restricted to Chronicles, eight only remain to be Massoretically treated. The normal spelling of these is with the first *Vav* only, which as we have seen, is the case in five instances; whilst the spelling without the first *Vav*, but with the second is the exception. Hence the Massorah in the Rubric before us safeguards the orthography of the minority.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 18a, on Josh. 18 13, which I have printed, and (II) the printed Massorah Finalis, letter **ה**, § 34. The references in the Rubric which I have printed should be Josh. 18 13, 14 instead of Josh. 16 5; 18 14.

שָׂעִים = § 399.

מְסֻמָּיִם magicians, without and with the prefixes is always plene except twice. This plural noun occurs altogether eight times, is in six instances with the *Yod* (Gen. 41 24; Exod. 8 3, 14; 9 11; Dan. 1 11; 2 12) and in two only is it without it. Hence the Massorah safeguards the exceptional orthography, which is necessary since the two different spellings occur in the same verse (Exod. 9 11, 11).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 40a, on Exod. 9 11, which I have printed; (II) Add. 21,160, fol. 76a, on Exod. 8 15, and (III) the printed Massorah on Exod. 9 11. The defective spelling, however, is that of one School of textual redactors only, and is exhibited in the Jerusalem Standard Codex, whilst another School reads it plene which is attested by the celebrated rival Hellali Standard Codex, as will be seen from the notes on Exod. 8 15 in my edition of the Bible.

חַ = § 400.

בְּחַרְיָאֵי in fierce anger, is five times thus combined in the Scriptures. Normally the phrase to denote fierce anger is חַרְיָאֵי (Numb. 25 4; 32 14; Jerem. 4 8; 25 37; 30 24; Zeph. 2 2; Ezra 10 14; 2 Chron. 28 11). As it is in these five instances only that this phrase is used, the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, four in MSS. and four printed: (I) Harley 5710-11, Vol. II, fol. 268b, on Lament. 2 3, which I have printed; (II) the same MS., Vol. II, fol. 164a, on 2 Chron. 25 10; (III) Arund. Orient. 16, fol. 272b, on the same passage; (IV) the same MS., fol. 356a, on Lament. 2 3; (V) the printed Massorah on Isa. 7 4; (VI) the same on Lament. 2 3; (VII) the same on 2 Chron. 25 10, and (VIII) the printed Massorah Finalis, letter ח, § 686. The latter is erroneously headed ח and records four instances only, omitting 1 Sam. 20 34.

חָמָ = § 401.

חָמָה to destroy, or destroy thou, occurs three times. That is, without and with the prefix *Vav*. Here again we have one of those artificial modes of reckoning to which I have not infrequently referred. חָמָה occurs altogether six times and not three, five times without the prefix *Vav* (Deut. 3 6; 7 2; 13 16; 20 17; Josh. 11 11) and once with it (Jerem. 50 21). Because four of the six instances occur in the Law alone, and two only apart from this division of the Bible, the Massorah counts all the Pentateuch instances as one and thus obtains the number three. (Vide supra, letter ח, § 360.)

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 124b, Deut. 3 6, which I have printed, and (II) Orient. 5404, fol. 123b, on the same passage. As one of the instances is with the prefix *Vav* the heading ought properly to be חָמָה.

חָיִב = § 402.

חָיִב he shall be utterly destroyed, or devoted, occurs three times in the Scriptures, twice with *Pathach* and once with *Kametz*. As this Hophal future third person singular masculine, is differently pointed, being in two instances with *Pathach* under the *Resh* and in one with *Kametz* which is due to its pausal accent *Athnach* (Exod. 22 19), the Massorah safeguards the variation in its graphic signs.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 292b, on Ezra. 10 8, which I have printed; (II) Arund. Orient. 16, fol. 378b, on the same passage; (III) Add. 15,251, fol. 81a, on Levit. 27 29; (IV) Add. 21,160, fol. 101a, on Exod. 22 19; (V) the same MS., fol. 184a, on Levit. 27 29; (VI) the printed Massorah on Exod. 22 19; and (VII) the same on Ezra 10 8. Lists III, IV, V and VI add at the end קָיָם קָיָם, thus defining the Exodus instance as the one with *Kametz*.

חָרָ = § 403.

חָרָ Charan, or Haran, occurs twice . . . and wherever it is the name of a place it is likewise so except twice. That is, as the proper name of a person it occurs twice only with *Cheth*, whilst as the name of a place it is always חָרָ with *Cheth* (Gen. 11 31; 2 Kings 19 12; Isa. 37 12; Ezek. 27 28) except in two instances where it enters into composition with חָרָ and where it is חָרָ with *He*. The design of this Massorah is to safeguard these two similar names against being interchanged, since the חָ and the חָ

are almost identical in the MSS. and as the two forms occur in one and the same verse (Gen. 11 31).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 181a, on 1 Chron. 2 46, which I have printed; (II) Arund. Orient. 16, fol. 238b, on the same passage; (III) Halle Ochlah Ve-Ochlah II, § 145, and (IV) the printed Massorah Finalis, letter ח, § 274. See also letter ח, § 403, p. 319.

חָרָה = § 404.

חָרָה to Haran, occurs twice. That is, with *paragogic* or *He local*. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 43b, on Gen. 27 43.

חָרָה = § 405.

חָרָה and winter, occurs twice. This Rubric I have found in the printed Massorah only, on Gen. 8 22.

חָרָה = § 406.

חָרָה reproaching, or reproacheth me, occurs twice. The design of this Massorah is to safeguard the participle singular masculine with the suffix third person singular against being confused with חָרָה the noun with the same suffix, which denotes my autumn or ripeness (Job 29 4).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 314b, on Ps. 119 42, and (II) the printed Massorah on the same passage. The latter heads this Rubric חָרָה and gives ברָחֵי יְקָרֵי חָרָה as the third instance with the remark חָרָה חָרָה חָרָה, which is manifestly a later alteration and does not indicate the design of this Massorah.

חָרָה = § 407.

חָרָה to shame, or for reproach, occurs twice. Normally to shame, or for reproach is חָרָה the singular (Isa. 30 5; Jerem. 6 10; 20 8; 24 9; 49 13; Joel 2 17; Dan. 9 16). As it is in these two instances only that the plural with the prefix *Lamed* is used, the Massorah safeguards this exceptional expression.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 300b, on Ps. 69 11, which I have printed, and (II) Cambridge Add. 465, on Dan. 12 2.

חָרָה = § 408.

חָרָה the diligent, occurs three times. That is, with *Kametz* under the *Cheth*, in contradistinction to חָרָה the participle passive (Job 14 5) which denotes *decided, determined*.

This Rubric I have found in the printed Massorah Finalis only, letter ח, § 236. Though it takes no cognizance of the variation in the spelling of this expression, yet it is certain that in Prov. 13 4 it is חָרָה defective. This is attested by the following Standard Codices as well as by the Massorah Parva; Orient. 2201; Harley 5710-11; Arund. Orient. 16 with the Massorah on it חָרָה חָרָה; Add. 15,250; Add. 15,251 with the Massorah on it חָרָה חָרָה. (Vide supra, letter ח, § 128.) Accordingly the heading ought properly to be חָרָה חָרָה חָרָה, since all the three instances occur in the same book.

חָרָה = § 409.

חָרָה and determined, occurs three times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 123b, on Isa. 10 23, which I have printed; (II) the same MS., fol. 130a, on Isa. 28 22; (III) the same MS., fol. 872a, on Dan. 9 27; (IV) Add. 15,250, fol. 382b, on the same passage; (V) Add. 15,251, fol. 414b, also on the same passage, and (VI) the printed Massorah on Isa. 10 23.

List II heads this Rubric חָרָה and records two only, omitting Dan. 9 27. But this apparent discrepancy is manifestly due to the fact that the Massorite simply designed this Rubric to record the instances which occur in the same book and a later Nakdan omitted from the heading the qualifying adjunct חָרָה after the חָ.

חָרָה = § 410.

חָרָה occurs twice in the Scriptures. And in two different senses. In Isa. 58 6 it denotes *tight bands* and in Ps. 73 4 *gangs*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 195b, on Ps. 73 4, which I have printed; (II) Arund. Orient. 16, fol. 301b, on the same passage; (III) Add. 15,250, fol. 286a, on Isa. 58 6, and (IV) the printed Massorah on Ps. 73 4 which alone emphasises the fact in the heading that it not only occurs twice but in two different senses חָרָה חָרָה.

ת"י"א = § 411.

תְּרַשְׁתֶּם occurs twice. And in two different senses. In the first instance it denotes *ye have plowed* (Judg. 14 18) and in the second *ye have sown* (Hosea 10 13).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 202*b*, on Hosea 10 13, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric **בִּי בְרִי לִישׁ**, thus emphasising the fact that it denotes two different things. As it occurs twice only, the heading ought to be **בִּי וּבְכִי לִישׁ** as it is in the preceding Rubric. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses and it also forms part of the alphabetical List of words which respectively occur twice in the same sense. (*Vide infra*, letter **ב**, § 427 and § 428, Vol. II, p. 217.)

ת"י"ב = § 412.

יִרְדֹּשׁ he shall plow, is twice plene. This future third person singular masculine occurs altogether four times. As it is spelt differently, being in two instances defective (Isa. 28 24; Prov. 20 4) and in two plene, the Massorah safeguards the variation in its orthography. This Rubric I have found in the printed Massorah Finalis only, letter **ר**, § 239.

ת"י"ג = § 413.

תִּתְּנֶה thou shalt plow, or thou shalt devise, occurs twice and is defective. This Kal future second person singular masculine occurs altogether seven times. In five instances it is **תִּתְּנֶה** (Ps. 28 1; 35 22; 39 18; 83 2) or **תִּתְּנֶה** (Ps. 109 1) and in two only is it pointed **תִּתְּנֶה**. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 126*a*, on Deut. 22 10, which I have printed, and (II) the printed Massorah on the same passage. As it is in both instances combined with **אֶל־**, the printed Massorah (List II) which heads this Rubric **בִּי לֹא תִרְדֹּשׁ** is incorrect. It is to be remarked that in the five instances in which it is differently pointed it denotes not listening to and answering prayer or keeping silence. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter **ב**, § 428, Vol. II, p. 217 &c.)

ת"י"ד = § 414.

תִּתְּנֶה he kept silence, is three times defective in this form. As the Hiphil form of the preterite third person, which occurs altogether six times, is in three instances with the *Yod* after the *Resh* with *Chirek* (Numb. 30 5, 8; 2 Kings 18 86) and in three without it; and, moreover, as this diversity of its spelling occurs within a few verses of each other, the design of the Massorah is to safeguard it against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 106*a*, on Numb. 30 15.

ת"י"ה = § 415.

תִּתְּנֶה. — The Hiphil form is seven times defective in the Scriptures. Whilst the preceding Rubric is restricted to the three instances in which the preterite is defective, this Massorah records all the Hiphil forms, whether past, present or future, in which the normal *Yod* is absent.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 59*a*, on Jerem. 38 27, which I have printed; (II) Orient. 4445, fol. 151*a*, on Numb. 30 12; (III) Arund. Orient. 16, fol. 150*a*, on Jerem. 4 19; (IV) the same MS., fol. 173*a*, on Jerem. 38 27; (V) Halle Ochlah Ve-Ochlah II, § 32, margin; (VI) the printed Massorah on Gen. 34 5, and (VII) the same on Jerem. 38 27.

ת"י"ו = § 416.

תִּתְּנֶה and he kept silence, is twice defective in the Pentateuch. As this Hiphil preterite third person singular masculine with the prefix *Vav*, which occurs altogether four times, is plene in two instances (Numb. 30 5, 8) and defective in two and, moreover, as these different spellings promiscuously occur in the same chapter, the design of the Massorah is to safeguard this variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 22*b* on Gen. 34 5.

ת"י"ז = § 417.

תִּתְּנֶה to keep silence, or be thou silent, occurs six times. Though it is the infinitive in three instances (Numb. 30 15; Job 13 5;

Esther 4 14) and imperative singular masculine in three (Judg. 18 19; Job 33 31, 33), yet the Massorah which has regard to the identity of the spelling only, groups these six instances together under one Rubric in accordance with its usual method.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 31*b*, on Judg. 18 19, which I have printed; (II) Orient. 4445, fol. 151*a*, on Numb. 30 15; (III) Add. 15,250, fol. 143*a*, on Judg. 18 19, and (IV) the printed Massorah on Job 13 5.

ת"י"ח = § 418.

תִּתְּנֶה ye shall be silent, occurs twice in the Scriptures, once defective and once plene. As this future second person plural masculine which occurs twice only, is differently spelt, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43*a*, on Exod. 14 14, which I have printed; (II) Arund. Orient. 16, fol. 325*b*, on Job 13 5; (III) Add. 15,250, fol. 40*a*, on Exod. 14 14; (IV) Add. 21,160, fol. 87*b*, on the same passage, and (V) the printed Massorah also on the same passage.

ת"י"ט = § 419.

תִּתְּנֶה an engraver of, is three times with *Pathach*. This noun occurs altogether thirteen times. In ten instances it is with *Kametz* under the *Resh* and in three instances only is it in the construct which is Massoretically called *Pathach*. Hence the Massorah safeguards the exceptional instances.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 21*a*, on Isa. 44 12, which I have printed; (II) St. Petersburg Codex of A. D. 916 on the same passage which gives the mnemonic sign only; (III) Arund. Orient. 16, fol. 138*a*, also on the same passage; (IV) Add. 15,251, fol. 57*a*, on Exod. 28 11; (V) Add. 21,160, fol. 111*a*, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Isa. 44 12. With the exception of Lists I and V all the Lists give the mnemonic sign.

ת"י"כ = § 420.

תִּתְּנֶה artificial works, or craftsmen, occurs three times. This quinqueliteral noun with *Kametz* under the *Resh* occurs altogether six times. In three instances it is **תִּתְּנֶה** with *Kametz* under the *Cheth*, being the plural of **תִּתְּנֶה** engraver (Hosea 13 2; Zech. 2 3; 1 Chron. 29 5), and in three it is with *Chateph-Pathach*, the plural of **תִּתְּנֶה**. Hence the Massorah indicates the variation in the graphic signs of the first letter.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 239*b*, on 1 Chron. 4 14, which I have printed; (II) Add. 15,251, fol. 315*b*, on the same passage; (III) Vienna Codex No. 35 also on the same passage, and (IV) the printed Massorah Finalis, letter **ר**, § 242.

ת"י"כ"א = § 421.

תִּתְּנֶה deaf, is three times with the accent on the ultima . . . and once it is with the prefix *Vav*. That is, when it denotes deafness, this trilateral is not only with *Tere* but with the accent on the *Resh*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Orient. 2849, fol. 93*b*, on Levit. 19 14, which I have printed; (II) Orient. 5404, fol. 92*b*; (III) Add. 15,250, fol. 67*a*; (IV) Add. 15,451, fol. 82*b*, and (V) the printed Massorah, all on the same passage.

ת"י"כ"ב = § 422.

תִּתְּנֶה deaf, is three times *Milra* . . . and once it is with the prefix *Vav* . . . and twice it is *Milél*. In the two instances in which it is with the accent on the penultima this trilateral is **תִּתְּנֶה** with *Segol*. This expanded form of the Rubric is from Add. 21,160, fol. 167*b*, on Levit. 19 14. It will be seen that it comprises both the preceding Rubric and the following one.

ת"י"כ"ג = § 423.

תִּתְּנֶה occurs twice in two different senses. In the first instance it is an adverb denoting *silently, secretly* (Josh. 2 1) and in the second it is a proper name *Haresh* (1 Chron. 9 15).

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Add. 15,251, fol. 125*b*, on Josh. 2 1, which I have printed; (II) Arund. Orient. 16, fol. 244*a*, on

1 Chron. 9 15; (III) Add. 15,461, fol. 146a, on Josh. 2 1, and (IV) Vienna Codex No. 86, on 1 Chron. 9 15. List II heads this Rubric **בַּיּוֹם הַזֶּה**, simply emphasising the fact that it is with the accent on the penultima. Lists I and IV, which head **בַּיּוֹם לִישׁוֹ**, do not notice the position of the accent, but confine themselves to its difference in the sense; whilst List III, which is headed **בַּיּוֹם הַזֶּה בְּהִשָּׁבֵת הַלַּלְלִים הַזֵּה**, points out both these characteristics. This Rubric forms part of the alphabetical List of words which respectively occur twice in the same sense (*vide infra*, letter **ב**, § 427) and of the alphabetical List of words which respectively occur twice in two different senses (*vide infra*, letter **ב**, § 428), as well as of the alphabetical List of trilateral words which respectively occur twice. (*Vide supra*, letter **א**, § 283.)

תכ"ד - § 424.

חָשַׁב אֵל. Normally the verb **חָשַׁב** to think, to meditate, especially when used in a bad sense, is combined with the preposition **עָלַי** against. (Comp. 2 Sam. 14 18; Jerem. 18 18; Micah 2 8; Nah. 1 11; Esther 8 8; 9 25). As it is in three instances only that it is combined with **עָלַי**, the Massorah safeguards this abnormal combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 212b, on Nah. 1 9, which I have printed; (II) the printed Massorah on Jerem. 49 20, and (III) the same on Jerem. 50 46.

תכ"ה - § 426.

וְחָשַׁב and to devise, occurs twice in the Scriptures. By fixing the number at two, the design of this Rubric is to militate against the reading **לִישׁוֹ** without the prefix **Vav** in Exod. 35 32, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 150a, on 2 Chron. 2 13.

תכ"ז - § 427.

וַיַּחְשְׁבֶיהָ and he thought her, occurs three times in the Scriptures. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 25b, on Gen. 38 15, which I have printed; (II) the same MS., Vol. I, fol. 173a, on 1 Sam. 1 18; (III) Add. 15,250, fol. 146a, on the same passage; (IV) Add. 15,251, fol. 152a, also on the same passage; (V) the printed Massorah on Gen. 15 6; (VI) the same on Gen. 38 15, and (VII) the same on 1 Sam. 1 13. List I alone gives the mnemonic sign.

תכ"ח - § 428.

וַיַּחְשְׁבוּ they shall devise, occurs twice. This future third person plural masculine with **Sheva** under the **Shin** from **חָשַׁב**, occurs altogether five times. In one instance it is **וַיַּחְשְׁבוּ** the Niphal (Deut. 2 11), in two instances it is **וַיַּחְשְׁבוּ** the Piel recorded below, § 430, and in two it is the Kal. As the two Piel instances are protected in a separate Rubric, the Massorah here safeguards the two Kal passages. As in the only other instance in which this Kal future third person plural masculine occurs it is **וַיַּחְשְׁבוּ** with **Cholem** on the **Shin**, which is due to its distinctive accent (Isa. 13 17), and not with **Sheva**, it is excluded, being outside the scope of this Massorah.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Ps. 41 8, which I have printed, and (II) the printed Massorah on the same passage.

תל"א - § 428.

וּמְחַשְׁבֵי devising, is always defective with one exception. This participle occurs altogether fourteen times. It is defective in thirteen instances and plene in one passage only. The Massorah, therefore, safeguards the solitary exception. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 138a, on Exod. 39 8.

תל"ב - § 429.

וְנִחְשְׁבוּ we are counted, occurs three times. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 294b, on Ps. 44 23, which I have printed; (II) the same MS., fol. 327b, on Job 18 3; (III) Add. 15,250, fol. 21a, on Gen. 31 15; (IV) the same MS., fol. 327a, on Ps. 44 23; (V) the same MS., fol. 361a, on Job 18 3; (VI) Add. 15,251, fol. 897b, on the same passage, and (VII) the printed Massorah on

Gen. 31 15. The addition at the end of List II which states that one occurs in the Law, one in the Prophets and one in the Hagiographa (**א ב כ**) is incorrect, since two are in the Hagiographa and none in the Prophets. It has manifestly been added by an ignorant Scribe to fill up the line.

ת"ל - § 430.

וְיַחְשְׁבוּ they shall reckon, or devise, occurs three times. This Rubric, which I have found in the printed Massorah Finalis only, letter **ר**, § 245, is incorrect. This Piel future third person masculine occurs twice only, as is attested by the Massorah itself (*vide supra*, § 427) where Dan. 11 25, which is here wrongly given as Piel, is rightly recorded as one of the Kal instances. It is the addition of an ignorant Scribe who, as usual, altered the original heading **ב** into **י** in accordance with this mistaken passage.

תל"ג - § 431.

וְיַחְשְׁבוּ invention, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 286a, on Eccl. 7 29.

תל"ד - § 432.

וְיַחְשְׁבוּ hold ye your peace, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 98a, on 2 Kings 2 3, which I have printed, and (II) Add. 15,250, fol. 198b, on the same passage.

תל"ה - § 433.

וְיַחְשְׁבוּ being still, occurs four times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 169a, on Judg. 18 9, which I have printed; (II) the same MS., Vol. II, fol. 297b, on Neh. 8 11; (III) Arund. Orient. 16, fol. 96a, on 1 Kings 22 3; (IV) Add. 15,251, fol. 199a, on the same passage, and (V) the printed Massorah on Judg. 18 9.

תל"ו - § 434.

וְיַחְשְׁבוּ uncovered, or *Hasupha*, occurs three times, twice it is with **Aleph** and once with **He**. In the two instances in which it ends in **Aleph** it is the proper name *Hasupha* (Ezra 2 43; Neh. 7 46); and in the one instance in which it ends in **He** it is the participle feminine (Ezek. 4¹-7). The Massorah, which has regard to the identity of the sound, irrespective of the difference in the sense, groups them together in one Rubric because they are homonyms.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 373a, on Ezra 2 43, which I have printed; (II) the same MS., fol. 388b, on Neh. 7 46; (III) Add. 15,250, fol. 389a, on Ezra 2 43, and (IV) Vienna Codex No. 35, on the same passage.

All the four Lists, however, simply record the fact that in the two instances in which it is a proper name it terminates in **Aleph** and that the participle ends in **He**; and though none of them indicate any difference in the orthography of the proper name, it is certain that in Ezra 2 43 it is **חָשְׁפָה** plene and that in the parallel passage Neh. 7 46 it is **חָשְׁפָה** defective. This is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710-11, Arund. Orient. 16; Add. 15,250; Add. 15,251, &c. Accordingly **חָשְׁפָה** at the end of this Rubric should be **חָשְׁפָה**.

תל"ז - § 435.

וְיַחְשְׁבוּ occurs twice, and is defective. For this Rubric see above, letter **ח**, § 89.

תל"ח - § 436.

וְיַחְשְׁבוּ darkness, occurs four times in this form, twice plene and twice defective. That is, this feminine noun singular, without and with the prefixes (**בְּ**), which occurs altogether four times, is differently spelt. Hence the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,250, fol. 11b, on Gen. 15 12, which I have printed; (II) Add. 21,160, fol. 2a, on the same passage, and (III) the printed Massorah Finalis, letter **ר**, § 250. The heading **בְּ** in the List which I have printed, is manifestly wrong

and ought to be ... This is not only evident from the addition ... after the last catchwords which describe this single instance as plene, but is attested by List II, which is headed ... and which has at the end ... viz. Ps. 139 12. The printed Massorah (List III) is simply headed ... using ... as synonymous with ... and entirely ignores the variation in its orthography.

תליז = § 437.

השקל he was dark, occurs four times in the Scriptures. That is, with Shin in contradistinction to קשקש the preterite third person singular masculine with Shin recorded below, § 439.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 36, on Isa. 5 30, which I have printed; (II) the same MS., Vol. II, fol. 229b, on Job 18 6; (III) St. Petersburg Codex of A. D. 916, on Isa. 5 30; (IV) the same Codex on Ezek. 30 18, where it is given as the contrast to § 439; (V) Arund. Orient. 16, fol. 121a, on Isa. 5 30; (VI) Halle Ochlah Ve-Ochlah II, § 271, and (VII) the printed Massorah on Job 18 6. On Lament. 4 8, where the printed Massorah simply mentions this Rubric and refers for the List to Job 18 6, the design of this Massorah is indicated in the heading, viz. בלישן it occurs four times denoting darkness, in contradistinction to the passages where it is קשקש.

תליח = § 438.

השקל and darkness, occurs twice. That is, in contradistinction to the other two instances in which it is קשקש with Shin and Tzeret, the participle of קשקש to withhold (Prov. 10 19; 11 24).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 1a, on Gen. 1 2, which I have printed; (II) Arund. Orient. 16, fol. 384b, on Job 38 19, and (III) the printed Massorah on Gen. 1 2.

תליט = § 439.

השקל he withheld, occurs seven times. The design of this Massorah is to safeguard this preterite with Shin against its being mistaken for the preterite קשקש with Shin recorded in § 437.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 209b, on 2 Sam. 18 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 30 18; (III) Arund. Orient. 16, fol. 59b, on 1 Sam. 25 39; (IV) Add. 16,451, fol. 28b, on Gen. 39 9; (V) Add. 21,160, fol. 41b, on the same passage; (VI) Halle Ochlah Ve-Ochlah II, § 270, and (VII) the printed Massorah on Gen. 39 9. List II heads this Rubric קשקש חסר וקרי בשקל חסר. Like all the other Lists it records identically the same seven instances, since קשקש is manifestly a clerical error for קשקש 1 Sam. 25 39. List VII heads it קשקש חסר thus indicating the design of the Massorah. The mnemonic sign I have found in the printed Massorah only, where it is given twice without the List, once on Ezek. 30 18, and once in the Massorah Finalis, letter ט, § 253.

תליז = § 440.

השקל thou hast withheld, is three times written with Shin in this form. That is, this quadriliteral is here the preterite second person singular masculine with Shin, in contradistinction to the only other instance where it occurs and where it is קשקש a noun in construct with Shin (Ps. 18 12). This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 10b, on Gen. 22 12.

תליא = § 441.

השקל thou shalt not withhold, or spare, according to the Easterns is twice plene . . . but according to the Westerns the second is plene and the other is defective.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 254a, on Prov. 24 11. Though we are expressly told that the Babylonians read it קשקש plene in both instances, yet the St. Petersburg Codex of A. D. 916 or the so-called Babylonian Codex, has it קשקש defective in Isa. 58 1 in accordance with the Standard Palestinian Codices viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 16,250; Add. 16,251; Add. 16,451 &c. The glossator, however, as is not infrequently the case in this MS., deliberately altered the original

reading by placing a Vav over the word and remarked against it in the margin מל כתיב to make it conformable to the Babylonian reading. From the notes on this passage in my edition of the Bible it will be seen that the earliest editions exhibit the Eastern reading.

תמיב = § 442.

השקל a sign for. This noun, whether it denotes amber as the Authorised Version has it, or electrum (ηλεκτρον) as the Septuagint, the Vulgate and the Revised Version margin render it, occurs altogether three times and is restricted to Ezekiel. And though it is in all the three passages preceded by exactly the same construct קשקש like the appearance of, yet it exhibits in each case a different form. In the first instance it is with the prefix He i. e. קשקש השקל (Ezek. 1 4); in the second it is without this prefix i. e. קשקש השקל (Ezek. 1 27); whilst in the third instance it is not only with this prefix, but is with the paragogic He, i. e. קשקש השקלה (Ezek. 8 2). Hence the Massorah safeguards this variation against its being made uniform.

This Rubric I have found in the printed Massorah only, on Ezek. 1 27.

תמיג = § 443.

השקל יהוה Jehovah delighted, occurs twice. The phrase which denotes the love, delight or pleasure of Jehovah for, or in any persons, people or things, is normally קשקש יהוה (comp. Jerem. 14 10; Hosea 8 13; Micah 6 7; Ps. 40 14; 85 3; 119 108; 147 11; 149 4; Prov. 16 7). As it is in these two instances only that the verb קשקש is combined with the Tetragrammaton, the Massorah safeguards this exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 127b, on Deut. 7 7, which I have printed; (II) Orient. 5404, fol. 126b, on the same passage; (III) Add. 21,160, fol. 270a, on Deut. 10 15, and (IV) Vienna Codex No. 35, on the same passage. The latter rightly heads this Rubric ב' ובה' since the two instances occur in the same book.

תמיד = § 444.

השקל and their fillets, is twice plene. As this noun which occurs altogether eight times, is defective in six instances (Exod. 27 10, 11; 36 38; 38 10, 11, 19) and plene in two only, the Massorah safeguards the exceptional orthography. This protection is all the more necessary, since the two different spellings are promiscuously used not only in the same chapter, but in alternate verses (Exod. 38 11, 12, 17, 19).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 60b, on Exod. 38 12, which I have printed; (II) Orient. 2349, fol. 80b, on the same passage; (III) Orient. 5404, fol. 79b, also on the same passage, and (IV) the printed Massorah on Exod. 36 38. The latter heads this Rubric חסר בשקל חסר וקרי בשקל חסר.

תמיה = § 445.

השקל occurs twice, once with Pathach and once with Kametz. Though this trilateral is in the first instance the preterite third person singular masculine denoting he is broken (Jerem. 50 2) and in the second is a noun signifying terror, the Kametz being due to its pausal accent Soph-Pasuk (Job 41 26), the Massorah, as usual, groups them together because they are homonyms. This Rubric I have found in the printed Massorah Finalis only, letter ט, § 254.

תמיז = § 446.

השקל they are broken, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 58a, on Jerem. 46 5.

תמיז = § 447.

השקל the Hittites, occurs five times in the Scriptures. That is the plural, in contradistinction to the thirty-one instances in which it is השקל the singular.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 243a, on 2 Kings 7 6, which I have printed; (II) the same MS., Vol. II, fol. 149b, on 2 Chron. 1 17; (III) Arund. Orient. 16, fol. 19a, on Judg. 1 26; (IV) the same MS., fol. 102b, on 2 Kings 7 6; (V) the same MS., fol. 257b, on 2 Chron. 1 17; (VI) Add. 16,251, fol. 188b, on Judg. 1 26, and (VII) the printed Massorah on the same passage.

תמ"ח = § 448.

תמ"ח to seal up, is four times plene [in this form]. That is, in the form terminating in ט. There are altogether twelve instances in which the different tenses of this verb end in ט. In eight it is ט without the Vav (1 Kings 21 8; Jerem. 32 10; Job 9 7; 33 16; Esther 8 10; Dan. 9 24, 24; 12 4) and in four it is ט with the Vav. Hence the Massorah safeguards the orthography of the minority.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 169a, on Jerem. 32 44, which I have printed; (II) the same MS., fol. 362a, on Esther 8 8; (III) Add. 15,251, fol. 407a, on the same passage; (IV) Add. 21,160, fol. 318a, also on the same passage, and (V) the printed Massorah on Isa. 8 16.

תמ"ט = § 449.

תמ"ט son-in-law of, occurs four times in the Scriptures... and once it is with the prefix Vav. This trilateral noun occurs altogether fourteen times. In ten instances it is with Kametz or in the absolute, which is Massoretically called with Dagesh, and in four only it is with the Vav. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 37a, on Exod. 4 25, which I have printed; (II) the same MS., Vol. I, fol. 167a, on Judg. 15 6; (III) the same MS., Vol. I, fol. 244a, on 2 Kings 8 27; (IV) Arund. Orient. 16, fol. 29b, on Judg. 15 6; (V) Halle Ochlal Ve-Ochlal, Supplement fol. 132a; (VI) the printed Massorah on Exod. 4 25, and (VII) the same on 2 Kings 8 27. List II heads this Rubric with דרשתי, thus showing that דרשתי is used to denote the construct; whilst the Massorah in Cambridge Add. 465 on Judg. 15 6 heads it with דרשתי which, as we have seen, is Massoretically used to denote the same. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix Vav and once with it. (Vide supra, letter ט, § 75.)

ת"ט = § 450.

ת"ט he shall be broken, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 191b, on Isa. 31 4. It is incorrect, since this Kal future third person singular masculine occurs altogether five times. In four instances it is from ת"ט to be broken (Isa. 7 8; 30 31; 31 4; Job 39 22) and in one instance it is from ת"ט to descend (Jerem. 21 13). As it is three times with Pathach under the Cheth (Isa. 7 8; 30 31; Jerem. 21 13) and twice with Kametz, which is due to its distinctive or pausal accent (Isa. 31 4; Job 39 22), it is evident that the design of this Massorah is to record the two Kametz instances. This is established beyond a doubt by the Massorah Parva in Arund. Orient. 16; Add. 15,250 and Add. 15,251, which remarks on ת"ט Isa. 31 4 ק, thus showing that the two instances are those with Kametz. When the Massorah Parva in Harley 5710-11 and Harley 5720 remarks on the same passage ל וק קמץ, it simply denotes that with Zakeph-Kametz it is unique, since in the other passage where it occurs with Kametz it is ת"ט with Soph-Pasuk. This explains the apparently contradictory printed Massorah Parva on Isa. 31 4, which states that with Zakeph-Kametz it is unique and that other Massorahs notice the two instances with Kametz (ת"ט ל סא נחט ב), the one with Zakeph-Kametz which is unique and the other with Soph-Pasuk and Kametz which is also unique. From this analysis it is evident that the catchwords למחר ולמחרת Isa. 31 4 in this Rubric are a mistake for למחרת למחרת Job 39 22, which is the second Kametz instance.

תנ"א = § 451.

תנ"א thou shalt be dismayed, is twice with Zakeph. That is Zakeph-Katon. With Kametz this future occurs altogether eight times. In four instances it is with the pausal accent Soph-Pasuk (Deut. 1 21; 31 8; Jerem. 31 6; 1 Chron. 22 13) and in two with the pausal accent Athnach (Josh. 1 9; Ezek. 2 6). As it is in these two instances only that it is simply with disjunctive Zakeph, the Massorah safeguards the exceptional accent. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5b, on Josh. 8 1. The accent here is Zakeph-Katon as I have given it.

תנ"ב = § 452.

תנ"ב Variations throughout the Scriptures. The variations exhibited in the following Lists which the Massorites have compiled, constitute some of the most important materials for

textual criticism. These duplicates disclose deliberate orthographical alterations, dialectical changes, changes to safeguard Divine names and sacred things, changes for the sake of euphemy not systematically carried through, variations arising from the different solution of abbreviations by different Schools of textual redactors, condensations, expansions, ditographs, omissions due to homoeoteleuta and other scribal errors. In their earlier efforts to record these variations the Massorites collected single groups, contrasting the deviations in two, three or four similar passages only. These single links they formed into separate Rubrics, generally with the heading ט"ט a sign or Nota Bene. In this form I collected a number of these Links from different MSS. and have given them in letter ט, §§ 194-484, Vol. II, pp. 341-360 and in Vol. III, §§ 13-112, pp. 367-371.

תנ"ב-תצ"ה = §§ 452-495.

The Pentateuch.

The basis of the List of variations in the Pentateuch is from Orient. 4227, fol. 275b-278a, which has the following heading ושלמו הלוי החרה ודמיון חלוקה פסוקי החרה ודמיון. Being the first attempt on the part of the Massorite to collect the scattered materials and to arrange them in one long List it is simply incipient. I have, therefore, endeavoured to complete it as far as possible by incorporating in it the absent instances given in the separate סימנים of other MSS. which I was able to find. These I inserted in their proper places in accordance with the sequence of chapter and verse. To render the variations more apparent I have printed the chapter and verse of the first passage with which the variation is contrasted, in thicker type.

תצ"ו-תק"א = §§ 496-500.

תצ"ו Joshua. — The Lists of variations in Joshua given in §§ 496-500 I compiled from the סימנים recorded in the different MSS.

תק"א-תקס"ז = §§ 501-567.

תק"א Judges-Malachi. — The Lists which exhibit the variations in these books are from Arund. Orient. 16, fol. 225b-233b. These Lists I have also supplemented from the סימנים given in the MSS.

תקס"ח-תקע"א = §§ 568-571a.

תקס"ח the Psalms. — The List which gives the variations in the Psalter itself and those between the Psalms and other Scriptures, is from Orient. 2212, fol. 230b-231a. I have supplemented it from the different סימנים in the MSS.

תקע"א = § 571b.

תקע"א the Psalms and Chronicles. — This List of variations between the Psalms and Chronicles is from Arund. Orient. 16, fol. 235b. I have reproduced it exactly as it is in the MS. so as to give the student some idea of the difficulty in deciphering these Lists and furnishing the respective catchwords with chapter and verse.

תקע"ב = § 572.

תקע"ב Proverbs. — Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 235b, and (II) Orient. 2212, fol. 231a. I have incorporated into it the additions from the different סימנים.

תקע"ג = § 573a.

תקע"ג Job. — The Job List of variations marked § 573a is from Orient. 2212, fol. 231a, which I have completed from the different סימנים in the MSS.

תקע"ד = § 573b.

This List is from Arund. Orient. 16, fol. 235b. I have reproduced it as it is in the MS. for the reason given above in § 571b.

תקע"ד-תקע"ה = §§ 574-578.

תקע"ד the Five Megilloth. — Of these Rubrics, which respectively exhibit the variations in Canticles, Ruth, Lamentations, Ecclesiastes and Esther, I collated two Lists: (I) Arund. Orient. 16, fol. 235b-236a, and (II) Orient. 2212, fol. 231a-b, supplemented by additional instances given in the סימנים in the MSS.

תקע"ט-תקס"ט = §§ 579-580.

תקע"ט Daniel. — Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 236a, and (II) Orient. 2212, fol. 231b. As in the

case of the other Lists I supplemented it with the additional instances given in the ספרים in the MSS.

תקפ"א-תקפ"ב = §§ 581—583.

עזרא ונחמיה *Ezra and Nehemiah*. — As has already been stated, these two books are treated as one in the Massorah and in the MSS. of the Bible. Of this Rubric, which records the variations in Ezra alone as well as the one which exhibits the variations in the duplicate records, I collated two Lists: (I) Arund. Orient. 16, fol. 286a, and (II) Orient. 2212, fol. 292a.

תקפ"ג = § 584.

היהוש הראשון *the First Register*. — Of this Rubric, which records the families who returned from Babylon unto Jerusalem, contained in Ezra 2 9—10 1, I collated two Lists: (I) Arund. Orient. 16, fol. 286a—b, which I have printed, and (II) Orient. 2212, fol. 282a.

תקפ"ד-תקפ"ה = § 585—586.

היהוש השני *the Second Register*. — Of this Rubric, which is given in Nehemiah 7 8—8 1, I collated two Lists: (I) Arund. Orient. 16, fol. 286b, which I have printed, and (II) Orient. 2212, fol. 282b.

תקפ"ו = § 587.

לכרי הימים. — *Thirty six verses exhibit variations in Chronicles*. As in the parallel passages of the other Scriptures certain forms of words are used from which those in Chronicles differ, the design of this Massorah is to safeguard these variations against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 287b, on 1 Chron. 1 42. It will be seen that though the heading states that there are thirty-six such expressions, the Rubric itself records thirty-two only. Moreover the variations alone are given without the alternative readings in the parallel passages with which these readings are contrasted. I have, therefore, compiled § 587b exhibiting the words from which those in the List before us (§ 587a) differ. But even the List of thirty-six words must be regarded as incipient, since more than ten are omitted, as will be seen by comparing this List with r, § 464, which records the variations between Genesis and Chronicles. These two Lists supplement each other.

תקפ"ז = § 588.

לכרי הימים. — This Rubric, which is from Orient. 1212, fol. 229a—230b, I have reproduced as it is in the MS. as an exercise for the Massoretic student in deciphering the Massorah.

תקפ"ח = § 589.

הבדלים שבין בן אשר ובין בן נפתלי *the Differences between Ben-Asher and Ben-Naphtali*. As I have fully discussed the rise and development and character of the differences between these two rival redactors of the Hebrew text, I must refer the student to this description in my *Introduction to the Massoretic-Critical Edition of the Bible*, chap. X, p. 241 &c.

Genesis. — Of the differences recorded in Genesis I collated six Lists, four in MSS. and two printed: (I) Add. 15,251, fol. 8b—4a, which gives fifty-four of these instances; (II) Orient. 2201, fol. 110a, which records forty-two; (III) Add. 15,250, fol. 1a, which gives fifty-one; (IV) Orient. 4227, fol. 272a, which records fifty-four and which are more clearly indicated; (V) the *editio princeps* of the Rabbinic Bible by Felix Pratensis, Venice 1517, where the List is for the first time printed at the end of the last volume without any indication whatever in what these differences consist, and (VI) the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim, Venice 1524—25, at the end of Vol. IV which records fifty-two variations. Though differing in their respective numbers, all the six Lists coincide in giving precisely the same instances as far as they go and manifestly exhibit the same recension.

תק"ט = § 590.

לישנא אדרינא *Another recension*. — This Rubric I printed from the *Mukaddimat* or Liturgical Introduction to the Pericopes by Samuel Ha-Rophè, Orient. 2482—84, fol. 36a &c. I have here given it in Hebrew, but the Arabic original I printed in the

Massorah Vol. III, p. 6—14. It will be seen that the twelve Pericopes into which Genesis is divided exhibit, according to this recension, thirty-nine variations between Ben-Asher and Ben-Naphtali. The Summary of these I have given at the end of each Pericope in my edition of the Bible.

תקצ"א = § 591.

Exodus. — Of this recension I have collated six Lists, four in the same MSS. as those which give the instances in Genesis and two in the same editions. Though the List which I have printed contains forty-six instances, List II which is from Orient. 2201, fol. 100a—b; and List V, which is in the *editio princeps* of the Rabbinic Bible, record forty-two; List III which is in Add. 15,250, fol. 1b, gives forty-one; List IV which is in Orient. 4227, fol. 272a—b gives forty-three, whilst List VI which is in the first edition of the Rabbinic Bible with the Massorah, records thirty three instances.

תקצ"ב = § 592.

לישנא אדרינא *Another Recension*. — This List, the Arabic original of which I have given in Vol. III, p. 7, § 592, is from the *Mukaddimat*, Orient. 2482, fol. 190a &c. According to this recension the eleven Pericopes into which Exodus is divided exhibit twenty variations only. With this the Massoretico-Grammatical Treatises in the Yemen MSS. fully coincide (comp. *The Massorah*, Vol. III, § 592b, p. 8—9).

תקצ"ג = § 593.

Leviticus. — Of this recension of the Rubric which records twenty-four instances I collated six Lists, four in MSS. and two printed in the same Codices and editions as the preceding Rubric. In the List which I have printed Levit. 25 44 ought to be 23 44.

תקצ"ד = § 594.

לישנא אדרינא *Another Recension*. — This recension is from Orient. 2483, fol. 64b &c. In this recension, Leviticus which consists of ten Pericopes exhibits sixteen points of difference only. With this number the Massoretico-Grammatical Treatises in the Yemen MSS. agree (comp. *The Massorah*, Vol. III, § 594b, 9—10).

תקצ"ה = § 595.

Numbers. — For this recension, which exhibits fifty-seven points of difference, I collated the same four MSS. and the two editions.

תקצ"ו = § 596.

לישנא אדרינא *Another Recension*. — Whilst the preceding recension records no fewer than fifty-seven instances, this recension exhibits twenty-four only in the ten Pericopes into which the book of Numbers is divided. This List is from the same MS., viz. Orient. 2483, fol. 283 &c. The Massoretico-Grammatical Treatises in the Yemen MSS. give only twenty-one differences, and even these vary in four Pericopes. Thus for instance in Pericope No. 4 or שלח = Numb. 13 1—15 41 the Yemen Treatise gives five instead of seven, omitting 15 14 and 24. In Pericope No. 5 or קרח = Numb. 16 1—18 32 it gives one instead of two, omitting 16 28. In Pericope No. 7 or בלק = Numb. 22 2—25 9 it gives one more, viz. לך 24 7; whilst in Pericope No. 10 or מנעו = Numb. 33 1—36 13 it has one less, omitting 36 1 (comp. *The Massorah*, Vol. III, § 596b, p. 14).

תקצ"ז = § 597.

Deuteronomy. — Of this recension of the Rubric, which records fifty instances, I collated six Lists, four in the same MSS. specified in the preceding Lists and two printed. In Felix Pratensis' Bible Deuteronomy has no heading and follows the Esther List.

תקצ"ח = § 598.

לישנא אדרינא *Another Recension*. — In Deuteronomy, which is divided into eleven Pericopes, this recension records nineteen differences only against the fifty given in the former recension. The Massoretico-Grammatical Treatises in the Yemen MSS. give eighteen only, omitting Deut. 26 19 (comp. *The Massorah*, Vol. III, § 598, p. 14).

תקצ"ט = § 599.

Joshua. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 233b—234a, in which the points of difference are not indicated; (II) Harley 1528, fol. 3a, which records twenty-two instances, giving minutely the points of variation which I have printed in Vol. III, § 599, p. 15; (III) my own MS., No. 1, fol. 7b, which records the same twenty instances, also minutely marked; (IV) the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 9, which is identical with Jacob b. Chayim's (List III), giving exactly the same thirty instances with precisely the same points of difference.

תרי = § 600.

Judges. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234a, which records twenty-seven instances and which I have printed; (II) my own MS., No. 1, fol. 8a, which records twenty-two, omitting the following five Judg. 8 6; 10 6; 17 10; 18 11, 29; (III) Harley 1528 giving nineteen only, which I have printed in Vol. III, § 600, p. 15; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 10. The latter is simply a reproduction of List IV giving identically the same thirty-six instances.

תרי"א = § 601.

Samuel. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234a, which records thirty-eight instances and which I have here printed; (II) my own MS., No. 1, fol. 8a, which records thirty-four instances, omitting the following four 1 Sam. 18 17; 22 17; 24 11; 25 25; (III) Harley 1528, fol. 3b—4a, which records forty-nine and which I have printed in Vol. III, § 601, p. 15 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, which records nineteen only, and (V) Walton's Polyglot, Vol. VI, p. 10, which as usual, gives identically the same number.

תרי"ב = 602.

Kings. — Of this Rubric I have collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234a—b, which records forty-six instances and which I have printed; (II) my own MS., No. 1, fol. 8a—b, which records thirty-five instances only, omitting the following eleven 1 Kings 8 4; 9 3; 13 4; 1 Kings 7 2, 13; 9 2, 27; 13 2; 16 1; 19 27, 28; (III) Harley 1528, fol. 4a, which records thirty-two only and which I have printed in Vol. III, § 602, p. 16 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records forty-two, and (V) Walton's Polyglot, Vol. VI, p. 10, which gives identically the same number.

תרי"ג = § 603.

Isaiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234b, which records thirty-one instances and which I have printed. The additional six marked MS. are as follows: (1) Isa. 1 6; (2) Isa. 1 18; (3) Isa. 1 20; (4) Isa. 29 24 these are from the Massorah Parva in Harley 5720 on the respective passages; (5) Isa. 28 4 is from the Massorah Parva in Harley 5710—11, and (6) Isa. 30 23 which is one of the few instances in which Ben-Asher and Ben-Naphtali differ in their readings of the consonantal text, is from the Massorah Parva in Add. 15,251 on this passage; (II) my own MS., No. 1, fol. 8b, which records thirty-three instances, omitting the following four Isa. 19 24; 30 23; 40 18; 44 26; (III) Harley 1528, fol. 4a, which records thirty-six instances and which I have printed in Vol. III, § 603, p. 17; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records thirty-five, and (V) Walton's Polyglot, Vol. VI, p. 10, which gives identically the same as List IV.

תרי"ד = § 604.

Jeremiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 234b—235a, which records forty instances and which I have printed. The additional Jerem. 27 19 instance marked MS. is from the Massorah

Parva in Add. 15,251 on this passage and exhibits one of the rare instances in which Ben-Asher and Ben-Naphtali differ in their readings of the consonantal text; (II) my own MS., No. 1, fol. 8b—9a which records thirty-five instances, omitting the following six, Jerem. 22 1; 25 29; 27 19; 34 16; 35 15; 38 14; (III) Harley 1528, fol. 4b and continued on 9a, which records fifty-one instances and which I have printed in Vol. III, § 604, p. 17 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records thirty-five, and (V) Walton's Polyglot, Vol. VI, p. 10, which reproduces the same thirty-five instances.

תריה = 605.

Ezekiel. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 235a, which records fifty-nine. Ezek. 14 6 marked MS., which I have added is from the Massorah Parva on this passage in Add. 15,251. It exhibits one of the rare instances in which Ben-Asher and Ben-Naphtali differ as to the order of the words in the text; (II) my own MS., No. 1, fol. 9a, which records fifty-three instances, omitting the following seven; Ezek. 4 4; 5 15; 14 16; 16 10; 21 18; 23 36; 45 5; (III) Harley 1528, fol. 9a—b which records forty-eight instances, and which I have printed in Vol. III, § 605, p. 18 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which records fifty-four, and (V) Walton's Polyglot, Vol. VI, p. 10—11, which gives identically the same fifty-four instances.

תריז = § 606.

The Minor Prophets. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 235a—b, which records twenty-eight instances and which I have printed; (II) my own MS., No. 1, fol. 9b, which records twenty-six instances, omitting the following two יא וזחור יד which does not occur and which is, therefore rightly omitted and Jonah 1 16; (III) Harley 1528, fol. 9b, which records thirty-two and which I have printed in Vol. III, § 606, p. 19 &c.; (IV) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV which gives twenty-nine, and (V) Walton's Polyglot Vol. VI, p. 11, which reproduces the same twenty-nine instances.

תרי"ז = § 607.

The Psalms. — Of this Rubric I collated four Lists, two in MSS. and two printed: (I) my own MS. No. 1, fol. 9b—10b, which I have printed and which records 194 instances only. The following twenty instances I have added from later editions Ps. 18 30; 25 5; 35 10; 39 7; 51 2; 58 7, 7; 59 6; 61 1; 66 4; 69 1; 81 1; 83 13; 85 1; 107 32; 119 94, 124; 121 8; 122 4; 132 12; whilst two which are in this List, viz. Ps. 83 13 באשרו and Ps. 107 32 באיירומתו בני ירושלה and Ps. 107 32 באיירומתו בני ירושלה I have inadvertently omitted; (II) Harley 1528, fol. 9b—10a, which I have printed in Vol. III, § 607, and which is simply a fragment, breaking off with Ps. 58 7; (III) the printed Massorah at the end of Vol. IV which, like List I, also records 194 instances, but varies somewhat in the examples, and (IV) Walton's Polyglot, Vol. VI, p. 11—12, which is a reproduction of Jacob b. Chayim's Massorah (List III).

תריח = § 608.

Proverbs. — Of this Rubric I collated three Lists, one in MS. and two printed: (I) my own MS., No. 1, fol. 11a—b, which I have printed; (II) the printed Massorah in Jacob b. Chayim's Rabbinic Bible at the end of Vol. IV, and (III) Walton's Polyglot, Vol. VI, p. 12—13. Both these Lists give identically the same thirty-one instances only, and omit באיירומתו בני ירושלה Prov. 1 11 which I have also inadvertently omitted.

תריט = § 609.

Job. — Of this Rubric I collated three Lists, one in MS. and two printed: (I) my own MS., No. 1, fol. 10b—11a, which records fifty-nine instances and which I have printed. The following ten instances I have added; two from the Massorah Parva in Harley 5710—11 marked MS., viz. Job 33 11; 40 11 and eight from later editions, viz. Job 5 4; 6 5; 21 19; 30 1, 8, 26; 34 25; 38 3; (II) the printed Massorah at the end of Vol. IV which also records fifty-nine only, and (III) Walton's Polyglot, Vol. VI, p. 12, which reproduces Jacob b. Chayim's List. Though the List which I have printed records fifty-

I have printed in *Chwolson's Festschrift*, p. 153; (II) Arund. Orient. 16, fol. 34b—35a at the end of Judges; (III) Add. 15,251, fol. 10a; (IV) Codex Merzbacher, fol. 7a; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 14.

In analysing these six Lists it is necessary to remark that List I, as usual, omits to record both the variation with regard to the orthography of *קֶרֶבֶל*, of which there are nine instances in this book (Judg. 1 22, 23; 4 5; 20 18, 26, 31; 21 2, 19, 19; *vide supra*, § 618) and of the difference in the graphic signs affecting *קָטָה* when it denotes *from us*, of which there is one instance (Judges 21 1, *vide infra*, letter *ז*, § 549), and that the other five Lists follow this *קָטָה*.

List I. — This List records *x* instances altogether. They are as follows: (1) Judg. 1 21 which the Palestinians read *יָשָׁב* the singular and the Babylonians have it as *יָשָׁב* as the *Kethiv* and *יָשָׁב* as the *Keri*; (2) Judg. 8 3 the Palestinians read *קֶרֶבֶל* and the Babylonians have it as the *Kethiv* and *קֶרֶבֶל* as the *Keri*; (3) Judg. 9 33 the Palestinians read *קֶרֶבֶל* and the Babylonians *קֶרֶבֶל*; (4) Judg. 13 17 the Palestinians have *קֶרֶבֶל* as the *Kethiv* and *קֶרֶבֶל* in the text; (5) Judg. 20 36 the Palestinians read *קֶרֶבֶל* and the Babylonians *קֶרֶבֶל*, and (6) the same in Judg. 20 42 the Palestinians read *קֶרֶבֶל* and the Babylonians *קֶרֶבֶל*.

List II. — This List adds two more instances, viz. (1) Judg. 11 31 which the Palestinians read here *קֶרֶבֶל* and the Babylonians have *קֶרֶבֶל* as the *Kethiv* and *קֶרֶבֶל* as the *Keri* and (2) Judg. 19 8 the Palestinians have *קֶרֶבֶל* as the *Kethiv* and *קֶרֶבֶל* as the *Keri* and the Babylonians read it *קֶרֶבֶל* in the text. It, moreover, declares that the variation in 20 42 consists in the Palestinians reading here *קֶרֶבֶל* and the Babylonians *קֶרֶבֶל* with paragogic *He* and not in the prepositions *קֶרֶבֶל* and *קֶרֶבֶל*.

List III which also records eight, adding the same two instances as List II, differs from it in that it gives the variation in 20 42 as affecting the prepositions just as List I gives it. It differs, however, from both Lists I and II with regard to the variation in 8 3, inasmuch as it states that the Palestinians read here *קֶרֶבֶל* and that the Babylonians have *קֶרֶבֶל* as the *Kethiv* and *קֶרֶבֶל* as *Keri*.

List IV is exactly like List II. It declares that the variation in the eighth instance, viz. Judg. 20 42 consists in the Palestinians reading *קֶרֶבֶל* and the Babylonians *קֶרֶבֶל* with paragogic *He* and not in the prepositions *קֶרֶבֶל* and *קֶרֶבֶל*.

Lists V and VI record identically the same eight instances. The latter is simply a reproduction of Jacob b. Chayim's Massorah. They however coincide in the third instance, viz. Judg. 8 3 with List III in stating that the Palestinians have here *קֶרֶבֶל* both as *Kethiv* and *Keri* and that the Babylonians have *קֶרֶבֶל* as *Kethiv* and *קֶרֶבֶל* as *Keri*.

To this Rubric I am able to add from Codex No. 1—3 in the Paris National Library the important fact that Judg. 8 29, 30, as we now have it, constitute two separate verses according to the Palestinians and that according to the Babylonians it is one verse *אִישׁ כְּבִישׁוֹ וְלִטְרוֹתָיו חָרַף וְעָרַף לְמַרְיָם*.

תְּרִיבִיז — § 624.

Samuel. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 152 &c.; (II) Arund. Orient. 16, fol. 75a—b at the end of Samuel; (III) Add. 15,251, fol. 10a—b; (IV) Codex Merzbacher, fol. 7a; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 14.

List I. — As this List exhibits the oldest form of this Rubric and moreover as it is the prototype which the other Lists have copied more or less correctly, I shall subjoin an analysis of its contents. It records ten variations between these two rival Schools of textual redactors, which are as follows in their proper sequence: (1) 1 Sam. 15 6 the Palestinians read *קָטָה* and the Babylonians have *קָטָה* as *Kethiv* and *קָטָה* as *Keri*; (2) 1 Sam. 18 25 the Palestinians read *קָטָה* and the Babylonians *קָטָה*; (3) 1 Sam. 22 9 the Palestinians read *קָטָה* and the Babylonians *קָטָה*; (4) 2 Sam. 6 23 the Palestinians read *קָטָה* and the Babylonians have *קָטָה* as *Kethiv* and *קָטָה* as *Keri*; (5) 2 Sam. 13 21 the Palestinians read *קָטָה* and the Babylonians *קָטָה* without *אָתָּה*; (6) 2 Sam. 13 32 the Palestinians have *קָטָה* as *Kethiv* and *קָטָה* as *Keri* and the Babylonians have *קָטָה* both as *Kethiv* and *Keri*; (7) 2 Sam. 13 33 the Palestinians read *קָטָה* and the Babylonians *קָטָה*; (8) 2 Sam. 14 7 the Palestinians

read *קָטָה* and the Babylonians *קָטָה*; (9) 2 Sam. 14 25 the Palestinians read *קָטָה* and the Babylonians *קָטָה*, and (10) 2 Sam. 15 3 the Palestinians read *קָטָה* and the Babylonians *קָטָה*.

List II. — Though this List also records ten instances it makes up this number differently. It omits 2 Sam. 14 25 which is in List I and adds 1 Sam. 4 15 according to which the Palestinians read here *קָטָה* and the Babylonians have *קָטָה* as *Kethiv* as *קָטָה* as *Keri*. It states that in 1 Sam. 18 25 the variation consists in the Palestinians reading *קָטָה* plene and the Babylonians reading it *קָטָה* defective and not in the absence and presence of *אָתָּה*. Moreover it reverses the variation in 2 Sam. 13 22. According to this List the Palestinians read here *קָטָה* and the Babylonians have *קָטָה* as *Kethiv* and *קָטָה* as *Keri*.

List III which also records ten instances, differs from List I in giving 1 Sam. 4 15 as one of the instances and omitting 2 Sam. 14 25, thus far coinciding with List II. It also coincides with List II with regard to the variation in 2 Sam. 13 22 against List I, but differs from List II and agrees with List I, viz. that the variation in 1 Sam. 18 25 consists in the absence and presence of *אָתָּה*.

List IV. — The only difference between this List and List III is that unlike this List but like List II, it states that the variation in 1 Sam. 18 25 is with regard to the orthography of *קָטָה* and not as to the absence or presence of *אָתָּה*.

List V and VI. — These two Lists fully agree with List III and exhibit the same variations from List I. The result of this comparison of the six forms of the official Lists with each other discloses the fact that they record altogether twelve instances only, in which these two rival Schools of textual redactors vary in Samuel. To these, however, are to be added the following eight from the Massorah in the different MSS. and editions: (1) On 1 Sam. 1 3 the printed Massorah Parva states that the Palestinians read it here *קָטָה* defective and the Babylonians *קָטָה* plene; (2) 1 Sam. 7 8 the Palestinians read *קָטָה* and the Babylonians *קָטָה*; *vide infra*, letter *ז*, § 549. (3—6). In four instances, viz. 1 Sam. 7 16; 10 3; 13 2; 30 27 the Palestinians read *קָטָה* in two words (*vide supra*, § 618) and the Babylonians *קָטָה* as one word; (7) 2 Sam. 6 19 the Palestinians read *קָטָה* and the Babylonians *קָטָה* (*vide supra*, letter *ז*, § 442) and (8) 2 Sam. 12 25 the Palestinians read *קָטָה* as one word and the Babylonians *קָטָה* as two words. Other variations are also mentioned, but these I could not verify.

תְּרִיבִיז — § 625.

Kings. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 152 &c.; (II) 15,251, fol. 10b; (III) Codex Merzbacher, fol. 7a; (IV) the printed Massorah Finalis, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 14. In Arund. Orient. 16 the List on this book is unfortunately not given.

List I not only exhibits the oldest form of this Massorah, but is the longest. It records twenty-three instances or twenty-four if we reckon both instances of *קָטָה* (1 Kings 16 1 12), whilst the other four Lists respectively register twenty-one or twenty-two with the two instances of *קָטָה*.

On collating these four Lists with the prototype we obtain the following results: (1) List I gives three instances more viz. 1 Kings 3 27 the Palestinians read *קָטָה* and the Babylonians *קָטָה*. In 1 Kings 10 22 the Palestinians read *קָטָה* and the Babylonians *קָטָה*. In 1 Kings 16 19 the Palestinians read *קָטָה* and the Babylonians *קָטָה*. (2) It moreover states that the Palestinians in 2 Kings 19 20 read *קָטָה* plene and the Babylonians *קָטָה* defective, which List II alone records; (3) it omits the statement that in 2 Kings 10 31 the Palestinians read *קָטָה* plene and the Babylonians *קָטָה* defective, which is also omitted in List II but is given in Lists III, IV and V, and (4) it omits the statement that in 2 Kings 10 31 the Palestinians read *קָטָה* and the Babylonians *קָטָה* which is also omitted in Lists III, IV and V, but is given in List II.

Some of the instances, however, which the four Lists have in common with the prototype exhibit differences with regard to the precise nature of these variations. In 1 Kings 17 4 List I emphatically states that the Palestinians read *קָטָה* with paragogic *He* and the Babylonians *קָטָה*, whereas the other four Lists reverse it; they state that the Palestinians read it *קָטָה* and the Babylonians *קָטָה*. In 2 Kings 9 15 List I states that the Palestinians have *קָטָה* as the *Kethiv* and *קָטָה* as the *Keri* and

the Babylonians have לָיִד both as *Keri*, and *Kethiv* whereas the other Lists say the Palestinians read לָיִד and the Babylonians have לָיִד both as *Keri* and *Kethiv*. In 2 Kings 9 37 List I states that the Palestinians read הָיָה and the Babylonians read הָיָה, whereas the other Lists say the Palestinians read הָיָה and the Babylonians read הָיָה. In 2 Kings 17 24 List I says the Palestinians read וְשָׂרְיָה and the Babylonians have וְשָׂרְיָה as the *Kethiv* and וְשָׂרְיָה as the *Keri*, whereas List II says the Palestinians read וְשָׂרְיָה and the Babylonians have וְשָׂרְיָה as *Kethiv* and וְשָׂרְיָה as *Keri*: In 2 Kings 21 12 List I says the Palestinians have שָׂמְרָיִם as *Kethiv* and שָׂמְרָיִם as *Keri*, whereas List II says the Palestinians read שָׂמְרָיִם and the Babylonians שָׂמְרָיִם.

Besides the instances recorded in the official Lists we have to add those which are given in the Massorah of the different MSS. and editions. In this book there are no fewer than twenty instances which affect the orthography of the name בִּרְדָּאָל (1 Kings 12 29, 32, 32, 33; 13 1, 4, 10, 11, 11, 32; 2 Kings 2 2, 2, 3, 23; 10 29; 17 28; 23 4, 15, 17, 19; *vide infra*, Additions to Vol. II, p. 713, § 618) and two variations with regard to מָנָט (1 Kings 20 23; 2 Kings 6 1, *vide infra*, letter מ, § 549). In 1 Kings 3 12 the Massorah in Orient. 2626—28 states that the Palestinians read בְּרִדְרִי and the Babylonians בְּרִדְרִי. In 1 Kings 16 81 on the Massorah Parva states that the Babylonians read אֵיזְבֵּל. In 1 Kings 20 33 the Massorah in Orient. 1478 states that the Palestinians have וְהִלְשֵׁתָהּ as the *Kethiv* and וְהִלְשֵׁתָהּ as *Keri* and the Babylonians have מָנָט both as *Kethiv* and *Keri* (see *Introduction*, p. 438 &c.). In 1 Kings 20 43 the Palestinians read וְעִלְיָהוּ and the Babylonians have אֶל as *Kethiv* and אֶל as *Keri* (comp. *The Massorah*, letter מ, § 514). In 2 Kings 8 12 the Palestinians read וְעִלְיָהוּ defective and the Babylonians וְעִלְיָהוּ plene (comp. the Massorah in Harley 5710—11 on Ps. 17 14 and the *Introduction*, p. 213).

וְהִלְשֵׁתָהּ = § 626.

Isaiah. — Of this Rubric I collated five Lists, three in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in *Chwolson's Festschrift*, p. 154 &c.; (II) Arund. Orient. 16, fol. 147a—b at the end of Isaiah; (III) Codex Merzbacher, fol. 9b &c.; (IV) the printed Massorah Finalis, at the end of Vol. IV, and (V) Walton's Polyglot, Vol. VI, p. 14.

List I not only exhibits the oldest form of this Rubric but is the longest. It records twenty-three instances, whilst Lists II, IV and V respectively record eighteen and List III records seventeen only. A collation of the four Lists with the prototype discloses the following results: (I) List I records no fewer than five instances which are absent in Lists II, IV and V, viz. Isa. 3 24 which the Palestinians read הָיָה defective and the Babylonians הָיָה plene. In Isa. 14 26 the Palestinians read הָיָה defective and the Babylonians הָיָה plene. In Isa. 31 8 the Palestinians read וְהָיָה *il s'enfuit, and he takes flight*, the preposition with the suffix third person singular masculine, whereas the Babylonians read וְהָיָה the adverb of negation and construe it with the following i. e. וְהָיָה וְהָיָה *and he shall flee, but not from or before the sword* &c. In Isa. 56 6, as in 56 3, the Palestinians read וְהָיָה and the Babylonians וְהָיָה and in Isa. 59 6 the Palestinians read הָיָה the plural construct and the Babylonians הָיָה the singular. List III, which records seventeen only, also omits the instance in Isa. 37 9 where the Palestinians read וְהָיָה and the Babylonians וְהָיָה. It is to be remarked that whilst the four Lists omit these five or six instances they do not record a single instance which is not recorded in List I.

In four of the instances, however, which the four Lists have in common with the prototype, they exhibit differences with regard to the precise nature of these variations. On Isa. 23 12, List I states that the Palestinians read הָיָה and the Babylonians read it הָיָה, whilst the four Lists state that the Palestinians have הָיָה as the *Kethiv* and הָיָה as *Keri*. In Isa. 44 27, List I states that the Palestinians read וְהָיָה plene and the Babylonians read it וְהָיָה defective, whilst according to the four Lists the reverse is the case, the Palestinians write it defective and the Babylonians plene. In Isa. 46 8, List I simply states that the Palestinians read וְהָיָה and the Babylonians write it וְהָיָה with the prefix *Vav*, whilst the four Lists state that the Babylonians have וְהָיָה as the *Kethiv* and וְהָיָה as *Keri*. In Isa. 56 3, List I states that the Palestinians read וְהָיָה and the Babylonians וְהָיָה, whereas according to the four Lists the reverse is the case, the Palestinians read וְהָיָה and the Babylonians וְהָיָה.

Besides the instances recorded in the official Lists we have to add those which are given in the Massorah of the different MSS. and the *editio princeps* on sundry passages.

There are first of all three variations with regard to מָנָט (Isa. 59 9, 11; 64 6, *vide infra*, letter מ, § 549). On Isa. 3 17 the printed Massorah Parva states that the Babylonians read מָנָט with *Pathach*. According to the Massorah Parva in Harley 5710—11 the Palestinians read מָנָט defective in Isa. 13 16 and the Babylonians מָנָט plene (see my *Introduction*, p. 213). According to Codex Heidenheim the Palestinians read Isa. 20 2 as one verse and the Babylonians read it as two verses. In Isa. 27 8 the Massorah of Orient. 2201 states that instead of מָנָט which is the Palestinian reading, the Babylonians read מָנָט. According to the Massorah in the St. Petersburg Codex of A. D. 916 on Isa. 30 32 the Palestinians read here מָנָט and the Babylonians מָנָט. On Isa. 37 36 the Massorah in Orient. 2201 states that the Babylonians read here מָנָט with *Kametz*. On Isa. 38 14 the Massorah in Codex Heidenheim states that the Babylonians read מָנָט instead of מָנָט. In Isa. 48 14 the Massorah in Orient. 2201 states that the Palestinians read מָנָט, whilst the Babylonians read it מָנָט with *Kametz*. On Isa. 55 5 the Massorah in Add. 15,251, states that the Palestinians read מָנָט and the Babylonians מָנָט. On Isa. 66 24 the Massorah in Add. 15,251 states that מָנָט is the Palestinian reading and that the Babylonians read it מָנָט. For other variations which I have not adopted because no MSS. are specified where they occur, see my *Introduction*, p. 215 &c.

וְהִלְשֵׁתָהּ = § 627.

Jeremiah. — Of this Rubric I collated four Lists, two in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift* 155 &c.; (II) Codex Merzbacher, fol. 9b &c.; (III) the printed Massorah Finalis, at the end of Vol. IV, and (IV) Walton's Polyglot, Vol. VI, p. 14 &c. In Arund. Orient. 16 the leaves are missing at the end of Jeremiah where the official List is generally given at the end of the book.

List I. — As is usually the case, this official List which exhibits the oldest form of this Rubric, is the longest. It records forty-two instances, whilst Lists II, III and IV record thirty-four only, and omit identically the same nine instances, which are as follows: (1) Jerem. 4 30 which the Palestinians read מָנָט and the Babylonians have מָנָט as *Kethiv* and מָנָט as *Keri*; (2) Jerem. 13 18 where the Palestinians read וְהָיָה plene and the Babylonians וְהָיָה defective; (3) Jerem. 13 20 where the Palestinians have מָנָט as *Kethiv* and מָנָט as *Keri*, whilst the Babylonians have מָנָט both as *Kethiv* and *Keri*; (4) Jerem. 23 35 the Palestinians read וְהָיָה and the Babylonians וְהָיָה; (5) Jerem. 26 24 the Palestinians read מָנָט and the Babylonians מָנָט; (6) Jerem. 27 19 the Palestinians read וְהָיָה and the Babylonians וְהָיָה; (7) Jerem. 35 11 the Palestinians read וְהָיָה and the Babylonians וְהָיָה; (8) Jerem. 35 17 the Palestinians read מָנָט defective and the Babylonians מָנָט plene, and (9) Jerem. 52 2 where the Palestinians read וְהָיָה plene and the Babylonians וְהָיָה defective. The three Lists, however, give one instance which the prototype has not, viz. Lists II, III and IV record as the thirty-fourth instance that in Jerem. 52 2 the Palestinian read מָנָט and the Babylonians מָנָט which is absent in List I.

In six instances however which the three Lists have in common with the prototype they exhibit differences with regard to the precise nature of these variations: (1) In Jerem. 8 7 List I states that the Palestinians have וְהָיָה both as *Kethiv* and *Keri* and that the Babylonians have וְהָיָה as *Kethiv* and וְהָיָה as *Keri*, whilst Lists II, III and IV state that the difference consists in the Palestinians reading here וְהָיָה and that the Babylonians have וְהָיָה as *Kethiv* and וְהָיָה as *Keri*; (2) in Jerem. 10 18 Lists I and II state that the Palestinians read וְהָיָה plene and the Babylonians וְהָיָה defective, whilst Lists III and IV state that the Palestinians read it וְהָיָה without *Vav* and the Babylonians וְהָיָה with *Vav* plene; (3) in Jerem. 29 7 List I states that the Palestinians read וְהָיָה and the Babylonians וְהָיָה defective, whereas List II says that the Babylonians have וְהָיָה as *Kethiv* and וְהָיָה as *Keri*, whilst Lists III and IV state that the Babylonians have וְהָיָה as the *Kethiv*; (4) in Jerem. 33 3 List I states that the Palestinians read וְהָיָה and the Babylonians write it וְהָיָה, whereas List II states that the Babylonians have וְהָיָה as *Kethiv* and וְהָיָה as *Keri*, whilst Lists III and IV state that the Palestinians read וְהָיָה and the Babylonians have וְהָיָה as *Kethiv* and וְהָיָה as *Keri*, and (5) in Jerem. 42 6, according to List I the Palestinians have מָנָט as the *Kethiv* and מָנָט as *Keri* and the Babylonians read מָנָט without *Keri*, whereas according to Lists II, III and IV the Palestinians simply read מָנָט and the Babylonians מָנָט.

To the instances recorded in the official Lists we have to add the following sixteen which are given in the Massorah of the different MSS. and of the *editio princeps* on the several passages.

4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—9b; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, p. 15.

List I. — Here again we find that this List, which exhibits the oldest form of this Rubric, is the longest. It records four instances, whilst all the other five Lists record two only (Cant. 1 9; 7 2) and omit identically the same two, viz. Cant. 3 2 which according to List I the Palestinians read וְאִתְּבַרְבְּרָה plene and the Babylonians וְאִתְּבַרְבְּרָה defective and 4 9 which according to the same List, the Palestinians read וְלִבְבָתֵי plene in the second clause and the Babylonians read וְלִבְבָתֵי defective in both clauses.

Besides the omissions the five Lists vary in the wording of the instances in which they coincide with List I. Thus List I states that in Cant. 1 9 the Babylonians have לִבְבָתֵי both as Kethiv and Keri, whilst Lists II, III and IV simply state that the Babylonians have it as Kethiv without adding the Keri. This is important, since it shows that they use Kethiv to denote write it, spell it and not in the sense of textual reading which has an official marginal reading or Keri. This is corroborated by the wording of the second instance. List I says that the Palestinians read וְאִתְּבַרְבְּרָה the singular in Cant. 7 2 and the Babylonians וְאִתְּבַרְבְּרָה the plural without any adjunct, whilst all the other five Lists state that the Babylonians write it so (וְאִתְּבַרְבְּרָה) that is, write so, or have it in the text as the substantive reading without any variant.

תרליד = § 634.

Ruth. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in Chwolson's Festschrift, p. 162, 163; (II) Orient. 4227, fol. 199b; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—7b; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, p. 15.

Though these six Lists severally record seven instances only, yet a careful collation of the five Lists with List I and with each other discloses the fact that they actually yield eleven instances, since some of these Registers not only give passages which are absent in the other Lists, but omit some which the others record, as will be seen from the following Table. The numbers in the columns indicate the order in which they are given in the respective Lists.

VI	V	IV	III	II	I		
*	*	3	3	3	2	לִבְבָתֵי וְאִתְּבַרְבְּרָה	Ruth 1 6
3	3	*	*	*	*	לִבְבָתֵי הָאֵל	" 1 6
5	5	5	5	5	3	לִבְבָתֵי וְאִתְּבַרְבְּרָה	" 1 14
*	*	4	4	4	*	לִבְבָתֵי וְאִתְּבַרְבְּרָה כֹּל	" 2 7
4	4	*	*	*	*	לִבְבָתֵי וְאִתְּבַרְבְּרָה כֹּל לִבְבָתֵי וְאִתְּבַרְבְּרָה הָאֵל	" 2 7
2	2	2	2	2	*	לִבְבָתֵי כֹּל אֲשֶׁר	" 2 11
*	*	*	*	*	4	לִבְבָתֵי קִרְבֵי כֹּל	" 2 20
1	1	1	1	1	1	לִבְבָתֵי כֹּל אֲשֶׁר	" 3 5
6	6	6	6	6	5	לִבְבָתֵי כִנְפֵי הָאֵל	" 3 9
*	*	*	*	*	6	לִבְבָתֵי לִגְאוֹל הָאֵל	" 4 6
7	7	7	7	7	7	לִבְבָתֵי תְּלִיחַת כֹּל לִבְבָתֵי תְּלִיחַת הָאֵל	" 4 18

To these eleven instances in the official Lists are to be added two, viz. Ruth 2 7, which according to the Massorah in Harley 5710—11 the Palestinians read וְאִתְּבַרְבְּרָה plene and the Babylonians וְאִתְּבַרְבְּרָה defective and Ruth 3 13, which according to the printed Massorah Parva, the Palestinians read לִבְבָתֵי with majuscular Nun and the Babylonians לִבְבָתֵי with majuscular Lamed.

As to the differences in the wording of the instances which all the Lists have in common, I shall simply specify those which corroborate my statement in the preceding Rubric with regard to the import of the expression בְּרִיב. In Ruth 1 6 List I states that the Babylonians have וְאִתְּבַרְבְּרָה both as Kethiv and Keri (בת וקרי) i. e. they read it so without any variation. Now Lists II and III simply state that the Babylonians write it so (וְאִתְּבַרְבְּרָה). It is therefore evident that the expression בְּרִיב is here synonymous with וְאִתְּבַרְבְּרָה and is not used in the more restricted sense of textual reading in contrast to the marginal reading or Keri. The same is the case in Ruth 4 18. List I states that the Babylonians write it defective וְאִתְּבַרְבְּרָה, whilst List II states that the Babylonians have it defective וְאִתְּבַרְבְּרָה. It will be seen that בְּרִיב in List I is used as the definite reading without a Keri which is denoted by וְאִתְּבַרְבְּרָה in List II. I shall only mention one more variation in the wording. In Ruth 1 14 List I states that the Palestinians read

וְאִתְּבַרְבְּרָה without the Aleph and the Babylonians read it וְאִתְּבַרְבְּרָה with Aleph; whereas Lists II, IV, V and VI state that the Palestinians read וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה. It will thus be seen that according to these four Lists both the Palestinians and Babylonians write it with Yod before the Nun.

תרליה = § 635.

Lamentations. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in Chwolson's Festschrift, p. 164; (II) Orient. 4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—9b; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

Not only does List I exhibit the oldest form of this Rubric, but as usual, it is the longest. It records seven instances, whilst the other five Lists have six only which are absolutely identical and which are given in precisely the same order. List I gives two instances which are not given in any of the other Lists, viz. (1) Lament. 3 32 which the Palestinians read וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה as Kethiv and וְאִתְּבַרְבְּרָה as Keri, and (2) Lament. 4 2 where the Palestinians read וְאִתְּבַרְבְּרָה the singular and the Babylonians וְאִתְּבַרְבְּרָה the plural. It however omits one instance which is in all the other five Lists, viz. Lament. 4 14 where the Palestinians read וְאִתְּבַרְבְּרָה plene and the Babylonians וְאִתְּבַרְבְּרָה defective.

תרליז = § 636.

Ecclesiastes. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in Chwolson's Festschrift, p. 193 &c.; (II) Orient. 4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—9b; (V) the printed Massorah Finalis, at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

As is usually the case, List I which is the oldest form of this Rubric is the longest. It records ten instances, whilst the other five record six only which are identically the same and in precisely the same order. They omit the following four instances: (1) Eccl. 6 10 where, according to List I, the Palestinians read וְאִתְּבַרְבְּרָה or וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה; (2) Eccl. 8 2 where, according to the same List, the Palestinians read וְאִתְּבַרְבְּרָה plene and the Babylonians וְאִתְּבַרְבְּרָה defective; (3) Eccl. 12 12 where, according to the same List, the Palestinians read וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה as Kethiv and וְאִתְּבַרְבְּרָה as Keri, and (4) Eccl. 12 13 where, according to the same List, the Palestinians read וְאִתְּבַרְבְּרָה defective and the Babylonians וְאִתְּבַרְבְּרָה plene.

It will be seen that the catchwords in List I for Eccl. 12 5 are לִבְבָתֵי אֵל בֵּית עִירָה and that I have supplied in brackets after לִבְבָתֵי which makes the variation to consist in the Palestinians reading וְאִתְּבַרְבְּרָה defective and the Babylonians וְאִתְּבַרְבְּרָה plene as it is in the contrast. But as all the other five Lists emphatically state that the Palestinians read וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה, there can hardly be any doubt that this is the variation in the passage before us and that וְאִתְּבַרְבְּרָה which List I gives here as the Babylonian reading is a clerical error for וְאִתְּבַרְבְּרָה. If the design of this List had been to record a variation in the orthography of וְאִתְּבַרְבְּרָה as constituting the difference between these two Schools of textual redactors, וְאִתְּבַרְבְּרָה would not have been omitted in the first instance.

There is one variation in the description of which the Lists are in conflict as to its precise nature. In Eccl. 4 1 where וְאִתְּבַרְבְּרָה occurs twice, the Palestinians according to List I, read it plene in the second instance only (וְאִתְּבַרְבְּרָה) and the Babylonians have it plene in both instances (בִּבְבָתֵי). Whereas according to all the other five Lists the Palestinians read it plene in both instances and the Babylonians defective in both instances.

תרליז = § 637.

Esther. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009 which I have printed in Chwolson's Festschrift, p. 1164; (II) Orient. 4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—1b; (V) the printed Massorah Finalis, at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

Lists I, II and VI record identically the same six instances in precisely the same order, viz. one in which the Palestinians read וְאִתְּבַרְבְּרָה and the Babylonians וְאִתְּבַרְבְּרָה (Esther 2 14) and five

affecting the orthography of the name Ahasverus which according to the Palestinians is in four instances אַחַשְׁוֵרֶשׁ without the first *Vav* (Esther 2 21; 3 12; 8 7, 10) and once it is אַחַשְׁוֵרֶשׁ without both *Vavs* (Esther 10 1); whilst according to the Babylonians they form no exception to the normal orthography, but are written אַחַשְׁוֵרֶשׁ. (*Vide supra*, letter א, § 331.) List II records five only omitting Esther 8 10, whilst the other Lists record four only; they not only omit Esther 8 10, but also the instance in verse 7 of the same chapter. These omissions are manifestly due to the carelessness of Scribes.

To these six instances I am able to add two from the Massorah in the MSS.: (1) In Esther 2 3 according to Cambridge Add. 465 the Palestinians read אֱלִיָּהּ and the Babylonians אֱלִיָּהּ as in verse 14 of the same chapter, and (2) in Esther 8 4 according to Harley 5710—11, the Palestinians read שְׂרָפָה defective and the Babylonians שְׂרָפָה plene. רַפְּהָה in Esther 9 25 which I have given in the notes on this passage as a Babylonian reading following Dr. Baer is to be cancelled, since it simply exhibits an ordinary variation. (*Vide supra*, letter ז, § 99.)

תּוֹרָה = § 638.

Daniel. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 164 &c.; (II) Orient. 4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—9b; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, § 15.

List I, as usual, not only exhibits the oldest form of this Rubric, but is the longest. It records nine instances, whilst the other five Lists record identically the same eight only, in exactly the same order. The additional instance in List I is Dan. 11 44 where the Palestinians read וְשִׁמְשֵׁם plene and the Babylonians וְשִׁמְשֵׁם defective.

But even in the eight passages which the five Lists have in common with the prototype, they differ in no fewer than in four instances as to the precise nature of the variation. Thus (1) in Dan. 3 21 according to List I the Palestinians write it מְשִׁירָהּ or מְשִׁירָהּ and the Babylonians מְשִׁירָהּ. According to List II the Palestinians write it מְשִׁירָהּ and the Babylonians מְשִׁירָהּ. According to List III the Palestinians write it מְשִׁירָהּ and the Babylonians מְשִׁירָהּ, whilst according to Lists V and VI, which agree with List IV, the Palestinians read it מְשִׁירָהּ; (2) in Dan. 3 28 according to List I the Palestinians read it מְשִׁירָהּ, and the Babylonians write it מְשִׁירָהּ; according to Lists II, IV, V and VI the Palestinians read it מְשִׁירָהּ and the Babylonians write it מְשִׁירָהּ, whilst according to List III the Babylonians write it מְשִׁירָהּ; (3) in Dan. 9 7 according to Lists I, II and IV the Palestinians read כִּיִּם and the Babylonians כִּיִּים; according to List III the reverse is the case, the Palestinians read כִּיִּים and the Babylonians כִּיִּים; whilst according to Lists V and VI the Palestinians read כִּיִּים and the Babylonians כִּיִּים, and (4) in Dan. 9 8 according to Lists I, II, III and IV the Palestinians read לְשִׁירֵי without the *Vav* conjunctive and the Babylonians לְשִׁירֵי with the *Vav* conjunctive, whilst according to Lists V and VI the Palestinians have simply לְשִׁירֵי and the Babylonians לְשִׁירֵי.

To the nine instances recorded in the official Lists I can add two from the Massorah in the MSS., viz.: (1) In Dan. 8 24 according to the Earl of Leicester's Codex on Levit. 19 2 the Palestinians read it קְרִישִׁים defective and the Babylonians קְרִישִׁים (*vide infra*, letter ק, § 45), and (2) in Dan. 11 44 according to Codex No. 1—3 in the Paris National Library the Palestinians read קְרִישִׁים with *Aleph* and the Babylonians קְרִישִׁים with *He*.

תּוֹרָה = § 639.

Ezra-Nehemiah. — Of this Rubric I collated six Lists, four in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 165; (II) Orient. 4227, fol. 200a; (III) Codex Bodley No. 179 in Neubauer's Catalogue; (IV) Codex Merzbacher, fol. 7a—9b; (V) the printed Massorah Finalis at the end of Vol. IV, and (VI) Walton's Polyglot, Vol. VI, p. 15.

List I. — This List, which exhibits the oldest form of this Rubric, is exceptional here inasmuch as it is shorter than Lists II, III and IV. It records seven instances only, which is also the case in Lists V and VI where identically the same seven passages are given in precisely the same order, whilst Lists II, III and IV record eight instances. The additional instance is

Neh. 7 15 where the Palestinians read כְּרִי and the Babylonians have כְּרִי as *Kethiv* and כְּרִי as *Keri*.

In three of the instances, however, which the other Lists have in common with List I, some of them differ as to the precise nature of the variations. Thus (1) in Neh. 3 37 according to List I with which Lists II, III and IV coincide, the Palestinians read אֶל־עֵינֵי and the Babylonians אֶל־עֵינֵי, whilst according to Lists V and VI the Palestinians also read in this verse אֶל־עֵינֵי without the prefix *Vav* and the Babylonians אֶל־עֵינֵי with the prefix; (2) in Neh. 6 2 according to List I with which Lists III and IV agree, the Palestinians read כְּכִרִים and the Babylonians have כְּכִרִים as *Kethiv* and כְּכִרִים as *Keri*; according to List II the Palestinians read it כְּכִרִים with *Caph* prefix and the Babylonians have כְּכִרִים as *Kethiv* and כְּכִרִים as *Keri*, whilst according to Lists V and VI the Palestinians read it כְּכִרִים and the Babylonians have כְּכִרִים with the prefix *Beth* as *Kethiv* and כְּכִרִים with the prefix *Caph* as *Keri*, and (3) in Ezra 10 3 according to List I the Palestinians read כְּצָרָה with the prefix *Beth* and the Babylonians have כְּצָרָה as *Kethiv* and כְּצָרָה with *Caph* as *Keri* with which Lists III and IV agree; according to List II the Palestinians read it כְּצָרָה with *Caph* and the Babylonians have כְּצָרָה with *Beth* as *Kethiv* and כְּצָרָה with *Caph* as *Keri*, whilst according to Lists V and VI the Palestinians read כְּצָרָה the singular and the Babylonians have the singular as *Kethiv* and the plural as *Keri*.

To the eight instances recorded in the official Lists we have to add four from the Massorah of the different MSS., three which affect the orthography of the name בְּרִיאֵל (Ezra 2 28; Neh. 7 32; 11 31, comp. Appendix to Vol. II, p. 713, § 634*) and one which affects the pointing of כִּשְׁטָה when it denotes *from us* (Ezra 10 14, *vide infra*, letter ז, § 550).

תּוֹרָה = § 640.

Chronicles. — Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in *Chwolson's Festschrift*, p. 160 &c.; (II) Arund. Orient. 16, fol. 282a, at the end of *Chronicles*; (III) Orient. 4227, fol. 299a; (IV) Codex Bodley No. 179 in Neubauer's Catalogue; (V) Codex Merzbacher, fol. 7a—9b; (VI) the printed Massorah Finalis, at the end of Vol. IV, and (VII) Walton's Polyglot, Vol. VI, p. 15.

List I. — Here again the form of the List which is the oldest is also the longest. It records fourteen instances, whilst the other six Lists record eleven which are not only identical, but are enumerated in precisely the same order. The three additional instances are as follows: (1) In 1 Chron. 4 20 according to List I the Palestinians have וְהַלֵּל as *Kethiv* and וְהַלֵּל as *Keri* and the Babylonians have וְהַלֵּל both as *Kethiv* and *Keri*; (2) in 2 Chron. 7 6 according to List I the Palestinians have סְתֻצִים as *Kethiv* and סְתֻצִים as *Keri* and the Babylonians read it סְתֻצִים or סְתֻצִים, and (3) in 2 Chron. 17 8 according to List I the Palestinians read אֶרְצָהּ plene and the Babylonians אֶרְצָהּ defective.

As to eleven passages which the six Lists have in common with List I, they differ in no fewer than eight instances with regard to the precise nature of the variations. Thus (1) in 1 Chron. 7 28 according to List I with which Lists VI and VII agree, the Palestinians read עֲרִיקָה in two words and the Babylonians read it עֲרִיקָה as one word, whilst according to Lists II, III, IV and V the Palestinians read it עֲרִיקָה in two words and the Babylonians read it עֲרִיקָה in one word, as in Josh. 15 22; (2) in 1 Chron. 7 36 according to List I the Palestinians read סָהַ and the Babylonians have סָהַ as *Kethiv* and סָהַ as *Keri*, whilst according to Lists II, III, IV, V, VI and VII, the Babylonians on the contrary have סָהַ as *Kethiv* and סָהַ as *Keri*; (3) in 1 Chron. 10 14 according to List I with which Lists II, III, IV and V coincide, the Palestinians read הַמְּלִיכָה and the Babylonians have הַמְּלִיכָה as *Kethiv* and הַמְּלִיכָה as *Keri*, whereas according to Lists VI and VII the Palestinians read הַמְּלִיכָה and the Babylonians have הַמְּלִיכָה as *Kethiv* and also הַמְּלִיכָה as *Keri*. There can, therefore, hardly be any doubt that the first הַמְּלִיכָה which is here given as *Kethiv* is a mistake for הַמְּלִיכָה; (4) in 1 Chron. 12 3 according to List I the Palestinians have וְיִצְחָק as *Kethiv* and וְיִצְחָק as *Keri* and the Babylonians have וְיִצְחָק both as *Kethiv* and *Keri* with which List IV agrees, whilst according to Lists II, III, VI and VII the Palestinians write it וְיִצְחָק and no *Keri* is given; (5) in 1 Chron. 17 6 according to List I the Palestinians have עָקָה without saying whether they have any *Kethiv* and *Keri*. With this Lists II, IV, V, VI and VII agree; whereas List III declares that the

י" = § 14.

הַמְבִטֵי they were sunk or settled, occurs twice. That is, with Kametz under the Beth, which is due to the pausal accent Athnach in contradistinction to the only other instance where this Hiphal preterite occurs and where it is with Sheva under the Beth (קָמֶצֶת Jerem. 38 22).

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 245b, on Prov. 8 25, which I have printed; (II) Arund. Orient. 16, fol. 339a, on the same passage, and (III) Vienna Codex No. 35, also on the same passage.

ט" = § 15.

מְבַעֲתָהּ מְבַעֲתָהּ rings, rings of, or Tabbaoth is seven times plene in this form. That is, without and with the prefixes, whether as a plural noun or as a proper name. Normally this plural noun whether in the absolute or construct, is defective or without the Vav before the Tav. In this defective form it occurs twenty-nine times. As it is plene in seven instances only, the design of the Massorah is to safeguard the exceptional orthography, irrespective of the difference in the sense. Hence it not only includes two instances of this noun in the absolute with the prefix He (הַמְבַעֲתָהּ Exod. 28 23; Isa. 3 21) and three in the construct (מְבַעֲתָהּ Exod. 28 23, 26, 27), but two proper names (מְבַעֲתָהּ Ezra 2 43, Neh. 7 46).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 74a, on Exod. 28 23, which I have printed; (II) Orient. 4445, fol. 70a, on the same passage; (III) Arund. Orient. 16, fol. 373a, on Ezra 2 43; (IV) the same MS., fol. 383b, on Neh. 7 46; (V) Add. 15,251, fol. 417a, on Ezra 2 43; (VI) Add. 21,160, fol. 111b, on Exod. 28 23, and (VII) the printed Massorah on the same passage.

List VI rightly adds at the end that in the two last instances it is a proper name (בֵּי בְרֵאשִׁית שֵׁם בֵּי). Lists III and IV, however, arrange this Rubric differently. They head it הַמְבַעֲתָהּ and after recording the five instances in which מְבַעֲתָהּ denotes rings they add at the end וְכֵן שֵׁם אִשֵּׁי הַמְבַעֲתָהּ.

ט"ז = § 16.

הַטְּהוֹרִי the clean, is five times defective. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 91a, on Levit. 14 57, which I have printed; (II) Add. 21,160, fol. 153b, on Levit. 11 47; (III) the same MS., fol. 160b, on Levit. 14 57; (IV) the same MS., fol. 176a, on Levit. 24 6; (V) the same MS., fol. 222a, on Numb. 19 19, and (VI) the printed Massorah on Levit. 11 47. As all these Lists coincide in including לְטְהוֹרֵי the adjective with the prefix Lamed (Levit. 20 25) as one of the five instances, the heading ought more properly to be הַטְּהוֹרֵי בְלִישׁ.

With the prefix He this adjective occurs altogether eight times. It is plene in four instances (comp. הַטְּהוֹרֵי Gen. 8 20; Levit. 10 10; Zech. 3 5; 2 Chron. 13 11) and defective in four, which equally divides the two kinds of spelling. But with the addition of the instance with the prefix Lamed it gives the defectives the majority. As the defectives are restricted to the Pentateuch, List VI heads this Rubric הַטְּהוֹרֵי בְרֵאשִׁית הַטְּהוֹרֵי which, however, ought more properly to be הַטְּהוֹרֵי בְרֵאשִׁית.

י"ז = § 17.

הַטְּהוֹרֵי the clean, is in two instances plene. That is, in the Pentateuch in contradistinction to the four in which this adjective with the prefix He is defective, recorded in the preceding Rubric. By fixing the number at two the design of the Massorah is to militate against the recension which is represented by the celebrated Jerusalem Codex and which reads it הַטְּהוֹרֵי defective in Gen. 8 20, as will be seen in the notes on this passage in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on Levit. 10 10. As is frequently the case, the qualifying adjunct בְרֵאשִׁית is omitted in the heading. We have seen in the preceding Rubric that outside the Pentateuch it is also plene in two instances.

י"ח = § 18.

לְטְהוֹרֵי to the clean, is twice Raphe. That is, with Sheva under the Lamed, in contradistinction to the only other instance where

this adjective with the prefix Lamed occurs and where it is with Patach (Levit. 20 25).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 181a, on Ezek. 22 26, which I have printed, and (II) Add. 15,251, fol. 279a, on the same passage.

י"ט = § 19.

טְהוֹרִים clean, occurs twice and is plene. The design of this Massorah is to militate against the recension which reads this adjective plural masculine טְהוֹרִים as it is in Prov. 15 26, where it is with the prefix Vav. This is attested by the St. Petersburg Codex of A. D. 916 in Ezek. 36 25. The text here was originally טְהוֹרִים plene. The Nakdan, however, not only cancelled the Vav, but put the Massorah against it טְהוֹרֵי, denoting thereby that both the instances which constitute this Rubric and the only other passage where this adjective plural occurs with the prefix Vav are defective.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 93b, on Ezek. 36 25, which I have printed; (II) Arund. Orient. 16, fol. 190a, on the same passage, and (III) the same MS., fol. 376a, on Ezra 6 20.

כ" = § 20.

טְהוֹרָה clean, occurs five times in the Scriptures . . . and once it is with the prefix Vav. As this adjective feminine, which occurs altogether five times, is defective in three instances (Gen. 7 2, 8; Deut. 14 11) and plene in two (Mal. 1 11; Ps. 19 10), the design of this Massorah is to safeguard the variation in its spelling.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 127a, on Mal. 1 11, which I have printed; (II) the same MS., Vol. II, fol. 178b, on Ps. 19 10; (III) Arund. Orient. 16, fol. 222b, on Mal. 1 11; (IV) Orient. 2349, fol. 32a, on Gen. 7 2; (V) Halle Ochlal Ve-Ochlal Supplement, fol. 129b; (VI) the printed Massorah on Gen. 7 8; (VII) the same on Mal. 1 11, and (VIII) the same on Ps. 19 10.

The headings in Lists III, V, VI, VII and VIII which state that it is defective in three instances and plene in two (הַטְּהוֹרָה הַטְּהוֹרָה) indicate the design of this Massorah.

כ"א = § 21.

וְיִטְהַרְתֶּם and ye shall be clean, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 106b, on Numb. 31 24, which I have printed; (II) Arund. Orient. 16, fol. 190a, on Ezek. 36 25; (III) Add. 15,250, fol. 92a, on Numb. 31 24, and (IV) the same MS. on Ezek. 36 25.

כ"ב = § 22.

וְיִטְהַרְתֶּם thou shalt be made clean, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 182b, on Ezek. 24 13.

כ"ג = § 23.

וְיִטְהַרְתֶּם וְיִטְהַרְתֶּם and the priest shall pronounce him clean, occurs four times. The phrase "and the priest shall pronounce him clean," occurs five times and is restricted to this section. In the four instances which constitute this Rubric the verb is with the suffix third person singular masculine, viz. וְיִטְהַרְתֶּם, whilst in the fifth instance it is יִטְהַרְתֶּם אֵינִי. The design of the Massorah, by fixing the number at four, is to militate against the ancient reading וְיִטְהַרְתֶּם in verse 34 which was exhibited in the rival School of textual redactors, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 88b, on Levit. 13 6, which I have printed; (II) Add. 15,250, fol. 62a, on the same passage, and (III) the printed Massorah also on the same passage. As all the four instances are restricted to the same section, List II heads this Rubric more correctly בְּעֵינֵי רִי, whilst List III which heads it simply וְיִטְהַרְתֶּם is incorrect, since וְיִטְהַרְתֶּם by itself occurs six times (comp. Levit. 14 7; 16 19).

כ"ד = § 24.

וְיִטְהַרְתֶּם and I have cleansed, or will cleanse them, occurs twice in the Scriptures. That is, in contradistinction to the only other instance where this expression occurs and where it is וְיִטְהַרְתֶּם Ezek. 37 23. Of this Rubric, which does not occur in

the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 301b, on Neh. 13 30, and (II) Add. 15,251, fol. 429a, on the same passage.

כיה = § 25.

לְטַהֲרֵם to cleanse them, occurs twice. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Numb. 8 7, which I have printed, and (II) the printed Massorah on the same passage. As the two instances are restricted to the same section the heading ought more properly to be וּבְעֵינֵי.

כיו = § 26.

וַיִּטְהַרְוּ and they cleansed, occurs twice. The design of this Massorah is to safeguard the Piel against its being confused with this sextiliteral which occurs in the first clause of the same verse and is pointed קִטְהַרְוּ being the Hithpael. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 388b, on Neh. 13 9.

כז = § 27.

הַמְטַהֵר that is, to be cleansed, occurs eleven times. That is, the Hithpael participle. In the only other instance where this quinqueliteral occurs it is pointed הַמְטַהֵר being the Piel participle. As the two forms occur in the same verse (Levit. 14 11) the Massorah indicates the variation. This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 90b, on Levit. 14 11.

כח = § 28.

וְאָמַר and be thou clean, or and clean, occurs three times and is with Kametz . . . and once it is without the prefix Vav. Though it is in two instances the imperative singular masculine with the prefix Vav and Kametz under the He which is due to its pausal accent Soph-Pasuk (2 Kings 5 10, 13) and is in one instance the adjective with the prefix Vav (Job 17 9), the Massorah groups them together under the same Rubric because they have identically the same graphic signs.

This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on 2 Kings 5 13, which I have printed, and (II) on Job 17 9. It forms part of the alphabetical List of words which respectively occur four times, three times with the prefix Vav and once without it. (Vide supra, letter ו, § 74.)

כט = § 29.

טַהַר purifying, or purification, is in three instances with inaudible He. This quadriliteral occurs four times within a few verses of each other. In two instances it is the masculine noun טַהַר with the suffix third person singular feminine i. e. טַהַרְתָּ which is Massoretically called טַהַרְתָּ (Levit. 12 4, 6), and in two instances the feminine noun indicated by the silent He which is Massoretically expressed by לֹא טַהַרְתָּ (Levit. 12 4, 5). As these two forms not only occur in the same section, but in the same verse (Levit. 12 4), the Massorah safeguards the instances in which the final He is not the suffix, but is the feminine. The third instance (טַהַרְתָּ) which is the preterite third person singular feminine with the prefix Vav (Levit. 12 7), seems only to have been added because of the Chateph-Pathach under the He, approaching as nearly as possible the Chateph-Kametz in טַהַרְתָּ. Hence טַהַרְתָּ in the verse immediately following (Levit. 12 8) which is with Tzere under the He is omitted.

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 88b, on Levit. 12 4, which I have printed, and (II) the printed Massorah on the same passage. The latter gives the second part of the Rubric only, which gives the mnemonic sign. As the two Dagesh forms are used in connection with days (ימים Lists 12 4b, 6) and the two Raphe forms in connection with blood (דמים Levit. 12 4a, 5) the sign indicates it by stating that with blood it is concealed [i. e. the He is silent] and with days it is revealed [i. e. the He is audible].

ל = § 30.

טוב they are good, occurs twice in the Scriptures. For this Rubric see letter ט, § 114.

לא = § 31.

הַטַּיִבָּת thou hast done well, occurs three times. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 83a, on 1 Kings 8 18, which I have printed; (II) the same MS., fol. 260a, on 2 Chron. 6 8; (III) Add. 15,251,

fol. 206l, on 2 Kings 10 30; (IV) Halle Ochlal Ve-Ochlal II, § 15, and (V) the printed Massorah Finalis, letter ט, § 16.

As this Hiphil preterite second person singular masculine which occurs three times, is spelt differently, being in two instances without the Vav (הַטַּיִבָּתָה 1 Kings 8 18; 2 Kings 10 30) and in one instance with it (הַטַּיִבָּתָה 2 Chron. 6 8), the Massorah safeguards the variation in its orthography. The heading of this Rubric ought more properly to be לֹא טַיִבָּתָה as it is in the Massorah Parva of Add. 15,451, on 1 Kings 8 18 and 2 Kings 10 30. The Massorah Parva of Arund. Orient. 16, on 1 Chron. 6 8, where it is לֹא טַיִבָּתָה with Vav, remarks לֹא טַיִבָּתָה.

ליב = § 32.

טוב good, occurs five times with the accent in Proverbs. That is, with Revia. This adjective, which occurs about fifty-two times in Proverbs, has no less than eight different accents, four pausal and four non-pausal. In twelve instances it is with Soph-Pasuk (טוב Prov. 2 9; 13 21; 14 14, 22; 15 23; 16 29; 19 8; 20 23; 22 1; 24 23, 25; 28 10). In thirteen it is with Athnach (טוב 3 4; 11 23; 12 14; 13 2; 16 20; 17 20, 26; 18 5, 22; 19 2; 24 13; 25 27; 28 21). In three it is with Tipcha (טוב 4 2; 11 27; 13 15); in eleven with Munach (טוב 3 14; 8 19; 12 9, 25; 16 8, 16 19; 19 1; 28 6; 31 12, 18); in three with Mehupach (טוב 15 17; 16 32; 17 1); in three with Mercha (טוב 3 27; 25 7; 27 10); in two it is combined by Makeph to the next word (טוב 15 16; 22 9) and in the five instances which constitute this Rubric it has the pausal accent Revia.

Of this Rubric, which does not occur in the printed Massorah, I have collated three Lists: (I) Harley 5710-11, Vol. II, fol. 247b, on Prov. 12 2, which I have printed; (II) Add. 15,251, fol. 389b, on Prov. 13 22, and (III) Vienna Codex No. 35, on the same passage. There can hardly be any doubt that Rubrics must also exist which record and safeguard the instances in which this adjective is with some of the other accents in Proverbs, but these I have not as yet been able find in the MSS. to which I have had access.

ליג = § 33.

טוב is twice rendered in the Targum by fitting or suitable in this Pericope. That is in Bereshith = Gen. 1 1-6 8.

ליג = § 33b.

טוב is in five instances rendered in the Targum by befitting or suitable in the Pentateuch. These two forms of the Rubric, the one recording the instances in one Pericope only and the other giving all the passages in the Pentateuch in which the so-called Onkelos Targum renders טוב by תִּקַּח, do not occur in the printed Massorah. They are from Orient. 1379, fol. 35a, on the same passage.

ליד = § 34.

טוב אֶל־הַמֶּלֶךְ good to the King, occurs three times. Normally the adjective is combined with אֶל־הַמֶּלֶךְ. In this combination the phrase occurs ten times. (Vide supra, letter ט, § 585.) As it is in these three instances only that it is combined with the preposition אֶל the Massorah safeguards the exceptional combination.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 267b, on 2 Chron. 18 12.

ליה = § 35.

בטוב in good, is four times Raphe. That is, with Sheva under the Beth, Massoretically called Raphe, in contradistinction to the nine instances in which it is with Pathach called Dagesh, recorded in the following Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 180b, on Ps. 25 13, which I have printed; (II) the same MS., Vol. II, fol. 263b, on Eccl. 2 1; (III) the same MS., Vol. II, fol. 265b, on Eccl. 7 14; (IV) Arund. Orient. 16, fol. 289b, on Ps. 25 13; (V) Halle Ochlal, Ve-Ochlal II, § 15; (VI) the printed Massorah on Levit. 27 10, and (VII) the same on Ps. 25 13. The latter heads this Rubric בטוב, thus calling Sheva חטף. (Vide supra, letter ו, § 15a; § 24i.)

ליז = § 36.

בטוב in the good, is in nine instances with Dagesh. That is, with Pathach under the Beth, in contradistinction to the four

specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 52b, on Jerem. 31 12, which I have printed; (II) Orient. 4445, fol. 36b, on Gen. 45 23; (III) St. Petersburg Codex of A. D. 916 on Hosea 10 11; (IV) Arund. Orient. 16, fol. 119a, on Isa. 1 19; (V) Halle Ochlāh Ve-Ochlāh II, § 15; (VI) the printed Massorah on Neh. 9 25, and (VII) the printed Massorah Finalis, letter ב, § 7.

וַ = § 56.

וַ in the good, occurs four times . . . and once it is with the prefix Vav. That is, in contradistinction to the four instances in which this quadriliteral is וַ with Cholem, recorded above in § 35.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 181a, on Ps. 27 13, which I have printed; (II) the same MS., Vol. II, fol. 216b, on Ps. 128 5; (III) Add. 15,250, fol. 323b, on Ps. 27 13, and (IV) the printed Massorah on Prov. 11 10. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix Vav and once with it. (Vide supra, letter ו, § 75.)

וַ = § 57.

וַ from the good, occurs twice in the Scriptures. This Rubric which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 31a, on Gen. 45 23.

וַ = § 58.

וַ my goodness, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 52b, on Jerem. 31 14, which I have printed; (II) Add. 15,250, fol. 51a, on Exod. 33 19, and (III) Orient. 2349, fol. 77a, on the same passage.

וַ = § 59.

וַ his goodness, occurs three times and is plene. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 124b, on Zech. 9 17, which I have printed; (II) the same MS., Vol. II, fol. 230b, on Job 20 21; (III) Add. 15,250, fol. 315a, on Zech. 9 17; (IV) Add. 15,251, fol. 294b, on Hosea 3 5; (V) Halle Ochlāh Ve-Ochlāh II, § 15, and (VI) the printed Massorah on Job 20 21.

The design of this Massorah is to safeguard the termination וַ which was originally וַ both for the third person masculine and feminine and which later redactors altered into וַ. (Vide supra, letter ו, § 47 and § 48.) In Zech. 9 17 the primitive He yields a better sense. It refers to the immediate antecedent וַ the land, the goodness and beauty of which is shown in the next clause, where it is described as yielding corn and new wine (comp. Deut. 33 38) which make the young men and maidens cheerful. Accordingly it ought to be pointed וַ and וַ (see Nowack, Die kleinen Propheten, on Zech. 9 17).

וַ = § 60.

וַ they span, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 126a, on Exod. 35 25.

וַ = § 61.

וַ they daubed, or plastered, occurs twice, once with Pathach and once with Kametz. This Rubric I have found in the printed Massorah Finalis only, letter ו, § 34. As it is in one instance with the prefix Vav (Levit. 14 42), this Rubric forms part of the alphabetical List of words which respectively occur twice, once with the prefix Vav and once without it. (Vide supra, letter ו, § 41.)

וַ = § 62.

וַ plastered, occurs twice once plene and once defective. As this Niphal infinitive construct which occurs twice only, is spelt differently within a few verses, the Massorah safeguards the variation in its orthography. Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Levit. 14 43, which I have printed, and (II) the printed Massorah on the same passage. The heading ought properly to be וַ or וַ, since both instances not only occur in the same book but in the same section.

וַ = § 63.

וַ fillets or phylacteries, occurs three times in this form . . . in Deut. 11 18 it is defective. That is, the plural form with the prefixes Lamed and Vav Lamed which is in all the three instances without the second Vav or the Vav plural, is in two instances with Vav after the Teth and once it is entirely defective or without both Vavs.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 65a, on Exod. 13 16, which I have printed; (II) Orient. 2348, fol. 75a, on the same passage; (III) Orient. 5404, fol. 64a, also on the same passage; (IV) Add. 21,160, fol. 271b, on Deut. 11 18; (V) Vienna Codex No. 35 on Exod. 13 16, and (VI) the printed Massorah on the same passage.

As List IV indicates the orthography of this expression most plainly, I subjoin it in the foot-note.¹ It will be seen that according to this Massorah the instance for which the catchword is וַ with Kametz or the second person singular i. e. Deut. 6 8 is entirely defective, in contradistinction to וַ with Segol or the second person plural i. e. Deut. 11 18 which is וַ with the first Vav. This is attested by the best Standard Codices, as will be seen from the following analysis of the readings in the three passages:

(1) Exodus 13 16.

וַ with the first Vav, Orient. 4445; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 21,160 second hand; Orient. 2349 &c.

וַ with the second Vav, Add. 21,160 first hand.

וַ without either Vav, Add. 15,451.

(2) Deuteronomy 6 8.

וַ without either Vav or entirely defective, Orient. 2201; Harley 5710—11 with the Massorah on it וַ חרם' חרם' מלי' Add. 15,250 with the Massorah on it וַ חרם' מלי' Add. 15,251 with the same Massorah on it that so written it is unique; Add. 15,451 with the Massorah on it וַ חרם' מלי' Add. 21,160 with the Massorah on it by a second hand וַ חרם' מלי'.

None of the MSS. which I have collated exhibit any variation here.

(3) Deuteronomy 11 18.

וַ with the first Vav, Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251 second hand; Add. 21,160.

וַ without either Vav, Add. 15,451 first hand.

From the above analysis it would appear that the statement וַ in List I which I have printed and which is also that of Lists II and III describing the passage in connection with the second וַ i. e. Deut. 11 18 as defective, is based upon a recension of the text which is also exhibited in Add. 1545 first hand. It may, however, be that וַ does not refer to the second וַ but to the second of the three passages. The printed Massorah (List VI) does not aid us in the deciding this point, since its language is doubtful. We see from the addition of Jacob b. Chayim at the end that a difference of opinion obtained among the textual authorities with regard to the precise orthography of this expression.²

1 לַמַּסּוֹת וְלַמַּסּוֹת בְּבִי' בְּלִי' וְזוֹ קְרָאָהּ וְאוֹ חָרַם' חָרַם' וְסִבְחָהּ וְקִשְׂרָהּ לְאוֹת עַל יַד וְהִי לַמַּסּוֹת, וְקִשְׂרָהּ אִתּוֹ לְאוֹת עַל. וְהִיא לְאוֹת עַל יְדֵכָהּ קְרָאָהּ חָרַם' חָרַם'.
2 לַמַּסּוֹת וְלַמַּסּוֹת בְּבִי' וְזוֹ לְאוֹת עַל יְדֵכָהּ. וְקִשְׂרָהּ אִתּוֹ, בְּחַרְיָ. וְקִשְׂרָהּ לְאוֹת לַמַּסּוֹת כְּחֹבֵה. וְעֵינֵי פְלִגְמָה דְרִי'.

וַ = § 64.

וַ and I have or will cast out, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 157a, on Jerem. 16 13. As this Hiphil preterite first person singular with the prefix Vav not only occurs twice, but both the instances are restricted to the same book, the heading ought more properly to be וַ בְּכַסְפָּהּ.

וַ = § 65.

וַ he shall be cast, or cast down, occurs three times in the Scriptures . . . twice plene and once defective. This Hophal future third person singular masculine, which occurs three times only, exhibits two variations. In the first place it is plene in two instances (Ps. 37 24; Prov. 16 33) and defective in one passage (Job 41 1). And in the second place it is twice with Kametz (Ps. 37 24; Job 41 1) which is due to the pausal accents Athnach and Soph-Pasuk and once with the normal Pathach (Prov. 16 33). The design of this Massorah, therefore, is to safeguard these variations.

Of this Rubric I collated eight Lists, four in MSS. and four printed: (I) Harley 5710—11, Vol. II, fol. 184a, on Ps. 37 24,

which I have printed; (II) Arund. Orient. 16, fol. 292b, on the same passage; (III) the same MS., fol. 342b, on Prov. 16 88; (IV) Vienna Codex No. 35 on the same passage; (V) the printed Massorah on Ps. 37 24; (VI) the same on Prov. 16 33; (VII) the same on Job 41 1, and (VIII) the printed Massorah Finalis, letter **ו**, § 39. These eight Lists exhibit three recensions of this Massorah.

Recension I. — Lists I, II, III and VI, which exhibit the same recension, are restricted simply to safeguarding the variation in the plene and defective orthography. Hence they head this Rubric יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם without noticing the variation in the graphic signs, two being with *Kametz* and one with *Pathach*.

Recension II. — This Recension, which is exhibited in Lists IV and V, emphatically states that two of the instances are defective and one is plene. Thus List IV gives this Rubric as follows: יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם וְכִי יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם לֹא יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם אֲזַי יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם. To the same effect is the Massorah of Add. 15,251, which remarks on Prov. 16 3, 88 יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם וְכִי יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם לֹא יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם אֲזַי יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם. It is, therefore, evident that this recension is based upon Codices which read defective in Ps. 37 24 and this reading is exhibited in the first edition of the Bible, Soncino 1488 and in the Complutensian. It will be seen that this Recension also safeguards the variation in the graphic signs.

Recension III. — This Recension, which is exhibited in List VIII, is headed יִשְׁלַג בְּגִבְיֵי מַלְאֲכֵי הַשָּׁמַיִם. Its design is neither to safeguard the plene and defective orthography of this Hophal future third person singular masculine nor the *Kametz* and *Pathach*, but simply the passages in which it is with *Dagesh* in the *Teth*. Accordingly it is based upon Codices in which this Hophal future, whether plene or defective, is with *Dagesh* in Ps. 37 24 as well as in Job 41 1. To this recension of the text belong Orient. 2201, which is one of the oldest dated MSS. of the whole Bible; Add. 15,451; the *editio princeps* of the Bible, Soncino 1488; the third edition, Brescia 1494 and the Salonica edition of the Psalms &c. 1515 which have it with *Dagesh* in Ps. 37 24; and Arund. Orient. 16; Orient. 2375; the first second, third and fourth editions, of the Bible which exhibit the *Dagesh* in Job 41 4.

ס"ו = § 66.

סוֹרֵי *rows of*, occurs three times and is plene. The design of this Massorah is to safeguard this plural construct against being made conformable to the parallel passages in Exod. 28 17 and 1 Kings 7 12 where precisely the same phrase occurs and where it is *sof* the plural absolute.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 61b, on Exod. 39 10, which I have printed; (II) the same MS., Vol. I, fol. 221a, on 1 Kings 7 2; (III) Orient. 4445, fol. 83a, on Exod. 39 10; (IV) Arund. Orient. 16, fol. 81a, on 1 Kings 6 36; (V) Add. 21,160, fol. 139a, on Exod. 39 10; (VI) the printed Massorah on the same passage, and (VII) the same on 1 Kings 6 36.

ס"ז = § 67.

סוֹרֵי *the piles, hemorrhoids*, is in two instances both the *Kethiv* and the *Keri*. That is, in contradistinction to the other five instances in which this expression is the textual reading, but for which the official reading or *Keri* substitutes סוֹרֵי. (*Vide infra*, letter **ו**, § 72.) This separate form of the Rubric I have found in the printed Massorah Finalis only, letter **ו**, § 37.

ס"ח = § 68.

סוֹרֵי *in the reins, or inward parts*, occurs twice in the *Scriptures*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 239a, on Job 38 36, which I have printed; (II) Arund. Orient. 16, fol. 296b, on Ps. 51 8, and (III) Vienna Codex No. 35, on Job 38 36.

ס"ט = § 69.

סוֹרֵי *in the mud or mire*, occurs twice in the *Scriptures*. That is, in contradistinction to the only other instance where this quadriliteral occurs and is with *Sheva* under the *Beth*. (*Vide supra*, Zech. 10 6.) Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 58b, on Jerem. 38 6, which I have printed, and (II) Add. 15,251, fol. 259b, on the same passage. The heading of the latter, viz. **סוֹרֵי**, indicates the design of this Rubric.

ע = § 70.

עוֹרֵי *their villages, or castles, occurs three times*. That is, this plural noun with the suffix third person plural without and with the prefix, is in two instances without the *Vav* plural and once with it (*עוֹרֵי* 1 Chron. 6 39). In the only other instance where this noun is with the suffix third person plural, it is *עוֹרֵי* the singular (Ps. 69 26). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Numb. 31 10.

ע"א = § 71.

עוֹרֵי *their castles, is three times plene in the Scriptures in this form*. That is, the plural form of this noun with different prefixes and suffixes is in three instances with the *Vav* plural. Whilst the preceding Rubric is restricted to the orthography of this noun with the suffix third person plural, the design of this Rubric is to record the instances in which it is uniformly with the *Vav* plural.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 86a, on Ezek. 25 4, which I have printed; (II) Arund. Orient. 16, fol. 241b, on 1 Chron. 6 39, and (III) the printed Massorah on Ezek. 25 4.

ע"ב = § 72.

עוֹרֵי *as dew, occurs twice in the Scriptures*. This trilateral occurs altogether four times. In two instances it is with *Sheva* under the *Caph* and in two with *Pathach*. The design of the Massorah therefore, is to indicate here and in the following Rubric the variation in its graphic signs. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 217a, on Ps. 133 3.

ע"ג = § 73.

עוֹרֵי *as the dew, occurs twice*. That is, with *Pathach* under the *Caph*, in contradistinction to the two instances with *Sheva* recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 141b, on Deut. 32 2, which I have printed, and (II) Add. 15,251, fol. 122b, on the same passage.

ע"ד = § 74.

עוֹרֵי *and with the dew, occurs twice*. That is, in contradistinction to Prov. 19 12 where it is *עוֹרֵי* with *Caph*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 367a, on Dan. 4 14, which I have printed; (II) the same MS., fol. 367b, on Dan. 4 20; (III) the printed Massorah on Dan. 4 12, and (IV) the printed Massorah Finalis, letter **ו**, § 38.

ע"ה = § 75.

עוֹרֵי *occurs twice*. This Rubric I have found in the printed Massorah Finalis only, letter **ו**, § 41. Though it denotes *lambs* in Isa. 40 11, being the plural of *עֵי* and is a proper name of a place in the tribe of Judah with the prefix *Beth* in 1 Sam. 15 4, yet this Rubric does not indicate that this expression is used in two different senses nor does it state that the Samuel instance is with the prefix *Beth*. This Rubric forms part of the alphabetical List of words which respectively occur twice, once with *Beth* at the beginning and once without it. (*Vide supra*, letter **ו** § 10.)

ע"ו = § 76.

עוֹרֵי *and Telem, occurs twice in the Scriptures . . . and in two different senses*. In the first instance it is the name of a city in the territory of the tribe of Judah (Josh. 15 24) and in the second the name of one of the porters of the sanctuary (Ezra 10 24).

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 292b, on Ezra 10 24, which I have printed, and (II) the printed Massorah Finalis, letter **ו**, § 40. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter **ו**, § 42*.)

ע"ז = § 77.

עוֹרֵי *Tulmon, is twice plene in the Scriptures*. Without the prefix *Vav* this name of one of the Levites occurs altogether four

times. As it is differently spelt, being in two instances defective (Ezra 2 42; Neh. 7 45), the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 300a, on Neh. 12 25. With regard to the solitary instance in which this proper name is with the prefix Vav in 1 Chron. 9 17 and which is not included in this Rubric, there is a difference about its spelling, as will be seen from the notes on this passage in my edition of the Bible.

ע"ה = § 78.

טומאה הם to be defiled by them, occurs three times. This phrase occurs altogether six times. In three instances the verb is followed by the longer form טמאו (Levit. 11 43; 18 30; 19 31) and in three it is the shorter form טא. Hence the Massorah indicates this variation. This safeguarding is especially necessary, since the two forms of the phrase are used in the same verse (Levit. 11 43). This Rubric, which does not occur in the printed Massorah, is from Orient. 1879, fol. 209b, on Levit. 11 43.

ע"ט = § 79.

וטמא שבעת ימים and he shall be unclean seven days, occurs twice. Normally וטמא is followed by ויטהר i. e. and he shall be unclean until the even. In this form the phrase occurs about twenty times (Levit. 11 25, 28, 32, 40, 40; 15 5, 6, 7, 8, 10, 11, 16, 17, 21, 22, 27; 17 15; Numb. 19 7, 8, 10). As it is in these two instances only that וטמא follows ויטהר, the Massorah safeguards this exceptional combination. This protection is especially necessary since in the two sections where this exceptional phrase is respectively used, the normal phrase occurs eleven times in the first section (Levit 15 5-27) and three times in the second section (Numb. 19 7-10).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 91b, on Levit. 15 24, which I have printed, and (II) Harley 5710-11, Vol. I, fol. 73b, on the same passage.

ט = § 80.

וטמא עד הערב and he shall be unclean until the even, he shall be unclean until the even. In the section which embraces Numb. 19 1-22 two forms are used to express the duration of the defilement. In the first part of the section וטמא is twice preceded by ויטהר the preterite with the Vav conversive (Numb. 19 7, 8) and in the second part it is once preceded by ויטהר the future (Numb. 19 21). The Massorah, therefore, indicates by this artificial sign where the respective variations are used.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 112a, on Numb. 19 14, which I have printed; (II) Add. 15,250, fol. 85b, on the same passage, and (III) Add. 21,160, fol. 221a, also on the same passage.

ט"א = § 81.

כל נגיעה וטמא עד הערב by he shall be unclean until the even, except twice. For this Rubric see letter י, § 89.

ט"ב = § 82.

טמאת thou hast been defiled, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 182a, on Ezek. 23 30.

ט"ג = § 83.

טמא he defiled, occurs nine times. That is, in contradistinction to the two instances in which it is טמא with Pathach under the Teth, being the infinitive recorded below in § 85.

Of this Rubric, I collated three Lists, one printed and two in MSS.: (I) the printed Massorah on Gen. 34 5, which I have printed; (II) Arund. Orient. 16, fol. 116b, on 2 Kings 23 13, and (III) Add. 15,250, fol. 213a, on the same passage. It is remarkable that both the MS. Lists not only head this Rubric טמא but give identically the same three instances only, viz. Gen. 34 5, 13, and 2 Kings 23 13 and omit the other six passages, which I cannot explain. In Jacob b. Chayim's Rubric (List I) וטמא is a mistake for ויטהר 2 Kings 23 13 and I have accordingly corrected it.

ט"ד = § 84.

טמאו they have defiled, occurs three times in the Scriptures. Of this Rubric I collated seven Lists, five in MSS. and two printed:

(I) Harley 5710-11, Vol. I, fol. 23a, on Gen. 34 27, which I have printed; (II) the same MS., Vol. II, fol. 85a, on Ezek. 23 38; (III) the same MS., Vol. II, fol. 198b, on Ps. 79 1; (IV) Arund. Orient. 16, fol. 182a, on Ezek. 23 38; (V) the same MS., fol. 304a, on Ps. 79 1; (VI) the printed Massorah on Gen. 34 27, and (VII) the same on Ps. 79 1.

As these three instances respectively occur in the Law, the Prophets and the Hagiographa Lists II, VI and VII add ארר נבא בטעם - ארר. Moreover as this Piel preterite third person plural also occurs once with the prefix Vav (Ezek. 43 8) this Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide supra, letter י, § 78.)

ט"ה = § 85.

טמא to defile, is twice with Dagesh. That is, with Pathach under the Teth, in contradistinction to the four instances in which it is with Sheva recorded below, § 91.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 21,160, fol. 169a, on Levit. 20 3, which I have printed; (II) Orient. 4445, fol. 96b, on Levit. 13 44; (III) the same MS., fol. 105b, on Levit. 20 3; (IV) Add. 15,250, fol. 82b, on Levit. 13 44; (V) the printed Massorah on Levit. 20 3, and (VI) the printed Massorah Finalis, letter ט, § 42. As the two instances occur in the same book, the heading ought not simply to be ב. דיש בכשרי, which is that of List IV, but ב. בכשרי.

ט"ו = § 86.

טמאו they shall defile, occurs twice. As this quinqueliteral, which occurs altogether six times, is in these two instances only with Sheva under the Yod being the Piel future, the Massorah safeguards it against the four instances in which it is the Hithpael future and which are recorded below in § 89 and § 89.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 87a, on Numb. 5 3, which I have printed, and (II) Arund. Orient. 16, fol. 195a, on Ezek. 43 7. This Rubric forms part of the alphabetical List of words beginning with Yod which respectively occur twice. (Vide infra, letter י, § 11.)

ט"ז = § 87.

טמא he shall defile himself or be defiled, occurs five times in the Pentateuch. This future third person singular masculine occurs altogether thirty-nine times. In thirty-four instances it is the Kal טמא and in five only is it ויטמא the Hithpael. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 88a, on Numb. 6 7, which I have printed, and (II) Orient. 2349, fol. 94b, on Levit. 21 1. As there is no other instance outside the Pentateuch, the heading ought more properly to be ויטמא.

ט"ח = § 88.

טמאו they shall defile themselves or be defiled, occurs twice. That is, in these two instances this Hithpael future third person plural masculine is with Sheva under the Mem, in contradistinction to the other two instances in which it is with Kametz, recorded in the following Rubric.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 175a, on Ezek. 14 11, and (II) the printed Massorah on the same passage. The latter is headed ב. בחירק תחת יוד which is incorrect, since it occurs four times with Chirek under the Yod, as will be seen from the following Rubric. The design of this Massorah is not to record the Chirek but the Sheva under the Mem and to safeguard these two instances against being confused with the two with Kametz recorded in the following Rubric. This Rubric forms part of the alphabetical List of words beginning with Yod which respectively occur twice. (Vide infra, letter י, § 11.)

ט"ט = § 89.

טמאו they shall defile themselves or be defiled, occurs twice. That is, with Kametz under the Mem instead of Sheva which is due to its pausal accents, Soph-Pasuk in Ezek. 44 25 and Athnach in Hosea 9 4. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 126a, on Ezek. 44 25.

ט"י = § 90.

טמאו ye shall defile yourselves, or be defiled, occurs three times in the Scriptures. This Hithpael future second person plural

masculine occurs altogether six times. In three instances it is with the normal *Sheva* under the *Mem* (Levit. 11 43; 18 24, 80) and in three with *Kametz* which is due to the pausal accent, *Athnach* in Levit. 11 24; Ezek. 20 7 and *Soph-Pasuk* in Ezek. 20 18. Hence the Massorah records the instances with the pausal accents.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 81b, on Ezek. 20 18, which I have printed, and (II) the printed Massorah on the same passage. The latter heads it קטז : which indicates the design of this Rubric.

ט"א - § 91.

טמא *unclean of, occurs four times.* That is, with *Sheva* under the *Teth*, being the construct, in contradistinction to the forty-two instances in which it is the absolute טק with *Kametz*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 78a, on Levit. 22 4, which I have printed; (II) the same MS., Vol. II, fol. 3b, on Isa. 6 5; (III) the same MS., Vol. II, fol. 120b, on Hag. 2 18; (IV) Arund. Orient. 16, fol. 121a, on Isa. 6 5; (V) the same MS., fol. 216b, on Hag. 2 18; (VI) Add. 21,160, fol. 172a, on Levit. 22 4, and (VII) the printed Massorah on the same passage.

ט"ב - § 92.

טמאת *unclean of, occurs twice.* That is, the adjective feminine construct, in contradistinction to the masculine recorded in the preceding Rubric. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 180b, on Ezek. 22 5, which I have printed, and (II) the same MS., fol. 181a, on Ezek. 22 10. As the two instances are not only restricted to the same book but to the same section, the heading ought properly to be טמאת.

ט"ג - § 93.

טמאתה *the uncleanness, occurs twice in all the Scriptures.* Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 166b, on 2 Chron. 29 16, which I have printed; (II) Add. 16,261, fol. 341b, on the same passage, and (III) Vienna Codex No. 35 also on the same passage.

ט"ד - § 94.

טמאתה *as the uncleanness of, occurs twice.* The design of this Massorah is to safeguard this feminine noun construct with the prefix *Caph* against its being confused with the two instances in which it is with the prefix *Beth* (Levit. 5 3; 7 21), as these two letters are almost identical in many MSS. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190a, on Ezek. 36 17.

ט"ה - § 95.

טמאתה *and his uncleanness, occurs twice.* As this feminine noun with the suffix third person singular masculine which occurs seven times altogether, is in five instances without the prefix *Vav* (Levit. 5 3; 15 3, 3; 22 5; Numb. 19 13) and in two only is it with this prefix, the Massorah records the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1379, fol. 229b, on Levit. 22 3, which I have printed, and (II) Vienna Codex No. 35 on the same passage. במיש דמיה at the end of the Rubric, denotes that the instance occurs in the verse following the catchwords.

ט"ו - § 96.

טמאתה *in their uncleanness, occurs twice.* That is, to distinguish it from the only other instance in which this noun with the suffix third person plural occurs with the prefix *Caph* (Ezek. 39 24) which it resembles. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 378a, on Ezra 9 11. On Levit. 15 31 the Massorah in Add. 15,250 remarks ל"י בק"י which is manifestly a mistake for ב"ר.

ט"ז - § 97.

מלין בליש' טמן *forms of words from the root טמן to hide, which respectively occur once only.* This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 62a, on Jerem. 43 9. Though this List registers not only the different forms of the verb which are unique but also the

derivative טמן *treasure*, it simply exhibits the first attempt to collect these unique forms. Hence no fewer than seven expressions which belong to this List are absent: (1) טמן Jerem. 43 10; (2) טמן Jerem. 13 7; (3) טמן Jerem. 13 6; (4) טמן Jerem. 13 5; (5) טמן Josh. 7 21; (6) טמן Isa. 2 10; (7) טמן Isa. 45 3.

ט"ח - § 98.

טמן *hidden of* (Deut. 33 19) and טמן *the hidden treasures of* (Isa. 45 3) are both plene. This Rubric, which does not occur in the printed Massorah, is from Orient. 1879, fol. 372a, on Deut. 33 19. It must be based upon Codices which exhibited טמן plene in Isa. 45 3, since in the Standard Codices to which I have access and in the early editions, it is טמן defective.

ט"ט - § 99.

טמן *his taste, occurs four times in the Scriptures . . . and once it is with the prefix Vav.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 64b, on Jerem. 48 11, which I have printed; (II) Arund. Orient. 16, fol. 50a, on 1 Sam. 21 14; (III) the same MS., fol. 291b, on Ps. 34 1; (IV) Add. 15,451, fol. 99a, on Numb. 11 8; (V) Add. 21,160, fol. 205a, on the same passage; (VI) the printed Massorah on 1 Sam. 21 14, and (VII) the same on Ps. 34 1.

This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it (*Vide supra*, letter ו, § 75.)

ק' - § 100.

טמנים *accents.* — For the Rubrics which treat on the different accents see below § 106 &c.

ק"א - § 101.

ובטרם *and before, occurs three times.* In all the other thirty-six instances where this adverb occurs with the preposition *Beth* it is without the prefix *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 81a, on Jerem. 1 5, which I have printed; (II) St. Petersburg Codex of A. D. 918, on the same passage; (III) Arund. Orient. 16, fol. 147b, also on the same passage; (IV) Add. 21,160, fol. 38b, on Gen. 37 18; (V) the printed Massorah on the same passage, and (VI) the same on Jerem. 1 5.

ק"ב - § 102.

ותרף *and he teareth, occurs twice.* Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 115b, on Micah 5 7, which I have printed; (II) Vienna Codex No. 35, on Deut. 33 20, and (III) the printed Massorah on Micah 5 7.

ק"ג - § 103.

תרף *is twice with Kametz.* That is, under the *Resh*. Though it is in the first instance an adjective denoting *fresh, newly plucked off* i. e. leaf (Gen. 8 11) and in the second instance is the preterite third person singular masculine signifying *he has torn* (Hosea 6 1), the Massorah as usual groups them together because they are spelt alike.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 201a, on Hosea 6 1 which I have printed; (II) Add. 2201, fol. 101b, in the Massorah Finalis at the end of the Pentateuch; (III) Add. 15,250, fol. 8b, on Gen. 8 11; (IV) the same MS., fol. 298b, on Hosea 6 1; (V) Add. 15,451, fol. 7a, on Gen. 8 11; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter ט, § 78. List II has the mnemonic sign טמן טמן healing in its mouth.

This Rubric forms part of the alphabetical List of trilaterals which respectively occur twice (*vide supra*, letter ט, § 298), as well as of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ט, § 428.)

ק"ד - § 104.

ותרף *to tear, occurs three times.* That is, with *Cholem* on the *Resh*, being the infinitive, in contradistinction to the preceding trilateral which is with *Kametz*.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 1379, fol. 108a, on Gen. 44 28, which I have printed; (II) Add. 15,260, fol. 29a, on the same passage; (III) Add. 21,160, fol. 101a, on Exod. 22 12, and (IV) the printed Massorah Finalis, letter ט, § 75. As all the three instances are restricted to the Pentateuch and are defective, List II heads this Rubric בְּחֵטִי, which ought more properly to be בְּחֵטִי, and List IV heads it חֵטִי.

קיה = § 105.

תֵּרֵן *tearing, occurs four times in the Scriptures.* That is, with *Cholem* on the *Teth* and *Tzere* under the *Resh*, being the participle, in contradistinction to the instances in which this trilateral is *Cholem* on the *Teth* but with *Patach* or *Kametz* under the *Resh*, being the Pual preterite third person (Gen. 37 33; 44 28).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 6710—11, Vol. II, fol. 84a, on Ezek. 22 25, which I have printed; (II) the same MS., Vol. II, fol. 179b, on Ps. 22 14; (III) Arund. Orient. 16, fol. 181a, on Ezek. 22 25; (IV) Halle Ochlal Ve-Ochlal, Supplement, fol. 133a; (V) the printed Massorah on Ezek. 22 25; (VI) the same on Nah. 2 13, and (VII) the same on Job 18 4.

קז = § 106.

תַּעֲמִים *The Accents.*

As the whole Massoretic Corpus is arranged alphabetically, I have deemed it more convenient for reference to arrange also the different Rubrics alphabetically which treat on the several accents and which are scattered throughout the MSS. The names according to which they are thus alphabetically arranged are those by which they are designated by the Massorah in the respective Rubrics. The scientific arrangement according to *Pausal* or *Distinctive Accents*, called by later Jewish grammarians *מְלִיץ* or *קִיָּים* *Kings* or *Dominating Accents* and *Non-Pausal Accents* called *מְשֻׁבְּבִים* *servi*, and the different ranks as well as the subordinate positions which they severally occupy in this so-called Realm, are outside the scope of the early Massorah. They are discussed and developed in superfine theories and systems in separate Treatises by later Nakdanim.

Gaya. — Of this Rubric, which formulates the rules for the employment of *Gaya*, I collated five Lists, three in MSS. and two printed: (I) the Massorah Finalis of Orient. 2212, fol. 232b—233a, which I have printed; (II) the Treatise in St. Petersburg Codex of A. D. 1009, which I have printed in Appendix II in my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, p. 983 &c.; (III) the Massorah Finalis of Add. 15,251, fol. 446b; (IV) the Treatise at the end of the *editio princeps* of the Rabbinic Bible, Venice 1517, and Treatise *Dikduke Ha-Teamim* edited by Baer and Strack, p. 30 &c., Leipzig 1879.

The artificial extent to which later Nakdanim have developed the use of the *Gaya*, here indicated, may be seen from the elaborate manner in which the erudite Professor Kautzsch has propounded in the *Gesenius-Kautzsch Hebrew Grammar*, translated by Collins and Cowley, § 16, p. 62 &c. Oxford, the Clarendon Press 1898. In the oldest MSS. of the Bible, however, the *Metheg* or *Gaya*, is very rarely used even with vowels before a composite *Sheva* or with long vowels which are followed by a *Sheva mobile* preceding the tone-syllable, as will be seen in my *Introduction to Massoretico-Critical edition of the Hebrew Bible*, p. 474 &c.

קז = § 107.

Joshua. — This Rubric, which records the *Gayas* in Joshua, I compiled from the Massorah Parva in Orient. 1471 on the respective passages. It will be seen that the *Gaya* here is sometimes placed after the graphic sign and sometimes outside it. The *Gayas* in Judges I have not found indicated in the Massorah of the MSS.

קיה = § 108.

Samuel. — This Rubric I compiled from the Massorah Parva in Add. 21,161 on the respective passages. The MS. is unfortunately defective and begins with 1 Sam. 20 24b. Though the text itself exhibits *Gayas*, yet they are not indicated in the Massorah Parva till 1 Sam. 22 12. Here, however, the MS. reads *מִכָּה* with *Mercha*, whilst the received text has it *מִכָּה* with *Makeph*. For a description of this MS. see my *Introduction &c.*, p. 632 &c.

קז = § 109.

Kings. — This Rubric, which records the *Gayas* in Kings, I compiled from the Massorah Parva of Add. 21,181, on the

respective passages. In 2 Kings 24 14 this MS. reads *וְהָיָה קְלִי־הַיָּרֵם* with *Kadma Ve-Azla*, whilst thereceived text has *וְהָיָה קְלִי־הַיָּרֵם* with *Gershayim*.

קיי = § 110.

Isaiah. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It is greatly to be regretted that this portion is defective. It begins with Isa. 41 17b and the Massorah indicating the *Gayas* begins with Isa. 41 26.

קיא = § 111.

Jeremiah. — This Rubric, too, I compiled from the Massorah Parva of the same MS. on the respective passages. As Jeremiah is complete, we have here a complete record of the *Gayas* in this book according to this important Codex.

קייב = § 112.

Ezekiel. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is incomplete. All after Ezek. 11 19a is wanting, so that we cannot judge of the number and position of the *Gayas* in this book.

קייג = § 113.

The Minor Prophets. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. As this part is complete we see that the *Gayas* Massoretically recorded in the Minor Prophets are eighteen in number.

קייז = § 114.

The Psalms. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. As the Psalter is complete, it will be seen that according to this Massorah there are upwards of 180 instances in which *Gaya* is used in this book. By the asterisks I have indicated that *עַי* Ps. 72 12, which is plene in this Codex is defective in the *textus receptus*; that this MS. reads *עַי* Ps. 119 149 and the received text *עַי* and that in Ps. 152 4 this MS. reads *עַי* not only with *Gaya* but with *Dagesh* in the *Lamed* whilst the received text has it *עַי* both without *Gaya* and without *Dagesh*.

קטז = § 115.

Proverbs. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. Fortunately the MS. is here also complete and we thus see that according to this Massorah there are fifty-four instances in which the *Gaya* is used in this book. In Prov. 8 12 this Codex reads *עַי* and the received text *עַי* without *Makeph* and with *Munach*.

קטז = § 116.

Job. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. This book also is complete and we thus see that Job has forty-eight instances with *Gaya* according to this Massorah. It will be seen that this Codex reads *עַי* plene in Job 24 13.

קטז = § 117.

Canticles. — This Rubric I compiled from the Massorah Parva of the same MS., viz. Add. 21,161 on the respective passages. According to this Massorah, Canticles exhibits two instances only with *Gaya*.

קיה = § 118.

Ruth. — This book according to the Massorah of the same MS. has one instance only with *Gaya*.

קיש = § 119.

Lamentations. — Lament. also has one instance with *Gaya* according to the Massorah of this MS.

קיב = § 120.

Ecclesiastes. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It will be seen that this book has six instances of *Gaya*.

קיא = § 121.

Esther. — This Rubric also I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is incomplete and up to § 11 it exhibits four instances of *Gaya*. In § 11 which is the last *Gaya* instance this MS. reads *עַי* without *Dagesh* in the *Coph*.

קבי = § 122.

Daniel. — This Rubric I compiled from the Massorah Parva of the same MS. on the respective passages. It will be seen that according to this Massorah there are six instances of Gaya in Daniel.

קבי = § 123.

Ezra-Nehemiah. — This Rubric also I compiled from the Massorah Parva of the same MS. on the respective passages. The MS. here is defective and though it begins with Ezra 2 69 and wants 8 24b-Neh. 1 25b only, the Massorah Parva does not record a single Gaya instance in Ezra, and, as will be seen from this Rubric, gives six instances for Nehemiah. In Neh. 6 10 this Codex reads not only with Dagesh in the Shin but with Chateph-Patach under the Ayin; whilst in 7 32 it has with Patach under the Ayin.

קבי = § 124.

Chronicles. — This Rubric also I compiled from the Massorah Parva of Add. 21,161 on the respective passages. The MS. here is unfortunately incomplete. It ends with 1 Chron. 19 6b. It will be seen that up to this part it records seven Gaya instances.

On comparing the above Lists with the rules propounded by Professor Kautzsch (Hebrew Grammar, p. 62, § 18) it will be apparent that this fine-spun system is a development of later purists: (1) That there were several Schools of such purists; (2) that they in many instances are in dire conflict with each other as to the actual position of the Gaya; (3) that it is very rarely exhibited in the oldest MSS. of the Hebrew Bible and is of doubtful authority, and (4) it ought, therefore, not to burden the present recension of the Hebrew text.

קבי = § 125.

דגא ומכא כפולה. — Fourteen are with the accent. That is, in fourteen instances in the Scriptures is the accent Darga followed by Mercha-Kephulah. The accent Tipcha is as a rule preceded by the one servant Mercha. As it is in these fourteen instances only, preceded by the two servants Darga and Mercha-Kephulah, the Massorah safeguards these exceptional instances.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty-five Lists. I shall, however, specify the following ten only, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 68b, on Levit. 10 1, which I have printed; (II) the same MS., Vol. II, fol. 154b, on 2 Chron. 9 2; (III) the same MS., Vol. II, fol. 290b, on Ezra 7 25; (IV) Orient. 4445, fol. 182a, on Numb. 14 3; (V) Arund. Orient. 16, fol. 85a, on 1 Kings 10 3; (VI) the same MS., fol. 96a, on Numb. 20 29; (VII) the same MS., fol. 175a, on Ezek. 14 4; (VIII) the printed Massorah on Numb. 32 42; (IX) the same on Habak. 1 3, and (X) the same on Neh. 8 38.

From the heading in Lists I, II, IV and VI which is simply יד בוצ, nothing definite can be obtained except by looking at the accents in the text on which the respective Rubrics are given. Lists III, V and VII are headed יד בקיה דגא ומכא כפולה which emphasise the fact that the accent Darga is abnormally followed by Mercha-Kephulah instead of Tevir; whilst the headings of Lists VIII, IX and X alone indicate the import of this Rubric, viz. יד פטי בבעט תרין חוטרין. פי והפואו כד דגא לשולם לא ישרתה כלום מרוב. אך כיד בקומה ישרתה דגא עם כי מרובת הנקראו תרין חוטרין. It will be seen that the Double-Mercha is also called two rods (תרין חוטרין) because of its resemblance to a double rod. This Double-Mercha, however, remains a conjunctive accent like the simple Mercha. Hence, when a word beginning with one of the מרובת letters is preceded by a word which ends with one of the מרובת letters and which is with Mercha-Kephulah, it does not take the Dagesh. Comp. Exod. 5 15 and Ezek. 14 4.

In accordance with this rule 1 Kings 20 29, which is נקד with Mercha in Add. 15,250; Add. 15,251 &c. and which I followed in my edition of the Bible, ought to be נקד with Makeph as it is in Orient. 2201; Harley 5710-11; Arund. Orient. 16 &c.

קבי = § 126.

Zakeph Gadol and Tevir. — Eleven words respectively occur twice, once with Tevir and once with Zakeph-Gadol. This Rubric is from Harley 5710-11, Vol. I, fol. 78b, on Levit. 23 12. Though it emphatically states in the heading that there are eleven such pairs, the Rubric itself records four only. It is, therefore, evident

that the Nakdan omitted the seven instances because the prescribed space allotted in the margin to the Massorah did not suffice for the completion of the Rubric. This, as we have already seen, is often the case.

From the four instances, however, which are recorded we distinctly see that the design of this Massorah is restricted to those words only which respectively occur once with Zakeph-Gadol and once with Tevir and that the remaining seven must, therefore, exhibit the same characteristic. Six of these are actually to be gathered from the conflicting Lists which have a similar design but which have been confused and rendered obscure by the additions of later Nakdanim, as will be seen from Rubric 127b. The six instances which belong to the Rubric before us are as follows: (1) קלקים and קלקים Exod. 38 14, 15; (2) ונה and ונה Levit. 26 40 with verse 39; (3) ונה and ונה Josh. 13 32; 14 1; (4) ונה and ונה Judg. 1 5, 10; (5) ונה and ונה Ezek. 4 16 with verse 11, and (6) ונה and ונה Habak. 1 7; Zech. 10 4. The mnemonic sign is in dire conflict both with the design of this Rubric and with the instances recorded therein. It has manifestly been added by a later Nakdan who misunderstood the import of this Massorah.

קבי = § 127a.

Four groups vary in the accents. — That is, in these four groups which severally consist of similar phrases occurring in the same section, the second member differs in its accents from the first. Hence the Massorah safeguards this variation. It will be seen that two of the pairs, viz. the second and third, vary with regard to the Zakeph-Gadol and Tevir. They form part of the preceding Rubric; whilst two, viz. the first and fourth vary with regard to Zakeph-Katon and Tevir. The fourth pair form part of the following Rubric which, as we shall see, is a development of this Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 27a, on Gen. 41 9, which I have printed, and (II) Halle Ochlal Ve-Ochlal II, § 137 margin. Another form of this Rubric is given in the Paris Ochlal Ve-Ochlal § 229 as a contrast to the following Rubric. In the Paris Ochlal Ve-Ochlal this Rubric is headed ונתן חר חר חר ונתן חר חר חר and three instances only are recorded. It omits the second and fourth pairs and makes up the three by giving ונתן חר חר חר Numb. 3 20, 21 which are part of the following Rubric.

קבי = § 127b.

Thirteen words or combinations respectively occur twice varying in the accents, once with Zakeph and once with Tevir.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Orient. 2349, fol. 95b, on Levit. 23 12, which I have printed; (II) Orient. 2348, fol. 105b, on the same passage; (III) Paris Ochlal Ve-Ochlal § 228; (IV) the printed Massorah on Exod. 6 9, and (V) the same on 1 Chron. 18 3.

This Rubric is an expansion of the preceding Rubric. It gives a longer List of variations not only with regard to Zakeph-Gadol and Tevir, but includes Zakeph-Katon and Tevir and thus differs from § 126 which is restricted to Zakeph-Gadol and Tevir. In the process of expansion, however, later Nakdanim added instances which are contrary to the scope of this Massorah and not only obscured its import, but produced irreconcilable contradictions, as will be seen from the following analysis of the five Lists:

Lists I and II. — These two Lists are absolutely identical. They not only emphatically state in their respective headings that there are thirteen instances only of such pairs, but duly record the same thirteen in precisely the same order. It will be seen that these thirteen pairs comprise seven which are in connection with Zakeph-Gadol and Tevir and six in which it is in connection with Zakeph-Katon and Tevir. On comparing this List with § 126 it will be seen that one only of the four pairs recorded there is included here. This is due to the fact that this Rubric is restricted to the variations which occur in the same or a similar section or connection, whilst § 126 is not so restricted.

List III. — This List as emphatically states in its heading that there are eleven such pairs, and records eleven only. It omits five pairs which are given in Lists I and II, viz. (1) ונה ונה Exod. 26 8; 1 Kings 6 25; (2) ונה ונה Exod. 30 14, 15; (3) ונה ונה Numb. 3 20 21; (4) ונה ונה Josh. 13 32; 14 1, and (5) ונה ונה Judg. 1 5, 10, and makes up the eleven by the addition of the follow-

ing three which are not given in Lists I and II: (1) *אָהַרְיָהוּ* Josh. 1 1; Judg. 1 1; (2) *וַיִּשְׁלַח* and *וַיִּשְׁלַח* 2 Sam. 6 7; 1 Chron. 13 10, and (3) *וַיִּשְׁלַח* and *וַיִּשְׁלַח* 2 Kings 21 8; 2 Chron. 33 8. It will be seen that two of the three new instances here given are contrary to the scope of this Massorah which is to record the variations of *Zakeph* and *Tevir*, whilst in the pair which exhibits Josh. 1 1 and Judg. 1 1 the variation consists in *Pashta* and *Tevir* and in the pair represented in 2 Sam. 6 7 and 1 Chron. 13 10 the variation is *Mercha* and *Tevir*.

List IV. — This List distinctly states in the heading that there are sixteen such pairs *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* and duly records sixteen. These sixteen are made up as follows: (1) by the retention of twelve of the pairs given in Lists I and II, omitting one pair only, viz. *אָהַרְיָהוּ* Exod. 26 8; 1 Kings 6 25 which is also omitted in List III: (2) by the inclusion of the three pairs which are also given in List I, viz. *אָהַרְיָהוּ* Josh. 1 1; Judg. 1 1; *וַיִּשְׁלַח* 2 Sam. 6 7; 1 Chron. 13 10; *וַיִּשְׁלַח* 2 Kings 21 8; 2 Chron. 33 8, and (3) by the addition of *הַמְּשָׁקִים* Gen. 40 9; 41 9 which is one of the pairs given in § 127a.

At the end of this List Jacob b. Chayim states that some Codices add two other pairs: (1) *וַיִּשְׁלַח* Levit. 4 16 and *וַיִּשְׁלַח* Numb. 6 13, and (2) *וַיִּשְׁלַח* Gen. 46 18 and *וַיִּשְׁלַח* Gen. 46 25; It will thus be seen that not only are the two irrelevant additions in List III repeated here, but that the two pairs imported by later Nakdanim are even more vicious. They do not consist of words which respectively occur twice, neither do they exhibit variations with regard to the accents *Zakeph* and *Tevir*. Moreover though the heading of this List emphatically states that there are sixteen such pairs and the Rubric itself records sixteen apart from the additions, the mnemonic sign which is identical with the one given in § 126 represents eleven pairs only and answers to the instances recorded in List III. It is also to be remarked that the catchwords *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* are wrong and ought simply to be *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* without *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* 1 Chron. 8 3.

List V. — Though this List is headed *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* it records fourteen instances. The only differences between it and List IV are in the heading *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* and in omitting the two pairs *וַיִּשְׁלַח* Gen. 40 9; 41 9 and *וַיִּשְׁלַח* Exod. 38 14, 15, making up the sixteen of List IV. At the end of this Rubric Jacob b. Chayim's addition is different from that in List IV. He simply states that he also found another pair, viz. *וַיִּשְׁלַח* and *וַיִּשְׁלַח* Gen. 46 18, 25 (עַד מַצְרַיִם אֵלֶּה בְּנֵי בְלָחָה רִיבֵשׁ) being one of two pairs mentioned in List IV. As this List has the same mnemonic sign and the same irrelevant passages, the strictures passed on List IV equally apply to this List. *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* denotes the *Tevir* which stands under the word in contradistinction to the *Zakeph* which is above the word and hence is called *erect*, or *upright*, *above* or *קָמִים*.

וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה יבואו אחר דבאר וס'י כשיה לוסה גבויר למעלה אלה בני בלחה ריבש.

קִבְיָה = § 128.

Zakeph. — Seven are with the accent in this section. That is in Numb. 36 12-44 seven of the tribal names are with the accent *Zarka*. For this Rubric see letter ב, § 354.

קִבְיָה = § 129.

Two verses are misleading in the same section, one is with *Chateph* and one with *Gaya*. In Ps. 105 20 where *וַיִּשְׁלַח* he sent, precedes *וַיִּשְׁלַח* king, it has no separate accent, but is combined by *Chateph* or *Makeph* with *וַיִּשְׁלַח* i. e. *וַיִּשְׁלַח*; whilst in verse 28 where it precedes *וַיִּשְׁלַח* darkness, it has not only its own accent, but *Gaya*. Hence the Massorah safeguards the variation in the accents in these two verses.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 810b, on Ps. 105 28, which I have printed, and (II) the printed Massorah on the same passage. The latter adds the mnemonic sign *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* the messengers of the King are swift, the messengers of darkness are slow. That is, the verb *וַיִּשְׁלַח* (messengers) in combination with *וַיִּשְׁלַח* King is read quickly or together with the following word, whilst in combination with *וַיִּשְׁלַח* darkness it is pronounced slowly or has a separate accent.

This Massorah, however, is based upon the recension of one School of textual redactors. Other Schools had the two verses

alike. This is attested by most of the Standard Codices, which exhibit *וַיִּשְׁלַח* in Ps. 105 20 as it is in verse 28, viz. Orient 2201; Harley 5710-11; Add. 15,250; Add. 15,261 and by nearly all the old editions, as will be seen in the notes on this passage in my edition of the Bible. The reading *וַיִּשְׁלַח* with *Makeph* I have found in Arund. Orient. 16 only. The interesting part of this Massorah, however, consists in the fact that the reading of one School of textual redactors is designated *מַטְעָן* by another School.

קִיל = § 130.

These three expressions are with the accent *Dechi* and those who say that they are with *Munach* are mistaken. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 209a, on Ps. 109a.

קִילִיא = § 131.

This Kal infinitive construct precedes the accent *Dechi* three times. In two passages *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* has no separate accent but is joined by *Makeph* to the expression with *Dechi* (*וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 51 2; Prov. 18 3) and in one instance it has its normal servant *Munach* (*וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 54 2). Hence the Massorah safeguards this variation in its accents.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 250b, on Prov. 18 3. But though the Rubric declares that there are two *Makeph* instances, viz. Ps. 51 2; Prov. 18 3, the text of this MS. has one *Makeph* instance only, viz. Prov. 18 3 and gives the two Psalm passages with *Munach*.

קִילִיב = § 132.

Mercha Revia Mugrash. According to the Tiberian School of textual redactors, where *Revya Mugrash* has one servant, it is always *Mercha*. Hence they point the four instances which constitute this Rubric *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 1 4; *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 58 12; *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 68 7; *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Ps. 68 19; whilst according to the School represented by the celebrated Codex called *Great Machsor* this servant has *Mehupach* and the instances in question are *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* &c. The MSS., however, do not consistently follow either of these two Schools, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 193a, on Ps. 68 7. For the *Great Machsor* see my *Introduction to the Hebrew Bible*, p. 435 &c.

קִילִיג = § 133.

Five pairs or combinations which respectively occur twice in the same section or connection vary in their several accents. As I have indicated the variation of these accents in the text of this Rubric, I need not repeat it here.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 79a, on Exod. 36 9, which I have printed; (II) Orient. 2348, fol. 89a, on the same passage; (III) Add. 21,160, fol. 107a, on Exod. 26 2; (IV) the same MS., fol. 127a, on Exod. 36 9; (V) Halle Ochlāh Ve-Ochlāh I, § 55, margin; (VI) Paris Ochlāh Ve-Ochlāh, § 222, and (VII) the printed Massorah on Exod. 36 9.

As four of these groups occur in the Pentateuch, List V heads this Rubric *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* and records the four only. Lists III, IV, V, VI and VII give the mnemonic sign, which however is mutilated in List V.

קִילִיד = § 134.

Three verses have respectively two words with two different accents. This Rubric, which I have found in the printed Massorah only, on Deut. 4 25, is incorrect since *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* in Ezra 1 10 has in both instances the same accent *Mehupach*. The *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* on Deut. 4 25 ingeniously suggests that it does not refer to the accent itself, but to its position and that the design of this Massorah is to record that in these three verses the same word respectively occurs twice, once with the accent on the penultima and once on the ultima and that the editor has wrongly put the Rubric on *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה* Deut. 4 25a instead of *וּזְנַן מִתְחַלְפִין בְּחַד עֵינֵי חַד וְזָקָף לְרוּמָה*, which occurs in the second part of the same verse and is *Milēl* in the first part of the verse and *Milrā* in the second. In the case of the other two expressions, however, which occur twice in the verse, they have the accents on the ultima first and on the penultima second.

§ 135. = קליה

Three instances are with the accent. That is, with Tarcha and Munach before the pausal accent Soph-Pasuk or Athnach. This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 142b, on Ps. 38 1. The reference to the catch-words מיהב in the Rubric which I have printed should be Ps. 107 43 and not 108 1 and the words שיר מבור which I have supplied in brackets must be cancelled.

§ 136. = קלי

The accents in connection with Soph-Pasuk in the three Poetical books. When the Soph-Pasuk has two servants, the first is Tarcha and the second Munach. From the notes, however, on Ps. 9 21; 12 8 in my edition of the Bible it will be seen that the different Schools of Nakdanim differed with regard to the second servant whether it is to be Munach or Mercha.

This Rubric is from Harley 5710—11, Vol. II, fol. 176b, on Ps. 9 21. This rule is more fully set forth in the Dikduke Ha-Teamim given in the St. Petersburg Codex of A. D. 1009, which I have printed in the Introduction to the Massoretico-Critical edition of the Hebrew Bible, p. 993, § 24; see also p. 282 where it is compared with other recensions of the same Treatise.

§ 137. = קליז

ויראו כיבודו and they shall exalt him, is plene without the accent [Ps. 107 32]; ויראו כיבודו and he shall exalt thee, is plene with the accent Munach [Ps. 37 34]. As this Piel future third person with the prefix Vav which occurs twice, is both with Dechi and Munach in the singular and with Dechi without the Munach in the plural, the Massorah safeguards this variation in its accents. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 208b, on Ps. 107 32.

§ 138. = קליח

This Rubric is from Harley 5710—11, Vol. II, fol. 218b, on Ps. 138 2. The two passages which constitute the Rubric are Paser clauses, which have respectively two servants. In the text of this MS. the first servant is Munach and the second Galgal. The Nakdan therefore states in the Massorah that in the celebrated Great Machsor Codex the first servant is Kadma which is the usual accent in such clauses and which is exhibited in the Standard Codex Arund. Orient. 16, without Pasek. Orient. 2201, however, which is one of the oldest dated MSS. of the entire Bible and which has also Kadma as the first servant has Munach as the second instead of Galgal, but likewise without Pasek.

§ 139. = קליט

Thou shalt not bow &c. is with the old accent. That is, according to the old or Palestinian system the first part of this verse is with

Mercha Tipcha, viz. לאישתתיה ליהם, in contradistinction to that of the Babylonian according to which it is with Munach Zarka, viz. לאישתתיה ליהם; whereas in the second part of this verse beginning with ויגבר, both systems have the same accents (מעט אהר). This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 52b, on Exod. 20 5.

That the Massorah Parva in the MSS. by its remarks on the respective passages of the Decalogue with the double accents indicates the alternative single accents of the Palestinian School, which it denotes by the expression קריב קריב, is attested by Harley 5773 on Exod. 20 3. In this MS, which has the double accents, the Massorah states קריב קריב לאישתתיה ליהם which denotes the alternative single accents of the Palestinian School. On verse 4 the Massorah remarks קריב קריב לאישתתיה ליהם, which is the same as in the Rubric I have printed from Add. 15,251. Here again the single accents given in the Massorah are those of the Palestinian system. On verse 7 the Massorah states קריב קריב, and on verse 10 קריב קריב. These alternative accents are given in the Massorah itself and it need hardly be said that the expressions are simply the catchwords for the whole verse.

The double accents and the double graphic signs in some parts of the Decalogue are due to the fact that the Babylonian School of textual redactors had a different verse-division from those of the Palestinian School (Comp. the Massorah, Vol. IV, p. 343, § 109), that the former divided the Decalogue into ten verses and the latter into thirteen and that the two systems both of accentuation and vowel-points are here exhibited in a combined form. In this combined form the text of the Decalogue is given in the oldest MSS. and in all the early editions; in Orient. 4445; Orient. 2201; Harley 5710—11; Add. 21,160; Add. 15,451; Orient. 4227; Orient. 2451; Add. 9401; Add. 15,251; the editio princeps of the Pentateuch, Bologna 1482; the first, second and third editions of the Bible (Sonsino 1488; Naples 1491—93; Brescia 1494); the first edition of the Rabbinic Bible, Venice 1517 and the editio princeps of the Rabbinic with the Massorah, Venice 1524—25.

The Babylonian recension, however, with its verse-division and with its single accents and vowel-points, is given in Arund. Orient. 2; Add. 27,167; Orient. 1379; Orient. 1468; Orient. 1466; Orient. 2348; Orient. 2349; Orient. 2365; Orient. 4838; Orient. 5404, and Orient. 5956.

In order to enable the student to decipher the puzzling peculiarities of the text, which are due to the combination of the two systems, I subjoin (I) the Palestinian Recension with its separate accents and vowel-points; (II) the Babylonian Recension with its separate accents and vowel-points, indicating in larger type the passages in each Recension which are combined in the double system, and (III) the Recension which exhibits the two systems combined into one.

III.

The Combined verse division and Accents of both Recensions.

אנכי הנה אלוהיך אשר הוצאתיך מארץ מצרים
מבית עבריים לא יקחה לך אלהים אחרים על-
שמי: לא תקששה לך קסל וקל-תמונה אשר
בשמים מפעל ואשר בארץ מתחת השמי
מתחת לארץ: לא תשתחוו להם ולא תעבדם
כי אנכי הנה אלוהיך אל קדש ואנכי הנה
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
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אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש

II.

Babylonian Recension.

אנכי הנה אלוהיך אשר הוצאתיך מארץ מצרים
מבית עבריים: לא יקחה לך אלהים אחרים על-
שמי: לא תקששה לך קסל וקל-תמונה אשר
בשמים מפעל ואשר בארץ מתחת השמי
מתחת לארץ: לא תשתחוו להם ולא תעבדם
כי אנכי הנה אלוהיך אל קדש ואנכי הנה
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
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אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש

I.

Palestinian Recension.

אנכי הנה אלוהיך אשר הוצאתיך מארץ מצרים
מבית עבריים לא יקחה לך אלהים אחרים על-
שמי: לא תקששה לך קסל וקל-תמונה אשר
בשמים מפעל ואשר בארץ מתחת השמי
מתחת לארץ: לא תשתחוו להם ולא תעבדם
כי אנכי הנה אלוהיך אל קדש ואנכי הנה
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
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אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש
אלוהיך אל קדש ואנכי הנה אלוהיך אל קדש

On comparing the two separate Recensions with the combined form it will be seen that *קָמֵץ* in verse 2 which has both *Kametz* and *Pathach* under the *Nun*, the *Kametz* form exhibits the Palestinian Recension, where this expression ends the verse and hence has *Soph-Pasuk* and that the *Pathach* form exhibits the Babylonian Recension where it has *Reviv* and is in the middle of the verse. The same is the case with *קָמֵץ* in verse 3 which has both *Kametz* and *Pathach* under the *Tav*, the one is due to the pausal accent *Athnach* in the Palestinian Recension and the other to the conjunctive accent *Azla* in the Babylonian Recension. The same is the case with *קָמֵץ* in verse 12 which has both *Pathach* and *Kametz*, the former exhibits the Palestinian Recension and the latter the Babylonian. By this process of comparison all the anomalies and apparent contradictions will easily be solved.

That the Palestinian and Babylonian Recensions of the text frequently exhibit different verse-divisions which necessarily involve a difference in the accents and vowel-points will be seen from the notes in my edition of the Bible on Gen. 35 22; Deut. 32 35, 39; Judg. 8 29, 30; Ps. 22 5; 52 1; 53 1; 90 1; 120 5 &c. In some instances, as in the case of Gen. 35 22 and in the Decalogue, this variation in the verse-division is designed for liturgical purposes and public reading and in some it is due to a different view of the import of the text. (Comp. my *Introduction to the Hebrew Bible*, p. 76.)

The expressions *קָמֵץ עַל פְּסָקִים* *upper accents* and *קָמֵץ עַל מִסְפָּרִים* *lower accents*, by which grammarians and expositors designate the two systems because in the longer verse-division a larger proportion of the accents are placed *above* the words whilst in the shorter verse-division a larger number are *below* the words, I have not found in the Massorah. In the Massorah, as we have seen, the Palestinian accents of the Decalogue are called *קָמֵץ עַל פְּסָקִים* because the longer division with its accents was regarded as the older of the two.

קָמֵץ = § 140.

Sixteen passages are with the accents Yerech ben Yomo and Karnè Parah. As these two accents, which always occur together, are of the rarest in the Scriptures, the Massorah records the passages in which they are to be found. Besides, the *Yerech ben Yomo* has invariably also the *Munach* as its servant. In four instances these inseparable accents are preceded by one *Munach* (Numb. 35 5; Neh. 5 13; 13 5; 2 Chron. 24 5); in five by two *Munachs* (2 Kings 10 5; Jerem. 38 25; Esther 7 9; Neh. 13 16; 2 Chron. 35 7), in three by three *Munachs* (2 Sam. 4 2; Jerem. 13 13; Neh. 1 6); in two instances they are preceded by four *Munachs* (Josh. 19 51; 1 Chron. 28 1) and in two by five *Munachs* (Ezek. 48 21; Ezra 6 9). It will be seen that these accents mostly occur in the later books. In the Pentateuch there is one instance only, whilst in Esther, Ezra-Nehemiah and in Chronicles, there are no fewer than nine instances.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated sixteen Lists. I shall, however, specify the following ten only, seven in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 109b, on Numb. 35 5, which I have printed; (II) the same MS., Vol. II, fol. 103a, on Ezek. 48 21; (III) Orient. 4445, fol. 157a, on Numb. 35 5; (IV) Arund. Orient. 16, fol. 59b, on 2 Sam. 4 2; (V) the same MS., fol. 198b, on Ezek. 48 21; (VI) the same MS., fol. 388b, on Neh. 13 5; (VII) Add. 21,160, fol. 250a, on Numb. 35 5; (VIII) the printed Massorah on Ezek. 48 21; (IX) the same on Esther 7 9, and (X) the same on Neh. 13 5. The addition *בְּמִקְוֵי הַיָּם* at the end of List VIII refers to the two instances in Ezek. 48 21; Ezra 6 9 and *בְּ* is a mistake for *בְּ*.

It will be seen that though List I, like all the other Lists, coincides in stating in the heading that there are sixteen such instances, yet it records fifteen only. But as all the other Lists duly give sixteen, there can hardly be any doubt that the omission of Neh. 5 13 is due to the carelessness of the Scribe.

The names of the two accents given in the heading of this List, vary in the other Lists. Though the name *קָרְנֵי מִסְפָּרֵי הַקֶּזַב* *cow horns*, from its resemblance in the MSS. to the horns of this animal, is also the name given to the pausal or distinctive accent in Lists VII, VIII and IX, yet in Lists IV and VI it is called *קָמֵץ עַל פְּסָקִים* *Great Pazer*, because its form in the MSS. is somewhat like an enlarged form of the ordinary *Pazer*. Its inseparable servant, which is here called *קָמֵץ עַל פְּסָקִים* *the moon a day old*, from its fancied resemblance to this luminary and which is also its name in the headings of Lists VIII and IX, is for the same reason called *קָמֵץ עַל פְּסָקִים* *wheel*, in Lists IV, VI and VIII.

קָמֵץ = § 141.

Eleven instances in the Scriptures are with the accent. That is, with the accent *Yethiv* before the accent *Pashta* instead of after it.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 40b, on Jerem. 14 14, which I have printed; (II) Orient. 4445, fol. 88a, on Levit. 5 2; (III) Add. 15,451, fol. 71a, on the same passage; (IV) Add. 21,160, fol. 141b, also on the same passage; (V) Orient. 1474, fol. 19b, on Jerem. 14 14; (VI) the printed Massorah on Levit. 5 2, and (VII) the same on Dan. 2 10.

List II, which exhibits the oldest form of this Massorah, like List I is simply headed *קָמֵץ* without stating what the import of this Rubric is. Lists III and IV are headed *קָמֵץ עַל פְּסָקִים* which evidently denotes that the accent *Pashta* is after the *Yethiv*, as is attested by the clumsy heading of List V, viz. *קָמֵץ עַל פְּסָקִים* and by the more explicit headings of Lists VI (*קָמֵץ עַל פְּסָקִים*) and VII (*קָמֵץ עַל פְּסָקִים*), thus plainly indicating the design of this Massorah. List VI omits *קָמֵץ* Levit. 5 2 and makes up the eleven by giving *קָמֵץ* Jerem. 29 32. But this is manifestly due to the ignorance of a later Nakdan. This is not only attested by all the MS. Lists which coincide in excluding Jerem. 29 32 and including Levit. 5 2, but by the second List (VII) in the printed Massorah itself. List V alone has the *isomonic* sign.

קָמֵץ = § 142a.

Four instances are with the accent at the beginning of the verse. That is, in four instances *Legarmeh*, which is normally a disjunctive accent and precedes *Munach*, is abnormally subordinated to *Gerech* or *Azla* with *Kadma* intervening, and respectively occurs at the beginning of the verse.

That *Legarmeh* is an accent is attested by the Massorah on Exod. 30 13 which expressly states that the demonstrative *הַ* is in three instances with the accent *Munach* before *Legarmeh*. (*וְהָיָה לְפָנֶיךָ* *vide supra*, letter *ו*, § 31.) To the same effect is the declaration of Levita the eminent expositor of the Massorah. In his *Massoreth Ha-Massoreth* he says "the accent which is called *Legarmeh*" (*הַשֵּׁם הַקָּרוֹא לְפָנֶיךָ*), p. 210, ed. Ginsburg and comp. Japhet *וְהָיָה לְפָנֶיךָ* p. 116).

Of this Rubric, which in this separate form does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 165a, on 2 Chron. 26 15, which I have printed; (II) Arund. Orient. 16, fol. 172b, on Jerem. 38 11; (III) the same MS., fol. 216b, on Hag. 2 12, and (IV) the same MS., fol. 278b, on 2 Chron. 26 15.

קָמֵץ = § 142b.

In eleven verses the accent Gerech follows Legarmeh, but it does not follow the accent Azla. Whilst the preceding Rubric records the four instances only which commence the verse, this Rubric registers all the passages in the Scriptures in which this accent is thus abnormally used irrespective of its position in the verse.

Of this Rubric I collated four Lists, one in MS. and three printed: (I) Harley 5710-11, Vol. I, fol. 18a, on Gen. 28 9, which I have printed; (II) the printed Massorah on the same passage; (III) the same on Jerem. 4 19, and (IV) the same on Hag. 2 12. Lists III and IV are headed *קָמֵץ עַל פְּסָקִים* which expresses the import of this Massorah in different language.

In two of the instances the Standard Codices vary with regard to the accent preceding the *Legarmeh*. In 1 Sam. 14 3 it is *קָמֵץ עַל פְּסָקִים* with *Tetisha Ketanah* in Harley 5710-11; Arund. Orient. 16; Add. 25,251 and Add. 15,451; whilst it is *קָמֵץ עַל פְּסָקִים* with *Munach* in Orient. 2201 and Add. 15,250. The same is the case in 2 Kings 18 17: It is *קָמֵץ עַל פְּסָקִים* in Arund. Orient. 16; Add. 15,451 &c. and *קָמֵץ עַל פְּסָקִים* in Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251.

קָמֵץ = § 143.

Legarmehs through the Scriptures.

This perpendicular short line which normally follows the accent *Munach*, is carefully marked in the margin of the MSS. with the Massorah, against the respective passages which exhibit this accent. The *Legarmehs* in these MSS. are thus given as part

of the Massorah Parva. With the exception of Deuteronomy I have not found any separate Lists of the *Legarmehs* in the respective books of the Scriptures. I have, therefore, compiled the following Rubrics from the Massorah Parva in the MSS. which carefully indicate them in the margin by the abbreviation $\text{ל}^{\text{ב}}$.

Genesis. — This Rubric I compiled from Orient 19,776 and Codex Bedell 8 Vols. fol. 10, dated A. D. 1286 in Emmanuel College, Cambridge. Accordingly Genesis has no fewer than fifty-nine *Legarmehs*. Fifty-two of these are the normal *Munach Legarmeh* i. e. they are not only preceded by *Munach*, but are followed both by *Munach* and *Revia*. Five are followed by *Revia* alone (Gen. § 15; 17 14; 19 9; 23 6; 29 9); one is followed by *Kadma Ve-Asla* (Gen. 28 9, *vide supra*, § 142b) and one by *Darga* (Gen. 31 29).

$\text{קמ"ד} = \text{§ } 144.$

Exodus. — This Rubric too I have compiled from the same MSS. It will be seen that Exodus has sixty-three *Munach-Legarmehs*. One of these only is followed by *Revia* alone (Exod. 30 13, *vide supra*, letter ז , § 31).

$\text{קמ"ה} = \text{§ } 145.$

Leviticus. — This Rubric I have compiled from the same sources. Accordingly Leviticus has altogether forty-one *Legarmehs* or rather *Munach-Legarmehs*. Two only are not followed by *Munach Revia*, viz. 10 6 and 21 10 both of which are followed by (*Mehupach*) *Pashta*. (*Vide infra*, § 183.)

$\text{קמ"ו} = \text{§ } 146.$

Numbers. — This Rubric, which exhibits fifty-three *Legarmehs* in Numbers, I compiled from the same sources. The twelve instances which affect $\text{ל}^{\text{ב}}$ (Numb. 7 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79) and which have no second *Munach* before the *Revia*, ought properly to belong to the *Pasek* category, since they end with the same letter with which the next word begins. The Massorah, however, regards them as *Legarmehs*, as is attested by the fact that they are excluded from the List of *Paseks* in Numbers. (*Vide infra*, § 203.) Besides these there are also three other instances in which the *Legarmeh* is not followed by *Munach* (Numb. 10 29, 35; 20 21).

$\text{קמ"ז} = \text{§ } 147.$

Deuteronomy. — This Rubric, which exhibits fifty-five *Legarmehs* in Deuteronomy, I compiled from the same sources. It was, however, first published by Felix Pratensis at the end of the second volume of his edition of the Rabbinic Bible, Venice 1517, with the heading $\text{ל}^{\text{ב}}$. Not only are the *Legarmehs* and the *Paseks* mixed up in this List, but it records four less of the former (Deut. 2 14; 3 10; 13 7; 28 13) and gives the following six which are not in my List, Deut. 4 47; 14 20; 16 16b; 26 5; 31 8; 32 9. The analysis of the *Paseks* is given below in § 204. It will be seen that in three instances there is no second *Munach* before the *Revia* (Deut. 1 33; 5 4, 22).

$\text{קמ"ח} = \text{§ } 148.$

Joshua. — This Rubric I compiled from the Massorah Parva of Codex Bedell in Emmanuel College, Cambridge where the *Legarmehs* are given against each instance as an integral part of the Massorah. Of the forty-nine instances which occur in this book, six only have not the Massoretic remark $\text{ל}^{\text{ב}}$ against them (Josh. 2 4; § 4; 14 6; 15 18; 21 32; 22 16), though the text itself has *Legarmeh*. For this reason the expression $\text{ל}^{\text{ב}}$ is omitted against these passages in this Rubric.

It will be seen that though there is no second *Munach* before the *Revia* in Josh. 5 14 and 9 12 yet the Massorah marks them as *Legarmehs*. (For Josh. 9 12, see letter ז , § 31.) That Josh. 2 4 and 14 18, which have also no second *Munach*, belong to the *Legarmeh* category is attested by the fact that they are expressly excluded from the List of *Paseks* in Joshua. (*Vide infra*, § 205.)

$\text{קמ"ט} = \text{§ } 149.$

Judges. — This Rubric, which exhibits forty-five instances of *Legarmeh* in Judges, I have compiled from the Massorah Parva of the same Codex. It will be seen that five (Judg. 11 40; 16 2; 18 7; 20 31; 21 19) though marked by the Massorah with $\text{ל}^{\text{ב}}$, have no second *Munach* and that two of these (Judg. 11 40;

21 19) are in parallel passages (1 Sam. 1 8; 2 19) given as *Paseks* in § 207.

$\text{ק"ן} = \text{§ } 150.$

Samuel. — This Rubric, which records 109 *Legarmehs* in Samuel, is from the Massorah Parva in Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge on the respective passages where they are indicated by the expression $\text{ל}^{\text{ב}}$, except in the following six instances here duly noted: 1 Sam. 9 12; 13 5; 14 3, 6, 47; 2 Sam. 13 32. Three of these (1 Sam. 14 3, 47; 2 Sam. 13 32) constitute part of the eleven instances in which *Legarmeh* is abnormally used. (*Vide supra*, § 142.) Though marked by the Massorah with $\text{ל}^{\text{ב}}$, ten of the instances (1 Sam. 9 9; 16 5, 7, 20 25, 31; 26 16; 2 Sam. 12 23; 15 12, 20, 30) have no second *Munach*.

$\text{קמ"א} = \text{§ } 151.$

Kings. — This Rubric, which records 143 *Legarmehs* in Kings, I compiled from the Massorah Parva of the same two MSS., viz. Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge. With the sole exception of three (1 Kings 15 5; 2 Kings 17 36; 20 5) they are all marked by the Massorah with the usual expression $\text{ל}^{\text{ב}}$. One of the instances forms part of the Rubric which records the abnormal occurrence of *Legarmeh*, viz. 2 Kings 16 17 (*vide supra*, § 142) and one (2 Kings 2 12) is included in the *Pasek* Rubric (*vide infra*, § 208), whilst seven of the instances marked by the Massorah with the usual expression $\text{ל}^{\text{ב}}$ (1 Kings 6 23; 7 23; 19 4; 2 Kings 5 22; 7 8; 18 17; 25 16) have no second *Munach*.

$\text{קמ"ב} = \text{§ } 152.$

Isaiah. — This Rubric, which records seventy-three *Legarmehs* in Isaiah, I compiled from the same materials, viz. Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum, where they are duly indicated in the Massorah Parva on the respective passages by the expression $\text{ל}^{\text{ב}}$. It will be seen that in eight instances which the Massorah marks by $\text{ל}^{\text{ב}}$ there is no second *Munach* before the *Revia* (Isa. 9 16; 19 16; 21 8; 22 2; 37 6; 42 5; 49 21; 64 3) and that in one instance the *Munach-Legarmeh* is not followed by *Revia*, but by (*Darga*) *Tevir* (Isa. 36 2). Though the Massorah in the St. Petersburg Codex of A. D. 916 on Isa. 42 5 emphatically states that it is here *Pasek*, this Massorah as emphatically marks it here $\text{ל}^{\text{ב}}$. The instances in which the phrase $\text{ל}^{\text{ב}}$ is with *Legarmeh* in this book form a separate Rubric. (*Vide infra*, letter ז , § 62.)

$\text{קמ"ג} = \text{§ } 153.$

Jeremiah. — This Rubric, which records 134 *Legarmehs* in Jeremiah, I compiled from the Massorah Parva of Add. 21,161 and Codex Bedell in Emmanuel College, Cambridge, on the respective passages. There are two instances only marked $\text{ל}^{\text{ב}}$ which have no second *Munach* (Jerem. 50 34; 52 20), whilst three (Jerem. 4 19a; 38 11; 40 11) form part of the Rubric which records the passages where *Legarmeh* is abnormally used. (*Vide supra*, § 142.) It is remarkable that though Jerem. 4 19 is here marked $\text{ל}^{\text{ב}}$ and is counted in § 142 as one of the eleven instances in which *Legarmeh* is used exceptionally, yet it is included in the List of *Paseks* in Jeremiah. (*Vide infra*, § 210.) The instances in which the phrase $\text{ל}^{\text{ב}}$ is with *Legarmeh* in this book are also given in a separate Rubric. (*Vide infra*, letter ז , § 68.)

$\text{קמ"ד} = \text{§ } 154.$

Ezekiel. — This Rubric, which records eighty-five *Legarmehs* in Ezekiel, I compiled from the Massorah Parva of Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum, on the respective passages. There is one instance only marked $\text{ל}^{\text{ב}}$ which has no second *Munach* (Ezek. 24 17), whilst Ezek. 9 2 is one of the eleven instances in which *Legarmeh* is abnormally used. (*Vide supra*, § 142.)

$\text{קמ"ה} = \text{§§ } 155—165.$

The Minor Prophets.

The Minor Prophets. — This Rubric I compiled from Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum, where the instances are duly marked by the expression $\text{ל}^{\text{ב}}$ in the Massorah Parva on the respective passages. Accordingly there are altogether fifty-six *Legarmehs* in the Minor

Prophets. But though Codex Bedell has it ... Amos 1 3 and marks it ...

קסז - § 166.

Psalms. — This Rubric, which records 454 Legarmehs in the Psalter, I compiled from Add. 21,161 in the British Museum and Codex Bedell in Emmanuel College, Cambridge where the Massorah Parva duly indicates them by the expression ...

קסח - § 167.

Proverbs. — This Rubric, which records fifty instances of Legarmeh in Proverbs, I compiled from the same two MSS, viz. Codex Bedell in Emmanuel College, Cambridge and Add. 21,161. According to a separate Massorah which records the instances in the three Poetical Books where ...

קסח - 168.

Job. — This Rubric, which records ninety-two Legarmehs in Job, I compiled from the Massorah Parva of the same two MSS. on the respective passages. From the separate Massorah which gives the instances where ...

קס"ט-קע"ג - §§ 169-173.

The Five Megilloth. — These Rubrics, which record forty-four Legarmehs in the Five Megilloth, I compiled from the Massorah Parva of the same two MSS. on the respective passages. It will be seen that in seven instances there is no second Munach before the Revia (Cant. 4 14; 8 14; Ruth 1 13; 3 3, 13; Eccl. 9 3; Esther 8 9); ...

קע"ד - § 174.

Daniel. — This Rubric, which records thirty-six Legarmehs in Daniel, I compiled from the Massorah Parva of the same two MSS. on the respective passages. Dan. 11 6 is the only instance against which the Massorah has not the expression ...

קע"ה - § 175.

Erza-Nehemiah. — This Rubric, which records thirty-six Legarmehs in Ezra-Nehemiah, I compiled from the Massorah Parva of the same two MSS. on the respective passages. In one instance only, viz. Neh. 4 1, is the expression ...

קע"ו - § 176.

Chronicles. — This Rubric, which records eighty-three Legarmehs in Chronicles, I compiled from the Massorah Parva of the same two MSS. on the respective passage, viz. Codex Bedell in Emmanuel College, Cambridge and Add. 21,161 in the British Museum.

In four instances there is no second Munach before Revia (1 Chron. 3 1; 28 10; 2 Chron. 18 3; 21 19). One of the instances, viz. 2 Chron. 26 15 is part of the Massorah which records the eleven passages with the abnormal Legarmeh (vide supra, § 142), whilst 2 Chron. 28 9 and 34 8 which are here marked ...

קע"ז - § 177.

In eleven instances Mayela is the servant to Athnach. Normally the servant to Athnach is Munach. In these eleven passages, however, the accent Mayela which in form is like Tipcha, abnormally precedes Athnach as its servant. Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following ten only, eight in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 75b, on Ezek. 10 13, which I have printed; (II) the same MS., Vol. II, fol. 258b, on Ruth 1 10; (III) the same MS., Vol. II, fol. 160b, on 2 Chron. 20 8; (IV) the same MS., Vol. II, fol. 279b, on Dan. 4 18; (V) Arund. Orient. 16, fol. 148b, on Jerem. 2 31; (VI) the same MS., fol. 168b, on 2 Chron. 20 8; (VII) the same MS., fol. 367b, on Dan. 4 18; (VIII) Add. 21,160, fol. 538b, on Numb. 23 26; (IX) the printed Massorah on the same passage, and (X) the same on 2 Chron. 20 8.

These ten Lists exhibit two Recensions of this Massorah which emanate from two different Schools of textual redactors.

Recension I. — According to this Recension, which is exhibited in Lists I, VIII, IX and X and which I have printed, there are eleven such instances. Hence the heading emphatically states ...

Recension II. — According to this Recension, however, which is exhibited in Lists II, III, IV, V, VI and VIII, there are ten such instances only. This is not only stated in the respective headings, but these Lists enumerate ten and coincide in omitting Ezek. 10 13. Hence the addition ...

קע"ח - § 178.

Five words have respectively two accents. That is, Mayela and Soph-Pasuk. Whilst the preceding Rubric registers the eleven passages in which this exceptional accent abnormally precedes Athnach, this Rubric records the five instances in which the same phenomenon is exhibited in connection with the accent Soph-Pasuk.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 4b, on Isa. 8 17, which I have printed; (II) the same MS., Vol. II, fol. 131b, on 1 Chron. 2 53; (III) Arund. Orient. 16, fol. 122b, on Isa. 8 17; (IV) the same MS., fol. 239a, on 1 Chron. 2 53; (V) Halle Ochliah Ve-Ochliah, Supplement, fol. 134a; (VI) the printed Massorah on Levit. 21 4, and (VII) the same on Hosea 11 6. List IV heads this Rubric ...

ה' מלך בנסים ... חתונה לר' יוסף.

קע"ט - § 179.

Two words have respectively Mercha with Athnach and Mercha with Soph-Pasuk in the Psalter. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 207b, on Ps. 106 29. Though these two expressions are most distinctly marked in the Rubric itself with Mercha i. e. with the line turned to the left in each case, yet not only all the Standard Codices, but the text of this MS. itself, have a perpendicular line. There can, therefore, hardly be any doubt that the

Massorah here, as is not infrequently the case, uses the term *Metheg* to denote *Metheg*. The design of this Massorah, therefore, is to indicate that *Metheg*, which is with *Athnach* in the first instance (Ps. 106 29) and with *Soph-Pasuk* in the second (verse 39), is with *Metheg* in both verses and thus to militate against Ben-Asher's recension which exhibits it without *Metheg* in the first instance, as will be seen from the notes on this passage in my edition of the Bible.

ק"ט = § 180a.

Six phrases respectively occur twice with different accents, once they are with *Mercha* and once with *Darga*. As the same words and in the same connection have in one instance *Mercha* which is the normal servant to *Tevir* and in one the abnormal servant *Darga*, the Massorah safeguards this variation in the accents. On referring to the notes in my edition of the Bible, on Gen. 18 18, 1 Kings 22 34; 2 Chron. 18 33, it will be seen that this Massorah is designed to militate against the rival recension of the text represented by Ben-Naphtali.

Of this Rubric, which is one of the oldest forms of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Add. 21,160, fol. 151b, on Levit. 11 12, which I have printed; (II) Orient. 4445, fol. 94b, on the same passage; (III) Arund. Orient. 16, fol. 68a, on 2 Sam. 17 17; (IV) the same MS., fol. 97a, on 1 Kings 22 34; (V) the same MS., fol. 268a, on 2 Chron. 18 33; (VI) Paris Oehliah Ve-Ochliah § 221, and (VII) the printed Massorah on Levit. 11 12.

List II, which exhibits this Rubric in its incipient state, records simply three of these groups without any heading and without fixing the number. Lists III, IV, V and VI record identically the same six groups, only that some put occasionally the *Darga* instances before the *Mercha* passage. The printed Massorah (List VII) is corrupt. It gives erroneously *Mercha* (Exod. 21 35) as the contrast to *Darga*, whereas this passage does not belong to this Rubric at all and ought to be *Mercha* (Isa. 39 8).

דמיון זהו בין המסורה לחבר
הוא שכל אחד או שני המסורה דמיון זהו בין המסורה לחבר

ק"ט = § 180b.

Of this Rubric I collated seven Lists, three in MSS. and four printed: (I) St. Petersburg Codex of A. D. 1009, which I have printed in my *Introduction to the Hebrew Bible*, p. 990, § 17; (II) the Massorah Finalis of Add. 15,251, fol. 445a, which I have printed below, letter *u*, p. 654, § 6; (III) Halle Ochliah Ve-Ochliah II, § 18, margin; (IV) Felix Pratensis who printed it for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume; (V) the printed Massorah on Exod. 21 35; (VI) the same at the end of Vol. IV under *מסורה*, and (VII) the same in the *Massorah* edited by Dukes, p. 52 &c. Tübingen 1846.

Though all these seven Lists coincide in stating that there are thirteen such instances, they each omit one or two instances, which is manifestly due to the carelessness of the Scribes.

Thus List I, which exhibits the oldest form of this Massorah omits two, viz. the expression *מסורה*, which denotes the second instance in Josh. 8 an expression frequently omitted and *מסורה* 2 Sam. 20 6 which is also absent in Lists II, IV and VII.

List II gives 12 instances only. It not only omits the instance in 2 Sam. 20 6, but adds after phrase *מסורה* (Eccl. 9 10) that textual redactors are divided in their opinion whether it is *Darga* or *Mercha*.

List III records eleven instances only, omitting Isa. 19 25, which is also omitted in Lists V and VI, and 2 Chron. 18 13 and adds after *מסורה* that the textual redactors are divided in their opinion whether it is the passage in 1 Kings 22 34 or 2 Chron. 18 33 which has the *Darga* (מסורה על המסורה).

List IV, like Lists I, II and VII, omits 2 Sam. 20 6 and like List II adds after *מסורה* (Eccl. 9 10) that textual redactors are divided in their opinion whether it is *Darga* or *Mercha*.

The printed Massorah (List V), which gives in the heading the import of this Rubric, is corrupt. It omits two instances, viz. 1 Sam. 30 17 which is given in all the preceding four Lists and Isa. 19 25 which is given in Lists I, II and IV. It gives *מסורה* as two, viz. for 1 Kings 22 34; 2 Chron. 18 33 and records Hosea 10 14 twice.

List VI, likewise in the printed Massorah, is also corrupt. It erroneously states that Levit. 7 33 contains two instances (מסורה וסלוקים ב' ב'). Like List V it gives *מסורה* and like this List omits 1 Sam. 30 17. It also omits *מסורה* = Josh. 8 12 like List I and Isa. 19 25 like Lists III and V.

List VII, like V gives *מסורה* and like Lists I, II and IV omits *מסורה* 2 Sam. 20 6.

According to the rules of accentuation laid down by the Massorah when *Tevir* is separated from its preceding servant by one syllable only or by none at all, the servant is normally *Mercha*. In the thirteen instances, however, which constitute this Rubric, the servant is abnormally *Darga*, though it is separated by one syllable only. Hence the Massorah safeguards this exceptional accentuation.

On comparing this form of the Massorah with the preceding one it will be seen that all the instances with *Darga-Tevir* recorded in it are part of this Rubric. The limited selection of six passages in § 180a from the thirteen instances which exhibit this peculiarity, is due to the fact that the Massorites designed to illustrate the abnormal use of the *Darga* by parallel instances of the same phrase with the normal *Mercha* in § 180a, whereas in this Rubric the design of the Massorah is to record all the abnormal instances without illustrating them by parallel normal accentuation.

י"ג ותן סתחילין במקום פיר' ביג' סקבות המסורה דמיון זהו בין המסורה לחבר
רק סלוק אחד או שני המסורה דמיון זהו בין המסורה לחבר

ק"ס = § 181a.

Seven are with the accent in the Scriptures. Normally when one conjunctive accent or one servant precedes *Zarka* it is *Munach*. In these seven passages, however, this servant is *Mercha*. Hence the design of the Massorah is to safeguard this variation in the accentuation.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 148b, on 1 Chron. 29 7. It is to be remarked that this Recension of the Massorah is based upon Codices which exhibit this limited number of exceptions.

ק"ס = § 181b.

Ten verses are with the accent *Mercha Zarka*. That is, in these ten verses one servant preceding *Zarka* is abnormally *Mercha* instead of the normal *Munach*.

Of this expanded Recension of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Orient. 2349, fol. 75a, on Exod. 30 12, which I have printed; (II) St. Petersburg Codex of A. D. 1009, which I have printed in my *Introduction to the Hebrew Bible*, p. 992, § 20; (III) Add. 15,251, fol. 446a, which I have printed below, letter *u*, p. 654, § 13; (IV) Orient. 5404 fol. 73a, on Exod. 30 12; (V) Add. 21,160, fol. 116b, on the same passage; (VI) Halle Ochliah Ve-Ochliah, Supplement, fol. 132a; (VII) Felix Pratensis who printed this List for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume; (VIII) the printed Massorah on Exod. 6 6, and (IX) the same at the end of Vol. IV under *מסורה*.

Lists I, III, IV, VI, VII and IX emphatically state in their respective headings that there are ten such instances and record identically the same passages in almost the same order. Even List II, which exhibits the oldest form of this Rubric and which is headed *מסורה*, gives these ten passages in precisely the same sequence. List V, however, which like Lists I, II, IV, VI, VII and IX, is headed *מסורה*, enumerates eleven adding *מסורה* 1 Chron. 29 7 as the eleventh instance. And though no other List of this longer Recension has this passage, the shorter Recension (§ 181a) gives it. List VIII alone heads this Rubric *מסורה* and gives 2 Sam. 5 20, the parallel passage to 1 Chron. 14 11, as the eleventh instance (*מסורה*). But this is against the import of this Massorah, since in the Samuel passage the *Zarka* is preceded by two servants. It is also to be remarked that in this List *מסורה* 1 Chron. 5 18 is given twice. On referring to the notes on Ruth 4 4; 1 Chron. 14 11 and 29 7 in my edition of the Hebrew Bible it will be seen that the different Schools of textual redactors varied with regard to the number of these exceptional passages. Hence the two Recensions of this Massorah. It will be seen that the accents *Mercha* and *Zarka* are called *מסורה* in the heading of the List which I have printed. These are also the expressions in the heading of List IV.

ק"ס = § 182.

Eight words are respectively with two accents. That is, in these eight instances only, *Mercha* precedes *Tipcha* in the same word whereas normally it is *Melthag* instead of *Mercha*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however,

specify the following seven only, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 79a, on Levit. 23 21, which I have printed; (II) Orient. 444b, fol. 109a, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. 8 18; (IV) Arund. Orient. 16, fol. 109a, on 2 Kings 15 16; (V) the printed Massorah on Levit. 23 21; (VI) the same on Ezek. 36 26, and (VII) the same on Cant. 6 5.

The mnemonic sign of eight letters, viz. חמשה עשר at the end of the Rubric consists of the initial letters of the eight expressions which constitute this Rubric. The enigmatical heading of List III, viz. חמשה עשר חמשה עשר is manifestly a corruption. חמשה ought to be חמשה and is the second part of this mnemonic sign, the first part having been omitted by the Scribe. The interest, however, which attaches to this List consists in the fact that it yields another proof that this so-called Babylonian Codex exhibits the Palestinian Recension, since this Massorah is unquestionably Palestinian.

קס"ג = § 183.

Three verses have respectively Mercha, Munach, Legarmeh, Mehupach Pashta. That is, in these three verses, Munach Legarmeh is abnormally followed by (Mehupach) Pashta instead of the normal Revia.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 21,160, fol. 150a, on Levit. 10 6, which I have printed, and (II) the same MS., fol. 298a, on Ruth 1 2. The latter is simply headed חמשה עשר.

קס"ד = § 184.

Three words have respectively Mercha Tevir under the same word with a half-vowel intervening. Normally when Tevir is preceded by a compound Sheva it is with Metheg (comp. קמח Gen. 27 4; Exod. 30 19). In these three instances, however, it is abnormally with Mercha, though the words are with Chateph Pathach.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 157a, on 2 Chron. 13 12, which I have printed; (II) the same MS., Vol. II, fol. 168a, on 2 Chron. 31 9; (III) St. Petersburg Codex of A. D. 1009, which I have printed in my Introduction to the Hebrew Bible, p. 291, § 18; (IV) Arund. Orient. 16, fol. 276b, on 2 Chron. 31 9; (V) Add. 15,261, fol. 445a, which I have printed below letter ט, p. 655, § 8; (VI) Felix Pratensis who printed this List for the first time in his Rabbinic Bible, Venice 1517 at the end of the last Volume, and (VII) the printed Massorah at the end of Vol. IV under חמשה עשר.

קס"ה = § 185.

Five words have respectively Mehupach Pashta. When Mehupach is the servant to Pashta it is normally separated by a word of one or more syllables e. g. חמשה עשר (Gen. 1.9); חמשה עשר (Esther 3 6). In these five instances, however, compounded with ט, Mehupach abnormally appears in the same word with Pashta. Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 265a, on Eccl. 7 10, which I have printed, and (II) the same MS., Vol. II, fol. 261a, on Cant. 3 4. The latter is headed חמשה עשר and has at the end the mnemonic sign חמשה עשר which with the exception of ט = חמשה, exhibits the third letter of the respective words constituting this Rubric.

קס"ו = § 186.

For this Rubric see above, letter ט, § 357.

קס"ז = § 187.

Six are with the accent Pasek. That is, in six instances Pasek stands between two words, the first of which is with Mehupach and the second with Pashta.

Of this Rubric I collated two Lists: (I) Add. 15,261, fol. 59a, on Exod. 30 34, which I have printed, and (II) the printed Massorah on Deut. 8 15. The latter heads it חמשה עשר which is all the information we have for this exceptional accentuation.

קס"ח = § 188.

לעיל ולתת. This Rubric, which gives the rule for Leil and Lera and which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 179b, on Ps. 22 14.

קס"ט = § 189.

מלרע ועיל ומופח. — This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 209b, on Ps. 109 16. It tells us that (1) the irregular accentuation in the three passages (Ps. 4 7; 109 16; Prov. 8 13) is that of the celebrated Codex called the Great Machsor: whereas R. Phineas and the textual redactors of Tiberias do not exhibit this exception, that (2) the seven words given as an example and those which in a similar position precede Tarcha are not only with Makeph, but with Gaya and not with Munach and that (3) the pronoun אף forms no exception, being always both with Gaya and Munach.

ק"צ = 190.

מלרע ומלרע. — The following words respectively occur once only with the accent on the penultima, whilst in all the other Scriptures they are with the accent on the ultima.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) the printed Massorah Finalis of Add. 15,261, fol. 343b which I have printed; (II) Halle Ochlach Ve-Ochlach II, § 112 margin; (III) Paris Ochlach Ve-Ochlach § 372; (IV) Felix Pratensis who first printed this List in his Rabbinic Bible, Venice 1517 at the end of the last Volume, and (V) the printed Massorah Finalis at the end of Vol. IV.

Lists I and IV are alike. They respectively record identically the same thirty-six instances though not in the same order. List II records twenty-eight. And though it contains twenty-five only which coincide with those in Lists I and IV, it gives three new instances, viz. קמח Numb. 21 5; חמשה Isa. 32 11 and חמשה Ruth 4 15. Jacob b. Chayim's List (List V) records thirty-eight instances. It omits three instances, two of which are also absent in List II, viz. חמשה Prov. 17 19; חמשה Ruth 1 21 and חמשה (Prov. 10 10) which is given in all the other four Lists, and has two, viz. חמשה (1 Sam. 30 6) and חמשה (2 Kings 3 11) which are absent in Lists I, II and IV. The 14th instance in this List, viz. חמשה is a clerical error for חמשה (Ezek. 19 14), as is evident from the catchwords חמשה חמשה.

The List in the Paris Ochlach Ve-Ochlach (List III) exhibits the latest development of this Rubric. Not only are the passages here for the first time arranged in the order of the books of the Bible, but the compiler of this List succeeded in collecting no fewer than fifty-five instances besides the one at the end (חמשה Isa. 60 1) which is described as outside this Massorah (חמשה חמשה). Besides the Isaiah instance the following nineteen are new: (1) חמשה Levit. 25 21; (2) חמשה Numb. 27 21; (3) חמשה Josh. 2 3; (4) חמשה 2 Sam. 3 15; (5) חמשה 2 Sam. 9 10; (6) חמשה 1 Kings 16 24; (7) חמשה Ezek. 27 5; (8) חמשה Isa. 45 7; (9) חמשה Jonah 2 3; (10) חמשה Mal. 2 3; (11) חמשה Ps. 37 20; (12) חמשה Prov. 31 11; (13) חמשה Job 15 13; (14) חמשה Job 23 5; (15) חמשה Job 24 1; (16) חמשה Job 29 7; (17) חמשה Dan. 5 13; (18) חמשה Neh. 2 9, and (19) חמשה Neh. 9 7.

ק"צ"א = § 191.

An alphabetical List of words with the accent thrown back (חמשה חמשה). That is, words which have respectively become Milal to avoid the collision of two words in juxtaposition which would otherwise be Milra. This Rubric, which does not occur in the printed Massorah but which is kindred to the preceding Rubric, is from the St. Petersburg Codex of A. D. 916, on Isa. 28 20. Professor Strack fully discussed this Rubric in his notes on this passage. It will be seen that five of the letters in this alphabet, viz. ב, ג, ד, ז, ח and ק represent words which form part of the preceding Rubric.

ק"צ"ב = § 192.

Two verses in the Pentateuch in which the same word occurs twice, with the accent on the penultima in the first place and on the ultima in the second place. This Rubric, which does not occur in the printed Massorah, is from the Paris Ochlach Ve-Ochlach § 226.

ק"צ"ג = § 193.

מלרע ומלרע. — A List of words which respectively occur once only with the accent on the ultima and which are with the accent on the penultima in all the other Scriptures.

correctly given ... Though Lists II and III do not specify in their respective headings the number of Pasesks in this book they duly enumerate twenty-two, only that the printed Massorah (List III) by omitting ... after ... and not printing it ... might be taken as giving two instances instead of three for Josh. 8 33.

§ 208.

Judges. — In Judges there are nine Pasesks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 34b, on Judg. 21 25, which I have printed; (II) Add. 15,251, fol. 6b, and (III) the printed Massorah Finalis, letter a, § 139.

Lists II and III do not specify the number of Pasesks in this book in their respective headings though they give the catchwords for the nine instances. By the omission, however, of ... after the catchwords ... (Judg. 11 17) in List II and the omission of ... after ... (Judg. 20 25) it might be taken that they respectively record seven only. But the omission of these expressions on the part of the Scribe is of common occurrence.

It will be seen that this Rubric excludes the Pasesk in ... Judg. 6 24. This is confirmed by some of the oldest and best Standard Codices. Thus Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 1474 &c. all have it ... The accents therefore in my edition of the Bible are to be altered accordingly. In the Rubric which I have printed the catchwords ... are to be corrected into ... with Aleph.

§ 207.

Samuel. — This book has forty-four Pasesks. The List which I have printed I collected from the Massorah Parva of various MSS. where ... is recorded in the margin against the respective passages. With these instances I collated four separate Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 177a-b, on 1 Sam. 7 14; (II) Arund. Orient. 16, fol. 74a-b, on 2 Sam. 24 25; (III) Add. 15,251, fol. 6b, and (IV) the printed Massorah Finalis, letter a, § 140.

It will be seen that the List, which I have compiled from the MS. Massorahs, records forty-six Pasesks if we correct ... into ... after ... 1 Sam. 18 10. We shall therefore take this List as the standard and collate the four separate Lists with it.

List I. — This List is headed ... and though it thus fixes the number at forty-seven it records forty only. It omits 1 Sam. 1 3; 2 16; 7 10; 20 21; 26 7; 2 Sam. 3 12; 10 14; 16 7 and adds one which is not in the compiled List, viz. ... where ... is manifestly a clerical error for ... 1 Sam. 14 3. There is also a clerical error in the catchwords for 2 Sam. 14 32. Instead of ... it should be ...

List II. — This List which is headed ... and thus fixes the number at forty-nine, records forty-six only. It omits four which are in the compiled List, viz. 1 Sam. 3 8; 7 10; 2 Sam. 10 14; 16 7 and has one which is not in the compiled List, viz. ... 1 Sam. 14 3, but which is also given in List I.

List III. — This List is simply headed ... and hence does not fix the number of Pasesks in this book. It records forty-four of which three are Legarmehs (1 Sam. 9 12; 26 16; 27 1, vide supra, § 150), one which is not in the compiled List (1 Sam. 14 3), but which is also given in List I and omits five viz. (1) 1 Sam. 3 8, which is also omitted in Lists II; (2) 1 Sam. 7 10 also omitted in Lists I and II; (3) 1 Sam. 11 7; (4) 2 Sam. 10 14 also omitted in Lists II and III, and (5) 2 Sam. 16 7 also omitted in Lists I and II.

List IV. — Like List III, this List is simply headed ... and does not fix the number of Pasesks in this book. It records forty-nine instances. Eleven of these are Legarmehs (1) ... 1 Sam. 9 12 also given in List III; (2) ... 1 Sam. 16 5; (3) ... 1 Sam. 16 7; (4) ... 1 Sam. 20 25; (5) ... 1 Sam. 26 16 also given in List III; (6) ... 1 Sam. 27 1 also given in List III where it is ... (7) ... 2 Sam. 12 23; (8) ... 2 Sam. 15 12; (9) ... 2 Sam. 15 30, and (11) ... 2 Sam. 24 17. (Vide supra, § 150.) Moreover it omits 1 Sam. 3 8; 7 10; 11 7; 2 Sam. 10 14; 16 7, being the same five instances which List III omits. It gives however ... which is also given in Lists I, II and III.

The result of the above collation of the four Lists with the one which I have compiled from the MS. Massorah and which I have printed, is that we have to deduct three instances which are not given in the official Lists (1 Sam. 7 10; 2 Sam. 10 14; 16 7) and have to add one, viz. ... 1 Sam. 14 3 which is given in all the official Lists and which I adopted in my edition of the Bible. We thus obtain forty-four Pasesks for Samuel, thirty-three for 1 Samuel and eleven for 2 Samuel. In the printed List the Pasesk is by mistake put after ... 1 Sam. 3 9 whereas it ought to be after ... In my edition of the Bible it has inadvertently dropped out of the text. ... 2 Sam. 13 32 which Jacob b. Chayim (List IV) gives as Pasesk is one of the eleven instances where Legarmeh is abnormally subordinate to Asla. (Vide supra, § 142b.)

§ 208.

Kings. — This book has forty-two Pasesks. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 118b, on 2 Kings 25 80; (II) Add. 21,161, fol. 67a, on 1 Kings 1 36; (III) Add. 15,251, fol. 6b, and (IV) the printed Massorah Finalis, letter a, § 141. The List which I have printed and which records forty-four Pasesks in Kings, I compiled from the Massorah Parva of various MSS.

List I. — This List is headed ... thus fixing the number of Pasesks in this book at forty-six. It rightly omits three which are in the compiled List, viz. 1 Kings 11 22a, 23; and 2 Kings 3 25; it gives one not given in the compiled List, viz. 1 Kings 17 16 and emphatically states that in 1 Kings 7 25 are two Pasesks (in ...). (Vide supra, § 142b.)

List II, which exhibits the oldest form of this Massorah, is headed ... But though it fixes the number at forty it records thirty-seven only. Like List I it rightly omits the three instances which are given in the compiled List (1 Kings 11 22a, 23; 2 Kings 3 25) and gives two for 1 Kings 7 25 (2 Kings 11 22; 12 32, 32; 2 Kings 12 22; 18 17), it is impossible to say which three of these five originally made up the requisite number forty. Being the oldest form of the Rubric I give it in the note.

List III. — This List is simply headed ... without specifying the number. It records forty-five or one more than the compiled List. In collating it however with the compiled List the following variations are disclosed; it omits the same three instances which are absent in List I (1 Kings 11 22a, 23; 2 Kings 3 25), gives the same new instance recorded in List I (1 Kings 17 16), and besides giving the two for 1 Kings 7 25 has two which are Legarmehs, viz. ... 2 Kings 2 12, and ... 2 Kings 25 16. (Vide supra, § 151.)

List IV. — Like List III, this List is simply headed ... and does not fix the number. It however records forty-eight instances. It omits five instances which are in the compiled List, three of which are also rightly absent in Lists I and II, viz. 1 Kings 11 22a, 23; 2 Kings 3 25 and two which are given in List I in harmony with the compiled List, viz. 2 Kings 13 14; 18 17. The latter is also omitted in List II. Like Lists I and II it gives 1 Kings 7 25 as containing two instances. It moreover includes ten instances which are Legarmehs and not Pasesks, viz. (1) ... 1 Kings 6 29; (2) ... 1 Kings 3 15; (3) ... 1 Kings 14 21; (4) ... 1 Kings 7 22; (5) ... 1 Kings 19 4; (6) ... 1 Kings 16 7; (7) ... 2 Kings 2 12, and (10) ... 2 Kings 25 16. The two last, as will be seen, are also given in List III. All of these are duly recorded as Legarmehs in § 151.

The result of the above collation of the four Lists with the one which I have compiled from MSS. and which I have printed, is that we have to cancel the three instances which are not given in the official Lists (1 Kings 11 22a, 23; 2 Kings 3 25) and to add ... after ... 1 Kings 7 25. We thus obtain forty-two Pasesks for Kings, twenty-four for 1 Kings and eighteen for 2 Kings. It will be seen that ... 1 Kings 11 14, which I have adopted in my edition of the Bible, is not given in any of these official Lists. Accordingly the Pasesk is here absent in the best Standard Codices, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,451; Add. 15,251 Orient. 2626-28 &c.

§ 209.

Isaiah. — This book has twenty-seven Pasesks. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley

5710-11, Vol. II, fol. 26-3a, on Isa. 5 19; (II) Arund. Orient. 16, fol. 147a, on Isa. 66 24; (III) Add. 15,251, fol. 8a, and (IV) the printed Massorah Finalis, letter a, § 150. These four Lists I shall compare with the one which I have compiled from the MS. Massorah on the respective passages, which I have printed and which exhibits twenty-six Puseks in this book.

List I. — This List is headed אילן מסקת רבם וכן כיה. But though it gives the number as twenty-five it records twenty-three only. It omits three which are in the compiled List, viz. Isa. 10 26; 24 3, 3 and gives one which is not in the compiled List, viz. אמר האל יהוה Isa. 42 5 which is the only instance in which Pusek is immediately followed by Revia. Hence the Massorah Parva in St. Petersburg Codex of A. D. 916 safeguards it by remarking against it 'a.

List II. — This List states in the heading that there are twenty-six Puseks in this book (מסקתו עשרים ושש) and duly records twenty-six. It however omits Isa. 10 14 which is given in the compiled List and makes up this number by giving the exceptional instance in Isa. 42 5 which, as we have seen, is also given in List I.

List III. — This List is simply headed ששיר and does not specify the number of Puseks in the book, but records twenty-nine passages. It makes up this number by including the exceptional instance in Isa. 42 5 and by erroneously mixing up with it three Legarmehs, viz.: (1) תלו הדורים Isa. 7 26; (2) חקד ויחוד Isa. 19 16, and (3) עלי מצבה ארני Isa. 21 8.

List IV. — This List is still more corrupt. Like List III it is simply headed ששיר and though it does not fix the numbers it records thirty-one. It makes up this number by including the exceptional passage in Isa. 42 5 which is also given in the other three Lists, by giving one which is not recorded in the other Lists, viz. וישלח מלך אשור ואת-הדבשקה Isa. 36 2 and by inserting four Legarmehs, the three given in List III and בלגזו Isa. 22 2. By the addition of Isa. 42 5 to the compiled List which is given in the official Lists I, II and III we obtain twenty-seven Puseks for Isaiah.

It will be seen that the Pusek in Isa. 58 2, viz. יתחיות which I have adopted in my edition of the Bible in accordance with Add. 15,451 and the Massoretic Rubric (vide infra, letter ' , § 224), is not only excluded here from the official Lists, but is not exhibited in the best Standard Codices, viz. St. Petersburg Codex of A. D. 916; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251.

ר"י = § 210.

Jeremiah. — This book has thirty-one Puseks. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 36b, on Jerem. 8 11; (II) Add. 15,251, fol. 8a; (III) the printed Massorah on Jerem. 50 29, and (IV) the printed Massorah Finalis, letter a, § 151. On comparing these four Lists with the one which I have printed and which I compiled from the Massorah in the MSS. on the respective passages, the following facts are disclosed:

List I. — This List is headed אילן מסקת רבם ירמיה וכן ליה. But though it thus fixes the number at thirty-one it records thirty-two by the addition of בן בן after מתי Jerem. 4 19. But this addition is manifestly due to an ignorant Nakdan, since the first is Legarmeh and the second only is Pusek. (Vide supra, § 142b.)

List II. — This List which is simply headed ירמיה and which also records thirty-two Puseks in Jeremiah, is incorrect inasmuch as it leaves out two, viz. חבורי = Jerem. 8 11 after שלום שלום = 6 14 and חזיריך = 21 7 and makes up the thirty-two by inserting two Legarmehs, viz. ער שמי נקרא Jerem. 44 26 and ער שמי ער 52 20 which are duly marked ל' in the List of Legarmehs. (Vide supra, § 153.)

List III. — This List is headed חד מן בני מסקת רבמיה and duly records twenty-six only. It omits the following four (1) בן בן after Jerem. 4 19; (2) ברל ברל Jerem. 15 12; (3) מלכים ושרים Jerem. 17 26, and (4) יהוה גרדקו Jerem. 38 16 which is a mistake for חקד ויחוד Jerem. 41 10.

List IV. — Like List II, this List is simply headed ירמיה and like Lists I and II, records thirty-two instances, but it makes up this number differently, as will be seen from the following analysis. It omits בן בן in Jerem. 4 19 and 21 7 both of which are also omitted in List II, and erroneously inserts three Legarmeh instances, viz. (1) אשור-המבוא Jerem. 40 11; (2) בל בל ער שמי נקרא: בל Jerem. 44 26, and (3) המגדלים ושרים Jerem. 52 20. It will be seen that two of these (Jerem. 40 11; 44 26) are also given in List II.

ר"י = § 211.

Ezekiel. — This book has twenty-five Puseks. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley

5740-11, Vol. II, fol. 72a, on Ezek. 3 27; (II) Arund. Orient. 16, fol. 199a, on Ezek. 48 35; (III) Add. 21,161; fol. 97a, on Ezek. 8 3; (IV) Add. 15,251, fol. 8a; (V) Vienna Codex No. 35 on Ezek. 8 3, and (VI) the printed Massorah Finalis, letter a, § 152. A comparison of these six Lists with the one which I have printed and which I have compiled from the Massorahs in the MSS. on the respective passages discloses the following facts:

List I. — This List is headed אילן מסקת רבסרי יחוקאל וכן בני and duly records twenty-three only, omitting the following four which are in the compiled List: (1) עקו טריל Ezek. 1 4; (2) רחובים רחם עקו טריל Ezek. 7 11; (3) אמרי ליהם Ezek. 36 5 and (4) מקבשים Ezek. 39 11.

List II. — This List is headed מסקתו עשרים וששה and though, like List I, it thus fixes the number at twenty-three, it makes up this number somewhat differently from that List. It omits (1) עקו טריל Ezek. 36 3; (2) בן בן after האתקיים: בן בן Ezek. 41 16, which are in List I; (3) עקו טריל Ezek. 1 4, and (4) מקבשים Ezek. 39 11 which are also omitted in List I.

List III. — This List is headed מסקת רבסרי כיה. But though it states that there are twenty-four Puseks in this book it records twenty-three only. It omits the following three which are in the compiled List: (1) עקו טריל Ezek. 1 4 which is also omitted in Lists I and II; (2) עקו טריל Ezek. 36 3, which is also omitted in List II and (3) עקו טריל Ezek. 39 11 which is omitted both in Lists I and II. Like the compiled List it has at the end וכל מביב רבי מסק. As it is probably the oldest official List extant I give it in the note.

List IV. — Like the compiled List which I have printed, this List records twenty-six instances, though it fixes no number in the heading which is simply יחוקאל. It, however, makes up this number differently. It includes two Legarmehs, viz. (1) רחובי ורחם Ezek. 24 17, רחובי ורחם אלו-ארץ-מסוכתו Ezek. 38 8; (2) it omits two, viz. עקו טריל Ezek. 1 4 which is also omitted in Lists I and II and עקו טריל Ezek. 36 3 which is also omitted in List II, and (3) it records Ezek. 35 12 twice. Like the compiled List and List III it has at the end וכל מביב רבי מסק.

List V. — This List is headed מסקת רבסרי כיה and thus, like Lists I and II, fixes the number at twenty-three. It however records twenty only, and omits the following six: (1) עקו טריל Ezek. 1 4 also omitted in Lists I, II, III; (2) עליהם והואכלו Ezek. 33 25 which is recorded in Lists I, II, III and in the compiled List; (3) עקו טריל Ezek. 36 3 also omitted in Lists II and III; (4) עקו טריל Ezek. 39 11 also omitted in Lists I and II; (5) רחובי ורחם Ezek. 47 16 and (6) רחם ירחם Ezek. 48 35. Like Lists II, III and the compiled List, it has at the end וכל מביב רבסרי כיה.

List VI. — Like List III, this List is simply headed יחוקאל and does not fix the number, but records twenty-seven and makes up the number as follows: (1) It gives one, viz. רחובי ורחם Ezek. 9 2 which is one of the abnormal Legarmehs recorded in § 142; (2) It includes the same two Legarmehs (Ezek. 24 17; 38 8) recorded in List IV; (3) Like the latter it gives Ezek. 35 12 twice, and (4) it omits two instances, viz. עקו טריל Ezek. 1 4 which is also omitted in the other Lists and עקו טריל 36 3 which is also omitted in Lists II, III and IV. Like Lists II, III and IV it has at the end וכל מביב רבסרי כיה.

If we deduct Ezek. 1 4 which is rightly omitted in all the official Lists as is attested by the best Standard Codices, viz. Orient. 2201; Harley 5710-11; Add. 15,451; Add. 15,251 &c. we obtain twenty-five Puseks for this book. It is however to be remarked that the Pusek in עקו טריל Ezek. 36 3 given in List I is not only absent in the other five official Lists, but in the text of Orient. 2201; Harley 5710-11; Arund. Orient. 16, Add. 15,451; Add. 15,251. Hence I have not adopted it in my edition of the Bible.

מסקת רבסרי כיה וס' חסותם ב' בו חסותם בוציעת חסמי כותב יחידת היום זאני נאזוקין מנרש חסותם והחילום ישרוק ונהל ב' בו בחתה ונפק לבוא חסות וחנות' בו בו פוס וכל סוכב סוכב רבסרי מסק.

ר"י = § 212.

The Minor Prophets. — In the twelve Minor Prophets which are treated by the Massorah as one book, there are eight Puseks. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 106a, on Hosea 9 1; (II) Arund. Orient. 16, fol. 224a, at the end of the Minor Prophets; (III) Add. 15,251, fol. 8b, and (IV) the printed Massorah Finalis, letter a, § 153.

Both Lists I and II emphatically state in their respective headings, that the Minor Prophets have eight Puseks; the former heads it מסקתו עשרה ואילן מסקת רבסרי רבסרי ויהי עשר רבסרי מסקתו עשרה ואילן מסקת רבסרי רבסרי ויהי עשר רבסרי and both record identically the same eight in exactly the same order as the compiled List. But Lists III and IV which are simply headed רבסרי עשר, respectively record ten instances and

make up this number by including the same two Legarmehs, viz. (1) Hag. 2 12, which is one of the eleven verses where Legarmeh is abnormally subordinate to Geresh (vide supra, § 142b) and (2) Zech. 6 15, as will be seen from the notes on this passage in my edition of the Bible.

רי"ג - § 213.

Psalms. — The Psalter has forty-three Paseks. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, fol. 174b, on Ps. 5 2; (II) Add. 15,251, fol. 430a; (III) Orient. 2626—28, Vol. III, fol. 179a, and (IV) the printed Massorah Finalis, letter a, § 159.

List I. — This List is simply headed פסקי תהלים. Apart from the addition at the end, viz. וכל דאן דאמאן אמן רבי, which all the Lists have in common, it records thirty-eight or rather thirty-seven instances. On comparing it with the compiled List, which, as will be seen contains fifty-one, this List omits the following fourteen: Ps. 37 7; 50 1; 55 20; 59 6; 68 19, 36; 72 19; 84 4; 86 1; 89 3; 108 4; 118 27; 137 7; 143 9.

List II. — This List is headed פסקי תהלים א and though, like List I, it does not fix the number, it records forty, or two more than that List and eleven less than the compiled List. These eleven consist of eight, which are also omitted in List I, viz. Ps. 37 7; 50 1; 55 20; 68 19; 72 19; 86 1; 89 3; 118 27 and three which are both in the compiled List and List I, viz. Ps. 9 17; 110 4; 117 2.

List III. — Though this List is simply headed פסקא דהרין ספר without stating in the heading the number, it fixes it at thirty-seven in the addition at the end, viz. וכל דאן דאמאן אמן רבי. It, however, records thirty-five only, all of which are in the compiled List. The variations from that List and Lists II and III, are as follows: It omits eight instances which are in the compiled List, but which are also omitted in Lists II and III, viz. Ps. 37 7; 50 1; 55 20; 68 19; 72 19; 86 1; 89 3; 118 27; two which are also omitted in List II (Ps. 9 17; 117 2); three which are also omitted in Lists I and II (Ps. 20 7; 67 4; 78 65) and two which are also omitted in List I (Ps. 84 4; 108 4).

List IV. — This List which is simply headed תהלים records forty-one or rather forty, since it gives Ps. 108 5 twice, once as אהרן [= 108 4] after אידך בעמים [= Ps. 57 10] and then again separately אידך בעמים Ps. 108 4. These forty instances are all in the compiled List. The eleven which are omitted consist of eight which are also omitted in Lists I, II and III, viz. Ps. 37 7; 50 1; 55 20; 68 19; 72 19; 86 1; 89 3; 118 27, and three which are also omitted in Lists II and III, but which are not only in the compiled List, but in List I, viz. Ps. 9 17; 110 4; 117 2.

If we, therefore, deduct the eight instances which all the four official Lists coincide in omitting, the number of Paseks in the Psalter is forty-three and not fifty-one as exhibited in the compiled List. These do not include the two reduplicates, viz. אהרן which occurs three times (Ps. 35 21; 40 16; 70 4) and אמן אמן which also occurs three times (Ps. 41 14; 72 19; 89 59). As these are invariably with Pasek, the Massorah in accordance with its usual method, states this fact summarily at the end of the Rubric without giving the catchwords or specifying the number. Arund. Orient. 16 states in the Massoretic Summary at the end, of the Psalter that it has forty Paseks (תקצרתיהו) without giving the List. This shows that there were variations in the different Schools of textual redactors with regard to the number of Paseks.

רי"ד - § 214.

Proverbs. — This book has eight or nine Paseks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430a; (II) Add. 2626—28, fol. 180a, and (III) the printed Massorah Finalis, letter a, § 161. Though all the three Lists record identically the same eight instances only, in identically the same order, and omit Prov. 4 7 yet Add. 21,161 has not only קקק with Pasek in the text, but has against it in the Massorah Parva פ. We have, therefore, here another proof that the different Schools of textual redactors had different traditions with regard to the number of Paseks. It is remarkable that Arund. Orient. 16 states in the Massoretic Summary at the end of this book (fol. 348b) that it has no fewer than thirteen Paseks (תקצרתיהו שלשה עשר). But as this MS. unfortunately does not give the List, it is impossible to say in which other four passages these textual redactors had the Pasek.

רי"ה - § 215.

Job. — This book has seven Paseks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251,

fol. 430a, which is simply headed אב without specifying the number; (II) Add. 2626—28, Vol. III, fol. 179b, which is headed פסקא דהרין ספר, but does not specify the number, and (III) the printed Massorah Finalis, letter a, § 160.

Lists I and III are identical and record the same six instances only, and in precisely the same order, leaving out the first instance, viz. Job 7 20. List II records five instances. Besides omitting Job 7 20 it also omits Job 38 1, which is manifestly due to a clerical error arising from the fact that the catchwords for this passage are similar to those for 40 6, which follow immediately.

Though all the three Lists coincide in omitting Job 7 20, it is perfectly certain that this is due to the textual redactors of one School only and that another School had here Pasek. This is not only attested by the best Standard Codices, but by the text of all the three exemplars from which I have taken this Rubric. Thus Add. 21,161; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 2626—28 and the editio princeps of Jacob b. Chayim's Rabbinic Bible have in the text אטעלולך with Pasek. It will be seen that the two last MSS. and the printed Massorah are those which have preserved this Rubric. Hence the Massoretic Summary at the end of Job in Arund. Orient. 16, fol. 336a, emphatically states פסקא שבעה. It is remarkable that the Massorah Parva remarks against Job 7 20 ל, which is the reason for its position in § 168.

רי"ז - § 216.

The Five Megilloth.

Canticles. — This book has eight Paseks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430a, which is simply headed שיר השירים, without fixing the number; (II) Add. 2626—28, Vol. III, fol. 180a, which is headed פסקא דהרין ספר, also without specifying the number, and (III) the printed Massorah Finalis, letter a, § 163, which has the same heading as List I and like it does not fix the number.

On comparing these three Lists with the compiled List from the Massorah Parva in the MSS. which I have printed, the following variations are disclosed:

List I. — This List apparently gives seven instances only but practically records nine. As is often the case, the Scribe inadvertently omitted אהרן after תערוך 2 7 which occurs twice more, followed by Pasek, viz. 3 5; 8 4. By supplying it we obtain nine. Eight of these are identical with the compiled Rubric, which I have printed, whilst the ninth, viz. נד וישרם Cant. 4 14 is Legarmeh, and is given as such in § 169.

List II. — This List is identical with List I. Like it, it omits the expression אהרן after תערוך and like it, it gives the same Legarmeh instance as one of the Paseks.

List III. — Jacob b. Chayim's List is still more incorrect. It records ten instances which are made up by giving תערוך twice only (Cant. 2 7; 3 5), omitting Cant. 8 4 and inserting the following three Legarmehs: (1) נד וישרם which, as we have seen, is also given in Lists I and II; (2) קל ורדו רוקם 5 2, and (3) אהרן 8 14, all of which are duly recorded in the Legarmeh Rubric. (Vide supra, § 169.)

רי"ח - § 217.

Ruth. — This book has one Pasek, as is correctly stated in the Massoretic Summary at the end of Ruth in Arund. Orient. 16, fol. 284a (פסקא דהרין), where the single instance is given as I have printed it.

Of this Rubric I collated three Lists: (I) Add. 15,251, fol. 430a, where it is simply headed רות without fixing the number; (II) Add. 2626—28, Vol. III, fol. 180a, where it is headed פסקא דהרין, also without specifying the number, and (III) the printed Massorah Finalis, letter a, § 162, which is headed like List I.

List I records four instances. Besides the one given in the compiled Rubric it gives three which are Legarmehs: (1) שרבינו Ruth 1 2 which the Massorah gives as one of the three instances where Munach Legarmeh is abnormally followed by (Mehupach) Pashta in Rubric 183; (2) הילך וישרם Ruth. 1 13, and (3) אהרן Ruth 3 3. (Vide supra, § 170.)

List II records five instances. Besides the one given in the compiled Rubric it inserts four Legarmehs, the three given in List I and אהרן Ruth 3 13, all of which are duly recorded in the Rubric of Legarmehs, as will be seen in § 170.

List III. — This List is identical with List I; it records the same four, viz. the three Legarmehs and the one Pasek in precisely the same order.

רי"ח = § 218.

Lamentations. — This book has eight Paseks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 480a; (II) Add. 2626—28, Vol. III, fol. 180a—181b, and (III) the printed Massorah Finalis, letter e, § 165.

List I which is simply headed איה, without fixing the number, records seven only; it omits Lament. 2 1, which seems to agree with the Massoretic Summary at the end of this book in Arund. Orient. 16, fol. 358a, which states that it has seven Paseks (שבעת פסוקי).

List II which as usual, is headed מסקתא דספרא דרין. It records nine instances which are made up by omitting one given in the compiled List, viz. Lament. 2 8 and inserting two Legarmehs למה רב איה ויבילא Lament. 1 1 and קומי רתי בלילא 2 119.

List III correctly records the same eight instances as the compiled List which I have printed, and in precisely the same order.

רי"ט = § 219.

Ecclesiastes. — This book has two Paseks. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 430a, which is simply headed קדלת without specifying the number, but which records the same two as the compiled List, which I have printed; (II) Add. 2626—28, Vol. III, fol. 180a, which is headed מסקתא דספרא דרין and which records six. Besides the two in the compiled List it records the following four: (1) Eccl. 1 13; (2) Eccl. 2 12; (3) Eccl. 5 17, and (4) Eccl. 6 2. These are Legarmehs and are duly recorded as such in § 172. And (III) the printed Massorah Finalis, letter e, § 164. Like List I Jacob b. Chayim's List is simply headed קדלת, but unlike it, the printed Massorah (List III) records three instances, giving as a third instance הרוע בכל אזור Eccl. 9 3 which is Legarmeh in the received text and which is recorded as such in § 172. But as the Massoretic Summary in Arund. Orient. 16, fol. 355a at the end of Ecclesiastes emphatically states that this book has three Paseks (שלושה פסוקי) we must conclude that we have here also a variation with regard to the number of Paseks which obtained in the different Schools of textual redactors.

רי"ז = § 220.

Esther. — This book has fifteen Paseks according to the compiled List, which I have printed and this is confirmed by the emphatic statement in the Massoretic Summary at the end of this book in Arund. Orient. 16, fol. 363b, viz. מסקתא דספרא דרין. The two separate Lists, however, which I have collated, the one in MS., Add. 15,251, fol. 431a and the one in the printed Massorah Finalis, letter e, § 166, and which are identical, record fourteen only. They omit the first instance בתאבדיל לרד מרדכי Esther 2, 15. As the absence of the Pasek here is supported by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 21,160; Add. 21, 161; Add. 15,251 &c., we must conclude that it exhibits another instance of the different traditions which obtained in the different Schools of textual redactors with regard to the number of Paseks.

רי"א = § 221.

Daniel. — This book has nine Paseks. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 279b, on Dan. 4 9, which is headed מסקתא דספרא דרין; (II) Add. 15,251, fol. 430b, which is simply headed ריאל; (III) Add. 2626—28, Vol. III, fol. 280b, which as usual is headed מסקתא דספרא דרין; and (IV) the printed Massorah Finalis, letter e, § 167, which is headed simply ריאל like List II.

It will thus be seen that none of the Lists fix the number in their headings. Lists I, II and III record eight only and coincide in omitting the first instance, viz. למאשרימיא Dan. 3 2. List IV, however, records all the nine, thus agreeing with the compiled List, which I have printed.

רי"ב = § 222.

Ezra-Nehemiah. — Ezra and Nehemiah which are one book in the MSS. in accordance with the Massorah, have sixteen Paseks, counting Ezra 6 9 as exhibiting three.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 389a, at the end of the book; (II) Add. 15,251, fol. 430b, and (III) the printed Massorah Finalis, letter e, § 168.

List I records identically the same sixteen instances as the compiled List, which I have printed where ב' בסוקא Ezra 6 9 should be ; as it is in this List. We have in this List a striking illustration of the oft-repeated statement that the Scribes frequently altered the headings to agree with the apparent number of instances recorded in the Rubric. The catchwords in the List are wrongly divided so that they apparently yield nineteen though according to the proper division of the lines there are really sixteen only. The Scribe, however, who took this division as correct appended a number to each line so that the last line is actually marked with י"ט, and he accordingly altered the heading into מסקתא דספרא דרין to agree with his numbering.

Lists II and III are identical. They respectively record the same fifteen instances only, in practically the same order. Both coincide in omitting תרין רבין Ezra 7 17, which is one of the six instances where Pasek stands between Mehupach Pashta, recorded above in § 187. It will be seen that all these Lists coincide in excluding Neh. 12 44. This is confirmed by the best Standard Codices which have no Pasek after למאשרי, viz. Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251; Orient. 2626—28 &c.

רי"ג = § 223.

Chronicles. — Like Ezra-Nehemiah, the MSS. and the Massorah treat Chronicles as one book, which has sixty Paseks according to the compiled List which I have printed.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 282a, at the end of Chronicles; (II) Add. 21,161, fol. 245b, on 1 Chron. 1 1; (III) Add. 15,251, fol. 9b; (IV) Orient. 2626—28, Vol. III, fol. 178a, and (V) the printed Massorah Finalis, letter e, § 158. On comparing these five Lists with the compiled List, which I have printed, the following variations are disclosed:

List I. — This List not only states in the heading that Chronicles has sixty-one Paseks (ששים ואחד פסוקי), but appends to the catchwords of each Pasek the number. It omits two which are in the compiled List, viz. (1) the second instance in 2 Chron. 10 16, and (2) לרדכי 2 Chron. 20 8; whilst it gives one, דבכר 1 Chron. 3 1 which is Legarmeh in the received text. (Vide supra, § 176.)

List II. — This List is headed רי"ח מסקתא דספרא דרין, thus fixing the number at fifty-eight, and though it apparently gives fifty-eight catchwords it records really fifty-six only, since two are given twice, viz. 1 Chron. 27 12 is once denoted by הרנתי and once by רנתי. This is also the case with 1 Chron. 29 23, which is once denoted by למך and once by רנתי. It omits three which are in the compiled List, viz. the two instances in 1 Chron. 21 15, 15 and 2 Chron. 8 14, and adds no new instance, since all the others are identical with those in the compiled List. As this List, which exhibits the oldest form of the Rubric, illustrates the difficulty of deciphering the Massorah I give it in the note.¹

¹ מסוקת דספ' זה ותי ארופכר חרות הגבור עדיקם וחבירי, לפנים לעורר כלכוה הקדומים בקלקת המשנים ותחן כחם למשנת ב' בו ובירל לתגורל ואחא לספסרם ב' בו הענתוהו ומקנה לותם החשעני למלך והמתקשש בל זיבוחו ויעלת יתן לחפנים הדמות עמור ב' בו ושיבו ויבננו ויבואת כראש הקדומים שמוהו וכל רד מתקממוהו חשבו מארנים סמנות יקנו לסיים ובעת יקרו שמונים הרעים לדרת המצאום הזונה מוקדמים בספס לחלתי ב' בו יקנו.

List III. — This List, which is simply headed ריה without fixing the number, records sixty-five. These are made up by including seven Legarmeh instances, viz. 1 Chron. 3 1; (2) ריאל 1 Chron. 28 10; (3) לשון דיקה אלה 2 Chron. 2 3; (4) ענילו מלביב 2 Chron. 4 2; (5) קדשי דרין אבין 2 Chron. 5 1; (6) דיקה אלה ישראל 2 Chron. 6 16, and (7) לימים שנים 2 Chron. 21 16; by giving 2 Chron. 18 7 twice; by omitting three instances which are in the compiled List (1 Chron. 6 8; 2 Chron. 8 14; also omitted in List II and 2 Chron. 10 6) and by giving one instance which is not in the compiled List, viz. לרדכי שבת 1 Chron. 9 32.

List IV. — As usual this is headed מסקתא דספרא דרין without specifying the number. It, however, records fifty-five only, omitting seven which are in the compiled List, viz. 1 Chron. 6 13; 9 44; 15 18; 17 22; 2 Chron. 1 11; 8 14; 10 16, three of which are also omitted in List III, viz. 1 Chron. 6 13; 2 Chron. 8 14; (also in List II) and 10 16, and including three of the Legarmehs which are given in List III, viz. 2 Chron. 2 3; 5 2; 6 16.

List V. — This List is simply headed דברי הימים and records sixty-four instances which are made up (1) by the inclusion of

רבי = § 227.

Three verses are alike in differing from their fellows. That is, these three instances coincide in having *Azla* abnormally taking the place of *Metheg* in the same word with *Mercha*, and thus differ from the other passage where the two servants to *Zarka* are on two separate words.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 34b, on Judg. 21 21, which I have printed; (II) Add. 15,451, fol. 75a, on Levit. 10 12; (III) Add. 21,160, fol. 150b, on the same passage; (IV) Vienna Codex No. 45, on Judg. 21 21; (V) The Treatise of Ben-Asher called *Dikduke Ha-Teamim*, which I have printed, below p. 655, § 13; (VI) the same Treatise, which I have printed in my *Introduction to the Hebrew Bible*, p. 992, § 20, and (VII) the printed Massorah, on Levit. 10 12.

List II is simply headed *במקום רבי* whilst List IV is headed *רבי*. As the three instances respectively occur in the three divisions of the Bible, Lists II and III add at the end *רבי* = *אשר נבא כתיב*. Lists I and II alone give the mnemonic sign.

רביח = § 228.

Throughout the Pentateuch it is *Munach* *Zarka* except in eighteen instances which have *Mercha* between *Kadma* and *Zarka*. Normally the second conjunctive accent or the one between the *Kadma* and *Zarka* is *Munach*, except when the word with *Zarka* has *Metheg* or when *Pasek* precedes the word with *Zarka*. In that case *Mercha* takes the place of *Munach*. This is the case in these eighteen instances, they are with *Mercha* between *Kadma* and *Zarka* because the *Zarka* word has *Gaya*.

Of this Rubric I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 19b, on Gen. 30 16, which I have printed; (II) Add. 21,160, fol. 114a, on Exod. 29 21; (III) Vienna Codex No. 35, on Numb. 5 18; (IV) Codex Tzufut Kale No. 17, which I have printed in Vol. III, p. 278, § 50; (V) Codex Tzufut Kale No. 15, which I have printed in Vol. III, p. 302, § 40; (VI) Paris Oehlrah Ve-Oehlrah § 374; (VII) the printed Massorah on Gen. 30 16, and (VIII) the printed Massorah Finlisis, letter *p*, § 64.

All the eight Lists respectively state that there are eighteen such instances in the Pentateuch. When the List, therefore, which I have printed records seventeen only and omits *אשר נבא* Numb. 5 21 which is duly given in Lists VI, VII and VIII, this omission is manifestly a clerical error which is due to the similar catchwords of the preceding passage.

It will be seen that in two of the eighteen instances the *Zarka* word is without *Gaya* or *Metheg* in the *textus receptus*, viz. *אשר נבא* Numb. 30 15, and *אשר נבא* Deut. 19 5. These anomalies are fully discussed in Japhet's able Treatise on the accents, p. 69 &c. The enumeration of the different headings of this Rubric given in the eight Lists will materially aid in ascertaining the precise import of this difficult Massorah. They are as follows: that of List I I have printed; List II is *רביח*; List III *במקום רביח*; List IV *רביח*; List V *רביח*; List VI *רביח*; List VII *רביח*; List VIII *רביח*. List II records five only, omitting 2 Sam. 4 8; 1 Chron. 14 1, but this omission is manifestly due to an oversight on the part of the Scribe, since the heading emphatically states that there are seven such instances. To the same cause is due the omission of *רביח* i. e. 1 Chron. 14 1 in List IV.

רביח = § 229.

Seven verses are alike in their accents. That is, these seven instances are alike in that the word between the *Kadma* and *Zarka* is *Mercha* though the *Zarka* word is neither with *Metheg* nor is it preceded by *Pasek*.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 59b, on 2 Sam. 4 8, which I have printed; (II) Ben. Asher's Treatise called *Dikduke Ha-Teamim* which I have printed in my *Introduction to the Hebrew Bible*, p. 991, § 20; (III) Add. 15,251, fol. 445b, which I have printed below, p. 658, § 13, and (IV) Oxford Codex of the Pentateuch No. 2325, in Neubauers Catalogue, fol. 199b, on Deut. 19 5. List II records five only, omitting 2 Sam. 4 8; 1 Chron. 14 1, but this omission is manifestly due to an oversight on the part of the Scribe, since the heading emphatically states that there are seven such instances. To the same cause is due the omission of *רביח* i. e. 1 Chron. 14 1 in List IV.

Though the import of this Rubric is explicitly stated in the heading of List IV, viz. *עשר במיח* *במיח* *במיח* *במיח* *במיח* *במיח* *במיח* *במיח* *במיח* *במיח* yet it must be regarded as the rule of one School of *Nakdanim* only. This is attested by the Standard Codices and apparently conflicting Massorahs. Thus Deut. 19 5 which is given in the preceding Rubric (§ 228) as one of the eighteen *Zarka* words with *Gaya* is given in this Rubric as one of the seven instances of the *Zarka* word without *Gaya*. 2 Sam. 4 6 which according to this Rubric is *אשר נבא* with *Mercha*, has this accent in Add. 15,251, and Orient. 2626-28 only, whilst it is *אשר נבא* with *Munach* in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,451; Orient. 1471. The same is the case in 2 Sam. 5 11. Harley 5710-11; Arund. Orient. 16; Add. 15,451 have *אשר נבא* with *Mercha*, whilst Orient. 2201; Add. 15,250; Add. 15,251 have it *אשר נבא* with *Munach*.

רבי = § 230.

Two verses are with the accent. That is, in these two verses only, has *Legarmeh* two servants *Kadma* and *Mercha*. Hence the Massorah safeguards this exceptional accentuation.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 156b, on 2 Chron. 12 13, which I have printed, and (II) the same MS., Vol. II, fol. 265a, on Eecl. 6 2.

רביח = § 231.

Six words are respectively with two accents. That is, with *Kadma* and *Mehupach* on the same word. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 179a, on Levit. 25 46, which I have printed; (II) Add. 15,451, fol. 87b, on the same passage; (III) Vienna Codex No. 35, on Numb. 20 1, and (IV) the printed Massorah on Levit. 25 46.

רביח = § 232.

Twenty-seven words are with *Revia* in this alphabet. That is, in the 119th Ps., which consists of § 176 verses, the accent *Revia* abnormally takes the place of the normal *Athnach* in twenty-seven instances.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 165, on Ps. 119 2. It will be seen that in the Massoretic terminology of this ancient Codex the accent *Revia* (*רביע*) is called *Pazer* (*פזר*).

In the List itself the single catchwords arranged alphabetically which constitute the second column, are alone given. The first column exhibiting the *Revia* words I have added, in which the following four mistakes are to be corrected: (1) *עיריך* Ps. 119 14 should be *אשרי*; (2) in verse 57 *רביח* should be *אשרי*; (3) Verse 65 ought to be 68 and the *Revia* word is *במיח* and (4) in verse 144 the *Revia* word is *לעול* and not *עיריך*. It is, however, to be remarked that this accentuation exhibits the traditions of one School of textual redactors only, and that other Schools had different traditions, as will be seen from the notes on the respective passages in my edition of the Bible.

רביח = § 233.

Eight words are with *Revia* and *Pathach*. That is, though in these eight instances *Revia* takes the place of the pausal accent *Athnach*, the words are with *Pathach* instead of *Kametz*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,161, fol. 138b, on Ps. 22 1. The Rubric, which is from the same ancient MS. as the preceding Massorah, exhibits the accentuation of this particular School only, as will be seen from the notes on the respective passages in my edition of the Bible.

רביח = § 234.

Eleven words or phrases respectively occur twice in the same section or connection, in the first instance with the accent *Revia* and in the second with *Zakeph*. Hence the Massorah indicates and safeguards this variation.

Of this Rubric I collated six Lists, three in MSS. and three printed: (I) Vienna Codex No. 35, on Hag. 2 2, which I have printed; (II) Harley 5710-11, Vol. I, fol. 67b, on Levit. 8 15; (III) Add. 21,160, fol. 147a, on the same passage; (IV) Paris Oehlrah § 227; (V) the printed Massorah on Levit. 8 15, and (VI) the same on Hag. 2 2.

Though five of the Lists coincide in stating that there are seven such pairs, List III records the first five only. The omission

of the last six is due to the fact that with the fifth pair the four lines assigned to the Massorah in the lower margin of this MS., are exhausted. We have thus here another proof of the oft-repeated statement that long Lists were often curtailed to accommodate them to the prescribed amount of space. By the omission of *בחר ענינו* in the heading of List V the import of the Rubric is obscured. List II not only states in the heading that there are twelve such pairs, but gives *בני משי* 1 Chron. 23 23; 24 30 as the twelfth pair. But these have both *Zakeph* in the received text.

As *ישום* occurs three times in this section (Levit. 8 15, 19, 23) and as it is the only pair in the List, which I have printed without catchwords, it is difficult to say whether by the second instance Levit. 8 19 or 23 is meant. Three of the six Lists, however, viz. IV, V and VI give the catchwords *ירקו משה* which unquestionably denote Levit. 8 23. Hence I have given this reference in accordance with these three Massoretic Lists. It is remarkable that List III, which is from a Codex with a most accurate Massorah, gives for the second instance the catchwords *ירקו משה* Levit. 8 19 which is with *Athnach* in our text. To add to this difficulty *ישום* Levit. 8 23 is given in § 236 as one of the seven words with *Shalshaleth*. These conflicting Massorahs, as is not infrequently the case, must, therefore, be due to different Massoretic Schools.

§ 235. רליה

When *Shalshaleth* occurs in the first part of the verse it is a conjunctive and when it is in the second part it is with *Legarmeh* or is disjunctive except once.

To understand this Rubric it is necessary to remark that (1) it refers to the accent *Shalshaleth* in the three poetical books only, viz. Psalms, Proverbs and Job; that (2) in these three books it occurs about twenty-nine times, twenty-two times in the Psalms, twice in Proverbs and five times in Job; that (3) it occurs three times only in the first part of the verse (Ps. 65 2; 68 15; 72 3); that (4) its normal position is in the second part where it occurs twenty-six times and where it is followed by *Legarmeh* or is disjunctive in twenty-four instances (Ps. 7 6; 10 2; 12 8; 13 2, 3; 20 8; 44 9; 50 6; 52 5; 66 7; 67 5; 77 4; 89 2, 3; 94 17; 131 1; 143 6; 146 3; Prov. 1 9; 6 10; Job 15 23; 32 7; 37 12; 40 23) and that (b) in one instance only does it stand in the second part of the verse without *Legarmeh* (Ps. 3 3). Hence the statement of the Massorah that when *Shalshaleth* is in the first part of the verse it is invariably conjunctive (*מקשר*) or is without *Legarmeh* and that when it is in the second part it is normally followed by *Legarmeh* or is disjunctive, except in one solitary instance which this Massorah safeguards. (*Vide infra*, § 237.)

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 174a, on Ps. 3 3. It is important to notice that *מריח* is used in the Massorah to denote the accent *Shalshaleth*.

§ 236. רלין

Seven are with the accent *Shalshaleth*. As this accent, which occurs twenty-nine times in the three poetical books both with and without *Legarmeh*, never begins a verse (*vide supra*, § 235) and moreover as outside these three books it occurs seven times only and invariably at the beginning of a verse and is uniformly followed by *Pasek*, the Massorah safeguards this exceptional occurrence.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twelve Lists, nine in M.S. and three printed: (I) Harley 5710-11, Vol. II, fol. 109a, on Amos 1 2, which I have printed; (II) the same MS., Vol. II, fol. 289b, on Ezra 5 15; (III) St. Petersburg Codex of A. D. 916, on Isa. 13 8; (IV) the same Codex on Amos. 1 2; (V) Arund. Orient. 16, fol. 124a, on Isa. 13 8; (VI) the same MS., fol. 205a, on Amos 1 2; (VII) the same MS., fol. 875a, on Ezra 5 15; (VIII) Orient. 2349, fol. 40a, on Gen. 24 12; (IX) Halle Ochlal Ve-Ochlal, Supplement, fol. 132b; (X) the printed Massorah on Levit. 8 23; (XI) the same on Amos 1 2, and (XII) the same on Ezra 5 15.

It is important to notice that Lists I and VIII in their respective headings simply refer to the fact that these seven words are with *Shalshaleth* (*מריח*) and that Lists II, V and VIII have a still shorter heading, viz. *מלי בשע* and *בשע*. These five Lists, therefore, emphasise the *Shalshaleth* alone and do not notice the *Pasek*. The headings of Lists VI, IX, X, XI and XII alone mention in their respective headings that these seven

words have *Shalshaleth* and *Pasek* (*מריח ומסקן*). This accounts for the fact that though all the MSS. coincide in furnishing these seven words with *Shalshaleth*, some Codices do not exhibit the *Pasek*. The absence and presence of the *Pasek* in these instances must, therefore, have constituted one of the many differences between the rival Schools of textual redactors. Hence the St. Petersburg Codex (List III) not only describes the contents of this Rubric (List IV), but exhibits no *Pasek* in the text in the two passages which occur in the Prophets (Isa. 13 8; Amos 1 2). That *מריח* (Gen. 19 16), which is here given with *Shalshaleth*, is in Rubric 234 given with *Zakeph* has already been pointed out. The heading of List VIII alone states that this Rubric treats of the books apart from Psalms, Proverbs and Job (*וי משי בשע בבא פסרים מריח*).

§ 237. רליה

In the Great *Machsor* *אורח* in Job 32 7 and *זום* 37 12 are with *Shalshaleth* and *Pasek*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 238b, on Job 37 12.

As *Shalshaleth* occurs altogether five times in Job and moreover as it is four times followed by *Legarmeh* (comp. Job 15 23; 32 7; 37 12; 40 23), the safeguarding of these two instances alone must be due to variations in other Codices against which the *Great Machsor* militates in the Rubric before us. In the other or first instance in which *Shalshaleth* occurs it is simply *אורח* without *Legarmeh* (Job 11 6). This is attested by some of the best Codices, viz. Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 9402 &c. *רליה* with *Legarmeh* is exhibited in Orient. 2201 and Add. 15,251. For the *Great Machsor* see my *Introduction to the Hebrew Bible*, p. 435 &c.

§ 238. רליח

Three words are with the accent. That is, these three words whose first radical is with *Chateph-Pathach* have respectively the same accent *Tevir*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 2a, on Gen. 2 12, which I have printed; (II) Add. 15,451, fol. 3b, on the same passage, and (III) the same MS., fol. 87b, on Levit. 25 34. List II is headed *מלי בשע ראי מריח* which is incorrect, since *מריח* in Dan. 6 23 is in the middle of the verse.

§ 239. רליח

Tevir when with its servant *Mercha* or *Darga*. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 334a, on Deut. 11 15, which I have printed; (II) Orient. 2349, fol. 128b, on the same passage, and (III) Orient. 5404, fol. 128b, also on the same passage. With the exception of the addition at the end *בני הי בקרית* (Ezra 6 2) in Lists II and III all the three Lists are identical.

§ 240. ריח

Rule when *Tevir* has its servant *Darga* or *Mercha*. Of this Rubric, which is an expansion of the preceding Rule, but which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 316b, on Deut. 2 16, which I have printed; (II) Orient. 2349, fol. 124a, on the same passage, and (III) Orient. 5404, fol. 123a, also on the same passage. Before *איש יבליח* is to be added *בני* and after *בירך* in the last line but one, otherwise the Rubric is an exact reprint of this Rubric as it is exhibited in the Massorah of the three specified MSS.

§ 241 a-b. ריחא

For these two forms of this Rubric, which I have printed from Orient. 2349, fol. 134b and Orient. 1379, fol. 348b, on Deut. 20 9, see above, § 184.

§ 242. ריחב

Five words have respectively the double accent *Telisha-Gedolah* and *Gershayim*. In four of these it is *Telisha* and *Gershayim* and in one *Gershayim* comes before *Telisha*, viz. *זום* Zeph. 2 15. The sign *ב תבלי לשע* (Deut. 26 12) at the end of the Rubric where *Gershayim* precedes *Telisha-Gedolah* indicates that as in this passage the accent *Gershayim* is rendered before *Telisha* in public

reading of the Scriptures, so in these five instances the musical sound of *Gershayim* is to be given before that of *Telisha* though it is second in the order.

Of this Rubric, I collated eight Lists, six in MSS. and two printed: (I) Add. 15,451, fol. 5b, on Gen. 5 29, which I have printed; (II) Harley 5710—11, Vol. II, fol. 102b, on Ezek. 48 10; (III) Arund. Orient. 16, fol. 111a, on 2 Kings 17 13; (IV) the same MS., fol. 198b, on Ezek. 48 10; (V) the same MS., fol. 215b, on Zeph. 2 15; (VI) Halle Oohlal Ve-Oohlal, Supplement, fol. 132b; (VII) the printed Massorah on Gen. 5 29, and (VIII) the same on Levit. 10 4.

It will be seen that the Rubric which I have printed emphatically states that in Zeph. 2 15 the accent *Gershayim* stands first and *Telisha* second, viz. *ra*. This is not only supported by the text of this splendid Codex, viz. Add. 15,451, but by Add. 15,250. The other official Lists, however, do not state that the two accents are reversed in Zeph. 2 15 and some of the best Standard Codices exhibit in the text *Telisha Gershayim* as it is in the *textus receptus*. This is the case in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,251. These conflicting Massorahs, therefore, afford another proof that they are based upon different recensions of the text.

At the end of List II, the Nakdan after indicating how the *Gershayim* is sounded first and the *Telisha* second expresses his opinion that as *Telisha* which is a pausal or disjunctive accent occupies its normal position it should be sounded first and that although *Gershayim* is also a pausal or disjunctive it is not in its normal position.¹ The chief interest which attaches to this note, however, is due to the fact that it gives us the name Hezekiah as the glossator of this important MS. which forms the basis of my edition of the Massorah. (See my *Introduction to the Hebrew Bible*, p. 478 &.

1 קורא המסג הראשון זה ותשני זה, אך לל חוקי שיש להפסיק חזקה החלטה גרובה כי היא במקומה ומלך ואע"פ שהגורשים הוא מלך כמו בן אינה במקומה כמו החלטה על כן יש להפסיקה החלטה.

רמ"ג - § 243.

Five words have respectively two accents. That is, *Telisha-Gedolah* and *Gershayim*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 34a, on Gen. 49 28. It is an important contribution to the study of the Massorah, inasmuch as it proves beyond the shadow of a doubt that the different Rubrics not only emanate from different Massoretic Schools, but are based upon different recensions of the text.

On comparing it with the preceding Rubric it will be seen that the five instances are made up as follows: (1) It records one passage (Gen. 49 28) which is absent in § 242. (2) It omits one (Zeph. 2 15) which is given in § 242. This is probably due to the fact that according to some recensions of the text *Gershayim*, as we have seen, precedes *Telisha* in the Zephaniah passage. And (3) it also records another recension of this Massorah which includes both Zeph. 2 15 and Gen. 49 28.

רמ"ד = § 244.

In seven instances in the Scriptures is *Telisha* followed by *Pasek*. Normally *Telisha Ketanah* is subordinated to *Gereah*, being a conjunctive accent. In these seven instances where it is abnormally followed by *Pasek* it would seem to impart to it a kind of *disjunctive* value. Hence the Massorah safeguards this exceptional accentuation and thus militates against the School of rival redactors, as will be seen from the notes on Ezek. 39 11 in my edition of the Bible.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 171b, on 2 Chron. 35 21, which I have printed; (II) Arund. Orient. 16, fol. 41b, on 1 Sam. 12 3; (III) the same MS., fol. 95b, on 1 Kings 21 2; (IV) the same MS., fol. 280b, on 2 Chron. 35 21; (V) the printed Massorah on 1 Sam. 12 3, and (VI) the same on 2 Chron. 35 21.

With the exception of List I, all the Lists not only head this Rubric *במסר רשען ופסקן*, but coincide in recording eight such instances and add 1 Chron. 28 1. This yields an additional proof that the different Schools of textual redactors had different traditions about these passages.

רמ"ה - § 245.

Four words have the accent *Telisha-Ketana* and are respectively followed by *Kadma* [*Ve-Azla*] on the same expression. This Rubric I have found in the printed Massorah Finalis only, letter *מ*, § 56. The expression *מ* *Azla* has manifestly dropped out from the heading in Jacob b. Chayim's Massorah.

In the present recension of the text there is a fifth instance where *Telisha-Ketana* is followed by *Kadma Ve-Azla* on the same word, viz. 2 Chron. 11 4 which is the parallel passage to 1 Kings 12 24. As this accentuation is exhibited in Orient. 2201; Harley 5710—11; Add. 15,251; Orient. 2626—28; Orient. 2212 I have adopted it in my edition of the Bible. It is, however, to be remarked that this is according to one School of textual redactors only. According to another School the accents here are *לא תקלי ולא תקלמי* with *Kadma Ve-Azla* on two separate expressions. This is exhibited in Add. 15,250; Add. 15,451; whilst in Arund. Orient. 16 and Orient. 4227 it is *לא תקלי ולא תקלמי*. The variations in the early editions I have given in the notes on this passage in my edition of the Bible.

רמ"ו = § 246.

The Treatise on the Accent which Aaron Ben-Asher compiled. This Treatise is from Add. 15,251, fol. 445b—448a. For a detailed account of this Treatise and its relation to the other recensions of it I must refer to my *Introduction to the Massoretic-Critical edition of the Hebrew Bible*, pp. 278—286. I have here to add (1) that Jacob b. Chayim gives § 3 in the square which encloses the word *ואלה* at the beginning of Exodus in his edition of the Rabbinic Bible with the Massorah; (2) that § 4 he gives in the square which encloses the word *ויהי* at the beginning of Joshua and (3) that § 5 he gives in the square which encloses the word *אשרי* at the beginning of the Psalms.

Letter Yod.

י = § 1.

— The first part of this Rubric, which registers the number of times *Yod* occurs in the Bible, is from the celebrated Poem given above, letter *א*, § 224. The second part which records the number of times *Yod* occurs in the Pentateuch, is from a MS. in my possession. For a description of this remarkable MS. see my *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, Part. 1, chap. VII, pp. 110, 111.

י = § 2.

— This Rubric, which records the number of times *Yod* is with one *Täg* in the Pentateuch, I compiled from the Massorah Parva in Harley 5710—11 on the respective passages.

י = § 3a.

— The twelve instances in which *Yod* is curved in the Pentateuch I collected from the Massorah Parva in Harley 5710—11 on the respective passages.

י = § 3b.

— Of this Rubric, which registers eighty-three instances in which the *Yod* is below like *Caph*, I collated two Lists: (I) from the *Sepher Tägîn* in the *Vitry Machsor* Add. 27,021, Vol. II, fols. 209a—215a, which I have printed in letter *ר*, § 25, and (II) the *Sepher Tägîn*, p. 10 ed. Barges, Paris 1866. When the cipher II follows the expression which is thus distinguished it denotes that the word in question occurs in List II only.

י = § 4.

Words beginning with Yod which respectively occur once only. This List, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 178a, on Ezek. 18 7. It exhibits the first attempt to collect the unique words which begin with *Yod*. Hence this fragment records fourteen such expressions only out of the 2011 which commence with *Yod* which are unique. Hence too it is as yet without a heading, which I have supplied, and without alphabetical order. Contrary to its usual method, the Massorah includes in this fragment the *Kethiv* י 1 Sam. 4 13.

י = § 5.

An alphabetical List of unique words which respectively begin with Yod. This Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916 on Isa. 10 12. It will be seen that the examples here selected from the numerous instances of unique expressions to constitute this alphabet, are restricted to the Prophets and Hagiographa. As *א* is the only letter not represented I supplied it by י from other Lists and indicated it by 11.

י = § 6.

An alphabetical List of unique words which respectively begin with Yod. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Isa. 28 27. It will be seen that whilst the preceding alphabet is restricted to the Prophets and Hagiographa, this alphabet extends to all the three divisions of the Bible.

י = § 7.

An alphabetical List of words which respectively occur once only beginning with Yod. This Rubric, which does not occur in the printed Massorah, is from the St. Petersburg Codex of A. D. 916, on Micah 2 6.

Two letters are not represented in this alphabet, viz. *ב* and *ז*, whilst יוד Lament. 1 16 which represents *Vav* is יוד without *Vav* in the received text and is probably a mistake for יוד 1 Sam. 9 27 or יוד Prov. 7 27. That the Scribe of this Massorah was careless is evident from the fact of his writing יוד to represent *ר*, which is manifestly a clerical error for יוד. On comparing this Rubric with the preceding alphabet it will be seen that nine letters only are represented in the two alphabets by the same examples, viz. *ב*, *ו*, *ה*, *ט*, *י*, *כ*, *ע*, *ש* and *ר*.

י = § 8.

An alphabetical List of words beginning with Yod which respectively occur once only. Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, four in MSS. and two printed: (I) Add. 15,451, fol. 422a, on Ps. 92 15, which I have printed; (II) Orient. 4445, fol. 87a, on Levit. 4 10; (III) the same MS., fol. 108b, on Levit. 23; (IV) Halle Ochlâh Ve-Ochlâh I, § 68; (V) Paris Ochlâh Ve-Ochlâh § 67, and (VI) the printed Massorah Finalis, letter *י*, § 4.

List I. — With the exception of *ב* and *ז* each letter is represented by one word only in this alphabet, and there can hardly be any doubt that this was the original design of this Rubric, and that later Nakdanim added the duplicates. It is remarkable that the two expressions which are here given to represent the letter *Teth* are both contrary to the principle of this Rubric which is to exhibit the alphabetical order in the *second* letter of each word, whereas in יוד and יוד the second letter is *Yod* and the *third* is *Teth*. It is true that in exceptional cases when no word exists to make up an alphabetical List, the Massorites have sometimes taken the nearest expression to complete the alphabet. But in the case of this List there is no such emergency, since there are no fewer than twenty-four unique words which respectively begin with *Yod* and of which the second letter is *Teth*, as will be seen from § 10. There can, therefore, hardly be any doubt that in the original alphabet it was יוד defective for יוד 1 Sam. 24 4, that some Scribe wrote it plene and that the Nakdanim, as is not infrequently the case, added the wrong catchwords to it which properly belong to the plene form. Later Nakdanim, however, who were not certain about this passage added an alternative expression with other catchwords which are equally against the design of this alphabet.

List II. — In this List, which exhibits the oldest form of this alphabet, twenty-one letters of the alphabet are represented. The only letter absent is *Teth* which is probably due to the fact that the compiler could not find the defective form יוד and hence gives יוד only. (Ezra. 7 18.) It is, however, important to notice that in this original form of the alphabet each letter is represented by one example only. Hence יוד and יוד which are duplicate of *Yod* and *Shin* in List I are here absent. In this early form there are as yet no catchwords. Each example is simply followed by יוד *unique*; and the List ends with יוד.

List III. — This List, which is from the same ancient Codex, exhibits the whole alphabet and like List II is strictly confined to one example for each letter. It, however, differs from List II in giving יוד as representing letter *Yod* which, as we have seen,

two instances, it is certain that their omission is due to the carelessness of the Scribe.

The textual (*Kethiv*) and official readings (*Keri*) given in this Rubric, however, must be regarded as exhibiting the redaction of the predominant School. Other Schools have the *Keri* in the text and others exhibit the *Kethiv* without a *Keri*. This is the case in Zech. 14 6. Lists II, III, V—IX emphatically state that the reading *קָטַן* or *קָטָן* is disputed by the celebrated textual redactor R. Nachman (*קָטַן מֵלֵךְ דְּרַב נַחְמָן*). The St. Petersburg Codex of A. D. 916 has *קָטַן* in the text (Jerem. 6 21) without any *Keri*.

For other variations I must refer to the notes in my edition of the Bible on the several passages which constitute this Rubric. For the second part of this Massorah, which records the instances exhibiting the reverse of this phenomenon, see letter *ו*, § 6.

ז"ט = § 15b.

Fifty-six words are defective of Yod in the middle of the word. That is, they are without the plural *Yod* before the *Vav* or the suffix third person singular masculine.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 52a, on Exod. 27 11, which I have printed; (II) Arund. Orient. 16, fol. 41a, on 1 Sam. 10 21; (III) the same MS., fol. 57b, on 2 Sam. 1 16; (IV) Add. 21,160, fol. 109b, on Exod. 27 11; (V) Halle Ochl'ah Ve-Ochl'ah I, § 112; (VI) Paris Ochl'ah Ve-Ochl'ah § 128, and (VII) the printed Massorah Finalis, letter *ז*, § 12.

The design of this Massorah is to record those words which are defective of the plural *Yod* before the suffix *Vav* and which occur once only. Hence *דָּרַב* which occurs twice (*vide ז*, § 212); *הִסִּיר* which also occurs twice (*vide ז*, § 332); *יָרָו* which occurs five times (*vide ז*, § 94); *מָצְרוּ* which occurs three times (*vide ז*, § 691); *עָרַי* which occurs eight times (*vide ז*, § 350) and others are excluded. As to *הִסִּיר*, which occurs twice defective of *Yod* 2 Sam. 23 9, 11, it is rightly omitted in Lists II, III, IV, V, VI and VII. *הִסִּיר* also occurs twice in the present text (Exod. 16 13; Numb. 11 32), but the catchwords in all the six Lists show beyond doubt that the instance in Numb. 11 32 is the only one which exhibited this orthography and that the Exodus passage was differently spelt by different textual redactors, as will be seen from the notes on this passage in my edition of the Bible. The Lists which rightly omit *הִסִּיר* make up the fifty-six by giving *עָרַי* as the second instance in verse 10 of 1 Sam. chap. 2.

On a close examination of the fifty-six instances which constitute this Rubric, it will be seen that in fifty-one the *Yod* officially supplied before the *Vav* is not only the plural *Yod*, but that the *Vav* is invariably the suffix third person singular masculine. The five instances, therefore, which are at the end of this Rubric and in which the *Vav* is not the pronominal suffix are manifestly contrary to the scope of this Massorah. As is not infrequently the case, they are due to a later Nakdan who mistook the design of this Rubric. This is moreover attested by the fact that whilst the fifty-one instances strictly follow the order of the books, these five instances are quite out of their place. It is only in the later redaction of the Paris Ochl'ah Ve-Ochl'ah (List VI) that they are dispersed and significantly made to occupy their proper sequence, thus obliterating the traces of their being a separate addition.

ז"ט = § 16.

The following words are defective of Yod in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient 1879, fol. 163a, on Exod 27 11, which I have printed, and (II) Orient. 2349, fol. 78a, on the same passage.

This incipient List exhibits the first attempt to collect the words which according to the Massorites are without the plural *Yod* and which the preceding Rubric exhibits in its development. It is of importance, inasmuch as it proves beyond doubt that the additions were made gradually and that though the Massorites themselves made their additions strictly in accordance with the design of the Rubric, the additions of later Nakdanim are contrary to its scope.

ז"י = § 17.

Sixteen words are defective of the first Yod. That is, in these instances the Hiphil participle plural is without the first *Yod* which

is normally the characteristic of the Hiphil. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 172a, on Levit. 22 2.

ז"י = § 18.

The following words are defective of Yod in this form. That is, the Hiphil future first person singular without and with the prefix *Vav* (*בְּלִיָּו*) is in these instances abnormally without the characteristic *Yod*.

This separate Rubric, which does not occur in the printed Massorah and of which I have mislaid the reference to the MS, forms the second part of the following Rubric.

ז"י = § 19.

The following words are defective of Yod. This List, which only partially occurs in the printed Massorah, is from Vienna Codex No. 35, on Levit. 14 41.

The twenty-two defectives which this Rubric records consist (1) of twelve Hiphil futures third person masculine singular and (2) of ten Hiphil futures first person singular with and without the prefix *Vav*. Of the first part of the Rubric there are two Lists in the printed Massorah. The first List is on Levit. 14 21 which is headed *יָקַע מִן מַלְאָךְ הַדְּבָרִים יָרָו* and which simply records the first six examples and gives one, viz. *יָרָו* Levit. 27 28, which is not in the List which I have printed. *יָרָו* the seventh instance is manifestly an abbreviation for *יָקַע* Ezek. 46 18 in our List. The printed Massorah states at the end of the fragment that all the instances are duly recorded in Levit. 20 26 (*יָקַע בְּמִצְוַת יָרָו*). The second List is on Levit. 20 26 where it is headed *יָרָו* (*בְּמִצְוַת יָרָו*). *יָרָו* which is incorrect since the instances it records are the *third* person and not the first. It manifestly belongs to the second part of the Rubric which I have printed and which does not occur in the printed Massorah. In this second List the printed Massorah registers fourteen examples, or one more than is recorded in the MS. List which I have printed, viz. *יָקַע* Job 35 16, which is incorrectly printed *יָקַע*. Moreover *יָקַע* should be *יָקַע* Ezek. 46 4 and *יָקַע* should be *יָקַע* Isa. 42 23. The more serious part in the printed Massorah is the heading of the two Lists which distinctly describes these defectives as unique (*יָקַע*), whereas *יָקַע* occurs twice (2 Kings 19 24; Isa. 37 25) and *יָקַע* occurs twice (Ezek. 39 23, 24) and are so described in § 18. There can hardly be any doubt, therefore, that this conflict is due to a later Nakdan who added the obnoxious expression *יָקַע* which does not occur in the MS. Lists.

ז"י = § 20.

Six words have respectively a superfluous Yod in the middle. That is, these nouns are written in the text as plurals which the official *Keri* by cancelling the *Yod*, makes into singulars. In this respect, therefore, they are the converse of those recorded above in § 16.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 232a, on 1 Kings 16 26, which I have printed; (II) the same MS., on the same passage; (III) the Massorah Finalis in Add. 15,251, fol. 438a; (IV) Halle Ochl'ah Ve-Ochl'ah I, § 113; (V) Paris Ochl'ah Ve-Ochl'ah, § 129, and (VI) the printed Massorah Finalis, letter *ז*, § 15.

Though the four MS. Lists as well as List V, emphatically state that there are six such instances only and record identically the same six words, yet List VI which also heads this Rubric records seven. Jacob b. Chayim adds *יָרָו* Prov. 21 29 which he says he found himself (*הִנֵּי אֲנִי מֵצֵא*) where *יָרָו* is manifestly a mistake for *יָרָו*. This variation is confirmed by some of the best Standard Codices. Thus Harley 5710—11, Add. 15,251 and the printed Massorah Parva have on Prov. 21 29 *יָרָו*; whilst the Massorah Parva in Arund. Orient. 16 not only has the same remark on this passage, but distinctly adds *יָרָו* *יָרָו* *יָרָו* *יָרָו* *יָרָו* *יָרָו*. The Rubric, therefore, which records seven such instances and includes Prov. 21 29 must emanate from a different School of Massorites.

ז"י = § 21.

Three words have respectively a superfluous Yod in the middle. This heading is not strictly correct, since the *Keri* does not cancel the *Yod* in *יָרָו*, but simply transposes it and places it before the *Tav*, viz. *יָרָו*, converting it into Hiphil preterite second person plural masculine. Hence it constitutes one of the List of

sixty-two in which the letters are transposed (*vide infra*, letter ב, § 480). As is not infrequently the case, the *Kethiv* and *Keri* are simply a selection of two alternatives from other various readings which obtained in olden times, but which are not recognised by the predominant Schools of textual redactors and have only survived in the ancient Versions. Thus instead of *התחת* the Septuagint exhibits *ἐπισημασθε* (= *ἐπισημασθε*) and instead of *התחת* it has *ἐπισημασθη* (= *ἐπισημασθη*).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 212b, on 2 Sam. 21 9, which I have printed; (II) Arund. Orient. 16, fol. 279a, on 2 Chron. 34 5; (III) the Massorah Finalis in Add. 15,251, fol. 438a; (IV) Halle Ochlal Ve-Ochlal I, § 116; (V) Paris Ochlal Ve-Ochlal, § 132; (VI) the printed Massorah on 2 Sam. 21 9, and (VII) the printed Massorah Finalis, letter י, § 14.

With the exception of List VII all the Lists state in their respective headings that there are three such instances and record identically the same three words. List VII, however, though like List VI, it is in Jacob b. Chayim's Massorah, is not only headed *בבצעת תיבתו ולא קריין*, but records four, giving *א-ב-ב-ב* 2 Sam. 12 6 as the first of the four. None of the MSS., however, to which I have access exhibit here a *Keri*.

It may be that in List VII we have the dim survival of a text which had not this unique expression, but the normal *שקנת* which is preserved in the Septuagint (*ἐκκαταστίονα*) and which is now accepted as the preferable reading.

In List I we have another instance of two forms of the same Rubric being combined into one. (*Vide supra*, letter י *et infra*, letter י, § 144.) As all the three instances which constitute this Rubric end in *תם*, List II is headed *בן יתני לם*.

כ"ב = § 22.

The following words have a superfluous *Yod* in the text which is cancelled in the official reading. That is, according to the *Kethiv* these Chaldee expressions exhibit the plural suffix, whilst according to the *Keri* which cancels the *Yod* they are in the singular. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 278b, on Dan. 5 23.

כ"ג = § 23a.

The following respectively occur once only with *Yod*. That is, with *Yod* after the graphic sign *Chirek*. Of this Rubric I collated two Lists: (I) Orient. 1379, fol. 86a, on Gen. 32 31, which I have printed, and (II) Orient. 2349, fol. 47a, on the same passage. This List, which records twenty-one such instances, exhibits the first attempt to collect the expressions which belong to this category. Hence it is still without a heading, which I have supplied, and without catchwords. The design of this Massorah is discussed in the following Rubric which is its advanced development.

כ"ד = § 23b.

Twenty-nine words are respectively written with *Yod*, whereas in all other Scriptures they are reversedly written with *Vav*. Accordingly, as set forth in the heading, the design of this Massorah is to safeguard these twenty-nine expressions which are abnormally written with *Yod* in one single instance and which in all other passages of the Scriptures are on the contrary written with *Vav*.

Of this developed form of the preceding Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 248b, on 1 Chron. 16 38, which I have printed; (II) Halle Ochlal Ve-Ochlal II, § 163; (III) Paris Ochlal Ve-Ochlal § 214, and (IV) the printed Massorah Finalis, letter י, § 23.

List I. — Though this List states in the heading that there are twenty-nine such instances and duly records this number, yet the incipient List which constitutes § 23a, and which records twenty-one only, contains one which neither this developed List nor any of the other Registers gives, viz. *ימיר* Prov. 29 4.

List II. — This List is headed *ששה מן בני רבל חר וחר ליה רבתי* but records twenty-eight. It makes up this number by omitting *יני* Deut. 32 30 which is in List I, and giving *יני* Jerem. 18 16 instead of *יני* in the same verse. Instead of *יני* which List I gives in the heading to indicate the import of this Massorah, this List has it *יני* which is manifestly a clerical blunder for *יני*.

List III. — This List is headed *בבצעת תיבתו ולא קריין*, thus stating the design of this Massorah more

explicitly. The twenty-seven instances are made up by omitting *יני* Deut. 32 30 which is also omitted in List II and *יני* Neh. 8 2 which is not only recorded in Lists I and II, but in the incipient List (§ 23a). Like List II it gives *יני* Jerem. 18 26 instead of *יני* in the same verse, recorded in List I.

List IV. — The heading of this List differs from that of the other Lists and is as follows: *בין מלך רבתי*, thus simply emphasising the fact that the graphic sign *Chirek* precedes the *Yod*. But though this heading also states that there are twenty-seven such instances only, the List itself records twenty-eight. Like Lists II and III it omits *יני* (Deut. 32 30) and gives *יני* (Jerem. 18 16) instead of *יני* in the same verse.

An analysis of the twenty-nine or thirty instances discloses the following facts: That (1) no fewer than eight are with *Vav* according to the *Kethiv* for which the *Keri* substitutes *Yod* (Numb. 14 36; Jerem. 8 7; 18 16; Ezek. 48 14; Zeph. 2 7; Ps. 85 2; 1 Chron. 16 38; 2 Chron. 13 19). In these instances, therefore, the design of the Massorah is to safeguard the official *Keri*; that (2) *יני* with *Yod* Gen. 32 31 also occurs with *Yod* in 1 Chron. 8 25 and though its spelling is left in the former passage the *Keri* cancels the *Yod* in the latter and substitutes *Vav*. Thus, here also, the design is to safeguard the official *Keri* in 1 Chron. 8 25 by declaring that the Genesis orthography is unique. The same is the case with *יני* Ps. 55 4 and *יני* Ps. 57 7. By declaring them unique the *Keri* in Ps. 140 11 and Jerem. 18 22 is safeguarded, and (3) *יני* with *Yod* Deut. 32 15 is designed to militate against the recensions which exhibit it without *Yod*, as will be seen from the notes on this passage in my edition of the Bible.

The difficulty, however, is in *יני* Jerem. 37 12 which is not only *יני* without *Yod* in the best MSS. and on which the Massorah itself remarks *לי יני*, but that its converse (*יני*) Neh. 13 18 is also without *Vav*; that the Massorah on Ps. 26 7 expressly has it *יני* with the remark *לי יני* and has it *יני* without *Yod* in Ps. 55 22 with the remark *לי יני*; that *יני* Isa. 57 8 has no converse (*יני*) with *Vav*, viz. *יני*; and that *יני* with *Yod* 2 Sam. 22 50 is the *Kethiv*, whereas the official reading is *יני* with *Vav*, which is contrary to the scope of this Massorah. It is, therefore, evident that this Massorah is based upon Codices which exhibited different readings in some of the passages and that the expressions *יני* and *יני* in the headings of Lists I, II and III do not properly indicate the scope of this Rubric and are the additions of later Nakdanim.

כ"ה = § 24a.

An alphabetical List of words which respectively occur once written with *Yod* in the middle and are read with *Vav*. That is, these words are in the text, or *Kethiv* with *Yod* for which the official reading or *Keri* substitutes *Vav* in the margin. The design of this Massorah is to record those words only which occur once with *Yod* instead of *Vav*. Hence the words which occur more than once exhibiting the same peculiarity are here excluded. They are given in separate Rubrics. (*Vide infra*, § 25 and § 25.)

Of this Rubric, which is the converse of the alphabet given above in letter י, § 143, and which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, five in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 215a, on 2 Sam. 24 18, which I have printed; (II) Arund. Orient. 16, fol. 11b, on Josh. 15 53; (III) the same MS., fol. 24a, on Judg. 7 21; (IV) the Massorah Finalis, in Add. 15,251, fol. 432b; (V) Halle Ochlal Ve-Ochlal I, § 71; (VI) the *editio princeps*, of the Rabbinic Bible, Venice 1517, Vol. II, at the end; (VII) Paris Ochlal Ve-Ochlal § 81, and (VIII) the printed Massorah Finalis, letter י, § 5.

The variations in these eight Lists are as follows:

List I adds one more instance, viz. *יני* Eccl. 5 10 which is omitted in List I and which is due to the immediately preceding *יני*.

List III not only gives *יני* twice (Isa. 42 20; Eccl. 5 10) but gives *יני* 2 Sam. 20 5 which is neither in List I nor in List II, and omits *יני* 2 Sam. 24 18 which the two preceding Lists give.

List IV. — This List records sixty-one instances only and though it gives both *יני* and the second *יני* which are not in List I, it omits five examples in letter י (1 Kings 16 34; Isa. 10 6; Job 33 19; Isa. 49 6; Dan. 2 22) and the only representative for י is 2 Kings 23 36, all of which are given in List I. It is remarkable that this List gives *יני* Ezek. 30 16 as the second example for י instead of *יני*, which occurs in the same verse and which the

2 Kings 4 2; (III) the same MS., fol. 184a, on Ezek. 27 3; (IV) the Massorah Finalis in Add. 15,251, fol. 437; (V) Halle Ochliah Ve-Ochliah I, § 111; (VI) Paris Ochliah Ve-Ochliah § 127, and (VII) the printed Massorah in the outer square enclosing the first word of Kings.

It will be seen that though List I emphatically states in the heading that there are forty-three such instances, it records thirty-nine only. On collating it with Lists V, VI and VII we see that it omits the following four: כרס the second instance in 2 Kings 4 7; דשברו Jerem. 10 17; דדדד the second instance Ezek. 16 31 and גזז Ezek. 36 13. The absence of two (2 Kings 4 7; Ezek. 16 31) is due to נבמט, which is frequently omitted by the Scribes. The omission of one (דשברו Jerem. 10 17) arises from its being followed by the same expression; whilst גזז (Ezek. 36 13) is absent because its orthography is treated in a separate Rubric. (Vide supra, letter א, § 1483.) הלכתי the thirty-sixth instance in this List, is simply the catchword for the Kethiv גזז in 2 Kings 4 23, and ought to be followed by גזז and not by הלכתי. The latter, which also occurs in the same verse, has already been given as the sixth instance.

Though List VII is headed כרס it records forty-three only. It, however, makes up this number somewhat differently from the other Lists. It omits two which are in the other Lists, viz. דדדד Ezek. 16 43 and דשברו Jerem. 10 17 and gives two which are not recorded in the other Lists, viz. דדדד as a second instance in 1 Sam. 25 34 with the remark כרס כרס and כרס also as a second instance in Judg. 17 2. The last instance in this List, viz. דדדד, is manifestly a clerical error for דדדד Ezek. 36 13 and refers to the Kethiv דדדד.

כרס - § 28.

Twelve words are without Yod at the end and are read with it. That is, in the text or Kethiv they are without this letter which the official reading or Keri supplies.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 155b, on Judg. 1 27, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 7 22; (III) Arund. Orient. 16, fol. 83b, on 1 Kings 8 48; (IV) the same MS., fol. 152a, on Jerem. 7 22; (V) Halle Ochliah Ve-Ochliah I, § 110; (VI) Paris Ochliah Ve-Ochliah § 126, and (VII) the printed Massorah on Job 7 1. It will be seen that though the List which I have printed states in the heading that there are twelve such instances, it records eleven, omitting דדדד Ps. 140 13. As all the other Lists give it, there can hardly be any doubt that its omission is a clerical error which is due to its being preceded by the same expression, viz. דדדד Job 42 2. This is also attested by § 112.

כרס - § 29.

Six words are written with Yod at the end and are read with He. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 208a, on 2 Sam. 16 10, which I have printed; (II) Arund. Orient. 16, fol. 13b, on Josh. 18 24; (III) the Massorah Finalis in Add. 15,251, fol. 437a; (IV) Halle Ochliah Ve-Ochliah I, § 100; (V) Paris Ochliah Ve-Ochliah § 116; (VI) the printed Massorah on 2 Sam. 21 21, and (VII) the printed Massorah Finalis, letter א, § 7.

List II heads this Rubric דדדד דדדד and records four only, omitting דדדד 2 Sam. 21 21, and דדדד Eccl. 11 9. Lists III, IV, VI and VII not only record the same six instances as List I, but add at the end the same expression in Jerem. 37 19 as constituting a point of controversy in the different Schools of textual redactors with regard to its orthography. In the List which I have printed we have another instance of two separate forms of the same Rubric being combined into one. (Vide supra, letter א, § 144, letter א, § 21 &c.)

לי - § 30.

Twenty-four words are written with Yod at the end and are read with Vav. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 214a, on 2 Sam. 23 9, which I have printed; (II) Arund. Orient. 16, fol. 279a, on 2 Chron. 34 9; (III) the Massorah Finalis in Add. 15,251, fol. 440a; (IV) Halle Ochliah Ve-Ochliah; § 121; (V) Paris Ochliah Ve-Ochliah, § 137; (VI) the printed Massorah in the inner square enclosing the first word of Jeremiah, and (VII) the printed Massorah Finalis, letter א, § 17.

Though all the seven Lists emphatically state in their respective headings that there are twenty-four such instances, three alone, viz. Lists I, III and V record this number. Lists II, IV, V and VII give twenty-two only and coincide in omitting the two instances in Jerem. 13 20, viz. דדדד and דדדד. The reason for this omission is that these four Lists are based upon the Babylonian recension of the text which has דדדד and דדדד the plural without any variation, as will be seen from the notes on this passage in my edition of the Bible (comp. letter א, § 527). Later Nakdanim, however, altered the original כרס in the heading into כרס to agree with the Palestinian heading and, as is not infrequently the case, produced a conflict between the super-cription and the contents of the Rubric.

ליא - § 31.

Six words are with Chirek followed by Yod which respectively occur once only. Of this Rubric, which I have not found in the MSS. I collated two Lists: (I) Paris Ochliah Ve-Ochliah, § 208, which I have printed, and (II) the printed Massorah Finalis, letter א, § 26.

List II is headed דדדד דדדד דדדד דדדד and records four only. It omits three which are in List I; viz. דדדד Ps. 7 5; דדדד Ps. 55 14 and דדדד Job 16 9 and has one which is not given in List I, viz. דדדד Ps. 55 14. The two Lists together, therefore, record seven instances.

As to the design of this Rubric, an analysis of its contents and especially of the absence and presence of some of the expressions in the respective Lists, may probably disclose it. It will be seen that four of the seven expressions are in the singular with the suffix third person singular. In this form they are unique, that is with Chirek. But each of these occurs again in the plural and hence is with Pathach before the Yod. Comp. דדדד Ps. 31 12; דדדד Job 22 3; דדדד Job 19 14 and דדדד Ps. 13 5; 27 2. As to the remaining three expressions they have no such contrasts, since דדדד and דדדד with Pathach before the Yod do not occur. They are, therefore, rightly omitted in List II. Moreover as דדדד also does not occur, it is properly omitted in List I. The original Rubric, therefore, must have consisted of the four instances only and was designed to safeguard these unique forms with Chirek against being confused with the Pathach instances. Later Nakdanim who, as is not infrequently the case, mistook the import of this Massorah added the other forms of Yod with Chirek and thus obscured the design of this Rubric.

לכ - § 32.

An alphabetical List of words which respectively occur once only. That is, ending in Yod. This limited alphabet, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Isa. 38 12. The subscription which states that each of these expressions is unique is not strictly correct, since דדדד occurs twice (Jerem. 4 28; Ps. 17 3) and דדדד occurs twice (Ps. 119 40, 174). Though the former may be explained as being due to the fact that the Jeremiah instance is the Kal preterite or Mil'el and in the Psalms דדדד is the Piel infinitive or Milra, this explanation does not apply to דדדד. As each of the letters throughout this alphabet is uniformly represented by one example only, it is more than probable that א originally formed no solitary exception to this rule and that דדדד, the last instance, is the addition of a later Nakdan.

ליג - § 33.

Eight words respectively occur once only with Pathach and everywhere else they are with Chirek. That is, they end in Yod preceded by Pathach and thus are the converse of the instances which constitute Rubric 31.

Of this Rubric, which I have not found in the MSS, I collated two Lists: (I) Paris Ochliah Ve-Ochliah, § 209, which I have printed, and (II) the printed Massorah Finalis, letter א, § 26. The remark in the heading of List I, viz. דדדד דדדד, is incorrect. With the solitary exception of דדדד, the other seven expressions neither occur with nor do they admit of Chirek at the end. Though List II states in the heading that there are seven such instances, it records six only and omits דדדד Exod. 7 4 and דדדד Ezek. 45 8. Its heading, however, indicates more correctly the import of this Massorah, since it simply states that there are seven words which respectively occur once only with Yod at the end and Pathach (דדדד דדדד דדדד דדדד דדדד דדדד דדדד) without the vicious phrase דדדד דדדד. But even the eight instances

simply exhibit the first attempt to collect the unique expressions which belong to this category. This is evident from the following alphabetical Lists, in which five of the eight examples respectively represent letters κ , τ , λ , χ and ψ .

ל"ד = § 34.

An alphabetical List of words which respectively occur once only with Pathach. That is, they end in Yod preceded by Pathach or Kametz. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. 45 8. The alphabet is incomplete, the letter ψ is not represented because this letter yields no example of a word ending in Yod preceded by Pathach or Kametz; χ occurs twice (Hab. 3 16; Ps. 38 4) and is, therefore, incorrectly recorded here as unique.

ל"ה = § 35.

Twenty-five words are written with Yod in this book. That is, in Daniel these words which end in Yod are preceded by Tzere.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 364b, on Dan. 2 51, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Dan. 7 25. Though List I states in the heading that there are twenty-five such instances in Daniel (κ in the heading is a misprint for τ), it records twenty-six. I have to point out the following mistakes in the List χ Dan. 2 39 should be τ Dan. 2 29, 45; χ as it is in the MS., Dan. 7 28 should be τ with the prefix Vav Dan. 2 30; χ Dan. 2 48, as the MS. has it, is manifestly a mistake for τ Dan. 3 5 &c. and χ Dan. 3 14 should be pointed τ Dan. 5 4.

List II states in the heading that there are twenty-eight such instances (κ) and records twenty-seven. But the one which it gives and which is not in List I, viz. τ does not occur. Moreover it has the following five mistakes χ Dan. 2 35; τ for τ Dan. 3 5 &c. being the same mistake as in List I; τ for τ Dan. 4 6; τ for τ Dan. 4 32 and τ for τ Dan. 5 4.

List III, like List I, states in the heading that there are twenty-five instances (κ) and like that List records twenty-six. It, however, makes up this number differently. It gives τ which is also given in List II as one of the instances and which does not occur, and omits χ Dan. 7 13 which is given both in Lists I and II. It is remarkable that it contains the same five mistakes as List II.

ל"ו = § 36.

An alphabetical List of words ending in Yod which respectively occur once only. In the MSS. which I have collated I found examples of the following nine letters only, belonging to the alphabetical List of words ending in Yod which respectively occur once. But there can hardly be any doubt that examples of the remaining unique expressions which belong to this category are to be found dispersed in sundry Codices. As is usually the case, these fragmentary Lists simply exhibit the first attempt to collect the separate links which belong to the alphabet. Hence they are without headings.

τ . — This incipient List, which records ten expressions ending in Yod preceded by Cheth, does not occur in the printed Massorah. It is from Arund. Orient. 16, fol. 350a, on Cant. 4 16. That it is simply a fragment is attested by § 45, where it will be seen that there are no fewer than eighty-six such expressions. Of the unique words ending in Yod preceded by Teth, of which there are thirty instances (vide infra, § 45), I have found no List.

ל"ז = § 37.

τ . — This fragmentary List, which records four unique words ending in Yod preceded by Yod and which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 104a, on Hosea 3 3. There are altogether about sixteen such expressions. (Vide infra, § 45.)

ל"ח = § 38.

τ . — This incipient List, which records eight unique words ending in Yod preceded by Kaph and which does not occur in the printed Massorah, is from Orient. 2349, fol. 88a, on Gen. 19 21. There are altogether about twenty-two such expressions. (Vide infra, § 45.)

ל"ט = § 39a.

τ . — This fragmentary List, which records eight unique words ending in Yod preceded by Lamed with Chtrek and which does not occur in the printed Massorah, is from Orient. 2349, fol. 57a, on Gen. 49 12. There are altogether about ninety-one such expressions. With and without this special graphic sign there are 181 words ending in Yod preceded by Lamed. (Vide infra, § 45.)

ל"י = § 39b.

τ . — Of this fragmentary List, which records thirteen words ending in Yod preceded by Lamed with Chtrek and which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 116b, on Numb. 16 31, which I have printed, and (II) Orient. 5404, fol. 114b, on the same passage. From List II it is evident that the tenth instance in List I, which is illegible and which I read τ , leaving it without vowel-points and without affixing to it any reference, is τ . This is most probably intended for τ Zech. 11 15.

It will be seen that seven of the thirteen instances which constitute this Rubric are patronymics which not only end with τ , but are with the prefix He. When it is borne in mind that there are twelve such instances altogether which respectively occur once only, and that with the exception of three, viz. τ (Numb. 3 2), and τ (1 Chron. 2 17; 27 30), they all occur in the same Section (Numb. 26 12-48), it will readily be conceded that the design of the original Massorites was to collect those instances only which belonged to this category and which occur in Numbers and that later Nakdanim mistaking the import of this Massorah, added the instances simply because they too ended in τ , though they are not patronymics with the prefix He. The two patronymics in this Section which occur once only and are absent in this Rubric are τ and τ (Numb. 26 12, 21).

In the ancient Codex Orient. 4445, fol. 146a there is another recension of this Rubric in the Massorah on Numb. 26 31 which is as follows: τ לית כחה השואלי לית כחה האראלי לית כחה החובלי לית כחה הרעלי לית כחה החוללי לית כחה השמעי לית כחה האוני כחה השמרי לית כחה השירי לית כחה הרברי לית כחה

The two important points which this recension establishes are (1) that this Rubric is designed to record the patronymics in Numb. 26 alone which respectively occur once only and (2) that these patronymics not only end in τ , but are invariably with the prefix He. It, however, differs from the preceding recension in this respect. It does not restrict the ending to τ alone. Of the eleven names which this List records five only end in τ . But in these five are included τ and τ (Numb. 26 12, 21), the two which are absent in the preceding recension, whilst τ which this recension describes as unique, occurs also in Josh. 21 4 and is rightly omitted in the preceding Rubric.

τ . — Since the publication of the first volume of the Massorah I have found in the ancient Codex Orient 4445, fol. 147b, on Numb. 26 40, the following List of words ending in Yod preceded by Mem which respectively occur once only.

החורסי ל	1 Chron. 11 35	השואפי ל	Numb. 26 39
למכסי ל	" 26 23	החורסי ל	" " 39
השקסי ל	Numb. 3 27	שלקסי ל	Nah. 2 1
קסי ל	Ps. 30 10	תסי ל	E Esther 4 13
יבסי ל	Deut. 25 7	וקסי ל	Ps. 139 2
סוסי ל	Isa. 44 7	תקלסי ל	Isa. 54 4
קסילסי ל	Jonah 1 7	רסי ל	Jerem. 51 35
הקסי ל	Numb. 26 40	קסי ל	Ps. 139 15
יחסי ל	Ps. 7 9	לסי ל	" " 16
יקסי ל	Ezek. 23 34	יקסי ל	Deut. 25 7

אלן כל חר חר לית כחה

It will be seen that this ancient List records twenty such expressions, whereas there are no fewer than 125. (Vide infra, § 45.)

ל"י = § 40a.

τ . — This fragment, which records five words ending in Yod preceded by Nun which respectively occur once only, is from Arund. Orient. 16, fol. 319a, on Ps. 139 1.

ל"י = § 40b.

τ . — The following words are with Yod preceded by Nun. That is, they respectively occur once only with the suffix τ .

This List which records twenty-nine such instances, I have found in the printed Massorah Finalis only, letter ך, § 4. From § 45, it will be seen that there are altogether about 787 words ending in ך, and that more than half of them are ך or with the suffix first person singular.

כ. — Though there are about twenty-eight words ending in Yod preceded by Samech (vide infra, § 45), I have hitherto been unable to find any List which records the expressions which belong to this category.

כ"א - § 41.

כ"א. — This fragmentary List, which records twelve unique expressions ending in Yod preceded by Ayin and which does not occur in the printed Massorah, is from Orient. 2349, fol. 116b, on Numb. 26 31. From § 45 it will be seen that there are about 105 such words. Of ך preceded by ך, ך and ך I have not found any Lists.

כ"ב - § 42.

כ"ב. — Of this incipient Rubric, which records the unique words ending in Yod preceded by Resh and which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 143a, on Exod. 15 6, which registers eleven instances and which I have printed; (II) Orient. 444b, fol. 56b, on the same passage which records fifteen, and (III) the same MS., fol. 146b, on Numb. 26 9, which registers eighteen such words. As these three Lists greatly vary and moreover as Lists II and III exhibit the earliest attempts to collect the expressions which belong to this category, I subjoin them in the note so that they may be collated by the student of the Massorah. From § 45 it will be seen that there are about 259 such expressions.

- List II is as follows: ...
List III is as follows: ...

כ"ג - § 43.

כ"ג. — This fragment, which records three unique words ending in Yod preceded by Shin with Pathach and which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 196b, on Ezek. 45 9. There are altogether sixteen such instances. (Vide infra, § 45.)

כ"ד - § 44a.

כ"ד. — Of this incipient Register, which records nine unique words ending in Yod preceded by Tav with Chirek, I collated two Lists: (I) Orient. 1379, fol. 371a, on Deut. 32 41, which I have printed, and (II) Orient. 2349, fol. 142b, on the same passage.

כ"ד - § 44b.

כ"ד. — Words ending in Yod preceded by Tav. That is, with the suffix first person singular. This expanded List, which records thirty-one instances, I have found in the printed Massorah Finalis only, letter ך, § 10. It is incorrect, since ך is not unique; it occurs four times (Exod. 16 4; Jerem. 26 4; 44 10; 2 Chron. 6 16), neither is ך unique: it occurs twice (Gen. 31 7, 41). The catchwords for ך should be ך Ezek. 31 15 and not ך.

On comparing this expanded List with the incipient one recorded in § 44a, it will be seen that one only of the nine examples registered in the short List given, is in this lengthier List, viz. ך Jerem. 2 23, and that the two Lists combined yield thirty-nine examples, whereas there are 729 words ending in Yod preceded by Tav most of which are with Chirek. (Vide infra, § 45.)

כ"ד - § 44c.

כ"ד. — Since the publication of the first Volume of the Massorah, I have found the following incipient List of words ending in Yod preceded by Tav with Pathach or Kametz in the ancient Codex Orient. 4445, fol. 137b, on Numb. 18 8:

Table with 3 columns: Word, Reference, Word. Rows include: תיבתי, Ps. 69 5; תיבתי, Ps. 69 6; תיבתי, Job 17 11; תיבתי, Exod. 9 14; תיבתי, 1 Chron. 4 14; תיבתי, Num. 18 8; תיבתי, Ps. 144 1; תיבתי, Exod. 3 20; תיבתי, Job 7 4; תיבתי, Lament. 1 22.

כ"ה - § 45.

An alphabetical List of words ending in Yod which respectively occur once only. This List I compiled myself. As the earliest forms of the Registers which record unique expressions, generally consist of single words without any catchwords or indication where they occur, the importance of this Alphabet will easily be appreciated, especially when the Massoretic student attempts to decipher the Lists which I have given above in the notes on Rubrics 4 and 42 from the ancient Codex Orient. 4445. This alphabetical List contains about 8144 words ending in Yod which respectively occur once only, as follows:

- כ"ה 75; כ"ב + 146; כ"י 21; כ"ד 135; כ"ה 51; כ"ו 46; כ"ז 31; כ"ח 86; כ"ט 30; כ"י 16; כ"כ 72; כ"ל 181; כ"מ 126; כ"נ 737; כ"ס 28; כ"פ 105; כ"צ 70; כ"ק 34; כ"ך 63; כ"ש 259; כ"ט 108; כ"י 729 = 8144.

In this number I include the following omissions: קתל Ezra 10 28; חתל Judg. 1 10; חתל 2 Sam. 23 30; the Kethiv חתל or חתל 2 Sam. 21 21, and חתל 1 Chron. 25 31. חתל 1 Chron. 6 10 is to be cancelled, since this quadriliteral also occurs in 2 Kings 4 7 though not as a proper name and חתל 1 Chron. 6 10 is to be corrected into חתל 1 Chron. 6 20. The enormous labour in finding and arranging 8144 expressions which belong to this category alone must be my plea for indulgence.

כ"ו § - 46.

Nine words which respectively occur twice and with Yod in one instance and with Vav in the other. With the solitary exception of one pair, viz. חתל (Ps. 45 11) in which the Yod is the feminine singular of the Hiphil imperative and חתל where the Vav is the masculine plural of the Hiphil imperative, the design of this Massorah is to record the words which respectively occur twice only and which are in one instance with the suffix first person singular and in one with the suffix third person singular masculine.

Of this Rubric I collated six Lists, four in MSS., two printed; (I) Harley 5710—11, Vol. I, fol. 206b, on 2 Sam. 15 8, which I have printed; (II) Arund. Orient. 16, fol. 256b, on 1 Chron. 29 3; (III) the same MS., fol. 297a, on Ps. 55 14; (IV) Halle Ochlal Ve-Ochlal I, § 54; (V) Paris Ochlal Ve-Ochlal § 53, and (VI) the printed Massorah Finalis, letter ך § 2. All the six Lists record exactly the same nine pairs including the disturbing two imperatives.

כ"ז - § 47.

In eight verses there are respectively two words, the first ends in Yod and the second begins with Vav. This Rubric I have found in the printed Massorah Finalis only, letter ך § 58.

It will be seen that Jacob b. Chayim, in the note appended to this Massorah rightly remarks that this statement is not correct with regard to many of the verses according to the recension of our Codices, and that he modestly remarks that it may be due to his not understanding its import. In analysing the eight verses which constitute this Rubric, we see that four only coincide with the statement in the heading, viz. חתל וחתל (Isa. 38 20) בעתל ובעתל (2 Sam. 16 12) חתל וחתל (Zeph. 3 14) and חתל וחתל (Ps. 66 20) and that in the other four verses, viz. Isa. 16 3; Ps. 32 3; Job 31 30, 31 no such two words occur, the first of which ends in Yod and the second begins with Vav.

Frensdorff will have it that חתל in the heading is a printer's mistake for חתל. He accordingly declares that this Rubric records eight verses in which the suffix varies in two words. In the first instance a word in each verse ends with Yod or the first person singular and in the second instance a word ends with the suffix Vav, being the first person plural or the third person singular.

Against this hypothesis, however, is the fact the חתל is in the editio princeps which Jacob b. Chayim edited himself (Venice 1524—25) and that the note which he appended is only applicable, to the import of this Massorah in accordance with this expression, since it is חתל which makes half of the instances in conflict with the received text. Moreover the very first of the eight instances shows that the two words intended by this Rubric are in close proximity, the first ending in Yod and the one next to it beginning with Vav. It is the close resemblance of these two letters, especially in the oldest MSS., thus coming together that this Massorah is designed to safeguard lest they should be confused.

On the printer's error hypothesis or the two suffixes theory, according to which the two words in question occupy two different

parts of the same verse, the *Vav* suffix וַיִּשַׁב (Isa. 38 20) is *twice* preceded by the suffix *Yod*, thus making it three words instead of two, as stated in the heading. The same is the case in קָלְקָלָה (2 Sam. 16 12) and in וַיִּשַׁב (Job 31 30). In Pa. 32 3 קָלָה is not only preceded by the suffix *Yod*, but is followed twice by it and in Pa. 66 20 the suffix *Vav* in וַיִּשַׁב is both preceded and followed the suffix *Yod*. The conflict between the four verses (וַיִּשַׁב וַיִּשַׁב) and the received text, which Jacob b. Chayim has already pointed out, is due to the additions of later Nakdanim who, as is not infrequently the case, mistook the import of this Massorah.

¹ D. h. In 8 Versen kommt die Eigenthümlichkeit vor, dass in zwei Wörtern das Suffix so abwechselt, dass zum ersten Mal ein Wort mit *Jod* (also erste Pers. Sing.) und das zweite Mal ein Wort mit *Waw* (erste Pers. Plur. oder dritte Pers. Sing.) schliesst. S. die Bemerkung des B. Chajim in Mf. l. c. Das וַיִּשַׁב in Mf. ed. Bomb. ist ein Druckfehler — *Massoretisches Wörterbuch*, p. 376, Note I.

וַיִּשַׁב = § 48.

וַיִּשַׁב *Jaazanjah*, occurs twice . . . and once it is *Jezanjah*. That is, without the *Aleph*. According to the Massorah this proper name which, without and with the prefix *Vav*, occurs altogether six times, is spelt in three different ways. In two instances, which are recorded in this Rubric, it is the shorter form ending in *jah*; in two which are registered in the following Rubric, it is the longer form ending in *jahu* and in two, one belonging to the shorter form and one to the longer, it is without the *Aleph*, viz. וַיִּשַׁב (Jerem. 42 1) and וַיִּשַׁב (Jerem. 40 8). As these three forms are promiscuously used in the same books (comp. Jerem. 35 3; 40 8; 42 1; Ezek. 8 11; 11 1), the Massorah safeguards the variation in the orthography of this proper name. This Rubric is from the printed Massorah Finalis, letter ך, § 30.

וַיִּשַׁב = § 49.

וַיִּשַׁב and *Jaazanjah*, occurs twice. That is, the longer form. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 118b, on 2 Kings 25 23, which I have printed, and (II) the printed Massorah Finalis, letter ך, § 31. It will be seen that, according to the Rubric which I have printed, the two longer forms with *Aleph* occur in the two parallel passages. This Massorah must, therefore, be based upon a recension of the text which exhibited וַיִּשַׁב with *Aleph* in Jerem. 40 8. The printed Massorah, however (List II) gives the catchwords וַיִּשַׁב = Ezek. 8 11 as the second instance and adds at the end וַיִּשַׁב, which fixes the reading without *Aleph* of the longer form for the Jeremiah passage. For the cause of the variation in the orthography of this name, see my *Introduction to the Hebrew Bible*, p. 386 &c.

וַיִּשַׁב = § 50.

וַיִּשַׁב they have become foolish, occurs twice. In the only other instance in which this Niphal preterite third person plural occurs and where it is with the prefix *Vav*, it is defective, viz. וַיִּשַׁב being in pause. As the Septuagint exhibits וַיִּשַׁב, it may be that this Rubric is designed to militate against the recension which has this reading. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 160a, on Jerem. 5 4.

וַיִּשַׁב = § 51.

וַיִּשַׁב he begins or has consented, occurs three times and is plene. The design of this Rubric is to militate against the reading וַיִּשַׁב defective, as is attested by the Samaritan recension of the Hebrew on Deut. 1 5.

Of this Rubric I collated seven Lists, six in MSS, and one printed: (I) Harley 5710-11, Vol. I, fol. 111a, on Deut. 1 5, which I have printed; (II) the same MS., Vol. I, fol. 180b, on 1 Sam. 12 22; (III) Arund. Orient. 16, fol. 201a, on Hosea 5 11; (IV) Add. 15,250, fol. 298b, on the same passage; (V) Add. 21,160, fol. 253b, on Deut. 1 5; (VI) Vienna Codex No. 35, on Hosea 5 11, and (VII) the printed Massorah on Deut. 1 5. All the Lists emphasise the fact in their respective headings that all the three instances are plene.

וַיִּשַׁב = § 52.

וַיִּשַׁב consent thou, or be thou content, occurs four times. Of this Rubric I collated seven Lists, six in MSS, and one printed: (I) Arund. Orient. 16, fol. 61b, on 2 Sam. 7 29, which I have printed; (II) the same MS., fol. 101a, on 2 Kings 5 23; (III) the same MS., fol. 101b, on 2 Kings 6 3; (IV) Add. 15,250, fol. 143b, on Judg. 19 6; (V) the same MS., fol. 168b, on 2 Sam. 7 29;

(VI) Add. 15,251, fol. 203a, on 2 Kings 5 23, and (VII) the printed Massorah on Judg. 19 6.

Though in two of the four instances of this Hiphil imperative singular masculine, the *Aleph* is with *Segol* (Judg. 19 6; 2 Kings 6 3) and in two it is with *Tzere* (2 Sam. 7 29; 2 Kings 5 23), yet none of the Lists notice this variation in the graphic sign. It is, however, indicated in the order in which the passages are recorded, where the two *Segol* instances are given first and the two *Tzere* second, as will be seen from the List which I have printed.

וַיִּשַׁב = § 53.

וַיִּשַׁב and he was content, occurs seven times in the Scriptures, five times plene and twice defective. As this Hiphil future third person singular masculine with the prefix *Vav* which occurs altogether seven times, is differently spelt, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS, and one printed: (I) Harley 5710-11, Vol. I, fol. 35b, on Exod. 2 21, which I have printed; (II) the same MS., Vol. I, fol. 156a, on Judg. 1 27; (III) Orient. 4445, fol. 43b, on Exod. 2 21; (IV) Arund. Orient. 16, fol. 19a, on Judg. 1 27; (V) Add. 21,160, fol. 68a, on Exod. 2 21; (VI) Halle Ochlah Ve-Ochlah II, § 38, margin, and (VII) the printed Massorah on Exod. 2 21.

As six of the instances are with *Pathach* under the *Vav*, being conversive and one is not only with *Sheva* being conjunctive, but with *Tzere* under the *Aleph*, viz. וַיִּשַׁב, List IV emphasises this fact by the addition at the end of the Rubric וַיִּשַׁב = Job 6 9; whilst the other Lists simply distinguish the plenes from the defectives.

וַיִּשַׁב = § 54.

וַיִּשַׁב river, flood, without and with the prefixes is always defective except in six instances. Without and with the prefixes this singular noun occurs altogether about forty-six times. It is defective in forty instances and plene in six only. Hence the Massorah safeguards the exceptional orthography. This protection was deemed necessary since this different spelling not only occurs in the same section, but in the same verse (comp. Isa. 23 3, 10; Amos 8 8).

Of this Rubric I collated three Lists, two in MSS, and one printed: (I) Add. 21,160, fol. 43b, on Gen. 41 1, which I have printed; (II) Halle Ochlah Ve-Ochlah, Supplement, fol. 130b, and (III) the printed Massorah on Gen. 41 1. List II states in the heading that there are five such instances (חמש) and records five only. It omits the third instance in Isa. 19 7, declaring that there are two defectives in this verse (שני) and not three.

Of the forty-six instances in which this noun occurs in the three divisions of the Bible, twenty-eight are in the Pentateuch. In this division it is uniformly defective, whilst in the Prophets and Hagiographa, where it occurs eighteen times, it is twelve times defective and six times plene. This fact will explain the heading of List III which is as follows: וַיִּשַׁב כל ארבעה עשר ושלש עשרים ושלשה.

וַיִּשַׁב = § 55.

וַיִּשַׁב no hope, desperate, occurs four times in the Scriptures . . . and once it is with the prefix *Vav*. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS, and one printed: (I) Harley 5710-11, Vol. II, fol. 224b, on Job 6 26, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 57 10; (III) the same Codex on Jerem. 18 12; (IV) Arund. Orient. 16, fol. 143a, on Isa. 57 10; (V) the same MS., fol. 158a, on Jerem. 18 12; (VI) the same MS., fol. 323b, on Job 6 26, and (VII) the printed Massorah on Jerem. 18 12.

This Rubric is part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vide supra*, letter ך, § 75.)

וַיִּשַׁב = § 56.

וַיִּשַׁב increase, occurs three times. That is, in this exceptional form without the suffix. This Rubric I have found in the printed Massorah Finalis only, letter ך, § 35.

וַיִּשַׁב = § 57.

וַיִּשַׁב her increase, occurs eight times . . . and once it is with the prefix *Vav*. That is, in contradistinction to the exceptional

instances in which it is without the suffix recorded in the preceding Rubric. This Rubric I have found in the printed Massorah only, on Levit. 26 4.

ז"ה = § 58.

ז"ה her increase, occurs four times. That is, without being preceded by ה"י the sign of the accusative, after the verb נתן to give or to yield. In combination with this verb ז"ה occurs altogether seven times. In three instances it is ז"ה (Levit. 26 20; Deut. 11 17; Zech. 8 12), and in four which constitute this Rubric, it is without ה"י. Hence the Massorah indicates the passages in which this variation occurs. This safeguarding was deemed necessary since this variation not only occurs in the same book, but in the same section. (Comp. Levit. 26 4, 20.)

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Add. 15,250, fol. 289b, on Ezek. 34 27, which I have printed; (II) Arund. Orient. 16, fol. 805b, on Ps. 85 13; (III) Add. 21,160, fol. 180a, on Levit. 26 4; (IV) Orient. 2348, fol. 108a, on the same passage; (V) Orient. 2849, fol. 98a, also on the same passage; (VI) the printed Massorah on Ezek. 34 27, and (VII) the same on Ps. 67 7.

ז"ו = § 59.

ז"ו they shall bring, occurs twice, once plene and once defective. . . the first instance is plene. As this Hiphil future third person plural masculine which occurs twice, is differently spelt, the Massorah safeguards this variation in its orthography. This Rubric I have found in the printed Massorah only, on Ps. 76 12. It is remarkable that the Massorah here does not advert to the fact that this Hiphil third person plural masculine occurs a third time where it is not only defective, but is with paragodic Nun (comp. ז"ו Zeph. 3 10 and see the note on it in my edition of the Bible).

ז"ז = § 60.

ז"ז he shall be brought, is twice with Zakeph-Kametz. This future third person singular masculine occurs four times with Kametz. In two instances the Kametz is normal, being due to the pausal accent Soph-Pasuk (Hosea 12 2) and Athnach (Job 21 82). In the two instances, however, which constitute this Rubric the accent Zakeph-Katon has in a similar manner changed the normal Pathach into Kametz. Hence the Massorah safeguards these instances.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 142a, on Isa. 53 7, which I have printed; (II) the same MS., fol. 202a, on Hosea 10 6, and (III) Add. 15,250, fol. 289b, on the same passage. The List which I have printed is incorrect, the heading ought to be ז"ז, since there are two such instances only. Jerem. 17 8 is the addition of a Nakdan who mistook the import of this Massorah. It is rightly omitted in List II, which is from the same MS., and List III.

ז"ח = § 61.

ז"ח is in six instances with Pathach. For this Rubric see letter ת, § 49.

ז"ט = § 62.

ז"ט his sister-in-law, occurs three times. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 127b, on Deut. 25 7. As the three instances occur not only in the same book, but in the same section, the heading ought more properly to be ז"ט.

ז"י = § 63.

ז"י the Jebusite, is in five instances defective of Vav. Without and with the prefixes this gentile name occurs altogether forty-one times. It is plene in thirty-six instances and defective in five only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 143b, on 1 Chron. 21 18, which I have printed; (II) Add. 15,250, fol. 167a, on 2 Sam. 5 8, and (III) the printed Massorah on the same passage. As one of the five instances is without the prefix He (ז"י 2 Sam. 5 8), the heading in Lists II and III, viz. ז"י is more correct. In

accordance with this Massorah ז"י 2 Sam. 5 8 in my edition of the Bible ought to be ז"י defective.

ז"כ = § 64.

ז"כ he dried up, is four times plene. Of this Rubric, which I have found in the printed Massorah only, I collated two Lists: (I) on Josh. 4 23, which I have printed, and (II) on Joel 1 10. Both Lists, which record the same four instances in identically the same order, are incorrect as will be seen from the following analysis.

Apart from Isa. 30 5 where the Kethiv is ז"כ and the Keri ז"כ, this Hiphil preterite third person singular masculine occurs altogether thirteen times and is plene in seven instances and defective in six. This is attested by the best Standard Codices.

- (1) Joshua 2 10 plene; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251; Add. 15,451 and ז"כ defective in Add. 15,250.
- (2, 3) Joshua 4 23 twice in the same verse ז"כ plene; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and ז"כ defective in none of these Codices.
- (4) Joshua 5 1. — ז"כ plene; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251; Add. 15,451 and ז"כ defective in Add. 15,250.
- (5) Ezekiel 19 12. — ז"כ plene; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and ז"כ defective in none.
- (6) Joel 1 10. — ז"כ plene; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; St. Petersburg Codex of A. D. 916, and ז"כ defective in none.
- (7) Zechariah 9 6. — ז"כ plene, Orient. 2201; Harley 5710-11; Add. 15,451 and ז"כ defective, Arund. Orient. 16; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916.

The six defectives are exhibited in the following instances

- (1) Jeremiah 10 14. — ז"כ defective, Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451. The leaf in Orient. 2201 is missing and ז"כ plene Harley 5710-11; St. Petersburg Codex of A. D. 916.
- (2) Jeremiah 48 20. — ז"כ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient. 16 is missing) and ז"כ plene, Harley 5710-11; Add. 15,451.
- (3) Jeremiah 50 2. — ז"כ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient. 16, is missing) and ז"כ plene Harley 5710-11; Add. 15,451.
- (4) Jeremiah 51 17. — ז"כ defective, Orient. 2201; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916 (the leaf in Arund. Orient. 16 is missing) and ז"כ plene Harley 5710-11; Add. 15,451.
- (5) Joel 1 12. — ז"כ defective, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; St. Petersburg Codex of A. D. 916, and ז"כ plene Harley 5710-11; Add. 15,451.
- (6) Joel 1 17. — ז"כ defective, Orient. 2201; Arund. Orient. 16; Add. 15,251; Add. 15,250; St. Petersburg Codex of A. D. 916 second hand with the Massorah against it ז"כ and ז"כ plene Harley 5710-11; Add. 15,451.

The remarkable part in connection with the orthography of this expression is that some of these Standard Codices which consistently exhibit the seven plenes and six defectives have conflicting Massorahs against several of the passages. Thus Arund. Orient. 16 has against Josh. 2 10; Ezek. 19 12 and Joel 1 10 in the Massorah Parva ז"כ or ז"כ. Add. 15,250 has against Ezek. 19 12 ז"כ; Add. 15,251 and Add. 15,451 like Arund. Orient. 16, have respectively against Josh. 2 10 ז"כ and ז"כ; whilst Add. 15,250 has against the same passage ז"כ.

ס"ה = § 65.

וַיִּבֶשׂ and shall be dried up, occurs five times. Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 205 a, on Amos 1 2, which I have printed; (II) the same MS., fol. 307 a, on Ps. 90 6; (III) the same MS., fol. 326 a, on Job 14 11; (IV) Add. 15,250, fol. 302 a, on Amos. 1 2; (V) the same MS., fol. 350 b, on Job 14 11, and (VI) the printed Massorah on Ps. 90 6.

It is remarkable that List II emphatically states in the heading that this expression occurs twice only (וַיִּבֶשׂ) and records the following two לַעֲרִיב יִשְׁלַל רִבְשׁ, viz. Isa. 19 5 or Job 14 11 and Ps. 90 6. The Massorah Parva also on the latter (Ps. 90 6) remarks בִּי. It is most probable that the qualifying expression בְּכַתְּבֵי, as is not infrequently the case, has been omitted in the heading and that the design of this form of the Rubric is simply to record the two instances in which וַיִּבֶשׂ occurs in the Hagiographa, i. e. Job 14 11 and Ps. 90 2.

ס"ו = § 66.

וְהָיָה they were ashamed, is twice defective. That is, doubly defective (וְהָיָה), being both without Vav after the He and without Yod after the Shin. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 152 b, on Jerem. 8 9.

This expression, which occurs altogether six times, is spelt in three different ways. In one instance it is וְהָיָה entirely plene (Jerem. 6 15); in three instances, two being preterite third person plural (Jerem. 2 26; 50 2) and one imperative plural (Joel I 11), it is וְהָיָה partly defective and partly plene, and in the two instances which constitute this Rubric, it is entirely defective. Hence the Massorah safeguards this variation in its orthography. This Rubric, however, is based upon Codices of one School of textual redactors. The MSS. of other Schools exhibit different variations. Though Add. 15,250; Add. 15,251 and Add. 15,451 support Arund. Orient. 16 in reading it וְהָיָה in these two passages entirely defective, yet St. Petersburg Codex of A. D. 916; Harley 5710-11 &c. have it וְהָיָה partly defective and partly plene in both instances. Hence the conflicting Massorahs in the different Standard Codices. Whilst the Massorah Parva on Jerem. 8 9, 12 in Arund. Orient. 16 emphatically remarks בִּי הָיָה וְהָיָה בִּי הָיָה, the Massorah on Jerem. 8 9 in Add. 15,451 as distinctly states that this is the only instance in which the entirely defective spelling occurs (וְהָיָה לִי בְּכַתְּבֵי). For other variations exhibited in the early editions see the notes on the respective passages in my edition of the Hebrew Bible

ס"ז = § 67.

וַיִּבֶשׂ drying up, occurs twice once plene and once defective. As this infinitive absolute, which occurs twice only, is differently spelt in each instance, the Massorah safeguards the variation in its orthography. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 177 a on Ezek. 17 10, which I have printed, and (II) the same MS., fol. 251 a on Zech. 11 17. In the latter the Scribe has omitted ו before בל.

ס"ח = § 68.

וַיִּבֶשׂ and it dried up, occurs three times, twice plene and once defective. This future third person singular masculine, which occurs altogether three times, is differently spelt. In the Prophets, where it occurs twice, it is with both Yods, whilst in the Hagiographa, where it occurs once, it is with one Yod. Hence the Massorah safeguards this variation in its spelling. It will be seen that though in one of the plene instances the Beth is with Kametz (וַיִּבֶשׂ Jonah. 4 7), which is due to the pausal accent *Soph-Pasuk*, the Massorah does not indicate this variation in its graphic signs. In St. Petersburg Codex of A. D. 916 the Jonah instance is also defective (וַיִּבֶשׂ), but the Nakdan remarks against it בל.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 309 a on Ps. 102 5, which I have printed; (II) Add. 15,250, fol. 337 b on the same passage; (III) Add. 15,251, fol. 302 b on Jonah 4 7; (IV) Vienna Codex No. 35 on Ps. 102 5; (V) the printed Massorah on Jonah 4 7, and (VI) the same on Ps. 102 5.

ס"ט = § 69.

וַיִּבֶשׂ and they or it shall wither, or dry up, is four times defective in this form. That is, the future form third person

masculine with and without the prefix Vav and once without the plural suffix Vav, is defective of Yod.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 136 a on Isa. 40 24, which I have printed; (II) the same MS., fol. 325 b, on Job 12 15; (III) Add. 15,250, fol. 229 b, on Isa. 40 24; (IV) the same MS., fol. 250 a, on Job 12 15; (V) Add. 21,160, fol. 832 b, on the same passage; (VI) Vienna Codex No. 35 on Isa. 40 24, and (VII) the printed Massorah Finalis, letter ו, § 41. Though List I, which I have printed, emphatically states in the heading that there are four such instances, it records three only. It omits וַיִּבֶשׂוּ מַתָּרַן Job 18 16. This is probably due to the fact that it is without the prefix Vav which the other three instances have. The other six Lists, however, give it as the fourth instance.

ע = § 70.

וְהִבְשִׁיתָ thou hast ashamed, or dried up, occurs twice once plene and once defective. This Hiphil. preterite second person singular masculine which occurs twice, is in each passage differently spelt. In 2 Sam. 19 6, where it denotes thou hast put to shame, it is without the Vav after the He and in Ps. 74 15, where it signifies thou hast dried up, it is with the Vav. The Massorah therefore safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 302 a, on Ps. 74 15, which I have printed; (II) Add. 15,250, fol. 332 b, on the same passage, and (III) Vienna Codex No. 35 also on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (Vide infra, letter ט, § 408.)

ע"א = § 71.

וַיִּבֶשׂ Jabesh, is six times defective in this form. That is, without and with the prefix Beth. This name, which occurs nineteen times without the prefix Beth and once with it, is spelt in two different ways. It is plene (וַיִּבֶשׂ) in fourteen instances (Judg. 21 12; 1 Sam. 11 1, 1, 3, 5, 9, 9, 10; 31 11; 2 Sam. 2 4, 5; 21 12; 2 Kings 15 14; 1 Chron. 10 11) and defective, that is without the Yod, (וַיִּבֶשׂ) in six only. Hence the Massorah safeguards the orthography of the minority. This protection is necessary, since the two different spellings are promiscuously used in the same section (Judg. 21 9, 10, 14 with verse 12; 2 Kings 15 10, 13 with verse 14; 1 Chron. 10 12 with verse 11).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 34 a, on Judg. 21 9, which I have printed; (II) the same MS., fol. 244 b, on 1 Chron. 10 12; (III) Add. 15,250, fol. 145 b, on Judg. 21 9, and (IV) the printed Massorah on the same passage. With the exception of List II, which heads this Rubric וְהָיָה and gives five instances only, omitting וְהָיָה בְּכַתְּבֵי 2 Kings 15 13, all the other Lists are headed וְהָיָה בְּכַתְּבֵי and record identically the same six instances in precisely the same order. The expression וְהָיָה in the heading denotes that one of the six instances is with the prefix Beth (וַיִּבֶשׂ), viz. 1 Chron. 10 12. According to this Massorah, the text and the margin in Judg. 21 12 in my edition of the Bible must change places.

And wherever וַיִּבֶשׂ occurs it is likewise so. That is, in all the three instances where the Kal preterite third person plural is with Tzere under the Beth, viz. וַיִּבֶשׂוּ (Jerem. 30 38; Ezek. 19 12; Joel 1 12) which is due to its pausal accent, there is also no Yod after the Beth.

ע"ב = § 72.

וַיִּבֶשׂ Jabesh, occurs three times. That is, with paragogic He. The design of this Massorah is to safeguard the instance in 1 Sam. 31 13 against being made uniform with the parallel passage in 1 Chron. 10 12 b.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 57 a, on 1 Sam. 31 12, which I have printed, and (II) the printed Massorah on the same passage. As it is with the prefix Beth in one instance, the heading ought more properly to be וְהִבְשִׁיתָ בִּי. It is remarkable that the Massorah does not notice the fact that it is plene (וַיִּבֶשׂ) in one instance (2 Chron. 10 12).

ע"ג = § 73.

וְלִבְנֵיהֶם and for husbandmen, occurs twice. The design of this Rubric is to militate against the Babylonian recension of the text which exhibits וְלִבְנֵיהֶם as the *Kethiv* and וְלִבְנֵיהֶם as the *Keri*,

whilst the Palestinian have וְלִקְרִיב both as Kethiv and Keri. This is emphatically stated in the Massorah Parva in Add. 15,251, fol. 215 b, on 2 Kings 25 15, which has וְלִקְרִיב in the text with the Massorah on it לִמְנוּחַ לִמְנוּחַ וְלִמְנוּחַ. The conflicting printed Massorah on Jerem. 52 12, which states that וְלִקְרִיב does not occur again and that it is one of the List of words beginning with וְלִ which respectively occur once only (וְלִיָּנִים לִי הָיָה חֵדֶן מִלִּין) (דְּרִישׁוֹהוּן לִי), is based upon the Babylonian recension.

ע"ר = § 74.

וְלִקְרִיב he afflicted, is three times Raphē... and once it is with Dagesh. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 212 a, on 2 Sam. 20 13, which I have printed; (II) the same MS., Vol. II, fol. 269 b, on Lament. 3 82; (III) Arund. Orient. 16, fol. 71 b, on 2 Sam. 20 13; (IV) the same MS., fol. 357 a, on Lament. 3 82; (V) the printed Massorah on 2 Sam. 20 13, and (VI) the same on Lament. 3 82. As it is defective in the first instance, the other Lists head this Rubric בְּאֵת הַיּוֹם וְכִי מָלַי.

ע"ה = § 75.

וְיִגְבְּהוּ and Jogbehah, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 24 a, on Judg. 8 11, which I have printed, and (II) Orient. 2349, fol. 120 b, on Numb. 32 35.

ע"י = 76.

וְיִגְעוּ her labour, occurs twice in the Scriptures. The design of this Massorah is to militate against the official reading וְיִגְעָה which is exhibited as Keri in Jerem. 20 5 in the rival School of textual redactors. This is attested by the Massorah Parva in Harley 5710—11 on this passage.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 44 a, on Jerem. 20 5, which I have printed, and (II) Arund. Orient. 16, fol. 159 b, on the same passage.

ע"ז = § 77.

וְיִגְעוּ and they shall labour, is three times defective in this form. That is, the future third person plural with and without the prefix Vav (וְ) is in these three instances with one Yod only. The design of this Massorah is to militate against the recension which exhibits the plene reading וְיִגְעוּ in Isa. 65 23 and which is preserved in St. Petersburg Codex of A. D. 916 and in some of the early editions, as will be seen from the notes on this passage in my edition of the Bible. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 229 b, on Isa. 40 30.

ע"ח = § 78.

וְיִגְעוּ I have feaved, occurs four times in the Scriptures and is defective. That is, in contradistinction to the participle which occurs twice and is plene (וְיִגְעוּ Jerem. 22 25; 39 17).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 212 b, on Ps. 119 39, which I have printed; (II) Arund. Orient. 16, fol. 314 b, on the same passage; (III) the same MS., fol. 322 b, on Job 3 25; (IV) the same MS., fol. 324 b, on Job 9 28; (V) Add. 15,251, fol. 110 a, on Deut. 9 19; (VI) the printed Massorah on the same passage, and (VII) the same on Job 9 28.

ע"ט = § 79.

וְיִגְעוּ by the hand of Moses and Aaron, occurs twice. Normally וְיִגְעוּ is followed by מִפְּנֵי alone. In this combination it occurs twenty-four times.¹ As it is in these two instances only that Aaron follows מִפְּנֵי, the Massorah safeguards this exceptional combination. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex, No. 35, on Numb. 33 1.

¹ Comp. גִּידְעָה Exod. 9 35; 34 29; 35 29; Levit. 8 36; 10 11; 26 40; Numb. 4 37, 45, 49; 9 23; 10 13; 15 23; 17 5; 27 23; 36 13; Judg. 3 4; 1 Kings 3 53, 56; Neh. 8 14; 9 14; 10 30; 2 Chron. 33 8; 34 14; 35 6.

ע"י = § 80.

וְיִגְעוּ with an high hand, is three times thus combined. That is, in contradistinction to the phrase וְיִגְעוּ with or by a mighty hand, which occurs twelve times (Exod. 3 19; 6 1; 13 9;

Deut. 5 15; 6 21; 7 8; 9 26; 26 8; Ezek. 20 33, 34; Ps. 136 12; Dan. 9 15). As it is in these three instances only that וְיִגְעוּ is combined with מִפְּנֵי, the Massorah safeguards the exceptional phrase.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 108 b, on Numb. 33 3, which I have printed; (II) Add. 15,250, fol. 40 a, on Exod. 14 8; (III) Add. 21,160, fol. 214 a, on Numb. 15 30; (IV) the same MS., fol. 247 a, on Numb. 33 3; (V) Orient. 2349, fol. 110 a, on Numb. 15 30, and (VI) the printed Massorah on the same passage. As all the three instances occur in the Pentateuch, the heading ought more properly to be בְּרִשְׁמֵי וּבְאִירֵימָה. Both on Numb. 15 30, where Jacob b. Chayim gives this Rubric, and on Numb. 33 3 where he simply mentions it, he refers to Exod. 14 8 where he says he has also recorded it (וּבְמִסְדֵּי בְּשִׁלָּה). But on this passage it is not even mentioned.

ע"כ = § 81.

וְיִגְעוּ is the hand of, occurs twice. This trilateral occurs altogether six times. In four instances the prefix He is the article and the Yod is both with Dagesh and Kametz, being in the absolute, whilst in these two instances only is the He with Chateph-Pathach and the Yod with Pathach, being in the construct. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 206 b, on 2 Sam. 14 19, which I have printed; (II) Arund. Orient. 16, fol. 66 a, on the same passage; (III) Add. 41,250, fol. 80 a, on Numb. 11 28, and (IV) the printed Massorah on the same passage. This Rubric forms part of the Alphabetical List of words beginning with He which respectively occur twice. (Vide supra, letter ה, § 19.)

ע"ג = § 82.

וְיִגְעוּ and the hand of, occurs twelve times... and three times it is with Kametz. As this noun with the prefix Vav, which occurs altogether fifteen times, is in twelve instances in the construct and in three in the absolute, the Massorah indicates the respective states by the names of the graphic signs, the Pathach denoting the construct and the Kametz the absolute. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 123 a, on Deut. 17 7.

Of the second part of this Massorah, which is given in a separate Rubric, I collated seven Lists, four in MSS. and three printed: (I) St. Petersburg Codex of A. D. 916 on Ezek. 21 24; (II) Arund. Orient. 16, fol. 180 a, on the same passage; (III) Add. 15,251, fol. 117 a, on Deut. 23 13; (IV) Orient. 2349, fol. 126 a on the same passage; (V) the printed Massorah on Gen. 37 22; (VI) the same on Deut. 23 13, and (VII) the same on Ezek. 21 24. Lists I, II, III, IV and V give the mnemonic sign. The sign alone is also given in Harley 5710—11, Vol. I, fol. 126 b, on Deut. 23 13.

ע"ד = § 83.

וְיִגְעוּ and the hand of Jehovah, occurs three times. This phrase occurs altogether twenty-three times. In twenty instances it is without the prefix Vav¹ and in three only is it with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 93 b, on 1 Kings 18 46, which I have printed; (II) the same MS., fol. 188 a, on Ezek. 33 22; (III) Add. 15,250, fol. 149 b, on 1 Kings 18 46, and (IV) Add. 15,251, fol. 197 a, on the same passage. The latter indicates the import of this Massorah by the addition at the end of וְיִגְעוּ בְּלֵאָה.

¹ Comp. וְיִגְעוּ Exod. 9 3; Deut. 2 15; Josh. 4 24; Judg. 2 15; 1 Sam. 6 9; 7 13; 12 15; 2 Kings 3 15; Isa. 19 16; 25 10; 41 20; 59 1; 66 14; Ezek. 1 3; 3 22; 37 1; 40 1; Job 12 9; Ruth 1 13.

ע"ה = § 84.

וְיִגְעוּ and into the hand of the army of the king of Babylon, occurs twice. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916 on Jerem. 34 21. As this combination is without the prefix Vav in the second instance, the heading ought more properly to be בְּבִלְשִׁי.

ע"ו = § 85.

וְיִגְעוּ according to the hand, or state of, occurs eight times in the Scriptures. That is, with the prefix Caph in contradistinction

to the numerous instances in which it is with the prefix *Beth*. The design of this Massorah is to safeguard this exceptional prefix against its being mistaken for the normal one which it so strikingly resembles in the MSS.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 290 a, on Ezra 7 6, which I have printed; (II) the same MS., Vol. II, fol. 290 b, on Ezra 8 18; (III) the same MS., Vol. II, fol. 298 b, on Neh. 2 8; (IV) Arund. Orient. 16, fol. 376 a, on Ezra 7 6; (V) the same MS., fol. 377 a, on Ezra 8 18, and (VI) the printed Massorah on Ezra 7 6.

י"ד - § 86.

יָד הַמֶּלֶךְ according to the hand or state of the king, occurs three times. This noun in the construct with prefix *Caph*, which occurs altogether eight times, is in five instances followed by a Divine name, whilst in these three instances it is combined with a human potentate. Hence the Massorah safeguards the exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 359 b, on Esther 2 18, which I have printed; (II) Harley 5710—11, Vol. I, fol. 226 a, on 1 Kings 10 18, and (III) Vienna Codex No. 85, on Esther 2 18.

י"ה - § 87.

יָד הַאֱלֹהִים from the hand of the God, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter *u*, § 460. From the fact that one instance only is with the prefix *Mem* and that the other two are without any prefix, it is evident that the design of this Massorah is to register the passages in which **יָד הַאֱלֹהִים** without and with prefixes occurs. Accordingly the heading ought properly to be **יָד הַאֱלֹהִים**.

Normally where the construct *u* is followed by a Divine name it is the Tetragrammaton, viz. **יְהוָה**. As it is in these three instances only, apart from Ecclesiastes, that it is followed by **יָד הַאֱלֹהִים**, the Massorah safeguards this exceptional combination.

And throughout Ecclesiastes it is likewise so, i. e. what is the exception in all the other parts of the Scriptures is the rule in this book. Here *u* is normally followed by **יְהוָה** and not by the Tetragrammaton (comp. Eccl. 2 24; 9 1).

י"ו - § 88.

יָדוֹ and his hand, occurs three times. By fixing the number at three, the design of the Massorah is to militate against the textual reading or *Kethiv* which is also **יָדוֹ** the singular, both in Ezek. 1 8 and in Job 5 18 and for which the official reading or *Keri* substitutes the plural.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 7 b, on Isa. 14 27, which I have printed; (II) the same MS., Vol. II, fol. 16 a, on Isa. 34 17; (III) Add. 15,250, fol. 17 a, on Gen. 25 26; (IV) Add. 21,160, fol. 17 a; (V) Orient. 2349, fol. 42 a, and (VI) the printed Massorah, all on the same passage.

י"ז - § 89.

יָדוֹ and in his hand, occurs three times. This expression, which occurs altogether seven times, is normally with *Tipcha*. With this accent it occurs four times as follows; **יָדוֹ** Isa. 6 6; Jerem. 34 8; Amos 7 7; Zech. 2 5. In one instance, however, it is with *Revia* (**יָדוֹ** 2 Sam. 8 10) and in two instances it is with *Mercha* (**יָדוֹ** 1 Kings 8 15; 2 Chron. 26 19). The Massorah therefore safeguards the exceptional accents. This Rubric I have found in the printed Massorah Finalis only, letter *v*, § 67.

י"ח - § 90.

יָדְךָ your hand, occurs three times . . . and throughout Deuteronomy it is likewise so. Of the seven instances in which this singular with the suffix second person plural masculine occurs, three only are outside Deuteronomy. Hence in these parts of the Bible it is the exception, whilst in Deuteronomy where it occurs four times (11 18; 12 6, 7, 11) it is the rule. The Massorah, therefore, records the minority. This safeguarding is especially necessary, since in two of the three instances the ancient recensions exhibited variations, as will be seen from the notes on Exod. 32 29, and Levit. 8 33 in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 56 b, on Exod. 32 29. As

six of the seven instances occur in the Pentateuch and hence **יָדְךָ** is unique outside this division of the Bible, and moreover as in the only instance in which this noun with the suffix second person plural masculine occurs in the Pentateuch it is **יָדְךָ** the plural (Deut. 31 29), the Massorah on 2 Chron. 29 31 in Vienna Codex No. 85 formulates this Rubric as follows: **יָדְךָ לִי וְלִי וְלִי וְלִי** דְּבַרְךָ בְּמִצְוֹת לְהַשְׁמִיעַ.

י"ט - § 91.

יָדוֹ and the hands of, occurs four times in the Scriptures. By fixing the number at four, the design of this Massorah is to militate against the textual reading **יָדוֹ** in Ezek. 1 8, and to include the official reading **יָדָיו**.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 46 a, on Exod. 17 12, which I have printed; (II) the same MS., Vol. II, fol. 38 a, on Jerem. 10 9; (III) St. Petersburg Codex of A. D. 916, on Ezek. 1 8; (IV) the same Codex on Ezek. 7 27; (V) Arund. Orient. 16, fol. 158 b, on Jerem. 10 9; (VI) the printed Massorah on Exod. 17 12, and (VII) the same on Ezek. 1 8.

י"י - § 92.

יָדָיו my hands, occurs twenty-two times. That is, one of these instances being with the prefix *Vav*. This trilateral with *Kametz* under the *Yod* occurs altogether 95 times. In seventy-four instances the suffix is with *Chivek*, being the singular with the suffix first person singular, and in twenty-one only it is with *Pothach* or when with the pausal accent (Deut. 9 15, 17; Dan. 10 10; Neh. 6 9) with *Kametz* to indicate the dual with the suffix first person. Hence the Massorah safeguards the minority. With the prefix *Vav* these two forms occur three times. In two instances it is **יָדָיו** with *Chivek* (1 Sam. 24 12, 18) and once only is it **יָדָיו** (Cant. 5 5), for which reason the latter forms the end part of this Rubric. By fixing the number at twenty-one this Massorah militates against the recensions of the text which have **יָד** in Neh. 6 9, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 178 b, on Ps. 18 21, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 29 28; (III) Arund. Orient. 16, fol. 72 b, on 2 Sam. 22 21; (IV) Add. 21,160, fol. 282 a, on the same passage; (V) Halle Ochlaf Ve-Ochlaf II, § 219; (VI) the printed Massorah on Ps. 18 21, and (VII) the same on Ps. 144 1. In the List which I have printed, one of the instances, viz. 2 Sam. 22 21 is omitted. But this omission is manifestly due to the carelessness of the Nakdan, as is attested by the fact that it is recorded in all the other Lists. Some of the Lists are more properly headed **יָדָיו** . . . **יָדָיו**.

י"יא - § 93.

יָדָיו thy hands, is eleven times plene. That is, in these passages it is with *Yod* after the *Daleth* with *Segol*, indicating that it is the dual, in contradistinction to the numerous instances where it is **יָדָיו** also with *Segol*, but without *Yod*, because it is the singular and the *Segol* is due to the pausal or disjunctive accent. By fixing the number at eleven, the design of the Massorah is to exclude the three instances of the textual reading or the *Kethiv* which are **יָדָיו** and for which the official reading or *Keri* substitutes **יָדָיו** (1 Kings 22 34; Prov. 3 27; 2 Chron. 18 38), and the recensions which read **יָדָיו** in Josh. 10 6, as will be seen from the notes on this passage in my edition of the Bible.

And throughout the Psalms it is likewise plene except in five instances. In the Psalter, where the form with *Segol* under the *Daleth* occurs altogether twelve times, the reverse is the case. The plene is the rule. It occurs seven times (Ps. 8 7; 92 5; 102 26; 119 78; 138 8; 143 5; 144 7) and the defective five times only. Here, therefore, the Massorah on the contrary, safeguards the defectives.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists, but I shall specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 122 b, on Deut. 16 15, which I have printed; (II) Orient. 4445, fol. 57 a, on Exod. 15 17; (III) Arund. Orient. 16, fol. 7 b, on Josh. 10 6; (IV) Add. 15,250, fol. 122 a, on the same passage; (V) Add. 21,160, fol. 89 a, on Exod. 15 17; (VI) Halle

Ochlah Ve-Ochlah I, § 186, and (VII) the printed Massorah on Job 14 15. List II, which exhibits the oldest form of this Massorah, does not give the second part of the Rubric which makes it unintelligible since, as we have seen, there are altogether eighteen plene instances. The five plenes in the Prophets are given as a separate Rubric in the Massorah of Arund. Orient. 16, fol. 221 b, on Zech. 13 6 with the heading דיד ה' מלי בנבוא'.

יד = § 94.

יד his hand, is five times defective. That is, the noun יד without and with prefixes, is in these five instances יד his hand, the singular with the suffix third person singular in the text or Kethiv, for which the official reading or Keri substitutes ידד his hands, the plural.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 74 b, on Levit. 16 21, which I have printed; (II) the same MS., Vol. II, fol. 224 a, on Job 5 18; (III) Arund. Orient. 16, fol. 195 b, on Ezek. 43 26; (IV) Add. 21,160, fol. 120 a, on Exod. 32 19; (V) the same MS., fol. 149 b, on Levit. 9 22; (VI) the printed Massorah on Exod. 32 19, and (VII) the same on Levit. 9 22.

List IV adds another striking proof of my repeated statement that many of the Rubrics are based upon the textual recension of one School of Massorites and are designed to militate against the rival recensions of other Massoretic Schools. Thus after enumerating the five instances which constitute this Register in accordance with the number given in the heading, this Rubric adds at the end a sixth instance, viz. in Ps. 95 5, with the remark that it forms a difference between the Massoretic Schools יבשת יד יצו ברוח מלכות. This explains both the text and the Massorah in Add. 21,161 which reads יד in the text in Ps. 95 5 with the Massorah on it ידד.

ידד = § 95.

ידד and his hands, occurs four times in the Scriptures. By fixing the number at four, this Massorah militates against the textual reading יד and includes here the official reading or Keri ידד in Job 5 18.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 122 b, on Zech. 4 9, which I have printed; (II) the same MS., Vol. II, fol. 230 b, on Job 20 10; (III) Arund. Orient. 16, fol. 218 a, on Zech. 4 9; (IV) the same MS., fol. 328 a, on Job 20 10; (V) Add. 21,160, fol. 161 b, on Levit. 15 11; (VI) the printed Massorah on the same passage, and (VII) the same on Job 20 10.

ידד = § 96.

ידד in her hand, occurs three times and is plene. With the prefix Beth and the suffix third person singular feminine, ידד occurs altogether ten times. In seven instances it is in the singular, without the Yod after the Daleth (ידד in her hand Gen. 39 12, 13; Exod. 15 20; Deut. 24 1, 3; Judg. 4 21; Isa. 51 18), Massoretically called defective, and in three only is it in the plural (ידדד in her hands) with Yod after the Daleth, which the Massorah calls plene. The Massorah, therefore, safeguards the exceptions.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 58 b, on Exod. 35 25, which I have printed; (II) the same MS., Vol. II, fol. 248 b, on Prov. 14 1; (III) the same MS., Vol. II, fol. 268 b, on Lament. 1 17; (IV) Arund. Orient. 16, fol. 341 a, on Prov. 14 1; (V) Add. 21,160, fol. 126 a on Exod. 35 25; (VI) the printed Massorah on the same passage, and (VII) the same on Prov. 14 1.

ידדד = § 97.

ידדד our hands, occurs six times plene. That is, with Yod after the Daleth, being the plural, in contradistinction to the two instances in which it is ידד defective, being the singular (Deut. 32 27; Neh. 5 5). By fixing the number at six, the design of this Massorah is to militate against the recension which exhibits ידד in Deut. 32 27 preserved in the Samaritan Hebrew text, and against the reading ידד the plural in Neh. 5 5, which is that of Harley 5710-11; Add. 21,161 &c., as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 4 a, on Gen. 5 29, which I have printed; (II) Arund. Orient. 16, fol. 203 a, on Hosea 14 4; (III) the same MS., fol. 307 a, on Ps. 90 17; (IV) Add. 15,251,

fol. 116 a, on Deut. 21 7; (V) Halle Ochlah Ve-Ochlah I, § 186 margin; (VI) the same II, § 219 margin, and (VII) the printed Massorah on Gen. 5 29. The heading of this Rubric in List IV viz. י' מלי ב' מלק ברוח, more pointedly controverts the Hebrew recension of the Samaritan text.

ידד = § 98.

ידד in their hands, occurs three times. That is, with the suffix third person plural feminine. This noun dual, with the suffix third person plural without and with prefixes, occurs altogether about forty-three times. In forty instances the suffix is masculine and in three only is it feminine. Hence the Massorah safeguards the exceptional occurrence. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Ezek. 23 37. As two of the three instances are with the prefix, and moreover as they not only occur in the same book but are restricted to the same section, the heading ought properly to be בידדד נ' בלש' ובעני'.

ידד = § 99.

ידד tenons, parts, stays, or arms, is three times defective. Without and with prefixes this plural occurs altogether twelve times. As it is plene in nine instances and defective in three only, the Massorah safeguards the exceptional orthography, and thus militates against the Samaritan recension of the Hebrew text, which reads both instances in the Pentateuch plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 85 b, on 1 Kings 10 19, which I have printed; (II) Orient. 4445, fol. 80 a, on Exod. 36 22; (III) Add. 15,251, fol. 39 b, on Gen. 47 24; (IV) Add. 21,160, fol. 58 a, on the same passage; (V) the same MS., fol. 128 a, on Exod. 36 22, and (VI) the printed Massorah on the same passage. As two of the three instances are with prefixes, Lists IV, V and VI head this Rubric more correctly ידדד.

ידד = § 100.

ידד they cast, occurs three times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16 fol. 204 b, on Joel 4 3, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. As it also occurs once with the prefix Vav (Lament. 3 53), this Rubric forms part of the alphabetical List of words which respectively occur four times three times without the prefix Vav and once with it (vide supra letter v, § 75).

ידדד = § 101.

ידדד to give thanks, is four times plene in the Scriptures. This Hiphil infinitive without and with the prefix Vav occurs altogether fourteen times. It is defective in ten instances (Ps. 92 2; 106 47; 122 4; 1 Chron. 16 7, 35, 41; 23 30; 2 Chron. 5 18; 7 6; 31 2) and plene in four only. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 218 a, on Ps. 119 62, which I have printed; (II) Add. 15,251, fol. 370 a, on the same passage, and (III) the printed Massorah Finalist, letter v, § 72. As one of the four instances is with the prefix Vav (1 Chron. 16 4), List III is more properly headed ידדדד.

But though all the three Lists coincide in describing these four instances as plene and hence in excluding the same ten as defective, this Massorah, as is not infrequently the case, must be regarded as being based upon the recension of one School of textual redactors only. That the text of rival Massoretic Schools exhibited variations is attested by some of the best Standard Codices and early editions. Thus (1) Ps. 92 2 is ידדדד plene in Orient. 2201; Add. 15,250; Add. 15,451; (2) Ps. 106 47 is ידדדד in Orient. 2201; Add. 21,161; Add. 15,250; (3) Ps. 122 4 is ידדדד in Orient. 2201; Add. 21,161; Add. 15,250; Add. 15,451, and (4) 1 Chron. 16 53 is ידדדד in Harley 5710-11.

ידדד = § 102.

ידדדד to give thanks to Jehovah for his mercy endureth for ever, is three times thus combined in the Scriptures. Normally ידדדדד for his mercy endureth for ever, is preceded by the full phrase ורדו ליהודו ידדדדד give thanks unto Jehovah for he

is good. This is the form in which it occurs about eleven times (Jerem. 33 11; Ps. 100 5; 106 1; 107 1; 118 1, 29; 136 1; Ezra 3 11; 1 Chron. 16 84; 2 Chron. 5 18; 7 8). In these three instances, however, the intervening *for he is good*, is abnormally absent. Hence the Massorah safeguards the exceptional combination.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 133 a, on 2 Chron. 7 6, which I have printed; (II) Arund. Orient. 16, fol. 269 a, on 2 Chron. 20 21; (III) Vienna Codex No. 85 on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah Finalis, letter *ה*, § 59. Lists II and III indicate the import of this Massorah by the addition of *ה* in their respective headings. List IV heads this List *ה* and gives two only, leaving out 2 Chron. 7 6; whilst List V which rightly heads it *ה*, is corrupt, it not only omits 2 Chron. 7 6, which as we have seen is also omitted in List IV, but gives for the third instance *ה* = 1 Chron. 16 7, which is without *ה* and hence does not belong to this Rubric. Without this adjunct *ה* occurs twice (Ps. 92 2; 2 Chron. 5 18).

קין - § 103.

and to give thanks, occurs three times. This Hiphil infinitive occurs altogether fourteen times. In eleven instances it is without the prefix *Vav* and in three only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. This Rubric I have found in the printed Massorah Finalis only, letter *ק*, § 71. As all the three instances occur in the same book, the heading ought more properly to be *ק*. Though one of the instances is plene (*ק* 1 Chron. 16 4) and two are defective the Massorah does not advert to the difference in the orthography of this expression.

קיד - § 104.

she shall praise thee, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 135 a, on Isa. 38 18, which I have printed, and (II) the printed Massorah, on Ps. 76 11.

קיה - § 105.

and he shall confess, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 15,250, fol. 58 a, on Levit. 5 5, which I have printed; (II) the same MS., fol. 65 a, on Levit. 16 21, and (III) Add. 15,251, fol. 67 a, on Levit. 5 5. As the two instances occur in the same book, List II heads this Rubric *קיה*, which ought more properly to be *קיה*. This Rubric forms part of the alphabetical List of words beginning with *Vav He*, which respectively occur twice. (*Vide supra*, letter *ו*, § 68.)

קיו - § 106.

and they shall confess, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 82 a, on Levit. 26 40, which I have printed; (II) Add. 15,250, fol. 71 b, on the same passage, and (III) the printed Massorah, on Numb. 5 7.

List II affords a striking example of how the Massorah has been corrupted by ignorant Nakdanim. It is not only headed *קיו* but after giving the two instances which are recorded in Lists I and III, it adds as a third instance *קיו* = Levit. 22 16, which is in the received text *קיו*. Besides, the second instance, which it rightly records, is not in Leviticus (*קיו*) but in Numbers. This Rubric forms part of the alphabetical List of words beginning with *Vav He*, which respectively occur twice. (*Vide supra*, letter *ו*, § 68.)

קיז - § 107.

to my beloved, occurs three times in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 89 a, on Jerem. 11 15, which I have printed; (II) Arund. Orient. 16, fol. 120 b, on Isa. 5 1, and (III) the same MS., fol. 154 b, on Jerem. 11 15.

קיא - § 108.

love, lovely, occurs twice. As it is defective in the first instance and plene in the second, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 305 a, on Ps. 84 2, which I have printed; (II) Vienna Codex No. 85, on Ps. 45 1, and (III) the printed Massorah, on Ps. 84 2. List I in which *קיא* is absent in the heading, emphasises the fact that the graphic elgin in these two instances is *Cholem*, in contradistinction to the only other instance where it is *Yod* Jerem. 12 7, whilst Lists II and III, which have it in their respective headings, safeguard the plene and defective orthography.

ק"ט - § 109.

Jeduthun, is in three instances in the Scriptures written with Yod. That is, in these three passages the textual reading or *Kethiv* is *Jedithun* for which the official reading or *Keri* substitutes *Jeduthun*. By fixing the number at three, the design of this Massorah is to exclude the only other instance where this proper name occurs and where according to the Massoretic School from which this Rubric emanates, it is *ק"ט* both in the *Kethiv* and *Keri* (1 Chron. 16 88).

Of this Rubric I have collated five Lists, three in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 196 b, on Ps. 77 1, which I have printed; (II) Arund. Orient. 16, fol. 387 a, on Neh. 11 17; (III) Halle Ochl'ah Ve-Ochl'ah I, § 180; (IV) Paris Ochl'ah Ve-Ochl'ah, § 148, and (V) the printed Massorah on Ps. 77 1. The latter adds at the end of the Rubric *ק"ט* and *ק"ט*, thus emphasising the fact that in 1 Chron. 16 88 there is no various reading. This, however, affords another striking proof that many of the Rubrics proceed from different Massoretic Schools and are based upon different recensions of the text. This is attested by the two important Codices Add. 21,161 and Harley 5710-11, which have not only *ק"ט* with *Vav* as *Kethiv* in 1 Chron. 16 88, but have a Massorah on it *ק"ט* which is in dire conflict with the recension of the Rubric before us.

ק"י - § 110.

occurs twice, once with the vowel-point below and once with it above. That is, in one instance the *Lamed* is with *Kametz*, which is below = *Milra*, being the proper name *ק"י* (*Idlah* Gen. 22 22) and once the *Lamed* is with *Cholem* which is above = *Milal*, being the future third person singular masculine (*ק"י* Eccl. 10 18). This Rubric, which I have found in the printed Massorah only, on Gen. 22 22, forms part of the alphabetical List of words which respectively occur twice, once with the graphic sign below or in the middle and once with it above. (*Vide supra*, letter *ל*, § 606.) For the expressions *Milra* and *Milal* denoting the position of the graphic signs, see letter *ב*, § 11. I have also given this Rubric under letter *ר*, § 170.

ק"יא - § 111.

Words from the root ק"י which respectively occur once only. This fragmentary List, which exhibits the first attempt to record the unique forms of this verb and which does not occur in the printed Massorah, is from Halle Ochl'ah Ve-Ochl'ah I, § 7. Its incipient nature may be seen from the fact that there are altogether about 100 such forms.

ק"יב - § 112.

I know, is twice in the Kethiv ק"יב thou knowest. That is, the textual reading in these two instances is the second person, for which the official reading is the first person.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 241 a, on Job 42 2, which I have printed, and (II) the same MS., Vol. II, fol. 219 a, on Ps. 140 18. The latter adds at the end that both these instances are at the beginning of a verse and they are unique (*ק"יב*). This Rubric forms part of the twelve instances which are without *Yod* at the end and which the official *Keri* supplies. (*Vide supra*, letter *י*, § 28.)

ק"יג - § 113.

he knew her, occurs twice. This quadrilateral occurs altogether seven times. In five instances it is pointed *ק"יג* (Judg. 11 39; 21 12; Jerem. 8 7; Hosea 2 10; Prov. 9 18), being the preterite third person singular feminine, and in these two instances only is the *He* the *suffix* third person singular feminine (*ק"יג*). Hence

the Massorah safeguards the exceptional form. This Rubric I found in the printed Massorah only, on Gen. 24 16. As וְיָדָעַתְּ is in both instances preceded by וְ, other Massorahs record it under this combination. (Vide infra, letter ו, § 94.)

וְיָדָעַתְּ - § 114.

וְיָדָעַתְּ knowest thou, occurs five times. That is, in contradistinction to the numerous instances in which this second person singular masculine occurs without the interrogative He.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 98 a, on 2 Kings 2 3, which I have printed; (II) the same MS., fol. 372 b, on Dan. 10 20; (III) the printed Massorah on 2 Kings 2 3, and (IV) the same on Dan. 10 20.

וְיָדָעְתְּם - § 115.

וְיָדָעְתְּם thou knowest them, is four times with Kametz. This quinqueliteral occurs altogether fifteen times. In eleven instances it is וְיָדָעְתְּ with Segol under the Tav, being the second person plural masculine and in four only is it with Kametz, being the second person singular. Hence the Massorah safeguards the exceptional form.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 28 a, on Isa. 48 6, which I have printed; (II) the same MS., Vol. II, fol. 54 b, on Jerem. 33 8; (III) Arund. Orient. 16, fol. 169 a, on the same passage; (IV) the same MS., fol. 187 a, on Ezek. 32 9; (V) Halle Oohlah Ve-Oohlah II, § 7; (VI) the printed Massorah on Isa. 48 6, and (VII) the same on Jerem. 33 8. The latter alone gives the mnemonic sign. The sign is also given in the printed Massorah Finalis, letter ו, § 77, without the List.

וְיָדָעְתְּ - § 116.

וְיָדָעְתְּ and thou shalt know, occurs seven times. This preterite second person singular with the prefix Vav occurs altogether twenty times. In thirteen instances it is pointed וְיָדָעְתְּ being the masculine, and in seven only is it וְיָדָעְתְּ the feminine. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 181 a, on Ezek. 22 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 62; (III) the same MS., on Ezek. 22 16; (IV) Add. 15,250, fol. 281 b, on Ezek. 22 16; (V) Add. 15,251, fol. 294 b, on Hosea 2 22; (VI) the same MS., fol. 309 a, on Zech. 2 15, and (VII) the printed Massorah on Ezek. 22 16.

וְיָדָעוּ - § 117.

וְיָדָעוּ they knew, is in five instances with Kametz. That is, with Kametz under the Daleth instead of the normal Sheva. This Rubric, which I have found in the printed Massorah Finalis only, letter ו, § 107, is corrupt since this form of the preterite third person plural with Kametz under the Daleth occurs thirteen times and the following eight are omitted 2 Kings 4 39; Isa. 56 10; 59 8; Jerem. 4 22; 8 12; 14 18; 22 28; Hosea 5 4.

As these thirteen instances exhibit four different accents, an analysis of them may help us to rectify the corruption. Five of the instances are וְיָדָעוּ with Soph-Pasuk (2 Kings 4 39; Jerem. 4 22; 14 18; 22 28; Hosea 5 4). One is וְיָדָעוּ with Athnach (Job 9 5). Six are וְיָדָעוּ with Zakeph-Katon (Isa. 42 16 a; 56 10; 59 8; Jerem. 4 22; 6 15; 8 12) and one is וְיָדָעוּ with Typcha (Jerem. 9 2). As the five instances with Soph-Pasuk are normally with Kametz which is due to the pausal accent, the original design of this Rubric must have been to record the Kametz instances apart from these. This is confirmed by the fact that not one of them is included in the Rubric. We are thus confined to the examination of the remaining eight. Of these, as we have seen, six are with Zakeph-Katon, one is with Typcha and one with Athnach. As the Zakeph-Kametz instances are frequently registered in the Massorah, it is natural to suppose that the design of this Rubric was primarily also to record them in the case with regard to וְיָדָעוּ. This was especially deemed necessary as in the other six instances where it occurs with Zakeph-Katon, the Daleth is with Sheva. (Comp. וְיָדָעוּ Gen. 42 29; Judg. 3 1; 20 34; 2 Kings 17 26; Jerem. 8 7; 9 15). With Typcha this preterite occurs altogether ten times. It is with Sheva in nine instances (comp. וְיָדָעוּ Exod. 16 15; Numb. 31 18, 35; 1 Sam. 2 12; 20 39; 2 Sam. 15 11; Isa. 44 18; 56 11 b; Hosea 11 9) and in one instance is it with Kametz (comp. וְיָדָעוּ Jerem. 9 2), for which reason it is safeguarded here. The same

is the case with the Athnach וְיָדָעוּ Job 9 5. This too is unique and hence is safeguarded in this Rubric. But though this analysis accounts for the five instances which are recorded in the Rubric, it also discloses the fact that it omits three Zakeph-Kametz instances (Isa. 56 10; 59 8; Jerem. 8 12) which the original Massorite designed to record, and that a later Nakdan erroneously supplied the heading וְיָדָעוּ because the Rubric gives five instances only. It may, however, also be that the original Rubric contained all the eight, that, as is not infrequently the case, the three were omitted for want of space and that the Scribe who saw that it registered five only altered the ו into וְ.

וְיָדָעוּ - § 118.

וְיָדָעוּ and they shall know, is four times with the accent at the beginning of a verse in this book. That is, with Typcha in Ezekiel. This preterite third person plural with the prefix Vav which occurs altogether thirteen times at the beginning of a verse, exhibits five different accents. In one instance it is וְיָדָעוּ with Gershayim (Ezek. 17 24); in two וְיָדָעוּ with Munach (36 26; 39 23), in two וְיָדָעוּ with Revia (34 20; 39 28); in four וְיָדָעוּ with Pashta (21 10; 29 6; 37 28; 39 22) and in four instances which constitute this Rubric it is וְיָדָעוּ with Typcha. The Massorah, therefore, indicates the passages in which it is with this special accent. It was specially needed to safeguard this accent since it is normally with this preterite when the phrase ends the verse. (Com. Ezek. 6 14; 7 27; 12 16; 24 27; 25 11; 26 6; 28 23; 30 19 &c. &c.)

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 85, on Ezek. 6 10. The reference to the catchwords וְיָדָעוּ וְיָדָעוּ should be Ezek. 33 29 and not 32 15.

וְיָדָעוּ - § 119.

וְיָדָעוּ and they shall know that I Jehovah have spoken, occurs four times. This Rubric, which is from St. Petersburg Codex of A. D. 916, on Ezek. 5 18, is incorrect. It refers to the combination of the phrase וְיָדָעוּ וְיָדָעוּ alone without וְיָדָעוּ. This is attested by the fact that two of the four instances are without it (Ezek. 21 37; 26 14). For this Rubric in its correct form, see letter ו, § 143.

וְיָדָעוּ - § 120.

וְיָדָעוּ they knew, occurs twice. Apart from the thirteen Kametz instances (vide supra, § 117), this preterite third person plural occurs forty times. As it is וְיָדָעוּ without the paragoge Nun in thirty-eight instances and with it in these two only, the Massorah safeguards this variation in its orthography, and thus militates against the Samaritan recension of the Hebrew text, which exhibits the normal spelling in both passages.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 101 a, on Deut. 8 8. As the two instances are not only restricted to the same book but to the same section, the reading ought more properly to be וְיָדָעוּ.

וְיָדָעוּ - § 121.

וְיָדָעוּ know ye, occurs three times. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 169 a, on Judg. 13 14, which I have printed; (II) the same MS., Vol. I, fol. 236 b, on 1 Kings 22 3; (III) Arund. Orient. 16, fol. 31 b, on Judg. 13 14; (IV) the same MS., fol. 96 a, on 1 Kings 22 3; (V) Add. 15,251, fol. 27 b, on Gen. 29 5; (VI) Halle Oohlah Ve-Oohlah II, § 7, and (VII) the printed Massorah, on Gen. 29 5.

וְיָדָעוּ - § 122.

וְיָדָעוּ and ye shall know that I am the Lord Jehovah, occurs three times. Normally the declaration with which the verse ends in Ezekiel and which is registered in the following Rubric, is simply וְיָדָעוּ without וְיָדָעוּ. As it is in these three instances only that וְיָדָעוּ precedes the Tetragrammaton, the Massorah safeguards this exceptional combination. This Massorah is designed to militate against the recension of the text in which וְיָדָעוּ was absent in these passages, as is attested by the Septuagint. In St. Petersburg Codex of A. D. 916 it is added above the line in Ezek. 13 9.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 182 b, on Ezek. 23 49, which I have printed, and (II) the same MS., fol. 318 a, on Ezek. 24 24.

קני - § 128.

וידעתם כי אני יהוה and ye shall know that I am Jehovah, occurs eleven times at the end of a verse in Ezekiel. This formula occurs altogether twenty-one times in Ezekiel. In five instances it is at the beginning of a verse (6 13; 11 12; 20 42, 44; 37 18) and in five it is in the middle of the verse (7 9; 15 7; 17 21; 22 22; 37 14). The Massorah therefore registers the passages in which it ends the verse, in contradistinction to the longer formula which also ends the verse and which is recorded in the preceding Rubric. The addition of כני in the heading is due to the fact that outside this book this formula also ends a verse twice (Exod. 10 2; 1 Kings 20 28).

This Rubric I have found in the printed Massorah Finalis only, letter מ, § 165. Though the heading states that there are eleven such instances, the Rubric itself records ten only. The missing instance is Ezek. 14 8.

And in two instances it is וידעתן. That is, in two other instances in which this formula also ends the verse, the verb and ye shall know is in the feminine.

קניד - § 124.

וידעתם כי אני יהוה אלוהיכם and ye shall know that I Jehovah am your God, occurs three times. As this formula, which occurs altogether twenty-six times, is in twenty-three instances without the adjunct אלוהיכם (vide supra, § 123) and in these three passages only, is it with it, the Massorah safeguards this exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 72 a, on Exod. 6 7.

קניה - § 125.

וידעתן and ye shall know, is twice with Nun . . . and once it is without the prefix Vav. That is, this preterite plural second person, which occurs altogether fifty-two times (twelve times without the prefix Vav and forty times with it) and is in forty-nine instances with the suffix Mem or in the masculine, is in two instances only with Nun the feminine where it is twice with the prefix Vav and in one instance without this prefix. Hence the Massorah safeguards this rare form. This Rubric I have found in the printed Massorah only, on Ezek. 13 21. As it is in both instances followed by וידעתם it is also part of Rubric 123.

קניז - § 126.

וידוע occurs three times in the Scriptures. As this infinitive with the prefix He or the sign of interrogation which occurs three times, is differently spelt, being in the first instance plene (Gen. 43 7) and in the other two passages defective, the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 39 b, on Jerem. 13 12, which I have printed; (II) Arund. Orient. 16, fol. 155 b, on the same passage; (III) the same MS., fol. 174 a, on Jerem. 40 14; (IV) Add. 15,251, fol. 36 b, on Gen. 43 7; (V) Add. 21,160, fol. 49 a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Jerem. 13 12. Lists II, III, V, VI and VII more correctly head the Rubric כי ב' ה' ה' מ' ל' which sets forth the scope of this Massorah, whilst List V adds קניז, thus indicating that the plene instance is in Gen. 4 37.

קניז - § 127.

וידעת and to know, occurs five times in the Scriptures. That is, with the prefix Vav, in contradistinction to the numerous instances in which this infinitive with the prefix Lamed is without the conjunctive Vav.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 198 b, on 2 Sam. 3 25, which I have printed; (II) Arund. Orient. 16, fol. 59 a, on the same passage; (III) the same MS., fol. 83 b, on 1 Kings 8 43; (IV) the same MS., fol. 260 b, on 2 Chron. 6 33; (V) Add. 15,250, fol. 189 b, on 1 Kings 8 43; (VI) Add. 15,251, fol. 187 a, on the same passage, and (VII) the printed Massorah, on 2 Sam. 3 25.

קניח - § 128.

ידע he shall know, or he knoweth, occurs nineteen times, six with Kametz and thirteen with Pathach. That is, with There under

the Yod, being the future third person, in contradistinction to the fifty-four instances in which it is with Kametz, being the preterite third person.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 61 a, on Jerem. 40 15, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 8 4; (III) the same Codex on Jerem. 36 19; (IV) Arund. Orient. 16, fol. 49 a, on 1 Sam. 20 8; (V) Halle Ochliah Ve-Ochliah II, § 7; (VI) the printed Massorah on Eccl. 9 12, and (VII) the same on Ps. 92 7.

Though six of the nineteen instances are with Kametz under the Daleth, which is due to the pausal accent, yet List I alone not only mentions this fact, but specifies these instances; and though List III is headed וידעתם, it leaves us without any indication which or how many of the instances are with Pathach and how many with Kametz; whilst all the other Lists do not even mention the fact.

קניט - § 129.

וידע and he shall know, is three times with Sheva under the Vav. This future third person singular masculine occurs altogether twenty-one times. In eighteen instances it is with Vav conversive and hence with Pathach which is Massoretically called Dagesh, and in three instances only it is with Vav conjunctive or with Sheva which is Massoretically denoted by Raphc. Hence the Massorah safeguards the exceptional passages.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241 b, on 2 Kings 5 8, which I have printed; (II) the same MS., Vol. II, fol. 235 a, on Job 31 6; (III) Arund. Orient. 16, fol. 101 a, on 2 Kings 5 8; (IV) the same MS., fol. 326 b, on Job 21 19; (V) the same MS., fol. 331 b, on Job 31 6; (VI) Halle Ochliah Ve-Ochliah II, § 7; (VII) Paris Ochliah Ve-Ochliah, Supplement, § 7, and (VIII) the printed Massorah on 2 Kings 5 8. List II alone notices the fact that two of the instances are with Pathach under the Daleth (וידע 2 Kings 5 8; Job 31 6) and one with Kametz (וידע Job 21 19), viz. כי מנין מהוהו קני. Five of the Lists (III, V, VI, VII, VIII) give the mnemonic sign.

קיל - § 130.

ודעת dost thou know, occurs twice in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 238 b, on Job 37 15. As the two instances are not only restricted to the same book but to the same section, the heading ought properly to be ודעתו.

קליא - § 131.

ודעת and thou shalt know, occurs twice. With Pathach under the Daleth, this future second person singular masculine occurs altogether twenty-three times. In twenty-one instances it is without the prefix Vav and in two only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 151 b, on Jerem. 6 27, which I have printed, and (II) Halle Ochliah Ve-Ochliah II, § 7.

קליב - § 132.

ואדע and I shall know, occurs six times. That is, with paragogic He. By fixing the number at six, the design of the Massorah is to militate against the textual reading ודע without the He in Ruth 4 4 and to defend the official reading or the Keri. That other Schools of textual redactors must also have exhibited the shorter form in other passages is attested by the Samaritan recension of the Hebrew text, which has ודע in Numb. 22 19.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 53 a, on Gen. 42 34, which I have printed; (II) Orient. 4445, fol. 33 a, on the same passage; (III) Arund. Orient. 16, fol. 315 b, on Ps. 119 125; (IV) Add. 15,251, fol. 86 a, on Gen. 42 34; (V) Add. 21,160, fol. 121 b, on Exod. 33 5; (VI) Halle Ochliah Ve-Ochliah II, § 7, and (VII) the printed Massorah, on Gen. 42 34.

קליג - § 133.

ואדע and I knew, occurs three times in the Scriptures. That is, the future first person singular with Kametz under the Vav

i. e. *Vav* conversive and without the paragogic *He* in contradistinction to the two instances where it is with the paragogic *He* (Jerem. 11 18; Neh. 13 10).

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 75 a, on Ezek. 10 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 50 7; (III) the same Codex on Ezek. 10 20; (IV) Arund. Orient. 16, fol. 140 b, on Isa. 50 7; (V) Add. 15,250, fol. 274 b, on Ezek. 10 20; (VI) Halle Ochliah Ve-Ochliah II, § 7, and (VII) the printed Massorah on Jerem. 32 8.

Lists II and III, which are headed *וְיָשָׁר*, indicate thereby that it is with *Vav* conversive. The heading in the printed Massorah (List VII) *וְיָשָׁר וְיָשָׁר* is incorrect, since two instances only are with *Zakeph-Gadol* (Jerem. 32 8; Ezek. 10 20), whilst the Isaiah instance is *וְיָשָׁר* with *Tipcha*.

קליד = § 134.

קליד they shall know, occurs twelve times. The plural third person with *Sheva* under the *Daleth*, occurs altogether fifty-two times. In forty instances it is *קליד* with *Kametz* under the *Yod*, being the preterite and in twelve only is it *קליד* with *Tzere* i. e. the future. Hence the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 79 b, on Levit. 23 43, which I have printed; (II) the same MS., Vol. II, fol. 22 a, on Isa. 45 6; (III) St. Petersburg Codex of A. D. 916, on Ezek. 20 26; (IV) Arund. Orient. 16, fol. 89 a, on 1 Kings 14 2; (V) Halle Ochliah Ve-Ochliah II, § 7; (VI) the printed Massorah on Jerem. 31 34, and (VII) the same on 2 Chron. 6 29.

קליה = § 135.

קליה and they shall know, occurs eleven times in the Scriptures. By fixing the number at eleven, the design of the Massorah is to exclude the textual reading *קליה* in Ps. 119 79.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 186 a, on 1 Sam. 17 46, which I have printed; (II) the same MS., Vol. II, fol. 9 a, on Isa. 19 12; (III) St. Petersburg Codex of A. D. 916, on Isa. 37 20; (IV) the same Codex on Isa. 41 20; (V) Arund. Orient. 16, fol. 186 a, on 1 Sam. 17 46; (VI) Halle Ochliah Ve-Ochliah II, § 7, and (VII) the printed Massorah on Ps. 59 14.

Lists III and VII head this Rubric *וְיָשָׁר וְיָשָׁר*, which denotes that the *Vav* is with *Sheva* or is conjunctive, in contradistinction to the instances in which it is with *Pathach*, Massoretically called *Dagesh*, recorded in the following Rubric. The addition at the end of the Rubric which I have printed (List I), affords another striking illustration of the fact that the language in which the Massorahs have been transmitted is not always that of the original Massorites and that Rubrics are sometimes expanded or contracted so as to fill up the number and the length of the lines allotted to this corpus in the margins of the MSS. As this Rubric, which constitutes all the Massorah belonging to the text of this folio in the MS., did not suffice to fill up the prescribed three lines, the Nakdan completed the third line by declaring that he had not found any Massorah to finish it.

קליז = § 136.

קליז and they knew, occurs six times in the Scriptures. That is, with *Vav* conversive, in contradistinction to the instances recorded in the preceding Rubric, which are with *Vav* conjunctive.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 175 a, on 1 Sam. 4 6, which I have printed; (II) the same MS., Vol. II, fol. 125 a, on Zech. 11 11; (III) Arund. Orient. 16, fol. 32 b, on Judg. 19 25; (IV) the same MS., fol. 59 a, on 2 Sam. 3 37; (V) the same MS., fol. 382 b, on Neh. 6 16; (VI) Add. 15,451, fol. 4 a, on Gen. 3 7, and (VII) the printed Massorah on the same passage.

The catchwords *וְיָשָׁר וְיָשָׁר* = Neh. 4 9, which the MS. gives for the sixth instance and which I have duly reproduced, yields another proof of my oft-repeated statement that later Nakdanim not infrequently affixed wrong catchwords. The sixth instance occurs in Neh. 6 16 and not in 4 9. But as both these verses begin with *וְיָשָׁר וְיָשָׁר*, the Nakdan mistook the former

for the latter and accordingly gave the continuation of Neh. 4 9 instead of 6 16.

קליז = § 137.

קליז they shall know, occurs four times. This future third person plural masculine occurs altogether sixteen times. In twelve instances it is normally spelt *קליז*, which are duly recorded above in § 134, and in these four instances only it is with paragogic *Nun*. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 138 b, on Josh. 3 7, which I have printed; (II) Arund. Orient. 16, fol. 83 b, on 1 Kings 8 38; (III) Vienna Codex No. 35, on Josh. 3 7; (IV) Halle Ochliah Ve-Ochliah II, § 7; (V) the printed Massorah on Josh. 3 7; (VI) the same on 1 Kings 8 38, and (VII) the same on Prov. 10 32. List III heads this Rubric *וְיָשָׁר וְיָשָׁר*, thus describing the paragogic *Nun* as *plene*. In the List which I have printed (List I) the first *וְיָשָׁר וְיָשָׁר* is to be cancelled, having inadvertently crept into the text.

קליח = § 138.

קליח ye shall know, occurs four times in the Scriptures. Normally this future second person plural masculine is *קליח*. In this form it occurs eleven times, and once it is, in pause *קליח* (Isa. 6 9). In these four instances, however, it is abnormally with paragogic *Nun*. Hence the Massorah safeguards the exceptional spelling. In thus safeguarding these instances the Massorah militates against the recension of those Schools which exhibited *קליח* the singular in Exod. 11 7, as is attested by the Samaritan recension of the Hebrew text and the Septuagint.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 41 b, on Exod. 11 7, which I have printed; (II) the same MS., Vol. I, fol. 96 b, on Numb. 16 28; (III) Orient. 4445, fol. 52 b, on Exod. 11 7; (IV) Arund. Orient. 16, fol. 328 a, on Job 19 29; (V) Halle Ochliah Ve-Ochliah II, § 7; (VI) the printed Massorah on Numb. 16 28, and (VII) the same on Job 19 29.

קליט = § 139.

קליט we shall know, occurs three times. That is, in the Pentateuch. With *Pathach* under the *Daleth* this future first person plural occurs altogether five times, once in the Prophets (Jerem. 13 12), once in the Hagiographa (2 Chron. 20 12) and three times in the Law. The Massorah here safeguards its occurrence in the Pentateuch. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 41 a, on Exod. 10 26. By the omission of the qualifying expression *וְיָשָׁר* from the heading the Rubric is made unintelligible. This Rubric militates against the reading *קליט* the Niphal participle in Deut. 18 21, as is attested by the Samaritan recension of the Hebrew.

קליז = § 140.

קליז and we shall know, occurs five times in the Scriptures. That is, with the prefix *Vav* and *Sheva* under the *Daleth*, in contradistinction to the two instances in which it is with *Kametz* under the *Daleth*, which is due to the pausal or distinctive accent (Isa. 5 19; 41 26). About the sixth instance, viz. Hosea 6 3, there is a difference of opinion amongst the rival Schools of textual redactors, whether it is with the prefix *Vav* or without it.

This Rubric I have found in the printed Massorah only, which gives two Lists of it: (I) on Isa. 41 22, which I have printed, and (II) on Jonah 1 7. Both Lists are alike.

קליז = § 141.

קליז knowing, is ten times plene. This participle, which occurs altogether forty-five times, is plene in thirty instances and not in ten, and defective in fifteen. But instead of simply stating this fact and safeguarding the minority, the Massorah artificially arranges the variation in its orthography in accordance with the several parts of the Scriptures in which the one or the other spelling prevails.

As there is no variation in its spelling in the Pentateuch, Joshua and Kings, where it occurs five times and uniformly retains its primitive defective form (comp. *קליז* Gen. 3 5; 25 27; 33 13; Josh. 22 22; 1 Kings 5 20), these books required no protection and hence are not mentioned.

The case, however, is different with the other books. In seven of these it occurs seventeen times and in the two spellings. Here it is seven times defective (comp. קָרַן 1 Sam. 16 18, 18; 23 17; 2 Sam. 7 10; Ps. 44 22; 74 9; 94 11) and ten times plene. Hence the Massorah, though contrary to its usual method, indicates the plenes which are the majority.

And throughout the Minor Prophets, Chronicles, Proverbs and Ecclesiastes it is likewise plene except three times. In these four books, where it occurs altogether twenty times, the plene spelling is the rule and the defective the exception, for which reason these four books are grouped together separately. Here seventeen of the twenty instances are plene and three only are defective (comp. קָרַן Joel 2 14; Jonah 1 12; 3 9; Zeph. 3 5; 2 Chron. 2 11, 12, 18; Prov. 12 10; 14 10; 17 27; 24 22; Eccl. 2 19; 3 21; 6 8, 12; 8 1 12; 9 1; 11 5, 6). Hence the Massorah properly safeguards the exceptional orthography.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 54 a, on 1 Sam. 26 12, which I have printed; (II) the same MS., fol. 64 a, on 2 Sam. 12 22; (III) the same MS., fol. 180 b, on Isa. 29 11; (IV) the same MS., fol. 284 b, on Ps. 1 6; (V) the same MS., fol. 292 b, on Ps. 87 18; (VI) Add. 15,250, fol. 162 a, on 1 Sam. 26 12; (VII) Add. 15,251, fol. 174 b, on 2 Sam. 22 12, and (VIII) the printed Massorah on 1 Sam. 26 12.

With the exception of the printed Massorah (List VIII), all the Lists coincide in giving the same ten plene instances outside the four books which constitute the second part of this Massorah, and all including List VIII give קָרַן the Keri with prefix He as one of the ten, though they exclude the three defectives with the prefix Vav, viz. קָרַן given below § 144. The printed Massorah alone omits 2 Sam. 12 22 and makes up the ten by giving קָרַן Ps. 74 9, קָרַן being manifestly a scribal error for קָרַן. That this exhibits the orthography here of one School of textual redactors is attested by several of the best Standard Codices. Thus קָרַן plene is in Harley 5710-11; Add. 15,250; Add. 15,451 &c. for which reason I have adopted it in my edition of the Hebrew Bible. However, as all the other seven Lists coincide in excluding Ps. 74 9 from the plene instances and as it is קָרַן defective in Orient. 2201 second hand; Arund. Orient. 16, second hand; Add. 15,251 &c. there can hardly be any doubt that we have here another instance of a various reading and a conflicting Massorah, which are due to the different Schools of textual redactors.

קָרַן - § 142.

קָרַן knowing, is twice defective in this book. That is, in Proverbs. This participle, which occurs six times in Proverbs, is plene in four instances (vide supra, § 141) and in two only is it defective. Hence the Massorah safeguards this variation in its orthography in one and the same book.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Vienna Codex No. 35, on Prov. 28 2, which I have printed; (II) the printed Massorah on Prov. 12 10, and (III) the same on Prov. 28 2. The heading of List II, viz. קָרַן כל מי שמעו בו indicates the design of this Massorah. This Rubric forms part of the preceding Massorah.

קָרַן - § 143.

קָרַן אֱלֹהִים God knoweth, occurs three times in this form. Normally when the verb קָרַן in its different forms is the predicate of the Deity, the Divine name is the Tetragrammaton e. g. קָרַן יְהוָה Jehovah knew him Deut. 34 10; קָרַן יְהוָה Jehovah knoweth Ps. 1 6; 37 18 &c. As it is in these three instances only that the verb קָרַן is combined with אֱלֹהִים, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 45 b, on Gen. 41 39, which I have printed; (II) the printed Massorah on Gen. 3 5, and (III) the same on Gen. 41 39. As all the three instances are restricted to the Pentateuch, the heading ought properly to be קָרַן בְּמִשְׁנֵי הַתּוֹרָה.

קָרַן - § 144.

קָרַן and knowing, occurs three times in the Scriptures and is defective . . . once in the Law, once in the Prophets and once in the Hagiographa. As this participle, which occurs altogether forty-eight times in forty-five instances without the prefix Vav, and moreover, as without the prefix Vav its orthography varies,

being sometimes plene and sometimes defective (vide supra § 141), and when with this prefix is uniformly defective, the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 116 b, on Nah. 1 7, which I have printed; (II) St. Petersburg Codex of A. D. 918, on the same passage; (III) Arund. Orient. 16, fol. 258 a, on 2 Chron. 2 6; (IV) Add. 21,160, fol. 281 a, on Numb. 24 16; (V) Halle Ochlah Ve-Ochlah II, § 7; (VI) the printed Massorah on Numb. 24 16, and (VII) the same on 2 Chron. 2 6.

קָרַן - § 145.

קָרַן they knowing, is four times plene . . . and they occur all in the Hagiographa. That is, in contradistinction to the other two instances where this participle plural occurs and where it is defective (2 Kings 17 26; Esther 4 11).

Of this Rubric I collated two Lists, one in MS. and one printed: (I) Harley 5710-11, Vol. II, fol. 150 a, on 2 Chron. 2 7, which I have printed, and (II) the printed Massorah Finals, letter י, § 97. Though these two Lists coincide in recording the same four instances, yet this Rubric emanates from one School of textual redactors only, and is based upon recensions which read קָרַן defective in Esther 4 11. This reading is supported by Orient. 2201 second hand; Add. 15,251; Add. 21,160, for which reason I have adopted it in my edition of the Hebrew Bible. The recension of the rival School of Massorites, which reads קָרַן plene in Esther 4 11, is exhibited in Harley 5710-11; Arund. Orient. 16, which has a Massorah on its קָרַן; Add. 15,250. For the early editions which follow one or the other of these two Schools see the note on this passage in my edition of the Bible. Here again we have a various reading and conflicting Massorahs which are due to rival recensions of the text.

קָרַן - § 146.

קָרַן they having knowledge of, is four times plene in the Scriptures. This participle plural construct, which occurs altogether twelve times, is defective in eight instances (Gen. 3 5; 1 Kings 9 27; Isa. 51 7; Jerem. 48 17; Ps. 89 16; Esther 1 13, 13; Dan. 11 32) and plene in four only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at four, the design of this Massorah is to militate against the Babylonian recension which reads קָרַן plene also in Isa. 51 7. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 154 b, on 2 Chron. 8 18.

קָרַן - § 147.

קָרַן the knowing, occurs three times and is defective . . . once in the Law, once in the Prophets and once in the Hagiographa. The masculine form of this participle is not only of frequent occurrence but is sometimes plene and sometimes defective, whilst this feminine form is both rare and does not vary in its orthography. Hence the Massorah safeguards the exceptional instances.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 172 a, on Judg. 21 11, which I have printed; (II) the same MS., Vol. II, fol. 219 a, on Ps. 139 14; (III) Arund. Orient. 16, fol. 34 b, on Judg. 21 11; (IV) the same MS., fol. 319 a, on Ps. 139 14; (V) Add. 21,160, fol. 242 b, on Numb. 31 17; (VI) Halle Ochlah Ve-Ochlah II, § 7, and (VII) the printed Massorah on Numb. 31 17.

קָרַן - § 148.

קָרַן and known, occurs twice. That is, participle passive plural, in contradistinction to the only other instance where this sixlitteral occurs and is קָרַן (Job 34 2), the participle active plural. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Halle Ochlah Ve-Ochlah II, § 7, which I have printed, and (II) the same MS. II, § 342.

קָרַן - § 149.

קָרַן and she is known, occurs twice. Of this Rubric I collated six Lists, five in MSS. and one printed; (I) Orient. 2849, fol. 88 b, on Levit. 4 14, which I have printed; (II) Arund. Orient. 16, fol. 147 a, on Isa. 66 14; (III) Add. 15,250, fol. 57 a, on Levit. 4 14; (IV) Add. 21,160, fol. 140 b, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 7, and (VI) the printed Massorah on

Levit. 4 14. List III is inexplicably headed . . .

קני - § 150.

he is being known, is three times with Kametz in the Scriptures.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 196 b, on Ps. 76 2, which I have printed; (II) the same MS., Vol. II, fol. 265 b, on Eccl. 6 10;

The List which I have printed (List I) coincides with Lists II, III, IV and VII. The Ochlah Ve-Ochlah List, however (List V), exhibits quite a different recension. It is as follows:

Ps. 76 2 בודדה נרע בודדה אלהים נרע
Nah. 3 17 מקומו מנוחך סארה וספריך

The List records one instance only given in the preceding recension. The reading נרע with Kametz in Ps. 9 17 is that of Ben-Naphtali, as will be seen from the notes on this passage in my edition of the Bible, and נרע with Kametz in Nah. 3 17 is exhibited in Harley 5710-11. List VI is headed קבצן . . .

קניא - § 151.

my trusted friends, occurs twice. In the only other instance in which this Pual participle plural with the suffix first person singular occurs, it is with the prefix Vav (Job 19 14).

קניב - § 152.

show me or make me to know. A sign for its orthography. This Hiphil imperative singular masculine with the suffix first person singular, which occurs altogether six times, is spelt in three different ways.

קניב - § 153.

thou hast made known to me, occurs twice. Though it is in the first instance the Hebrew preterite second person singular masculine with the suffix first person singular (Exod. 33 12), and in the second the Chaldee Aphel (Dan. 2 23), yet the Massorah which has regard to the identity of spelling only, groups them together in the same Rubric.

קניד - § 154.

and I will make known, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 179 a, on 1 Sam. 10 8.

קניה - § 155.

he shall make known to him or teach him, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 185 b, on Isa. 40 18.

קניז - § 156.

they making known, or teaching, occurs twice, once without and once with the prefix Vav . . . It is defective in the first instance and plene in the second. This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 197 a, on Isa. 47 18.

This Rubric affords another striking illustration of the fact that conflicting Massorahs are due to rival recensions of the text which obtained in different Massoretic Schools. Nothing can be more emphatic than the declaration of this Massorah that in Isa. 47 18 the reading מרעם is defective. This reading is not only exhibited in the text of the MS. in which this Rubric is given (Orient. 1474), but in Orient. 2201 first hand; Arund. Orient. 16; which has a Massorah on it מרעם; Add. 15,250; Add. 15,251 &c. Yet Harley 5710-11; St. Petersburg Codex of A. D. 916; Orient. 4227 &c. read it מרעם plene. There can therefore be no doubt that the two readings are based upon two different recensions.

קניז - § 157.

to make known unto me, occurs three times, twice plene and once defective. As this Aphel infinitive with the suffix first person singular, which according to this Rubric occurs altogether three times, is differently spelt, the Massorah safeguards the variation in its orthography.

Of this form of the Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 279 b, on Dan. 4 15, and (II) the printed Massorah on the same passage. The latter emphatically declares that the defective instance is in Dan. 5 15. It is remarkable that both these Lists omit Dan. 2 28, where it also occurs and is defective. A second form of this Rubric escapes this difficulty by simply heading it מרעם and recording the two plene instances only, viz. Dan. 4 15; 5 16. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 387 a, on Dan. 4 5, and (II) Vienna Codex No. 35, on Dan. 5 16.

There is a third form of this Rubric which registers the four instances with Vav after the Ayin and which is headed מרעם מרעם מרעם and is as follows: (1) ארדן דן Dan. 2 5; (2) ארדן דן Dan. 4 15; (3) ארדן דן Dan. 5 16, and (4) ארדן דן Ezra. 5 10. Of this form I collated two Lists: (I) Vienna Codex No. 35, on Ezra. 5 10, and (II) the printed Massorah on Dan. 4 15.

קניה - § 158.

a wizard, occurs four times, three times defective and once plene. By fixing the number at four in which this singular occurs without and with the prefixes, the design of this Massorah is to militate against the recension which exhibits the plural מרעם in 1 Sam. 28 9 and the singular מרעם in 2 Kings 21 6, as will be seen from the notes on these passages in my edition of the Bible. In both these instances the ancient recension is more in harmony with the usus loquendi than the present Massoretic recension, for normally the singular מרעם is preceded by the singular ארעם, viz. ארעם מרעם (Deut. 18 11; 2 Chron. 33 6) and the plural מרעם by the plural ארעם, viz. ארעם מרעם (Levit. 19 8; 20 6; 1 Sam. 28 8; 2 Kings 23 24; Isa. 8 19; 19 8).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 124 a, on Deut. 18 11, which I have printed; (II) the same MS., Vol. II, fol. 169 b, on 2 Chron. 33 6; (III) Add. 15,250, fol. 106 b, on Deut. 18 11; (IV) the same MS., fol. 484 b, on 2 Chron. 33 6; (V) Add. 21,160, fol. 170 b, on Levit. 20 27; (VI) Orient. 2349, fol. 94 b, on the same passage, and (VII) the printed Massorah also on the same passage.

With the exception of the printed Massorah (List VII) all the Lists coincide in stating that this singular occurs four times and that 2 Chron. 33 6 is the only plene instance. The printed Massorah, however, as emphatically declares that it occurs five

times, that it is defective in all the five instances (ה' חס) and that 2 Kings 21 6 is one of the five instances in which it is singular in the singular, just as it is in the parallel Chronicles passage (חברו דדיה). This Rubric must therefore have been based upon the recension which exhibited the singular in 2 Kings 21 6, as indicated in the preceding part of this Massorah.

קניט = § 159.

יה, Jah, is in four instances with Dagesh. As this monosyllabic Divine name which, according to all the different Schools of textual redactors, occurs twenty-two times for the fuller form יהוה and as it is in these four instances alone not only with the normal Dagesh in the He (see my Introduction to the Hebrew Bible, p. 375 &c.), but abnormally also with Dagesh in the Yod, the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 203 b, on Ps. 94 7, which I have printed; (II) Arund. Orient. 16, fol. 307 b, on the same passage; (III) the same MS., fol. 314 a, on Ps. 118 5; (IV) Add. 15,250, fol. 341 a, on the same passage; (V) Add. 15,251, fol. 365 a, on Ps. 94 7; (VI) the same MS., fol. 369 b, on Ps. 118 5, and (VII) the printed Massorah, on Ps. 94 7.

In none of these Lists do the Massorites hint at the reason why יה is thus distinguished in these four instances only. The speculations of later Grammarians to account for the Dagesh in the Yod in these passages are simply ingenious failures to unravel this mystery. Of all the explanations vouchsafed, that given by Graetz is the most feasible, viz. the point or dot is the survival of the primitive mark which obtained prior to the introduction of the present system of accentuation, to indicate the principal tone on the monosyllable יה to which the preceding word though consisting of several syllables is to be subordinated and which was afterwards regulated by the distinctive accent and Makeph. (Comp. Monatschrift, Vol. XXXVI, p. 374 &c. Krotoschin 1887.)

קיס = § 160.

יה, — The following words which end in יה are without Dagesh in the He. That is, according to the Palestinian School of textual redactors from which this Massorah emanates, the monosyllabic Divine Name, which is normally with audible He, is in these instances with an inaudible one and is to be joined to the preceding expression so as in each case to constitute one word.

Of this Rubric I collated two Lists: (I) the printed Massorah on Exod. 17 16, which I have printed, and (II) MS. No. 1—3 in the National Library Paris, on the same passage, where this Rubric is as follows:

Table with 4 columns: Verse reference, Hebrew text, Verse reference, Hebrew text. Includes references to Jerem. 2 31, Ps. 104 85, Cant. 8 6, Exod. 17 16, Josh. 15 28, Ps. 118 5, and 1 Chron. 4 18.

In this Rubric we are told that the deprivation of the monosyllable יה of its separate existence for יהוה in these instances is due to the Palestinian redactors and that the Babylonians still retained it as a distinct word, thus recognising its divinity as denoting the Tetragrammaton. It will also be seen from this recension of the Rubric that the number of instances which constituted the differences between the Palestinian and Babylonian redactors is here given as eight, whilst in List I twelve are specified. This only shows that the process of depriving יה of its primitive equivalent for יהוה was a gradual one and was carried on in one School more rapidly than in the other. As I have fully discussed the cause of the absorption of this monosyllabic Divine Name and the effect it produced in the redaction of the text in my Introduction to the Hebrew Bible, p. 375 &c., I must refer to that discussion.

קסא = § 161.

יהוה in Jah, occurs twice. That is, this shorter form for Jehovah is in these two instances only with the prefix Beth. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 129 a, on Isa. 26 4, which I have printed; (II) the same MS., fol. 350 a, on Ps. 68 5, and (III) the printed Massorah on the same passage.

קסיב = § 162 a.

ביה שמו. — The Sopherim ordained that the following six words which respectively begin with one of the letters constituting the mnemonic sign ביה שמו יהוה his name is Jah (Ps. 68 5) are to begin a column or folio.

Of this Recension of the Rubric, which is not in the printed Massorah, I collated four Lists: (I) Orient. 2349, fol. 57 a, on Gen. 49 8, which I have printed; (II) the same MS., fol. 141 b, on Deut. 31 28; (III) Harley 5710—11, Vol. I, fol. 135 b, at the end of Deuteronomy, which I have printed in letter c, § 172, and (IV) Orient. 5404, fol. 56 a, on Gen. 49 8.

קסלב = § 162 b.

ביה שמו. — The following words constituting the mnemonic sign his name is Jah (Ps. 68 5) are respectively to begin a column. Of this Recension of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 85, on Exod. 14 28, which I have printed, and (II) Add. 15,251, fol. 49 b, on the same passage.

It will be seen that though in the preceding, Rubric it is emphatically stated to be an ordinance of the Sopherim, this Rubric differs with regard to two words which are to commence the column. It prescribes שני השערים Levit. 16 8, for ש instead of שער Deut. 12 28 and מן מן נחמ. 24 5 for מ instead of מנחם Deut. 23 24. Here again therefore we see that the different Massorahs are due to the different Schools of textual redactors and are based upon different traditions. Jacob b. Chayim in the first edition of his Rabbinic Bible with the Massorah follows in Deut. 23 24 the first Recension in accordance with Codex Mugah. Though he too describes it as an ordinance of the Sopherim, he nevertheless recognises that there are conflicting opinions about it and refers to the remarks of Maimonides in his Treatise Sepher Thorah.

י כתוב חוקק סופרי כיה שמו ברים הרף בספר מנה. ויש נפגום הדין בתורה במיטובי בהלכות סיה.

קסלג = § 162 c.

הבאים. — This Rubric, which is from Harley 5710—11, Vol. I, fol. 44 a, on Exod. 14 28, not only prescribes that the expression הבאים is to begin the column, since its initial letter ה is one of the mnemonic sign Jah is his name, and that the Song of Moses (Exod. 15 1—19) is to be written in the form in which it is in the ritual Scrolls of the Law, but enjoins that the five lines which precede this Song and the five lines which follow it are also to begin with certain words. The five preceding lines, according to the Massorah, are respectively to begin as follows:

הבאים אתהים עם לא ישאר קום עד אחר: וכן ישראל לקום
ביקשה בתוך הים והמים להם חקם מימים ומשאלים: וישע
יהוה ביום היום ויהוה את ישראל מיד מצרים וראו ישראל אתמצרים
פת עלישפת הים: וראו ישראל אתיהוה הגולה אשר עשה יהוה
במצרים ויראו הים אתיהוה ויאמנו ביהוה ונקמה עבדיו:

The rule for the five following lines is thus laid down in the Massorah Parva in Add. 15,251, fol. 50 a, on Exod. 15 20:

הלן צריכי למהי ברשי ששה וחקק אחריה עם ויצא רבא
Hence the Standard Codices are written in this form. Thus Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251; Add. 21,160; Orient. 2349, Orient. 5404 &c.

קסיד = § 163.

הב give, occurs three times in the Scriptures. Though this biliteral is the Hebrew Kal imperative in the first two instances and the Chaldee Peal imperative in the third passage, yet the Massorah, as usual, groups them together because they are spelt in identically the same way.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 280 b, on Dan. 5 17, which I have printed, and (II) Arund. Orient. 16, fol. 368 b, on the same passage.

קסידא = § 164 a.

יהואש Jehuash, occurs four times. This Rubric, which is from Arund. Orient. 16, fol. 106 b, on 2 Kings 12 3, is incorrect. This lengthened form of the name which is restricted to Kings, occurs seventeen times in this book and not four. Nor would it

solve the difficulty if we were to assume that the qualifying adjunct *וְבֵית*, as is not infrequently the case, has been omitted from the heading, since this name occurs seven times in this Section or chapter (12 1-22) and the following three instances are omitted 2 Kings 12 1, 5, 19.

קסד = § 164b.

יְהוֹשָׁעַ וְיֹשְׁבֵי יְרוּשָׁלַם *Jehoshah, Joash, a sign indicating the passages where the longer and shorter forms of this name occur.* To understand the import of this artificial Massorah it is necessary to remark that this proper name, which occurs altogether sixty-four times, is in seventeen instances the longer or original form *יְהוֹשָׁעַ* and is invariably without any prefix; whilst in forty-seven it is the altered or shorter form *יֹשָׁעַ*. In this form it is forty-one times without any prefix, once it is with the prefix *Vav* (*וְיֹשָׁעַ* 1 Chron. 12 3) and five times with the prefix *Lamed* (*לְיֹשָׁעַ* Judg. 6 11; 2 Kings 13 1, 10; 14 1; 1 Chron. 4 22). But as the longer form is the rule in some sections and the shorter in other sections, the Massorah here indicates the several parts of the Scriptures where the one or the other form prevails and in each case safeguards the exceptional orthography.

From 2 Kings 12 1 to verse 19 it is *יְהוֹשָׁעַ*. In this part, where this name occurs seven times, it is uniformly the longer or the primitive form *Jehoshah* (comp. 2 Kings 12 1, 2, 3, 5, 7, 8, 19). Here, therefore, there is no exception to safeguard and the simple mention of the fact suffices without specifying the instances.

From 2 Kings 12 20 to 14 7 it is *יֹשָׁעַ* with the exception of two instances. In this part, where this name occurs fifteen times, it is *Joash* the shorter form in thirteen instances (comp. 2 Kings 12 20, 21; 13 1, 9, 10, 12, 13, 14, 25b; 14 1, 1, 3) and the longer form *יְהוֹשָׁעַ* in two instances only. Here the reverse is the case, the altered form is the rule and the primitive one is the exception. Here, therefore, the Massorah safeguards the two exceptional instances and simply mentions the rule without specifying the passages. This protection is deemed all the more necessary since the two forms are promiscuously used in the same verse (2 Kings 13 25). In this artificial division 2 Kings 11 2, where it is also the shorter form, *יֹשָׁעַ* does not seem to fit in.

From 2 Kings 14 8 to verse 17 it is likewise *יֹשָׁעַ* except once. In this division, where this name occurs nine times, the longer form is the rule and the shorter the exception. *Jehoshah* occurs eight times (2 Kings 14 8, 9, 11, 13, 15, 16, 17b) and *יֹשָׁעַ* once only. Here, therefore, the Massorah safeguards the orthography of the solitary exception and simply mentions the rule without specifying the passages. It is remarkable that in this division too the two forms of the name are used promiscuously in the same verse (2 Kings 14 17). For the cause of this duplicate form of the name, see my *Introduction to the Hebrew Bible*, p. 369 &c.

And in all the other Scriptures it is likewise so. That is, in the rest of the Bible, where it occurs altogether thirty-three times, it is uniformly the shorter form *יֹשָׁעַ* (comp. Judg. 6 11, 29, 30, 31; 7 14; 8 18, 29, 32, 32; 1 Kings 22 26; 2 Kings 11 12; 14 23, 23, 27; Hosea 1 1; Amos 1 1; 1 Chron. 3 11; 4 22, 12 3; 2 Chron. 18 25; 22 11; 24 1, 2, 4, 22, 24; 25 17, 18, 21, 23, 23, 25, 25). Here, therefore, there are no exceptions to safeguard and the simple mention of the rule suffices.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 109a, on 2 Kings 14 23, which I have printed; (II) Add. 21,161, fol. 83b, on 2 Kings 11 20; (III) Halle Ochlah Ve-Ochlah 11, § 63, and (IV) the printed Massorah Finalis, letter *ו*, § 108. All the four Lists exhibit precisely the same artificial arrangement. In the printed Massorah (List IV) the catchwords *לְיֹשָׁעַ בְּלִי רֵשֶׁת* are a mistake for *לְיֹשָׁעַ בְּלִי רֵשֶׁת* (2 Kings 11 20) which are rightly given in the other three Lists. For another form of the Massorah, which registers *יֹשָׁעַ* alone, see below, § 218.

קס"ה = § 165.

לְיֹשָׁעַ וּבֵית יְרוּשָׁלַם *Judah and in Jerusalem, is three times thus combined.* Normally the phrase is *יְרוּשָׁלַם וּבֵית יְרוּשָׁלַם* without the *Beth* after the *Vav* in *יְרוּשָׁלַם*. In this form this phrase occurs more than twenty times. As it is in these three instances only that it is with *Beth*, the Massorah safeguards this exceptional combination. By fixing the number at three the Massorah not only militates against the normal combination *יְרוּשָׁלַם וּבֵית יְרוּשָׁלַם* in Jerem. 27 18 which is exhibited in several MSS. of Kennicott and de Rossi and in

the earliest editions, as will be seen from the notes on this passage in my edition of the Bible, but against the recension which has *יְרוּשָׁלַם וּבֵית יְרוּשָׁלַם* in Neh. 13 16 (comp. Ezek. 21 25), as is attested by the ancient Codex Add. 21,161 second hand and by the Syriac, Vulgate and the early editions.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 50a, on Jerem. 27 18, which I have printed; (II) the same MS., Vol. II, fol. 301b, on Neh. 13 16; (III) Arund. Orient. 16, fol. 116b, on 2 Kings 23 24; (IV) the same MS., fol. 164b, on Jerem. 27 18; (V) the same MS., fol. 389a, on Neh. 13 16; (VI) Add. 21,160, fol. 280a, on 2 Kings 23 24, and (VII) the printed Massorah on Jerem. 27 18.

קס"ו = § 166.

יְרוּשָׁלַם וְיֹשְׁבֵי יְרוּשָׁלַם *Judah and the inhabitants of Jerusalem, occurs eight times.* This phrase occurs altogether about seventeen times. As it is preceded by *וְיֹשְׁבֵי* in the other nine instances (comp. 2 Kings 23 2; Jerem. 4 4; 11 2, 9; 17 26; 18 11; 32 32; Dan. 9 7; 2 Chron. 34 30), the Massorah safeguards the passages in which it is absent. That the protection of these two phrases is due to variations in the ancient Codices is attested by the Septuagint which has no *וְיֹשְׁבֵי* before *יְרוּשָׁלַם* in Jerem. 17 20, has *וְיֹשְׁבֵי* before *יְרוּשָׁלַם* in Jerem. 19 3 and omits it before *יְרוּשָׁלַם* in 2 Chron. 34 30.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 278a, on 2 Chron. 32 33, which I have printed; (II) the same MS., fol. 269a, on 2 Chron. 20 18, and (III) the printed Massorah Finalis, letter *ו*, § 115. Lists I and III indicate the import of this Massorah by the addition at the end that in all other instances this phrase is preceded by *וְיֹשְׁבֵי*. The catchwords *לְיֹשְׁבֵי יְרוּשָׁלַם* in the List, which I have printed (List I) and which are without a reference, are manifestly a corrupt duplicate of the immediately preceding catchwords and are rightly absent in Lists II and III.

קס"ז = § 167.

וּבֵית יְרוּשָׁלַם and in Judah, occurs five times in the Scriptures. That is, in contradistinction to thirty-nine instances in which this proper name is with the prefix *Vav* alone without the prefix *Beth*. By fixing the number at five the design of the Massorah is to militate against the School of textual redactors which have *וּבֵית יְרוּשָׁלַם* in Jerem. 52 3, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 257b, on 2 Kings 24 20; which I have printed; (II) the same MS., Vol. II, fol. 126b, on Zech. 14 21; (III) Arund. Orient. 16, fol. 117b, on 2 Kings 24 20; (IV) the same MS., fol. 222a, on Zech. 14 21; (V) Add. 15,250, fol. 316a, on the same passage, and (VI) the printed Massorah, on 2 Kings 17 13. The addition of *וּבֵית יְרוּשָׁלַם* after the catchwords *בְּלִי רֵשֶׁת* in List VI is due to the fact that this recension of the Rubric is based upon the Codices which exhibited *וּבֵית יְרוּשָׁלַם* in Jerem. 52 2 in accordance with the parallel passage which records the same event, viz. 2 Kings 24 20. The last meaningless line *וּבֵית יְרוּשָׁלַם וּבֵית יְרוּשָׁלַם* is by a later Scribe.

קס"ח = 168.

וּבֵית יְרוּשָׁלַם and Judah, begins a verse in two instances. This proper name begins a verse altogether five times. In three instances it is without the prefix *Vav* (Gen. 49 8; 1 Kings 4 20; Neh. 12 84) and in two it is with this prefix. Hence the Massorah safeguards the minority. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 298b, on Joel 4 20, which I have printed, and (II) Add. 15,250, fol. 302a, on the same passage.

קס"ט = § 169.

לְיֹשָׁעַ וּבֵית יְרוּשָׁלַם to Judah and to Jerusalem, occurs four times. In the only other instances where this phrase occurs the two names are inverted (Neh. 7 6). Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 133b, on Isa. 36 7, which I have printed, and (II) the printed Massorah Finalis, letter *ו*, § 116. In the List which I have printed, the expression *וּבֵית יְרוּשָׁלַם* denoting the parallel passage, i. e. 2 Kings 18 22, as is not infrequently the case, is omitted.

קיע = § 170.

and the Jews, occurs three times. This gentile noun plural with the prefix He occurs altogether forty-nine times. In forty-six instances it is without Vav conjunctive and in three only is it with this Vav. Hence the Massorah safeguards this exceptional occurrence. By fixing the number at three this Massorah militates against the textual reading or Kethiv in Esther 9 18. This Rubric I have found in the printed Massorah Finalis only, letter , § 119.

קעיא = § 171.

the Jews, is in six instances written so in this book. As this gentile noun plural which occurs thirty-seven times in the book of Esther is normally spelt and as it is in these six instances abnormally written the Massorah cancels the second Yod and thus makes them conformable to all the other instances.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 274 b, on Esther 8 13, which I have printed; (II) Arund. Orient. 16, fol. 363 a, on Esther 9 18; (III) Add. 15,251, fol. 407 b, on Esther 8 13; (IV) Add. 21,160, fol. 312 b, on Esther 8 1, and (V) the printed Massorah, on Esther 8 13. In the List which I have printed the catchword to which I have affixed the reference Esther 8 11 is manifestly a scribal error for Esther 9 18, which is given in all the other Lists and which is absent in List I.

קעיב = § 172.

Judith or in Jewish, occurs seven times in the Scriptures. It will be seen that though this expression is in one instance the proper name of the wife of Esau (Gen. 26 34) and in the other six instances an adverb denoting Judaic, i. e. in the Jews language, yet because it is spelt alike, the Massorah in accordance with its usual method, puts all the passages under the same Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 252 b, on 2 Kings 18 26, which I have printed; (II) Arund. Orient. 16, fol. 112 b, on the same passage; (III) the same MS., fol. 133 b, on Isa. 36 11; (IV) the same MS., fol. 389 a, on Neh. 13 24; (V) Add. 15,250, fol. 227 b, on Isa. 36 11; (VI) Add. 21,160, fol. 19 b, on Gen. 26 34, and (VII) the printed Massorah on 2 Kings 18 26. List III heads this Rubric which is probably due to the fact that the proper name Jehud, Josh. 19 45, is conversely defective.

קעין = § 173.

Jehovah. — Three verses respectively begin and end with the Tetragrammaton. Without and with the prefixes, the Tetragrammaton begins a verse altogether about 124 times, viz. without any prefix ninety-three times; with the prefix Vav twenty-nine times; with the prefix Lamed once and with the prefix Mem once. As it is in these three instances alone that this Ineffable Name not only begins a verse, but also ends it, the Massorah safeguards this phenomenon.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 193 b, on 1 Sam. 26 23, which I have printed; (II) the same MS., Vol. II, fol. 18 a, on Isa. 38 20; (III) Arund. Orient. 16, fol. 135 a, on the same passage; (IV) Add. 15,251, fol. 121 b, on Deut. 31 3; (V) the same MS., fol. 229 b, on Isa. 38 20; (VI) Orient. 2349; fol. 140 b, on Deut. 31 3, and (VII) the printed Massorah on the same passage.

The expression ארצה ארצה which is given in the headings of Lists I, II and IV or ארצה as List VII has it, Massoretically denotes the Tetragrammaton and is never used to denote any other divine Name. It is based upon the declaration יהוה ארצה in Exod. 3 15. In the headings of Lists III, V and VI it is denoted by קודשא.

קעיר = § 174.

Jehovah. — Two verses in the Scriptures exhibit the Tetragrammaton in the initial letters of four consecutive words. This Rubric is from the printed Massorah on Esther 5 4. In some MSS. the letters in question are written longer to indicate the Ineffable Name, as will be seen from the notes on Esther 5 4 in my edition of the Bible.

קעה = § 175.

Four verses in which the Tetragrammaton respectively occurs four times . . . and one verse in which it occurs five times. Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 91 a, on Numb. 9 23, which I have printed; (II) the same MS., Vol. II, fol. 55 a, on Jerem. 33 11; (III) the same MS., Vol. II, fol. 157 b, on 2 Chron. 14 10; (IV) Orient. 2349, fol. 106 b, on Numb. 9 23, and (V) Orient. 5404, fol. 105 b, on the same passage.

קעיז = § 176.

Jehovah is in eight instances with this accent. That is, with Mehupach Legarmeh at the beginning of a verse in the Psalms. Though the Tetragrammaton begins a verse in the Psalter no fewer than sixty-two times, it is in these eight instances only that it is with Mehupach Legarmeh. The only other instance where it is with this accent is in the middle of the verse (Ps. 131 1), whilst in Psa. 8 2, where it is with Mehupach at the beginning of the verse, it is without Legarmeh.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 201 a, on Psa. 89 9. Accordingly Ps. 41 3, which is in my edition of the Bible ought to be יהוה. This is corroborated by Orient. 2201; Harley 5710-11, which has a Massorah on it בנש; Arund. Orient. 16; Add. 15,250; Add. 15,251.

קעז = § 177.

This incipient List of words combined with the Tetragrammaton which respectively occur once only, is from Cambridge Add. 1174, on Deut. 32 6. It will be seen that this Rubric follows the Nehardai School of textual redactors, reading Deut. 32 6 יהוה in two words (vide infra § 204). The fourth instance in this fragmentary List, viz. יהוה, I cannot find and therefore left it without a reference. For the Lists of words beginning with Vav which are combined with the Tetragrammaton and which respectively occur once only, see letter , § 81.

קעה = § 178.

Jehovah the Lord, is five times thus written in the Scriptures. The combination of these two Divine Names occurs altogether 296 times. In 291 instances אלה precedes the Tetragrammaton, which always takes the graphic signs of אלה whether preceded or followed by אלה, with the solitary exception of Ps. 16 2. In this combination, i. e. אלה אלה it occurs (1) four times in the Pentateuch recorded above, letter א, § 116; (2) 284 times in the prophets, viz. Joshua 1; Judges 2; Samuel 6; Kings 2; Isaiah 23; Jeremiah 11; Ezekiel 216; Amos 20; Obadiah 1; Micah 1; Zephaniah 1, and (3) three times in the Psalter and once with the prefix Beth (vide supra, letter א, § 116) As it is in these five instances only, that the order of the two Divine Names is inverted, the Massorah safeguards this exceptional combination.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 118 b, on Habak. 3 19, which I have printed; (II) the same MS., Vol. II, fol. 198 b, on Ps. 68 21; (III) the same MS., Vol. II, fol. 219 a, on Ps. 140 8; (IV) Arund. Orient. 16, fol. 214 b, on Habak. 3 19; (V) the same MS., fol. 300 a, on Ps. 68 21; (VI) Add. 21,160, fol. 289 a, on Habak. 3 19; (VII) Halle Ochlach Ve-Ochlach I, § 152, and (VIII) the printed Massorah on Ps. 140 8.

List II heads this Rubric אלה יהוה, which is due to the fact that in this combination the Tetragrammaton not only takes the graphic signs of אלה, but is pronounced so; whilst the Tetragrammaton is pronounced אלה which it indicates here. List VI is headed יהוה אלה, which indicates the import of this Massorah, i. e. that in these five instances the order of the two Divine Names is inverted.

קעש = § 179.

Jehovah our Lord, occurs three times. Normally the phrase is יהוה אלהי יהוה אלהי, which in this combination the Tetragrammaton occurs innumerable times. As it is in these three instances only that it is followed by אלהי our Lord, the Massorah safeguards the abnormal phrase. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 285 b, on Ps. 8 2, which I have printed, and (II) the printed Massorah on the same passage.

§ 180. - קים

Jehovah God, is five times thus written in the Prophets. In the Prophets, where the two Divine Names occur together, יהוה precedes the Tetragrammaton, i. e. יהוה and in this combination it occurs about 284 times in this division of the Bible: (Vide supra, § 178.) As it is in these five instances only that the phrase varies, the Massorah safeguards this abnormal departure. Of this separate Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 201 a, on 2 Sam. 7 25, which I have printed, and (II) Arund. Orient. 16, fol. 61 b, on the same passage. This Massorah forms one of the links in the artificial concatenation recorded above, letter x, § 116 c.

§ 181. - קמ"א

Jehovah the God, is ten times thus combined in the Scriptures. That is, in contradistinction to the numerous instances in which it is simply יהוה without the prefix He. By fixing the number at ten, this Massorah militates against the reading יהוה ואי יהוה in Josh. 22 34 which obtained in other Schools of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 153 a, on Josh. 22 34, which I have printed; (II) the same MS. Vol. I, fol. 176 b, on 1 Sam. 6 20; (III) Arund. Orient. 16, fol. 16 b, on Josh. 22 34; (IV) the same MS., fol. 93 a, on 1 Kings 18 21; (V) the same MS., fol. 251 b, on 1 Chron. 22 1; (VI) the same MS., fol. 384 a, on Neh. 8 6, and (VII) the printed Massorah, on Josh. 22 34. In the List which I have printed (List I) the catchwords יהוה אלהים are manifestly a clerical error for יהוה ראיהם, 1 Kings 18 21. It is remarkable that all the Lists coincide in giving יהוה אלהים Dan. 9 8 as one of the ten instances, contrary to the received text which is יהוה ראיהם.

§ 182. - קמ"ב

Jehovah, God of, occurs four times. This Rubric, which is from Arund. Orient. 16, fol. 274 a, on 2 Chron. 28 6 I cannot understand, since this phrase occurs innumerable times. It may be that the design of the compiler is to state that in these four instances it has different accents in each case. In the first instance it is יהוה אלהי (Gen. 24 7); in the second it is יהוה אלהי (Deut. 1 11); in the third יהוה אלהי (2 Chron. 28 6) and in the fourth instance יהוה אלהי (2 Chron. 30 6).

§ 183. - קמ"ג

Jehovah God of their fathers, occurs four times. For this Rubric see letter x, § 669.

§ 184. - קמ"ד

Jehovah God of hosts, occurs twelve times. That is, in contradistinction to the innumerable instances in which it is simply יהוה without the intervening אלהי, and apart from the three instances in which it is יהוה אלהי with the prefix He (Hosea 12 6; Amos 3 13; 6 14).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 306 a, on Ps. 89 9, which I have printed, and (II) the printed Massorah on Amos 5 14.

It will be seen that the List which I have printed (List I) omits Jerem. 5 14, which is יהוה אלהי in the received text and which is duly given in List II and makes up the twelve by giving instead יהוה אלהי Amos 6 14, which is in the textus receptus יהוה אלהי with the prefix He. These two conflicting Massorahs, as is usually the case, are based upon two different recensions of the text. The one is based upon the text which exhibited יהוה אלהי in Jerem. 5 4 and יהוה אלהי in Amos 6 4 in accordance with the other five instances in this book; whilst the other is based upon the recension which exhibited יהוה אלהי in Amos 6 14 and יהוה אלהי in Jerem. 5 14. From the note of Jacob b. Chayim in the Massorah Finalis, letter x, § 177, it appears that some Massorahs were based upon Codices which exhibited יהוה אלהי without the prefix He in both Jerem. 5 14 and Amos 6 14 and hence headed this Rubric יהוה אלהי.

אשר המעתיק חזקא פליגא ביה נוסחי ספרי המסרה בחד כחוכ יי אלהי צבאות יב וחד כח"י יב וסנה לשינוי דקצין נראה לשימר דקצין יב וסנה דכתיב יב סקצין בורקא חזקא דכספ"י ברוכ"י אחריו כתיב הצבאות ד ובר נחיהא לטבנתא אשכנזא דקצין ח' ובכלתו ספרי חזקא בוסר על כל

חד כחיתו הצבאות ד וזקין ח' ולא נראה לשימר דשע"י כי אימכא נפל הפעך בכל הספרים לכותב ד וזקין ח' אם כן חד כחיתו אינו הצבאות אלא דבכלתו ספרי כתיב כל חזק ח' הצבאות ולדעת הספרי לית וזקא לן דראו ספרי דנקטו כי חזקו סקצין עליהם בית ישראל נאם יי ג"ג וזקו יי אלהי הצבאות אלא יי אלהי צבאות חזקא ספרי החפשי שכן כחיתו הספר חד כחיתו גבי ליה חזק וחד לא כחיתו ליה חזקא לשינוי דכספ"י רבנו יי אלהי צבאות יי חזק בפעל חזק ולא דקנא לחזקא מינית ולא ספרי ולא חזק לן חזקו כי אם חזק דכח"י יב ולסוף כן קציןא כולו חד חזקא חזקא ספרי לרד"י עכ"ל.

§ 185. - קמ"ה

Jehovah God of hosts, God of Israel, occurs three times. Normally this formula is simply יהוה אלהי ישראל. In this form the phrase occurs in Jeremiah alone about thirty-two times. As it is in these three instances only that this lengthened phrase is used, the Massorah safeguards the exceptional occurrence. This Rubric I have found in the printed Massorah only, on Amos 5 4. For the variation which Jacob b. Chayim mentions at the end of the Rubric, see the note on the preceding Rubric. It is remarkable that in no fewer than twenty out of the thirty-two instances in which יהוה אלהי ישראל occurs in Jeremiah, the Septuagint has simply יהוה without יהוה אלהי ישראל (comp. Jerem. 7 21; 25 27; 28 14; 29 8, 21, 25; 31 23; 32 14, 15; 35 13, 18, 19; 42 15, 18; 43 10; 44 11; 46 25; 48 1; 50 18; 51 33). Even in the three instances which constitute this Rubric and in which the longer formula occurs in the received text, the Septuagint simply exhibits יהוה in Jerem. 35 17 and 38 17; whilst in 44 7 it exhibits יהוה אלהי.

§ 186. - קמ"ז

Jehovah the God of heaven, is six times thus combined. That is, in contradistinction to the other three instances in which the supreme Being is called אלהי השמים the God of heaven without its being preceded by יהוה (Neh. 1 4; 2 4, 20). This safeguarding is especially necessary, since the two phrases are used promiscuously in two consecutive verses (comp. Neh. 1 4, 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 113 a, on Jonah 1 9, which I have printed; (II) the same MS., Vol. II, fol. 286 b, on Ezra 1 2; (III) Arund. Orient. 16, fol. 281 b, on 2 Chron. 36 23; (IV) the same MS., fol. 379 b, on Neh. 1 5; (V) Add. 15,251, fol. 23 b, on Gen. 24 7; (VI) Add. 21,160, fol. 12 b, on the same passage, and (VII) the printed Massorah also on the same passage. The latter is headed יהוה אלהי השמים six times in this form which is due to the fact that in one instance this phrase is with the prefix Beth (Gen. 24 3).

§ 187. - קמ"ח

Jehovah my God, occurs eight times. Of this form of the Rubric which emphasises the fact that the Tetragrammaton precedes the Divine Name אלהי with Kametz and the accent Zakeph, I collated three Lists: (I) Halle Ochlah Ve-Ochlah I, § 152, which I have printed; (II) Orient. 4445, fol. 142 a, on Num. 22 18, and (III) Harley 5710—11, Vol. I, fol. 100 b, on the same passage.

As List II, which exhibits the oldest form of this Massorah, is headed יהוה אלהי, thus not only emphasising the fact that יהוה precedes אלהי in all the eight instances, but that in this combination אלהי is with the accent Zakeph and, moreover, as List III also lays stress upon this fact, it is evident that the compilers of this Rubric regarded the two out of the eight instances in which this phrase is with Revia or Revia Mugrash (2 Chron. 2 3; Ps. 35 24) as being equivalent to Zakeph. Accordingly by fixing the number at eight, the design of this Massorah is to indicate that in the five instances in which this phrase has the same accents, viz. the two with Zakeph (יהוה אלהי Zech. 14 5; Dan. 9 20); the one with Revia (יהוה אלהי 1 Chron. 20 13) and the two with Revia Mugrash (יהוה אלהי Ps. 18 29; 30 13) it is יהוה אלהי with Pathach. The alternative view is discussed in letter x, § 678 where the import of the majority of the Rubrics is registered which simply dwell upon the expression יהוה אלהי alone.

§ 188. - קמ"ח

Jehovah thy God, is six times thus combined in the Prophets. Normally the phrase is יהוה אלהיך with Segol under the He and Kametz under Caph, being the suffix second person Tetragrammaton is followed by this Divine Name with the suffix second person singular feminine, the Massorah safeguards this exceptional combination.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 28 a, on Isa. 60 9, which I have printed; (II) the same MS., Vol. II, fol. 120 a, on Zeph. 3 17; (III) Arund. Orient. 16, fol. 144 b, on Isa. 60 9; (IV) the same MS., fol. 148 b, on Jerem. 2 17; (V) Add. 15,251, fol. 287 a, on Isa. 60 9; (VI) Halle Ochliah Ve-Ochliah I, § 152, and (VII) the printed Massorah on Jerem. 2 17.

And whenever it is at the end of the verse it is likewise so except once, or as this part of the Rubric is in List II וכל לשי' and whenever it is the feminine and at the end of the verse it is likewise so except once. That is, apart from the above six instances in which it is abnormally אלהיך when it is preceded by the Tetragrammaton i. e. יהוה אלהיך, this Divine Name is normally אלהיך wherever it is with the feminine suffix, i. e. Ps. 146 10; 147 12, or ends the verse, i. e. Isa. 51 20; 52 7; 54 6; 62 3, 5; 66 9 with the solitary exception of Amos 9 15, where it is אלהיך at the end of the verse. All the Lists with the sole exception of List VI have this second part of the Rubric. The expression בניי in the heading of Lists I, II, III, IV and V ought properly to be בניא, since this phrase is restricted to the Prophets. The heading of List VI, which is simply יהוה אלהיך, is more correct, since this phrase thus pointed only occurs six times altogether in the Scriptures, which is rightly stated in the heading of List VII, viz. יהוה אלהיך ו' רמב"ב בקרא'.

קמ"ט - § 189.

יהוה אלוהיו עמו Jehovah his God is with him, occurs five times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Add. 21,160, fol. 280 a, on Numb. 23 21, which I have printed; (II) Arund. Orient. 16, fol. 281 b, on 2 Chron. 36 23, and (III) Cambridge Add. 465, on 2 Chron. 1 1.

It will be seen that these three Lists emphatically include Ezra 1 8 as one of the five instances in which the phrase אלהיך עמו is preceded by the Tetragrammaton. They must therefore be based upon a recension of the text which exhibited יהוה in Ezra 1 8 as it is in 2 Chron. 36 23 which records the same event instead of יהוה. The conflicting readings in these two parallel passages was felt to be so glaring that in some of the Codices and early editions the passage in Chronicles was actually made conformable to the Ezra passage, as will be seen from the notes on this passage in my edition of the Bible. There is a separate Massorah which registers the exceptional phrase אלהיך עמו without any regard to its being preceded by the Tetragrammaton. (Vide supra, letter א, § 680.)

ק"ץ - 190.

יהוה אלהינו | יהוה Jehovah our God, is in three instances with Pasek between them. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 127 a, on Deut. 6 4, which I have printed, (II) Cambridge Add. 1147, on the same passage and (III) Hamburg Codex No. 1 also on the same passage.

In accordance with this explicit Massoretic rule, Orient. 2349 exhibits the Pasek between these two Divine Names, viz. יהוה אלהינו and not between יהוה אלהינו as it is in the received text; whilst Orient. 2348; Orient. 5404 and the Hamburg Codex have it in both places, viz. יהוה אלהינו יהוה אלהינו. As the current official Lists have not the Pasek between יהוה אלהינו in these three instances (vide supra, letter א, §§ 204; 210; 223), we have here another proof of the oft-repeated fact that the conflicting Massorahs are due to their being based upon the different recensions of the text which obtained in the different Massoretic Schools.

קצ"א - § 191.

יהוה אלהיהם Jehovah their God, occurs eight times. As it is in every instance preceded by יהוה, thus forming one phrase, I have given this Rubric in letter ב, § 142.

קצ"ב - § 192.

יהוה יהוה Jehovah and Jehovah, are three times combined in the Scriptures. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 213 b, on 2 Sam. 22 29. The catchwords for the third instance in the MS. are יהוה יהוה Isa. 49 14. In the Rubric as I have printed it, has inadvertently crept into the text.

This Rubric affords another illustration of the fact that the variations of some Massorahs from the textus receptus are due to their being based upon a different recension of the text

which obtained in other Massoretic Schools. Thus we are here emphatically told that in the duplicate Psalm the reading in both instances is the same, viz. יהוה יהוה, whereas according to the present text this reading is in 2 Sam. 22 29 only, and in the parallel passage Ps. 18 29 is יהוה אלהי. Moreover according to this Massorah Isa. 49 14 is יהוה יהוה which, as will be seen from the notes on this passage in my edition of the Bible, is supported by some MSS. and early editions, whereas it is יהוה אלהי according to the current Massorah. (Vide supra, letter א, § 117.)

קצ"ג - § 193.

יהוה יהוה שמו Jehovah is his name, occurs four times. Normally the phrase is יהוה אלהי שמו יהוה Jehovah of hosts is his name (comp. Isa. 47 4; 48 2; 51 15; 54 5; Jerem. 10 16; 31 35; 32 18; 46 18; 48 15; 50 34; 51 19, 57). As it is in these four instances only that the adjunct אלהי is absent, the Massorah safeguards the exceptional occurrence.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) Orient. 2349, fol. 66 a, on Exod. 15 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Amos 5 8; (III) Add. 15,251, fol. 256 b, on Jerem. 33 2; (IV) Add. 21,160, fol. 89 a, on Exod. 15 3, and (V) the printed Massorah Finalis, letter א, § 98. The latter is corrupt. It is not only wrongly headed יהוה שמו, but the passages are wrongly divided to make up this number. Amos 5 8 and 9 6, which constitute two of the four instances, are respectively divided into two so as to yield six.

קצ"ד - 194.

ביהוה by or against Jehovah, occurs twice. This Rubric, which is from Arund. Orient. 16, fol. 18 b, on Judg. 1 1, I cannot explain since the Tetragrammaton with the prefix Beth occurs more than 100 times. Yet the Massorah Parva also in the same MS. has it ביהוה.

קצ"ה - § 195.

ויהוה and in Jehovah, occurs twice. Though with the prefix Vav alone the Tetragrammaton occurs about 96 times, yet with Vav and Beth it occurs twice only. Hence the Massorah safeguards this exceptional occurrence. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 16 a, on Josh. 22 19, which I have printed, and (II) Halle Ochliah Ve-Ochliah I, § 152.

קצ"ו - § 196.

יהוה and Jehovah, occurs five times at the beginning of a verse in Genesis. In the only two other instances in which the Tetragrammaton with the prefix Vav occurs in this book it is in the middle of the verse (Gen. 24 1, 56). This Rubric I have found in the printed Massorah Finalis only, letter א, § 99. Why the Massorah should have selected the instances in Genesis only, where יהוה occupies this position, when it occurs also twenty-six times at the beginning of a verse in the other books of the Bible, it is difficult to divine. It may be that Lists may still come to light which register the passages in the other books.

¹ Comp. Exod. 12 26; 13 21; Deut. 4 21; 26 16; 31 8; Josh 23 5; 1 Sam. 9 15; 26 25; 1 Kings 5 26; 14 5; Isa. 63 10; Jerem. 10 10; 11 17, 18, 20; 20 11, 12; Hosea 12 6; Joel 2 11; 4 16; Jonah 1 4; Habak. 2 20; Zech. 9 14; Ps. 9 8; Job 42 10, 12.

קצ"ז - § 197 a.

יהוה and Jehovah, is in three instances with this accent at the beginning of the verse. This Rubric is from Add. 21,160, fol. 14 a, on Gen. 24 35. It affords another illustration of the fact that Nakdanim fixed the number in the headings to agree with the instances which they happened to find in the Lists. This Rubric is manifestly in an incipient state. It exhibits the first attempt on the part of the Massorite to collect the passages in which the Tetragrammaton with the prefix Vav has the accent Gershayim at the beginning of the verse. A later Nakdan, however, mistook it for complete and finding that it contained three instances only, forthwith put into the heading ג' ראשי בשמ'.

קצ"ח - § 197 b.

יהוה and Jehovah, occurs eight times with this accent at the beginning of a verse. This Rubric is the complete development of the incipient one given in the preceding List.

Of this Massorah I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 42b, on Exod. 12 36, which I have printed; (II) Arund. Orient. 16, fol. 142a, on Isa. 52 10, and (III) the printed Massorah Finalis, letter \aleph , § 94. The printed Massorah (List III) heads this Rubric יהוה בנעם without the adjunct רא רב which is incorrect, since there is a ninth instance of יהוה with this accent in the middle of the verse, viz. Isa. 31 3.

קצ"ח = § 198.

יהוה and *Jehovah*, is six times with this accent in the Scriptures... and all are at the beginning of the verse. Of this Rubric I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 241 a, on Job 42 10, which I have printed; (II) the same MS., Vol. I, fol. 11b, on Gen. 19 24; (III) Arund. Orient. 16, fol. 80 a, on 1 Kings 5 26; (IV) the same MS., fol. 209 a, on Jonah 1 4; (V) the same MS., fol. 336 a, on Job 42 10; (VI) Halle Ochlah Ve-Ochlah I, § 152 margin; (VII) the printed Massorah on Gen. 19 24; (VIII) the same on 1 Kings 5 26, and (IX) the same on Job 42 10.

An analysis of these nine Lists shows that they are based upon different recensions of the text.

Thus Lists I, IV, VI and IX record the same six instances though the latter is headed יהוה בנעם .

List III is headed יהוה בנעם רא רב and duly records eight. Besides the six given in Lists I, IV and IX, it gives יהוה בנעם Exod. 12 36 and יהוה בנעם Deut. 26 18 both of which are registered in the preceding Rubric as being with *Gershayim*.

Lists II, VII and VIII are respectively headed יהוה בנעם and duly record seven such instances. Besides giving the same six which are recorded in Lists I, IV and IX, these three Lists give יהוה בנעם 2 Kings 7 6 as the seventh instance. As the received text has here יהוה בנעם with *Gershayim*, it is evident that the Lists in question are based upon a recension of the text which had it here יהוה בנעם , the Tetragrammaton with *Revia*.

קצ"ט = § 199.

יהוה אלהים and *Jehovah God*, occurs four times. That is, with the prefix *Vav* in contradistinction to the numerous instances in which it is simply יהוה אלהים . This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 14 b, on Jerem. 10 10. It is remarkable that this is the only passage in the received text where this combination occurs; in the other three instances it is יהוה אלהים .

ר = § 200.

יהוה as, or like *Jehovah*, occurs four times in the Scriptures. In the other three instances where the *Caph* is prefixed to the Divine Name to indicate similarity, it is יהוה אלהים . (Vide supra, letter \aleph , § 666.)

Of this popular Massorah I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 39 a, on Exod. 8 6, which I have printed; (II) the same MS., Vol. II, fol. 210 b, on Ps. 113 5; (III) Arund. Orient. 16, fol. 35 b, on 1 Sam. 2 2; (IV) the same MS., fol. 313 a, on Ps. 113 5; (V) Halle Ochlah Ve-Ochlah I, § 152; (VI) the printed Massorah on Exod. 8 6; (VII) the same on Deut. 4 7, and (VIII) the same on Ps. 113 5. List VII is wrongly headed יהוה אלהים , since followed by יהוה אלהים it occurs three times only. In 1 Sam. 2 2 it is simply יהוה אלהים .

רי"א = § 201.

יהוה . — Three words are exceptionally followed by the Tetragrammaton with the prefix *Lamed*. Normally these three verbs are followed by יהוה אלהים . Comp. יהוה אלהים Ps. 27 14, 14; 37 34; יהוה אלהים Deut. 9 26; 1 Sam. 7 5; Jerem. 32 16; יהוה אלהים Exod. 14 10; Josh. 24 7; Judg. 4 3. Hence the Massorah safeguards this exceptional construction. This Rubric, which does not occur in the printed Massorah, is from Paris Ochlah Ve-Ochlah § 258.

רי"ב = § 202.

יהוה מנחה . Throughout the Scriptures it is an altar to *Jehovah* except once where it is to *Jehovah* an altar. Normally the phrase is יהוה מנחה . In this form it occurs about sixteen times (comp. Gen. 8 20; 12 7, 8; 13 18; Deut. 27 5; Josh. 8 30; Judg. 6 26; 1 Sam. 7 17; 14 35; 2 Sam. 24 21, 25; 1 Kings 18 32; Isa. 19 19;

1 Chron. 21 18, 22, 26). As it is in this solitary instance that the order is inverted, the Massorah safeguards the exceptional occurrence. This protection was necessary, since the two phrases are used promiscuously within a few verses of each other (comp. 2 Sam. 24 18, 21, 25).

This Rubric forms part of the List of phrases which are respectively inverted in one instance only. (Vide infra, letter \aleph , § 448 b.)

רי"ג = § 203.

יהוה אלהינו to *Jehovah, our God*, is nine times thus combined. By fixing the number of the instances at nine where the Tetragrammaton with the prefix *Lamed* is followed by יהוה אלהינו , the Massorah adopts the Eastern reading יהוה אלהינו in Dan. 9 9 instead of the Western יהוה אלהינו . This Eastern reading is also exhibited in the text of Add. 15,251 first hand.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 41 a, on Exod. 10 25, which I have printed; (II) the same MS., Vol. II, fol. 33 b, on Jerem. 3 25; (III) Arund. Orient. 16, fol. 371 b, on Dan. 9 9; (IV) Add. 15,251, fol. 414 a, on the same passage; (V) Orient. 2349, fol. 62 a, on Exod. 8 22; (VI) Orient. 2348, fol. 72 a, on the same passage, and (VII) the printed Massorah on Exod. 3 18. The latter is incorrect. It omits יהוה אלהינו Exod. 8 22 and makes up the seven by giving יהוה אלהינו which does not occur.

רי"ד = § 204a.

יהוה אלהינו . This Rubric, which records the variations of the orthography of the Tetragrammaton with the prefixes in Deut. 32 6 which obtained in the different Massoretic Schools of textual redactors, is from Vienna Codex No. 35 on this passage.

רי"ה = § 204b.

יהוה אלהינו . Of this recension of the Rubric I collated two Lists: (I) Add. 15,251, fol. 122 b, on Deut. 32 6, which I have printed, and (II) the printed Massorah on the same passage. The expression יהוה אלהינו before יהוה אלהינו has inadvertently dropped out of the text in the Rubric which I have printed.

רי"ו = § 205.

יהוה אלהינו and to *Jehovah*, occurs twice in the Scriptures. That is, with its normal graphic signs, in contradistinction to the only instance where the Tetragrammaton with the prefixes יהוה אלהינו and where it is pointed יהוה אלהינו with the graphic signs of יהוה אלהינו , because it is followed by יהוה אלהינו (Ps. 68 21).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 252 b, on Prov. 21 31, which I have printed, and (II) Halle Ochlah Ve-Ochlah I, § 152.

רי"ז = 206.

יהוה אלהינו from *Jehovah*, occurs three times. This Rubric, which I have found in the printed Massorah Finalis only, letter \aleph , § 100 affords another striking illustration of the oft-repeated statement that the Nakdanim through ignorance frequently misrepresented the import of the Massorah. The Tetragrammaton with the prefix *Mem* occurs about twenty-four times and not three as here stated in the heading. The Rubric simply exhibits the first attempt on the part of the Massoretic School to collect these instances, and this fragment was manifestly used originally, as is not infrequently the case, to fill out the remaining space in the line of the marginal Massorah. A later Nakdan, however, who mistook these three as exhibiting all the instances, affixed a heading with the number corresponding to the recorded passages. This is attested by the absence of the following twenty-one instances: Gen. 18 14; Numb. 32 22; 1 Sam. 1 20; 24 6; 26 11; 1 Kings 21 3; Isa. 29 15; 40 27; Jerem. 51 5; Zech. 10 1; Ps. 33 8; 38 23, 39; Prov. 8 35; 12 2; 18 22; 20 24; Lament. 2 9; 3 18; 2 Chron. 20 4; 26 18.

רי"ח = § 207.

יהוה אלהינו and from *Jehovah*, occurs four times in the Scriptures. Normally the Tetragrammaton is with the prefix *Mem* alone. In this form it occurs twenty-four times, whilst in four only it is also with the prefix *Vav*. Hence the Massorah safeguards the exceptional instances.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 249 *b*, on Prov. 16 1, which I have printed; (II) Arund. Orient. 16, fol. 342 *a*, on the same passage; (III) Add. 15,251, fol. 390 *a*, also on the same passage; (IV) the same MS., fol. 391 *a*, on Prov. 19 14; (V) Halle Ochlah Ve-Ochlah I, § 152 margin; (VI) the printed Massorah on Prov. 16 1, and (VII) the same on Prov. 29 26. As all the four instances are restricted to Proverbs, the heading ought more properly to be *בְּכִיבָרֵי* instead of *בְּקִיבָרֵי*.

רִיב = § 208.

יְהוֹזָבָד Jehozabad, occurs four times. That is, in these four instances only has this name preserved the primitive longer form, in contradistinction to the shorter form with the *He* eliminated, viz. *יְזָבָד* which occurs ten times. For the cause of the duplicate form see my *Introduction of the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 267 *a*, on 2 Chron. 17 18, which I have printed, and (II) the printed Massorah Finalis, letter *v*, § 123. The latter is corrupt. The passage in 1 Chron. 26 4 is given twice, viz. *לְעִבְרֵי אֲדָמָה בָּנִים* and *לְעִבְרֵי אֲדָמָה בָּנִים*, whilst *אֲדָמָה הַמַּחֲקִירִים* 2 Chron. 24 26 is omitted. Moreover *וְעַל דְּוֵי הַדְּבָרִים* is a scribal error on the part of Jacob b. Chayim for *וְעַל דְּוֵי דִּבְרֵי* 2 Chron. 17 18.

רִיט = § 209.

יְהוֹחָנָן Jehochanan, occurs four times. To understand this artificial Massorah it is necessary to remark that this proper name, which occurs altogether thirty-three times, is spelt in two different ways. In twenty-four instances it is the shorter form *יְחָנָן* with the *He* eliminated and in nine only has it retained the original longer form *יְהוֹחָנָן*. As fifteen of the thirty-three instances occur in Kings and Jeremiah, and moreover as all these uniformly exhibit the shorter form *יְחָנָן*, there is no variation to safeguard in these two books. They are, therefore, excluded from this Rubric. The case, however, is different with the remaining eighteen instances. Not only are nine of these the shorter form and nine the longer, but the two forms occur in the same two books, viz. Ezra-Nehemiah and Chronicles. In Chronicles the two forms occur altogether ten times. As six of these are *יְחָנָן* the shorter form (1 Chron. 3 15, 24; 5 35, 36; 12 4, 12) and four only are *יְהוֹחָנָן* the longer form, the Massorah in the first part of this Rubric safeguards the orthography of the minority.

And throughout Ezra [-Nehemiah] it is likewise *יְחָנָן* the longer form except in three instances. In Ezra-Nehemiah where, as we have seen, the two forms occur eight times, the reverse is the case. Here the longer form is the rule. It occurs five times (Ezra 10 6, 28; Neh. 6 18; 12 13, 42) and the shorter form three times only. Here, therefore, the Massorah safeguards the orthography of the shorter form. This part of the Rubric also occurs as a separate Massorah. (*Vide infra*, § 221.) For the cause of this duplicate name see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 254 *a*, on 1 Chron. 26 3, which I have printed; (II) the same MS., fol. 267 *a*, on 2 Chron. 17 15; (III) the same MS., fol. 274 *a*, on 2 Chron. 28 12; (IV) Add. 15,251, fol. 336 *a*, on 2 Chron. 17 15; (V) Halle Ochlah Ve-Ochlah II, § 62, and (VI) the printed Massorah on 1 Chron. 26 3.

¹ Comp. *יְחָנָן* without and with the prefix 2 Kings 25 23; Jerem. 40 8, 13, 15, 16; 41 11, 13, 14, 15, 16; 42 1, 8; 43 2, 4, 5.

רִיז = § 210.

יְהוֹיָכִים Jehoiakim, is twice defective. This proper name, which occurs altogether forty-one times, is spelt with *Yod* after the *Coph* in thirty-nine instances and in two only is it without the *Yod*. Hence the Massorah safeguards this abnormal orthography. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Jerem. 52 2. From the notes on these two passages in my edition of the Hebrew Bible, it will be seen that the design of this Massorah is to militate against the Eastern recension of the text which exhibits the normal orthography.

רִיח = § 211.

יְהוֹנָתָן Jehonathan, a sign indicating the passages where it is the longer form *Jehonathan* and where it is the shorter form *Jonathan*.

As this proper name, which occurs 98 times in Samuel, is spelt in two different ways and moreover as the orthography which is the exception in one part of the book is the rule in the other part, the Massorah here indicates in which parts the respective spellings are abnormal and thus safeguards the minority in each case.

From 1 Sam. 1 1 to 17 55 it is *יְהוֹנָתָן* the shorter form with the *He* eliminated except in two instances. In this part of the book, where this name occurs altogether thirty times, *יְהוֹנָתָן* the shorter form is the rule. It is so written twenty-eight times (1 Sam. 13 2, 3, 16, 22, 22; 14 1, 3, 4, 12, 12, 13, 13, 14, 17, 21, 27, 29, 39, 40, 41, 42, 42, 43, 43, 44, 45, 45, 49) and in two instances only is it *יְהוֹנָתָן* the longer form. Hence the Massorah, in this part of the Rubric, safeguards the exceptional orthography.

And from 1 Sam. 18 1 to 2 Sam. 24 25 it is *יְהוֹנָתָן* except once. In this part of the book, where it occurs altogether sixty-eight times, the reverse is the case, *יְהוֹנָתָן* the longer form is the rule. It is so written sixty-seven times (1 Sam. 18 1, 1, 3, 4; 19 1, 2, 4, 6, 7, 7, 7; 20 1, 3, 4, 5, 9, 10, 11, 12, 13, 16, 17, 18, 25, 27, 28, 30, 32, 33, 34, 35, 37, 37, 38, 38, 39, 40, 42; 21 1; 23 16, 18; 31 2; 2 Sam. 1 4, 5, 12, 17, 22, 23, 25, 26; 4 4, 4; 9 1, 3, 6, 7; 15 27, 36; 17 17, 20; 21 7, 7, 12, 13, 14, 21; 23 32), and in one instance only is it *יְהוֹנָתָן*. Here, therefore, the Massorah on the contrary safeguards the shorter form which is the solitary exception.

And throughout Ezra it is likewise *יְהוֹנָתָן* except once. In Ezra-Nehemiah, where it occurs altogether seven times, the reverse again is the case. *יְהוֹנָתָן* is the rule. It is so written six times (Ezra 8 6; 10 15; Neh. 2 11, 11, 14, 35) and once only is it the longer form. Here, therefore, the Massorah on the contrary safeguards the longer form which constitutes a solitary exception. For the cause of the duplicate forms see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 43 *a*, on 1 Sam. 14 6, which I have printed; (II) Harley 5710—11, Vol. I, fol. 181 *b*, on the same passage, and (III) Vienna Codex No. 35, also on the same passage. Lists II and III do not contain the third part of this Rubric. They simply record the orthography in Samuel. For an expanded form of this Massorah see below, § 267.

רִיב = § 212.

יְהוֹרָם Jehoram, Joram.

From 2 Kings 8 16 to verse 29 it is *יְהוֹרָם* except in three instances. In this section this proper name occurs altogether twelve times. In nine instances it is *יְהוֹרָם* with the *He* eliminated (2 Kings 8 16, 21, 23, 24, 25, 28, 28, 29, 29) and in three only is it *יְהוֹרָם* the longer form. The Massorah, therefore, safeguards the exceptional spelling. By fixing the number at three, the Massorah militates against the Eastern recension of the text which reads *יְהוֹרָם* in 2 Kings 8 16, as will be seen from the notes on this passage in my edition of the Hebrew Bible.

This form of the Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 103 *b*, on 2 Kings 8 16. For a more expanded form of this Rubric see below § 271 and for the cause of this duplicate form of the name see my *Introduction to the Hebrew Bible*, p. 369 &c.

רִיג = § 213.

יְהוֹשֻׁעַ Joshua is twice plene. As this proper name, which occurs 196 times, is in these two instances only with *Vav* after the *Shin*, the Massorah safeguards this exceptional orthography. By fixing the number at two, the Massorah militates against the Eastern recension of the text which has *יְהוֹשֻׁעַ* plene twice in Judg. 2 7.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 113 *a*, on Deut. 3 21, which I have printed; (II) Arund. Orient. 16, fol. 19 *b*, on Judg. 2 7; (III) Add. 21,180, fol. 259 *b*, on Deut. 3 21; (IV) Vienna Codex No. 35, on the same passage; (V) Halle Ochlah Ve-Ochlah II, § 62, margin; (VI) the printed Massorah on Deut. 3 21, and (VII) the same on Judg. 2 7.

Lists I, II, III, VI and VII do not indicate whether it is the first instance in Judg. 2 7 which is plene or the second in the

same verse. List IV, however, emphatically states that according to the Westerns whose text we follow, it is the second in the verse which is plene, whilst according to the Easterns both are plene.¹ As List V heads this Rubric *וַיְהִי* and gives all the three instances, it is evident that it is based upon the Eastern recension of the text. In the List which I have printed the catchwords *אשר ראוי יום* are not those in Josh. 24 31, but in Judg. 2 7.

¹ יהושע ב' סלא וסיכני ואת יהושע צמתי. ויעברו העם את ההר דשפטו וצמני דסכני וז' לטעבא, ולכונתאזי ו' את יהושע צמתי ויעברו העם את הרעה סלא.

רי"ד = § 214.

וַיְהִי and *Joshua*, occurs five times at the beginning of a verse. With the prefix *Vav* this proper name, which occurs altogether seventeen times, is normally in the middle of the verse. Hence the Massorah safeguards its exceptional position in these instances. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 129 a, on Josh. 8 21. There is a sixth instance in the received text where it begins the verse, viz. Josh. 13 1, which is absent in this Rubric.

רמ"ו = § 215.

וְהָרְלָם and a *sardonyx*, occurs three times in the Scriptures. Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 88 a, on Ezek. 28 18, which I have printed; (II) Orient. 4445, fol. 70 a, on Exod. 28 13; (III) Arund. Orient. 16 fol. 185 a, on Ezek. 28 18; (IV) Add. 15,251, fol. 57 a, on Exod. 28 13; (V) Add. 21,160, fol. 133 a, on Exod. 39 11; (VI) Orient. 2349, fol. 81 a, all on the same passage, and (VII) the printed Massorah on Exod. 28 18.

The fact that Lists IV, V, VI and VII head this Rubric *וְהָרְלָם* shows that it militates against a recension which exhibited it plene.

רמ"ז = § 216.

וְהָיָה and to *Joab*, occurs twice, once defective and once plene. As this proper name with the prefixes *Vav* and *Lamed* which not only occurs twice but in the same section, is differently spelt, the Massorah safeguards this variation in its orthography, and thus militates against the recension of the Massoretic Schools which had it plene in both instances. This is attested by the fact that Add. 21,161 first hand which is one of the oldest MSS.: Orient. 2201; Orient. 2627; Paris National Library Codex No. 1—3 first hand and several of the earliest editions have *וְהָיָה* plene in 1 Kings 1 19.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 77 a, on 1 Kings 2 22, which I have printed, and (II) the printed Massorah Finalis, letter *ו*, § 125. To the catchwords of the first instance in the Rubric which I have printed and which is the plene, the reference should be 1 Kings 2 22 and to the second 1 Kings 1 19.

רי"ז = 217.

יְחֹאָזָח *Joachaz*, occurs four times. This proper name occurs altogether twenty-four times. In twenty instances it has retained its primitive orthography *יְחֹאָזָח* (2 Kings 10 35; 13 1, 4, 7, 8, 9, 10, 22, 25, 25; 14 8, 17; 23 30, 31, 34; 2 Chron. 21 17; 25 17, 23, 25; 36 1) and in four only has the shorter form been substituted. Hence the Massorah safeguards the exceptional spelling. By fixing the number at four, this Massorah militates against the recension of the text, in which *יְחֹאָזָח* the longer form has survived in 2 Kings 14 1, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 279 a, on 2 Chron. 34 8, which I have printed; (II) the same MS., fol. 281 a, on 2 Chron. 36 4, and (III) the printed Massorah Finalis, letter *ו*, § 126.

רי"ח = § 218.

יְהוֹשָׁע *Joshua*, occurs sixteen times in this book. That is, in Kings. In Kings this proper name without the prefixes occurs altogether thirty-three times. If, therefore, it is sixteen times *יְהוֹשָׁע* as this Massorah states, it must be *יְהוֹשָׁע* the longer form in seventeen instances. This would account for the former being safeguarded because it exhibits the minority. This safeguarding was necessary,

since the two forms occur several times in the same verse. (Comp. 2 Kings 13 10, 25; 14 17.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 107 b, on 2 Kings 13 12, which I have printed; (II) the same MS., fol. 271 a, on 2 Chron. 24 2, and (III) the printed Massorah Finalis, letter *ו*, § 127.

Though Lists I and III coincide in stating in their respective headings that *יְהוֹשָׁע* occurs sixteen times only in Kings, List III alone records this number. It will be seen that the List which I have printed (List I) records fifteen only. It omits *וְיָשָׁא* or one of the two instances in 2 Kings 13 18 which Lists II and III have. As this expression is frequently omitted in the Massoretic Lists, it is evident that its absence here is due to a scribal error. List II is still more defective. Though it states in the heading that there are fifteen such instances in Kings, it records thirteen only and omits the following three: 2 Kings 12 20; 13 9, and 14 17, which is manifestly due to the carelessness of the Scribe. It is important to remark that the three instances in Kings in which it is *יְהוֹשָׁע* with the prefix *Lamed* (2 Kings 13 1, 10; 14 1) are excluded from this Massorah because *יְהוֹשָׁע* the longer form with which it is contrasted does not occur with this prefix.

And throughout *Judges*, the *Twelve Minor Prophets* and *Chronicles*. That is, in these three books, where it occurs altogether twenty-five times, nine times in Judges (6 11, 29, 30, 31; 7 14; 8 13, 29, 32, 32), twice in the Minor Prophets (Hosea 1 1; Amos 1 1) and seventeen times in Chronicles (1 Chron. 3 11; 4 22; 1 23; 2 Chron. 18 25; 22 11; 24 1, 2, 4, 22, 24; 25 17, 18, 21, 23, 23, 25, 25) it is uniformly *יְהוֹשָׁע* the shorter form. There is, therefore, no variation in its orthography and nothing to safeguard. Hence the simple mention of the fact suffices without specifying the passages. List II reverses these two parts of this Rubric which is headed here *בְּל שְׁמַיָא דְּרִי עֲשָׂרָה דְּרִי הַיָּמִין וְכֹל מַלְכֵי יִשְׂרָאֵל כְּפִלְיָא יְהוֹשָׁע*. For a different definition of this Massorah with regard to the occurrence of this duplicate form of the name see above, § 164 and for its cause compare my *Introduction to the Hebrew Bible*, p. 369 &c.

רי"ט = § 219 a.

יְהוּבֵל the *jubile*, is three times plene. Without and with the prefixes this noun occurs altogether twenty-three times. It is defective in fifteen instances (Exod. 19 13; Levit. 25 28, 30, 31, 33, 40, 50, 62, 64; 27 17, 18, 18, 21, 23; Numb. 36 4) and plene in eight only. The design of this Massorah, therefore, is to safeguard the exceptional orthography. Instead, however, of simply stating the number of, and recording the passages in which this exceptional orthography occurs, the Massorah artificially declares that it is plene three times only instead of eight. It obtains this number by counting all the six instances in Levit. 25 10—28 as one; Levit. 27 24 as the second and Josh. 6 5 as the third passage.

Of this artificial form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 82 b, on Levit. 27 24, which I have printed; (II) Arund. Orient. 16, fol. 4 a, on Josh. 6 5, and (III) Add. 15,250, fol. 120 a, on the same passage.

רי"ט = § 219 b.

יְהוּבֵל *יְהוּבֵל* *jubile*, without and with the prefixes, is eight times plene. This is the oldest form of the Rubric. It too does not occur in the printed Massorah. I collated three Lists of it: (I) Add. 15,251, fol. 79 a, on Levit. 25 15, which I have printed; (II) Orient. 4445, fol. 111 a, on Levit. 25 10, and (III) Halle Ochlch Ve-Ochlch II, § 110 margin.

Though unlike the preceding form of the Rubric, it states in the heading that there are eight plene instances, it still summarily gives Levit. 25 10—28 as one. The explanatory addition *וְקָרַע יְהוּבֵל תְּיָבֵרָה וְיְהוּבֵל*, as well as *יְהוּבֵל* after *וְיָצָא בְּיְהוּבֵל* is absent both in the ancient Massorah of Orient. 4445 (List II) and in List III.

רי"ט = § 219 c.

יְהוּבֵל the *jubile*, is eight times plene. That is, this noun without and with the prefixes. Of this simple but less popular Rubric, which states in plain language without any artificial garb, that in the eight instances distinctly recorded this noun is exceptionally plene, I collated two Lists: (I) Add. 21,160, fol. 183 b, on Levit. 27 24, which I have printed, and (II) the printed Massorah on Levit. 25 15.

The importance of exhibiting the several forms of the same Massorah, consists in the fact that it affords another proof that the Massoretic Corpus which has come down to us is not homogeneous and that it is a compilation of materials emanating from different Massoretic Schools.

ר"ב = § 220.

יְהוֹכָח and *Jocha*, occurs twice, once defective and once plene. As this proper name, which occurs twice only and in the same book, is spelt differently in each passage, the Massorah safeguards this variation in its spelling. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 135 b, on 1 Chron. 8 16. Accordingly 1 Chron. 11 45, which is plene in my edition of the Bible, should be יְהוֹכָח defective as it is in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251.

ר"בא = 221.

יְהוֹכָח *Jochanan*, occurs three times in this book. That is, in Ezra-Nehemiah. For this Rubric see above, § 209.

ר"ב"ב = § 222.

יּוֹם *day*, begins a verse in nine instances. This noun, which occurs numerous times, is normally in the middle of the verse. As it is in these nine instances only that it begins the verse, the Massorah safeguards its exceptional position.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 113 b, on Deut. 4 10, which I have printed; (II) Orient. 2349, fol. 125 a; (III) Orient. 2348, fol. 135 a, and (IV) Orient. 5404, fol. 124 a, all on the same passage.

It will be seen that though the heading of the List which I have printed (List I) emphatically states that there are nine such instances, the Rubric itself records eight only. The absent instance is Zeph. 1 16. But this is manifestly due to the carelessness of the Scribe. It is remarkable that Lists II, III and IV head this Rubric יּוֹם יַרְשָׁם and record seven only. All the three Lists coincide in omitting the two Zephaniah instances.

ר"ב"ב = § 223.

יּוֹם *day*, is in fourteen instances rendered in the Targum *days*. This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 62 a, on Gen. 50 3. It will be seen that though the heading states that there are fourteen such instances, the Rubric itself records ten only. It is, however, difficult to say why the Massorah registers these passages only, since the Targum renders יּוֹם by the plural in many other instances.

ר"ב"ד = § 224.

יּוֹם יּוֹם *day by day* or *daily*, is seven times thus combined in the Scriptures. That is, in contradistinction to the phrases יּוֹם יּוֹם (Ezra 3 4; Neh. 8 18; 1 Chron. 12 23; 2 Chron. 30 21) and יּוֹם יּוֹם (Esther 2 11; 3 4) which denote the same thing.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 45 a, on Exod. 6 5, which I have printed; (II) the same MS., Vol. II, fol. 191 b, on Ps. 61 9; (III) the same MS., Vol. II, fol. 246 a, on Prov. 8 30; (IV) Arund. Orient. 16, fol. 339 b, on the same passage; (V) Halle Ochliah Ve-Ochliah II, § 14 margin; (VI) the printed Massorah on Gen. 39 10, and (VII) the same on Prov. 8 30.

The printed Massorah alone (List VI) heads this Rubric יּוֹם יּוֹם and thus emphasises the fact that not only does this phrase occur seven times, but that it has *Pasek* in all the seven instances. This statement, however, as well as the Massorah Parva in Add. 15,451 on Ps. 61 9; 68 30, must be based upon the recension of one School of textual redactors only, since the best Standard Codices have no *Pasek* in Isa. 58 2. (*Vide supra*. letter *u*, § 209.)

ר"ב"ה = § 225.

יּוֹם יּוֹם *day day*, is in two instances without *Pasek*. Because in these two passages the first יּוֹם is separated from the second by a disjunctive accent and they thus differ from the instances recorded in the preceding Rubric where the reduplication is one phrase. This Rubric I have found in the printed Massorah only, on Gen. 39 10, where it is given as the second part of § 224.

ר"ב"ו = § 226.

יּוֹם יּוֹם — In two verses the expression יּוֹם *day*, respectively occurs three times. By fixing the number at three, the Massorah militates against the recension of the text which had יּוֹם יּוֹם once only in Numb. 14 34, as is attested by the Septuagint, Syriac and Vulgate and several of De Rossi's MSS. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 94 b, on Numb. 14 34.

ר"ב"ז = § 227.

יּוֹם אֶחָד *one day*, occurs ten times... and once it is with the prefix *He*. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 43 b, on Gen. 27 45, which I have printed; (II) Arund. Orient. 16, fol. 209 b, on Jonah 3 4; (III) Add. 15,250, fol. 306 a, on the same passage; (IV) Add. 21,160, fol. 32 a, on Gen. 33 13; (V) the same MS., fol. 293 a, on Zech. 14 7; (VI) Halle Ochliah Ve-Ochliah Supplement, fol. 130 b, and (VII) the printed Massorah on Gen. 27 45. The latter adds that it ends the verse in two instances (ב' יום) and gives Gen. 1 5; 27 45 as the two passages, which is incorrect since it also ends the verse in Isa. 9 13.

ר"ב"ח = 228.

יּוֹם לְשָׁנָה יּוֹם לְשָׁנָה *day for a year*, a *day for a year*, occurs twice. This Rubric militates more emphatically than § 226 against the recension of the text which exhibits one יּוֹם לְשָׁנָה only in Numb. 14 34.

This Rubric, which does not occur in the printed Massorah is from Orient. 2349, fol. 109 a, on Numb. 14 34.

ר"ב"ט = § 229.

בְּיוֹם *in the day*, begins a verse five times in the Pentateuch. With the prefix *Beth* and *Sheva* this noun occurs altogether ten times at the beginning of a verse in this division of the Bible. In five instances it is with *Van* conjunctive (Levit. 13 14; Numb. 9 15; 10 10; 28 9, 26). The Massorah, therefore, safeguards the passages in which it is without the conjunctive.

And throughout the Prophets and the Hagiographa it is likewise so except in five instances. That is, בְּיוֹם without the prefix *Van*. In these two divisions of the Bible where this noun with the prefix *Beth* and *Sheva* occurs altogether fourteen times at the beginning of a verse, it is nine times בְּיוֹם without the *Van* (Isa. 17 11; Obad. 11; Hag. 1 15; Zech. 1 7; Ps. 77 3; 86 7; 138 3; Eccl. 7 14; Esther 9 17) and five only with it. Hence the Massorah safeguards the minority.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 89 b, on Numb. 7 72.

ר"ל = § 230.

בְּיוֹם אֶחָד לַחֹדֶשׁ *in the first day of the month*, occurs three times. Normally the phrase for the first of the month is simply בְּיוֹם אֶחָד, which occurs about fifteen times. (Comp. Exod. 40 2, 17; Levit. 23 24; Numb. 1 1, 18; 29 1; 33 38; Deut. 1 3 &c.) As it is in these three instances that the longer phrase is used, the Massorah safeguards the exceptional occurrence. This Massorah militates against the recension of the text which had the normal phrase also in Hag. 1 1, as is attested by the Septuagint.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 307 b, on Hag. 1 1, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on the same passage. The catchwords יִבְנֶנּוּ כָּל אֲנָשֵׁי יְהוּדָה Ezra 10 9 are manifestly a clerical error for בני הַטֵּיבָה verse 16 of the same chapter. List II rightly gives ר"ב"ה = Ezra 10 16 as the catchwords.

ר"ל"א = § 231.

בְּיוֹם מָחָר *in or of to-morrow*, occurs twice. The only other instance where מָחָר *to-morrow* is preceded by יּוֹם *day*, it is without the prefix *Beth* (Isa. 56 12).

Of this Rubric I collated two Lists: (I) the printed Massorah on Gen. 30 33, which I have printed, and (II) Orient. 2349, fol. 45 a, on the same passage.

רליב = § 232.

ביום הקהל in the day of the assembly, occurs three times. This Rubric I have found in the printed Massorah Finalis only, letter י, § 165. In Jacob b. Chayim's edition the Rubric is incorrect. The catchwords for the first instance are ורן לבם את ברוח, which do not occur. As it is manifestly a mistake for ורן ירן דיה אלי Deut. 9 10 I have corrected it. It will be seen that the phrase is restricted to Deuteronomy. Hence the heading ought properly to be ויבארוהו or ויבארוהו.

רליז = § 233.

ביום add in the day, occurs five times at the beginning of the verse in the Prophets and the Hagiographa. For this Rubric see above, § 229.

רליד = 234 a.

ביום וביום. — A sign to indicate where ביום combined with the numerals at the beginning of a verse is without the prefix Vav and where it is with this prefix.

Whenever it precedes הראשון the first, at the beginning of a verse it is always ביום without the prefix Vav except once. With this ordinal ביום begins a verse four times. In three instances it is without the Vav (Levit. 23 7, 35; Numb. 28 18) and once only is it with the prefix. Hence the Massorah safeguards the solitary exception. This safeguarding militates against the recension of the text which reads it without Vav also in Exod. 12 16, as will be seen from the notes on this passage in my edition of the Bible.

In combination with השני the second, it also occurs four times at the beginning of a verse. But here the reverse is the case. The exception in the preceding phrase is here the rule. It is in this combination three times with the Vav (Numb. 29 17; Ezek. 43 22; Neh. 8 13) and once only is it without this prefix. Hence the Massorah here safeguards the reverse combination.

In combination with השלישי the third, it begins a verse three times. It is in two instances without the Vav (Gen. 22 4; Numb. 7 24) and once only is it with this prefix. Here, therefore, the Massorah safeguards the Vav instance.

With הרביעי the fourth, it begins a verse four times. Here again the reverse is the case. It is with Vav in three instances (Numb. 29 23; Ezra 8 33; 2 Chron. 20 26) and once only is it without this prefix. Here, therefore, the Massorah safeguards the absent Vav instance. This part is given as a separate Rubric. (Vide infra, § 240.)

With החמישי the fifth, הששי the sixth, and השביעי the seventh, it is ביום with the prefix except in four instances.

This part of the Rubric is very artificial and meaningless. In combination with these three numerals ביום occurs altogether eight times at the beginning of a verse and the instances without and with the prefix Vav are equally divided. Thus with החמישי it occurs twice only, once without the prefix Vav (Numb. 7 36) and once with it (Numb. 29 26). This is the case with הששי which also occurs twice only, once without the Vav (Numb. 7 42) and once with it (Numb. 29 29) and the same is the case with השביעי which occurs four times, twice without the Vav (Numb. 7 48; Esther 1 10) and twice with it (Numb. 28 25; 29 32). The statement, therefore, that with these three numerals ביום is the rule and ביום the exception is misleading.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 35, on Numb. 7 18, which I have printed; (II) Orient. 4445, fol. 53 a, on Exod. 12 16, and (III) Harley 5710—11, Vol. I, fol. 89 a, on Numb. 7 18.

רליז = § 234 b.

ביום וביום. — Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 358 b, on Esther 1 10; (II) Add. 21,160, fol. 199 a, on Numb. 7 30, and (III) Halle Ochlāh Ve-Ochlāh II, § 14.

This recension of the Rubric is an expansion of the preceding one. Whilst § 234 a ends with השביעי this Rubric not only continues with השמיני, but registers the presence and absence of the Vav in this phrase when it stands in the middle of the verse.

And wherever it is combined with השמיני the eighth, it is ביום at the beginning of the verse except in three instances where it is without the prefix Vav.

This phrase occurs altogether eight times at the beginning of a verse. In five instances it is ביום with the Vav (Levit. 12 3; 14 10; 15 14, 29; Numb. 6 10) and in three only is it without the prefix. Hence the Massorah safeguards the minority. By fixing the number at three, the Massorah militates against the textual recension which exhibits ביום in Numb. 29 35 and 1 Kings 8 66, as will be seen from the notes on these passages in my edition of the Bible. This part of the Rubric is also given as a separate Massorah. (Vide infra, § 239 and § 241.)

And wherever it is in the middle of the verse it is likewise so. In the middle of the verse this phrase occurs altogether eight times. As it is without the prefix Vav in six instances (Exod. 22 29; Levit. 9 1; 14 23; 23 36; Ezek. 43 27; 2 Chron. 7 9) and twice only with the Vav, the Massorah safeguards the exceptions. Here again the design of the Massorah by fixing the number at two, is to militate against the School of textual redactors which read ביום with the prefix Vav in Exod. 22 29, and Levit. 23 36, as will be seen from the notes on these passages in my edition of the Bible.

רליה = § 235.

ביום in the day, occurs three times. That is, with Pathach under the Beth, Massoretically called Dageah, for which the extra-official reading in these three instances is ביום with Sheva or Rophe.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Prov. 12 16, which I have printed; (II) Add. 15,251, fol. 389 a, on the same passage, and (III) the printed Massorah on Eccl. 12 3. The two headings, viz. in List I, which is simply ביום and in List II which is ביום, are misleading, since ביום occurs upwards of 300 times. It is the heading of List III, viz. ביום רמשען ביום, three times with Dageah that are misleading, which indicates the import of this Massorah. For רמשען as the condemnatory expression instead of רמשען the extra-official reading see above, letter מ, § 729, § 742.

רליז = § 236.

ביום הקהל on this day, occurs six times. That is, in contradistinction to the numerous instances in which the phrase is ביום היום.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 5 a, on Gen. 7 11, which I have printed; (II) the same MS., Vol. I, fol. 180 a, on 1 Sam. 11 13; (III) Orient. 4445, fol. 92 b, on Levit. 8 34; (IV) Add. 15,251, fol. 16 a, on Gen. 7 11; (V) Add. 21,160, fol. 95 b, on Exod. 19 1; (VI) Halle Ochlāh Ve-Ochlāh II, § 14, and (VII) the printed Massorah on Gen. 7 11. Some of the Lists add at the end that in one instance it is with the prefix Vav, viz. 1 Kings 2 26 (אחר וביום היום).

רליז = § 237.

ביום השביעי on the seventh day, occurs twice at the beginning of a verse. In the other two instances where this phrase occurs at the beginning of a verse it is with the prefix Vav. (Vide supra, § 234 a.)

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 89 a, on Numb. 7 48, which I have printed; (II) the same MS., Vol. II, fol. 271 a, on Esther 1 10; (III) Add. 15,250, fol. 77 b, on Numb. 7 48; (IV) Add. 15,251, fol. 86 b, on the same passage; (V) Orient. 2349, fol. 104 b, also on the same passage, and (VI) the printed Massorah on Esther 1 10. List III indicates the import of this Massorah by the addition at the end of וביום השביעי, whilst List V heads this Rubric ביום היום.

רליה = § 238.

ביום השלישי on the third day, occurs twice at the beginning of a verse in the Pentateuch. This phrase occurs altogether sixteen times in the Pentateuch. In fourteen instances it is in the middle of the verse (Gen. 31 22; 34 25; 40 20; 42 18; Exod. 19 11, 16; Levit. 7 17, 18; 19 6, 7; Numb. 19 12, 12, 19; 31 19) and in two only does it begin a verse. Hence the Massorah safeguards its exceptional position. This Rubric I have found in the printed Massorah only, on Gen. 22 4.

רל"ט = § 239.

בַּיּוֹם הַשְּׁמִינִי on the eighth day, begins a verse three times. By fixing the number at three, the design of this Massorah is to militate against the recension of the text which reads וַיָּקִים with the prefix *Vav* in Numb. 29 35 and 1 Kings 8 66, as will be seen from the notes on these passages in my edition of the Bible.

And wherever it is in the middle of the verse it is likewise so except in two instances. The whole of this Rubric is part of § 234 b where I have discussed it.

Of this separate Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 89 a, on Numb. 7 54, which I have printed; (II) the same MS., Vol. I, fol. 105 b, on Numb. 29 35; (III) the same MS., Vol. I, fol. 224 b, on 1 Kings 8 66; (IV) Arundt Orient. 16, fol. 84 a, on the same passage; (V) Add. 15,251, fol. 86 b, on Numb. 7 54; (VI) Halle Ochlāh Ve-Ochlāh II, § 14, and (VII) the printed Massorah on Numb. 7 54. Lists II, IV and V give the first part of this § 234 b Rubric only.

ר"ט = § 240.

וּבַיּוֹם הָרִבְעִי and on the fourth day, begins a verse three times. The only other instance in which this phrase begins a verse it is without the prefix *Vav* (Numb. 7 30).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 105 b, on Numb. 29 23, which I have printed; (II) the same MS., Vol. II, fol. 161 a, on 2 Chron. 20 26; (III) the same MS., Vol. II, fol. 291 b, on Ezra 8 33; (IV) Arundt Orient. 16, fol. 269 a, on 2 Chron. 20 26; (V) the same MS., fol. 377 b, on Ezra 8 33; (VI) Add. 21,160, fol. 240 a, on Numb. 29 23, and (VII) the printed Massorah on Ezra 8 33. This Rubric forms part of § 234

רמ"א = § 241.

וּבַיּוֹם הַשְּׁמִינִי and on the eighth day, is twice thus combined in the middle of the verse. It will be seen that this Rubric is the same as § 238, only that it is reversed. It is of importance, inasmuch as it shows that the different Massorites formulated the same materials differently.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 298 a, on Neh. 8 18, which I have printed; (II) Arundt Orient. 16, fol. 384 b, on the same passage, and (III) Add. 15,251, fol. 225 a, also on the same passage. Lists II and III omit the second part of the Rubric.

רמ"ב = § 242.

וּבַיּוֹם and the day, begins a verse twice. With the prefix *He* this noun begins a verse eight times. In six instances it is (*חֵמֶס*) without the *Vav* conjunctive (Exod. 13 4; Deut. 2 25; 26 16; 1 Sam. 17 46; 22 15; Job 3 4) and in two only is it with the *Vav*. Hence the Massorah safeguards the exceptions. This Rubric is part of the List of fourteen words beginning with *Vav* which respectively occur twice only. (*Vide supra*, letter *v*, § 63.)

רמ"ג = § 243.

וּבַיּוֹם הַזֶּה about this day, is four times thus combined in the Scriptures. That is, apart from Ezra-Nehemiah.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 63 a, on Jerem. 44 22, which I have printed; (II) the same MS., Vol. I, fol. 178 a, on 1 Sam. 9 13; (III) St. Petersburg Codex of A. D. 916, on Jerem. 44 22; (IV) Arundt Orient. 16, fol. 40 a, on 1 Sam. 9 18; (V) Add. 21,160, fol. 267 b, on Deut. 6 24; (VI) Halle Ochlāh Ve-Ochlāh II, § 14, and (VII) the printed Massorah on Gen. 39 11.

And throughout *Ezra* it is likewise so. This expression occurs altogether eight times. Four of the eight instances respectively occur once only in four separate books of the Bible. Hence these unique occurrences in the several books are safeguarded in the first part of this Rubric. The case, however, is different with the remaining four. All these occur in one book (*Ezra* 9 7, 15; Neh. 5 11; 9 10). Here, therefore, there is no exception to safeguard. Hence the simple mention of the fact suffices without specifying the passages.

There are two recensions of this Massorah, based upon different redactions of the text. Lists I and VI emphatically state

that the phrase **וּבַיּוֹם הַזֶּה** occurs four times in this combination (*חֵמֶס*) apart from Ezra-Nehemiah. This clearly implies that it is in the present text. Moreover the second part of this Rubric equally implies that **וּבַיּוֹם הַזֶּה** is also the reading in Neh. 5 11.

In the second recension, which is represented by Lists II, III, IV, V and VII, this Rubric is headed **וּבַיּוֹם הַזֶּה** denoting that this Massorah registers **וּבַיּוֹם הַזֶּה** alone, without any reference to its combination with **וּבַיּוֹם הַזֶּה**. Considering, however, that it is the combination **וּבַיּוֹם הַזֶּה** in six instances and that in two only is it **וּבַיּוֹם הַזֶּה** by itself, the Rubric would more properly have been worded **וּבַיּוֹם הַזֶּה** if the design of this Massorah had simply been to register the occurrence of **וּבַיּוֹם הַזֶּה** alone and not the combination of the phrase.

רמ"ד = § 244.

בַּיּוֹם as the day, occurs ten times . . . and once it is with the prefix *Vav*. This quadriliteral occurs altogether forty-one times. In thirty-one instances it is **בַּיּוֹם** with *Pathach* under the *Caph*, Massoretically called *Dagesh*, and in ten only is it **בַּיּוֹם** with *Sheva*, which the Massorah calls *Raphe*. Hence the Massorah safeguards the minority. By fixing the number at ten, this Massorah militates against the reading **בַּיּוֹם** in Ezek. 30 9, which is that of the rival School of textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 269 a, on Lament. 2 7, which I have printed; (II) the same MS., Vol. I, fol. 144 a, on Josh. 10 13; (III) St. Petersburg Codex of A. D. 916, on Zech. 14 3; (IV) Arundt Orient. 16, fol. 200 a, on Hosea 2 5; (V) the same MS., fol. 356 b, on Lament. 2 7; (VI) Halle Ochlāh Ve-Ochlāh II, § 14, and (VII) the printed Massorah Finalis, letter *v*, § 131.

As the Massorah includes in this Rubric the one instance in which it is **בַּיּוֹם**, some of the Lists vary in their respective headings in indicating this fact. The List which I have printed (List I) is the simplest in its heading. Lists II, VI and VII head it **בַּיּוֹם** and include **בַּיּוֹם** without taking notice of the *Vav*. The same is the case with Lists III and V which head it **בַּיּוֹם**. They simply emphasise the fact that in these eleven instances, ten without the prefix *Vav* and one with it, the *Caph* is *Raphe* i. e. with *Sheva*, and though List IV also heads it **בַּיּוֹם** and adds at the end **בַּיּוֹם**, yet it includes this *Vav* instance in the eleven. But though they thus differ in the wording of their respective headings, all the seven Lists coincide in omitting Ezek. 30 9 from this number.

רמ"ה = § 245.

לְיוֹם אַחֲרָיו for the latter day, or time to come, occurs twice. That is, in contradistinction to the other three instances where the future is expressed by the phrase **לְיוֹם אַחֲרָיו** (Ps. 48 14; 78 4; 102 19).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arundt Orient. 16, fol. 131 a, on Isa. 30 8, which I have printed, and (II) Vienna Codex No. 35, on Prov. 31 25.

רמ"ו = § 246.

לְיוֹם to, or for the day, is twenty times with *Dagesh* in the Scriptures. With the prefix *Lamed* **לְיוֹם** occurs altogether forty-six times. As it is *Raphe* or **לְיוֹם** with *Sheva* in twenty-six instances and with *Dagesh* or **לְיוֹם** with *Pathach* in twenty, the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however specify the following eight only, seven in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 99 a, on Ezek. 43 25, which I have printed; (II) Orient. 4445, fol. 72 a, Exod. 29 36; (III) the same MS., fol. 124 a, on Numb. 7 11; (IV) St. Petersburg Codex of A. D. 916, on Jerem. 37 21; (V) the same on Ezek. 45 23; (VI) the same on Mal. 3 17; (VII) Halle Ochlāh Ve-Ochlāh II, § 14, and (VIII) the printed Massorah Finalis, letter *v*, § 130.

It will be seen that though the List which I have printed states in the heading that there are twenty such instances, it records nineteen only. This is manifestly due to a clerical error. The Scribe, as is not infrequently the case, has omitted the expression **לְיוֹם** after the catchword **לְיוֹם** = 1 Chron. 26 17 where **לְיוֹם** occurs twice in the same verse.

רמ"ז = § 247.

מיום אל יום from day to day, is twice thus combined in the Scriptures. In the other two instances where this phrase occurs it is מיום ליום (Ps. 96 2; Esther 3 7). This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on 1 Chron. 16 23

רמ"ח = § 248.

למיום from the day, occurs three times. Normally the formula denoting the day from which up to the time when a certain event has taken place, is simply וְעַד or עַד... מִיָּמַי. In this form the phrase occurs thirteen times (Exod. 10 6; 12 15; Levit. 23 15-16; 1 Sam. 8 8; 29 3, 6, 8; 2 Kings 8 6; Isa. 38 12, 13; Jerem. 36 2; Ezek. 23 15; Neh. 5 14). As it is in these three instances only that it is abnormally לְמִיָּמַי with the prefix Lamed, the Massorah safeguards this exceptional expression. By fixing the number at three, the design of the Massorah is to guard the Scribes against making the abnormal phrase in 2 Sam. 7 6 conformable to the normal formula in the parallel passage in the same book (comp. 1 Sam. 8 8). For the alternative formula or עַד... לְמִיָּמַי see letter מ, § 541 and § 542.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 150 a, on Judg. 19 30, which I have printed, and (II) the printed Massorah on the same passage.

רמ"ט = § 249.

מיום מיום from the day, occurs three times. Normally from the day is מִיָּמַי. In this form it occurs twelve times (Numb. 15 23; 1 Kings 8 16; 2 Kings 21 15; Ezek. 39 22; Hag. 2 15, 18, 19; Dan. 10 12; Neh. 4 10; 8 18; 1 Chron. 17 5; 2 Chron. 6 5). As it is in these three instances only that it is מִיָּמַי, the Massorah safeguards the exceptional occurrence. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 47 b, on 1 Sam. 18 9. As the three instances are restricted to Samuel, the heading ought properly to be מִיָּמַי שְׁמוּאֵל.

ר"ן = § 250.

יומים two days, occurs five times, three times plene and twice defective. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 92 b, on Numb. 11 19, which I have printed; (II) the same MS., Vol. I, fol. 48 b, on Exod. 21 21; (III) Orient. 2349, fol. 107 b, on the same passage; (IV) Cambridge Add. 465, on Exod. 16 29; (V) the same MS., on Numb. 9 22; (VI) the printed Massorah on Exod. 16 29, and (VII) the same on Numb. 9 22.

The heading of the List which I have printed (List I) is in the MS. הַיּוֹמִים הַזֵּה. This is evidently a mistake for הַיּוֹמִים הַזֵּה, as is attested by Lists III, VI and VII. The two defectives are Numb. 9 22 and Hosea 6 9. But this must be regarded as based upon the text of one School of textual redactors only, since Lists IV and V, which are from a model Codex, emphatically state in their respective headings הַיּוֹמִים הַזֵּה and הַיּוֹמִים הַזֵּה, thus declaring that this dual is plene in two instances and defective in three. As one of the instances is מִיָּמַי with the Mem, List VI is rightly headed הַיּוֹמִים הַזֵּה. Though two of the instances are with Pathach under the Mem (Exod. 21 21; Numb. 9 22) and three with Kametz (Exod. 16 29; Numb. 11 19; Hosea 6 2) which is due to the pausal accent Athnach, yet none of the Lists advert to this fact.

רנ"א = § 251.

ימים days, begins a verse three times. ימים occurs altogether forty times at the extreme part of the verse. In thirty-seven instances it is at the end of the verse (Gen. 29 14; 42 17; Exod. 10 22; Levit. 13 4, 21, 26, 31, 50; 14 8, 38; 23 40; Numb. 11 21; 19 11, 14, 16; 29 12; Deut. 22 7; Josh. 6 3, 14; Judg. 14 14; 1 Sam. 31 13; 1 Kings 17 15; Jerem. 6 11; Jonah 3 3; Zech. 8 4; Ps. 23 6; Prov. 28 16; Job 15 10; 29 18; 42 17; Lament. 5 20; Dan. 10 2, 3; 11 33; 1 Chron. 10 12; 2 Chron. 7 9; 35 17), and in three only is it at the beginning. Hence the Massorah safeguards the exceptional extreme.

This Rubric I have found in the printed Massorah only, on Pa. 61 7.

רנ"ב = § 252.

ימים רבים many days, occurs twice. This Rubric is from Vienna Codex No. 35 on 1 Kings 2 38. As this phrase occurs

twenty-three times and not twice and moreover as the following twenty-one are omitted, Gen. 37 34; Levit. 15 25; Numb. 9 19; 20 15; Deut. 1 46; 20 19; Josh. 11 18; 22 3; 24 7; 2 Sam. 14 2; 1 Kings 3 11; 18 1; Jerem. 13 6, 32 14; 35 7; 37 16; Hosea 3 3, 4; Esther 1 4; 1 Chron. 7 22; 2 Chron. 1 11, it is evident that we have here simply a fragment of the original Rubric which registered all the twenty-five instances, and that it was merely intended to fill out the line. The Nakdan in this instance, as is not infrequently the case, mistook it for a complete register and supplied it with the erroneous heading.

רנ"ג = § 253.

במים האלה in these days, occurs five times. Normally במים with the prefixes is followed by הָיָה or הָיָהוּ which is recorded in the following Rubric. In these five instances, however, it is combined with הָאֵלֶּה. Hence the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 219 a, on Zech. 8 9, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Esther 1 5. It will be seen that not only does the List which I have printed, emphatically state in the heading that there are five such instances only, but the Rubric itself records five only, omitting Esther 9 26. As this is corroborated by Cambridge Add. 465 on Zech. 8 9, which heads it הַיּוֹמִים הַזֵּה, it seems that this Massorah is based upon a recension of the text which reads הָיָה הָיָה in Esther 9 27 without הָאֵלֶּה. Lists II and III, however, head this Rubric הַיּוֹמִים הַזֵּה and include Esther 9 27 as one of the six instances. They must, therefore, be based upon a recension which had הָאֵלֶּה in this passage. The expression במים in the heading of Lists II and III, is due to the different prefixes; in Esther 1 5 it is הָיָה; in 9 26 הָיָה and in 9 28 הָיָה.

רנ"ד = § 254.

במים הרבה in those days, is eight times thus combined. This phrase occurs altogether about thirty-eight times. In thirty instances it is במים without the paragogic He (Gen. 6 4; Exod. 2 11, 23; Deut. 17 9; 19 17; 26 3; Josh. 20 6; Judg. 17 6; 18 1; 19 1; 20 27, 28; 21 25; 1 Sam. 3 1; 28 1; 2 Sam. 16 23; 2 Kings 10 32; 15 37; 20 1; Isa. 38 1; Jerem. 31 29; 33 15, 16; 50 20; Ezek. 38 17; Zech. 8 6; Esther 1 2; 2 21; Dan. 10 2; 2 Chron. 32 21) and in eight only is it with the He. Hence the Massorah safeguards the exceptional instances. By fixing the number at eight, this Massorah militates against the Eastern recension of the text, which reads במים הרבה in Jerem. 50 20.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 108 b, on Joel 4 1, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 3 16; (III) the same Codex on Jerem. 50 4; (IV) the same Codex on Joel 3 2; (V) Arund. Orient. 16, fol. 150 b, on Jerem. 5 18; (VI) Halle Oehlch Ve-Oehlch II, § 14, and (VII) the printed Massorah on Jerem. 3 16.

Lists II, III and IV head this Rubric הַיּוֹמִים הַזֵּה and give Jerem. 50 20 as one of the nine instances. They are, therefore, based upon the Eastern recension of the text. List II adds at the end הַיּוֹמִים הַזֵּה, thus indicating the design of this Massorah.

רנ"ה = § 255.

במים as in the days, occurs four times. That is, with Pathach under the Caph, Massoretically called Dagesh, in contradistinction to the one instance where it is במים Raphe (Gen. 29 20).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 118 b, on Deut. 10 10, which I have printed; (II) the same MS., Vol. II, fol. 124 a, on Zech. 8 11; (III) the same MS., Vol. II, fol. 275 b, on Esther 9 22; (IV) Arund. Orient. 16, fol. 219 b, on Zech. 8 11; (V) Halle Oehlch Ve-Oehlch II, § 14, margin; (VI) the printed Massorah on Deut. 1 46, and (VII) the same on Esther 9 22. List II is headed הַיּוֹמִים הַזֵּה which indicates the import of the Massorah.

רנ"ו = § 256.

למים for or to the days or years, is five times with Dagesh. That is, with Pathach under the Lamed. With the prefix Lamed this plural noun occurs altogether sixteen times. It is Raphe or

with Sheva under the Lamed in eleven instances (Gen. 7 4; Deut. 4 32; Ezek. 12 27; Job 30 1; 32 4, 6; Dan. 8 26; 12 12; 2 Chron. 21 19, 19; 29 17) and with Pathach in five only. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 206 a, on 2 Sam. 14 26, which I have printed; (II) the same MS., Vol. II, fol. 84 a, on Ezek. 22 14; (III) the same MS., Vol. II, fol. 275 b, on Esther 9 26; (IV) Arund. Orient. 16, fol. 66 a, on 2 Sam. 14 26; (V) the same MS., fol. 181 a, on Ezek. 22 14; (VI) the same MS., fol. 363 b, on Esther 9 26, and (VII) the printed Massorah on Ezek. 22 14.

רנ"ז = § 257.

מִיָּמִים יוֹמָם from year to year, or yearly, is five times thus combined in the Scriptures. Normally yearly, or annually is denoted by יוֹמָם. It is so used in eleven instances (Levit. 25 53; Deut. 15 20; 1 Sam. 1 7; 7 16; 1 Kings 5 25; 10 25; Zech. 14 16, Neh. 10 35, 36; 2 Chron. 9 24; 24 5). In these five instances, however, מִיָּמִים יוֹמָם is used to express the same idea. Hence the Massorah safeguards this exceptional combination. This protection is necessary since the two phrases are used promiscuously in the same connection (comp. 1 Sam. 1 3, 7, 16).

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 43 a, on Exod. 13 10, which I have printed; (II) the same MS., Vol. I, fol. 273 b, on 1 Sam. 2 19; (III) Orient. 4445, fol. 54 b, on Exod. 13 10; (IV) Arund. Orient. 16, fol. 27 b, on Judg. 11 40; (V) Halle Ochlah Ve-Ochlah II, § 14; (VI) the printed Massorah on Exod. 13 10, and (VII) the same on Judg. 11 40.

הניח = § 258.

יְמֵי הַמִּשְׁתָּה the days of the feast, occurs twice. That is, in contradistinction to the only other instance where this combination occurs and where it is מִשְׁתָּה without the prefix He (Esther 9 22). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 29 a, on Judg. 14 12.

רנ"ט = § 259.

יְמֵי שְׁנֵי חַיֵּי the days of the years of the life of, occurs five times. Normally the phrase describing the duration of a man's life, is either simply יָמַי (Gen. 5 4; 11 32; 35 28 &c.) or קְלִימַי חַיֵּי without and with pronominal suffixes (Gen. 3 14, 17 &c.). In these five instances, however, the expression שְׁנֵי intervenes between יָמַי and חַיֵּי. Hence the Massorah safeguards this exceptionally longer phrase.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 70 b, on 2 Sam. 19 35, which I have printed; (II) Add. 15,251, fol. 179 b, on the same passage; (III) Vienna Codex No. 35 also on the same passage; (IV) the printed Massorah on Gen. 47 8, and (V) the same on 2 Sam. 19 35.

All the three MS. Lists head this Rubric יָמַי שְׁנֵי חַיֵּי and record identically the same five instances. They not only coincide in giving יִשְׁמַעֵאל = Gen. 25 17 as one of the five where the textus receptus has simply שְׁנֵי חַיֵּי without יָמַי, but give יָמַי שְׁנֵי חַיֵּי Gen. 47 9 a as one of the instances (בִּי רִחֵם) and exclude יָמַי שְׁנֵי חַיֵּי Gen. 47 8. The reference to the catchwords בִּיחֵם should be Gen. 47 9 a and 9 b and not 47 8.

The two printed Lists in Jacob b. Chayim's Massorah (Lists IV, V) are respectively headed וְיָמַי שְׁנֵי חַיֵּי without the triliteral חַיֵּי. Accordingly their design is simply to record the instances where the phrase יָמַי שְׁנֵי חַיֵּי occurs. The first List or List IV is as follows: יִשְׁמַעֵאל יִצְחָק יַעֲקֹב יַעֲקֹב יִשְׁמַעֵאל יִצְחָק יַעֲקֹב (1) Gen. 25 7; (2) Gen. 47 8; (3) Gen. 47 9 a; (4) Gen. 25 17, and (5) 2 Sam. 19 35. It omits two instances, viz. Gen. 47 9 b, and 47 9 c. But like Lists I, II and III it gives יִשְׁמַעֵאל Gen. 25 17, where the received text has no יָמַי.

The second printed List (List V) is as follows: וְיָמַי שְׁנֵי חַיֵּי וְיָמַי שְׁנֵי חַיֵּי וְיָמַי שְׁנֵי חַיֵּי וְיָמַי שְׁנֵי חַיֵּי וְיָמַי שְׁנֵי חַיֵּי. But though this List duly gives the two instances which are omitted in the preceding List, yet like Lists I, II, III and IV it also records יִשְׁמַעֵאל Gen. 25 17, where the textus receptus is simply שְׁנֵי חַיֵּי without יָמַי. As all the five Lists, which manifestly belong to different Massoretic Schools, concur in giving Gen. 25 17 where יָמַי שְׁנֵי חַיֵּי occurs, they must be based upon the recension of texts which exhibited this reading.

ר"ס = § 260.

וַיָּבֵר and the days of, occurs twice. That is, with the prefix Vav, in contradistinction to the numerous instances in which this plural construct is without this prefix.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 130 a, on Deut. 11 21, which I have printed, and (II) Orient. 2348, fol. 140 a, on the same passage.

רס"א = § 261.

לְמִיָּמִי from the days of, occurs twice. That is, with Chirek literal occurs it is לְמִיָּמִי with Tzere, being the construct of יָמִים (Dan. 12 6, 7).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 223 a, on Mal. 3 7.

רס"ב = § 262.

וַיּוֹמַם and day, occurs three times. For this Rubric see letter 5, § 347.

רס"ג = § 263.

יְהוֹנָדָב Jonadab, occurs three times... and throughout Samuel it is likewise so except once where it is יְהוֹנָדָב. Without and with the prefixes this proper name occurs altogether fifteen times. In seven instances it is יְהוֹנָדָב the shorter form and in eight the longer form. As these two forms are restricted to three books and moreover as one of the forms prevails in one book and the other in the other book, the Massorah safeguards the minority in each case. In Jeremiah, where the two forms occur altogether seven times, it is יְהוֹנָדָב the longer form in four instances (35 8, 14, 16, 18) and יְהוֹנָדָב in three. Hence the Massorah safeguards the latter. In Samuel, however, where the two forms occur five times, it is יְהוֹנָדָב the shorter form in four instances (2 Sam. 13 3, 3, 32, 35) and יְהוֹנָדָב the longer form in one instance only. Here, therefore, the Massorah safeguards the longer form. In Kings, where this name occurs three times (2 Kings 10 15, 15, 23), it is uniformly יְהוֹנָדָב the longer form. As there is no variation in its orthography here, there is nothing to safeguard. Hence the Massorah does not mention this book. For the cause of this duplicate form see my Introduction to the Hebrew Bible, p. 369 &c.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 56 b, on Jerem. 35 19, which I have printed; (II) St. Petersburg Codex of A. D. 919, on Jerem. 35 6; (III) the same Codex on Jerem. 35 19; (IV) Arund. Orient. 16, fol. 170 b, on Jerem. 25 6; (V) the same MS., fol. 171 a, on Jerem. 35 19; (VI) Halle Ochlah Ve-Ochlah II, § 61; (VII) the printed Massorah on Jerem. 35 6, and (VIII) the printed Massorah Finalis, letter 7, § 166. The latter omits the second part of this Rubric which makes its import unintelligible.

רס"ד § = 264.

כַּיֹּהֵן as a dove, occurs twice. With the prefix Caph this noun occurs altogether four times. In two instances it is כַּיֹּהֵן or with Sheva (Jerem. 48 28; Hosea 7 11) and in two it is with Dagesh or Pathach. Hence the Massorah safeguards this variation. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 297 a, on Ps. 55 7.

רס"ה = § 265.

יְנִיבִי my dove, occurs three times and in this book. That is, in Canticles. This Rubric I have found in the printed Massorah only, on Cant. 2 14.

רס"ו = § 266.

יוֹנְקוֹתָיו his branches, occurs twice, once defective and once plene. That is, in the first instance (Ezek. 17 22) it is without the first, but with the second Vav and in the second (Hosea 14 7) it is plene or with both Vavs. Hence the Massorah safeguards this variation in its spelling. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 203 a, on Hosea 14 7.

But though this Massorah is supported by the text of some of the best Standard Codices, for which reason I have adopted its readings in my edition of the Bible, yet it must be regarded

as based upon the recension of one School of textual redactors only. This is attested by the variations in the text of other important MSS., as will be seen from the following analysis:

Ezekiel 17 22.

יִקְרָא without the first *Vav*, but with the second, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251.

יִקְרָא with the first *Vav*, but without the second, Add. 15,451.

יִקְרָא without both *Vavs*; or entirely defective, St. Petersburg Codex of A. D. 916; Harley 5710-11.

Hosea 14 7.

יִקְרָא with both *Vavs* or entirely plene, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,451.

יִקְרָא without the first *Vav*, but with the second, Orient. 2201 first hand; Add. 15,250; Add. 15,251.

יִקְרָא with the first *Vav*, but without the second, Harley 5710-11.

יִקְרָא without both *Vavs* or entirely defective, St. Petersburg Codex of A. D. 916.

רִמ"ז = § 267.

יְהוֹנָתָן Jonathan, occurs seven times. That is, apart from Samuel and Ezra-Nehemiah. In the three books which constitute the first part of this Massorah, viz. Kings, Jeremiah and Chronicles, this proper name in its duplicate form occurs altogether eighteen times. In eleven instances it is יְהוֹנָתָן *Jehomathan* the longer form (Jerem. 37 15, 20; 38 26; 1 Chron. 8 33, 34; 9 39 40; 20 7; 27 25, 22; 2 Chron. 17 8) and in seven only is יְהוֹנָתָן the shorter form. Hence the Massorah safeguards the minority. For the second and third parts of this Rubric see above, § 211.

Of this expanded form of the Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 174 a, on Jerem. 40 8, which I have printed; (II) the same MS., fol. 238 b, on 1 Chron. 2 33; (III) the same MS., fol. 244 b, on 1 Chron. 10 2; (IV) the same MS., fol. 245 b, on 1 Chron. 11 34; (V) Halle Ochliah Ve-Ochliah II, § 42; (VI) the printed Massorah on Jerem. 40 8, and (VII) the same on 1 Chron. 10 2.

רִמ"ז = § 268.

יְהוֹשֻׁפָּט and Joseph, occurs three times at the beginning of a verse.

With the prefix *Vav* this proper name occurs altogether nine times, which are duly registered in the following Rubric. As it is in these three instances only that it stands at the beginning of the verse, the Massorah safeguards its distinguished position. By fixing the number at three this Massorah militates against the Massorites who exhibited five instances in which this quinqueliteral begins a verse. This is attested by the Nakdan in the Massorah Parva of Harley 5710-11, Vol. I, fol. 28 a, on Gen. 41 6, which is as follows: יְהוֹשֻׁפָּט י"ב נ' מטה רא' משי וראוי במסור וקנה ממנו רא' משי.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 26 a, on Gen. 39 1, which I have printed; (II) Add. 15,250, fol. 27 b, on Gen. 41 6, and (III) the printed Massorah on Gen. 39 1. As all the three instances occur in the same book, the heading ought properly to be יְהוֹשֻׁפָּט or יְהוֹשֻׁפָּט וְיֹסֵף.

This Rubric forms part of the Lists of twelve words beginning with *Vav* which respectively occur three times at the commencement of a verse. (Vide supra, letter v, § 72.)

רִמ"ט = § 269.

יְהוֹשֻׁפָּט occurs ten times, in nine instances it is the proper name and Joseph and once it is the Hiphil future third person singular masculine with the prefix Vav of יָקָם denoting and he shall add.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated nine Lists, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 214 b, on 2 Sam. 24 3, which I have printed; (II) Orient. 4445, fol. 32 a, on Gen. 42 6; (III) Arund. Orient. 16, fol. 74 a, on 2 Sam. 24 3; (IV) the same MS. 253 b, on 1 Chron. 25 2; (V) Add. 15,250, fol. 415 a, on the same passage; (VI) Halle Ochliah Ve-Ochliah II, § 25; (VII) the printed Massorah on Gen. 42 6; (VIII) the same on 1 Chron. 25 2, and (IX) the printed Massorah Finalis letter v, § 169.

There are two forms of this Massorah. The first form, which is the older, is represented by Lists I, II, VI, VII, VIII and IX. These are headed יְהוֹשֻׁפָּט. They record the nine instances in which this quinqueliteral with *Shera* under the *Vav* and *Tzere* under the *Samech* is a proper name, and the one instance in which the Hiphil

future third person singular is with the prefix *Var*. The second form is represented by Lists III, IV and V which are either headed יְהוֹשֻׁפָּט or יְהוֹשֻׁפָּט וְיֹסֵף or simply יְהוֹשֻׁפָּט. They record not only the nine instances in which it is a proper name, but the three instances in which it is the future, the one with *Tzere* under the *Samech* (2 Sam. 24 3) included in the first form of this Rubric and the two instances with *Segol* under the *Samech* (Prov. 1 5; 9 9) which are not given in the first form. The three Lists of the second recension have at the end לְמַעַן לְבַלֵּשׁ הַמִּטְבֵּחַ הַזֶּה מִלְּבַשׁ הַמִּטְבֵּחַ הַזֶּה, thus describing the *Tzere* instance as *Milra* and the two *Segol* instances as *Milcl*.

רִי"ע = § 270.

יְהוֹשֻׁפָּט to Joseph, occurs eight times. That is, in contradistinction to the twenty-one instances in which it is יְהוֹשֻׁפָּט (Gen. 37 13; 39 7, 10; 40 16; 41 15, 17, 39, 41, 44, 55, 57; 45 17; 46 28, 30; 47 5, 15, 17; 48 3, 11, 21; 50 16).

Of this Rubric, I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 145 b, on 1 Chron. 25 9, which I have printed; (II) Add. 21,160, fol. 58 a, on Gen. 48 1; (III) Vienna Codex No 85 on 1 Chron. 25 9, and (IV) the printed Massorah on Ezek. 37 16.

And in two instances it is יְהוֹשֻׁפָּט and to Joseph. This part is also given as a separate Rubric in (I) Harley 5710-11, Vol. I, fol. 28 a, on Gen. 41 50; (II) Orient. 2349, fol. 52 a, on the same passage, and (III) the printed Massorah, also on the same passage.

רִע"א = § 271.

יְהוֹרָם Joram, occurs eleven times one of which is defective, viz. 1 Chron. 26 25. This proper name in its duplicate form, which occurs altogether forty-nine times without and with the prefixes and which is confined to three books, viz. Samuel, Kings and Chronicles, is in twenty-nine instances יְהוֹרָם *Jehoram* and in twenty only is it יְהוֹרָם *Joram*. But as one of the two forms is the rule in one part of these books and one of the forms is the rule in the other parts, the Massorah safeguards the exceptions in each case. In Samuel, Kings, apart from 2 Kings 8 16-29, and Chronicles, this proper name occurs altogether thirty-seven times. In twenty-six instances it is יְהוֹרָם (1 Kings 22 51; 2 Kings 1 17, 17; 3 1, 6; 9 15, 17, 21, 21, 22, 23, 24; 12 19; 2 Chron. 17 8; 21 1, 3, 4, 5, 9, 16; 22 1, 5, 6, 6, 7, 11) and in eleven only is it יְהוֹרָם. As the longer form is here the rule and the shorter form the exception, the Massorah safeguards the minority in this part of the Rubric. This safeguarding is necessary since the two forms occur in the same verse (2 Chron. 22 5, 7). By fixing the number at eleven the Massorah militates against the reading יְהוֹרָם in 2 Sam. 8 10, as will be seen from the notes on this passage in my edition of the Bible.

And from 2 Kings 8 15 to 11 1 it is likewise יְהוֹרָם except in three instances. Here, where this proper name occurs altogether twelve times, the reverse is the case. יְהוֹרָם is the rule. It occurs nine times and יְהוֹרָם, which occurs three times only, is the exception. Here, therefore, the Massorah safeguards יְהוֹרָם. This part of the Rubric is given in a separate Massorah in § 212, where the instances are discussed. For the cause of this duplicate form see my Introduction to the Hebrew Bible, p. 369 &c.

This Rubric I have found in the printed Massorah only, on 2 Kings 8 16.

רִע"ב = § 272.

יְהוֹשֻׁפָּט is seven times plene in this form. That is, with *Cholem* and with *Tzere*, without and with the prefixes (בְּלִישׁ), this expression has in seven instances *Vav* after the *Yod*, in contradistinction to the five instances in which it is defective. (Ecl. 2 15; 6 11; 7 11; 12 9, 12).

It will be seen that these seven instances include three Hiphil futures third person singular masculine without and with *Vav* conversive (Exod. 16 19; 2 Sam. 8 4; 1 Chron. 18 4), one Kal participle with the prefix *He* (1 Sam. 15 15), one noun (Ecl. 6 8) and two adverbs (Ecl. 7 16; Esther 6 6). This, as we have often seen, is in accordance with the method of the Massorah which has regard to the identity of the spelling only, irrespective of the difference in sense.

Of this Rubric, which is one of the oldest and most popular parts of the Massorah, I collated eleven Lists, eight in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 45 a, on Exod.

16 19, which I have printed; (II) the same MS. Vol. I, fol. 183 a, on 1 Sam. 15 15; (III) the same MS., Vol. II, fol. 273 b, on Esther 6 6; (IV) Orient. 4445, fol. 58 a, on Exod. 16 19; (V) Arund. Orient. 16, fol. 44 b, on 1 Sam. 15 15; (VI) the same MS., fol. 61 b, on 2 Sam. 8 4; (VII) the same MS., fol. 249 b, on 1 Chron. 18 4; (VIII) Halle Ochlal Ve-Ochlal, Supplement, fol. 131 a; (IX) the printed Massorah on Exod. 16 19; (X) the same on 1 Sam. 15 15, and (XI) the same on Eccl. 7 16. These eleven Lists represent three recensions of this Massorah.

Recension I. — This recension is the most popular. It is represented in Lists I, II, III, V, VI, VII, X and XI for which reason I have printed it. They all record identically the same seven instances.

Recension II. — This recension is represented in List IV, which is the oldest form of this Massorah. Though it is headed ויתר יתור giving the same number as the preceding recension, yet it makes up this number differently. It omits the two Hiphil futures with Vav conversive, viz. 2 Sam. 8 4 and 1 Chron. 18 4 and records in their stead ויתר עצה Eccl. 12 9, and ויתר ערבה Eccl. 12 12, both of which are defective in the received text in accordance with recension I. This recension must, therefore, be based upon MSS. in which 2 Sam 8 4 and the parallel passage in 1 Chron. 18 4, were defective and the two Ecclesiastes passages (12 9, 12) were plene.

Recension III. — This recension, which is represented in List IX, makes up the seven instances by omitting ויתר ויתרוס אל Eccl. 7 16 and giving in its stead ויתר לראי השמש Eccl. 7 11. That this is not a mistake, but that it exhibits another recension is attested by the first editor of the Massorah. At the end of List XI Jacob b. Chayim distinctly declares that another Massorah records Eccl. 7 11 instead of 7 16, viz. ויתר ויתרוס אל ויתרוס ויתר. ויתר לראי השמש. This Massorah must, therefore, be based upon Codices which read it ויתר defective in Eccl. 7 16 and ויתר plene in Eccl. 7 11.

רע"ג = § 273.

יצחאיה Izzachjah, without and with the prefix Vav, occurs three times. This is one of the few proper names in which the primitive termination jah or Jehovah has not been altered into jahū (see my Introduction to the Hebrew Bible, p. 369 &c.). The same is the case with the kindred name צרצחיה Zarachjah which occurs five times (Erza 7 4; 8 4; 1 Chron. 5 32, 32, 36). The design of this Massorah is not only to safeguard this primitive termination, but to protect the minority of instances in which the name begins with Yod against being made conformable to the majority without the Yod.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 406 a, on 1 Chron. 7 3

רע"ד = § 274 a.

יצרעל Jezreel, occurs four [seven] times. Without the prefixes this expression is the name of a place altogether twenty times. In thirteen instances, apart from the two in which it is the proper name of a person (Hosea 1 4 a; 1 Chron. 4 3), it is simply יצרעל. (Comp. Josh. 17 16; Judg. 36 3; 1 Sam. 29 11; 2 Sam. 2 9; 1 Kings 21 23; 2 Kings 9 10, 36, 37; 10 1; Hosea 1 4, 5; 2 2, 24) and in seven it is יצרעל with the paragogic He. Hence the Massorah safeguards the minority.

Of this form of the Rubric I collated four Lists: (I) Arund. Orient. 16, fol. 104 a, on 2 Kings 9 16, which I have printed; (II) the same MS., fol. 104 b, on 2 Kings 9 30, (III) Add. 15,250, fol. 203 b, on 2 Kings 9 16, and (IV) Add. 15,251, fol. 135 a, on Josh. 19 18. Though these four Lists coincide in recording identically the same six instances, they differ in their respective headings. Lists I and II head this Rubric יצרעל ר, but register six. List III is headed ר, but records six only, whilst List IV is headed ו or ו and also registers the same six. As all these four Rubrics omit Josh. 19 18, though List IV is on this very passage, they must be based upon Codices which did not exhibit the paragogic He in this instance. For this reason I printed this form of the Rubric separately.

רע"ד = § 274 b.

יצרעל to Jezreel, occurs seven times. Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 105 a, on 2 Kings 10 6, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 173. The latter is incorrect. It is headed יצרעל ר and Jacob b. Chayim makes up the eight by giving the

catchwords ויתר ויתרוס רע"ג for the first instance and the catchwords ויתרוס ויתרוס רע"ג for the second, whereas the two are one instance, viz. Josh. 19 18 wrongly divided.

רע"ה = § 275.

הצערעלית the Jezreelitess, occurs five times, twice without the Yod. This feminine patronymic with the prefix He which occurs altogether five times, is in three instances with Yod after the Lamed (1 Sam. 30 5; 2 Sam. 2 2; 1 Chron. 3 1) and in two this Yod is absent (1 Sam. 27 3; 2 Sam. 3 2). As this variation in its spelling is thus promiscuously used in the same book, the Massorah safeguards the respective orthography.

Of this Rubric I collated three Lists, two in MS. and one printed: (I) Arund. Orient. 16, fol. 54 b, on 1 Sam. 27 3, which I have printed; (II) the same MS., fol. 239 a, on 1 Chron. 3 1, and (III) the printed Massorah Finalis, letter ו, § 174. The two instances which are defective of Yod are also given in a separate Rubric in Arund. Orient. 16, fol. 57 a, on 2 Sam. 2 2.

רע"ו = § 276 a.

הצערעלית the Jezreelitess, is twice defective. That is, in these two instances it is without כ after the ו. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 57 b, on 2 Sam. 2 2. It will be seen that though these two are part of the five instances in which the patronymic occurs and though the two without Yod are duly stated in the preceding Rubric, no indication whatever is there given that in the other two the Aleph is absent. This is due to the fact that the preceding Rubric follows the official reading or Keri which directs us to read these two instances with Aleph, being part of the List of words in which Aleph is to be supplied. (Vide supra, letter כ, § 14.) Whereas this Rubric is based upon the Kethiv or textual reading.

רע"ז = § 276 b.

הצערעלית. — As this patronymic which occurs five times only, is spelt in three different ways, this Rubric indicates the variation in its orthography. It declares (1) that in two passages viz. 1 Sam. 27 3, and 2 Sam. 3 2 it is without the Yod after the Lamed; (2) that in two instances, viz. 2 Sam. 2 2 and 1 Sam. 30 5, it is without Aleph after the Ayin, and (3) that in 1 Chron. 3 1 it is both without Aleph and without Yod.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 239 a, on 1 Chron. 3 1, which I have printed, and (II) the printed Massorah Finalis, letter ו, § 174 where it is given at the end of the preceding Rubric. It is remarkable that List I emphatically states that in 1 Chron. 3 1 it is יצרעל, thus showing that this Rubric is based upon Codices which exhibited it doubly defective. List II, however, as emphatically declares that it is here יצרעל entirely plene, which is in accordance with the received text. In List I מצורו is a clerical error for יצרעל 1 Chron. 3 1 and in List II יצרעל is a mistake for יצרעל 2 Sam. 2 2.

That these Lists, however, exhibit the readings of one School of textual redactors only, and that other Massoretic Schools had different traditions with regard to the orthography of this expression, is attested by the following analysis:

- (1) 1 Samuel 27 3. — יצרעל without Yod, but with Aleph, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,251. יצרעל with both Aleph and Yod, Orient. 2201 first hand; Harley 5710—11; Add. 15,250; Add. 15,451.
- (2) 1 Samuel 30 5. — יצרעל without Aleph, but with Yod, Orient. 2201 second hand; Arund. Orient. 16; Add. 15,250 second hand; Add. 15,251; Add. 15,451 second hand. יצרעל with both Aleph and Yod, Orient. 2201 first hand; Harley 5710—11; Add. 15,250 first hand; Add. 15,451 first hand.
- (3) 2 Samuel 2 2. — יצרעל without Aleph, but with Yod, Orient. 2201 second hand; Harley 5710—11 first hand; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 second hand. יצרעל with both Aleph and Yod, Orient. 2201 first hand; Harley 5710—11 second hand; Add. 15,451 first hand.
- (4) 2 Samuel 3 2. — יצרעל with Aleph, but without Yod, Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,451.

with both *Aleph* and *Yod*, Harley 5710-11; Add. 15,251.

(5) *1 Chronicles 3 1*. —

with both *Aleph* and *Yod*, Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251; Add. 15,451.

without *Aleph*, but with *Yod*, Arund. Orient. 16.

For the variations in the early editions I must refer to the notes on the respective passages in my edition of the Hebrew Bible.

The different spellings of this name and its abnormal vowel-points, as exhibited in the five Rubrics, viz. § 274 a-§ 276 b are due to the endeavour on the part of the textual redactors to obliterate the Divine name *אל*. The name is a compound of *ע* and *אל* denoting *God planted*. Accordingly it ought to be pointed *עֲרֵאֵל*. The infamous and bloody deeds, however, perpetrated in Jezreel and the fact that the final overthrow of the Kingdom of Israel took place here (comp. 1 Kings 20 1-16; 2 Kings 9 23-37; Hosea 1 4) made the redactors of the text disguise the Divine name as part of its composition. Hence they pointed it *עֲרֵאֵל* with *Segol* under the *Ayin* and silenced the *Aleph* altogether. In the patronymic, the *Tzere* which belongs to the *Aleph* is put under the *Ayin* and the *Aleph* is again exhibited without any vowel-points, viz. *עֲרֵאֵלִי*. Some Schools of textual redactors were not satisfied with simply silencing the *Aleph*, but actually went so far as to eliminate it altogether in two instances, as is attested by Rubric 276 a. For this process of safeguarding the different Divine Names in compound names of persons and places see my *Introduction to the Hebrew Bible*, p. 369 &c.

רע"ז = § 277.

רע"ז thou shalt or she shall be united, occurs twice. Though this trilateral is in one instance the future second person masculine and in the other third person feminine, yet the Massorah according to its method, which has regard to the identity of the spelling irrespective of the difference in the sense, groups these expressions under one Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 125 a, on Isa. 14 20, which I have printed; (II) Add. 15,250, fol. 32 a, on Gen. 49 6; (III) the same MS., fol. 220 a, on Isa. 14 20, and (IV) the printed Massorah on Gen. 49 6.

רע"ח = § 278.

רע"ח together, is three times plene. This adverb occurs altogether about ninety-two times. In eighty-nine instances it is defective and in these three instances only is it plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated five Lists, four in MSS. and one printed: (I) St. Petersburg Codex of A. D. 916, on Jerem. 46 12, which I have printed; (II) the same Codex on Jerem. 46 21; (III) Add. 15,250, fol. 265 b, on Jerem. 46 12; (IV) Add. 15,151, fol. 269 b, on the same passage, and (V) the printed Massorah also on the same passage. Accordingly *רע"ח* Jerem. 46 12, which I adopted in my edition of the Bible following St. Petersburg Codex of A. D. 916 and Orient. 2201, should be *רע"ח* plene as it is in Harley 5710-11; Add. 15,250; Add. 15,251; Add. 15,451. It is remarkable that though the Massorah of St. Petersburg Codex, as we have seen, has two Rubrics emphatically declaring that it is three times plene, yet in the text itself all these three instances are defective. Add. 15,451 which reads *רע"ח* in Jerem. 49 3 has a Massorah on it *רע"ח* ק'. As all the three instances are in Jeremiah, the heading ought more properly to be *רע"ח* ב' ירמיהו.

רע"ט = § 279.

רע"ט and together, occurs three times. Normally this adverb is without the prefix *Vav*. In this form it occurs about ninety-two times. As it is in these three instances only that it is with this prefix, the Massorah safeguards the exceptional occurrence. By fixing the number at three, the Massorah militates against the recension of the text which exhibited *רע"ט* without the prefix *Vav* both in Exod. 26 24 and in the parallel passage Exod. 36 29, as is attested by the Samaritan recension of the Hebrew. Hence the Massorah Parva in Codex Leicester fol. 37 b, on Exod. 36 29 which supports the received text, remarks *רע"ט* ב'.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed:

(I) Orient. 2349, fol. 73 v, on Exod. 36 29, which I have printed; (II) Orient. 4445, fol. 80 a, on the same passage; (III) Add. 15,250, fol. 53 a, on the same passage; (IV) Add. 15,251, fol. 56 a, on Exod. 26 24; (V) Add. 21,160, fol. 108 a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Exod. 36 29.

ר"ס = § 280.

ר"ס *Ezekiel*, occurs twice. The only other instance in which it occurs it is *למֵד* with the prefix *Lamed* (1 Chron. 24 16). Here again the text exhibits another instance of the effect produced by the Massorites in their effort to disguise the Divine name *אל*. The name *ר"ס* is a compound of *ר"ק* and *אל* denoting *God maketh strong*. In their anxiety, however, to obliterate the sacred name *אל*, the Massorites put the *Tzere* which belongs to the *Aleph* under the *Coph* and left the *Aleph* itself without any vowel-points, thus reducing it to silence. For this process of disguising the Divine Names on the part of the redactors and the effect which this treatment has produced upon the text see my *Introduction to the Hebrew Bible*, p. 369 &c.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 183 a, on Ezek. 24 24, which I have printed; (II) Add. 15,250, fol. 270 b, on Ezek. 1 3; (III) Add. 21,160, fol. 285 a, on the same passage; (IV) the printed Massorah also on the same passage, and (V) the same on Ezek. 24 24.

ר"ס"א = § 281.

ר"ס"א *Hezekijah*, occurs three times. This proper name occurs altogether forty-four times. In forty-one instances it is the longer form *ר"ס"א* *Yechizkijahū* and in three only is it this primitive shorter form. Hence the Massorah safeguards the exceptional occurrence. For the cause of the duplicate form see my *Introduction to the Hebrew Bible*, p. 369 &c.

ר"ס"ב = § 282.

ר"ס"ב *Yechizkijahū*, occurs three times in the Prophets . . . and throughout *Chronicles* it is likewise so except in five instances where it is *ר"ס"א* *Hezekijahū*. For this Rubric see letter *ר*, § 122.

ר"ס"ג = § 283.

ר"ס"ג. — Four forms of the same name are respectively unique. That is (1) the longer form of *ר"ס"ג* ending in *jahū* with the prefix *Vav* occurs once only, viz. *ר"ס"ג* 2 Chron. 28 12; (2) the shorter form *ר"ס"ג* ending in *jah* with the prefix *Vav* occurs once only, viz. *ר"ס"ג* 1 Chron. 3 23; (3) the longer form of *ר"ס"ג* ending in *jahū* with the prefix *Lamed* occurs once only, viz. *ר"ס"ג* Isa. 38 9, and (4) the shorter form ending in *jah* with the prefix *Lamed* also occurs once only, viz. *ר"ס"ג* Ezra 2 16.

Of this Rubric I collated two Lists: (I) Halle Ochlāh Ve-Ochlāh II, § 40, which I have printed, and (II) the printed Massorah Finalis, letter *ר*, § 58. The reference to the catchwords *בני אשר לחזקת קרני* should be Ezra 2 16 and not to the parallel passage Neh. 7 2. *ר"ס"ג* is a clerical error for *ר"ס"א*.

ר"ס"ד = § 285.

ר"ס"ד. — Three forms of this name respectively occur twice. This Rubric, which does not occur in the printed Massorah, is from Halle Ochlāh Ve-Ochlāh II, § 40. The third pair are given as a separate Massorah in § 281.

ר"ס"ה = § 286.

ר"ס"ה *Jechieli*, occurs twice in the Scriptures. In 1 Chron. 23 8, where the first register is recorded, this proper name is *ר"ס"ה* *Yechiel*, whilst in the duplicate register in 1 Chron. 26 21 it is the patronymic form *ר"ס"ה* *Yechieli*. Hence the Massorah safeguards the variation in the parallel passage. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 146 b, on 1 Chron. 26 21.

Here again we see that the changes to which this compound name has been subjected are due to the anxiety on the part of the redactors to obliterate the Divine Names. Originally this name was *ר"ס"ה* *Jehovah liveth*. The ineffable Name *יה* *Jehovah*, however, was deemed too bald. Hence it was obliterated. But the process of obliteration was gradual. In one single instance

only has it escaped the redactors, viz. 1 Chron. 15 24. In all the other passages הָ is changed into the less sacred name בָּ and the compound became הָבָּאֵל which, apart from the *Keri* in 1 Chron. 29 14, occurs thirteen times (comp. Ezra 8 9; 10 2, 21, 26; 1 Chron. 15 18, 20; 16 5; 23 8; 27 32; 29 8; 2 Chron. 21 2; 31 13; 35 8). The protection, however, which was primarily accorded to הָ was in many instances also accorded to בָּ. Hence הָבָּאֵל became הָבָּאֵל in the two instances which constitute this Rubric, though this gave rise to the variation between the two parallel passages. (Comp. my *Introduction to the Hebrew Bible*, p. 369 &c.)

רָפַי = § 287.

רָפַי *I have hoped*, occurs five times and in the same section. That is, in the same Psalm, in contradistinction to the only instance where this *Pie'* occurs in the 119th Psalm and where it is רָפַי the second person singular with the suffix first person singular (Ps. 119 49).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 213 a, on Ps. 119 74, which I have printed; (II) Arund. Orient. 16, fol. 314 b, on Ps. 119 43, and (III) the printed Massorah on Ps. 119 74.

רָפַי = § 288.

רָפַי and they hoped, or caused to hope, occurs twice in the *Scriptures*. As this *Piel* preterite third person plural with *Vav* conjunctive which occurs three times altogether, is in two instances with *Chateph-Pathach* under the *Cheth* and once with *Tzere* and *Dagesh* in the *Lamed* (רָפַי), which is due to its pausal accent *Athnach*, and moreover as the two forms occur within three verses (comp. Job 29 21, 23), the Massorah safeguards the variation in its graphic signs.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 234 b, on Job 29 23, which I have printed; (II) Arund. Orient. 16, fol. 331 a, on the same passage; (III) Add. 15,250, fol. 275 b, on Ezek. 13 6, and (IV) Add. 15,251, fol. 273 b, on the same passage.

The graphic signs רָפַי in the two instances which constitute this Rubric are according to Ben-Asher, and are so given in the MSS. which I have collated. According to Ben-Naphtali, however, they are pointed רָפַי, as will be seen from the notes on the respective passages in my edition of the Bible.

רָפַי = § 289.

רָפַי hope thou, occurs three times, twice plene and once defective. That is, in two instances it is with *Yod* after the *Cheth* (רָפַי Ps. 42 12; 43 5) and once it is without the *Yod* (רָפַי Ps. 42 6). As the plene and defective occur in the same Psalm (42 6, 12), the Massorah safeguards this variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 186 a, on Ps. 42 6.

רָפַי = § 290.

רָפַי *I will hope, or wait*, is three times plene in the *Scriptures*. This *Hiphil* future first person singular occurs altogether five times. In two instances it is not only with paragogic *He*, but varies in its spelling, being once defective according to the *Keri* (רָפַי 2 Sam. 18 14) and once plene (רָפַי Micah 7 7); whereas in the three instances which constitute this Rubric it is both uniformly plene and without the paragogic *He*. Hence the Massorah safeguards its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 269 b, on Lament. 3 21, which I have printed; (II) Arund. Orient. 16, fol. 102 a, on 2 Kings 6 33; (III) the same MS., fol. 351 a, on Lament. 3 21; (IV) Add. 15,251, fol. 204 a, on 2 Kings 6 33; (V) the same MS., fol. 403 a, on Lament. 3 21; (VI) the printed Massorah on the same passage, and (VII) the printed Massorah Finalis, letter ט, § 127.

As רָפַי occurs three times altogether and is plene in all the three instances, Lists II, III, IV and V head this Rubric more correctly רָפַי.

רָפַי = § 291.

רָפַי occurs three times in the *Scriptures* in three different senses. That is, as stated at the end of the Rubric (1) in 2 Sam. 18 14 it denotes to *tarry*; (2) in Jerem. 4 19 to *be in pain*, and (3) in Micah 7 7 to *pray*.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 33 b, on Jerem. 4 19, which I have printed; (II) the same MS., Vol. I, fol. 209 b, on 2 Sam. 18 14; (III) Arund. Orient. 16, fol. 69 a, on 2 Sam. 18 14; (IV) Add. 15,251, fol. 178 b, on the same passage, and (V) the printed Massorah on Micah 7 7.

As this expression is not only used in different senses, but varies in its spelling, some of the Massorahs emphasise one fact and some the other characteristic. Thus whilst List I adverts to its different significations both in the heading and at the end of the Rubric, Lists III and V emphasise its different spelling. Hence List V not only heads this Rubric באריתון (על ג' ו' ו' ו' ו'), but adds at the end קרבא ארולה כרבב חניינא ארולה כרבב חלית ארולה כרבב חניינא.

רָפַי = § 292.

רָפַי he shall be hot, occurs twice, once with *Kametz* and once with *Pathach*. As this *Kal* future third person singular masculine which occurs twice only, varies in its graphic signs, being in one instance with *Pathach* (Deut. 19 6) and in one with *Kametz* which is due to its pausal accent *Soph-Pasuk* (Ecl. 4 11), the Massorah safeguards the variation in its graphic signs.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 264 b, on Ecl. 4 11, which I have printed; (II) Add. 21,160, fol. 303 b, on the same passage, and (III) Orient. 2349, fol. 134 a, on Deut. 19 6. This Rubric forms part of the alphabetical List of words which respectively occur twice only, once with *Pathach* and once with *Kametz*. (Vide *infra*, letter ג, § 600.)

רָפַי = § 293.

רָפַי and the fallow deer, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 112 b, on Deut. 14 5, which I have printed; and (II) Halle Ochlah Ve-Ochlah II, § 334.

רָפַי = § 294.

רָפַי he shall be good or well, is three times defective. Normally the *Kal* future third person singular masculine without and with *Vav* conjunctive, is plene. In this form, viz. רָפַי and רָפַי it occurs twenty times. As it is defective in these three instances only, the Massorah safeguards this exceptional spelling.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 95 b, on 1 Kings 21 7, which I have printed; (II) the printed Massorah on 1 Sam. 24 5, and (III) the same on 2 Kings 25 24.

רָפַי = 295.

רָפַי doing good, well, is twice plene. This infinitive used adverbially is normally written רָפַי without the second *Yod*. In this defective form it occurs nine times. In these two instances, however, it is abnormally plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Vienna Codex No. 35, on Jerem. 7 5, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage, and (III) the printed Massorah also on the same passage. The addition רָפַי at the end of Rubric II explains the import of this Massorah. As the two instances are in Jeremiah, the heading ought more properly to be ג' מ' רָפַי.

רָפַי = § 296.

רָפַי ye have done well, occurs twice. This sexteliterai occurs altogether five times. In three instances it is the imperative plural masculine (Jerem. 7 3; 26 13; Ps. 33 3) and in two the preterite third person plural. The Massorah, therefore, safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Add. 2349, fol. 126 b, on Deut. 5 25.

רצ"ה = § 297.

art thou or doest thou well, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 302 b, on Jonah 4 4. As the two instances in which this Hiphil infinitive with the prefix He interrogative used adverbially are restricted to the same book, the heading ought more properly to be ב. יבשע.

This Rubric is part of the alphabetical List of words beginning with He which respectively occur twice. (Vide supra, letter ה, § 19.)

רצ"ח = § 298.

רצ"ח. — Ten forms of the Hiphil of the verb יצב are defective. Normally the Hiphil has Yod after the Teth with Chirek. As the Yod is abnormally absent in these instances, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated eight Lists, seven in MSS. and one printed: (I) Orient. 2349, fol. 140 a, on Deut. 30 5, which I have printed; (II) Arund. Orient. 16, fol. 53 a, on 1 Sam. 25 31; (III) the same MS., fol. 348 a, on Prov. 30 29; (IV) Add. 15,250, fol. 161 a, on 1 Sam. 25 31; (V) Add. 15,251, fol. 166 a, on the same passage; (VI) Add. 15,451, fol. 126 a, on Deut. 8 16; (VII) Halle Ochlah Ve-Ochlah II, § 15 margin, and (VIII) the printed Massorah, on Ezek. 33 32.

With the exception of List I, all the Lists head this Rubric with יצב and excepting List VIII all record identically the same nine instances. They all coincide in omitting 2 Kings 9 30. It is, however, more than probable that List I is based upon Codices which exhibited here יצב with Chirek instead of the exceptional form יצב with Segol. List VIII rightly adds after the catchwords יצב יצב יצב = Prov. 30 29 (תרייט רבנות) that it is the second in the verse, since this expression occurs here twice; and gives לב שמה יצב Prov. 17 22 instead of לב שמה יצב Prov. 15 13, which, as will be seen from the following Rubric, is in accordance with another Massorah. The heading of List VI, viz. יצב יצב יצב, indicates the design of this Massorah, which is to register the Hiphil forms without the second Yod. Hence no notice is taken of the fact that one of the instances is also without the first Yod (comp. יצב Ezek. 33 32). It is remarkable that in some of the Massoretic Schools the absent Yod was officially supplied. This is attested by the Standard Codex Harley 5710-11. In Jerem. 2 33 the textual reading in this MS. is יצב entirely defective and the Massorah on it is יצב entirely plene.

רצ"ט = § 299.

יצב it shall please, or make merry, is twice defective. This Hiphil future third person singular masculine with Tzere under the Yod and Chirek under the Teth, occurs altogether seven times. It is plene in five instances (Numb. 10 32; Judg. 17 13; 1 Sam. 2 32; Zeph. 1 12; Prov. 17 22) and in two only is it defective. Hence the Massorah safeguards the exceptional orthography. It is to be remarked that even in the one instance where it is with Sheva under the Yod and the one where the Teth is with Tzere (comp. יצב Prov. 24 21; יצב 1 Kings 1 47), this future is plene.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 49 a, on 1 Sam. 20 13, which I have printed; (II) Add. 15,251, fol. 89 a, on Numb. 10 32, and (III) the printed Massorah on Prov. 17 22. These three Lists, however, are based upon different recensions of the text, as will be seen from the following analysis:

List I, which I have printed, gives Prov. 15 13 as the second defective. This reading is supported by seven Lists of the preceding Massorah, since this separate Rubric forms part of the nine or ten defective instances.

List II gives Numb. 10 32 as the first defective and 1 Sam. 20 13 as the second, thus omitting Prov. 15 13 altogether. List III like List I, gives 1 Sam. 20 13 as the first defective, but unlike this List and also unlike List II, gives Prov. 17 22 as the second defective. This is supported by the first edition of the Rabbinic Bible with the Massorah, Venice 1524-25, which not only exhibits יצב defective in the text, but the Massorah on it states that it is one of the two defectives (ב. תמ).

ש = § 300.

וּשְׁמַר and doing good, occurs twice, once defective and once plene. As this Hiphil participle with the prefix Vav which occurs

twice only, is differently spelt, being in the first instance entirely defective (Ezek. 33 32) and in the second without the first Yod (Ps. 119 68), the Massorah safeguards the variation in its orthography. In the only other instance where this participle singular occurs and where it is without the prefix Vav, it is יצב with both Yods (1 Sam. 16 17).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 188 b, on Ezek. 33 32, which I have printed; (II) Add. 15,251, fol. 285 a, on the same passage, and (III) the printed Massorah Finalis, letter ע, § 4.

ש"א = § 301.

יִמְבַּחַר Jolbathah, occurs three times in this form. That is, without and with the prefixes. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 129 a, on Deut. 10 7, which I have printed, and (II) Orient. 2348, fol. 139 a, on the same passage.

ש"ב = § 302.

יִטְוַר, Jetur, occurs twice plene . . . and once it is with the prefix Vav. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 130 a, on 1 Chron. 1 31, which I have printed, and (II) Vienna Codex No. 35, on the same passage. As this proper name, which occurs twice only, is plene in both instances, the heading of List II ב. יטל is more correct.

This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix Vav and once with it. (Vide supra, letter י, § 70.)

ש"ג = § 303.

יִיַּן and wine, begins a verse five times . . . and once it is without the prefix Vav. Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 95 a, on Numb. 15 10, which I have printed; (II) Orient. 4445, fol. 133 b, on Numb. 15 5; (III) the printed Massorah on Numb. 15 10, and (IV) the same on Ezek. 44 21.

ש"ד = § 304.

יִיַּן and wine, occurs thirteen times. This Rubric I have found in the printed Massorah Finalis only, letter י, § 180. As is often the case in the printed Massorah, the Rubric is incorrect. In the first place, though the heading emphatically states that there are thirteen such instances, the Rubric itself records twelve only, since Judg. 13 14 is given twice, once by the catchwords כל אשר יין ושכר אל תשתו as the third and again by the catchwords יין ושכר אל תשתו as the ninth. Both these are two clauses of the same verse. And secondly יין occurs sixteen times and not thirteen and the following four instances are omitted Jerem. 49 33; Hosea 4 11; 1 Chron. 12 41 and 2 Chron. 2 9.

That this corruption is not due to Jacob b. Chayim, the first editor of the Massorah, is evident from the note which he appended to this Rubric. There can hardly be any doubt that originally the Rubric was complete and that the limited space assigned to the Massorah in the MSS. of the Bible, made the Scribe leave off with the twelfth instance. A later Nakdan, however, mistook the List for complete and hence not only repeated one instance twice, but as is not infrequently the case, altered the number in the heading into thirteen to agree with the passages recorded in the List.

ש"ה = § 305.

יִיַּן and wine, occurs seven times. That is, with Kametz under the Vav, in contradistinction to the sixteen instances in which it is with Sheva, recorded in the preceding Rubric.

Of this Rubric, which is one of the most popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 8 b, on Gen. 14 18, which I have printed; (II) the same MS., Vol. II, fol. 269 a, on Lament. 2 12; (III) the same MS., Vol. II, fol. 284 b, on Dan. 10 3; (IV) Arund. Orient. 16, fol. 32 b, on Judg. 19 19; (V) the printed Massorah on Isa. 5 12; (VI) the same on Neh. 5 15, and (VII) the same 2 Chron. 11 11.

It will be seen that three of the seven instances are not only with Kametz under the Vav, but also with Kametz under

the *Yod* which is due to the pausal accent, being in two passages with *Athnach* (Gen. 14 18; Lament. 2 12) and once with *Soph-Pasuk* (2 Chron. 11 11). Lists I, IV, V, VI and VII leave this fact unnoticed. But List II, which is headed *הַיָּוֹד הַזֶּה מְבִינֵנוּ*, emphasises this variation in the graphic signs.

יָוֹד = § 306.

וַיִּין וְשָׂרָה and wine and strong drink, occurs three times. This phrase occurs altogether six times. In three instances it is *יָוֹד* without the prefix *Vav* (Levit. 10 9; Judg. 13 4, 7) and in the three which constitute this Rubric, it is with the prefix. Hence the Massorah indicates the variation. This safeguarding is necessary, since the two forms are used promiscuously in the same section. (Comp. Judg. 13 4, 7, 14.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 181 a, on Deut. 29 5, which I have printed; (II) Add. 15,250, fol. 146 a, on 1 Sam. 1 15; (III) Add. 15,251, fol. 152 a, on the same passage; (IV) Orient. 2349, fol. 139 a, on Deut. 29 5, and (V) the printed Massorah on 1 Sam. 1 15.

יָוֹד = § 307.

וַיִּין and wine of, occurs ten times in this form. That is, the construct form without and with prefixes, in contradistinction to the numerous instances in which this noun is in the absolute. By fixing the number at ten, this Massorah espouses the abnormal reading *יָוֹד* the construct against the normal absolute *יָוֹד* in Cant. 7 10. It is, however, remarkable that the Massorah Parva both in Arund. Orient. 16 and Add. 15,251 remarks against it (*יָוֹד ל*) that it is *unique*. This cannot refer to the construct, which according to the present received text occurs twice (Hosea 14 8; Cant. 7 10), but to the absolute *יָוֹד*, which does not occur again.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Arund. Orient. 16, fol. 337 b, on Prov. 4 17, which I have printed; (II) Add. 15,250, fol. 115 b, on Deut. 32 38; (III) Halle Ochlah Ve-Ochlah II, § 18 margin; (IV) the printed Massorah on Amos 2 8, and (V) the same on Esther 1 7.

It will be seen that though the heading of this List emphatically states that there are ten such instances, the Rubric itself records nine only, omitting *יָוֹד* Dan. 1 8. But as all the other Lists give it, there can hardly be any doubt that its omission is due to the carelessness of the Scribe.

שִׁיב = § 308.

The following words are defective and respectively occur once only. The Hiphil forms of the verb *יָבִיל* with *Cholem* and *Chirek* are normally doubly plene, that is both with *Vav* and *Yod*. In six instances, however, they are not only abnormally defective, but vary with regard to the absence of either the *Vav* or *Yod*. Hence the Massorah here indicates their respective variation. Thus two of the forms are with *Vav*, but without the *Yod* (Gen. 21 25; Job 5 17), two on the contrary are without the *Vav*, but with the *Yod* (Gen. 24 44; Job 22 4); whilst two are both without *Vav* and *Yod*. (Gen. 24 14; Jerem. 2 19.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 14 b, on Gen. 24 44, which I have printed; (II) Arund. Orient. 16, fol. 323 b, on Job 6 25; (III) the same MS., fol. 329 a, on Job 22 4, and (IV) the printed Massorah Finalis, letter *י*, § 184.

Apart from the fact that Lists II and III give the heading of List I at the end of the Rubric and that List IV is the only one which fixes the number of these instances at six in the heading, viz. *שִׁבְעַת הַמַּעֲשִׂים הַבְּלִיגִים*, all the four Lists record the same six expressions in practically the same order. They, however, agree in the orthography of three only of the six words, viz. *יָבִיל* Gen. 21 25; *יָבִיל* Gen. 24 44 and *יָבִיל* Job 5 17, and exhibit the greatest variations with regard to the other three. Thus in Gen. 24 14 Lists I, II and III read *יָבִיל* and List IV reads it *יָבִיל*. In Jerem. 2 19 List I reads *יָבִיל* entirely defective, Lists II and III read it *יָבִיל* with *Vav* plene, whilst List IV has it *יָבִיל* entirely plene. In Job 22 4 List I reads *יָבִיל* with the remark that it is without *Vav*, but with *Yod*, and this is also the reading in List II, but List III reads it *יָבִיל* entirely defective, whilst List IV has it *יָבִיל* entirely plene. The addition at the end of the List in the printed Massorah (List IV), viz. *בְּחִסְדֵּי יְהוָה הַזֶּה* only increases the puzzle. That the differences here disclosed are not the only ones and that the several Schools of textual redactors exhibited other variations, will be seen from the notes on the respective passages in my edition of the Bible.

שִׁיב = § 309.

The Hiphil *יָבִיל* is in three instances without *Yod*. Whilst the preceding Rubric registers the defectives of the Hiphil both with regard to the *Vav* and *Yod* this Rubric is restricted to the Hiphil in which the *Yod* only is absent. Hence it simply records the three instances of the preceding Rubric which exhibit this characteristic. This form of the Rubric I have found in the printed Massorah on Gen. 21 25.

שִׁיב = § 310.

יָבִיל reproving, occurs five times in the Scriptures . . . and once the infinitive is with the prefix *Vav*. Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 227 b, on Job 13 10, which I have printed; (II) Arund. Orient. 16, fol. 326 a, on the same passage; (III) the same MS., fol. 341 b, on Prov. 15 12; (IV) Add. 21,160, fol. 168 a, on Levit. 19 17; (V) the printed Massorah on the same passage; (VI) the same on Job 6 25, and (VII) the same on Job 15 3.

List IV heads this Rubric *יָבִיל*, which emphasises the fact that it is plene in all the five passages. This would imply that the design of the Massorah is to militate against the recensions in which some of the instances are defective.

שִׁיב = § 311.

יָבִיל and he will reprove or plead, occurs twice in the whole Scriptures. This Hiphil future third person singular masculine with the prefix *Vav*, occurs altogether five times. In three instances the *Vav* is with *Pathach*, being conversive (comp. *יָבִיל* Gen. 31 42; Ps. 105 14; 1 Chron. 16 21) and in two it is with *Sheva*, being conjunctive. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 138 b, on 1 Chron. 12 17 which I have printed; (II) Arund. Orient. 16, fol. 246 a, on the same passage; (III) the same MS., fol. 327 a, on Job 16 21, and (IV) the printed Massorah on the same passage.

As one of these two instances begins a verse and the other ends a verse, Lists II, III and IV head this Rubric *יָבִיל* *אֵלֶיךָ*. This Rubric forms part of the Massoretic List of words which respectively occur twice only, once at the beginning and once at the end of the verse. (*Vide infra*, letter *ב*, § 425.)

שִׁיב = § 312.

יָבִיל he can, or was able, is four times plene. Normally this preterite third person singular masculine, or infinitive absolute is defective. In this form it occurs nine times as preterite (Gen. 32 26; 45 1; Exod. 40 35; 2 Sam. 3 11; 1 Kings 5 17; 13 4; 14 4; Isa. 7 1; 1 Chron. 21 30) and once as infinitive (1 Sam. 26 26). As it is plene in these four instances only, the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 108 b, on Numb. 13 30, which I have printed; (II) Orient. 5404, fol. 107 b, on the same passage; (III) Arund. Orient. 16, fol. 37 b, on 1 Sam. 4 15, and (IV) the printed Massorah on Numb. 13 30.

Lists I and II are restricted to the quadriliteral or the three preterites and the infinitive. Hence they are properly headed *יָבִיל*. Lists III and IV include the infinitive with the prefix *He* (*יָבִיל* 2 Chron. 32 13). Hence they are headed *יָבִיל* and List III duly records the three plene preterites and the two infinitives, the one without the prefix given in Lists I and II and the one with the prefix. The printed Massorah (List IV), however, which is manifestly designed to exhibit the same form of the Rubric, is corrupt. It gives *יָבִיל* 1 Kings 5 17 as the third passage, which is defective and is rightly absent in the other Lists, and omits 2 Chron. 7 7 which is plene and is duly given in the three Lists.

שִׁיב = § 313.

יָבִיל I was able, or prevailed, occurs three times and is defective. As the preterite third person is exceptionally plene, which is recorded in the preceding Rubric, the design of this Massorah is to show that the preterite first person is without exception plene.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 161 a, on Judg. 8 8,

which I have printed; (II) the same MS., Vol. II, fol. 185 a, on Ps. 40 13; (III) Arund. Orient. 16, fol. 24 a, on Judg. 8 3; (IV) the same MS., fol. 293 b, on Ps. 40 13; (V) the printed Massorah on Gen. 30 8; (VI) the same on Judg. 8 3, and (VII) the same on Ps. 40 13.

Lists II, III and VII emphasise the fact in their respective headings that it is plene in all the three. But as each of the three instances occurs in one of the three divisions of the Bible, Lists III, V and VII add. א ברה א בבה א or simply the abbreviation אב.

שייך = § 314.

היכול occurs twice, once defective and once plene. As this Kal infinitive absolute with the prefix He which occurs twice only, is differently spelt in each instance, being היכול defective in Numb. 22 38 and היכול plene 2 Chron. 32 13, the Massorah safeguards the variation in its orthography. By fixing the number at two, the Massorah militates against the recension which exhibited היכול the Hophal future third person singular masculine, in Numb. 22 38, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 169 a, on 2 Chron. 32 13, which I have printed; (II) Orient. 2349, fol. 114 b, on Numb. 22 38, and (III) Orient. 5404, fol. 113 b, on the same passage.

שטיץ = 315 a.

ותהביל and thou hast prevailed or been able, occurs twice at the end of a verse. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 22 a, on Gen. 32 29, which I have printed, and (II) Add. 15,251, fol. 30 a, on the same passage.

שטיץ = § 315 b.

ותהביל and thou hast prevailed or been able, occurs three times in the Scriptures. With Kametz under the Caph, this Hophal future third person singular masculine, occurs altogether eight times. In five instances it is without the prefix Var (1 Sam. 26 25; 1 Kings 22 22; Habak. 1 13; Job 42 2; 2 Chron. 18 21) and in three it is with the prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 44 b, on Jerem. 20 7, which I have printed; (II) Add. 21,160, fol. 31 a, on Gen. 32 29; (III) the printed Massorah on the same passage, and (IV) the same on Jerem. 3 5. The latter heads this Rubric ג קמץ. As it occurs three times altogether and is in all the three instances with Kametz, the heading ought properly to be ג קמץ.

שטיץ = § 316.

ותהביל thou shalt be able or prevail, occurs twice. That is, the future second person singular feminine occurs twice only, in contradistinction to the many instances in which the second person masculine occurs. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 139 b, on Isa. 47 12. As the two instances are restricted to two consecutive verses, the heading ought more properly to be ב ובעתי ב.

שייך = § 317.

יובל they shall be able, occurs eleven times in the Scriptures. By fixing the number at eleven, the Massorah militates against the textual reading יובל in Josh. 15 63 and supports the Keri יובל.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following eight only, six in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 209 a, on 2 Sam. 17 17, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 6 10; (III) the same Codex on Hosea 8 5; (IV) Arund. Orient. 16, fol. 143 a, on Isa. 56 10; (V) the same MS., fol. 148 a, on Jerem. 1 19; (VI) Halle Ochlal Ve-Ochlal II, § 33; (VII) the printed Massorah on Josh. 7 12, and (VIII) the same on Jerem. 1 19.

Lists IV and V properly head this Rubric א ב חטט מלי א, since two of the instances, viz. Josh. 7 12 and Ps. 18 39, are אב defective, thus excluding the Eastern recension which also reads אב defective in Lament. 4 14, as will be seen from the notes on

this passage in my edition of the Bible. The printed Massorah (List VIII) which also notices the fact that two of the eleven instances are defective by the addition of אב at the end of the Rubric, gives Jerem. 1 19 as one of the passages. But this is incorrect. The Jeremiah passage which heads the List, is manifestly out of order. The two defective instances ought to begin the List as they are in the MS. List, which I have printed and indeed they are so in Jacob b. Chayim's first List in the printed Massorah, viz. List VII.

שייך = § 318.

יובל is four times defective in this form. That is, four forms with Kametz under the Caph are preceded by Kibbuz (י) instead of Var with Shurek (י). It will be seen that two are Hophal future of יובל (Jerem. 20 11; Hosea 12 b), one is Pual participle of יובל (Exod. 3 2) and one is supposed to be a proper name (Prov. 30 1). As they are alike in being without the Var, though consisting of different forms, the Massorah according to its usual method, groups them together under the same Rubric.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 26 a, on Jerem. 20 11.

שייך = § 319.

יובל they shall be able, occurs twice plene in the Pentateuch. That is, abnormally with paragogic Nun, in contradistinction to the eleven instances in which it is without it and which are recorded in § 317.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 53 b, on Gen. 44 1, which I have printed, and (II) Orient. 5404, fol. 52 b, on the same passages. As the two instances are restricted to the Pentateuch, the heading ought more properly to be ב ובעתי ב.

שייך = § 320.

יובל she bare thee, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Cant. 8 5, which I have printed, and (II) the same MS., on Jerem. 22 26. Neither of the two Lists notices the fact that it is with Pathach in one instance (Jerem. 22 26) and with Kametz in the other (Cant. 8 5), which is due to its pausal accent Soph-Pasuk.

שטיץ = § 321.

ללדה to bear, or to be born, occurs four times. By fixing the number at four, the design of the Massorah is to safeguard the number at four in Eccl. 3 2 against being made conformable to the parallel passage ללדה in Job 39 1, as well as to protect the normal phrase ללדה in Isa. 26 17 against being made conformable to the abnormal phrase or Scribal error ללדה in 1 Sam. 4 19.

Of this Rubric I collated five Lists, two in MSS. and three printed: (I) Arund. Orient. 16, fol. 129 a, on Isa. 26 17, which I have printed; (II) Add. 21,160, fol. 17 b, on Gen. 25 24; (III) the printed Massorah on Gen. 4 2; (IV) the same on Gen. 25 24, and (V) the same on Eccl. 3 2.

It is remarkable that List II, which is from a very carefully written MS. with the Massorah, states in the heading that there are two such instances only (ללדה ב) and gives Gen. 25 24 and Eccl. 3 2 as the two passages.

שייך = § 322.

ותהביל and she bare him a son, occurs twice. Normally ותהביל is followed by אב with the proper name of the child. In this form the phrase occurs about thirteen times (Gen. 25 2; Exod. 6 20, 23, 25; 1 Kings 11 20; 1 Chron. 2 19, 21, 24, 29, 35; 4 6; 2 Chron. 11 19, 20). As it is in these two instances only that ותהביל is followed by אב and not the proper name, the Massorah safeguards the exceptional phrase. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 63 b, on 2 Sam. 11 27. The place for the second instance is left blank in the MS.

שייך = § 323.

ותהביל and she bare and called. For this Rubric see above, letter ה, § 357.

שכ"ד = § 324.

יָלַד he beareth, is twice defective in the Scripture. That is, in contradistinction to the only other instance where this Kal participle active occurs in the textual reading or Kethiv and where it is יָלַד plene.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 51 b, on Jerem. 30 6, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 166 a, also on the same passage, and (IV) the printed Massorah on Prov. 17 21.

שכ"ה = § 325.

יָלְמָה and she bearing, is twice defective. By declaring that it is defective in both instances, this Massorah militates against the School of textual redactors which read this feminine participle יָלְמָה in Jerem. 31 8, as is attested by the Standard Codex Harley 15,251; Add. 21,161 and several of the early editions.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 38 b, on Jerem. 31 8.

שכ"ו = § 326.

יָלְמָה and she bearing, occurs three times in the Scriptures. That is, instead of the normal form יָלְמָה recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 165 b, on Judg. 13 7 which I have printed; (II) Arund. Orient. 16, fol. 28 a, on Judg. 13 5; (III) Add. 15,251, fol. 146 b, on the same passage; (IV) Add. 21,160, fol. 3 a, on Gen. 16 11; (V) Orient. 2349, fol. 36 a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Judg. 13 5.

As all the three instances are defective, Lists II and IV head this Rubric more properly ג. The latter adds at the end of the Rubric א. This is due to the fact that some of the ancients regarded יָלְמָה as preterite and not as participle, which is attested by Rashi on Gen. 16 11 and Heidenheim ב. on this passage.

שכ"ז = § 327.

נִקְרְרוּ they were born, occurs twice and is plene. That is, with Shurek and euphonic Dagesh instead of the normal form נִקְרְרוּ. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex 35, on 1 Chron. 3 5.

שכ"ח = § 328.

יָיָד he shall be born, is three times so written in the Pentateuch. This Niphal future third person singular masculine without the prefix Vav, occurs altogether six times, three times in the Prophets and Hagiographa (Isa. 66 8; Prov. 17 17; Job 11 12) and three times in the Law. As the instances in which it is with the prefix Vav are restricted to the Pentateuch, the design of the Massorah is to distinguish those with the prefix from those without it in this division of the Scriptures in which alone the two forms occur.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 36 b, on Gen. 17 17, which I have printed; (II) Orient. 2348, fol. 46 b, on the same passage, and (III) Orient. 5404, fol. 35 b, on the same passage.

שכ"ט = § 329.

וַיָּלֶד and there was born, occurs three times. That is, with Vav conversive, in contradistinction to the other three instances in which this Niphal future third person singular also occurs in the Pentateuch and is without the prefix Vav, recorded in the preceding Rubric.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 104 a, on Numb. 26 60, which I have printed; (II) Add. 15,251, fol. 33 b, on Gen. 46 20; (III) Orient. 2349, fol. 31 a, on Gen. 4 18; (IV) the printed Massorah on the same passage, and (V) the same on Numb. 26 60. As all the three instances are restricted to the Pentateuch and severally begin a verse, the heading ought more properly to be ג. List V, which is headed ג, is misleading. It

implies that it also occurs elsewhere without beginning the verse. It should be ג.

ש"ל = § 330.

וַיִּוָּלְדוּ and there were born, occurs five times. By fixing the number at five, the design of this Massorah is to militate against the textual reading וַיִּוָּלְדוּ in 2 Sam. 3 2.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 60 a, on 2 Sam. 5 13, which I have printed; (II) the same MS., fol. 66 a, on 2 Sam. 14 27; (III) the same MS., fol. 321 b, on Job 1 2; (IV) Add. 15,251, fol. 17 a, on Gen. 10 1; (V) the same MS., fol. 170 a, on 2 Sam. 3 2; (VI) the printed Massorah on the same passage, and (VII) the same on Job 1 2. As two of the instances have the accent on the penultima (2 Sam. 5 13; Job 1 2), List IV adds at the end ב. The additions at the end of Jacob b. Chayim's two Lists, viz. וַיִּוָּלְדוּ לָהֶם in List VI and וַיִּוָּלְדוּ לָהֶם in List VII, are both wrong, and should be וַיִּוָּלְדוּ לָהֶם Deut. 23 9. That is, as Frensdorff rightly suggests, this future occurs five times with Vav conversive and once without it. (Comp. Massoretisches Wörterbuch, p. 81, note 2). This Rubric forms part of the Lists of words which respectively occur once only in one book, whilst they always occur several times in all the other books. (Vide infra, letter ה, § 449.)

ש"ל"א = § 331.

נִוָּלְדָה is born, is three times with Kametz in the Scriptures. This quadriliteral occurs altogether ten times. In seven instances it is with Pathach, being preterite third person singular masculine (comp. נָחַל Eccl. 4 14; 1 Chron. 2 3, 9; 3 1, 4; 20 6; 26 6) and in three only is it with Kametz, being the Niphal participle singular masculine. Hence the Massorah safeguards the exceptional graphic signs, or the Kametz by which it denotes the participle.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 144 a, on 1 Chron. 22 9, which I have printed; (II) Arund. Orient. 16, fol. 88 a, on 1 Kings 13 2; (III) the same MS., fol. 289 a, on Ps. 22 32; (IV) Add. 15,250, fol. 190 b, on 1 Kings 13 2; (V) Add. 15,251, fol. 360 b, on Ps. 22 32; (VI) Halle Ochlah Ve-Ochlah II, § 195, and (VII) the printed Massorah on 1 Kings 13 2.

ש"ל"ב = § 332.

נִוָּלְדוּם who were born, occurs twice. That is, the plural participle with the prefix He instead of וַיִּוָּלְדוּ (comp. Gen. 36 5). Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 56 a, on Gen. 48 5, which I have printed; (II) Orient. 2348 a, fol. 66 a, on the same passage, and (III) the printed Massorah also on the same passage. The latter heads this Rubric ב. which is misleading, since it implies that apart from these two instances it is defective. It ought to be ב, as it only occurs twice altogether and is plene in both instances.

ש"ל"ג = § 333.

וַיִּוָּלְדָה was born, occurs nine times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 306 a, on Ps. 87 6, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 28 a, on Gen. 41 50. List II is headed וַיִּוָּלְדָה בְּכִי וְרִיב and duly records five only. It omits five which are in List I, viz. Gen. 10 21, 25; Judg. 18 29 (which is plene); Ps. 87 4, 6 and gives one which is absent in List I, viz. Isa. 9 5.

In the received text, however, this Pual preterite third person singular masculine, occurs altogether seventeen times, fifteen times defective (vide infra, § 335) and twice plene (vide infra, § 334). Accordingly List I omits the following seven instances; Gen. 4 26; 35 26; 46 22; 2 Sam. 21 20; Isa. 9 5; Jerem. 20 15; 1 Chron. 1 19 and gives one plene, viz. וַיִּוָּלְדָה Judg. 18 29; whilst List II omits no fewer than ten, viz. Gen. 4 26; 10 21, 25; 35 26; 46 22; 2 Sam. 21 20; Jerem. 20 15; Ps. 87 4 6; 1 Chron. 1 19.

The conflict between the two Lists and the received text is due to the fact that the ancient recensions exhibited variations in many of the passages with regard to the Pual future. Some read it וַיִּוָּלְדָה the singular and some וַיִּוָּלְדוּ the plural. These conflicting Lists, therefore, are based upon different Codices. This is attested by the Samaritan recension of the Hebrew text. Of the seven passages in which this expression occurs in Genesis alone in the received text, the Samaritan Hebrew exhibits variations in no fewer than five instances. In four it reads וַיִּוָּלְדוּ the plural (Gen.

10 26; 35 26; 41 50; 46 27) and in one יִקְרָה, Kal preterite third person singular feminine (Gen. 46 22). In referring to the notes on the several passages in my edition of the Bible it will be seen that the variations are supported by some MSS. and ancient Versions.

שָׁלִיךְ - § 384.

שָׁלִיךְ was born, is three times plene. This Pual preterite third person singular, which occurs altogether seventeen times, is normally without the *Var.* In this form it occurs fifteen times. In two instances, however, it is abnormally with *Var. plene.* Hence the Massorah safeguards this exceptional orthography. It will be seen that in the first of the three instances (Judg. 13 8) it is יִשְׁלִיךְ the Pual participle for יִשְׁלִיךְ. But as it exhibits the same anomalies as the preterite, being both plene and with *Dagesh* after the *Vav*, the Massorah in accordance with its method, includes it in the same Rubric which safeguards this abnormal form.

Of this Rubric I collated three Lists: (I) Arund. Orient. 16, fol. 323 a, on Job 5 7, which I have printed; (II) Orient. 2349, fol. 52 a, on Gen. 41 50, and (III) the printed Massorah on Job 5 7. List II heads this Rubric יִקְרָה בְּלִי כְּשֵׁם בְּשֵׁם בְּשֵׁם and duly records the two plene preterites only, whilst List III, which is headed יִקְרָה בְּלִי כְּשֵׁם בְּשֵׁם בְּשֵׁם, emphasises the fact that the three instances are with *Dagesh* and plene. As the Rubric includes יִשְׁלִיךְ, the headings of Lists I and III ought properly to be יִשְׁלִיךְ בְּלִי כְּשֵׁם בְּשֵׁם בְּשֵׁם. It is remarkable that though two of the instances are with *Kametz* under the *Lamed* (Judg. 13 8; Job 5 7) and one is with *Pathach* (Judg. 18 29), the Massorah does not advert to this variation in the graphic signs.

שָׁלִיחַ - § 385.

שָׁלִיחַ was born, occurs seventeen times. This Rubric, which does not occur in the printed Massorah, is from Add. 15,461, fol. 240 b, on Ps. 87 4. Being based upon the *textus receptus* its design is to safeguard all the instances in which the Pual preterite and the participle occur in the present text. Hence it includes the three abnormal plenes which constitute the preceding Rubric and all the normal forms. But even this expanded List omits Gen. 35 26 which is one of these disputed readings.

שָׁלַיִךְ - § 386.

שָׁלַיִךְ were born, occurs five times. In the only other instance where this Pual preterite third person plural occurs it is יִשְׁלַיִךְ with *Kametz* under the *Lamed* (Ps. 90 2), which is due to its pausal accent. Whilst the orthography of the Pual preterite singular varies, being both defective and plene (vide supra, § 384; § 335), the plural is uniformly defective. It will be seen that though the Massorah in the case of the singular ignores the variation in the graphic signs, yet in the plural it excludes the *Kametz* instance.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 57 b, on Gen. 50 23, which I have printed; (II) Orient. 2348, fol. 57 b, on the same passage, and (III) the printed Massorah also on the same passage. The line יִשְׁלַיִךְ (2 Sam. 3 6) has inadvertently dropped out of the text.

שָׁלַיִךְ - § 387.

שָׁלַיִךְ he begat, is twelve times defective. This Hiphil preterite third person singular masculine, which occurs altogether about 96 times, is normally entirely plene, that is יִשְׁלַיִךְ with both *Var.* and *Yod*. In this form it occurs 84 times. In one instance, however, it is exceptionally יִשְׁלַיִךְ with *Vav*, but without *Yod* (Numb. 26 58); whilst in eleven instances it is יִשְׁלַיִךְ without *Vav*, but with *Yod*. Hence the Massorah safeguards this variation in its orthography. This protection is all the more necessary since the different spellings not only occur in the same book, but are promiscuously used in the same verse. Thus in 1 Chron. 2 36 where it occurs twice, it is יִשְׁלַיִךְ defective in the first part of the verse and יִשְׁלַיִךְ plene in the second part. In 1 Chron. 2 41, where it also occurs twice, the reverse is the case. Here it is יִשְׁלַיִךְ plene in the first instance and יִשְׁלַיִךְ defective in the second. The same is the case in 1 Chron. 5 30.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 104 b, on Numb. 26 58, which I have printed; (II) the same MS., Vol. II, fol. 131 a, on 1 Chron. 2 39; (III) Add. 15,250, fol. 483 a, on the same passage;

(IV) Add. 15,251, fol. 814 b, on the same passage; (V) Add. 21,160, fol. 825 a, on Numb. 26 58; (VI) Halle Oohlah Ve-Oohlah II, § 318 margin, and (VII) the printed Massorah on Numb. 26 58.

These seven Lists exhibit several forms of the Massorah. Thus Lists I and V are simply headed יִשְׁלַיִךְ. The latter, however, adds at the end יִשְׁלַיִךְ בְּלִי כְּשֵׁם בְּשֵׁם בְּשֵׁם (יִשְׁלַיִךְ) that in the first instance it is יִשְׁלַיִךְ without *Yod* (Numb. 26 58) and that in the other eleven instances it is יִשְׁלַיִךְ without *Vav*.

Lists II and III are headed יִשְׁלַיִךְ and record the eleven instances only which are without *Vav* excluding the unique instance in Numb. 26 58 which is with *Vav*, but without *Yod*.

List IV is headed יִשְׁלַיִךְ and records seven only. It omits 1 Chron. 2 39; 4 2, 2; 5 30 as well as Numb. 26 58, which as we have seen, is also omitted in Lists II and III. This List, therefore, must be based upon Codices which exhibited seven instances only with *Vav* defective.

List VI is headed יִשְׁלַיִךְ and records thirteen instances. It makes up this number by including Numb. 26 58, which is contrary to the heading since it is here with *Var.* and by giving both the instances in 1 Chron. 2 41 (יִשְׁלַיִךְ בְּלִי כְּשֵׁם בְּשֵׁם).

List VII. — After stating that the orthography in Numb. 26 58 is unique, this List is headed יִשְׁלַיִךְ. But though it thus emphatically states that there are eleven instances only without *Var.*, it records twelve and makes up this number by giving both instances in 1 Chron. 2 38 as defective. The addition at the end of the Rubric which I have printed, ought properly to be יִשְׁלַיִךְ בְּלִי כְּשֵׁם בְּשֵׁם plene, thus indicating the design of the Rubric.

שָׁלַיִחַ - § 388.

שָׁלַיִחַ is five times defective in this form. This Rubric, which I have found in the printed Massorah only, letter י, § 197, I cannot understand. From two of the examples which constitute the Rubric, viz. יִשְׁלַיִחַ (Jerem. 16 3) and יִשְׁלַיִחַ (Ezek. 47 2) it would seem that the design of the Massorah is to register the forms of the root יִשְׁלַיִחַ which are abnormally without *Yod*. But the other three forms which are Kal preterite with the suffix are normally without *Yod*. Perhaps some Massoretic student who is a better expert will be able to explain its import.

שָׁלַיִחַ - § 389.

שָׁלַיִחַ they begat, occurs twice, once plene and once defective. As this Hiphil preterite third person plural which occurs twice only, is differently spelt, being in one instance with *Yod* after the *Lamed* (Levit. 25 46) and in the other without it (Ezek. 47 22), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 81 a, on Levit. 25 46, which I have printed; (II) Arund. Orient. 16, fol. 198 a, on Ezek. 47 22; (III) Orient. 2349, fol. 57 b, on Levit. 25 46, and (IV) the printed Massorah on the same passage.

שָׁלַיִחַ - § 340 a.

שָׁלַיִחַ and he begat, is invariably plene and is always with the accent except once. The expression יִשְׁלַיִחַ followed by בָּנָיו וּבָנוֹתָו which occurs altogether eighteen times, is not only plene, but is always normally with the accent *Mercha* and בָּנָיו is with *Tipecha* i. e. יִשְׁלַיִחַ בָּנָיו. In this form the phrase occurs seventeen times (Gen. 5 4, 7, 10, 13, 16, 19, 22, 26, 30; II 11, 18, 15, 17, 19, 21, 23, 25), and in one instance only, is it with *Tipecha Mercha*, viz. יִשְׁלַיִחַ בָּנָיו (2 Chron. 24 3). Hence the Massorah safeguards this solitary exception in its accents. This recension of the Massorah is from the printed Massorah on Gen. 5 4, and represents one School of textual redactors.

שָׁלַיִחַ - § 340 b.

שָׁלַיִחַ and he begat sons and daughters, is with these accents throughout the Scriptures except twice where it is יִשְׁלַיִחַ בָּנָיו וּבָנוֹתָו. This recension of the Rubric is from Add. 15,451, fol. 5 a, on Gen. 5 10. It is based upon MSS. which had this accentuation not only in 2 Chron. 24 3, but also in Gen. 5 10.

שָׁלַיִחַ - § 341.

שָׁלַיִחַ was born, occurs three times, twice defective and once plene. As this Hophal infinitive which occurs three times is not only differently spelt, but the difference occurs in two consecu-

tive verses (Ezek. 16 4, 5), the Massorah safeguards the variation in its orthography. By so doing its design is to militate against the recension of the School of textual redactors which reads וְיָקָרָה plene in all the three instances. This is attested by the St. Petersburg Codex of A. D. 916, which exhibits וְיָקָרָה plene in the two consecutive verses.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 26 b, on Gen. 40 20, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 16 4; (III) Arund. Orient. 16, fol. 175 b, on the same passage; (IV) Add. 15,250, fol. 26 a, on Gen. 40 20; (V) Add. 15,251, fol. 274 b, on Ezek. 16 4; (VI) Add. 21,160, fol. 43 b, on Gen. 40 20, and (VII) the printed Massorah on the same passage. It is remarkable that though the headings of the several Lists state that it is twice defective, the Rubric in the ancient Codex (List II) is simply headed וְיָקָרָה without stating that it is defective, which agrees with its readings.

שָׁמַיִם - § 342.

וְיָקָרָה and a child or son, occurs twice. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 3 b, on Gen. 4 23, which I have printed; (II) the same MS., Vol. I, fol. 30 a, on Gen. 44 20; (III) Add. 15,250, fol. 29 a, on the same passage; (IV) Add. 21,160, fol. 52 a, also on the same passage; (V) the printed Massorah on Gen. 4 23, and (VI) the same on Gen. 44 20. As both instances occur in the same book, List II heads this Rubric בְּנֵי חַיִּים. It is remarkable that the Samaritan recension of the Hebrew reads it וְיָקָרָה in Gen. 44 20. Perhaps this is the reason which suggested this Massorah.

שָׁמַיִם - § 343.

וְיָקָרָה and the children, occurs three times in the Scriptures. That is, with the prefix Vav, in contradistinction to the seventeen instances in which it is without this prefix.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 5 a, on Isa. 8 18, which I have printed; (II) the same MS., Vol. II, fol. 276 b, on Dan. 1 17; (III) Arund. Orient. 16, fol. 364 b, on the same passage; (IV) the same MS., fol. 388 a, on Neh. 12 43; (V) Add. 15,251, fol. 219 a, on Isa. 8 18, and (VI) the printed Massorah Finalis, letter י, § 205.

שָׁמַיִם - § 344.

וְיָקָרָה his children or sons, occurs three times in the Scriptures. By fixing the number at three, the design of the Massorah is to militate against the textual reading or Kethiv וְיָקָרָה in Job 38 41 as well as against the reading וְיָקָרָה exhibited in the Samaritan recension of the Hebrew text in Gen. 32 23.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 13 b, on Isa. 29 23, which I have printed; (II) the same MS., Vol. II, fol. 239 b, on Job 38 41; (III) Arund. Orient. 16, fol. 130 b, on Isa. 29 23; (IV) the same MS., fol. 384 b, on Job 38 41; (V) Halle Ochliah Ve-Ochliah Supplement, fol. 180 b; (VI) the printed Massorah on Gen. 32 23, and (VII) the printed Massorah Finalis, letter י, § 203.

As the Job instance is defective, Lists IV and VI head this Rubric וְיָקָרָה בְּנֵי חַיִּים. Moreover as the three instances respectively occur in the three several divisions of the Bible Lists I, II and VI have at the end וְיָקָרָה בְּנֵי חַיִּים.

שָׁמַיִם - § 345.

וְיָקָרָה that is born, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 64 a, on 2 Sam. 12 14, which I have printed, and (II) the printed Massorah on Exod. 1 22. As it is plene in both instances the latter emphasises this fact in the heading, viz. בְּנֵי חַיִּים וְיָקָרָה and thus militates against the reading וְיָקָרָה defective in Exod. 1 22, as is attested by the Samaritan recension of the Hebrew text.

שָׁמַיִם - § 346.

וְיָקָרָה that are born, occurs three times in the Scriptures, twice defective and once plene. The design of the Massorah, therefore, is to safeguard this variation in its orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 200 a, on 2 Sam. 5 14,

which I have printed; (II) the same MS., Vol. II, fol. 41 b, on Jerem. 16 3; (III) Arund. Orient. 16, fol. 3 b, on Josh. 5 5; (IV) the same MS., fol. 60 a, on 2 Sam. 5 14; (V) the same MS., fol. 157 a, on Jerem. 16 3; (VI) Add. 15,251, fol. 247 a, on the same passage, and (VII) the printed Massorah on Josh. 5 5.

שָׁמַיִם - § 347.

וְיָקָרָה the children of, is twice defective. Without and with the prefixes this plural noun construct occurs altogether eight times. It is וְיָקָרָה plene in six instances (Gen. 14 14; 17 23; Numb. 13 22; Josh. 15 14; 2 Sam. 21 16; 1 Chron. 20 4) and defective in two only. Hence the Massorah safeguards the exceptional orthography. As this variation in its spelling not only occurs in the same book, but in the same section (comp. Numb. 13 22, 28; 2 Sam. 21 16, 18), the protection is necessary and is designed to militate against the reading וְיָקָרָה plene in Numb. 13 28, which is exhibited in the Samaritan recension of the Hebrew text.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 108 b, on Numb. 13 28, which I have printed, and (II) Add. 21,160, fol. 209 a, on the same passage.

שָׁמַיִם - § 348.

לָלֶכֶת to go, a sign. Throughout the Scriptures it is always וְיָקָרָה whether it is in the middle of the verse with Athnach or at the end of the verse with Soph-Pasuk, except in one instance.

This Kal infinitive with the prefix Lamed occurs altogether about 84 times. In 83 instances it is וְיָקָרָה with Segol under the Lamed, though it is five times with the pausal accent Athnach (Exod. 8 24; Judg. 19 5, 7; 1 Sam. 15 27; Ezek. 1 20) and in one instance with Soph-Pasuk (Ps. 78 10). In the only other instance, however, where it is also with Soph-Pasuk it is וְיָקָרָה with Kametz under the Lamed. Hence the Massorah safeguards this solitary exception.

And throughout the Scriptures it is וְיָקָרָה with two exceptions. In the six instances, however, where this infinitive occurs without the prefix Lamed the graphic signs are normal. Thus the four which are neither with Athnach nor with Soph-Pasuk are וְיָקָרָה (2 Sam. 19 25; 1 Kings 11 10; Micah 6 8; Ruth 3 10), and the two which have Soph-Pasuk are וְיָקָרָה. Here, therefore the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 15,251, fol. 45 b, on Exod. 8 24, which I have printed; (II) Vienna Codex No. 35, on the same passage, and (III) the printed Massorah also on the same passage. The latter gives the first part only of this Massorah.

שָׁמַיִם - § 349.

לָלֶכֶת בכל־דרכיו to walk in all his ways, occurs four times thus combined. Without and with the prefix Vav this phrase occurs altogether nine times. In five instances וְיָקָרָה is simply followed by וְיָקָרָה in his ways (Deut. 8 8; 19 9; 26 17; 30 16; 1 Kings 2 8) and in four by וְיָקָרָה in all his ways. Hence the design of the Massorah is to safeguard these two forms against their being made conformable to each other especially as they are promiscuously used in the same book.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 129 a, on Deut. 10 12, which I have printed; (II) Orient. 5404, fol. 128 a, on the same passage, and (III) the printed Massorah on 1 Kings 8 58. As one of the instances is with the prefix Vav (Josh. 22 5) the heading ought more properly to be וְיָקָרָה בְּכָל־דְּרָכָיו.

שָׁמַיִם - § 350.

וְיָקָרָה and to walk, occurs four times. This infinitive occurs altogether 88 times. In 84 instances it is without the prefix Vav and in four only is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. By fixing the number at four, the Massorah militates against the reading וְיָקָרָה without the prefix in Deut. 19 9, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 124 a, on Deut. 19 9, which I have printed; (II) the same MS., Vol. I, fol. 152 a, on Josh. 22 5; (III) the same MS., Vol. II, fol. 237 a, on Job 34 8; (IV) Arund. Orient. 16, fol. 15 b, on Josh. 22 5; (V) the same

MS., fol. 882 b, on Job 34 8; (VI) Add. 15,251, fol. 115 a, on Deut. 19 9, and (VII) the printed Massorah on Job 34 8.

שניא - § 851 a.

בְּלִכְתָּן in their going, occurs three times. That is, this infinitive with the prefix *Beth* and the suffix third person plural feminine. With the suffix third person plural this infinitive with the preposition *Beth* occurs altogether nine times. In six instances the plural suffix is *masculine*, viz. בְּלִכְתָּם (Ezek. 1 17, 21, 24; 10 11, 11, 11) and in three only is it the *feminine*. Hence the Massorah safeguards the minority. This Rubric I have found in the printed Massorah Finalis only, letter ה, § 185.

שניא - § 851 b.

בְּלִכְתָּן בְּלִכְתָּם. — A sign to indicate where the suffix is feminine and where masculine. As all the nine infinitives with both the feminine and masculine suffixes are restricted to the same book and moreover as six of the instances not only occur in the same section, but two of the different genders are promiscuously used in the same verse (Ezek. 1 17) the Massorah indicates the passages where it is בְּלִכְתָּן the feminine and where בְּלִכְתָּם. This form of the Rubric I have found in the printed Massorah only, on Ezek. 1 9. But these forms of the Rubric, are based upon the Codices of one School of textual redactors. Other Schools varied in their readings, as is attested by the St. Petersburg Codex of A. D. 916. This ancient Codex has בְּלִכְתָּם the masculine both in Ezek. 1 9 and 12 which the Nakdan altered, remarking against both passages in the margin ב בנת.

שניב - § 852.

לְךָ וְאָמַרְתָּ go and tell, is three times thus combined in the Scriptures. Normally לְךָ is followed by the imperative וְאָמַרְתָּ, viz. לְךָ וְאָמַרְתָּ go tell. In this combination it occurs five times. (Deut. 5 27; 1 Kings 18 8, 11, 14; 2 Kings 8 10). In these three instances, however, it is followed by the preterite with the *Vav* conversive. Hence the Massorah safeguards this exceptional combination.

Of this Rubric, which does not occur in the printed Massorah, I collated five Lists: (I) Harley 5710—11, Vol. I, fol. 200 b, on 2 Sam. 7 5, which I have printed; (II) Arund. Orient. 16, fol. 61 a, on the same passage; (III) the same MS., fol. 121 a, on Isa. 6 9; (IV) Add. 15,250, fol. 68 a, on 2 Sam. 7 5, and (V) Add. 15,251, on the same passage.

שניג - § 853.

לְךָ and go, occurs eleven times in the Scriptures . . . and they are all with *There* except one which is with *Segol*. This form of the imperative singular with the prefix *Vav* occurs altogether sixteen times. In eleven instances the *Vav* is with *Sheva* which in some of the headings is Massoretically called *Raphc* and in five instances it is with *Kametz*. Hence the Massorah in this Rubric and in the following one registers the passages in which this variation in the graphic signs obtains.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 71 b, on Ezek. 3 11, which I have printed; (II) Arund. Orient. 16, fol. 31 b, on Judg. 18 19; (III) the same MS., fol. 45 a, on 1 Sam. 16 1; (IV) Add. 15,251, fol. 22 b, on Gen. 22 2; (V) Halle Ochliah Ve-Ochliah, Supplement, fol. 130 a; (VI) the printed Massorah on 2 Sam. 14 21, and (VII) the printed Massorah Finalis, letter ה, § 183. It is important to remark that in the List which I have printed, *There* is Massoretically called *Kametz*.

שניד - § 854.

לְךָ and go, occurs five times. That is, with *Kametz* under the *Vav* which is due to its pausal accent, in contradistinction to the eleven instances in which it is with *Sheva* recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 241 a, on 2 Kings 4 29, which I have printed; (II) Arund. Orient. 16, fol. 100 a, on the same passage; (III) the same MS., fol. 171 b, on Jerem. 36 14; (IV) Add. 15,251, fol. 18 b, on Gen. 12 19; (V) Orient. 2349, fol. 34 b, on the same passage; (VI) the printed Massorah

also on the same passage, and (VII) the same on 2 Kings 4 29.

שניה - § 855.

לְךָ go, or come, occurs seven times in this Pericope. That is, in Numbers 22 2—25 9. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 200 b, on Numb. 22 6, which I have printed; (II) Add. 15,251, fol. 95 b, on the same passage, and (III) the printed Massorah also on the same passage.

From the following analysis it will be seen that these three Lists exhibit two recensions which are based upon different redactions of the text. Without and with the paragogic *He* and without and with the prefix *Vav* this imperative occurs altogether ten times in this Section.

List I. — According to this List, which fixes the number with paragogic *He* at seven, viz. five לְךָ without the prefix *Vav* (Numb. 22 6; 23 7 a, 18, 27; 24 14) and two וְלָךְ with the prefix (Numb. 22 17; 23 7 b), there are three instances of the imperative without the paragogic *He* in this Section, viz. לְךָ Numb. 22 11, 20, 25. It is to be remarked that the reading וְלָךְ in 23 13 is in accordance with וְלָךְ in 22 6.

Lists II and III. — These two Lists are respectively headed וְלָךְ and וְלָךְ and they severally record six instances only with paragogic *He*. They omit Numb. 23 18, which agrees with the *textus receptus* which exhibits לְךָ without the paragogic *He*. It is, however, remarkable that like List I they also omit Numb. 22 11, which shows beyond doubt that these Lists are based upon a recension which had לְךָ without the paragogic *He* in this passage. That other variations obtained with regard to the reading of this imperative is attested by the Samaritan recension of the Hebrew text, which has לְךָ without the paragogic *He* both in Numb. 23 27 and 24 11. As two of the instances are with the prefix *Vav* (Numb. 22 17; 23 7), the heading ought more properly to be וְלָךְ or וְלָךְ.

שניז - § 856.

לְךָ go, or come, is three times defective in the sense of going. With *Sheva* and *Kametz* this imperative singular masculine is normally לְךָ with paragogic *He*. In this form it occurs about thirty times, twenty-six times without the prefix *Vav* and four times with it. In these three instances, however, it is abnormally without the paragogic *He* though it has the same graphic signs. Hence the Massorah safeguards these rare exceptions, one of which occurs in the Law, one in the Prophets and one in the Hagiographa. By fixing the number at three the design of this Massorah is not only to militate against the School of textual redactors which read לְךָ in Numb. 23 18 as recorded in the preceding Rubric, but to exclude the official לְךָ in Judg. 19 13.

And wherever it is לְךָ to thee, without and with the prefix *Vav* it is likewise so except four times. The reverse is the case when it is the preposition *Lamed* with the suffix second person singular. Though it is with *Sheva* and *Kametz*, it is normally without the paragogic *He* in all the numerous instances in which it occurs. Its presence after these graphic signs is to be found in four instances only. Hence the Massorah here safeguards the reverse phenomenon; that is, the presence of the paragogic *He*.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710—11, Vol. I, fol. 170 a, on Judg. 19 13, which I have printed; (II) the same MS., Vol. I, fol. 210 a, on 2 Sam. 18 22; (III) Arund. Orient. 16, fol. 120 a, on Isa. 3 6; (IV) Halle Ochliah Ve-Ochliah I, § 102; (V) the printed Massorah on Gen. 27 37 (VI) the same on Numb. 23 13; (VII) the same on Judg. 19 13 and (VIII) the same on 2 Chron. 25 17.

שניח - § 857.

לָךְ go thou, occurs three times. This imperative singular feminine occurs altogether fourteen times. In eleven instances it is לָךְ with *Sheva* and in three only is the *Lamed* with *Tzere* which is due to its pausal accents, being in the first instance *Athnach* (Exod. 2 8), the second *Zakeph-Katon* (Judg. 11 38) and in the third *Soph-Pasuk* (2 Sam. 13 15). Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 58 a, on Exod. 2 8, which I have printed; (II) Arund. Orient. 16, fol. 27 b, on Judg. 11 38; (III)

Add. 15,250, fol. 189^b, on the same passage, and (IV) the printed Massorah on Exod. 2 8.

שנייה = 358.

לכו *go ye, occurs three times.* This imperative plural masculine occurs altogether about 68 times. It is לכו with *Sheva* in 65 instances and in three instances only is it with *Tzere* which is due to its pausal accents. Hence the Massorah safeguards the variation in its graphic sign. It is remarkable that the same three accents which the three instances of the imperative singular feminine severally have, as recorded in the preceding Rubric, are exhibited in this imperative plural.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 179^a, on Ezek. 20 19.

שנייה - § 359.

לכו עבדו *go, serve, occurs twice . . . and once it is with the prefix Vav.* This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 79^b, on Exod. 10 8. The heading not only states emphatically that there are two such instances only, but the Rubric itself records two, omitting Exod. 10 24. That variations obtained with regard to this phrase is attested by the Samaritan recension of the Hebrew text, which reads לכו ועבדו in Exod. 5 18 as it is in 10 11.

ש"ם - § 360.

ולכו *and go ye, occurs three times.* That is, with *Kametz* under the *Vav* and *Tzere* under the *Caph* which is due to its pausal accents, being in two instances with *Soph-Pasuk* (Gen. 42 38; 1 Sam. 29 10) and once with *Athnach* (Exod. 12 32), in contradistinction to the eleven instances in which this imperative plural with the prefix *Vav* is לכו.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Arund. Orient. 16, fol. 55^b, on 1 Sam. 29 10, which I have printed; (II) Add. 15,250, fol. 168^b, on the same passage; (III) Add. 15,251, fol. 38^a, on Gen. 42 38; (IV) Add. 21,160, fol. 48^b, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on 1 Sam. 29 10.

ש"ם - § 361.

לכו *go ye, occurs twice, once plene and once defective.* As this imperative plural feminine, which occurs twice only within a few verses, is differently spelt, being in one instance with *He* and in one without it, the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 258^b, on Ruth 1 8, which I have printed, and (II) Arund. Orient. 16, fol. 282^b, on the same passage. This Massorah, however, emanates from one School of textual redactors only. Other Schools had no variations in its spelling, as is attested by the ancient Codex Add. 21,161, which has לכו in both instances, whilst others which exhibit לכו in the text as *Kethiv* have in the margin לכו.

ש"ם - § 362.

לכו *he shall go with thee, occurs twice.* The future לכו is four times followed by the preposition with the suffix second person. In two instances it is the preposition *אך*, viz. לכו אך (Judg. 7 4, 4) and in the two which constitute this Rubric it is *עך*, viz. לכו עך. Hence the Massorah safeguards this variation. This protection is necessary, since the two phrases are promiscuously used in the same verse (Judg. 7 4).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 65^a, on 2 Sam. 13 28.

ש"ם - § 363.

וילך *and he went, occurs seven times.* That is, with *Pathach* under the *Lamed* which is due to its pausal accents, being in three instances *Soph-Pasuk* (Gen. 24 61; Numb. 12 9; Ps. 34 1) and in four *Athnach* (Gen. 25 34; 1 Sam. 21 1; 2 Kings 5 11; Job 7 9), in contradistinction to the numerous instances in which this future third person singular masculine with *Vav* conversive, is וילך with *Segol*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 93^a, on Numb. 12 9,

which I have printed; (II) Arund. Orient. 16, fol. 50^a, on 1 Sam. 21 1; (III) the same MS., fol. 101^a, on 2 Kings 5 11; (IV) Orient. 2349, fol. 42^a, on Gen. 25 34; (V) Halle Ochliah Ve-Ochliah II, § 19 margin; (VI) the same II, § 326, and (VII) the printed Massorah on Gen. 24 61.

ש"ם = § 364.

וילך *and a man went, occurs twice.* That is, in contradistinction to וילך *and the man went* with the prefix *He*, which is recorded in the following Rubric.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 282^b, on Ruth 1 1, which I have printed; (II) Add. 21,160, fol. 65^a, on Exod. 2 1; (III) the same MS., fol. 298^a, on Ruth 1 1, and (IV) the printed Massorah, on Exod. 2 11. This Rubric forms part of the Massorah which records five words which respectively occur twice followed by *אך*. (*Vide supra*, letter *א*, § 420.)

ש"ם = § 365.

וילך *and the man went, occurs twice.* That is, with the prefix *He*, in contradistinction to the two instances without this prefix, recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 19^a, on Judg. 1 28.

ש"ם - § 366.

וילך בקל-הדרך *and he walked in all the way, occurs three times.* In describing the sinful ways which the respective Kings followed, the normal phrase is וילך בדרך *and he walked in the way of &c.* This formula occurs eight times. (1 Kings 15 28, 34; 22 58; 2 Kings 8 18, 27; 16 3; 2 Chron. 20 32; 21 6.) In the case of these three monarchs, however, this longer formula is used. Hence the Massorah safeguards this variation, especially since in the case of one of these sovereigns where his conduct is given in the parallel passage, the shorter formula occurs (comp. 1 Kings 22 48 with 2 Chron. 20 32).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 91^b, on 1 Kings 16 28, which I have printed, and (II) the printed Massorah on the same passage. The second part of this Massorah, which gives the two exceptions where it is not וילך *and which is absent in List II, I cannot understand.* The first instance may mean that in 1 Kings 16 31 it is וילך *instead of וילך בדרך, but the second instance, viz. Ezek. 8 17 is inexplicable.* It will be seen that וילך בקל-הדרך with the prefix *He* (2 Kings 21 21) is excluded from this Rubric.

ש"ם = § 367.

וילך *and he went thither, is twice thus combined in the Scriptures.* That is, in contradistinction to the seven instances in which it is וילך *(Gen. 26 17; Judg. 1 11; 1 Sam. 22 1, 3; 1 Kings 19 19; 2 Kings 2 26; 10 15).* By fixing the number at two the design of the Massorah is to exclude the ancient reading *אך* in 1 Sam. 19 23, which is preserved in the Septuagint (*αυτιδεν*) and which is now accepted as preferable.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 292^b, on Ezra 10 6.

ש"ם = § 368.

וילך *shall I go, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 35^a, on Exod. 2 7, which I have printed; (II) Arund. Orient. 16, fol. 51^a, on 1 Sam. 23 2; (III) the same MS., fol. 96^a, on 1 Kings 22 6; (IV) Add. 15,251, fol. 42^a, on Exod. 2 7; (V) Add. 21,160, fol. 65^a; (VI) Orient. 2349, fol. 58^a, and (VII) the printed Massorah, all on the same passage.

ש"ם = § 369.

וילך *and I will go, occurs twice in the Scriptures . . . and once it is without the prefix Vav.* This future third person singular with paragogic *He*, occurs altogether twenty-one times, with and without the prefix *Vav*. In eighteen instances the *Lamed* is with *Sheva* and in three instances only is it with *Tzere*, which is due to its distinctive accents. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 193b, on 2 Sam. 3 21, which I have printed; (II) Arund. Orient. 16, fol. 59a, on the same passage, and (III) the printed Massorah on Gen. 30 26. This Rubric is part of the alphabetical List of words which respectively occur three times, twice with the prefix Vav and once without it. (Vide supra, letter v, § 71.)

וַיֵּלְכוּ = § 370.

וַיֵּלְכוּ and they went the way, is three times thus combined in the Scriptures. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 108b, on Numb. 33 8, which I have printed; (II) the same MS., fol. 69a, on Jerem. 52 7; (III) Add. 15,250, fol. 166b, on 2 Sam. 4 7; (IV) Add. 21,160, fol. 247a, on Numb. 33 8; (V) the printed Massorah Finalis, letter v, § 110, and (VI) the same letter v, § 176.

שָׁעִיא = 371.

וַיֵּלְכוּ כָּל־הָעָם and all the people went, occurs three times. This phrase occurs altogether four times and is in the singular in one instance, viz. וַיֵּלֶךְ כָּל־הָעָם (2 Sam. 6 19). As the two forms are not only used promiscuously in the same book (comp. 1 Sam. 11 15 with 2 Sam. 6 19), but in the two parallel passages (comp. 2 Sam. 6 19 with 1 Chron. 16 43), the Massorah by fixing the number at three, safeguards them against being made uniform.

Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 156b, on 1 Sam. 11 15, which I have printed, and (II) the printed Massorah Finalis, letter v, § 161. For the erroneous catchwords וַיֵּלֶךְ which the MS. List exhibits the printed Massorah (List II) rightly gives וַיֵּלְכוּ Neh. 8 12.

וַיֵּלְכוּ = § 372.

וַיֵּלְכוּ and they shall go, is twice Raphe in the Scriptures. This future third person plural masculine with Vav conjunctive occurs altogether four times. In two instances the Lamed is with its normal Sheva (2 Kings 6 22; 17 27) and in the two instances which constitute this Rubric, it is with Tere which is due to the pausal accents, being in one instance Soph-Pasuk (1 Sam. 30 22) and in the other Athnach (Job 38 35). Hence the Massorah safeguards the variation in the graphic signs.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 195b, on 1 Sam. 30 22.

שָׁעִיב = § 373.

וַיֵּלְכוּ they shall go, occurs three times in the Scriptures. That is, with paragogic Nun, in contradistinction to the nineteen instances in which this future third person singular occurs with Tere under the Lamed and is without the Nun.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 108a, on Joel 2 7, which I have printed, and (II) the printed Massorah on the same passage.

שָׁעִיד = § 374.

וַיֵּלְכוּ ye shall go, occurs twice in the Scriptures. With Tere under the Lamed this future second person plural masculine occurs altogether twelve times. In ten instances it is simply וַלְכוּ and in two instances only it is with the paragogic Nun. Hence the Massorah safeguards its exceptional orthography. It is important to remark that it only applies to this future with Tere under the Lamed. Hence וַלְכוּ with Sheva in Deut. 6 14 is excluded from this Rubric. In the Samaritan recension of the Hebrew text it is וַלְכוּ with paragogic Nun in both instances in Exod. 3 21, whilst in Deut. 6 24 it is without the Nun.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 59a, on Exod. 3 21, and (II) Add. 21,160, fol. 68a, on the same passage.

שָׁעִיה = § 375.

וַיֵּלְכוּ and I shall cause to walk, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 190a, on Ezek. 36 12. In the received text, which is in accordance with most of the MSS., both instances are plene. In St. Petersburg Codex of A. D. 916, however, it is וַיֵּלְכוּ defective in Isa. 42 16, which is corrected into וַיֵּלְכוּ by a second

hand, whilst Cambridge Add. 465 has וַיֵּלְכוּ defective in the text in Ezek. 36 12.

שָׁעִי = § 376.

וַיֵּלְכוּ take away, is unique and is plene. That is, with Yod after the He. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 42a, on Exod. 2 9, which I have printed, and (II) the printed Massorah on the same passage. The latter heads this Rubric וַיֵּלְכוּ and gives as the second instance וַיֵּלְכוּ I will go (Micah 1 8) which is also with Yod plene from the root וַלְכוּ.

שָׁעִיז = § 377 a.

וַיֵּלְכוּ he shall lead, occurs twice. That is, in contradistinction to the only other instance where this Hiphil future third person singular masculine occurs and where it is the apocopated form וַלְכוּ.

This Rubric, which is designed to safeguard the two forms of this Hiphil future and which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 267a, on Eccl. 10 20. As וַיֵּלְכוּ occurs twice only (Jerem. 39 7; Ezek. 12 13) and as וַלְכוּ does not occur in either of the two passages, it is manifestly a clerical error for וַיֵּלְכוּ Jerem. 32 5.

שָׁעִיז = § 377 b.

וַיֵּלְכוּ he shall lead, occurs twice, once defective, and once plene. Whilst the preceding Rubric distinguishes between the normal and apocopated forms of this Hiphil future, this Rubric safeguards the variation in the orthography of the normal form itself. In Jerem. 32 5 it is וַיֵּלְכוּ without the Yod, whilst in Eccl. 10 20 it is וַיֵּלְכוּ plene.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 167b, on Jerem. 32 5, which I have printed, and (II) the same MS., fol. 355a, on Eccl. 10 20.

שָׁעִיח = § 378.

וַיֵּלְכוּ and he led, occurs four times in the Scriptures. As this Hiphil future third person singular masculine with Vav converse which occurs altogether four times, is differently spelt, being in three instances defective (2 Kings 6 19; 25 20; Jerem. 52 26) and once plene (Exod. 14 21), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 43a, on Exod. 14 21, which I have printed; (II) the same MS., Vol. I, fol. 258b, on 2 Kings 25 20; (III) Arund. Orient. 16, fol. 102b, on 2 Kings 6 19; (IV) the same MS., fol. 118a, on 2 Kings 25 20; (V) Add. 15,251, fol. 268a, on Jerem. 52 26; (VI) the printed Massorah, on Exod. 14 21, and (VII) the same on 2 Kings 25 20.

Lists III, IV, V and VII head this Rubric more correctly קָדַם בְּלִי וַיֵּלְכוּ, whilst List II has also at the end וַיֵּלְכוּ, thus specifying the first instance viz. Exod. 14 21 as plene. With the exception of List VI, which has at the end וַיֵּלְכוּ (Lament. 3 2) the other Lists take no notice of this instance with Pathach under the Lamed. When the Massorah Parva in St. Petersburg Codex of A. D. 916, on Jerem. 52 26 remarks וַיֵּלְכוּ it includes the Lamentation instance.

שָׁעִיט = § 379.

וַיֵּלְכוּ and he led me, occurs three times and is defective. That is, without the characteristic Yod after the Lamed. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 292b, on Ezek. 40 24, which I have printed, and (II) the printed Massorah, on Ezek. 47 6. As all the three instances occur in the same book, the heading ought properly to be וַיֵּלְכוּ.

שָׁעִיפ = § 380.

וַיֵּלְכוּ I will cause to go, or flow, occurs twice. That is, the normal form without being apocopated. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 187a, on Ezek. 32 14.

שָׁעִיא = § 381.

וַיֵּלְכוּ and I led or caused to go, occurs four times. This Hiphil future first person singular occurs altogether six times.

In two instances which constitute the preceding Rubric it is without the prefix *Vav* and has retained its normal form, whilst in the four instances with *Vav* conversive which constitute this Rubric, it is apocopated. Hence the Massorah safeguards this variation.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 181 a, on Deut. 29 4, which I have printed; (II) the same MS., Vol. II, fol. 109 b, on Amos 2 10; (III) Orient. 4445, fol. 112 b, on Levit. 26 13; (IV) St. Petersburg Codex of A. D. 918, on Amos 2 10; (V) Arund. Orient. 16, fol. 17 b, on Josh. 24 3; (VI) the printed Massorah on Levit. 26 13, and (VII) the same on Josh. 24 3.

שׁוֹבֵי - § 382.

שׁוֹבֵי leading, or causing to go, begins a verse three times. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 325 b, on Job 12 17, which I have printed, and (II) the printed Massorah, on the same passage. As this Hiphil participle occurs altogether three times only, and moreover as it begins the verse in each instance, the heading ought more properly to be שׁוֹבֵי בְּ.

שׁוֹבֵי - § 383 a.

שׁוֹבֵי. Followed by שׁוֹבֵי reed, sedge or Red it is always with *Pathach* because it is combined by *Makeph* viz. שׁוֹבֵי Red sea. In all other instances it is שׁוֹבֵי with *Kametz*. This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35, on Exod. 13 18.

שׁוֹבֵי - § 383 b.

שׁוֹבֵי sea, is always with *Kametz* except when it is in combination with שׁוֹבֵי. That is, whether in the absolute or construct this noun is always with *Kametz* under the *Yod* except when it is joined to שׁוֹבֵי. This form of the Massorah gives the same rule which is laid down in the preceding Rubric in different language. It too, does not occur in the printed Massorah and is from Vienna Codex No. 35, on Ps. 8 9.

שׁוֹבֵי - § 384.

שׁוֹבֵי אֶרֶץ one sea, occurs twice. שׁוֹבֵי is four times followed by this cardinal number. In two instances which are recorded in the following Rubric, שׁוֹבֵי is with the prefix *He*, whilst in the two passages which constitute this Rubric, it is without the *He*. Hence the Massorah safeguards this variation. This Rubric I have found in the printed Massorah only, on Jerem. 52 20.

שׁוֹבֵי - § 385.

שׁוֹבֵי הַיָּם the one sea, occurs twice. On comparing the two instances which constitute this Rubric with the two recorded in the preceding Massorah, viz. 1 Kings 7 44 with 2 Chron. 4 15 and 2 Kings 25 16 with Jerem. 52 20, it will be seen that this variation in the same phrase occurs in the parallel passages. Hence the need for safeguarding them.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 118 a, on 2 Kings 25 16. It will be seen that whilst one School of Massorites safeguarded the passages in which this phrase is without the prefix *He* another School registered the instances in which it is with the prefix. In the Rubric which I have printed, the reference Jerem. 52 20 after the second instance, viz. שׁוֹבֵי הַיָּם should be 2 Kings 25 16.

שׁוֹבֵי - § 386.

שׁוֹבֵי and the sea, occurs six times in the Scriptures. That is, in contradistinction to the numerous instances where it is simply שׁוֹבֵי without the prefix *Vav*. This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on 1 Kings 7 25, which I have printed, and (II) on Neh. 9 11.

Though both Lists emphatically state in their respective headings that there are six such instances only, there are seven. The first List omits 1 Kings 7 25 and the second records five only, omitting Josh. 23 4 and 1 Kings 7 25.

שׁוֹבֵי - § 387.

שׁוֹבֵי and the sea, occurs three times in the Scriptures. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 116 b, on Micah 7 12, which I have printed; (II) Arund. Orient. 16, fol. 299 a, on Ps. 65 6, and (III) the printed Massorah, on Job 28 14.

שׁוֹבֵי - § 388.

שׁוֹבֵי like the sea, is four times with *Dageah* in the Scriptures. The design of this Rubric is to safeguard this trilateral with the preposition *Caph* and *Pathach*, against being mistaken for this trilateral with the preposition *Beth* and *Pathach* which occurs twenty-two times, since the two letters are almost identical in many MSS.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 67 b, on Jerem. 50 42, which I have printed; (II) the same MS., Vol. II, fol. 269 a, on Lament. 2 13; (III) Arund. Orient. 16, fol. 161 b, on Jerem. 6 23; (IV) Add. 15,250, fol. 242 b, on the same passage, and (V) the printed Massorah Finalis, letter *v*, § 210.

שׁוֹבֵי - § 389.

שׁוֹבֵי מִיָּם מֵיָּם from sea to sea, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 301 b, on Ps. 72 8, which I have printed; (II) the same MS., fol. 220 a, on Zech. 9 10, and (III) Add. 15,251, fol. 311 a, on the same passage.

It is remarkable that List II emphatically states in the heading that this phrase occurs twice only, (ב) and records two only, omitting Amos 8 12 which according to this Massorah is שׁוֹבֵי מִיָּם.

שׁוֹבֵי - § 390.

שׁוֹבֵי to the sea, occurs seven times in this book. That is, in Joshua. With the local *He*, this noun occurs altogether twenty times in Joshua. In thirteen instances it is שׁוֹבֵי without the prefix *He* (5 1; 12 7; 15 4, 8, 10, 11; 16 3, 3, 8; 18 12, 15; 19 34; 22 7) and in seven only is it with this prefix. Hence the Massorah safeguards the minority. This protection is designed to safeguard the variations in the parallel passages where the two forms are promiscuously used. (Comp. 16 6 with 18 15; 16 8 with verse 3 &c.) as will be seen from the notes on different readings in 16 3, 6 in my edition of the Bible.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 148 a, on Josh. 15 12, which I have printed; (II) Arund. Orient. 16, fol. 12 a, on Josh. 16 6, and (III) the printed Massorah on Josh. 24 6. The latter heads this Rubric שׁוֹבֵי אֶרֶץ and records six only, omitting 15 12. But as this instance is given in both MS. Lists, its omission in the printed Massorah (List III) is manifestly due to the carelessness of the Scribe.

שׁוֹבֵי - § 391.

שׁוֹבֵי and to the sea or westward, occurs three times. With the *Vav* conjunctive this noun with the local *He* occurs altogether six times. In three instances the *Vav* is with the normal *Sheva* (comp. שׁוֹבֵי Ezek. 48 10, 17, 21) and in the three which constitute this Rubric it is with *Kametz* which is due to the pausal accent. Hence the Massorah safeguards the variation in the graphic signs.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 148 b, on Josh. 15 46, which I have printed; (II) the same MS., Vol. II, fol. 126 a, on Zech. 14 4; (III) Arund. Orient. 16, fol. 11 b, on Josh. 15 46; (IV) Add. 15,251, fol. 312 a, on Zech. 14 4; (V) Orient. 2849, fol. 35 a, on Gen. 13 14, and (VI) the printed Massorah on the same passage.

שׁוֹבֵי - § 392.

שׁוֹבֵי in the seas, is five times with *Dageah* in the Scriptures. That is, with *Dageah* in the *Mem*, in contradistinction to the forty-nine instances in which this quinqueliteral is שׁוֹבֵי, being the plural of *ם*.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 90 b, on Ezek. 32 2, which I have printed; (II) the same MS., Vol. II, fol. 217 b, on Ps. 135 6; (III) Arund. Orient. 16, fol. 187 a, on Ezek. 32 2;

(IV) Add. 15,251, fol. 288 b, on the same passage; (V) the printed Massorah on Gen. 1 22; (VI) the same on Levit. 11 9, and (VII) the same on Ezek. 32 2.

שָׁעִיר = § 399.

שָׁעִיר is twice defective in this form. This Rubric I have found in the printed Massorah only, on Gen. 36 24. It would seem that the Massorah regards both these instances as defective plurals of שָׁעִיר and that שָׁעִיר simply refers to the *Tzere* under the *Yod* in the first instance and to the *Kametz* in the second. The Rubric, however, emanates from one School of Massorites only. According to other Schools the reading in Numb. 6 5 exhibits the normal form שָׁעִיר plene, as will be seen from the notes on this passage in my edition of the Bible. It is remarkable that the Samaritan recension of the Hebrew reads שָׁעִיר the *Emim* or *giants*, which is supported by Onkelos and the so-called Targum Jonathan.

שָׁעִיר = § 394.

שָׁעִיר the right, occurs seven times and is plene. That is, preceded by שֵׁנֶי שֵׁנוֹת shoulder. For this Rubric see below, letter ש, § 290.

שָׁעִיר = § 395.

שָׁעִיר *Imla*, occurs twice. This proper name occurs altogether four times. In two instances it ends with *He* (1 Kings 22 8, 9) and in the two which constitute this Rubric it is with *Alpsh*. As the two different spellings occur in the duplicate records, the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 96 b, on 1 Kings 22 8.

שָׁעִיר = § 396.

שָׁעִיר and I will place, or leave, occurs three times. By fixing the number at three, the design of this Massorah is to militate against the reading שָׁעִיר and I will blow, in Ezek. 22 20 which was the original reading and which is demanded by the context, as is shown in my *Introduction to the Hebrew Bible*, p. 294 &c.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Arund. Orient. 16, fol. 190 b, on Ezek. 37 14, which I have printed; (II) the printed Massorah on Ezek. 22 20, and (III) the same on Ezek. 37 14.

שָׁעִיר = § 397.

שָׁעִיר and they placed, occurs four times in the Scriptures. That is, twice without the prefix *Vav* (1 Sam. 6 18; Amos 5 7) and twice with it (Ezek. 44 19; Ps. 17 14).

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Harley 5710—11, Vol. II. fol. 100 a, on Ezek. 44 19, which I have printed; (II) Arund. Orient. 16, fol. 38 b, on 1 Sam. 6 18; (III) the same MS., fol. 206 b, on Amos 5 7; (IV) the printed Massorah on 1 Sam. 6 18, and (V) the same on Ps. 17 14. Lists I, III and V alone give all the four instances. List II records the two only which are without the prefix with a separate heading and List V the two with the prefix *Vav* also with a separate heading.

שָׁעִיר = § 398.

שָׁעִיר and ye shall leave, occurs twice. That is, with *Segol* under the *Tav*, being the second person plural masculine, in contradistinction to this sexteliteral with *Kametz* under the *Tav*, viz. שָׁעִיר (Numb. 17 19) which is the second person singular masculine with the suffix third person plural masculine. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 126 a, on Josh. 4 3.

שָׁעִיר = § 399.

שָׁעִיר and lay, or place thou, occurs twice. The design of this Massorah is to safeguard the apocopated form of this Hiphil imperative against the reading of the full form שָׁעִיר which is still preserved in the Samaritan recension of the Hebrew text in Exod. 16 33. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 51 a, on Exod. 16 33, which I have printed, and (II) Add. 15,451, fol. 167 a, on Judg. 6 20.

תָּ = § 400.

תָּ leave, or let thou, occurs twice. That is, the imperative singular masculine with paragogic *He*. In the only other instance where it occurs without the prefix *Vav*, it is the apocopated form תָּ (Hosea 4 17). The two instances with the prefix *Vav* are recorded in the preceding Rubric.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 76 b, on Exod. 32 10, which I have printed, and (II) Add. 21,160, fol. 119 a, on the same passage.

תָּ = § 401 a.

תָּ and he left, is seven times with *Dagesh*. That is, with *Puthach* under the *Yod*, which is Massoretically called *Dagesh*, in contradistinction to the six instances in which it is תָּ with *Kametz* under the *Yod*. For this Rubric, see below, letter ת, § 136.

תָּ = § 401 b.

תָּ and he put him, occurs twice defective. The only other instance in which this Hiphil future third person singular with the suffix third person singular masculine with *Vav* conversive occurs, it is תָּ plene (Exod. 16 34).

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Orient. 2849, fol. 80 a, on Gen. 2 15, which I have printed, and (II) Arund. Orient. 16, fol. 89 a, on 1 Kings 13 29.

תָּ = § 402.

תָּ. — Seven forms of the Hiphil are defective. That is, are without the characteristic *Yod* after the *Nun*. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 67 b, on 2 Sam. 16 11, which I have printed; (II) Add. 15,250, fol. 174 a, on the same passage; (III) the printed Massorah, on Levit. 24 12, and (IV) the same on 1 Kings 13 29.

Though all the four Lists coincide in stating that there are seven such defective instances, Lists I and II alone give identically the same expressions. Lists III and IV, however, which are also identical, make up this number differently. They omit Josh. 6 23, and give in its stead Levit. 24 12.

With regard to the omission of Josh. 6 23 in Lists III and IV this is supported by the best Standard Codices, which have it תָּ plene. So it is in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, which has a Massorah on it תָּ. Still as Lists I and II, though emanating from different Schools and countries far apart, coincide in stating that it is defective, it is evident that these Lists are based upon a recension of the text which exhibited תָּ defective. Hence the conflicting Massorahs.

Though most of the MSS. which I have collated exhibit תָּ with the characteristic *Yod* after the *Nun* in Levit. 24 12 (so Orient. 4445; Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251), yet Add. 21,160 not only reads תָּ without the *Yod* but has a Massorah on it תָּ, counting it as one of the seven defectives and it thus emphatically supports Lists III and IV. We have here again another instance of conflicting Massorahs which are due to their being based upon different recensions of the text.

תָּ = § 403.

תָּ thou shalt leave, occurs three times . . . and once it is with the prefix *Vav*. It will be seen that in the three instances without the prefix *Vav* it is the future second person singular masculine and that the one with the *Vav* conversive is the third person feminine. The Massorah, which has regard to the identity of the spelling irrespective of the difference in sense, groups them together under one Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 853 b, on Eccl. 7 18, which I have printed; (II) Add. 15,250, fol. 371 a, on Eccl. 10 4, and (III) the printed Massorah on Eccl. 7 18. The latter is headed תָּ which Massoretically denotes *Puthach*, in contradistinction to the two instances in which it is תָּ with *Kametz* under the *Tav* (Gen. 8 4; Numb. 11 26), being *Kal* future third person singular feminine from תָּ. This Rubric is part of the alphabetical List of words which respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter ת, § 73.)

ת"ד = § 404.

ת"ד. — The Hiphil of נָדַד to such, occurs altogether fourteen times. In nine instances it is either without the first or second Yod and in these five instances it is with both Yods. Hence the Massorah safeguards the minority. By fixing the number at five, the Massorah militates against the recension which exhibits נָדַד with one Yod in Lament. 4 3, as will be seen from the notes on this passage in my edition of the Bible

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 24a, on Isa. 49 23, which I have printed; (II) Add. 15,251, fol. 22a, on Gen. 21 7; (III) Add. 21,160, fol. 8a, on the same passage; (IV) the same MS., fol. 317b, on Lament. 4 3, and (V) the printed Massorah, on Gen. 21 7.

ת"ה = § 405.

ת"ה. he founded her. occurs four times in the Scriptures. That is, the Kal preterite singular masculine with the suffix third person singular feminine, in contradistinction to the only other instance where this quadriliteral occurs with this suffix and where it is ת"ה the Piel (1 Kings 16 34).

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 10b, on Isa. 23 13, which I have printed; (II) the same MS., Vol. II, fol. 112b, on Amos 9 6; (III) Arund. Orient. 16, fol. 128a, on Isa. 23 13; (IV) Add. 13,251, fol. 301a, on Amos 9 6; (V) the printed Massorah, on Isa. 23 13, and (VI) the same on Ps. 78 69.

ת"ו = § 406.

ת"ו. thou hast founded them, occurs twice with Kametz. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 214b, on Ps. 119 152, which I have printed; (II) Arund. Orient. 16, fol. 316a, on the same passage, and (III) the printed Massorah also on the same passage.

ת"ז = § 407.

ת"ז. he hath founded, occurs four times. That is, with Chivch under the Yod, being the Piel preterite third person singular masculine, in contradistinction to this trilateral with Shurek under the Yod which is the Pual, and which also occurs four times, recorded in the following Rubric.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 7b, on Isa. 14 32, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 244a, on 1 Chron. 9 22; (IV) Cambridge Add. 465, on Isa. 28 16; (V) Vienna Codex No. 35, on Esther 1 8; (VI) Halle Ochlal Ve-Ochlal II, § 277, and (VII) the printed Massorah Finalis, letter ך, § 222. Lists III and V give the first mnemonic sign and List IV gives the second.

ת"ח = § 408.

ת"ח. it was founded, occurs four times in the Scriptures. That is, with Shurek under the Yod, being the Pual preterite, in contradistinction to ת"ח the Piel recorded in the preceding Rubric. Though one of the instances ת"ח with Kametz under the Samech (Ezra 3 6), which is due to its pausal accent Soph-Pasuk, the Massorah leaves this variation in its graphic signs unnoticed since its design is simply to separate the Pual from the Piel.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS., and one printed: (I) Harley 5710—11, Vol. I, fol. 221b, on 1 Kings 6 37, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Hag. 2 18; (III) Arund. Orient. 16, fol. 217a, on the same passage; (IV) Add. 15,251, fol. 417a, on Ezra 3 6; (V) Vienna Codex No. 35, on the same passage; (VI) Halle Ochlal Ve-Ochlal II, § 276, and (VII) the printed Massorah Finalis, letter ך, § 220. It is remarkable that Lists IV and V give here the first mnemonic sign which Lists III and V of the preceding Rubric give for that Massorah.

ת"ט = § 409.

ת"ט. — The nouns נָסַח counsel, and יְסֻד foundation, as well as the infinitive of נָסַח to found, without and with the prefixes and suffixes, are in six instances without the Vav after the

Samech. This Rubric I have found in the printed Massorah only, on Gen. 49 6.

By fixing the number at six, this Massorah militates against the recension of the text which reads יְסֻד plene in Ezek. 13 14, as is attested by St. Petersburg Codex of A. D. 916. It moreover excludes the reading יְסֻדֵי without the Vav after the Samech in Ezek. 30 4, which is that of another recension and which is exhibited in Arund. Orient. 16; Add. 15,250; Add. 15,251; Orient. 2626—28 and in several of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

ת"י = § 410.

ת"י. occurs twice in the Scriptures and is plene and in two different senses. That is, in the Psalms (137 7) it denotes the foundation, whilst in Chronicles (2 Chron. 23 5), according to the Massorah which embodies the ancient traditional sense, it signifies the departure, as it is called in the parallel passage of the duplicate record in 2 Kings 11 6. This ת"י = ת"י according to tradition, is the eastern gate which was so called because those who were ritually defiled were here bidden to go back or depart and not enter the temple.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 218b, on Ps. 137 7, which I have printed, and (II) the same MS., Vol. II, fol. 162b, on 2 Chron. 23 5.

ת"יא = § 411.

ת"יא. her foundation, occurs twice in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 270a, on Lament. 4 11, which I have printed; (II) Arund. Orient. 16, fol. 185b, on Ezek. 30 4; (III) the same MS., fol. 357b, on Lament. 4 11, and (IV) Add. 15,251, fol. 283a, on Ezek. 30 4.

Though Lists I and IV do not mention any variation in the orthography of the two instances which constitute this Rubric, yet Lists II and III not only state in their respective headings that one is plene and one defective (כִּי אֵין מֵלֵךְ אֵין מֵלֵךְ), but List III declares that the Lamentation instance is defective (חִי מֵלֵךְ). This is in harmony with § 409 where it is given as one of the six defectives. Hence it is יְסֻדֵי in Orient. 2201; Arund. Orient. 16; Add. 15,251; Add. 21,160. According to another recension, however, it is יְסֻדֵי. This is exhibited in Harley 5710—11, Add. 15,250, thus conflicting with the statement in § 409.

The MSS. vary still more in the reading of the Ezekiel instance. It is יְסֻדֵי with both Vavs plene in St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 15,451. יְסֻדֵי without the first Vav, but with the second in Arund. Orient. 16; Add. 15,250; Add. 15,251 and יְסֻדֵי with the first Vav, but without the second, in Harley 5710—11. For the variations in the early editions see the notes on Ezek. 30 4 in my edition of the Bible.

ת"יב = § 412.

ת"יב. and he shall add, occurs six times. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 82b, on Levit. 27 15. As all the six instances are restricted to the Pentateuch, the heading ought more properly to be וְיָבִיא.

ת"יג = § 413.

ת"יג. thou hast increased, occurs three times in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I have collated four Lists: (I) Harley 5710—11, Vol. II, fol. 11b, on Isa. 26 15, which I have printed; (II) the same MS., Vol. II, fol. 154b, on 2 Chron. 9 6; (III) Arund. Orient. 16, fol. 129a, on Isa. 26 15; and (IV) Vienna Codex No. 35, on 2 Chron. 9 6.

ת"יד = § 414.

ת"יד. and he shall be added, occurs three times in the Scriptures. By fixing the number at three, the design of the Massorah is to militate against the reading ת"יד the feminine in Numb. 36 3 in harmony with the parallel passage in the following verse, as it is the Samaritan recension of the Hebrew text.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 247a, on Prov. 11 24, which I have printed; (II) Arund. Orient. 16, fol. 340b, on the same passage; (III) Add. 15,250, fol. 361a, also on the same.

passage; (IV) Add. 21,160, fol. 64 a, on Exod. 1 10; (V) the same MS., fol. 252 a, on Numb. 36 3; (VI) the printed Massorah on Exod. 1 10, and (VII) the same on Prov. 11 24. The addition at the end of the List, which I have printed (List I), viz. ב מטרק פה ירד קמץ ב מטרק פה ירד קמץ is manifestly a clerical error for קמץ פה ירד קמץ two are with Pathach under the Samech and one with Kametz, as the other Lists give it. The Kametz instance (Prov. 11 24) is the participle.

וּמְסַפֵּחַ = § 415.

וּמְסַפֵּחַ and I will add, or have added, occurs four times. Of the four instances in which this Hiphil pretorite with the prefix Vav occurs, the Vav is in two conversive and hence the accent is on the ultima (2 Kings 20 6; Ps. 71 14) and in two the Vav is conjunctive and hence the accent is on the penultima (Eccl. 1 16; 2 9). Hence the Massorah safeguards this variation in the accents, which indicates the difference in sense.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 254 a, on 2 Kings 20 6, which I have printed; (II) the same MS., Vol. II, fol. 194 b, on Ps. 71 14; (III) the same MS., Vol. II, fol. 263 a, on Eccl. 1 16; (IV) Arund. Orient. 16, fol. 114 a, on 2 Kings 20 6; (V) the same MS., fol. 351 a, on Eccl. 1 16; (VI) the printed Massorah on 2 Kings 20 6, and (VII) the same on Ps. 71 14. List III records the two Milal instances only in Ecclesiastes with a separate heading, viz. ב בנתי. List VI, which enumerates the two Ecclesiastes instances first and the Kings' and Psalms' instances second, describes the two latter as Milal (ב בנתי מליל). But this is manifestly due to the erroneous inversion of the catchwords in the Rubric, which is not only attested by the MS. Lists, but by the second List which Jacob b. Chayim himself gives in the printed Massorah (List VII).

וּמְסַפֵּחַ = § 416.

וּמְסַפֵּחַ he shall add, is sixteen times entirely plene. This Hiphil future third person singular masculine occurs altogether thirty-three times. To these are to be added the two instances in which it is the Kal participle (vide infra, § 418), thus making in all thirty-five. It is spelt in three different ways, viz. (1) וּמְסַפֵּחַ entirely plene, that is, both with Vav after the Yod and Yod after the Samech; (2) וּמְסַפֵּחַ with Vav after the Yod, but without Yod after the Samech, and (3) וּמְסַפֵּחַ without Vav after the Yod and with Yod after the Samech. Hence the Massorah safeguards this variation in its orthography. In this Rubric the Massorah registers the sixteen instances in which this Hiphil is entirely plene.

Of this Rubric I collated two Lists: (I) Add. 15,451, fol. 225 a, on 1 Kings 2 23, which I have printed, and (II) the printed Massorah Finalis, letter ך, § 229. The latter which heads this Rubric וּמְסַפֵּחַ ירד מלי is corrupt. For though it duly records fourteen instances, it omits five which are given in List I, viz. 1 Sam. 3 17; 2 Sam. 7 20; Isa. 10 20; 52 9; Lament. 4 22, and makes up the fourteen by giving two which are defective (Prov. 16 23; Ruth 1 17) and one which is וּמְסַפֵּחַ with the prefix Vav (Eccl. 1 18 a). There are, therefore, eleven instances only in this List which are identical with those in List I.

וּמְסַפֵּחַ = § 417.

וּמְסַפֵּחַ he shall add, is fourteen times thus written. That is, without the Vav after the Yod. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 316 b, on Ps. 120 3, which I have printed; (II) the same MS., fol. 342 a, on Prov. 16 21; (III) Add. 15,250, fol. 362 b, on the same passage, and (IV) the printed Massorah on 2 Sam. 3 35.

Though Lists I and II emphatically state in their respective headings that there are fourteen such instances, they record thirteen only, omitting Job 34 37, which is duly given in List IV. The catchwords וּמְסַפֵּחַ ירד מלי, which I have queried and for which I have given no reference are evidently a scribal error and ought to be וּמְסַפֵּחַ ירד מלי 2 Sam. 3 35. It is remarkable that the same mistake occurs in List II. Though List III is also headed וּמְסַפֵּחַ ירד מלי it records ten only. It omits all the three instances in Samuel as well as Job 34 37. The latter as we have seen, is also omitted in Lists I and II. There is, however, another instance of this Hiphil future third person singular masculine which is neither recorded in the List of plenes nor in that of the defectives, viz. Ruth 1 17. In Arund. Orient. 16; Add. 15,250; Add. 15,251 and Add. 21,160 it is וּמְסַפֵּחַ plene, whilst in Orient. 2201 second hand and Harley 5710-11 it is וּמְסַפֵּחַ defective. Is this the reason why it is excluded from both Rubrics?

Throughout the Law it is וּמְסַפֵּחַ except twice. In the Pentateuch where this Hiphil future third person singular masculine occurs ten times it is in eight instances the apocopated form with Tzere under the Samech (Gen. 30 24; Exod. 8 25; Levit. 5 16, 24; 27 81; Numb. 5 7; 22 19; Deut. 1 11) and in two instances only is it the regular form. Hence the Massorah safeguards here the full form.

And throughout the Prophets and Hagiographa it is likewise the full form וּמְסַפֵּחַ or וּמְסַפֵּחַ with Chirek under the Samech except in four instances where it is וּמְסַפֵּחַ the apocopated form with Tzere. In these two divisions of the Bible the reverse is the case. Here where this Hiphil future occurs altogether about thirty-six times the full form is the rule and the apocopated form the exception. The former occurs about thirty-one times and the latter five times only. Here therefore the Massorah safeguards the apocopated form.

This part of the Rubric is given in Lists I, II and III but not in the printed Massorah (List IV). It is also given as a separate Massorah. (Vide supra, § 419.)

וּמְסַפֵּחַ = § 418.

וּמְסַפֵּחַ is five times so written. That is, without Yod after the Samech. Though two of the instances are the Kal participle (Isa. 29 14; 38 5) and three the Hiphil future, yet they are grouped together under one Rubric because the Massorah, according to its usual method, has regard to the identity of the spelling irrespective of the difference in the sense.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 130 b, on Isa. 29 14, which I have printed; (II) the same MS., fol. 135 a, on Isa. 38 5; (III) the same MS., fol. 340 a, on Prov. 10 22; (IV) Add. 15,250, fol. 288 b, on Isa. 38 5; (V) Add. 15,251, fol. 388 b, on Prov. 10 22; (VI) the printed Massorah on Isa. 29 14, and (VII) the printed Massorah Finalis, letter ך, § 239.

All the seven Lists give identically the same five instances and thus include 1 Sam. 14 44, which is given in § 416 as one of the instances which are וּמְסַפֵּחַ entirely plene. Moreover both the Isaiah instances are plene in St. Petersburg Codex of A. D. 916 and it is only against the second instance that a later Nakdan remarked וּמְסַפֵּחַ הוּא בנתי. We have here, therefore, another instance of conflicting Massorahs which are due to different recensions of the text.

וּמְסַפֵּחַ = § 419.

וּמְסַפֵּחַ he shall add, is always so in the Pentateuch except twice &c. This Rubric constitutes the second part of § 417 where it is duly explained. Of this separate form I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 137 a, on Deut. 25 3, which I have printed; (II) Harley 5710-11, Vol. II, fol. 211 a, on Ps. 115 14; (III) Arund. Orient. 16, fol. 313 b, on the same passage; (IV) Orient. 2348, fol. 147 a, on Deut. 25 3; (V) Halle Ochlal Ve-Ochlal II, § 25, and (VI) the printed Massorah Finalis, letter ך, § 239.

וּמְסַפֵּחַ = § 420a.

וּמְסַפֵּחַ he shall add, is twice plene ... once in the Law and once in the Hagiographa and wherever it is a proper name it is likewise so. This apocopated future occurs altogether eleven times. (Vide supra § 417.) According to this Rubric it is וּמְסַפֵּחַ defective in nine instances and plene in two only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at two, and moreover by emphatically declaring that one occurs in the Pentateuch and one in the Hagiographa, this Massorah excludes the instance in the Prophets, viz. Joel 2 2, which is plene in the received text.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 84 b, on Levit. 5 16, which I have printed, and (II) Orient. 2348, fol. 94 b, on the same passage. Both Lists coincide in stating that there are two such instances only and both give identically the same passages. וּמְסַפֵּחַ בנתי at the end is a clerical error for בנתי.

וּמְסַפֵּחַ = § 420b.

וּמְסַפֵּחַ is three times plene denoting to add. That is, as apocopated Hiphil future third person singular masculine apart from the 143 instances in which this quadriliteral is a proper name.

Of this form of the Rubric I collated five Lists: (I) Harley 5710-11, Vol. I, fol. 65 b, on Levit. 5 16, which I have printed;

(II) Arund. Orient. 16, fol. 204 a, on Joel 2 2; (III) the same MS., fol. 251 a, on 1 Chron. 21 3; (IV) Add. 15,251, fol. 67 b, on Levit. 5 16, and (V) Add. 21,160, fol. 142 b, on the same passage. As all these Lists coincide in stating that there are three plene instances and not only give Joel 2 2 as one of the three, but as List II is on this very passage, it is evident that here again the conflicting Massorahs are due to their being based upon different recensions of the text.

תכ"א = § 421.

תכ"א occurs four times in the Scriptures. That is, the plene form of the apocoped future. This Rubric with the mnemonic sign is from Harley 5710—11, Vol. II, fol. 108 a, on Joel 2 2. It is another form of § 419 and serves to show how differently the same materials were formulated by the different Massoretic Schools.

תכ"ב = § 422.

תכ"ב he shall add, is five times defective in the sense of adding. That is, in contradistinction to the instances in which this apocoped future first person singular masculine is תכ"ב with Vav plene recorded in § 420 b and § 421.

Of this Rubric I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 20 a, on Gen. 30 24, which I have printed; (II) Add. 15,451, fol. 22 a, on the same passage; (III) the same MS., fol. 43 a, on Exod. 8 25, and (IV) the same MS., fol. 376 a, on Joel 2 2. This apocoped future occurs altogether twelve times, eleven times without the prefix Vav and once with it. According to the second part of Rubric 417 as well as § 419 it is four times plene including the solitary instance with the prefix Vav. This leaves eight defectives, whereas the Lists before us emphatically state in their respective headings that there are five only and all the four Lists coincide in recording identically the same five instances. They not only omit four instances, viz. Levit. 27 31; Numb. 5 27; Deut. 1 11; Ps. 115 14 but record one, viz. Joel 2 2, which according to those Lists is plene. These conflicting Massorahs must, therefore, be due to their being based upon different recensions of the text.

תכ"ג = § 423.

תכ"ג he shall add, occurs eleven times, three times plene and eight defective. Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 65 a, on Levit. 5 16, which I have printed; (II) Orient. 4445, fol. 89 a, on the same passage, and (III) the printed Massorah on Gen. 30 24.

Whilst § 420 records the plenes of this apocoped future and § 422 the defectives, this Rubric gives the number of times it occurs altogether throughout the Scriptures. List I, which I have printed and which fixes the number at eleven, emphatically declares that three only are plene and eight defective, וְהוֹסֵף יֵשׁ עָלָיו is manifestly a clerical error for וְהוֹסֵף, though it records ten only. As the other two Lists duly record eleven it is evident that the omission of the eleventh instance, viz. 1 Chron. 21 3, which the other Lists give, is due to the carelessness of the Scribe. From its fixing the number of defectives at eight it is evident that this Rubric is based upon the recension of the text which exhibited this number. From the same recension is List III which is headed וְהוֹסֵף יֵשׁ עָלָיו אֲשֶׁר נִמְנָה וְהוֹסֵף יֵשׁ עָלָיו and which gives Levit. 5 16 twice, once by the catchwords וְהוֹסֵף יֵשׁ עָלָיו which ought to be וְהוֹסֵף יֵשׁ עָלָיו וְהוֹסֵף יֵשׁ עָלָיו and once וְהוֹסֵף יֵשׁ עָלָיו.

List II, which exhibits the oldest form of this Massorah, is simply headed וְהוֹסֵף יֵשׁ עָלָיו and though it records identically the same eleven instances as Lists I and III it takes no notice whatever of the fact that some are plene and some defective. Hence it is impossible to say on which recension of the text this Massorah is based.

תכ"ד = § 424.

תכ"ד is defective throughout the Law, except once. As this apocoped future which occurs altogether eight times in the Pentateuch is in seven instances defective (Gen. 30 24; Exod. 8 25; Levit. 5 24; 27 31; Numb. 5 7; 22 19; Deut. 1 11) and once only plene, the Massorah safeguards the orthography of the solitary exception. This Rubric is based upon the same recension as the preceding one. According to the recension exhibited in § 422 there are four plene instances in the Pentateuch, viz. Levit. 5 16; 27 31; Numb. 5 7; Deut. 1 11.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 45 a, on Gen. 30 24, which I have printed, and (II) Orient. 2348, fol. 55 a, on the same passage.

תכ"ה = § 425.

תכ"ה occurs ten times, nine times it is the proper name Joseph with the prefix Vav and once it is the Hiphil future third person masculine with the prefix Vav denoting and he shall add. This Rubric illustrates once more the carelessness of the Scribes. Though the heading emphatically states that there are altogether ten such instances, the List itself records seven only, omitting three, viz. Gen. 41 46; 42 6; 44 4. For a correct form of this Rubric see above § 269.

תכ"ו = § 426.

תכ"ו and he shall add, or increase, occurs three times, twice with the accent on the penultima and once on the ultima. With the accent on the ultima it is תכ"ו with Tzere (2 Sam. 24 3) and on the penultima it is תכ"ו with Segol (Prov. 1 5; 9 9).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 336 a, on Prov. 1 5, which I have printed; (II) the same MS., fol. 74 a, on 2 Sam. 24 3; (III) the same MS., fol. 339 b, on Prov. 9 9; (IV) Add. 15,250, fol. 358 a, on Prov. 1 5, and (V) the printed Massorah on 2 Sam. 24 3. Lists II and III form the second part of Rubrics 269 and 426 under the general heading וְהוֹסֵף יֵשׁ עָלָיו.

תכ"ז = § 427.

תכ"ז and he added, or again, is seven times plene. This Hiphil future third person singular masculine with Vav conversive, occurs altogether twenty-nine times apart from the Keri (1 Sam. 18 28). It is defective in twenty-two instances and plene in seven only. Hence the Massorah safeguards the exceptional orthography. By fixing the number at seven the Massorah militates against the recension of the text, which exhibits תכ"ז plene also in Isa. 8 5 in conformity with 7 10, as is attested by St. Petersburg Codex of A. D. 916.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 101 a, on Numb. 22 26, which I have printed; (II) Orient. 4445, fol. 142 b, on the same passage; (III) Arund. Orient. 16, fol. 27 a, on Judg. 11 14; (IV) the same MS., fol. 51 a, on 1 Sam. 23 4; (V) the same MS., fol. 274 b, on 2 Chron. 28 22; (VI) the printed Massorah on Numb. 22 26, and (VII) the same on 1 Kings 16 33. List II, which exhibits the oldest form of this Rubric, indicates its design by the addition at the end, viz. וְהוֹסֵף יֵשׁ עָלָיו כְּחֵן.

תכ"ח = § 428.

תכ"ח and he added, or again, is twenty-six times defective. This Rubric, which does not occur in the printed Massorah, is from Add. 15,451, fol. 222 a, on 2 Sam. 24 1. We have seen in the preceding Rubric that this Hiphil future third person singular masculine with Vav conversive occurs altogether twenty-nine times. The statement, therefore, in the heading of this Rubric that it is twenty-six times defective leaves three plenes only. This is not only in conflict with all the Lists of the preceding Rubric, but against the Rubric in this very MS. which emphatically states fol. 171 b, on Judg. 11 14 that there are seven plenes and gives identically the same seven instances recorded in the seven Lists of the preceding Massorah. There can, therefore, be no doubt that the design of this Massorah is to record all the twenty-nine instances in which this Hiphil forms occurs, including both the plenes and defectives. This moreover is corroborated by the fact that with one exception it includes all the plenes which constitute the preceding Massorah. As is not infrequently the case an ignorant Nakdan added in the heading the vicious expression וְהוֹסֵף יֵשׁ עָלָיו. It will be seen that this Rubric records twenty-six instances only instead of twenty-nine and that it omits the following three 1 Sam. 9 8; Isa. 8 5 and Dan. 10 18. But the omission of several instances in long Lists is of common occurrence and is due to the exhaustion of the prescribed number of lines for the Massorah. The instructive part, however, connected with the heading is the fact that a later Scribe who found that the List recorded twenty-six instances only, altered the original כְּחֵן into כִּי to agree with the recorded number.

תבש = § 429.

תבש thou shalt, or she shall add, or increase, is three times without the Yod. This Hiphil future, which is both second person singular masculine and third person singular feminine and which occurs altogether thirteen times, is spelt in four different ways: (1) תבש entirely defective, that is, without Vav after the Tav and without the characteristic Yod after the Samech; (2) תבש with Vav, but without the Yod; (3) תבש without the Vav, but with Yod, and (4) תבש entirely plene, that is, both with Vav and Yod. Hence this Rubric safeguards one of the several spellings.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 253 b, on Prov. 23 28, which I have printed; (II) Arund. Orient. 16, fol. 190 a, on Ezek. 36 12; (III) the same MS., fol. 845 a, on Prov. 23 28; (IV) Vienna Codex No. 35, on the same passage, and (V) the printed Massorah, on Ezek. 36 12. Accordingly Job 20 9, which is תבש without Yod in my edition of the Bible, is not one of these three instances and ought to be תבש as it is in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 21,160.

תיל = § 430.

תיל occurs thirteen times. Of this Rubric, which records all the thirteen instances, I have found two Lists only, one in MS. and one printed: (I) the printed Massorah, on Exod. 11 6, which I have printed, and (II) Halle Ochl. Ve-Ochl. II, § 25, margin.

List I from which the fourth line, viz. קר מה תבש = Job 38 11, has inadvertently dropped out of the text, is hopelessly confused. According to Frensdorff's emendation of it (Massoretisches Wörterbuch p. 84, Note 5) תבש is in its wrong place and belongs to the three תבש instances, תבש, which is also in the wrong place should be after תבש and תבש refers to the three instances which follow תבש. This yields one instance in which it is תבש entirely defective (Exod. 11 6); three instances in which it is תבש with Vav plene and Yod defective (Ezek. 36 12; Prov. 19 19; 23 38), seven in which it is תבש with Vav defective and Yod plene (Deut. 28 68; Isa. 24 20; Amos 5 2; Ps. 61 7; Prov. 10 27; Job 20 9; 38 11) and two in which it is תבש entirely plene (Amos 7 13; 1 Chron. 22 14). This emendation, however, is in conflict with the following Massorah, which emphatically states that there are three instances only where it is תבש. Moreover it does not account for Ezek. 36 12 being given twice by two different catchwords.

List II, which is also headed תבש, records twelve only omitting 1 Chron. 22 14. But this omission is manifestly due to the carelessness of the Scribe. It makes no reference whatever to the variations in its orthography.

תליא = § 431.

תליא is three times thus written. That is, with Vav defective and Yod plene. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 190 b, on Deut. 28 68.

It is by the combination of this Rubric with § 429 that we are enabled to arrive at a satisfactory conclusion with regard to the precise passages in which the several variations occur. We have seen that the thirteen instances of this Hiphil future exhibit four forms: (1) תבש Exod. 11 6, which is entirely defective and about which there is a unanimity in the MSS.; (2) תבש with Vav, but without Yod of which there are three instances duly safeguarded in § 429, and (3) תבש without Vav, but with Yod recorded in the Rubric before us. This accounts for seven out of the thirteen instances. As these seven exhaust all the possible variations in the orthography of this Hiphil future, it is evident that the remaining six exhibit the normal form (4) תבש, viz. Amos 5 2; 7 13; Ps. 61 7; Prov. 10 27; Job 20 9; 1 Chron. 22 14. This shows the corruption of Jacob b. Chayim's printed Massorah as exhibited in the preceding Rubric and the untenableness of Frensdorff's emendation.

תליב = § 432.

תליב thou shalt add, increase or gather, occurs three times in the Scriptures. That is, with Tere under the Samech. Though two of these instances are the apocopated future Hiphil of תבש (Gen. 4 12; Deut. 13 1) and one is the Kal future of תבש instead of

תבש (Ps. 104 29), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, according to its method groups them together in the same Rubric.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 206 b, on Ps. 104 29, which I have printed; (II) Arund. Orient. 16, fol. 310 a, on the same passage; (III) Add. 15,250, fol. 338 b, also on the same passage; (IV) Halle Ochl. Ve-Ochl. II, § 25; (V) Add. 15,251, fol. 386 b, on Ps. 104 29; (VI) Orient. 2349, fol. 31 a, on Gen. 4 12; (VII) Paris Ochl. Ve-Ochl. supplements, and (VIII) the printed Massorah, on Gen. 4 12. Lists IV, V and VII alone give the mnemonic sign. The printed Massorah (List VIII) heads this Rubric תבש תליב, calling Tere Milra.

תליג = § 433.

תליג thou shalt add, increase or gather, occurs three times. This Rubric, which is another recension of the preceding one and which does not occur in the printed Massorah, is from Add. 21,160, fol. 81 a, on Exod. 10 28.

On comparing it with the preceding Rubric it will be seen that whilst the former gives Deut. 13 1 as one of the three instances in which the Samech is with Tere this Rubric gives Exod. 10 28. These two conflicting Massorahs must therefore be due to their being based upon different recensions of the text.

תליד = § 434.

תליד thou shalt add, or increase, is three times plene in this form. That is, this apocopated Hiphil future is three times plene with three different graphic signs and with the accent on the penultima. In Exod. 10 28 it is תליד with Tere under the Samech according to the preceding Rubric. In Deut. 3 26 it is תליד with Segol and in Prov. 30 6 it is תליד with Sheva. תליד Job 40 32, which is another plene instance also with a different graphic sign, is omitted because it is with the accent on the ultima. תליד, in the heading denotes here the variations in the graphic signs.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 259 b, on Deut. 3 26, which I have printed; (II) the printed Massorah on Exod. 10 28, and (III) the same on Deut. 3 26.

By declaring that all the three instances are plene, this Massorah not only defends the plene reading תליד in Exod. 10 28 which is still preserved in the Samaritan recension of the Hebrew text, but militates against the School of textual redactors which exhibit תליד defective in Deut. 3 26 and against the Eastern reading תליד in Prov. 30 6, as will be seen from the notes on these passages in my edition of the Bible.

List II is headed תליד תליד תליד תליד. It is thus restricted to the two instances in the Pentateuch and emphasises the fact that they are both with the accent on the penultima and that one is plene and one defective. But though it does not state which of the two instances is defective, it is evident that the first, viz. Exod. 10 28 is the defective. The conflict between this Rubric and the preceding one, as usual, is due to their being based upon two different recensions of the text.

List III is headed תליד תליד תליד תליד and gives Deut. 3 26 and 13 1 as the two plene instances. It not only omits Prov. 30 6, but gives Deut. 13 1, which is defective in the textus receptus and is with Tere, as one of the two instances.

תליה = § 435 a.

תליה and she added, is three times plene. That is, in contradistinction to the other two instances in which this Hiphil future third person singular feminine with Vav conversive occurs where it is defective, recorded in the following Rubric. Here the Massorah, contrary to its usual method, safeguards the majority.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated seven Lists: (I) Harley 5710-11, Vol. I, fol. 187 a, on 1 Sam. 19 8, which I have printed; (II) the same MS., Vol. II, fol. 84 b, on Ezek. 23 14; (III) the same MS., Vol. II, fol. 274 b, on Esther 8 3; (IV) Arund. Orient. 16, fol. 181 b, on Ezek. 23 14; (V) the same MS., fol. 382 a, on Esther 8 3; (VI) Add. 15,250, fol. 282 a, on Ezek. 23 14, and (VII) Add. 21,160, fol. 312 b, on Esther 8 3. None of these Lists notice the fact that all the three instances begin a verse.

תליה - § 485 b.

התוסף and she added, occurs five times at the beginning of the verse, it is three times plene and twice defective. Whilst the preceding Rubric simply safeguards the plene instances, this Rubric emphasises the fact that all the five instances, the three plenes as well as the two defectives, begin a verse.

This Rubric I have found in the printed Massorah only, where it occurs twice: (I) on Gen. 38 5, which I have printed, and (II) on Ezek. 23 14.

תליז - § 436.

תוסיפי thou shalt add, or increase, occurs twice. That is, with the accent on the ultima. In the other two instances in which this Hiphil future second person singular feminine occurs the accent is on the penultima (Isa. 23 12; 51 22). As all the four instances occur in the same book, the Massorah safeguards this variation in its accents. Even in the solitary instance in which the defective form of this Hiphil future occurs outside Isaiah, it is also with the accent on the penultimate (Zeph. 3 11). This makes the ultimates in the minority which is an additional reason why they are here safeguarded.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 139 a, on Isa. 47 1. By the omission of the qualifying expression מליז from the heading, this Rubric is apparently obscure. But the Massorah on this passage in this very MS. remarks against it, ב. בבעי. Still more explicit is the Massorah Parva in Harley 5710-11; Add. 15,250; Add. 15,251 which is מליז and the printed Massorah Parva on Isa. 47 5, viz. ב. בבעי מליז ובעני.

תליז - § 437.

אסף I will add, is three times defective. This Hiphil future first person singular, which occurs altogether nineteen times, is spelt in three different ways: (1) אסף entirely defective, that is, without both Vav and Yod; (2) אסף without Vav, but with Yod, and (3) אסף entirely plene that is, with both Vav and Yod. The third is the normal spelling. In this form it occurs ten times, viz. Josh. 7 12; Judg. 2 21; 10 13; Hosea 1 6; Amos 7 8; 8 2; Jonah 2 5; Prov. 23 85; Job 40 5; 2 Chron. 10 11. The entirely defectives which constitute this Rubric are three only. Hence the Massorah safeguards this exceptional orthography and thus militates against the recension of the text in which all the three instances are אסף with Vav, but without Yod, as is attested by the Samaritan recension of the Hebrew text.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 41 a, on Exod. 10 29, which I have printed; (II) Add. 21,160, fol. 81 a, on the same passage; (III) the printed Massorah on Gen. 8 21, and (IV) the same on Exod. 10 29. As all the three instances are restricted to the Pentateuch, the heading ought more properly to be י. י. י. ויבאר.

תליק - § 438 a.

אוסף I will add, is seven times defective in all the Scriptures. That is, partially defective, being without the Vav, but with the Yod. Of this Rubric, which does not occur in the printed Massorah, I collated seven Lists: (I) Harley 5710-11, Vol. II, fol. 155 b, on 2 Chron. 10 11, which I have printed; (II) Arund. Orient. 16, fol. 87 b, on 1 Kings 12 11; (III) the same MS., fol. 114 b, on 2 Kings 21 8; (IV) the same MS., fol. 263 b, on 2 Chron. 10 11; (V) Add. 15,251, fol. 213 a, on the same passage; (VI) the same MS., fol. 333 a, on 2 Chron. 10 11, and (VII) Add. 21,160, fol. 81 a, on Exod. 10 29.

The List which I have printed (List I), which is headed י and which records seven such instances includes יוסף the one with the prefix He (Judg. 20 28). The other Lists are headed י and are restricted to the six instances without this prefix. They all omit the parallel passage, 2 Chron. 10 11, which I have given with 1 Kings 12 11 to רעבים. In my edition of the Bible, however, I have אסף without Vav in 2 Chron. 10 11 in accordance with the following Standard Codices: Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 though it is not included as one of the defective instances in this Massorah.

תליח - § 438 b.

אסיה is six times so written. That is, without Vav after the Aleph. This recension of the Rubric is from Orient. 1471, fol. 191 b, on 1 Kings 12 11. It registers both kinds of defectives, the one

registered in § 437 and the six defectives recorded in the preceding recension. It emphatically excludes 2 Chron. 10 11. By the addition יוסף it indicates the design of this Massorah.

It is remarkable that the ancient Codex Orient. 4445, fol. 52 a, on Exod. 10 29 heads this Massorah יוסף and records the complete List of the nineteen instances in which this Hiphil future first person singular occurs without the slightest reference to the fact that any of them are differently spelt.

תליט - § 439.

האוסף shall I add, or again, occurs twice . . . plene in the first instance and defective in the second. Though with the prefix He this Hiphil future first person singular occurs altogether twice only, yet it varies in its spelling within a few verses, being in the first instance entirely plene, that is, both with Vav and Yod and immediately after without the Yod. Hence the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in this separate form in the printed Massorah, is from Arund. Orient. 16, fol. 33 b, on Judg. 20 23.

תליט - § 440.

אסף I will add, or again, occurs three times in the Scriptures. This Hiphil future first person singular occurs altogether twenty-two times. In nineteen instances it is with the normal Chirek under the Samech (vide supra § 437) and in three only is it with Tere being the apocopated form אסף. Hence the Massorah safeguards this exceptional form.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following eight only, four in MSS. and four printed: (I) Harley 5710-11, Vol. II, fol. 73 a, on Ezek. 5 16, which I have printed; (II) Add. 15,251, fol. 114 b, on Deut. 18 16; (III) Halle Ochlah Ve-Ochlah II, § 25; (IV) the same MS. II, § 291; (V) the printed Massorah on Deut. 18 16; (VI) the same on Ezek. 5 16; (VII) the same on Hosea 9 15, and (VIII) the printed Massorah Finalis, letter י, § 238. The mnemonic sign is given with Lists V in the Massorah Parva; VI and VII and without the List in Harley 5710-11, Vol. II, fol. 106 a, on Hosea 9 15, and the Massorah Finalis, letter י, § 661.

The MS. Lists do not state that there is any variation in the orthography of this form of the Hiphil. It is the printed Lists (V, VI, VII, VIII), which emphatically declare in their respective headings that two are defective, viz. Deut. 18 16; Ezek. 5 16 and that the third, viz. Hosea 9 15 is plene. This, however, represents the recension of one School of textual redactors only, as is attested by the Samaritan recension of the Hebrew text, which reads אסף in Deut. 18 16; by St. Petersburg Codex of A. D. 916, which has אסף in Ezek. 15 16 and אסף in Hosea 9 15 first hand, with the Massorah against it by a later Nakdan and by the Standard Codex Harley 5710-11, which reads אסף in Ezek. 5 16. Lists VI, VII and VIII indicate the Tere under the Samech in their respective headings by the expression מליז (ב. ב. ב. ב.), as in § 432.

תליטא - § 441 a.

יוסף they shall add, or increase, is four times so written. This Hiphil future third person plural masculine, which occurs altogether ten times, is spelt in five different ways: (1) יוסף entirely defective, that is, both without Vav and without the characteristic Yod; (2) יוסף with Vav but without Yod; (3) יוסף with Vav and without Yod but with paragoric Nun; (4) יוסף without Vav but with Yod, and (5) יוסף entirely plene, that is both with Vav and Yod. Though the spelling יוסף, which is here indicated by No. 2, occurs four times and thus constitutes the majority, yet the Massorah, contrary to its usual method, safeguards the rule in this Rubric.

Of this Rubric, which simply records the instances without the characteristic Yod and which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 107 a, on Hosea 13 2, which I have printed, and (II) Arund. Orient. 16, fol. 357 b, on Lament. 4 15.

Like many other Massorahs, however, this Rubric is based upon the recension of one School of textual redactors only. This is attested by the Samaritan recension of the Hebrew text, which reads יוסף entirely plene in Deut. 13 12 and by Orient. 2201; Harley 5710-11; Add. 15,250; Add. 21,160, which are some of the best Standard Codices and which read יוסף entirely plene in Lament. 4 15.

תמ"ב § 441 b.

יִשְׁפַּע is four times thus written. That is, with Vav plene and Yod defective. This Massorah is an expansion of the preceding one. It safeguards four of the five variations in this Hiphil future third person singular masculine. The one variety not indicated is the solitary instance with paragodic Nun (יִשְׁפַּע 1 Kings 19 2) marked by me as No. 3 in the preceding Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 131 a, on Deut. 13 12, which I have printed; (II) Orient. 2348, fol. 141 a, on the same passage, and (III) the printed Massorah on 1 Kings 20 10. Lists I and II coincide in giving the same instances in identically the same order. They are based upon the same recension of the text as § 441 a. The printed Massorah, however, (List III) is different. Though it registers the same four instances for יִשְׁפַּע without Yod, it gives two for יִשְׁפַּע without Vav, but with Yod (2 Sam. 7 10; Jerem. 31 12) instead of one (2 Sam. 7 10) and two only for יִשְׁפַּע entirely plene (1 Chron. 17 9; Prov. 3 2). It will thus be seen that the Jeremiah instance which the other two Lists give as one of the three plenes, is in this List given as one of two without Vav.

בני עולה דשמואל לראובן ענה וישמו כתיב חסר וי"ו ולא יסמו בני עולה דרבי יוחנן. אך יסמו דשמות חיים ויסמו כתיב כל דמל וישאר יסמו כתיב.

תמ"ג = § 441 c.

יִשְׁפַּע is four times thus written. That is, with Vav, but without Yod. This Rubric, which is from Arund. Orient. 16, fol. 208 a, on Hosea 13 2, exhibits the same recension as Lists I and II in § 441 b. It is of importance to the study of the Massorah inasmuch as it demonstrates that the different Massoretic Schools elaborated the same materials differently. Like those two Lists, it does not include the solitary instance with the paragodic Nun (1 Kings 19 2), but unlike the two Lists it adds at the end (ישא יסמו), that in all the Scriptures apart from the passages recorded it is doubly defective. The addition, however, which is also given at the end of List III in § 441 b, is misleading since it implies that this form occurs several times, whereas it is unique and is rightly given as such in the preceding form of this Rubric. יִשְׁפַּע after the catchwords לראובן ענה should be יִשְׁפַּע, indicating the only instance in which it is without Vav, but with Yod.

תמ"ד = § 442.

יִשְׁפַּע is three times plene. That is, entirely plene, being with both Vav and Yod. Of this Rubric I collated two Lists: (I) Add. 15,250, fol. 256 a, on Jerem. 31 12, which I have printed, and (II) the printed Massorah on Prov. 3 2.

On comparing this separate List with the latter part of § 441 b and § 441 c, where it forms a constituent part of those Rubrics and where the three plenes are also recorded, it will be seen that there Prov. 3 2 is given as one of the three plenes, whereas here 2 Sam. 7 10 is given in its stead. These conflicting Massorahs again show that they are based upon different recensions of the text.

The printed Massorah (List II) is remarkable. Though it emphatically states in the heading that it is plene in two instances only, in accordance with the recension of § 441 b as printed by Jacob b. Chayim himself, it records three. Jacob b. Chayim adds here Jerem. 31 12, which in that recension is expressly given as one of two instances where it is יִשְׁפַּע with Vav defective. He says that the recension which he printed on 1 Kings 20 10 appears to him incorrect, because all the MSS. which he had seen state יִשְׁפַּע is three times plene and that they include Jerem. 31 12 as one of the three. He, however, leaves the heading of the Rubric and the contents to contradict each other.

ויסמו ב' מל' ויסמו ולא יסמו בני עולה דר"ת. ולא יסמו לראובן. כי אך יסמו. ועין במלכים א' ט"ז ב' כי יש נראה טעות כי בכל הספרים כתיב יסמו ב' מל' דמל' ויש נסמו כי ונסמו ולא יסמו לראובן ענה אותם התפרים וי"ו ע"ש.

תמ"ה = § 443.

יִשְׁפַּע and they added, is in two instances so written. That is, with Vav plene and without the characteristic Yod. This Hiphil future third person singular masculine with Vav conversive, occurs altogether eleven times. The full List of these passages is duly given in the printed Massorah on Gen. 37 5. These eleven instances, however, exhibit no fewer than four variations in the orthography of this expression, viz. (1) יִשְׁפַּע entirely defective

that is, without Vav after the Yod and without the characteristic Yod after the Samech; (2) יִשְׁפַּע without Vav but with Yod; (3) יִשְׁפַּע with Vav but without Yod, and (4) יִשְׁפַּע entirely plene, that is both with Vav and Yod. Hence the Massorah safeguards this variation in its spelling. The Rubric before us states that יִשְׁפַּע with Vav but without Yod, which I have marked as variety No. 3, occurs twice.

In this separate form this Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 24 b, on Gen. 37 5.

תמ"ו = § 444 a.

יִשְׁפַּע is four times so written. That is, without Vav but with the characteristic Yod, which is marked by me as variety No. 2.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 139 b, on 1 Chron. 14 13, which I have printed; (II) Arund. Orient. 16, fol. 26 b, on Judg. 10 6; (III) Add. 15,250, fol. 188 b, on the same passage; (IV) Add. 21,160, fol. 87 b, on Gen. 37 5, and (V) the printed Massorah Finalis, letter י, § 280.

List I. — It will be seen that this List gives the orthography of three varieties, viz. יִשְׁפַּע without Vav but with Yod which occurs four times; יִשְׁפַּע with Vav but without Yod, which occurs twice and which constitutes the preceding separate Massorah, and יִשְׁפַּע the solitary instance which is entirely plene. As for the remaining four instances, it summarily declares that they are יִשְׁפַּע, that is, entirely defective. They are Judg. 3 12; 4 1; 20 22; 2 Sam. 8 34. In the last line יִשְׁפַּע should be יִשְׁפַּע without Yod.

List II. — This List emphatically declares in the heading that יִשְׁפַּע without Vav but with Yod, occurs three times only, and records three, omitting 2 Sam. 5 22. As it gives the same two for יִשְׁפַּע (Gen. 37 5, 8) and the same one for יִשְׁפַּע (Ps. 78 17), thus accounting for six of the eleven instances, and declares (ישא יסמו) that the others are יִשְׁפַּע, it follows that according to this recension of the Massorah there are five entirely defective instances and not four, as stated in List I and that 2 Sam. 5 22 is one of the five.

List III. — Though this List gives the first part only of Lists I and II, safeguarding the instances alone in which it is יִשְׁפַּע without Vav but with Yod, it is important, since like List II it not only declares in the heading that there are three such instances, but the List itself records three. Like List II it omits 2 Sam. 5 22.

List IV. — This List exhibits another recension of this Massorah. It is headed יִשְׁפַּע ב' מל' that is, with Vav plene and without Yod. Besides giving Gen. 37 5, 8 which are recorded in Lists I and II as the only instances thus written, it gives as a third instance 2 Sam. 5 22. The three for יִשְׁפַּע without Vav but with Yod, are the same as those in Lists II and III, but for יִשְׁפַּע entirely plene, which Lists I and II describe as unique, this List gives two examples, viz. Ps. 78 17 which the other Lists record and Prov. 9 11. The latter is יִשְׁפַּע with Vav conjunctive in the received text and not Vav conversive. It will thus be seen that apart from Prov. 9 11, which is outside the scope of this Massorah, this List accounts for seven instances which are partially or entirely plene, and describes the rest (ישא יסמו) as entirely defective, the four being Judg. 3 12; 4 1; 20 22; 2 Sam. 3 34. With respect, therefore, to the entirely defectives this List agrees with List I and not with List II according to which the defectives are five.

List V. — With the exception of giving the same two entirely plenes as List IV, the printed Massorah (List V) coincides with List II. It records the same two for יִשְׁפַּע and the same three only for יִשְׁפַּע as List II. Like the latter it accounts for six only which are partially or entirely defective and leaves the same five for the entirely defectives. יִשְׁפַּע after ישא יסמו in the last line should be יִשְׁפַּע entirely defective.

תמ"ז = § 444 b.

יִשְׁפַּע — A sign to indicate the variations in the orthography of this expression. This Rubric, which is from Arund. Orient. 16, fol. 60 a, on 2 Sam. 5 22, affords another example of the different ways in which the respective Massoretic Schools elaborated the same materials. By indicating the specific variation against the several passages, this form of the Rubric is more explicit. With the exception of the omission of Gen. 37 8, which is manifestly due to the carelessness of the Scribe, it accounts for six partially or entirely plenes only, and leaves five for the

entirely defectives, thus coinciding with Lists II and V of § 444a. after ... in the last line should be entirely defective.

חמ"ד = § 444c.

A sign indicating the variations in the spelling of this expression. Of this form of the Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 247b, on 1 Chron. 14 13, which I have printed, and (II) the printed Massorah on Gen. 37 5.

On comparing this form of the Rubric with the preceding one, the following differences are disclosed: (1) the expressions ... Gen. 37 8, which are carelessly omitted in the former are here duly given; (2) the former gives every variant against each passage separately, whilst here the variations are given after each group as in § 444a, and (3) like Lists I V and V this Rubric gives two entirely plenes, viz. ... Ps. 78 17 and ... Prov. 9 11. As the Proverbs instance is with Vav conjunctive it is outside the scope of this Massorah, which records the variations in the eleven instances with Vav conversive. It will be seen that apart from the Proverbs instance, this Rubric accounts for six partially or entirely plenes and leaves five for the entirely defectives, thus agreeing with Lists II and V of § 444a and with § 444b, against § 444a.

חמ"ה = § 445a.

ye shall add, is twice entirely defective. That is, both without Vav after the Tav and the characteristic Yod after the Samech. This Hiphil future second person plural masculine, which occurs altogether eight times, is spelt in four different ways: (1) entirely defective, that is both without Vav and without Yod; (2) entirely plene, that is both with Vav and with Yod; (3) without the Vav and without the Yod but with paragogic Nun, and (4) with Aleph after the Tav, without Yod but with paragogic Nun. In this Rubric the Massorah safeguards the two entirely defectives. By fixing the number at two, the Massorah militates against the recension which reads ... in Exod. 14 13 and ... in Deut. 4 2, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in this separate form in the printed Massorah, is from Add. 21,160, fol. 260a, on Deut. 4 2.

חמ"ו = § 445b.

ye shall add, occurs twice defective and twice plene. Without the paragogic Nun this Hiphil future second person plural masculine occurs altogether four times. As the two instances in the Pentateuch are differently spelt from the two in Isaiah, the former being entirely defective and the latter entirely plene, the Massorah safeguards this variation in its orthography. This Rubric I have found in the printed Massorah only where it is given twice (I) on Exod. 14 13, and (II) the Massorah Finalis, letter v, § 248.

חמ"ז = § 445c.

occurs four times. That is, this Hiphil future second person plural masculine with paragogic Nun. Whilst the preceding Rubric protects two of the four varieties in the orthography of this Hiphil future, this Rubric safeguards the other two. It declares that the four instances with the paragogic Nun exhibit two varieties, three with this Nun are entirely defective, that is both without Vav and without Yod (Gen. 44 28; Exod. 9 28; Deut. 17 16) and one is with Aleph plene (Exod. 5 7). By fixing the number at four this Massorah not only militates against the recension which exhibits a fifth instance with paragogic Nun (Exod. 14 13), but against reading Exod. 5 7 without the Aleph, thus obliterating the fourth variety altogether, as well as against reading all the instances entirely plene. This is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 60a, on Exod. 5 7. As I omitted it from the text of the Massorah I subjoin this Rubric in the note.

לחת תבן בת"י מלי אלה.

חמ"ח = § 446.

he appointed, or betrothed her, occurs three times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 48a, on Exod. 21 8, which I have

printed; (II) the same MS., Vol. II, fol. 64a, on Jerem. 47 7; (III) Arund. Orient. 16, fol. 212a, on Micah 6 9; (IV) Add. 15,251, fol. 304a, on the same passage; (V) Add. 21,160, fol. 98b, on Exod. 21 8; (VI) the printed Massorah on the same passage, and (VII) the same on Jerem. 47 7.

חמ"ט = § 447.

and I will meet, does not occur again as defective. This Niphil preterite third person singular with Vav conversive, which occurs altogether twice only and in the same book, is spelt in two different ways. In Exod. 25 22 it is entirely plene and in 29 43 it is defective. Of this Rubric I collated two Lists: (I) Vienna Codex No. 85, on Exod. 29 43, and (II) the printed Massorah on Exod. 25 22. The latter gives this Rubric more fully, viz. ... קריה מל. It is remarkable that the Samaritan recension of the Hebrew text has ... in Exod. 29 43 instead of ...

חמ"י = § 448.

and they met together, or made an appointment together, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 8b, on Josh. 11 5, which I have printed, and (II) the printed Massorah on the same passage. The latter is corrupt. It heads this Rubric ... and gives as the second of the three instances ... Jerem. 41 10 where ... does not occur.

חמ"יא = § 449.

Jeiel, is four times written Jeuel. That is, in these four instances the textual reading is ... with Vav after the Ayin for which the marginal reading or Keru substitutes ... with Yod.

Without and with the prefix Vav this proper name occurs altogether fourteen times. In nine instances it is written ... (Ezra 8 13; 10 43; 1 Chron. 5 7; 15 18, 21; 16 5, 5; 2 Chron. 20 14; 35 9) and in five it is ... In four of these five the official reading substitutes ... with Yod in conformity with the majority of its spelling. By fixing the number at four this Massorah not only excludes 1 Chron. 9 6 where it is also ... with Vav, thus leaving a solitary example of this orthography, but militates against the recension which has ... as the Kethiv and ... as Keru in Ezra 8 13, as is attested by the printed Massorah Parva in Jacob b. Chayim's edition of the Rabbinic Bible, Venice 1524-25.

Of this Rubric I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 136b, on 1 Chron. 9 35, which I have printed; (II) the same MS., Vol. II, fol. 166b, on 2 Chron. 29 13; (III) Arund. Orient. 16, fol. 245b, on 1 Chron. 11 44; (IV) the same MS., fol. 273a, on 2 Chron. 26 11; (V) the same MS., fol. 275a, on 2 Chron. 29 13; (VI) Halle Oohliah Ve-Oohliah I, § 128; (VII) Paris Oohliah Ve-Oohliah § 146, and (VIII) the printed Massorah on 1 Chron. 9 35. Lists I, II and VI, like List VIII, give ... as the catchword for 1 Chron. 26 21.

חמ"יב = § 450.

Jaaser, is twice plene in this form. That is, without and with the prefix Beth. Without and with prefixes this proper name occurs altogether thirteen times. As it is without the Yod after the Zayin in eleven instances (Numb. 21 32; 32 1, 3, 35; Josh. 13 25; 21 37; 2 Sam. 24 5; Isa. 16 8, 9; Jerem. 48 32 32) and with it in two only, the Massorah safeguards this abnormal orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 146b, on 1 Chron. 26 31, which I have printed, and (II) the same MS., Vol. II, fol. 134b, on 1 Chron. 6 66.

חמ"יג = § 451.

Jesh, is three times the textual reading for which the official reading in Jeush. This proper name occurs altogether nine times. In six instances it is with Vav after the Ayin (Gen. 36 18; 1 Chron. 1 35; 8 39; 23 10, 11; 2 Chron. 11 19) and in three only is it with Yod. Hence the Massorah makes the exceptional spelling conformable to the normal orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 48b, on Gen. 36 5, which I have printed; (II) Arund. Orient. 16, fol. 224b, on 1 Chron. 7 10; (III) Add. 15,251, fol. 32a, on Gen. 36 14, and (IV) the printed

Massorah Finalis, letter *v*, § 263. This Rubric is part of the Register of two words which respectively occur three times written with *Yod* in the middle but read with *Vav*, recorded above, letter *v*, § 264.

תניב - § 452.

תניב *Jaalah*, occurs twice in the Scriptures, once it is written with *Aleph* and once with *He*. This proper name, which occurs twice only and which is restricted to two duplicate Registers, is in the first Register written with *He* at the end (Ezra 2 56) and in the second with *Aleph* (Neh. 7 58). Hence the Massorah safeguards this variation in the parallel records and thus militates against the recension of the text in which the spelling is uniform, as will be seen from the notes on Neh. 7 58 in my edition of the Bible.

Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 297 a, on Neh. 7 58, which I have printed, and (II) the printed Massorah on the same passage.

תניז - § 458.

תניז because, is three times with the accent. That is, *Zakeph-Gadol*. Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 128 b, on Deut. 1 36, which I have printed; (II) Arund. Orient. 16, fol. 186 b, on Ezek. 31 10; (III) Add. 15,251, fol. 105 a, on Deut. 1 36; (IV) Halle Oehlah Ve-Oehlah II, § 308; (V) the printed Massorah on Deut. 1 36, and (VI) the printed Massorah Finalis, letter *v*, § 257.

תניד - § 454.

תניד because and even because, occurs twice. That is, with *Vav* conjunctive repeated to impart emphasis. In the only other instance where it is thus repeated it is *תניד תניד* without the *Vav*. By fixing the number at two the Massorah militates against the reading *תניד תניד* without the copula in Levit. 26 43, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Vienna Codex No. 35 on Ezek. 13 10.

תניה - § 455.

תניה weariness, or wearied, occurs twice, once defective and once plene. As this Hiphal participle which occurs twice only is differently spelt in each passage, the Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710-11, Vol. II, fol. 284 a, on Dan. 9 21, which I have printed; (II) Arund. Orient. 16, fol. 372 a, on the same passage; (III) Add. 15,250, fol. 218 a, on Isa. 8 28, and (IV) Add. 15,251, fol. 414 a, on Dan. 9 21. List III states that the Daniel instance is defective (בגרות הים).

תניו - § 456.

תניו he took, or gave counsel, he devised, is three times with *Kametz*. That is, under the *Ayin*, which is due to its pausal or distinctive accent. This preterite third person singular masculine occurs altogether fifteen times. In twelve instances it is with the normal *Pathach* under the *Ayin* and in these three only is it with *Kametz*. Hence the Massorah safeguards the exceptional graphic signs.

Of this Rubric, which is one of the oldest parts of the Massorah but which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,250, fol. 226 a, Isa. 32 7, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on Isa. 14 27. List I is incorrect. It omits Isa. 32 8, which the Massorah in all the best Standard Codices marks as one of the three *Kametz* instances and gives instead Isa. 23 8, which is not only with a conjunctive accent and *Pathach* (תניו) in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251, but in Add. 15,250 the very MS. where this faulty Massorah occurs. This is fully confirmed by List II, which correctly gives the three instances. As all the three occur in Isaiah, the heading ought properly to be *בגרות הים*.

תניז - § 457.

תניז they counselled him, occurs three times and is defective. That is, without *Vav* after the *Tvadi*. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 192 a, on 1 Kings 12 13.

תניח - § 458.

תניח I will counsel thee, occurs three times. That is, with the suffix second person singular masculine, in contradistinction to the only other instance where it occurs and where it is *תניח* with the suffix second person feminine (1 Kings 1 12).

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 173 a, on Jerem. 38 15, which I have printed; (II) Add. 15,250, fol. 88 a, on Numb. 24 14; (III) Add. 15,251, fol. 52 a, on Exod. 18 19; (IV) Add. 15,251, fol. 259 b, on Jerem. 38 15; (V) the printed Massorah on Exod. 18 19; (VI) the same on Numb. 24 14, and (VII) the same on Jerem. 38 15.

תניט - § 459.

תניט counsellors, is four times defective in this form. That is, this participle without and with prefixes and suffixes is in four instances both in the singular and plural, without the *Vav* after the *Yod*, in contradistinction to many instances in which it is with the *Vav*.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Arund. Orient. 16, fol. 377 b, on Ezra 8 25, which I have printed; (II) Add. 15,250, fol. 308 b, on Nah. 1 11; (III) the printed Massorah, on Ezek. 11 2, and (IV) the same on Nah. 1 11. Lists III and IV rightly add at the end of the Rubric that it is also defective wherever it is the plural participle construct (תניט תניט), viz. Isa. 19 11; Job 3 14, whereas Lists I and II without this qualifying addition make this Rubric unintelligible.

תניס - § 460.

תניס and his counsellors, occurs twice, once defective and once plene. As this participle plural masculine with the suffix third person singular masculine and with the prefix *Vav*, which occurs twice only and which is restricted to the same book, is in the first instance *תניס* (Ezra 7 28) with *Vav* plene and in the second *תניס* (Ezra 8 25) without the *Vav*, the Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 291 a, on Ezra 7 28, which I have printed, and (II) Arund. Orient. 16, fol. 377 a on the same passage. The heading ought properly to be *בגרות הים*, since the two instances occur in the same book. This qualifying expression, however, as we have seen, is not infrequently omitted.

תניס - § 461.

תניס ye are counselling, occurs five times. That is, the plural participle masculine and is always with *Vav* plene.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 227 b, on 1 Kings 12 6, which I have printed; (II) the same MS., Vol. II, fol. 155 b, on 2 Chron. 10 6; (III) Arund. Orient. 16, fol. 87 a, on 1 Kings 12 6; (IV) Add. 15,251, fol. 192 a, on the same passage; (V) the printed Massorah also on the same passage, and (VI) the same on Prov. 13 10.

תניס - § 462.

תניס Jacob, is five times plene. Without the prefixes this name occurs altogether 278 times. It is *תניס* without the *Vav* in 268 instances and in five only is it *תניס* with the *Vav*. Hence the Massorah safeguards this abnormal orthography.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 82 a, on Levit. 26 42, which I have printed; (II) Orient. 4445, fol. 118 b, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. 51 19; (IV) Add. 15,251, fol. 257 a, on Jerem. 33 26; (V) Halle Oehlah Ve-Oehlah II, § 45 margin; (VI) the printed Massorah on Levit. 26 42, and (VII) the same on Jerem. 30 18.

This Rubric, however, represents one School only of textual redactors. Other Schools differed with regard to this abnormal orthography. This is not only attested by the Samaritan recension of the Hebrew text, which has the normal spelling *תניס* in Levit. 26 42, but by the declaration of the Massorah itself. Thus List IV after recording the four instances as they are given in the other Lists, emphatically states that there is a difference of opinion with regard to the fifth instance *תניס* לא יאמר חלק *תניס*.

תָּוּ = § 468.

Six verses in which *in Jacob, in Israel* respectively occur without a parallel. That is, with the prefix *Beth* before both these names, in contradistinction to the many instances in which these two names are synonymously used in the two clauses of the same verse either without or with other prefixes. (Isa. 14 1; 29 28; 41 8; 42 24; 43 1, 22; 44 1, 21, 28; 45 4; 46 8; 48 1 &c.) This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 101 b, on Numb. 23 23.

תָּוּ = § 464.

וַיַּעֲבֹד and Jacob, occurs fourteen times. That is, with the prefix *Vav*, in contradistinction to the 278 instances in which it is without the prefix.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 15 b, on Gen. 25 27, which I have printed; (II) Arund. Orient. 16, fol. 17 b, on Josh. 24 4; (III) Add. 15,250, fol. 208 b, on 2 Kings 13 28; (IV) Add. 15,251, fol. 376 a, on Ps. 105 28; (V) Add. 21,160, fol. 67 b, on Exod. 3 18; (VI) Halle Oohlah Ve-Oohlah Supplement, fol. 180 a, and (VII) the printed Massorah Finalis, letter *v*, § 268. It is remarkable that though four of the instances begin a verse (Gen. 25 34; 32 2; 33 17; 34 5) none of the Lists notice this fact.

תָּוּ = § 465.

תָּוּ fair, is five times with *Segol*. This adjective, which occurs altogether seventeen times in the absolute without the prefixes, is in twelve instances with *Kametz* under the *Pe*, being in the feminine (Gen. 12 14; 2 Sam. 13 1; 1 Kings 1 8, 4; Prov. 11 22; Cant. 1 15, 15; 4 1, 1, 7; 6 4, 10) and in five only is it with *Segol* Massoretically called *Pathach*, being the masculine. Hence the Massorah safeguards the graphic signs of the minority. This protection is especially necessary since the two forms occur in close proximity (Comp. Cant. 1 15, 16).

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 206 a, on 2 Sam. 14 25, which I have printed; (II) the same MS., Vol. II, fol. 90 a, on Ezek. 31 9; (III) Arund. Orient. 16, fol. 66 a, on 2 Sam. 14 25; (IV) the same MS., fol. 349 a, on Cant. 1 16; (V) the same MS., fol. 352 a, on Eccl. 3 11; (VI) the printed Massorah on Ezek. 31 9, and (VII) the same on Eccl. 5 17.

תָּוּ = § 466.

תָּוּ in his beauty, occurs twice. This Rubric I have found in the printed Massorah only, on Ezek. 31 8.

תָּוּ = § 467.

תָּוּ her beauty, occurs twice in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 271 a, on Esther 1 11, which I have printed; (II) Arund. Orient. 16, fol. 338 a, on Prov. 6 25, and (III) Add. 15,251, fol. 404 a, on Esther 1 11.

תָּוּ = § 468.

תָּוּ he hath shined forth, or shine thou forth, occurs three times in the Scriptures. It will be seen that though in two instances it is the Hiphil preterite third person masculine (Deut. 33 2; Ps. 50 2) and in one it is imperative singular masculine, (Ps. 94 1) yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups them together under the same Rubric. In the only other instance in which the imperative occurs it is תָּוּ with paragogic *He* (Ps. 80 2) which is the reason for its exclusion from this Rubric.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 203 a, on Ps. 94 1, which I have printed; (II) Arund. Orient. 16, fol. 296 a, on Ps. 50 2; (III) the same MS., fol. 307 b, on Ps. 94 1; (IV) Add. 15,250, fol. 116 a, on Deut. 33 2; (V) the printed Massorah on the same passage; (VI) the same on Ps. 50 2, and (VII) the same on Ps. 94 1. As תָּוּ also occurs once with the prefix *Vav* (Job 37 15), this Rubric forms part of the alphabetical List of words which

respectively occur four times, three times without the prefix *Vav* and once with it. (*Vide supra*, letter *v*, § 71.)

תָּוּ = § 469.

תָּוּ thy beauty, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 185 a, on Exod. 26 7, which I have printed, and (II) the printed Massorah on the same passage. As the two instances not only occur in the same book, but are restricted to the same section, the heading ought properly to be תָּוּ.

תָּוּ = § 470.

תָּוּ occurs three times in the Scriptures, twice with *Kametz* and once with *Pathach* . . . once it is the name of a town, once it is the name of a person and once it denotes to open.

Of this popular Massorah I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 2710—11, Vol. I, fol. 164 a, on Judg. 11 1; (II) the same MS., Vol. II, fol. 228 b, on Job 11 5, which I have printed; (III) Arund. Orient. 16, fol. 11 b, on Josh. 15 48; (IV) the same MS., fol. 26 b, on Judg. 11 1; (V) the printed Massorah on Judg. 15 48; (VI) the same on Job 11 5, and (VII) the printed Massorah Finalis, letter *v*, § 268. The marks *a* and *b* against the lines in the printed Rubric denote that the two parts are from Lists I and II, whilst the *c* denotes that the mnemonic sign is from Lists VI and VII where alone it occurs. The two with *Kametz* form part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter *v*, § 428.)

תָּוּ = § 471.

תָּוּ — Forms of the root *אָוּ* to go forth, which respectively occur once only. That is, hapaxlegomena both of the verb and its derivatives. Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists all in a more or less fragmentary state. I shall, however, specify the following nine only, eight in MSS. and one printed:

List I. — This List is in the ancient Codex Orient. 4445, fol. 44 a, on Exod. 3 10. It exhibits the oldest form of this Register. It is as yet without a heading or catchwords and records twenty such instances only. They consist of three categories (1) fifteen are different forms of the verb itself, all of which are in the longer Lists (2) three are derivatives of *אָוּ*; viz. *אָוּ* Ps. 75 7; *אָוּ* Ezek. 4 12 and *אָוּ* Deut. 23 14. These also are in some of the later Lists, and (3) two are of different roots, viz. *אָוּ* the *Kethiv* for which the *Keri* is *אָוּ* Ezek. 47 11 from *אָוּ* and *אָוּ* Ps. 119 162 from *אָוּ*.

This ancient attempt to collect these hapaxlegomena furnishes the clue to the fuller Lists. It shows beyond doubt that the design of the original Massorah was not simply to collect the verbs and derivatives of the trilateral *אָוּ*, but to include the unique expressions which exhibit two identical letters of this trilateral, viz. *אָוּ*.

List II. — This List, which I have printed, viz. § 471 a, is from Harley 5710—11, Vol. I, fol. 25 b, on Gen. 38 25. It is still without a heading or catchwords and records fifty-nine such instances. These fifty-nine or rather fifty-eight, since *אָוּ* 2 Sam. 18 22 is given twice, consist of (1) forty-two verbs, (2) twelve derivatives which are nearly all given at the end, and (3) four from the root *אָוּ*, viz. *אָוּ* 2 Sam. 18 22; *אָוּ* Ps. 119 162; also given in List I; *אָוּ* Cant. 8 10 and *אָוּ* Isa. 57 10. These four represent *אָוּ*. It is important to remark that this List records *אָוּ* the *Kethiv* imperative (Gen. 8 17) and not the *Keri* which occurs five times (Gen. 19 12; Levit. 24 14; Judg. 6 30; 19 22; 2 Kings 10 22). I make this List the standard with which I shall compare the seven Lists.

List III. — This List I printed from the St. Petersburg Codex of A. D. 916, on Jerem. 15 1. Though it has already a heading in which it is emphatically stated that there are sixty-two such hapaxlegomena, it records thirty only. Twenty-five of these are identical with those recorded in the Standard List and are practically enumerated in the same order, whilst of the remaining five, three are new, viz. *אָוּ* (Judg. 9 20) *אָוּ* (Judg. 9 29) *אָוּ* (Gen. 34 26) and two are given in the ancient fragment or List I, viz. *אָוּ* (Exod. 9 29) and *אָוּ* (Ezek. 47 11). It will be seen that this List also records the *Kethiv* forms, viz. *אָוּ* and *אָוּ* and not the *Keri*.

An analysis of these thirty instances shows that they comprise the same three categories as Lists I and II. The oft-repeated statement that long Lists are frequently left off in the middle in the Massorah for want of space in the margin, in spite of the number given in the heading and irrespective of the conflict thereby produced between the heading and the Register itself, is here strikingly confirmed.

List IV. — This List, which is marked § 471 c, I printed from St. Petersburg Codex A. D. 916, on Jerem. 37 4. Like List III, this List states in the heading that there are sixty-two such unique expressions, but unlike its companion in the same Massorah, it records twenty-three instances only and adds the expression בלישׁא after the סב. Usually this expression denotes different forms of the same root. Here, however, it must be taken in a wider sense, since as we have seen, these Lists include other roots also containing the two letters sz.

Though the heading states that there are sixty-two such hapaxlegomena, the List itself records twenty-three only, as the space assigned to the Massorah in the margin of the Biblical text does not admit of continuing the Register. Unlike its companion List in the same Massorah (List III), however, which gives no notice that it is incomplete, this List adds at the end וי עתה and so forth up to the end or &c. With the exception of giving עתה Ezek. 24 6, which is absent in § 471 b, but which is also given in the Standard List, this fragment (List IV) as far as it goes is identical with List III. The variations, therefore, in List III from the Standard List obtain also here.

List V. — This List, which is marked § 471 d, is from St. Petersburg Codex of A. D. 916, on Jerem. 38 22. It records sixteen instances only, but adds at the end that they are part of the sixty-two words of the same form which respectively occur once. Thirteen of these are identical with those in the Standard List. Of the remaining three, one is new, viz. בנצח (Neh. 6 19). It is neither in the Standard List nor in Lists III and IV; one, viz. עתה (Ezek. 47 11) is also given in Lists I and III and one, viz. עתה (Exod. 9 29) is recorded in List III.

List VI. — This List, which is marked § 471 e, I printed from St. Petersburg Codex of A. D. 916, on Ezek. 38 8. It records seventeen instances only, fifteen of which are identical with those in the Standard List. Those absent from the Standard List which are given here, viz. one עתה (Judg. 9 20) is also given in Lists III and IV, whilst the other, viz. עתה (Ps. 135 7) is not to be found in any of the preceding five Lists. It will be seen that the subscription here also describes this fragmentary List as forming part of the Rubric which registers sixty-two such hapaxlegomena.

List VII. — This List, which is marked § 471 f, I printed from St. Petersburg Codex of A. D. 916, on Zech. 5 4. Unlike its companion Lists, viz. III, IV, V and VI, which are from the same Codex and which declare either in Superscription or Subscription that they are part only of a Register containing sixty-two such hapaxlegomena, this List does not indicate at all that it is simply a fragment. Of the twenty-four instances which it records, twenty are identical with those in the Standard List and are enumerated in practically the same order. As to the remaining four which are not in the Standard List, one, viz. עתה (Judg. 9 20) is also given in three of the preceding Lists (III, IV, VI), one, viz. עתה (Ps. 135 7) is given in List VI and two, viz. עתה (Gen. 34 26) and עתה (Judg. 9 29) are also given in Lists III and IV.

List VIII. — This List is in Halle Ochlal Ve-Ochlal II, § 2, fol. 76 a. It exhibits the most developed form of this Massorah. It is not only furnished with a heading which states that there are sixty-three such hapaxlegomena (חרן סני רכל חר ליה רדו) but with lengthy catchwords. But though it emphatically states in the heading that there are sixty-three such instances, it records sixty only.

As to its relation to the Standard List, it records the following seven instances which are not recorded in that List: (1) עתה (Judg. 9 20), which is given in Lists III, IV, VI, VII; (2) עתה (Gen. 34 26) also given in Lists III, IV, VII; (3) עתה (Judg. 9 29) also given in Lists III, IV, VII; (4) עתה (Exod. 9 29) also given in Lists III, V; (5) עתה (Ps. 31 5) which is new; (6) עתה (Gen. 32 20) which is also new, and (7) עתה (Josh. 2 3). This List, however, omits the following four instances which the Standard List records: (1) עתה (Jerem. 37 4) which is also given in Lists III, IV, VI, VII, IX; (2) עתה (Job 28 11) which is recorded in the Standard List only (3) עתה (2 Chron. 1 10) which is also given in Lists III, IV, VII, and (4) עתה (Isa. 57 10) which is new.

List IX. — This List is in the printed Massorah Finalis, letter , § 804. It exhibits the latest developed form of this Mas-

sorah. Like List VIII, it states in the heading that there are sixty-three such hapaxlegomena, but unlike it and all the other Superscriptions and Subscription it introduces the expression עתה into the heading (חרן סני רכל חר ליה רדו) which is in conflict with the import of this Rubric, since it embraces instances not from the verb עתה. Moreover, though it states in the heading that there are sixty-three such instances, it records sixty-four.

With the exception of four instances which this List records and which are absent in List VIII, the two Lists absolutely coincide. The instances have not only the same catchwords, but are enumerated in the same order. Of these additional four two are new, viz. עתה 2 Chron. 15 5 and עתה Isa. 4 4, whilst of the other two one is in the Standard List, viz. עתה Jerem. 37 4 and one, viz. עתה Judg. 9 29, though not in the Standard List, is given in Lists III and IV. The Standard List, however, has two instances which are absent in this latest developed List, viz. עתה Isa. 57 10 and עתה Job 28 11.

All these Lists, however, are more or less fragmentary and the headings and Subscriptions are the additions of later Nakdanim. This is attested by the absence of numerous hapaxlegomena which belong to this category, as will be seen from the following List in which the words in question are arranged alphabetically.

Ps. 144 14	עתה	Jerem. 51 44	עתה	Jerem. 34 13	עתה
Micah 7 9	עתה	Deut. 4 37	עתה	Ezek. 20 14	עתה
Isa. 28 20	עתה	" 6 21	עתה	Exod. 16 3	עתה
1 Kings 10 29	עתה	2 Kings 12 12	עתה	Deut. 9 28	עתה
Numb. 11 20	עתה	Judg. 19 25	עתה	Job 10 18	עתה
Jerem. 10 20	עתה	Gen. 19 16	עתה	Gen. 19 6	עתה
Gen. 24 13	עתה	2 Kings 10 26	עתה	Zech. 6 8	עתה
Job 1 21	עתה	Deut. 26 9	עתה	Deut. 28 67	עתה
Exod. 14 11	עתה	" 5 15	עתה	Ezek. 28 18	עתה
Jerem. 38 23	עתה	Numb. 20 16	עתה	" 20 10	עתה
Jerem. 10 20	עתה	1 Kings 21 13	עתה	Deut. 22 14	עתה
Gen. 24 13	עתה	Deut. 6 21	עתה	" 24	עתה
Job 1 21	עתה	Isa. 58 11	עתה	Jerem. 21 9	עתה
Exod. 14 11	עתה	Ps. 107 33	עתה	Amos 5 3	עתה
Jerem. 38 23	עתה	Jerem. 32 21	עתה	1 Chron. 27 1	עתה
Jerem. 10 20	עתה	Exod. 15 20	עתה	1 Kings 17 18	עתה

חל"ב = § 472.

עתה he went out, or rose, is in three instances the textual reading for which the extra-official reading is עתה she went out, or rose . . . once it is in the Law, once in the Prophets and once in the Hagiographa.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. II, fol. 65 b, on Jerem. 48 45, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 48 45; (III) Arund. Orient. 16, fol. 371 a, on Dan. 8 9; (IV) Halle Ochlal Ve-Ochlal II, § 2; (V) the printed Massorah on Gen. 19 28; (VI) the same on Jerem. 48 45, and (VII) the same on Dan. 8 9.

This Rubric affords a striking confirmation of the fact that the expression עתה is used interchangeably for עתה (vide supra, letter , § 729; § 742 and my Introduction to the Hebrew Bible, p. 770). Hence the Sevir עתה is the textual reading in the ancient Codex Add. 21,160 and in Orient. 2201 in Jerem. 48 45 which a later Nakdan altered. Hence too some of the early editions have it in the text both in Jerem. 48 45 and Dan. 8 9.

חל"ג = 473.

עתה he went out, he shall go. A sign to indicate where this trilateral is with two Kametses or with two Twerees throughout the Scriptures, that is the preterite or future third person singular masculine. As the one form is in the majority in one part of the Scriptures and the other in another part, the Massorah divides this Rubric into five links and in accordance with its usual method safeguards in each case the minority.

Throughout Genesis it is with two Kametses except once. In this book, where the two forms occur altogether nine times, it is עתה in eight instances (10 11; 19 28; 24 50; 25 26; 27 30; 38 28, 29, 30) and once only is it עתה. Hence the Massorah here safeguards the solitary exception.

And throughout the rest of the Pentateuch it is likewise so except twice. In these four books, where the two forms occur altogether ten times, the reverse is the case. It is עתה in eight instances (Levit. 21 12; 25 30, 31; Numb. 11 20; 27 17; 33 54; 35 26;

Deut. 24 5). Here, therefore, the Massorah safeguards the two exceptional instances in which it is **אָפּ**.

And throughout the Prophets with the exception of the Minor Prophets it is also **אָפּ**, except nineteen times where it is **אָפּ**. Though the heading exempts the Minor Prophets only it is evident that Ezekiel also is excluded from this List. Apart, therefore, from the Minor Prophets and Ezekiel these two forms occur altogether forty-seven times. It is **אָפּ**, the preterite in twenty-eight instances (Josh. 19 17, 32, 40; Judg. 3 24; 4 14; 11 36; 14 14, 14; 1 Sam. 23 15; 24 15; 26 20; 2 Sam. 5 24; 16 11; 19 20; 20 8; 1 Kings 11 29; 20 39; 2 Kings 9 11; 19 9; 20 4; Isa. 37 9; 45 23; 51 5; Jerem. 4 7; 22 11; 37 5; 44 17; 48 45) and **אָפּ** the future in nineteen instances only. Here, therefore, the Massorah conversely safeguards **אָפּ** which is in the minority. It will be seen that though the heading here emphatically states that there are nineteen instances in this part of the Prophets, the List itself records seventeen only apart from the inexplicable catchword **אָפּ**. The two instances omitted are Isa. 55 11; 62 1. That this omission is due to the carelessness of the Scribe is evident both from the separate Lists of these nineteen instances given below, § 485 and from the two other Lists of this artificial Massorah.

And throughout the Minor Prophets and the Hagiographa apart from Ecclesiastes it is likewise so except in eleven instances. Apart from Ecclesiastes the two forms occur altogether thirty-four times in this division of the Bible. Here the reverse is the case, the rule is **אָפּ** and the exception **אָפּ**. The former occurs twenty-three times (Hosea 6 5; Joel 2 16; 4 18; 5 1; Habak. 1 4, 4, 7; Zech. 10 4; Ps. 17 2; 41 7; 104 23; 109 7; Job 5 6; 28 5; 31 40; 37 2; 38 8; 39 21; 41 12, 13; Esther 1 17, 19; 2 Chron. 6 34) and the latter eleven times only. Hence the Massorah conversely safeguards **אָפּ**. It will be seen that though the heading here states that there are eleven such instances in this division, the register records ten only. The missing instance, viz. Job 38 29, is duly given in the other two Lists of this Massorah.

And throughout Ecclesiastes it is likewise so except once. That is, in this book where the two forms occur three times, it is **אָפּ** in two instances (Ecc. 4 14; 4 14) and **אָפּ** in one instance only. Hence the Massorah here reversely safeguards the solitary form with the two *Tzere's*.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 362 b, on Esther 8 15, which I have printed; (II) Halle Ochlal Ve-Ochlal II, § 2, and (III) the printed Massorah Finalis, letter *z*, § 269. Lists II and III have not the mistake which I have pointed out in discussing List I.

תָּעַר = § 474.

תָּעַרְתָּ מֵאֶרֶץ מִצְרַיִם thou camest forth out of the land of Egypt, is twice thus combined. That is, in contradistinction to the other two instances where this phrase occurs and where it is simply **תָּעַרְתָּ מֵאֶרֶץ מִצְרַיִם** thou camest forth out of Egypt (Exod. 23 15; 34 18). Moreover by fixing the combination of these two instances with **תָּעַרְתָּ** second person singular, the design of the Massorah is to militate against the ancient reading **תָּעַרְתָּ** the plural, in Deut. 9 7 as it is in Exod. 13 3. This is attested by the Samaritan recension of the Hebrew text, the Septuagint and the Syriac. (Vide *infra*, § 477.)

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. I, 122 a, on Deut. 16 3, which I have printed, and (II) Add. 15,251, fol. 109 b, on Deut. 9 7.

תָּעַי = § 475.

תָּעַי they went out, is eight times with *Kametz*. This Kal preterite third person plural occurs altogether forty-three times. It is with its normal *Sheva* under the *Tzadi* in thirty-five instances and in eight only is it with *Kametz*, which is due to its distinctive accent. Hence the Massorah safeguards the exceptional variation in its graphic sign. This protection is especially needed, since **תָּעַי** occurs three times in two consecutive verses with the same accent *Tipcha*. In 1 Kings 20 17 it is **תָּעַי** with the accent on the ultima and with *Sheva*, whilst in verse 18, where it occurs twice, it is **תָּעַי** with the accent on the penultima and with *Kametz*.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 2 a, on Josh. 2 5, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 48 1; (III) the same Codex on Jerem. 9 2; (IV) the same Codex on Ezek. 15 7;

(V) the same Codex on Ezek. 36 20; (VI) Halle Ochlal Ve-Ochlal II, § 2, and (VII) the printed Massorah on Josh. 2 5. Lists III, IV and V, which exhibit the oldest form of this Massorah, are headed **הַ בְּתָרִין קָמֶץ** and thus indicate more clearly the import of this Rubric.

תָּעַו = § 476.

תָּעַוּ and they shall come, or go out, occurs seven times. That is, with *Sheva* under the *Vav*, being conjunctive, in contradistinction to the numerous instances in which this quinqueliteral is with *Pathach*, viz. **תָּעַו** being *Vav* conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 141 b, on Josh. 8 6, which I have printed; (II) Orient. 4445, fol. 59 a, on Exod. 17 6; (III) St. Petersburg Codex of A. D. 916, on Ezek. 9 7; (IV) Arund. Orient. 16, fol. 6 a, on Josh. 8 6; (V) Add. 21,160, fol. 99 a, on Exod. 21 22; (VI) Halle Ochlal Ve-Ochlal II, § 2, and (VII) the printed Massorah on Exod. 17 6. List II, which exhibits the oldest form of this Massorah and which is headed **ז' רַבִּינַן = seven times with Sheva**, shows that its design is to contrast it with the instances where it is **תָּעַו** with *Pathach*. The same is the heading of List VII.

תָּעַז = § 477.

תָּעַזְתָּ ye came forth, or went out, occurs twice . . . and twice it is with the prefix *Vav*. By fixing the number at two, this Massorah militates against the reading **תָּעַזְתָּ** the plural instead of **תָּעַזְתָּ** the singular in Deut. 9 7, as is attested by some of De Rossi's MSS.; the *Minchath Shai*; the Samaritan recension of the Hebrew text, the Septuagint and the Syriac. (Vide *supra*, § 474.) This Rubric I have found in the printed Massorah only, on Exod. 13 3.

תָּעַח = § 478.

תָּעַח going, occurs seven times, three times plene and four defective. As this infinitive absolute, which occurs seven times altogether, is not only spelt in two different ways but the two spellings occur in the same books (Gen. 8 7 with 27 30; 2 Sam. 16 5 with 18 2), the design of this Massorah is to safeguard these variations against their being made uniform and thus to militate against the recension of the text exhibited in the Samaritan Hebrew where the three Pentateuch instances are uniformly defective, which is undoubtedly the original orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Orient. 2849, fol. 33 a, on Gen. 8 7, which I have printed; (II) Orient. 4445, fol. 157 b, on Numb. 35 26; (III) St. Petersburg Codex of A. D. 916, on Jerem. 38 17; (IV) Add. 21,160, fol. 21 a, on Gen. 27 30; (V) Halle Ochlal Ve-Ochlal II, § 2; (VI) the printed Massorah on Gen. 8 7, and (VII) the same on Numb. 35 26.

תָּעַי = § 479.

תָּעַיָהּ as goeth forth, occurs three times. That is, with the prefix *Caph*, in contradistinction to the nine instances in which this infinitive construct is with the prefix *Beth*. As these letters are almost identical in the MSS. the Massorah safeguards the exceptional prefix.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 57 a, on Exod. 33 8, which I have printed; (II) the same MS., Vol. I, fol. 159 a, on Judg. 5 31; (III) Orient. 4445, fol. 76 a, on Exod. 33 8; (IV) Arund. Orient. 16, fol. 22 a, on Judg. 5 31; (V) Add. 21,160, fol. 98 b, on Exod. 21 7; (VI) Halle Ochlal Ve-Ochlal II, § 2, and (VII) the printed Massorah on Exod. 21 7. So important was the safeguarding of these exceptional instances deemed that some Massoretic Schools formulated a mnemonic sign for them. Thus in Orient. 2451, fol. 103 a, on Exod. 33 8 the Massorah gives this Rubric as follows: **בְּשֵׁם הַשָּׁמַיִם תָּעַיָהּ בְּשֵׁם הַיָּרֵיחַ וְבְשֵׁם הַשֶּׁמֶשׁ** without the Register of the catchwords.

תָּעַפּ = § 480.

תָּעַפּ after going out of, occurs three times. This infinitive construct with the prefix *Lamed* occurs altogether twelve times. In nine instances it is **תָּעַפּ** with *Kametz* under the *Lamed* which is due to its not being followed by a genitive (Deut. 31 2;

Judg. 20 14, 28; 1 Sam. 23 13; 2 Sam. 13 39; 2 Kings 24 7; Jerem. 11 11; 38 21; 2 Chron. 26 20) and in three only is it with Sheva because it is followed by a genitive. Hence the Massorah safeguards the exceptional graphic sign.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 220 b, on 1 Kings 6 1, which I have printed: (II) Orient. 4445, fol. 60 b, on Exod. 19 1; (III) Arund. Orient. 16, fol. 80 a, on 1 Kings 6 1; (IV) Add. 21,160, fol. 95 b, on Exod. 19 1; (V) Orient. 5404, fol. 67 b, on the same passage; (VI) Halle Ochlal Ve-Ochlal II, § 2, and (VII) the printed Massorah on Exod. 19 1. Lists I and V alone give the mnemonic sign.

תפ"א = § 481.

לְצֵאתָם מֵאֶרֶץ מִצְרַיִם after their coming out of the land of Egypt, is three times thus combined. That is, in contradistinction to the other three instances where the phrase is לְצֵאתָם מֵאֶרֶץ מִצְרַיִם (Exod. 19 1; Numb. 33 38; 1 Kings 6 1).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 44 b, on Exod. 16 1, which I have printed, and (II) Add. 21,160, fol. 201 b, on Numb. 9 1

תפ"ב = § 482.

וָיָא and go, occurs twice. This imperative singular masculine occurs altogether seventeen times. As it is without the prefix Vav in fifteen instances and with it in two only, the Massorah safeguards the exceptional form.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Orient. 2349, fol. 67 b, on Exod. 17 9, which I have printed; (II) Add. 15,250, fol. 18 a, on Gen. 27 3; (III) the same MS., fol. 42 a, on Exod. 17 9; (IV) Add. 21,160, fol. 93 a, on the same passage; (V) Halle Ochlal Ve-Ochlal II, § 2, and (VI) the printed Massorah on Gen. 27 3.

תפ"ג = § 483.

וָיָא go ye forth, occurs three times in the Scriptures. Normally this imperative plural masculine is וָיָא with Sheva under the Tsadi. In this form it occurs ten times. In these three instances, however, it is with Terec which is due to its pausal or distinctive accent, being in two instances Athnach (Jerem. 50 8; Ezek. 9 7) and in one Zekaph-Katon (Isa. 49 9). Hence the Massorah safeguards the variation in its graphic sign. By fixing the number at three, the Massorah includes the official reading וָיָא in Jerem. 50 8 and thus militates against the textual reading וָיָא.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 23 b, on Isa. 49 9, which I have printed; (II) Halle Ochlal Ve-Ochlal II, § 2, and (III) the printed Massorah on Ezek. 9 7.

תפ"ד = § 484.

וָיָא he shall go forth, occurs four times in this book. That is, in Kings. This Rubric, which is from Arund. Orient. 16, fol. 112 a, on 2 Kings 18 7, affords a striking illustration of the manner in which later Nakdanim altered the Massorah. There are altogether six instances of וָיָא in Kings and not four. This is attested by the fuller List of the Massorah in this very MS. given in the next Rubric. The space, however, assigned to the Massorah in the margin of fol. 112 a is exhausted so that the catchwords for four instances only could be accommodated and the last two, viz. 2 Kings 12 13 and 18 7 had to be omitted, as is not infrequently the case in such an emergency. As the List was thus reduced to four instances, the Nakdan forthwith altered the ו in the heading into י to make it coincide with the instances in the imperfect List, though the Massorah itself is on one of the two absent passages.

תפ"ה = § 485.

וָיָא he shall go forth, occurs nineteen times. Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 104 a, on 2 Kings 9 15, which I have printed, and (II) the same MS., fol. 107 a, on 2 Kings 12 13. It is the third part of the Rubric which registers the different divisions of the Scriptures in which וָיָא and וָיָא respectively prevail and which is given in § 473.

From § 473 we see that the full title of this link of the concatenation ought to be וָיָא וָיָא וָיָא וָיָא and that the Minor Prophets alone are here excluded. As to Ezekiel, which is not

mentioned, though וָיָא occurs in it five times according to the present text, this is probably due to the uncertainty of the textual readings. This is shown in the notes on Ezek. 44 3; 46 8, 9 in my edition of the Bible. The theory that the omission of Ezekiel is due to the carelessness of the Scribe is impossible when it is borne in mind that Ezekiel is not mentioned in all the three Massoretic Lists which emanate from different Massoretic Schools and countries far apart.

תפ"ו = § 486.

וָיָא and he went out from Pharaoh, occurs three times. That is, in contradistinction to the other two instances where it is וָיָא מִצֵּרַרְרָה (Exod. 8 26; 9 5a). By fixing the number at three, the Massorah militates against the recension of the text which also exhibits וָיָא מִצֵּרַרְרָה in Exod. 10 18. This is attested by some MSS. of the Samaritan recension of the Hebrew, the Septuagint and the Syriac.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 63 a, on Exod. 10 18, which I have printed, and (II) Orient. 2348, fol. 73 a, on the same passage.

תפ"ז = § 487.

וָיָא and a fire went out, occurs three times . . . and once it is with Vav conjunctive. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 68 b, on Levit. 10 2.

תפ"ח = § 488.

וָיָא and he shall go forth, is three times Rophe. This future third person singular masculine occurs altogether about 126 times. In about 123 times the Vav is וִי־ Pathach being Vav conversive Massoretically called Dagesh and in three instances only is it with Sheva being Vav conjunctive Massoretically termed Rophe. Hence the Massorah safeguards these rare exceptions.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, six in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 118 b, on Habak. 3 5, which I have printed; (II) the same MS., Vol. II, fol. 252 b, on Prov. 22 10; (III) St. Petersburg Codex of A. D. 916, on Ezek. 12 12; (IV) Arund. Orient. 16, fol. 214 a, on Habak. 3 5; (V) Halle Ochlal Ve-Ochlal II, § 2; (VI) the same Codex II, § 322; (VII) the printed Massorah on Ezek. 12 12, and (VIII) the same on Habak. 3 5. List I alone gives the mnemonic sign.

תפ"ט = § 489.

וָיָא thou shalt go forth, occurs three times. By fixing the number of this future second person singular feminine at three, the design of this Massorah is to militate against the textual reading וָיָא in Jerem. 6 25 and to defend the official reading וָיָא.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 32 b, on Jerem. 2 37, which I have printed; (II) Arund. Orient. 16, fol. 283 b, on Ruth 2 22; (III) Add. 21,160, fol. 299 a, on the same passage, and (IV) the printed Massorah on Micah 4 10.

ת"י = § 490.

וָיָא they shall go forth, occurs fourteen times. With Sheva under the Tsadi this quadriliteral occurs altogether forty-nine times. In thirty-five instances the Vav is with Kametz i. e. וָיָא, being the preterite third person plural and in fourteen only is the Vav with Terec, being the future third person plural. Hence the Massorah safeguards the minority, just as in § 473 the Massorah alternately safeguards וָיָא the preterite singular and וָיָא the future singular.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty-five Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 9 a, on Gen. 15 14, which I have printed; (II) Orient. 4445, fol. 148 b, Numb. 27 21; (III) St. Petersburg Codex of A. D. 916 on Isa. 39 7; (IV) the same Codex on Ezek. 30 9; (V) Arund. Orient. 16, fol. 185 b, on Isa. 39 7; (VI) Halle Ochlal Ve-Ochlal II, § 2, and (VII) the printed Massorah on Jerem. 17 19. The mnemonic sign is given in Cambridge Add. 465 only, where it occurs three times, viz. on Numb. 27 21; Isa. 39 7 and Ezek. 21 24.

תצ"א = § 491.

תצ"א they shall go forth, occurs four times . . . and once it is with *Vav* conjunctive and once with *Vav* conversive. Normally this future third person plural, is תצ"א with *Sheva* under the *Tzadi*. In this form it occurs fourteen times, as recorded in the preceding Rubric. In these four instances, however, it is with *Tzere* which is due to its pausal accent *Soph-Pasuk*. Hence the Massorah safeguards the variation in its graphic sign. By fixing the number at four, the Massorah militates against the textual reading תצ"א both in Jerem. 50 8 and Ezek. 46 9, substituting for the former תצ"א and the latter תצ"א, as will be seen from the notes on these passages in my edition of the Bible.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 86 b, on Gen. 17 c, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Ezek. 46 10; (III) Arund. Orient. 16, fol. 197 a, on the same passage; (IV) Add. 21,160, fol. 277 b, also on the same passage; (V) the printed Massorah on Gen. 17 c; (VI) the same on Gen. 35 11, and (VII) the same on Ezek. 46 10. This Rubric forms part of the alphabetical List of words which respectively occur five times, four times without the prefix *Vav* and once with it. (*Vile supra*, letter י, § 75.)

תצ"ב = § 492.

תצ"ב and they went out, occurs three times in the Scriptures. That is, the future third person plural feminine with *Vav* conversive. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 239 b, on 2 Kings 2 24.

It is remarkable that though in one of the three instances it is תצ"ב without the *He* in the present text (Exod. 15 20) the Rubric does not advert to the fact that there is any variation in its orthography, but gives it with the *He* in the catchwords for this passage. This shows that the Massorah here is based upon a recension of the text which exhibited uniformly תצ"ב in all the three instances, as is attested by the Samaritan recension of the Hebrew text which reads תצ"ב with *He*.

תצ"ג = § 493 a.

תצ"ג going, is throughout the Pentateuch defective except in three instances. This participle occurs altogether forty-one times. It is defective twenty-nine times and plene twelve times only. Instead, however, of simply registering the exceptional twelve, the Massorah artificially allocates the plenes and defectives according to their respective minorities in each of the three divisions of the Bible. In the Pentateuch this participle occurs altogether twenty-nine times. As it is defective in twenty-six instances and plene in three only, the Massorah safeguards here the exceptional orthography.

And throughout the Prophets it is likewise so except in six instances. In this division it occurs altogether seventeen times. It is defective in eleven instances (Judg. 9 48; 1 Sam. 9 14; 11 7; 17 55; 2 Sam. 16 5; 1 Kings 5 13; 15 17; Isa. 26 21; Micah 1 3; Zech. 2 7, 7) and plene in six only. Here too, therefore, the defectives are the majority. The register of the minority, however, is not given, but is contained in the following recension of this Rubric.

And throughout the Hagiographa it is plene except once. In this division, where it occurs altogether four times, the reverse is the case, the plenes are the rule and the defectives are the exception. The former occur three times (Dan. 10 20; 2 Chron. 16 1; 25 5) and the plene orthography occurs once only. Here, therefore, the Massorah, on the contrary, safeguards the solitary defective.

Of this form of the Rubric I collated two Lists: (I) Harley 5710—11, Vol. I, fol. 88 b, on Numb. 1 28, which I have printed, and (II) the printed Massorah on the same passage.

תצ"ד = § 493 b.

תצ"ד is nine times plene. This recension, which exhibits the oldest and more popular form of the Rubric, is less artificial. It groups the Pentateuch and the Prophets together. In these two divisions, where this participle occurs thirty-seven times, it is plene in nine instances only. Hence the Massorah safeguards the exceptional orthography. This protection is necessary since the two kinds of spelling occur in the same verse (2 Sam. 16 5, 5). Moreover by fixing the number at nine the Massorah militates

against the less dominant School of Massorites which read תצ"ד plene in 1 Kings 15 17, as will be seen from the notes on this passage in my edition of the Bible.

Of this form of the Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 140 a, on Josh. 6 1, which I have printed; (II) Orient. 4445, fol. 49 a, on Exod. 8 16; (III) Arund. Orient. 16, fol. 19 a, on Judg. 1 24; (IV) the same MS., fol. 47 b, on 1 Sam. 18 16; (V) Add. 21,160, fol. 76 a, on Exod. 8 16; (VI) Halle Ochlal Ve-Ochlal, II, § 2 margin, and (VII) the printed Massorah Finalis, letter י, § 298. List II omits the second part of this Rubric which makes the import of this Massorah unintelligible.

תצ"ה = § 494.

תצ"ה that goeth forth, is four times plene in the Prophets. Without and with the *Vav* conjunctive this participle with the prefix *He* occurs altogether nine times in the Prophets. It is defective five times (Josh. 5 4; 1 Sam. 17 20; 1 Kings 8 19; Jerem. 37 7; 38 2) and plene in four instances. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 164 b, on Judg. 11 81, which I have printed; (II) Arund. Orient. 16, fol. 27 b, on the same passage; (III) the same MS., fol. 160 a, on Jerem. 21 9, and (IV) Add. 15,251, fol. 145 b, on Judg. 11 81. List II adds at the end תצ"ה תצ"ה, denoting thereby the three instances in Nehemiah (3 25, 26, 27). The Pentateuch is not mentioned because there is no orthographical variation to record. The five instances which occur in this division of the Bible (Numb. 21 9, 18; 22 11; 30 8; Deut. 14 22) are uniformly defective.

תצ"ו = § 495.

תצ"ו they going forth, is four times plene in the Scriptures. This participle plural without and with the prefix *He* occurs altogether twenty-six times. It is defective in twenty-two instances and plene in four only. Hence the Massorah safeguards the exceptional orthography. This protection is especially needed since the two forms are promiscuously used in the same phrase within a few verses. (Comp. Ezek. 47 1, 8, 12.)

Of this Rubric I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 102 a, on Ezek. 47 8, which alone gives the mnemonic sign and which I have printed; (II) Arund. Orient. 16, fol. 218 b, on Zech. 6 8; (III) Add. 15,250, fol. 318 b, on the same passage, and (IV) the printed Massorah on Ezek. 14 22. As one of the instances is with the prefix *He*, List III heads this Rubric תצ"ו תצ"ו which is more correct.

תצ"ז = § 496.

תצ"ז they going forth of, is four times plene in all the Scriptures. Normally this participle plural construct is defective. In this form it occurs ten times (Gen. 9 10; 34 24, 24; 46 26; Exod. 1 5; Judg. 8 30; 2 Kings 11 7, 9; 1 Chron. 5 18; 7 11). In these four instances however it is abnormally plene. Hence the Massorah safeguards the exceptional orthography, especially as the two different spellings are promiscuously used in the same book. (Comp. 1 Chron. 5 18; 7 11 with 12 33; 36.)

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 139 a, on 1 Chron. 12 33, which I have printed; (II) the same MS., Vol. II, fol. 138 b, on 1 Chron. 12 36; (III) Arund. Orient. 16, fol. 246 b, on 1 Chron. 12 33; (IV) Add. 15,250, fol. 480 b, on 2 Chron. 26 11, and (V) the printed Massorah Finalis, letter י, § 289. The reference 2 Kings 11 9, which I have given to the catchwords תצ"ז תצ"ז should be 2 Chron. 23 8, which is the parallel passage.

תצ"ח = § 497.

תצ"ח she going forth, is four times defective in the Scriptures. In the only other instance in which this participle feminine occurs it is תצ"ח plene (Pa. 144 14). As this quadrilateral, which occurs within a few verses of the same section, is in one instance תצ"ח the plural and in two instances תצ"ח the participle singular (comp. Gen. 24 13, 15, 45), the Massorah by fixing the number of the latter at four, guards against the confusion of the two forms. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 48 a, on Jerem. 25 32.

הציה - § 498.

הציה she going forth, is always defective except five times. Whilst the preceding Rubric safeguarded the quadriliteral form of the participle, this Rubric indicates its orthography whether without or with the prefixes. Apart from Deut. 28 57, where it is without the Aleph, this participle occurs altogether twelve times without and with the prefixes. It is defective or without Vav in seven instances (Gen. 24 15, 43, 45; Judg. 11 34; Jerem. 25 32; Amos 5 3; 1 Chron. 27 1) and plene in five. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 122 b, on Zech. 5 3, which I have printed; (II) Arund. Orient. 16, fol. 219 a, on the same passage; (III) the same MS., fol. 320 a, on Ps. 144 14; (IV) Add. 15,251, fol. 309 b, on Zech. 5 3; (V) Halle Oehlah Ve-Ochlah II, § 2 margin; (VI) the printed Massorah on Deut. 28 57, and (VII) the same on Amos 5 3.

הצית - § 499.

הצית and that went out, occurs twice, once plene and once defective. As this participle with the prefix He and Vav conjunctive, which occurs twice only, is differently spelt, being plene in the first instance (Amos 5 3) and defective in the second (1 Chron. 27 1), the Massorah safeguards this variation in its orthography. This is necessary, since in the first instance of the same verse in Amos 5 3 הצית is plene and in the second הצית is defective.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 237 b, on Amos 5 3.

הצית - § 500.

הצית they going forth, is twice plene. This feminine participle plural, which occurs altogether five times, is spelt in three different ways; once it is entirely defective or without both Vavs (Gen. 24 13); twice it is without the first Vav but with the second (1 Sam. 9 11; Zech. 6 1) and twice it is with both Vavs. As the different spellings occur within a few verses of the same section (comp. Zech. 6 1, 5), the Massorah safeguards the variations against being made uniform.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 218 b, on Zech. 5 9, which I have printed, and (II) the printed Massorah on Gen. 24 13.

הצית - § 501.

הצית and bring me out, occurs twice in the Scriptures. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 160 a, on 2 Chron. 18 33, which I have printed, and (II) Orient. 2349, fol. 51 a, on Gen. 40 14. The latter is headed והצית and gives ברוח Job 10 18 as the third instance, which is without the prefix Vav in the textus receptus. It may, however, be that this form of the Rubric is designed to record all the three instances in which this Hiphil preterite second person singular masculine with the suffix first person singular occurs, both with and without the prefix Vav, and that the qualifying expression בליש is omitted after the ו, as is not infrequently the case.

הקייב - § 502.

הקייב is always plene except three times. That is, the Hiphil, without and with prefixes and suffixes has always Vav after the He with the exception of the three instances recorded in this Rubric, for which reason they are safeguarded. According to this Massorah, Jerem. 51 44 which is וקייב ought to be וקייב plene as it is in St. Petersburg Codex of A. D. 916. Other Standard Codices, however, have it וקייב defective. Thus Orient. 2201; Harley 5710-11; Add. 15,250 and Add. 15,251 which has a Massorah on it בליש. We have here, therefore, another instance of conflicting Massorahs which are due to their being based upon different recensions of the text.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 71 b, on Exod. 6 6.

הקייב - § 503.

הקייב. — The following words are without Yod in the Hiphil of the verb קייב. Of this Rubric I collated five Lists, two in MSS.

and three printed: (I) Add. 21,160, fol. 212 a, on Numb. 14 37, which I have printed; (II) the same MS., fol. 328 b, on Job 28 11; (III) the printed Massorah on Numb. 14 37; (IV) the same on Ezek. 28 18, and (V) the same on Numb. 14 37.

List I. — Though this List does not fix in the heading the number of these defectives, it records ten only which are without the characteristic Yod after the Tzadi with Chivek. It is manifestly based upon a recension of the text which differed from the textus receptus. This is attested (1) by the reading וקייב without Yod in Deut. 22 19, and (2) by reading וקייב in Jerem. 39 14 which is supported by Add. 21,161, as will be seen from the notes on this passage in my edition of the Bible. The catchwords אלהים וקייב ought to be אלהים וקייב as they are in the MS.

List II. — This List is headed וקייב בליש. It not only fixes the number at ten but records ten which are identical with those given in List I. Like List I it reads וקייב defective in Deut. 22 19 and וקייב instead of אלהים in Jerem. 39 14.

List III. — This List is headed וקייב בליש. Though like List I this List does not fix the number of these instances, it has in the heading the addition of וקייב. But this expression, which generally not only denotes forms which are abnormal in one instance only but which occur again in their normal form, is here to be taken loosely since the List includes expressions which do not occur again in a normal form, e. g. וקייב Numb. 14 37. It is to be observed that instead of וקייב in Deut. 22 19 which is given in Lists I and II, this List gives וקייב Deut. 22 14. As is not infrequently the case in the printed Massorah, this List contains a serious error. Thus וקייב are incorrect catchwords for 2 Kings 10 26 which is already given. This repetition, which ostensibly makes the List to record eleven instances, has given rise to the headings א.

List IV. — With the exception of וקייב instead of וקייב, the heading in this List, like that of List III does not fix the number of the instances, but like the other three Lists it records the same ten, with exception of Deut. 22 14 which it gives instead of Deut. 22 19, thus coinciding with List III against Lists I and II. This List, however, is also incorrect. (1) It has וקייב which should be וקייב Jerem. 34 13; (2) this error is followed immediately by the catchwords וקייב which is simply a repetition of the preceding passage, and (3) וקייב ought to be וקייב Job 8 10.

List V. — This List is still more remarkable. It is headed וקייב and accordingly records six only. Four of these are in Lists III and IV, viz. Numb. 14 37; Deut. 22 14 (instead of 22 19 given in Lists I and II); Ezek. 28 18; and Job 28 11: One is not in any of the four other Lists, viz. וקייב Job 38 32 which, however, is וקייב with Yod in the Standard Codices, viz. Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251, and the catchwords of one which do not occur in the Bible, viz. וקייב.

As the design of the Massorah is to record the Hiphil instances which occur once only without the characteristic Yod, those which occur twice are omitted, irrespective of the fact that one of the duplicates is with the Vav and one without, which apparently renders them unique. Hence not only are וקייב (Exod. 13 9; Deut. 7 19) and וקייב (Exod. 4 6, 7) omitted, but וקייב (Deut. 4 37; 5 15) and וקייב (Numb. 20 16; Deut. 26 8).

The headings of Lists I, III and IV plainly show that the Massorists did not put forth this Register as complete. As is not infrequently the case, they left it open to be completed by their colleagues. This not only accounts for the absence of וקייב (Jerem. 34 13) and וקייב (Gen. 19 16); וקייב (Jerem. 38 23), but affords another illustration of the manner in which the Massorah has been treated by later Nakdanim. As the List records ten instances only, a Scribe mistook it for complete and hence inserted this number in the heading to correspond with the given passages. This is still more evident from List V. As this incipient List records six only, another Nakdan mistook it also for complete and therefore provided it with a heading in which he fixed the number at six. Hence the contradiction between the headings of Lists II and V and hence the conflict between the instances recorded and the additional passages.

הקייב - § 504.

הקייב I brought thee out, occurs three times and is plene. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Vienna Codex No. 35, on Exod. 20 2, which I have printed; (II) Add. 15,251, fol. 52 b, on the same passage; (III) Add. 21,160, fol. 97 a, also on the same passage; (IV) the same

MS., fol. 268 b, on Deut. 5 6, and (V) the printed Massorah on Exod. 20 2.

תק"ה = § 505.

וּבְאֵתָם I brought them out, occurs twice. This Rubric, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Ezek. 20 14. As it is in the first instance without the prefix Vav (Ezek. 20 14) and in the second with it (Ezek. 34 13) and moreover as the two instances are restricted to the same book, the heading ought properly to be ב' בליש' ובסימ'

תק"ו = § 506.

וְהוֹצִיאָהּ and they shall bring him out, or and bring ye him out, occurs six times. Though three are the preterite third person plural with Vav conversive (Deut. 21 19; 22 15, 21) and three the imperative plural (Josh. 6 22; 10 22; 2 Chron. 29 5), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups the six instances together under one Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 125 b, on Deut. 22 15, which I have printed; (II) the same MS., Vol. II, fol. 166 a, on 2 Chron. 29 5; (III) Arund. Orient. 16, fol. 4 b, on Josh. 6 22; (IV) Add. 15,250, fol. 122 b, on Josh. 10 22; (V) the same MS., fol. 431 b, on 2 Chron. 29 5; (VI) Orient. 2349, fol. 135 b, on Deut. 22 15, and (VII) the printed Massorah on Josh. 6 22.

תק"ז = § 507.

כִּדְרֵי־אֵל when I brought out, occurs three times in the Scriptures. In the Samaritan recension of the Hebrew text it is קִרְיָא with-out Yod after the Tzadi both in Exod. 16 32 and in Levit. 23 43. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 82 b, on Ezek. 20 41.

תק"ח = § 508.

כִּדְרֵי־אֵל when thou broughtest out, occurs twice plene. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 59 b, on Exod. 3 12, which I have printed; (II) Arund. Orient. 16, fol. 84 a, on 1 Kings 8 55, and (III) the printed Massorah on Exod. 3 12.

As this Hiphil infinitive with the prefix Beth and the suffix second person singular masculine occurs twice altogether and is plene in both instances, Lists II and III are more properly headed ב' וסל' ב.

תק"ט = § 509.

כִּדְרֵי־אֵל when they brought them out, occurs twice. This rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 18 b, on Gen. 19 17.

תק"י = § 510.

וְהוֹצִיאָהּ he brought forth, or bring thou forth, begins a verse in two instances. Normally this quinqueliteral, which is seventeen times the preterite third person singular masculine and once the imperative singular masculine, occupies the middle of the verse. As it is in these two instances only that it begins the verse, the Massorah safeguards its exceptional position. It will be seen that in one instance it is the imperative (Isa. 43 8) and in one the preterite (Jerem. 51 10). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 137 a, on Isa. 43 8.

תק"יא = § 511.

וְהוֹצִיאָהּ bring thou forth, occurs five times . . . and once it is with the prefix Vav. In fixing the number at five the design of this Massorah is to militate against the textual reading וְהוֹצִיאָהּ the imperative in Gen. 8 17, which is also exhibited in the Samaritan recension of the Hebrew text.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 160 a, on Judg. 6 30, which I have printed; (II) Orient. 4445, fol. 110 a, on Levit. 24 14; (III) Arund. Orient. 16, fol. 105 b, on 2 Kings 10 22; (IV) Add. 21,160, fol. 176 b, on Levit. 24 14; (V) Halle Ochliah Ve-Ochliah II, § 3, margin; (VI) the printed Massorah on Gen. 19 12, and (VII) the same on 2 Kings 10 22.

תק"יב = § 512.

וְהוֹצִיאָהּ bring ye her forth, occurs three times in the Scriptures and is plene . . . once in the Law, once in the Prophets and once in the Hagiographa.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 23 b, on Isa. 48 20, which I have printed; (II) Arund. Orient. 16, fol. 140 a, on the same passage; (III) the same MS., fol. 271 a, on 2 Chron. 23 14; (IV) Add. 21,160, fol. 40 b, on Gen. 38 24; (V) Halle Ochliah Ve-Ochliah II, § 2; (VI) the printed Massorah on Gen. 38 24, and (VII) the same on Isa. 48 20.

תק"יג = § 513.

וְהוֹצִיאָהּ and he brought forth, is four times thus written. That is, without the characteristic Yod.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 114 a, on Deut. 4 20, which I have printed; (II) the same MS., Vol. I, fol. 246 b, on 2 Kings 11 12; (III) Arund. Orient. 16, fol. 303 b, on Ps. 78 16; (IV) Add. 21,160, fol. 261 b, on Deut. 4 20; (V) Halle Ochliah Ve-Ochliah II, § 2; (VI) the printed Massorah on Deut. 4 20, and (VII) the same on Ps. 105 43. Lists IV, VI and VII alone give the mnemonic sign.

תק"יד = § 514.

וְהוֹצִיאָהּ and he brought forth, is twelve times plene . . . and thirteen times defective. As this apocopated Hiphil future third person singular masculine with Vav conversive, which occurs twenty-five times altogether, is partly plene and partly defective and moreover as the two kinds of spelling are promiscuously used in Kings, Jeremiah and Chronicles, the design of the Massorah is to safeguard the variation in the orthography of this expression.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated thirty Lists. I shall, however, specify the following nine only, six in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 9 a, on Gen. 15 5, which I have printed; (II) Orient. 4445, fol. 137 a, on Numb. 17 23; (III) St. Petersburg Codex of A. D. 916, on Jerem. 20 3; (IV) the same Codex on Jerem. 50 25; (V) Halle Ochliah Ve-Ochliah II, § 2; (VI) the same Codex II, § 2; (VII) the printed Massorah on Numb. 17 24; (VIII) the same on Judg. 6 19, and (IX) the same on Ps. 136 11.

List I, as will be seen, records all the plenes and defectives in one register, and though it states in the heading that there are twelve plenes, it enumerates eleven only, omitting Jerem. 20 3. But as this passage is duly given in the other Lists, it is evident that its omission here is due to the carelessness of the Scribe. The other eight Lists give the twelve plenes and the thirteen defectives in separate Rubrics. Thus Lists IV, VIII and IX record the twelve plenes; whilst Lists III, V and VII give the thirteen defectives.

תק"ט"ו = § 515.

וְהוֹצִיאָהּ and he brought me out, is three times plene. This Rubric, which is from Orient. 1474, fol. 128 b, on Ezek. 46 21 is inexplicable, as this Hiphil future third person singular with the suffix first person and Vav conversive, occurs altogether five times and is plene in all the five instances in the received text. Not only are Ezek. 37 1; 42 1 and 47 2 omitted, but Micah 7 9 is given which is without the prefix Vav. If we assume that this Massorah is based upon a recension in which these three instances alone were plene, the heading ought to be ב' בליש' וסל' ב. This qualifying expression, as we have seen, is frequently omitted.

תק"ט"ז = § 516.

וְהוֹצִיאָהּ and he brought thee out, occurs twice, once defective and once plene. That is, in one instance it is entirely defective, being both without Vav and Yod (וְהוֹצִיאָהּ Deut. 5 15) and in one וְהוֹצִיאָהּ with Vav plene, but still without Yod (Deut. 4 37).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 126 b, on Deut. 5 15, which I have printed; (II) Add. 21,160, fol. 264 a, on the same passage, and (III) the printed Massorah also on the same passage.

This Rubric again shows that the different Massoretic Schools based their respective Massorahs upon different recensions of the text. Thus whilst Lists I and III emphatically declare

that one of the two instances is without Yod only, and one is both without Yod and without Vav (אֵלֶיךָ בְּהַצִּיִּיךָ, List II as emphatically declares that both the instances are entirely defective (בְּהַצִּיִּיךָ). Not only is the Massorah Parva in this Standard Codex against Deut 5 15, but against Deut. 4 37, where the Scribe put with Vav in the text and the Massorite cancelled it and affixed the Massorah against it.

הָיָה = § 517.

and he brought us out, occurs three times. This Hiphil future third person singular masculine with suffix first person plural, which occurs altogether three times, is in each instance spelt differently. Once it is entirely defective, that is both without Vav and without Yod (Numb. 20 16); once it is without Vav, but with Yod (Deut. 6 21) and once with Vav, but with Yod (Deut. 26 8). Hence the Massorah safeguards this variation in its orthography. This Massorah, however, is based upon one recension of the text. Other recensions did not exhibit these variations. This is not only attested by the Samaritan recension of the Hebrew text, which uniformly reads entirely plene in all the three instances, but by the express declaration that it is the Hellali Codex which reads defective in Numb. 20 16 and that the Jerusalem Codex has it plene, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 116 a, on Deut. 6 21; which I have printed; (II) Add. 21,160, fol. 223 a, on Numb. 20 16; (III) the printed Massorah on the same passage, and (IV) the same on Deut. 6 21.

הָיָה = § 518.

and she shall bring, or and thou hast brought forth, occurs three times, twice plene and once defective. . . once it is in the Law, once in the Prophets and once in the Hagiographa. The Massorah, which as usual, has no regard for the difference in the sense, but simply regards the similarity of spelling, has here grouped together two futures third person singular feminine (Gen. 1 12; Ruth 2 18) and one future second person singular masculine with Vav conversive.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 1 b, on Gen. 1 12, which I have printed; (II) the same MS., Vol. II, fol. 53 b, on Jerem. 32 21; (III) St. Petersburg Codex of A. D. 916, on the same passage; (IV) Arund. Orient. 16, fol. 283 a, on Ruth 2 18; (V) Add. 21,160, fol. 299 a, on the same passage; (VI) Halle Ochliah Ve-Ochliah II, § 2, and (VII) the printed Massorah on Gen. 1 12. The mnemonic sign is from Cambridge Add. 1174, on Gen. 1 12, where alone it occurs.

הָיָה = § 519.

and I brought out, occurs three times. As this future first person singular with Vav conversive, which occurs three times only, is differently spelt, being in two instances with the normal Yod after the Tzadi (Josh. 24 6; Judg. 6 8) and in one instance without it (Ezek. 28 18), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Josh. 24 6, which I have printed, and (II) the printed Massorah Finalis, letter , § 293. The latter is not only headed בְּיָמֵי מֶלֶךְ אֱדֹמִי, but has, at the end against the catchwords for Ezek. 28 18 בְּיָמֵי מֶלֶךְ אֱדֹמִי, which more properly indicates the design of this Massorah. The Ezekiel instance is one in the List of Hiphils which are abnormally without the characteristic Yod recorded above in § 503.

הָיָה = § 520.

I will bring out, occurs twice. That is, with paragogic He, in contradistinction to the other two instances in which this future first person singular occurs without the He (Exod. § 11; Ezek. 20 38). In fixing the number at two, this Massorah militates against the reading without the He in Gen. 19 9, which is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 32 b, on Judg. 19 24.

הָיָה = § 521.

they shall bring out, occurs four times defective. In fixing the number of this Hiphil future third person plural masculine at four, the design of the Massorah is not only to militate against the textual reading with the prefix Vav in Jerem. 8 1, but against the reading the Kal future third person plural in 1 Kings 10 29, which is exhibited in the Septuagint and which is now accepted as preferable.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 86 a, on 1 Kings 10 29, which I have printed; (II) Halle Ochliah Ve-Ochliah II, § 2, and (III) the printed Massorah on Job 8 10. List I emphatically states that it is defective or without the Yod in all the four instances. As two only are without it in the textus receptus (1 Kings 10 29; Job 8 10), this Massorah must be based upon a recension of the text in which the other two were also defective. Lists II and III do not advert to any variation in its orthography.

הָיָה = § 522 a.

and they brought forth, is three times plene. The three forms of this Rubric exhibited in § 522 a-c are of importance to the study of the Massorah, inasmuch as they show how the same materials were elaborated by the different Massoretic Schools. This future third person plural masculine with Vav conversive, which occurs altogether twelve times, is spelt in three different ways. In seven instances it is entirely plene, that is, with both Vav after the Yod and Yod after the Tzadi (Levit. 24 23; 1 Sam. 12 18; Jerem. 26 23; 1 Chron. 19 16; 2 Chron. 1 17; 23 11; 29 16). In four it is without the Vav but with the Yod (Numb. 13 32; 15 36; Josh. 6 23; 10 23), and in one instance it is entirely defective, that is, both without the Vav and without the Yod.

From this analysis it will be seen that in the Pentateuch and the Prophets, which constitute the first part of this Massorah, it occurs altogether eight times. Here it is defective in five instances and plene in three only. Hence the Massorah here safeguards the minority.

And throughout the Hagiographa it is likewise so. In this division of the Bible, which is represented by Chronicles, it occurs four times and is uniformly plene. Here therefore, there is no exception to safeguard and hence the simple mention of the fact suffices. As the solitary instance in Kings, which is one of the five defectives in the first part of this Rubric, is doubly defective and thus exhibits a unique form, it is here separately indicated.

And all the others are without the Vav but with the Yod. That is, the remaining four instances are . These I have given in the analysis.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. I, fol. 80 a, on Levit. 24 23, which I have printed; (II) Orient. 1379, fol. 235 a, on the same passage, and (III) Orient. 2349, fol. 96 b, also on the same passage.

הָיָה = § 522 b.

and they brought forth, is seven times plene. This form of the Rubric, which does not occur in the printed Massorah, is from Orient. 1471, fol. 160 a, on 1 Sam. 12 8. It is not so artificial as the preceding form and the seven plenes as well as the unique abnormal defective coincide with those given in the analysis. Contrary, however, to the usual method of the Massorah, the instances safeguarded are the majority.

הָיָה = § 522 c.

and they brought forth, occurs twelve times. This is the oldest and popular form of the Massorah. I collated fifteen Lists of it, but shall specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 95 b, on Numb. 15 36, which I have printed; (II) Orient. 4445, fol. 110 b, on Levit. 24 23; (III) St. Petersburg Codex of A. D. 916, on Jerem. 26 23; (IV) Arund. Orient. 16, fol. 8 a, on Josh. 10 23; (V) Halle Ochliah Ve-Ochliah II, § 2; (VI) the printed Massorah on Levit. 24 23, and (VII) the same on Numb. 15 36.

Lists IV and V emphatically declare in their respective headings that it occurs eleven times (אֵלֶיךָ בְּהַצִּיִּיךָ) and record eleven only.

They coincide in omitting Josh. 10 23. They must, therefore, be based upon Codices which had not *וַיֵּצֵא* here, though it is now impossible to say what reading these Codices exhibited. The other five Lists, however, give this passage.

With the exception of the printed Massorah (Lists VI and VII), none of the MS. Lists advert to any variation in the orthography of the twelve instances which constitute this Rubric. In the first of the two printed Lists, however, the variations are mentioned in the heading, where it is stated that four of the twelve are plene *וַיֵּצֵא יְהוָה אֶת יִשְׂרָאֵל מִיַּד פַּרְעֹה*, but the register itself does not indicate which of them are so written. Besides, this is in dire conflict with the preceding two forms of this Rubric, which state that seven of the twelve are plene. The second printed List (VII) notices the variation in its orthography in the following addition at the end of the Rubric *וַיֵּצֵא יְהוָה אֶת יִשְׂרָאֵל מִיַּד פַּרְעֹה כְּכֹל מַעֲשָׂיו*, which denotes that in Jerem. 26 23 and in the Hagiographa (1 Chron. 19 16; 2 Chron. 1 17; 23 11; 29 16) in these five passages it is *וַיֵּצֵא* entirely plene, that in 2 Kings 10 26 it is *וַיֵּצֵא* entirely defective and that in all the other six passages it is *וַיֵּצֵא* (Levit. 24 23; Numb. 13 22; 15 36; Josh. 6 23; 10 23; 1 Sam. 12 8). But this too is in conflict with the express statement in the preceding two forms of this Massorah, where Levit. 24 23 and 1 Sam. 12 8 are given as plenes.

תקניו - § 523.

וַיֵּצֵא and they brought him forth, occurs three times, twice it is entirely defective and once plene. This Hiphil future third person plural masculine with the suffix third person singular masculine with *Vav* conversive, which occurs altogether three times, is spelt in two different ways. In Gen. 19 16 and 1 Kings 21 13 it is *וַיֵּצֵא* entirely defective, that is both without *Vav* after the *Yod* and without *Yod* after the *Tzadi*, whilst in 2 Kings 12 12 it is *וַיֵּצֵא* entirely plene, that is with both *Vav* and *Yod*. Hence the Massorah safeguards the variation in its orthography which occurs in the same book.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 107 a, on 2 Kings 12 12, which I have printed; (II) the same MS., fol. 95 b, on 1 Kings 21 13; (III) Add. 15,250, fol. 196 b, on the same passage, and (IV) the printed Massorah on Gen. 19 16.

This Rubric affords an instructive confirmation of the oft-repeated statement that conflicting Massorahs are due to their being based upon different recensions of the text. Thus we are distinctly told that the first of the two is entirely defective according to the Hellali Codex whilst according to the Jerusalem Codex it is entirely plene, as will be seen from the notes on Gen. 19 16 in my edition of the Bible. 1 Kings 21 13, which according to this Massorah is entirely defective, is so in Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251. But in Orient. 2201, which is one of the oldest dated MSS. of the entire Bible, and in Add. 15,451 it is *וַיֵּצֵא* with *Yod* after the *Tzadi*, for which reason I have adopted it in my text of the Bible. The third instance, viz. 2 Kings 12 12, which according to the Massorah is *וַיֵּצֵא* entirely plene, is supported by the reading in Harley 5710—11; Arund. Orient. 16; Add. 15,251; Add. 15,451. But here again Orient. 2201 reads *וַיֵּצֵא* without *Vav* and Add. 15,250 reads it with *Vav*, but without *Yod*. This explains the otherwise inexplicable Massorahs in the same MSS. Thus the Massorah Parva in Add. 15,451, fol. 13 a, on Gen. 19 16 is *וַיֵּצֵא*, whilst the Massorah Parva in the same superb MS., fol. 255 a, on 2 Kings 12 12, is *וַיֵּצֵא*.

תקניו - § 524.

וַיֵּצֵא and that bringeth forth, occurs twice, once defective and once plene. As the Hiphil participle singular masculine, which occurs twice only, is differently spelt being in the first instance with *Yod* after the *Tzadi* (Isa. 54 16) and in the second without it (Prov. 10 18), the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (1) Arund. Orient. 16, fol. 340 a, on Prov. 10 18, which I have printed, and (II) Add. 15,251, fol. 388 b, on the same passage. The Proverbs passage is one of the ten instances which are abnormally defective, recorded above, § 503.

תקניה - § 525.

וַיֵּצֵא ye bringing forth, occurs twice . . . and once it is with the prefix *Vav*. Like the singular recorded in the preceding Rubric,

the plural participle, which also occurs twice only without the prefix *Vav*, is differently spelt in each case. In the first instance it is *וַיֵּצֵא* without the characteristic *Yod* after the *Tzadi* (Jerem. 38 23) and in the second it is *וַיֵּצֵא* with the *Yod* (Neh. 6 19). Hence the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 173 a, on Jerem. 38 23. Though not expressed in the heading, the text on which this Rubric is has *וַיֵּצֵא* without the *Yod*. Though this reading is supported by St. Petersburg Codex of A. D. 916, the Massorah Parva of which describes this defective as unique Add. 16,250 and Add. 15,251, it simply represents the recension of the text which obtained in one School of Massorites. Not only do other recensions exhibit variations, but the different Massorahs safeguard the respective readings. Thus Harley 5710—11, reads *וַיֵּצֵא* entirely plene in Jerem. 38 23; Add. 15,451 reads it *וַיֵּצֵא* entirely defective, whilst Add. 21,161, which is one of the oldest Codices extant, reads it *וַיֵּצֵא* the Hophal as it is in the preceding verse. Hence the conflicting Massorahs. Thus the Massorah in the Cambridge Model Codex Add. 465 on Jerem. 38 23 is *וַיֵּצֵא* and in Harley 5710—11, which is also a Model Codex, the Massorah on Neh. 6 9 is *וַיֵּצֵא*.

תקניו - § 526.

וַיֵּצֵא that are found, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 175 b, on Ezek. 14 22. I have had occasion to advert to the fact that later Nakdanim not infrequently furnished the original Massorahs, which consisted of single words representing the respective passages, with wrong catchwords. This Rubric yields a convincing proof of it. The Nakdan mistook the unique form *וַיֵּצֵא* the Kal participle plural (Numb. 15 33) for *וַיֵּצֵא* the Hophal participle plural and hence supplied it with the catchwords *אִתּוֹ מִקְדָּשׁ*, though the Massorah is on the right passage which is thus omitted, viz. Ezek. 14 22. As the two instances occur in the same book, the heading ought properly to be *וַיֵּצֵא*.

תקניו - § 527.

וַיֵּצֵא he shall stand, occurs twice in the Scriptures. That is, with *Kametz* under the *Tzadi* which is due to its pausal accents, being *Athnach* in one instance (Prov. 22 29) and *Soph-Pasuk* in the other (Job 44 2). As this Hiphil future third person singular masculine, which occurs altogether nine times, is *וַיֵּצֵא* with *Tzere* in seven instances, the Massorah safeguards the variation in these two exceptional instances, since the two forms occur in close proximity in the same verse (Prov. 22 29).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 240 b, on Job 41 2, which I have printed, and (II) Arund. Orient. 16, fol. 344 b, on Prov. 22 29.

In this Rubric we have again a conflict between the Massorah and the text. On Prov. 22 29 the Massorah in Arund. Orient. 16 emphatically remarks that both instances are *וַיֵּצֵא* with *Patach* under the *Tzadi* (ב), the Massorah evidently designing it as a correction of the text which the Nakdan has pointed with *Kametz*. But it is also with *Kametz* in Orient. 2201; Harley 5710—11; Add. 15,250; Add. 15,251, and in all the early editions of the Bible, as will be seen from the notes on this passage in my edition of the Bible. Moreover, in the second instance, viz. Job 41 2, both the MSS. and the editions have it with *Kametz*. Accordingly the text and the margin in Prov. 22 29 must change places in my edition of the Bible.

תקניה - § 528.

וַיֵּצֵא and they stood, or presented themselves, occurs five times . . . and once it is *Vav* conjunctive. As the verb is *וַיֵּצֵא* in parallel phrases (comp. *וַיֵּצֵא* Josh. 24 1 with Levit. 9 5; *וַיֵּצֵא* Josh. 3 17 with 1 Chron. 11 14), the design of the Massorah is to safeguard the respective verbs against being made uniform.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 68 b, on Exod. 19 17, which I have printed; (II) Arund. Orient. 16, fol. 17 a, on Josh. 24 1; (III) the same MS., fol. 32 b, on Judg. 20 2; (IV) the same MS., fol. 245 a, on 1 Chron. 11 14; (V) Add. 15,250, fol. 180 b, on Josh. 24 1; (VI) the printed Massorah on Exod. 19 17, and (VII) the same on Deut. 31 14. The solitary instance with *Vav* conjunctive constitutes one of the forty-eight expressions beginning with *Vav* *Yod* which respectively occur once only. (Vide supra letter י, § 15.)

תקניט - § 529.

תקניט and he put, occurs twice. Of this Rubric I collated two Lists: (I) Add. 15,251, fol. 144a, on Judg. 8 27, which I have printed, and (II) the printed Massorah on Gen. 30 38.

תקיל - § 530.

תקיל and the oil, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 200a, on Hosea 2 10, which I have printed, and (II) Vienna Codex No. 85 on the same passage.

Both these Lists declare in their respective headings that **תקיל** occurs three times only and the Lists themselves record identically the same three instances, and yet it occurs six times and both Lists omit the same three, viz. Neh. 5 11; 10 40; 13 5. The absence of these three instances is simply due to the artificial manner of counting which the Massorah not infrequently adopts. It will be seen that four of the six instances occur in Nehemiah. These four are counted as one which is represented by the last instance and which with the two in the Minor Prophets yield the three.

תקליא - § 531.

תקליא and Isaac, occurs five times. In the only other instance in which this quinqueliteral occurs with *Kametz* under the *Cheth* it is **תקליא** the future third person singular masculine with *Vav* conversive (Gen. 17 17) denoting and he laughed.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Orient. 2349, fol. 41a, on Gen. 24 62, which I have printed; (II) Add. 21,160, fol. 17a, on Gen. 25 26; (III) the same MS., fol. 59a, on Gen. 48 15, and (IV) the printed Massorah on Gen. 24 62. As all the five instances occur in the same book, the heading ought properly to be **תקליא** or **תקליא**.

תקליב - § 532.

תקליב he is spread, occurs twice. Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 7a, on Isa. 14 11, which I have printed; (II) Arund. Orient. 16, fol. 360a, on Esther 4 3, and (III) Add. 21,160, fol. 310b, on the same passage. This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide supra*, letter י, § 11.)

תקליג - § 533.

תקליג he cast them, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 257a, on 2 Chron. 4 17.

תקליד - § 534.

תקליד and they laid, or placed them, occurs twice in this form and is defective. This Hiphil future third person plural masculine with *Vav* conversive without and with the suffix (= **תקליד**) which occurs twice, is in both instances without the characteristic *Yod* after the *Tzadi*. Hence the Massorah safeguards them against being mistaken for the *Kal* (comp. 2 Kings 4 40).

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 5 b, on Josh. 7 23.

תקליה - § 535.

תקליה he shall be poured out, occurs twice. Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2849, fol. 94 b, on Levit. 21 10, which I have printed; (II) Orient. 5404, fol. 96 b; (III) Add. 15,250, fol. 67 b; (IV) the printed Massorah, all on the same passage, and (V) the printed Massorah, on Job 22 16.

Here again the Massorah is conflicting. Whilst List III emphatically states that one is plene and one defective (**תקליה**), List IV as emphatically says that they are both plene (**תקליה**). The two conflicting Massorahs must therefore be based upon two different recensions of the text.

This Rubric forms part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide supra*, letter י, § 11.)

תקליז - § 536.

תקליז molten, occurs twice. This Hophal participle occurs altogether six times. It is plene in four instances (1 Kings 7 23, 33; Job 37 18; 2 Chron. 4 2) and defective in two. Hence the Massorah safeguards this variation in its orthography, since the two different spellings are used in close proximity (comp. 1 Kings 7 16, 23).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 81 b, on 1 Kings 7 16, which I have printed; (II) the same MS., fol. 325 a, on Job 11 15, and (III) the printed Massorah on the same passage. But though all the three Lists state in their respective headings that it is defective in both these passages, yet Orient. 2201 first hand and Add. 21,161 have it **תקליז** plene in Job 11 15. For the early editions which exhibit this plene reading, see the notes on this passage in my edition of the Bible.

תקליז - § 537.

תקליז and he formed, occurs twice, once plene and once defective. This *Kal* future third person singular masculine with *Vav* conversive, occurs altogether five times. In three instances it is **תקליז** with *Tzere* under the *Yod* (*vide infra*, § 541) and in two with *Chirek*. Moreover the two with *Chirek* which occur in the same section are differently spelt, one is **תקליז** with two *Yods* (Gen. 2 7) and the other **תקליז** with one *Yod* (Gen. 2 18). Hence the design of the Massorah is not only to safeguard the variation in its graphic signs, but to protect the difference in its orthography. The latter was especially necessary since some recensions exhibited **תקליז** with one *Yod* in both instances, as is attested by the Samaritan recension of the Hebrew text.

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 465 on Gen. 2 7.

תקליח - § 538.

תקליח creating, is four times defective. This participle singular masculine, which occurs altogether sixteen times, is in twelve instances **תקליח** plene and in four only is it without the *Vav*. Hence the Massorah safeguards the exceptional orthography.

This Rubric is of importance inasmuch as it shows that when it was compiled the Eastern and Western recensions of the text were not as yet so sharply divided as they are now. All the official Lists which record the variations between these two recensions emphatically state that the Palestinians read it **תקליח** plene in Isa. 45 18 and that the Babylonians read it defective. (*Vide supra*, letter ח, § 626.) Yet not only does this Massorah include it as one of the four defectives, but Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and all the early editions exhibit the Babylonian reading, contrary to the usual practice. This conclusively shows that when a MS. has a Babylonian reading it must not be concluded that its text exhibits the Babylonian recension. The fact, therefore, that the St. Petersburg Codex of A. D. 916 has **תקליח** defective does not prove that its text as a whole is the Babylonian text. It only shows that it has this reading in common with the unquestionably Palestinian MSS. and all the early editions which follow the Palestinian recension. For further evidence see my Treatise. On the relationship of the so-called Codex Babylonicus of A. D. 916 to the Eastern Recension of the Hebrew text in the *Festschrift zu Ehren Prof. Chwolson's* p. 149 &c. Berlin 1899. As we ordinarily follow the Palestinian recension and moreover as this reading is exhibited in the Splendid Codex Add. 15,451, I have adopted it in my edition of the Bible and given the Babylonian reading in the margin.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 138 b, on Isa. 45 18, which I have printed; (II) the same MS., fol. 214 a, on Habak. 2 18; (III) the same MS., fol. 307 b, on Pa. 94 9; (IV) Vienna Codex No. 35, on Habak. 2 18, and (V) the printed Massorah Finalis, letter ח, § 307. All these Lists coincide in giving Isa. 45 18 as one of the four instances.

תקליט - § 539.

תקליט and he that formed thee, occurs three times. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 137 a, on Isa. 43 1, which I have printed; (II) Add. 15,250, fol. 281 a, on the same passage, and

(III) the printed Massorah also on the same passage. As all the three instances are restricted to the same book, the heading ought to be **בְּכִסְּוֵי**.

תְּקִיָּה = § 540.

תְּקִיָּה *his work, or imagination, occurs twice.* This quadrilateral with the suffix third person singular masculine, occurs altogether four times. In two instances it is **תְּקִיָּה** with *Cholem* on the *Yod*, being the participle (Isa. 45 9; Habak. 2 18) and in two it is **תְּקִיָּה** with *Chirek* (Deut. 31 21; Habak. 2 18), being the noun **תְּקִיָּה** with the suffix. As the two forms occur in the same verse (Habak. 2 18), the Massorah safeguards them against being made uniform.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 118 a, on Habak. 2 18.

תְּקִיָּה = § 541.

תְּקִיָּה and he was troubled, or distressed, occurs three times in the Scriptures. That is, with *Tzere* under the *Yod*, in contradistinction to the two instances in which this Kal future third person singular masculine with *Vav* conversive has *Chirek* under the *Yod* recorded above, § 537.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 21 b, on Gen. 32 8, which I have printed; (II) the same MS., Vol. I, fol. 204 b, on 2 Sam. 13 2; (III) Arund. Orient. 16, fol. 19 b, on Judg. 2 15; (IV) Orient. 2349, fol. 46 b, on Gen. 32 8; (V) Halle Ochl'ah Ve-Ochl'ah II, § 310; (VI) Paris Ochl'ah Ve-Ochl'ah Supplement, § 9, and (VII) the printed Massorah on Gen. 32 8. Lists II, IV and VI alone have the mnemonic sign. The sign without the List is also given in the printed Massorah both on Judg. 2 15 and 2 Sam. 13 2.

תְּקִיָּה = § 542.

תְּקִיָּה and she was troubled, or it was a trouble, occurs twice. Normally when the third person singular is used impersonally, especially when followed by **וּ** or **ל**, it is in the masculine. Three instances of this combination with the verb in question are recorded in the preceding Rubric. As in the two instances which constitute this Rubric, the verb is changed from the masculine to the feminine, the Massorah safeguards this variation.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Arund. Orient. 16, fol. 26 b, on Judg. 10 9, which I have printed; (II) the same MS., fol. 56 a, on 1 Sam. 30 6, and (III) Vienna Codex No. 35 on the same passage.

תְּקִיָּה = § 543.

תְּקִיָּה and I will kindle a fire, occurs six times. That is, in contradistinction to the phrase **תְּקִיָּה** and I will send a fire, which occurs eight times (Ezek. 39 6; Hosea 8 14; Amos 1 4, 7, 10, 12; 2 2, 5). As the two phrases are used promiscuously in the same book (Amos 1 12, 14 &c.), the Massorah safeguards the minority.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, seven in MSS. and one printed: (I) Arund. Orient. 16, fol. 205 b, on Amos 1 14, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Jerem. 17 27; (III) the same Codex on Jerem. 21 14; (IV) the same on Jerem. 43 12; (V) the same on Jerem. 50 32; (VI) the same on Amos 1 14; (VII) Add. 15,251, fol. 265 a, on Jerem. 49 27, and (VIII) the printed Massorah on Jerem. 21 14. The first reference in the List which I have printed should be Jerem. 21 14 and not 21 1; the 4 has inadvertently dropped out of the text.

תְּקִיָּה = § 544.

תְּקִיָּה she, or it shall be burning, occurs five times and is plene. By fixing the number of this Hophal future third person singular feminine at five, the design of this Massorah is to militate against the *Kethiv*, or textual reading of the Eastern recension which is **תְּקִיָּה** the Kal future both in Jerem. 15 14 and 17 4, as will be seen from my *Introduction to the Hebrew Bible*, p. 223 &c.

Of this Rubric I collated two Lists: (I) Add. 21,160, fol. 143 b, on Levit. 6 2, which I have printed, and (II) the printed Massorah on the same passage. It is remarkable that though both the Jeremiah instances are with *Kametz* under the *Coph* which is due to their being with the pausal accent *Soph-Pasuk*, neither of the two Lists adverts to this variation in the graphic signs.

תְּקִיָּה = § 545.

תְּקִיָּה living thing, occurs three times. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 119 a, on Deut. 11 6, which I have printed; (II) Add. 21,160, fol. 271 a, on the same passage; (III) Orient. 2349, fol. 32 b, on Gen. 7 23; and (IV) the printed Massorah on the same passage. As all the three instances are restricted to the Pentateuch, the heading ought properly to be **בְּפָתַח**.

תְּקִיָּה = § 546.

תְּקִיָּה a fowler, occurs twice in the Scriptures. The design of this Massorah is to exclude the only other instance where this noun occurs and where it is **תְּקִיָּה** with *Cholem* (Hosea 9 8). This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 244 a, on Prov. 6 5.

תְּקִיָּה = § 547.

תְּקִיָּה hard, noble, occurs twice, once with *Aleph* at the end and once with *He*. As this adjective, which occurs twice only, is differently spelt in each case, the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 363 b, on Dan. 2 11, which I have printed, and (II) Harley 5710—11, Vol. II, fol. 288 b, on Ezra 4 10. This Rubric is part of the List of words which respectively occur twice, once with *Aleph* at the end and once with *He*. (Vide *supra* letter **ק**, § 23.)

תְּקִיָּה = § 548.

תְּקִיָּה and he awoke, is three times defective in the Scriptures. This Kal future third person singular masculine with *Vav* conversive, occurs altogether eight times. In five instances it is **תְּקִיָּה** (Gen. 28 16; 41 4, 7; Judg. 16 14) or **תְּקִיָּה** with *Segol* under the *Coph* (Gen. 9 24) with two *Yods*, and in three it is with one *Yod*. Hence the Massorah safeguards the orthography of the minority, especially as the two different spellings are promiscuously used in the same section (Judg. 16 14, 20). In thus fixing the number of the defectives at three, the design of the Massorah is to militate against the recension of the text which exhibited the reading **תְּקִיָּה** in all the four instances in which it occurs in Genesis, as is attested by the Samaritan recension of the Hebrew text, which reads it uniformly defective and which is the primitive orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 219 a, on 1 Kings 3 15, which I have printed; (II) Arund. Orient. 16, fol. 30 b, on Judg. 16 20; (III) the same MS., fol. 78 b, on 1 Kings 3 15; (IV) the same MS., fol. 304 a, on Ps. 78 65; (V) Add. 15,251, fol. 148 a, on Judg. 16 20; (VI) Orient. 2349, fol. 44 a, on Gen. 28 16, and (VII) the printed Massorah on Ps. 78 65.

תְּקִיָּה = § 549.

תְּקִיָּה she shall be precious, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 98 a, on 2 Kings 1 18. As the two instances occur in two consecutive verses, the heading ought properly to be **בְּכִסְּוֵי** or **בְּכִסְּוֵי**.

תְּקִיָּה = § 550.

תְּקִיָּה and he shall be precious, occurs twice. As this future third person singular masculine with *Tzere* under the *Yod* and the prefix *Vav* which occurs twice, is differently spelt, being **תְּקִיָּה** with one *Yod* in the first instance (Ps. 49 9) and **תְּקִיָּה** with two *Yods* in the second (Ps. 72 14), the Massorah safeguards the variation in its orthography. In the only other passage in which it occurs it is **תְּקִיָּה** (1 Sam. 18 30) with *Vav* conversive.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Halle Ochl'ah Ve-Ochl'ah I, § 382, which I have printed, and (II) Vienna Codex No. 35, on Ps. 72 14. The latter indicates the import of this Massorah by its more correct heading, viz. **בְּהִדְּמֵי**.

תְּקִיָּה = § 551 a.

תְּקִיָּה and honour, treasure, occurs twice in the Scriptures and in Chaldee it is always so. This quadrilateral occurs altogether four

times, twice in the Hebrew Scriptures which are duly recorded in the following Rubric, and twice in Chaldee (Dan. 2 6; 7 14). This Rubric, which has regard to the Hebrew alone, declares that though it occurs twice only in Hebrew, in Chaldee it is always so without, however, specifying the number of the instances.

This form of Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 275 c, on Esther 8 16.

תקניא = § 551 b.

תקניא occurs twice. That is, in Hebrew. In Chaldee as we have seen, it also occurs twice. The omission to state this fact makes this form of the Rubric obscure. It, however, affords another illustration of the fact that the different Schools of Massorites elaborated differently the same materials.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 181 a, on Ezek. 22 25, which I have printed, and (II) the same MS., fol. 362 b, on Esther 8 16.

תקניב = § 552.

תקניב and for the honour, occurs twice, once it is with Kametz and once with Pathach. As this quinqueliteral, which not only occurs twice, but within a few verses of each other, varies in its graphic signs, having in the first instance Kametz under the Coph (Dan. 4 27) and Pathach in the second (verse 33), the Massorah safeguards this variation.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 411 a, on Dan. 4 27.

תקניג = § 553.

תקניג and honour, occurs three times, twice it is written with Aleph and once with He. This Chaldee noun emphatic with the prefix Vav which occurs three times, is not only spelt differently, being in two instances with Aleph at the end (Dan. 2 37; 5 18), and once with He (Dan. 5 20), but as this difference occurs within two verses (Dan. 5 18, 20), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 364 b, on Dan. 2 37, which I have printed; (II) the same MS., fol. 368 b, on Dan. 5 20; (III) Vienna Codex No. 35 on the same passage, and (IV) the printed Massorah also on the same passage.

תקניד = § 554.

תקניד to fear God, occurs seven times in this form. Normally when אלהים is combined with a Divine Name and denotes fearing, or reverencing the Supreme Being it is the Tetragrammaton, viz. יהוה. In this combination the phrase occurs about twenty-two times (Exod. 14 31; Josh. 22 25; 24 14; 1 Sam. 12 14, 18, 24; 1 Kings 18 3, 12; 2 Kings 4 1; 17 25, 28, 32, 33, 34, 41; Jerem. 26 19; Hosea 10 3; Jonah 1 16; Ps. 34 10; 112 1; Prov. 3 7; 24 21), apart from the passages where יהוה is followed by אלהים with different suffixes (comp. Deut. 6 2, 13, 24; 10 12 &c. &c.). As it is in these seven instances only that יהוה is combined with אלהים, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Add. 21,160, fol. 47 b, on Gen. 42 18, which I have printed; (II) Add. 15,251, fol. 400 a, on Eccl. 5 6; and (III) the printed Massorah, on Gen. 42 18. The latter heads this Rubric יהוה אלהים which is misleading, since יהוה אלהים without the accusative אלהים, occurs more than seven times (comp. Gen. 22 12; Deut. 25 18; 2 Kings 17 7 &c.).

תקניה = § 555.

תקניה she feared, occurs twice. That is, with Sheva under the Resh in contradistinction to the only other instance where this preterite third person singular feminine occurs with Tzere, which is due to its pausal accent Athnach (Gen. 18 15). This Rubric I have found in the printed Massorah only, on Ps. 76 9.

תקניז = § 556.

תקניז and thou shalt fear. Wherever the accent on תתירא is a servant תתירא is with Dagesh and wherever the accent is a prince it is Raphe.

To understand this Massorah it is necessary to remark that תתירא, which occurs altogether five times, is in each case followed by תתירא and that it is in two instances with a servant = the conjunctive accent Mercha (Levit. 19 14, 32) and in three with a prince or the distinctive accent Typcha (Levit. 25 17, 36, 43) Hence the Massorah lays it down that in two instances with the servile accent or conjunctive the Mem in תתירא is with Dagesh, whilst in the case of the three instances with the dominant or disjunctive accent the Mem is Raphe.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 1379, fol. 236 a, on Levit. 25 17, which I have printed; (II) Orient. 2348, fol. 107 a, on the same passage; and (III) Orient. 2349, fol. 97 a, also on the same passage. Lists II and III omit the expression תתירא after תתירא which renders the import of the Rubric obscure, otherwise the three Lists are identical.

תקניז = § 557.

תקניז ye feared, occurs three times. That is, with Tzere under the Resh, in contradistinction to the solitary instance where this preterite second person plural masculine is תתירא with Kametz.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated eight Lists, five in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 75 b, on Ezek. 11 8, which I have printed; (II) Orient. 4445, fol. 131 a, on Numb. 12 8; (III) Add. 15,251, fol. 272 b, on Ezek. 11 8; (IV) Add. 21,160, fol. 207 b, on Numb. 12 8; (V) the same MS., fol. 263 b, on Deut. 5 5; (VI) Paris Ochlal Ve-Ochlal, Supplement, § 5; (VII) the printed Massorah, on Numb. 12 8; and (VIII) the same on Deut. 5 5.

Lists V and VI add at the end תתירא, which indicates the design of this Massorah. With the exception of List II all the Lists give the mnemonic sign. The mnemonic sign alone is also given in St. Petersburg Codex of A. D. 916, on Ezek. 11 8; in Harley 5710-11, on Numb. 12 8, and in the printed Massorah on Ezek. 11 8, as well as in the printed Massorah Finalis, letter, § 317.

תקניח = § 558.

תקניח and to fear, occurs twice. This infinitive with the prefix Lamed occurs altogether fourteen times. In twelve instances it is without the Vav conjunctive and in two only is it with this Vav. Hence the Massorah safeguards the exceptional instances.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 128 a, on Deut. 8 6, which I have printed; (II) Add. 15,250, fol. 100 b, on the same passage, and (III) the same MS., fol. 420 b, on 2 Chron. 6 33.

תקניט = § 559.

תקניט fear thou, occurs four times in the Scriptures. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 254 a, on Prov. 24 21, which I have printed; (II) Arund. Orient. 16, fol. 337 a, on Prov. 3 7; (III) the same MS., fol. 345 b, on Prov. 24 21; and (IV) the printed Massorah, on Prov. 3 7. The mnemonic sign, which I have printed, is given in Harley 5710-11, on Eccl. 5 6 without the register. It is also given without the register in the printed Massorah Finalis, letter, § 316.

תקיס = § 560.

תקיס fear ye, occurs three times in the Scriptures. That is, with silent Aleph instead of י, thus distinguishing the Kal imperative plural of י from י the Kal future third person plural masculine form י, which occurs twenty-five times.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 180 b, on 1 Sam. 12 24, which I have printed; (II) Arund. Orient. 16, fol. 17 b, on Josh. 24 14; (III) the same MS., fol. 42 a, on 1 Sam. 12 24; (IV) the same MS., fol. 291 b, on Ps. 34 10; (V) the printed Massorah on Josh. 24 14, and (VI) the same on Ps. 34 10.

תקיסא = 561 a.

תקיסא he shall fear, without and with the prefix Vav is three times plene. To understand this highly artificial Massorah it is necessary to remark that this preterite third person singular masculine without and with Vav conversive, occurs altogether sixteen times. Without the prefix Vav, which occurs four times, it is always יתירא with both Yods (Amos 3 8; Ps. 27 3; 112 7, 8), whilst with the

prefix, which occurs twelve times, it is **וַיִּירָא** plene or with both *Yods* in six instances (Gen. 18 17; 32 8; Exod. 2 14; 1 Sam. 12 18; 28 20; 1 Chron. 13 12), and **וַיִּירָא** defective or with one *Yod* in six (1 Sam. 18 12; 21 18; 28 5; 2 Sam. 6 9; Jerem. 26 21; 2 Chron. 20 3)

It will be seen from this analysis that there are six plenes in the Pentateuch and the Prophets, one without the prefix *Vav* and five with it. Yet this Massorah declares that there are three. The three are obtained (1) by reckoning all the instances in the Pentateuch as one; (2) all the instances with the prefix *Vav* in the Prophets as one, and (3) the solitary instance without the prefix *Vav* in this division of the Bible as one.

And throughout the *Hagiographa* it is likewise so except once. In this division of the Bible, where as we have seen, it occurs altogether nine times, three times without the prefix *Vav* and six times with it, it is plene in eight instances and defective in one only. Hence the Massorah safeguards the solitary exception.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 313 a, on Ps. 112 7.

תקס"א = § 561 b.

וַיִּירָא is defective throughout the Prophets except twice. This Rubric exhibits the same artificial Massorah as the preceding one in an inverted form. It shows how the same materials have been formulated by the different Massoretic Schools. It is from Arund. Orient. 16, fol. 268 b, on 2 Chron. 20 3.

תקס"ב = § 562.

וַיִּירָא and he feared, occurs twice at the beginning of a verse. That is, the plene form with two *Yods*. In the third instance, where it occupies this distinguished position, it is **וַיִּירָא** with one *Yod* (1 Sam. 18 12).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 21 b, on Gen. 32 8.

תקס"ג = § 563.

וַיִּירָא and he feared, occurs twelve times. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Orient. 2349, fol. 58 b, on Exod. 2 14, which I have printed; (II) Arund. Orient. 47 b, on 1 Sam. 18 12; (III) the same MS., fol. 55 a, on 1 Sam. 28 20; (IV) Add. 15,251, fol. 161 b, on 1 Sam. 18 12; (V) Halle Ochlah Ye-Ochlah II, § 30; (VI) the printed Massorah on Gen. 32 8, and (VII) the same on 1 Sam. 28 5.

It is remarkable that though some of the Lists (II, III &c.) notice in their respective headings that six of the twelve instances are in Samuel and six in the other Scriptures (**וּבְיַמֵּי שְׁמוּאֵל וּבְיַמֵּי הַנְּבִיאִים**), yet none of them mention the variation in its orthography. The two artificial forms of this Massorah alone, recorded in § 561 a-b, when properly deciphered disclosed that it is **וַיִּירָא** plene in six instances and **וַיִּירָא** defective in six. Though this is confirmed by some of the Standard Codices, yet this Massorah must be regarded as representing one School of textual redactors only. It is now certain that the text of other Schools exhibited variations. This is attested by the fact that on **וַיִּירָא** in 2 Sam. 6 9, which is one of the six defectives, the Massorah in Harley 5710-11 remarks **וַיִּירָא**; that Add. 21,161, which is one of the oldest Codices extant, had it originally plene and that Orient. 2201, which is one of the earliest dated MSS. of the whole Bible, has it actually **וַיִּירָא** plene in the text.

The conflict which later Nakdanim produced by affixing duplicate Massorahs on the same expression, one emanating from one School and based upon one recension of the text, and the other belonging to another School and based upon a different recension, is here strikingly illustrated. Whilst one Massorah in one handwriting on 2 Sam. 6 9 is **וַיִּירָא**, thus declaring that the *Keri*, or official reading is plene, another Massorah in another hand by its side declares **וַיִּירָא**, according to which all the twelve instances are defective.

Another proof of this contention is afforded by Jerem. 26 21. This instance too, is one of the six defectives, according to some Standard Codices and the artificial Massorahs recorded in § 561 a-b. Hence it is **וַיִּירָא** in Orient. 2201; Harley 5710-11; Add. 15,250; Add. 15,251. Yet St. Petersburg Codex of A. D. 916 has it **וַיִּירָא** plene and so it was originally in Add. 21,161, and is so still in the model Codex Add. 15,451. In the ancient Codex Add. 21,161 the Nakdan not only altered the original reading **וַיִּירָא** but put against it the Massorah **וַיִּירָא**, thus declaring that

it is defective thirteen times. This Massorah, therefore, emanates from the same School of textual redactors as the second Massorah in Harley 5710-11, on 2 Sam. 6 9.

List I, which I have printed, records eleven instances only, though the heading emphatically states that there are twelve. As all the other Lists not only state in their respective headings that there are twelve but register this number, the omission of 1 Sam. 28 5 in List I is manifestly due to the carelessness of the Scribe.

תקס"ד = § 564.

וַיִּירָא and I was afraid, occurs three times. This future first person singular occurs altogether twelve times. In nine instances it is without *Vav* conversive and in three it is with the *Vav*. Hence the Massorah safeguards the minority.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 3 a, on Gen. 3 10, which I have printed; (II) the same MS., Vol. II, fol. 286 a, on Job 32 6; (III) Arund. Orient. 16, fol. 332 a, on the same passage, and (IV) the printed Massorah Finalis, letter ' , § 323.

תקס"ה = § 565.

וַיִּירָא and they shall be afraid, occurs five times in the Scriptures, four times plene and once defective. This future third person plural masculine with the prefix *Vav* occurs altogether twenty-seven times. In twenty-two instances the *Vav* is conversive and in five only is it conjunctive, Massoretically called *Raphe*. Hence the Massorah safeguards this exceptional occurrence.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 173 a, on Ps. 67 8, which I have printed; (II) Arund. Orient. 16, fol. 144 a, on Isa. 59 19; (III) the same MS., fol. 212 b, on Micah 7 17; (IV) Vienna Codex No. 35, on Deut. 2 4; (V) Halle Ochlah Ye-Ochlah II, § 30; (VI) the printed Massorah on Deut. 2 4, and (VII) the same on Micah 7 17. The headings in Lists VI and VII, viz. **וּבְיַמֵּי הַנְּבִיאִים** indicate the design of this Massorah. The mnemonic sign with the List is given in List IV only, without the List it is given in Harley 5710-11, Vol. II, fol. 28 a, on Ps. 59 19 and fol. 116 b, on Micah 7 17.

As to the one defective which the headings of five Lists mention, two only, viz. Lists IV and VII indicate the passage where it is so written. But these two Massorahs are in dire conflict. Thus List IV emphatically states that Ps. 67 8 is defective (**וּבְיַמֵּי הַנְּבִיאִים**) and this reading is supported by Add. 15,250; whilst List VII as emphatically declares that Micah 7 17 is the defective (**וּבְיַמֵּי הַנְּבִיאִים**). This is supported by St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 21,161; Harley 5710-11 (with a Massorah on it **וּבְיַמֵּי הַנְּבִיאִים**); Arund. Orient. 16; Add. 15,250; Add. 15,251; but opposed by the splendid Codex Add. 15,451 which reads it **וַיִּירָא** plene. Other MSS. again take the solitary defective to be Isa. 59 17. Thus Harley 5710-11 and Arund. Orient. 16, read it here **וַיִּירָא** defective and the printed Massorah Parva expressly remarks on it that it occurs five times, four times plene and that this one is defective (**וּבְיַמֵּי הַנְּבִיאִים**). These different readings and conflicting Massorahs, therefore, can only be explained by the fact that they are based upon the different recensions of the text which obtained among the different Massoretic Schools, as is not infrequently the case.

תקס"ו = § 566.

וַיִּירָא is four times defective denoting and they shall fear. Normally this quinqueliteral with identically the same graphic signs is the future third person plural masculine with *Vav* conversive of **וַיִּירָא** and signifies and they saw. In this sense **וַיִּירָא** occurs about thirty-one times, apart from Samuel. As it is in these five instances only that **וַיִּירָא** denotes and they feared and stands for **וַיִּירָא** with one *Yod* defective, the Massorah safeguards this exceptional defective form.

And throughout Samuel it is likewise so except once. In Samuel, however, the reverse is the case, the defective form is the rule and the plene the exception. The former occurs five times (comp. **וַיִּירָא** 1 Sam. 4 7; 7 7; 17 1; 2 Sam. 10 19; 12 18) and the latter is the exception. Here, therefore, the Massorah on the contrary safeguards the solitary plene exception.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35, on Josh. 4 14, which I have printed, and (II) the printed Massorah Finalis, letter ' , § 318. The latter gives **וַיִּירָא** as the second of the four instances, but this passage does not occur and is evidently a mistake for **וַיִּירָא** 1 Kings 3 28.

תקס"ז - § 567.

וַיִּירָאוּ and they shall fear, occurs seven times in the Scriptures. Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 19 a, on Isa. 41 5, which I have printed; (II) the same MS., Vol. II, fol. 189 a, on Ps. 52 8; (III) Arund. Orient. 16, fol. 188 a, on Isa. 41 5; (IV) the same MS., fol. 296 b, on Ps. 52 8; (V) Add. 15,251, fol. 114 a, on Deut. 17 18; (VI) the same MS., fol. 280 a, on Isa. 41 5, and (VII) the printed Massorah on the same passage.

The headings of the several Rubrics show that the different Massoretic Schools had different designs in the compilation of this Massorah. Thus List IV is headed קָצַב ד' חסו' ו' ב' ל' showing that its design is to distinguish between the instances with Kametz under the Resh which is due to the pausal or distinctive accents and the five instances in which this future though also with Vav conjunctive, is with the normal Sheva under the Resh (Deut. 2 4; Isa. 59 19; Micah 7 17; Ps. 67 8; 102 16). The heading of List VII, however, which is ו' רש' בקריא' shows that its design is to safeguard these six exceptional instances with Sheva under the Vav being conjunctive, against the twenty-two instances in which this future is with Pathach under the Vav being conversive.

It will be seen that the heading of List IV emphatically states that four of the six instances are וְיִירָאוּ defective and two only are וַיִּירָאוּ, whereas in the textus receptus the three instances in Deuteronomy alone are defective and the other three are plene. In the Samaritan recension of the Hebrew text all the three Deuteronomy instances are וַיִּירָאוּ plene. Though the heading of the List which I have printed states that there are seven such instances, the List itself records six only. This is due to the omission at the end of וַיִּירָאוּ Gen. 42 35 for want of space which is given in Lists III, VI and VII and which, though with Vav conversive, is also with Kametz under the Resh.

תקס"ח - § 568.

וַיִּירָאוּ they shall fear thee, occurs four times, three times plene. As this future third person plural masculine with the suffix second person singular masculine, which occurs altogether four times, is spelt in two different ways, being in the first instance וַיִּירָאוּ with one Yod (1 Kings 8 40) and in the other three instances וַיִּירָאוּ with two Yods, the Massorah safeguards this variation in its orthography.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Arund. Orient. 16, fol. 128 b, on Isa. 25 8, which I have printed; (II) the same MS., fol. 301 b, on Ps. 72 5; (III) Add. 15,250, fol. 228 a, on Isa. 25 8; (IV) Add. 15,251, fol. 189 b, on 1 Kings 8 40; (V) Halle Ochliah Ve-Ochliah II, § 80, margin, and (VI) the printed Massorah, on Isa. 25 8. Lists IV and VI declare that it is the Kings instance which is defective (קרי' חס').

תקס"ט - § 569.

וַיִּירָאוּ ye shall fear, occurs twice and is plene. The future second person plural masculine with Sheva under the Resh, occurs altogether twenty-three times. In twenty-one instances it is the normal form וַיִּירָאוּ and in these two instances only is it with paragoric Nun. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated three Lists: (I) Vienna Codex No. 85, on Deut. 1 29, which I have printed; (II) Orient. 4445, fol. 51 a, on Exod. 9 30, and (III) Harley 5710-11, Vol. I, fol. 111 b, on Deut. 1 29.

תקע - § 570.

וַיִּירָאוּ and terrible, occurs seven times and is plene. Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 117 a, on Deut. 7 21, which I have printed; (II) the same MS., Vol. II, fol. 210 a, on Ps. 111 9; (III) Arund. Orient. 16, fol. 204 a, on Joel 2 11; (IV) the same MS., fol. 218 b, on Habak. 1 7; (V) Add. 15,251, fol. 864 a, on Ps. 89 8; (VI) Add. 21,160, fol. 289 a, on Deut. 7 21; and (VII) the printed Massorah Finalis, letter ך, § 318.

It will be seen that though the List which I have printed (List I) states in the heading that it occurs seven times, it records

six only and omits Ps. 89 8. But as this instance is duly given in all the other Lists and moreover as List V is on this very passage, it is evident that its omission is due to the carelessness of the Scribe. The printed Massorah (List VII) again affords an instructive example of the manner in which later Nakdanim altered the headings to agree with erroneous registers. Instead of giving וַיִּירָאוּ - Habak. 1 7 as one instance and וַיִּירָאוּ - Joel 2 11 as another which yield the required number seven, the editor wrongly joined them and thus obtained six only and hence altered the heading into ך = 6.

תקע"א - § 571.

וַיִּירָאוּ terrible things. A sign indicating its spelling. This Niphal participle plural feminine, which occurs altogether nine times without and with the prefixes and one of which is with the suffix second person singular masculine, is spelt in three different ways: (1) twice it is with the first Vav, but without the second, viz. וַיִּירָאוּ Deut. 10 21 and וַיִּירָאוּ Ps. 145 6; (2) twice it is וַיִּירָאוּ without the first Vav, but with the second 2 Sam. 7 28 and 1 Chron. 17 21; and (3) five times it is וַיִּירָאוּ with both Vavs Isa. 64 2; Ps. 45 6; 65 6; 106 22; 139 14. Hence the Massorah safeguards this variation in its orthography. As the defective spelling is in four instances and the plene in five, the Massorah, according to its usual method, specifies the passages of the minority, alone, and simply states that all the others are with the normal two Vavs without giving the catchwords or mentioning their number.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Add. 15,251, fol. 110 b, on Deut. 10 21, which I have printed, and (II) Add. 15,451, fol. 127 b, on the same passage. As is not infrequently the case, this Rubric emanates from one School of Massorites and is based upon the recension of the text which obtained in that School. That the text of other Schools exhibited variations will be seen from the following analysis:

(1) Deuteronomy 10 21, which according to this Massorah is וַיִּירָאוּ without the second Vav, is in the Samaritan recension of the Hebrew וַיִּירָאוּ with both Vavs. In the splendid Codex Add. 15,451 it is וַיִּירָאוּ without the first Vav, but with the second which a later Nakdan altered; whilst in Add. 21,160 it is וַיִּירָאוּ without both Vavs.

(2) 2 Samuel 7 28, which is here וַיִּירָאוּ without the first Vav, but with the second, is וַיִּירָאוּ with both Vavs in the ancient Codex Add. 21,161 and in Harley 5710-11.

(3) Psalm 145 6, which is here וַיִּירָאוּ without the second Vav, is וַיִּירָאוּ entirely plene not only in the same ancient Codex, viz. Add. 21,161 second hand, but in the first edition of the Hebrew Bible with the Massorah, Venice 1524-25.

(4) 1 Chronicles 17 21, which is here וַיִּירָאוּ also without the first Vav, is not only וַיִּירָאוּ entirely plene in Add. 21,161; Harley 5710-11; Add. 15,451, but in all the early editions, as will be seen from the notes on this passage in my edition of the Bible, for which reason I have adopted it in the text and given in the margin the alternative וַיִּירָאוּ, which is the reading in Arund. Orient. 16; Add. 15,250 and Add. 15,251.

תקע"ב - § 572.

וַיִּירָאוּ ye shall fear them, occurs twice, once defective and once plene. As this future second person plural masculine with the suffix third person plural masculine, which occurs twice only, is differently spelt, being in the first instance וַיִּירָאוּ without the Vav and in the second וַיִּירָאוּ with it, the Massorah safeguards this variation in its orthography and thus militates against the recension which reverses the spelling, having the plene in Numb. 14 9 and the defective in Deut. 3 22, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated four Lists, three in MSS. and one printed: (I) Orient. 2849, fol. 108 b, on Numb. 14 9, which I have printed; (II) Orient. 4445, fol. 182 b, on the same passage; (III) Add. 21,160, fol. 210 a, also on the same passage, and (IV) the printed Massorah, on Deut. 3 22. As both instances are restricted to the Pentateuch, the heading ought properly to be וַיִּירָאוּ.

תקע"ג - § 573.

וַיִּירָאוּ he that feareth, occurs twice. That is, the adjective with the prefix He, in contradistinction to the fourteen instances in which it is without this prefix.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 124 b, on Deut. 20 8, which I have printed; (II) Add. 15,250, fol. 107 b, on the same passage; (III) Add. 21,160, fol. 78 a, on Exod. 9 20, and (IV) Orient. 2349, fol. 62 b, on the same passage.

תקעד = § 574.

ירא אלהים fearing God, occurs four times. The adjective ירא is nine times in construction with the Divine Name. In five instances it is followed by the Tetragrammaton, viz. ירא יהוה fearing Jehovah (Isa. 50 10; Ps. 25 12; 128 1, 4; Prov. 14 2) and in four it is in combination with אלהים. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 319 b, on Job 1 8, which I have printed; (II) the same MS., fol. 353 b, on Eccl. 7 18; (III) Add. 15,251, fol. 23 a, on Gen. 22 12; (IV) Add. 21,160, fol. 10 b, on the same passage; (V) the same MS., fol. 319 b, on Job 2 3; (VI) Vienna Cod. No. 35, on Job 1 8, and (VII) the printed Massorah on Gen. 22 12. List IV adds at the end that in one instance this combination also occurs with the prefix Vav, viz. וירא אלהים Job 8 1.

תקעיה = § 575.

יראיהם they, or ye fearing God, occurs four times. Normally the adjective masculine plural construct is followed by the Tetragrammaton, i. e. יראיהם יהוה. In this combination it occurs seven times (Mal. 3 16; Ps. 15 4; 22 24; 115 11, 13; 118 4; 125 20). In these two instances, however, it is followed by אלהים. Hence the Massorah safeguards this abnormal phrase.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Cambridge Add. 1174, on Exod. 18 21, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 46 b, on the same passage.

תקעי = § 576.

יראת אלהים the fear of God, is three times thus combined . . . once in the Law, once in the Prophets and once in the Hagiographa. This feminine noun יראת is seventeen or eighteen times in construct with the Divine name. In fourteen or perhaps fifteen instances it is the Tetragrammaton, viz. יראת יהוה, as will be seen in the following Rubric, and in three only is it in construct with אלהים. Hence the Massorah safeguards this exceptional combination. By fixing the number at three, the Massorah militates against the more probable reading יראתיהם which is exhibited in some MSS. and early editions, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 214 a, on 2 Sam. 23 3, which I have printed; (II) the same MS., Vol. II, fol. 295 b, on Neh. 5 15; (III) Arund. Orient. 16, fol. 73 a, on 2 Sam. 23 3; (IV) Add. 21,160, fol. 7 b, on Gen. 20 11; (V) Halle Oehlah Ve-Oehlah I, § 153; (VI) the printed Massorah on Gen. 20 11, and (VII) the same on 2 Sam. 23 3.

This Rubric forms part of the List of nine words which respectively occur three times followed by אלהים. (Vide supra, letter מ, § 554.)

תקעיו = § 577.

יראת יהוה the fear of Jehovah, occurs twelve times. That is, in contradistinction to the instances in which יראת is followed by אלהים recorded in the preceding Rubric.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 386 a, on Prov. 1 7. It will be seen that though the heading states that there are twelve such instances, the Rubric itself records eleven only and that one of these is יראתיהם in the received text (Job 28 28). Apart from this various reading, which is due to the not infrequent substitution of this expression for the Tetragrammaton, as has already been shown (vide supra, letter מ, §§ 114 and 115), this Rubric omits the following four instances in which this phrase occurs in the textus receptus: Isa. 33 6; Ps. 19 10; 34 12 and Prov. 31 10. It may therefore be that this Massorah is based upon a recension of the text in which יראתיהם was also the reading in these absent passages. Hence their omission from this Register and hence the conflict between this Massorah and the Massorahs recorded above in letter מ, §§ 109, 112, 113, 115.

תקעיה = § 578.

יראת יהוה and the fear of Jehovah, is twice thus combined. In the only other instance in which this noun with the prefix Vav is in construct with a Divine name the phrase is ויראתיהם and the fear of the Almighty (Job 6 14).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 6 6, on Isa. 11 2, which I have printed, and (II) Arund. Orient. 16, fol. 123 b, on the same passage. This Rubric forms part of the List of nine words beginning with Vav which respectively occur twice followed by the Tetragrammaton. (Vide supra, letter ו, § 83.)

תקעיש = § 579.

יריאה Jirijah, occurs twice. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 172 a, on Jerem. 37 13, which I have printed, and (II) the printed Massorah on the same passage.

This proper name of the captain of the guard in the time of Zedekiah affords another striking illustration of the endeavour on the part of the textual redactors to safeguard the ineffable Name. Normally the graphic signs for this quinqueliteral are יריאה whom Jehovah looks upon. To disguise, however, the name יריאה the Massorites not only removed the Kametz from the second Yod to the first, but furnished the first Yod with a Dagesh, thus silencing the second altogether and precluding its being regarded as the biliteral for the Tetragrammaton. For the reason of this shyness to pronounce this name see my Introduction to the Hebrew Bible, p. 375 &c. and for the endeavour to disguise its orthography, the notes on Jerem. 37 13 in my edition of the Bible.

תקיס = § 580.

מלין במיחרין בליש ירידה. Forms of the verb ירד to go down, which respectively occur once only. This List, which does not occur in the printed Massorah, is from St. Petersburg Codex of A. D. 916, on Isa. 58 7. It exhibits the first attempt to collect the hapax legomena of the verb ירד. Its fragmentary character will be seen when it is stated that there are about seventy-five forms of this root which occur once only, that this List records fifteen expressions, that three of these belong to different roots, viz. (1) ירדו (Isa. 58 7) is the participle plural of ירד; (2) ירדנה (Lament. 1 13) is the future third person singular masculine with the suffix third person singular feminine and Vav conversive of ירד, and (3) ירד (Hosea 12 1) is the preterite third person singular masculine of ירד, and that the fourteenth instance, viz. יר, if I have properly deciphered it, is given twice. Deducting, therefore, the four this Register omits about sixty-four.

We have here another illustration of the fact that in recording the hapax legomena of the forms of a certain root, the Massorah not infrequently incorporates in the List words which contain two letters only, which are to be found in this root, though the forms themselves belong to different roots. (Vide supra, § 371.) The two letters which underlie the principle of this List are רד.

תקפיה = § 581.

ירידה מקרים. Normally the phrase denoting to descend into Egypt is ירד מקרים. In this form it occurs nine times (Gen. 12 10; 26 2; 37 25; 39 1; 46 3, 4; Numb. 20 15; Deut. 10 22; 26 5). In these four instances, however, the verb ירד is exceptionally combined with מקרים without the local He. Hence the Massorah safeguards this exceptional combination and thus militates both against the recension of other Schools of textual redactors and against the extra-official reading which exhibit מקרים in these instances, as will be seen from the notes on these passages in my edition of the Bible and from the Rubric מקרים recorded in letter מ, § 700.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Orient. 2349, fol. 53 b, on Gen. 43 15, which I have printed; (II) Add. 15,250, fol. 130 b, on Josh. 24 4; (III) Add. 21,160, fol. 50 a, on Gen. 43 15; (IV) Orient. 2348, fol. 63 b, on the same passage; (V) the printed Massorah also on the same passage; (VI) the same on Josh. 24 4, and (VII) the same on Isa. 31 1. All these Lists coincide in excluding Isa. 52 4 because מקרים here precedes ירד.

תקפ"ב = § 582 a.

ירידה על. — Normally the verb ירד is combined with על except in eight instances. Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 102 a, on Ezek. 47 8, which I have printed, and (II) Orient. 2349, fol. 53 a, on Exod. 2 5.

This Rubric is in dire conflict with the following Massorah. The hypothesis that it simply exhibits the first attempt to collect these instances and that a later Nakdan who mistook this incipient List as complete, furnished it with a heading fixing the number to agree with the register, which as we have seen is not infrequently the case, is very problematical. The two Lists which are identical, are from MSS. of different Schools and from countries far apart. The more probable explanation is that this Rubric is based upon the recension of a text in which the two prepositions על and על were not as yet definitely separated. This is not only attested by the Samaritan recension of the Hebrew text which reads אל in Exod. 19 11, but by the many instances in which these two prepositions occur interchangeably in the different Schools of Massorites. (Comp. letter א, § 514; letter פ, § 352.)

תקפ"ב = § 582 b.

ירידה על. — The verb ירד in different forms, is in seventeen instances combined with the preposition על. This Rubric I have found in the printed Massorah Finalis only, letter י, § 334.

This Rubric manifestly exhibits a different recension and is based upon Codices in which this combination occurred more frequently. But it too must be regarded as incomplete judging by the textus receptus. Though it states in the heading that ירד combined with על occurs seventeen times, it records fourteen only. But even this number, which accords with the number given in the heading in Judg. 3 16, where the printed Massorah mentions the Rubric and refers to the Massorah Finalis for the enumeration of the passages (כל לשון ירידה אל בים ירד על וסימ בטסרי רבתי), is not only incomplete but contains several instances which are against the scope of this Massorah, as will be seen from the following analysis.

The design of this Massorah is to safeguard the instances in which the different forms of the verb ירד are followed by the preposition על without any prefix or suffix against being confused with the homonymous preposition אל. This verb altogether is followed by these two prepositions about fifty-two times. According to the textus receptus it is followed by אל about thirty-five times (Gen. 37 35; Exod. 19 25; Josh. 16 3; 18 16, 16; Judg. 74 5, 10, 11; 14 10; 15 11; 1 Sam. 21 14; 25 1; 26 2, 6; 30 15, 15; 2 Sam. 5 17; 11 9, 10; 1 Kings 1 33; 18 40; 21 16; 22 2; 2 Kings 1 15; Isa. 14 15, 19; 38 18; Ezek. 26 20; 31 18; 32 24; Joel 4 2; Jonah. 1 5; Ps. 30 10; Prov. 7 27; 2 Chron. 18 2) and by על seventeen times only (Gen. 15 11; 24 18; Exod. 2 5; 19 11, 20; Numb. 11 9; Josh. 3 16; Judg. 11 37; Isa. 31 4; Jerem. 36 12; Ezek. 47 8; Micah 1 3; Ps. 72 6; 133 2, 2, 3; 1 Chron. 11 15). Hence the Massorah records the minority.

By fixing the number at seventeen the Massorah rightly excludes the reading על-תצא (2 Sam. 5 17) which is exhibited in Add. 15,451 second hand, but which is against the Standard Codices, viz. Add. 21,161; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible. It also excludes the reading על-יון in 1 Kings 1 33 which is exhibited in Orient. 2201 first hand with the Massorah on it אל-יק; in Harley 5710-11 first hand and in Add. 15,451 first hand, but which is rightly על in the ancient Codex Add. 21,161; Arund. Orient. 16; Add. 15,250; Add. 15,251 with the Massorah on it על כל כח אל-יק and in the early editions, as will be seen from the notes on this passage in my edition of the Bible. It moreover militates against the Eastern recension of the text, which reads על in Isa. 14 19.

It will be seen that though this recension (List II) rightly states in the heading that there are seventeen instances, which harmonises with the textus receptus, it records fourteen only. From this number, however, two must be cancelled since they are contrary to the scope of this Massorah: (I) Neh. 9 13, which is not only על with the prefix Vav but precedes the verb ירד. In such cases the phrase is not counted (vide supra, § 581). For this reason even Isa. 34 5, which is על without the prefix is excluded. And (2) 2 Chron. 20 16 where it is על-יה with the suffix third person plural masculine. The instances in which על is with suffixes are excluded. Hence not only are ירד על Exod. 19 18;

Numb. 11 9 and ירד על Deut. 28 24 excluded, but ירד על which occurs again in Exod. 9 19.

The above analysis discloses the following facts: (1) that the homonymous prepositions אל and על were at first promiscuously used; (2) that they were gradually separated in the several Massoretic Schools; (3) that the conflicting Lists simply exhibit the progress of this separation made by the respective textual redactors, the limited Lists representing the earlier stages and the more expanded the later stages; (4) that the heading of List II indicates the latest development which agrees with the textus receptus though the contents of the List itself are faulty, and (5) that according to this latest development, where the two faulty instances are eliminated, the following five passages which with the twelve remaining ones make up the seventeen are to be added; Exod. 19 11; Isa. 31 4; Ezek. 47 8; Ps. 72 6 and a second in Ps. 133 2.

The vicious attempt to reduce to uniformity conflicting Massorahs which faithfully represent the different recensions of the text on which they are based is due to the fact that the harmonisers are not aware that several recensions obtained in the different Schools of Massorites.

תקפ"ג = § 583.

ירידה שקמה. — To go down thither, occurs three times. That is, with paragogic He, in contradistinction to the other three instances in which this combination occurs and where the adverb is without the He, i. e. ירד קם (Numb. 11 17; 2 Sam. 17 18; 1 Kings 21 18). By fixing the number at three the Massorah militates against the reading קם in Gen. 39 1, as is attested by the Samaritan recension of the Hebrew text.

This Rubric I have found in the printed Massorah on Gen. 39 1, thus safeguarding the very instance which exhibited the variation.

תקפ"ד = § 584.

ויירדתי and I will come down, occurs three times. The design of this Massorah is to militate against the textual reading or Kethiv in Ruth 3 8. This Rubric, which does not occur in the printed Massorah, is from Add. 15,251, fol. 423 b, on Neh. 6 3.

תקפ"ה = 585.

ויירדתי and they shall come down, is seven times Raphe in the Scriptures. This future third person plural with the prefix Vav occurs altogether twenty-six times. In nineteen instances the Vav is with Pathach, being conversive which is Massoretically called Dogesh and in seven only is it with Sheva or Raphe being the conjunctive. Hence the Massorah safeguards the graphic signs of the minority.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following eight only, seven in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 41 b, on Exod. 11 8, which I have printed; (II) Orient. 4445, fol. 136 a, on Numb. 16 30; (III) St. Petersburg Codex of A. D. 916, on Ezek. 26 16; (IV) the same Codex on Ezek. 27 29; (V) the same Ezek. 47 8; (VI) the same on Hag. 2 22; (VII) Halle Ochliah Ve-Ochliah II, § 240, and (VIII) the printed Massorah on Numb. 16 30. List III heads this Rubric ירד קם, thus emphasising the fact that in these seven instances the Yod is with Kametz, in contradistinction to the nineteen instances in which it is ירדו with There.

תקפ"ו = § 586.

באתה when he came down, occurs four times . . . and once it is with the prefix Vav. Of this Rubric, which does not occur in the Massorah, I collated four Lists: (I) Harley 5710-11, Vol. I, fol. 243 b, on 2 Kings 7 17, which I have printed; (II) the same MS., Vol. I, fol. 58 a, on Exod. 34 29; (III) Orient. 2349, fol. 78 a, on the same passage, and (IV) Orient. 2348, fol. 88 a, also on the same passage.

It is remarkable that in the catchwords for 2 Chron. 7 3, the List which I have printed (List I) reads קם קם instead of קם קם. This Rubric is not included in the alphabetical Register of words which respectively occur five times, four times without the prefix Vav and once with it to which it properly belongs. (Vide supra, letter י, § 75.)

תקפ"ז = § 587.

תקפ"ז come down, occurs twice. Normally this imperative singular masculine is תק. In this form it occurs twelve times and in four instances only is it with paragodic *He*. With this *He*, however, it is twice תקה with *Sheva* and twice תקה with *Tzere*, which is due to the pausal accent *Soph-Pasuk*. Hence the Massorah safeguards the exceptional orthography, as well as the variation in its graphic signs in this and the following Rubric, thus distinguishing it from the only other instance in which this trilateral with *Sheva* under the *Resh* but with *Tzere* under the *Daleth*, is also the imperative (Ps. 110 3), being of the root תקה to rule.

Of this Rubric I collated three Lists, two MSS. and one printed: (I) Arund. Orient. 16, fol. 187 a, on Ezek. 32 19, which I have printed; (II) Add. 15,250, fol. 287 a, on the same passage, and (III) the printed Massorah on Gen. 45 8.

תקפ"ח = § 588.

תקפ"ח occurs twice. That is, with *Tzere* under the *Resh*, in contradistinction to the two instances in which it is with *Sheva*, recorded in the preceding Rubric. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 97 b, on 2 Kings 1 11. As the two instances are restricted to the same section, the heading ought properly to be תקפ"ח.

תקפ"ט = § 589.

תקפ"ט and he came down, is three times with [Kametz =] *Pathach* in the Scriptures. This future third person singular masculine with *Vav* conversive occurs altogether forty-four times. In forty-one instances it is תקט with *Segol* under the *Resh* and in these three only it is with *Pathach* Massoretically called *Kametz*, which is due to its pausal or distinctive accents, being in two instances *Athnach* (2 Sam. 22 10; Ps. 18 10) and in one instance *Pazer* (Prov. 30 4). Hence the Massorah safeguards the exceptional variation in its graphic signs.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 218 b, on 2 Sam. 22 10, which I have printed; (II) the same MS., Vol. II, fol. 177 b, on Ps. 18 10; (III) Arund. Orient. 16, fol. 72 b, on 2 Sam. 22 10; (IV) the same MS., fol. 348 a, on Prov. 30 4; (V) the printed Massorah on 2 Sam. 22 10; (VI) the same on Ps. 18 10, and (VII) the same on Prov. 30 4. The mnemonic signs which are respectively the initials of *שמשל* and *ששלי*, the three books in which these three instances occur, I have found with List I only.

תקצ = § 590.

תקצ they shall come down, occurs five times in the Scriptures. This quadrilateral with *Sheva* under the *Resh* from the root תקצ, occurs altogether twenty times. In fifteen instances it is תקצ with *Kametz*, being the preterite third person plural and in five only is it with *Tzere*, being the future. The design of this Massorah, therefore, is to safeguard the future tense which is the minority against being mistaken for the preterite.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 67 a, on Jerem. 50 27, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Arund. Orient. 16, fol. 42 b, on 1 Sam. 13 12; (IV) Add. 15,251, fol. 265 b, on Jerem. 50 27; (V) Vienna Codex No. 35, on 1 Sam. 13 12, and (VI) the printed Massorah on Ps. 55 16.

תקצ"א = § 591.

תקצ"א let us, or we will go down, occurs three times in the Scriptures. That is, the future first person plural with paragodic *He*, in contradistinction to the only other instance in which this future without the prefix *Vav* occurs and without the *He*. As the two forms occur in two consecutive verses (Gen. 43 3, 4) the Massorah safeguards them against being made uniform.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710—11, fol. 182 b, on 1 Sam. 14 36, which I have printed; (II) Arund. Orient. 16, fol. 44 a, on the same passage; (III) Add. 15,250, fol. 9 b, on Gen. 11 7; (IV) the same MS., fol. 28 a, on Gen. 43 4; (V) the printed Massorah on Gen. 11 7; (VI) the same on Gen. 43 4, and (VII) the same on 1 Sam. 14 36.

Lists III and IV which, as we have seen, are from the same MS., afford an instructive example of my oft-repeated statement that the Scribes not infrequently mistook the expression *תקצ* for *תקצ*. Thus List III is headed *תקצ* which is manifestly incorrect since one of the instances occurs in Samuel, whilst List IV is correctly headed *תקצ*.

תקצ"ב = § 592.

תקצ"ב coming down, is in two instances plene in the Scriptures. As this active participle singular masculine, which occurs six times altogether, is differently spelt being in four instances *תקצ* defective and in two plene, the Massorah safeguards the variation in its orthography in the exceptional passages. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 224 b, on Job 7 9.

תקצ"ג = § 593.

תקצ"ג is three times defective. Whilst in the singular the plene orthography of this participle is the exception, in the plural construct the reverse is the case. The plene spelling is the rule and the defective the exception. Of the eighteen instances in which it occurs it is fifteen times *תקצ* plene and three times only *תקצ* defective. Hence the Massorah here safeguards the abnormal defective spelling. This is especially necessary since the two different spellings occur in the same section. (Comp. Ezek. 32 18, 24, 25 with verse 29.)

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 91 a, on Ezek. 32 29, which I have printed; (II) the same MS., Vol. II, fol. 211 a, on Ps. 115 17; (III) Arund. Orient. 16, fol. 320 a, on Ps. 143 7, and (IV) the printed Massorah on Ps. 115 17.

תקצ"ד = § 594.

תקצ"ד bring down or put off, occurs three times. That is, the Hiphil singular masculine, in contradistinction to the two instances in which this quadrilateral is *תקצ* the Hophal preterite third person singular masculine, recorded below, § 600.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 160 b, on Judg. 7 4, which I have printed; (II) the same MS., Vol. II, fol. 190 a, on Ps. 56 8; (III) Arund. Orient. 16, fol. 297 b, on the same passage; (IV) Add. 15,451, fol. 187 b, on Judg. 7 4; (V) Add. 21,160, fol. 121 b, on Exod. 33 5; (VI) the printed Massorah on the same passage, and (VII) the same on Ps. 56 8. As the three instances respectively occur in the three divisions of the Bible, Lists V and VI add *תקצ* = once in the Law, once in the Prophets and once in the Hagiographa.

תקצ"ה = 595.

תקצ"ה and they shall bring down, is twice defective. In the only other instance in which this Hiphil preterite third person plural masculine occurs it is *תקצ* with *Yod* plene (Gen. 44 31). By fixing the defective instances at two, the design of the Massorah is to militate against the Codices which read all the three instances uniformly plene, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 88 a, on Numb. 4 5, which I have printed; (II) Add. 15,250, fol. 107 b, on Deut. 21 4; (III) Orient. 2349, fol. 101 b, on Numb. 4 5; (IV) Vienna Codex No. 35, on Deut. 21 4; and (V) the printed Massorah, on Numb. 4 5.

תקצ"ו = § 596.

תקצ"ו they brought him down, or bring ye him down, occurs twice defective. The design of this Massorah is to militate against reading these two instances *תקצ* with *Yod* plene which is exhibited in the Samaritan recension of the Hebrew text, and is still the reading in the Model Codex Add. 15,451. It will be seen that though it is the preterite third person plural with the suffix third person singular masculine in one instance (Gen. 39 1) and the imperative second person plural with the same suffix in the second (Gen. 44 22), yet the Massorah which has regard to the identity of the spelling only, irrespective of the difference in the sense, groups them together in the same Rubric.

Of this Rubric I collated two Lists: (I) Harley 5710-11, Vol. I, fol. 26 a, on Gen. 39 1, which I have printed, and (II) the printed Massorah on the same passage.

תקצי"ד - § 597.

תקצי"ד and he brought down, occurs six times, twice defective and four times plene. As this Hiphil future third person singular masculine with Vav conversive occurs altogether six times and is in two instances תקצי"ד defective, the Massorah safeguards it against being mistaken for תקצי"ד with Tzere under the Yod which is the Kal future with Vav conversive and which occurs many times. (Vide supra, § 589.) Moreover, by fixing the number of defectives at one (Prov. 21 22), the design of this Massorah is to militate against the reading תקצי"ד defective also in Joel 2 23, which is still preserved in St. Petersburg Codex of A. D. 916.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2210, fol. 81 a, on 1 Sam. 21 14, which I have printed; (II) Harley 5710-11, Vol. II, fol. 108 a, on Joel 2 23; (III) Arund. Orient. 16, fol. 23 b, on Judg. 7 5; (IV) the same MS., fol. 50 b, on 1 Sam. 21 14; (V) the same MS., fol. 204 b, on Joel 2 23; (VI) Add. 15,251, fol. 142 b, on Judg. 7 5, and (VII) the printed Massorah on the same passage.

These seven Lists represent two recensions of this Massorah which are based upon two different recensions of the text.

Recension I. - According to this recension this Hiphil third person singular masculine with Vav conversive is in two instances תקצי"ד defective, once in Joel 2 23 which is attested by St. Petersburg Codex of A. D. 916, and once in Prov. 21 13 which is expressly stated to be so written in Lists V and VII, viz. עלה עומה יורד עומה.

Recension II. - This recension is represented in Lists III, IV, V, VI and VII which are respectively headed תהיה תהיה, the one defective being Prov. 21 22. This recension is the one followed in the textus receptus and is exhibited in Add. 21,161; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,451 and Add. 15,251. List II is simply headed יורד ו בקרי without adverting to the fact that any of the six instances exhibit a variation in the orthography.

תקציה - § 598.

תקציה and she sat down, occurs three times, twice defective and once plene. As this Hiphil future third person singular feminine with Vav conversive which occurs three times only, is differently spelt being in two instances defective (Gen. 24 18; 1 Sam. 19 12) and once plene (Gen. 24 46), the design of the Massorah is to safeguard the variation in its orthography. This protection is all the more necessary since the different spellings occur within a few verses. (Comp. Gen. 24 18, 26.) In fixing the number of defectives at two the Massorah militates against the recension of the text which reads תקציה plene in both the Genesis passages, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 15 a, on Gen. 24 18, which I have printed; (II) Arund. Orient. 16, fol. 48 b, on 1 Sam. 19 12; (III) Orient. 2348, fol. 50 b, on Gen. 24 18; (IV) Orient. 2349, fol. 40 a, on the same passage; (V) Vienna Codex No. 85, on 1 Sam. 19 12; (VI) Halle Ochlah Ve-Ochlah Supplement, fol. 130 a, and (VII) the printed Massorah on Gen. 24 18.

תקצי"ט - § 599.

תקצי"ט they shall take down, occurs twice, once it is entirely plene and once entirely defective. That is, in Numb. 1 51 it is תקצי"ט both with Vav and Yod and 1 Kings 5 23 it is תקצי"ט both without Vav and without Yod. Hence the Massorah safeguards this variation in its spelling.

Of this Rubric I collated two Lists: (I) Orient. 2349, fol. 100 a, on Numb. 1 51, which I have printed, and (II) the printed Massorah on the same passage.

תיר - § 600.

תיר he was brought down, occurs four times, without and with the prefix Vav. That is, the Hophal preterite third person singular masculine, in contradistinction to the three instances in which the graphic signs are תיר the Hiphil imperative singular masculine recorded above, § 594.

Of this Rubric, which registers all the four instances, the two without the prefix Vav (Gen. 39 1; Isa. 14 11) and the two

with the prefix (Numb. 10 17; Zech. 10 11), which does not occur in the printed Massorah, I collated three Lists: (I) Orient. 2349, fol. 50 b, on Gen. 39 1, which I have printed; (II) Orient. 2348, fol. 60 b, on the same passage, and (III) Add. 15,251, fol. 88 b, on Numb. 10 17. The two תיר instances are given in a separate Rubric in (I) Add. 21,160, fol. 41 a, on Gen. 39 1, and (II) in the printed Massorah on the same passage; whilst the two תיר instances are given as a separate Rubric in (I) Add. 15,250, fol. 79 a; (II) Add. 15,251, fol. 88 b; (III) Add. 21,160, fol. 204 a, on Numb. 10 7, and (IV) in the printed Massorah on Zech. 10 11.

תרי"א § 601.

תרי"א and the Jordan, occurs three times. That is, with both the prefixes Vav and He, in contradistinction to the 142 instances in which it is תרי"א with the prefix He alone.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 113 a, on Deut. 3 17, which I have printed; (II) Add. 15,251, fol. 106 a; (III) Add. 21,160, fol. 259 a; (IV) Orient. 2349, fol. 124 b, all on the same passage, and (V) the printed Massorah Finalis, letter י, § 338.

תרי"ב - § 602.

תרי"ב to Jordan, occurs four times. Normally to Jordan after the verbs of motion is תרי"ב (comp. Josh. 3 1, 15; 2 Sam. 19 16; 2 Kings 6 2; 7 15) or simply תרי"ב (Josh. 16 7; 1 Kings 2 8). In these four instances, however, it is expressed by the local or paragogic He. Hence the Massorah safeguards this exceptional form.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 161 a, on Judg. 8 4, which I have printed; (II) the same MS., Vol. I, fol. 239 a, on 2 Kings 2 6; (III) Orient. 4445, fol. 156 b, on Numb. 34 12; (IV) Arund. Orient. 16, fol. 101 b, on 2 Kings 6 4; (V) Halle Ochlah Ve-Ochlah II, § 87; (VI) the printed Massorah on Numb. 34 12, and (VII) the same on 2 Kings 2 6.

תרי"ג - § 603.

תרי"ג to shoot, occurs twice. As this infinitive which occurs twice only is differently spelt, being in one instance לירה with Vav plene (Ps. 11 2) and in one לירה without the Vav (Ps. 64 5), the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 286 a, on Ps. 11 2, which I have printed, and (II) the same MS., fol. 299 a, Ps. 64 5. The latter is headed ב"א מל"א ח"ט. The defective reading in Ps. 64 5 is supported by Harley 5710-11, on which the Massorah Parva remarks ב"א מל"א ח"ט; Arund. Orient. 16 which has the same Massorah and Add. 15,251, the Massorah Parva of which remarks ל"א ח"ט. This reading, however, exhibits the text of one School of redactors only. Other recensions read both instances לירה plene. Thus Add. 21,161 which is one of the oldest Codices extant, reads לירה in Ps. 64 5; so also Orient. 2201 second hand; Add. 15,250; Add. 15,451 and all the early editions, as will be seen from the notes on this passage in my edition of the Bible.

תרי"ד - § 604.

תרי"ד the archers, occurs twice. This participle with the prefix He, which occurs twice and in the same book, is in each instance spelt differently. In 1 Chron. 10 3 it is תרי"ד with Vav plene and in 2 Chron. 35 23 it is תרי"ד without the Vav. The design of this Massorah, therefore, is to safeguard the variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Cambridge Add. 466, on 1 Chron. 10 3. The Massorah Parva in Harley 5710-11 remarks on the defective instance in 2 Chron. 35 23 תרי"ד ב"א ח"ט ור"מ מל"א ח"ט.

תרי"ה - § 605.

תרי"ה and I will teach, occurs twice. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 42 a, on 1 Sam. 12 23, which I have printed; (II) Vienna Codex No. 85, on Exod. 4 15, and (III) the printed Massorah on the same passage. Lists II and III head this Rubric ב"א ח"ט, thus emphasising the fact that it is plene in both instances.

תריז = § 606.

תריז and *I will teach thee*, occurs twice in this form, once plene and once defective. That is, the Hiphil preterite first person singular with the suffix second person singular without and with the *Vav* conversive (בליש) which occurs twice only, is differently spelt. As it is in one instance with *Vav* after the *He* (Exod. 4 12) and in one without this *Vav* (Prov. 4 11), the Massorah safeguards the variation. This reading, however, which is supported by Harley 5710—11; Arund. Orient. 16 and Add. 15,251, must be regarded as that of one School of textual redactors only, as will be seen from the following collation; Add. 21,161, which is one of the oldest MSS. reads Prov. 4 11 תריז with the *Vav* after the *He*, but without the first *Yod*; Orient. 2201, which is one of the oldest dated MSS. of the whole Bible reads it תריז without both the *Vav* and the first *Yod*; whilst Add. 15,250 and Orient. 4227 read it תריז with both *Vav* and *Yod*, as it is in Exod. 4 12. For the variations in the early editions, see the notes on Prov. 4 11 in my edition of the Bible.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 59 a, on Exod. 4 12.

תריז = § 607.

תריז and *to teach*, occurs twice. In the other two instances in which this Hiphil infinitive occurs it is without the *Vav* (Gen. 46 28; Levit. 14 57). In all the four instances, however, it is without the second *Vav* and hence this Massorah militates against the recension exhibited in the Samaritan Hebrew which reads it תריז in both the instances which constitute this Rubric.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Cambridge Add. 1174, on Exod. 35 34, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Levit. 10 11. The headings of Lists II and III emphasise the fact that both the instances are תריז without the second *Vav*.

תריז = § 608.

תריז and *he shall teach us*, occurs three times. As this Hiphil future third person singular masculine with the suffix first person plural which occurs three times only, is differently spelt, being in two instances תריז with *Vav* after the *Yod* (Judg. 13 8; Micah 4 2) and in one instance תריז without the *Vav* (Isa. 2 3), and moreover, as this variation in its orthography occurs in the two parallel passages (Isa. 2 3 with Micah 4 2), the Massorah safeguards this striking phenomenon.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated six Lists, five in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 2 a, on Isa. 2 3, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Micah 4 2; (III) Arund. Orient. 16, fol. 119 b, on Isa. 2 3; (IV) the same MS., fol. 211 a, on Micah 4 2; (V) Vienna Codex No. 35, on the same passage, and (VI) the printed Massorah also on the same passage. Lists III and IV rightly head this Rubric תריז בליש.

תריז = § 609.

תריז occurs twice in two different senses. In the first instance it denotes *I will shoot* (1 Sam. 20 20) and in the second *I will teach* (Job 27 11).

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 188 a, on 1 Sam. 20 20, which I have printed; (II) the same MS., Vol. II, fol. 233 a, on Job 27 11; (III) Arund. Orient. 16, fol. 49 b, on 1 Sam. 20 20; (IV) the same MS., fol. 330 a, on Job 27 11, and (V) the printed Massorah on the same passage. This Rubric forms part of the alphabetical List of words which respectively occur twice in two different senses. (*Vide infra*, letter ט, § 428.)

תריז = § 610.

תריז is in six instances defective in this form. Normally the forms of the Hiphil future third person without and with the prefixes and suffixes, as well as the Kal participle both in the singular and plural with the prefix *He* of the root תריז, are with a *Cholem* *Vav* between the *Yod* and the *Resh*. As this *Vav* is abnormally absent in these instances and the *Yod* has the *Cholem*, the design of the Massorah is to safeguard the exceptional spelling.

Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Arund. Orient. 16, fol. 63 b, on 2 Sam. 11 20, which I have printed; (II) the same MS., fol. 280 b, on 2 Chron. 35 23; (III) Add. 15,250, fol. 170 a, on 2 Sam. 11 20; (IV) Add. 15,251, fol. 174 a, on the same passage, and (V) the printed Massorah also on the same passage.

As Lists II, III, IV and V emphatically state in their respective headings that there are seven such instances, though they record the same six only, and moreover, as there are two consecutive instances in 2 Chron. 35 23, viz. תריז תריז, there can hardly be any doubt that they are intended to count for two and that תריז is omitted after the catchwords, which is not infrequently the case. It is remarkable that the two instances תריז 2 Kings 17 27 and תריז Prov. 4 4, which are not only defective in the *textus receptus*, but in the Standard Codices, viz. Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, are excluded from this Rubric. It may be that this Massorah is based upon a recension of the text in which these two are plene. This supposition receives support from the fact that Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, had תריז plene first hand in 2 Kings 17 27 and that the ancient Codex Add. 21,161 reads it תריז plene in Prov. 4 4.

תרי"א = § 611.

תרי"א they shall teach thee, occurs three times. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 133 a, on Deut. 17 10, and (II) Add. 15,250, fol. 106 a, on the same passage. The latter is headed תרי"א, thus emphasising the fact that it is plene in all the three instances.

תרי"ב = § 612.

תרי"ב. — For this Rubric see letter ט, § 770.

תרי"ג = § 613.

תרי"ג thy teachers, occurs twice plene. This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 225 b, on Isa. 30 20. As it occurs twice only and is plene in both instances, the heading ought properly to be תרי"ג. In the catchwords the Tetragrammaton is here given instead of תרי"ג as it is in the *textus receptus*.

תרי"ד = § 614.

תרי"ד *Jerushah*, occurs twice, once it is written with *Aleph* and once with *He*. The mother of King Jotham, which occurs twice only, is differently spelt in the duplicate records. In the first instance the name is written with *Aleph* at the end (2 Kings 15 33) and in the parallel passage it is with *He* (2 Chron. 27 1). Hence the Massorah safeguards the variation in its orthography.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 165 a, on 2 Chron. 27 1, which I have printed; (II) Arund. Orient. 16, fol. 109 b, on 2 Kings 15 33, and (III) the same MS., fol. 278 b, on 2 Chron. 27 1.

This Massorah, however, emanates from one School of textual redactors only. Other Schools read this name with *He* in both instances. This is attested by the ancient Codex Add. 21,161 which has תרי"ד with *He* in 2 Kings 15 33 and Harley 5710—11, first hand. For the early editions which also exhibit this reading, see the notes on this passage in my edition of the Bible.

This Rubric is part of the List of eleven words which respectively occur twice, once with *Aleph* at the end and once with *He* recorded above, letter ט, § 23.

תרי"ה = § 615.

תרי"ה *Yerushalayim* or *Jerusalem*, is five times plene in this form in the Scriptures. Apart from the twenty-six instances in which it occurs in the Chaldee portions of the Bible where it is invariably written תרי"ה *Yerushlem*, this proper name with the different prefixes, occurs about 635 times in the Hebrew Scriptures. In 630 instances it is תרי"ה defective, that is, without the *Yod* after the *Lamed*, but with *Chirek* after the *Pathach*. And though it is so written it is pronounced as if the *Yod* were present. In five instances, however, is it תרי"ה with the *Yod*. The Massorah, therefore, safeguards the abnormal spelling.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 49b, on Jerem. 26 18, which I have printed; (II) the same MS., Vol. II, fol. 168b, on 2 Chron. 32 9; (III) St. Petersburg Codex of A. D. 916, on Jerem. 26 18; (IV) Arund. Orient. 16, fol. 277b, on 2 Chron. 32 9; (V) Halle Oehlah Ve-Oehlah II, § 185, margin; (VI) the printed Massorah on Jerem. 26 18, and (VII) the same on 2 Chron. 25 1.

All the Lists coincide in giving 1 Chron. 3 6 as one of the five plenes. This is confirmed by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251, all of which not only read it *קָמֶטֶץ* plene, but remark in the Massorah Parva against it *הוּ מַלְי*. Hence the reading *קָמֶטֶץ* defective which I have adopted in my edition of the Bible in accordance with Add. 21,161 first hand; Add. 15,451 and Orient. 4227 must be relegated to the margin and *קָמֶטֶץ* plene is to be substituted for it. The expression *בְּלִי* in the heading of the List which I have printed (List I) denotes that the form of this name has different prefixes. The puzzling headings of Lists II and VI, viz. *יְרוּשָׁלַם הוּ דִּי הוּמִי מַלְי* denote that of the five instances four are without the paragogic *He* (*הוּ*) and one is with it (*הוּ מַלְי*), i. e. 2 Chron. 32 9.

תְּרִיט = § 618.

יְרוּשָׁלַם is eight times with *Kametz* in the Scriptures. That is in these passages the *Lamed* is abnormally with *Kametz* instead of *Pathach*, not having the pausal accent *Athnach* or *Soph-Pasuk*. Hence the Massorah here safeguards the exceptional *Kametz*.

And wherever it is with the accent *Athnach* or *Soph-Pasuk* it is likewise with *Kametz* except once. Normally when this name has either of these two accents the *Lamed* is always with *Kametz*, with the exception of one solitary instance. Here, therefore, the Massorah reversedly safeguards the *Pathach*.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 37a, which I have printed; (II) the same MS., Vol. II, fol. 198b, on Ps. 79 3; (III) Arund. Orient. 16, fol. 304a, on the same passage; (IV) Add. 15,250, fol. 246a, on Jerem. 13 13; (V) Orient. 15,451, fol. 418b, on Ps. 79 3; (VI) Halle Oehlah Ve-Oehlah II, § 185, and (VII) the printed Massorah on Ps. 73 9.

תְּרִיז = § 617.

יְרוּשָׁלַם and in *Jerusalem*, occurs twenty-one times. The design of this Massorah in fixing the number at twenty-one, is to militate against the recension of the text which reads *יְרוּשָׁלַם* in Jerem. 27 18 and *יְרוּשָׁלַם* in Neh. 13 16 instead of *יְרוּשָׁלַם*, as will be seen from the notes on these passages in my edition of the Bible, as well as from the Rubric recorded in letter *י*, § 165.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 223a, on Mal. 2 11, which I have printed; (II) the same MS., fol. 243a, on 1 Chron. 9 3; (III) the same MS. fol. 257a, on 1 Chron. 29 27; (IV) the same MS., fol. 378a, on Ezra 9 9; (V) Add. 21,160, fol. 280a, on 2 Kings 23 24; (VI) Vienna Codex No. 35, on Neh. 11 4, and (VII) the printed Massorah Finalis, letter *י*, § 350.

תְּרִיח = 618.

יְרוּשָׁלַם and to *Jerusalem*, occurs eight times in the Scriptures. By fixing the number at eight this Massorah militates against the ancient recension which reads *יְרוּשָׁלַם* in Jerem. 4 3 in accordance with the following verse. This is attested by six of Kennicott's MSS. and the ancient versions and is now accepted as the preferable reading, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 252b, on 2 Kings 18 22, which I have printed; (II) Arund. Orient. 16, fol. 264a, on 2 Chron. 11 14; (III) the same MS., fol. 277b, on 2 Chron. 32 12; (IV) Add. 15,250, fol. 210a, on 2 Kings 18 22; (V) Add. 15,251, fol. 280b, on Isa. 41 27; (VI) the same MS., fol. 241a, on Jerem. 4 3, and (VII) the printed Massorah on Jerem. 4 10.

תְּרִיט = § 619.

יְרוּשָׁלַם to *Jerusalem*, occurs five times in the Scriptures, four times with *Pathach* and once with *Kametz*, it is four times defective and once plene. That is, in four instances it is with the

usual *Pathach* under the *Lamed* and once this *Lamed* is with *Kametz* which is due to its pausal accent *Athnach* (2 Kings 9 28).

To understand this Massorah it is necessary to remark that *to Jerusalem* is normally *יְרוּשָׁלַם* without the local *He*. In this sense and preceded by *בָּא*, which is the verb used in combination with it in four out of the five instances constituting this Rubric, it is of frequent occurrence. Thus it is *וּבָא יְרוּשָׁלַם* and he came to *Jerusalem* (2 Sam. 10 14); *וּבָא יְרוּשָׁלַם* they came to *Jerusalem* (2 Sam. 16 15); *וּבָא יְרוּשָׁלַם* and they brought him to *Jerusalem* (Judg. 1 17), and in many other places. Even the first instance of this Rubric where it is preceded by the verb *שָׁלַח*, the combination in other passages is *יְרוּשָׁלַם* without the local *He*; e. g. *וַיִּשְׁלַח יְרוּשָׁלַם* and the angel stretched out his hand to *Jerusalem* (2 Sam. 24 16); *וַיִּשְׁלַח יְרוּשָׁלַם* and he sent . . . to *Jerusalem* (2 Kings 18 17). As it is in these five instances only where *יְרוּשָׁלַם* is with paragogic *He*, viz. *יְרוּשָׁלַם*, the Massorah safeguards this exceptional form. In fixing the number at five the Massorah militates against the Babylonian recension, which has *יְרוּשָׁלַם* as the textual reading or *Kethiv* in Ezek. 8 3.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed; (I) Harley 5710—11, Vol. II, fol. 16a, on Isa. 36 2, which I have printed; (II) the same MS., Vol. II, fol. 168b, on 2 Chron. 32 9; (III) St. Petersburg Codex of A. D. 916, on Jerem. 36 2; (IV) Arund. Orient. 16, fol. 85a, on 1 Kings 10 2; (V) the same MS., fol. 133a, on Isa. 36 2; (VI) the same MS., fol. 277b, on 2 Chron. 32 9, and (VII) the printed Massorah on Isa. 36 2.

Lists I, II, VI and VII state in their respective headings that four of the instances are defective, that is they are without *Yod* after the *Lamed* which, as we have seen (*vide supra*, § 615), is normally the case when this proper name is without the paragogic *He*. This, however, can only be according to one School of textual redactors, since the MSS. exhibit great variations in its orthography, as will be seen in the following analysis:

(1) 1 Kings 10 2.—

יְרוּשָׁלַם defective, is Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.

יְרוּשָׁלַם plene, is Orient. 2201, which is one of the oldest dated MSS. of the whole Bible; whilst the ancient Codex Add. 21,161 has *יְרוּשָׁלַם* in the text with the Massorah on it *יְרוּשָׁלַם*, thus officially directing us to read it plene.

(2) 2 Kings 9 28.—

יְרוּשָׁלַם defective, is Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.

יְרוּשָׁלַם plene, is Orient. 2201; Add. 21,161 first hand.

(3) Isaiah 36 2.—

יְרוּשָׁלַם defective, is St. Petersburg Codex of A. D. 916; Orient. 2201; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451.

יְרוּשָׁלַם plene, is Harley 5710—11, first hand; whilst Hahn and Baer have it *יְרוּשָׁלַם* defective in the text with a Massorah on it *יְרוּשָׁלַם* which I adopted in my edition, but which I cannot find in the MSS.

(4) Ezekiel 8 3.—

יְרוּשָׁלַם defective, is St. Petersburg Codex of A. D. 916; Orient. 2201; Add. 15,250; Add. 15,251.

יְרוּשָׁלַם plene, is Harley 5710—11 first hand; Add. 15,451 first hand; whilst the ancient Codex Add. 21,161 which has *יְרוּשָׁלַם* defective in the text has the following Massorah on it *בְּבִלְי יְרוּשָׁלַם* בְּבִלְי יְרוּשָׁלַם הוּ בְּבִלְי יְרוּשָׁלַם הוּ, thus stating that this is one of the differences between the Babylonian and Palestinian recensions. In the note on this passage in my edition of the Bible *יְרוּשָׁלַם* should be *בְּבִלְי יְרוּשָׁלַם* without the paragogic *He*.

(5) 2 Chronicles 32 9.—

יְרוּשָׁלַם plene, is Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251.

יְרוּשָׁלַם defective, is Add. 15,451.

Lists III, IV and V are simply headed *יְרוּשָׁלַם* without adverting to its exhibiting any variation in the orthography, which may be due to the uncertainty of the spelling as disclosed in the foregoing collation. This Rubric, therefore, furnishes another instructive proof of the fact that the conflicting Massorahs are due to their being based upon different recensions of the text which obtained in the several Schools.

תְּרִיט = § 620.

יְרִיחַ and the moon, occurs nine times in the Scriptures. In fixing the number at nine, the Massorah safeguards the three

instances in which this noun is simply יָמִים with Vav conjunctive (Josh. 10 13; Isa. 13 10; Ps. 121 6) instead of יָמֵינוּ as is normally the case when it follows הַשֶּׁשֶׁשׁ הַיָּמִים the sun (comp. Gen. 39 7; Joel 3 4; Eccl. 10 2). It, moreover, militates against the reading יָמִים in Isa. 13 10 which is exhibited in the celebrated Hellali Codex, as will be seen from the notes on this passage in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on Ezek. 32 7.

א תרכ"א = § 621.

יָרַח יָמִים a month of days, or a full month, occurs twice. This idiom occurs altogether five times. In three instances the combination is with the synonym חֹדֶשׁ (Gen. 29 14; Numb. 11 20, 21) and in two with יָרַח. Hence the Massorah safeguards the minority.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2849, fol. 135 a, on Deut. 21 13, which I have printed; (II) Arund. Orient. 16, fol. 109 a, on 2 Kings 15 13, and (III) the printed Massorah on Deut. 21 13.

ב תרכ"ב = § 622.

בְּיָרַח in the month, occurs four times. That is, instead of its more frequent synonym בְּחֹדֶשׁ with which it is used interchangeably and which occurs in the same section, as is the case in 1 Kings 6 1 and 37 where it is in the first instance בְּחֹדֶשׁ and in the second בְּיָרַח. The design of the Massorah, therefore, is to safeguard these variations against being assimilated.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 81 a, on 1 Kings 6 37, which I have printed; (II) the same MS., fol. 220 b, on Zech. 11 8, and (III) the printed Massorah on 1 Kings 6 37.

ג תרכ"ג = § 623.

חֹדָשִׁים months, occurs four times in the Scriptures. The plural denoting months occurs altogether thirty-three times. In twenty-nine instances it is חֹדָשִׁים and in four only is it חֹדָשִׁים. Hence the Massorah safeguards the exceptional occurrence of the synonym. This safeguarding is especially needed, since in one instance where it is preceded by שלשה חֹדָשִׁים three, the phrase is normally שלשה חֹדָשִׁים (2 Sam. 6 11; 24 13; Amos 7 4; 1 Chron. 13 14; 21 12) and not חֹדָשִׁים.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 35 a, on Exod. 2 2, which I have printed; (II) the same MS., Vol. II, fol. 223 a on Job 3 6; (III) Arund. Orient. 16, fol. 334 b, on Job 39 2; (IV) Add. 15,251, fol. 124 a, on Deut. 33 14; (V) Halle Oehlah Ve-Oehlah, Supplement, fol. 132 a; (VI) the printed Massorah on Exod. 2 2, and (VII) the same on Job 39 2.

ד תרכ"ד = § 624 a—b.

יָרַח, יָרַח, יָרַח. — a sign to indicate its different spellings. To understand this and the following two Rubrics, it is necessary to remark that this name of the celebrated city of Palestine which occurs altogether about fifty-seven times without and with prefixes, is spelt in three different ways: (1) יָרַח, without the Yod after the Resh and with Tzere. In this form it occurs twenty-two times; (2) יָרַח with Yod after the Resh and with Chirek which occurs thirty-four times, and (3) יָרַח with Yod and Chirek but with He at the end instead of Vav which is unique. As one of these spellings predominates in one division of the Bible and one in the other division, the Massorah, according to its usual method, safeguards in each case the minority against being made conformable to the majority.

Throughout the Scriptures it is יָרַח except in Joshua and Kings where it is יָרַח with one exception. Apart from these two books, this name occurs twenty-two times and is with the solitary exception in 2 Kings 25 5 uniformly written יָרַח Yerēcho without Yod and with Tzere, viz. Numb. 22 1; 26 3, 63; 31 12; 33 48, 50; 34 15; 35 1; 36 13; Deut. 32 49; 34 1, 8; 2 Sam. 10 5; 2 Kings 25 5; Jerem. 39 5; 6 63; Ezra 2 34; Neh. 3 2; 7 36; 1 Chron. 52 8; 19 6; 2 Chron. 28 15.

In declaring that with one solitary exception it is always יָרַח throughout the Scriptures apart from Joshua and Kings, this Massorah must be regarded as being based upon the recension which obtained in one School of textual redactors only, since

both in 2 Sam. 10 5 and Jerem. 39 5 it is יָרַח in some of the best Codices. Thus יָרַח is the reading in 2 Sam. 10 5 in the ancient Codex Add. 21,161, in Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, in Harley 5710—11; Arund. Orient. 16; Add. 15,251 and Add. 15,451; whilst the St. Petersburg Codex of A. D. 916 and Add. 21,161 read it יָרַח in Jerem. 39 5.

This Rubric, which does not occur in this form in the printed Massorah, is from Add. 15,251, fol. 103 a, on Numb. 34 12. The following one is simply an inverted form of it and is based upon the same recension of the text and serves to show how the same materials were differently formulated in the different Massoretic Schools.

ה תרכ"ה = § 624 c.

יָרַח Yerēcho, does not occur again in this book. That is, in Kings where this name occurs altogether six times, it is spelt יָרַח with Chirek and Yod in five instances (2 Kings 2 4, 4, 5, 15, 18) and in one instance only is it יָרַח. Hence the Massorah safeguards the solitary exception. This is designed to militate against the recension of the text which makes no exception in the orthography of this name here, as is attested by Orient. 2201 first hand; Harley 5710—11 second hand; Arund. Orient. 16 first hand, and Add. 15,451.

And throughout Joshua and Kings it is יָרַח except the one. That is, the one mentioned, viz. 2 Kings 25 5. In Joshua, where it occurs twenty-nine times (2 1, 2, 3; 3 16; 4 13, 19; 5 10, 13; 6 1, 2, 25, 26; 7 2; 8 2; 9 3; 10 1, 28, 30; 12 9; 13 32; 16 1, 1, 1, 7; 18 12, 21; 20 8; 24 11, 11), it is uniformly with Yod and Chirek under the Resh; whilst in Kings, where as we have seen it occurs six times, it is once יָרַח.

And throughout the Pentateuch it is יָרַח. In this division of the Bible, where it occurs altogether twelve times as given in § 624 a, it is uniformly without Yod and with Tzere. This is designed to militate against the recension which reads it יָרַח plene and with Tzere, as is attested by the Samaritan recension of the Hebrew which uniformly reads יָרַח in the eleven out of the twelve passages, as Deut. 34 3 does not exist in this recension.

And in all the other Scriptures it is יָרַח. That is, in the Prophets in which, as we have seen, it occurs four times and in the Hagiographa where it occurs six times (vide supra, § 624 a), it is with Yod and Tzere under the Resh, except the solitary Kings instance. This is indicated by the mnemonic expression יָרַח Jerem. 17 6 in which the first is with Tzere without being followed by Yod and which denotes that in the first division of the Bible or the Pentateuch it is spelt יָרַח and in the other Scriptures it is יָרַח. This, however, is incorrect since it is also יָרַח in the Prophets and Hagiographa with the exception of Joshua and Kings.

And all are written with Vav at the end except one which is יָרַח with He. That is, whether it is defective or plene it is always with Vav except the solitary instance in 1 Kings 16 8.

And throughout Joshua it is without Yod except once, viz. Josh. 18 21. This is absolutely incorrect, since it is uniformly יָרַח with Yod in Joshua. It may probably be a Scribal error for יָרַח, but even since this is incorrect since it is against the best Stand. Codices and all the early editions. This is attested by Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227, all of which read it יָרַח plene. For the early editions, which also exhibit this reading, see the notes on this passage in my edition of the Bible.

This elaborate Rubric I have found in the printed Massorah only, on 2 Kings 25 5. As none of the MSS. to which I have access give this form of it, I cannot say whether the mistakes which it contains and especially whether the latter part of it is due to a later Nakdan or to Jacob b. Chayim.

ו תרכ"ו = § 625.

יָרִיבֵי my adversaries, occurs twice, once with Kametz and once with Pathach. As this noun plural masculine with the suffix first person singular, which occurs twice only, is in one instance with Kametz and in one with Pathach, though it is in both instances with the pausal accent, being in Jerem. 18 19 יָרִיבֵי with Soph-Pausal and in Ps. 35 1 יָרִיבֵי with Athnach, the Massorah safeguards the variation in its graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 158 b, on Jerem. 18 19, which I have printed; (II) the same MS., fol. 291 b, on Ps. 35 1, and (III) the printed Massorah on the same passage.

תרכיז = § 626.

יְרִימוֹת *Jerimoth*, occurs seven times and is plene. Without and with the prefixes this proper name occurs altogether thirteen times. In six instances it is with *Tzere*, five of which are without *Yod* after the *Resh*, viz. יְרִימוֹת (Ezra 10 26, 27; 1 Chron. 8 14; 23 28; 25 26) and once it is יְרִימוֹת with the *Yod* (1 Chron. 7 8); whilst in the seven instances which constitute this Rubric it is not only uniformly with *Chirek*, but with *Yod* after the *Resh*. Hence the Massorah safeguards this variation. This protection is needed, since the two spellings not only occur in the same section (1 Chron. 25 4, 22), but are used interchangeably to denote the same person in the parallel passage of the same book (comp. 1 Chron. 23 23 with 24 30). The *Tzere* instances are safeguarded in a separate Rubric which is recorded below, § 629.

This Rubric I have found in the printed Massorah Finalis only, letter י, § 358. It is incomplete since יְרִימוֹת is manifestly a mistake for יְרִימוֹת 1 Chron. 7 7, whilst יְרִימוֹת וּבְעֵלֶיהָ 1 Chron. 12 5 is omitted. These mistakes I have corrected, and indicated the corrections in brackets.

תרכיז = § 627.

יְרִיעוֹת *curtains*, or *Jerioth*, is five times plene in this form. Without and with the prefixes (בלישׁ) this plural noun occurs altogether twenty-eight times. It is normally spelt without the characteristic *Vav*. In this form it is twenty-three times without the *Vav* and in five instances only is it with the *Vav*. Hence the Massorah safeguards the abnormal orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated three Lists, two in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 25 b, on Isa. 54 2, which I have printed; (II) Orient. 4445, fol. 79 b, on Exod. 36 14, and (III) the printed Massorah on the same passage. List II, which exhibits the oldest form of this Massorah, indicates its design by the addition יְרִיעוֹת at the end of the Rubric. It will be seen that though in one of the passages יְרִיעוֹת is a proper name (1 Chron. 2 18) yet the Massorah which has regard to the identity of the spelling, irrespective of the difference in the sense, includes it in the five instances. The term בלישׁ in the heading strictly refers to the prefixes only. Hence יְרִיעוֹת with the suffix, which is also plene (Jerem. 10 20), is excluded from this Rubric.

תרכיז = § 628.

יְרִיעוֹתַי *my curtains*, occurs twice, once plene and once defective. As this plural noun with the suffix first person, which occurs twice only and is restricted to the same book, is differently spelt, being defective in the first instance (Jerem. 4 20) and plene in the second (Jerem. 10 20), the Massorah safeguards the variation in its orthography.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 150 a, on Jerem. 4 20.

תרכיז = § 629.

יְרִימוֹת *Jeremoth*, occurs four times in the Scriptures. That is, with *Tzere* under the *Resh* and apart from Ezra, in contradistinction to the seven instances in which it is with *Chirek* recorded above, in § 626.

Of this Rubric I collated two Lists: (I) Harley 5710—11, Vol. II, fol. 135 a, on 1 Chron. 7 7, which I have printed, and (II) the printed Massorah Finalis, letter י, § 357. The design of this Massorah is set forth in § 626.

תרייל = § 630 a.

יְרִימָה *Jeremijah*, occurs four times without and with the prefix *Vav*. In this and in the following two Rubrics we have again an instructive illustration both of the highly artificial manner and the different methods in which the same materials have been elaborated in the different Massoretic Schools. This proper name, which occurs altogether about 147 times without and with the prefixes, is spelt in two different ways. In about 130 instances it exhibits the longer form יְרִימָה *Jeremijahū* and in seventeen only is it the shorter form יְרִימָה *Jeremijah*. Instead, however, of recording this exceptional orthography in accordance with its usual practice the heading simply states that it occurs four times only in this form apart from Jeremiah 27 1—29 21 and Ezra-Nehemiah.

And from Jeremiah 27 1 to 29 21. That is, in this small section of Jeremiah extending from 27 1 to 29 1, where it occurs eight times (27 1; 28 5, 6, 10, 11, 12, 16; 29 1), it is uniformly יְרִימָה the shorter form, whereas in all the other portions of this book, where it occurs about 128 times, it is as uniformly יְרִימָה the longer form. Hence the Massorah safeguards this exceptional section.

And throughout Ezra it is likewise so. In Ezra-Nehemiah, where it occurs five times (Ezra 1 1; Neh. 10 3; 12 1, 12, 34), it is also uniformly יְרִימָה the shorter form. As there is no exception here, the Massorah simply states the fact without specifying the passages. The reason why the two instances in Kings in which יְרִימָה the longer form occurs (2 Kings 23 31; 24 8) are not indicated is that this Massorah simply treats of the shorter form.

This form of the Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 240 b, on 1 Chron. 5 24.

תרייל = § 630 b.

יְרִימָה *Jeremijah*, occurs twice. The apparent conflict between this Rubric and the former one which states that it occurs four times, is due to the fact that § 630 a includes the two instances in which it is יְרִימָה with the prefix *Vav* (1 Chron. 5 24; 12 4), whereas this Rubric is restricted to the simple name without any prefix. The rest of the Rubric is the same as § 630 a and hence need not be discussed again.

Of this form of the Rubric which is the more popular one, I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 371 b, on Dan. 9 2, which I have printed; (II) Add. 15,250, fol. 382 a, on the same passage; (III) Halle Ochlāh Ve-Ochlāh II, § 60, and (IV) the printed Massorah Finalis, letter י, § 361. List III omits וּבְלִי עֵרָא רִבִּי, which makes this Rubric unintelligible, since יְרִימָה the shorter form also occurs four times in Ezra-Nehemiah. In List IV וּבֵן בְּרֵאשִׁית מַמְלַחְתּוֹ = Jerem. 26 1 is a mistake for וּבֵן בְּרֵאשִׁית תֵּימָה = 27 1 as the other Lists correctly give it.

תרייל = § 630 c.

יְרִימָה *Jeremijah*, occurs six times. This Rubric is from St. Petersburg Codex of A. D. 916 on Jerem. 27 1. It, therefore, exhibits the oldest form of this Massorah. It will be seen that it is even more artificial than the preceding two Rubrics, inasmuch as it emphatically states in the heading that יְרִימָה the shorter form, occurs six times. It obtains this number by counting all the eight instances in the section extending from Jerem. 27 1 to 29 1 as one, and the five instances in Ezra-Nehemiah (Ezra 1 1; Neh. 10 3; 12 1, 12, 34) as one. The three instances in Chronicles are counted separately which with the solitary instance in Daniel are thus reduced to yield six. For the cause of the two forms of this name, see my *Introduction to the Hebrew Bible*, p. 375 &c.

תריילא = § 631.

יְרִימָה and *Jeremijahū*, begins a verse in two instances. That is, with the prefix *Vav*. In the only other instance where it begins a verse it is without the *Vav* conjunctive (1 Chron. 12 13).

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 172 a, on Jerem. 36 32, and (II) the printed Massorah on the same passage.

תריילב = § 632.

יְרִיבָה *he shall spit*, or a green herb, occurs three times, it is twice defective and once plene. It will be seen that though this expression is a verb in two instances denoting to spit (Levit. 15 8; Numb. 12 14) and is a noun in one passage signifying a green herb (Job 39 8), yet the Massorah groups them together because they are with the same graphic signs, and only safeguards the variation in the orthography by stating that the Job instance is יְרִיבָה with *Vav* plene.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 78 a, on Levit. 15 8, which I have printed; (II) the same MS., Vol. II, fol. 239 b, on Job 39 8; (III) Add. 15,250, fol. 80 b, on Numb. 12 14; (IV) Add. 21,160, fol. 161 a, on Levit. 15 8; (V) Orient. 2349, fol. 108 a, on Numb. 12 14; (VI) the printed Massorah on Levit. 15 8, and (VII) the same on Job 39 8. List V alone is headed יְרִיבָה רִבִּי לֵישׁ, thus indicating that it is used in two different senses, whilst Lists IV, V and VII state that the Job instance is plene (בְּרֵאשִׁית).

תרליג = § 633.

וְיָרְשׁוּהָ and they shall possess, or inherit him, occurs four times in the Scriptures. In the only other instance in which this sexteliteral occurs it is וְיָרְשׁוּהָ and they possessed him, the future with Vav conversive (Josh. 21 41).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 30 a, on Isa. 65 9, which I have printed; (II) the same MS., Vol. II, fol. 194 b, on Ps. 69 36; (III) Arund. Orient. 16, fol. 132 b, on Isa. 34 11; (IV) the same MS., fol. 146 a, on Isa. 65 9; (V) the same MS., fol. 301 a, on Ps. 69 36; (VI) Add. 15,251, fol. 227 b, on Isa. 34 11, and (VII) the printed Massorah on Isa. 65 9.

הרליד = § 634.

רָשָׁה inherit, or possess thou, occurs three times, twice defective and once plene. The design of this Massorah is twofold. It in the first place safeguards the Tzere under the Resh against its being made conformable to the other two instances in which this imperative singular masculine occurs with Kametz, viz. רָשָׁה due to its pausal or distinctive accent (Deut. 2 24, 13). And in the second place it is to protect the Tzere of the homonym רָשָׁה in Dan. 7 1, thus militating against its being read ראש with Cholem as in the parallel Hebrew phrase in Ps. 119 160. It will be seen that the Massorah describes the presence of the Aleph in the third instance as plene.

And wherever it denotes poverty it is likewise so. That is, when this trilateral denotes poverty it is also ראש with Tzere (comp. Prov. 30 8).

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 95 b, on 1 Kings 21 15, which I have printed; (II) Add. 15,250, fol. 196 b, on the same passage; (III) Add. 21,160, fol. 254 b, on Dent. 1 21, and (IV) the printed Massorah on the same passage.

Considering that the trilateral ראש denoting poverty is unique, the second part of this Massorah, which declares that wherever it has this meaning it is also with Tzere (ובכל לשון מסכתו), is very unnatural, even if ראש with the suffix which is also unique (Prov. 6 11) were forcibly added to it. It is, therefore, far more natural to suppose that the original form of this Massorah was as follows:

		וב' ראש קמץ וסוסי		ראש נ"ב חס' וא' מל וסוסי
Deut.	2 24	חזל ראש	Deut.	1 21
"	" 31	וחזרו	1 Kings	21 15
		ובל לשון מסכתו רכז	Dan.	7 1

That is, wherever this biliteral denotes poverty it is also ראש with Kametz. As ראש to be in want, to be poor, the participle of ראש occurs no less than twelve times (1 Sam. 18 23; 2 Sam. 12 1 Keri; Prov. 14 20; 18 23; 19 1, 7, 22; 23 8, 6; 29 13; Eccl. 4 14; 5 7), this not only imparts to וכל לשון מסכתו its natural sense, but safeguards the variation in the graphic signs in the imperative which is the main object of this Massorah. That parts of Rubrics have not infrequently been omitted has repeatedly been shown in the course of this work.

הרליה = § 635.

וְיָרְשׁוּהָ and he shall inherit, or possess, is seven times defective in this form. Normally the Kal future third person, with and without the prefix Vav and without and with suffixes, is with two Yods. In this form it occurs about thirty-three times. As it is in these seven instances only that it is with one Yod, the Massorah safeguards the exceptional orthography. By fixing the number at seven this Massorah militates against the recension which obtained in other Schools of textual redactors and which reads it וְיָרְשׁוּהָ plene in Jerem. 32 23. This is attested by St. Petersburg Codex of A. D. 916 and Harley 5710-11 first hand.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 13 b, on Gen. 22 17, which I have printed; (II) Arund. Orient. 16, fol. 15 b, on Josh. 21 41; (III) the same MS., fol. 209 a, on Obad. 20; (IV) Add. 15,250, fol. 15 a, on Gen. 22 17; (V) the same MS., fol. 129 a, on Josh. 21 41; (VI) the printed Massorah on Josh. 19 14, and (VII) the same on Josh. 21 41.

הרליז = § 636.

וְיָרְשׁוּהָ and they possessed, is four times defective. This future third person plural masculine with Vav conversive occurs altogether eleven times. It is וְיָרְשׁוּהָ plene in seven instances (Numb. 21 35;

Deut. 4 47; Judg. 3 13; 11 22; Neh. 9 22, 24, 25) and defective in four only. Hence the Massorah safeguards the orthography of the minority. By fixing the number at four this Massorah militates still more emphatically against the recension of the text which reads וְיָרְשׁוּהָ with two Yods in Jerem. 32 23, as is shown in the preceding Rubric of which this separate Rubric forms part.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 146 a, on Josh. 12 1, which I have printed; (II) Arund. Orient. 16, fol. 111 a, on 2 Kings 27 24; (III) the same MS., fol. 163 a, on Jerem. 32 23; (IV) Add. 15,250, fol. 124 a, on Josh. 12 1; (V) the same MS., fol. 209 a, on 2 Kings 17 24; (VI) Add. 15,251, fol. 131 a, on Josh. 12 1, and (VII) the printed Massorah on the same passage.

תרליז = § 637.

וְיָרְשׁוּהָ they shall possess, or they possessed, occurs three times... it is plene in the first instance and defective in the second and third instances. This future third person plural masculine without and with the Vav conversive, but with the suffix third person plural masculine, not only occurs three times, but is restricted to the same section. Yet within a few verses of each other it is spelt differently, being once וְיָרְשׁוּהָ with the characteristic Vav after the Shin (Deut. 2 12) and twice וְיָרְשׁוּהָ without the Vav (2 21, 22). Hence the Massorah safeguards this variation in its orthography and thus militates against the recension which has it uniformly plene in all the three instances, as is attested by the Samaritan recension of the Hebrew.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 112 a, on Deut. 2 21.

הרליח = § 638.

וְיָרְשׁוּהָ possessing, inheriting, is four times defective in this form. This participle both in the singular and plural, without and with prefixes and suffixes (בליש), occurs altogether eleven times. As it is plene or with Vav after the Yod in seven instances, and defective in four only, the Massorah, according to its usual method, safeguards the orthography of the minority. This Massorah, however, must be regarded as being based upon a recension of the text which obtained in one School of textual redactors only and is designed to militate against the recension current in other Schools, as is attested by the fact that in Jerem. 49 2 Add. 21,161, which is one of the oldest MSS. extant; Orient. 2201 second hand; Harley 5710-11 and Add. 15,250 read וְיָרְשׁוּהָ plene; whilst in Micah 1 15; Add. 21,161, and Harley 5710-11 first hand read וְיָרְשׁוּהָ.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. I, fol. 110 b, on Numb. 36 8.

הרליט = § 639.

וְיָרְשׁוּהָ thou shall come to poverty, occurs twice in the Scriptures. Of this Rubric I collated five Lists, four in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 251 b, on Prov. 20 13, which I have printed; (II) Arund. Orient. 16, fol. 343 b, on the same passage; (III) Add. 15,251, fol. 301 a, also on the same passage; (IV) Orient. 2349, fol. 54 b, on Gen. 45 11, and (V) the printed Massorah on the same passage.

הרלימ = § 640.

וְיָרְשׁוּהָ and ye shall dispossess them, take possession of them, or cause them to possess, occurs twice. That is, in the Pentateuch. In the only other instance in which it occurs, it is וְיָרְשׁוּהָ with Kametz, being second person singular which is also in this division of the Bible (Deut. 9 3).

Of this Rubric, which is one of the oldest parts of the Bible, I collated four Lists, two in MSS. and two printed: (I) Orient. 2349, fol. 121 b, on Numb. 33 52, which I have printed; (II) Orient. 4445, fol. 155 b, on the same passage; (III) the printed Massorah also on the same passage, and (IV) the printed Massorah Finalis, letter ' , § 367.

These four Lists exhibit two forms which are apparently in conflict with each other. The form which I have printed and which is that of Lists I, II and III is designed to safeguard the Segol instances in the Pentateuch alone, because the Kametz instance occurs in this division of the Bible. Hence it is headed וְיָרְשׁוּהָ and omits Josh. 8 7 and Ezra 9 12 which are outside the Pentateuch. The design of the second form which is that of

List IV is to safeguard all the *Segol* instances in the Scriptures. Hence it is headed **וְהִרְשֵׁתָּ** and duly registers all the four. The absence of the qualifying expression **בְּמִדְבָּר** in the headings of Lists I, II and III, which gives rise to this apparent conflict, is due to the fact that the older form is part of the original Massorah on the Pentateuch alone and hence **בְּמִדְבָּר** was not needed in the heading.

וְהִרְשֵׁתָּ = § 641.

וְהִרְשֵׁתָּ and to drive out, occurs twice. That is, without *Yod* after the *Resh*. In the only other instance in which this Hiphil infinitive with the prefix *Vav* occurs it is **וְהִרְשֵׁתָּ** with *Yod* (Judg. 1 28). I have mislaid the reference to the MS. from which I have printed this Rubric, which does not occur in the printed Massorah.

וְהִרְשֵׁתָּ = § 642.

וְהִרְשֵׁתָּ and he drove out, is twice defective. According to the official reading. This Hiphil future third person singular masculine with *Vav* conversive, occurs altogether six times. It is in four instances **וְהִרְשֵׁתָּ** with *Vav* after the *Yod* (Numb. 21 32; 32 39; Josh. 23 9; Judg. 1 20) and in two instances without the *Vav*. As the two different spellings not only occur in the same book (Josh. 15 14 with 23 9), but in two consecutive verses (Judg. 1 19 with verse 20) the Massorah safeguards the variation in the orthography of this expression.

This Rubric, which does not occur in the printed Massorah, is from Add. 15,250, fol. 181 b, on Judg. 1 19.

וְהִרְשֵׁתָּ = § 643.

וְהִרְשֵׁתָּ the Hiphil of **וְהִרְשֵׁתָּ** is seven [five] times defective in the Scriptures. That is, in three instances is it without the characteristic *Yod* after the *Resh* with *Chirek*. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 124 b, on Zech. 9 4.

It will be seen that though the heading states that there are seven such defectives, the Rubric itself records five only. As these coincide with the *textus receptus* which has no more, it is probable that the **וְ** in the heading is a clerical error for **וְ**. But even these five must be regarded as representing the recension of one School of textual redactors only. That the text of other Schools exhibited variations will be seen both from the notes on the following Rubric and on Job 20 15 in my edition of the Bible. It is to be remarked that the Samaritan recension of the Hebrew reads Numb. 14 12 which is one of the five defectives **וְהִרְשֵׁתָּ** plene.

וְהִרְשֵׁתָּ = § 644.

וְהִרְשֵׁתָּ he will inherit, or cast her out, occurs twice. Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 220 a, on Zech. 9 4, which I have printed, and (II) Orient. 4445, fol. 133 a, on Numb. 14 24.

According to this Rubric, which is part of the preceding Massorah, this expression is defective in both instances. This reading, however, represents the text of the Jerusalem Codex only which was followed in one School of Massorites. The celebrated Hellali Codex which was current in another School read it **וְהִרְשֵׁתָּ** plene in Numb. 14 24, as will be seen from the notes on this passage in my edition of the Bible. This accounts for the conflicting Massorahs which alternately remark on this expression that it is defective in both instances and that it is once plene and once defective.

וְהִרְשֵׁתָּ = § 645.

וְהִרְשֵׁתָּ a possession, is always defective and with *Dagesh*. That is, in the seven instances in which this noun occurs without the prefixes and suffixes it is uniformly without the *Vav* after the *Resh* and with *Dagesh* in the *Shin*, in contradistinction to the two instances in which it is a proper name and is both with *Vav* and without *Dagesh* (vide supra, § 614). This Rubric I have found in the printed Massorah only, on Deut. 2 5.

וְהִרְשֵׁתָּ = § 646.

וְהִרְשֵׁתָּ the inheritance of, occurs twice in the Scriptures. In fixing the number of this noun in the construct at two, the design of this Massorah is to militate against the recension of the text which is exhibited in the Septuagint and which reads **וְהִרְשֵׁתָּ**

וְהִרְשֵׁתָּ (= *ἔδωκεν ἀληθοσπομύλον τοῖς φοβουμένοις*) in accordance with Deut. 2 19.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. II, fol. 191 b, on Pa. 61 6.

וְהִרְשֵׁתָּ = § 647.

וְהִרְשֵׁתָּ and there is, occurs five times at the beginning of a verse. Normally when this expression begins the verse it is without the prefix *Vav*. In this form it occurs thirteen times (Gen. 31 29; Prov. 11 24; 12 18; 13 7; 14 12; 16 25; 20 15; Eccl. 1 10; 4 8; 5 12; 6 1; 8 14; 10 5). In five or six instances, however, it is with this prefix. Hence the Massorah safeguards the minority.

Of this Rubric I collated five Lists, three in MSS. and two printed: (I) Orient. 2349, fol. 106 a, on Numb. 9 20, which I have printed; (II) Orient. 2348, fol. 116 a, on the same passage; (III) Add. 21,160, fol. 203 a, on the same passage; (IV) the printed Massorah also on the same passage, and (V) the printed Massorah on Neh. 5 3.

Lists II and III emphatically state in their respective headings that there are five such instances only, and duly record identically the same five, omitting Neh. 5 2; whilst Lists III, IV and V not only declare in their respective headings that there are six, but record six including Neh. 5 2. Lists I and II must, therefore, be based upon the recension of a text which exhibited **וְ** without *Vav* conjunctive in Neh. 5 2.

וְהִרְשֵׁתָּ = § 648.

וְהִרְשֵׁתָּ and there is, occurs three times in the Pentateuch. In this division of the Bible, where this expression occurs altogether twenty times, it is in seventeen instances without the prefix *Vav* (Gen. 18 24; 23 8; 28 16; 31 29; 33 9, 11; 39 4, 5, 5, 8; 42 1, 2; 44 20, 26; Numb. 22 29; Deut. 29 17, 17) and in three instances only, is it with this prefix. Hence the Massorah safeguards the exceptional occurrence. By fixing the number at three the Massorah militates against the recension of the text which reads **וְהִרְשֵׁתָּ** in Gen. 47 6 and which is preferable, as is attested by the Samaritan recension of the Hebrew.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 32 a, on Gen. 47 6.

וְהִרְשֵׁתָּ = § 649.

וְהִרְשֵׁתָּ he is, occurs four times. This abnormal expression which is taken to be **וְ** with apenthetic *Nun* and suffix third person singular masculine is very problematical, since in other places where it is followed by similar objects it is simply **וְ**. With Deut. 29 14 the first which constitutes this Rubric is to be compared 1 Sam. 21 9; 2 Kings 10 23. For 1 Sam. 14 39 and 23 23, the second and third instances, see 1 Sam. 20 8 and 2 Sam. 14 32 and with Esther 3 8, the fourth instance, compare 1 Kings 18 10. There can hardly be any doubt that this peculiar form was suggested by the first instance where it occurs, viz. Deut. 29 14. The termination **וְ** was here added to **וְ** in the first clause to correspond to **וְ** in **וְ** in the second clause so that **וְהִרְשֵׁתָּ** should correspond in sound to **וְהִרְשֵׁתָּ**. This is not infrequently the case in other passages where anomalous forms are chosen for the sake of consonance. A striking illustration of it we have in Cant. 3 11. Hence the design of the Massorah is to safeguard these abnormal forms and thus to militate against the recension which exhibited a various reading in 1 Sam. 14 39, as is attested by the Septuagint **וְהִרְשֵׁתָּ** instead of **וְהִרְשֵׁתָּ**.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, four in MSS. and three printed: (I) Harley 5710—11, Vol. I, fol. 131 a, on Deut. 29 14, which I have printed; (II) the same MS., Vol. II, fol. 272 a, on Esther 3 8; (III) Arund. Orient. 16, fol. 44 a, on 1 Sam. 14 39; (IV) Halle Ochlal Ve-Ochlal, Supplement, fol. 131 a; (V) the printed Massorah on Deut. 29 14; (VI) the same on 1 Sam. 14 39, and (VII) the same on Esther 3 8.

וְהִרְשֵׁתָּ = § 650.

וְהִרְשֵׁתָּ — In six instances in the Scriptures the verb **וְהִרְשֵׁתָּ** to sit, is combined with **וְהִרְשֵׁתָּ** . . . and in all the other passages it is **וְהִרְשֵׁתָּ**. Normally the phrase to sit in the house is **וְהִרְשֵׁתָּ** with the prefix *Beth* before **וְהִרְשֵׁתָּ** or **וְהִרְשֵׁתָּ**, as will be seen from the following examples with the same forms of the verb corresponding to those which constitute this Rubric and which I give in the same

order as they are given in the Rubric: (1) with the imperative 1 Chron. 25 9; (2, 4 and 5) with the future third person singular feminine 2 Chron. 8 11; (3) with the future third person singular masculine and *Fav* conversive Judg. 8 29; 2 Kings 15 5; 17 28, and (6) with the participle 1 Kings 13 11; 2 Kings 6 32; Ezek. 8 2. The design of this Massorah, therefore, is to safeguard this abnormal combination, and thus to militate against the recension of the School of textual redactors which exhibits the normal phrase in the extra-official marginal reading or *Sevir*.

Of this Rubric I collated six Lists, four in MSS. and two printed: (I) Orient. 2349, fol. 50 a, on Gen. 38 11, which I have printed; (II) Orient. 2348, fol. 60 a; (III) Add 21,160, fol. 40 a; (IV) the Paris Codex in the National Library No. 1—3; (V) the printed Massorah, all on the same passage, and (VI) the printed Massorah on Jerem. 36 22.

These six Lists exhibit two recensions of this Rubric which emanate from two different Massoretic Schools of textual redactors.

Lists I, II, III and VI exhibit one recension. They simply state in their respective headings that this anomalous phrase occurs six times and coincides in recording identically the same six instances. None of them, however, allude to the fact that there are differences in other Massoretic Schools with regard to the readings.

List IV represents another recension and is as follows:

יְשַׁבֵּת בֵּית דַּמְסוֹרֵת בְּנִיתוֹ ה' וְסָב		
2 Kings 15 5	הַחֲשֵׁשִׁית	2 Sam. 13 20
2 Chron. 26 21	הַחֲשֵׁשִׁית	Jerem. 36 22
		Gen. 38 11
		2 Sam. 6 11

It will be seen that it omits *שָׁבַת בֵּית* the first of the two instances in Gen. 38 11 and makes up the number six by giving *יְשַׁבֵּת בֵּית* 2 Kings 15 5 without the prefix *Beth* which, though contrary to the *textus receptus*, is in harmony with the parallel passage in the duplicate record in 2 Chron. 26 21 where it is *יְשַׁבֵּת בֵּית*.

List V is a combination of the two recensions. It retains the first instance in Gen. 38 11 a, but also gives the two parallel passages, viz. 2 Kings 15 5 and 2 Chron. 26 21 (הַחֲשֵׁשִׁית וְסָבֵת בֵּיתוֹ ה' וְסָב). Hence it is headed *יְשַׁבֵּת בֵּיתוֹ ה' וְסָב*.

There are other instances in which the prefix *Beth* is omitted before the expression *בֵּית* and where the extra-official reading is with this prefix. They are combined with different verbs and hence are recorded in letter ב, § 247.

תְּרִינִי = 651.

יָשָׁב *he sat, occurs twenty times, five of them are with Kametz.* In a trilateral of verbs the first radical of which is *Yod* (י) and in which both the preterite and future third person singular masculine are distinguished by the graphic signs only, the Massorah in accordance with its usual method, indicates the different tenses by safeguarding the minority. As the trilateral in question is in thirty-two instances *יָשַׁב* or *יִשָּׁב* the future and in twenty only, or rather in eighteen only *יָשַׁב* or *יִשָּׁב* the preterite, the Massorah safeguards the minority. For a similar treatment of a verb belonging to this category, see above § 472.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 8 a, on Gen. 13 12, which I have printed; (II) the same MS., Vol. I, fol. 11 b, on Gen. 19 29; (III) Arund. Orient. 16, fol. 21 b, on Judg. 5 17; (IV) the same MS., fol. 54 b, on 1 Sam. 27 7; (V) the same MS., fol. 70 b, on 2 Sam. 19 33; (VI) Halle Ochliah Ve-Ochliah II, § 3, and (VII) the printed Massorah Finalis, letter י, § 371. These Lists give all the twenty instances.

יָשַׁב *is five times with Kametz.* The Rubric with the five *Kametz* instances alone exhibits the earliest form of this Massorah. Of it I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. II, fol. 65 b, on Jerem. 49 1, which alone has the following mnemonic sign *אָבֵל סָבֵבָה צִמְרָתָא בִּירוּשָׁלַם אֲזַנְתָּם*; (II) the same MS., Vol. II, fol. 181 a, on Ps. 29 10; (III) St. Petersburg Codex of A. D. 916, on Jerem. 49 1; (IV) Arund. Orient. 16, fol. 284 b, on Ps. 1 1; (V) the same MS., fol. 290 b, on Ps. 29 10; (VI) the printed Massorah on Jerem. 49 1, and (VII) the same on Ps. 29 10.

Though two of the five *Kametz* instances are the apocopated future of *שָׁב* to return (2 Sam. 19 38; Dan. 9 16) yet not only do all the general Lists include them in their respective Registers, but all the special Lists which exhibit the older form of this Massorah coincide in giving them as two of the five *Kametz*

instances. This is in accordance with the method of the Massorah which has regard to the identity of the spelling irrespective of the difference in the sense. Hence the remark of the Nakdan at the end of this separate List in Cambridge Add. 465 on 2 Sam. 19 38 *לֹא בִּהּ הַמְסוֹרָה לְלַמְּדוֹ הַקְּרִיאָה אֲךָ הִיא אֵלֶּה הַתִּקּוּד* *the design of the Massorah is not to teach us the meaning of the words, but the vowel-points.*

הַרְנִיב = § 652.

יִשְׁבּוּ *and they shall inhabit, or abide, occurs twice.* That is, in this book. The qualifying expression *בְּמַסְרָא*, as is not infrequently the case, is omitted in the heading, as *יִשְׁבּוּ* with *Kametz* under the *Shin* also occurs in Isa. 65 21, in contradistinction to the fourteen instances in which this preterite third person plural masculine with *Fav* conjunctive is *יִשְׁבּוּ* with the normal *Sheva* under the *Shin*. The design of the Massorah in safeguarding the two instances in the Minor Prophets alone, is to militate against the recension of the text which is exhibited in the Septuagint in one of the two passages, viz. Micah 5 3, and which is here *יִשְׁבּוּ* without the prefix *Fav*. Accordingly the passage ought to be *יִשְׁבּוּ בְּתַהֲלֵי שֵׁם יְהוָה וְיִבְנִיאוּ שָׁם יְהוָה וְיִשְׁבּוּ בְּתַהֲלֵי שֵׁם יְהוָה* *and in the majesty of Jehovah your God they shall dwell* which is preferable, since the reading *יִשְׁבּוּ* by itself as it now stands is meaningless.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 211 b, on Micah 5 3, the very passage which required safeguarding.

תְּרִינִי = § 653.

בְּשֹׁכֶתָּהּ *when, or while he was dwelling, occurs twice. . . and once it is with the prefix Caph.* As this infinitive with the prefixes *Beth* and *Caph* are practically indistinguishable in most of the MSS., the design of this Massorah is to safeguard the passages in which the respective forms occur, and thus to militate against the recension which obtained in rival Schools of textual redactors where variations were exhibited.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 27 b, on Judg. 11 26, which I have printed, and (II) the same MS., fol. 191 b, on Ezek. 38 14.

תְּרִינִי = § 654.

בְּשֹׁכֶתָּהּ *when he was sitting, occurs twice.* That is, the infinitive with the prefix *Caph* in contradistinction to the one instance in which it is with the prefix *Beth* (Ezek. 38 14). This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 358 a, on Esther 1 2. It will be seen that it is in dire conflict with the preceding Rubric. As is not infrequently the case, this conflict is due to the fact that it is based upon a different recension of the text. The former is based upon a recension which reads Judg. 11 26 *בְּשֹׁכֶתָּהּ* with *Beth*, whilst this Rubric emanates from a Massoretic School whose text exhibited *בְּשֹׁכֶתָּהּ* with *Caph*. We have here another instructive warning against the vicious practice of altering apparently contradictory Massorahs so as to make them uniform and thereby obliterate the traces of their being based upon different recensions of the text.

תְּרִינִיָּה = § 655.

לְשֹׁכֶתָּהּ *to the dwelling of, occurs twice.* With the prefix *Lamed* this infinitive occurs altogether forty times. In thirty-eight instances it is *לְשֹׁכֶתָּהּ* with *Kametz* under the *Lamed*, which is due to its not being followed by a genitive, and in two only is it with *Sheva*. Hence the Massorah safeguards this rare exception.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Orient. 2349, fol. 36 a, on Gen. 16 3, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Numb. 21 15. List II adds that both these exceptional instances occur in the Pentateuch (אֵינָם בְּאֵרֵי).

תְּרִינִי = § 656.

לְשֹׁכֶתָּהּ *for thy dwelling, occurs three times in the Scriptures.* Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 223 a, on 1 Kings 8 13, which I have printed; (II) the same MS., Vol. II, fol. 152 a, on 2 Chron. 6 2; (III) Arund. Orient. 16, fol. 82 b, on 1 Kings 8 13; (IV) Add. 21,161, fol. 89 b, on Exod. 15 17; (V) Halle Ochliah Ve-Ochliah II, § 3; (VI) the printed Massorah on Exod. 15 17, and (VII) the same on 1 Kings 8 13.

As these three instances respectively occur in the three divisions of the Bible, Lists III, IV and V add אֲנִי בְּבֵית אֱלֹהִים אֲנִי בְּבֵית אֱלֹהִים אֲנִי בְּבֵית אֱלֹהִים.

הַרְנִיז = § 657.

הַרְנִיז when he sitteth, occurs twice in the Scriptures. That is, in contradistinction to the only other instance in which this infinitive with suffix third person singular masculine occurs where it is אֲנִי with the prefix Beth (Prov. 31 23).

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 231 b, on 1 Kings 16 11, which I have printed; (II) Arund. Orient. 16, fol. 91 a, on the same passage, and (III) the printed Massorah also on the same passage.

הַרְנִיז = § 658.

אֲבִידֶיךָ abide ye, occurs five times in the Pentateuch. Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Halle Ochlal Ve-Ochlal II, § 3, margin, which I have printed; (II) Add. 21,160, fol. 10 a, on Gen. 22 5; (III) the printed Massorah on the same passage, and (IV) the same on Gen. 34 10.

In the printed Massorah (List III) the catchwords שְׁבוּ נָא בְּהַרְנִיז ought to be שְׁבוּ לֵבְכֶם בְּהַרְנִיז Exod. 24 14.

הַרְנִיז = § 659.

וַיֵּשֶׁב and she sat, occurs twelve times in the Scriptures. The design of this Massorah is to safeguard this quadriliteral which is future third person singular feminine with Vav conversive of יָשָׁב against being taken for the quadriliteral וַיָּשָׁב the future with Vav conversive of שָׁב, which occurs about the same number of times. Hence in fixing the number at twelve the Massorah militates against the recension of the text which actually read it וַיָּשָׁב instead of וַיֵּשֶׁב in Ruth 2 23, as is attested by the Vulgate, viz. וַיָּשָׁב אֶל-בֵּית אֲמִילֹנָה.

Of this Rubric, which is one of the popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 12 b, on Gen. 21 16, which I have printed; (II) the same MS., Vol. I, fol. 34 a, on Gen. 49 24; (III) Arund. Orient. 16, fol. 35 b, on 1 Sam. 1 23; (IV) the same MS., fol. 77 b, on 1 Kings 2 19; (V) Halle Ochlal Ve-Ochlal II, § 3; (VI) the printed Massorah on Gen. 38 14, and (VII) the same on 2 Sam. 13 20.

Lists II, III, IV and V emphasise the fact that six of the twelve instances occur in Genesis and six in the other Scriptures (יְהוָה בְּבֵית אֱלֹהִים). It will be seen that the List which I have printed omits Gen. 38 11 and gives Josh 6 25 and 1 Sam. 1 23 twice. The omission of Gen. 38 11 is manifestly a scribal oversight, since it is given in all the other Lists, whilst the repetition of the two instances at the end of the Rubric is due to an ignorant Nakdan and serves to show how the Massorah was treated by later Nakdanim.

הַרְנִיז = § 660.

וַיֵּשֶׁב and I will sit, occurs twice. With the prefix Vav this future first person singular, occurs altogether seven times. In five instances it is וַיֵּשֶׁב with Kametz, which is due to the Vav being conversive, duly recorded in the following Rubric and in two only is the Vav with Sheva. Hence the Massorah safeguards the minority. This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 331 a, on Job 29 25.

הַרְנִיז = 661 a.

וַיֵּשֶׁב and I sat, occurs four times. Of this Rubric, which is from Harley 5710-11, Vol. I, fol. 118 a, on Deut. 9 9, there are several forms which are respectively based upon different recensions of the text. This is attested by the end of the important Rubric which has inadvertently dropped out of the text and which is as follows: וַיֵּשֶׁב בְּבֵית אֱלֹהִים וַיֵּשֶׁב בְּבֵית אֱלֹהִים וַיֵּשֶׁב בְּבֵית אֱלֹהִים. In Ezek. 3 15 a the textual reading is וַיֵּשֶׁב and it constitutes a difference of opinion among the Schools of textual redactors whether there are two instances of וַיֵּשֶׁב in this verse. In the heading of this Rubric, however, as well as in its register, the Massorah definitely follows the School which read it וַיֵּשֶׁב.

Of the other recension which cancels the textual reading וַיֵּשֶׁב and follows the Keri וַיֵּשֶׁב and hence heads this Rubric וַיֵּשֶׁב I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 223 a, on 1 Kings 8 20; (II) the same MS., Vol. II, fol. 72 a, on Ezek. 3 15; (III) Arund. Orient. 16; fol. 83 a, on 1 Kings 8 20; (IV) Add. 15,250, fol. 430 a, on 2 Chron. 6 10;

(V) Add 15,251, fol. 330 b, on the same passage; (VI) Orient 2349, fol. 128 b, on Deut. 9 9, and (VII) the printed Massorah on the same passage. In accordance with this recension וַיֵּשֶׁב Ezek. 3 15 a forms part of the List of five words which are respectively written three times alike in the text, but for which the official reading substitutes in each case a different word. (Vide infra, letter ב, § 481.)

הַרְנִיז = § 661 b.

וַיֵּשֶׁב and I sat, occurs three times. This recension of the Rubric is from Orient. 2211, fol. 87 a, on Ezek. 3 15. It will be seen that it not only emphatically declares in the heading that there are three such instances only with Kametz, but records three, omitting 1 Kings 8 20 and 2 Chron. 6 10. It, moreover, has the addition at the end that in all the other passages it is וַיֵּשֶׁב with Sheva (וַיֵּשֶׁב בְּבֵית אֱלֹהִים), thus indicating the design of this Massorah. This conflicting Massorah, therefore, as is not infrequently the case, is based upon a recension of the text, which read וַיֵּשֶׁב with Sheva in the parallel passages. We have here again an instructive instance of the pernicious practice resorted to by some Scholars to reduce conflicting Massorahs to uniformity by altering their contents, and obliterating the traces that the apparent contradiction is due to different recensions of the text.

הַרְנִיז = § 662.

וַיֵּשֶׁב they shall dwell, occurs twenty times. With Sheva under the Beth, this quadriliteral occurs altogether fifty-two times. In thirty-two instances it is וַיֵּשֶׁב with Kametz, being the preterite and in twenty only is the Yod with Tzere because it is the future. Hence the Massorah safeguards the minority. In fixing the number at twenty this Massorah militates against the recension of the text which reads וַיֵּשֶׁב, the preterite in Ezek. 31 6, as is attested by the Model Codex Harley 5710-11.

Of this Rubric, which is one of the oldest and popular parts of the Massorah, I collated twenty Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 32 a, on Gen. 47 4, which I have printed; (II) Orient. 4445, fol. 38 a, on the same passage; (III) St. Petersburg Codex of A. D. 916, on Jerem. 50 39; (IV) the same Codex on Hosea 3 4; (V) Arund. Orient. 16, fol. 334 b, on Job 38 40; (VI) Halle Ochlal Ve-Ochlal II, § 3, and (VII) the printed Massorah on Exod. 23 33.

הַרְנִיז = § 663.

וַיֵּשֶׁב they shall dwell, occurs three times in the Scriptures... and once it is with the prefix Vav. That is, with Tzere under the Beth which is due to its distinctive and pausal accents, being in two instances Zakeph-Katon (Ezek. 26 16; Zeph. 1 13) and in two Soph-Pasuk (Ecl. 10 6; Ruth 4 2), in contradistinction to the twenty instances in which it is with the normal Sheva recorded in the preceding Rubric.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 87 a, on Ezek. 26 16, which I have printed; (II) the same MS., Vol. II, fol. 118 b, on Zeph. 1 13; (III) St. Petersburg Codex of A. D. 916, on Ezek. 26 16; (IV) Arund. Orient. 16, fol. 183 b, on the same passage; (V) Add. 15,251, fol. 401 a, on Ecl. 10 6; (VI) Halle Ochlal Ve-Ochlal II, § 3, and (VII) the printed Massorah on Zeph. 1 13. List III heads this Rubric וַיֵּשֶׁב וַיֵּשֶׁב וַיֵּשֶׁב as if all the four instances were without the prefix Vav.

The Rubric forms part of the alphabetical List of words which respectively occur four times, three times without the prefix Vav and once with it. (Vide supra, letter י, § 73.)

הַרְנִיז = § 664.

וַיֵּשֶׁב and they shall dwell, occurs four times in the Scriptures. This future third person plural masculine with the prefix Vav occurs altogether about fifty-eight times. In fifty-four instances the Vav is with Pathach being conversive and in four only is it with Sheva or Rophe, being conjunctive. Hence the Massorah safeguards this rare occurrence.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 23 a, on Gen. 34 21, which I have printed; (II) the same MS., Vol. I, fol. 261 a, on 2 Kings 17 27; (III) Arund. Orient. 16, fol. 111 b, on the same passage; (IV) the same MS., fol. 183 b, on Ezek. 33 31; (V) Halle Ochlal Ve-Ochlal II, § 3; (VI) the printed Massorah on Gen. 34 21, and (VII) the same on Ezek. 33 31. Lists II and IV are headed וַיֵּשֶׁב, which indicates the design of this Rubric.

הַרְסִיָּה = § 665.

וַיִּשְׁבוּ וַיֹּאכְלוּ and they sat down and did eat, occurs twice at the beginning of a verse in this form. **וַיִּשְׁבוּ** occurs altogether eleven times at the beginning of a verse. In this prominent position it normally denotes and they abode or dwell and with the exception of Gen. 43 33; 1 Kings 22 1; Job 2 13 is followed by the name of the place which they occupied or inherited. (Comp. Ezra 2 70; Neh. 7 72; 11 1; 1 Chron. 4 38; 5 16; 2 Chron. 20 8.) In these two instances, however, **וַיִּשְׁבוּ** which is thus distinguished is followed by the verb **אָכַל** to eat. Hence the Massorah safeguards this exceptional occurrence.

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, fol. 169 b, on Judg. 19 6.

תְּרִיסָא = § 666.

וַיִּשְׁבוּ and we abode, occurs three times in the Prophets and Hagiographa. This Rubric I have found in the printed Massorah only, on Jerem. 35 10. This future first person plural with *Vav* conversive, occurs four times in these two divisions of the Bible and not three. (Comp. Josh. 7 7.) In the first division or the Pentateuch it occurs twice, viz. Numb. 20 15 and Deut. 3 29.

הַרְסִיָּה = § 667.

וַיִּשְׁבוּ dwelling, is seventeen times plene in the Pentateuch. Without and with the prefix *Lamed*, this participle occurs altogether twenty-nine times in the Pentateuch. It is defective in twelve instances and plene in seventeen and the Massorah contrary to its usual method safeguards here the plenes. This inversion of its usual practice is manifestly directed against the recension which retained the primitive defective orthography in these instances, as is attested by the Samaritan recension. This recension reads **ישב** defective in no fewer than in thirteen of the seventeen passages which are registered as plene in the Rubric before us, viz. Gen. 24 3, 62; Exod. 18 14; Numb. 13 19, 29, 29 29; 14 25; 21 34; Deut. 1 4, 4; 3 2; 4 46 and the only four plenes are **ישב** Gen. 50 11; Numb. 14 14 and **לישב** Ezek. 34 12, 15. It is remarkable that in all the twelve instances in which the Massoretic text has retained the primitive defective orthography the Samaritan Hebrew uniformly exhibits this spelling.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 57 b, on Exod. 34 12, which I have printed; (II) Add. 15,251, fol. 61 a, on the same passage; (III) Add. 21,160, fol. 62 b, on Gen. 50 11; (IV) the same MS., fol. 208 b, on Numb. 13 19; (V) Add. 15,251, fol. 61 a, on Exod. 34 12; (VI) Halle Ochlāh Ve-Ochlāh II, § 3 margin, and (VII) the printed Massorah on Gen. 50 11. As two of the instances are with the prefix *Lamed*, the heading ought properly to be **ישב לישב** or **ישב בלישב**. Moreover as this participle occurs twice in Numb. 13 19 and is defective in the first instance and plene in the second, **תריסא** ought to follow the catchwords **אשר הוא ישב בהנה**.

List V. — Though this List is headed **ישב יי מלי בתי**, which ought to be **ישב לישב יי**, it records ten instances only and omits the following seven Exod. 34 16; Numb. 14 14, 25; 21 34; Deut. 1 4, 4; 4 46. Moreover the catchwords **אשר הוא ישב בהנה** ought to be **אשר הוא ישב בהנה**.

List VI. — This List alone is properly headed **ישב יי מלי בתי**. But though it fixes the number at seventeen it records fifteen only. It omits Numb. 14 14, 25 two of the instances also omitted in List V. It moreover omits after the catchwords **תריסא** Numb. 13 19 the expression **תריסא** to indicate which of the two instances in this verse is plene. The remarkable feature in this List is the fact that it gives the catchwords **ישב יי מלי בתי** Deut. 2 31 where **ישב** does not occur, instead of **אשר הוא ישב בהנה** Deut. 3 2. The mistake, as is not infrequently the case, is due to both verses, viz. Deut. 2 31 and 3 2 beginning alike with **אשר הוא ישב בהנה** which a later Nakdan confused. However, a scribe wrote under this mistake the correct catchwords **אשר הוא ישב בהנה**.

List VII. — This List is headed **ישב יי מלי בתי** and accordingly records sixteen only. It omits Numb. 14 26. Like the other Lists it does not state which of the two instances in Numb. 13 19 is plene. The instructive part, however, connected with this List or the printed Massorah is that like List VI it gives the erroneous catchwords **ישב יי מלי בתי** Deut. 2 31 instead of **אשר הוא ישב בהנה** Deut. 3 2, which is due to the same cause.

הַרְסִיָּה = § 668.

וַיִּשְׁבוּ is four times plene in this book. That is, in Judges where it occurs altogether eleven times, it is **ישב** defective in seven instances (1 21, 27; 3 3, 20; 10 1; 16 9, 12) and plene in four only. Hence the Massorah safeguards the minority. This is specially needed since the two spellings are promiscuously used in the same section. (Comp. 1 9, 17, 21, 27.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 18 b, on Judg. 1 9, which I have printed; (II) Cambridge Add. 465 on the same passage, and (III) the printed Massorah also on the same passage. List II adds at the end **וכל שאר ספר הכהן**, which indicates the design of this Massorah.

הַרְסִיָּה = § 669.

וַיִּשְׁבוּ is eight times plene in the book of Samuel. In this book, where it occurs altogether seventeen times, this participle is **ישב** defective in nine instances and plene in eight. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Orient. 2349, fol. 77 b, on Exod. 34 12, which I have printed; (II) Orient. 5404, fol. 76 b, on the same passage; (III) Arund. Orient. 16, fol. 43 a, on 1 Sam. 14 2; (IV) the same MS., fol. 48 b, on 1 Sam. 19 9; (V) the same MS., fol. 60 a, on 2 Sam. 5 6; (VI) Add. 15,251, fol. 178 b, on 2 Sam. 18 24, and (VII) the printed Massorah on 2 Sam. 19 9.

Though all the seven Lists coincide in stating in their respective headings that there are eight such plene instances in this book, they differ greatly with regard to the passages in which these plenes occur. Lists II and III give identically the same instances. Lists III, IV and V omit the second instance in 2 Sam. 7 2 (= ב: =) and make up the eight by **תריסא** = 1 Sam. 14 2 which is absent in Lists I, II and VI. As to the printed Massorah (List VII) though it too states in the heading that Samuel has eight such defectives, six alone are certain which coincide with Lists III, IV and V, since it begins with **תריסא** which does not occur. It may be a corrupt confusion of two separate catchwords, viz. **תריסא** 1 Sam. 14 2 and **תריסא** 1 Sam. 22 6. These conflicting Massorahs again show that they are based upon different recensions of the text which obtained in the several Massoretic Schools. This is, moreover, confirmed by the fact that though the Massorah Parva in Harley 5710-11; Harley 5720; Arund. Orient. 16; Add. 15,251, remarks on 1 Sam. 19 9 **ישב יי מלי בתי**, yet none of these Lists include this passage in their number.

תְּרִיעָא = § 670.

וַיִּשְׁבוּ is twice plene in this book. That is, in the Psalter where this participle occurs altogether eight times, it is in six instances **ישב** defective (9 12; 17 12; 69 26; 80 2; 91 1; 99 1) and in two only is it plene. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 174 a, on Ps. 2 4, which I have printed; (II) Add. 15,250, fol. 319 b, on the same passage; (III) the printed Massorah on Ps. 22 4, and (IV) the printed Massorah Finalis, letter **י**, § 383.

הַרְסִיָּה = § 671.

וַיִּשְׁבוּ is twice plene in this book. That is, in Proverbs. Of this Rubric I collated three Lists: (I) Harley 5710-11, Vol. II, fol. 251 b, on Prov. 20 8, which I have printed; (II) the printed Massorah on the same passage, and (III) the printed Massorah Finalis, letter **י**, § 383. As this participle occurs altogether twice only in this book and is plene in both instances, the heading ought properly to be **י**.

הַרְסִיָּה = § 672.

וַיִּשְׁבוּ is five times defective in this book. That is, in Isaiah. Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 123 b, on Isa. 10 24, which I have printed; (II) the same MS., fol. 134 a, on Isa. 37 16, and (III) the printed Massorah on Isa. 6 1.

Though these three Lists coincide in stating in their respective headings that there are five such defectives in Isaiah, they make up this number differently. Lists I and II record identically the same five instances, whilst the printed Massorah (List III)

הרעיה = § 678.

יֹשְׁבֵי they dwelling, is ten times plene. That is, this participle plural occurs altogether about sixty-six times without and with the prefixes He, Vav and Vav He. It is plene or with Vav after the Yod in fifty-six instances and in ten only is it without the Vav. Hence the Massorah safeguards the exceptional orthography. This safeguarding is specially necessary, since the two different spellings not only occur in the same section (Jerem. 44 13, 26), but are promiscuously used in the same verses (Ezek. 3 15; 2 Chron. 18 9).

Of this Rubric I collated five Lists, four in MSS. and one printed; (I) Harley 5710-11, Vol. II, fol. 167b, on 2 Chron. 31 6, which I have printed; (II) Arund. Orient. 16, fol. 171 a, on Jerem. 36 12; (III) the same MS., fol. 243 b, on 1 Chron. 9 2; (IV) the same MS., fol. 276 b, on 2 Chron. 30 25, and (V) the printed Massorah Finalis, letter י, § 396.

Though all the five Lists coincide in stating in their respective headings that there are ten such plenes, they differ with regard to the particular passages in which they occur. Thus List II gives as the first instance the catchwords וְיִשְׂרָאֵל יֹשְׁבֵי, which do not occur and omits 2 Chron. 30 25. List III, which omits the incorrect passage in List II, is identical with List I; whilst List IV, which like Lists I and III also omits the spurious catchwords, records nine only. Like List II it omits 2 Chron. 30 25 and makes up the ten by giving וְהָיָה שֶׁכָּל הַיְּשֻׁרִים Jerem. 36 12 twice. The printed Massorah (List V) is corrupt. It omits two passages, viz. Jerem. 44 13 and 2 Chron. 31 6 and makes up the ten by giving the spurious catchwords וְיִשְׂרָאֵל יֹשְׁבֵי, which as we have seen, are also given in List II and וְהָיָה שֶׁכָּל הַיְּשֻׁרִים Neh. 11 21, which is defective and is rightly absent in all the MS. Lists.

הרעיה = § 679.

יֹשְׁבֵי that dwell, is twice plene. With the prefix He this participle plural occurs altogether thirty-five times, and is normally יֹשְׁבֵי without the Vav. In this form it occurs thirty-three times. As it is with the Vav in two instances only, the Massorah safeguards the abnormal spelling.

This Rubric, which does not occur in the printed Massorah, is from Orient. 1474, fol. 57b, on Jerem. 44 13. It will be seen that these two instances are part of the ten plenes recorded in the preceding Rubric.

הרעיה = § 680.

יֹשְׁבֵי and that dwell, occurs three times, it is twice plene and once defective. As this participle plural, which occurs twice only with the prefixes Vav and He, is spelt in two different ways, being in the first instance יֹשְׁבֵי defective (Jerem. 24 8) and plene in the other two passages, the Massorah safeguards the variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 136 a, on 1 Chron. 9 2, which I have printed; (II) the same MS., Vol. II, fol. 167b, on 2 Chron. 30 25; (III) St. Petersburg Codex of A. D. 916, on Jerem. 24 8; (IV) Arund. Orient. 16, fol. 162 a, on the same passage; (V) the same MS., fol. 243 b, on 1 Chron. 9 2; (VI) Add. 15,251, fol. 318 a, on the same passage, and (VII) the printed Massorah on Jerem. 24 8. The two plenes are part of the Rubric which records the ten plene instances. (Vide supra, letter י, § 678.)

הרעיה = § 681.

יֹשְׁבֵי the dwellers of, or they that dwell, is thirty-four times plene. This participle plural construct without and with the prefixes Vav, Lamed and Mem, occurs altogether about 175 times. It is defective, viz. יֹשְׁבֵי, יֹשְׁבֵי or יֹשְׁבֵי in about 141 instances and plene in thirty-four only. Hence the Massorah safeguards the exceptional orthography. This protection is needed, since the two different spellings occur in the same verse (comp. Judg. 1 31).

Of this Rubric I collated six Lists, five in MSS. and one printed; (I) Arund. Orient. 16, fol. 12 a, on Josh. 15 63, which I have printed; (II) the same MS., fol. 158 b, on Jerem. 18 11; (III) the same MS., fol. 200 b, on Hosea 4 1; (IV) the same MS., fol. 243 a, on 1 Chron. 8 13; (V) the same MS., fol. 270 a, on 2 Chron. 22 1, and (VI) the printed Massorah Finalis, letter י, § 387.

Lists I, IV and V are identical with the sole exception that List IV omits Ps. 84 5, but gives וְיִשְׂרָאֵל יֹשְׁבֵי Judg. 21 12 and

hence records thirty-three instances. The omission of Ps. 84 5 is manifestly due to a clerical oversight. List III, which also states in the heading that there are thirty-four defectives, omits two, viz. Judg. 1 11 and 1 Chron. 8 6, which is due to the same cause, but gives וְיִשְׂרָאֵל יֹשְׁבֵי Judg. 21 12 which is also given in List IV. List II, however, is the most imperfect. Like all the other Lists, it emphatically states in the heading that there are thirty-four plenes and records twenty-seven only, omitting Isa. 38 11; Amos 9 5; Nah. 1 5; Zeph. 1 4; Zech. 8 21; 1 Chron. 8 6, 13; 2 Chron. 22 1.

The printed Massorah (List VI) is also headed לִיד מַלְיָא, but records thirty-two only or rather thirty-one, since it gives Jerem. 18 11 twice, once as No. 14 with the catchwords וְיִשְׂרָאֵל יֹשְׁבֵי and once as No. 16 with the catchwords וְיִשְׂרָאֵל יֹשְׁבֵי. It omits the וְיִשְׂרָאֵל יֹשְׁבֵי Judg. 1 27, which is given in all the MS. Lists, emphatically declaring that this verse contains two instances only כַּיְהוֹדוּ, as well as 1 Chron. 32 26, which is due to a scribal oversight, since it is given in all the MS. Lists. Like Lists III and IV it rightly gives וְיִשְׂרָאֵל יֹשְׁבֵי Judg. 21 12 (vide infra, § 686), but unlike these Lists it gives two for 1 Chron. 8 13 (כַּיְהוֹדוּ) counting לִיד מַלְיָא in the first part of the verse, which is in accordance with the MS. Lists and יֹשְׁבֵי in the second part of the verse which is contrary to the MS. Lists. The catchwords וְיִשְׂרָאֵל יֹשְׁבֵי which it gives in one line ought to be divided into two lines, viz. וְיִשְׂרָאֵל יֹשְׁבֵי Hosea 4 1 and וְיִשְׂרָאֵל יֹשְׁבֵי Joel 1 2. In the List which I have printed the reference Judg. 11 1 should be 1 11.

This Massorah affords an instructive example of the oft-repeated statement that some of the Rubrics were compiled when the variations between the Babylonian and Palestinian recensions were not as yet definitely separated, that the readings which obtained in one School of textual redactors are not infrequently found in the Codices of the rival Schools and that it is, therefore, unsafe to conclude from these readings that the whole text of certain MSS. belongs to the Eastern or Western recension. Though it is officially stated that in Jerem. 35 17 the Palestinians read it defective and the Babylonians יֹשְׁבֵי plene (vide supra, letter י, § 627) yet according to this Massorah not only does the St. Petersburg Codex of A. D. 916 read it plene, but Add. 15,251 which is admittedly a Palestinian text exhibits the same reading, whilst Orient. 2201; Harley 5710-11; Add. 15,250 and Add. 15,451 which are Model Codices read it יֹשְׁבֵי defective contrary to this Massorah.

Ezek. 32 15, which is in my edition of the Bible יֹשְׁבֵי defective in accordance with the Model Codex Add. 15,451, should be יֹשְׁבֵי plene as it is in St. Petersburg Codex of A. D. 916; Harley 5710-11; Arund. Orient. 16; Add. 15,250 and Add. 15,251. Hosea 4 1 which is in my edition יֹשְׁבֵי defective, is the reading in St. Petersburg Codex of A. D. 916 with the Massorah on it יֹשְׁבֵי, but in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and Add. 15,451 it is יֹשְׁבֵי plene which is in accordance with this Massorah.

הרעיה = § 682.

יֹשְׁבֵי הָאָרֶץ. For this Rubric. see letter מ, § 1270.

הרעיה = § 683.

יֹשְׁבֵי הָאָרֶץ הַזֹּאת the inhabitants of this land, occurs three times. Normally the phrase is simply יֹשְׁבֵי הָאָרֶץ without הַזֹּאת. In this form it occurs about twenty-eight times. As it is in these three instances only that this phrase is followed by הַזֹּאת, the Massorah safeguards this exceptional combination.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 19b, on Judg. 2 2, which I have printed; (II) Vienna Codex No. 35 on the same passage, and (III) the printed Massorah also on the same passage. As one of the instances is לִיד מַלְיָא with the prefix Lamed, Lists II and III head this Rubric more properly לִיד מַלְיָא. In the printed Massorah, however (List III), the catchwords וְיִשְׂרָאֵל יֹשְׁבֵי are incorrect and ought to be וְיִשְׂרָאֵל יֹשְׁבֵי 2 Chron. 20 7, as they are in the MS. Lists.

הרעיה § = 684.

וּבְיִשְׁבֵי and among the inhabitants of, occurs three times. That is, this participle plural in the construct state is in these three instances preceded by Beth without or with the Vav conjunctive.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 1474, fol. 15 b, on Jerem. 11 9, which I have printed, and (II) St. Petersburg Codex of A. D. 916, on the same passage. The latter which is headed לִיד מַלְיָא not only

declares that it is with Vav after the Yod, but the Nakdan corrected the text which was defective (Jerem. 11 9) into וְיֹשְׁבֵי פְלֵנֵה. As the Rubric ends with בְּתַרְסָּנִי שֶׁלִּי, declaring that the last instance only is plene, viz. 2 Chron. 20 23, the superscription and sub-superscription are in dire conflict.

תרס"ה = § 685.

וְיֹשְׁבֵי and to the inhabitants, is three times defective. As this participle plural construct with the prefix Lamed without and with Vav conjunctive, which occurs altogether eight times, is in five instances plene and in three only defective, the Massorah safeguards the orthography of the minority. By fixing the number at three, this Massorah militates against the recension of the text which reads it וְיֹשְׁבֵי defective also in Jerem. 35 13. This is attested by Orient. 2201 second hand; Harley 5710-11 and Add. 15,451, for which reason I have adopted it in my edition of the Bible. The plene reading וְיֹשְׁבֵי is exhibited in St. Petersburg Codex of A. D. 916; Orient. 2201 first hand; Arund. Orient. 16; Add. 15,250 and Add. 15,251.

Of this Rubric I collated two Lists: (I) Vienna Codex No. 35 on Jerem. 50 34, which I have printed, and (II) the printed Massorah Finalis, letter ך, § 382. As two of the instances are with Vav conjunctive (Zech. 13 1; Dan. 9 7) and one is without it, the heading ought properly to be וְיֹשְׁבֵי בְּתַרְסָּנִי. This qualifying adjunct, however, is often omitted.

תרס"ו = § 686.

מִיֹּשְׁבֵי from the inhabitants of, occurs three times, twice plene and once defective. Though the three instances not only occur in the same book, but are restricted to the same narrative, yet they exhibit variations in the spelling. In the first instance this participle is מִיֹּשְׁבֵי without the Vav (Judg. 20 15) whilst in the second and third instances it is מִיֹּשְׁבֵי with the Vav (21 9, 12). Hence this Massorah safeguards the difference in the orthography. By fixing the plenes at two, this Massorah militates against Lists I, II and V of § 681 which exclude Judg. 21 12 from the thirty-four instances in which this participle plural construct is exceptionally plene. This is supported by the Model Codex Add. 15,451 which reads it here מִיֹּשְׁבֵי defective. The plene reading מִיֹּשְׁבֵי, however, which is set forth in this Rubric is that of Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251 and Orient. 4227. It is remarkable that Orient. 2201, which is one of the oldest dated MSS. of the whole Bible, reads it מִיֹּשְׁבֵי defective in Judg. 21 9, the first of the two plenes according to this Massorah.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 34 a, on Judg. 21 9, which I have printed; (II) the same MS., fol. 34 b, on Judg. 21 12, and (III) the printed Massorah Finalis, letter ך, § 395. As the three instances occur in the same book, the heading ought more properly to be וְיֹשְׁבֵי בְּתַרְסָּנִי מִיֹּשְׁבֵי.

תרס"ז = § 687.

וְיֹשְׁבֵי and to the inhabitants thereof, is twice plene. Without and with the prefixes Vav Lamed, this plural participle with the suffix third person singular masculine occurs altogether six times. In four instances it is וְיֹשְׁבֵי defective (2 Kings 22 16, 19; 2 Chron. 34 27, 28) and in two only is it plene. As this variation in its orthography occurs in the parallel passages in Kings and Chronicles, the Massorah safeguards this difference in the spelling. It is remarkable that St. Petersburg Codex of A. D. 916 reads וְיֹשְׁבֵי in Jerem. 19 12 which the Nakdan altered and put against it in the margin בְּתַרְסָּנִי.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Vienna Codex No. 35, on Jerem. 19 12, which I have printed, and (II) Add. 15,251, fol. 248 b, on the same passage. As one of the instances is with prefixes, the heading ought to be וְיֹשְׁבֵי בְּתַרְסָּנִי.

תרס"ח = § 688.

וְיֹשְׁבֵיהֶן her inhabitants, is twice plene in the Pentateuch. This Rubric is from Add. 15,250, fol. 81 b, on Numb. 13 32. In Levit. 25 10 all the MSS. read it וְיֹשְׁבֵיהֶן defective, as in 18 25 so that Numb. 13 32 is the only instance in the Pentateuch where it is וְיֹשְׁבֵיהֶן plene. The Samaritan recension of the Hebrew, however, has it plene in all the three instances. It may, therefore, be that this

Massorah is based upon a recension in which these two only were thus written and the third alone was defective. However, as this expression, which occurs altogether ten times, is according to the *textus receptus*, eight times defective and twice plene, once in the Pentateuch (Numb. 13 32) and once in Ezekiel (26 17), this Rubric may originally have been headed וְיֹשְׁבֵיהֶן בְּתַרְסָּנִי, that the ך dropped out from the heading and that a careless Nakdan substituted לְבַל יִשְׁבֵהּ, the catchwords for Levit. 25 10 to agree with the defective heading instead of the catchwords לְבַל יִשְׁבֵהּ Ezek. 26 17.

תרס"ט = § 689.

וְיֹשְׁבֵיהֶן and her inhabitants, occurs five [four] times in the *Scriptures*. Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 46 a, on Jerem. 23 14, which I have printed; (II) Arund. Orient. 16, fol. 135 b, on Isa. 40 22; (III) the same MS., fol. 141 a, on Isa. 51 6; (IV) Add. 15,250, fol. 229 a, on Isa. 40 22; (V) the same MSS., fol. 233 b, on Isa. 51 6; (VI) the printed Massorah on Isa. 40 22, and (VII) the same on Micah 6 12. These seven Lists exhibit two recensions of this Massorah which are based upon two different recensions of the text.

Recension I. — This recension is exhibited in Lists I, II and IV. According to this recension there are four such instances only. But though all these three Lists coincide in recording four only they differ with regard to one of the four. List I, which is headed וְיֹשְׁבֵיהֶן and which is manifestly a clerical error for ך, as is not only attested by the contents of the Rubric, but by the two Lists which belong to this recension, gives Micah 6 16, as one of the four instead of Isa. 51 6, whilst Lists II and IV which are headed וְיֹשְׁבֵיהֶן give Isa. 51 6 and omit Micah 6 16. Accordingly the four instances are Isa. 40 22; 51 6; Jerem. 23 14 and Ezek. 26 17.

Recension II. — This recension is exhibited in Lists III, V, VI and VII. These Lists are respectively headed וְיֹשְׁבֵיהֶן and they duly record six such instances. They give Isa. 51 6, which is omitted in List I, but not in Lists II and IV, and give two in Micah, viz. 6 12, 16 one of which is given in List I (Micah 6 16) and both of which are omitted in Lists II and IV. This recension, therefore, agrees with the *textus receptus*.

It is, however, to be remarked that the shorter recension does not imply that וְיֹשְׁבֵיהֶן altogether occurs four times only. This plural participle with the suffix third person singular feminine occurs altogether seventeen times without and with the Vav conjunctive and the design of both the recensions is to safeguard the minority with this prefix. According to the first recension which is based upon the text of one School of redactors this minority consists of four instances with this Vav conjunctive, whilst according to the text of the other School it consists of six. This duplicate Massorah affords another instructive warning against the vicious practice of altering conflicting registers so as to make them uniform, thereby obliterating the evidence that they are respectively based upon different recensions of the text. The reference to Micah 6 1 in the Rubric which I have printed should be 6 16 the 6 having dropped out from the text.

תר"צ = § 689.

יֹשְׁבֵיהֶן sitting, is eight times defective. This feminine participle occurs altogether about twenty-four times. It is וְיֹשְׁבֵיהֶן plene in sixteen instances and defective in eight only. Hence the Massorah safeguards the exceptional orthography. This protection is necessary since in the duplicate record, where precisely the same phrase is used, this participle is וְיֹשְׁבֵיהֶן plene. (Comp. 2 Kings 22 14 with 2 Chron. 34 12). It is remarkable that in Zech. 1 11, where it is rightly וְיֹשְׁבֵיהֶן defective in St. Petersburg Codex of A. D. 916, the Massorah against it is בְּתַרְסָּנִי.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. I, fol. 73 b, on Levit. 15 23, which I have printed; (II) the same MS., Vol. II, fol. 121 a, on Zech. 1 11; (III) Add. 21,160, fol. 162 a, on Levit. 15 23; (IV) Halle Ochlaf Ve-Ochlaf II, § 3 margin; (V) the printed Massorah on Levit. 15 23; (VI) the same on Jerem. 48 18; and (VII) the same on Zech. 7 7.

Lists II, III and V are headed וְיֹשְׁבֵיהֶן and they duly record nine instances. But this is due to the fact that these Lists include the *Keri* וְיֹשְׁבֵיהֶן with the prefix *He* (Ezek. 27 3), and thus indicate that in Isa 47 8 this participle with the prefix *He* is plene. List VI (the printed Massorah) is incorrect. The addition

to this List, viz. יָשְׁבוּ וּבְחוּמֵיהֶם יֹאמַר יְהוָה = Josh. 2 15, which is designed to indicate that in one of the eight instances this participle is יֹשְׁבֵי with Kametz instead of the normal Segol, ought to be בְּחֹדֶר עִמֵּי אֲנֹכִי יֹשְׁבָה 2 Kings 4 13.

§ 691. תְּרִיצוּ

יֹשְׁבוֹת they are sitting, occurs four times, three times plene and once defective. As this participle feminine plural, which occurs four times only, is differently spelt, being in three instances with the characteristic Vav and once יֹשְׁבוֹת without it (1 Kings 3 17), the Massorah safeguards this variation in its orthography.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 54 b, on 1 Sam. 27 8, which I have printed; (II) the same MS., fol. 78 b, on 1 Kings 3 17; (III) Add. 15,250, fol. 182 b, on the same passage; (IV) the same MS., fol. 278 b, on Ezek. 8 14; (V) Add. 15,251, fol. 185 b, on 1 Kings 3 17; (VI) Halle Ochl. Ve-Ochl. II, § 3, and (VII) the printed Massorah on 1 Sam. 27 8.

§ 692. תְּרִיצוּ

הוֹשִׁיבֵנִי he has made me to dwell, occurs twice. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 219 b, on Ps. 143 8.

§ 693. תְּרִיצוּ

הוֹשִׁבוּתִים or הוֹשִׁבוֹתִים, occurs twice, once defective and once plene. Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 168 b, on Jerem. 32 37, which I have printed, and (II) the printed Massorah, on the same passage. Both the Lists coincide in giving identically the same two passages, though the Zechariah instance is הוֹשִׁבוּתִים and I will bring back, the Hiphil of שָׁב, whilst in Jeremiah 32 37 it may either also be הוֹשִׁבוּתִים or הוֹשִׁבוֹתִים and I will cause them to dwell the Hiphil of יָשַׁב, since the two forms occur in the same verse. The Zechariah instance, therefore, determines it that הוֹשִׁבוּתִים is here intended. This, however, is in conflict both with the heading of the Rubric and with the fact that this Hiphil form occurs altogether eight times and is spelt in three different ways. Besides Jerem. 32 37 it is (I) הוֹשִׁבוּתִים entirely defective in Jerem. 24 6; 27 22; 34 22; (2) הוֹשִׁבוּתִים without Vav, but with Vav apart from the Zechariah instance given in this Rubric, also in Jerem. 16 16, and (3) הוֹשִׁבוּתִים with Vav, but without Vav in Jerem. 12 15. The difficulty would be solved if we assume that the catchwords מִצִּירֵי הַזְּבֻדִים Zech. 10 10, which are given both in the MS. List and in the printed Massorah, are wrong and ought to be מִצִּירֵי הַזְּבֻדִים על בְּרִיתָם Hosea 11 11. This is supported by the fact that this Hiphil form of יָשַׁב actually occurs twice only, that it is הוֹשִׁבוּתִים defective or without Vav in one instance (Jerem. 32 37) and הוֹשִׁבוּתִים plene or with Vav in the other instance (Hosea 11 11), which fully coincides with the statement in the heading of this Rubric. That wrong catchwords are not infrequently supplied by later Nakdanim is shown below in § 718.

§ 694. תְּרִיצוּ

לְהוֹשִׁיב to cause to dwell, or to marry, occurs twice, once defective and once plene. As this infinitive, which occurs twice only, is differently spelt, being in one instance with Vav (1 Sam. 2 8) and in the other without it (Neh. 13 27), the Massorah safeguards the variation in its orthography. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 301 b, on Neh. 13 17.

§ 695a. תְּרִיצוּ

וַיֹּשֶׁב and he caused to dwell, or placed, occurs five times in the Scriptures. This form of the Rubric is from Harley 5710-11, fol. 32 a, on Gen. 47 11. Though the heading emphatically states that there are five instances of this Hiphil future third person singular masculine, the Rubric itself records three only. As the omission of the two instances is due to the fact that the three complete the line, this incomplete Rubric affords another proof of the oft-repeated statement that the conflict between the super-description and the List itself is frequently due to the exhaustion of space. I have, therefore, given it as an instructive illustration of this fact.

§ 695b. תְּרִיצוּ

וַיֹּשֶׁב occurs four times in the Scriptures . . . and once it is with the accent on the ultima. Of this complete Massorah I collated

seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 250 b, on 2 Kings 17 6, which I have printed; (II) the same MS., Vol. II, fol. 158 b, on 2 Chron. 8 2; (III) Arund. Orient. 16, fol. 262 a, on the same passage; (IV) the same MS., fol. 812 a, on Ps. 107 36; (V) Add. 21,160, fol. 57 a, on Gen. 47 11; (VI) Halle Ochl. Ve-Ochl. II, § 3, and (VII) the printed Massorah on Gen. 47 11.

To understand the different headings of these seven Lists it is necessary to remark that the five instances which constitute this Massorah exhibit the following three varieties: (I) In one instance, viz. Gen. 47 11, it is יֹשְׁבֵי the apocopated form with the accent on the ultima or is מִירָה and in the other four passages (2 Kings 17 6, 24; Ps. 107 36; 2 Chron. 8 2) it is with the accent on the penultima or is מִירָה. Hence Lists I and V, the design of which is to safeguard the variation in the accents alone, notice this fact only, and the latter is more distinctively headed מִירָה וְיֹשְׁבֵי וְיֹשְׁבֵי מִירָה and has the addition at the end מִירָה מִירָה, without any regard to the variation in the orthography. List II, which is headed מִירָה מִירָה, the מִירָה being a clerical error for מִירָה, is no contradiction, since it is designed to safeguard the three plene instances only which it duly records. List IV, which is headed מִירָה מִירָה מִירָה, is designed to safeguard both the three plenes and the two defectives without any regard to the variation in the accents, whilst List VI, which is simply headed מִירָה מִירָה, is designed to record the fact that this form occurs five times only, in the Scriptures, without regard either to the variation in the accents or orthography. This printed Massorah (List VII) is corrupt. It is headed מִירָה מִירָה מִירָה מִירָה מִירָה for though it apparently records six instances, there are really five only since it gives 2 Chron. 8 2 twice, once with the catchwords שָׁמַע אֱלֹהֵי יִשְׂרָאֵל as the second instance and once with the catchwords אֲשֶׁר נָתַן חַיִּים as the sixth instance.

§ 696. תְּרִיצוּ

וַיִּשְׁיבוּ and they caused them to dwell, occurs twice. The design of this Massorah is twofold. In the first place it is to safeguard the variation in the spelling of this Hiphil future third person plural with the suffix third person plural with Vav conversive which not only occurs twice, but is restricted to the same book and is יִשְׁיבוּ plene in the first instance (1 Sam. 12 8) and יִשְׁבוּ without the characteristic Vav in the second instance (1 Sam. 30 21). And in the second place in fixing the number at two it militates against the ancient reading וַיִּשְׁיבוּ and he caused them to dwell, the singular the preferable form which is now accepted by textual critics and is attested by the ancient versions, as will be seen from the notes on these passages in my edition of the Bible.

This Rubric I have found in the printed Massorah only, on 1 Sam. 30 21.

§ 697. תְּרִיצוּ

יִשְׁעָה salvation, is six times defective in this form. That is, the two synonymous nouns יִשְׁעָה and יִשְׁעָה derivatives of יָשַׁע without and with prefixes and suffixes are thus written without Vav after the Shin. Normally these two nouns, which occur altogether about 112 times, are written יִשְׁעָה and יִשְׁעָה with Vav. In this form the former occurs 73 times and the latter 33 times. As it is in these six instances only that they are without the Vav, viz. יִשְׁעָה five times and יִשְׁעָה once, the Massorah safeguards the abnormal orthography.

Of this Rubric I collated seven Lists, four in MSS. and three printed: (I) Arund. Orient. 16, fol. 69 b, on 2 Sam. 19 3, which I have printed; (II) the same MS., fol. 292 a, on Ps. 35 3; (III) Add. 15,250, fol. 325 a, on the same passage; (IV) Add. 15,251, fol. 382 a, on Job 30 15; (V) the printed Massorah, on Deut. 32 15; (VI) the same on 2 Sam. 19 3, and (VII) the same on Job 30 15. The printed Massorah on Ps. 53 7, where this Rubric is mentioned, but the register is not given, is as follows: יִשְׁעָה לִית כְּרִיב כִּן חֵם יְרִי קִרְמָה חִבְרִי קִרְמָה דָּא חֵם רְחֵם וְנִמְהָ עִם דְּרִיזוּ חֵם בְּלִישׁ. This is incorrect, since according to this Ps. 14 7 יִשְׁעָה is entirely defective, whereas it is here יִשְׁעָה not only with Vav after the Shin, but with Pathach under the Ayin.

§ 698. תְּרִיצוּ

יִשְׁעָה salvation, occurs three times. In contradistinction to its sexteliteral synonym יִשְׁעָה which also occurs three times (Judg. 15 18; 2 Sam. 19 8; Prov. 21 31) and with which it is reckoned in the same Rubric. (Vide supra, § 697.)

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Arund. Orient. 16, fol. 44 a, on 1 Sam. 14 45, which

I have printed: (II) Add. 15,251, fol. 220 b, on Isa. 12 3, and (III) the printed Massorah on 1 Sam. 14 45.

הרצ"ט = § 699.

ישועה: salvation, occurs twice. Without prefixes and suffixes, this noun occurs altogether nine times. In seven instances it is יְשׁוּעָה and in two only is it with paragogic He. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, but which does not occur in the printed Massorah, I collated five Lists: (I) Arund. Orient. 16, fol. 209 b, on Jonah 2 10, which I have printed; (II) St. Petersburg Codex of A. D. 916, on the same passage; (III) Harley 5710—11, Vol. II, fol. 174 a, on Ps. 3 3; (IV) Add. 15,250, fol. 319 b, on the same passage, and (V) Add. 21,160, fol. 292 b, on Jonah 2 10. The latter is headed יְשׁוּעָה וְהָאֵלֶּיּוֹן it occurs twice and with the accent on the penultima, that is in contradistinction to the seven instances without the paragogic He, which are Milra or with the accent on the ultima.

ה"ש = § 700.

ישועת: the salvation of, is five times with Pathach in the Scriptures. That is, in the construct state. In fixing the number at five and in adding the expression קָרַמְתָּ after the catchwords מִי יִתֵּן מַצִּיּוֹן (= Ps. 14 7) the design of this Massorah is to militate against the reading יְשׁוּעָה instead of יְשׁוּעָה in the parallel passage in Ps. 53 7, which is that of other textual redactors, as will be seen from the notes on this passage in my edition of the Bible.

Of this Rubric, which is one of the popular parts of the Massorah, I collated fifteen Lists. I shall, however, specify the following seven only, six in MSS. and one printed: (I) Harley 5710—11, Vol. I, fol. 43 b, on Exod. 14 13, which I have printed; (II) Arund. Orient. 16, fol. 308 b, on Ps. 98 3; (III) Add. 15,250, fol. 321 a, on Ps. 14 7; (IV) Add. 15,251, fol. 234 b, on Isa. 52 10; (V) Add. 21,160, fol. 87 b, on Exod. 14 13; (VI) Halle Ochlal Ve-Ochlal II, § 251, and (VII) the printed Massorah on Exod. 14 13.

תשי"א = § 701.

ישועות: salvations, or salvation, is seven times plene. This plural noun which occurs altogether twelve times, is spelt in three different ways: (I) In one instance it is יְשׁוּעוֹת without the first Vav but with the second, Ps. 53 7; (2) in four instances it is יְשׁוּעוֹת with the first Vav, but without the second (Isa. 26 18; 33 6; Ps. 42 12; 43 5), and (3) in the seven instances which constitute this Rubric it is יְשׁוּעוֹת with both Vavs or entirely plene. The Massorah here, contrary to its usual method, safeguards the orthography of the majority. In the addition of קָרַמְתָּ after the catchwords מִן הַתְּהוֹמוֹת (= Ps. 42 6) the design of the Massorah is to protect it against reading here יְשׁוּעוֹת defective as it is in the parallel passage Ps. 43 5. From this analysis it will be seen that all the three different spellings occur in the Psalter.

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 288 a, on Ps. 18 51, which I have printed; (II) the same MS., fol. 290 a, on Ps. 28 8; (III) the same MS., fol. 362 a, on Ps. 74 12; (IV) Add. 15,250, fol. 326 b, on Ps. 42 6; (V) Add. 15,251, fol. 344 b, on Ps. 44 5; (VI) the same MSS., fol. 369 a, on Ps. 116 13, and (VII) the printed Massorah on the same passage.

תשי"ב = § 702.

ישיהו: Yishai, or Jesse, is in two instances with Zakeph and Kametz in the Scriptures. Normally where this proper name is with Kametz under the Shin this letter is either with the pausal accent Athnach which is the case in five instances (1 Sam. 16 19; 17 20; 22 13; 25 10; Isa. 11 1) or with Soph-Pasuk which is also the case in four instances (Ps. 72 20; 1 Chron. 2 10; 10 14; 2 Chron. 11 18). When it is with the accent Zakeph-Katon it is יְשִׁיָּהוּ with Pathach which is the case in seven instances (1 Sam. 16 10 b; 17 12; 20 30; 22 8, 9; 2 Sam. 20 1; 1 Chron. 12 19). As it is in these two instances only that the Zakeph is abnormally with Kametz the Massorah safeguards the exceptional occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated three Lists: (I) Harley 5710—11, Vol. II, fol. 149 a, on 1 Chron. 29 26, which I have printed; (II) the same MS., Vol. II, fol. 260 b, on Ruth 4 22, and (III) Arund. Orient. 16, fol. 284 a, on the same passage.

תשי"ג = § 703a.

ישׁוּבָן a desert, a wilderness. A sign to indicate the variation in its spelling. Without and with the prefixes Beth and He this noun, which occurs altogether thirteen times, is spelt in three different ways: (1) In one instance it is יְשׁוּבָן (Deut. 32 10) both without Yod and Vav or entirely defective; (2) In five instances it is יְשׁוּבָן (Numb. 21 20; 23 28; 1 Sam. 26 1, 3; Isa. 43 20) with Yod, but without Vav, and (3) in seven it is יְשׁוּבָן (1 Sam. 23 19, 24; Isa. 43 19; Ps. 68 8; 78 40; 106 14; 107 4) both with Yod and Vav or entirely plene.

From this analysis it will be seen that the several spellings are the rule in one part of the Bible and the exception in the other. Hence this artificial form of the Rubric registers the variations according to the Law, the Prophets and the Hagiographa.

The Pentateuch. — In the Pentateuch, where this noun occurs three times, it is יְשׁוּבָן with the Yod, but without the Vav in two instances, and once only it is יְשׁוּבָן entirely defective. Hence the Massorah here safeguards the solitary exception.

The Prophets. — In this part of the Bible, which is represented by Samuel and Isaiah and in which it occurs altogether six times, twice in Isaiah and four times in Samuel and where the two different spellings are used in two consecutive verses in the former (Isa. 43 19, 20), the plene instance is safeguarded, whilst in the latter where the two different spellings occur in parallel passages (1 Sam. 23 24; 26 1) they are both safeguarded against being made uniform.

The Hagiographa. — In this part, which is represented by the Psalter and in which it occurs four times, it is uniformly יְשׁוּבָן. The simple mention of the fact, therefore, suffices without specifying the number or giving the catchwords.

This Rubric, which does not occur in the printed Massorah, is from Add. 21,160, fol. 225 a, on Numb. 21 20.

תשי"ד = § 703b.

הישׁוּבָן the waste, the wilderness, is twice plene. With the prefix He this noun occurs altogether five times. הִישׁוּבָן is without the Vav three times (Numb. 21 20; 23 28; 1 Sam. 26 3) and plene in two. Hence the Massorah safeguards the minority.

Of this form of the Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 51 b, on 1 Sam. 23 19, which I have printed, and (II) Vienna Codex No. 35 on the same passage. The addition at the end, viz. וְכֹל בְּתוֹרַת הַיְשׁוּבָן does not refer to the noun with the prefix He but to the plene spelling generally and omits the instance in the Prophets (Isa. 43 19).

תשי"ה = § 704.

הישׁוּמוֹת jeshimoth, occurs four times. This expression, which is the second part of the compound proper name בֵּית הַיְשׁוּמוֹת Beth-Hajeshimoth [= house of desolation], and which occurs four times, is spelt in three different ways: In the Pentateuch, where it occurs once, it is היְשׁוּמוֹת (Numb. 33 49) entirely defective, i. e. without Yod after the Shin and without Vav after the Mem; (2) In Joshua, where it occurs twice, it is היְשׁוּמוֹת (12 3; 13 20), whilst in Ezekiel, where it occurs once, it is היְשׁוּמוֹת with Yod, but without the Vav. Hence the Massorah safeguards this variation in its orthography.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710—11, Vol. I, fol. 109 b, on Numb. 33 49, which I have printed; (II) the same MS., Vol. I, fol. 146 a, on Joshua 12 13; (III) Orient. 4445, fol. 154 b, on Numb. 33 49; (IV) Arund. Orient. 16, fol. 9 b, on Josh. 12 3; (V) the same MS., fol. 183 a, on Ezek. 25 9; (VI) the printed Massorah on Numb. 33 49, and (VII) the same on Ezek. 25 9.

These seven Lists exhibit two recensions of this Massorah which emanate from two different Schools of Massorites. In the oldest form of it, which is that of Lists I, III, IV, the reading in Ezek. 25 9 is היְשׁוּמוֹת with Yod, but without Vav; and this reading is supported by Orient. 4445 first hand; Arund. Orient. 16; Add. 15,250 and Add. 15,251. According to the second recension, which is that of Lists II, VI and VII, the reading in this passage is היְשׁוּמוֹת entirely plene and this is supported by St. Petersburg Codex of A. D. 916; Orient. 2201 second hand; Harley 5710—11 and Add. 15,451 for which reason I have adopted it in my edition of the Bible. That the variations are due to different recensions of the text the Massorites themselves declare. On Numb. 33 49

we are told that the reading *הַשִּׁנָּה* entirely defective is according to the Hellali recension and that according to the Jerusalem recension it is *הַשִּׁנָּה* with *Yod* after the *Shin*, as will be seen from the notes on this passage in my edition of the Bible, whilst the Samaritan recension of the Hebrew reads it *הַשִּׁנָּה* without *Yod*, but with *Vav*. The *הַשִּׁנָּה* after *וַיִּרְאוּ* in Lists VI and VII is the addition of an ignorant scribe and must be cancelled.

תִּשְׁחָךְ - § 705

תִּשְׁחָךְ *Yischach*, is four times written with *Shin* in the Scriptures. That is, in contradistinction to 108 instances in which the name of this patriarch occurs and is *תִּשְׁחָךְ*. Hence the Massorah safeguards this abnormal spelling, thus precluding the instance in Ps. 105 9 being made conformable to the parallel passage in 1 Chron. 16 16.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, four in MSS. and three printed: (I) Harley 5710-11, Vol. II, fol. 55 a, on Jerem. 33 26, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Amos 7 9; (III) Arund. Orient. 16, fol. 310 b, on Ps. 105 9; (IV) Halle Ochliah Ve-Ochliah II, § 252; (V) the printed Massorah on Jerem. 33 26; (VI) the same on Amos 7 9, and (VII) the same on Ps. 105 9.

תִּשְׁבַּח - § 706.

תִּשְׁבַּח she will be desolate, occurs twice, once with *Kametz* under the *Shin* and once with *Patach*. Hence the Massorah safeguards the variation in the graphic signs.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Harley 5710-11, Vol. I, fol. 32 a, on Gen. 47 19, which I have printed; (II) Orient. 2349, fol. 56 a, on the same passage, and (III) the printed Massorah also on the same passage. List II adds at the end (*וְהָיָה*) that it also occurs once with the prefix *Vav*. This Rubric forms part of the alphabetical List of words which respectively occur three times, twice without the prefix *Vav* and once with it. (*Vide supra*, letter *v*, § 70.)

תִּשְׁבַּח - § 707.

וְיִשְׁמַעְלָהּ and to Ishmael, occurs twice, once at the beginning of the verse and once in the middle. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 36 b, on Gen. 27 20, which I have printed, and (II) Arund. Orient. 16, fol. 270 b, on 2 Chron. 23 1. For the cause of the *Tzere* being under the *Ayin* instead of the *Aleph* and for disguising the Divine name *אל*, see my *Introduction to the Hebrew Bible*, p. 397 &c.

תִּשְׁמַעְלָהּ - § 708.

וְיִשְׁמַעְלָהּ the Ishmaelite, is in all its forms with *Aleph*, except once. It will be seen that in this instance the redactors of the text were not satisfied with simply transferring the graphic sign from the *Aleph* to the *Ayin*, but elided the Divine name altogether. This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 147 b, on 1 Chron. 27 30.

תִּישְׁנוּ - § 709.

וַיִּישְׁנוּ and they shall sleep, occurs three times in the Scriptures. This Rubric I have found in the printed Massorah only on Jerem. 51 57.

תִּישָׁן - § 710.

וַיִּישָׁן and he slept, occurs three times, twice with *Kametz* and once with *Patach*. As this variation in its graphic signs is due to the pausal or distinctive accent which is *Athnach* in one of the *Kametz* instances (Gen. 2 21) and *Zakeph-Gadol* in the other (Gen. 41 5), the Massorah safeguards the respective vowel-signs.

Of this Rubric I collated four Lists, two in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 2 b, on Gen. 2 21, which I have printed; (II) Arund. Orient. 16, fol. 93 b, on 1 Kings 19 5; (III) the printed Massorah, on Gen. 2 21, and (IV) the same on Gen. 41 5

תִּישָׁן - § 711.

וַיִּישָׁן asleep, occurs twice, once defective and once plene. That is, once without *Yod* after *Shin* and once with it. Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 78 b, on 1 Kings 3 20, which I have printed, and (II) the same on Cant. 5 2.

It will be seen that the List which I have printed emphatically states that the Canticles instance is *תִּישָׁן* plene and hence 1 Kings 3 20 is *תִּישָׁן* defective. Yet the official Lists of the variations between Easterns and Westerns declare that according to the Palestinians the Kings instance is *תִּישָׁן* plene and the Canticles is *תִּישָׁן* defective. (*Vide supra*, letter *n*, § 625.) And though the *textus receptus* professes to follow the Palestinian or Western recension, both the MSS. and the early editions which are admittedly Western exhibit *תִּישָׁן* defective in 1 Kings 3 20. Thus Add. 21,161; Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451 and all the early editions. As to the Canticles instance, which the Rubric before us says is *תִּישָׁן* plene, this reading is exhibited in the ancient Codex Add. 21,161 only, whilst Orient. 2201; Arund. Orient. 16; Add. 15,250 and Add. 15,251 read it *תִּישָׁן* defective. This Massorah, therefore, affords another proof of the fact that when it was compiled the variations, between the Palestinian and Babylonian recensions were not as yet definitely separated.

תִּישָׁן - § 712.

וְנִשְׁתַּחֲוּתָם and ye shall be saved, is twice plene. This Rubric, which is from Add. 15,250, fol. 79 b, I cannot understand. This Niphal preterite second person plural masculine with *Vav* conversive occurs once only in the *textus receptus* and in Deut. 4 25 it is *וְנִשְׁתַּחֲוּתָם* from *נָשָׂא* to be weary. It may be that the Massorite designed artificially to couple together these two Niphal forms which are respectively unique and are both plene because they are similar in sound or are homonyms.

תִּישָׁן - § 713.

וְנִשְׁתַּחֲוּתָם saved, occurs four times, one of these is with the prefix *Vav*, two are with *Patach* and two with *Kametz*. Though the *Patach* instances are the preterite third person singular masculine (Deut. 33 29; Isa. 45 17) and the two with *Kametz*, the one without the prefix *Vav* (Ps. 33 16) and the one with it (Zech. 9 9) are the participle, yet the Massorah groups them together because its design is to safeguard the variation in the graphic signs without regard to the difference in the senses.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 182 b, on Ps. 33 16, which I have printed; (II) St. Petersburg Codex of A. D. 916, on Isa. 45 17; (III) Arund. Orient. 16, fol. 188 b, on the same passage; (IV) the same MS., fol. 291 b, on Ps. 33 16; (V) Halle Ochliah Ve-Ochliah II, § 251 margin; (VI) Codex Leicester on Deut. 33 29, and (VII) the printed Massorah on Isa. 45 17.

List II, which exhibits the oldest form of this Rubric, is simply headed *תִּישָׁן* and records the two *Patach* instances only. Lists V and VII alone give the mnemonic sign which I have printed, whilst List VI is headed *תִּישָׁן* and gives the following sign *תִּישָׁן*. The two *Patach* instances form part of the alphabetical Lists of words which respectively occur twice with this graphic sign. (*Vide infra*, letter *s*, § 539.)

תִּישָׁן - § 714.

וְנִישָׁן and he shall save, occurs twice, once plene and once defective. As this Hiphil preterite third person singular masculine with *Vav* conversive, which occurs twice only, is differently spelt, being in the first instance with *Yod* after the *Ayin* (1 Sam. 9 16) and in the second *תִּישָׁן* without the *Yod*, the design of this Massorah is to safeguard the variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 40 a, on 1 Sam. 9 16, which I have printed, and (II) the same MS., fol. 221 a, on Zech. 12, 7.

תִּישָׁן - § 715.

וְנִישָׁן and he saved them, occurs twice. In the only other instance in which this Hiphil preterite third person singular with the suffix third person plural masculine occurs, it is *תִּישָׁן* without the prefix *Vav*. (Isa. 63 9.)

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 220 a, on Zech. 9 16.

תִּישָׁן - § 716.

וְנִישָׁן and saveth, occurs twice, once defective and once plene. As this infinitive absolute with the prefix *Vav*, which occurs twice

in the same section is differently spelt, being in the first instance *וַיִּשְׁעֵךְ* with *Vav* after the *He* (1 Sam. 25 26) and in the second *וַיִּשְׁעֵךְ* (25 23) without the *Vav*, the design of the Massorah is to safeguard this variation.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 53 a, on 1 Sam. 25 33, which I have printed, and (II) the printed Massorah on Jerem. 11 12. As the design of List I is to safeguard the variation in the spelling which occurs within a few verses of each other, the adjunct *בְּעַד* or *בְּעַדְּךָ* ought properly to follow the *ו* in the heading. But, as we have seen, this qualifying adjunct is not infrequently omitted. List II is headed *וַיִּשְׁעֵךְ* and the Rubric duly registers three instances, adding Jerem. 11 12. Its design is to record all the passages in which this infinitive occurs, irrespective of the one defective, in contradistinction to one instance in which *וַיִּשְׁעֵךְ* is a proper name (Deut. 32 44). For a different recension of this Rubric, see Vol. III, letter *ו*, § 48.

וַיִּשְׁעֵךְ = § 717.

וַיִּשְׁעֵךְ *save thou, occurs twice in the Scriptures.* The Hiphil imperative singular masculine occurs altogether ten times. In eight instances it is *וַיִּשְׁעֵךְ* with paragogic *He* (2 Sam. 14 4; 2 Kings 6 26; Ps. 12 2; 20 10; 28 9; 60 7; 108 7; 118 25) and in two only is it without the paragogic *He*. Hence the Massorah safeguards the exceptional form. This protection is specially necessary, since the two forms are used in the same phrase (comp. Jerem. 31 with Ps. 28 9).

This Rubric, which does not occur in the printed Massorah, is from Harley 5710-11, Vol. II, fol. 200 b, on Ps. 86 2.

וַיִּשְׁעֵךְ = § 718.

וַיִּשְׁעֵךְ *and help thou, occurs twice.* That is, this imperative with the prefix *Vav* in contradistinction to the eight instances in which it is without this prefix. This Rubric, which is from Add. 15,251, fol. 350 a, on Ps. 20 9, is corrupt. It is manifestly designed to record the only two instances in which this imperative occurs with the prefix *Vav*. Yet a later Nakdan has not only given the wrong catchwords *וַיִּשְׁעֵךְ* - Ps. 118 25 for the second instance instead of *וַיִּשְׁעֵךְ* - Ps. 20 9, but placed the Rubric on this passage. This is attested by the Rubric which I have printed in Vol. III, letter *ו*, § 47. A similar instance of wrong catchwords supplied by later Nakdanim will be found above in § 693.

וַיִּשְׁעֵךְ = § 719.

וַיִּשְׁעֵךְ *he will save, occurs twice and is plene.* Normally this Hiphil future third person singular masculine is *יִשְׁעֵךְ*. In this contracted form it occurs eight times, six times plene (Isa 45 20; Zeph. 3 17; Ps. 34 19; 69 36; 72 4, 13) and twice *יִשְׁעֵךְ* defective, which are given in the following Rubric. In these two instances, however, it is not only the uncontracted form, but unlike the contracted, which is differently spelt in both instances plene. Hence the Massorah safeguards the abnormal form.

This Rubric, which does not occur in the printed Massorah, is from Arund. Orient. 16, fol. 47 a, on 1 Sam. 17 47.

וַיִּשְׁעֵךְ = § 720.

וַיִּשְׁעֵךְ *he will save, is twice defective in the Scriptures.* As this contracted form, which as we have seen in the preceding Rubric, occurs altogether eight times, is six times plene and twice only defective, the Massorah safeguards the exceptional spelling.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11, Vol. II, fol. 270 a, on Lament. 4 17, which I have printed, and (II) the same MS., Vol. II, fol. 282 a, on Job 22 29.

וַיִּשְׁעֵךְ = § 721.

וַיִּשְׁעֵךְ *and he saved, is four times defective in this form.* This Hiphil future third person singular masculine with the prefix *Vav* occurs altogether twelve times. In eight instances it is *וַיִּשְׁעֵךְ* with *Vav* plene and in four only is it defective, three of which are *וַיִּשְׁעֵךְ* with *Vav* conversive and one is *וַיִּשְׁעֵךְ* with *Vav* conjunctive (Prov. 20 22), which is denoted by the term *בְּלִישׁ*. Hence the Massorah safeguards the minority.

Of this Rubric I collated seven Lists, four in MSS. and three, printed: (I) Harley 5710-11, Vol. I, fol. 190 b, on 1 Sam. 23 5 which I have printed; (II) the same MS., Vol. II, fol. 224 a, on

Job 5 15; (III) Arund. Orient. 16, fol. 61 a, on 2 Sam. 8 6; (IV) the same MS., fol. 323 a, on Job 5 15; (V) the printed Massorah on Exod. 14 30; (VI) the same on 2 Sam. 8 6, and (VII) the same on Job 5 15. Apart from List I all the other Lists head this Rubric *וַיִּשְׁעֵךְ*...

וַיִּשְׁעֵךְ = § 722.

וַיִּשְׁעֵךְ *and he will save us, occurs three times, once defective and twice plene.* Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 37 a, on 1 Sam. 4 3, which I have printed, and (II) the printed Massorah on the same passage.

Though both these Lists emphatically declare in their respective headings that it is plene in two instances and defective in one only, yet this is to be regarded as the reading of one School only of textual redactors. According to List I, which describes the Isaiah instance as entirely plene, viz. *וַיִּשְׁעֵךְ* 1 Sam. 7 8 which is the second plene can only be partially so. This may either be *וַיִּשְׁעֵךְ* with *Yod* plene and with *Vav* defective as it is in Orient. 2201; Arund. Orient. 16 and Add. 15,451 or *וַיִּשְׁעֵךְ* with *Vav* plene and *Yod* defective as it is in Harley 5710-11. It is, however, to be remarked that the Massorah Parva in Arund. Orient. 16, on 1 Sam. 4 3 emphatically states that it is defective in two and plene in one ('נִיב רַבִּי אֵי מַלְי'). It is in accordance with this Massorah, that Add. 15,250 and Add. 15,251 read it *וַיִּשְׁעֵךְ* defective, also in 1 Sam. 7 8. It is remarkable that 1 Sam. 4 3, which is the first of the two defectives and which is so, viz. *וַיִּשְׁעֵךְ* in Harley 5710-11; Arund. Orient. 16; Add. 15,250 and Add. 15,251, it is *וַיִּשְׁעֵךְ* entirely plene in Orient. 2201, one of the oldest dated MSS. of the whole Bible. As to the third instance, viz. Isa. 25 9, all the MSS. coincide that it is *וַיִּשְׁעֵךְ* entirely plene (מְלִי דַמְלִי).

וַיִּשְׁעֵךְ = § 723.

וַיִּשְׁעֵךְ *and he saved them, occurs four times in the Scriptures.* As this Hiphil future first person singular masculine with the suffix third person plural masculine with *Vav* conversive, which occurs altogether four times, is differently spelt, being in three instances entirely plene and once *וַיִּשְׁעֵךְ* without the *Vav* (Judg. 3 9), the Massorah safeguards the variation in its orthography.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 249 a, on 2 Kings 14 27, which I have printed; (II) the same MS., Vol. II, fol. 207 b, on Ps. 106 8; (III) Arund. Orient. 16, fol. 108 b, on 2 Kings 14 27; (IV) the same MS., fol. 311 a, on Ps. 106 8; (V) Add. 15,250, fol. 389 a, on the same passage; (VI) the printed Massorah on 2 Kings 14 27, and (VII) the same on Ps. 106 8.

This Massorah, however, emanates from one School only of textual redactors, as is attested by the fact that though it emphatically states that the reading in Judg. 3 9 is *וַיִּשְׁעֵךְ* without *Vav* and though Harley 5710-11 and Arund. Orient. 16 support this reading, yet Orient. 2201, which is one of the oldest dated MSS. of the whole Bible: Add. 15,250; Add. 15,251 first hand, and Add. 15,451 read it *וַיִּשְׁעֵךְ* entirely plene and this reading is exhibited in all the early editions, as will be seen from the notes on this passage in my edition of the Bible.

וַיִּשְׁעֵךְ = § 724.

וַיִּשְׁעֵךְ *salvation, occurs five times in this form.* Without and with the prefixes (= *בְּלִישׁ*), this noun occurs altogether ten times. In five instances it is *וַיִּשְׁעֵךְ* with *Tzere* under the *Yod* (Ps. 12 6; 20 7; 50 23; Hab. 3 13, 13) and in five it is with *Segol*. Hence the Massorah safeguards the *Segol* instances against being confused with the *Tzere*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 228 b, on Job 5 11, which I have printed; (II) the same MS., Vol. II, fol. 22 a, on Isa. 45 8; (III) St. Petersburg Codex of A. D. 916, on Isa. 61 10; (IV) Arund. Orient. 16, fol. 138 b, on Isa. 45 8; (V) the same MS., fol. 145 a, on Isa. 61 10; (VI) the same MS., fol. 323 a, on Job 5 11, and (VII) the printed Massorah on Isa. 45 8. Lists II, IV and VII are headed *וַיִּשְׁעֵךְ*, which is the Massoretic term for *Segol*, comp. letter *ה*, § 132.

וַיִּשְׁעֵךְ = § 725.

וַיִּשְׁעֵךְ *and jasper, occurs three times.* Both the MSS. and early editions are divided with regard to the graphic signs of

his expression. The earliest undated MS. extant, viz. Orient. 4445, reads it *תָּשַׁרְתָּ* with *Tzere*, so it is in all the three instances in Orient. 2201, which is one of the earliest dated MSS. of the whole Bible, and in the model Codex Arund. Orient. 16; whilst *תָּשַׁרְתָּ* with *Segol* is the reading in Harley 5710-11; Add. 21,160; Add. 15,250; Add. 15,251 and Add. 15,451. The Massorah Parva in Add. 15,251 both on Exod. 39 13 and Ezek. 28 13, however, remarks against it *תָּשַׁרְתָּ* for which reason I have adopted it in my edition of the Bible. For the variation in the early editions see the notes on the respective passages in my edition.

Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Add. 21,160, fol. 111 b, on Exod. 28 20, which I have printed; (II) the same MS., fol. 133 a, on Exod. 39 13; (III) Arund. Orient. 16, fol. 185 a, on Ezek. 28 13, and (IV) the printed Massorah on Exod. 39 13.

תָּשַׁרְתָּ = § 726.

תָּשַׁרְתָּ he was right, is three times with *Pathach* under the *Shin*. That is, it is the preterite third person singular masculine, in contradistinction to the eighteen instances in which it is *תָּשַׁרְתָּ* with *Kametz*, being an adjective or noun.

Of this Rubric I collated six Lists, five in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 43 a, on Jerem. 18 4, which I have printed; (II) the same MS., Vol. II, fol. 139 a, on 1 Chron. 13 4; (III) Arund. Orient. 16, fol. 158 a, on Jerem. 18 4; (IV) the same MS., fol. 164 a, on Jerem. 27 5; (V) the same MS., fol. 247 a, on 1 Chron. 13 4, and (VI) the printed Massorah on Jerem. 27 5. Lists I and VI alone have the mnemonic sign. The sign is also given without the List in the printed Massorah Finalis, letter *ו*, § 416.

תָּשַׁרְתָּ = § 727.

תָּשַׁרְתָּ he, or it will be right, is three times plene. By fixing the instances at three, this Massorah excludes the reading *תָּשַׁרְתָּ* plene in the parallel passage in 1 Sam. 18 20, which is exhibited in Orient. 2201 first hand; Harley 5710-11 first hand; and Arund. Orient. 16.

Of this Rubric I collated five Lists four in MSS. and one printed: (I) Arund. Orient. 16, fol. 68 a, on 2 Sam. 17 4, which I have printed; (II) Add. 21,160, fol. 280 b, on Numb. 23 27; (III) Orient. 2348, fol. 125 a; (IV) Orient. 2349, fol. 115 a, and (V) the printed Massorah, all on the same passage.

It will be seen that the List which I have printed gives Jerem. 18 4 as the third plene instance in which this future occurs, and which is in the *textus receptus* *תָּשַׁרְתָּ* the preterite. As all the other Lists coincide in giving 2 Chron. 30 4 as the third passage, and moreover, as Jerem. 18 4 is given in the preceding Rubric as one of the three instances in which it is *תָּשַׁרְתָּ* the preterite, we must conclude that we have here another instance of wrong catchwords. List II heads this Rubric more correctly *תָּשַׁרְתָּ* *תָּשַׁרְתָּ* since two of the instances are with *Vav* conversive (2 Sam. 17 4; 2 Chron. 30 4).

תָּשַׁרְתָּ = § 728.

תָּשַׁרְתָּ he shall make straight, occurs twice. That is, the Piel future third person singular, in contradistinction to the only other instance in which this quadrilateral occurs, where it is *תָּשַׁרְתָּ* the Kal future recorded in the preceding Rubric.

Of this Rubric I collated two Lists: (I) Arund. Orient. 16, fol. 337 a, on Prov. 3 6, which I have printed, and (II) the printed Massorah on Prov. 15 21. As both the instances occur in the same book, the heading ought properly to be *תָּשַׁרְתָּ*. The Massorah takes no notice of the variation in the graphic signs being in one instance *תָּשַׁרְתָּ* with *Tzere* (Prov. 3 6) and *תָּשַׁרְתָּ* with *Segol* in the other (Prov. 15 21) which is due to the *Makeph*.

This Rubric is part of the alphabetical List of words beginning with *Yod* which respectively occur twice. (*Vide supra*, letter *י*, § 11.)

תָּשַׁרְתָּ = § 729.

תָּשַׁרְתָּ they shall make straight, or sing, is four times defective in this form. That is, the form *תָּשַׁרְתָּ* is in four instances without *Yod* after the *Shin*. It will be seen that though one of the four only is the Hiphil future third person plural masculine of *תָּשַׁרְתָּ* (Gen. 31 27) and the other three are the plural of the noun *תָּשַׁרְתָּ* a song from *תָּשַׁרְתָּ* to sing, yet the Massorah according to its artificial method, groups them together in the same Rubric,

simply because they exhibit the same peculiarity of being without the *Yod* between the *Shin* and the *Resh*.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Arund. Orient. 16, fol. 888 a, on Prov. 4 25, which I have printed; (II) the same MS., fol. 346 a, on Prov. 25 20; (III) Add. 15,250, fol. 22 b, on Gen. 31 27; (IV) Add. 15,251, fol. 29 a, on the same passage; (V) Orient. 2349, fol. 45 b, also on the same passage; (VI) the printed Massorah on Prov. 4 25, and (VII) the same on Prov. 25 20.

תָּשַׁרְתָּ, which is here given as the second instance, occurs twice, viz. Ezek. 26 13 and Amos 5 23 and without any other catchwords may denote either of the two passages. Lists VI and VII, however, give the fuller catchwords *תָּשַׁרְתָּ תָּשַׁרְתָּ*, which leaves it beyond the shadow of a doubt that Ezek. 26 13 is according to this Massorah the defective, and this is supported by the fact that Amos 5 23 is *תָּשַׁרְתָּ* plene in Arund. Orient. 16 first hand and Add. 15,451. Lists VI and VII must, therefore, be based upon a recension of the text which read *תָּשַׁרְתָּ* defective in Ezek. 26 13. It is remarkable that in St. Petersburg Codex of A. D. 916 *תָּשַׁרְתָּ* was omitted altogether in Ezek. 26 13 and was added by the Nakdan. However, as most of the MSS. read *תָּשַׁרְתָּ* defective in Amos 5 23, I have given the Rubric which records it as the second instance in letter *ש*, § 373. Though List VII is headed *תָּשַׁרְתָּ* it records three only, omitting the last instance, viz. Prov. 25 20, which is manifestly due to the carelessness of the Scribe.

תָּשַׁרְתָּ = § 730.

תָּשַׁרְתָּ and in *uprightness*, occurs twice. In the only other instance where this noun with the prefix *Vav Beth* is combined with *תָּשַׁרְתָּ* (1 Kings 3 6), the feminine of *תָּשַׁרְתָּ*.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 128 b, on Deut. 9 5.

תָּשַׁרְתָּ = § 681.

תָּשַׁרְתָּ to the upright, occurs three times. That is, in contradistinction to the two instances where it is *תָּשַׁרְתָּ* which are interchangeably used in the same book (Ps. 11 2; 36 11).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 182 a, on Ps. 33 1, which I have printed; (II) Arund. Orient. 16, fol. 291 a, on the same passage; (III) the same MS., fol. 313 a, on Ps. 112 4; (IV) the same MS., fol. 336 b, on Prov. 2 7; (V) Add. 15,250, fol. 340 b, on Ps. 112 4; (VI) Halle Ochliah Ve-Ochliah II, § 199, and (VII) the printed Massorah on Ps. 33 1.

תָּשַׁרְתָּ = § 732.

תָּשַׁרְתָּ Israel, is in eighteen instances preceded by a word or words which in this combination respectively occur once only. Of this Rubric, which is one of the oldest parts of the Massorah, I collated two Lists: (I) the printed Massorah Finalis, letter *י*, § 341, which I have printed, and (II) Orient. 4445, fol. 77 b, on Exod. 34 27. Though List I states in the heading that there are eighteen such unique combinations it records nineteen. List II, which exhibits the oldest attempt to collect these instances, is as follows:

Isa. 41 8	תָּשַׁרְתָּ יִשְׂרָאֵל	Ezek. 37 22	תָּשַׁרְתָּ יִשְׂרָאֵל	Exod. 34 27	תָּשַׁרְתָּ יִשְׂרָאֵל
1 Kings 22 10	תָּשַׁרְתָּ יִשְׂרָאֵל	Hosea 6 10	תָּשַׁרְתָּ יִשְׂרָאֵל	Levit. 9 1	תָּשַׁרְתָּ יִשְׂרָאֵל
Ezek. 37 18	תָּשַׁרְתָּ יִשְׂרָאֵל	1 Chr. 12 38	תָּשַׁרְתָּ יִשְׂרָאֵל	Deut. 27 9	תָּשַׁרְתָּ יִשְׂרָאֵל
		Ezek. 27 17	תָּשַׁרְתָּ יִשְׂרָאֵל	1 Sam. 1 17	תָּשַׁרְתָּ יִשְׂרָאֵל

On comparing this ancient List with the one which I have printed it will be seen that (1) it omits the following eight instances; Numb. 18 23; Josh. 9 6; 10 4; 2 Kings 17 8; Ezek. 12 24; 37 16; Zech. 9 1; Ezra 5 11; that (2) it gives *תָּשַׁרְתָּ* 1 Kings 22 10, which does not occur again in Kings and against which some Massorahs remark *תָּשַׁרְתָּ* but which occurs again in 2 Chron. 18 9, 34 instead of *תָּשַׁרְתָּ* (Ezra 5 11) with the prefix *Lamed*, which is contrary to the scope of this Massorah, and that (3) it has no heading fixing the number, but simply describes each phrase as unique (*י*). It is, therefore, evident that List I is a further development of this Register though it also is still incomplete. This is moreover attested by the fact that there are many more such unique combinations, of which the following are some:

Numb. 25 5	תָּשַׁרְתָּ יִשְׂרָאֵל	Josh. 14 10	תָּשַׁרְתָּ יִשְׂרָאֵל	Numb. 20 14	תָּשַׁרְתָּ יִשְׂרָאֵל
Deut. 33 28	תָּשַׁרְתָּ יִשְׂרָאֵל	Judg. 6 6	תָּשַׁרְתָּ יִשְׂרָאֵל	Deut. 33 29	תָּשַׁרְתָּ יִשְׂרָאֵל
Numb. 23 7	תָּשַׁרְתָּ יִשְׂרָאֵל	Numb. 20 21	תָּשַׁרְתָּ יִשְׂרָאֵל	Gen. 25 22	תָּשַׁרְתָּ יִשְׂרָאֵל
Josh. 7 11	תָּשַׁרְתָּ יִשְׂרָאֵל	21 24	תָּשַׁרְתָּ יִשְׂרָאֵל	Josh. 7 15	תָּשַׁרְתָּ יִשְׂרָאֵל

As is not infrequently the case, a later Nakdan mistook the tentative List for complete. Hence he furnished it with the superscription which fixes the number at eighteen in accordance with the instances therein recorded and a still later editor added the last instance which is not only against the import of this Massorah, but is in dire conflict with the number given in the heading. After *ישראל* of the artificial heading the words *ויהי* have dropped out of the text. Besides the words *ויהי* and *ולל* which I have supplied in brackets before the fourth and eighteenth instances in accordance with Frensdorff (comp. *Massoretisches Wörterbuch*, § 377, note 3), I have corrected in the List which I have printed, the catchwords for the sixth instance, viz. *ישראל* into *ישראל* Josh. 9 6 and the catchwords *ישראל* for the eleventh instance into *ישראל* Ezek. 37 19.

§ 733. תשל"ג.

ישראל — Instances in which words preceding *ישראל* respectively occur twice in this combination. Whilst the preceding Rubric is restricted to unique phrases in connection with this proper name, the design of this Massorah is to register duplicate instances. This Rubric, which does not occur in the printed Massorah, is from Harley 5710—11, Vol. I, fol. 84a, on Numb. 1 52.

The absence of any heading, which I have supplied in brackets, clearly shows that it exhibits the first attempt to collect these passages.

§ 734. תשל"ד.

ישראל איתו *Israel with him, occurs twice.* Normally when this proper name is followed by the preposition with the suffix third person singular masculine it is *איתו*, viz. *ישראל איתו*. In this form it occurs about eleven times (Josh. 10 15, 29, 31, 34, 36, 38; 2 Sam. 17 14; 1 Kings 8 62, 65; 2 Chron. 7 8; 11 1). As it is in these two instances that it is in combination with *איתו*, the Massorah safeguards this exceptional combination.

This Rubric, which does not occur in the printed Massorah, is from Orient. 2349, fol. 117b, on Numb. 27 21.

§ 735. תשל"ה.

ישראל הם *Israel they, occurs three times.* This proper name is eight times followed by the personal pronoun third person plural masculine. In five instances the pronoun is *הם* with paragogic *He* (Numb. 13 3; 2 Sam. 21 2; 1 Kings 9 20; Ezek. 37 11; 2 Chron. 8 7) and in three only is it without this *He*. Hence the Massorah safeguards the minority.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. I, fol. 83a, on Numb. 1 16, which I have printed; (II) Arund. Orient. 16, fol. 373a, on Ezra 2 59; (III) Add. 15,250, fol. 389b, on the same passage, and (IV) Add. 21,160, fol. 184b, on Numb. 1 16. List II indicates the design of this Massorah by the addition at the end *ישראל הם*.

§ 736. תשל"ו.

ישראל הנה *occurs twice.* That is, the personal pronoun third person plural feminine, in contradistinction to the five instances in which this proper name is followed by *הנה* the masculine given in the preceding Rubric. By fixing the number at two this Massorah militates against the reading *הנה* in Judg. 19 12, which is exhibited in Harley 5710—11 first hand, and in Add. 15,451 and which is now accepted as preferable.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Arund. Orient. 16, fol. 32a, on Judg. 19 12, which I have printed, and (II) Vienna Codex No. 35 on the same passage.

§ 737. תשל"ז.

ישראל and *in Israel, occurs three times.* That is, with both the prefix *Vav* and *Beth* in contradistinction to the thirty-three instances in which it is with the prefix *Vav* alone, recorded in the following Rubric.

Of this Rubric I collated three Lists, two in MSS. and one printed; (I) Arund. Orient. 16, fol. 168a, on Jerem. 32 20, which I have printed; (II) Vienna Codex No. 35, on Ps. 78 71, and (III) the printed Massorah on Jerem. 32 20. The latter is headed *ישראל* which has no meaning, and the expression *ישראל* must have been added by an ignorant Nakdan.

§ 738. תשל"ח.

ישראל and *Israel, occurs thirty-three times.* That is, with *Vav* conjunctive in contradistinction to the numerous instances in which it is without this *Vav*.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Arund. Orient. 16, fol. 16a, on Josh. 22 22, which I have printed; (II) the same MS., 46a, on 1 Sam. 17 3; (III) Orient. 4445, fol. 144b, on Numb. 24 18; (IV) Harley 5710—11, Vol. II, fol. 21a, on Isa. 44 21; (V) Add. 21,160, fol. 281b, on Numb. 24 18; (VI) Halle Ochliah Ve-Ochliah II, § 29 margin, and (VII) the printed Massorah Finalis, letter *י*, § 419.

Though the printed Massorah (List VII), like all the other Lists, states that there are thirty-three such instances, it records thirty-one only. It omits three which the other Lists give, viz. 2 Sam. 11 11; Isa. 48 12; 2 Chron. 16 11 and gives two for Isa. 44 21 (כ. ה). This is not only supported by List VI, but by the model Codex Arund. Orient. 16, which reads *ישראל* in both clauses of this verse and by the first edition of the Rabbinic Bible by Felix Pratensis, Venice 1517, which exhibits it in the margin. It is to be remarked that the catchwords for Josh. 22 22, which are here (in List VII) wrongly divided into two lines, represent one instance.

§ 739. תשל"ט.

ישראל and *unto Israel, occurs six times in the Scriptures.* That is, in contradistinction to the thirty-three instances in which it is with the prefix *Vav* alone without the *Lamed* recorded in the preceding Rubric. By fixing the number at six the design of this Massorah is to militate both against the recension which reads *ישראל* instead of *ישראל* in Exod. 32 13, as is attested by the Samaritan recension of the Hebrew text, and against the reading *ישראל* in 2 Chron. 16 11, as is shown further on.

Of this Rubric, which is one of the oldest parts of the Massorah, I collated seven Lists, six in MSS. and one printed: (I) Harley 5710—11, Vol. II, fol. 153b, on 2 Chron. 7 10, which I have printed; (II) the same MSS., Vol. I, fol. 224b, on 1 Kings 8 66; (III) Orient. 4445, fol. 59b, on Exod. 18 1; (IV) Arund. Orient. 16, fol. 84a, on 1 Kings 8 66; (V) Add. 21,160, fol. 93b, Exod. 18 1; (VI) Halle Ochliah Ve-Ochliah II, § 29 margin, and (VII) the printed Massorah on Exod. 18 1.

With the exception of the printed Massorah (List VII) all the other Lists are not only headed *ישראל*, but record identically the same six instances. List VII, however, states in the heading that it occurs seven times (ז) and registers seven, giving *ישראל* 2 Chron. 16 11, as the seventh instance. But though this passage is given as one of the thirty-three instances in which it is *ישראל* with *Vav* alone and is so in the *textus receptus*, yet as the printed Massorah expressly omits it from that Rubric (§ 738) and includes it here among the instances which are with both the prefixes *Vav* and *Lamed*, it is probable that these two Rubrics are based upon a recension of the text which exhibited *ישראל* in 2 Chron. 16 11.

§ 740. תשל"י.

ישראל and *from Israel, occurs twice in the Scriptures.* Normally when this proper name is with the prefix *Mem* it is *ישראל* without the *Vav* conjunctive. In this form it occurs about thirty-two times. As it is in these two instances only that it has the *Vav*, the Massorah safeguards this rare occurrence.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Harley 5710—11, Vol. II, fol. 292b, on Ezra 10 25, which I have printed; (II) the same MS., Vol. I, fol. 108a, on Numb. 32 22; (III) Arund. Orient. 16, fol. 379a, on Ezra. 10 25, and (IV) Orient. 2349, fol. 120b, on Numb. 32 22.

§ 741. תשל"יא.

ישורן *Jeshurun, occurs twice.* That is, without prefixes. In the other two instances where it occurs it is once *ישורן* with the prefix *Beth* (Deut. 33 5) and once *ישורן* with the prefix *Vav* (Isa. 44 2).

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Orient. 2349, fol. 142a, on Deut. 32 15, which I have printed, and (II) Harley 5710—11, Vol. I, fol. 133b, on the same passage. The latter is headed *ישורן* which militates against the Hellali recension, as will be seen from the notes on these passages in my edition of the Bible.

חַסְמִיב = § 742.

אֲבִיָּוָה and fatherless child, occurs five times. By fixing the number at five, the design of this Massorah is to militate against the ancient recension of the text which exhibited אֲבִיָּוָה also in Deut. 24 12, as is attested by the so-called Jerusalem Targum and the Septuagint (comp. Geiger, *Jüd. Zeitschrift* IV 101; *Urschrift* 473). Moreover in combination with אֲבִיָּוָה widow, אֲבִיָּוָה not only precedes אֲבִיָּוָה, but is without the Vav conjunctive, viz. אֲבִיָּוָה. In this form it occurs six times (Deut. 10 18; 27 19; Jerem. 22 3; 7 6; Ezek. 22 7; Ps. 146 9); whereas in three of the five instances which constitute this Rubric, not only is the order reversed, but אֲבִיָּוָה is with the Vav conjunctive, viz. אֲבִיָּוָה (Exod. 22 21; Zech. 7 10; Mal. 3 5).

Of this Rubric I collated seven Lists, six in MSS. and one printed: (I) Harley 5710-11, Vol. II, fol. 199 b, on Ps. 82 3, which I have printed; (II) Arund. Orient. 16, fol. 219 a, on Zech. 7 10; (III) the same MS., fol. 223 a, on Micah 3 5; (IV) Add. 21,160, fol. 101 a, on Exod. 22 21; (V) the same MS., fol. 329 a, on Job 29 12; (VI) Orient. 2349, fol. 70 b, on Exod. 22 21, and (VII) the printed Massorah on the same passage.

חַסְמִיג = § 743.

אֲבִיָּוָה fatherless children, is twice defective. This plural noun, which occurs altogether nine times, eight times without the prefix Vav and once with it, is אֲבִיָּוָה plene in seven instances and in two only is אֲבִיָּוָה defective. Hence the Massorah safeguards the exceptional orthography.

Of this Rubric, which does not occur in this form in the printed Massorah, I collated two Lists: (I) Orient. 1379, fol. 155 a, on Exod. 22 23, which I have printed, and (II) Add. 21,160, fol. 101 b, on the same passage. There are two instances in which this plural noun with the pronominal suffixes is also defective viz. אֲבִיָּוָה Isa. 9 16 and אֲבִיָּוָה Jerem. 49 11. This explains the form in which the Rubric is given in the printed Massorah Finalis, letter ך, § 449, which is headed אֲבִיָּוָה חַסְמִיג בְּלִישׁ. It records the two defectives without the suffixes and the two with the suffixes. It is, however, to be remarked that the Isaiah instance is אֲבִיָּוָה plene in St. Petersburg Codex of A. D. 916; Add. 15,451 and several of the early editions, as will be seen from the notes on this passage in my edition of the Bible.

חַסְמִיד = § 744.

אֲבִיָּוָה his fatherless children, occurs twice. With the suffix third person singular masculine and without and with the prefix, this plural noun which occurs twice only, is differently spelt in each instance. In Isa. 9 16 it is אֲבִיָּוָה defective, whilst in Ps. 109 12 it is אֲבִיָּוָה plene. Hence this Massorah safeguards this variation in its orthography.

Of this Rubric, which does not occur in the printed Massorah, I collated two Lists: (I) Harley 5710-11; Vol. II, fol. 5 a, on Isa. 9 16, which I have printed, and (II) Arund. Orient. 16, fol. 312 b, on Ps. 109 12. The latter is headed אֲבִיָּוָה חַסְמִיד בְּלִישׁ which indicates the design of this Massorah. This Rubric, however, must be regarded as based upon the recension of the text which obtained in one School of Massorites only, since the text of other Schools had אֲבִיָּוָה plene in Isa. 9 16, as shown in the preceding Rubric.

חַסְמִיה = § 745.

אֲבִיָּוָה and he was left, occurs twice. This Rubric I have found in the printed Massorah only, on Gen. 44 20. As this Niphal future third person singular masculine with Vav conversive also occurs in Judg. 9 5 and moreover as the two instances which constitute this Rubric occur in Genesis, it is evident that the qualifying expression אֲבִיָּוָה is omitted from the heading, which is not infrequently the case. The design of this Massorah is to distinguish between this quinqueliteral here which is the Niphal and the two instances in which it is אֲבִיָּוָה the Hiphil (2 Sam. 8 4; 1 Chron. 18 4).

חַסְמִיז = § 746.

אֲבִיָּוָה remaining, is three times in this form... once in the Law, once in the Prophets and once in the Hagiographa. That is, three expressions of the root אֲבִיָּוָה which are alike with *Cholem* (בליש) are without Vav after the Nun. By fixing the number at three, the design of this Massorah is to militate against the recension of the text which reads אֲבִיָּוָה plene in 1 Kings 9 21, as

is attested by the ancient Codex Add. 21,161; Orient. 2201 first hand and Add. 15,451. Moreover the Samaritan recension of the Hebrew text reads אֲבִיָּוָה plene in Exod. 12 10.

Of this Rubric I collated three Lists, two in MSS. and one printed: (I) Orient. 2349, fol. 64 a, on Exod. 12 10, which I have printed; (II) Orient. 2348, fol. 74 a, on the same passage, and (III) the printed Massorah also on the same passage.

חַסְמִיז = § 747.

אֲבִיָּוָה that were left. This Niphal participle plural with the prefix *He*, which not only occurs twice within a few verses, but is used in the same phrase, is in the first instance אֲבִיָּוָה (Levit. 10 12) and in the second אֲבִיָּוָה without the characteristic *Yod* plural (Levit. 10 16). Hence the Massorah safeguards this anomalous variation and thus militates against the recension in which the two instances are alike plene, as is attested by the Samaritan recension of the Hebrew text.

This Rubric in its separate form is from the printed Massorah on Levit. 10 16.

חַסְמִיח = § 748.

אֲבִיָּוָה that remain, occurs three times in the Scriptures, twice defective and once plene. As this Niphal participle plural feminine with the prefix *He*, which occurs three times only, is in two instances אֲבִיָּוָה without the second *Vav* (Gen. 30 36; Levit. 27 18) and in one instance אֲבִיָּוָה with it (Jerem. 34 7), the Massorah safeguards this variation in its orthography. It will be seen that in the Pentateuch the primitive defective spelling is retained. It is, however, to be remarked that St. Petersburg Codex of A. D. 916 first hand reads also the Jeremiah instance אֲבִיָּוָה defective and that the Nakdan put the *Vav* above the word, remarking in the margin against it. *It is always plene (מלי בש)*.

Of this Rubric, I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. II, fol. 55 b, on Jerem. 34 7, which I have printed; (II) Arund. Orient. 16, fol. 170 b, on the same passage; (III) Add. 15,250, fol. 258 b, also on the same passage; (IV) Add. 21,160, fol. 26 b, on Gen. 30 36; (V) Orient. 2349, fol. 45 a, on the same passage; (VI) the printed Massorah also on the same passage, and (VII) the same on Jerem. 34 7.

חַסְמִיט = § 749.

אֲבִיָּוָה to cause to abound, to let remain, is four times defective in this form. That is, the Hiphil form is in four instances without the characteristic *Yod* after the *Tav*.

Of this Rubric I collated three Lists, one in MS. and two printed: (I) Add. 21,160, fol. 91 a, on Exod. 16 20, which I have printed; (II) the printed Massorah on the same passage, and (III) the same on Deut. 28 11.

List II is headed אֲבִיָּוָה חַסְמִיט and gives אֲבִיָּוָה Levit. 10 16 as one of the five instances. But this is against the design of the Massorah, which is to record and safeguard the exceptional Hiphil instances without *Yod* after the *Tav*, whereas in אֲבִיָּוָה it is the *Yod* plural which is absent after the *Resh*. Though List III is simply headed אֲבִיָּוָה חַסְמִיט without fixing the number of these exceptional instances, it records the same five. It is, therefore, evident that a later Nakdan, as is not infrequently the case, who mistook the import of this Massorah, added this instance simply because it also was without the *Yod*.

חַסְמִינ = § 750.

אֲבִיָּוָה and leave, is three times plene. As this infinitive absolute with the prefix *Vav* occurs altogether three times only, and is uniformly with *Vav* after the *He*, the heading ought properly to be אֲבִיָּוָה.

Of this Rubric I collated seven Lists, five in MSS. and two printed: (I) Harley 5710-11, Vol. I, fol. 59 a, on Exod. 36 7, which I have printed; (II) the same MS., Vol. I, fol. 241 b, on 2 Kings 4 43; (III) Arund. Orient. 16, fol. 277 a, on 2 Chron. 31 10; (IV) Add. 15,251, fol. 202 b, on 2 Kings 4 43; (V) Vienna Codex No. 85, on Exod. 36 7; (VI) the printed Massorah on the same passage, and (VII) the same on 2 Kings 4 43. As these three instances respectively occur in the three divisions of the Bible, List V adds אֲבִיָּוָה חַסְמִינ חַסְמִינ חַסְמִינ.

חַסְמִינא = § 751.

אֲבִיָּוָה and they left, is twice without the *Yod* in the Scriptures. That is, without the characteristic *Yod* after the *Tav*. The design

of this Massorah is to militate against the recension of the text which exhibited *plene* in Exod. 16 20, as is attested by the Samaritan recension of the Hebrew.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I have collated three Lists: (I) Harley 5710-11, Vol. I, fol. 45 a, on Exod. 16 20, which I have printed; (II) Arund. Orient. 16, fol. 106 b, on 2 Kings 4 44, and (III) Add. 15,250, fol. 41 b, on Exod. 16 20. This Rubric forms part of the four instances in which the Hiphil form is without the characteristic *Yod* after the *Taw*, recorded in § 749.

תשני = § 752.

תשני the Hiphil form of *תש* is three times without the *Yod*. Of this Rubric, which does not occur in the printed Massorah in this form, I collated two Lists: (I) Add. 21,160, fol. 299a, on Ruth 2 18, which I have printed, and (II) Arund. Orient. 16, fol. 283 a, on the same passage.

On comparing it with § 749 it will be seen that it exhibits a different recension. According to this Rubric there are three Hiphil instances only which are defective of the characteristic *Yod* and the first *תשני* in Deut. 28 11, like the second in the parallel passage 30 9, is *plene*. Hence it is not only excluded from the register, but the addition at the end of the Rubric emphatically declares (תשני אנה) that these three defectives respectively occur in the three divisions of the Bible and that the Pentateuch contains one of the three, viz. Exod. 16 20.

It is therefore evident that this Rubric is based upon a recension of the text which read *תשני* in both instances, viz. Deut. 28 11 and 30 9. This reading is not only preserved in the Samaritan recension of the Hebrew text, but in Add. 15,451 first hand and Orient. 2696.

תשני = § 753 a.

תשני and the rest of, is five times with the accent in this book. That is, in Kings. In the narrative of the forty sovereigns who ruled from Solomon to Zedekiah, or up to the captivity, given in the book of Kings, the annalist supplements the record of thirty-four by referring to other archives for more detailed information. These references are introduced by the same formula *והנה רבתי* and the rest of the words or acts of &c., which uniformly begins a verse and immediately precedes the names of the respective rulers. This formula is restricted to thirty-four out of the forty sovereigns. But though the phrase occupies the same position, yet it has different accents or sets of accents. It is however, three of these accents alone which the Massorah safeguards and which occur in connection with twenty-four of these sovereigns only. The Rubric before us deals with one of the three accents, which is exhibited in connection with five of the monarchs.

Of this Rubric, which does not occur in the printed Massorah, I collated four Lists: (I) Arund. Orient. 16, fol. 90 b, on 1 Kings 16 5, which I have printed; (II) Orient. 1478, fol. 42 a, on the same passage; (III) Orient. 2210, fol. 147 b, on the same passage, and (IV) Vienna Codex No. 35 also on the same passage.

The design of this Massorah is to safeguard the five instances in which *תשני* is with *Kadma* before the accent *Tevir*. But though all the four Lists coincide that there are five such instances, they differ with regard to the names of the Kings who have the *Tevir*, as will be seen from the following analysis:

List I. — This List gives *תשני* as the second of the five with *Tevir*. In the Standard Codices, however, which I have collated it is with *Pashta*. Thus it is *רבתי אבום* in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 1478; Orient. 2091 &c. and is given as one of the five instances in which *תשני* precedes *Mehupach Pashta*, viz. *רבתי אבום* in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,251; Add. 15,451; Orient. 1478 and Orient. 2091. But as Add. 15,250 has it *תשני רבתי יהושפט* and moreover as this is actually the accentuation in the parallel passage in 2 Chron. 20 34, there can hardly be any doubt that this List is based upon a recension of the text which exhibited these accents, in both the parallel records. This is strengthened by the fact that *תשני* is also omitted in Lists II and III.

Lists II and IV. — These two Lists are identical. They both omit *תשני* 1 Kings 16 27, which is given as the second instance in List I, but they also omit *תשני* which is absent in List I.

They, however, make up the five by giving *תשני* 1 Kings 16 27 as the fifth instance which, however, is *תשני רבתי עמל* in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,451; Orient. 1478; and Orient. 2091. Though List II has simply *תשני רבתי* as the fifth instance, yet the fact that it is absolutely identical with List IV, both in the catchwords and in the order of enumerating the passages, makes it certain that the name to be supplied is *תשני*.

List III. — This List alone is based upon the recension exhibited in most of the Standard Codices. It is as follows: *תשני רבתי ה' בשעמי במפר' וסמתי שלמה בעש' יהושפט דוד דמיון*. Accordingly, the five instances with *Kadma* before *Tevir* are 1 Kings 11 41; 16 5; 22 46; 2 Kings 10 34 and 13 8.

תשני = § 753 b.

תשני is five times with the accent in Kings. This Rubric I have found in the printed Massorah Finalis only, letter *ז*, § 541. Its design manifestly is to safeguard the five instances in which *תשני* is with *Kadma* followed by *Mehupach Pashta*. The List, however, is incorrect. For though some of the MSS. differ about the accent of *תשני רבתי יהושפט* 1 Kings 22 46, there is no difference about *תשני רבתי יהושפט* 1 Kings 16 5, which is rightly given as one of the five *Tevir* instances in the preceding Rubric. The List is, therefore, to be corrected in accordance with the following Standard Codices: Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 1478 and Orient. 2091, all of which exhibit *תשני רבתי יהושפט* as the five sovereigns. That is; 1 Kings 15 7; 16 27; 2 Kings 13 12; 20 20; 21 17 are the five passages in which *תשני* with *Kadma* is followed by *Mehupach Pashta*.

תשני = § 754.

תשני is fourteen times with the accent *Tevir*. That is, in Kings. Of this Rubric I collated four Lists, three in MSS. and one printed: (I) Arund. Orient. 16, fol. 91 a, on 1 Kings 16 14, which I have printed; (II) Orient. 1478, fol. 41 b, on 1 Kings 15 31; (III) Orient. 4227, fol. 116 b, on the same passage, and (IV) the printed Massorah Finalis, letter *ז*, § 450.

List I. — Though this List emphatically declares in the heading that there are fourteen such instances, it records thirteen only.

List II. — This List is headed *תשני רבתי בטעי במפ'* and duly records thirteen instances which are identically the same as those given in List I, with the sole exception of the fourth instance, which is here *רבתי יהושפט* and which is manifestly a clerical error for *רבתי אבום* 2 Kings 1 18.

List III. — This List is also headed *תשני רבתי חבין במפ'* and records identically the same thirteen instances as in Lists I and II avoiding, however, the scribal error of List II.

List IV. — This List is simply headed *תשני רבתי טעם במלכיה* without specifying the number. It, however, records fifteen. The third instance, viz. *תשני רבתי יהושפט* 1 Kings 15 7, is wrong, since it is here with *Kadma* and is with this accent in all the Standard Codices (*vide supra*, § 753 a) and is rightly absent in all the MS. Lists. No. 8, however, which this List alone gives, viz. *תשני רבתי יהושפט* 2 Kings 12 20, is *תשני* with *Tevir* in Orient. 2201; Harley 5710-11; Arund. Orient. 16; Add. 15,250; Add. 15,251; Add. 15,451; Orient. 4227 and Orient. 2091. This makes fourteen instances and accounts for the heading *תשני רבתי* of List I, though it is not given in this List nor in the other two MS. Lists.

It will be seen from the above analysis that the three Rubrics, viz. § 753 a-b and § 754, deal with the accents of twenty-four only out of the thirty-four in connection with the rulers recorded in the book of Kings, and that the following ten are absent:

2 Kings 14 18	תשני רבתי אבום	1 Kings 14 19	תשני רבתי ירבעם
" " " 28	תשני רבתי ירבעם	" " 15 23	תשני רבתי אבום
" " " 15 11	תשני רבתי זכריה	" " 16 20	תשני רבתי זכריה
" " " 16	תשני רבתי שלום	" " 22 39	תשני רבתי אבום
" " " 31	תשני רבתי זכריה	2 Kings 14 15	תשני רבתי יהושפט

In the case of three of the sovereigns indicated here in larger type *תשני* is with *Telisha Ketanah*. Moreover in 2 Chron. 36 8 in connection with *תשני* it is also *תשני* with the same accent. Hence the Massorah on 1 Kings 22 39 in Orient. 4227, fol. 120 a, gives these four instances in a separate Rubric, viz. *תשני רבתי יהושפט* ויהושפט ויהושפט ויהושפט ויהושפט.

תשניה - § 755.

תשניה abundance, or *Ithra*, occurs twice, once it is written with *He* and once with *Aleph*. Though this quadriliteral is in one instance a noun denoting abundance (Isa. 15 7) and in one the proper name *Ithra* (2 Sam. 17 25), yet the Massorah, which has regard to their being homonyms irrespective of the difference in the sense, safeguards the variation in the spelling.

Of this Rubric, which does not occur in this separate form in the printed Massorah, I collated three Lists: (I) Orient. 1474, fol. 152 a, on Isa. 15 7, which I have printed; (II) Harley 5710—11, Vol. II, fol. 7 b, on the same passage, and (III) Add. 15,251, fol. 221 b, also on the same passage. This Rubric forms part of the List of the eleven words which respectively occur twice, once ending with *Aleph* and once with *He*. (*Vide supra*, letter *κ*, § 23.)